

# The CABLETOW

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**MANUEL L. QUEZON**  
*Grand Master, 1918-1919*

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Our Cover

"Brilliant, dynamic, charismatic, volatile, decisive, impulsive, and fearless" Grand Master Manuel L. Quezon stood out both at the halls of the Senate and at Malacañang.

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# Counter point

Quite a number of Brethren have written on the *Widow's Mite*, probably because it brings into sharp focus the Masonic dictum, "A generous hand is a fit companion of the pure heart." Bro. Simon UCM Peters, nonetheless, takes the subject up again, hoping his insights into the significance of stewardship will spur the Brethren and other readers — on to committed dedication to their tasks, particularly to those pertaining to our Craft.

— O —

You *encountered* MW Rosendo C. Herrera in his first fortnightly stewardship as Grand Master. In this issue, you will get more acquainted with him because, entering into his world, you will journey with him to our Lodges overseas, back to P.M.T. and forth again to our local Lodges.

Seeing the Grand Master is, under Rody Herrera, a fraternally relaxed visit. If, by the way, you visit the GM's blue-rugged office at P.M.T., your visit is adequately recorded for Masonic history in this year of our Lord. Try it!

— O —

Since *Kinship to Greatness*, MW Rody Herrera's tribute to the PGMs and senior citizens of the Grand Lodge, cannot, for pecuniary reasons, be distributed to all and since we would like our Brethren and those close to them to take a cupful of insights into the lives of the Past Grand Masters who unselfishly and dedicatedly shared their time and talent and themselves to the Fraternity, we are, with the Publisher's permission, re-printing, beginning this issue, some selected Masonic biographies.

Indubitably, our American PGMs have brought the Grand Lodge to its present greatness. To them, we will, by no means, hesitate to devote space in a later publication. For this issue, however, the editor has arbitrarily elected to start with the Filipino PGMs.

In the hall of fame, Masonic or otherwise, are indelibly carved the names of men who did not only make ripples and eventually pilot the Fraternity to the shore where reign truth, brotherly love and relief but also made waves in and contributed much to the making of our Republic. Such men are *Manuel Luis Quezon*, *Quintin Paredes*, *Rafael Palma*, *Wenceslao Trinidad*, and *Francisco Afan Delgado*.

We are not happy to know that the Brethren have positively responded to the *Cabletow's* changed format. We are overjoyed. A better paper to print articles on! Ah, how the present editorial staff wish we could have that! To have our covers in duotone is the most we can do. Four-color separation — that, decidedly, is desirable because beautiful. But, for the present, it is rather expensive. To cope with the exigencies of the time, we continue with the use of newsprint. Editing this magazine, you see, is not easy.

— O —

The *Cabletow* needs you. It is, after all, the magazine of every Mason in this jurisdiction. We are sure our Fraternity can boast, to use *RW Reynato S. Puno's* words, of many Brothers with the journalistic blood running in their veins. Many things are, indeed, raging to be written about. Write these down, send your articles to us, and we'll print them the best way we can. *Please*.

— O —

There were quite a number of typographical errors in the last issue. We literally jumped for joy when Bros. *Zime Villa* and *Kits Valenzuela* volunteered to help us with the proofreading and editing, starting this issue. God bless them!

— O —

. . . and may this issue be pleausrably profitable to you!

# ENCOUNTER

## Overseas and Back

*\*The Masonic Temple is a projection of masonry's personality; it represents every mason in the locality.*

A believer of the Socratic dictum, "An unexamined life is not worth living." *MW Rody C. Herrera* re-views the photos taken during his visitation of overseas lodges under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. These pictures are a reminder of the second fortnight he spent as Grand Master. With him at the Grand Master's Office are *Bros. Ed Gonzales and Marcelino Dysangco*.

### Overnight in Hongkong

With his children *Cynthia, Ramon, Agnes* and *Antonio*, his wife *Esperanza* and *Bro. Eduardo P. Gonzales, Jr.*, he left for Hongkong at about one o'clock p.m., *May 15*, aboard Cathay Pacific, Flight #900. He included this trip in his itinerary principally to give his children a time to rest and to have fun and to buy what they needed before they would return to school in June. He and his party stayed at Hongkong's Hyatt Regency Hotel.

### The Taipei Trip

At ten to two the following afternoon, he and his party took Cathay Pacific's Flight # 510 and arrived at Taipei Airport an hour and a half later. Long was the ride from the airport to the Imperial Hotel in the City of Taipei. Quite short was the rest, for they had a six-o'clock dinner with *Mr. Jimmy C. K. Lok*, a long-standing friend and associate of his in the shipping enterprise, at one of downtown Taipei's Cantonese restaurants.

The morning of May 17 (Tuesday) was reserved for seeing interesting Taipei sights. Worthy of particular note was the Chiang Kai Shek Memorial Park. There is a mammoth statue of Bro. Chiang Kai Shiek in a separate building, where guards are posted throughout the whole day.

After shopping and lunching at suburban Taipei, he and his party repaired back to the Imperial Hotel to prepare themselves for the fellowship dinner tendered in their honor by the Grand Lodge of

China.

In the fellowship dinner, having exchanged mementos with *MW Raymond Chang*, Grand Master of China, he, as Grand Master of the Grand Lodge of the Philippines, was offered a toast for his good health and good work by *MW Chang*, who went on to say:

"We of the Grand Lodge of China would like to extend our gratitude to you and your party for being with us tonight. Your visit with us means the further strengthening of the ties, not only of the Brethren, but most especially between our two Grand Lodges. We cannot forget that the Grand Lodge of China was born out of the Grand Lodge of the Philippines, starting with six (6) original Lodges under it, the granting of its Charter as a Grand Lodge, up to its final constitution. Indeed, there would not have been a Grand Lodge of China without the Grand Lodge of the Philippines for whose guidance in our earlier years we are grateful. Even up to the present, we seldom miss sending a representative to your Annual Communication."

Then, in the name of the Grand Lodge of the Philippines, he also offered a toast for *MW Chang's* health and for the continuance of the good work of the Grand Lodge of China, and thanked Grand Master *Chang* for maintaining the good relations of the Grand Lodge of China with the Grand Lodge of the Philippines, as well as the Brethren for receiving him and his party with fraternal warmth and kind hospitality.

"The thrust of my administration for the current Masonic year," he informed the Brethren of the Grand Lodge of China, "is geared to the basics. We want to get the families of Masons involved in the achievement of the Craft's purposes as well as to depict the Fraternity's good image in the community through its work with the youth, with the widows and orphans, with others."

Presently, he remembers that *VW Larry Esquerro* arrived from Manila

just before their departure for the reception. And the pictures show that, besides himself and those from the Philippines and *MW Raymond Chang*, present in the reception were *RW George Liu*, DGM; *RW Shaw*, SGW; *MW S.S. Yuan*, GS; *MW George Chen*, PGM, PGS; the Senior Grand Lecturer of the Grand Lodge of China, four Chinese Brethren and their wives, and the wife of *MW Teddy Way*, who was then out of the country.

### Okinawa Sojourn

At ten past nine o'clock on Wednesday morning, May 18, with his party, he took off from Taipei for Okinawa via Northwest Airlines' Flight #004. At the Okinawa airport, after a two-hour flight, he was welcomed by the following Brethren: *VW Dennis Provencher*, DDGM, and his wife and daughter; *Bro. Bill Bozel* and his wife and son; *Bro. Will Prestige*; *Bro. Mark Cantos*; *Bro. Russ Atkins*, WM, Okinawa Lodge #118; *Bro. Murray Harlan*; and *Bro. R. David Pogue*. These welcomers brought him and his party to the Hilton Hotel, where they had a fraternal luncheon.

At six o'clock in the evening, assisted by Brothers *Hilario G. Esquerro* and *Eduardo P. Gonzales, Jr.*, he met with these district leaders: *Bro. Will K. Prestige*, *Bro. Dennis Provencher*, *Bro. Russel Atkins*, and *Bro. Murray Harlan*. Brought up in the meeting were the following:

- o The application of the principle of subsidiarity in solving lodge and district problems;

- o The dissolution of The Cabletow, Inc., the new set-up and status of publications in the Grand Lodge, and the need for contributions or articles for the *Cabletow* from the various districts and lodges;

- o Okinawa Lodge's relation to the Grand Lodge of Japan; and

- o Fund-raising for the new temple building.

After his meeting with the district

leaders, he and his party were received in due form at the Lodge hall where, after the Senior Grand Lecturer's disquisition on the purpose for the organization and constitution of a Lodge, he spoke on the core of his administration, essaying on family involvement, recognition of Senior Masons, concern for the widows and orphans of Masons, youth development and the temple building. Having delivered his message, he gave the district officers and Seniors Masons tokens of remembrance and appreciation and presented Diplomas of Merit to a number of them. Then, after closing the Lodge in short form, he ambled with the rest to the Lodge's dining hall, where he and his party partook of the dinner prepared by the Okinawa Brethren's wives and families.

"The delicious dinner and entertaining program in the capacity-full hall are an illustration of what family involvement can do for the Fraternity," he muses.

*We want to get the families of Masons involved in the achievement of the Craft's purposes as well as to depict the Fraternity's good image in the community through its work with the youth, with the widows and orphans, with others . . .*

The next day, together with *WB Will K. Prestige*, *VW Dennis Provencher*, *Bro. William Bozel*, and *WB Murray Harlan* (who had made the necessary arrangements), he made a courtesy call on *Maj. Gen. Peterson*, the American Base Commander in Okinawa, and on *Col. Page* of the American Air Force.

Now looking at the pictures taken during the courtesy call, what he said to the General comes back ringing in his ears:

"General, we are here to pay a courtesy call on you. Most of the Masons affiliated with Okinawa Lodge No. 118 are your personnel, and part of our Grand Lodge Officers' program is to pay courtesy calls during our visitations on the Commanding Generals of the military bases and on the local officials of the

various places our Lodges are located in. I am, indeed, very happy that you have shared part of your time to receive me. We understand you are very busy and very many things had to be considered before we could be received . . ."

In his address, he did mention to the General some accounts of Masons like *Bro. Truman*, *Bro. Roosevelt* and his gardener, and the Masons in India. Waxing interested, the General signified his desire to have more information about Masonry. And he, the Grand Master of the Grand Lodge of the Philippines, had an enjoyable breakfast with the American Base Commander.

The morning was spent at the Southeast Botanical Garden at Okinawa, a scenic spot for tourists and nature-lovers. Then lunch! He was invited to lunch at the Non-Commissioned Officers Club of Okinawa; his wife *Anching* lunched at the home of *Sis. Rose Sandejas*, wife of a Cavite Mason. His own children, to-

gether with *Bro. Mel de los Santos* (brother of his wife *Anching*), were with relatives.

In the evening, he and his party were treated to a sumptuous dinner by the Okinawa Brethren and their families at downtown Okinawa's *Keneheneken Restaurant*. Did they enjoy the floor show depicting Okinawan folk dances and songs!

Friday, May 20, was supposed to be an "extra" day, but it was not without any official work for him. The Brethren took advantage of the Grand Master's presence. They requested him and his wife *Anching* to do the honors in the ribbon-cutting ceremony for the near-completion second floor of the Masonic Temple.

He and his wife having cut the ribbon,

he expressed his joy over the Okinawan Brethren's interest in and concern for upholding Masonry's grandeur in the community.

"The Masonic Temple," he declared, "is a projection of Masonry's personality in the locality; it represents every Mason in the locality."

Inspired by the Brethren's dedicated work, he continued:

"This building is very strong; its structures are strong. It is a representation of the building of ideas, of all the Brethren's united spiritual feelings. The very strong structures of this Lodge Temple are a reminder to all Masons all over the world to maintain a strong feeling of unity and harmony among us. Strong as it is, the temple will be meaningless if there is no unity and harmony amongst the Brethren in the Lodge, in the District, in the world."

After inspecting the whole edifice of Okinawa Lodge No. 118, he had lunch with the rest at the Lodge's social hall.

At the post-lunch meeting with *DDGM VW - Dennis Provencher, WM Russel Atkins, WB Murray Harlan* (Grand Lodge Inspector) and other Brethren, he indicated his desire to convene the Masonic District No. 34 Convention to discuss suggestions for the next *DDGM's* appointment. "Such a convention," he said, "will give the *DDGM*, as well as the Grand Master, more time for his program." The discussion centered on the possibility of Bro. Bozel's appointment as overseer for the Grand Lodge Inspectors.

Back to the hotel! He and his party were invited for cocktail by *Bro. Smith Reeves* and *Sister Helen*. The host, a non-Mason, wanted to meet the Masons for a conference. Objective: to present a piano recital for fund-raising for crippled children's benefit. He learned during the cocktail that the lady who made the presentation had come all the way from America, her plane ticket having been paid by either Okinawa Lodge or the

Shrine Association, and that the Brethren went out of their way to assist the lady.

He recalls now that he and his group had to stay one more night in Okinawa. They were supposed to leave for Seoul, Korea and stay overnight at Taipei. But there was difficulty in obtaining a re-entry to this Chinese Capital City.

### Korean Episode

At about 9, Saturday morning (May 21), Brothers *Provencher, Harlan, Prestige, Cantos, Atkins, and Pogue* accompanied him and his party from the hotel to the airport. After a three-hour flight aboard Cathay Pacific, they arrived at Taipei airport, in whose transit-passengers-lounge they waited for three more hours for their flight to Seoul, Korea via Thailand International Airlines. Those three hours crawled like centipedes! Finally, at about five in the afternoon, this message came: "Grand Master Herrera and party, please proceed to the pre-departure area preparatory to boarding."

At the pre-departure area they were met by *GS Manuel M. Crudo* and *Bro. Jose Rosauro* of Dipolog Lodge. These two were part of his party, but due to visa difficulties they were able to join the group only at Taipei.

Long and tedious was the wait at the Taipei airport. But the flight aboard Thai International was marked by smoothness, pleasantness and comfort. Indeed, gratified to find the Grand Master safe and sound were the Brethren a-waiting at Korea's airport: *VW George Krause, WV Anthony Vasconcellos* (and his wife), *Bro. Avelino Gramata, Bro. Donald Wheeler, Bro. Avelino Flores, Bo. William Nulco*, and other enthusiastic Brethren and their wives.

Right after arrival at the Lottle Hotel, he and his party and the Brethren from Korea had cocktails. He told the Brethren that he wanted to exchange plea-



GM Herrera, Sister Ching Herrera, with Gov. Edward D. Reyes and Mrs. Reyes at the Testimonial Dinner held at the Scottish Rite Club House

GM and party with WM R. Atkins on his left, WB Dennis Provencher, DDGM, and members of Okinawa Lodge No. 118.



VW Vincent Castro, DDGM of Masonic District No. 20 presenting to the GM a photo Album of pictures taken in Guam with MW Manuel M. Crudo, GS, looking on.



GM with WB Rizal Adorable and VW L. Esguerra.



MW Rosendo C. Herrera and MW Raymond Chang, Grand Master of the Grand Lodge of China exchanging momentous



GM with VW Will Prestidge, WB Harlan (back turned)



GM with two Brothers who are Department

santries with them and their ladies, at the hotel.

The next day, May 22, the Brethren tendered lunch at the Jusmag, managed by a brother Mason. Very encouraging, decidedly, was the attendance at the function. Conspicuous was the presence of Morning Calm Lodge, which was several kilometers away, through the presence of its Worshipful Master, *WB Wheeler*. The atmosphere, too, was relaxed: the Brethren were at ease with him, and their ladies with his wife *Anching*. As a result, the fellowship was nothing but remarkable. They did not proceed to the Lodge anymore; instead, they held the meeting at Jusmag. While the Brethren had their meeting in one room, the ladies repaired to the other room. "I wonder what the ladies talked about," he smiles to himself.

With the ladies engaged in amenities among themselves at the other room, the Senior Grand Lecturer made most of the situation and conducted a brief session on Masonic education for the present Brethren's benefit. The program's Master of Ceremonies was *VW Hilario Esguerra*.

"Thank you, *MW Rosendo C. Herrera*," remarked *VW George Krause*, "for having taken your time out of your busy schedule to visit the Lodges in Korea. Your gesture was, indeed, appreciated by the Brethren, and their morale was bolstered. Your visitation is a challenge to the Masons in Korea to prove that our beautiful Fraternity is ever on the go. We your Brethren are, from time to time, refreshed with the presence of the Grand Lodge Officers from Manila."

"Such words are, certainly, worth all the money, time and effort expended during the visitation," he whispers to himself. And now he remembers himself-saying, "One of my predominant feelings is concern for you, our Brethren in overseas Lodges, for I know that you are left to yourselves. I know that when problems arise, it takes time for help to come

and for you to benefit by their solution."

He told the Brethren in Korea that he was deeply touched by the reception they and their families had extended to him and his party. "You have proven," he said, "the Masonic virtue of caring for another man's welfare."

"For maintaining a high level of unity and harmonious relationship among Masons and between Lodges," he continued, "I commend the District leadership. If only for this reason, the amount of money spent for the visitation has reaped its reward, for, surely, it will come back a thousandfold. It will come back a thousandfold, because it has been used to perform duties aimed at making Masonry alive."

After reiterating his gratitude to the Brethren for their and their wives' kind attention and warm hospitality, he expounded on the thrust of his administration and gave tokens and mementos to a number of the Brethren.

Then he visited the place where the Brethren in Seoul hold their meetings. It was in the Lodge building that *MW Crudo*, in his own measure, launched a fund-raising campaign for the Grand Lodge Temple.

"God bless you, *MW Crudo*. Your effort resulted into a thousand or more happy dollars."

"God bless you, too, Brothers *George Krause*, *Tony Vasconcellos* and *William Nuico*, for having treated me and my party to beef charcoal-grilled on the table and a basinful of noodles in cold water! We went back to the hotel, you know, nursing bloated stomachs filled with noodles."

### On to the Land of the Rising Sun

At a little past midday of May 23, Monday, having been brought to the airport by the Brethren of Korea, he and his party left by Northwest Airlines Flight #10 for Tokyo, Japan. Right after their arrival at the Narita Airport, two hours later, they arrowed off to Tokyo

Hotel, where they were welcomed by Rising Lodge No. 151's Worshipful Master, *WB Sidney Yarborough*.

"After the hotel formalities," Bro. Gonzales, who, together with Bro. Dysangco, is arranging the papers pertaining to the GM's activities at a table in the GM's office, reminds MW Rody C. Herrera, "your family remained in the hotel, while we went to a nearby American Club for a round of drinks." (*WE* refers to MW Herrera, MW Crudo, VW Esguerra, Bro. Rosauero, Bro. Gonzales, and WB Yarborough. They were later joined by *Bro. Arlin Scott*.)

The next day, together with MW Crudo, VW Esguerra, Bro. Rosauero and VW Gonzales, he was fetched by WB Yarborough to visit Rising Sun Lodge #151 at Camp Zama, Japan. They were met by Bros. *Arlin Scott* and *Grady Gowan* as well as by the Secretary of the Lodge and an Entered Apprentice. After touring the Lodge, he went with the group to the residence of WB Sid Yarborough, where they lunched and had a short caucus. Although only three Lodge members were present, he went on with the meeting so as to present the thrust of his administration. To the three active Brethren of Rising Sun Lodge, he gave awards of merit; to WB Grady Gowan, likewise, he presented an award, for Bro. Gowan has been the Lodge's live-wire.

MW Crudo goaded the Brethren not to falter in their service for Masonry in Japan. Quoting Winston Churchill, he said, "The greatest good is rendered to so many by so few."

He the Grand Master was fully aware of the peculiar situation of the Lodge; i.e., our Brethren in the military are frequently reassigned to places outside of Tokyo. In view of this situation, he signed a dispensation to allow Rising Sun Lodge to meet and confer degrees even with less than seven members present. Hopefully, the dispensation would enable the Lodge to work and improve

its situation. For his concern, the Brethren were profusely grateful. After all, as MW Wilmarth has repeatedly stressed, membership should be qualitative rather than quantitative.

In the afternoon, taking the subway train, he and his party returned to Tokyo. A little later, they attended a cocktail-dinner, prepared for them by the Brethren, at the Tokyo American Club. The occasion was attended by the Brethren of Rising Sun Lodge and by the members of the Grand Lodge of Japan, led by their Grand Master, *MW James L. Johnston*. There, as Grand Master of the MW Grand Lodge of Free and Accepted Masons of the Philippines, which is the father of the Grand Lodge of Japan, he exchanged toasts with MW Johnston for the continuing good relation between the two Grand Lodges. True fellowship and brotherhood pervaded the occasion.

May 25 was a refreshingly cold Wednesday. Accompanied by the wife and two children of *Mr. Guru*, a close friend of his, he and his family and his party spent the day at the Tokyo Disneyland. Joy it was for him, and to the Brethren, to behold his own children in a frolicsome mood. The adults, too, had fun galore.

"In the afternoon," he hears VW Gonzales tell Bro. Dysangco, "although we felt tired and cold all over and went under rain showers to the subway station, we went back to the hotel happy and contented. For me, the experience, including the marvelous shows and shopping is ineffable."

Bro. Jose Rosauero could not be with the party on the trip to Guam, for he was not allowed by his government office to get his visa for any part of the United States. Hence, he left the hotel at eight o'clock Thursday morning to catch his flight for H'kong. The rest of his party spent practically the whole morning packing and preparing for the Guam journey.

They left Tokyo at about nine p.m.

Northwest Airlines whose Flight No. 022 they took arrived in Guam at twenty past one o'clock Friday morning.

### Guam, Here We Come!

He was at a loss for appropriate words upon seeing, at the airport, the big number of welcoming Brethren and some of their ladies. They might have been there even earlier than one o'clock! The well-comers were led by *VW Vincent Castro*, DDGM for District #20, and *VW Fred Dumlao*, JGL for the same District and an elder brother of *VW Antonio Dumlao*, our current Senior Grand Deacon. Among the many Brethren who turned out that early Friday morn were *WB Conrado Alvares* of Cavite; *WB Rodolfo Amparo*, MW of Marvin #123; *WB Jun Laguana*, MW of Charleston #44; *WB Bayani Diokno*, WM of Micronesia #173; *Bro. Dante Ignacio*; *Bro. C.Q. Pang*, an E.A.; *Bro. Lupa* of Cavite (and his wife); and *Mr. Prudencio Balagtas*, nephew of *VW Vic Ramos*.

"They even facilitated the release of our pieces of luggage to give us more convenience at the airport," he tells *Bro. Dysangco*, prompting a nod from *Bro. Gonzales*, who adds:

"At Guam we were billeted at the Pacific Island Hotel, a seaside resort. After a few hours of sleep, we breakfast with the Brethren at the hotel's restaurant and then made courtesy calls on Guam's civil authorities."

*Bro. Gonzales'* words prod MW *Rody C. Herrera* to recall the courteous hospitality which *Hon. Edward D. Reyes*, the Lieutenant Governor of Guam, extended to him and his party. Indeed, the Lieutenant Governor was even the one to thank him "for the honor of the visit." *Hon. Cesar Gutierrez*, the Speaker of the House of Representatives of Guam, similarly received them ardently; he invited them, in fact, to have lunch with him at the Okura Hotel of Guam.

Later, after having a look-see at the Shrine Club building, he (GM *Herrera*) and his party had a briefing with the Dis-

trict Deputy Grand Master, District Grand Lecturer, and other Brethren. Discussed in the briefing were the *Cable-tow* situation, the fund-raising campaign for the temple construction, and the seminar-workshop for July 2 at the Tropical Palace Hotel, to which the DDGM and the DGL were invited.

Picked up later in the afternoon by *VW Vincent Castro* and accompanied by his party, he proceeded to *Milton C. Marvin Lodge No. 123* (the host Lodge) for his official visitation of Masonic District No. 20. After the proper reception of the District Deputy Grand Master, he was received with Grand Honors due to his high position as Grand Master of the Worshipful Grand Lodge of the Philippines. Again, many Brethren and their families and friends were present. Inspired by this splendid and genuinely cordial reception, he responded in this way:

"Thank you very much for your kind Masonic reception. In behalf of the Grand Lodge of the Philippines and my party — *MW Manuel M. Crudo*, PGM and presently our Grand Secretary; *VW Eduardo Gonzales*, our Senior Grand Lecturer; *VW Hilario Esguerra*, Grand Marshal — and all Masons in the jurisdiction of the Philippines, I extend to you my warm fraternal greetings and felicitations.

"My party and I have come to Guam on official visitation to strengthen the ties of the Brother Masons in the Philippines and the Brother Masons in Guam. Upon our arrival at the airport, we already felt the brotherly affection, the closeness, and unity of the Masons in Guam, as well as the Sisters. But, of course, Masons are not satisfied to be good; they always want to be better. Therefore, this visitation is intended to add more unity and harmony among the Brethren for the Fraternity's prosperity.

"Very Worshipful Master, I return to you this gavel, symbol of authority, and with it continue your program."

After the DDGM's brief welcome

address, MW Crudo acceded to the request that he deliver a message. Then he (the Grand Master) discoursed on the thrust of his administration and directed a special message to the Brethren of Masonic District No. 20 in Guam.

"Our Brethren in Guam and their ladies were much pleased and enthusiastic about the Grand Master's program," Bro. Gonzales tells Bro. Dysangco. "Indeed they congratulated him for having such projects."

"In the evening," adds the Grand Master, "the Brethren and their ladies gave us a dinner-reception at the Scottish Rite Clubhouse. Lieutenant Governor Reyes and his wife, as well as *Mrs. Bordallo*,

*Strong as it is, the temple will be meaningless if there is no unity and harmony amongst the Brethren in the Lodge, in the District, in the world.*

wife of Guam's Governor — the Governor was in mainland at that time — were invited. The reception was fraught with entertainment, dancing, and camaraderie."

"I heard that MW Crudo's appeal for funds for the construction of the Grand Lodge Temple produced gratifying results," Bro. Dysangco interposes.

"Yes," Bro. Gonzales avers as he consults the list of donors. "*Brothers Malubag, Leslie Moreno, Laguana, Larry Stotts, Lupa, Fel Dumlao, and two anonymous donors* gave \$100 each. *Bro. Pang* contributed \$500 and *Bro. Fred Dumlao* \$1,000."

And the Grand Master smilingly remembers that the Brethren in Guam gave or pledged generously. "The Governor's wife, too, contributed her share," he says. Our Brothers in Guam have, decidedly, exemplified the Masonic tenet: *The generous hand is a fit companion of the pure heart.*

"As Senior Grand Lecturer," says Bro. Gonzales, "I spent the whole morning and part of the afternoon of May 28 giving Masonic Education to twenty-

three of the Brethren."

"While you were lecturing to the Brethren," MW Herrera tells Bro. Gonzales, "we went sightseeing around the city and did some shopping, with the assistance of VW Vincent Castro. Then we lunched at the Briggs Restaurant. After lunch, *Bro. Rizal Adorable*, a former Ambassador of the Philippines to Guam and to Mexico, invited me for coffee. Brothers *Alvares, Pang and Malubay, VW's Esguerra and Vincent Castro* and MW Crudo went with me. Then we visited *Bro. Lloyd Haig*, one of the most Senior among Masons in Guam. The 83-year-old Mason was sick at that time. Bro. and Sis. Haig were happily surprised to be

visited by the Grand Master and other Masons and their ladies. In fact, Sis. Haig said, 'It was the first time a group of Masons visited my husband at our house.' The third Senior Mason we visited was 82-year-old *Bro. Charfauros*, who was also sick. Bro. Charfauros, who was living alone with his wife, was gratified, likewise, by the Grand Master and his party's visit. Indeed, he was so pleased that he gave a magnanimous \$100-donation for the Grand Lodge Temple."

"In the afternoon," adds Bro. Gonzales, "the Grand Master and his party, who had been invited by *Mrs. Bordallo*, the Governor's wife, had merienda at the Governor's Mansion. Then in the evening, Speaker Cesar Gutierrez invited the Grand Master to a luau at his residence."

"We certainly had our fill of various kinds of Guamanian cooking," MW Herrera states.

"May 29, being a Sunday, was not hectic," says Bro. Eddie. "*Bro. Dante Ignacio* invited the Grand Master and his party for lunch on the occasion of his daughter's christening. The lunch was

at the poolside of the American base in Guam."

"In the evening," adds MW Rody Herrera, "I invited the Brethren and their families to a fellowship-get-together. Actually, it was my way of thanking the Brethren and their ladies for the total hospitality they had showered on me and my party. Cynthia, Agnes and their mother presented special numbers in the impromptu program, and the Guam group participated in the program. In a sense, then, my project on Family

Involvement began a-rolling."

"The following morning was invitingly bright," Bro. Eddie adduces, "but it was, for us, a time for packing. At eleven a.m. we boarded Northwest Airlines' Flight #581, and an hour later we were on our way back to Manila."

MW Rody Herrera, after getting a copy of his third-fortnight activities as Grand Master from Bro. Dysangco, finally strides out of the GM's Office. He intends to re-view the copy in his Parañaque residence.

## In P.M.T. and Out

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*\*Masons are not satisfied to be good; they always want to be better.*

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Leafing the still-unstapled report of his activities in the second half of June, MW Rody C. Herrera elects to review it, not by chronology, but by categories this time.

### Fraternizing with Visitors

At a little past the canicular hour of June 16 RW Reynato S. Puno ambled in, only to find out from the Grand Master the meeting of Acacia had been put off for the next day.

"I'll be leaving for Bacolod City," said Grand Master to Deputy. "I've already sent a sympathetic wreath and a

condoling telegram to the late MW Bro. Ruperto Demonterverde, Sr.'s family on behalf of the Grand Officers."

After reminding RW Puno about the Grand Lodge Elective Officers meeting and about the gifts to temple — fund donors, he gave his Deputy a hard-covered PGM book, with a smiling promise he'd give more copies in due time. Thereupon, the two highest officers of the Grand Lodge of the Philippines turned their attention on pages 246-247 of the PGM book, which contained a rather sketchy biography of the late MW Demonterverde, Sr.

A little later their talk veered to the

Cabletow, whose employees were still there. "We are still awaiting RW Pasqua's report," he told his interlocutor, who left the GM's Office shortly afterwards.

**Separatim**, two PGMS, *viz*, MW Jose L. Araneta, currently the Grand Treasurer and MW Rudyardo V. Bunda, strode in to fraternize with the present Grand Master. Subsequently, Bro. Ernesto Gonzales of Bagumbayan Lodge No. 4, VW Jesus Limkimso (DDGM for Masonic District No. 16), Bro. Edwin Chua (who was with a candidate of Araw Lodge No. 18), and Eng. Bro. Benedicto Tirona of Cosmos Lodge No. 8, as well as Efren Masangkay, visited him that afternoon obviously for diverse purposes.

In the morning of *June 18*, after taking a short morning rest — he having just arrived from Bacolod City — he motored to his office at P.M.T., where, sure enough, he found VW Busy Dy (DGL for District No. 39) and WB Charlie Chang of Mencius Lodge No. 93 waiting for him. He gifted each of them with a personally-dedicated *Kinship to Greatness*.

Two days later (*June 20*), he instructed VW Ed P. Gonzales, Jr. to prepare a printed program of the conferment of the title of Honorary Past Deputy Grand Master on WB Juan Causing. Indeed, Bro. Edmundo B. Luza of Dagohoy Lodge No. 84 (Tagbilaran, Bohol) and of Timberland Lodge No. 219 (San Francisco, Agusan del Sur) precisely came to see the Grand Master that day anent the conferment.

"The conferment of the PDGM title on Bro. Causing," Bro. Luza stated, "will be at Borromeo Masonic Temple in Cebu City at 6:30 in the evening of June 29."

He had other visitors that afternoon: Bros. Benedicto Tirones and Agaton Atienza of Cosmos Lodge No. 8, Bro. Carlos de los Santos of Saigon Lodge No. 188, WB Leopoldo de la Rosa of High Twelve Lodge No. 82, and Bro. Max S. Lesano of Bugo de Oro Lodge No. 200 in Cagayan de Oro City. To Bro. Lesano

he gave the GM's Calendar.

(In the *ante meridiem* of *June 21*, he went to Zambales a-visiting Bro. Richard Montgomery, an old acquaintance of his.) Returning to P.M.T. right after lunch, he received Bro. K.C. Chua of Roosevelt Memorial Lodge No. 81, WB Jesus R. Decena (PM of Kalilayan Lodge No. 37, Lucena City) and Bro. Ivan F. Davis of Naga City Lodge No. 257.

**Last June 22** he was sincerely appreciative of the big framed picture of himself given him by the tandem of WB Richard and Sister of Gloria Tan. Bro. Richard is, by the way, a Past Master of Pampanga Lodge No. 48. Then he got a requestful visit from Mrs. Evelyn B. Lasam of Butuan City, whose daughter was desirous of applying for membership of Job's Daughters and whose son soon to come back from abroad. Finally came a fellow member of Cosmos Lodge No. 8: WB Modesto Rico, whom he favored with a personally-dedicated book.

The news of the death of WB Tan Chin Tek of Mencius Lodge No. 93 reached his office *last June 23*. Bro. Tek's body lay in state at Funeraria Paz in Sta. Cruz, Manila, in which the Masonic Funeral Rites would be performed at seven in the evening of the coming Saturday. WB Lucas TY (Master of Mt. Lebanon-Manila Lodge No. 1), he was also told, had suffered a mild stroke and was confined at Polymedic General Hospital in Mandaluyong.

Then came the brethren from Malolos Lodge No. 46, namely, WB Antonio S. Cruz, WB Delfin B. Zafra, and Bro. Danilo P. Reyes, appealing in behalf of a candidate. But he reminded them of a ruling of the Jurisprudence Committee anent noncompliance of the medical-certificate requirement and of the opinion of the General Purposes in regard to the candidate's ineligibility due to his inability to give the due guard and sign.

"Whatever decision rendered in this case," he advised them, "will take the nature of precedent in the entire jurisdic-

tion. For the benefit of all concerned, however, I'll refer the matter again to the Jurisprudence Committee for further study and recommendation."

The trio having left, Mrs. Norma Michael Talens and Mrs. Lorenzo — of Olongapo City and of PCIB's Paco Branch respectively — as well as Roseller D. Arrieta (a Mason's son) paid him a visit.

It was quarter to ten in the morning of *June 27* when WB Eugenio A. Jongo (PM of Cabanatuan Lodge No. 53 and Past DDGM of District No. 6) came to advise the Grand Master about the September anniversary celebration of his Lodge. The Past Master told Grand Master. "We will also have a Lodge of Remembrance to honor the deceased members of the Lodge. We will opportunely advise you, MW Sir, in regard to these affairs."

So, he tells himself, these were the visitors I had in this fortnight of my term as Grand Master.

#### Associate Editor's Note

Upon hearing of the death of MW Ruperto Demonteverde, Sr., we in the *Cabletow* hastily scribbled these four alexandrine lines:

#### HA MUERTO EL GRANDE

*Ha muerto el ilongo trabajador y valiente, el mason activo y banquero sobresaliente, quedando a sus hijos y esposa Nora gimientes y a todos los masones filipinos dolientes.*

Yes, a great man has died — the hard-working and valiant Ilongo, the active Mason and outstanding banker, leaving his children and his wife Nora in sighs and all Filipino Masons in sorrow.

**"Most Worshipful Pitong Demonteverde, Farewell!"**

His wife, Sister Esperanza, and VW Dyangco, VW Esguerra, and Bro.

Pacquing accompanied him to Bacolod in the morning of *Friday the 17th*, in order to pay homage to the remains of the late MW Pitong Demonteverde and extend sympathetic condolence to his widow and orphans.

MW Simeon Rene Lacson (PGM) led the welcome at the Bacolod Airport. The others were VW Jesus Aurelio (DDGM), VW David Lozada (DGL), WB Cayetano Palmares (PGC), WB Angel Tiangco (PM of Itawas Lodge No. 215), WB Manuel Velencia (another PM, Kanlaon Lodge No. 64), and Bros. Gil Octavio (SW), Casiano Ibrado, Jr., Charles Siao, Jose Viel, Enrique Dy, and Manuel E. Abello, Jr.

When they were lunching at Apollo Restaurant, Sis. Eufemia Octaviano, the wife of the Senior Warden of Kanlaon Lodge, joined them. Their luncheon was, no doubt, laden with fraternal fellowship.

Lunch over, they arrowed off to the Peoples Homesite and Housing Corporation chapel, where they were met by members of the bereaved family, particularly Sis. Nora Demonteverde (the late PGM's widow), Ms. Neva Demonteverde (the sister of the deceased), WB Frank Demonteverde and his wife and children, and WB Ruperto Demonteverde, Jr., as well as by the relatives and friends of the Demonteverdes, and other Brother Masons.

The Grand Master and his party left the chapel at about four in the afternoon, passed by Bob's Boy for refreshment, and went on to visit one of the oldest living Freemasons in this Grand Jurisdiction: *WB Manuel Bumaat*, 93 years old.

Bro. Bumaat was ushered into his presence by Bro. Bumaat's daughter and a Brother Mason. He then told our nonagenarian Brother that he had visited Senior Masons and sick Brethren, even in our overseas Lodges, because "I want to cheer them up and make them happy, this being part of my program of administration as Grand Master." He also re-



GM with VW Fred Dumlaio followed by VW L. Esguerra on their way to the Capitol Building.



GM conversing with Lt. Gov. Ed. Reyes of Guam and VW V. Castro.



GM and his party posing with Speaker Cesar Gutierrez of Guam.



GM being greeted by Mr. Prudencio Balagtas, nephew of VW Vic Ramos, who also met him at the Guam Airport.



GM with Mrs. Ching Herrera and Mrs. Dennis Provencher posing for a picture before slicing his cake.



GM about to slice his piece of cake with Mrs. Ching Herrera and Mrs. Provencher smiling as

counted the highlights of the May-14 Past Grand Masters' Night at the Philippine Plaza. As he was pointing out the import of the GM's Calendar, two other Senior Masons arrived. They were WB Angel Villasor (89 years old) and Bro. Vicente Baylon, who were accompanied by other Brethren from Kanlaon Lodge No. 64: Bros. Bombong de la Paz, Alipio Ykalina and Nonoy Gargaliano.

"On July 16," he told the Brethren present, "I will present Senior Masons the book *Kinship of Greatness*, my calendar and installation program, and give the widows of Masons some gifts."

All the while, the Grand Master's wife, Sister Esperanza, and Sisters Octaviano, Aurelio and Abello regaled themselves in a conversation of their own.

Then, after the picture-taking, he thanked the Brethren and their ladies for "... meeting us at the airport and joining us in this visitation." "I came," he said, "to see Bros. Bumaat, Villasor and Baylon, for without the Senior Masons like them, there would be no Masonry now, no Fraternity to enjoy now." And he added:

It is because of you, Senior Masons, that on May 14, 1983 I launched a book which had taken several months to prepare owing to the destruction of our records either by flood or by the war. For almost a year our researchers gathered notes from various sources and eventually came out with a 300-page book, whose printing cost a lot of money . . . The PGMs were overtly touched by the tribute given them. Sister Avelina Osias, the widow of the late MW Camilo Osias, was very happy because, in her words, 'I, for one, realize that the Past Grand Masters and their widows have not been forgotten.' If I would not honor these Masons, I had told myself, I, too, would be forgotten by the younger Masons. Everyday in the office, then, I've thought of visiting the Senior Masons and Masons' widows in the provinces . . .

"My wish, therefore, is that District No.

27 will assist the District Deputy Grand Master, the District Grand Lecturer and the Grand Lodge Inspectors in this project. By helping them you are helping the Grand Lodge and by helping me you are helping our Fraternity."

In addition, he talked about the May-15 issue of the *Panorama*, whose cover featured the present Grand Lights, expressing the hope that the article "Masonry Was Never Anti-Catholic" in that issue would clarify the relation between the Catholic Church and Masonry and encourage applications for membership in our Fraternity. But he added, "We must remain careful and selective and admit only those who will be willing to go by the tenets of our Fraternity," and pointed out that in that same issue was a biography of his, together with his family's portrait. He next talked about his Okinawa visit:

"Now only one Lodge exists in Okinawa and therefore Masons are few there. So they expected only about 40 to attend my visitation there and prepared food for such number. When I arrived there, however, more than 100 Brethren showed up and therefore the food was lacking. I attributed the increase in attendance to my administrative program of family involvement."

He then recounted, in this connection, the warm reception he had received during his June-4 visitation of Nueva Ecija, and went on to say:

"I know here in Bacolod you are already doing all this. Again I say, let us be united in pushing forward the various facets of the program of the present administration, specifically family involvements and recognition of Senior Masons . . .

"And you, Brothers Bumaat, Villasor, and Baylon, are our inspiration. We want to see that when we, your younger Bro-

thers, will reach your age, we will also be friend and close to the younger Masons."

Finally he announced he would preside over the Funeral Rites of the late MW Ruperto S. Demonteverde, Sr. at the Bacolod Masonic Temple at seven o'clock in the evening of June 24.

The Brethren and Sisters then accompanied him and his party to the airport. An hour later they were at Manila Domestic Airport.

**June 24th came.** At nine in the morning he and VW Alejandrino A. Eusebio enplaned for Bacolod for the Masonic Funeral Rites of MW Ruperto S. Demonteverde, Sr., our Grand Master for 1973-74, who had died last June 15.

WB Ruperto Jr. and Nora Demonteverde, MW Lacson, III, Palmares, WB Ycalina, WB Ibrado, Rafael Creencia, and Bro. Enrique Dy were at the airport to welcome them.

At the Sugarland Hotel, they lunched and later discussed the arrangements for the program and funeral services. At about 4:00, together with WB Ernesto B. Oloroso (Master of Negrense Lodge No. 200), DDGM Aurelio, who had contacted the Grand Master earlier, arrived at the hotel. From there they proceeded to the Bacolod Masonic Temple where Brother Masons were eagerly awaiting them.

At a little past seven, assisted by the Grand Officers and other Grand Lodge members, he commenced the Masonic Funeral Services. The eulogies ensued. SK Casiano Ibrado, Jr. (Past Royal Patron, Order of the Amaranth, Court No. 3) spoke on behalf of the Appendant Bodies. VW Jesus J. Aurelio (DDGM for District No. 27) spoke on behalf of the Blue Lodges. III, Cayetano Palmares (Past Grand High Priest, Past III. Grand Master, and Past Right Eminent Grand Commander, Knights Templar of the Philippines) spoke out the feelings of the York Rite Bodies, and MW Simeon Rene

Lacson (PGM) represented the Past Grand Masters. Finally, on behalf of the Most Worshipful Grand Lodge of the Philippines, F. & A.M., he (MW Rody C. Herrera) eulogized thus:

"MW Ruperto S. Demonteverde, Sr., now a real traveller, comes now here your Grand Master.

"Your Masonic record shows you have done well, Most Worshipful Sir. I am but humbled, for my poor beginning, when compared to your earthly life, which has given glitter and color and dedicated service to the Fraternity, pales into insignificance.

"MW Brother, in your travel, I'd like to ask you to bring along the love of all our Brethren, and mine, for you. When the charges are given to you by the Great Architect of the Universe, please inform Him that all is well.

"As you travel more in your chosen path, please greet our friends who have gone ahead, and inform them the Fraternity is well and the Brethren are all greeting them. Please let them know of our efforts to construct a new temple, whose very foundations are their ideals and principles and dreams in the great love of Masonry. Kindly convey to all the Brethren we have been living up to their expectations and the memories they have left behind. As you look down upon us, please tell the Great Architect of the Universe about all our ideals and our undertakings down here. We are, indeed, in dire need of His support and enlightenment.

"Your wife, Sister, Nora, is now under my care, as I have promised in my program. Please don't worry about her. I will inform other Sisters of ours to call on her and visit her, so that they would sit down together and tell stories about the happiness and joys of being wives of Masons, especially of PGMs.

And so, MW Sir, we bid you goodbye. I hope I did not make you a messenger. But please understand that my position cannot but ask you this favor, for I know

you are on the right path.

In time, when our turn comes, please inform our Brethren ahead of us, now with you, that we will have fellowship together, in a lifetime of happiness, in the tenets of Freemasonry.

"We salute you, MW Sir, and bid you farewell."

He then told the Brethren and the friendly others present that when he was still new in the Fraternity he was always fascinated by the many stories and anecdotes he had heard from some Senior Masons, whose colors gave him a glittering spectacle of the paths the Senior Masons had passed through, and that up to now he would tell these stories and anecdotes, which had become memorable treasures of his being a Mason, to his friends and Brethren. "What has puzzled me most," he said, "concerns the death of a Brother Mason." At this point, he waxed more eloquent:

"I have seen and talked to a number of Masons, whose lives while in the Fraternity seemed to be very happy. Forgetting the vices they had at times lapsed into, they would talk about the past and about the charges they would have on the path toward the final meeting with the Great Architect of the Universe. Hearing these Senior Masons talk about meeting with the Great Architect of the Universe would strike me and make me ask myself, 'How does a Mason die? Do we Masons die differently from other people?' Drawing from my own observations, I believe there is quite a difference.

"Strangely, though the family of a fallen Brother might be small, there exists among the people attending his last farewell a strange touch of camaraderie and closeness. Is it because he was somebody in the Fraternity that makes his Brethren come to his last rites? Or is it because he is a man honored in and by his community? It might well be, but I believe the main reason is he is a Mason revered by his Brother Masons.

"Here, now lies Most Worshipful Bro. Ruperto S. Demonte Verde, Sr. He was a plain, simple, and loving man. During his earthly life, in the Fraternity he belonged to, he had tackled well plenty of challenges. Why, then, do we have to lament for MW Bro. Pitong in his death? He is now resting from the fatiguing day; his state of life now is better than ours.

"Now, as I look at him, I cannot but think of his past. Allow me, then, to ask him some questions.

"Aren't you, Bro. Pitong, the same Brother who had turned yourself from mere forest guard to eminent bank manager and whom your brethren in the Fraternity regarded as a popular joiner? Is not your Mother Lodge Sarangani Lodge No. 50 in Davao City? Did you not affiliate, in 1958, with Kutang Bato Lodge No. 110, and two years later, become the Worshipful Master of this Lodge? Was not Kidapawan Lodge No. 170 proud for having you as its Past Master and Honorary Member, and St. Johns-Corregidor Lodge No. 3, for having you as its Past Master? Your Brethren there, MW Brother, are still doing well. Will not these Lodges miss you? Will not Lodge Perla del Oriente No. 1034, S.C., in Manila, of which you were a member, as well as the different Blue Lodges which you affiliated with and which have lots of good things to say about you, feel a void without you?

"How proud you must have been, MW Sir, when in 1967 you received the award of the Distinguished Service Medal from the General Grand Chapter of Royal Arch Masons of the USA!

"I was still young in the Fraternity when you were the Grand High Priest of the Grand Chapter of the Royal Arch Masons and Illustrious Grand Master of the Grand Council of Royal and Select Masters in 1978. Ah yes, I remember you were also, in 1977, Eminent Grand Commander of the Knights Templar of the York Rite Masonry. I remember, too, you had your Honorary Degree of the Red

Cross of Constantine, Asoka Conclave.

"Very edifying, MW Sir, is your involvement in the Scottish Rite, the Order of the Eastern Star, the Order of the Amaranth, the Rotary, the YMCA, and other civic and service clubs.

Were you not, likewise, MW Sir, a good father and a great husband? have stories to tell. Are they not living symbols of what you have planted on earth? Are not their good education and secure future your living legacy or symbols of the hard work you had done out of love for them?

Here, too, is your wife, Sister Nora, who will always recall those trips you have made together during your term as Grand Master as well the happy times you have shared with her. Through you, MW Sir, I am sure, she has seen the beauty of Masonry.

"Certainly, your children and grandchildren and wife will miss your generous and kind heart. But all of them, like me, believe your journey is light, for you have planted among them the seed of love and understanding.

"We, your Brothers, are saddened by your passing away. But we know, as we look back to all your achievements in life and to the way you had treated your Brethren, that you are travelling light, MW Sir.

"I know you will see the ever-green acacia tree yonder, for you had fared well in the charges bestowed on you by the Great Architect of the Universe. That is why, MW Sir, instead of crying for you, we will think you will go on a long journey ahead of us, so that you could pave the way we will someday pass and tread on. We are sure you will always look back on us, and in turn we will always remember you, for a Brother like you is very rare to come about.

"The Masonic Yearbook you put out, the Edict you issued, the eleven circulars given during your term as Grand Master — they are here to stay. The mem-

bers of the two Lodges whose charters you restored and those of the seven Lodges whose formation you issued dispensation for — they, too, will miss you so much."

Having finished his conversation with the late PGM, he (the present Grand Master) turned to those present and said:

"... MW Bro. Ruperto S. Demonteverde, Sr., my dear Brethren and Sisters, has made a good name in the Fraternity he had cherished and loved so much. We, his Brethren, are saddened that he has to go on with his journey ahead of us. Nonetheless, let us all wish him well. Please join me, therefore, in bidding him goodbye — until our time comes, when all of us meet in the fellowship of a lifetime of happiness.

"On behalf of my family, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, its officers and members, and all Masons in this jurisdiction, we wish to convey our deepest condolence to our Most Worshipful, we wish to convey our deepest condolence to our Most Worshipful Brother's widow, Sister Nora, and his children and grandchildren, and all his relatives and friends.

... and to all of you, good night."

WB Ruperto Demonteverde, Jr. was equally moving in his response.

Finally, after offering his deepest sympathy and condolences to the Demonteverdes, the Grand Master hied back to his hotel together with a number of Brothers and Sisters, who brought him to the airport the following morning.

He arrived at the Manila Domestic Airport at nine o'clock. Hence, WB Efen at Plaridel Masonic Temple at about 8:30, failed to see his Grand Master.

### Speaking Engagement

June 19 was Sunday, but youth development being one of the prongs of his program, he accepted the invitation to speak in the Installation of Officers of

MacArthur Chapter, Order of DeMolay. In his speech, he said in part:

"Sons, when I was asked a week ago by one of your members that I be your guest speaker, I was quite surprised because I have already spoken to you several times at your past installations. But, of course, I'm happy to be asked to be here with you once again in your installation.

"First I feel it is my obligation to be here because my son Monching and my niece Edzel are here with you. More importantly, however, I feel obliged to be here because, as you may already know, two of the programs of my administration as Grand Master of Masons are family involvement and youth development.

"All parents present here, Masons or non-Masons, will agree with me that one way to keep a family strong is to keep the family concerned with and involvement in civic, social and spiritual undertakings. Each person has, after all, his own purpose in life. 'A life that is not dedicated to a good and just purpose,' wrote Emilio Jacinto, 'is like a tree without any shade, is like a poisonous weed.'

"Whatever that good and just purpose is, I believe each and every member of the family should understand, and they should help one another to obtain it. There should be, in short, concern and involvement.

"But we parents should realize this: Before we could involve our families in whatever undertakings we might have, we should first involve ourselves in our children, especially the young ones who need our concern, our involvements, more than any other else. They need to be understood, loved, appreciated.

"This afternoon I'm happy to note that most of the parents and even relatives of the DeMolays are here with them. This, I'm sure, gives our DeMolays great moral support and inspiration to keep on with whatever goodwill and habit they have started. For this reason, I must congratulate all parents, and thank them,

too, for understanding their children and supporting them in their activities. Your presence is a proof of your concern and involvement. Through this, I hope, our DeMolays will strive more and more to be worthy of their parents' concern and involvement.

"As a father of two growing children, I understand how hard it is for parents to consent to your being out from home on Sunday afternoons, which are supposed to be spent with the family.

"That is why you have to make sure this afternoon will be spent constructively, as we expect you to do, for lots of things are raging to be done. These are times people need to be bound in love and unity. We must have more associations like this one which will bind the old and young together, their thoughts and their strengths, and which will result in better relations in the family, neighborhood, and community.

"As DeMolays, you have to set good example. Your meetings should be spent, not by just talking to one another, but in planning a program of your own — simple projects geared toward family and community. Never, never, never be idle in body and mind. Instead, constructively use these. As you grow older, you will find that life is not as easy as it may seem. Probably to attain success, you will encounter hardships and problems and heartaches.

"Now is the right time to learn to face obstacles and work out your way to a successful and peaceful life. Rest assured of the help and guidance of your parents and the Masons. Together with your fellow DeMolays, endeavor at becoming persistent workers, constructive thinkers, and true and trusting members of your association."

### **A Doubly Significant Day**

June 28, 1983 was, for the Herreras, a doubly significant day. It was their 19th wedding anniversary and their house

blessing. But, as in the past, MW Rody and Sis. Anching shared their memorable day with the Brethren and their ladies.

Their intimate friend, Fr. Bebot Carcilles, performed the blessing ceremony, and close relatives and friends and Brother Masons graced the occasion. RW and Sis. Reynato S. Puno were there, as well as VW Ernesto Z. Gonzales and his wife. Present, too, were Bros. Jose B. Perez, Ed P. Gonzales, Jr., John Choa, Alejandrino Eusebio, Victorino M. Ramos, Marcelino P. Dysangco, and Hilario G. Esguerra, VWs all. Worshipful Brothers Modesto Rico and Vicente Pajaro of Cosmos Lodge No. 8 and Remedios E. Racela of Batong Buhay Lodge No. 27 were also around. And other Brothers, particularly Bros. Lito Zagala, Tony Ledesma, Areto Pacquing and Mel de los Santos of Cosmos Lodge No. 8, likewise, were there to be with their fellow-Cosmosian, MW Rody, and Sister Esperanza.

### Special Communication

At ten o'clock in the morning of June 29, together with SGL Bro. Ed Gonzales, Jr., he left Manila for a Special Communication of the Grand Lodge of the Philippines at Cebu City. An hour and a half later, he was met at Cebu Airport by brethren from Mactan Lodge #30 -- VW Jesus Limkimso (DDGM, Dist. #16), VW Samuel K. Morgia (DGL), WBs Wilfredo C. Valencia, Enrique L. Benedicto, Teodoro Camedá, Eliezer La Casul (PJGL), and Bro. Orlando Go Sih; by these brethren from Cebu Lodge No. 128; WBs Victorino Go (Grand Pursuivant), Cesar Cinco, Pablo Kho, and Jose Yaoting; by WB Henry T. Yap and Bro. MacArthur Choachoy, both of Tupas Lodge #252; and by Bro. Rodolfo Chua of Beacon Lodge #213 in Davao City.

After lunching at a Chinese restaurant, they proceeded to the Lodge Hall of Cebu Masonic Temple, where he (the Grand Master), was received with Grand

Honors. After the reception of the flag, Rev. and Bro. Valentin Uy said the invocation and VW Limkimso gave his welcome address. Then came the announcement of the purpose of convening the Special Communication, as well as the reading of Tupas Lodge No. 252's resolution leading to the promulgation of Edict No. 80 and of WB Edmundo Luza's May-3 letter.

WB Ben Macmurray read WB Juan Causing's bio-data and Masonic achievements:

*The son born to Eng. Humbert R. Causing of the U.S. at Bantayan, Cebu, on January 27, 1896, after taking his primary grades at Bantayan, went to Cebu City to finish his elementary and high-school education at Cebu High School. In 1921 he graduated from Philippine Constabulary Academy at Camp Allen in Baguio. In 1950 he obtained his LL.B. at University of the Visayas in Cebu City.*

*He was initiated, passed and raised at Dagohoy Lodge No. 84, F. & A.M., in December 1922 and January 1923. He was later elected Senior Warden of his Lodge, but in 1925 he was transferred to Samar, where no Masonic Lodge existed.*

*He affiliated with Maktan Lodge No. 30. In 1950, he was elected Master of this Lodge. In 1955, he was Secretary, and appointed Grand Standard Bearer of the Most Worshipful Grand Lodge of the Philippines.*

*A charter member and Past High Priest of Sugbu Chapter, RAM, he organized Order of De Molay, Chapters in Cebu City and Dumaguete City.*

*He was invested with KCCH on February 15, 1957. Then in 1960 he was proclaimed Outstanding Scottish Rite Mason by the Supreme Council 33°, A & A.S.R., and awarded the Frederick U. Stevens Diploma. In April 1961, April 1962, April 1969 and April 1970, he was awarded Diploma of Merit by the G.L.P., for his distinguished Masonic*

services.

On Feb. 10, 1962 he was coronated 33° IGH and appointed Scottish Rite Supervisor for Cebu Bodies (in Cebu) Mindanao Bodies (in Cagayan de Oro City), and Malindang Bodies (in Ozamis City) up to 1970.

In coordination with the Senior Grand Lecturer, he conducted series of lectures as JGL on "Inner Meaning of Masonic Symbolism" in the three Degrees — EA, FC and MM — to various Lodges in the Philippines.

Crowned 33° SGIG, he was assigned in North Mindanao, for the Mindanao and the Malindang Bodies. He organized Mindanao Bodies in Iligan City, which has become very active. Then he was assigned SGIG for Southern Mindanao. There were Davao Bodies (in Davao City), North Davao Bodies (in Tagum, Davao), Cotabato Bodies (in Cotabato City, and the General Santos Lodge of Perfection, which for seven years had been dormant. Bro. Causing revived this and turned it into a full Scottish Rite Bodies.

Upon orders of the Sov. G. Commander Ofilada; he organized the Leyte-samar Bodies (in Tacloban City), which he later turned over to Ill. F. Fernandez. He was made SGIG of Cebu in addition to his other assignments in Mindanao area. Although his assignments were strongly protested, he adamantly remained in Cebu.

After the annual meeting of the Supreme Council in February 1976, the Ven. Lt. Grand Comdr. took the place of Sov. G.C. Ofilada, who became seriously sick. Relieved of his assignment in Cebu, Bro. Causing was assigned back to Cotabato. Later, however, he filed for sick leave; he was retired as Past Grand Herald and was made emeritus of the Supreme Council, 33°, A. & A. S. R., R.P.

A Past Worthy Patron and Life Member of Maria Clara, Order of the Eastern Star; a Past Grand Chaplain of the Grand Chapter, RAM of the Philippines; a Knight Templar, Far East Commandery

No. 1, Manila — he is all these.

Invested he was, too, with the Honorary Degree of Legion of Honor and the DeMolay Cross of Honor on August 29, 1962.

This extensive traveler has visited Masonic Lodges abroad. Indeed, he was the first Filipino Mason whom the brethren of Logis Igualdad Numero Uno at the Temple of Taguicigalpa, Capital City of the Republic of Honduras, Central America, fraternally received and accorded, on October 14, 1966, with honor in due and ancient form under a "Roof of Steel."

This World War II Commander was the first area commander 3rd MA Camp Lapulapu, Cebu City.

After the vocal solo of Bro. Jesus Ng of Cebu Lodge No. 218, he (the Master) first talked about his program of administration.

"I believe," he said, "It is a must that we give honor and recognition to our Senior Masons. If we have a beautiful Fraternity today, it is because of our elders who have managed it well, adhered to the ancient landmarks, and kept our Grand Lodge beautiful and prestigious. Let me call on our Senior Masons present and present them with *Kinship to Greatness* — a tribute to the Past Grand Masters."

And he called these brethren of Cebu Lodge No. 128: WB Florentino Almacen and these brethren of Mactan Lodge No. 30: WB Teodoro Caneda, WB Daniel Tumalak, WB Jesus Zabate, WB Eliezer La Casul, WB Simeon Chuaha, and VW Samuel K. Morgia (DGL); and, of course, WB Juan Causing, the honoree.

"My dear Sirs," he continued, "one of the thrusts of my Masonic administration is to give elderly Masons due honor and recognition. Last May 14 I gave a reception in honor of the PGMs, their ladies and their widows. They were touched by the program. But, I am sure, I felt more happy than they because I felt the fulfill-

ment of an ambition: the conveyance of my appreciation and admiration to them, in behalf of my family and the Fraternity. I was touched especially by Sister Avelina Osias' speech and expression of appreciative happiness for my gesture.

"Similarly, I am very happy to be here with you today — you who have been the builders and makers of Masonry and its leaders — you who have made me Grand Master, — you who, we hope, will be with us, your brothers, in the Lodge and other Masonic gatherings, to serve as our guide and Lodge and other Masonic gatherings, to serve as our guide and inspiration, — you who are the strength and the wisdom that hold together your Brother Masons in unity. By your guidance, I hope the younger Masons will follow your footsteps — for a better Fraternity and for a better community."

He went on to promulgate and sign Edict No. 80, attested to by the Grand Secretary, in open Lodge, thus conferring the title of Honorary Past Deputy Grand Master on WB Juan Causing.

"Brethren," he began his conferral speech, "I thank you for the warm reception you had accorded me and my party. The Brethren of Cebu and their families have always been warm and hospitable to a visiting brother. But, as you know, your Grand Master has come here not to be honored, but to honor somebody whom we regard as one of the strongest pillars of Masonry in the Philippines, — one who has spent and dedicated most of his years in life for the Fraternity, — one who has enlightened many brethren's minds both orally and in writing, — and one who has set his fellow Masons an inspiring example to emulate. Everybody here present should be a part of this simple but historical Masonic event. And every Brother from Cebu should be proud of this man upon whom

we are now conferring honors, for he is from this place and from this District.

"Having received suggestions that we confer this honor to Bro. Causing, we checked and studied all his Masonic records and background. Unanimously, we have agreed that he really deserves the honor . . ."

And addressing WB Juan Causing, he continued:

*Bro. Causing, now I can express to you my pride and happiness to have seen you during the recent Annual Communications, in which I was elected Grand Master. I hope that the honor and title of Honorary Past Deputy Grand Master with the permanent title of Right Worshipful which I confer to you will make you equally proud and happy.*

And he read and gave RW Causing the certificate, then added:

*I know that this conferral is not really commensurate to what you have done to the Fraternity, as evidenced by the record of your Masonic achievements. But it speaks of and for your Grand Master's love and respect and that of all the Brethren under the jurisdiction of the Grand Lodge of the Philippines.*

*May it serve as a reminder of all the things, you have done and an inspiration to do more and achieve more for the good of the Fraternity. May this conferral of honor to you, Brother Causing, which is a historic event in Philippine Masonry, inspire all Masons — the younger ones, to work harder and seek for more Masonic wisdom, and the older ones, to share what they have unselfishly with the younger ones.*

*Congratulations, Right Worshipful Sir, and may you live long. May you continue to enlighten more minds and touch more hearts.*

TO : ALL OFFICERS AND MEMBERS OF SUBORDINATE LODGES  
SUBJECT : SUPREME COUNCIL, ORDER OF DEMOLAY, Philippines

This is to announce that the International Supreme Council, Order of DeMolay, formally ordained and constituted the provisional Supreme Council of the Philippines, on May 4, 1983 during its Annual Session held in San Antonio, Texas.

On the evening of May 4, 1983, WB Macario R. Ramos, Sr., was formally and regularly installed as the first Grand Master, Supreme Council, Order of DeMolay.

A copy of the letter of Reese L. Harrison, Jr., 51st Grand Master of the International Supreme Council, Order of DeMolay, is attached for more detailed information.

I, therefore, enjoin all the officers and members of subordinate lodges wherever dispersed to fully support our provisional Supreme Council towards its full autonomy.

This Circular shall be read in open Lodge at the Stated Meeting following its receipt, and shall be recorded in the Minutes.

ROSENDO C. HERRERA  
Grand Master

ATTEST:

MANUEL M. CRUDO, PGM  
Grand Secretary

Most Worshipful Rudyardo V. Bunda  
Grand Master of Masons  
Grand Lodge of the Philippines, F & M  
Plaridel Masonic Temple  
1440 San Marcelino Street  
Manila, Philippines

In Re: Provisional Supreme Council of the Philippines

Dear Grand Master Bunda:

Greetings from the International Supreme Council of the Order of DeMolay.

Thank you for your kind letter dated 19 April 1983, which was hand-carried by Brother Macario R. Ramos, Sr., and we are happy indeed to learn about the tremen-

# CIRCULAR NO. 1

## Series of 1983

dous growth of the Order of DeMolay in your country, and, more particularly, regarding your provisional Supreme Council.

The International Supreme Council was pleased to receive a splendid, complete and well-written report from our Active Member Macario R. Ramos, Sr. to complement your letter to me as Grand Master.

On behalf of our International Supreme Council we are pleased to inform you that all of the recommendations on the proposed government and operations of the Philippines provisional Supreme Council have been duly adopted and approved during the 63rd Annual Session of the International Supreme Council, held in San Antonio, Texas, United States of America on May 1-4 1983.

On May 4, 1983, the International Supreme Council ordained and constituted the provisional Supreme Council of the Philippines. Appropriate documentation confirming ordination and constitution will be sent to you from our 52d Grand Master G. Lawrence Hunt and our Grand Secretary Thomas C. Raum, Jr. This documentation will evidence the ordination and constitution of the provisional Supreme Council of the Philippines.

On the evening of May 4, 1983, I installed your Grand Master Elect, Brother Macario R. Ramos, Sr., in office during the Grand Master's Banguet of the International Supreme Council. This ceremony of installation provides the mantle of authority and prerogatives of Grand Master of the provisional Supreme Council of the Order of DeMolay in the Philippines. As the duly installed Grand Master, Macario R. Ramos, Sr., has the authority to install the remainder of the provisional Grand Officers and to complete ordination and constitution of the Supreme Council of the Philippines.

The International Supreme Council of the Order of DeMolay is ready to assist the Supreme Council of the Philippines. Please do not hesitate to call on us at any time for assistance.

With warm personal regards and best wishes for the success and continued growth of DeMolay in the Philippines, I remain.

Sincerely and fraternally,

Reese L. Harrison, Jr.  
51st Grand Master of the Order DeMolay

## EDICT NO. 80

TO ALL MASONS WHERESOEVER DISPERSED:

WHEREAS, Worshipful Brother Juan Causing of Maktan Lodge No. 30, F. & A. M. has served the Masonic Fraternity with singular distinction for the past 60 years;

WHEREAS, WB Causing is an acknowledged authority on Masonry in this jurisdiction as evidenced by the scholarly Masonic books he authored — *Masonic Symbolism*, *Handbook of Freemasonry* and *Freemasonry in the Philippines* — and his numerous articles on Masonry published in the *Cabletow*, *Far Eastern Freemasonry*, *Eureka* and other Masonic publications;

WHEREAS, through his Masonic writings and as Junior Grand Lecturer of the Grand Lodge and Junior Grand Lecturer for District No. 17, WB Causing has inculcated and inspired interest in Masonic study among the Masons in this Grand jurisdiction;

WHEREAS, WB Causing has an equally outstanding Masonic record in appendant Masonic organizations such as the Scottish Rite of Freemasonry, the York Rite, the Order of DeMolay and the Order of the Eastern Star;

WHEREAS, WB Causing's Masonic achievements and dedication deserve special recognition;

NOW, THEREFORE, as a fitting tribute to his conspicuously outstanding service and exemplary dedication to the progress and advancement of Philippine Masonry;

Be it decreed as I, ROSENDO C. HERRERA, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, now hereby DECREE by virtue of the powers in me vested, that the Honorary rank of Past Deputy Grand Master with the right to be addressed as Right Worshipful, be conferred upon WB Juan Causing.

Done in the City of Cebu, this 29th day of June, 1983.

ROSENDO C. HERRERA  
Grand Master

Attest:

MANUEL M. CRUDO, PGM  
Grand Secretary

# The widows mighty mite

o Simon UCM Peters (148)

*In the urgency of today's living we forget, indeed, that manifold blessings have been promised to those of us who give our talent and time and self to the Lord . . .*

Of much more value than the wealth the affluent dole out is the time and talent "ordinary" people willingly offer for God's Kingdom. Stewardship, after all, refers not only to money but to time and talent. But what do many professing believers often do during the Lord's day? They send their tithes and offerings, all right; but they are somewhere else but in church, fulfilling their social obligations. Is this right? Or, if they go to church, does their involvement go beyond mere physical presence in the services? Are we not expected to commit our talents and time and ourselves unreservedly to make the Master's vision a reality? Sadly, however, what has become the stark reality in the Christian church is the increasing number of noncommitted, or lukewarm, members who, instead of helping in the ministry and leadership of the church, even seem to thrive in criticizing their ministers or pastors as unworthy stewards, elders, or officers.

This sad situation is antithetical to what happened to a people, convinced by an ideology that "power comes from them, and their salvation lies in their use of this internal power," became united and won a deserved battle against the extremely wealthy and the uncaring, callous others who ignored the peasants and turned to their own selfish pursuits. Indeed, real power and wealth lie within us. The best a pastor or minister can give is a push, a stimulus, a spark; but it is when the people unite and care that the Christian church becomes strong.

A Masonic dictum reads, "A generous hand is a fit companion of the pure heart." This dictum is exemplified in Luke's passage. The poor widow gave all she had — two mites or a measly half-penny — without even thinking of the hunger that might result from her act. All she was thinking at the time was to give everything she had to the Lord, and that thought gladdened her. Pure at heart, she had a joyously generous hand — giving her very last money. How different she was from the wealthy whom Jesus saw dropping their donations into the treasury! Many of these wealthy ones were carrying costly gifts in exquisite bags and precious pockets of multi-colored coats. These rich men's plentiful donation brought the widow's total giving from her poor pocket into bold relief. "Truly," Christ said, "I say unto you that this poor widow has cast in more than all the others who have put gifts into the treasury. All the wealthy did cast is part of their riches but she did cast in all that she had, even her own living." Disadvantaged the widow was, but she had the decided advantage of a pure heart, which thinks of nothing but giving everything to the Lord.

The poor but pure-hearted widow is very unlike the rich, young and talented man who once approached Jesus, desirous of learning more from Him and finding eternal life. This young man literally ful-

filled and obeyed the Ten Commandments, but Christ pointed out to him: "One thing, you lack. Go, sell all you have and give to the poor. You shall have wealth in heaven. Come follow me!" Saddened, the young man veered away from Jesus. To him, the gold in his pocket mattered more than his discipleship to Christ. Faithful though he was to the law's letter, his heart was in the wrong place. He loved the temporal and mundane more, and loved the eternal and other-worldly less. How many times have we worshiped other things than God! How many are those among us who display piety as badge of our religiousness, not knowing that such a display is not far reaching by any means; in fact, such displayed piety ends up in church every worship day. Every worship day we come to church, sit to listen to God's message, and then go home uninvolved. We let the minister, rabbi, or priest and the committed few work in the vineyard of the Lord while we hold aloof.

-This awesome truth was confirmed by a Pastor who was preaching in southern Mindanao, appealing for volunteers to go with him to the mountains, so that the Gospel would reach the natives in that place. You know what the young man said? "Reverend," he told the Pastor, "my sister will go with you."

Isn't this our attitude sometimes after a good sermon? Don't we sometimes wish that our sister, brother, or friend be touched by the message? But is our coming to church something personally meaningful? Do we go to worship to feel comfortable inside because we have to fulfill our obligation of coming to God's hallowed place on the Lord's day?

No, brethren, the Lord is not satisfied with mere physical presence. "Come," He invites us, "follow me." His call is for us to get personally involved, to dedicate our time and talent and self for

Him and for His Kingdom, and to be of service to the poor. His call is for us to become real Christians, for a Christian who has Christ in his heart is the most quietly explosive force in the world. Let us pool our tiny mites together, so that we can produce a dynamite for Christ and in Christ. The riches and wealth of the unconcerned, He needs not! He needs not the blood money of the unscrupulous, who have enriched themselves at the expense of the poor and the needy; nor does he need the money we give out of our plenty. What, then, does he need? "I thirst," He says, "for individuals who give what they value. I thirst for individuals who do what the rich poor widow once did in the synagogue."

But, agog to pursue illusive *success*, we have time for everything except for the Lord's work. A writer hit the nail on the head when he said, "Modern man is suffering from t.b. — too busy running after wrong things in life." In the urgency of today's living we forget, indeed, that manifold blessings have been promised to those of us who give our talent and time and self to the Lord. Lest we forget, an old adage reads, "Busiest men find the most time." Busy though we may really be, let's find time for the Lord's work. The Lord is never outdone in generosity. The more we give, the more we get blessed. Isn't blessedness or holiness the highest in the hierarchy of values? It is! That is why Filipino poet Emeterio Barcelona has left us this metaphor: "Life is a pilgrimage." Our real destination in life, after all, is to achieve holiness or blessedness. Why, then, are we afraid to commit ourselves to the Holy of Holies? Why, then, are we selfish with our time refusing to get involved in the Lord's vineyard like the rich young man who refused the golden opportunity of being with the Master himself? Brethren, let us be generous to the Lord, for in heaven naught is forgotten — not even the two mites we give.

The following lines stress this last point:

*I'll sing you a song of the world and its ways. And the many strange people we meet —*

*From the rich man who rolls in his millions of wealth, To the struggling wretch on the street.*

*But a man though he's poor, and in tatters and rags, We should never never affect to despise,*

*But think of the adage, remember, my friends, That six feet of earth makes us all of one size.*

*Then when you once see a poor fellow that tries, To baffle the world and its frown,*

*Let us help him along, and perchance he'll succeed — Don't crush him because he's down.*

*For a cup of cold water, in charity given, Is remembered with joy in the skies;*

*We are all but human, we've all got to die, And six feet of earth makes us all of one size.*

Tombs and mausoleums, I have seen a lot of, in my life; fantastic structures they are, such as resplendent Taj Mahal, but all of them symbolic of man's last attempt to show to all and sundry what proud wealth can do. But all men are equal in this: ". . . we've all got to die, and six feet of earth makes us all of one size." Humorously, Arthur Guiterman puts the vanity of earthly greatness this way:

*The tusks that clashed in mighty brawls of Mastodons, are billiard balls.*

*The sword of Charlemagne the Just Is ferric oxide, known as rust.*

*The grizzly bear whose potent hug was feared by all, is now a rug.*

*Great Caesar's bust is on the shelf, And I don't feel so well myself!*

But we should feel well, for these words ring like a bell: "For a cup of cold water, in charity given, is remembered with joy in the skies." And, as this pun puts it, "To have happiness is to halve it." Doubly blessed, indeed, are those for whom giving is a joy.

Joy, for me, is to leave you these thoughts, entitled "The Wisdom of Losing Yourself." Loosen yourselves and listen prayerfully to Professor William Arthur Ward's wise words:

*If you are wise, you will forget yourself into greatness.*

*Forget your rights, but remember your responsibilities.*

*Forget your inconveniences, but remember your blessings.*

*Forget your own accomplishments, but remember your debts to others.*

*Forget your privileges, but remember your obligations.*

*Follow the examples of Florence*

*Nightingale, of Albert Schwietzer, of Abraham Lincoln, of Tom Dooley, and forget yourself into greatness.*

*If you are wise, you will empty yourself into adventure.*

*Remember the words of General Douglas MacArthur: "There is no security on this earth. There is only opportunity."*

*Empty your days of the search for security; fill them with a passion for service.*

*Empty your hours of the ambition for recognition; fill them with the aspiration for achievement.*

*Empty your moments of the need for entertainment; fill them with the quest for creativity.*

*If you are wise, you will lose yourself into immortality.*

*Lose your cynicism. Lose your doubts. Lose your fears. Lose your anxiety.*

*Remember these truths: A person must soon forget himself to be long re-*

*membered. He must empty himself in order to discover a fuller self. He must lose himself to find himself.*

*Forget yourself into greatness. Empty yourself into adventure. Lose yourself into immortality.*

All these, we can do if we do them with love of God and our fellowmen. If we lose our two mites for God's kingdom and for other men's good, we will gain eternity.

### KING SOLOMON'S TEMPLE

*Foundation laid in 1012 B. C. (Hebrew Chronology 3000). Completed and dedicated 7-1/2 years later, 1004 B.C.*

*Place — Mount Moriah, a part of the Mount Zion ridge, which became part of Jerusalem during King David's reign, and upon the same spot where Abraham offered Isaac and where David made an acceptable offering to the Lord, and by faith saved Jerusalem from destruction. King David purchased the site for the purpose of erecting an altar on it.*

*Builders — King Solomon, son of King David, aided by Hiram, King of Tyre, and Hiram Abiff, the widow's son, with the cooperation of allied nations. 184,600 men were employed in the building of the Temple. The value of the metal used (gold, silver, brass, and iron) exceeded five Billion Dollars (1954). The Temple retained its original splendor for only 33 years. From that time until its complete destruction 383 years later by Zedekiah, the history of the Temple is but a series of alternate spoliation and repairs and a gradual carrying away of the more valuable treasures.*

— Wisconsin Freemason, February, 1954

— ooOoo —

*The man you like most admire is the type of man you ought to be. He is courteous, adaptable, magnanimous, sympathetic, and tactful. He favors pleasant aspects of life, and has large common sense. It is well to study this type of man and to emulate his example. The fine qualities of kindness, tact, sympathy, and courtesy can be cultivated by giving them thoughtful attention. You can also learn what not to be from the unlovely type of man. He is captious, contradicting, unsympathetic, and phlegmatic. You feel you have something in common with him. He repels you. You can develop in yourself the manners, tastes, and habits which you most admire in others. The man you most like to meet is the type of man you ought to be.*

— The Educator

— ooOoo —

### TIMELESS ADVICE

*"In many lodges there is a carelessness in the admission of new members. Everywhere unworthy men are being accepted; the Fraternity will never be honored by them. According to the conception I have of Freemasonry, this ought not to be. Because of it, the Order is losing public respect and approval."*

*Who said it? Not a Mason — but Emperor Joseph II of Austria, May 10, 1779, during an audience with a Danish Captain Franz von Sudthausen, who was in Vienna organizing Lodges under the Zinnendorf system and seeking the Emperor's approval and protection.*

— M.S.A. of the U.S.

# Manuel Luis Quezon:

Father of Philippine Independence




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*As an individual, I worship my God in accordance with my religious belief. But as a head of state, I can have no more to do with the Catholic church than I can do with a Protestant denomination . . .*

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Brilliant, dynamic, charismatic, volatile, decisive, impulsive, and fearless — these are the adjectives historian Teodoro A. Agoncillo used for describing the President of the Commonwealth. His dynamism, indeed, stood out at the halls of the Senate and at Malacañang.

Enigmatic though he was, our Brother was a Masonic stalwart responsible for the final unification of the Spanish Lodges

with the Grand Lodge of the Philippines. Recognized by the early Masons as their leader, he was elected as the First Filipino Grand Master after four American Grand Masters. Despite the brevity of his stay in Masonry, his brilliance lingered in the Craft.

He was born in the sleepy town of Baler, Tayabas (now Quezon) on August 19, 1878. On that day — at 8 o'clock, to be precise — the church bells rang in honor of Saint Louis, the town's patron.

He was the son of Lucio Quezon, a Spanish mestizo whose roots could be traced to Paco, Manila and Ma. Dolores Molina, also of the mestizo stock. Don Lucio was an adventurous sergeant in the Colonial Army and Doña Dolores was a school-teacher.

The young Manuel would grow up under the tutelage of a Franciscan friar, Father Teodoro Fernandez, the parish priest of the town. When this priest was called to Manila by his superiors, the young Quezon went with him. He enrolled at the Colegio de San Juan de Letran, where he graduated from, with the degree of Bachelor of Arts, *summa cum laude*.

To help his parents, the young Manuel worked with the Director of Interns, Father Serapio Tamayo, at the University of Santo Tomas. He tutored those who were relatively weak in mathematics. His university life, however, was disturbed by the spread of the Revolution. But he did not join the revolutionaries. He, instead, went back to his old town. When the Americans came, he joined the army and emerged Major from the Filipino-American War.

In the bar examination of 1903, he got

an average of 87.83, a mark good enough to make him land in fourth place. In the same examination, Sergio Osmeña got 91.66, which was two berths higher than Quezon's.

He started as a lowly clerk in a famous law firm, with a twenty-five-peso-a-month salary. Later he established his own law office. He became famous in no time. In spite of the fact that he was making waves, he closed his law office to accept the position of Fiscal of Mindoro. Later, he was transferred to his home province.

Quezon disliked politics. Soon, however, willy-nilly, he ran against a wealthy and powerful man of the province for the gubernatorial chair. Backed up by the common people, he started to rise in the political arena.

He ran for the Assembly. He became the Floor Leader of the Assembly, with Osmeña as the Speaker.

The Osmeña-Quezon tandem would last up to 1922. From that year on, Quezon got the solo leadership of the party.

In 1916, he ran for the Senate, of which he became President. Then, in 1935 he ran for the presidency of the Commonwealth. The election was one-sided, but he had to join hands with Osmeña once more.

Brother Quezon was initiated an Entered Apprentice on March 17, 1908; passed to the degree of Fellow Craft on May 18, 1908; and raised to the Sublime Master degree on May 23, same year, in Logia Sinukuan under the Gran Logia Regional de Filipinas.

He was Wor. Master of Sinukuan Lodge No. 16 from 1918 to 1919. On October 21, 1919, he was elected Knight Commander of the Court of Honor and Inspector General Honorary in 1929. Due to the insistence of his wife, however, he resigned from Masonry on August 18, 1930. Seven years later, he would claim, "I did not actually resign until several months later, and I never renounced Masonry. There is a form which those

returning to the Church are supposed to sign, but I refused to sign it. Instead I wrote the Archbishop a personal note." The note, according to Quezon, said, "I understand I cannot be readmitted to the Catholic Church so long as I remain a Mason; for that reason I am 'resigning' from Masonry."

During the term of Quezon as President, eight Grand Masters occupied high government positions and practically all members, of his official family were masons. As Commonwealth President, he fought for the separation of Church and State. "Nothing," he would later say, can stir up the passions and prejudices of men more effectively than religious intolerance, bigotry and narrow-mindedness. History is replete with telling evidence of this fact, and we should not lightly disregard its lessons." And he would add:

*Under the present Constitution of the Philippine Commonwealth, just as under the Jones Act, and in fact ever since the American flag was hoisted over these islands, the separation of the Church and the State, and the freedom of worship, are guaranteed. The State has nothing to do with the Church, nor the Church with the State. I am a Catholic as everybody knows, I, who for the time being am at the head of this Government. As an individual, I worship my God in accordance with my own religious belief. But as the head of the State I can have no more to do with the Catholic Church than I can with a Protestant domination, the Aglipayan, the Mohammedan, or another religious organization or sect in the Philippines. And so authority of any church has any right to interfere with the affairs of the government . . .*

The fruit of his labor, Brother Quezon was not able to see. When the United States finally recognized our Independence, he would have crossed the great "divide" to meet his Maker.

During the Japanese Occupation, Bro.

Quezon and family escaped through a US submarine to the United States — again to be precise, on February 20, 1942. Two years later — on August 1, 1944, he died in Saranac Lake, New York.

During his incumbency as Grand Master, he had a difficult time attending to his Masonic responsibilities, including those of his being a Grand Master. Yet he will always be remembered as the leader of the Filipino group in the early stage of the unification of the Grand Lodge of the Philippines and Gran Oriente Espanol. His American Brethren helped him to their utmost in ministering to the needs of the Grand Lodge.

Listen to Don Claro M. Recto's description of our Brother Quezon:

*Quezon loved power, and he knew*

*how to keep it. But he kept it, like the realist that he was, in the only, way in which it can be kept in a democracy, by winning the faith and love of the people. There must be some psychological similarity between women and multitudes, because Quezon was fortunate with both. He had the instinct for the right approach, for the cajoling phrase, for the charming attitude. He knew when to wait, and when to dash in for the prize. He knew when to command, and when to obey; when to resist, and when to yield; when to begin, and when to stop; when to give the winning embrace, and when to deliver the coup de grace.*

Away has passed Bro. Quezon the legend. In our Masonic world, however, that legend has become a LEGACY. (SPF)

### But Man's Heart . . . (From IBC)

to that: to the money we give. But isn't our duty much more than that?

Appearance is not confined only to surface. It refers to the structure's durability. Egypt's pyramids have appearance because they have stood the test of Nature's lashes. Their structures have been admired for their solidity. Such, too, should be the structure of the temple within us. As we grow older in age, we should grow more sturdy spiritually, growing more pleasing to the Lord. This growth starts with acceptance of Christ as a personal Savior and Lord. It also entails weathering the trials and tribulations that come our way. Such tests are the furnace our wills must be purified in, so that we will come to be durable and staunch in Christ.

No wonder, then in Chapter 2, verses 19-22, St. Paul told the Ephesians:

"Now therefore ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit.

. . . and he challenges us to make our minds . . . and our hearts to be the exclusive temples of Christ, of God, of the Divine Architect.



## Rafael Palma:

The tough Rizalist

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*The Philosophy of Masonry has not lost faith in the goodness of human nature and considers liberty as an inestimable boon and every man's birthright.*

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Of the legend named Palma, historian Agoncillo has this to say:

*His reputation rests on his integrity, scholarship, tolerance of unpopular thoughts, and on the growth of the liberal tradition in the University. He stood his ground when he thought he was right and fought like a wounded animal when confronted by forces he thought were inimical to the university and the country. He was one university president who never trembled in the presence of economic overlords, the powerful ecclesiastics, the wealthy, and the politically puissant. Yet his demeanor, with a bald*

*head, a baby face, and a toothless smile, covered the toughness of mind that characterized him as writer and thinker.*

Toughness of mind as student, writer, lawyer, educator, thinker, statesman, and so on! This appears to be the dominant trait the boy born in Tondo on October 24, 1874 was to develop in the process of finding a niche for himself. It was this toughness of mind that he manifested in acquiring education in a Tondo public school, in Ateneo, and especially in UST, where he took up Law. It was this mental toughness, together with his confidence in his fluency in Spanish, that impelled him to join Antonio Luna's *La Independencia*, the official newspaper of the Revolution, adopting the pen name *Dapit Hapon*, which became a byword in Spanish-speaking homes. It was this same tough, as well as persistent, mental set that spurred him, after *La Independencia's* demise, to join *El Nuevo Dia*, the newspaper published in Cebu by his bosom friend, Sergio Osmeña, with whom he continued the fight for freedom under the American regime. The paper's nationalistic stand, however, made the Americans to pressure the publisher and the staff and to cause its eventual closure. But the mentally tough journalist, Rafael Palma, pursued his vision of freedom and joined another nationalistic daily, *El Renacimiento*. It was during his stint with this paper that he, having met the publisher's daughter, decided, if the platitude is pardonable, to "give up his freedom" for her. Ending his newspapering, he diverted his dedication to law practice.

Again his mental toughness, together with his integrity and scholarship, was responsible, for his success in lawyering. His fame as a lawyer spread rapidly. Thus, when he ran for Assemblyman of Cavite, he won over his rival with little difficulty. His victory enabled him to show his statesmanship, which his erstwhile colleague, Sergio Osmeña, took ready cognizance of. The two became closer friends

than before. They would later be joined by another political stalwart, Bro. Manuel L. Quezon, and the three would make up the triumvirate that worked for the absolute independence of the Philippines. Bro. Rafael Palma was later elevated to the Philippine Commission, which was considered the upper chamber of the legislative body at that time. Much later, he was appointed Secretary of Public Instruction.

In 1916, with the passing of the Jones Law, Bro. Palma filed his candidacy for the fourth senatorial district comprising the City of Manila, Laguna, Rizal, and Bataan. Again, he won easily over his pro-American rival, Gregorio Araneta. Belonging to the minority, however, he did not find his political life smooth-a-sailing. His disillusionment with politics caused him to give it up in 1922 and to revert to the practice of law. Then, in 1923, he was appointed acting president of the University of the Philippines and remained president until 1933. His resignation was precipitated by Bro. Quezon's threat to cut the University's appropriation due to Bro. Palma's championing of the Hare-Hawes-Cutting Law. Rather than endanger the existence of the University, he resigned from the presidency.

He ran once more for the Senate, but he was defeated by another political stalwart, Bro. Juan Sumulong. Nursing his defeat, he turned once more to the practice of law. Later, he was appointed Chairman of the National Board of Education by Bro. Quezon.

In 1907, Bro. Palma was initiated and in 1908 was passed and raised at Lodge Bagong Buhay No. 17. Later, he affiliated with Sinukuan Lodge No. 16, where in 1914-15, he became the Master of this Lodge.

In the Scottish Rite of Freemasonry, Bro. Palma was a member of Lakandula Lodge of Perfection, Wise Master of the Chapter of Rose Croix, Manila (1919), a member of Malcampo Council, Knight of Kadosh, and member of Rizal Consis-

tory. He was elected Knight Commander of the Court of Honor in October 1921 — about a year later his term as Grand Master of Masons in the Philippines.

Bro. Palma delighted and inspired the Brethren with a large number of articles and messages. On January 30, 1931, for example, as Grand Orator, he delivered a lengthy but moving message, in which he showed mainly the place of Masonry in the world of ideas. He said, in part, the following:

*The philosophy of Masonry has not lost faith in the goodness of human nature and considers liberty as an inestimable boon and every man's birthright. It consequently endeavors to inculcate the doctrine that man must be educated to be free and to seek to know himself and develop his innate faculties and inclinations. This education involves the free exercise of reason, not only to think and reason for himself, untrammelled by ready-made dogma or opinions consecrated by tradition or usage; but to follow a rule of conduct which he considers the most in accordance with prudence and wisdom, though it be in conflict with that generally accepted and approved. Reason is the noblest gift to man . . . It is the right nay, the duty of each and every-one of us to make our contribution be it ever so small, to the progress of the world, and it is not by waiving the free use of reason that we can add our grain of sand to that building, but by contributing a new thought, a new idea, a new mode of procedure or new rule of conduct. He who contents himself with taking all he needs from the accumulated wisdom of the ages without giving anything in return is a spendthrift, not a collaborator.*

One can readily see from this quotation that even as Mason (or it is especially as Mason). Bro. Palma advocated mental and volitional toughness, urging his Brethren to think for themselves and not to accept without discussion whatever had been taught, to contribute to the accu-

culated wisdom of the ages and therefore to the progress of mankind. Such a philosophy, he maintained in his writings, especially in his prize-winning biography of Bro. Jose Rizal, which has been considered to be the best, most compendious, and most faithful portrayal of the Filipino hero's life and character. In this biography, Bro. Palma was Rizal's "collaborator," as he himself put it. Translated later by Justice Roman Ozaeta with the title "The Pride of the Malay Race," the biography stirred the hornet's nest and was banned as a reading material. In a sense, Bro. Palma, analytically presenting Rizal's life and ideas, contributed *a new thought, a new idea, and new mode of procedure* . . .

A scholar par excellence, Bro. Palma was advanced in his ideas. He believed that, despite our imperfection, we should attain a degree of perfection, i.e., find the *selves* we were meant to be, and that this quest or search should start with an *open* and a *tough mind*. Listen to him once more:

*Human life could not be better symbolized than by the masonic pavement which covers the floor of our temples and is emblematic of how checkered our existence is with good and evil, grief and joy, suffering and happiness. The work of the Mason cannot be symbolized better than by the construction of a temple which never finished, because whatever may be our wisdom and degree of skill, and however charitable our feelings may be towards our Brethren and fellows, we never attain perfection. The temple at which we are building is ourselves. The materials which we have to polish, adjust, and fit into place are passions and vices. There are, unfortunately, too many racial, religious, and political prejudices which blind the intellect and prevent the heart from recognizing the truth, cementing brotherly love, and relieving distress. We have to rid ourselves of these prejudices. Masonry demands of each indivi-*

*dual an open mind, quick sympathy, and disinterested charity, because only with these quoins and ashlar is it possible for us to construct the temple dedicated to the Fatherhood of God and the Brotherhood of Man which are the strength and secret of our union.*

The symbolic temple that MW Bro. Palma constructed became a shining monument to those who were in the dark at that time — and has become that to those who, up to to-day, although in another form, have continued to cling on to some kind of racial, religious, and political prejudices.

Bro. Palma lived a rich, full life — a life dedicated to the search for the truth, to the fearless articulation of the discovered truth aimed at liberating the minds of men from the bondage and shackles of ignorance, and to the pursuit, not of things mundane, but of what was thought to be the ideal or the *bonum verum*. Having lived such a life, Bro. Palma has become a part of history. Teodoro Agoncillo writes this of him:

*Palma's last moments were painful. Bed-ridden, he had lost his sense of hearing and taste and his eyesight failing. He could hardly recognize even his friends. It is said that when a boyhood friend, a priest, visited him, Palma, poorly discerning the visitor, waived him aside and bade him to leave. His end came on May 24, 1939. He lived and died a poor man, never changing his simple lifestyle and never surrendering his freedom of thought and conscience. Up to the end, he remained a Mason. But he was a Mason who accompanied his wife to church, for he believed that religion was, and is, a deeply personal matter and should never be interfered with. Above all, Palma gave the University of the Philippines academic pride, freedom and decency.*

Yes, the Tondo-born boy developed into a multi-faceted personality — a scholarly student; a steadfastly nationalistic journalist, a refined, accomplish-

ed statesman; an uprightly honest lawyer; a proud academic administrator; a respector and practitioner of the freedom of thought, conscience, and religion; a spiritual-temple builder; a dedicated Mason and respected Grand Master of Masons in 1920; and a consistently poor



Though the coastless province of Abra is naturally beautiful, it is a region of rugged mountains and narrow valleys. In the town of Bangued, in this inland province, was born, on September 9, 1884, a boy who later took his primary education at the school founded by his father, Juan Paredes, and then his high-school course at the minor seminary, Archdiocese of Nueva Segovia, at Vigan, Ilocos Sur. Leaving the seminary, he came to Manila to study at the San Juan de Letran. He made his way through college by working as a stenographer and court interpreter. He was appointed deputy provincial treasurer of Abra, but resigned his position to take up law in the Escuela de Leyes which was under the direction of his brother Judge Paredes. In 1906 he was admitted to the Philippine Bar. He was appointed fourth prosecuting attorney on July 9, 1908. In fact, he became the *first*

rich man. That poor rich man has given our Fraternity a sense of pride. Thus, even in death, Bro. Palma speaks to his Brethren, inspiring us to attain the *palma of victory*. (SPF)

## Quintin Paredes

Political Kingpin  
of the North

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*If a mason cannot say anything good of his brother, he should at least keep silent. We must whisper Good Counsel into the ear of our erring brother and not slander or insult him or speak ill of him.*

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Filipino prosecuting attorney. Later, he was appointed Dean of Escuela de Leyes. In 1917, he came to be Solicitor General; in 1918, Attorney General; and in 1920, Secretary of Justice. President Wilson nominated him to be Associate Justice of the Supreme Court. In 1917, he became a Colonel of the Philippine National Guard and, eventually, Advocate General of the same body. In 1919, he was a member of the First Parliamentary Mission to the USA; in the same year, he was admitted to practice before the US Supreme Court. In 1920, he was among the few lawyers who practiced in the US District for China.

Restless individual that he was, he ran for the House of Representatives in 1924. In 1925, he was unanimously chosen Speaker Pro-tempore. Bro. Paredes was twice elected Speaker of the House of Representatives before the

inauguration of the Commonwealth on November 15, 1935. In 1935, he ran unopposed for the National Assembly representing Abra. To his checkered political life, Bro. Paredes would add the following positions: first Resident Commissioner to the United States under the Tydings McDuffie Law; Vice-President, Joint Preparatory Committee in Philippine Affairs; Floor Leader, Second National Assembly; Vice President, Nacionalista Party; Chairman, Steering Committee of the Nacionalista Party Convention; Senate President Philippine Senate.

Bro. Paredes was initiated in Sinukuan Lodge No. 16 on February 12, 1913, and passed as well as raised in November of the same year. He became Worshipful Master of his Lodge in 1920-21. In January 1923, he admitted from Sinukuan to become one of the founders of Abra Lodge No. 86, Bangued Abra, Bro. Paredes was equally active in Scottish Rite Freemasonry. He was elected Venerable Master of the Lakandula Lodge of Perfection and Commander of the Council of Knights Kadosh. During the time that he served as Deputy Grand Master, he was created a Knight Commander of the Court of Honor. Despite his busy schedule, Bro. Paredes found time to be with his Brethren and to be a member of several committees in the Grand Lodge. Being a lawyer, he made great contributions, especially on legal matters affecting the Brethren.

Once he advised the Brethren regarding Masonic amenities.

*... I would call attention to the attitude frequently adopted by certain Masons to criticize and find faults with the others, a bad habit which some of these Brethren have carried to the extreme of speaking ill of others. They forget too easily and often that tolerance is one of the virtues that should adorn the Masons, and that frankness and sincerity towards the Brother are essential to good understanding and harmony. If a Mason cannot say anything good of his Brother,*

*he should at least keep silent. We must whisper good counsel into the ear of our erring Brother and not slander or insult him or speak ill of him.*

He was elected Grand Master in 1922. He stated in part:

*I accepted the office convinced of my insignificance, but with a resolution to do my best, with your help. The cooperation that I have expected from you, you have cordially and without hesitation extended to me. Yours is the credit for any success there may have been. If nothing more or better has been accomplished, this is due to my limited capacity, and not lack of willingness.*

Bro. Paredes believed that Masons could help much in making justice prevail if and when we practice Masonry in and outside the Lodge. Here is a portion of one of his writings:

*... An institution with the ideals, mission, and clear vision of justice of Masonry is bound to be a factor for perennial good, particularly when we always keep in mind the great objective of the Fraternity. We should therefore never lose sight of the fact that we are a Brotherhood of men under the Fatherhood of God. (SPF)*

*Asso. Editor's note: When I was going over this article, I playfully and therefore ruggedly wrote down this "sonnet."*

*From Abra's rugged vale  
he traveled into fame;  
In private life and, sure,  
among us Masons pure  
and loving care he showed.  
He made decisions good  
and counseled well the erring  
Brethren as well as per-  
meated polity  
and our Fraternity  
with his own influence.  
It is, then, in this sense  
we say Most Worshipful  
Quintin well used his tool. (ef-r-en)*



**WENCESLAO TRINIDAD: First Grand Master from a provincial Lodge.**

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*Our spirit of service should be accentuated more in deeds and less in words . . .*

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Lying just south of Cavite, with the China Sea washing its western and southern shore, is Batangas, the birthplace of many contributors to the cause of freedom and justice. This province gave birth, in 1878, to another illustrious son who would, later, catch the attention of the business world and of our Fraternity.

That Batangueño was appointed municipal treasurer in Tanauan, Batangas in 1904 and promoted to Traveling Deputy Provincial Treasurer the year later. In 1907, he was appointed Provincial Treasurer covering the provinces of Antique, Isabela, Cagayan, Bataan, Nueva Ecija, Pampanga, and Laguna. He was made Deputy Collector of Internal Revenue on December 16, 1917. After barely three months, he became a Collector. He was Assistant General Manager of the Philippine National Bank at the time of his election as Grand Master. But, of course, he rose from the ranks, that is,

from Director to Vice-President to President of the Board of Directors. When he became General Manager of the Bank, this was in a shaky financial situation; after six years, however, he was able to make the Bank financially sound once again.

But Bro. Trinidad decided to leave PNB in 1930 and to assume PASUDECO's administration (in Pampanga). Mainly through his efforts, the Company was able to pay substantial dividends to its stockholders. Very energetic, he was. This excessive vim led him to establish other corporations: National Life Insurance Co., Luzon Surety Co., Provident Insurance Co., and the Luzon Investment Co.

He knocked at the door of our Fraternity, particularly in Batangas Lodge, in 1916. At that time the Lodge was still under the *Gan Oriente Espanol*. In 1920, he was his Lodge's Master. The Grand Lodge recognized his experience. Thus, in 1920-21, he was elected Grand Treasurer. Thereafter, he rose gradually until, in 1924, he was chosen Grand Master.

Very active in Scottish Rite Masonry, he was, too. He became Venerable Master of Lakandula Lodge of Perfection in 1922-23, and Wise Master of Burgos Chapter of Rose Croix in 1925. He was honored with the rank and dignity of KCCH on February 22, 1930. Five years later, he was coroneted IGH, thus joining three other Filipino holders of the 33°.

For his dedication to the Craft, Bro. Trinidad is fondly remembered. Bro. Stevens would, in fact say the following in 1936 about MW Trinidad:

*He always had time for a friend. Wenceslao Trinidad was a religious man, though not a member of a religious order. He was vitally interested in life here and hereafter. That is the reason he gave so much of his time to it. That is the reason he had reached the highest rank in Freemasonry, a Past Master of his Blue Lodge and a thirty-third degree Mason.*

*I don't remember Wenceslao Trinidad*

as a great economist. Though we all know he was a leader. I remember him because of that day in the Masonic Hospital for Crippled Children when he picked up a forlorn, homeless, little lad who could not walk and he turned to the doctor and said: 'Doctor, there must be something you can do for him!' And that tear-drop that formed in the corner of his eye was a badge of greater value than the insights and decorations of any European power.

Our scholarly PGM Rafael Palma would recall that, when his car was involved in an accident in Pampanga on his way down from Baguio to Manila, he had to knock at Bro. Trinidad's house in San Fernando, Pampanga at one o'clock in the morning and that Bro. Trinidad immediately rose from his bed and extended to the group his hospitality, enjoyed their fellowship, and then gave them the use of his own car.

There are other glowing reports of how Bro. Trinidad translated Masonic tenets into action. Suffice it to say, at this point, that he believed in discipline. Here is what he said in this regard:

*It has been often said by certain members of the Craft that while Masonry in the Philippines is gaining followers and Lodges are being founded in every province, the unity and harmony that should exist among the Brethren are giving way to factional struggles, discords, intrigues and racial antagonism — the very evils which Masonry aims to uproot so that brotherly love, tolerance, charity and equality may prevail. Whether such*

*charges are founded on actual facts, you, Brethren, are in a better position to judge than I am.*

*There is one thing, however, on which we all agree — that undesirable and unworthy persons have been allowed to join our Fraternity. The mistakes has been made and much to our regret its consequences are now a thorn in our flesh. It is our duty to prevent the recurrence of such a serious mistake, so that only carefully selected men are admitted hereafter to our Fraternity.*

Bro: Trinidad advocated quality, not quantity. That is, he wanted that the men who would knock at the door of our Fraternity should be chosen well, so that only real and true Masons would meet in our Lodges to further our Fraternity's principles' Bro. Trinidad did things by example and motivated the Brethren to do the same:

*. . . Our spirit of service should be accentuated more in deeds and less in words. The activities of our Lodges should be closely coordinated for more effective work, and all members should be taught to make charity, brotherly love, tolerance and equality their guiding principles both inside and outside their Lodges.*

This quotation is worth remembering, for therein lies the greatness of our 11th Grand Master — his advocacy both in word and in deed of the trinity of virtues that a real and true Mason must use as guiding principles: love (charity), tolerance, and equality. (SPF)

*The laws of God are not obligatory on us because they are the enactments of His power or the expressions of His will, but because they express His infinite wisdom.*

— Morals & Dogma

— O —

*The nations are not bodies-politic alone, but also souls-politic and woe to that people which, seeking the material only, forgets that he has a soul.*

— Moral & Dogma

— O —



## Francisco Afan Delgado:

Apostle of Democracy  
and Internationalism

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*"Brother Delgado was even true and loyal to his oath as a public official and as a mason. He was a staunch believer in the ideology of the constitution . . . Rooted in justice, liberty, and democracy.*

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He was born in Bulacan, Bulacan on January 25, 1886. He later studied at Colegio de San Juan de Letran, Ateneo de Manila, and Colegio Filipino.

In 1903, being among the first group of Filipinos to study in the United States, he attended Compton High School in San Francisco, California. From there he went to the University of Indiana to take up Bachelor of Laws. He received his Master of Laws degree, *cum laude*, from Yale in 1908. (In 1945, he would be conferred an Honorary degree of Doctor of Laws by the University of Indiana. Indeed, he was the first Filipino to obtain active membership in the American Bar Association).

He joined the government service in 1912; he was given a position in the executive bureau, Office of the Governor General. A year later, however, he returned to private practice.

From 1931 to 1935, he served as a

member of the House of Representatives; from 1934 to 1936, he was a Resident Commissioner to the United States.

He had to give up his lucrative law practice when he accepted his appointment as Associate Justice in the Court of Appeals.

Together with one other Filipino, Dr. Carlos P. Romulo, our 13th Grand Master is one of the distinguished designers of the United Nations Charter. Besides, he was Past President of the Philippine Bar Association. He was, furthermore, a delegate of the Philippine Commonwealth to the International Committee of Jurists which prepared the draft of the Statutes for the International Court of Justice of the United Nations. Then, too, he was the lone Filipino member of the United States War Damage Commission, appointed by Bro. President Truman, from 1946 to 1951.

Bro. Delgado was later elected to the Philippine Senate. After his term in 1957, he was appointed permanent delegate to the United Nations until he retired from public service. From then on, to private law practice, he devoted his time.

As outstanding as his law practice and his public service was his Masonic life. Here is a quotation about him by M.W. Bro. Camilo Osias:

*His fame as a good and worthy Mason transcended the confines of his Mother Lodge. The Brethren of our jurisdiction elevated him to the most exalted seat of the East voting for him at an Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. In that exalted seat, Brother Delgado did much to uphold the prestige of Masonry and to defend the ideals and principles held dear and sacred by members of the ancient and venerable Fraternity.*

Bagumbayan Lodge No. 4, F & A.M., was where our Brother saw Masonry's first light on July 5, 1916. It was where he became Master Mason on August 16, 1916, and it was where he came to be a Worshipful Master in 1919.

In the Scottish Rite, he was a member of the Manila Bodies, in 1917, he became an M.R.S. He was one of the Charter Members of the Luzon Bodies, which was organized in 1948.

Bro. Delgado was one of the first active members crowned by III. Frederic H. Stevens. He first held office as Grand Secretary General of the Supreme Council from 1949 to 1950. Later, he was elected Ven. Lt. Grand Commander. He remained in that position until his death.

Bro. Delgado was a Representative of several Supreme Council 33°: that of Southern Jurisdiction, U.S.A., that of Argentina, and that of France . . . before the formation of our own Supreme Council.

Bro. Delgado will be remembered by the Brethren as one of those who regularly attended our weekly Scottish Rite lun-

cheons. His presence always gave life and dignity to those luncheons. While attending one such meeting — that of September 12, 1964 — nobody thought he was in pain as he occupied the outstanding seat at the meeting. Affably, as was his wont, he gave his closing remarks, this time addressed to nonmasons, telling those present among them not to wait for an invitation to join the Craft, because, at his own free will and accord, one should knock at the door of Masonry.

A few days later . . . Our Brother was taken to St. Paul's Hospital . . .

As a York Rite Mason, Bro. Delgado was equally active and as distinguished in his record. Truth to tell, in 1951, he succeeded the late Christian W. Rosenstock of Manila Chapter No. 2, R.A.M., as High Priest, thus becoming the first Filipino to become such. He was, furthermore, a Knight Templar of the Far East Commandary No. 1 and a Knight of the Red Cross of Constantine, Asoka Conclave No. 30. He represented the latter body in the United Imperial Council of the Red Cross of Constantine in New York City in June, 1959.

Due to Brother Delgado's devotion to Masonry for half a century, M.W. Brother Camilo Osias, Past Sovereign Grand Commander of the Supreme Council would give the following tribute to him:

*. . . Bro. Delgado was ever true and loyal to his oath as a public official and as a Mason. He was a staunch believer in the ideology of the Constitution of the Philippines rooted in justice, liberty, and democracy. He was an independent thinker and a Filipino patriot, believed in the fundamental freedoms — freedom of the press, freedom of thought, freedom of politics, freedom of economics, freedom of religion, freedom from fear, freedom from want. He was irrevocable in his faith in the separation of the church and the state as enshrined in the Malolos Constitution and in the present Constitution under which the Republic of the Philippines operates. He was*

*steeped in our political philosophy and in Masonic philosophy both of which lead "the seeker through starlit chambers of imagery, revealing constellations of truth-truth that makes us men and sets us free from fear-fear of life, fear of death, fear engendered by "those blind thoughts as we know not nor can not name." He had faith and convictions that were unmoved by superstition, bigotry, prejudice, and pettiness. He was courageous to think, to face the issues of life, and to think things through to their logical conclusions.*

In his Allocation, Sovereign Grand Commander Conrado Benitez wrote about our Brother who was among those who engaged themselves in post-revolution struggle for Philippine Independence:

*I invite your attention to the death of Ill. Bro. Francisco A Delgado, 33<sup>o</sup>, Ven. Lt. Grand Commander, whose life exemplifies the patriotic response of*

*Filipino youth of his generation to the challenge of a basic transition in the history of the Philippines — the end of the Spanish regime as a result of the Philippine Revolution and the advent of the American rule . . .*

Bro. Benitez pointed out that Bro. Delgado, by qualifying as a government pensionado, in line with the then Gov. Taft's policy of training young Filipinos in the U.S.A., prepared himself for a life career devoted to the promotion of goodwill and understanding between the American and Filipino peoples; that we could best evaluate Bro. Delgado's contribution to the society in which he lived in the light of his knowledge of the American way of life and the tenet concerning the Brotherhood of Man. Indeed, both as a private citizen and as a public official, our 13th Grand Master was truly "an apostle of Democracy and Internationalism." (SPF)

## Freemasonry in Action

The world judges men and institutions by their works and not by their words. Masons are or should be "men of thought" and "men of action." "By their fruits ye shall know them" is the square, the level, and the plumb by which our professions as Masons are measured and tried.

The crowning glory of Freemasonry is in action. Its influence depends upon the power that lives and manifests itself in the example of its members. The invisible beauties of our teachings are reflected in the visible virtues of the brethren. It is important, therefore, that every Mason should walk with unswerving rectitude, making his life an exemplification of Masonic principles.

Freemasonry has stood in the past, and it stands today, for many principles

of priceless value to humanity: Among others, it stands in a most unequivocal way for the equality of men before God and before the law; it stands for the right and duty of every man to seek and to use that light and knowledge which make for a larger and fuller life; it stands for the rights of men as individuals against the encroachments of society and the dominance of wealth; it stands for civic justice and social righteousness, for freedom of thought and liberty of conscience, for the sacredness of the home, and for the brotherhood of man.

The Holy Bible is the Great Light in Masonry. By this Light many an individual has turned from a penitent past and fixed his eyes upon the goal of high character and built for himself a manhood whose reward was or is the sweetest joy

to himself; and whose life and example are a benediction to mankind.

Freemasonry is the great exemplifier of the fraternal idea. It is the mother of the great fraternities which have spread over the earth and entered into almost every avenue of life, and it has had an enormous influence in unifying men and nations. Within its portals are taught the Fatherhood of God and the Brotherhood of Man. Without the background of the Fatherhood of God, the principle of the Brotherhood of Man would be a meaningless, phrase. With the Holy Bible as the Great Light in Masonry, the Fatherhood of God is not only a theme upon the lips of Masons, but it is an experience in the lives of those who are true to their teachings. With this proper conception, every man is our brother, not merely because he is human, but because we are bound together by an indissoluble spiritual tie which has its springs in the Infinite.

Freemasonry is the great institution of all the ages which has constantly stood as the foe of strife and discord and consistently pursued the paths of peace. It does not listen to the shouts of victorious legions, but hears the cry of the distressed widows and orphans. Masons will ever be found seeking to establish and maintain brotherly love and friendship among the peoples and nations of the earth.

The teachings and practices of our Fraternity are conducive to peace, harmony, and concord. We have been taught that during the erection of King Solomon's Temple there was not heard the sound of ax, hammer, or any tool of iron. Masonic tradition informs us that the reason for this was that iron was the metal then used in the making of warlike weapons, and it was held to be incongruous that anything having relation to war, strife, or turmoil, in which the worst and vilest passions of men are excited, should be used in erecting a temple of worship to a God of Peace and Love. Thus we have, besides the symbolic signification taught

in our ceremonies, the symbolism of peace, which the Mason by his example and influence must endeavor to establish and maintain among men and nations.

At a time when the thoughts of men are turned to the contemplation of war, and when its uselessness and cruelty make them recoil in revulsion, it is inevitable that the cry for peace should make itself heard, even peace at any price. It is a widespread belief that war is necessary to the production and maintenance of an efficient race. This is only a half truth, and it is based upon a belief in the efficacy of physical force. It is not war itself, but some crisis, of which war may be an incident, that brings a nation, as it brings an individual, face to face with something which acts as a revelation.

Some good may come out of war, however, in so far as it subserves the interests of peace by awakening mankind to the realities below the surface. To a nation, as well as to an individual, the acuteness of a crisis is at once an inspiration and an illumination. It acts as a revealer of the true self and a clarifier of mental vision which brings with it an adjustment of values and correction of judgment. Beneath and despite the hideousness of war, men discover themselves and the good which enables them to emerge successfully from their trial and find peace.

It is not too much to expect that men may awaken from the present nightmare of bloodshed and destruction in Europe to see that peace is as necessary to constructive and mutually beneficial work among groups of nations as it is recognized to be among the groups of individuals who compose the nations. The feelings is no doubt stronger and more general throughout the world to-day than ever before that wars between nations should cease, and that disputes and differences between them, as well as between individuals, should find a just and peaceful settlement in courts established for the purpose.

We should as men and as Masons try with all our might to promote peace and brotherly love among men and nations. In the future, as in the past, the members of this Fraternity, now more than 2,000,000 picked men, will be found exerting a force and an influence in the interests of peace and concord among the nations of the earth which it will be impossible for time to destroy or to overthrow. However little we may be able to do in our time and generation toward the end that war between nations shall become a thing of the past, our work will not have been in vain. Let every Mason, in this time of strife and cruel war, realize his individual responsibility and the opportunity that he has to be of real service to humanity, and then we shall enjoy the high privilege of having some part, however humble, in working out the designs upon the trestle board for the happiness and betterment of mankind.

Masonic teachings and influence are wise and strong enough to correct the evils of our time, if we but do our duty as individual Masons. But we must act in the name of Him in whom we have put our trust, banish apathy and indifference, put on the whole armor of righteousness, and fight the good fight for purity, honor right thinking and right living.

Charity is the preeminent virtue, the possession of which is its fullest significance marks the perfect Mason. Charity, in its highest and noblest sense, includes all the other virtues, and in its exercise all right thought and action are employed. But the thought of charity is too much associated with almsgiving. Charity, in its true meaning, is affection and love, an active as well as a sentient force in all that pertains to our mortal existence. The nations of the earth, if they are to enjoy the blessings of peace with one another, must first be able to exhibit towards one another that charity in thought, word, and deed without which we may not demonstrate brotherly love and the principle of the brotherhood of

man.

In our ceremonies and obligations strong emphasis is placed on charity; not mere almsgiving, but charity in the broadest sense of love for our brethren. One cannot be charitable without loving, and one cannot love his fellowman without serving him. We may be indifferent to the activities of our Fraternity, and yet be filled with faith in God and hope of immortality, but we cannot be filled with faith in God and hope of immortality, but we cannot be filled with charity, love without being active in the service of humanity. Masonry impresses upon its adherents the lessons of charity, inculcates benevolence, and the practice of mutual helpfulness, and under the benign and powerful influences of these agencies the threads of fellowship and brotherly love will be woven into that mystic cord of fraternity which now encircles the globe and in a great measure holds the human race in unity of spirit and in the bonds of peace. This ever-growing spirit of brotherly love will surely "beat swords into plowshares and spears into pruning hooks; nation will not lift up sword against nation, neither shall they learn war any more." May we hope that the time is near at hand when this great Fraternity shall be joined by the peoples of the earth in the glad acclaim "Peace on earth, good will toward men."

"Men of thought! be up and stirring,

Night and day;

Sow the seed — withdrawal the curtain —

Clear the way!

Men of action, aid and cheer them,

As ye may.

There's a fount about to stream,

There's a light about to beam,

There's a warmth about to glow,

There's a flower about to blow;

There's a midnight blackness changing

Into gray;

Men of thought and men of action,

Clear the way!"

Freemasonry is religious in its teachings, but it is not a religion. It in no way assumes the functions or takes the place of the church. It was demonstrated that there is a rule of life which men are capable of attaining, which is so broad, so just, so free, so true, that all much may live under it if they choose to do so. Its greatest penalty is expulsion, and its safeguard is that men must voluntarily seek admission to and through its portals.

Masonry offers abundant opportunities for the development of mind heart. Its symbolism teaches truths that enable, purify, and uplift. It counsels the performance of those social and moral duties which can only result in the better development of men who are working for the good of humanity. Its lessons, if heeded, will make us better husbands and fathers, more useful and intelligent citizens, patriotic and loyal to our country, pledged to the advancement of civilization, and to the practice of the cardinal virtues, Temperance, Fortitude, Prudence, and Justice.

The glory of Freemasonry has not been dimmed by the procession of years. Nations, governments, and men have risen and fallen into oblivion, but the principles and foundation of this Fraternity have endured throughout the centuries. In all these ages men have found in its teachings and practices and practices the cause for just pride, and they have been ever ready to give a reason for the faith that is in them and for their devoted adherence to the Fraternity. It has weathered every storm of antagonism and hostile criticism, and its forward movement from century to century and from generation to generation has been a ministry of good to those who have passed within its portals and to the countless millions who have been the recipients of blessings vouchsafed to them by the lives and services of its votaries. While it dispenses charity, yet it never exacts from its members enforced contributions for that purpose; while its teachings are religious,

yet it never demands a sacrifice of religious principles, and around its altars the Christian, the Jew, and the Mohammedan meet in fraternal intercourse, it is patriotic, but not political; religious, but not sectarian; charitable, but not eleemosynary. Any attempt to change or alter the purpose or plan of government of this Institution will never succeed so long as it holds to its present teachings.

Masons know the sweet freedom of truth and the joys of unfettered opportunities. No ears have been more often to catch the sad cry for liberty of conscience and opportunity than have those of true Masons. The unwritten history of the Fraternity is filled with noble deeds and mighty inspirations looking to the liberty and freedom of the human race. The history of our homeland and of these beautiful isles of the Pacific will show that heroic and self-sacrificing Masons have been called upon to perform a courageous part in laying the foundations of our political institutions deep and strong upon the basic principles of Liberty of conscience, Equality of opportunity, and Fraternity of men engaged in doing their Father's work.

Courage, brothers, do not stumble,  
 Though thy path be dark as night;  
 There's a star to guide the humble: —  
 Trust in God and do the right

Let the road be rough and dreary,  
 And its end far out of sight,  
 Foot it bravely! strong or weary.  
 Trust in God and do the right

Perish policy and cunning.  
 Perish all that fears the light!  
 Whether losing, whether winning,  
 Trust in God and do the right.

Trust no party, sect, or faction;  
 Trust no leaders in the fight;  
 But in every word and action,  
 Trust in God and do the right.

# But Man's Heart is God's Temple

o Samuel P. Fernandez

Myriad and myriad of structures, some of which are no more but described in many an extant record and others still standing having escaped Time's destructive clutches, have been designed by craftsmen, who were either schooled in the architectural profession or naturally gifted with edifice-designing hands. Such structures have fascinated human beings in ways which vary not only with individuals, but with the generations and the nations.

The foregoing statements are the clearer if we recall at least one illustration. Many of the houses built in the 16th century by New England colonists, decidedly not for ostentation but for purposes practical, have been preserved, and today their skilled carpentry and handsome outline are admired by knowledgeable eyes.

The architect is, definitely, a creator, a genius, a designer of structures in terms of space, planes, and openings. These structures in turn excite aficionados in the humanities. One such exciting structure is a temple. Temples, so humanists and other art lovers say, are monuments of man's quest for the beautiful.

Every man, to be sure, hankers for pulchritude. In fact, everyone may — and should — come to be an architect, a builder of a temple spoken of by St. Paul in Ephesians, Chapter 2, a temple Christ lives in, a temple within him.

To make sure the Paulinian message is understood, let us take three points into consideration: **Architecture, appointment,**

and **appearance.** Such a consideration is deemed necessary because, educated and cultured, St. Paul must have been cognizant of the complexity of building a structure like a temple. To do this, one has to consider function, appearance, and durability. This not-so-easy task entails a deliberate design — for posterity, if necessary. Necessity, indeed, goaded man to work progressively toward more beautiful and more durable designs. The discussion, therefore, enters the historical realm.

Architecture is rooted in man's physiological need for shelter. Take our nomadic forebears, for instance. Roaming the earth in hunt for food, they found the caves convenient for holing themselves in before they set forth again to other places in search for comestibles. In fact, as early as the paleolithic and neolithic periods, men looked for or put up abodes to save themselves from Janus-faced Nature and other antagonists.

The Mesopotamians introduced its brand of architecture. The Sumerians started the trend. Their edifices were made of bricks and planes which, though not highly durable, were quite abundant in the place. An outstanding example of Sumerian architecture was the **ziggurat**, a pyramidal tower, such as the White Temple in the city of Uruk. When the Assyrians conquered the region, they built temples and palaces, whose architectural design bore the Sumerian influence. One of their greatest achievements was the famous citadel of King Zargon II in the city of Khorsabad built

in the late 700 BC. This citadel was a city-within-a-city, an interesting feature of which was a ziggurat. Then the Chaldeans rose to power and, through their power, arose the Tower of Babel. Their famous city, Babylon, too, had a two-fold pride: its hanging gardens and the Ishtar gates decorated with colored, glazed brick. Finally, the Persians took over. But, Zoroastrianism being their religion, they did not build temples; instead, they put up palaces, representative of which was the famous Hall of 100 Columns, which was 200 square feet, and whose vast beam ceiling was supported by 60-foot high columns.

In Egypt, architecture's focus was on the King, the religio-political ruler. Deified, the Pharaohs built stone tombs, temples and palaces as their own monuments, so that they would be immortalized. Some 70 extant remains of the gigantic pyramids mutely testify to the human desire for immortality.

Asia, too, prides itself of having variegated kinds of architecture, particularly the Chinese, the Japanese, the Indian, and the Islamic. Chinese architecture has been, like the Egyptian, influenced by religion. Chinese temples consisted of rectangular wooden halls; their ceilings were characterized by elaborate and beautiful arrangements of timber beams. Strongly influenced by its Chinese counterpart, Japanese architecture was also marked by Shintoism. Japanese shrines are wooden frames built on posts. The ceiling beams project beyond the walls and give the roof a deep overhand. This is, by the way, the design of traditional Japanese houses. Indian and Islamic architectures, likewise, have been religion-influenced. Buddhism, for example, has inspired the building of temples called **Chaityas**, monasteries and **stupas**. A stupa is a dome-shaped monument

housing Buddha's relics. Islam also influenced the building of the familiar **mosque**.

In the Philippines, architecture is, characteristically, a hodge-podge of Eastern and Western designs. Filipino craftsmen have borrowed concepts from different sources to interpret what they believe is fitting to the conservative requirements of the Filipino people. In this country, therefore, there is an absence of a purely Gothic, or a purely Romanesque, architecture. The Filipino flair for aesthetic mixes is exemplified in the Iglesia Ni Crsto churches, each of which is a combination of Gothic and Islamic designs. Certainly, our present designers have been influenced by classical Greek architecture. Thus there have been orders for columns and their accompanying entablature.

The Doric, the Ionic, and the Corinthian, each of which has its distinctive decorations, are Greek contributions to architecture. But Roman grandeur supplanted Greek glory. Architecture consequently adapted itself to Roman **modus vivendi**. Thus propelled to popularity were the arch and the vaults, which made the Roman houses, temples, palaces, aqueducts, public baths, shops and theatres distinct from other structures.

In 330 A.D., the year Constantinople turned capital of the Roman Empire, Byzantine architecture, whose finest achievement was the great dome-cathedral of Hagia Sophia, was "in." When the Turks captured Constantinople, however, the cathedral was turned into a mosque.

But France, Germany, Spain, and England fell in love with Romanesque structure once more. Hence, in the late 800s up to the 1100s, Romanesque buildings sprouted in these countries.

From mid-1100 to 1400 Europe grew fond of Gothic architecture. Then Gothic

gave way to "Renaissance" architecture. St. Peter's Church in Rome, a draw for tourists today, was built during the later part of the Renaissance period.

One cannot, of course, be exhaustive in the development of architecture the world over. It is hoped, however, that from the preceding random account of architectural development can be gleaned man's burning desire to improve his construction of buildings with diverse designs for physiological, psychological, metaphysical and other purposes.

At another level is Divine architecture. The Divine Architect has designed man as his **magnum opus**, fashioning man's heart to be his Temple and man's body in like manner. But there's a glaring difference here. God has appointed man to complete the edifice He has begun.

This brings us to another point: **appointments**. These refer to the architect's twofold choice of the building's exterior appearance and its material. Succinctly put, architects have created dramatically pleasing and expertly arranged patterns. Proportion is, to them, of utmost importance. They make certain, in other words, that all parts of the building relate to and blend with the building's site and shape.

Now, since we have to take over the God-initiated designing of the divine temple within us, we have to carefully choose our appointments. Says St. Paul to us: "Do not conform yourselves to the standards of this world but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God — what is good and is pleasing to him and is perfect." We have to make our minds and hearts pleasing to God. But we should not be outside reality. If we must relate ourselves to the world, to strike a balance in our spiritual pursuit, we must learn.

This reminds me of a committee meeting I once attended. Before the meeting a professor, a Ph.D. holder and a vice president of a famous college, said, "Had I not been a Christian, I would have become president of this institution we are having our meeting in." Although I did not know him personally, I could not help reacting to his statement. Then during the meeting he kept on referring to his spiritual encounter with the derelicts of Chicago streets. That professor appeared to me too spiritually good that he was not mundanely good anymore. The result? His fanaticism did not do his hearers any good. I do not claim here that one should cease from giving his personal testimony. What I am suggesting is that, like any structure, we should also know how to "blend ourselves with our surroundings."

To be able to relate ourselves to stark reality, we have to be aware of and accept our functions. All buildings are designed for certain purposes. The needs of their users have to be considered, so that they will be able to work in a pleasant and convenient atmosphere. That is to say, the physical requirements for making the users work efficiently must be provided for. Take the ministry, for instance. A number of pastors ministering in isolated places cannot even have comfortable privacy either because they are not paid or because their budget is so limited that they sometimes cannot afford their transportation.

If the function of a building is of import to an architect, the building of God's kingdom on earth must be of great consideration for all of us. But how many of the workers of the Lord do function efficiently as ministers in the face of the limited resources we are giving them? Many of us, certainly, give money for our pastors' work to be carried on. But we often limit our missionary vision

*(Turn to page 33)*



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