

# The CABLETOW

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WENCESLAO TRINIDAD  
Grand Master 1924-1925

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Our Cover

PGM Frederic H. Stevens fondly remembered PGM Trinidad, our eleventh Grand Master, thus:

"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 . . .

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# Counter point

Samuel P. Fernandez

Time was when I contented myself contributing my bit to this prestigious magazine until a year ago when I was appointed Editor-in-Chief. At the start I thought that the brethren will overwhelmingly respond to the petition for their valued support in terms of contributing their articles, but it seems that I end up this term doing a lonely job.

I'm not about to throw the sponge in yet. Somehow I find myself crawling back for I know that in due time our brethren will eventually send us their edifying articles.

Less I forget – I'd like to mention here that Brother Elpidio Adalia of Mindoro sent us two articles which came rather late for the December and January issues. Since the gems of wisdom contained in his essays are significant I have kept them for use in the future.

Since my tenure is only one year, I wish to thank several persons who gave me the privilege of serving the fraternity in the way I fit best.

I wish to thank my Grand Master for taking me around in his visitations. Frankly, I wanted to be in all the travels. But if I followed the dictates of my heart, I would have lost my job. Our Pilgrim Grand Master never tired of taking the Grand Lodge to the senior citizens, widows, and children of Masons. Of course, our travels were not without consultation; for we were accorded amenities fit for a king.

\* \* \* \* \*

One such instance was our trip to Mati, Davao. Despite the fact that we had a brief stopover in the Davao City Airport<sup>1</sup>, the Davao brethren were around to see us off for our next trip to Mati. Our good brother Roger de los Reyes took us in his six-seater Cessna to a man-made paradise called Mati. The wife of our brother Polding Lopez and the Mati brethren there gave us a hearty reception<sup>2</sup>. There was never a dull moment with them. Our only constraint in reciprocating such magnanimous hospitality was our time.

\* \* \* \* \*

I wish to thank my Chairman, VW Reynold S. Fajardo, for giving me enough independence to do my job. Never did I, for once, have to worry about what he would say regarding the articles I'd pick. Once he thought out loud that I would not disappoint him in the choice of the articles to print. Of course, my guide was the glory of the fraternity at large and the edification of the brethren in general.

\* \* \* \* \*

To the brethren who gave us endless accolade, I thank you for bearing with us. At the start I thought I would get adverse reactions for changing the format of our magazine. Instead, the change was received with favor.

\* \* \* \* \*

RW Reynato Puno has an erudite article on the "Power of the Grand Lodge." This subject is often discussed in private. Indeed, this is a welcome dissertation that will give us insight on the workings of our fraternity. I can never think of anyone who can tackle this subject with perspicacity. This only shows the depth and insight of our Deputy Grand Master.

\* \* \* \* \*

We have three articles lifted from the Short Talk Bulletin which we hope our brethren will enjoy reading. The "Doctrine of Freemasonry" to the less informed brethren can be enlightening. For those who are Worshipful Masters of various Blue Lodges and enthusiastic ritualists, the article on "Masonic Mispronunciation and the "Square, Level, and Plumb" are manna from heaven. Digest the article and have your fill.

\* \* \* \* \*

Brother Flor Nicolas is once more full of questions that will titillate your imagination. If your batting average is high, it presupposes that you are in the know of what is going on in the Grand Lodge. If you have a low score, don't despair. Even those closely associated with the workings of the Grand Lodge will have to confess that a lot of things have happened so fast this year that it is almost impossible to remember the giddy activities in days past.

May your day be pleurably profitable by reading the articles we have printed for you.

\* \* \* \* \*

But, before you turn the pages of this issue, why not get your January-February copy and check your answers in that issue against these . . .

#### Correct Answers for Encounter

pp. 3-6

- |                                       |                  |      |      |
|---------------------------------------|------------------|------|------|
| 1. the Grand Lodge of the Philippines | 3. the York Rite | 5. B | 7. D |
| 2. the Scottish Rite                  | 4. C             | 6. H | 8. F |

- 9. E
- 10. H
- 11. A
- 12. G
- 13. B
- 14. No. Because appointed G.L. officials cannot carry the title after their term of office.
- 15. Yes
- 16. Yes
- 17. Committee on Foreign Correspondence
- 18. MW James Johnston
- 19. No
- 20. RW Reynato S. Puno
- 21.
- 22. WB Ciriaco Carvajal, PM
- 23. RW Reynold Fajardo
- 24. WB Ricardo Cruz
- 25. WB Macario N. Ramos, Sr.
- 26. A
- 27. B
- 28. A

- 29. A
- 30. C
- 31. A
- 32. F
- 33. D
- 34. E
- 35. VW Francisco L. Yap
- 36. WB Ciriaco Carvajal
- 37. MW Raymond E. Wilmarth, PGM
- 38. RW Reynato S. Puno
- 39. MW Damaso C. Tria
- 40. MW Teodoro Kalaw, Jr.
- 41. MW Jolly R. Bugarin
- 42. RW Domingo F.M. Domingo
- 43. WB Juan Causing
- 44. Mencius Lodge
- 45. Lupao
- 46. Mangkas Lodge
- 47. MW Ruperto Demonteverde, Jr.
- 48. May 16, 1983
- 49. VW John L. Choa

pp. 9-16

- 1. VW Leandro B. Resurreccion
- 2. VW Salvador S. Santiago
- 3. VW Alejandro A. Eusebio
- 4. VW Francisco P. Ilagan
- 5. VW Fedelino G. Fernandez
- 6. VW Busi T. Dy
- 7. VW Jesus Limkimso
- 8. B
- 9. B
- 10. C
- 11. D
- 12. A
- 13. C
- 14. B
- 15. E
- 16. A
- 17. F

- 18. Bro. Napoleon Sesante
- 19. WB Fernando Carayo
- 20. WB Jose Collante
- 21. D
- 22. A
- 23. B
- 24. B
- 25. E
- 26. B
- 27. A
- 28. D
- 29. Francis L. Yap
- 30. Fulgencio A. Mella
- 31. A
- 32. D
- 33. C
- 34. W

- 35. A
- 36. B
- 37. A
- 38. E
- 39. False
- 40. True
- 41. False
- 42. True
- 43. False
- 44. False
- 45. True
- 46. True
- 47. True
- 48. True
- 49. A
- 50. F

*Correcta:* P. 6, No. 46 should read *Lodge 260*, and No. 22C should read *Guillermo Alday, Jr.*

<sup>1</sup> Brethren of Mati Aurora Lodge No. 190 who met MW Rosendo C. Herrera and WB Samuel P. Fernandez at the Imelda Airport, Mati, Davao Oriental on March 13, 1984 in connection with the dedication of Mati Masonic Temple.

WBros. Virgilio G. Cania, Alberto V. Ravelo, Benjamin C. Rodriguez; Bros. Hermilando B. Fortuna, Eugenio R. Valles, Ursolino Nolasco, Raul L. Failma, Edgardo E. Lopez, Isidro Valles, Rufino R. Valles, Rodolfo Balucanag, Maximo D. Tanzo, Jesse Vellina, Felix V. Luchvez, Hermenegildo Mantog, Rogelio Fernandez, Marcelo R. Valles; VW Cirilo R. Valles. Atty. Venerando L. Baking, owner of the Rural Bank of Manay, Davao Or. and a non-mason acted as driver of GM's Party.

<sup>2</sup> Brethren who greeted MW R.C. Herrera and WB S.P. Fernandez at the Davao Airport despite brief stopover:

VW Socrates Cesar, WBros. Ricardo Eusebio, Antonio Legaspi, Jr., Nelson Sison, Eduardo Gallardo, Virgilio Asuelo, Vicente Mitra, Jr., Isidro M. Lahora, Greg Jao; Bros. Arturo Balaga (PAL supervisor), Rufino Yao, Rodrigo Barrientos, Federico Domingo, Frank Buno, Ernesto Ortono, Nestor Purugganan, Rogelio de los Reyes, Rogelio Fernandez, Nolan Cabrera, Virgilio Sanchez; WBros. Oscar Espina and Ricardo Eusebio.

## ENCOUNTER 5 . . .

# . . . OR, THE DRIVE TO MAKE MASONRY THRIVE

Bro. Flor R. Nicolas

Let's you and me accompany the Grand Master aboard time machine *Encounter* and re-visit October, certainly a month to remember. But make sure you're armed with pencil or ballpen before off we blast and re-view from first day to last. Why do you need either kind of pen? Listen to this . . .

### Apologia Pro Modo Scribendi Meo

There are two ways of owning a *Cabletow* copy. The first is the right to have it as property through payment of your fee. You're entitled, undoubtedly, to receive copies of this publication. But receipt of a copy is only the prelude to possession.

Incidentally, I was nettled when, one day, many a Mason close to me did say, "The *Cabletow* is often untouched, unread, or sometimes only read through or dipped into." This statement made me realize that my brothers most probably want to make every *Cabletow* issue their own, but busy Time restrains

them from doing so. This Joycean epiphany in turn caused me to stick it out with the style I've adopted since the last issue. Full ownership, you know, comes only when you've made a *Cabletow* issue a part of yourself; and the best way to make yourself a part of *Cabletow* is by writing in it. Until you consume, say, the beefsteak you bought and get it into your bloodstream, you own it not in the most important way. Similarly, to do you any good, each *Cabletow* copy must be absorbed into your bloodstream by marking it up.

That's why, as in the last issue, this version of *Encounter* is a kind of "Masonic reviewer," or a sort of refresher, designed to let us know our Mason brothers better. To strive after such knowledge is to cooperate in the Grand-Lodge drive of making Masonry in this country thrive.

Remember, your score in the quizzer doesn't matter, really. What matters more is you've marked your copy.

*You must be an effective Mason inside, before you can be outside the Lodge. We should definitely be proficient in rituals; but this proficiency, we must complement with persistent application of Masonic values and teachings as well as with good relationships with fellow Masons, friends and our own family . . .*

## Masonic District No. 11 Here Come Your Brethren!

Early in the morning of the 1st, you get a view of the Parañaque residence of the Grand Master. With the GM are Sis Anching Herrera, Sis Perla Gonzales, and several brethren, all eagerly waiting for the others, including the Grand Chaplain. When, finally, these arrive, the breakfast table immediately comes alive.

Then, breakfast over, you see the GM and his party settle into a minibus and into a Mercedes Benz and another.

Meanwhile, down at Paete, Laguna, your brethren in Dist. No. 11 and their wives and children feel the expectant glory of that Saturday morning. There, at the junction of the highway and the road leading to the town, are approximately 50 brethren, several of their ladies, and, of course, the DST, the DGL, and the DDGM. Waiting! . . .

At a little past 9:00, proud Welcome-Mabuhay banners and cheery hospitality greet the advent of the GM and his party. "Oh, the GM and the GBB have brought their wives along!" And you ken that your sisters and brethren of Dist. No. 11 wax more beholden.

You next see them proudly accompany the GM and party to the town plaza for a floral offering at Bro. Dr. Jose Rizal's monument, and then to the convention site. As you witness this, you recall these lines DDGM Armando Racelis is very fond of:

*Don't walk ahead of me for I may not follow.*

*Don't walk behind me for I may not lead.*

*Just walk beside me and be my BROTHER.*

This seems to be the prevalent feeling at the convention site. These, you see and hear: the

DDGM receiving the visitors in due form; the GM requiring the warmth of the reception with confession of personal admiration for the district's full force and cordial cooperation, — a healthy sign, he says, that your district is concerned deeply with the good of the Fraternity, whose staunch stance is this: "No man is too wise and strong without his brother's help and assistance"; the Convention singing the national anthem with patriotic-especially-on-this-occasion souls and then intently invoking God's name for the balm of more-than-customary collaboration in the attainment of the aims of the Convention; the DST solemnly announcing all the Lodges are with adequate representation; the Master of Sierra Madre 181 extending warm brother's hands of welcome; the Mayor of the host town encouraging the brethren to go on showing genuine concern for the Fraternity, giving one another sincere help, and involving their active selves in the amelioration of their community; and school children dressed as nymphets dish-ing out the spice of patriotic and native songs. From the introducer, a Brother turned Laguna Board member, you learn that the guest speaker was raised a Master Mason in 1946, elected Worshipful Master of Pinagsabitan 26 in 1960, and wants, as chief executive, to give Laguna his best initiative. And the introduced one narrates first-hand experiences of the Masonic brand of brotherly love and unity both in foreign lands and in this country. "Let us," exhorts he,

"emulate such stout Masonic souls as Jose Rizal, Jose Abad Santos, George Washington, and Garibaldi. Let's join our hearts and hands together, so that, through worthwhile projects, we'll become catalysts for progress in the community." The Conventionists gratefully strike back; they give Bro. Governor an appreciative plaque.

Lunch oozes with the luscious *lanzones* (or is it *loiyones*?) of Paete hospitality. The guests repay their hosts with demonstration of veritable gusto.

The hub of after-lunch labor revolves around the theme: "The Greater Way Towards Universal Brotherhood." You observe the Lodges engage themselves in free discussion of their resolutions, and you wonder:

1. Which of the following Lodges is host to the 24th district convention: (A. *Malinaw 25*; B. *Pinagsabitan 26*; C. *Makiling 72*; D. *Sierra Madre 181*; E. *Jose Rizal UD*)?

You later see the Lodges present their resolutions with justified pride, as if saying, "These are prima-facie evidence of convention job collaboratively done."

With justification, too, a DDGM from Daet, Camarines Norte, a generous giver to the GLTF, receives a plaque of appreciation. Consistently committed to and insistently involved in their Fraternity, decidedly deserving of the GM's *Kinship-to-Greatness* award to them are Bros. Carmelo Arieta, Benedicto Bortela, Isidro Corpus, Rosauro Cortes, Salvador Kimhoko,

and Florencio Robles.

Succinctly, the DDGM introduces the Grand Master; the Grand Master emphatically harps on the principal prongs of his administrative program, significantly stating: "Since it is essentially an association aimed at binding men in unity, regardless of color, creed, occupation, and political affiliation; since it teaches us to love our fellowmen sincerely, to search for and believe in Truth persistently, and to give relief unselfishly; and since it persuades us to imbue ourselves with humility and obedience and, above all, fear and love of God, — *Masonry* can help eradicate, or at least minimize, the present problems plaguing modern society." Kennedy-like, as his predecessors have done, he enunciates, "Ask not what your Fraternity can do for you, but what *you* can do for your Fraternity — and for humanity."

At a little past 4:00, when the

- |  |                        |
|--|------------------------|
| 2. The Grand Chaplain  | A. Nestor Adefuin      |
| 3. The Grand Bible Bearer  | B. Rubin Alcantara     |
| 4. DST, Dist. 11   | C. Cornelio Calabig    |
| 5. DGL, same Dist.   | D. Cheang Ga           |
| 6. DDGM, same Dist.  | E. Ernesto Gonzales    |
| 7. DDGM from Daet,<br>recipient of plaque<br>of appreciation     | F. Rosauro Magcalas    |
| 8. Bro. Gov. of Laguna   | G. Rosendo Herrera     |
| 9. Brother who leads the<br>Convention to invoke<br>God's succor | H. Jose B. Pérez       |
| 10. Paete Mayor who<br>inspires the Convention<br>with his talk  | I. Andres Ramos        |
| 11. Brother who introduces<br>the guest speaker                  | J. Florencio Robles    |
|  | K. Felicisimo San Luis |
|  | L. Ruben Sandoval      |

Convention closes, you feel the atmosphere suffused with peaceful harmony. Half an hour later, the GM and party bid Paete adiué. Taking a last look at your Laguna brothers, you again ken the etching of gratification on their faces, and they seem to tell you, "Our 24th convention has something more than has met the Grand Visitor's eye: it's got the *Laguna soul*, the same soul that spurred our provincemate, Bro. Dr. Jose Rizal, to turn himself from dreamer to launcher of a national community marked by the Masonic virtues of *pagkakaisa*, *pakikisama*, *pagsasarili*, *pagkabayani*, and *pakikipagkapwatao*." You hope they, too, will be community-builders like their heroic provincemate.

Before ultimately leaving Paete, you would like to know more about the convention of Masonic District No. 11 by matching the items at the left with the names at the right.

### Blues Visit Grand

On the 3rd, Pilar 15 visits one of its members at Plaridel Masonic Temple (PMT, in brief). Like the GM, you remember one of these Pilar Lodgers is a dual member of Moneta Lodge in the Grand Lodge of California, USA: (A. Bro. *Ramon Castaneda*; B. *VW Olimpico Castaneda*; C. Bro. *Romulo Chaves*).

12. Who is the Bro. referred to?

On the 4th, Tamaraw 65, Calapan, Oriental Mindoro, discusses with the Grand Lodge the re-scheduled convention of Dist. No. 28; and Jacobo Zobel 202, Manila, drops in at PMT.

13. (A. *Edwin Boy Bachar*; B. *Josias Braganza*; C. *John Crusado*; D. *Jose Leynes*; E. *Felipe Manebo*) is not of Tamaraw 65.

### MYF Meets

On the 5th, upon the GM's request, GSB Marcelino P. Dysangco represents him at the meeting of the Masonic Youth Foundation at the Social Hall, PMT. You see the following brethren present: (A. *Julio Abarquez*; B. *Horosi Aguilang*; C. *Eliseo Arandia, Jr.*; D. *Elmer Gamiao*; E. *Ed Gonzales, Jr.*; F. *Ben Malig*; G. *Mac ramos*; H. *Conrado Sanga*). And you again wonder, who of these brothers is . . .

14. The VP of the MYF?

You listen to them discuss, among other things, the transfer of the Youth Fund to the Foundation; besides, you witness them approve the budget for the DeMolay.

### Grand Brod Visits Bro. Awad

On the 6th, the GM takes along the DDGM of Dist. 1-A, the GSB, and the WM of Cosmos 8 to the American Wire Cable Co., Inc., in Bicutan, Paranaque, in order to relay the concern of the Fraternity for Bro. Albert Awad, who can hardly attend the stated meetings of Mount Lebanon-Manila Lodge No. 1 due to the mounting pressures of business. This Senior Mason is, indeed, made glad by the visit, and gladder still when the GM gives him a PGM book, a *Panorama* copy, the GM's installation program, and a plaque.

15. (A. Bro. *John Choa*; B. Bro. *Jose Collante*; C. Bro. *Marcelino Dysangco*; D. Bro. *Rody Herrera*; E. Bro. *Vicente Pajaro*) isn't among the visitors of Bro. Awad.

### A Special Kind of Meeting

On the 7th, increasingly pressed to make a stand on the National-Reconciliation issue, the GM calls an important luncheon meeting at the Peacock Restaurant. And you sit in.

"I think everybody agrees that harmony is a basic postulate in the Fraternity," says a Grand Officer. "Its Masonic concept is unity. It seems there is a misunderstanding of this postulate of Masonic harmony. Some brethren may think Masonry is becoming irrelevant, a subterfuge for lack of courage of the Masons, if not outright betrayal of their ideals. My idea is to have an in-depth discussion of the concept

of Masonic harmony, a concept we literally mouth in every meeting. In every meeting, we say harmony is the strength of the Fraternity. This is, to me, a literal truth. In this time of turmoil, we should cling to this as an unyielding dogma. So we must have a multi-dimensional discussion of this issue. How do we disseminate this idea? One way is to devote one issue of the *Cable* to on this particular subject."

16. Who among the following Officers is the adducer of the foregoing statements: (A. *MW Rosendo Herrera*; B. *RW Reynato Puno*; C. *RW Reynold Fajardo*; D. *VW Domingo FM Domingo*; E. *VW Eduardo Gonzales, Jr.*)?

"Maybe we could take a lesson from history," says another from among the Officers just mentioned. "If you mention about Bonifacio, a member of Taliba Lodge No. 52, when he started going about organizing the Katipunan he wanted to involve Taliba Lodge, but the Lodge told him he could not involve any Masonic Lodge or any of its members. Bonifacio was not well versed in Masonic teachings, but Rizal was. Rizal said, 'No, we will not involve Masonry.' So he organized *La Liga Filipina*. The lesson is, Masons must speak but they should not involve the Lodge on political issues or matters. On his own, a Mason should do it outside."

17. Who is the enunciator of these statements?

Your attention focuses on JGL Danilo D. Angeles and on the following brethren:

18. (A. *Florencio Robles*;

B. *Jose Perez*; C. *Ed Gonzales, Jr.*; D. *Juan Nabong, Jr.*; E. *Marcelino Dysangco*; F. *Vicente Pajaro*). Among these, you realize, is another JGL. Who is he?

There are other dignitaries before you, such as these VW Brothers:

19. (A. *John Choa*; B. *Alejandro Eusebio*; C. *Antolin Naguiat*; D. *Antonio Pascual*; E. *Jose Percival Adiong*). Can you tell who of them is the DDGM of Dist. No.1-B?

Present, too, is the Mayor of Lucban and simultaneously the DDGM of Dist. No. 12. This VW is among the following:

20. (A. *Rubin Alcantara*; B. *Teodoro Alcantara*; C. *Olimpio Castaneda*; D. *Armando Racelis*; E. *Victorino Ramos*; F. *Antonio Salvador*).

In the discussion, the lifting of the ban of the Catholic Church against Masons surfaces, as well as caution in publishing material in newspapers or elsewhere.

Protracted though it may be, this meeting, called in the name of emergency, ends with this decision: *The Fraternity should not be involved in issues of politics - and religion!*

### "Strengthening the Masonic Family"

This is the theme Masonic Dist. No. 29 tackles in its annual convention held on the 8th of October. The leaders of the District believe that, particularly in these soul-

trying times, we Masons should solidify our own families with the virtues of temperance, fortitude, prudence, and justice, so that we'll contribute to the general improvement of the quality of life in our respective communities.

Your longing tells you to know more about the leaders of, as well as the Lodges participating in, the Convention, and you ask yourself questions like these:

21. Who is the DDGM of Dist. 29? Is he (A. *Bro. Rodolfo Carbonel*; B. *Bro. Esteban Tan*; C. *Bro. Ponciano Halili*; D. *Bro. Samuel Perez*; E. *Bro. Leandro Rebolledo*; or F. *Bro. Severino Lopez*)?

22. Who among the following is the DGL of the same District: (A. *Bro. Benjamin Chua*; B. *Bro. Jesus Chua*; C. *Bro. Silvestre Bravo*; D. *Bro. Leandro Rebolledo*; E. *Bro. Crispiniano Lamorena*)?

23. The Executive Chairman of the Convention is an Evangelista. Is he (A. *Jesus V?* B. *Sol G?* C. *Virgilio G?* D. *Ben V?* or E. *Carlito B?*)

You learn that the Lodges in the District are (A. *Isagani 96*; B. *Victory 116*; C. *Anchor 159*; D. *Arca-dio Evangelista Memorial, or Arem, 254*). And you want to know the location of each of them, so that, when travelling in Tarlac, you'll know where to drop in. Which Lodge is located in this town in Tarlac:

24. Anao?
25. Camiling?
26. Paniqui?
27. Tarlac?

Tell me with whom the GM travels and I'll tell you what kind

of Mason you are? Not really; but, if not for anything else, it's worth passing the time with.

The GM, the JGW, and other members of the GM's party have, in consonance with the convention theme, brought their ladies along. Expectedly, some haven't, such as Bro. Marcelino Santarina and Bro. Francisco Trias.

28. (A. *WB Jovito Tamayo*; B. *Bro. Abdul A. Dansal*; C. *Bro. Adolfo Cardona*; D. *Bro. Lito Zagalala*; E. *Bro. Nonoy Quirante*) does not bring his lady along, either.

You espy the DGL of Dist. 9 and the DDGM of Dist. 5 among the GM's party.

29. The DGL referred to is (A. *VW Crispiniano Lamorena*; B. *VW Marcelino Dysangco*; C. *VW Ed Gonzales*; D. *VW Claro Marcelino*; E. *VW Samuel Perez*).

30. The DDGM in question is (A. *WB Archie Gorospe*; B. *WB Edmundo Luza*; C. *WB Ben MacMurray*; D. *WB Luis Santos*; E. *WB Vicente Pajaro*; F. *WB Remedios Racela*).

During breakfast at WB Evangelista's brother's house, led by Sis Luz Mindo, the ladies of the district graciously attend to the visitors. Then, at a little past 10:00, through their DDGM, the conventionists receive the Grand Visitors with grand honors, assuring these of their commitment and uncompromising support to Masonic tenets and principles. And the GM returns the compliment:

"My party and I," you hear him say, "have come to join you in fellowship in order to strengthen feelings of brotherhood in the

Masonic family. Besides, I'm happy to see many in this assembly are Senior Masons, my inspiration to work more for the good of the Fraternity."

A mute minute of prayer for departed brethren follows...

After the Chaplain has invoked God for a not-unfruitful undertaking, the WMs report they're implementing the GM's program, and their Lodges express approval through standing applause.

You relish the lunch lovingly lavished by the ladies of the district. Then, the Convention resuming, you hear the Executive Chairman direct WB Paul Julian to introduce the brethren and their ladies. After the introductions, you enjoy melodious numbers from Isagani Lodge and the Ladies Circle of Arem Lodge. You like Jose Ismael's "My Way," and Matutina's vocal solo brightens your day. Intently, you watch "Inang Pabaya," the district ladies' interesting play. Enthralling is Romy Feliciano's singing; humor-filled and informative are RW Reynold Fajardo's Masonic narratives.

Next you hear the announcement: "Next year's host is Victory Lodge No. 116."

Sis Anching Herrera wows and woos everybody with her songs. Afterwards, gratified, the GM awards *Kinship to Greatness* to Senior Masons Policronio Blanco, Jesus Evangelista, Rodrigo Felix, Dalmacio Miranda, Sr., Modesto Riparip, Ponciano Halili, and Jose Collante. When he specifically mentions not only the DDGM and Bros. Cosmo Antonio and Jesus Evangelista, but also the ladies –

Sis Luz Mindo, Sis Grace Quirante, Sis Juny Dansal, Sis Fedelidad Navia, Sis Nelly Zagala, Sis Cecilia Tamayo, Sis Ciony Fajardo, not to mention Sis Anching Herrera, as well as a foreign Sister present: *the wife of a Bro. Consul of Bolivia*, more applause fills the Lodge hall.

The soulful song of the Order of the Amaranth, it seems to you and me, is a fitting complimentary close to the daylong activity.

Finally, at 5 p.m., the GM leaves Anao. And now you see the vibrance of hope among your brethren that they'll be able to strengthen their own families the Masonic way.

### Foreign Jurisdictions Visit Ours

On the 10th, WB Frank Ibay, PM of Nilad 12 and Ambassador of Aloha Temple, Honolulu, Hawaii, accompanies several brethren from foreign jurisdictions to the office of our Grand Master. One of the visitors is a Potentate. He tells the GM he and his companions will go to Cagayan de Oro City to visit RW Pedro Guerzon, SGW, whom he installed as officer of the Shrine Club some time ago.

"Before they go to the Scottish Rite Bodies," Potentate tells GM, "the Master Masons in California must first prove their proficiency."

31. Who among the following visitors is the Potentate: (A. Bro. Joseph H. Worral, Jr., Aloha Temple; C. Bro. Clement Kaliikupi, also of Aloha Temple)?

### MHCC Meets

On the 11th, 2 MWs and 7 VWs are present in the meeting of the

Masonic Hospital for Crippled Children. There are, you come to know, five patients in the charge of the MHCC. The three girls are already in cast, but the two boys are still awaiting their braces. You listen to the discussion, particularly of the investment of the hospital funds. And you discover that one of the 7 VWs present is the DGL of District No. 40. This DGL from far Dadiangas is . . .

32. (A. *Ed Gonzales, Jr.*; B. *Eliseo Arandia*; C. *Hilario Esguerra*; D. *Domingo FM Domingo*; E. *Jose Perez*; F. *Philip Gerenia*; G. *Marcelino Dysangco*).

### Into Your Convention, Dist. 12, We Partially Delve!

Computer still has, as of this writing, the minutes of the annual convention of Masonic District No. 12 held on the 12<sup>th</sup> of the month. Nevertheless, the photos below,

including that of the host Lodge, Kalilayan 37, are eloquent proofs of the exciting exchange of ideas, sharing of experiences, and brainstorming for solutions to common problems, and sufficient to make the conventionists feel the crown of accomplished goals.

The GM has told the brethren in the district to avail of their convention for planning to move Masonry out of the Lodge room, so that it will become a powerfully constructive influence in their communities. Similarly, the DDGM has urged his comrades to make the most of the convention to regenerate the spirit of true camaraderie and to keep Masonry shining as the Ideal. And, together with the other leaders, the DGL has encouraged the Lodges to work towards more achievements, for these are the building blocks to be relied on now and in the future. And you become eager to be able to match the descriptions at the left with the names of the leaders at the right. Can you?

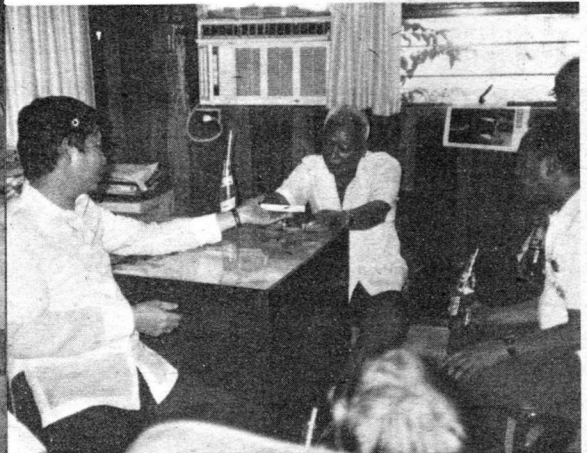
- |  |                       |
|--|-----------------------|
| 33. DDGM, Dist. 12                           | A. Guillermo Rabuel   |
| 34. DGL, same Dist.                          | B. Anastacio Ambas    |
| 35. Host Lodge's acting                      | C. Romeo Montano      |
| 36. Master, Plaridel 74                      | D. Romeo Villanueva   |
| 37. Master, Tayabas 43                       | E. Mar Brion III      |
| 38. Master, Balintawak 28                    | F. Wiro Tejada        |
| 39. Convention Emcee                         | G. Carmelito Alhambra |
| 40. Grand Lodge<br>Inspector, Balintawak     | H. Rollin Molina      |
| 41. District Secretary                       | I. Nilo Oabel         |
| 42. Chaplain who leads<br>invocation         | J. Victor Mendoza     |
| 43. Bro. who introduces<br>the guest speaker | K. Armando Racelis    |

The convention theme, you tell yourself, is opportunely significant. Which one of the following is it?

44. (A. The Brotherhood of Men under the Fatherhood of God B. Commitment and Involvement; C. Revival of Masonic Obligation;

D. Strengthening the Masonic Family E. Implementing the Grand Master's Program).

Now gather from these pictures the remainder of the story of the convention of District No. 12.



## Grand Lodge Revisited

On the 13th, DDGM Olimpico Castaneda drops in at PMT to discuss a case or two within his District. The GM's other visitors are as follows: (A. *Bro. Marcelino Angulus*; B. *Bro. Balongsad*; C. *Bro. Ulpiano Maglunood*; D. *Bro. Manuel Ong*; E. *Bro. Emiliano Quinto*).

45. Who of these is the Worshipful Master of Mayon Lodge No. 61, Legaspi City?

On the 14th, three WBs visit the GM: Bros. Wilfredo "Boy" Mendoza, Rodolfo C. Beltran, and Damaceno Ago.

## "Masonry Outside the Lodge Room"

At 6 a.m. of the 15th, the Grand Lodge moves out of PMT to Munoz, Nueva Ecija to attend the convention of Dist. 6. At 8:30, MW Rody C. Herrera and his party are at Cabanatuan City, first fraternizing with WB Doroteo M. Josen, then having refreshments with VW Danilo D. Angeles, DGL.

At about 9:00, Munoz becomes jubilant over the arrival of the Grand Lodge dignitaries. The jubilation increases when the newcomers realize Sis Anching Herrera, Sis Judy Dansal, and Sis Ciony Fajardo are among the visitors. They also appreciate the presence of a PM of Tupas 252, Cebu City.

46. This PM is (A. *VW Ed Gonzales*; B. *VW Marcelino Dy-sangco*; C. *WB Edmundo Luza*; D. *WB Benjamin MacMurray*; E. *WB Wilfredo "Boy" Mendoza*; F. *Bro. Abdul Asis Dansal*; G. *WB Vicente Pajaro*).

The monuments of Bros. Jose Rizal and Andres Bonifacio next become stages of floral offerings. These Brothers, says the GM, have handed the Filipino people teachings guided by the Masonic tenets of brotherly love, relief, truth, and justice.

47. DDGM (A. *Ruben Azarcon*; B. *Pedro de Guzman*; C. *Doroteo Josen*; D. *Remedios Zaparrilla*; E. *Antonio Pascual*) next introduces the GM to Mayor Dominador D. Santos.

States the Mayor: "MW Sir, the Masons in this district are a great help in many community projects."

The GM retorts, "Honorable Sir, Masonic District No. 6 is one of the strongest in this jurisdiction because we have dedicated Masons here, such as the DDGM and the DGL."

You wonder at this juncture: Who among the brethren mentioned in the preceding number is . . .

48. DGL, Dist. No. 6?

49. The Brother who leads the invocation during the Convention?

50. The overall secretary of the Convention?

51. The Brother who reports on the funds of the District?

Interestingly, despite its theme, the Convention feels the GLIs should visit the Lodge at least six times a year. And admirably, you witness the following brethren receive special awards: (A. *Hermogenes Edana*; B. *Eduardo Josen*; C. *Jose R. Sison*; D. *Ponciano Rivera*; E. *Liberato F. Castelo*; F. *Mario T. Barrera*; and G. *Alfredo Ang King Yao*). Who among them is awarded...

52. Most Outstanding GLI

for 1983?

53. Distinguished for Peace and Order?

54. Humanitarian Service to the Craft?

55. Most Outstanding Mason for 1983?

56. Meritorious and Distinguished Service?

57. Most Outstanding Lodge for 1983 (for General Llanera Mem. Lodge No. 168)?

You also see 38 brethren garner certificates of awards for their distinguished service to the Craft for 1983-84. Kapatiran Lodge No. 228, you next learn, will be next year's host, and the next DDGM will be chosen from these brethren: WB Ildefonso Cruz, WB Mario Barrera, and WB Ruben Azarcon.

The fellowship that follows is flavored with a Moslem dance and with a song by Munoz Royal Court No. 7, Order of the Amaranth.

In the first part of his talk, the GM commends the DDGM and the brethren for the efficient conduct of the convention and gives particular thanks to VW Danilo Angeles, to the ladies like Sisters Pascual and Lapitan, and to the donor of a lot for the Lodge: Bro. Andrada. In addition, to WBs Onofre Padolina, Doroteo Joson, Ponciano Rivera, Tereso de Belen, Eugenio Bitantes, Nathaniel Gorospe, Sendon Delizo, Venancio Ferrer; to Bros. Simplicio Andres, Agustin Pelmoka, Marcelino Guerzo, Benjamin Godoy, Mariano Magpale, Silvino Encarnacion, and Estremundo Yusi, he awards *Kinship to Greatness*. Then, to the Brother who has given much inspiration to Masons by dint of his lifelong service to and activeness in

his Fraternity, particularly in the affairs of his Masonic district; to him who, as a result, has merited the respect not only of his brethren here and in other jurisdictions but also of many Grand Masters and Grand Officers; to *WB Doroteo M. Joson*, he presents a Plaque of Appreciation. And to this Wor. Brother, the Convention gives a standing ovation; to him, Sis Anching Herrera dedicates two songs: *Kung Maputi Na Ang Buhok Ko* and *Langis at Tubig*. And to this Sister, the conventionists respond with appreciative, not "oily," applause.

The GM has to wait several minutes before he resumes his talk. "You must first be an effective Mason inside, before you can be such outside, the Lodge," you hear him declare. "We should, definitely, be proficient in rituals; but this proficiency, we must complement with persistent application of Masonic values and teachings as well as with good relationships with fellow-Masons, friends, and our own family."

You next learn from him the formula  $GR = MU + LH$ . Good Relationship equals a Modicum of Understanding and a Lot of Humility. This may be the antidote to intra-blue-lodge intrigues, which are eroding the Fraternity's foundation.

"We Masons have to be in good terms with our own brothers in the Lodge," he pleads with authority. "We must *at all times* stand united, *never* forgetting our dignity and honor and our duty to respect and understand and love one another. Let us always be our best, living and practicing our Masonic values

and teachings in and out of the Lodge — for a better Fraternity, better family, and better community.”

At a quarter to 5:00 p.m., at the social hall outside the Lodge, you feel Masonic gaiety and fraternity.

Half an hour later, still glowing with the halo of fellowship, the GM and party leave Munoz for Cabanatuan City — for VW Danilo Angeles' domicile, specifically.

Leaving Cabanatuan City before 7:00, they arrive at PMT *a las diez de la noche*.

### A Report, a Letter, and a Poem

On the 17th, Bro. Sammy Lim, just arrived from Taipei, reports about the prospective GLTF donors among our Chinese brethren.

Later, the GM receives and reads a letter from Cabanatuan Lodge No. 53:

I cannot thank you or express my gratitude and appreciation enough for the honors you had conferred upon me on the occasion of your official visitation to Masonic District No. 6 in conjunction with its 24th annual convention held under the auspices of Memorial Lodge No. 90 in Munoz, Nueva Ecija, on Saturday, October 15, 1983.

First, by your visit to our humble home, with our lovely Sister Esperanza and members of your party, where you found only an old man and an invalid lady to welcome you. We are very grateful.

Then, by the conferment upon me of a giant plaque of

appreciation and recognition during the district convention at the hall of Memorial Lodge No. 90 — and the songs rendered and dedicated to me by our Sister Esperanza. I felt as if I were dreaming like Jacob, who “dreamed that he saw a stairway reaching from earth to heaven, with angels going up and coming down on it. And there was the Lord standing beside him.” (Genesis 28: 12-13)

I will cherish this one of the most important events in my lifetime and shall “set it up as a memorial” (Genesis 28:18) and tribute to you for your intuition and generosity and thorough dedication to our Fraternity.

Again, thank you. Regards and best wishes to your loved ones.

The fraternal letter-writer is none other than *WB Doroteo M. Josen*.

Another Brother from Cabanatuan 53 and dual member of Kapatiran 228, Bro. Atty. Venancio M. Ferrer, writes the Grand Lodge, c/o MW Manuel Crudo, GS, including in his missive a poetic commentary on Abraham Lincoln's statement: “You can fool all the people at a time, you can fool some of the people all the time but you cannot fool all the people all the time,” which reminds you of this statement from Emilio Jacinto: “True greatness and nobility consists in having a good character, in being faithful to your word, in never forgetting your dignity and honor, in never oppressing nor helping the oppres-

sor, and in loving and looking after the welfare of your country." And you remember that Laong Laan Lodge No. 185 has passed a resolution petitioning the revival of

"Pitak Pilipino" as a regular section in the *Cabletow*. Hence, like the GM and the GS, you decide to read this poem:

### Balintunang Buhay

ni V.M. Ferrer

*Ang mundo ay isang malaking tanghalan.  
Sa tanghalang ito'y tayo ang tauhan;  
Tayong mga tao ang nagsisigalaw  
Pagka't lahat tayo ay artistang tunay;  
Kanya kanyang papel ang ginagampanan,  
Kanya kanyang kilos, kanya kanyang kampanya;  
Samot saring anyo, samot saring hakbang,  
Samot saring hugis, samot saring asal;  
Mayroong tinatawag na "bida" o buhay  
Na itinatampok ang kabayanihan;  
At may "kontrabidang" kinamumuhian  
May imbot sa puso't binhing kataksilan.*

*Ang bida o buhay nating tinatawag,  
Mahalagang papel yaong ginaganap;  
Ang kabayaniha'y kislap ng liwanang  
Na itinatanglaw sa gawaing tumpak;  
Ang katotohanan ang sinasagisag,  
Tapat sa balana't sa lahat ay tapat;  
Ang kapangyarihang taglay niya't hawak  
Ay sa kabutihan nagiging kalasag;  
Sa kanya ang sama ay maruming burak  
Na ibinabaon sa dusta't paghamak;  
Bawa't kabutihan ang laging pangarap,  
Bawa't kasama'y binibigyang wakas.*

*At ang kontra-bida'y mayroon ding papel  
Na ginagampanang taliwas at linsil;  
Munting butil itong saga ang kahambing  
Pula ang kabila't ang kabila ay itim;  
Ang pagkukunwari'y munting sagang butil,  
May dalawang mukha't lubhang kabilanin;*

*Kunwa ay matapat subali't suriin,  
 Mapatutunayang isang sinungaling;  
 Ang pagpapakunwari ay sakit na "kanser"  
 Na kung talamak na'y mahirap gamutin;  
 Mga bagay itong sa puso itanim  
 Pagka't nangyayari sa paligid natin.*

*Sadyang mayroon taong lubhang mapagpanggap  
 Kahi't ang sarili'y dinadayang ganap;  
 Kunwa ay marunong, kunwa ay mautak  
 Wala namang diwa't ang utak ay hunkag;  
 Sa kilos at tindig ay kagulat-gulat  
 Gayong ang totoo kakisigang huwad;  
 Kontra bida itong nagpapakataas  
 Kahi't na mahina ang taglay na pakpak;  
 Hindi nalalamang ang taas ng lipad  
 Malakas ang tunog kung ito'y bumagsak;  
 Hindi nalalamang ang taas ng lipad  
 Malakas ang tunog kung ito'y bumagsak;  
 Ang pagkukunwari ang kinakalasang,  
 Ang katotohanan ay ayaw ilantad.*

*Sa bagay, ang tao'y kanya kanyang uri  
 Na makikilatis ang bawa't ugali;  
 Ang lalong matapat ay ibinubunyi  
 At dinadakila kundi man itangi;  
 Subali't ang taong mapagpakunwari  
 Ay kinasusuklaman saan man gumawi;  
 Bihira ang taong ating mapipili  
 Lalo't nakataya ang tuksong salapi;  
 Sa kislap ng pilak ay lalong madali  
 Piliin ang palay sa bigas na puti;  
 Kung ikaw'y may puso at tapat na budhi'y  
 Huwag mong angkinin ang hindo mo ari.*

*Sa taong may dangal, ang mga salita'y  
 Isang karangalang di dapat masira;  
 Pagka't alam nating sa taong may hiya,  
 Ang bawa't salita'y katumbas ng sumpa;  
 Sa mga pangako'y daming nagtiwala  
 Subali't pangakong niwalang bahala;  
 Sidhi ang hangarin na maging dakila  
 At taliwas naman ang isip at diwa;  
 Dakila ang tao kahi't isang aba  
 Kung ang sinasabi'y isinasagawa;  
 Mahirap sa tao ang "hunyangong" mukhang  
 Sari-saring kulay ang ibinadha.*

At pansinin ninyo't inyong mapapansin,  
 Kung may ibubuga'y madaling malining;  
 Bigyan mo ng paksang dapat talakayin,  
 Di matatalakay sapagka't inutil;  
 Paksang pang simbahan, pambayan, pangsibil,  
 Di makagagawa sapagka't inutil;  
 Sa pagas na lupa'y walang hihintayin  
 Maliban sa damong bansot at kulutding.  
 Sa aba ng taong kupang ang kahambing,  
 May likas ang taong sadyang "overacting,"  
 Walang mapipiga kahi't na pigain.

Parang pabo real kung ito'y tumindig,  
 Parang di tatablan ng kidlant at lintik;  
 Kunwa'y de kalidad, kunwa'y walang sabit,  
 Kay daming sagutin sa mga paligid;  
 Kung mangalandaga'y tapat at malinis,  
 Sa kabila nito'y daming ikinabit;  
 Alam nang marami ang gawaing pangit  
 Sabali't nagawang ito ay madibdib;  
 Kung tayo'y mababa'y huwag managinip  
 Na ating abutin ang rurok ng langit;  
 Kaya magbago na ng ugali't hilig  
 Nang hindi masuong sa mga panganib.

Sa bahaging ito, ang iyong mga damdamin ay maka-Pilipino. Sasagi sa isipan mo ang bahagi ng isang tula ni Shakespeare, "Dapat kang maging matapat sa iyong sarili at dapat kang maging matapat sa bawa't nilalang"; at ang mga paha-yag ni Emilio Jacinto na —

\*\* Ang isang buhay na hindi iniuukol sa isang makatarungan at mabuting kadakilaan ay tulad ng isang punong walang lilim, tulad ng isang damong makamandag.

\*\* Sa taong may hiya o karangalan, ang salita'y panunumpa.

MATAPAT, MAKATARUNGAN, at MASIPAG. Upang maging marangal, sabi rin ni Kapatid na Jose Rizal, gawin mo ang mga utos na ito:

\* Manalig ka na may isang Diyos: ang Diyos ng Katarungan, ng Habag, ng Kalayaan at Pagkakapantay-pantay.

\* Paninindigan mo ang iyong mga kapangakua't pananalig, nguni't igalang ang kuro-kuro't pananampalataya ng iba.

\* Mag-aral ka at matutong maki-baka pagka't nasa dunong ang ilaw at nasa pakikibaka ang kalayaan.

\* Mahalin mo't parangalan ang iyong mga magulang at tahanan, at huwag tulutang lapas-tanganin ng kahit sino.

At ano ang karangalan? Ayon kay Kapatid na Apolinario Mabini, ang karangalan ay ang tanging lakas na mag-uudyok sa iyo upang maging

- \* *Huwag mong naising matanghal ang sarili, ang pagpilita'y matampok ang bayan at makapagturo sa kapwa.*
- \* *Huwag kang sa tuwi-tuwina'y maging mapanuyo, mapagpamanhin, at mapagpakumbaba, pagka't iya'y kaimbihang nagpapalala sa paniniil.*
- \* *Sa bayang ibig lumaya, kailanga'y pagkakaisa't pagtatangkililan; kaya maki-isa ka't tumangkilik sa iyong mga kababayan.*
- \* *Ibigin mo't ipagtanggol ang iyong bayan, at pagyamani't tangkilikin ang lahat ng katutubong sa kanya.*
- \* *Pagsikapan mong iyong pama-halaa'y maging malaya, makabaya't makatarungan, pagka't diyan nasasalig ang kapamayanan mo.*
- \* *Pasiglahin mo't patnubayan ang kabataan, upang makabuo ka ng bayang marangal, mari-wasa, matalino at dakila.*  
*Upang maging marangal, idinagdag ni Kap. na Rizal, huwag kang mag-sugal; huwag kang maglalasing; huwag kang labag sa batas; huwag kang lubhang makalapihan; huwag kang mapanuri sa kamalian lamang; at huwag kang makisama sa mga taong may masamang asal at di mabuting pag-uugali. Sabi niya.*
- \* *Huwag mong pakisamahan ang sino man na may paghamak at pagmamataas.*
- \* *Huwag mong hahatulan ang sino man na hindo naririnig and kanyang panig.*
- \* *Huwag mong pabayaan ang mga dukhang nasa katuwiran.*
- \* *Huwag mo ring pabayaan yaong sadyang nangangaila-*

*ngan ng iyong tulong . . . at yaong mga dukhang may kahalilingan sa may kakayahan.*

Indeed, the power of Bro. Venancio Ferrer's poesy has caused you to digress for a while. But you hope it should satisfy WB Genaro Arribe and the whole of Laong Laan 185 and other brothers interested in the drive to revive "Pitak Pilipino" in the *Cabletow*.

#### WB Desiderio Hebron, In Pace Requiescas!

On the 18th, you see Bro. Florante F. Balda of Pantabangan-Bonari 202 come out of the GIM's Office, and you overhear the Grand Master say to WBs Nicanor Niguidula and Felino Alcid, both of Lincoln 34, "At the time of the funeral service of WB Desiderio Hebron at Candelaria, Zambales, I'll be down South. I'm really sorry for that physical inability. But don't worry. I'll request the Grand Secretary to represent me."

#### We Go, to General Santos City, Back to Thee!

Early in the morning of the 19th, MW Rody and Sis Anching Herrera are on their way to Cebu City. With them are SGL Ed Gonzales, Bro. Sammy Lim, and Bro. Winthrop and Sis Benson.

At about 7:00, they are at a cozy restaurant somewhere in Cebu City, breakfasting with DDGM Jesus Limkimso and Bros. Florentino Almacen and Cesar Sinco and later discussing the Cebu convention program, including the reception

for widows and orphans. At about 8:20, they leave for General Santos City. Two hours later, you see brethren and sisters, led by VWs Gauvain Benzonan and Maximino Panlaque and their ladies. You feel the warmth of welcome and the pride of accompanying the visitors in a motorcade to Mount Matutum Hotel, where owner Bro. Felix Inojado is eagerly waiting with Provincial Commander Bro. and Sis Superable.

The Benzonan-tendered luncheon over, they motor off to Dole Philipines. Bros. Woody Wood, Aurelio "Boy" Lopez, Jr., and Florencio Marin lead the visitors around the factory; Bro. Mike Velasco guide them around the extensive and green peace of the plantation. After the tour, you have a taste of Woody hospitality. The cocktails and dinner at Dole's Clubhouse are, indeed, hearty.

The Herreras and the Benzonans would remain at Dole for the night; the rest return to General Santos City. But it's only when he hears the long-distance assurance from his daughter Cynthia, the plaques will be at General Santos the next day, that the GM really starts to take it easy.

Early in the morning of the 20th, seeing Bro. Sammy Fernandez — and the much-needed plaques — at the hotel is, for the Grand Lodge chief, quite a great relief.

At the early lunch, hosted by Bro. Joven Chua, you see many Chinese brethren and sisters . . .

Later in the Lodge, you hear the GM say, "Despite the hardships you and I now experience in business, not to mention the draught this and

other places suffered from, in your last convention, you smilingly and generously gave your moral and financial support for the continuance of the Grand Lodge temple construction. That very touching gesture made me see once more the true beauty of our Fraternity." And he continues:

The cooperative spirit you've shown is a glaring proof that Masonry is very much alive in your district. Where Masonry is actively alive, there beauty and love and unity reside and thrive. All this has inspired me to return. And having returned, I want, with this small fellowship, to thank and honor you, who are builders not only of a strong, firm, and beautiful temple, but of what it stands for: our mutual aspirations and our beautifully supportive relationship as brothers. With brethren like you, our Fraternity will not only endure, weathering nature-caused and man-made perennial problems; but it will prevail. For all this, my dear brothers, I give you my *grand salute*.

He also gives his salute to Mount Matutum Lodge, on the occasion of its 26th anniversary, with these words:

Your anniversary is a proof of your sacrificing hard work for a better Fraternity. Under your DDGM's leadership, Mount Matutum Lodge has emerged as one of the Lodges I admire and respect, marked as it is with intelligence and close camaraderie among brethren.

ren, active involvement of your families in open Masonic activities, and concerned service to your community. The way you put Masonry into action is something I wish every other Lodge in the Jurisdiction will adopt. Despite acute pressures of day-to-day existence, you've always received a visiting brother with the smiles of hospitality and the firm grip of true friendship. May your Lodge shine with closer unity; greater love, and more manifestation of charity. To the DDGM, the DGL, the Officers and members of the Lodge, in behalf of the Grand Lodge of the Philippines, as your Grand Master, I extend heartfelt congratulations. I know you will keep up the good work.

And to the Senior Masons, whom he repeatedly refers to as "the strength, the wisdom, and the force that unites the members of our Fraternity," he gives the by-now-familiar PGM book.

### We Return to You, o Cebu!

In the evening of the 21st, MW Rody and Sis Anching Herrera find themselves with other brethren and ladies at the Cebu Country Club for dinner, hosted by VW Victoriano Go, who, like the rest, is full, not yet of chow or victuals, but of eagerness or expectancy. Then, accompanied by WB Sinco and VW Ed Gonzales, they whom the whole Club has been expecting come "marching" in: Bro. Areto Pacquing, VW Ernie Gonzales, and the Herrera

children. Momentarily, food forgotten, all eyes are on Agnes, Antonio, Ramon, and Cynthia Herrera.

**Satisfechos**, the GM and family and party return to the hotel. That they badly need rest, you can readily tell.

Breakfast on the 22nd is at 6:30. Later, the GM proceeds to the Masonic temple for the convention, accompanied by high-ranking Cebu Masons and the members of his own party.

59. One of the GM's escorts is the VW Grand Pursuivant: (A. *Victoriano Go*; B. *Ernie Gonzales*; C. *Pablo Ko*; D. *Jesus Limkimso*; E. *Cesar Sinco*).

60. The host Lodge, you also learn, is (A. *Cebu 128*; B. *Dagohoy 84*; C. *Maktan 30*; D. *Mount Kaladias 91*; E. *Tupas 252*; F. *Mount Kaladias 91*; E. *Tupas 252*; F. *Bayawan 248*).

61. You find out, too, that the Convention centers around this theme: (A. Brotherhood of Men under the Fatherhood of God; B. Revival of Masonic Obligation; C. The Family – the Building Block of Masonry; D. Commitment and Involvement; E. Masonic Education towards Stronger Brotherhood).

62. . . . and that the overall chairman of the Convention is (A. *Bro. G. Alcnatara, Jr.*; B. *VW Victoriano Go*; C. *Bro. Edilberto Gozo, Jr.*; D. *WB Pablo Ko, Jr.*; E. *WB John Lim*; F. *VW Jesus Limkimso*).

Furthermore, you imbibe much from knowledgeable resource speakers about these topics: DeMolay – Just a Young Mason; the

Relation of the Order of the Eastern Star to Freemasonry; the Role of Job's Daughters in the Brotherhood; Rainbow Girls – Their Role, Function, and Contribution; Facts about Freemasonry Your Family Should Know; and the Enlightened Family's Contribution to the Strength of Masonry.

"The first to be addressed in a convention like this, the Grand Master's presence notwithstanding, should be the Presiding Officer," you hear the GM remind the brethren. Then you're taken in by this statement: "The news of the existence of a number of problems within District No. 16, instead of discouraging me, spurred me to hasten hither to prove to all and sundry that the Fraternity is wonderfully strong. If, like you, in coming here, I've risked my life as well as those of my family and party, it is to take good care of the Fraternity all of us have sworn to maintain well."

Seeing there are many families of Masons in the assembly, the GM waxes very happy. "This close unity that the families of Masons manifest," says he, "is the chief spirit that will move us to be more active in our Lodges and in any other Masonic activity."

Quite proudly, from their Grand Master, WBs Feliciano, Florentino Almacen, and Jesus Sabate receive *Kinship to Greatness*. But, knowing very well several Senior Masons are not quite well, the GM makes an after-lunch visit to Bros. Simon Chuaje and Robert Chuachuy.

When he goes back to the hotel, the GM finds some brethren from Cagayan de Oro City a-waiting. With them, he engages himself in

informal colloquy.

At 6:45 p.m., fetched by VW Victoriano Go, the GM rushes to Casino Espanol de Cebu, where you find out the Lodges and the Order of Eastern Star have already gathered in adequate representation. Later, you can't help joining in when the floor gives Cynthia and her mother thundering applause; and, like the rest, you're tickled to soft laughter by this witty remark from the Grand Master, "Since there are more ladies than gentlemen tonight, I feel very happy that Sis Herrera and my daughter Cynthia, whom I trained very diligently to sing, are here to give you what they've learned from me." Then, addressing the widow-honorees, he tells them that, in case of urgent need, they should not hesitate to approach any one of the brethren of the Lodges introduced earlier.

"Indeed, dear Sisters," he continues, "brethren from Masonic District No. 15, led by WB Santiago Chua; my own party, which includes a brother from America, Bro. Winthrop Benson; and my own family, Sis Anching Herrera, Cynthia, Ramon, Antonio, and Agnes; as well as the brethren and sisters of this district – all of us are here to participate in giving you honor. I'm also sure that your beloved husbands, who are now up there in the Celestial Lodge and whom you inspired and served during their lifetime, are now watching us in this fellowship." Inspired, he goes on . . .

Meanwhile, you espy the Ambassador of Nile Temple among the members of the GM's party just introduced. He is . . .

63. (A. *Bro. Areto Pacquing*; B. *JGW Reynold Fajardo*; C. *VW Ed Gonzales*; D. *GBB Ernie Gonzales*; E. *Bro. Sammy Lim*; F. *Bro. Winthrop Benson*).

When you hear the GM call upon the Senior Masons to approach the altar, you tell yourself, "So these are my brothers who have contributed effort and time and wisdom and even money for the advancement of our Fraternity."

Then you hear a VW Bro. introduce the widow-honorees, namely:

64. (A. *Jesus Limkimso*; B. *Victoriano Go*; C. *Ernie Gonzales*; D. *Antonio Yu*; E. *Ed Gonzales*).

And you see Sis Anching Herrera pinning corsages on the honorees, assisted by this Sister:

65. (A. *Lydia Tapia*; B. *Elizabeth Ko*; C. *Patricia Limkimso*; D. *Nelda Vicuna*; E. *Perla Gonzales*; F. *Leocadia Benadera*).

You look more intently at the proudly moved honorees, and you offer the Sister from Dumaguete an encouraging applause when she gives her response in behalf of her co-honorees.

66. Who among the following honorees gives the response: (A. *Sis Bermudes*; B. *Sis Esperanza*; C. *Sis Estacion*; D. *Sis Fuentes*; E. *Sis Intengan*; F. *Sis Nunez*; G. *Sis Suy*; H. *Sis Tan*)?

Admiringly, you find out that your Cebu brethren have shelled out ₱20,000 in response to the GLTF campaign.

You return with the GM and party to the hotel for a late snack — and then sleep. Finally, at half the hour of six *the morning after*, with

the GM and party, you fly back to Manila.

### Hurray to the DeMolay!

In the afternoon of the 23rd, GM Rody C. Herrera finds himself with Sis Esperanza and daughter Cynthia in the Scottish Rite Temple, Taft Ave., Manila, attending the 69th public installation of the officers of Loyalty Chapter, International Order of DeMolay.

67. Like the GM, you see these installing dignitaries solemnly enter the hall: (A. *Manuel Dino F. Mapa*; B. *Rolando R. Avante*; C. *Emmanuel C. Espedido*; D. *Cyril M. de la Calzada*; E. *Mariano S. Palaroan*; and F. *Alfredo V. Monasterio*). Who among these installing officers also serves as Associate Advisor and therefore member of the Advisory Council?

After the opening ceremonies, the guests are introduced. Then comes the big moment: the installation of the officers. Installed Master Councilor is *David G. Tan*.

68. Installed Senior Councilor is (A. *Juan Antonio L. Escultura*; B. *Gary John Steven T. Marasigan*; C. *Abraham M. Monje*; D. *Gerardo C. Silla*; E. *Raul P. Viray*).

69. Who of the DeMolays given above is installed Junior Councilor?

70. Installed Scribe is (A. *Ely Ernante Buendia*; B. *Jenaro Cabali*; C. *Angelito Tagalog*; D. *Rommel John Mella*; E. *Nelson Nayga*).

71. (A. *Rene Ativo*; B. *Nick Steven Marasigan*; C. *Abelardo Muyco III*; D. *Rhoel Obaldo*; E. *Jaime Palaroan*) is installed Treasurer.

72. (A. *Arthur Benedicto*; B. *Edgar Fajardo*; C. *Ramoncito Javier*; D. *Roberto Pascual*; C. *Henry Pimentel*; F. *Jimmy Uy*) is installed Senior Deacon.

When Master Councilor Tan was delivering his inaugural address, you wonder who of these, or other, DeMolays will, decades from now, run the Grand Lodge of the Philippines. And when you see the colorful coronation of *Cynthia S. Herrera* (successor to *Elizabeth R. Hingada*), *Arlene T. Marasigan*, and *Jocelyn B. Bernal* as Chapter Sweetheart, Inspiration of the West, and Inspiration of the West, and Inspiration of the South, respectively, you're quite sure, inspired by their future life-partners, the DeMolays now – the Masons tomorrow – will take the Grand Lodge to still greater heights.

Besides, you wish that, like the *Luzon Bodies, A. & A.S.R.*, more Masonic Bodies organize or sponsor DeMolay Chapters. Certainly, this is what the following officers en-

visioned when they circularized invitations for Chapter Membership: *Grand Master Macario R. Ramos, Sr.*, *Honorary GM Rudyardo V. Bunda*, *DGM Roberto M. Herrera*, *Grand Senior and Junior Councilors Horosi S. Aguilin and Camilo G. Calimlim*, respectively, *Grand Treasurer Jose T. Erandio*, and *Grand Secretary Pedro R. Tolentino*. Furthermore, you remember *Bro. Ruben Bautista* saying:

"For the purpose of establishing DeMolay Chapters, the archipelago has been divided into 3 DeMolay Jurisdictions. Each of these is under a Jurisdictional DGM, and divided into DeMolay Regions. Each Region is under an Executive Office of the Supreme Council." You also remember, at this juncture, that several Executive Officers have already been appointed. Can you match the Regions at the left with the names of the EOs at the right?

- 
- |                             |                         |
|-----------------------------|-------------------------|
| 73. National Capital Region | A. Camilo C. Calimlim   |
| 74. Northwestern Luzon      | B. William L. Blevins   |
| 75. Central Luzon           | C. Marcelino Olivares   |
| 76. Southern Luzon          | D. Fernando P. Carayo   |
| 77. Bicol                   | E. Gauvain J. Benzonan  |
| 78. Central Visayas         | F. Pacifico B. Aniang   |
| 79. Western Mindanao        | G. Felix J. Vicuna, Jr. |
| 80. Southern Mindanao       | H. Edgardo C. Perez     |
- 

When, you wonder, will North-eastern Luzon, Western Visayas, Northern and Central Mindanao have their EOs?

Your thoughts are disrupted by the announcement of the installa-

tion of the Advisory Council of Loyalty Chapter, and you see your brothers in Luzon Bodies installed: Chairman *Conrado V. Sanga*, Chapter Advisor *Fernando P. Carayo*, and Members *Ed Escano*, *Jimmy*

*Arcebuche, Elmer Gamiao, Mike Siy, Nerville Penalosa, Rolly Sarmiento, Pol de la Rosa, Manny del Castillo, Henry Ang Hessing, Victorino Juico, Renato de Belen, Almirante Gallardo.*

Decidedly rosy is the ensuing ceremony, but Bro. Nanding Carayo's introduction of the guest speaker is by no means flowery.

"In a party I gave for Masons in the Judiciary," the GM begins, "Bro. Fiscal Frank Ibay related that, in the places he has been assigned to, not a single DeMolay was ever presented for drug addiction and other cases of juvenile crime. That news made me proud and happy, because our DeMolays are capable of handling themselves productively, keeping away from temptation and trouble. Indeed, your elders have envisioned the DeMolays to be imbued with intelligence, determination, and control over disposition, qualities needed for dynamic leadership."

Knowing that one cannot become a good leader unless he has been a good follower, he encourages his young auditors to strive for growth not only by observing the laws of their association while enjoying the close camaraderie of their associates, but also by maintaining harmonious relationships with their parents, elders, teachers, and Dad Masons, looking up to these as guides and advisors.

"While we encourage you to think independently, to weigh things judiciously, and to come up with wise decisions, allow us to help you toward responsible filial, spiritual, social, professional and civic maturity." He appeals, at this point, to

the parents: "Let's do our share by managing our homes with love and unity, so that our children will be deterred from destructive activities and, instead, constructively and productively work in the home, in the school, in the community — for a better Philippines." And he challenges the young ones and the young orce to unite their hands in helping make this country, as Bro. Apolinario Mabini put it, "a kingdom of reason, justice, and work; because if your country is happy, you and your family must be happy."

Now you see *Bro. Raul P. Viray* lead the ceremony of the Light, and hear a few words from *DGM Roberto Herrera . . .*

You follow the others to the Masonic Heroes Hall for the refreshing socials. At this point, you ask: How is a DeMolay Chapter organized or sponsored? And you get this answer:

"A DeMolay Chapter can only exist under the sponsorship of a Blue Lodge, Scottish Rite Bodies, York Rite Bodies, Masonic Clubs, Group of Lodges or Masonic Districts and duly recommended by the Executive Officers.

"The Sponsoring body will pass and approve a resolution to sponsor or reinstate a DeMolay Chapter. Then it will recommend the appointment of an Advisory Council composed of Master Masons with good standing. Senior DeMolays may also be included as Associate Advisors but cannot be Chapter Advisors or Chairmen of the Advisory Council.

"The Executive Officer will assist you in the succeeding steps. Other-

wise, directly contact DeMolay Headquarters, Plaridel Masonic Temple. You can even request for instructional materials, forms, and team assistance from the DeMolay Supreme Council."

Then you ask: How many new DeMolay Chapters have been organized toward the close of 1983? And this is the answer:

"*Nueva Ecija Chapter*, sponsored by Gen. Manuel Tinio Lodge No. 167, Guimba, Nueva Ecija, Region III; *Cagayan Valley Chapter*, sponsored by Cagayan Valley Lodge No. 133, Santiago, Isabela, Region II; and *A. Mabini Chapter*, sponsored by BF Paranaque Masonic Club, RECRAA Building, Sucat, Paranaque, NCR. Now under Letters Temporary, these new Chapters will be chartered after six months of development and upon the favorable recommendation of their respective EOs."

Finally, you whisper: *To Loyalty Chapter, more power and luster!* And, again, you remember these words of a Brother, Dr. Jose Rizal: "Develop and cherish the youth, so that you'll form a nation that is honorable, progressive, intelligent, and great."

#### At PMT and Peacock

On the 24th, Bro. Emiliano Quinto, Walana Lodge No. 13, visits the GM's Office to discuss business, Masonic or otherwise.

On the 25th, to honor an enterprising VW Brother, MW Rody and Sis Anching Herrera tender a fellowship dinner at Peacock Restaurant, Century Park Sheraton.

81. The VW honoree is (A.

*Gauvain Benzonan; B. Domingo FM Domingo; C. Marcelino Dysangco; D. Hilario Esguerra; E. Ed Gonzales; F. Ernie Gonzales; G. Tody Eusebio; H. Jovito Tamayo).*

#### Ozamis Interviews GM

At 9:30 a.m. of the 26th, the travelling duo, MW Rody Herrera and VW Ed Gonzales, fly to Cebu and then to Ozamis City, in whose airport they're met by about a hundred brethren, sisters, DeMolays, and Job's Daughters. From the airport, they're accompanied to the Rizal monument for the wreath-laying ceremony, on to the office of the city Mayor, and then to the house of Bro. Rico M. Medina, where transpires the following interview of the visitors by Ms. Marvel (MM) and Ding Gudoy (DG) for the consumption of the listeners of radio station DF3.

*GM.* I'm very happy to be here in Ozamis City. I've intended to have fellowship only with the officers of the Lodges and of the districts 25, 33, 38, and 40. Indeed, together with the unexpected turnout at the airport, this very warm reception in the house of Bro. Medina makes me very happy.

*MM.* Thank you very much, Grand Master. Ding Gudoy here will ask several questions.

*DG.* What really is your purpose in coming over to Ozamis, aside from just seeing your brethren?

*GM.* I've planned to visit all Masonic Districts all over

the jurisdiction of the Philippines, knowing that all Masons, especially those who are very far from Manila, are enthusiastic to meet the Grand Lodge Officers, particularly their Grand Master.

*DG.* What really is Masonry, and what are its aim?

*GM.* Masonry is a brotherhood of men under the fatherhood of God. After one has presented his petition for membership, an investigating committee looks into the petitioner's background. Besides, the name of the petitioner is circularized all over the jurisdiction, including overseas, to let the brethren know that this fellow is petitioning for membership in a Masonic Lodge. If there's objection, the petition cannot be balloted, and the petitioner cannot be accepted as a Mason...

*DG.* What is the strong point in Masonry you admire most?

*GM.* The sincere friendship among brothers, and the respect we have for one another's principles and convictions. A Mason trusts a fellow-Mason most probably even more than his brother.

*DG.* Certain quarters, we have heard, doubted, because of your youth, your capacity to be Grand Master. In this aspect, does age really matter?

*GM.* Most probably. Most Grand

Masters have been in their 70s. Ten years ago, the average age of Masons used to be 65. Now it's 50. Many Masons are the retired ones who have time to study what Masonry is. Thus, in the beginning, they must have thought I'd modernize the administration of the Grand Lodge. But, after several months of my administration, even the Past Grand Masters, the widows, and the officers are now convinced that I have been doing my best for the improvement of the Fraternity, in a manner not dissimilar from that of our predecessors, our ancestors, and the old, old Masons.

*DG.* What's the program you've planned for this year of Masonry throughout the Philippines?

*GM.* Back to the basics, back to the home, family involvement in open Masonic activities, youth development, recognition of widows and orphans and Senior Masons, Masonic education, Grand Lodge temple construction.

*DG.* In an issue of *Bulletin Today*, a certain Mr. Plata expressed the hope that Masons should intervene in the present state of political and economic turmoil, mentioning Rizal and other Masons who were strong advocates of freedom and equality. What have you to say about the call for Masons to wake up and do

your share in today's situation?

*GM.* We consider ourselves over and above religious and political affiliations. Whether Masons are on this or on the other side, we are still brothers helping one another.

*DG.* How do the Masons of yesteryears differ from those of today?

*GM.* We are stronger and closer to one another because even in a very confused world of nations, we can still feel the same friendship to one another. A Mason can travel to any place in the Philippines without fear of anything because he knows there is a brother Mason to help him, irrespective of religious and political affiliations.

*MM.* I'd like to acknowledge the presence of VW Eduardo Gonzales, Jr., Senior Grand Lecturer of the Grand Lodge of the Philippines. How about a few words, VW Gonzales?

*VW.* Well, like the Grand Master, I feel privileged to be in Ozamis City for the first time and to be at home here because of the presence of our brethren . . .

*MM.* Grand Master, why, really, won't you be able to attend the joint convention of Blue Lodges and the Scottish Rite on November 3-5?

*GM.* On November 3, a big group of American Masons will have their ceremonies as Shriners. They will, of

course, pay their respects to the Grand Master, and the Grand Master will give them a reception. Because of that, I feel I may not be able to come here.

*MM.* We've learned from the May issue of *Panorama* that you are a very successful businessman. What are the secrets behind your success?

*GM.* Work, work, work, and determination, plus proper planning. I used to say, "If you think it will rain tomorrow, then tonight you have to prepare your raincoat." In like manner, all your programs should be planned.

*MM.* The January newspapers carried an item on the revision of the Canon Law, especially in its attitude toward Masonry. Is there a significant development, in this regard, in the Philippines?

*GM.* It seems there is. In Bicol and in Iligan City, for instance, some Catholic priests have already become members of Masonry. I think more petitions for Masonry will be filed starting the end of November, this year.

*MM.* What can you say about some schools that seemingly persecute students who are members of appendant organizations?

*GM.* Even my own daughter was a victim of such misconception and malpractice. She was supposed to have graduated last March with

seven medals. But because she is a Mason's daughter, she graduated with only six. I believe this has been happening because others are not yet well aware of what Freemasonry really is.

The GM and the SGL move from the interview on to the Lodge, where they're received with grand honors in public form. Later, after all the convention business has been taken up, the GM stresses family involvement as well as recognition of widows and orphans and Senior Masons, concluding his message with this plea: "Let's join hands and work together in making Masonry stand firm and tall in the hearts of our families, friends, and communities."

The fellowship following the closing of the Convention is at the Physicians Clubhouse. You observe that happiness and contentment and friendship prevail among the brethren and their wives and guests — up to midnight!

... And on to Pagadian!

On the 27th, breakfast at WB Medina's house over, the GM and the DGL move on to Pagadian City. DDGM Jose C. Hofilena, Sr. and DGL Philip A. Gerenia lead the brethren of District 40 in their own version of welcoming and entertaining the Grand Visitors.

SGL Gonzales remains to conduct a seminar on Masonic Education, while the GM planes back to Manila via Cebu.

... And Back to PMT!

On the 28th, 2 brethren of Lincoln 34 (Olongapo City), 1 of

## THE CABLETOW

Zosimo Montemayor 212 (Musuan, Bukidnon), and another of Saranay 193 (Cabarroguis, Quirino) visit the GM.

82. Who of the following brethren is from Bukidnon: (A. *Jaybee Mapa*; B. *Raffy Saguino*; C. *AC Limcangco*; D. *Eleno Bedia*)?

### Grand Lodge Divides Its Labors

On the 29th, the GM and the DGM go on separate visitations.

### GM Visits Dist. 24

Masonic Dist. 24 holds its 17th annual convention at Lingayen, Pangasinan, with Lingayen Lodge No. 161 as host. The other participating Lodges are listed at the left below. Can you tell which town or city in Pangasinan each of them is located in? Who knows, as traveler, you'd find yourself in that province?

83. Pangasinan 58

84. Agno 75

85. Alfonso Lee Sin  
Memorial 158

86. Hundred Islands 201

87. Red Arrow Division  
217

- |                |            |
|----------------|------------|
| A. San Nicolas | D. Bani    |
| B. Tayug       | E. Dagupan |
| C. Lingayen    | City       |

The theme of the Convention is one of the following:

88. (A. The Family — the Building Block of Masonry; B. Revival of Masonic Obligation; C. Masonic Education towards Stronger Brotherhood D. The Brotherhood of Men under the Fatherhood of God; E. Commitment and In-

volvement).

The DDGM, the Honorary Chairman of the Executive Board, is confined in bed with flu. Hence, after the convention, he'd be visited by the GM, and he'd pledge ₱5,000 for the GLTF and suggest house-to-house campaign among the brethren of the district. This DDGM is one of the following:

89. (A. *Bro. Domingo Chua*; B. *Bro. Dominador Navarro*; C. *Bro. Juan Jimenez*; D. *Bro. Fernando de Guzman*; E. *Bro. Prudencio Carreon*; F. *Bro. Jose M. Santos*; G. *Bro. Paul Verzosa*).

Since the DDGM is ill-disposed, the Convention has elected the Master of the host Lodge to be the Chairman. This WB is . . .

90. (A. *Florentino Maniong*; B. *Dalmacio Miranda*; C. *Peter Lam*; D. *Trefilo Camaso*; E. *Fernando Soliman*; F. *Wilfredo Vallejos*).

The Convention starts with the blessing of the gallery of 16 Masons at the ground floor of Lingayen 161. Officiating at the blessing is a bishop, simultaneously the Senior Warden of this Lodge. This Bro. Bishop is one of the following SWs:

91. (A. *Protacio Merza*; B. *Aurelio Lee*; C. *Rufo de los Reyes*; D. *Edilberto Bautista*; E. *Alfonso Cefre, Jr.*; F. *Amado Araos*).

What is the status of Life Members in regard to payment of obligations and duties? What is the standing in the Lodge of members, especially officers, who are frequently absent from stated meetings and fail to fulfill other obligations? These, as well as other questions, the DGL of Dist. No. 1-A answers, to the satisfaction of

the brethren.

92. The DGL referred to is (A. *Eliseo Arandia, Jr.*; B. *Benjamin Brown*; C. *Fred Dumlao*; D. *Ramon Gonzales, Sr.*; E. *Claudio Guerrero*).

93. Who of the DGLs above is that of Dist. 4?

94. Who of them is DGL of Dist. 1-C?

95. Who of them is DGL of Dist. 1-B?

96. Who of them is DGL of Dist. 20?

In his talk, the GM lauds the district's unity and reiterates the Fraternity's nonpolitical, nonreligious stance.

In the post-lunch labor, you hear the Lodges report increases in membership and stability in finances; then, as in the other conventions, you see the GM award the PGM book to Senior Masons.

After the merienda that follows the close of the convention, MW Rody C. Herrera visits Bro. Alfonso Lee Sin, who also gives a ₱5,000-pledge to the GLTF.

Leaving Lingayen at about 8 p.m., the GM and his party reach PMT at midnight.

## DGM Visits Dist. 28

At about 7 a.m., RW Reynato Puno leaves PMT, together with VWs Domingo FM Domingo and Marcelino P. Dysangco, and reaches the Kalaw Museum in Lipa City in less than two hours. There to meet them are Dist. 28 brethren, Dr. Jose Katigbak, ex-Sen. Maria Kalaw Katigbak, and these other ladies: Purita Kalaw Ledesma, Carmen Castaneda, Virginia L. Laygo, Leo-

nora Racelis, Corazon Creencia, Irene Estrella, Zony and Ma. Leah Mendoza, Nelly Narte, and Teresita Felicitas.

Among the brethren chosen to assist RW Reynato Puno in the ceremonies for the laying of the cornerstone of *Mabini-Kalaw Lodge No. 195* are 5 VWs, and the rest are WBs.

97. The DDGM of Dist. No. 28, (A. *Teodoro Alcantara*; B. *Raymundo Beltran*; C. *Amado Santos*; D. *Carlito Racelis*; E. *Pedro Tolentino*), acts as DGM in the cornerstone-laying ceremonies.

98. Acting as Grand Treasurer in the ceremonies is the DDGM of Masonic Dist. No. 10: (A. *Carlos Aguba*; B. *Olimpio Castaneda*; C. *Cornelio Cruz*; D. *Elmer Gamiao*; E. *Ramon Go*).

99. (A. *Jimmy Arcebucho*; B. *Domingo FM Domingo*; C. *Marcelino Dysangco*; D. *Leoni Medina*; E. *Jose B. Perez*; F. *Arfeo Laygo*; G. *Ernesto Perez*) is both

Grand Chaplain in the Grand Lodge and in the cornerstone-laying ceremonies.

100. Who among the Brethren named in the preceding number is the Worshipful Master of *Mabini-Kalaw Lodge No. 195*?

This WB gives his ante-lunch address at Crown Restaurant, Lipa City.

After lunch, MW Teodoro V. Kalaw, Jr. delivers his message; then RW Reynato Puno, his closing remarks.

At 2 p.m., DGM and party leave for Manila.

### Winding Up

With that, our "re-visitation" of October ends. But it should become deeper in signification if we momentarily tarry and see whether or not our answer to every query about the month's miscellany does tally with the correct one. Check your own against these . . .

### Correct Answers

1. D	21. D	31. F	61. C	81. A
2. H	22. E	42. C	62. F	82. D
3. E	23. A	43. D	63. D	83. E
4. J	24. D	44. C	64. D	84. B
5. F	25. B	45. D	65. C	85. E
6. B	26. C	46. D	66. A	86. D
7. D	27. A	47. E	67. E	87. A
8. K	28. C	48. A	68. A	88. C
9. L	29. D	49. D	69. E	89. A
10. C	30. A	50. B	70. D	90. F
11. A	31. B	51. C	71. B	91. D
12. A	32. F	52. F	72. C	92. D
13. C	33. K	53. A	73. D	93. E
14. H	34. A	54. B	74. A	94. B
15. B	35. H	55. G	75. F	95. A
16. B	36. B	56. E	76. H	96. C
17. C	37. I	57. C	77. B	97. A
18. D	38. J	58. D	78. G	98. B
19. E	39. E	59. A	79. C	99. E
20. D	40. G	60. A	80. E	100. F

*To people steeped on the principle of liberal democracy, a Grand Lodge would appear to be an odd ball . . . To be blunt about it they may find the Grand Lodge to be the shocking anti-thesis of all that is supposed to make democracy the best institution ever conceived by the genius of man . . .*

## POWERS OF THE GRAND LODGE

RW. REYNATO S. PUNO  
Deputy Grand Master

*(Paper read in the Seminar-Workshop for DDGMs and DGLs in Manila, July 3, 1983)*

I must confess that I am at a loss on how to discuss this topic – Powers of the Grand Lodge. The reason is not because of dearth of ideas appertaining to the subject matter. Quite the contrary, I feel like a drowning man every time I try to scan the sea of thoughts that surrounds the subject. Indeed, just about every masonic scholar worth his salt has expressed his views on the matter. These expressions of views are not only manifold but in some ways manifestly at odds with each other. I would like to think however that the primary reason for the seminar is to explore the government of the Grand Lodge, more specifically its sources of power and the parameters of its powers. I used the word “explore” with good reasons. For to discuss the powers and responsibilities of

the Grand Lodge is to delve in very difficult areas of masonic law and jurisprudence. To be sure we shall be trekking along tracks that will lead along disputable areas. These are areas where reason counsels us not to take *any* dogmatic, unyielding stance.

In any event, we shall avoid these troublesome areas this morning if only because of the extremely serene ambiance of the setting of this seminar. I am sure we are all in agreement that considering that lunch time is but an hour away we should avoid topics that may cause intellectual indigestion. And so let us proceed.

### The nature of a Grand Lodge

Understanding the essence of a

Grand Lodge is a key to its many mysteries. To people steeped on the principle of liberal democracy, a Grand Lodge would appear to be an odd ball. That is even an understatement. To be blunt about it, they may find the Grand Lodge to be the shocking anti-thesis of all that is supposed to make democracy as the best institution ever conceived by the genius of man. For what is the accepted definition of a Grand Lodge? Lenning gives this authoritative definition —

It is the *dogmatic and administrative authority of several particular lodges of a country or province, which is usually composed of the Grand Officers and of the presiding officers of these particular Lodges or of their deputies, and which deliberates for their general good.*

The all important phrase in the definition is “. . . dogmatic and administrative authority.” The meaning of the word dogmatic need not elude men of reasonable minds. Webster gives it a synonym which expresses all its tapestry of meanings. The synonym is “dictatorial.” With this prefatory statement, I think we are ready to explore its vast reservoir of powers.

### **POWERS THAT CAN BE EXERCISED**

The question is what powers can

be exercised by the Grand Lodge? The answer is *all* powers. This is evident from the Constitution when it provides —

The Grand Lodge is *the* Supreme Masonic Power and Authority in the Philippine Masonic Jurisdiction, possessing all the attributes of sovereignty and government . . .

The expanse of this power is all encompassing. Indeed, it ought to boggle our minds. I would like to emphasize some of its longitudes and latitudes. First, the provision locates the power to THE Grand Lodge. The use of the word THE underscores that no other mason or masonic institution can exercise this ultimate authority except the Grand Lodge. The Supreme Council of the 33° of the Ancient and Accepted Scottish Rite does not have this authority, neither the Intendant General of the York Rite or any other government of our appendant bodies. Secondly, this ultimate authority cannot be challenged when properly exercised within the Philippine Masonic jurisdiction. The Philippine masonic jurisdiction embraces the Philippines, South Korea, the Marianas Islands, the Marshall Islands, the Ryukyu Island, South Vietnam and its lodges in Japan. It may extend its jurisdiction over other territories in the Orient where no Grand Lodge exists. Thirdly, the Grand

Lodge is not only given certain powers but it is bestowed "all the attributes of sovereignty and government." If the Grand Lodge is clothed with all the attributes of sovereignty, I cannot imagine of a power that it cannot exercise. The grant of sovereignty to the Grand Lodge should give us the guideline when we seek a measurement of its rights, privileges and prerogatives. It is in this sense that masonry is unique, so distinct from other human institutions or brotherhood of men.

Let me explain this a little bit further to accentuate this contrasting feature of masonry. We are all fairly familiar with the government of the United States. When the different states formed the Union, they merely granted specific powers to the federal government. The States retained their powers inherent in their sovereignty as states. Of course, sovereignty resides in the people. In the case of lodges that formed a Grand Lodge such as in the Philippines, the result is that the different blue lodges acknowledge that the Supreme Masonic Power and Authority belongs to the Grand Lodge. Or to be more exact, that the Grand Lodge has "all the attributes of sovereignty." In other words, in masonry, sovereignty does not reside in its member masons or member lodges. It resides in the Grand Lodge. Therefore all powers emanate from the Grand Lodge just as all powers

come from the people when they are the seat of sovereignty.

Our Constitution enumerates the powers of the Grand Lodge. They are legislative power, the executive power and the judicial power. Again, this means all powers. For there is no power that can not be classified either as legislative, executive or judicial. Let us then examine each one.

### Legislative Powers —

In its simple sense, legislative power means the power to enact laws, rules and regulations. This capacity to legislate has been conceded to Grand Lodges since time immemorial. The Old York Constitution of 926 states that "the General Assembly or Grand Lodge shall consist of Masters and Fellows, Lords, Knights and Squires, Mayor and Sheriff, *to make new laws and to confirm old ones* when necessary. The Regulations of 1721 are more explicit when they provide that "every Annual Grand Lodge has an *inherent power and authority* to make new regulations, or to alter these, for the real benefit of this ancient fraternity." Note that the Regulations of 1721 characterized the power as *inherent* in nature. The implication is that even if the power to legislate is not explicitly granted, nevertheless, it can still be exercised because it is inherent. It inheres to the nature of a Grand Lodge. In the language

of our Constitution legislative power extends to every case of legislation not by itself expressly delegated to blue lodges.

It cannot be overemphasized that the power to make laws is an awesome power. At this point, let me emphasize that in masonry, this is a power that cannot run riot. In other words, it is not a power that can be exercised capriciously, whimsically or despotically. Mackey says that this law making power is "restrained within certain limits by those fixed rules of legislative policy which are familiar to every jurist." He mentions three restrictions.

First, a Grand Lodge can make no regulations which is in violation of or contradictory to any one of the well settled Landmarks of the Order. Our Constitution expressly placed this limitation on the law making powers of the Grand Lodge.

Secondly, the legislation of every Grand Lodge must be prospective and not retrospective in its action. To make an *ex post facto* law (after the deed is done) would be to violate the principles of justice which lies at the very foundation of the system. He points out that it is a maxim of the Roman law that "no one could change his mind to the injury of another."

Thirdly, a Grand Lodge cannot permanently alter or repeal any one of its by laws or regulations *except* in the mode by which it has itself provided. He illustrates this by say-

ing that if it is a part of the by laws of a Grand Lodge that no amendment to them can be adopted unless it be read on two separate days and then passed by a vote of two-thirds, it is not competent for such a Grand Lodge to make an amendment to its by laws at one reading and by merely a majority of votes.

It ought to be evident that the power to legislate is a very broad one. One jurist equates it with the power to make or unmake. To favor its extent, we have only to remember that it is because of this power to legislate that the Grand Lodge can make By laws for its subordinates; grant warrants of Constitution for the establishment of subordinate lodges; revoke these warrants; and impose direct or indirect taxes on its subordinate lodges or on all the affiliated Freemasons living within its jurisdiction. Hence it is but right and proper that the limitations on the exercise of the power be recognized.

### Judicial Powers —

Judicial power means the power to interpret laws. According to our Constitution, the judicial powers of our Grand Lodge are of two kinds:

(a) Original — which involves decision of controversies concerning the Grand Lodge or its incumbent Past or Honorary Officers; all controversies between or

among two or more lodges or their members or between one of them and a member or members of a subordinate lodge; and the enforcement of discipline upon all masons and lodges under its jurisdiction.

(b) Appellate – the review of all matters of controversy or discipline proper for masonic investigation which may have arisen in any subordinate lodge over which it does not have assigned jurisdiction.

Under our constitutional scheme, the work of two Committees are decisive in the exercise of this judicial power. The first is the Committee on Jurisprudence whose task is to “render and offer legal opinions to the Grandmaster” and “to assist the Grandmaster in the settlement of disputes and special cases or inquiries involving the interpretation and application of Grand Lodge legislation.” Because its opinions are of far reaching significance, the Constitution requires the Committee on Jurisprudence “to submit its recommendations at the annual communication on all its findings and opinions.” When approved by the Annual Communication, these opinions bind the Craft. The second is the Committee on Grievances which is obligated “to review the records, proceedings, findings and decisions in all cases acted upon by subordinate lodges.” The Committee virtually holds the power of life and death over our

individual members. Thus, the Constitution also mandates that it report “its findings and recommendations to the Annual Communication.” Cognizant of the sensitivity of the power of the Committee on Grievances, it has been a practice to name only PGMs as its members.

### Executive Powers –

Executive power is the power to enforce and implement laws. This includes the granting of dispensations and charters to establish and perpetuate lodges, the suspension, arrest, withdrawal or revocation of charters and the reactivation of lodges; the issuance of special dispensations for specific purposes and the awarding of masonic honors.

Theoretically, it is the Grand Lodge that is the repository of executive powers. In reality however the power that enforces masonic laws lies somewhere else. This is because it is impossible for the Grand Lodge to implement its laws effectively. The reason is that the Grand Lodge is in session for only a few days during the whole year and it is too large a body to be decisive. Who then really wields the executive powers of the Grand Lodge? It is the Grandmaster. Our Constitution endows our MW Grandmaster with this power. In no uncertain language, it provides –

The Grandmaster, between Communications of the Grand Lodge, may exercise all its executive powers except the granting of charters; all its judicial powers; and such legislative powers as may provide needed legislations that shall be harmoniously complementary and/or supplementary to the Constitution.

For the greater length of the year therefore, it is the Grandmaster who exercises the executive power, not the Grand Lodge. His exercise of executive power is almost as plenary as the Grand Lodge. The only difference is that he is denied the power to grant charters.

This provision of our Constitution allowing the Grand Master to exercise executive powers of the Grand Lodge in between its annual communication is not unusual. To be sure, it is a pattern followed even in other Grand Lodges. Partly, it is tradition, partly required by necessity. But that is how far the similarity goes. Unlike other Constitutions, our fundamental law gives the Grand Master, in between Annual Communications, not only the power to execute laws, but also the power to make laws and the power to interpret these laws. Stated otherwise, the Grandmaster is the Grand Lodge while its members are not in annual communications. This is not the universal rule in the world of masonry. Mackey

in his Jurisprudence of Freemasonry has this annotation —

x x x

The GM is therefore, in this discharge of executive powers, the representative of the GL. That body, having, first, in its legislative capacity made the law, and then in its judicial capacity having applied it to a particular case, finally, in its executive capacity, enforces its decision through the agency of its presiding officer. The GM cannot make laws nor administer them for these are the prerogatives of the GL.

Mackey was, of course, referring to such Grand Lodge models as New York. We all know that our Grand Lodge was taken from the ribs of the Grand Lodge of California which obviously is a different module. Which one is better is a matter of judgment.

Our Constitution enumerates the various powers of the Grand Master, most of which affect the discharge of executive power. You need not commit them all to memory. One paragraph captures the essence of all his powers. I refer to his duty "to exercise careful supervision over the Craft and to see that the Constitution, the Uniform Code of By Laws, Edicts and Regulations of the Grand Lodge are obeyed." It is my view that under this provision, the Grand Master can do everything to discharge effectively the executive powers of the Grand

Lodge.

How does the Grand Master, who is not a superman, go about enforcing the laws of the Craft? The whole administrative machinery of Grand Lodge is at his beck and call. On the national level, he can call on the Deputy Grandmaster and the Grand Wardens. Under our Constitution, the first duty of the DGM is "to assist the GM in the performance of any and all his official functions and duties." In the same vein, the Constitution mandates that it is "the duty of the Grand Wardens to assist the GM at all times." We also have the Board for General Purposes composed of 5 PGM all appointed by the Grand Master. The Board functions as "a consultative and advisory body" to the Grand Master. Subject to his direction and control, it can be his "implementing agency". Three other Grand Lodge officers are indispensable to the Grand Master. They are the Grand Treasurer, the Grand Secretary & the Grand Lecturer. It is the Grand Treasurer who receives all money belonging to the Grand Lodge and keep in proper books an accurate account thereof. It is the Grand Secretary who records all transactions of the Grand Lodge proper to be written. It is the Grand Lecturer who teaches the ritual and esoteric work of the Craft.

When we go to the district level, the Grand Master has his alter ego

to rely upon. They are the DDGMs. When you examine our Constitution, you will note how broad the powers of the DDGM are within their jurisdiction. The reason for this is because their main duty is "to assist the GM in the performance of his duties within the district." Among their powers are: to visit any lodge within their area; to require a master to convene the lodge for inspection; to examine the records, books and transactions of any lodge in his district and to inspect and correct the work of each lodge in his district.

On the blue lodge level, the Grand Master has the Grand Lodge Inspectors to rely upon. You will note that the Grand Lodge inspector is a junior version of the DDGM. He exercises the basic powers of the DDGM in the blue lodge of which is the inspector. Thus, he has a right of visitation, and the right of inspection of books. He reports to the DDGM about his work for it is his constitutional duty 'to assist the DDGM in the performance of his duties within the lodge.'

Let me emphasize that this discussion is merely a capsulized version of the powers of the Grand Lodge. A multi-dimensional analysis at these powers will require a more scholarly, synergistic approach to the subject. That analysis is better read than heard for greater understanding.

Thank you.

*Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise the down-trodden, shelter the orphan, guard the Altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness . . .*

## THE DOCTRINE OF FREEMASONRY

*(This Bulletin does not speak with authority. It is but an attempt to phrase the doctrine of Freemasonry as one Freemason conceives it to be; any brother has the same right. As no individual has the right to speak for Freemasonry as a whole, no interpretation can possibly be authoritative.)*

\* \* \*

The very richness of the English language as often makes for confusion as for clarity. Two words may, and often do, so nearly express the same idea that a choice is difficult. Some words have so many meanings that without clarification in the text they are difficult to understand. (in the Standard Dictionary are twenty-six definitions of the word "bear").

Therefore, understanding of terminology is essential if any thought

successfully is to be conveyed by words.

Doctrine, dogma, tenet, principle, are cases in point.

According to "Crabb's English Synonyms":

"A doctrine requires a teacher; a precept requires a superior with authority; a principle requires only a maintainer or holder. A doctrine is always framed by some one; a precept is enjoined or laid down by some one; a principle lies in the thing itself. A doctrine is composed on principles; a precept rests upon principles or doctrines. We are said to believe in doctrines; to obey precepts; to imbibe or hold principles. Doctrine is that which constitutes our faith; precepts are that which directs the practice; both are the subjects of rational assent, and suited only to the matured understanding: principles are often

admitted without examination, and imbibed as frequently from observation and circumstances as from any direct personal efforts; children as well as men acquire principles.

“Dogma signifies something thought, admitted, or taken for granted; this lies with a body or number of individuals. A doctrine rests on the authority of the individual by whom it is framed; the dogma on the authority of the body by whom it is maintained; a tenet rests on its own intrinsic merits.”

Albert Pike’s great work is “Morals and Dogma” but he apparently used “doctrine” interchangeably with “dogma” in the text.

Here, at any rate, the attempt is made to state the doctrine of Freemasonry as one brother conceives it rather than the dogma of Freemasonry. “A doctrine rests on the authority of the individual by whom it was framed” – “A doctrine requires a teacher” – “we are said to believe in doctrines” – “doctrine is that which constitutes our faith.”

Original thinkers have been very few and far between. The vast majority depend on others for the bases of their thoughts. Hence it is with no apology that this discussion opens with what two original thinkers and one great Grand Lodge have thought of the doctrine of Freemasonry.

Dr. Joseph Fort Newton, of the golden pen and the deep well of brotherhood within him, phrases

the doctrine of Freemasonry as:

“The fatherhood of God; the brotherhood of man; the moral law; the golden rule and the hope of a life everlasting.”

Very likely he would happily admit that this was written more with the idea of expressing a thought infinite in magnitude in that variety of poetry which touches the heart before it reaches the mind. In the face of Freemasonry’s positive teachings of immortality “hope” seems a word less than powerful enough to be written into doctrine. As for “moral law” – who is no frame or phrase it to your satisfaction? The moral law for one man is not the same as for his neighbor and for many whole peoples is not only different but at times opposite. A clearer statement must give greater detail if “moral law” is to be a part of Freemasonry’s doctrine.

Albert Pike reaches as great heights of poetry while being more detailed in his assertions; there is nothing vague in his grasp of ideas as to the doctrine of Freemasonry. After discussing several religious ideas he says:

“While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine, and no more! . . . That God is one; that His thought uttered in His word, created the Universe, and preserves it by those eternal laws which are the expression of that thought: that the soul of man, breathed into him by God,

is immortal as His thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins: that all evil and wrong and suffering are but temporary, the discords of one great harmony, and that in His good time they will lead by infinite modulations to the great, harmonic final chord and cadence of truth, love, peace and happiness, that will ring forever and ever under the arches of heaven, among all the stars and worlds, and in all souls of men and angels."

Reduced to bare essentials Pike's doctrine is: God created; man is immortal; has free choice; evil is temporary; perfection is to be attained.

The reader will decide for himself if the latter three phrases are within the frame of the doctrine of Freemasonry. Except for the predestinationists, the devotees of almost any religion will freely admit them as truths, but not all truths are doctrines, however much all doctrines may aspire to state truths. That "God created" is hardly a matter to dispute in any faith; because it is so much a matter of universal religious ideas, it may well be excluded from the doctrine of Freemasonry, which should have at least horizon of its own, and not merely ape the church or borrow from dogmas universally taught.

The Grand Lodge of New York opens its Book of Constitutions

with the following:\*

### PREAMBLE

"As an expression of the simplest form of the faith of Masonry, not exhaustive, but incontrovertible and suggestive, the following is the Masonic belief:

"There is one God, the Father of all men.

"The Holy Bible is the Great Light in Masonry, and the Rule and Guide for the faith and practice.

"Man is immortal.

"Character determines destiny.

"Love of man is, next to love of God, man's first duty.

"Prayer, communion of man with God, is helpful.

"Recognizing the impossibility of confining the teaching of Masonry to any fixed forms of expression, yet acknowledging the value of authoritative statements of fundamental principles, the following is proclaimed as the Masonic teaching:

"Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the down-trodden, shelter the orphan,

\*The Grand Lodge of New York is not alone in agreeing with Newton and Pike; it is mentioned here only by way of illustration. All Grand Lodges, whether listing the Landmarks or not consider the teaching of the Fatherhood of God, the brotherhood of man, the teaching of immortality, as Masonic fundamentals.

guard the Altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

There is great beauty here as well as reason and restraint and toleration and broad vision. But as a statement of doctrine it is open to the same questions written above; it borrows heavily from religion and includes at least one statement which seems to narrow its appeal. The Holy Bible is indeed the Great Light in English and American Freemasonry but actually the Great Light is the Volume of the Sacred Law; Mohammedan and Confucianist, Buddhist, the Bramin and Jew may have their own sacred books upon Masonic Altars.

As for "The Masonic Teaching" as expressed above, all may agree, but all will also agree that these are the teachings of practically all churches and religions, and are by no means individual to Freemasonry.

Yet the points of agreement in Newton, Pike, the Grand Lodge of New York are striking and important.

Newton has "the fatherhood of God" - which is another way of saying there is but one God; no two men father one child.

Pike states: "God is one."

New York declares: "There is one God, father of all men."

Throughout there is the constant reference to God, to the Great Architect or Great Artificer of the

Universe. No one will dispute that there is but one God to Freemasons, although a dozen Freemasons may worship God each under a different name. No Freemason, however, can possibly be such and subscribe to a belief in a plurality of gods.

In all three of these quotations is emphasis upon immortality. Newton has "The hope of a life everlasting." Pike: "The soul of man breathed into him by God, is as immortal as His thoughts are." New York: "Man is immortal."

It seems inescapable, therefore, that the doctrine of Freemasonry must include the oneness of God and the certainty of immortality.

Indeed, these are laid down as universal in the first of the Old Charges; brethren are taught to be only of "that religion in which all men agree, leaving their particular opinions to themselves." The "religion in which all men agree" of course, is that which begins with faith in one God as Father, all men as brothers.

That God has revealed himself in written words seems inherently a part of the doctrine of Freemasonry. Whether it be the Old Testament or the New; the Vedas, the writings of Confucius, the Koran or any other sacred book purporting to be the revealed will of the Most High, the Volume of the Sacred Law, by whatever name it is called, is a part of the furniture and an essential in all Masonic Lodges.

This is not a requirement of all religions, many of which have no written word. Most religions deny that the sacred books of other religions come directly from God. Masonry requires its sons to subscribe to no one Great Light; only to a Great Light which he, the individual, believes to be the revealed Divine pronouncement.

This seems highly important; teachings handed down only by word of mouth may, and often do, change with the years (witness the ritual of Freemasonry!) But that which is written need not change; if it is changed, the changers are known; the original is always available. In subscribing to a belief in the V.S.L., Freemasonry makes the pronouncement that memory is too fallible to be trusted; that only that which is divinely inscribed, written at the command of, or by the inspiration of, the Great Architect, can be considered "the rule and guide of our faith and practice."

To omit from the doctrine of Freemasonry the Legend of the Third Degree seems impossible. Indeed, it seems to be suggested in Newton, Pike, New York, in their unanimous declaration of immortality as fundamental to Masonic belief. But note that immortality can be, and is, taught by a thousand different legends, dogmas, pronouncements, accounts of miracles, in as many religions. Only in Freemasonry is that teaching begun and ended in the story of the Master Builder.

That story teaches not only immortality but much else which is fundamental to the Masonic life; fidelity to trust, courage in adversity, that truth cannot be slain by error, that right triumphs in the end (see Pike's final phrases). Agreed that the teachings of any religion and of Freemasonry can and must be far more detailed than their doctrines; therefore, these details which are taught in the story of that Hiram who was of the tribe of Naphtali are not, per se, a part of its doctrine, although their very existence in the Legend makes that Legend necessarily a part of the doctrine.

That we teach by symbolism in preference to words; that allegory is more important than bare fact; that Masonry is for men only and is for Masons only (i.e., secret) are of the vitals of the Craft. A Freemasonry which did not use symbols, included women, was not secret would not be Freemasonry, but something else.

It appears essential that the importance of symbols be included in a statement of doctrine for another reason. For the one great virtue which is inherent in teaching by symbols is that the lessons can be all things to all men according to their ability, their knowledge and their wisdom. Every Masonic symbol has many interpretations; it teaches one thing to one man, more to another; it is an open door to a small vista to a third and a lamp unto the feet of a traveller in the infi-

nite to a fourth. To leave out the essentiality of Masonic symbols from her doctrine seems as unthinkable as to omit the V.S.L.

For all these thoughts, if thoughts they be, and because of these reasons, if they can be so denominated, this writer, reducing his conception of the doctrine of Freemason-

ry to the fewest words possible, phrases it thus:

*For men only and in secret, by symbols, a Legend and the Volume of the Sacred Law, Freemasonry teaches of one God, father of all men, who are in this life and the life to come, forever brethren.*

*Opportunity may come your way, but you can't expect it to come more than half-way.*

*The type of man who robs Peter to pay Paul usually causes both of them to suffer.*

*It's a lot easier to stop when you are climbing than when you are coming down.*

*Too many people build their dream castles without first establishing a firm foundation.*

*People who keep up with their consciences set up a good pace.*

*A resounding defeat is sometimes a better character builder than an easy victory.*

*A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning and dwell on the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us.*

— Daniel Webster

*Good grammar and correct pronunciation not only aid speech in conveying meaning, but add the quality of music and metre to sounds, just as manners, crockery and silverware add graciousness to dining . . .*

## MASONIC MISPRONUNCIATION

"Heeza goin' ter go daown taown ter git his-self a soot er close" is perfectly intelligible speech; if speech were employed only to convey intelligence, neither grammar nor pronunciation would be of any worth.

If eating were only replenishing the body with fuel, men might shovel food to their mouths with their fingers, suck in soup and handle peas with a knife and no one would care.

Good grammar and correct pronunciation not only aid speech in conveying meaning, but add the quality of music and metre to sounds, just as manners, crockery and silverware add graciousness to dining.

There are times and places where grammar and pronunciation are of less value than getting over the meaning: "Gwan in an' beat th' hell outen' 'em!" is probably a more effective battle cry from a captain than: "Men, charge and defeat the enemy!" In the wilds on a camping trip fishermen and hunters are less interested in plates and napkins, knives and forks, than in food and drink!

But a Masonic lodge is neither a battlefield nor a camping place and the speech and manners of education and society add to the joy of a meeting; poor grammar and pronunciation detract from it.

Masonic ritual, properly memorized, well delivered, with words properly pronounced, can make a degree beautiful. There is much which is poetic, much which is sonorous, much which is dignified with the dignity of age and long use, in these ceremonies. And it is obvious that ritual thus delivered is far more impressive, not only to the candidate, but to the brethren on the side lines, than when the degrees are injured by poor work, sloppily delivered.

A mispronounced word is not a crime! Speech is the human medium for conveying intelligence, thought, facts, ideas. If a word performs its purpose, it has functioned, whether pronounced as it should be or not. A sincere prayer by a chaplain made to "Gawd" or the "Great 'Artchitek' of the Universe" is doubtless as effective a petition as if the word were not

scrambled in pronunciation. The Fellowcraft who learns that he who cast the brazen pillars was of the tribe of "Nap-thali" is not thereby injured, although his ear may be offended, by the mispronunciation!

But the cultured ear does revolt at poor diction, and both members and candidates have a right to hear the words which are dear to the brethren (and will become so to the initiate) delivered with proper and pure sounds and accents and not dismembered by slovenly mouthing.

The majority of lodge officers who work in the degree are educated gentlemen who will find no use for this Bulletin. Grand Lecturers and their staffs, key men, District Deputies, assistant lecturers, certificate brethren, etc., labor long and earnestly for correct use of the unfamiliar word in the ritual.

But there remain some brethren to whom the unaccustomed word is a stumbling block.

It is easy to say, "Why don't they use a dictionary?" The use of dictionary to get correct pronunciation presupposes a doubt in the user's mind that he knows the correct form; if he has no doubt, he does not look it up!

If he does look up a word in a dictionary, he may be confused by the fine distinctions of vowel sounds; a good dictionary will have between thirty and forty signs and accents to denote the many shadings of pronunciation — dis-

tinctions, for instance, between "a" as in art, in fact, in fare, in pray; "i" as in it, in police, and I as the pronoun; "c" as sometimes pronounced k, sometimes as s; "th" is pronounced differently in thin and this or the: there are the unstressed vowels, as in sofa, arbor, guttural, renew, etc. Most dictionaries use the double accent (ˊ) as the secondary, the single accent (˘) as the primary, etc.

Proper use of a good dictionary presupposes (1) knowledge that it is needed; (2) understanding of a complicated system of indicating slight variations in sounds by various printers' marks; and (3) an ear sufficiently accustomed to correct pronunciation to translate these printers' signs into the proper sounds.

This Bulletin is a "rough and ready" reference for a hundred and one words of ritual, or common Masonic speech, giving their correct pronunciation in general, and one or more common mispronunciations.

No fine distinctions have here been made between the several sounds of the same letter; here only the long and the short have been indicated. Here only the primary accent has been emphasized.

It is hoped that this simplified scheme will be an easy-to-use guide for correcting mispronunciations which to some extent spoil both the poetry and the sonority of the

ritual.

Pronunciations of the same word differ according to latitude and longitude. The New Englander speaks of Boston as "Boss-ton"; the southerner goes to "Baws-ton". The brother from south of the Mason-Dixon line has been known to speak of the Grabnd Mabster. We go "up" north from the South and "down" south from the North, except in New England, where brethren go "down" to Maine and "up" to Boston, though they may live close to the Canadian line. We go "out" West, but no one goes "in" East — we go "back" East.

No attempt is here made to distinguish between local accents and shadings which are in common use

in various parts of this our farflung country; the pronunciations are without thought of South or North, East or West.

Pronunciations have been taken from Funk and Wagnall's Standard Dictionary, from Haywood's Pronouncing Dictionary in the new third volume of Mackey's Encyclopedia, and from Funk and Wagnall's Bible Dictionary, but the modifications (for this purpose) of too elaborate pronunciation-by-printing methods is the Editor's and his is the responsibility.

If in these pages are sufficient brevity and ease of use to eliminate one "see-ment", or one "pie-laster" from Masonic ritual in one lodge, it will not have been offered in vain!

*Too many people spend all their time telling what they would do if they had time.*

*Good judgement is founded on the true value of things — not on individual opinions of them.*

*The man who spends all his time hating his enemies misses a chance to do many more useful things.*

*The teaching of public speaking in our schools fails to go far enough — it teaches how to speak, but not when.*

*Don't lose faith just because a few laws are being broken — look at the Ten Commandments.*

*A "square man" is one who deals honestly. "On the level" is an affirmation of truth. "Plumb" is colloquially used as an adjective of supremacy in some circles, as "You are plumb right in what you say. . ."*

## SQUARE, LEVEL AND PLUMB

Among the most important of the working tools of a Freemason, and thus among the most important symbols of Speculative Freemasonry, the square, level and plumb are essential in all three degrees.

The candidate first sees the square as one of the Three Great Lights; if he is observant, he later finds it hung about the neck of the Master and is instructed that "the square is dedicated to the Master as the proper Masonic emblem of his office." He also sees the level about the neck of the Senior Warden and the plumb hung upon the breast of the Junior Warden. Later, as a Fellow-craft, in the degree which is a symbol of manhood and therefore of the work of a man — he learns of all three as his working tools.

Square, level and plumb obviously must have been known to the builders of a remote antiquity; it is hardly possible to imagine stone buildings of any size constructed without their use. Curiously enough the references to square" in the Great Light are but few: 1 Kings, 7:5 — Ezekiel, 41:21; 43, 16 and 17; 45:2. The word

"level" does not occur in either Old or New Testament, and only in Amos is the word "plumb" to be found and then it is plumbline. "Plummet" is referred to in 2 Kings, 21:13; Isaiah, 24:17 and Zachariah, 4:10.

It is probable that the plumb is the most ancient of the three tools; it must have come into being coincident with, or shortly after, man first devised a rope or string. Observation would soon show that a weight at the end of a string always hung straight up and down; that two weights on two strings produced parallelism in the strings.

Later must have come the observation of the levelness of a water surface in quiet air; dwellers by sea observed the horizon. Still later the level was developed from the plumb — both are but different forms of the same instrument, the modern level of fluid in a closed tube being young compared to the plumb line in a frame with a broad base.

Doubtless both level and plumb were used on early walls built of unhewn stones; only with the beginnings of a much more highly developed civilization could the con-

cept of "an arc of ninety degrees or the fourth of a circle" come into consciousness. Yet even this is very old; older than the earliest monuments discovered on earth, even old compared to a reference to the square in a Chinese book dated at least seven centuries before Christ.

No man can say how old Freemasonry is, in some form. In any form whatever of operative Freemasonry, however, from which we can conclude that speculative Masonry originated, square, plumb and level were common working tools, and from them developed the moral teachings and ethical significance of Masonic precepts.

It is not necessary here to rehearse the common meanings given to these symbols. All Freemasons know them; indeed, all the world has adopted their symbolism. A "square man" is one who deals honestly. "On the level" is an affirmation of truth. "Plumb" is colloquially used as an adjective of supremacy in some circles, as "You are plumb right in what you say."

To delve a bit into the rise of these tools from mere instruments to symbols of honesty, right dealing, good character, permanency, solidity of foundation, etc., it is necessary to define the tools in terms of what they accomplish, as well as what they are.

A square is a tool by which a workman can ascertain if two surfaces are at "right" angle each to the other, a "right" angle being

of course ninety degrees or the fourth of a circle.

A building stone which is "square" is not necessarily rectangular. A square piece of paper is one with four equal sides, each of which is at a "right" angle with its neighbors. But a "square" building stone may be cubical or oblong; if its six faces are square, with its immediate neighboring faces, the stone as a whole is "square" whether cubical or not.

A stone which is square remains square no matter what its position may be. It can be suspended in the air in a rope sling and swing like a pendulum; if it was square when suspended, it remains square no matter what gyrations it is caused to have. On the ground, in a wall, balanced on one edge, a square stone remains a square stone and no movement alters its squareness.

This property of the stone — that of squareness — differs sharply from those measured by the level and the plumb. A stone is level when its top and bottom faces are parallel to a free liquid surface. A stone is plumb when its upright faces are at right angles to a free liquid surface. And by common usage, a stone is set plumb only when it is directly above the stones beneath.

Put another way, the square is an instrument used in the hewing of stone to decide when the perfect ashlar has wholly emerged from the rough ashlar. Hewing a stone is wholly a process of taking away,

never one of adding to. The perfect ashlar is always within the rough ashlar; requiring patient work of gavel and chisel to chip away the outward uneven layers to reveal the right angled faces of the perfect ashlar within. Once the work is done it is finished; more taken away after perfection is reached produces imperfection. Once finished and square, the stone remains so regardless of what disposition is made of it.

But the level and plumb are not tools concerned in the making of the perfect ashlar but with the use of the squared stone. It is by level and plumb that the perfect ashlar is built into a wall which will be solid, enduring, stable, strong. The results of their tests are correct positions; they determine if the workman has done well or ill in the disposition of his material. The stone cutter may have labored to produce absolute perfection and succeeded as nearly as man may ever succeed; his work is of little use and small may ever succeed; his work is of little and small worth if the builder of the wall does not properly apply level and plumb, so that the proper use is made of the right material which has been prepared.

From the moral or Freemasonic standpoint, these differences are important if the whole lesson of the working tools of a Fellowcraft if the whole lesson of the working tools of a Fellowcraft is to be well learned.

Freemasons are taught that the square is an emblem of virtue. Unfortunately, the thought is not very fully developed and the neophyte is left to think through the phrase to its real meaning for himself. A Freemason with an attentive ear and a good memory may recall the stress laid upon the four cardinal virtues in the Entered Apprentice degree, but many are at a loss to frame even for themselves a workable definition of the word "virtue." Hence the following brilliant passage from Philosophy of Conduct (G. T. Ladd) is quoted here:

"The essential nature of virtue has been much discussed by writers on ethics from the beginning of reflective thinking. Socrates taught that virtue is identical with knowledge of the good, or wisdom. Plato recognized the four cardinal virtues of wisdom, fortitude, temperance, and justice. Aristotle regarded the virtues as those habits of an excellent manhood that distinguish and choose the mean or middle way between the excesses and defects in which the vicious forms of conduct consists. The scholastic moralists followed him in dividing the virtues into the practical and the intellectual. With the spread of Christianity, humility, chastity, and above all charity became prominent as forms of virtuous living. Indeed, many followed Augustine in regarding charity as the source of all virtue. With Bentham and the English and French Sensational school, virtue was made identical with con-

formity to civil law, or to custom, or to utility, while the New England theologians allied themselves with Augustinian view by reducing all the virtues to benevolence. Modern idealism is recognizing anew the essential truth foreshadowed by the earliest ethical usage of the word, and regards the virtues as various qualities or forms of character and conduct shaped after the ideal of a perfect personal life in social relations.

"In the thought of mankind the virtues are those habitual forms of conduct which realize the conception of the better and nobler self."

The Standard Dictionary gives the following synonyms for virtue: "Chastity, duty, excellence, faithfulness, goodness, honesty, honor, integrity, justice, morality, probity, purity, rectitude, righteousness, rightness, truth, uprightness, virtuousness, worth, worthiness."

If, then, the square in a Masonic lodge as an emblem of virtue teaches these things, it is obvious that it is spiritually a means of judging whether character has reached perfection; whether or not a man has come to be adequately represented by the perfect ashlar and has, very truth, "divested his heart and conscience of all the vices and superfluities of life, thus fitting his mind as a living stone in that spiritual building, that house not made with hands, eternal in the heavens."

Here symbolism and practice meet upon common ground. The squared stone may be tumbled

about, swung in the air, poised on edge or set in a wall, yet lose no part of its squareness. The man of character may be tumbled about in the world, dangled in the space of misfit, precariously balanced economically or be an integer in solid society, but he keeps his character even as the squared stone keeps its squareness.

A perfect ashlar is built into a plumb wall of level courses and proved by level and plumb. The perfect ashlar can lose its level and deviate from its plumbness if sufficient force be applied to destroy or damage the wall, but the squareness of the stone remains, because it is inherent.

The virtuous man of character may build himself into a level and plumb society in which he plays the part of good citizen, honorable associate, loving father and husband, distinguished servant of his fellows. The accident of circumstances may break him loose from such foundations; he may lose his job, be falsely accused of improper conduct, forced to move to another locality by happenings beyond his control, there to attempt to build life anew. But if his square has really been one of virtue, he will not lose any of his character, though the plumbness and level of his life be wrecked.

"We meet upon the level." All Freemasons know the phrase. Some of them understand it; other argue about it.

The Declaration of Independence

states "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness, etc."

The statement that "all men are created equal" must be read in the light of what follows, and not as an isolated statement of a truth contained in five words. Common experience shows us that all men are not created equal in the sense that all have equal strength, health, size, capacities, talents, abilities. Nor does Freemasonry mean by the level teaching equality that men all possess the same abilities and have all the same capacities. Equality in a Lodge, like the equalities in the Declaration, are equalities of fundamental rights.

Indeed, Freemasonry qualifies her own statement when the ritual refers to the level as admonishing that we all travel upon the level of time — which is the same for all men.

In a lodge we meet upon the level of all having the same right in the Fatherhood of God; the same opportunity to seek Him; the same equal possession of the right of brotherhood with our fellowmen. In the lodge neither place, position, strength, power, money, count at all. Our Masonic equalities are equalities of opportunity for each of us to learn and improve to the limit of our own capacities, just as the civil rights of citizens in this

nation are rights to do the best we can with what we have, unfettered by oppression from masters, or prevention by laws which are different for the rich and for the poor.

Albert Pike, one of America's greatest Masons, wrote:

"Masonry follows the ancient manner of teaching. Her symbols are the instructions she gives; and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who will become an accomplished Mason must not be content to hear or even to understand the lectures, but must, aided by them, and they having as it were marked out the way for him, study, interpret and develop the symbols for himself."

This Bulletin is but the "study, interpretation and development" of three symbols as one Master Mason has done it for himself, and in the hope that these words, enlarging upon and adding to the few and simple phrases concerned with square, level and plumb to be found in the ritual, may be at least a lamp to another's feet, pointing to a still further study.

For at the end of the promise in the sky which is Freemasonry there is the wealth of knowledge to be found. The never-ending possibilities of study and investigation give the assurance — proved true in multiplied and remultiplied thousands of instances — that at long last he who seeks shall find.

He whose character is formed and judged by the square, and

whose place in Freemasonry is positioned by plumb and level, may with confidence assume that, a pil-

grim on Masonic paths, he may at long last find the pot of gold beneath the rainbow's end.

*A picture tells more than a thousand words.*

— Chinese proverb

\* \* \* \* \*

*There is no danger of developing eyestrain from looking on the bright side of things.*

\* \* \* \* \*

*Psychologists say the average man can readily remember numbers of five figures or less, but not more.*

*Why?*

*Because a number of more than five figures is too difficult to visualize mentally. Try it! And until a mental picture is formed we only see; we do not comprehend.*

\* \* \* \* \*

*How seldom we weigh our neighbors in the same balance with ourselves.*

— Thomas A. Kempis

\* \* \* \* \*

*Honest differences of views and honest debate are not disunity. They are the vital process of policy making among free men.*

— Herbert Hoover

\* \* \* \* \*

*A queer thing about human nature is that it is easier to break a commandment than it is to break a habit.*

\* \* \* \* \*

*The punishment wise men suffer for indifference to public affairs is to be ruled by unwise men.*

\* \* \* \* \*

*The character of one's religion is not what one says about it, but rather what is done about it. The kind that cannot get away from the tongue leaves much to be desired.*

\* \* \* \* \*

*For five minutes at the close of each day, think of the lost opportunities to help somebody. You will miss fewer chances tomorrow.*

# GM's SLICE OF LIFE



GM Herrera presenting a Plaque of Appreciation to VWB Cheang Ga, DDGM of Dist. No. 13 assisted by VW Bernie Perez. Said award was given during the Dist. No. 11 Convention in Paete, Laguna.

GM Herrera delivering his speech in the Convention Hall in Paete, Laguna.



Some of the widows of Dist. No. 16 who attended the party tendered for them by the Grand Master.

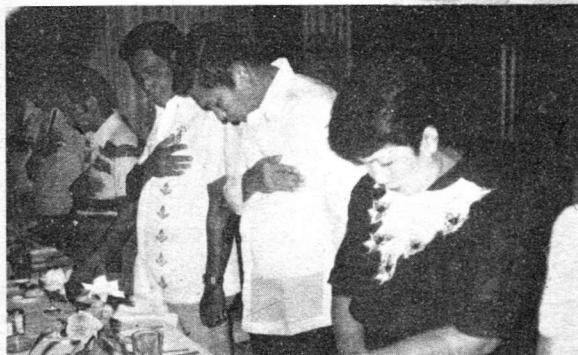
GM Herrera and Sister Anching paying tribute to widows and orphans of Dist. No. 16 in Cebu City, October 21, 1983.





GM Herrera with some of the brethren of Dist. No. 16 exchanging pleasantries.

Wives of brother Masons of Cebu City.



GM Herrera and Sister Anching with VW Jesus Limkimsu, DDGM of Dist. No. 16 in prayer.

GM and party with the brethren of Dist. No. 24 of Lingayen.

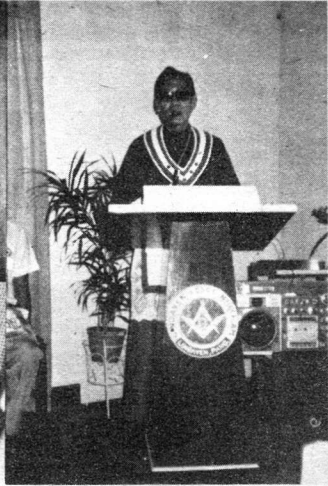




**GM presenting Kinship to Greatness to a Senior Mason in Lingayen assisted by the WM of Lingayen Lodge No. 161.**



**GM Herrera visiting a Senior Mason of Dist. No. 29, October 8, 1983.**



**WB Bishop Edilberto Bautista delivering a speech during the official visit of the GM, October 8, 1983.**

**Some of the members of the Loyalty Chapter International Order of Demolay during the 69th Installation of Officers held at the Scottish Rite Temple on October 23, 1983.**



**GM Herrera delivering his speech before the members of Loyalty Chapter at the Scottish Rite Temple, October 29, 1983.**

**GM Herrera and Sis. Anching with VW Eduardo Gonzales with brothers and sisters of Dist. No. 7, Muñoz, Nueva Ecija.**



**RW Reynold S. Fajardo with a Senior Mason during the Joint Convention of Dist. 4 & 5 in Vigan, Ilocos Sur.**



**GM Herrera and Sis. Anching escorted by Noble Lucas T. Ty during the Potentate Ball of the Shriners.**

**GM giving a Senior Mason mementos for keepsake during his visit to Vigan, Ilocos Sur, November 18, 1983.**



GM with WB Ciriaco Carvajal and Samuel Lim. Carvajal and Lim later received their Plaques of Appreciation for their donation to the Temple Fund.



Reception of GM Herrera during his official visit to Dist. No. 19 in Zamboanga City, December 3, 1983.

GM Herrera presenting a Plaque of Appreciation to VW Vincent Castro DDGM of Dist. No. 20, Guam, December 10, 1983.

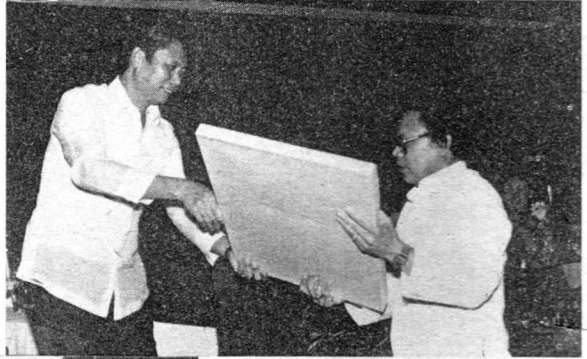


GM Herrera with PGM Simeon Rene Lacson congratulating VW Olympio A. Castañeda for being one of the Most Outstanding District Deputy Grand Masters.



VW John Choa, DDGM of Masonic District 1-A receiving a certificate of appreciation at the Manila Hotel, December 10, 1983.

VW Gauvain Benzonan, DDGM of Dist. No. 37 receiving his plaque from GM, December 10, 1983.



GM Herrera and Party during their courtesy call to Bro. Filemon Pajares, Mayor of Pagadian City during his official visitation to Cebu Sibugay Valley Lodge No. 246 and Pagadian City Lodge No. 153, January 4, 1984.

Courtesy call to Provincial Governor of Pagadian, January 4, 1984.





GM Herrera with PAL pilots during their courtesy visit, January 30, 1984.

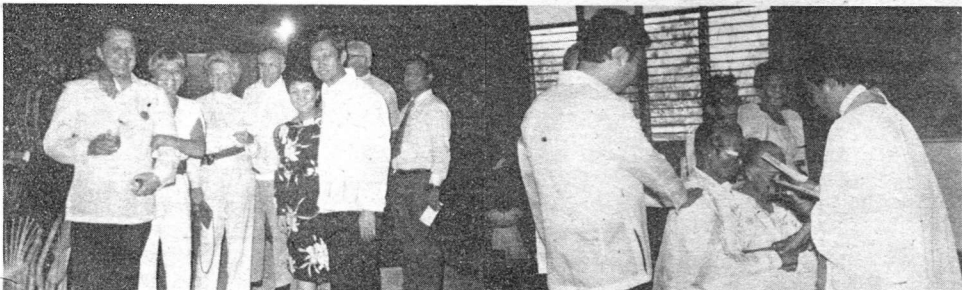
The brethren and sisters of Pagadian City welcoming GM Herrera and Party last January 4, 1984.



Dipolog Lodge No. 162 Installation Ceremony with GM Herrera as guest, January 28, 1984.



GM Herrera as guest speaker of the 50th Anniversary of Kutang-Bato Lodge No. 110, Cotabato City, January 23, 1984.



Party given by GM Herrera and Sis. Anchoring for the King's Pointer at his BF Home residence in Paranaque, February 21, 1984.

GM Herrera as sponsor to a Golden Anniversary Wedding of Bro. Igmidio Sagum Sr. at the United Methodist Church, NBP Reservation.



GM Herrera and  
Sis. Anching in  
Roxas City.



WM Magno C. Cruz of Sarangani  
Lodge No. 50 during the First  
Southeastern Mindanao Multi-District  
Masonic Convention held in Davao  
City.

Worshipful  
Antonio Uy of  
Toril Lodge No.  
208 with Univer-  
sity classmate  
Editor S.P. Fer-  
nandez.



GM Herrera and Sis. Anching  
paying their last tribute to Bro.  
Amado (Ading) Fernando.



The Ladies of Melody assisting in the  
18th funeral ceremony for Ading Fer-  
nando.

DeMolay Amado  
Fernando, Jr., son of  
the late Ading giving  
his response.





GM Herrera delivering his speech before the San Andres Bukid Council No. 7628 of the Knights of Columbus.

GM Herrera and Sis. Anching with the Grand Knights members of San Andres Bukid Council No. 7628.



Members of the Knight of Columbus of San Andres Bukid courtesy call to GM Herrera, March 1, 1984.

GM Herrera cutting birthday cake given by the Supreme Council, March 3, 1984.





Order of the Eastern Star visitors of the year with Brothers and Sisters (L-R): Brenda Faye Reyes, Ester; Florence A. Adair, Worthy Grand Martha; Honorato Vega, PP Cavite; Carol C. Strizek, Most Worthy Grand Matron; David J. Miller, Most Worthy Grand Patron; Naty B. Reyes, WM; and Benito J. Reyes Jr. WP.



Chapter representatives from Mayon No. 1, Mla; Rosario Villaruel No. 2, Mla; Sampaguita No. 3, Mla; Rebecca Parrish No. 5, Olongapo; XIII Martyrs of Cavite No. 6, Cavite City; Kalaw No. 9, San Juan; Mt. Arayat No. 11, Angeles, Pampanga; Sinag Tala No. 15, Batangas; and Bukang Liwayway No. 19, Bacoor with MWGM Strizek and MWGP Miller.

## SELFISHNESS

*If you can step aside to let another pass you on the way  
And watch him win the goal he seeks and have no bitter  
word to say;  
If you can stop along the road to help another in  
distress  
And never count the time you spend as lest unto your  
own success,  
Then 'spite of all that may befall of failure's frown  
or fortune's smile  
You've reached the height of manhood here and learned  
to make your life worth while.*

*The clutch of selfishness is strong; men wish to gain  
before they give;  
When we are living at our best we grant another's right  
to live,  
But few of us will bear the blows and face the tempest  
and the storm  
And shiver with the winter's cold, to keep a fellow-being  
warm,  
And few of us will step aside to help by deed or kindly  
speech  
Another man unto the goal which he is striving hard  
to reach.*

*If you can step aside and lose your own brief moment  
to succeed  
And let its fame and fortune go to help another man  
in need,  
Can see your dreams of glory fade and never stop to  
count the cost  
And hold the cause which you have served more  
pressing than the goal you've lost,  
You've reached the height of manhood here and many  
prayers your life shall bless,  
And you shall stand before your God as one who  
conquered selfishness.*

— Edgar A. Guest

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