

The CABLETOW

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JANUARY-FEBRUARY 1984



MANUEL CAMUS

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The CABLETOW

VOL. 92 NO. 1

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MANUEL CAMUS
Grand Master 1981-1982

OUR COVER

Judge Manuel Camus, our eleventh Grand Master, was so revered for his integrity that, when in 1922 the authorities needed an impartial investigator to probe and to prosecute those responsible for the befallen Philippine National Bank, it was he they chose to carry out the delicate job. Those who knew him felt that this illustrious son of the Philippines had left a shining example of what a civil servant and a Mason should be: a humble person whose ambition is the welfare of humanity.

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Counter point

Samuel P. Fernandez

This was a lean year for articles what with only three submitted to us. This is therefore an SOS for the brethren to share with us their masterpieces which should conform to the following mechanics:

1. Use 8" x 11" white paper only.
2. All releases should be typed (no carbon copies).
3. Double spacing is a must.
4. Use only one side of the paper.
5. Identify source of article/story completely.
6. Indicate release date of material.
7. Put the headline on the release not as an order to the editor on what headline he should use but as guide on articles or news the release may contain.
8. The bottom of all pages, except the last, should contain the word "more." At the end of the release, type "end" or "thirty."
9. Photos must be in black and white on glossy paper. If possible, each must be 5" x 7".
10. The key word in sharp and newsy pictures is "action." Subject or subjects must be doing something. People staring into the camera lack action.
11. Beware of photos without people in them. People, after all, make news, especially in pictures.
12. Articles that include names should contain the title of the person. Middle initials are used to make certain there is no confusion as to the individual's identity.
13. Stick to facts. Accuracy is almost synonymous to truth.

Beautiful pictures that I have received from the brethren. But alas and alack though they look beautiful, colored pictures are not sharp enough for the purpose. There is no substitute for black and white pictures unless the colored photographs sent to us are sharp enough.

ooOoo

Our Cabletow has endeavoured to make full use of wide spaces on the magazine's printed page. It is not enough that it contains beautiful articles. An effective layout make even the most serious article inviting to the reader. There is nothing more stifling than a magazine without a "printing spell." Our formula for the "New Cabletow" may be expressed as: Good Cabletow = Excellent articles + Excellent layout.

ooOoo

This year we followed two rules: a) While the Grand Lodge encourages brothers to write articles for the welfare of its members, we avoided highly opinionated articles that may create disharmony among the brethren. a) We saw to it that reports and articles are accurate, impartial, and objective. This is not to say that we are dismissing the fact that this magazine is a forum for exchange of comments and even criticisms revelatory of the prevailing views and attitudes of the brethren. We hope to promote the vision of our Founding Fathers of Masonry.

ooOoo

Bro. Flor Nicolas in his column Encounter showed his academic inclinations by deviating from the usual recitals of the Grand Master's activities. Imagine yourself in a classroom taking an examination and find out for yourself how much you know of what is going on in our Fraternity.

ooOoo

The pictorials will give you an insight of the myriad activities of our pilgrim Grand Master. He has not only visited masonic districts once but sometimes twice or even four times. This goes without saying that despite the very busy schedule of the Grand Master as President of several entities he finds time visiting the lodges situated in our island archipelago.

ooOoo

HAPPY READING

ENCOUNTER

FOOTNOTE TO AUGUST

BRO. FLOR R. NICOLAS

SET A August One

MW Rody C. Herrera, cognizant that his September experience he reviewed an issue back could not have been fructiferous had it not been deeply rooted in the preceding month's activities, now goes over *August with a gust*. (As he re-evaluates that month's harvest, he invites you at the same time, at least at some points, to answer certain questions. See how well you can answer these. Don't hesitate, as Mortimer Adler would state, to write between the lines of this column.)

A luncheon-meeting of the Coordinating Body, composed of the three branches of Masonry, transpires in the GM's conference room at PMT to tackle the main *agendum: the Centennial Celebration of MW Teodoro M. Kalaw, Sr.* (He'd like you, at this juncture to take this facile quiz relative to the meeting.)

Fill in the blanks: The Coordinating Body is composed of 1. _____, 2. _____, and 3. _____.

Now match the items at the left with the names of the Brethren at the meeting, and place the letters of your answers on the spaces provided.

- | | |
|--|--------------------------|
| ---- 4. Asst. Grand Secretary | A. Domingo Bascara |
| ---- 5. GM, 1969 | B. Manuel M. Crudo |
| ---- 6. Sovereign Grand Commander Supreme Council, A&ASR | C. Domingo F.M. Domingo |
| ---- 7. Grand Secretary-Recorder, York Rite | D. Hilario G. Esguerra |
| ---- 8. Grand Master, 1975 | E. Roseño C. Herrera |
| ---- 9. Former Ship Captain, a Businessman | F. Teodoro V. Kalaw, Jr. |
| ---- 10. Intendant General and GM, 1966 | G. Damaso C. Tria |
| ---- 11. Grand Secretary General, A&ASR | H. Raymond E. Wilmarth |
| ---- 12. PGC and 1971 GM | |
| ---- 13. Grand Secretary | |

In preparation for the Centennial Celebration of MW Teodoro M. Kalaw, Sr., the Body has decided to sponsor a national essay contest among high school students;¹ to create a Committee with RW Reynato Puno as chairman and the secretaries of the Grand Bodies as members, to plan Masonic activities in connection with the Centennial Celebration and to coordinate with its counterpart formed by the government; to ask the DDGMs to form their committees in this regard; to put up a program on the late PGM's birthday anniversary; and to hire Historian Esteban Ocampo to write on MW Teodoro M. Kalaw, Sr.'s life.

The GM has a meeting *ibidem* with the DGM, the JGW, the GS, and the AGS. *Test yourself on the results of the meeting.*)

14. Is the title Past District Deputy Grand Master (PDDGM) correct? Why or why not?
15. Should the name Plaridel Masonic Temple be retained for the new Grand Lodge temple?
16. Should the Grand Lodge of Alaska be recognized by the Grand Lodge of the Philippines?
17. What Committee of the Grand Lodge shall the request for recognition of the Grand Lodge of Spain be referred to?

18. The Grand Master of the Grand Lodge of Japan has proposed the revivification of the Pacific Conference of Grand Masters. What is his name?
19. Should the brethren involve the Grand Lodge of the Philippines in matters political?
20. The DGM has suggested that a Legal Center be created, not to defend a brother seeking legal assistance from the Grand Lodge, but to help in pointing out where to go and whom to approach; hence, each Lodge should furnish the Grand Lodge with a directory of its members. What is the DGM's name?
21. The names of donors to the Grand Lodge temple will be placed on door panels; collectively, these donors will be called Temple Builders. What name do you suggest?
22. A Mason convinced, in 1975, Bro. Rody C. Herrera to join Cosmos Lodge No. 8. The convincer is now a WB and has pledged to donate ₱50,000 for the Grand Lodge Temple Fund, subsequently shortened to *GLTF*. Who is he?
23. Who is the JGW?

Note: Three WBs visit the GM after the meeting.²

¹ The winners of the 15 political regions will receive ₱500 each; the 1st, 2nd, and 3rd placers from among these winners will get ₱5,000, ₱3,000, and ₱1,000, respectively.

² The visitors are WBs Tedy A. Alcantara, C.T. Crua, and Ponciando Abaño, a past DDGM of Dist. 28, PM of Batangas 135, and PM of Dapitan 21, respectively.

Can you identify the two morning visitors of the GM?

24. He is a PM of Lincoln 34, Olongapo City, and a member of the Youth Foundation Committee. To him the GM promised he'd talk the "matter" over with the Lincoln Lodge brethren close to the Mayor of Olongapo City.
25. He is a PM of Araw 18, president of the Provisional Supreme Council of the International Order of DeMolay, and president of the Board of Directors of the Youth Foundation. He'd retain the presidency of the Foundation.

Board meets at a place to be announced in due time," declares the GM, "every first Wednesday, same hour."

WB Mac Ramos and Bro. Roberto Herrera see the GM after the meeting. They are followed by High Twelve 82's Bro. Magno Catabijon, by Memorial 90's Bro. Felix Catacutan, and by a PM of Noli 148 and now this publication's ed-in-chief.

Here's another quiz for you. Identify...

35. The DDGM of District 36 who sees the GM about the latter's official visitation to his district.

Now match the following officers of the Board with their positions. Place the letters of your answers on the spaces provided.

- 26. Abarquez, Julio
- 27. Aguilin, Horosi
- 28. Arandia, Eliseo Jr. A.
- 29. Cruz, Ricardo
- 30. Erandio, Jose C.
- 31. Gamiao, Elmer
- 32. Herrera, Rosendo C.
- 33. Malig, Benjamin E.
- 34. Sanga, Conrado V.

- A. Member
- B. Auditor
- C. Treasurer
- D. Secretary
- E. Vice-President
- F. Chairman

Another member of the Board present is Bro. Roberto M. Herrera.³ After the elected officers' induction, the secretary-elect is requested to submit a revision of the By-Laws in the next meeting. "The

The convention will be held at the First Shanghai Restaurant on August 20, says DDGM.

36. This other ante-lunch visitor of the GM is a PM of Cosmos 8 and the pledger of a ₱50,000 donation to the GLTF.
37. The President of the Board for General Purposes who is unfortunately absent from to-

³ Also present in the meeting are VW D,F,M, Domingo, VW M,P, Dysangco, Bro. Magtanggol A. Nuevo (Cagayan Valley 133), and Bro. Ruben Bautista, the meeting's secretary-recorder.

day's meeting called by the GM.

38. The Board's Executive Secretary.
- 39.-41. All GPMs, members of the Board.
42. The meeting's recorder, the AGS.

Pause a while and see the results of the meeting. The GM reports on his overseas official visitation; his visit to the late WB James Limpe's widow, who donated ₱20,000 to the *GLTF*; the July 2 seminar for DDGMs, DGLs, and other Grand Lodge Officers at the Tropical Palace in Paranaque; his visits to sick Senior Masons and to widows and orphans; the state of the Committee on Publications; the Chinese brethren's involvement in the *GLTF*; the fencing of the Grand Lodge cemetery; the MW Teodoro M. Kalaw, Sr. Centennial Celebration on March 31, '84; *et alia*. *Now continue the quiz.*

43. The WB upon whom the degree of Honorary Past Deputy Grand Master has been conferred by Edict No. 80 issued by the GM.
44. Lodge No. 93 which the late WB James Limpe is PM of.
45. Town in Nueva Ecija where exists the newly constituted Molave 261.
46. The name of constituted Lodge 261 situated in La Carlota City, Negros Occidental.
47. The late PGM whose funeral services the GM conducted a

few weeks back.

48. The issue of the *Panorama* referred to in this comment of MW Teddy V. Kalaw, Jr.: "We should commend the Grand Master for his initiative. I've received many comments that since the publication of that issue of the *Panorama* more and more people have come to understand Masonry better."
49. The DDGM of Masonic District 1-A, Manila, whose report about the ₱20,000 Mencius Lodge donation to the *GLTF* has made the GM satisfactory happy.

... Five and Six

At the pre-departure lounge of the Manila Domestic Airport the GM, who is with his wife and the SGL, is informed by PAL pilot Bro. Tito Garcia that many of his co-pilots would like to apply for membership in the Craft.

At the General Santos City airport they are met by about three scores of brethren and their ladies. 50-51. Who are the DDGM and DGL of Masonic District No. 37 who head the GM and party's welcomers?*

WB Willy Chavez and WB Benjamin Hidalgo lead the visitors in an orderly motorcade to Mount Matutum Hotel owned by Bro. Felix Inojado, Junior Warden of

* Scoring: Number of correct answers + 49.

Mount Matutum 156.

After a short respite, GM and party, in a motorcade, hie to the Lodge Hall, where they are cheerfully met by DeMolays and several Brethren from Davao, headed by WB Manuel C. Inigo, Mindanao's Executive Director, Order of DeMolay.⁴

With DeMolays Raul Miguel and William Aranon as Installing Officer and Marshal, respectively, as well as the morale-boosting presence of scores of mothers of DeMolays and brethren and the Chapter Sweethearts, and with Grand Lodge officers intently observing, the installation of the officers of Mount Matutum Chapter, Order of DeMolay, turns so solemn that, impressed, the GM donates ₱1,500 to the Chapter. The installation of the officers of the Mothers Club, with WB Frank Navarro and Bro. J.G. Canlas as Installing Officer and Marshal, respectively, is not to be outdone. And the exemplification of the Third Degree of Freemasonry by Dadiangas 225 upon Fellowcraft Terry Ong is not by any means performed in an undignified manner; on the contrary, it is proficient.

The impromptu program accompanying the fellowship dinner has been so enjoyable that the GM goes back to his hotel happy.

The morning after, escorted by

⁴ With WB Inigo are WBs Frank Navarro and Alfredo Chu, as well as Bros. J.G. Canlas, Jr., Pedro Angeles, Edgar Jancho, Willy Acero, and DeMolay R. Miguel.

WB Hidalgo and his cops, they proceed back to Mount Matutum Lodge, where, a little later, DGM RW Reynato S. Puno's scholarly disquisition on Freemasonry and its commitment to the Family, the Senior Masons, the Widows and Orphans, and the Youth, is rewarded by a standing ovation and, subsequently, by a fired-up workshop on the various aspects of his speech.

After the post-luncheon open forum, the recommendations of the four workshop groups are presented, adopted and approved as the Convention resolutions. Then, after the SGL's brief speech, the GM awards each of the Senior Masons present with a copy of *Kinship to Greatness*: WBs Gregorio Dupreza, David Calina, Jesus Pableza, Maximino Panlaque, Sr., and Bros. Gregorio Cereza and Jose G. Natividad, Jr. And to WBs Regino Miguel, Minandro Lapuz, Celso Santa Ana, and Benjamin Hidalgo, he presents DIPLOMAS OF MERIT.

Mount Matutum 156 exemplifies the Third Degree of Masonry upon Bro. Generoso Yap in so efficient and solemnly dignified manner that the GM gives his profuse congratulations. "I hope, Bro. Yap, you'll be active in performing your duties as a Mason, so that one day you'll be the Master of your Lodge. Probably you've considered yourself lucky for having been raised in the presence of the Grand Master. But, for me, it is an honor and a pleasure

to have witnessed your raising to the Sublime Degree of Master Mason in a very proper and efficient manner."

The DDGM's fund-raising gimmick moves the brethren of the district into cooperative benevolence. The GM is very, very satisfied with the additional amount to the *GLTF*. (God bless and love you, magnanimous Cagayenos!)

SET B

... Eight

Three brethren visit the Grand Lodge. Bro. Joel Ruiz, Ifugao 218, now a physician in Yemen, drops in; out, however, is the GM. DDGM Olimpio Castaneda reports on Cavite 2's special case. And Bro. Jack Crawford, a newly raised MM of Manuel Roxas 152, assures the GM of his readiness to take the proficiency exam in his Lodge's next meeting.

... Nine

The GM and his party visit the Masonic Hospital for Crippled Children. Sis Anching Herrera distributes gifts to the children and even to the nurses attending to them. The children in turn sing grateful songs. Balladeer Romy Feliciano moves the crippled children's mothers' hearts with his songs. And the GM announces the next visit: Christmas.

Lunch is at the Peacock Restaurant in Pasay City. After lunch,

the President of the Board of Directors of the MHCC calls the Board meeting to order.⁵ Election follows, then induction. In his speech, the GM commends Bro. Dr. Manuel Rivera's dedicated work with the crippled children, as well as appeals to the MHCC Board to work harder for the rehabilitation of cripples.

Back to PMT. The GM discusses Cavite 2's special case with WB Dominador Herrera. He suggests to Bro. Rolan Grand, Noli Me Tangere 148, that he looks for MMs with connections in hospitals in the USA. My letter of recommendation, he tells Bro. Grand, is not necessary in this case.

... Ten

The GM is visited by Bro. Ricardo Leuterio (Jose Rizal 22), Bro. Marciano Satina (Balintawak 28), Bro. Pedro Martin (Saigon 188), and Bros. Manuel Palomo and Nestor Samera (Kapatiran 228). WB Henry Ang-Hessing, PM, Men-cius 93, reports the progress of the Chinese brethren in their campaign for the *GLTF*. DDGM O. Castaneda submits names of Trial Commissioners. And two other DDGMs discuss the GM's visitation

⁵ With the GM are MW Damaso C. Tria, PGM, President; VW Eduardo P. Gonzales, Jr., 1st V-P; VW Domingo F.M. Domingo, 2nd V-P; VW Eliseo Arandia, Sec.; VWs Victorino Ramos, Hilario Esguerra, Honorio Carreon, and Bro. Manuel Rivera, members. Also present are VW Marcelino P. Dysangco and Bro. Areto Paquing.

to their respective districts and receive similar instructions from the GM.

Identify:

- 1. DDGM of District 2 (Aparri, Cagayan).
- 2. DDGM of District 15 (Leyte).

... Eleven

The GM and his party visit a Senior Mason, VW Ruben Alcantara, at his residence in San Pablo City.⁶ Together with his two daughters and Bro. Oscar Bune, Bro. Ruben was warm in receiving the visitors, and pleasantly converses with the GM. His daughters chat with Sis Anching, and Bro. Oscar and the rest of the GM's party fraternally have a spirited round at the porch overlooking Laguna de Bay.

After lunch, after a short stay at the GM's Paranaque business office, they move on to his other office at PMT. Here the GM entertains three PMs: WBs Filomeno Chia, Jr. (Hiram 88), Horacio Mendoza (Pampanga 48), and Manuel de Guia (Muog 89).

... Twelve

MW Herrera and party are festively met at the Romualdez International Airport shortly after 11 a.m. by DDGM Salvador S. Santia-

⁶ With the Herreras are VWs Marcelino Dysangco, Ed Gonzales, Jr., Tody Eusebio, Vicente Pajaro, and Bro. Gaudencio David (Pangasinan 56).

go and other brethren.⁷ Warmth receives them at the DDGM's residence, provided particularly by the DDGM's daughter-in-law and his wife, Sis. Minerva Santiago; a Royal Matron of Chapter No. 12, Order of the Amaranth.

With Col. Jose Santos arrive Col. Bro. Gelim and Bro. Cesar Villarin. This last hands in a ₱5,000 check for the *GLTF* shortly before the end of lunch.

After a more pleasantries and pictures, they motor to Leyte Park Hotel. At half past three p.m., they go a-visiting *Bro. Perfecto Asturias* at the hospital, who is, at the time, attended by Bro. Jose and Sis Priscilla Asturias; *Bro. Dr. Jaime Mendoza*, who together with his son (WB Florencio Mendoza, PM and past DDGM) and his daughter-in-law, welcomes 'em warmly; and *WB Dr. Arcadio Ortiz* — all of whom are of Makabugwas 97.

Back to the hotel for a little rest.

Makabugwas 97, Tacloban 221, Ormoc 234, and other Sis Lodges applaud the Grand Lodge's arrival at the Lodge Temple. WB Damian Nadera, Master of Makabugwas 97, receives MW Herrera, VW Santiago, VW F. Fernandez, and VW A. Eusebio in public form.

⁷ The companions of the GM were Sis Anching, VW Alejandrino Eusebio, WB Domingo Chua, and Bro. Sammy Lim; and those of DDGM Santiago, VWs Fedelino Fernandez, Francisco Ilagan, Busi Dy, Santiago Chua, Florencio Mendoza, Romeo Telido, T. Ladera, Celsó Lamaning, Abraham Nazareno, Jose Asturias, and other Brothers and Sisters.

WB F. Fernandez extols the GM; WB Celso Lumanog, Master of Tacloban 221, appreciatively welcomes the visitors; and, introduced by VW S. Santiago, the GM thanks the hosts for the cordial reception, congratulates the day's birthday celebrant and awardee as Most Outstanding Soldier of the Year (Bro. Nap Sisante), and appreciates the presence of VW Francisco Ilagan, VW Busi Dy, and Bro. Abraham Nazareno

Dinner at the social hall is marked by the true Spirit of Fellowship.

Now see whether or not you know these Brethren at the Convention of Dist. 15.

- 3. DDGM, Dist. 1-C.
- 4. DDGM, Dist. 39.
- 5. DGL, Dist. 15.
- 6. DGL, Dist. 39.
- 7. DDGM, Dist. 16.

... Thirteen

Breakfast is at Tacloban City's Valenzuela Cafe, where last-minute preparation for their Ormoc City travel is done.

Several brethren of Dist. 15 and others from Cebu Lodge, headed by DDGM Jesus Limkimso, give the GM and party a smiling, applauding welcome at Ormoc Lodge, whose incumbent Wor. Master is greatly appreciative of the honor given to his Lodge. In his turn, the GM makes special mention of the hospitable Recom Commendes, WB Villarín, and gives his grateful

words to the brethren for their splendid reception at Ormoc City's boundary.

"Let's happily welcome our Brethren from Cebu," he announces. "I understand they came by plane, arriving at 3 a.m. I also thank our Brethren who came from Borongan, Eastern Samar, like our Bro. Domingo T. Chua, our Brethren from Catbalogan, and all other Brethren who came along with me to this city." Then he donates ₱1,000 to the Temple of Ormoc 234. Bro. Lim, too, shells out another ₱1,000 for the temple.

For their Masonic labors, VW Salvador S. Santiago and WB Santiago Chua receive *plaques of appreciation*.

At 12 noon, the Grand Lodge is opened in ample form for the laying of the cornerstone of Ormoc 234's temple. DDGMs Santiago and Limkimso assist the GM in the honored task. The Grand Lodge is closed at about 2:00 p.m.

The Convention, whose theme is "Spirit of Togetherness," resumes in a manner consonant to its theme; it is inspired by WB Santiago Chua's words and punctuated by Rev. Jose Dabuet's prayer.

The Brethren try to outdo one another in their generosity to the Grand Lodge. Bros. Ramon Omeha, Antonio Padayao, Federico Pasana, Dorotheo Bonsilao, Wilfredo Fiel, Nap Sesante, Max Big, Tomas Martin, Rody Maglasang, Crispin de la Victoria, Luis Fran, Rogelio Allosa

Roberto Serafico, Lauro Garcia, Patricio Corona, Jose Pedroza, and Romeo Dirilo, for instance, done ₱500 each. Several Brothers whose names appear below are a little more magnanimous. *Match these brethren with the amount of their contributions to the GLTF.*

- | | |
|----------------------------------|-----------|
| ---- 8. Bro. Jose Asturias | A. ₱1,000 |
| ---- 9. Bro. Valderico Bonifacio | B. ₱2,000 |
| ----10. Bro. Manuel Chua | C. ₱3,000 |
| ----11. Bro. Santiago Chua | D. ₱3,500 |
| ----12. Bro. Wilfredo Dirilo | E. ₱4,300 |
| ----13. Bro. Criso Lumaniog | F. ₱5,000 |
| ----14. Bro. Florencio Mendoza | |
| ----15. Bro. Lee Chick Meng | |
| ----16. Bro. Damian Nadora | |
| ----17. Bro. Salvador Santiago | |

... Fourteen

DDGM Salvador Santiago leads the GM and party in a guided tour of Tongonan Geothermal Power Project in Ormoc City, then they proceed to Torrevillas Resort for a fellowship luncheon in the GM's honor.

- 18. *Identify:* the Mason whose birthday is August 14 and therefore shares with the GM the honor of the fellowship luncheon.

At 6.30 p.m. they are back at Tacloban City. After lunch they went their way to the airport. Due to delay in plane schedule, however, they are able to fly for Manila only at 10:30 p.m.

... Fifteen

Bro. Vicente O. Jacinto, Mayon 61, discusses with the GM the coming convention of Dist. 36. Late Cabanatuan 53, represented by WB Florencio F. Talens, VW Danilo D. Angeles, WB Eugenio

P. Jongo, and WB Doroteo M. Josen, invites the Grand Lodge to its 64th Anniversary Celebration on Sept. 4.

... Sixteen

The GM receives WBs Jesus Evangelista and Sol Evangelista, both of Arcadio Evangelista Memorial 254, as well as VW O. Castaneda, Bro. Abelardo Mojica, RW Reynold Fajardo, WB Isaac Arribas, Jr., and Mr. Cenon B. Unawa.

In the evening, accompanied by the JGW and the SGL, the GM attends the stated meeting of Araw 18.

Interestingly, the Araw Lodge brethren have agreed that each of them should take a Brother along to their next meeting. And you

know what? They practice at 6 p.m. every Friday, and they'll come up with their Lodge publication.

In his brief remarks, RW Reynold Fajardo expresses his high esteem for Araw 18. And in his own, the GM likewise says he is deeply touched by Araw 18's invitation as well as by the presence of WB Collante, "who has to travel 162 kms. to attend the meeting. "If every Brother is like WB Collante," says the GM, "there'll be no problem of quorum in Lodge meetings. Can you imagine the distance from Tarlac? Yet he is here, whereas some brethren living just around the corner do not attend." The rest of his speech is fraught with laudatory remarks for Araw.

Assisted by the JGW, the GM distributes simple souvenirs, particularly to Bros. Mac Ramos, Juan Mendoza, Jose Tapia, Magdangal de Leon, Pedro Aguda, Jose Collante, and Fernando Carayo. Certificate of Life Membership goes to WB Collante; that of Attendance to MW Herrera, RW Fajardo, and WB Tomas Pangalilaoan (22).

See if you know a bit about Araw. Answer or identify:

- 19. The Lodge's Wor. Master who, like Bro. Mac Ramos, Sr., has been devoting his time, wisdom, and leadership to the Order of DeMolay.
- 20. He is referred to by the GM as "one of our

oldest members, who has been with the Grand Lodge way back, when he was managing and taking care of the temple."

-----21. Who among the following was the Lodge's Wor. Master in 1948: (A. Benjamin Malig; B. Jose Tapia; C. Alberto C. Reyes; D. Jose N. Quedding)?

-----22. (a. Juan Mendoza; B. Cesar O. Bautista; C. Guillermo Aldar, Jr.; D. Eduardo P. Gonzales, Jr.) was Araw's Wor. Master in 1968.

-----23. (A. Pedro P. Aguda; B. Mabini Hernandez; C. Guillermo Madrilejos; D. Rosendo C. Herrera) served as Araw's Wor. Master in 1975.

... Seventeen and Eighteen

-----24. (A. Bro. Abelardo Mojica; B. Bro. Claro Marcelino; C. Bro. Percy Ladat; D. Bro. Reynaldo Paz; E. Bro. Antonio Pascual) was one of the guests of the GM. He is DGL of Dist. 9.

-----25. Who of the foregoing guests is DDGM of Dist. 6 (Nueva Ecija)?

... Nineteen

-----26. Who of the three visitors of the GM below is PM of Agusan Valley Lodge No. 160, Butuan City; (A. Bro. Perfecto L. Alibadbad; B. Bro. Vicente M. Mangisay; C. Bro.

Mario J. Viloría)?

Note: The GM is out today. He's busy preparing for his official visitation to Dist. 36, Legaspi City. Besides, he has a business meeting with his partners in the shipping industry.

In the afternoon, the GM and his party leave for Legaspi City.

-----27. Who of the following brethren in the GM's party is Grand Sword Bearer: (A. Marcelino P. Dysangco; B. Remedios E. Racela; C. Vicente Pajaro; D. Areto Pacquing; E. Francisco P. Lovero)?

-----28. Who in the GM's party is District Grand Lecturer, Dist. No. 1-A: (A. Bro. Dr. Gran Roland; B. Bro. Samuel T. Lim; C. Bro. Rene C. Damian; D. Bro. Ramon Gonzales)?

... Twenty

The GM and his party arrive at Legaspi City at 2:15 a.m. and stay at La Trinidad Hotel.

-----29. *Identify:* the DDGM of District 36 who arrives at the hotel to greet the GM and his party.

-----30. Bros. Edwin Cortez, Ernesto Evangelista, Robert C. Rivera, Robert Lee, George Bayona, Romy Intia, Fulgencio A. Mella, and Manuel Ong breakfast with the GM and party at the First Shanghai Restaurant. Who among them is the DGL of District 36?

The Third Annual Convention of Masonic District No. 36 opens with the grand reception of the Grand Lodge Officers, followed by the welcoming words of the DDGM, the GM's response, and a prayer led by WB Lorenzo Talatala, and climaxes with the keynote address of the GM on Masonry and the Masonic Family.

Here are the names of five brethren: A. WB Damaceno Ago; B. Bro. Robert Lee; C. Bro. Sammy Lim; D. WB Lorenzo Talatala; and W. WB Frank Yap. Who among them is...

-----31. A Cavitenó, privileged to have introduced GMs like the late MW Goldenberg, MW Virata, and now MW Herrera?

-----32. Referred to by the GM as the "maker of Masonry not only here, but throughout the Philippines."

-----33. Referred to by the GM as "working for the acquisition of several hectares of land in Long Islands to be converted into a cultural center"?

-----34. The recipient of a Plaque of Recognition and Appreciation which would not have been possible (he says) without the cooperation of the brethren of Masonic District No. 36?

-----35. The recipient of another Plaque who, in his response, says, "If there is anything I can leave my family and

those who will similarly follow in my life career, the greatest of them all is the recognition Masonry has given me"?

-----36. The Brother alluded to by the GM as "the most popular Mason in the District" ?

-----37. The oldest Brother in District 36, initiated into the Fraternity in Mayon Lodge No. 61 in 1945?

Says the GM in part: "The best way to spend the best years of life is, to me, to spend it for the good of the Fraternity. I've been missing my family, my children especially, with whom I have a date every Friday, my family day. They sometimes ask whether I'm afraid going to troubled spots like Jolo, Eastern Samar, and even Davao. And my only answer is, 'With Masons, you are ready for anything.' "

Lunch is graced with the refreshing presence of more than a score of ladies of Masons of Bulusan Lodge and Mayon Lodge.

Here is part of the discussion during the after-lunch session.

Bro. Pol Andal: Can Masonry support a movement petitioning those in power not to let this proliferation of nuclear energy in the Philippines?

VP M.P. Dysangco: In 1978, the Supreme Council issued a position letter, entitled "Philippine Masonic Commission for Disarmament and World Peace," which in effect requires every Mason to pursue the

Fraternity's tenet: Brotherhood of Men under the Fatherhood of God. We sent a letter to the UN in New York, petitioning for general and complete world disarmament and promotion of World Peace for mankind's survival. The Grand Lodge of the Philippines followed this up by sending other telegrams to different Grand Lodges in the world. Some Grand Lodges, however, considered the idea as political in nature and therefore must not be pursued, because Masonry must not be involved in politics.

-----38. Which of the following convention resolutions is *not* approved?

- A. The Gm's address be reprinted and disseminated.
- B. The Masons' families be encouraged to join the DeMolay, Job's Daughter, Eastern Star, and the Amaranth.
- C. Blue Lodges be encouraged to put up cemeteries.
- D. The Lodges strengthen their Sunshine Committees.
- E. The Fraternity petition for the nonproliferation of nuclear energy in the Philippines.
- F. The Saturday luncheon forum be adopted and excursions as well as guided tours organized at the members' expense.
- G. Gatherings for Masons' wives be held.
- H. A letter of appreciation be sent to the GM and party for their participation as resource persons in the Convention.

In his speech, the GM clarifies the principle of subsidiarity in regard to resolutions. "The Grand Lodge," he says, "shall take judicious action on any case presented to it. . . ." For Masonic education, he recommends the book *Tried and Proven*. And to Bulusan Lodge No. 31 and to Mayon Lodge No. 61, as well as to each of the following Senior Masons, he gives KINSHIP TO GREATNESS: Pastor Escalante, Tomas Gojo, Lorenzo Talatala, Flaviano Santiago, and Teodoro Lagronio.

Answer True or False:

- 39. The ladies of Legaspi outnumber those of Sorsogon at the fellowship dinner.
- 40. The post-dinner impromptu program is ably emceed by Sis Margie Seville.
- 41. Because the Senior Masons, led by WB Remedios E. Racela, very nostalgically and very beautifully sing "Let Me Call You Sweetheart," the ladies of Bulusan Lodge, refuse to sing their hearts out.
- 42. WB Levi Pura, Wor. Master of Bulusan Lodge, sings a delightful tune.
- 43. Because of Bro. Pura's masterful song, WB Vic Pajaro, Wor. Master of Cosmos Lodge in Manila, is moved to rival him with a solo of his own.

-----44. After the GM's remarks, Sis Margie does not distribute memorable gifts to GM and his party.

-----45. Bro. Tomas Gojo concludes the fellowship with a fitting prayer.

At quarter to ten p.m., the GM waves farewell to Legaspi City.

... **Twenty-One**

Breakfast is at Saryaya, Quezon, and lunch at the GM's Paranaque residence.

... **Twenty-Two**

Bro. Abelardo Mojica requests for materials and photos for the *Grand Master's Letter*. WB Jonathan D. Montillo, PM of Davao 149, extends the GM his respectful courtesy. And the SGL reports the aftermath of his visitation to other districts where he conducted Masonic Education.

... **Twenty-Three**

Four non-Masons see the GM regarding shipping.

... **Twenty-Four**

Koronadal Lodge No. 209 and Aklan Lodge No. 205, respectively represented by Bro. Percy V. Ladot and WB Jose Tabanar, drop in at the Grand Lodge.

The Building Committee meets

at the GM's conference room.¹⁰

... Twenty-Five

AGS Domingo F.M. Domingo entertains Bro. Roy T. Wilson, a Mason from New South Wales, Australia.

... Twenty-Six

WB A. Montemayor and WB Vicente M. Manginsay, respectively, of Zosimo Montemayor 212 and Agusan Valley 160 visit the Grand Lodge.

... Twenty-Seven

The GM and his party leave PMT at 4:45 a.m. for the 26th Annual Convention of Masonic District No. 8 at Olongapo City.¹¹ They arrive at Lincoln Lodge No. 34 at 6:45 and are met by Bro. Felipe Aquino.

After the coffee break, the ladies of Rebecca Parish Chapter No. 5, OES, as well as two patrols of Boy Scouts, DeMolays, and the Job's Daughters come a-flocking to the

¹⁰ Present, besides the GM, the DGM, and the JGW, are VWs Domingo F.M. Domingo, Marcelino P. Dysangco; WBs Atanacio Bayan, Urbano Caasi, Efen Bedia, and Benjamin Gatmco, Sr.; and Benjamin Jr.

¹¹ The Herreras (MW Rody, Sis Esperanza, Ramon, Agnes, and Antonio) are accompanied by MW Manuel M. Crudo and wife; RW Reynold S. Fajardo; VWs M.P. Dysangco, Ed Gonzales, Jr., Victorino M. Ramos, Pedro P. Aguda, Vicente Pajaro, and Rene C. Damian; and Brs. Lito Sagala, Samuel Lim, Areto Pacquing, and Francis Lovero.

Lodge. They are later joined by JGS VW Winthrop Benson.

True or False:

-----46. VW Benson brings his wife and children to the Convention.

-----47. The GM, together with brethren and sisters and the DeMolays and Job's Daughters, conducts a floral offering at the monument of Dr. Jose Rizal.

-----48. VW Antonio D. Salvador is the DDGM of District 8.

Choose the correct answer from those in parentheses.

-----49. The Convention Secretary is (A. WB Felino G. Alcid; B. WB Manuel D. Garcia C. WB Armando C. Limcangco; D. VW Antonio D. Salvador.

-----50. The Lodge that does not belong to District 8 is (A. Lincoln 34; B. Pinatubo 52; C. Zambales 103; D. Bataan 104; E. Luis J. Reyes Memorial 224; F. Mayon 61.)*

The Convention Secretary reports that there are 970 MMs in District 8 and that, among other things, all the five Lodges in the district have not only paid their per-capita assessment to the Grand Lodge, but also contributed their share to the GLTF.

Nominated for DDGM are Santiago Salvador, Pete Ela, Roperto Villanueva, and Filemon Trinidad.

* Scoring: No. of correct answers + 50.

For attending the Convention, the GM gets a Plaque of Appreciation. In turn, he presents the PGM book to each of these Senior Masters: Desiderio Hebron, Blas Bundang, Maximo Manalicmot, Venancia Catubay, Joel Joco, Jesus Heras, Domingo Angeles, Jose de Leon, Crispin Ocampo, and Eulalio Angalo. And to each of the five Lodges. A la MacArthur, MW Herrera says: "*I shall return* — to honor the brethren who have helped in the construction of the Grand Lodge Temple and to honor WB and Mrs. Fu Ying."

Lunch is at Kale Beach Resort.

Then, after refreshing themselves at Sandy's Drive Inn, they arrive at PMT at about 5 p.m.

... Twenty-Nine

WB Antonio Cruz, Secretary of Malolos 46, invites the GM to join

the celebration of Marcelo H. del Pilar Day in Bulacan, Bulacan, the next day. The GM cannot; hence, he promises to make it to the Convention of District 7.

... Thirty

Private business holds the GM in abeyance. Capt. A.R. Ilagan therefore is unable to see him.

... Thirty-One

Bro. Sammy Lim, Batong Buhay 27, comes to report on the progress of the fund-raising campaign for the Grand Lodge Temple.

That about covers the GM's experience. Hope you read it with a gust and not with disgust!

Luck is the crossroad where planning and opportunity meet. The wheel of fortune always loses its effectiveness when it turns a man's head. The new leaf you turn is usually the same one turned over again. Trouble is, most of the things we wait for aren't worth the delay. It's easy to find fault with good traits possessed by others. A pessimist is the optimist who wanted what he didn't get and got what he didn't want.

In developing countries, the crippling social oppression of the politically well-placed individuals has victimized those who are living along social marginal existence . . .

THE HERMENEUTICS OF RECONCILIATION

II Chronicle 7:12-18

SAMUEL P. FERNANDEZ

A story is said of a farmer who lost his carabao one pasture day. The gossiping neighbors condoled with his loss and said the farmer was unlucky. Bewildered he responded, "Maybe." Two years later the carabao came back bringing four other carabaos. This time the community went to the farmer and said he was lucky. Again the man said, "Maybe". A year after his only begotten son fell from his horse and broke his spine. Again, the neighbors came and told the farmer how unlucky he was. The man lamely said, "Maybe." A month later war broke out and male citizens in that community who were 17-21 years were recruited for the army. The community once more went to the farmer and

congratulated him for being lucky and the man said, "Maybe."

Time and again we have had some changes of fortunes and reverses that, like the farmer, we have learned to say "Maybe" in response to the challenge of the hour. Perhaps this type of attitude has made peoples in developing countries resilient, thus in the process we have weathered circumstances that defy sociological interpretation. It is heartening to note that the talk of reconciliation in this part of the globe has penetrated in the political arena despite the fact that most people don't understand and/or have a vague idea on such a kilometric hifalutin encomium.

Perhaps the only thing that

stands between Asian genius and despair is a gentle cynicism to say "Maybe." Issues must be suspended in an undefined limbo.

In Latin America they use the word "hermeneutical suspicion" when referring to western concept of doctrinal categories which have been narrowed down by certain ideological influences. Hermeneutics, therefore, is not only the art of interpreting the meaning of the Scripture but also of events or concepts, in relation to the practice of religion and the principles of human existence. Engaging in hairsplitting definitions in interpreting concrete social realities is the province of those who would like to have the comfort that all is well despite social unrest and moral bankruptcy.

In developing countries, the crippling social oppression of the politically well-placed individuals has victimized those who are living along social marginal existence. Justice and liberty are for the privileged. The oppressed majority continue to wallow in the mire of poverty suffering the iniquities created by the wanton display of brute power of the ruler or rulers who have incarcerated many innocent victims and legislated the future of not a few. This situation brings to focus the section of the final report of the Evanston Assembly in 1954 which starts its proclamation: "The time has come to make the ministry of the laity ex-

PLICIT, visible for and active in the world. The real battles of the faith today are fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relations of nations. Very often it is said that the church should 'go into these spheres'; but the fact is that the church is already in these spheres in the person of its laity."

Bruno Betterheim, in his book *On the Uses of Enchantment*, states: "If we hope to live not just from moment to moment, but in true consciousness of our existence, then our greatest need and most difficult achievement is to find meaning in our lives." Perhaps the cry for reconciliation from the laity is the answer to the quest for meaning of those who are disadvantaged. As Nietzsche would put it, "He who has a *why* to live for can bear almost any *how*."

Reconciliation is not just a symbolic process. Bishop Mercurio Serina, General Secretary of the United Church of Christ in the Philippines, gave us the scheme for reconciliation as follows:

- There can be no reconciliation without pardon;
- There can be no pardon without forgiveness;
- There is no forgiveness without repentance;
- There is no repentance without recognition of sin;

There is no recognition of sin without humility.

In Asia we know the meaning of authoritarian discipline early in life. This is our type of discipline. Our elders are our authorities. We grow up in such atmosphere that we carry this habit in our respective offices and/or work. In fact, it is all right to curse your boss for as long as he cannot hear you, but when he is around you have to be meek as a lamb.

It is when one exercises his authority beyond what is defined that the ugly head of discontentment would become a spectre in the relationship of those in power and the followers. It is in this gray area where it is difficult to define the nuances of Christian morality and the ethics of one's profession. Chasms created by conflicts are the result of slow disintegration of relationships. Our alienation with those who possess almost absolute power is not an overnight development. It is a result of small estrangements, a by-product of little social iniquities in the exercise of absolute authority and power. Thus there is a need to examine each other's attitudes and reconciling ourselves into a particular posture where we humbly admit our limitations. From the biblical standpoint we are constantly reminded that the church is nothing less than a community of the reconciled. We have to empty ourselves of pride so we will be able to share our strength and rectify our weak-

nesses if only to have a fruitful direction.

Frederick L. Schuman, a political scientist, in a more colorful language, gave the possibilities and the limitations of a positive view of conflict as follows: "If the Temple of Man can slowly be reared on foundations of swords beaten into plowshares, the result will not be Paradise, even if the structure is finally completed. Men will not thereby become saints nor be magically liberated from unreason. They will struggle with themselves and with one another for goals ignoble and noble, and find many of their conflicts difficult of resolution. But the result we may reasonably believe will be an escape from an inferno wherein men like devils torture one another to death in a vain quest for salvation. And without escape none can sensibly hope for the betterment of our common lot or for a chance for human self-realization." Finding a happy middle in a polarized society calls for the wisdom of the age. In Christendom God is the Center, the genesis of finding oneself. As Bishop Serina would put it, we must reconcile ourselves first with God before reconciling ourselves with men. To him, and to us also:

Without God, there is no love;
Without love, there is no sharing;
Without sharing, there is no
peace.

Without peace, there is no freedom;
 Without freedom, there is no future;
 Without future, there is no kingdom of God.

When Christ made manifest His divine love, He became a man. In the language of St. Paul, God took the form of a servant and dwelt among us. God's becoming a man, humbling himself in the form of a servant, was his way of telling us that if we want to be reconciled we must strip ourselves naked of all mundane glories. Christ ended His earthly existence when He was sacrificed in Mount Golgotha, a place where only the lowly were crucified. The cross, therefore, is symbolic of the cost of reconciliation. It may be a disturbing symbol but if we must know the meaning of reconciliation, then we must also know the implication of what it is to be crucified rather than crucify others to satiate our earthly egos. There can be no reconciliation if we do not know the meaning of humility. We must reckon with ourselves if we must expect Divine acceptance. It is sheer futility to talk about reconciliation only among those who are suffering. Reconciliation is for all, poor or rich, disadvantaged or elite. John Cotton, the Puritan theologian who came from Old to New England, puts it this way: "It is therefore most wholesome for magistrates and offi-

cers in church and commonwealth never to affect more liberty and authority than will do them good: for whatever transcending power is given will certainly overrun those that gave it and those that receive it It is necessary therefore that all power that is on earth be limited, church power or other."

Absolute power corrupts absolutely. Its excesses can dehumanize persons; hence, the need to examine our theology of person. Bishop Estanislao Q. Abainza observes with perspicacity that:

. . . Unless we can come up with a theology of persons that will truly dignify the personhood of people; unless we can come up with a theology of society that will truly support the enhancement of the personhood of peoples; unless we can come up with a political, social, economic structures that will truly respect and uphold the dignity of the personhood of people — and seriously implement them — the new Jerusalem will remain a biblical passage in the Book of Revelation and nothing more.

The New Testament Greek word for household is *oikos*. An *oikos* divided poses a problem. But an *oikos* united, better still reconciled, poses creative possibilities.

To the people at large, it means sharing one another's visions. To the believers, an opportunity to dedicate one's life for service founded on freedom and justice.

PGM's NOMINEES



RAYMUNDO N. BELTRAN

Born on March 15, 1936 in Maragondon, Cavite married to Lualhati L. Domingo, member of the Order of the Eastern Star and of the Order of Amaranth. They have seven children; Aristotle and Emmanuel are DeMolays and Jessica is a member of the Order of the Rainbow for Girls.

Graduated from FEU in 1958, Bachelor of Laws; passed the 1958 Bar Examinations, and since then has been engaged in the active practice of law for twenty five (25) years now.

Raised to the sublime Degree of Master Mason in May 1964 at Mt. Mainam Lodge No. 49, Naic, Cavite, and elected Worshipful Master for two terms, in 1976 and 1977; District Deputy Grand Master for District No. 10 in 1976-1977;

1977-1978; Grand Orator for three years, in 1978-1981. He served briefly as Grand Chaplain in 1976. He joined Manila-Mt. Lebanon Lodge No. 1 in 1975 and was elected Worshipful Master in 1976.

He is a Past Venerable Master of Lakandula Lodge of Perfection, Philippine Bodies A & A.S.R.; Past Patron, Sampaguita Chapter No. 3, O.E.S.; Member, Royal Order of Scotland, Manila Court No. 4; Order of the Amaranth, C.W. Rosenstock Chapter No. 6, RAM; Manila Council No. 2, R. & S.M., and Far East Commandery, K.T. of the York Rite.

He organized the Gen. Emilio Aguinaldo Chapter, Order of DeMolay for which he was awarded the Key of Zerubbabel; organized the Tierra Alta Chapter, I.O.R.G.

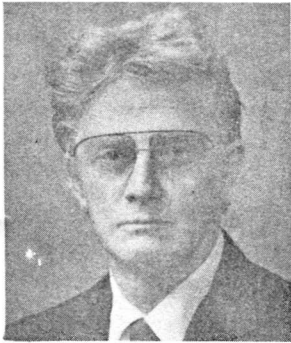
and was conferred the Cross of Color; initiated the organization of the Bukang Liwayway Chapter, O.E.S.

He served as Chairman/Member of the different Committees of the Grand Lodge; presently he is the Chairman, Committee on Resolutions. He is an active member of the Supreme Council, Order of DeMolay of the Philippines. He served as Chairman of the Advisory Board of the MacArthur Chapter I.O.D., and a Member of the Advisory Board of Perla Assembly,

I.O.R.G.

Incumbent President, Square and Compass Toastmasters Club; Past President, U.S.T. Graduate School Student's Council.

Chairman/Vice Chairman of the Council, National Cathedral of the Holy Child (PIC) in 1976-80, 1984-86; Member of the Justice Calixto O. Zaldivar Memorial Committee, responsible for the construction of the Memorial Hall in honor of the late M.W. Calixto O. Zaldivar, P.G.M.



WILLIAM BOZEL, JR.

Born in the USA on September 22, 1926 at Baltimore, Maryland. Left school in 1943 to join the US Navy in October 1943 and after eighteen months of overseas duty was honorably discharged in 1946. He worked for the US government for a short while and then enrolled at the Veterans Institute in Baltimore preparatory to entering Pre-Law at the University of Bal-

timore. He joined the Korean War, he opted to remain in the marines. He was in Vietnam during the war, from 1966 to 1968 and in 1975 retired with pension, after 27 years of active military service.

His personal military decorations include the Navy Commendation Medal with combat "V" for valor and the Purple Heart Medal for wounds received in action against

enemy forces.

He and his wife, Sumako, were married in 1974 and in 1977 they were blessed with their son, William A. Bozel.

He has considerable holdings and investment in Japanese enterprise. He is the president of the Okinawa Masonic Temple Building, Ltd. and supervised the planning and construction of the new Okinawa Masonic Temple of which he is also the general manager and holds the temple in trust for The Masonic Building Association of Okinawa, Inc. He is a member of the American legion and the veterans of foreign wars and the VFW "cooties".

MASONIC

Blue Lodge:

He was initiated, passed and raised in 1971 in Loo Choo Lodge 172, GLP, and served as its master in 1976. The lodge later merged with Coral Lodge 142, GLP, which subsequently merged with Okinawa Lodge 118, GLP. He has filled various appointed offices in the lodge, served as lodge inspector and was the district grand lecturer of District 34 for three years. For the past two years he has been the lodge installing officer.

Scottish Rite:

Past Master of all four bodies. Deputy Coordinator of the works

the past three years. Was coroneted an honorary 33rd in 1981.

York Rite:

Incumbent Deputy Grand Commander of the Grand Commandery of the Philippines. Holds office in the Grand Chapter and Grand Council. Has the number two station in the Philippines Priory of the Kych.

Shrine:

Ambassador of Aloha Temple. Past President of the Okinawa Shrine Club. Club Hospital Chairman for past eight years. He is an honorary charter member of the Cebu Shrine Club, having been present when that club was formed.

Eastern Star:

Twice Past Worthy Patron.

Demolay:

Has served as DeMolay dad. Currently, a member of the Advisory Council.

Rainbow Girls:

Past Rainbow dad. Recently appointed Grand Island dad. Holder of the "service" pin and recipient of the Grand Cross of colors. Chairman of the Advisory Board.

High Twelve International:

Past president of the local club.



JUAN C. NABONG JR.

Born on June 8, 1935 in Manila, married to the former Zenaida Flores Carrillo of Manila and San Luis, Pampanga. They have four children.

Holder of the degree of Bachelor of Laws (L.I.B.), University of the Philippines, 1958 and member of the Philippine Bar, 1959; Master of Laws (L.I.M., with high honors), Manuel L. Quezon University, 1967; Doctor of Civil Law (D.C.L., meritissimus), University of Santo Tomas, 1970. Special studies in public administration, education, planning and development (Centro Escolar University); personnel management (Personnel Management Association of the Philippines (PM-AP)); voluntary arbitration (Ateneo University Graduate School of Business); and attendance at the General Meeting, Asian Mass Communication Research and In-

formation Center, Chiangmai, Thailand, 1981. Attended on full scholarship, the Academy of American and International Law, Southwestern Legal Foundation, Dallas, Texas, U.S.A., 1982.

Work experience started in the Consultative Council of Students, Malacanang (youth adviser to the late President Ramon Magsaysay), 1955-56; private practice of law (1959 to 1977) began as Assistant Attorney, Claro M. Recto Law Offices; former Dean, College of Arts and Sciences, Philippine Christian College (now University) and Director of Personnel, PCU; Solicitor, Office of the Solicitor General, 1977 to 1983; presently Regional Trial Court Judge, Regional Trial Court of Lanao del Norte and the City of Iligan, 12th Judicial Regional, Branch I, Iligan City. Raised to the Sublime Degree of

Master Mason on June 3, 1960 at Hiram Lodge No. 88, F. & A.M., the Lodge his father, the late W.B. Juan Nabong, PM (88, 1936) joined in 1926. Past Master, Hiram Lodge No. 88 (1966); Dual Member, Saigon Lodge No. 188, assisted in its revival in Manila after the Lodge closed in Saigon and went in darkness when the Vietnam War ended. He served the Grand Lodge through its Committees: Cabletow (started as a member of the Technical Staff, 1963; Secretary, 1965 to 1971 and from 1975 to 1982); Credentials; Resolutions (Chairman); Jurisprudence; Revision of the 1972 Shepley Constitution; Masonic Education and Research; and Works. Past Grand Pursuivant (1966), Past Grand Lodge Inspector; Grand Standard Bearer (1972); Grand Sword Bearer (1977); Grand Orator (1981); and Junior Grand Lecturer (1982 to date). Grand Lodge Diploma of Merit (1968, 1970 and 1982).

Secretary, Luzon Chapter No. 1, Royal Arch Masons (1969-1972); Past High Priest, Luzon Chapter No. 1, R.A.M.; Past Illustrious Master, Oriental Council No. 1,

R. & S.M.; Past Eminent Commander, Far East Commandery No. 1, Knights Templar; Past Eminent Prior, Filipinas Priory No. 61, K.Y.C.H.; Eminent Viceroy, Asoka Conclave, Red Cross of Constantine; Grand Marshall, Grand Council of Royal and Select Masters of the Philippines; Grand Prelate, Grand Commandery of K.T. of the Philippines; Grand Prelate, Grand Commandery of K.T. of the Philippines; Deputy for York Rite Bodies to the Masonic Coordinating Body; and Incumbent Grand High Priest, M.E. Grand Chapter of R.A.M. of the Philippines. Past Chapter Advisor, Loyalty Chapter, Order of DeMolay, Luzon Bodies, A. & A.S.R. (1965-1969); Jurisdictional Director for Knighthood for Luzon Area, ODem (1975); Past Venerable Master and Past Wise Master, Luzon Bodies, A. & A.S.R.; 33° Inspector General Honorary (1973).

Appendant and Masonic-Related Organizations; Nile Temple; A.A. O.N.M.S.; Past Masters Guild of the Philippines; former member, The Scottish Rite Chorale.

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other one higher.

— Thomas Huxley

I'm only an old Master's jewel, but I know a lot about what it takes to be a good Master . . .

THE MASTER'S JEWEL SPEAKS

(NOTE: FROM SHORT TALK BULLETIN)

Worn by sixty-seven Masters and for a few minutes by one profane, I know my Masters and what they are and think.

Of course a Master's Jewel is not supposed to tell tales about those who have worn it, but as I identify neither the small Lodge in the little town nor the brethren who have been elevated therein to the Oriental Chair, I may be forgiven if I speak of what I have known.

Our first Master was the organizer of the Lodge, and it is due to his insistence that I am here at all, for he would have none but a handsome set of jewels. The new young Lodge, enthusiastic with getting their Charter, put up enough money — and silver was much cheaper in those days — to buy a set of jewels which "would last through the years." We have lasted, we jewels, and if occasionally we get a little tarnished, and about every four years must have new ribbons, still we have stood up

bravely through our respectably long life. If we are a little old-fashioned and much larger than modern jewels, we have the sanctity of age and use, and not a brother in the Lodge would trade us for the newest and fanciest. This is a good thing, too, as there have been Masters who desired something more modern, but the Lodge always turned them down.

Our first Master probably never could have been Master had he not organized the Lodge. He was a very pompous gentleman, extremely dignified and I believe an influential citizen in the town. He never said "I", but always "The Master thinks thus and so" or "Your Master does not approve" or "The Master will now entertain a motion." This was rather quaint in those days and some of the brethren liked it, but most of them thought the old gentleman was just trying to slip through his year as easily as possible — not difficult to do with a brand new

Lodge — get his Past Master's jewel and be assured of special honors for the rest of his life. That was his last official act, to have a committee report that all the first officers of the Lodge, as they became Past Masters, should always be received with the Lodge standing.

I never knew him to be on time, after he became Past Master!

One Master who stands out in my memory was the Profound Ritualist. He was an earnest little man, rather plump, and with a squeaky voice in which the sonorous words of the ritual sounded somewhat odd. But he knew every dot on every "i" and where every "t" was crossed, and woe betide that officer who made an error in the wording of a degree! The Senior Warden was his pet distress, because that worthy officer, who, by the way, made a very good Master, never could learn the work properly. He put on his work impressively enough; the trouble was that it *was* his work, and not that of the Grand Lodge!

The Profound Ritualist always lectured the Lodge on the importance of good ritual. "The Great Truths of Freemasonry" he would say (you could hear the capital letters in his voice) "deserve to be Inculcated with Perfection of Ritual. Not to know Ritual is to perpetrate a Fraud upon the brethren and cheat the Candidate. Officers will please be especially careful not to say 'on' when the word is 'upon', and to remember that Pronuncia-

tion is Vtally Important. It is not for instance, the tribe of Nap-thal-eye; it is the tribe of Naf-tal-eye," (In which of course he was quite right, but I have some times wondered if all those brethren who have heard Masonic and Biblical words mispronounced have thereby been rendered incompetent to be good Masons? Never mind — I am only a Master's Square and have no business to wonder, I suppose . . .)

The Profound Ritualist appointed as Junior Steward that brother from the side lines who knew the most ritual. That he also happened to be a brother of little education and less initiative mattered not at all to the Profound Ritualist. Though the appointee made one of the poorest Masters Our Lodge ever had, the Profound Ritualist was always satisfied with his choice, because, as he put it, "The Tradition of Fine Ritual, which I worked so hard to establish, was thus Inculcated and Carried On Through the Years!"

I recall with some amusement a Master some years ago who had everything a Master should have except one; a fine presence, a beautiful voice, an extensive vocabulary. He took up a great deal of time welcoming visitors; everyone had a separate welcome, a separate speech, every one was individually told what the Lodge was to do that evening, even if all of them but the first had heard it before. He was very fond of making speeches to the Lodge. Always said "we'

instead of "I" — "We believe it will interest the brethren to hear" — "We hope the brethren will bear with us while we tell them" — "We are sure it is for the best interests of all to learn" etc.

The trouble this Master had was paucity of ideas. He could talk for half an hour (and frequently did) without repeating himself, using beautiful language, his big presence dominating the East, his sonorous voice filling the hall, and when he had finished, no one really knew just what he had talked about. It was just a general combination of references to the Fatherhood of God, brotherhood of man, be good and you'll be happy, wave the flag, a mention of dear old Mother at home, wholly moral and uplifting, only it never lifted high enough for any one to see what was under it!

He had ambitions for a second term, poor man, and did a great deal of talking to Influential Brethren about how badly Our Lodge needed leadership, with the general idea the Influential Brethren would grasp that it was his particular brand of leadership the Lodge required. They must have been rather stupid because there was not a single vote against the Senior Warden when election of a new Master came around.

The most popular Master I remember was one which the above mentioned Influential Brethren (mostly Past Masters) were most worried about. The popular Master had the idea that brethren like to

eat, and had "fourth degrees" at every meeting, whether regular or special. He even had something to eat and coffee for brethren who came back to close Lodge after a funeral on a cold day, and it was surprising the number of brethren who turned out! This Master was also of the opinion that a Lodge can do too much work and not have enough play, and refused to stage degrees whenever the Old Timers thought he ought. But he had a lot of entertainment and much inter-Lodge visting during his year. He spent money as fast as the brethren would vote it to him, and he had a most persuasive way of assuring them that the proposed expedition, entertainment, visit, would cost very little, so that he really rather looted the Lodge treasury. The brethren still look back on his term as "the year of the big feeds" and talk appreciatively of the fun they had. He finished his year in a blaze of glory and a banquet offered in honor of the Past Masters, which was a stroke of genius, as none of them had the heart to vote against the supper in the honor of their fellows — or so they said!

But he never did a single degree during his year. Said his officers really needed the practice, and so he had plenty of time while they were learning degrees they had not expected to put on so soon, to plan new ways of spending Lodge money to "show the boys a good time." The following Master was as

penurious as Popular was generous, so the Lodge treasury in the long run didn't suffer, although the brethren did — or thought they did.

The best Master I ever remember to have worn me was a hard working man of middle age who took the job with deadly seriousness and made every minute count. He packed the benches as even Popular was not able to do, and he did not spend much money, either. He did it by planning his work and play long in advance and then getting a lot of brethren to help work his program. He believed that the more active committees a Lodge had the bigger interest is apt to be. So he had a separate entertainment committee for every night when entertainment was possible, and offered a prize out of his own pocket for the committee which the Lodge voted at the end of the year had given them the finest evening.

He was great at thinking up new ways to convey Masonic lessons, and if he could get another Lodge to come and take part in a spelling bee or a Lodge debate, we all really had an interesting time! Meanwhile, he began the publication of a little Lodge bulletin; it was only a mimeographed sheet, but it served to interest a lot of old timers who had almost forgotten they belonged to a Lodge, and when the letters began to come back from the absent brethren and he published extracts from them, the Bulletin became a regular part of Lodge life.

They print it now, and it is eight pages instead of two, but he began it.

One thing about his meetings I recall with joy — I am an old Jewel now, and like to be put back to bed in my case before it is too late! He always started Lodge exactly at seven-thirty, and the officer who was not there when the gavel fell found his place or station filled for the evening. When a Lodge is opened on time it closes early and the brethren do appreciate going home in time to get a night's sleep. Altogether, the best Master was best because he considered that his job was one of service, without any thought of being popular or getting elected a second time, or making speeches or getting applause. Would we had more like him.

The most unpopular Master we ever had was liked by every one when he was installed. He had been a quiet, hard working, good officer coming up through the line. But once he got me around his neck and the gavel in his hand, he discovered to the Lodge that he had a most pointed tongue which did not care much what it said.

He scolded. If it was a bad night and only a handful came out, he scolded them for lack of attendance — a stupid thing to do, since they were the ones who attended and the absent ones couldn't hear him. He scolded the officers in public if the degree did not suit him, and it rarely did. He

even scolded a visitor once, but only once. There was a degree that evening, and we had a rather long business meeting. In the middle a brother asked for a Committee. Of course the Master sent one out. Whether the visitor was not very well schooled, or so bright the Committee liked to hear him, I don't know, but it was some time before they came back with the visitor.

In "welcoming" him, the Master made some slighting remarks about brethren who never think what it means to a busy Lodge to take up so much valuable time; that visitors really ought to have some one to vouch for them.

The visitor looked somewhat surprised, but at the end of about two minutes of this, he spoke his little piece. It is too long ago to remember just what he said, but it was to the effect that he thanked the *committee* for its courtesy and regretted that he had got into a Lodge where he was not welcome, then he saluted, turned around and marched himself straight out of the Lodge.

The Master had a red face for several hours and the Past Masters lit into him so hard at the first opportunity that he became almost sickeningly sweet and fulsome in his welcome of visitors in the future.

But he couldn't get over his habit of scolding and fault finding, and while it all may have been due to anxiety to make the Lodge run

better, the fact remains that a Master can't scold brethren into liking to come and be scolded, so his attendance dropped off to very little. The packed meeting which greeted his successor was almost funny by contrast. A Master cannot be a "great I am" and rap brethren down to save time, and scold, scold, scold and make himself liked. There was talk of not giving him a Past Master's jewel, but of course they did, only no one wanted to present it to him, so they told him it had been ordered and hadn't come in time and sent it to him the next day by registered mail!

Once a profane wore me for a little while. It was an odd sort of thing. The Master that year was an emotional sort of fellow; he could cry in public rather easily and his feelings could be as easily hurt. But he had lots of sweet and thoughtful ways of expressing his brotherhood, like sending a postal card to a brother every day during a six week's hospital stay, and seeing that every Past Master had a note of congratulation on his birthday, and sending flowers to the wives of brethren who had done something special to help him out.

The Lodge was to pay a visit to a neighboring Lodge, so of course this Master tucked me into his pocket. When we arrived at the neighboring town, the Master of that Lodge took my Master in tow to show him the sights. After a while he said "I want to have you meet a friend of mine — a friend of

every Mason in town – if you don't mind."

"Why should I mind?" my Master wanted to know.

"His name is Rafferty and he keeps a saloon," said the other Master.

"I still don't mind," said my Master – "But why?"

"Mike Rafferty is the most charitable minded man in this town," said the other Master. "And it makes no difference whether the collection is for a Protestant or a Catholic church, or for a Mason or a Knight of Columbus. A few weeks ago we had a very sad case; a workman had both legs cut off in a railroad accident. He was neither Mason nor Catholic. But we all pitched in and raised what we could. Mike Rafferty found out that we were two hundred dollars shy of what we needed and sent it down by special messenger. He is always putting some girl or boy through school, or sending a basket to a widow or sticking his hand in his pocket for some one . . .

"I'd STILL like to meet him!" said the Master.

So we went to the saloon, whatever that is. And the other Master introduced my Master. "I've heard of you," said my Master. "I'd like to show you that I feel honored at meeting you. And so . . ." Then he took me out of his pocket.

It was an odd place; high table with men in front drinking and bottles behind; Mr. Rafferty was dressed in white, which seemed odd, too. "Is there some place we can go for a moment, just the three of us?" asked my Master.

Mr. Rafferty led us into a little room.

"My Master had me in his hand. "Wearing this," he said to Mr. Rafferty, "is the biggest honor which can come to a Mason. But I feel that the honor is even bigger if you'll let me put it around your neck for a little while, because your brand of brotherhood – never mind whether it is Masonic or not – is something this world needs."

So he hung me about Mr. Rafferty's neck, and Mr. Rafferty got red and stammered, and the other Master smiled, and they all shook hands, and every one, I suppose, had a good time.

I have been worn by sixty-seven Masters and one profane. And, by and large, I recall no Master that did not do his best to be a good Master, although some Masters are better than others. I'm only an old Master's jewel, but I know a lot about what it takes to be a good Master, and more men have it than lack it – which, I suppose, is why most Lodges are good Lodges, and most Masters, good Masters!

Let no feeling of discouragement prey upon you, and in the end you are sure to succeed.

– Abraham Lincoln

The tendency of organizations of any kind to drift into politics is as old as the hills . . .

FREEMASONRY AND POLITICS

(Radio address, delivered under the auspices of the Manila Bodies, A. & A.S.R., by M.W. Bro. George R. Harvey, 33°, at Manila, P.I., on April 2, 1933.)

There is no charge more frequently made against Freemasonry — one of the outstanding Masonic authors says — than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robinson's accusations that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the

libeler is directed to the Ancient Constitutions of the order, which expressly forbid such connection; the libel is still written, and Masonry is again and again condemned as a political club.

The tendency of organizations of any kind to drift into politics is as old as the hills. In ancient Rome, Trajan, in refusing Pliny permission to establish a collegium of builders at Nicomedia, wrote: "Whatever name we may give to them, bodies of men, however small in number, who are drawn together by the same design will become political societies." Julius Caesar and Augustus were impelled by similar considerations when they issued edicts suppressing all collegia, or guilds of artisans, "except those which had been anciently instituted."

The wise and good men who, in the early part of the eighteenth

century, laid the foundation of Freemasonry as it is now organized, embodied the most important points of the ancient written, as well as unwritten, law of Masonry in what is known as the Ancient Charges. These instructions, intended to be read to each Mason upon being received into the Fraternity, contain the following references to the subject of politics:

"A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation.

"No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy

". . . we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, or ever will."

The Masonic Fraternity is as anxious as any other society in the world to maintain peace and harmony among the nations. Masonry, one of the great authors of the Institution has said, is the great peace society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes; and to bind republics, kingdoms, and empires together in one great band of peace and amity. The Ancient Charges made it plain to the newly admitted Mason

that Masonry has always been injured by war, bloodshed and confusion and has ever flourished in times of peace, hence the loyal brotherhood must give no umbrage or ground of political jealousy to the government for the time being.

Notwithstanding these fundamental laws of the Masonic Fraternity and its efforts in behalf of peace and goodwill among men and nations, its enemies accuse it of being a huge international organization engaged in politics and intrigues of the worst kind. In Europe especially, the detractors of Freemasonry, of whom there are many, have never failed to charge the Masons with the responsibility when any disastrous war or rebellion occurred. The sinister hand of the world's outstanding peace organization is seen by them in everything involving dark deeds and bloodshed. To cite an instance, ever since the assassination of Archduke Francis of Austria, in 1914, which resulted in the outbreak of the World War, the charge has been made that the assassin was a Freemason and that the bloody deed was plotted in a Masonic Lodge. It matters little to the slanderers of Freemasonry that both these accusations were shown to be absolutely groundless: they know better, they say, and closing their eyes to the most convincing evidence, they continue repeating their senseless, calumnious charge. They have proved by *a plus b* that

the Masons are responsible for the present depression, because, they say, nothing suits the sworn enemies of altar and throne better than a state of general distress and dissatisfaction with the existing order of things.

But, has Freemasonry kept clear of politics at all times and in all places, to the full extent of the terms of the prohibitory injunctions we have quoted? We can hardly answer this question absolutely in the affirmative. Times have changed since the Ancient Charges were written, and in our days, political questions are closely bound up with those of intellectual and material culture. Masonic Lodges all the world over are working for the progress and welfare of the human species and for the education and uplift of the masses. In its efforts to achieve these aims and purposes, the great Fraternity has not always been able to live up to that absolute abstention from politics as far as a few countries in Europe are concerned.

In fact, in France, Spain and Italy, where powerful elements are interested in keeping the masses in ignorance, Masonry has been compelled to ally itself with the forces of liberalism and anti-clericalism. As a consequence, it has been violently attacked and has been vitally affected by the ups and downs of the parties and movements with which it has become more or less identified. The

rituals of the Ancient and Accepted Scottish Rite of Freemasonry, that branch of the Fraternity which is especially popular with the Latin nations, emphasize the fact that Masonry does not look with indifference on the evils of Society and State, nor can it consistently remain neutral in the controversy between good and evil, right and wrong, liberty and oppression, nor does it rely upon the insignificance of its objects to make it sufficiently contemptible not to excite the fears of emperors and kings.

"Let the Masons of free countries work for the upbuilding of their commerce and institutions of beneficence — Rizal said — but they must not rest so long as the earth holds a tyrant, so long as the plaints of the oppressed awaken the echoes of the night, so long as there are slaves, so long as there are oppressors." But Rizal and other forerunners of the Revolution strove to accomplish this not by the force of arms nor by conspiracies but by lawful means, as expressed in these lines of Marcelo H. del Pilar, another great Mason of those days: "In the Philippines, Freemasonry is the brain that must do the thinking for the people. We must strive to establish, if not in our laws, then at least in our popular customs, love of liberty, equality, and fraternity."

Indeed, Masonry all the world over, though it longs for the day when all races of men shall be

free, and when ignorance, bondage and pauperism shall have disappeared from the face of the earth, will not preach revolution against the constituted government. It frowns upon disregard of the human rights; but it will not advocate rebellion and bloodshed to right the wrongs of the oppressed. Instead, it strives to fit the masses by education to rise above the low level assigned to them and achieve their purpose not by violent struggles, but silently, quietly, unresistingly, like the rising tide.

For while the tired waves, vainly
breaking,
Seem here no painful inch to
gain,
Far back, through creeks and
inlets making,
Comes silent, flooding in the
main.

But the prohibition of political debates in Lodge applies more especially to party politics. As Albert Pike, one of the foremost authors and poets of Freemasonry, has said,

No good is wrought by mingling
in the fray
Of party war.

Among Masons there must be no dissension, and for this reason, nothing of a political or religious nature may be discussed on the floor of the Lodge. Outside of religion, no subject of discussion is more apt to create disagreement and strife than party politics.

Politicians all the world over

are ever ready to harness anything and everything available into the service of their cause. Masonry, with its powerful latent influence skillfully used, would be the most splendid vehicle imaginable for the politician to ride to success. But there he meets with the barrier of the prohibition of political debates in the Lodge, and of the mixing of Masonry and party politics outside of it. To bring up in Lodge a matter that is an issue in party politics and regarding which the members may differ in opinion would be deemed a violation of masonic law. And that is not all: a candidate soliciting votes on the strength of being a Mason, though it be done outside the Lodge, would be considered guilty of unmasonic conduct and subject to masonic discipline. And any Lodge or individual Mason electioneering for or against any candidate for political office on account of his being or not being a Mason, would commit a serious masonic offence.

Anglo-Saxon Masonry owes its prosperity and stability chiefly to its having lived up to the injunctions of the Ancient Charges concerning politics. In the British Isles, the United States of America, Canada, and Australia, millions of Masons, a small army recruited from the sturdiest and most valuable elements of the country, live and work in peace and harmony and accomplish great things, thanks to the wise rule that bans politics

from the Lodge. The individual members of the Lodges are free to uphold and advocate any political opinion or theory not subversive of the constituted government that may seem best to them, and may engage in politics freely and unrestrictedly, provided they do not bring it into the Lodge and do not mix Masonry with politics in any shape, form or manner. Political differences and enmities are laid aside the moment the Mason steps over the threshold of his Lodge, and the noise and turmoil of party strife is not allowed to find an echo within the sacred precincts of the Lodge.

The Masonic Lodges first established in the Philippine Islands were of the Latin type; hence, there is a belief that while the Islands were still under the Spanish regime, Masonry as practised here was largely a political society. While it can not be denied that there was at that time a pronounced liberal and anti-clerical tendency in the Lodges, political discussions were even then excluded from the floor of the Lodge. One of the outstanding Masons of that period, General Antonio Luna, speaking of the Fraternity, said: "We strictly prohibit in our Lodges all debates relative to the conduct and aims of any political party that may disturb our fraternal relations."

Political and religious discussions are strictly barred in the one hundred and five Lodges now working

under the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, as well as in the Scottish Rite Bodies and York Rite Bodies established here. Politics is also taboo in the Masonic press, represented in the Philippines by the CABLETOW, the FAR EASTERN FREEMASON, and a number of Lodge bulletins. One of the Past Grand Masters, in his annual message or report found it necessary to sound a warning regarding the mixing of politics and Masonry. After citing the injunctions of the Ancient Charges, which we have quoted, he said: "Bear that in mind, my brethren, especially those among you, fortunately few in number, who have been making persistent efforts to introduce national or party politics into your Lodges. Politics is the rock on which in other countries many Lodges have suffered shipwreck. Politics was at the bottom of the whole trouble in the only Lodge that gave me serious concern during my administration. If you are willing to have strife and discord in your Lodge; if you desire to see its charter taken away and its name blotted out on the rolls of our Grand Lodge; all you have to do is to introduce politics into the Lodge. Like a corrosive acid, discussions on that subject make bitter feelings and enemies, contrary to the teachings of our Institution, and tend to destroy the Masonic fabric built on peace, unity and brotherly love, by

creating confusion, dissension, and hatred among the Brethren. If Masonry is to endure in these islands, or anywhere, it should and must avoid political discussions of any nature whatsoever."

Fortunately, this warning is being heeded and the Masonic Lodges in the Philippines, when political passions run high outside of the Lodge and party strife seems to permeate everything, afford a haven of peace, a neutral ground on which political division and antagonism are forgotten.

To resume Masonry is non-political and non-sectarian, hence it does not occupy itself with politics, on the contrary, it strictly prohibits the discussion of political questions in Lodge and the mixing of Masonry and politics outside the Lodge. It does not inquire into the political

views of petitioners for admission into the Fraternity, nor does it try to influence those views once a man has gained entrance. The story of the vast political influence of Masonry is a fable; politically, it has no influence to speak of. There can be no "candidate of the Masons" at political elections, nor can it be said that "the Lodge" or the "Masonic Fraternity" elected this or that man to office. In the Philippines, Symbolic Masonry, whose governing body, the Grand Lodge of Free and Accepted Masons of the Philippine Islands, is absolutely independent and sovereign and recognizes no superior in Masonry, is, and always has been, strictly non-political, and the same is to be said of the Scottish and York Rite Bodies of Masons existing in the Islands.

Personality is not something assumed or put on, like your best clothes or your company smile, when you are going into company. It is an expression of what you are and a hint of what you want to be. All of your desires, all of your interests, all of your responses to life, all of the reactions you permit yourself to accept, are helping decide whether you shall be spineless and spiritless and beaten, or will live gloriously in the face of life's everlasting challenge.

— *The Educator in Masonic Tidings*



Some of the brethren who attended the 1st Southeastern Multi-District Masonic Convention held at the Davao Inter-Con Inn, Davao City last September 15-17, 1983.



Cagayan de Oro City reception. ▲

GM Herrera unveiling the life size statue of Bro. Marcelo H. del Pilar assisted by VW Antolin Naguiat, DDGM of District No. 7 with WB Manuel A. Leander.



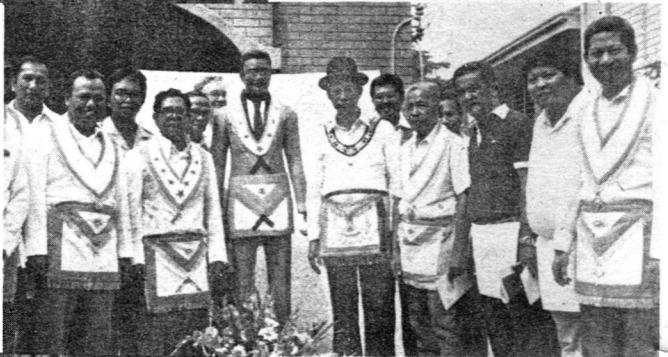
◀ Grand Masters reception during his official visitation last September 9-11, 1983 in Cagayan de Oro City.



GM Herrera with some of the brethren of District Nos. 2, 3, and 23.



GM Herrera visiting former Gov. Sangacala Banaguin of Kutang Bato Lodge 110 at the Brokenshire Hospital.



GM Herrera with Mayor Elias B. Lopez of Davao City at the City Hall.



AN URGENT APPEAL

Our Beloved Brethren,

In this age of moral aberrations and impropriety in the many walks of life, it is edifying to witness the controlling influence of our ancient fraternity over man and his environment.

We must, perforce, be ever vigilant in upholding and keeping inviolate the principles and tenets of Freemasonry as they govern our way of life.

While Freemasonry is founded on God's commandments and rests upon a structure of moral values, it is not, however, completely isolated from misjudgments and indiscretions because we, as humans, are not infallible and prone to errors of conscience.

It is in this light that we appeal to your high sense of values to unite, as by Masonic obligations we are bound to do, behind the time-honored principles of Freemasonry, zealously guarding it against corrosion by those, enthused and bedeviled by the lust for power and personal glory, denigrate the fraternity.

Beloved Brethren, our exercise of the right of suffrage is a priceless heritage. Let us not lose it by default occasioned by our apathy, nonchalance and indifference. Let it be an effective instrument to ward off the inroads of deleterious "isms" that threaten us from all sides.

Let us break that conspiracy of silence. Rise from mental stupor and by the eloquence of our sincerity and dedication show our peers that no man can ever make a mockery of Freemasonry in whatever way, subtle as they may be.

We count on you.

Your Concerned Brothers and Fellows

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