

The CABLETOW

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A black and white portrait of a man, George Rogers Harvey, from the chest up. He is wearing a dark, textured suit jacket over a white collared shirt and a dark tie. He has dark hair and is looking slightly to the left of the camera with a neutral expression. The background is dark and indistinct. The left edge of the image shows some wear and tear, possibly from a book binding.

GEORGE ROGERS HARVEY
GRAND MASTER 1915

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CONTENTS

PART ONE: EDITORIAL

MATTERS	1
NEEDED: MORE FRATERNITY, FRIENDSHIP AND FIDELITY	1
GUEST EDITORIAL	2
COUNTERPOINT	5

PART TWO: GRAND MASTER'S REPORT

VISION AND ACTION '85-86	9
TEMPLES (OLD AND NEW) IN PHOTOS	33
THE OPTIMIST CREED	44

PART THREE: MASONIC YOUTH

GROUPS—A FOLLOW-UP	45
HE PROFITS MOST	45
GUERZON INVESTED WITH LEGION OF HONOR	48
ORGP HOLDS NATIONAL CONVENTION	49
DEMOLAY PHILIPPINES IN PERSPECTIVE	50
OPEN LETTER	55
THE MASONIC YOUTH GROUPS IN ACTION	59

PART FOUR: POTPOURRI 65

THE NOLI ME TANGERE 148 STORY	65
THE LIGHT OF THE	

WORLD	69
PRINCIPLES, ANYONE?	72

PART FIVE: GRAND

ORATIONS—II	73
TODAY'S CHALLENGE TO FREEMASONS	73
ALL OF GOD'S CHILDREN	79
CARRYING ON THE TASK OF CURING THE SOCIAL CANCER	86
MASONRY AND THE CHANGING SOCIAL PERSPECTIVES IN THE PHILIPPINES	94
THE "VERY BUSY" SEAL OF OUR OWN GRAND LODGE	98
THE TOUCH OF YOUR HAND	103
ON THE THRESHOLD OF THE 21st CENTURY	108
BROTHERHOOD: HOPE FOR SURVIVAL	113
OUR LEGACY OF UNITY	115
MASONRY—ITS GOAL AND ULTIMATE AIM	119
BE FAITHFUL, BE JUST, BE TRUE	121
THE CATEGORICAL IMPE- RATIVE OF A CHANGE FOR THE BETTER	128

Part One

EDITORIAL MATTERS

NEEDED: MORE FRATERNITY, FRIENDSHIP AND FIDELITY

"See how they love one another!"

That is the succinct expression of admiration for the early Christians' eloquent exemplification of brotherly love and charity in their daily lives. It is the goal Freemasons have been moving towards but have not quite attained.

That is why now that we are about to enter into another Masonic year, it is wise to ponder once more on this year's theme and slogan, "Today's Discipline, Tomorrow's Masons" and "Masonry through the best of men, the best of men through Masonry."

It takes discipline, undoubtedly, to become genuine Masons. It takes discipline to internalize and put into practice what our Masonic ritual admonishes us. One such admonition is to use the Trowel for the "noble and glorious purpose of spreading the cement of Brotherly Love and affection, that cement which unites us all into a sacred band or society of friends and brothers among whom no contention should ever exist, but that noble contention or rather emulation of who best can work and best agree."

But have we successfully prevented contention from ever existing among us? Have we so acted on the level as to shun wealth and influence and social status from seeping into "that all important election" of Lodge officers? Have we protected at all times, as we should, an injured brother, or justified a persecuted one as far as it might be possible to do without compromising our own interests?

It has been pointed out by a number of brethren that some brethren and even Masonic leaders have failed to demonstrate love, affection, or at least understanding of each other, particularly in regard to election results. This is ironic because we are admonished to exemplify brotherly love to all people of this planet in all actions in our daily lives so that people will recognize that we, as Freemasons, live up to the teachings of

Masonry, and yet we sometimes cannot curb the tendency to speak ill of a brother, instead of wishing him good fortune and happiness.

Granted, a number of our brethren have manifestly desired self-promotion. But even then we should refrain from injuring these brethren by word and by action; for the finest trait of the Masonic heart is that of Loyalty. This form of unselfish devotion to friend, fellow-worker and brother makes our organization going. Loyalty to a Brother, no matter how secretly selfish he is, makes Masonry thrive. It makes a Freemason's heart and soul be in the Lodge he belongs with. The loyal Freemason knows that each individual member's welfare is his Lodge's welfare.

But, of course, Freemasonry does not end at the door of the Lodge. Rather, Freemasonry seeks to make men, particularly Brothers, better toward each other, to cultivate Brotherly Love and to inculcate the practice of all the virtues which are essential for the perpetuation of Brotherhood.

Brotherly Love, as MW Pedro W. Guerzon would put it, begins with you and me. A little more expression of our love and understanding towards those who have been made close to us on bonds of fraternity will not hurt. Rather, it will make our Fraternity more vibrant.

May the incoming Masonic year see loyal friendship among brothers flourish and thrive in and out of our Lodges.

Guest Editorial

Dear Son:

Tonight I am so happy to see you, my son, clothed in the glory of a Worshipful Master.

I must confess, however, that while the ritual of installation was going on, my mind travelled to the time I first knocked at the door of Freemasonry. Young and aggressive I was then, so that some brethren saw in me a potential leader in our Craft. Since they were my best of friends, I could not blame them for envisioning me as a leader of the Craft, the future of which was foremost in their minds and hearts. So, they did their level best to encourage me to become a member of Freemasonry. After years of reflection, I did knock at Masonry's door. Contrary to the expectations of my friends, I went through the motions of attending Lodge meetings. By no means was I regular in attendance, nor was I punctual.

When I became a Master Mason, I left the leadership of the Lodge

to those who, to my mind, were at that time wholeheartedly dedicated to the Craft. Their energy was always a source of wonder to me; yet I contended myself plainly with attending the Lodge, making a number of random suggestions. I left the different responsibilities of governing the Lodge to others, but I did not necessarily involve myself.

In the area of raising a brother to the sublime Degree of Master Mason, I could not be faulted. I looked with anticipation to every such event, for here was a chance for me to show the brethren how proficient I was in the different stations assigned to me. But what the brethren did not know was that I looked with more anticipation to the post-third-degree-ritual fellowship, which had always made me merry and proud. Frankly, I concentrated more on the social aspect of Masonry rather than on the serious involvement of my own blue lodge in community building. This went on for years . . . until the brethren felt that I was ripe to lead the Craft. But knowing that I was not ready to accept the responsibility, I missed the opportunity of going through the ladder and finally contributing to the good of my lodge and of the fraternity at large.

I felt I was just floating, without any direction, and that I was not accomplishing what I was supposed to do. I could not even explain why I felt that way. Soon I found myself getting very critical of the brethren. I criticized them in their floor work; I laughed at their diction although I knew the pronunciation of words was affected by regional accent. Never was I contended with any of their performances.

I did not realize that my friends, even those who wanted me to become a Mason, slowly began to shy away from me. Oftentimes, when I visited my Lodge in the evenings, I had to content myself talking with the old foggies who loved to reminisce their accomplishments endlessly. I, too, shared my experiences with them and they expressed their sympathy for my plight. There were times, I remember now, I had to treat them outside to continue our endless conversation. I found fulfillment during those outings when they corroborated my observations about the limitations of my peers. I even told them that if I were a Worshipful Master, much would be accomplished by my Lodge. One night I told an elderly brother who could hardly walk that my blue lodge was making a mistake for not recognizing my talents.

Then the miracle of miracles happened: you knocked at the door of Masonry. I was taken aback because you had never told me about your ambition to become one of us. I saw you steadily grow up in Masonry, uncomplaining, enthusiastic, willing to take even the minor positions and roles thrown your way. You even volunteered to visit the

sick and the weary, taking time out from the rigors of your new job, if only to make a brother happy. Secretly, I kept this in my heart; for I saw in you the fulfillment of what I had lacked. Strangely, you did not brag about what you had done to the lodge and to the brethren. You just went on and on, graciously taking the suggestions of those who were before you. While it took me years to become proficient, it took you so short a time because even if you were unsure with what you were doing you participated just the same. Masonry to you, my son, became your life, your basic commitment. While the rest of the brethren spent their time elsewhere, you chose to be in your lodge. Why, you even visited other brethren, if only to learn more about masonry. Silently, I observed you. That is why I was not surprised when, not contented with participating in your blue lodge, you applied for the York Rite and Scottish Rite degrees and showed your mettle to your peers. When they finally elected you as Worshipful Master, not even your mother was surprised at your new-found glory.

If only I had my way, my son, and would be given a new lease in life, I shall dedicate myself to serve others without counting the cost. Tonight, as I looked at you, you taught me a lesson: It is not enough that you are a mason; you must be proficient in the ritual. Instead of me showing you how to relate myself with others, you showed me how.

If the Grand Architect of the Universe wills it that I will have some more years before me, I shall be humble enough to accept the responsibilities that would be reposed on me - - even in the twilight of my life.

Mas vale tarde que nunca, so a Spanish proverb reads. It is not yet too late, my son. As long as there is life, the challenge will be there. It is up for us the living to accept and fulfill our mission that comes our way.

As I write down these thoughts, tears fall down my cheeks, for I saw you tonight as a foil - - the opposite of what I had been. For making me come to a realization of what I might have been had I been like you, salamat, hijo.

Your Dad,

Bro. M. G. Hernandez

COUNTER POINT

SAMUEL P. FERNANDEZ

Recently I had a chance to visit the York Rite cubihole at the Grand Lodge of the Philippines, where I happily saw MW René Lacson, PGM. His comment that The Cabletow has had balanced reporting and layout made my day doubly beautiful. During his term, so he said, the problem of The Cabletow was how to encourage brethren to contribute their masterpieces; perhaps up to now, he added, that is still the problem. I acknowledged his candid laudatory observation with a grateful smile.

I will be remiss in my duty if I fail to commend the efforts of the DDGMs in sending us their reports on time. Because they took the cudgels in seeing to it that the activities of their Districts and Blue Lodges are recorded in our official organ - - for posterity's sake, we were able to give space to those activities.

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The different Cabletow correspondents and volunteer photographers, too, deserve to be acknowledged for seeing to it enthusiastically that the excitement and glory they have had this masonic year were published. Some of the pictures sent to us, though, were rather blurred. Besides, since many had sent colored ones, it was our misfortune not to include those; otherwise, we would have seen only figures without faces. That is the trouble with colored technology. Unless we have a clear contrast of faces and spaces, we would only do a great disservice to our readers had we published them. We give thanks, anyway, for the effort. We hope our photo-journalists will do a better, more creditable job next time around.

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In line with the Grand Master's effort to cut down on expenses, we did not hire a clerk anymore after our Girl Friday had resigned. If you were able to receive your copies, two brethren, viz., Bro. Marcelino B.

Bernales and Bro. Perfecto S. Vinluan, Jr., were responsible in feverishly addressing your copies -- mind you, after office hours. To address 15,000 copies is no easy task! Moreover, they had to work in the "bodega" with a rickety electric fan to cool the atmosphere. These two unsung heroes certainly deserve our gratitude.

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We also acknowledge the gracious moral support of our consultant, whose erudite article about Mang Ben has inspired a number of masons. It is to be regretted that the portion of "Freemasonry and Freedom" got lost in the paste-up stage of the November-December issue. Through the phone, I was informed to have the issue on bed; moreover, I was told they found the original copy which I had already included in the layout. Trustingly, I gave the instruction: Carefully proofread and follow the layout without my going through the process of proofreading the material. The result was a disaster: MW Reynato S. Puno's byline was omitted and there were a number of typographical errors. Mea culpa! Most Worshipful Reynato S. Puno, my apologies!

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Also, to our Research Consultant, RW Reynold S. Fajardo, a word of thanks is given. This issue should have focused on the product of his research -- an article on the Justices who involved themselves in the Craft, complete with accompanying documents. Unfortunately, I got so enthused in having the Grand Orations printed that I found out the Grand Orations alone would be enough materials for at least two issues.

Anyway, you will probably read that article during his term of office as Grand Master. Our incoming Grand Master has informed us he has already lined up serious articles up to the March-April 1987 issue of The Cabletow.

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The staff wants to thank MW Pedro W. Guerzon. Truth to tell, he nervously followed the staffers up, and at times he doubted whether or not we would be able to come out on time.

There were, of course, a number of kinks, mostly internal in nature.

Anyway, for encouraging us, for giving us a chance to serve you, Brethren, through the medium of writing, we say to him, "Thank you,

Most Worshipful Sir."

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To the brethren whose praises and criticisms have energized our beings despite the odds we had to encounter this masonic year, the staff says, "Salamat." Your suggestions, dear brethren, were timely and relevant. But we had to contend with the exigencies of time in fulfilling certain requirements beyond our control.

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Last but not least, the staff extends its gratitude to Sis. Linda A. Fernandez, Past Matron and Tonette C. Cunanan, whose typing hands were a big help in the production of manuscripts.

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And now, for my swan song, allow me to quote "We're Always Wrong" from The Maine Mason:

Getting out The Cabletow (The Maine Mason, in the original) is no picnic.

If we print jokes, people say we are silly;

If we don't, we are too serious.

If we stick close to the office, we ought to be around hustling material;

If we get out . . . we should be on the job in the office.

If we don't print contribution, we don't appreciate genius.

If we do, the paper is filled with junk!

If we edit the other fellow's write-up, we're too critical.

If we don't, we're asleep.

If we clip items from other papers, we are too lazy,

If we don't, we're stuck with our own stuff!

Now, likely as net, some guy will say we swiped this from another magazine.*

*We did!

Through that quotation, I am not trying to justify our limitations. Not at all! It is my way of suggesting my hope and prayer that the well-

meaning brethren will dedicate themselves in concretizing their suggestions, in putting these into action.

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To all of you, thank you for your support . . . When the time our services will be needed, you will read and see us again.

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Part Two

GRAND MASTER'S REPORT

**VISION AND
ACTION - 85-86**

- **MW PEDRO W. GUERZON**
Grand Master

Vision and Action 1985-86

Most Worshipful Sirs,
Right Worshipful and Very Worshipful Sirs,
Worshipful Sirs, and Brethren:

During the past twelve months I have had the privilege of learning what the Grand East is. This is a privilege only 69 Freemasons in this Jurisdiction have had, a privilege one cannot really understand and really appreciate until he has experienced this very high honor in our fraternity. After holding the reins of leadership of the Most Worshipful Grand Lodge of the Philippines, I have come to understand and appreciate, to a great extent, the challenging and fulfilling nature of the trusteeship you have given me. I pray that somehow, through the grace of the Supreme Being and the support and cooperation of my brethren, I have been worthy of the distinct honor you have bestowed on me. For that bestowal and supportive cooperation, in behalf of my wife Charo and daughter Kelly, I would like to express my profound gratitude to every brother and peer.

Indeed, the Grand Lodge Officers, District Deputy Grand Masters, District Grand Lecturers, Grand Lodge Inspectors, Worshipful Masters, and other leaders and devoted servants of Freemasonry have assisted me in carrying out the administrative program for the Masonic year 1985-86.

Believing that the basic guidelines laid down by the ancient masters of our Craft are more important than any new procedures or programs, I have adopted a simple program of administration, the main objectives of which have been the following:

1. To improve the financial condition of the Grand Lodge;
2. To continue the programs and works begun by my worthy predecessors; and
3. To emphasize Freemasonry as a basic commitment.

We may not have reached all those we wanted to have reached.

But we hope that we have challenged and encouraged a sufficient number to assist us in carrying out the principal thrusts of our administrative program. Again, I thank them and I thank you for your fraternal assistance.

And now that the end of my Grandmastership has come, I have to make an accounting. This, I shall divide into setting forth all my official acts during the year, exhibiting the general condition of Masonry within the Jurisdiction, and recommending such matters that I may deem necessary or expedient for the welfare of the Craft.

I. Official Acts and Related Activities

Improving Finances

In the face of the tight economic condition of the country, we had to adopt belt-tightening measures designed to cut operating costs. In fact, one of my first official acts was to meet with outside auditors, namely, Cunanan & Cunanan, with the purpose of streamlining and updating accounting procedures in the Grand Lodge.

With WB Rene C. Damian serving as our Man-Friday, we had the walls of the different Grand Lodge offices at Plaridel Masonic Temple knocked down. We used only three, instead of the previous seven, air conditioners. We turned off all lights and air-conditioning units at six in the evening. On electric and water bills alone, we have saved approximately P28,000.

Besides controlling overhead expenditures, we have increased dormitory fees but at the same time improved as well as increased per-capita assessments. We have requested the brethren and the Blue Lodges, moreover, to remit punctually to the Grand Lodge their per-capita assessments.

I am happy to report that the Grand Lodge has operated within the budget. Indeed, we have improved our financial condition this year.

Continuance of Programs

A number of programs begun by my worthy predecessors have been continued during my trusteeship. The Plaridel Masonic Temple, for instance, has been improved and made more pleasant to be in. More busts of Masonic heroes have been added to the foyer. Allow me, at this juncture, to thank the donors:

1. Himig Kapatid Choral Group, Pres. Emilio Aguinaldo's bust;
2. VW John L. Choa of Manila-Mt. Lebanon Lodge No. 1, Pres. Manuel L. Quezon's;
3. WB Rene C. Damian of Noli Me Tangere Lodge No. 148, Pres. Manuel A. Roxas';
4. Masonic District No. 28, Pres. Jose P. Laurel's;
5. Noli Me Tangere Lodge No. 148, District 1-C, Jose P. Rizal's;
6. Bagumbayan Lodge No. 4, Jose Abad Santos';
7. Manila-Mt. Lebanon Lodge No. 1, Gen. Douglas MacArthur's;
8. Taga-Ilog Lodge No. 78, Gen. Antonio Luna's;
9. Masonic District 1-B, Apolinario Mabini's; and
10. Loyalty Chapter, Order of DeMolay, Frank S. Land's bust.

Besides, the different Masonic Districts have been urged to set up Centers similar to what MW Reynato S. Puno has created - - Centers that handle special divisions on history, jurisprudence, symbolism and ritualism - - and to build libraries-museums similar to that in the Plaridel Masonic Temple. The Davao Masonic Centre may be cited as a good example.

Furthermore, as in the past administrations, due emphasis has been given to the continuance of Masonic education, manifestation of concern for widows and orphans, demonstration of special attention to our senior members, support for the development of the youth through encouragement of the creation of as well as through financial assistance to Masonic Youth Groups, visiting the Masonic Hospital for Crippled Children, giving moral support to the Grand Guild of Past Masters under the dynamic leadership of MW Rosendo C. Herrera, and so on.

Return to the Basics

During my term of office, due stress has been given likewise to the need for firming up on Masonic discipline and to the urgency of strengthening fraternal relations among us Masons. Hence, the adoption of the theme "Today's Discipline, Tomorrow's Masons" and the slogan "Masonry through the best of men, the best of men through Masonry."

I must admit that this emphasis is not at all new. Renewed commitment to the fundamental tenets and ancient landmarks of our Craft had been emphasized by MW Newton C. Comfort, MW Manuel Camus, MW Raymond E. Wilmarth and other Past Grand Masters. Like them, I have always believed that the future of Freemasonry starts with you and me, and that the future of Masonry is now - - via disciplined adherence to

the ancient landmarks of our Craft and renewed commitment to the practice of its tenets in daily living.

Again, allow me to expound on my emphasis on a return to our basic commitments. This emphasis has been based on the recognition that many Master Masons do not have a thorough knowledge of the basic principles of Freemasonry; that many have forgotten, or perhaps have not really learned, the sacred obligations of a Master Mason; that many do not understand the basic foundations and the basic lifestyle relative to Freemasonry. Decidedly, without these principles, without these obligations, without these foundations and without this lifestyle, we become members of just another organization. But I have refused to admit that Freemasonry is just another organization. It is different from the rest because it supports the very principles the world was created for, the very principles our nation was founded upon, and the very principles moral men need to continue with . . . the Brotherhood of Man under the Fatherhood of God . . . dedicated to making the best of men . . . and making them proud to be Master Masons.

Through renewed emphasis on our basic commitments, I have hoped that our brethren come to realize that Freemasonry has greater principles and greater goals than any other fraternal organization. Through renewed emphasis on our basic commitments, I have hoped that our brethren will put their Masonic tenets into daily practice, so that we will have something to say to those who would attempt to undermine our foundations and shred the moral fibers that unite us.

Yes, dear brethren and peers, I firmly believe in the importance of going back to our basic commitments to life and to Freemasonry as well as renewing and improving our relationships with one another, with our neighbors and friends, with God and country, and with ourselves.

Thus, I urged the District Deputy Grand Masters and District Grand Lecturers during the seminar held at the Plaridel Masonic Temple on the day after my installation as Grand Master to assist me to carry out the administrative program described above. I repeated that appeal in a Memo I issued to the District Deputy Grand Masters, District Grand Lecturers, and Grand Lodge Inspectors. Subsequently, I appealed to the Masonic Districts and Blue Lodges to lend support to the achievement of the goals of my administrative program.

Official Visitations

Like many of my predecessors, I have recognized the importance of taking the Grand Lodge nearer to its members. Hence, I have made myself visible to the brethren in the different Masonic Districts by attending, whenever I could, their annual conventions.

In my first visitation to my Mother Lodge, Davao Lodge No. 149, Davao City, on May 18, 1985, I again stressed the different thrusts of my administrative program. I also exhorted the brethren of my Mother Lodge and all Masons of District No. 18 to cooperate with the Grand Lodge, particularly in remitting punctually their per capita dues for 1985. Their immediate response to my request for support, thanks to WB Eriberto S. del Pilar, Jr., gave me immense joy.

I motored with our Davao brethren to Panabo, Davao del Norter, for the ground breaking for the monument of Bro. Jose P. Rizal - - a project of Panabo-Daliday Lodge No. 257. I later witnessed the installation of the 1985-86 Officers of Marcelo H. del Pilar Chapter of Rose Croix, Davao Bodies, A. & A.S.R.

My visitation of my "Father Lodge," Macajalar Lodge No. 184, was also fruitful in terms of punctual remittance of per capita dues and pledge of support for my administrative program. WB Peter Lim LuSoy has to be commended for this accomplishment.

My visitation of Cebu Lodges, namely, Cebu Lodge No. 128, Mak-tan Lodge No. 30 and Tupas Lodge No. 252, similarly resulted in advance payment of per capita assessments and pledge of support for our program of administration. Again, commendation goes to WBs John S. Chua, Seith H. Tugonan and Orlando G. Sih.

Last year's best Lodge, Leonard Wood Lodge No. 105, met on May 28, 1985 for the main purpose of a Rededication to Masonry. Happily, I accepted the invitation to attend the meeting precisely because the purpose was in support of my administrative program. With me were RW Reynold S. Fajardo, RW Domingo F.M. Domingo, VW Eduardo P. Gonzales, Jr. and other brethren. VW Antonio R. Manio, District Grand Lecturer for District No. 7, spoke on the Entered Apprentice Degree; VW James R. Ruckman, District Deputy Grand Master for the same District, on the Fellowcraft Degree; WM Rudolph Littleton, Sr., on the Sublime Degree of Master Mason; and I, on Masonry in general and on the needs of the Craft. The visitation was fulfilling in terms of renewed dedication to our Masonic obligations and advance payment

of per capita dues from the brethren of the host Lodge.

June 2-12 was also fruitful in similar terms. This was the period of my official visitation of our overseas Lodges.

In Seoul, Korea (District No. 30), I met with WB Ronillo Z. Copon and the brethren of MacArthur Lodge No. 183. Morning Calm Lodge No. 189 was represented in the meeting. VW George K. Krause and VW Anthony S. Vasconcellos, DDGM and DGL, respectively, reported that all in the District was proceeding quite well.

My meeting with the brethren of Rising Sun Lodge No. 151 in Camp Zama, Tokyo, Japan (District No. 22) was fraternally warm. From my talks with VW Sydney C. Yarborough (DGL) WB Robert Perry, Bro. Robert C. Smith (Worshipful Master), and Bro. Roy Y. Nikaido (Senior Warden), I gathered that the District has had some problems, but nothing that they cannot handle.

From my visitation of Okinawa Lodge No. 118, Okinawa, Japan (District No. 34), I gathered from VW William Bozel, Jr., DDG M, and WB Mariano A. Cantos, PM, Secretary, that Masonry in that District has vigor too.

VW Vincent A. Castro and VW Jose C. Laguana, DDGM and DGL for Guam or District No. 20, respectively, led the brethren of the District in making my visitation a fruitful one. The host Lodge was Charleston Lodge No. 44. The other Lodges present were Milton C. Marvin Lodge No. 123 and Micronesia Lodge No. 173. The Brethren contributed \$2,805 US fro the Grand Lodge Temple. Of this amount, \$500 came from Bro. Robert Kao and \$100 each from WB Pedro Guerrero and Bro. Douglas Kao, all of Milton C. Marvin Lodge No. 123. I gathered from the brethren that, under the leadership of VW Conrado Alvarez, District Guild Master, the District's Guild of Past Masters is getting strong. As you will read in the January-February 1986 issue of The Cabletow, VW Vincent Castro has reported that District No. 20 continues to thrive.

The only Lodge overseas I was not able to visit was Emon Lodge No. 179, Marshall Islands, District No. 21. At any rate, Emon "The Good" Lodge was featured in the November-December 1985 issue of The Cabletow.

It should be mentioned, at this point, that VW Eduardo P. Gonzales Jr., our Senior Grand Lecturer, conducted Lodges of Instruction, giving briefings on Masonic rituals and etiquette, during my visitations not only overseas but in the different Districts of the Philippines as well.

Desirous of keeping strong the link between the Grand Lodge of China and our Grand Lodge, I accepted the invitation to visit Taipei on the occasion of the Annual Communication of the Grand Lodge of China. My message to that Grand Lodge, as well as a synopsis of the Masonic History of China by MW George W. Chen, PM, was printed in the November-December 1985 issue of The Cabletow. The Officers of the Grand Lodge of China have promised to attend this Annual Communication and to give a donation of \$2,000 to our Grand Lodge Temple Fund.

My official visitations of the different Masonic Districts in the Philippines were also fruitful and revealing. They may be summarized as follows:

August 23-24, 1985 – Annual Convention, Masonic District No. 27, hosted by San Carlos Lodge No. 186, San Carlos City.

September 6-7 – Multi-District Convention at Davao City, attended by Districts 18, 26, 32, and hosted by Datu Bago Lodge No. 197. Co-hosts were Sarangani Lodge No. 50, Digos Masonic Lodge No. 198, Davao Lodge No. 149, Toril Lodge No. 208 and Beacon Lodge No. 213.

September 13-14 – Annual Convention, Masonic District No. 14 in Iloilo City, hosted by Calinog Lodge No. 226.

September 19 – Annual Convention, Masonic District No. 3 at Bayombong, Nueva Vizcaya, hosted by Nueva Vizcaya Lodge No. 144 and Magat Lodge No. 68.

September 20 – Annual Convention, Masonic District No. 3 at Santiago, Isabela, hosted by Cagayan Valley Lodge No. 133.

September 21 – Annual Convention, Masonic District No. 2 at Tuguegarao, Cagayan, hosted by Gonzaga Lodge No. 66.

October 5 – Annual Convention, Masonic District No. 6 at Cabanatuan City, hosted by Cabanatuan Lodge No. 53.

October 17-19 – Annual Convention of District No. 37, hosted by Mount Matutum Lodge No. 156, which celebrated its silver anniversary. I was all set to go and attend the convention. But there was a storm. Despite the storm, I wanted to go, but I was advised that the travel would be dangerous. At any rate, the brethren in that District have understood the situation.

October 26 – Annual Convention, Masonic District No. 12 at Gu-maca, Quezon, hosted by Balintawak Lodge No. 28.

November 9 – Annual Convention, Masonic District No. 33 at Ozamiz City, hosted by Mount Malindang Lodge No. 130.

November 16 – Annual Convention, Masonic District No. 7 at

Angeles City, hosted by Leonard Wood Lodge No. 105.

November 22 — Annual Convention, Masonic District No. 16 at Cebu City, hosted by Cebu Lodge No. 128.

November 23 — Annual Convention, Masonic District No. 17 at Cagayan de Oro, hosted by Bugo de Oro Lodge No. 220.

November 30 — The Grand Lodge divided its labors. I attended the Annual Convention of Masonic District No. 10 at Indang, Cavite, hosted by Indang Lodge No. 115; RW Reynold S. Fajardo, on the other hand, represented me at the Annual Convention of Masonic District No. 9 at Makati, Metro Manila, hosted by Jacobo Zobel Memorial Lodge No. 202.

December 7 — Annual Convention, Masonic Districts 4 and 5 at Laoag City, hosted by Laoag Lodge No. 71.

December 14 — Annual Convention, Masonic District No. 27 at Iligan City, hosted by Maranaw Lodge No. 111.

January 4, 1986 — Annual Convention, Masonic District No. 19 at Zamboanga City, hosted by Mr. Apo Lodge No. 45.

January 18 — Annual Convention, Masonic District No. 40 at Pagadian City, hosted by Pagadian City Lodge No. 153.

January 25 — Official Visitation of Lodges in Masonic District No. 15 at Tacloban City.

March 8-9 — Regional Convention of Lodges of Mindanao and Sulu at Davao City. MW Rosendo C. Herrera represented me on the 8th. I was able to catch up with the Grand Master's Night on the 9th.

Meetings/Conferences of DDGMs and DGLs

On November 15, I met with the DDGMs and DGLs of Masonic Districts of Luzon in Manila; in Cebu on November 21, 1985 I met with the DDGMs and DGLs of Masonic Districts in the Visayas and Mindanao. The meetings were designed to evaluate the performance of the different Districts for the first six months of my term in office and to plan for the rest of the term.

Board for General Purposes

Mindful that the Board was there to assist me in such tasks that I might assign to it, I consulted the Board and referred to it important matters.

Executive Committee

Composed of all elective Officers, the Executive Committee assisted the Grand Master in governing and managing the Grand Lodge.

Task Force

Chaired by WB Olimpio Castañeda, PM, the Task Force assisted the Grand Master and gave recommendations believed to redound to the welfare of the Craft.

Masonic Research Committee

With VW Eduardo P. Gonzales Jr. as chairman and MW Reynato S. Puno, PGM, and Bro. Joaquin Cunanan as members, the Committee has prepared materials intended as an elementary course of Masonic study. The materials intended for distribution to the different Lodges include History of Masonry, Philosophy, Missions, Jurisprudence and Constitution of the Grand Lodge of the Philippines.

Masonic Education

Like MW Reynato S. Puno and other Past Grand Masters, I believe that "the ills of the Craft can be cured by a good dose of masonic education." Hence, I have instructed the District Deputy Grand Masters, District Grand Lecturers and Grand Lodge Inspectors to put more teeth on Masonic education, including briefings on Masonic rituals, etiquette and symbolism. The different Districts have responded by conducting Lodges of Instruction in order to help the brethren improve their proficiency in the lectures and rituals. We have emphasized floor works not only in the opening and closing of the Lodge, reception of Grand Lodge dignitaries, presentation of the flag, but also in the works of the Entered Apprentice, Fellowcraft and Master Mason Degrees.

Youth Development

The future membership of Masonry and the appendant Bodies will come, to a very great extent, from our Masonic Youth Groups. That is why, whenever necessary, the Grand Lodge has lent financial assistance to these groups. Through the Masonic Youth Foundation, for example, we have given P15,000 to the Rainbow for Girls to help defray their expenses in their conventions.

Besides, we have focused the September-October 1985 issue of The Cabletow on the Masonic Youth Groups. We have seen to it that articles on these Masonic Youth Groups are printed in our newsmagazine.

At present there are 44 Chapters of the Order of DeMolay in the Philippines, five of which were instituted in 1985 and one in 1986. Reportedly, however, there has been no increase in the number of Bethels of the Job's Daughter and Assemblies of the Rainbow for Girls since 1984. There are 17 Bethels of the International Order of Job's Daughter and 10 Assemblies of the International Order of Rainbow for Girls. There is evidently a need for campaign in this regard. I want to mention, however, that the Rainbow for Girls will organize Assemblies in Pagadian City, Digos (Davao del Sur), Los Baños (Laguna), Naga City, and Kidapawan (Cotabato).

Temple Building

The campaign for donations to the Grand Lodge Temple Fund has been intensified. A number of our brethren, including those in our overseas Lodges, have been generous in contributing their share for the completion of our Grand Lodge Temple.

We have raised this year almost P800,000 for the Grand Lodge Temple Fund. Of this amount, the Guam York Rite Bodies has given \$2,500. VW Manuel O. Obligacion has brought in \$600 as contribution of Filipino Masons belonging to Jose Rizal Lodge No. 1172 in New York, USA. The contribution of our brethren in Guam and of the Grand Lodge of China has already been mentioned.

Thus far, we have sunk in more than six million pesos (P6 M) for the Grand Lodge Temple construction. During my term of office, we have finished the roof and the walls of our new Temple.

Special Project Temple Builders Club

When I assumed the Grand Oriental Chair, I created the Ways and Means Committee for the specific purpose of raising funds for the completion of the construction of the new temple building of the Grand Lodge.

The Committee initially met on June 12, 1985 at the Metropolitan Club in Makati. The discussions centered on the options on how the group would function—as a committee, a club, a foundation, or an association?

I subsequently issued Edict No. 89, creating the Temple Builders Club of the Philippines. In the Edict, I set forth the aims and purposes

of the Club and appointed the Interim Board of Trustees of the Club, with Bro. Bonifacio Go Tong as chairman and the Grand Lights—RW Reynold S. Fajardo, RW Teodorico S. Baldonado and RW Raymundo N. Beltran as ex-officio members.

I also wrote a letter addressed to the brethren appealing for membership in the Club.

Bro. Bonifacio Go Tong convened the Interim Board in a meeting held at the Manila Garden Hotel, hosted by Bro. Pedro O. Ochoa, Jr. The By-Laws of the Club, drafted by RW Raymundo N. Beltran, were discussed and modified, and the modified version was subsequently approved. The different working committees were then appointed. The committees formed started working immediately.

The launching of the Club was tentatively set for December 16, 1985. But it was reset for February 23, 1986. Meanwhile, the members of the Interim Board and of the Committees talked to prospective members.

The launching of the Temple Builders Club of the Philippines on February 23, 1986 was a success, despite the frenzy of the activities precipitated by the so-called People Power. Bro. Ed Sheridan provided the sumptuous merienda-cena and entertainment, Bro. Pedro Ochoa took care of the physical facilities, and Bro. Bonifacio Go Tong coordinated and supervised the affair. Due to the efforts of these and other brethren, the affair became a success.

I am happy to report that the Club has been able to raise more than P600,000 in the form of membership fees and donations. These will be invested, and the proceeds from the investment will be used as seed money to initiate fund-raising campaigns.

Allow me, dear brethren and peers, to mention the officers and members of the Interim Board of Trustees and to express my congratulations to them for a job well done. They are as follows: chairman - - Bro. Bonifacio Go Tong; members - - MW Jolly R. Bugarin, MW Reynato S. Puno, VW John L. Choa, VW Jose R. Guerrero, VW Victoriano Go, VW Juanito U. Fernandez, VW Conrado V. Sanga, WB Andres Tan Eng Teck, WB Mariano Sih, WB Henry Koa, WB Cristino Lim, WB Mariano Cleto, WB Alfred T. Li, Bro. Ed Sherridan, Bro. Pedro Ochoa Jr., Bro. Tommy Uyliapco and Bro. Vicente Ang Chua.

Cornerstone Laying

I presided over the cornerstone laying of the Masonic Lodge Temples of the following:

1. Jose Rizal Lodge No. 270 at Calamba, Laguna on August 17, 1985.

2. Midsayap Lodge No. 267 on March 8, 1986.

I designated RW Raymundo N. Beltran, Junior Grand Warden, to represent the Grand Master in the cornerstone laying of Laoag Lodge No. 71 on May 18, 1985.

Lodges under Dispensation

The Lodges that have been granted Dispensations during my term of office are as follows:

1. Don Salvador P. Lopez Memorial Lodge, Mati, Davao Oriental, September 5, 1985;
2. Illana Bay Lodge, Pagadian City, Zamboanga del Sur, September 9, 1985;
3. Talavera Lodge, Talavera, Nueva Ecija, October 28, 1985;
4. Margosatubig Lodge, Margosatubig, Zamboanga del Sur, December 11, 1955; and
5. Mandaluyong Lodge, Mandaluyong, Metro Manila, January 7, 1986.

Also, dispensation was granted to Micronesia Lodge No. 173 to operate permanently in Agana, Guam.

Dedication of Temples

During my term of office, the following temples have been dedicated:

1. Manuel Valencia Ko Memorial Masonic Temple, Victorias City, Negros Occidental. The Lodge was formerly named Lantawan Lodge No. 210, which was situated at Cadiz City. Dispensation to transfer from Cadiz City to Victorias City was granted by the Grand Master. The dedication of the temple took place on August 22, 1985.
2. Gonzaga Lodge No. 66, Tuguegarao, Cagayan on September 21, 1985.

Constitution/Reconstitution of Lodges

The new Lodges that were constituted during my term of office are as follows:

1. Marcelo H. del Pilar Lodge No. 272, Valenzuela, Bulacan, June 22, 1985. RW Reynold S. Fajardo presided in behalf of the Grand Master.
2. Manuel L. Quezon Lodge No. 271, Quezon, Bukidnon, December 21, 1985.

One Lodge was re-constituted on September 28, 1985, namely, Palawan Lodge No. 99. This Lodge was chartered in 1925 and went unto darkness in 1945. Through the petition of the brethren of the Lodge, I designated Palawan Lodge No. 99 as belonging to Masonic District No. 1-A. So, Masonic District 1-A now has ten Lodges.

Visiting Dignitaries

It has been our pleasure to receive the following Masonic dignitaries:

1. III. Potentate Frederick H. Overstreet and other Officers of Aloha Shrine Temple, October 18, 1985.
2. III. Potentate Charles L. White of Islam Temple, October 25, 1985. We tendered a luncheon for him and his companions at the Philippine Columbian, Manila.
3. Sis. Helen Roquemore, Most Worthy Grand Matron of the General Grand Chapter, Order of the Eastern Star, February 17, 1986. Sis Roquemore was with Kirby W. Cox, Deputy to the Most Worthy Grand Patron, and Eleanor Tomlin, Worthy Grand Electa. We tendered a fraternal luncheon for the visitors at Gloria Maris Restaurant, CCP Complex.
4. III. Potentate John Jack T. Webb, together with other officers and members of Aloha Shrine Temple of Honolulu, April 9, 1986. We also tendered them a fraternal luncheon at the Philippine Columbian.

Other Activities

● I was guest speaker at the following functions:

1. Annual Communication, Order of the Amaranth, April 28, 1985;
2. Walana Lodge No. 13, May 30, 1985 (My speech appears in the July-August 1985 issue of The Cabletow);
3. Past Masters Guild, District No. 17, August 31, 1985;

4. Joint Installation of four Lodges of District No. 17, January 31, 1986;
5. Sixtieth Anniversary and Installation of Officers, Mount Huraw Lodge No. 98, Catbalogan, Samar, January 25, 1986;
6. Biak-na-Bato Lodge No. 7, Public Installation of Officers February 11, 1986;
7. Sinukuan Lodge No. 16, February 14, 1986;
8. First National Conference and Fourth Anniversary of the Square and Compass Club of the National Food Administration, February 17, 1986;
9. Scottish Rite Annual Session, March 15, 1986;
10. Aloha Ceremonial and Potentate's Ball, Cebu, April 12, 1986; and
11. DeMolay Conclave, Cebu City, April 16, 1986.

● I was guest at Perla Assembly No.1, International Order of the Rainbow for Girls, May 31, 1985.

- Attended Temple Builders Club meetings.
- Inducted Officers of the Masonic Hospital for Crippled Children, October 8, 1985.
- Attended meeting of the Grand Lodge Board for General Purposes, December 4, 1985.
- Tendered Christmas Party for patients and employees of the Masonic Hospital for Crippled Children, December 10, 1985. MW Rosendo C. Herrera, Sis Ching Herrera, and Sis Luz Puno were with us to give cheers to the patients. VW Eliseo A. Arandia, Jr. did a good job of coordinating the affair.
- During the December 16, 1985 party, we gave gifts and rice to the Grand Lodge employees.
- Attended installation ceremonies of Mount Malindang Lodge No. 130, February 1, 1986.
- Officially visited Bagumbayan Lodge No. 4, February 12, 1986.

Delegation of Assignments

As my predecessors had done, I delegated assignments to the other Grand Lights and Officers. Specifically, I commissioned the following Right Worshipful Sirs to represent the Grand Master in Masonic functions. To name a few:

- 1: RW Reynold S. Fajardo, Deputy Grand Master—not only to

- constitute Marcelo H. del Pilar No. 272, but to represent the Grand Master at the Convention of Masonic District No. 28, Calapan, Mindoro, October 12, 1985.
2. RW Raymund N. Beltran, Junior Grand Warden, to represent the Grand Master at the Joint Convention of Districts 17 and 39 at Borongan, Eastern Samar, September 21, 1985; and at the Convention of Masonic District No. 8 at Iba, Zambales, November 23, 1985.
 3. RW Teodorico V. Baldonado, Senior Grand Warden, to represent the Grand Master at the Convention of Masonic District No. 11 at Calamba, Laguna, November 16, 1985.
 4. RW Domingo F.M. Domingo, Grand Secretary, to read the Grand Master's speech at the unveiling ceremonies of the bust of the late MW Jose Abad Santos, October 9, 1985, and to represent the Grand Master at the Joint District Convention of Masonic Districts 13 and 36 at Sorsogon, Sorsogon, November 9, 1985.

Awards of Merit

The Outstanding District Deputy Grand Master Award has been presented to VW Benjamin S. Geli of District No. 18 for the accomplishments of his District. The DDGMs have also been awarded Diplomas of Merit in recognition of their services to Masonry in their respective Districts.

The Outstanding District Grand Lecturer Award has been presented to VW Antonio R. Manio of District No. 7 for his dedicated service to the Fraternity. For their meritorious contributions to Freemasonry in this Jurisdiction, the different District Grand Lecturers have been awarded with Diplomas of Merit.

As manifestation of the gratitude of the Grand Lodge for his outstanding performance, the Outstanding Master Award has been given to WB Peter Lim.Lo Suy of Macajalar Lodge No. 184.

For their pioneering and untiring efforts toward the completion of the new Grand Lodge Temple, the chairman and members of the Interim Board of Trustees of the Temple Builders Club have been presented Diplomas of Merit. (For the complete list of the chairman and members of the Board, please see "Temple Building" above.)

For their generous contributions to the Grand Lodge Temple Fund, a number of brethren, Lodges and Bodies have been awarded Plaques of Appreciation. They are as follows: (1) WB Sia Beng Tek, Punta Sulawan Lodge No. 242; (2) Bro. Benjamin Go, Mt. Apo Lodge

No. 45; (3) VW William Bozel, Jr., Okinawa Lodge No. 118; (4) Bro. Robert T. E. Kao, Milton C. Marvin Lodge No. 123; (5) WB Francisco Chia, Aguinaldo Memorial Lodge No. 31; (6) Bro. Servando S. Lara, Talavera Lodge, U.D.; (7) Bro. Alberto Awad, Manila-Mt. Lebanon Lodge No. 1; (8) Bro. Jesus Eng Chua Yap, Toril Lodge No. 208; (9) VW Vincent A. Castro, Milton C. Marvin Lodge No. 123; (10) Guam York Rite Bodies; and (11) Jose Rizal Lodge No. 1172 in New York, USA.

For exemplary services, Plaques of Appreciation have been awarded to: (1) VW Jose R. Guerrero, Bagumbayan Lodge No. 4; (2) VW John L. Choa, Manila-Mt. Lebanon Lodge No. 1; (3) WB Rene C. Damian, Noli Me Tangere Lodge No. 148; and (4) Bro. Douglas Kao, Milton C. Marvin Lodge No. 123; and (5) Bro. Bonifacio Go Tong, Luzon Lodge No. 67.

Edicts, Circulars, Bulletin's

The following Edicts have been promulgated during the past year:

1. No. 88 - - Decree creating the position for a third Junior Grand Lecturer to be assigned thus: one for Luzon, one for the Visayas, and one for Mindanao.
2. No. 89 - - Decree creating a club composed exclusively of Master Masons to be known as the Temple Builders Club, to raise funds for the completion of the new temple by all legitimate means. The Decree further provides that the affairs and activities of the Club shall be governed by its By-Laws subject to the provisions of the Constitution and to my approval; that the Club shall be endowed with all the powers, rights and prerogatives as may be bestowed upon and subjected to all obligations and responsibilities as may be imposed upon any organization or association under the Most Worshipful Grand Lodge of F. & A.M. of the Philippines; and that for this purpose I appoint the members of the Interim Board of Directors until their successors are elected.
3. No. 90 - - Decree providing that whenever funeral rites are to be performed under the auspices of the Most Worshipful Grand Lodge, Masonic Districts or Blue Lodges and appendant bodies or other Masonic organizations, the funeral rites of the Most Worshipful Grand Lodge of F. & A.M., Masonic Districts or Blue Lodges shall be held after the funeral rites of the appendant bodies or other masonic organizations.

The following circulars have been issued:

1. Effective 1985, the following assessments shall be enforced: Per Capita - - P100 per annum; fee for Degree conferred - - P10/degree.
2. The rate for staying at the Plaridel Masonic Temple Dormitory is P25.00 per day. Only master masons of good standing can avail of the privilege.
3. Tylers of Lodges should allow entrance to the Lodge only of brethren who possess the current dues cards.
4. A contribution of not less than P400 be required from all petitioners for degrees in their respective lodges starting July 1, 1985. The Secretariat of the Grand Lodge is further directed not to give due course to any petition for degrees from any Lodge unless the same is accompanied by this contribution.
5. Compliance of the provision of MW Reynato Puno's Memorandum No. 5 is reiterated. The Memorandum authorizes all District Deputy Grand Masters to organize District Guild of Past Masters within their respective districts.
6. This is a reminder of the approved annual assessment of P10 against all Master Masons to constitute the initial fund of the Grand Guild of Past Masters of the Philippines, of which every Past Master in this jurisdiction, is automatically a member.
7. This is a reminder to the brethren that members of our overseas Lodges are always ready, as all Masons are, to extend a helping hand to those who need it. These Lodges are even ready to accept either dual or affiliate members with any of them.
8. This is in reaction to an article by Mr. Ernesto C. Hernandez that the replica of the nipa house where the "Sublime Paralytic" was born and which also houses his treasured writings, books, and other priceless memorabilia is in the state of deterioration. Thus, Masons in this Jurisdiction are enjoined to visit all sites and edifices in their areas, where our Masonic heroes' monuments, relics and memorabilia are preserved and, when necessary, initiate or assist in any project intended to maintain and preserve these national treasures.
9. This is a reminder to the brethren of Edict No. 87, Series of 1984 - - Puno, particularly to Article III, Sections A and B, regarding procedure of nominating candidates for election. These regulations will be strictly followed during the Annual Communication, April 24-26, 1986.
10. This has to do with the bidding for the venue of the next Grand Communication.

11. This a reminder to all Masters, Treasurers and Secretaries of Subordinate Lodges to submit annual reports, remit for the annual assessment, etc. in accordance with MW Araneta's Edict No. 75.
12. This is a reminder to all concerned that it is the duty of the Master of each Lodge upon his installation to prepare a budget of the Lodge expenditures and its income from dues and investments, if any, and have it approved by the Lodge, and to furnish a copy of such budget to the Grand Lodge.
13. In the event the petitioner is rejected, the options to be adopted in regard to the P400 a petitioner has to attach to his petition are: (a) immediate return to the Lodge of the full amount; (b) holding of the donation by the Grand Lodge, and the amount to be utilized for the next petitioner of the Lodge; or (c) transfer of the donation by the Grand Lodge to the credit of the Lodge and purchases from the Masonic Supply Center or the assessments in the Annual Report of the Lodge will be charged against it.
14. All Masters and Secretaries of all Lodges are instructed to comply with the approved resolution that membership in the Acacia Mutual Aid Society Group Plan be made compulsory upon every Masons in good standing of this Jurisdiction residing in the Philippines.
15. Permanent ID cards with permanent numbers should be issued to Master Masons; issuance, however, is to be controlled by the Grand Lodge.

Two Bulletins have been issued:

1. Re: Edict No. 81 of MW Reynato S. Puno. The query having been posed whether this Edict covers brethren who are already seventy years old and above and due to age find it difficult to attend their lodge meetings, this clarification has been made: The Edict penalizes only failure to attend at least three stated meetings within a year without any justifiable cause; failure to attend our stated meetings due to old age and/or physical incapacity is a justifiable cause.
2. Brethren who will attend the Annual Communication on April 24-26, 1986 have been extended by Philippine Air Lines (PAL) a 15% fare discount on the round trip, subject to the following conditions: (1) Aircraft: Dayjet, Rolls Royce; (2) Validity dates -- to Manila, April 17, and return -- May 10; and (3) accreditation -- certificate issued by Lodge Secretary or current dues card.

Grand Lodge Representatives

My appointments of Grand Lodge Representatives near the Grand Lodge of the Philippines for Sister Grand Lodges have been as follows:

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|---------------------------|-----------------------------------|
| 1. VW Gauvain J. Benzonan | Grand Lodge of Georgia |
| 2. VW Antonio Ko | Grand Lodge of Idaho |
| 3. VW Jesus T. Limkimso | Grand Lodge of India |
| 4. WB Paul Arcangel | Grand Lodge of Alaska |
| 5. VW Benjamin J. Torres | Grand Lodge of Guatemala |
| 6. VW Benjamin S. Geli | Grand Lodge of Uruguay |
| 7. VW Renato S. de Belen | Grand Lodge of Guanabara (Brazil) |
| 8. WB Rene C. Damian | National Grand Lodge of Denmark |
| 9. VW Jose R. Guerrero | Grand Lodge of Connecticut |

This year I have also approved the following appointments of Grand Representatives of the Grand Lodge of the Philippines near Foreign Grand Lodges. They are as follows:

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|------------------------------|---|
| 1. WB Joel Mendigorin | Grand Lodge of Quebec |
| 2. Bro. Moshe Rudaitzky | Grand Lodge of Israel |
| 3. WB Manuel O. Obligacion | Grand Lodge of the State of
New York |
| 4. WB Gilberto Medrano | Grand Lodge of Mexico |
| 5. WB Melquiades Pauliquevis | Grand Lodge of Estado do
Motto do Sul (Brazil) |
| 6. WB Ralph W. Keltner | Grand Lodge of Kentucky |
| 7. WB Julius A. Weinstein | Grand Lodge of Delaware |
| 8. WB R. Allison Ellis | Grand Lodge of Prince Edward Is. |

II. State of Masonry

On the basis of my personal observations, the reports of the District Deputy Grand Masters, and feedbacks from the brethren, the different Masonic Districts have grown during the past year.

Increase in our Masonic population has been quite slow but steady. From 16,766 in 1984 we have increased our population to approximately 17,000.

Like many of my predecessors, I have stressed maintenance of standards for qualification. I believe that cases where the selection of candidates has not worked to the best interests of the Craft have been minimal. Contrary to opinion that the increase of the Temple Fund assessment may discourage membership, it is my belief that it has con-

tributed to the upgrading of the quality of the petitioners and it has been dictated by the inflation experienced by the country.

Through insistence on discipline and return to the basics of the Craft, we have re-stressed quality rather than quantity, so that we would have fewer problems in attendance at Lodge meetings, less non-payment of dues, less individualism and more dynamism and more fraternity in our Districts and Lodges.

By and large, our symbolic Lodges have not only supported their own activities but have even borne their pro-rata share of the expenses of operating the Grand Lodge by paying punctually the per-capita assessments of their members.

The fact that we have constituted two new Lodges, reactivated one, and granted Dispensations to open five new Lodges is some indication that Masonry in the Philippines has progressed during the past year.

To solve the perennial problem of attendance at stated meetings, we have encouraged inter-Lodge visitations, and the different Districts have responded to that call. The different Districts have followed and observed the rules and regulations laid out by our Constitution and By-Laws and have effectively implemented the guidelines set by the Grand Master.

Thanks to the inspiring leadership of the District Deputy Grand Masters, District Grand Lecturers, and Grand Lodge Inspectors, the following administrative thrusts have been accomplished to a great extent: immediate remittance of all payments due to the Grand Lodge; quarterly updating of all reports; monitoring of individual Lodge performance on proficiency, attendance, finance and projects; and district convention theme.

The following continuing programs have been carried out: honoring of widows and orphans projects; involvement in Past Masters Grand Guild program; emphasis on youth and appendant organizations; district level library, museum and masonic supply center; lodge-level program of activities for the year.

In regard to Masonic education, we have focused on the following: Lodge decorum and proper attire, jurisprudence, symbolism and rituals, conferral/funeral teams.

Admittedly, from observations and feedbacks from the senior members of the Fraternity in particular, there is much to improve in our Masonry. We have not really solved the problem of how to bring back our inactive members. There have been reports that some Masonic laws have not been strictly adhered to. Punctuality and regularity of attendance in Lodge meetings need to be improved further. But indivi-

dual Masons have been working hard at becoming better Masons and therefore better men. A great number of our Lodges have elected dynamic leaders, who in turn sincerely carry out the different thrusts of our program of administration. Observably, the various Districts have conducted Lodges of Instruction for the officers and the general membership. Attendance at Lodge meetings has increased, mainly because of the interesting and informative Masonic lectures conducted in the Lodges. The District Grand Lecturers and Grand Lodge Inspectors have been giving inspiring messages and important instructions during meetings. Due to the persistent follow-ups initiated by the Grand Lodge Inspectors as to proper lodge management, there has been significant improvement along this line.

The Senior Grand Lecturer, VW Eduardo Gonzales, has given seminars at District Conventions, and the Grand Secretary, RW Domingo F.M. Domingo, has discussed questions regarding the Grand Lodge and the Blue Lodges.

The different Masonic Districts have formed conferral teams similar to the Grand Lodge Conferral Exemplification Team formed by VW Alejandro Eusebio, Junior Grand Lecturer for Luzon. The improvement of the quality of conferrals, as well as the revitalization of the Sunshine and Lapsation Committees, among others, has resulted in the marked increase of attendance at stated and special meetings.

Aside from the relentless campaign for the updating of financial remittances to the Grand Lodge, the different District Deputy Grand Masters have persistently reminded the treasurers, secretaries and worshipful masters of the Lodges. Many have turned in their reports punctually, but there is room for improvement in this regard.

Besides improving compliance to proper attire and proper Lodge decorum and competence on rituals, the Lodges have undertaken such other activities as sports, youth and appendant bodies' involvement, and civic projects. I am happy to inform you that our civic, socially-oriented projects have often been undertaken in collaboration with other fraternal organizations like the Knights of Columbus and civic clubs.

Mention may be made of the increase in blue lodge publications, which feature not only lodge activities but also Masonic education materials.

In the light of the foregoing, I believe Masonry in our Jurisdiction has become more vigorous this year. The District Deputy Grand Masters have a common statement: Our District has not been idle this Masonic year. With more and renewed vigor, we have given flesh and meaning to

the theme "Today's Discipline, Tomorrow's Masons" and to the slogan "Masonry through the best of men, the best of men through Masonry." In a word, dear brethren and peers, all in the different Districts has been proceeding quite well.

But, I insist, Masonry in this Jurisdiction could become more dynamic if and when each one of us does renew his vow to observe closely his Masonic obligations.

III. Recommendations

I would like to recommend the following for your consideration and action:

1. Updating of the mailing list of The Cabletow.
2. Formation of a strong Lodge of Research "in order to produce writings and articles of worth and importance to Masons in this Jurisdiction." The different Masonic Centers can help a lot among this line.

In Conclusion

I would like to reiterate my deepest heartfelt thanks to every Brother in this Jurisdiction. You have, I repeat, made it possible for me to enjoy the most wonderful experience of my lifetime. Being your Grand Master has been a great honor. I hope I have lived up to your expectations.

Thank you to the Grand Lodge Officers: RW Reynold S. Fajardo, RW Teodorico V. Baldonado, RW Raymundo N. Beltran, MW Rudyardo V. Bunda, RW Domingo F.M. Domingo, MW Simeon Rene Lacson, VW Benjamin J. Torres, VW Bienvenido G. Ongkiko, VW Primitivo S. Bella Jr., VW Benito J. Reyes Jr., VW Jose Guerrero, VW Juanito U. Fernandez, VW Domingo T. Chua, VW Socrates Cesar, VW Eduardo P. Gonzales Jr., VW Alejandro A. Eusebio, VW Victoriano S. Go, VW Manuel T. Lee, VW Oscar L. Fung, VW Neville Peñalosa, VW Winthrop L. Benson Jr., VW Ernesto A. Uy, VW Cirilo Tobias, VW Benjamin Padilla, and VW Tereso de Belen.

Thank you to the different Committees for their loyal support. I now thank them through their chairmen: Finance, MW Simeon Rene Lacson; Accounts, WB Honesto R. Nuñez; Jurisprudence, MW Reynato S. Puno; Constitution & By-Laws, MW Reynato S. Puno; Administration of Lodges, RW Reynold S. Fajardo; Grievances, MW William H. Quasha; Foreign Correspondence, WB Ernesto Z. Gonzales; Works, VW Eduardo P. Gonzales Jr.; Buildings & Masonic Temple, RW Reynold S.

Fajardo; Necrology, MW Manuel M. Crudo; Research & Masonic Education, VW Eduardo Gonzales Jr.; Charity & Investment, MW Rudyardo V. Bunda; Youth, VW John L. Choa; Guardianship, MW Rosendo C. Herrera; Awards, RW Reynold S. Fajardo; Sunshine, WB Jimmy K. Tamano; Charters, RW Domingo F. M. Domingo; and Budget, RW Reynold S. Fajardo.

Thank you to the Executive Committee for having assisted me in governing the Grand Lodge.

Thank you likewise to the Task Force: to the chairman, WB Olimpio Castañeda, and the members: VW Oscar L. Fung, VW Neville Peñalosa, VW Rene O. de Belen, VW Benjamin Padilla, WB Virgilio P. Ilagan, WB Ramon Go, WB Rene C. Damian, Bro. Francisco V. Trias, Bro. Bienvenido C. Alegre, and VW Bienvenido G. Ongkiko.

Thank you to all District Deputy Grand Masters, District Grand Masters, District Grand Lecturers, Grand Lodge Lecturers, Worshipful Masters and other leaders for their cooperation.

To our Sisters, thank you for taking their time out to participate in Masonic functions.

To RW Domingo F.M. Domingo, our Grand Secretary; VW Bienvenido G. Ongkiko, our Assistant Grand Secretary; WB Juan M. Mendoza, our Administrative Assistant; WB Rene C. Damian, our Assistant Librarian; our clerical staff, headed by Mr. Cely Pineda; our accounting staff, headed by Ms. Nancy Que Hanko; our cashier, VW Alejandrino P. Eusebio; our janitorial staff; our security guards, thank you for their support.

To WB Samuel P. Fernandez, VW Oscar L. Fung and Bro. J. Flor R. Nicolas, who compose the editorial staff of The Cabletow, thank you.

Thank you to my wife Charo and daughter Kelly for their patient, understanding and moral support during the twelve months of my Grandmastership.

For the honor and privilege of serving as your Grand Master, I will always be indebted to all of you.

Thank you to you all, and may God continue to bless each and every one of you!

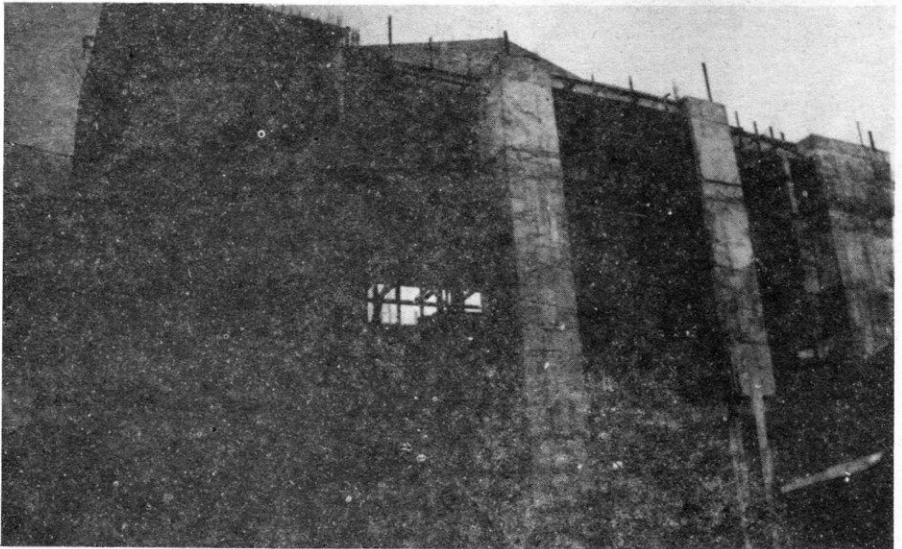
Fraternally,

Pedro W. Guerzon
Grand Master

TEMPLES (OLD AND NEW) IN PHOTOS



VW Benjamin Brown, DDGM for Masonic District I-C, presents MW Pedro W. Guerson, Grand Master, the P24,000 raised a la Rambo during District I-C's Convention. Looking on are: WB Sammy P. Fernandez, Cabletow editor in-chief; WB Rene C. Damian, PM, Noli Me Tangere 148, and Bro Flor R. Nicolas, Cabletow exec. editor.



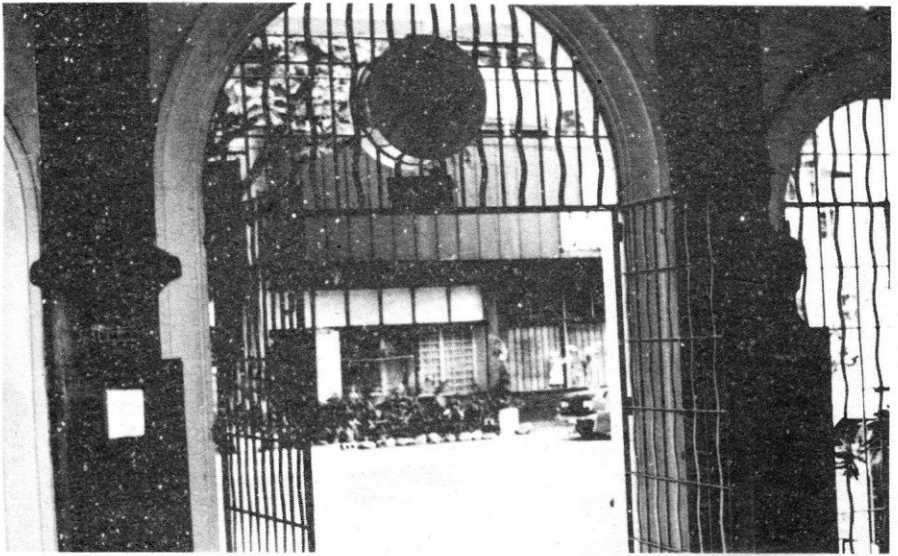
The new Grand Lodge Temple's back side is about finished.



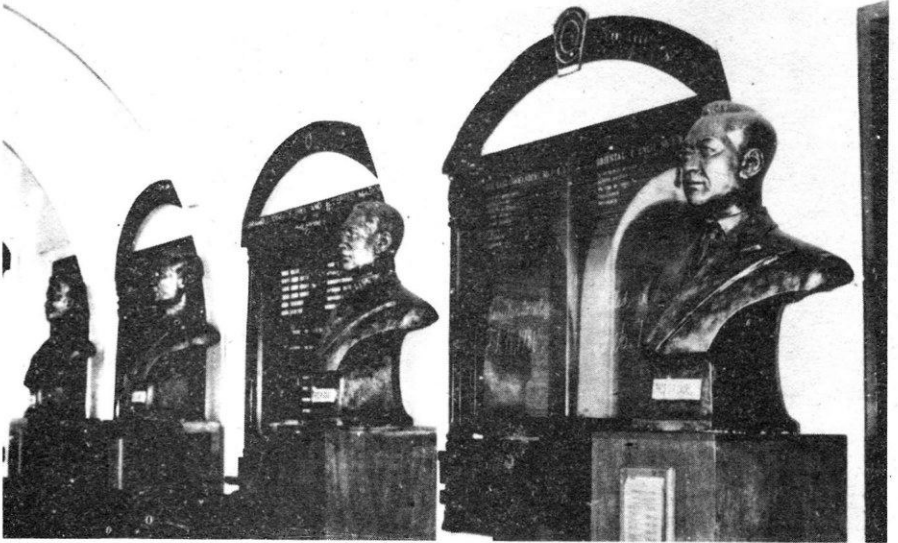
*Soon you Masons will be very proud of me. I have put on much improvement:-
Grand Lodge Temple*



*Plaridel Masonic Temple's door invites both rich and poor to come and see what's
the inside, for there good men abide. Those who through it pass live by the square
and compass.*



If out this door you go past, remember: to your Masonic creed hold fast.



At Plaridel Masonic Temple's Presidential Hallway proudly stand our Masonic heroes' busts, monitors all that we keep at bay every thing that rusts, that rather we pursue everyday those goals our Craft deems as "musts".



Masons who want to learn more about Masonry and fellow Masons frequent this place.



The bust of Pres. M.L. Quezon is from a famous son of Manila - Mt. Lebanon No. 1, none other than VW Choa, John L.



Pres E. Aguinaldo's bust is donated by a troupe called Himig Kapatid Choral Group



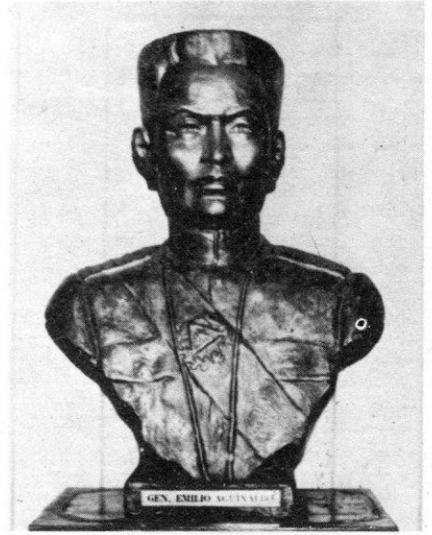
The bust of Pres. J.P. Laurel is donated by Masonic District No. 28.



WB Rene C. Damian, PM, of Noli Me Tangere 148, is donor of Pres. M. Roxas' bust.



District No. 1 - C has donated this bust of the great Katipunan: Andres Bonifacio.



Gen. Emilio Aguinaldo, this bust of yours has been donated by WB Eusebio L. Abella of Rafael Palma Lodge



Bagumbayan Lodge No. 4, you are the donor of this bust of J. Abad Santos.



Taga-Ilog Lodge No. 79 donated this bust of the hero whose pen-name the Lodge was named after.



Manila - Mt. Lebanon, this bust of an American Mason, you've given to us as a boon.



Noli Me Tangere Lodge 149, this bust you did donate to remind Masons of the social cancer our ancestors dared not touch.



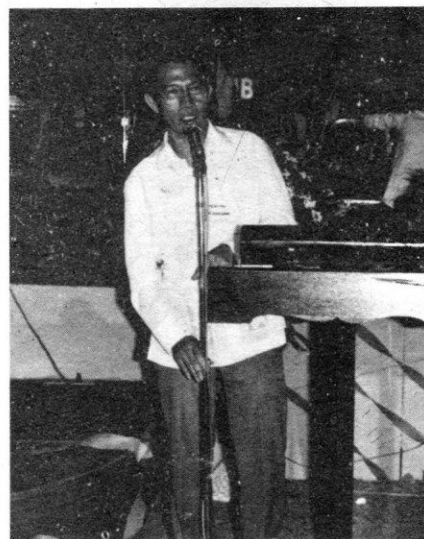
Graciano Lopez y Jaena, our brother, this bust of yours has been donated by Masonic District I-A.



Philippine Bodies donated this reminder of the Father of Philippine Masonry.



Bro. Joaquin Cunanan: "The Temple Builders Club has raised P600,000 so far." VW John L. Choa, DDGM for District I-A and TBC officer: I pray the God more funds will come soon!"



RW Raymundo N. Beltran eggs the TBC to keep on going.



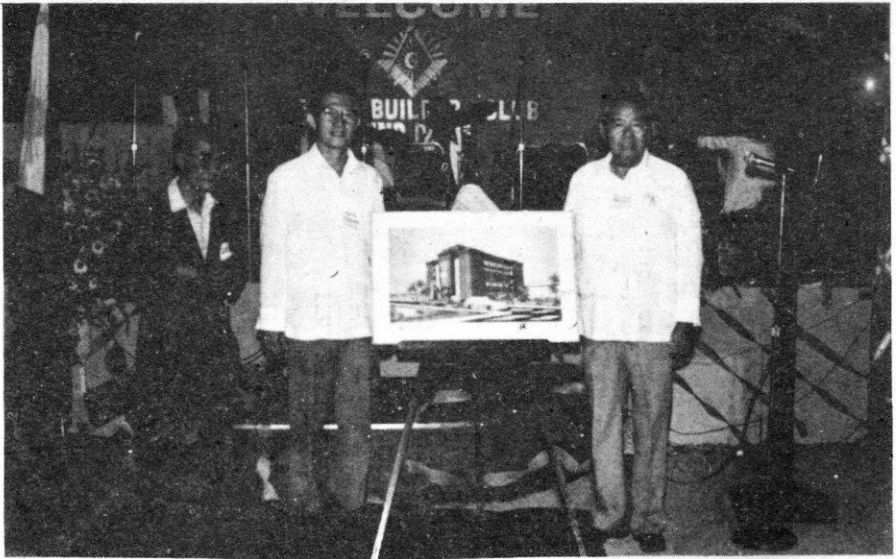
Amado del Paraguay sings his soul out at the launching of the Temple Builders Club.



RW Domingo F.M. Domingo congratulates the Temple Builders Club.



Bro. Ed Sheridan, a mainstay of the Temple Builders Club, gives the response.



RW Domingo F.M. Domingo, RW Raymundo N. Beltran, and MW Pedro W. Gueron flash smiling faces at the success of the TBC launching.



Officers and members of the Temple Builders Club and guests dream of completing the Grand Lodge Temple, unaware that Camp Crame and its environs are launching another historic project: the People's Revolution.



MW Guerzon listens to a point (about insuring the new Grand Lodge Temple?)



Brethren posing at end of launching affair.



WB Rene C. Damian, other brethren and their families enjoy food and fellowship.



Entertainers entertaining themselves . . .

THE OPTIMIST CREED



be so strong that nothing can
disturb your peace of mind
talk health, happiness and prosperity
to every person you meet
make all your friends feel that
there is something in them
look at the sunny side of everything
and make your optimism come true
think only of the best, to work only for
the best and to expect only the best
be just as enthusiastic about the success
of others as you are about your own
forget the mistakes of the past and press on
to the greater achievements of the future
wear a cheerful countenance at all times
and give every living creature you meet a smile
give so much time to the improvement of yourself
that you have no time to criticize others
be too large for worry, too noble for anger,
too strong for fear and too happy to permit
the presence of trouble

Part Three

**MASONIC YOUTH GROUPS:
A FOLLOW-UP**

"HE PROFITS MOST . . ."*

BY DOMINGO C. BASCARA

Dads and elders of DeMolay and my fellow "teenager" DeMolays:

While waiting for you to start your program on time at the Jose Abad Santos Hall at the Plaridel Temple, a distinguished Brother Mason told me that the Loyalty Chapter Order of DeMolay is now the most active and best Chapter of DeMolay in the Philippines. Because of this, I have never failed as proud as I am now of having been the first Dad of the Loyalty Chapter way back in 1949 to 1951. You have become the best Chapter of DeMolay because you have been the most active. It is many good activities that make any organization great. It is lack of activities that makes any organization die. This is also true with individuals. No individual dies of overwork but many do for doing nothing. Congratulations, therefore, for having been traveling on the road to greatness.

The Order of DeMolay is a partnership between the young potential Masons and the older Masons. A Partnership to be lasting and fruitful must be mutually beneficial. The young put into the partnership their energies and enthusiasm, while the old bring in their wisdom and rich experience. It is these two inputs that create the vibrancy of your partnership.

* AT THE LOYALTY CHAPTER ORDER OF DEMOLAY GRAND
SALUTE ON MARCH 1, 1986 7:00 P.M., JORAMA
RESTAURANT, SAN MARCELINO STREET, MANILA

I have two significant stories, one for the young DeMolays and another for the older Masons. Unlike my other stories, these two are true.

Upon our liberation in 1945 in the last World War, thousands of homeless orphan boys roamed the streets of Manila, sleeping on the sidewalks and eating whatever food they could grab. I was then the General Secretary of the YMCA, whose main concern was with the young homeless kids. I organized a Boy's Camp in Los Baños for their benefit. This camp was set up like a Boy's Town, in which the Camp Officials were elected by the campers.

A boy of 11 or 12 years of age in the Elementary School was elected Mayor as against boys of 18 to 19 in the high school. His name was Julian Cruz. When Julian made his acceptance inaugural speech, he spoke like a high school graduate. I took him aside and asked him how he learned to speak so well. He told me that he had a blind sister Gloria studying in Mapa High School who graduated as a valedictorian. He explained that after shining shoes and selling newspapers, he rushed home to read his sister's lessons to her. His sister graduated valedictorian only by listening in to what he read and added. By doing so, she learned all the high school subjects and could be high school valedictorian like his sister. The object lesson of this true story is that — "He profits most who serves best."

My story for the elder Masons is about an illiterate, barefoot carpenter in my barrio in Bataan. His name was Tata Pedro. Tata Pedro loved our barrio and his barriomates. Upon seeing a house that needed repairs, he repaired it without saying anything and departed without asking for any compensation. When Tata Pedro saw a dirty yard, he would clean it and say nothing. The time came when the barrio folks said to each other, "Let us repair our houses and clean our yards, in order to save the embarrassment of seeing Tata Pedro doing the same for us." In due time, the barrio had well-kept houses and clean yards and became a model barrio in the province of Bataan. Because of the people's love for and trust in Tata Pedro, they consulted with and brought to him their problems, such as quarrels between husbands and wives, or inheritance partitions. Because of Tata Pedro's efforts and labors to give them good advices and wise decisions. He developed his mental capacity and was soon looked up to as the wise leader of the barrio.

Similarly, the object lesson of this story is that — "He profits most who serves best" and so, to become a great Mason, one has to serve his fellowmen and community.

And now permit me to dwell on the second part of my talk that is relevant to the current 1986 revolution and People's Power.

There is installed in the Scottish Rite Temple on Taft Avenue a Masonic Heroes Hall where large oil portraits of Masons and their brief bio-data are displayed. They were the heroes of our 1986 Revolution. Among them are: Jose Rizal, Emilio Aguinaldo, Andres Bonifacio, Marcelo H. del Pilar, Graciano Lopez Jaena, Apolinario Mabini, Antonio Luna Juan Luna, Mariano Ponce, Faustino Villaruel and nine of the 13 Martyrs of Cavite. These are now regarded as among our national heroes. These Masons were primarily responsible in saving the Philippines from tyranny, dictatorship, injustice and abuses of a foreign colonial power. In other words, they were the saviors of the Philippines in the violent Revolution of 1896. On the other hand, you have witnessed the stirring and miraculous events of our people's revolution of 1986.

The leaders who saved the Philippines from dictatorship, tyranny, abuses and graft and corruption, not by foreigners but by our own leaders, were the people. In the forefront were the Filipino priests and nuns. It was the radio station of the Catholic Church, the Veritas, which rallied the people to the barricades and it was the priests and nuns wearing their religious gowns, carrying rosaries and the statues of the Virgin Mary, courageously kneeling and praying in front of armored tanks and trucks loaded with armed soldiers and by the power of their love offerings, friendship, prayers, courage and bravery turned the tanks and trucks full of soldiers away, thus saving thousands and thousands of people that barricaded Camp Aguinaldo, Camp Crame and Channel 4 from a bloodbath. It was a divine miracle that accomplished all of these, that enabled our country to install a new government, under the leadership of Cory Aquino, a housewife, now regarded as the new Goddess of freedom and democracy. So, it could justifiably be said while the Masons saved the Philippines in 1896, it is the Catholic leaders, priests and nuns who saved the Philippines in the non-violent Revolution of 1986.

Masonry and the Catholic Church were suspected enemies in the distant past, but today they may be considered as allies for justice, democracy and freedom. They are both saviors of the Philippines. In the spirit of reconciliation and unity toward which Cardinal Sin of the Catholic Church has displayed pioneering leadership, these two organizations should forget the past enmities and now work together as partners in building a great Philippines.

In a small village located in a plantation of tall and thick sugarcane, a child got lost amidst the sugarcane. The parents looked for her

until 12:00 midnight but in vain. Asked to help, their neighbors willingly responded and, each inhabitant carrying a torch, went into sugarcane plantation to look for the child until 3:00 in the morning but also in vain. Then one of them said, "Let us now go home and look for her again when the day light comes." However, another person probably a Mason, said, "The life of a child is at stake. Let us hold hands together, surround the field looking for her. There may be a place where no one went where the child may be." So they did, and as they neared the center, they found the child motionless on the ground. A doctor took her pulse and heartbeat and said, "It's too late. She is already dead but she died only about an hour ago. Then another said, perhaps priest or nun, "In God's name, why did we not hold hands an hour earlier? We might have found her still alive." Likewise, it is now time in our country to hold hands together, and maybe still find our old virtues, values, and patriotism still alive and fully revive them to make our country great again.

Food for Thought

Masonic leaders have two characteristics: first, they are going somewhere; second, they are able to persuade other Masons to go with them.

Guerzon invested with Legion of Honor

MW Pedro W. Guerzon, Grand Master of Masons, was invested with the Legion of Honor by the Supreme Council of the Order of DeMolay of the Republic of the Philippines on March 13, 1986 at the Scottish Rite Temple, Taft Avenue, Manila.

The Investiture Team of the Grand Preceptory of the Legion of Honor was composed of: MW Reynato S. Puno, PGM, HLOH, Commander in the East; Julio M. Cabali, COH, Commander in the West; Eduardo P. Gonzales, Commander in the South; Victorino Q. Juico, COH, Grand Chaplain; Guillermo A. Alday, Jr., COH, Grand Master of Ceremonies; Virgilio S. Atienza, COH, Grand Herald; Victorino M. Ramos, COH, First Preceptor; Teodulo O. Yap, Second Preceptor; Rey S. Lazaro, Third Preceptor; Pascasio P. del Castillo, Fourth Preceptor; Neville P. Penaloza, COH, Fifth Preceptor; Jaime E. Arcebucho, COH, Sixth Preceptor; Rene C. Damian, Seventh Preceptor; Roberto V. Maneze, Chev., Director of Music; and Alberto C. Reyes, COH, Degree Master.

The investiture ceremony was preceded by the opening; visitation

ceremony; reception of Legionnaires, Chevaliers, Master Masons, DeMolays and Guests; and entrance of the Grand Preceptory of the Legion of Honor.

Assisting in the investiture ceremony was the Central United Methodist Church Choir, which provided musical numbers.

Macario R. Ramos, Sr., Grand Master, Supreme Council, Order of DeMolay, Republic of the Philippines, gave the closing remarks.

ORGP holds national convention

The International Order of the Rainbow for Girls in the Philippines will hold its national convention on April 30, May 1 & 2, 1986.

The schedule is as follows: April 30 - - registration, groupings and assignment of quarters, rehearsal and orientation, Grand Cross of Color Investiture, Mother Advisors and Board Members luncheon meeting, Rainbow Girls luncheon meeting, informal opening, reception of guests, invocation, flag ceremony, welcome, introduction of guests, messages, musical number, exemplification of Pledge Group, dinner. May 1 - - breakfast; formal opening; exemplification of balloting, initiation, installation; formal closing; luncheon; School of Instructions open forum; reports of each assembly; sports competition/drills; dinner-fellowship. May 2 - - breakfast, workshops, reports of committees, discussion and formation of a Grand Assembly, luncheon, auld lang syne.

The Grand Assembly is expected to be organized in 1987, as soon as the necessary funds for its organization have been accumulated.

The assemblies at present are as follows: Perla Assembly No. 1, Manila; Clark Assembly No. 2, Angeles, Pampanga; Cavite Assembly No. 3, Cavite City; Tierra Alta Assembly No. 4, Binakayan, Kawit; Anthurium Assembly No. 5, Cagayan de Oro; Amherstia Assembly No. 6, Tagum, Davao; Aphrodite Assembly No. 7, Marawi City; Sapphire Assembly No. 8, Cebu City; Batangas Assembly No. 9, Batangas City and Imus Assembly No. 10, Imus, Cavite.

Assemblies are to be organized in Pagadian City, Digos (Davao del Sur), Los Baños (Laguna), Naga City, and Kidapawan (Cotabato).

**The Rainbow is the symbol of hope for
uplifting the world through faithful,
loving, sacrificing womanhood.**

DEMOLAY PHILIPPINES IN PERSPECTIVE - WHAT CAN WE DO?

By: Hon. Macario R. Ramos, Sr.
Grand Master, Supreme Council, Order of DeMolay
Philippines

INTRODUCTION

Frank Sherman Land, a master mason, a scottish rite mason 33^o IGH, founded the Order of DeMolay in 1919 at Kansas City, Missouri, U.S.A. Bro. Frank S. Land as a boy was known as the "Little Minister" or "Boy Preacher", who conducted his own unusual Church Service, at the hour of Vespers, at the basement of the Land home; with the neighborhood kids in full regular attendance; all throughout the winter and summer months. Frank Land was then aged ten. He was forced to drop out of high school after the sophomore year due to the economic situation of the Land family. He was married but never had a child of his own.

The Order of DeMolay started with nine boys. Now there are millions of DeMolays from all walks of life all over the world, who have knelt at a DeMolay altar and have taken the solemn obligation of "I do so promise and vow". To the millions of DeMolays, Frank S. Land is Dad Land. A few of the outstanding DeMolays in different fields of endeavor are: John Wayne; Neil Armstrong; Walter Conkrite; Walt Disney; Rafael Salas of the U.N.; Meynardo Jimenez, President of GMA-7; Gen. Francisco Gatmaitan of MERALCO; and Dr. Ramon Abarquez of the Heart Center for Asia.

The Order of DeMolay is an International Youth Organization of young men between the ages of 13-21 years. It is sponsored and supported by the masonic fraternity throughout the world. From the U.S. where the Order started, it has spread to other countries like Canada, England, Germany, Australia, Japan, Brazil, the Philippines and many others.

Frank Sherman Land left a legacy, that of "building better men, better citizens for a better world from young people all over the world."

DEMOLAY IN THE PHILIPPINES

In the Philippines, the Jose Abad Santos Chapter was instituted

in March 23, 1946 sponsored by the Philippine Bodies, A. & A.S.R. . Emmanuel Baja Chapter in Cavite was organized next, followed by other Chapters in the nearby provinces of Batangas, Bulacan and others. MW PGM Manuel Crudo was appointed by the International Supreme Council as the first Executive Officer for the Philippine Jurisdiction. During the term of GM Jack Nutt of the International Supreme Council, the Philippines was divided into three Jurisdictions: Luzon, Visayas and Mindanao; each was under the supervision of an Executive Officer of the International Supreme Council. Luzon was under Artemio G. Bayas; Visayas, under Augusto Santos; and Mindanao, under Manuel C. Inigo. In 1983, the Philippines was authorized by the International Supreme Council to operate under a Provisional Supreme Council for the Philippines. WB Macario R. Ramos, Sr. was installed as the Provisional Grand Master in San Antonio, Texas, during the International Supreme Council Annual Session. On March 13, 1985, the Supreme Council of the Order of DeMolay of the Republic of the Philippines was ordained, created, constituted and established and its Charter granted and became sovereign, independent and autonomous. The first Grand Master and other elective and appointive officers were duly installed by the 51st GM of the International Supreme Council, the Honorable Don W. Wright.

III. DEMOLAY GROWTH

During the period 1946 to 1983, there were 29 active Chapters in the Philippines. DeMolay Philippines grew tremendously from 1982 to 1985. An additional 14 new chapters were constituted in various locations of the islands. The chapters as distributed by Jurisdiction show that Luzon has 25; Visayas - 4 and Mindanao has 14. A DeMolay Chapter can only exist with a sponsorship of either a Blue Lodge, group of lodges, scottish rite bodies, masonic districts, masonic clubs or even a group of dedicated masons. Sponsoring bodies provide a set of advisors composed of master masons and senior DeMolays, who make up an Advisory Council of the Chapter. An active Advisory Council is the key to an alive and active DeMolay Chapter. If the Advisory Council is inactive, the Chapter ends up inactive and soon death takes over. Forty-one (41) blue lodges of the Grand Lodge; six (6) Scottish Rite Bodies, A. & A.S.R.; two (2) masonic districts (nos. 9 & 10) and a masonic club - the BF Parañaque Masonic Club - have been the sponsoring bodies of the DeMolay Chapters in the Philippines thus far. Several Chap-

ters have been dead for some time, namely: Anchor Chapter sponsored by Anchor Lodge No. 159; Villa Verde Chapter by Nueva Viscaya Lodge No. 144; Baguio Chapter by Baguio Lodge No. 67, Isagani Chapter by Isagani Lodge No. 96; Manuel Bernardo Chapter by Makabugwas Lodge No. 97 in Tacloban, and in Mindanao, Dalisay Chapter sponsored by Shangrila Lodge No. 103, and Jolo Chapter by Budaho Lodge No. 102.

The number of DeMolay Chapters in masonic districts of the Grand Lodge is as follows:

District No. 1 (A, B, C, & M.M.) - 4

5 - 1	19 - 1
6 - 3	23 - 1
7 - 2	24 - 1
8 - 3	25 - 2
9 - 1	26 - 3
10 - 3	27 - 1
11 - 2	28 - 3
13 - 1	31 - 1
14 - 1	33 - 2
16 - 2	35 - 1
17 - 1	37 - 1
18 - 1	40 - 1

Note: Fifteen (15) other masonic districts have no DeMolay Chapter.

IV. PHILIPPINES SUPREME COUNCIL

The Supreme Council's goal is to organize, establish, sustain at least one chapter in every Masonic District of the Grand Lodge. With more dedicated and committed brethren and willing sponsoring bodies, the goal is very much feasible in the near future.

Since September 29, 1984, the Supreme Council of the Order of DeMolay has conducted eleven (11) Advisor's Information Development Program in Manila, Bulacan, Cotabato, Bukidnon, Dumaquete City, San Jose City, Baguio and San Jose, Occidental Mindoro. A total of 185 master masons enrolled in the program and were duly recognized as accredited advisors after taking the course.

There were also a total of 30 members of Mothers' Clubs who joined the program. Leadership training conferences for DeMolay were held in Dumaguete City, Davao City, Cotabato, Malolos, Bulacan, Musuan, Bukidnon and Iloilo City, a total of 319 DeMolays of different chapters participated in the program. These are some of the most important on-going programs of the Supreme Council.

V. WHAT DEMOLAY MEANS

In the United States, more than 50% of DeMolays have joined the craft upon reaching eligible age. The masonic fraternity will continue to be a stronger and more solid brotherhood of men with DeMolay as its reservoir of potential members. There can't be no other better investment than the investment in the youth of today, the promise of tomorrow.

It is during the formative years (13-21) of a boy that DeMolay plays an important part as he grows into adulthood. DeMolay provides a year-round program of wholesome activities; inculcating the seven cardinal virtues of filial love, love of God, courtesy to oneself and others, cleanness both in body and mind, comradeship or brotherhood, love of country or patriotism and fidelity.

DeMolay means a better son for the home, a good citizen for the community and an able leader for the country.

VI. WHAT CAN WE DO?

"The world's greatest waste is the difference between what we are and what we can be."

How many of us are on the side of "what we are"? and how many are on the side of "what we can be"? As master masons we can be DeMolay advisors or members of an Advisory Council, or Chapter Dads. We can allot a part of our time for DeMolay and be a part of a boy's life as he grows into maturity. We can share a little of our wealth to help the implementation of the DeMolay programs in developing our youth. The kindest act that we do today, no matter how small, will forever be a part of a DeMolay boy's life as he matures into adulthood.

Let no mason contribute to the world's greatest waste.

There are approximately 16,000 master masons under the MW Grand Lodge of F. & A.M. of the Philippines. What a tremendous human force! Could you imagine how strong this human force can be to affect the corps of leaders of tomorrow for our country?

Could you imagine, that if every master mason will support only one DeMolay boy every year - ten to twenty years from now we can be sure of thousands upon thousands if not millions of DeMolay boys who have grown into manhood? These are the leaders of tomorrow, a tremendous and a very potent force of human resources to lead the country into clearer and brighter horizons. Leaders who were developed during their formative years under the DeMolay umbrella of cardinal virtues. Leaders whose love of God, love of country and fidelity are foremost in their hearts and mind.

Let's begin with the youth of today and, as Frank Land used to say in later years, after he had seen thousands of young men grow into manhood, "It is the beginning that is most important. The early years are the base on which a life is built. If sound ideals are a part of youth then the mature years will radiate sound ideals, wholesome endeavor and worthwhile activities."

"Would peace lie in hearts of men," said JCI World President Victor Luciano. Let's help develop the youth of today for tomorrow's men with hearts of peace. Harmonious relationship among leaders of nations will lead to a world of peace. Masonry can largely contribute to world peace through the program of youth development, through its youth organization, the Order of DeMolay.

Let every master mason whithersoever dispersed stand up and be counted to labour in this worthy and laudable endeavor; to continue the vision and legacy left by Frank Land - that of helping develop the youth of today become better sons, good citizens and able leaders of a brighter tomorrow. Today's youth, the promise of tomorrow.

SUPPORT A DeMOLAY TODAY!

OPEN LETTER

TO: THE CHAIRMAN AND MEMBERS OF THE ADVISORY COUNCIL, ORDER OF DEMOLAY

FR: HON. CONRADO V. SANGA
Deputy Grand Master, Supreme Council,
Republic of the Philippines, Order of DeMolay,
Deputy International Supreme Council

Every DeMolay Chapter is a cooperative endeavor. For its success, it requires not only the devoted energy and zeal of its DeMolay members but also the care and guidance of the Master Masons who serve as its Advisors.

Come to think of it, the basic purpose of every DeMolay Chapter is to build its members into young men of character by training them to manage their own affairs. To a great extent, therefore, the day-to-day, week-to-week activities of a Chapter are conducted by the DeMolays themselves - - through the officers they have elected and appointed.

To be successful, a Chapter depends on the degree of energy and zeal its members devote to its activities. But there is another equally important element which could lead to the success of the Chapter, an element that is of paramount significance to its long-range program and progress - - the guidance, counsel and support provided by the members of the Chapter's Advisory Council and the Sponsoring Body. Precisely, when a Chapter is formed, the Letters Temporary is addressed to the Advisors of the Chapter.

Perforce the Master Masons who sponsor a Chapter have to show a patent willingness to labor for the advancement and protection of the welfare, as well as for the ensurement of the prosperity, and growth, of the young men of the community.

Tasked to labor in behalf of the Chapter they serve, the members of the Advisory Council, once they are installed as such, must be resolute to labor, not three or four hours every stated meeting, but 24 hours a day, 7 days a week. Theirs is the responsibility to oversee the long-range planning of the Chapter's Welfare. Theirs is the responsibility to consult the DeMolays who surround them at any given moment, for those young persons are conscious of the needs of the DeMolays.

Let us focus on the installation of the Advisory Council for a moment. Master Masons all, the Advisors kneel at the Altar, where they have so often knelt before, promising to give their utmost dedication

and time and skills and, most of all, their solicited mature guidance of the young men they have promised to take into their fold. They promise, furthermore, to lend every effort to preserve the Chapter as a power and instrument for good among the young men of the community in which they live and other young people who will come afterwards under their influence. In a very real sense, the Chapter Advisors are expected to share in determining the ultimate destiny of the Chapter they serve. What they do today inevitably will affect what those young men will do as adults. Advisors promised, moreover, to be ever loyal to the precepts of the Order of DeMolay. This loyalty consists in diligence in their efforts to promote its welfare as well as continuous zeal in participating in the activities of the Chapter, which exists not only for their own benefit, but for the benefit of the Order as well - - that is for the benefit of those who are now and those who are yet to pass the portals of the Order.

Continuous labor for the good of the Order is expected of the members of the Advisory Council - - from the chairman down to the last Advisor. Why, three million young men have entered and passed through the hallowed portals of the Order of DeMolay and have moved into the adult world. Expectedly, they moved into the adult world better prepared to serve their communities and fellowmen.

As DeMolays, they have looked up to Masons for inspiration, interest, understanding, guidance.

Seen in that light, the Order of DeMolay is one of the greatest gifts and the most influential forces for youth training, particularly in cooperation and toward achievement; it gives an opportunity for young men to meet in the atmosphere of Masonic tradition - - the Temple.

But, actually, these young men do ask and expect more from the members of our Fraternity. They want from us inspiration, protection, guidance, leadership training; they want to be provided with the uprightness and dedicated commitment to the principles gleaned from our Masonic tenets.

Yes, these young men expect to be provided with the skills of leadership by Masons whom they look up to. They expect to train their impressionable minds through working with Masons endowed with rich experience and mature temperament. This expectation is based on the fact that Masonry is the forerunner and extension of the Order of DeMolay. The more there are qualified, dedicated adult leaders involved in this Order, the more there will be qualified, dedicated adult leaders in the future. There is, indeed, a need for more Masons to serve as Advisors in DeMolay Chapters - - Advisors who are interested and disinterested

to serve DeMolay, - - **Masons with sufficient experience and suitable temperament to work with young men.**

As suggested above, no DeMolay Chapter has been instituted on its own initiative alone. Masons must lay the groundwork; they must inspire in young men the desire to become members of a Masonic youth organization, and help maintain that aroused interest in the Chapter and sustain attendance in its meetings.

Masonic Advisors are relied upon not only to protect DeMolays but to lead them out of devious paths which their inexperience may have led them to. They may give these young men protection in terms of the strength of Masonic traditions and teachings.

Vision-wise, then, a Chapter is balanced - - the DeMolays, with their inexperience and youthfulness on the one hand and the mature Advisors, with the cooperation, guidance and maturity of Masonry in them, on the other - - both working together. The young men are seeking the opportunity to serve mankind and expecting in the process to get support from their Mason-advisors in order to achieve their goal.

Every Chapter needs Masons. Masons are welcome to attend and witness and share with young men the wisdom and experience they have gotten from Masonry. Buoyed up and strengthened by Masonic goals and ideals, these young men will continue to progress and ascend new heights of service to the community in which they live.

I congratulate, therefore, each and every member of the Sponsoring Body and the Brother Chairman and members of the Advisory Council because they have in their hearts the benefit of the youth. But, dear brethren, your enthusiasm to have a Chapter constituted is not enough.

As a Mason, I feel it my duty to inform and admonish you that the step you have just taken may be interpreted as a big step forward, but it may also be a step towards disappointment not only to you but also to the young men you have initiated to this Order. I need not remind you of the immensity of the duties and obligations inherent thereto, which you have taken upon yourselves. Like the bolt of lightning, there is a flash, followed by thunder, which in seconds die away. Hence, I hurl this challenge to you and the members of the Advisory Council: **NEVER FOR A NEW INCHES SHOULD YOU TAKE A STEP BACKWARD.**

If the Advisory Council and the Sponsoring Body fail, the Chapter will also falter and die. If your Chapter fails, so does every good impulse, everything you have worked for; the young men you have recruited and taken in will be in a state of quandary and confusion; they will feel

they have been forsaken and abandoned. These young men look up to the chairman and members of the Advisory Council as their peers, their foster fathers, their inspirations that someday they, too, will take the reigns of leadership and that future young men will look up to them for emulation.

As Advisors, each and every one of you is expected to turn young men, no matter how ragged and unpolished they are, into benefactors of their race. Masonry requires its initiates and votaries nothing that is impracticable. It requires and expects every Mason to do something within and according to his means; and there is no Mason who cannot do something. Maybe it is because Masonry is a great morale booster; pride can sometimes be a power for good.

There is no law that limits the returns from a single good deed. The boys we may help may come to lead armies and control the law-making bodies. The magnificent thoughts and noble words we have given them now may be law many years hereafter to millions of men yet unborn. We must not forget that great results are most ordinarily produced by an aggregate of many contributions and exertions. After all, it is the invisible particles of vapor, each asparate and distinct from the other, that rise and vaporize as clouds and distill upon the earth in dews and then fall in showers and rain upon the land and mountains and make great navigable rivers that are the arteries along which flows the lifeblood of the country.

I only hope and pray that the initiative and enthusiasm your Sponsoring Body has displayed in conceiving a Chapter will be much greater in the years to come, for the success and failure of a Chapter are in your hands. Your Advisory Council should sacrifice, give and offer freely its time and energy. No Chapter can exist without these, the larger the Council is, the better the Chapter, as a general rule. There is never any disposition on the part of your Advisory Council in a DeMolay Chapter to keep to itself or to keep other Masons out. The labors are too hard and too exacting. If you wish, you may sit on the benches and enjoy while others work, but your master's wages will be the minimum, or none at all. And if you wish, you may have the quiet retreat of the benches and join the workers and give, give your time and strength and your master's wages will be proportionally large. We may do so much in a few years, or we may do nothing in a lifetime. The choice is yours, or rather, ours.

If we but eat and drink and sleep and let everything go on around us, unmindful of our duties; of if we live only to a mass wealth or gain office or receive titles, we might as well not live at all. And so, if we act,

we can do much. If each be content to do his share, and if our united efforts are directed by wise counsels to a common purpose, we can do much. Much is expected of you, Brother Chairman and the members of the Advisory Council. If you work and toil regularly and incessantly, as the vapors rise and the rivers run, as sure as the sun rises and the stars come up to the heavens, you will do a great work and achieve great results. Then it will be seen and said that your Chapter has not been impotent, nor has it degenerated into fatal decay.

Meanwhile . . .

IT IS UP TO YOU AND THE ADVISORY COUNCIL TO SEE THAT YOU DO NOT FAIL YOUR CHAPTER.

My brother Masons, you have started an endeavor far more important than you have ever dreamed. For taking that initiative, you deserve congratulations. What you have accomplished now should serve as an inspiration not only to the Brother Masons but, foremost, to the DeMolays, our foster sons. Your decision and continued enthusiasm should at all times be the beacon light.

May you not wither and fade away.

The future of the DeMolays lies in your hands; on you rests the destiny of our beloved country. (C.V.S.)



Dad and Mom Tandoc placing the crown, the symbol of leadership on the head of their daughter, Kimberly Tandoc, during the installation held last Feb. 1, 1986 at the Blue Hall, Scottish Rite temple.

Members of the Advisory Board of Perla Assembly No. 1, IORG: Mom Fe Abarquez Suaco - Secretary, Mom Zeny Abarquez - Past Mother Advisor and Dad Henry Ang Heng, GCC - Member presented before the Altar.



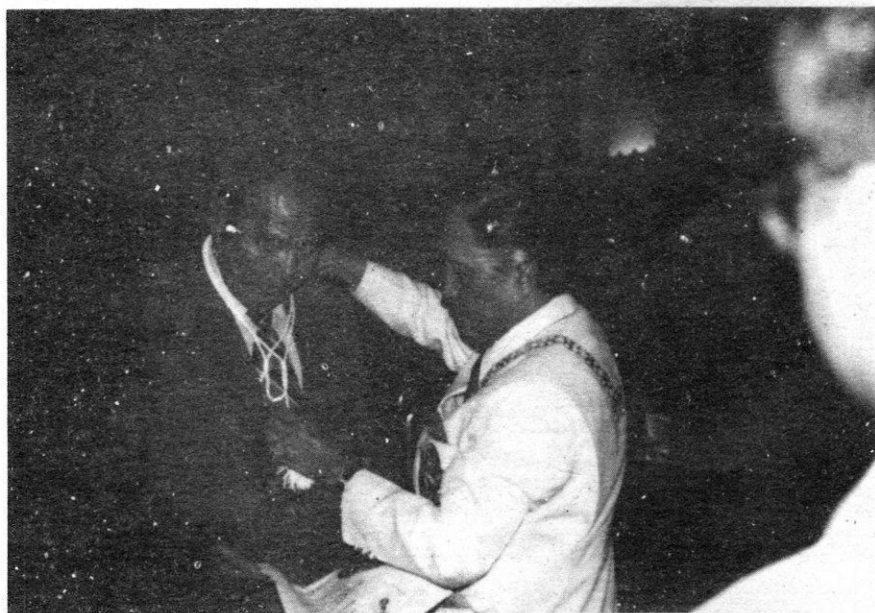
Rainbow girl, Dinah Abarquez, declaiming; officers installed with the worthy Advisor, Kimberly Tandoc, and Rainbow dignitaries seated in the East.



Officers and members of Perla Assembly No. 1, I.O.R.G., with then Deputy, Mdm. Fe Abarquez-Suaco and mother Advisor, Mom Carmen V. Manese. First term, 1986

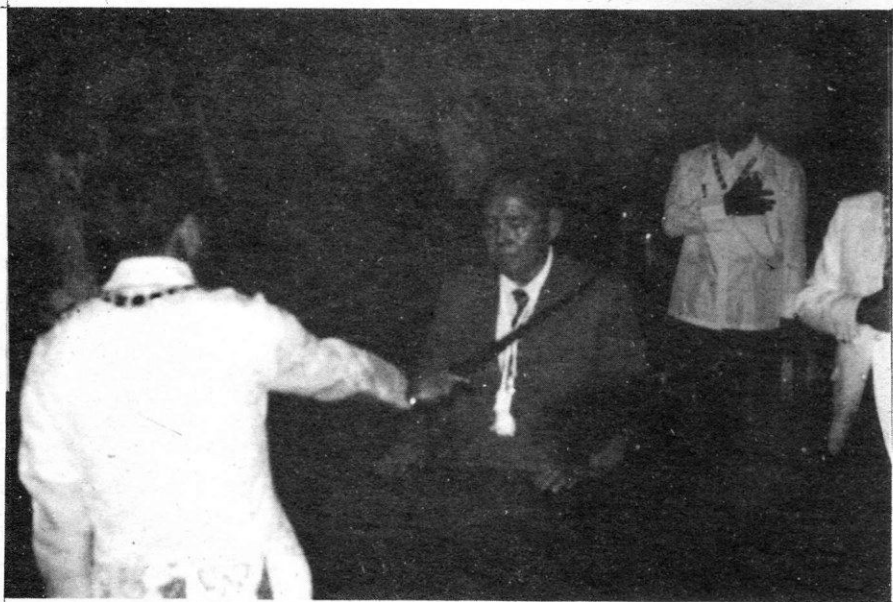


DeMolay Grand Master Macario Ramos, Sr. invests Grand Master Pedro W. Guerzon with the LOH.

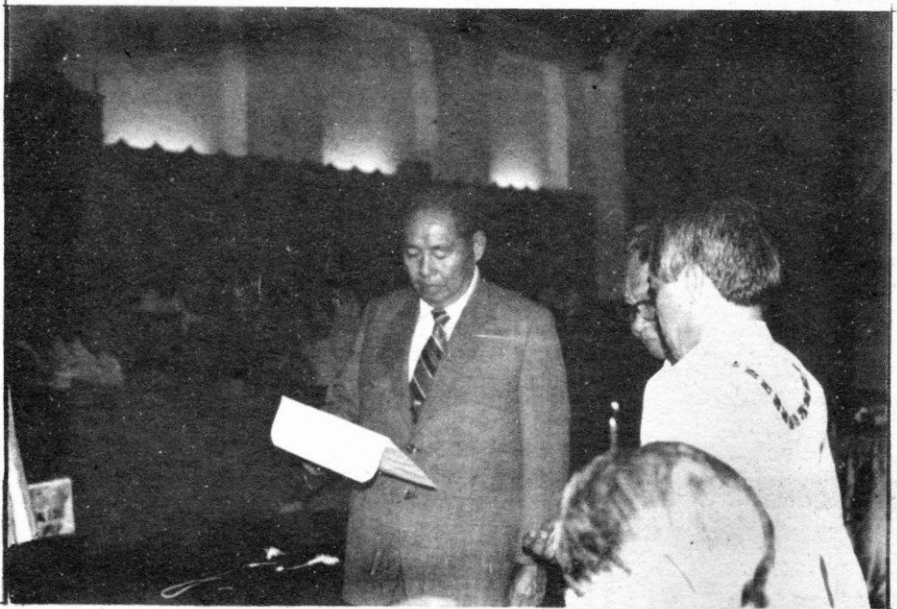




The new Legionnaire of Honor delivers speech of acceptance.



MW Reynato S. Puno, PGM, HLOH, dubs MW Pedro W. Guerzon on the occasion of the latter's investiture of the Legion of Honor.



GM Herminio A. Alday, Jr., COH, and Julio M. Cabali, COH look at MW Guerzon read his diploma

**KNOWING
HOW TO SWIM
IS ONLY HALF
THE BATTLE**

NEVER SWIM IMMEDIATELY
AFTER A MEAL, OR WHEN
FEELING HUNGRY OR TIRED.



**Hello, Summer
My Old Friend**

YOU CAN STILL BE IN SERIOUS TROUBLE
IF YOU FAIL TO TAKE THE PROPER
SAFETY PRECAUTIONS.

**DO NOT RUN, JUMP OR
CHASE OTHERS ON
THE POOLSIDE. YOU COULD
SLIP AND HURT YOURSELF.**

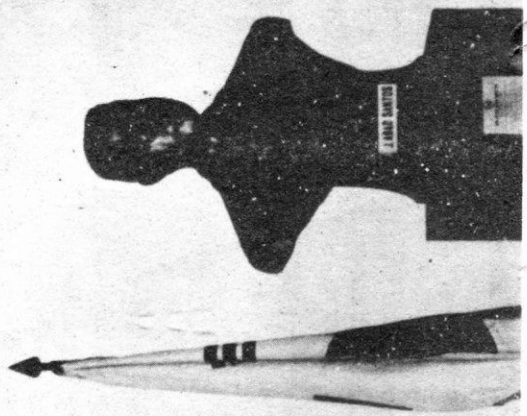
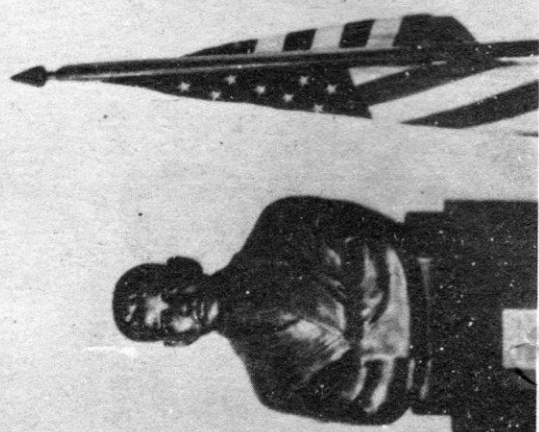
**NEVER SWIM AT BEACHES
OR POOLS THAT ARE NOT
SUPERVISED BY LIFEGUARDS.**



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

PAST GRAND MASTERS

H. Eugene Stafford	1987	Mauro Q. Baradi	1933
Newton C. Comfort	1914	Werner P. Schetelig	1954
George R. Harvey	1915	Camilo Osias	1955
William H. Taylor	1916-1917	Clinton F. Carlison	1956
Manuel L. Quizon	1918	Vicente Y. Orosa	1957
Milton E. Springer	1919	Howard R. Hick	1958
Rafael Palma	1920	Macario M. Ofilada	1959
Edwin E. Elser	1921	Luther B. Bewley	1960
Quintin Paredes	1922	Juan S. Alano	1961
Frederick H. Stevens	1923	William H. Quasha	1962
Mencelbo Trinidad	1924	Pedro M. Gimenez	1963
Christian W. Rosenstock	1925	Charles Mosebrook	1964
Francisco A. Delgado	1926	Serafin L. Teves	1965
Joseph Henry Schmidt	1927	Raymond E. Wilmarth	1966
Teodoro M. Kallaw	1928	Mariano Q. Tinto	1967
Seldom W.O. Brien	1929	Joseph E. Schon	1968
Vicente Carmona	1930	Manuel M. Crudo	1969
William W. Larkin	1931	Edgar L. Shepley	1970
Antonio Gonzales Sr.	1932	Damaso C. Tria	1971
Stanton Youngberg	1933	William C. Council	1972
Manuel Camus	1934	Ruperto S. Demontverde	1973
Samuel R. Hawthorne	1935	John O. Wallace	1974
Conrado Benitez	1936	Teodoro V. Kalaw, Jr.	1975
Joseph H. Alley	1937	Jose L. Araneta	1976
Jose Abad Santos	1938	Calixto Q. Zaldivar	1977
Clark James	1939	Desiderio Dalisay, Sr.	1978
Jose de los Reyes	1940	Jolly R. Bugarin	1979
John McKie	1941	Manuel O. Mandac	1980
Michael Goldenberg	1945-1946	Simason Rene Lacason	1981
Emilio P. Virata	1947	Rudyrardo V. Bunda	1982
Albert J. Braxee Jr.	1948	Rosendo C. Herrera	1983
Esteban Munarritz	1949	Reynato S. Puno	1984
Clifford C. Bennett	1950		
Genon S. Cervantes	1951		
Sydney M. Austin	1952		



The Noli Me Tangere 148 Story

Many brethren were taken by surprise when it was made known that Noli Me Tangere Lodge No. 148 had been adjudged Best Lodge of District No. 1-C for the Masonic year 1985-86. But perhaps it was what was needed to spur the Lodge toward new heights as was envisioned by its founders. For, indeed, Noli 148 has an interesting genesis and metamorphosis.

It all started at the Evening Session of the Annual Communication of the Grand Lodge of the Philippine Islands on January 22, 1918.

"I move," said Grand Secretary Newton C. Comfort, "that the petition for Charters from two Lodges under dispensation, namely, Noli Me Tangere of Pasay and Tayabas Lodge of Tayabas (now Quezon Province), be referred to the Committee on Charters."

"I second the motion," pronounced Most Worshipful Brother H. Eugene Stafford.

The motion was carried, thanks to the Committee on Charters composed of Bro. Iñigo Ed. Regalado, Bro. Levett M. Nichols, and Bro. Felix Ferrer.

In behalf of the Committee, Bro. Nichols reported to the Grand Lodge: "With regard to Lodge Noli Me Tangere, we observe: This Lodge was granted Dispensation by the Grand Master dated August 13, 1917, to work at Pasay, Rizal, and worked regularly from that date to the seventh of January, the date upon which the Dispensation was to be returned. During the period there were held twelve meetings. The Lodge raised four Brothers to the Sublime Degree of Master Masons. The finances of the Lodge are in good condition, all bills were reported paid and a nice balance remains in the Treasury. They closed the year with seventeen Master Masons, one Fellow Craft, and one Entered Apprentice. The Lodge adopted the Uniform Code of By-Laws and all seems to be regular and there appears to be continued effort to do all in accordance with the Regulations and the ancient usages of the Craft. We would therefore fraternally recommend that a Charter be granted

NOLI ME TANGERE LODGE to be located at Pasay and numbered 'Forty-two' on our Grand Lodge Register."

Thus was slated on March 18, 1918 (A.L.5918)-a special Communication of the Grand Lodge held in the Blue Lodge Hall of the Masonic Temple at 90 Escolta, Manila. The beautiful ceremonies that historic Monday started at 8:30 p.m. Noli Me Tangere Lodge No. 42 was constituted, its officers duly installed, and its Charter issued by Most Worshipful Manuel L. Quezon, Grand Master.

The Lodge's first Worshipful Master was WB Manuel de Santos, who held the position from 1917 to 1919. For the next eighteen years, Noli Me Tangere Lodge No. 42 labored under the following Worshipful Masters: WB Adam D. Tanner (1920), WB Dionisio San Agustin (1921-22), WB Julian M. Quiat (1923), WB Abundio del Rosario (1924), WB Gregorio Mercado (1925), WB Isabelo Concepcion (1926), WB Dionisio San Agustin (1927-28), WB Estanislao Alfonso (1929), WB Alipio de la Cruz (1930), WB Brigido Capili (1931), WB Rufino Macalinao (1932), WB Primitivo Lovina (1933), WB Godofredo Ricafort (1934).

Came June 30, 1935, which marked the return of the Lodge Charter to the Grand Lodge. The Lodge ceased to labor - - on through the war years.

On March 7, 1947, a number of Brethren petitioned for the activation of the Lodge in Pasay City (then called Rizal City). The petition was approved, and a Dispensation was granted by Most Worshipful Emilio P. Virata, who was the Grand Master at the time. Hence, for one year, the Lodge labored under the leadership of its Worshipful Master, WB Abundio del Rosario.

But another setback took place on March 11, 1948: the surrender to the Grand Lodge by the activated Noli Me Tangere Lodge No. 42 of its Dispensation. Then, on June 3, 1948, the Lodge members passed an unnumbered resolution to affiliate en masse with Service Lodge No. 95. The reason given for such resolution was: "it has so far been found difficult, if not impossible, for the activated lodge to operate and function in Rizal City" and consequently it had not been able to submit a satisfactory record of its proceedings during the period of its activation (1947), so as to deserve a Charter and retain the number "42".

More than seven years later - - 1955 - - led by Worshipful Brother Delfin C. Simbra, Jr. and Marciano P. Gatmaitan, the following brethren sought to reactivate the Lodge under the Seal of the Grand Lodge of Free and Accepted Masons of the Philippines: Luis de los Santos, Vicente P. Mendoza, Juan Panadero, Jose C. Velo, Jose A. Quedding, Benito Maneze Sr., Angel S. Montes, Ramon G. Gonzales, Santiago Bau-

tista, Damaso C. Tria, Francisco de los Santos, Hilario G. Esguerra, Brigido Sarong, Amadeo Bautista, and Dominador Villanueva.

The third dispensation to Assemble was granted by Most Worshipful Camilo Osias, Grand Master on December 26, 1955. This was attested to by Most Worshipful Mauro Baradi, PGM, Grand Secretary. On April 26, 1956, NOLI ME TANGERE LODGE NO. 42 was once more recorded in the Registry of the Grand Lodge as a live Blue Lodge. The following were appointed Trustees: Dominador Villanueva, Worshipful Master; Hilario S. Esguerra, Senior Warden; Brigido S. Sarong, Junior Warden; Angel S. Montes, Treasurer; Delfin C. Simbra, Secretary; Santiago Bautista, PM, Chaplain; Benito Maneze, Sr., PM, Marshal; Amadeo L. Bautista, Senior Deacon; Francisco de los Santos, Junior Deacon; Damaso C. Tria, Auditor; Ramon G. Gonzales, Senior Steward; Luis de los Santos, PM, Junior Steward; Juan Panadero, PM, Organist; Vicente P. Mendoza, Tyler; and Florencio A.R. Ilagan, Grand Lodge Inspector.

Exactly a year later, on April 26, 1957, to be precise, with WB Hilario G. Esguerra as Master of the Lodge, the members voted to change the number from "42" to "148". This was approved by Most Worshipful Clinton F. Carlson, Grand Master. Thus, on July 8, 1957, a new Charter was granted, bearing the Lodge's new number. Up to this day, the Lodge has been known as NOLI ME TANGERE LODGE NO. 148, F. & A.M.

Since 1957, Noli Me Tangere Lodge No. 148 has labored under the leadership of the following Worshipful Masters: WB Hilario G. Esguerra, PM (1957), WB Brigido B. Sarong (1958), WB Amadeo L. Bautista (1959), WB Francisco de los Santos (1960), WB Cesar B. Aguilar (1961), WB Cesar C. Rillona (1962), WB Ruben Mar. Conda (1963), WB Ramon S. Lagbao (1964), WB Generoso R. Cortez (1965), WB Antonio D. Evangelista (1966), WB Leonidas Arriola (1967), WB Porfirio S. Rigor (1968), WB Fernando Castro (1969), WB Jose Ang Dy Pay (1970), WB Samuel P. Fernandez (1971), WB Casiano U. Laput (1972), WB Florencio S. Verzosa (1973), WB Charles Lim (1974), WB Ruben J. Reyes (1975-79), WB Diosdado B. Kibir, Jr. (1980-81), WB Anselmo D. Almazan (1982), WB Rene C. Damian (1983), WB Florencio P. Gonzales (1984), WB Manuel G. Bahena (1985), WB Ronald P. Gran (1986).

Due to the sudden receipt by WB Ronald P. Gran of his employment abroad, WB Rene C. Damian, PM, was elected Worshipful Master for 1986.

In the 1960s, Noli Me Tangere Lodge No. 148 was famous for its Conferral Team, composed of the following brethren: WBs Marciano Gatmaitan, Delfin C. Simbra, Hilario G. Esguerra, Marcelino P. Dysangco,

Bayani Salcedo, Ramon C. Gonzales, Francisco de los Santos, Santiago L. Bautista, Juan Panadero, Amadeo Bautista, and Dominador Villanueva.

The Lodge can boast of an admirable roster of Honorary Members. These include MW Rosendo C. Herrera, PGM, Pilar Lodge No. 15; MW Damaso C. Tria, PGM, Bagumbayan Lodge No. 4; VW Alejandrino A. Eusebio, past DDGM and currently the Junior Grand Lecturer for Luzon, Saigon Lodge No. 188; WB Modesto P. Gonzales, PM, Service Lodge No. 95; WB Gregorio Cariaga, PM, High Twelve No. 82; WB Armando L. Carreon, Nilad Lodge No. 12; WB Hilario G. Esguerra, Sinukuan Lodge No. 16; WB Guillermo B. Madrilejos, PM, Araw Lodge No. 18; WB Bayani Salcedo, PM, Araw Lodge No. 18; WB Luis Santos, PM, Tagalog Lodge No. 79; WB Serafin Valenzuela, PM, Zapote Lodge No. 29; WB Oscar Fung, PM, Biak na Bato Lodge No. 7; WB Leopoldo dela Rosa, PM, Walana Lodge No. 13; Bro. Rancisco Trias, F.D. Roosevelt Mem. No. 81; Bro. Jun Vinluan, Walana Lodge No. 13.

The Lodge has had a string of accomplishments other than being the Best Lodge in District 1-C for 1985. These include the following: Worshipful Master's Trophy for Master Mason of the Year 1982, Rene C. Damian; Senior Warden's Trophy for 1983, Manuel G. Bahena, Sr.; Most Proficient for 1982, Francisco M. Lovero, and for 1983, Leonardo P. Lozano; Junior Warden's Trophy for Most Cooperative - - Manuel G. Bahena, Sr. for 1982 and Rudy Escoto for 1983; Special Award for 17 years as Secretary - - Marcelino P. Dysangco.

With WB Rene C. Damian at the helm, the Lodge hopes to forge ahead with its work of reconstructing the Lodge into a dynamic Lodge, able to maintain its honor of being the Best Lodge, at least in District No. 1-C.

Lest We Forget . . .

**We are to "square our lives by the square of virtue."
And we should never lose sight of the compasses
as a valuable instrument which teaches us to circumscribe
our desires and to keep our passions within due bounds
towards all mankind, particularly our brethren in Freemasonry.**

THE LIGHT OF THE WORLD

(Address of Bishop Emerson A. Bonoan at the Scottish Rite Temple on
Maundy Thursday, 27 March 1986)

The first book of the Bible, Genesis, tells us that when God began to create the heavens and the earth, the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. Then God said, "Let there be light"; and there was light. (Genesis 1:1-3)

From this biblical account it is noted that light came into being not by accident but by the purposive act of God. With primordial chaos as the setting, God creates an orderly world beginning with light which is the essence of all created gifts and through which Divine blessing is bestowed upon all creatures, especially the human race.

To anticipate the full participation of humanity in all of God's blessings, man was gifted by God with the light of freedom. Without this light of freedom it would have been impossible for a relationship of love to exist between the Creator and the human creature.

It is very unfortunate that the light of human freedom which was intended to be a blessing was misused and abused with tragic results. Such tragic results can be seen in the propensity or ongoing tendency of people to freely hate rather than freely love; destroy instead of build; alienate instead of reconcile.

With the misuse and abuse of his freedom, man finds himself alienated from God; alienated from himself, from his neighbor, and from nature. Likewise, man realizes his utter helplessness in the tragic situation he has freely chosen to fall into. God had to intervene. But it was an intervention of love which can only operate in the context of a redeemed, renewed, and restored human freedom.

Christ came to implement God's intervention of love. With Christ freedom and its light became redeemed, renewed, and made available to man under the condition set by Christ himself. "If you abide in my word," says the Christ, "you are truly my disciples, and you will know the truth, and the truth will make you free." (St. John 8:31-32)

The light of true freedom is permanently present in Jesus Christ (St. Matthew 4:16; St. John 1:7-9); and full redemption from the trage-

dy of human alienation can be found where Christ is present and proclaimed.

To those who by faith are qualified and commissioned to make themselves the light amid the darkness of a selfish and greedy world is given the dominical injunction, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (St. Matt. 5:16)

The events of the very recent past painfully remind us that the light of freedom which was redeemed, renewed and restored to us can and does suffer power failure. Such power failure is bound to happen whenever the spiritual foundation of the people and society is allowed to deteriorate into myopic spirituality, if not into spiritual blindness.

Because of spiritual blindness, people cease to be sensitive to the evils of greed and selfishness. Because of spiritual bankruptcy, leaders do not mind depriving the poor and the powerless of what by divine dispensation rightfully belongs to them. It is when supposedly responsible groups or associations choose to join the conspiracy of silence that the oppressive situation becomes unbearably painful.

One of my priests, while addressing a group of Aglipayans, raised his voice and posed the question: "When the people of Escalante in Negros were systematically being massacred, where was the Aglipayan Church?"

A similar question could be asked, "When the people were waging a bloodless February revolution at EDSA between Camp Aguinaldo and Camp Crame, where were the rest of us and what were we doing?"

When leaders appear to invoke the questionable dictum, "The end justifies the means," and then they proceed to employ propaganda, deception, thought control, force and coercion to achieve perhaps a glorious goal, should not "due process" and the "rule of law" intervene?

It can be said with some justification that the advent of the new political dispensation inaugurated a new freedom for our country and people. We can say with the new political leadership, "Mabuhay ang bagong kalayaan!" Long live our new freedom! At the same time the mandate of vigilance requires of us who are in a position to do so to stay alert and prevent any form of deprivation which will extinguish the light of our God-given freedom.

While it is fitting and proper to continue celebrating in a glorious manner the non-bloody Filipino Revolution of February 1986, we must not forget the various incidents connected to this Revolution which need our repentance. We should be on the lookout for those things

which we ought not to have done but which we did; and those things which we ought to have done but which we did not do. (Recognizing and correcting)

It is because of our sins of commission and omission that we need repentance, a repentance that we should wish upon the religious, political, and socio-economic history of our country. Recognizing and correcting our past historical mistakes can be a sure way for us to do justice to our common future. Let our repentance of the errors of yesterday help us formulate a vision of our people's tomorrow in which justice and prosperity and peace reign.

In all these, there is the need for a continuing commitment to the safeguarding of the freedom of the mind to seek balanced information in the midst of conflicting propaganda. The powers-that-be, either in religion or in politics, must not be allowed to use their avowed love for freedom of thought as an excuse to punish those who disagree with them. Let the powers-that-be administer law and order and justice even to those whose notion of law and order and justice differ from theirs. Together we must safeguard our national integrity by protecting the right of minority voices to be respected, heard, and learned from.

A crucially important aspect of the whole process of repentance and vigilance is exercising the theology or principle of anticipation and prevention. If only we had been prepared to anticipate and prevent human depravity to take over and control the reins of government, our people and nation would have been spared the excruciating pain and agony generated by senseless killings, massive looting of our economy, shameless plundering of our natural wealth, and by every form of demonic corruption which invaded the entire Filipino bureaucratic set up.

With God's help our future can be made secure by anticipating here and now the causes of tragic failures, and by uprooting every identified source of human oppression and degradation.

Shortly before the main action of the first Maundy Thursday, Christ was talking to the twelve disciples about his forthcoming glorification through the way of the cross. He took the time to tell them a parabolic teaching on the mystery of life through death. "Unless a grain of wheat falls into the earth and dies," the Master told his disciples, "it remains alone; but if it dies, it bears much fruit. He who loves his life in this world loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; If any one serves me, the Father will honor him."

With these words of Christ, we can proceed in a very fitting manner

to the extinguishing of the lights of our ceremonial candles. Let our hearts and minds and hands accompany the ceremonies with the firm resolve to rededicate the totality of our individual and corporate existence to a full agenda of sacrificial service to God and country.

Just as the lights of our ceremonial candles are extinguished, so also must we put to death everything that hinders the fulfillment of our divine mission to keep God enthroned as Father in the heart of every man and woman and child here and throughout the world.

The next three days should be for all of us an opportunity to recharge and strengthen our spiritual batteries with God's grace so that when our extinguished lights shall be rekindled at the appointed time, all the powers of darkness will be put to flight.

May we all have a happy and glorious Easter!

PRINCIPLES, ANY ONE?

Modesto L. Nonato

Hiram 88

A man could live by and die for principles and his name could live on forever. But many a man believes that he can not sustain the economics of his stomach on principles, alone. A President once said, "You cannot eat your principles."

A principle is defined as a general or fundamental truth, a devotion to what is right and honorable. Most writers, poets, artists, professionals and commoners alike adore the theory but dislike the implications of its application. Like a fruit that is beautiful at the outside but bitter in the inside, it becomes an intellectual fright.

While there are so many devotees to drugs, crime and sex nowadays, an adherent to principles or the principled man is hard to find. This is now more than ever true in a materialistic society, where the affluent is revered no matter how dubious is his name or ill-gotten his wealth, and where popularity is more important than honor itself. Under this set-up, he who fights for principles loses friends and creates enemies. He becomes instantly unpopular and even the best of his friends desert him. A stranger among friends, he would only find solace in the stillness of the night, the serenity of the forest or the calmness of the sea.

He has, however, lasting consolation: he sleeps with a clean and clear conscience; even the rustling of leaves and the crackling of twigs become music to his ears - for a man profits well if he keeps his soul even if he loses the whole world.

Any takers . . . ?

Part Five

GRAND ORATIONS - II :

Continuing Masonic Education Miscellanea

**TODAY'S CHALLENGE
TO FREEMASON**

William H. Fonger

1954

Your speaker at this moment fully recognizes the honor that is hereby bestowed on him by being asked to speak to this great gathering; but at the same time feels very keenly his limitations. This time should be used by someone much more versed in the tenets of our Craft, for this surely is a time when the very best of Masonry should be so impressed on our minds, that we shall be able to go forth from these days of fellowship together strengthened and enlightened, better prepared for the uncertain days ahead.

These are difficult and troubled times. We have only to read our daily papers and our weekly magazines for proof. But that very fact only impresses us with the importance of these times. When there are no problems, when there are no great difficulties, when no great issues are being faced,—then it does not matter quite so much, perhaps, what we do. But in this day in which we live, facing as we do these tremendous possibilities, no man here should dare to act without serious thought and consideration. It is impossible, I believe, for us here in this Annual Communicaiton of 1954 to realize how important, how far reaching the actions of this body may become.

We are all well aware of the great unity of our world. Of course, I do not mean unity of spirit, or of purpose or plan or desire, — but simply that unity brought about by changing conditions, so that practically every part and parcel of our world is dependent upon and affected by every other part. Most of us here are old enough to remember when the late Hon. Wendel Wilkie made his globe circling tour and returned to report to his country's president and started the use of that great phrase—One world. At that time it was more or less prophetic, and that only a

few years ago. Now it is already realized. Today some of the smaller nations, almost totally unknown in Wilkie's day—are causing deep concern over the face of the entire globe. So the actions of even a small group, a group no larger than this, may result in things that will prove to have worldwide significance. This group, though it represents a much larger body, yet is a minority group in our part of the world. But we must remember many minorities have had great significance. It is impossible, I say again, to put too much stress on the possible outreaches of the actions of this body.

In my office we have a map designated simply as The Far East. In general appearance there is nothing unusual about it. It looks much like any other map. But there are mornings when having just finished reading the paper, I am a bit hesitant to look at that map. The thing that startles me is how small this Far East has become. When we came to the Philippines only 30 years ago, it took days to travel from one country to another, even the nearest. Now it is a matter of hours to the farthest of this group. May I describe briefly to you that map. It may help us to see our own situation and hence our own importance as a group. At first glance you see the mainland and then the outer fringe of islands comes to view. There is Sakhalin in the north, just off Russia; then the Japan islands; then the Ryukyu group; then Formosa; the Philippines; then on to the south the Indonesian islands; then a bit to the west the Malay peninsula which you follow north to Thailand, Indochina, China, Korea, and on up to Russia. The circle is complete. And we here in Manila tonight, only a few hours by air from any point named. Almost any place within the possibilities of a non-stop flight. That should be cause for serious thought, for all brethren within this grand jurisdiction of the Philippine Islands, under which much of this area falls.

Not only has space been shortened but time as well. In all the past records, surely nowhere has history been made so rapidly as in this self same area. It is here that old policies have ended. Here new nations have been born, one after the other in rapid succession. Old shackles have been broken. Perhaps some of us may feel that history has moved too rapidly. For as old shackles have been broken, in some cases at least, new ones have been forged. And the new may be even more powerful, more binding, more restraining than the old. Surely, that has been true where the real meaning of freedom has never been realized.

Now in the face of such conditions, such problems as we all know exist, how are we going to act? As Masons what is to be the basis of our actions?

Something more than 25 years ago I made my first trip into the mountainous interior of northern Luzon. Our small party started the long hike from Bangued, Abra. It was somewhat of a survey trip so that it was three or four days before we arrived at the top of the range, the boundary between Abra and Kalinga. We arrived at the very top just as the sun was going down. A small government rest house was to be our shelter for the night. As we reached the top we looked back over the way we had come. On the west side of the mountain there was still light from the setting sun. We joined together in pointing out spots on the trail over which we had just come. We looked farther back and could see the reflection on galvanized roofs in the several towns and villages so recently visited. To everyone there, the things and place we saw were familiar. Then we turned and looked toward the east. There, quite contrary to our experience as Masons, the east was all darkness. All was shadow. Only one in our party had ever been down the trails on the east side of that mountain. As we looked down into the gathering darkness we wandered. And I remember I asked—"What are we going to find?" "What kind of people are we going to meet?" And, tho no one put it into words, we were all wondering just how we might act and react toward the new, the unfamiliar circumstances, conditions and people we might meet. Then one of the older men in the party, in a somewhat reflective mood, said "Oh, it will not be much different. And we will act according to the experiences we have had." Many times thru the years since I have thought of that statement. How true it is! We will act tomorrow according to the training and experience we have had today and yesterday. And that points up again the importance of this gathering, the importance of every Masonic meeting, the importance of all of our Masonic training.

And now what is that training? What should it be? How should it fit us to meet new and changed conditions, new problems, new crises? I am confident that we all believe that on becoming Masons we have become better men, better citizens, for we have learned or should have learned more perfectly our duty to God, and country and neighbor. But what is that raining?

In the first place, as Masons we believe in God. For lacking that belief no man can be made a Mason. Now if we believe in God and put our trust in Him, as every one of us has declared we do, then we should surely know something about Him. In the second place, if the several obligations we have taken, if the lectures we have heard and learned, if these ever come to leave the value they should, then we should give

more thought to what they all mean. I firmly believe that this is a time in which we should all become much more familiar with Masonic ritual and what it means; more familiar with Masonic history so that we know and understand the things for which our illustrious brethren of times past have lived and died. Surely we learn a good deal in our regular meetings, just thru the ritual; we learn from the degree work and lectures. But for all too many of us that becomes just so many words, learned and repeated by rote, and so loses its meaning and significance. But it should not be so. Our lodges should, especially in these days, become real training schools, where the member becomes so saturated not only with the ritual but with the principles contained therein, that when he faces new conditions, new problems, new curses, he will react automatically, as should be expected of all good master Masons.

The great problem of our world today, as so often stated, is freedom. That is a big word and very complicated, and for it men in all ages have been willing to fight and willing to die. In our part of the world much progress has been made toward national freedom. Nation after nation, within a comparatively few years, have won their independence. But, as we have so clearly seen in certain countries, national freedom is not enough. For in some instances at least, once national freedom is won, there has followed tyranny within, political, economic, industrial, and even religious. No, national freedom is not enough. We must have freedom of the individual, within the nation.

Now freedom of the individual is built on the value and worth of the individual. And surely this is one of the great tenets of our Craft. We are known as Free Masons, a name well given, well deserved, for that is the thing for which we stand. There are two great sources from which that comes. The one, first and foremost, is the Holy Bible, the great light of Masonry and the rule and guide of our faith; and the other is the ritual itself.

Modern masonry is to a very large degree built upon and dependent on the Holy Bible. There we find the very basis for the supreme value and worth of the individual. From beginning to end that Holy Book is the story of individuals. It has often been said and truly so, that if you were to write the stories, complete, of the various individuals named in the Holy Scriptures you would have the complete book. For God, who, as we are taught in the book of Genesis, created man; created him as an individual; and as that story is continued, God continued to work in and thru man as an individual. True we hear much in that sacred volume of the "people of Israel," but when God spoke, he spoke to the individual. Turn to any part of that whole great Book and you will come face

to face with that fact.

When Cain killed his brother Abel, and the Almighty spoke, it was not a general pronouncement on the veils of murder, but He said to Cain—"Where is thy brother?" It was a personal question. When He spoke to Abraham it was a very personal word — "Go from your country and your kindred and your father's house, to the land that I will show you." It wasn't even for his own father, it was a personal word to Abraham as a man. When God spoke to Moses, it was to him alone that He spoke. True, the message was to be passed on, but God spoke to the individual. I say again, you may turn anywhere in that great book, that which is given us as the rule and guide of faith, and you will find evidence of the value of the individual, the worth of personality. In these days when in so many places the individual is of no value except as he becomes a cog in some wheel in the machinery of the state,— I say in these days, we as Master Masons need to be more familiar with that Great Light, which so clearly illumines the worth of the individual.

And now as suggested already, the ritual itself is the second source of this great principle, or perhaps more correctly, it reflects and exemplifies that great truth. One point only will suffice.

Let me ask, does any lodge represented here accept men in groups, and initiate them as such? Of course the lecture may be given to a group, but the whole initiation process is a matter of the individual. And even in the case of the lecture, the individual, entered apprentice or fellowcraft or master mason, is of so much concern that only for special reasons may the lecture be deferred to await the time when it may be given to a group. Again I say we need to remember that lesson taught by our ritual.

Again these same two sources, the Holy Bible and the ritual, teach and exemplify the great principle of freedom. While it is very true that the Bible is full of commands, admonitions, laws, with their prescribed punishment if broken, yet there is no compulsion, except that inner compulsion that results from the understanding mind and heart. That compulsion which comes from the knowledge of right and wrong.

In the very beginning of that great Book, the Creator is represented as having commanded his first human creatures that they should not eat of the fruit of the tree of knowledge of good and evil. It was a strict command, yet the man and woman did eat. There was no compulsion. They were free agents, free human beings, free to obey or disobey.

As we read thru the following books, we learn of the law, the Ten Commandments, and later, the punishments prescribed for those who broke them. But yet men were always free to break them, as multitudes

did. One of the strange things about that great Book is the way in which it tells some of the bad along with the good. When we write the life stories of our great, we usually leave out those things which would detract. But not so the Bible. We know that Adam broke one of the very first of the divine commands. Over and over it is recorded of Moses that he lost control of himself, that he even took to himself credit he should have ascribed to his God. Even King David came far short of expectation. The apostle Peter failed utterly at times. The apostle Paul admitted that he was constantly doing those things he should not do and leaving undone those things which he should have done. All these are but proof of the great fact that this Book, the rule and guide of our Masonic life clearly indicates that the Great Architect of the Universe created man to be a free moral agent. Freedom of thought and action must be ours. But withal, a freedom that is guided and directed by great principles.

Again, the ritual clearly and beautifully exemplifies that which is taught in the Great Light of Masonry. Above all else, the candidate, as he begins and as he continues, is given complete freedom of choice as to whether he desires to continue. In each of the three degrees the query comes to each man and mason four times once as the door before he enters the lodge, and at each of the stations, — "Is this of your own free will and accord—" Again in each of the three degrees, as he stands before the altar, before kneeling for his obligation, the query comes clear and strong from the W.M. in the East— "With this assurance on my part are you willing to proceed?" There is no compulsion. Freedom, the freedom of the individual is taught and exemplified.

Again I say we are facing difficult times. Changes may come suddenly. We have need to be so well grounded in the great principles of freedom that our reactions will become involuntary. In many of the countries round about us communism has swept and is sweeping across the land like a great fog. Under it and within all freedom is lost. The vast majority of men become simply small unimportant parts of a great machine. Man is taught not to think. He is never asked "Is this of your own free will and accord?" He is never asked — "Are you willing to proceed?" There is no freedom, only conformity.

In other lands, like our own, the Philippines, the danger is not alone communism, but another form of totalitarianism almost as strict and dangerous. The hierarchy of the Roman Catholic Church has never ceased in this land to try to stamp out the Masonic order and all other organizations which stand for freedom of thought. For centuries it has been in control of the thoughts and actions of thousands. Yet there have always been those minority groups, grouping their way out of the

dark. And as we well know, all too many have paid with their lives the very moment they have broken out into the light. In our present time we are well aware of two avenues of approach. The one thru the public schools, which is only a stepping stone to the second, the complete abolition of the policy of separation of church and state.

These things we face. No elaboration of the dangers are necessary. They are well known. But what is necessary is the determination that we as Masons will so saturate ourselves with the principles of Freemasonry that we will act together, and with wisdom, when action is required to guarantee not only for ourselves, but for all men, that freedom of thought and action which we believe to be the God-given right of every human being.

ALL OF GOD'S CHILDREN

William H. Quasha

1958

Most Worshipful Grand Master, Grand Officers of the East, and Members of the Grand Lodge:

My subject is, "All God's Children." We are all God's children. This makes all mankind brothers. But as any child can observe, man does not now, nor has he been accustomed, when acting in groups, particularly when acting in nations, to treat his fellow man as a brother. In fact, history is little more than a record of man's inhumanity to man. It is no wonder that everyone everywhere, including the greatest and the lowliest, is concerned as to what will happen if Mr. Krushchev and the other killers in the Kremlin suddenly decide that they need a war in order to keep themselves in power.

Come now, in these days of Sputniks and Jupiters, an old man, a famous philosopher, English by nationality, a self-appointed citizen of the world, a pacifist from way back, Bertrand Russell, who from under his mane of gray hair advises and counsels us to capitulate to Russia. He admits that this is distasteful to free people, but he says it is certainly preferable to the virtual destruction of mankind which appears to be

a certainty if war were to break out between free men and the communists. Philosopher Russell's thesis is this:

One: mankind has been repressed by conquerors before. Two: Genghis Khan, as ruthless as he was, could not and did not destroy everyone. Three: Kahn's nephew, who assumed the reins after Khan's death, turned out to be quite a good chap. Four: even if we surrender to Russia, strife will be eliminated in due time, and better leaders will come from Russia. Five: people will gradually throw off their shackles and will eventually regain their freedom. Six: and most important, there will be no mass-destruction.

This is a very palatable proposition to some people, especially to the communists. Also, the so-called neutralists will probably find this thought enticing.

The question which we must face as individuals, and it is my opinion that it is time that we face this question as an organization, is: what is best for all God's children? To answer this question it is necessary to indulge in introspection. Are we prepared to get down on our knees before the onslaught of these international gangsters who have, by conquest, subversion, treachery and device, enslaved hundreds of millions of people, reduced them to the level of animals, coolly murdered millions who opposed their will? Shall we, in the interest of national and international survival, make the sacrifice and surrender to the communists or shall we resort to every possible means of defense and meet force, if necessary, with counterforce?

Before trying to answer these two questions on a philosophical basis, I propose that we take stock of the facts at hand.

First, I question whether Philosopher Russell is correct in his assumption that the free peoples are necessarily going to lose the struggle for military superiority. The United States is spending billions of dollars to see that this does not happen. England is also involved in a great deal of development work. The point is that despite Russia's frequent avowal that she has now surpassed the United States in the scientific field, it should be apparent that these are but self-serving declarations on her part. The Kremlin knows that before any communist missile reaches a target in the free world, the very forces of hell will be unleashed against the Russian homeland. Russia, in violation of an international understanding—and incidentally when it comes to violating agreements, Russia is really outstanding—sent forth into space a satellite without giving due warning to the other nations of the world, all of whom had agreed to consult each other before making such an experiment. It was generally conceded that this was a great propaganda victory

for Russia. But how temporary and how stupid that victory turned out to be!

Why do I say that it was stupid? This is the International Geophysical Year—a year during which all mankind is dedicating itself to scientific achievement. If Russia had, in accordance with the agreement, said, "Let us all endeavor to fire a satellite," and the other countries were unable to agree, Russia could have said, "We want to fire one now and we are going to do so." This would have been less dramatic and certainly less surprising. But Russia would have gained a real propaganda victory. By following this procedure, Russia might have convinced some people of its sincerity. On the contrary, Russia has made it clear that even in the field of scientific endeavor, her work is worthless. So can we say that the Russians were clever? I think not. All they did was to convince thinking people of what was already clear to many of us—that Russia cannot be trusted in any department whatsoever.

Now why do I say that their propaganda victory was temporary? It did not take the United States long to fire two satellites. Moreover, the Russian success inspired and impelled American scientists and military people to redouble their efforts to conquer space, and it has now been demonstrated that although there are certain technical problems involved in putting a sphere into an orbit around the earth, still that can be done if you want to expend the time and effort. So although Russia can claim to be first to launch a satellite, its priority is largely based upon the fact that it was very sneaky about the whole affair. It is also obvious that had America been of similar mind and tendency, she could easily have hastened her own program and put one up there ahead of Sputnik.

The first point therefore can be concluded with this: Russia is not ahead militarily and furthermore there is no likelihood that America will permit Russia to get ahead and stay ahead.

The second point, which is factual in nature and which we ought to assess before proceeding philosophically, is whether Russia can be expected to gain a temporary military advantage sufficient to enable it to gain a quick victory over the free nations. Every military man will tell you that every war is finally won by the foot soldier. This means that total conquest can be accomplished only by a nation that can move a substantial body of troops over great expanses of water. The logistics involved entail the use of a navy, because although it is possible to move bodies of men by air, it is impossible to move everything they need to conquer large geographical areas without the use of ships. The Russian Navy has a long way to go before it can match the strength of

the combination of the United States and British Navies. It is not my purpose to give a technical treaties on the comparative striking and defending power of the armies, navies and air forces of the free nations as compared with those of the communist powers, but I am convinced, and I am sure all of you know, that even though Russian might feel that it had a temporary military advantage in some departments, it would realize that from the overall viewpoint, its superiority in aggregate military strength would not be sufficiently great to enable the Russians to be sure of victory.

The second point can be concluded in this way: even though Russia should gain a temporary military advantage in one department, it would be most difficult for her to gain an overall advantage in all departments. In short, there is no likelihood that Russia can gain such an overall military advantage so as to enable her to win decisively. Or stated otherwise, Russia knows that although she might win the first battle, she never could be sure that she would win a total war.

The third practical point overlooked by Philosopher Russell, intentionally or otherwise, is the fact that although Russia counts amongst its allies several satellite countries such as Hungary, Poland, East Germany, Yugoslavia, Czechoslovakia and Rumania, there are numerous soft spots in those countries. In fact it is known that there are pockets of friction and discontent within many of the Soviet Socialist States, as, for example, in Lithuania and in Latvia. It must be remembered that Russia is far from a homogeneous country. There are in Russia over 100 nationalities. Although the average Russian is reported to be a lover of his homeland, still there are millions of people in Russia who resent communism and would welcome its overthrow. If there are Russians who hate communism, it must be remembered that in Hungary, in Poland and in other satellite countries, there are millions who not only hate communism but who also hate Russians. Most of us recall that the Bolsheviks were able to enforce the collectivist system of farming only after they murdered 10 million Kulaks. Even though more than thirty years have passed, there are people in Russia who have not forgotten this. The revolt in Hungary is still fresh in our memories, and recent photographs coming out of Hungary indicate that the people are still smouldering from the brutal manner in which their revolt was crushed by Russian military might. And when Mr. Khrushchev in recent days went to Hungary and told the Hungarians with blunt temerity that their heroic revolution was merely the work of reactionaries, every self-respecting Hungarian must have seethed inside. Of course, all that any Hungarian can do at the moment is to swallow these lies. But if Russia

were to make the mistake of engaging in a war, there is little doubt that all of the enemies behind its lines would quickly seize the opportunity to sabotage its military effort. Of this much we can be sure: the Russian leaders are not complete fools and are undoubtedly aware of this possibility. The third point may therefore be summed up thus: even though Mr. Khrushchev might want to start a war to stay in power, he must know that if he does so, he is sealing his own death warrant.

The pragmatic situation adds up to the conclusion that Russia will not employ all other means in her attempt to destroy free nations by any technique which a malevolent mind can devise. It is well-known that communist agents are busy creating disturbances within the borders of every nation. We can also be certain that Russia will never relax its efforts to dominate all small nations either through subversive means, if possible, and by military means, if necessary. Wherever there is weak and dishonest government, it is a certainty that the communists will help to pull the rug from under the existing regime in order to set up their own puppets in office. But that is a far-cry from the type of warfare which Philosopher Russell envisions.

The final question is whether there is an idealistic basis which can justify Russell's proposal. Or stated otherwise: Is communism what God's children are yearning for? From our point of view, sitting as we do in the periphery of Asia, we are in an excellent position to evaluate ideologies and systems and to judge what people really want.

You know, there are people who are telling us that the children in the East want one thing and that the children in the West want something else. Who started this business of East and West? What basis exists for arbitrary division and classification of peoples into two areas, the East and the West? This is a very significant point and I propose to examine it, for without such an examination it is impossible to comment intelligently upon the fundamental issue we are presently discussing. I think it is important, because there is a current notion existing in many quarters—even amongst intelligent and well-educated people—that (a) the population of the world can be divided in two groups, the East and the West, and (b) that the people of the East want something different from do the people of the West or vice-versa. And it is not going to satisfy the stereotyped mentalities, who would rather put labels on people than to strain themselves by exercising their minds, for us merely to say that people are fundamentally alike and that they all aspire to the same basic goals. To convince the persons who make a hobby of differentiating between the East and the West, we have to delve a bit below the surface.

First, we must ask what is "East" and what is "West?" There was a time when "East" meant Asia and the Middle of East and "West" meant the Western Hemisphere and Europe. But in current political parlance the "West" is supposed to include the nations of the North Atlantic Treaty Organization and the "East" is supposed to represent the countries behind the bamboo and iron curtains. But that description fails because the members of the Southeast Asia Treaty Organization and the members who subscribed to the Bagdad Pact are all eastern nations and they are allied with the West. Is it not ridiculous, therefore, to refer to the free nations as the West when in fact a great part of the Allied strength is to be found in Asia? Is it not therefore reasonable to state that all references to Russia and its partners as the East should be stopped and that henceforth we ought to refer to them by the one exclusive term which fully describes them, and that is, communists? That is what they say they are. Therefore, let us refer to them by that title. Actually, there is a very subtle point involved in all of this I suspect that the communists love to use the terms "East" and "West." For by wearing the cloak of the "East" they have been enabled to identify themselves with Asia. And what is their purpose?

The Russians have tried to put themselves in a position of being the champions of freedom in Asia. Are they the true friends of the fighters for freedom? Nothing could be farther from the truth! They are no more champions of freedom in Asia than they are champions of freedom within their own country. They use force to dominate wherever they are, and they are not at all concerned with the legitimate aspirations for freedom which exist throughout the world.

There is no people on the face of the earth that does not yearn for freedom, and those nations in Asia which have sought independence from foreign rule have done no more than follow the natural inclination of all God's children for self-determination. But as our great Brother and lamented hero, Jose P. Rizal, has informed us, it is not sufficient for a nation to overthrow foreign tyrants, because there are many of the home-grown variety as well who would seek to stratify society into ruling and dependent classes. It makes no difference, for example, to the average Hungarian whether the ruler is Mr. Kadar, a Hungarian tyrant. Even though Mr. Kadar is a Hungarian, he is still a tyrant and the average Hungarian has no freedom. And the situation would not change very much for the average Hungarian if Mr. Kadar were substituted with a Russian commissar. So when Russia, through the use of force, places a puppet ruler at the head of a nation and then proclaims that it has freed the inhabitants of that nation from domination, it is merely a question

of calling black white and white black, because it is just the opposite of the truth. In other words, it is an absolute lie.

And so it is an absolute falsehood to think in terms of the world as being divided into the East and the West. In Asia the two dominant nations today are communist Russia and communist China. There is absolutely no similarity between the philosophy of communist Russia and communist China on the one hand with that of the freedom-loving peoples in the Philippines, in South Korea, in Taiwan, in Japan and elsewhere on the other. It is therefore dangerous to talk of the "countries of Asia" without specifying what countries we are talking about.

Ambassador Carlos P. Romulo has been making brilliant speeches in the United States in which he has referred to the aspirations of the peoples of Asia. I think Ambassador Romulo has made a great contribution to American education by his opening the eyes of Americans to the multitude of problems which exist in Asian countries. But there is a great peril in using the word "Asia" too loosely, because although the Philippines is an Asian nation from the geographical point of view, yet from the points of view of religion, ideals, politics and military security, it has, and hope always will identify itself with the United States of America.

Freedom for the Filipinos is no longer a question of philosophy. It is a very practical matter. The Filipinos fought and died for freedom for 400 years. This archipelago has been drenched with blood from its northern to its southern extremities to prove that the people of this country prize freedom above life itself. This experience has not been shared by many other nations in Asia. Yes, there have been struggles in other Asian countries, but never has the people of a nation in Asia fought with such consistency and with such determination in order to convince the world that it would never bear a foreign yoke while there was yet breath left in its people. Not only are the Filipinos not going to tolerate foreign domination, but they have no aspiration to dominate any other nation. And it is this feature which ties the Philippines to its allied and distinguishes it from the communists. These points, my brethren, should convince everyone who uses the term "Asia" too loosely not to confuse the Filipino aspirations with the so-called yearnings of some other countries in Asia, particularly Russia and Red China.

We are now ready to hearken back to Philosopher Russell's proposition, and now to answer the question whether there are amongst the free nations of the world enough of God's children who are willing to sacrifice their freedom to the Russian sickle of tyranny.

Incidentally, my brethren, perhaps you have been wondering what

makes Bertrand Russell think the way he does. Why is it so simple for him to accept communism? The secret is that Bertrand Russell does not believe in God. And since his reliance is entirely upon the ability of man to find his own salvation, Russell, despite the brilliance of his mind, has failed to learn the truth. The fact is that we are all God's children, and that we cannot look up to any nation which depends merely upon man's alleged efficiency. We can regard that nation only with pity and compassion but not with respect. And our final answer to Mr. Russell, and I hope of every Mason whitersoever dispersed, is this: We are all God's children, Mr. Russell, and therefore we cannot accept any system, any nation or any ruler who will try to make our children communists. We will meet communism, in whatever its form, spiritually and physically and with all the strength at our command. We will live for freedom and will die if necessary to protect it. These are our principles and by these we are bound in brotherhood with each other and with all God's children throughout the world.

CARRYING ON THE TASK OF CURING THE SOCIAL CANCER

**Sinforoso Padilla
1959**

When a year ago, you honored me with the appointment as Grand Orator, I must confess that I did not then realize the seriousness and the importance of the high position to which I was elevated. Many well-meaning Brothers of the Craft, in congratulating me at the time, informed me that all I had to do was to deliver the grand oration on the occasion of our Grand Annual Communication, and, perhaps out of sympathy, they also added that I had twelve months in which to prepare my oration. If only the task were as simple as that !

To my utter consternation, I found that it was not so much the time that mattered as the absence of what to write about which frustrated me. As a psychologist, I thought of discoursing on the very abstruse subject of the human personality, but I felt that that subject may be of little interest to Masonry. I next thought of giving a paper on the Philosophy of our Craft, but much better men and greater authorities have already done so, and there is nothing I can possibly add to the lore of

Masonry. Not being a politician, I cannot discourse on politics and our political situation. Neither am I an economist, so I cannot speak with any semblance of authority on the solution of our economic ills. As an educator, I might speak of our much criticized educational system, but those in the Department of Education might be quick to brand me an ignoramus, as they do brand anyone who dares to criticize their untouchable system. What else I might talk about, I really do not know. Perhaps, comment on our tense international situation? But if famous internationalists from big countries of the world cannot propose a formula to solve our international tensions, my voice would be just a "tinkling cymbal." So, my brethren, you can see what a predicament I am in as your Grand Orator. I am willing to orate, but I have nothing of importance to orate about !

But the task must be performed, and the order of the Most Worshipful Grand Master must be obeyed. So I must go on thru my travel, even though the journey may be over a rough and rugged road, if only to convince the brethren of my fidelity in keeping faithfully the trust committed to my care.

When about three quarters of a century ago, Dr. Jose Rizal, an eminent member of our Craft, saw the evil days that had fallen upon his native land, he wrote his novels to expose the social cancer that was destroying the life of his people. He saw the iniquities perpetrated by the Friars in the guise of religion; saw the viciousness of religious fanaticism encouraged by the Spanish Friars among the Filipinos, both high and low, so that the rich, in their fear of hell and of eternal damnation gave their lands and their all to the Church for the salvation of their souls, to the end that the Friar Orders might live on the fat of the land, while the poor and the landless had to work in endless slavery, paying high tributes to the Religious Orders who eventually owned the best of the soil of our native Philippines.

He saw the abject ignorance of the masses whose only education consisted in learning their prayers in a language they little understood, in making the sign of the cross, and in bowing before the friars and kissing their hands or their habits. He saw the impotency of government officials, both the Peninsular Spaniards and the local ones, who might have meant well, but who were puppets in the hands of the Friars. He dared to expose the immoralities of the Friars, who in the guise of their piety, violated the chastity of the Filipino women, and produced an untold number of Maria Claras and their male counterparts. Rizal saw the malignant disease that was slowly destroying the Filipino people, leading them to a life of degradation, indolence, apathy and indifference. It

was his desire to expose these evils to the light that the Filipinos themselves might be awakened from the dreadful night of ignorance and virtual slavery of body and soul. Unfortunately, as every Filipino knows, he had to pay the supreme sacrifice and give his life on the field of Bagumbayan. It was his wish that his blood might be used to color the dawn of a new day for his people.

It was not by accident, but rather by design of the Supreme Architect of the Universe, that the light flashed by the great Malayan genius was also caught by members of our Craft. Del Pilar, Lopez-Jaena, Bonifacio, Aguinaldo, Mabini and a host of other Filipinos no less notable had taken the torch from fallen hands and hurled it despite all odds against our betrayers. Again it was a part of the great design of the Supreme Architect that the United States of America stepped into the picture and brought about the healing effect of a democratic government and the therapeutic power of education that finally ended for us the night of terror, ignorance and servitude to the Religious Orders.

It is of interest to us in Masonry that the three great Americans who at the time played so vital a role in the early liberation of our people were Master Masons, President William McKinley, President Theodore Roosevelt, and President William Howard Taft. It is of equal importance to us that the early Filipinos who labored to bring about the new day for our country were Master Masons and that many illustrious Filipinos who played their vital roles in the early formative years of our struggling people were members of the Craft: Quezon, Palma, Kalaw, Abad Santos, who were all Past Grand Masters. And it is of more than passing interest to us that two men who played vital roles in bringing Filipinization of our government, preparing us for self government were Masons, Quezon on the Filipino side and Francis Burton Harrison on the American side. That these two men, in the twilight of their years chose to give up Masonry for personal reasons is of no importance; for the best work of their lives was done while these were laboring with their brothers of the Craft and it is to their credit as individual Masons and to the honor of Masonry, that during the reign of these men, there was not a breath of scandal, no graft and corruption, no immorality in government office — and best of all, the Church was kept where it belonged.

Turning to our educational system, has it ever occurred to us that the master design of our Philippine Educational System was laid down by Master Masons and implemented by Master Masons? We still have here with us our Right Worshipful Deputy Grand Master, Luther B. Bewley, one of the builders of our educational system; and many other

American brothers, whose names at the moment I cannot recall, although I should make special mention of our dear friend and brother, Gilbert Perez, who even now is lying at death's door, awaiting the reward for a life masonically lived. And on the Filipino side, we have such men as our M. W. Brother Camilo Osias, Past Grand Master, Brother Florentino Cayco, Brother Matias Perez, who were among the first Filipino Superintendents of Schools, not to mention the famous triumvirate, Brothers Putong, Pangilinan and Trinidad, later to become famous for being crucified by the Church, because of their Masonry. Indeed, there was a time in our educational history when it could be said that the key men in the Bureau of Education were members of the Craft, many of whom of Bagumbayan Lodge No. 4, incidentally my own Blue Lodge. And in the University of the Philippines the Master Builder of the College of Education was none other than the Venerable Dean Francisco Benitez, Past Master of Bagumbayan Lodge No. 4, and Past Grand Master, while his younger brother, another venerable Dean, founder of the College of Business Administration, is Past Master of Bagumbayan Lodge.

Because of the labors of these distinguished Masons, the social cancer which our illustrious hero, Dr. Rizal, exposed had practically disappeared. No longer was ignorance and superstition among the masses as rampant as before. There were no graft and corruption in public office, and the Church and friars were kept where they belonged, on the other side of the fence. We could say with justifiable pride that the Philippines, under the benevolent tutelage of our American brethren, was indeed the Pearl of the Orient Seas.

But, alas, my Brethren, that golden age which we enjoyed was not destined to last very long. For just as soon as American sovereignty was being gradually withdrawn, the tentacles of the Church began to reach out again. You recall that during the early days of our Commonwealth, the Church began a systematic campaign to impugn our public school system and to force the teaching of religion in our public schools. You recall, too, the Ecclesiastical pressure brought to bear upon President Quezon and particularly on Vice President Osmeña, then Secretary of Public Instruction, to sign the bill passed by the legislature under pressure by the Church. It was most fortunate that both President Quezon and Vice President Osmeña did not yield to the hierarchy. But the Church bided her time. It is significant that so long as the Stars and Stripes floated over this country, the Church remained discreetly quiet. But once we became free, the Church began its systematic campaign for religious instruction in our public schools again. You will recall that they first brought charges against the then Secretary of Education, the under

Secretary and the Director of Public Schools, Master Masons all. It did not matter that they lost in that fight, for they became more bold. When Roxas was our President they could do little, for like President Quezon, President Roxas was a Master Mason. They tried to pressurize President Quirino, but although he was a devout Catholic he could not be influenced by the Church.

All of us will remember how actively the Church came out openly for the candidacy of Ramon Magsaysay — through the Catholic Schools, the press, and the pulpit. And when President Magsaysay was elected, he thought he owed it all to the Church and to express his gratitude he gave in to the demand of the Church. That was the beginning of the return of the new social cancer that is again endangering the life of our people. It was widely circulated that no appointment to public office could be made without the imprimatur of the Catholic Hierarchy. And then to cap it all, in a public ceremony President Magsaysay consecrated the whole Philippines to the Blessed Sacrament, an event later to be repeated by President Garcia and I suppose by all Presidents after them. And the Church having gained an inch now demanded a yard. Attacking our public schools, as breeders of hoodlums and gangsters due to the absence of the teaching of religion, the Church first worked for optional religious education, and when that was granted, they insisted that religious instruction be given the same importance as other subjects, and now they are agitating that it be made compulsory. Many of us will remember the opposition of the Church to the teaching of Rizal's Noli and Fili in all our schools, both public and private. Having failed in that they turn around, and with enthusiasm they are teaching the emasculated works of Rizal. Already, Catholic authors have prepared textbooks on Rizal showing a Rizal who was a devout Atenean and who was a pious devotee of the Church, but definitely not mentioning about the works of Rizal in bringing to light the evils brought about by the Church and his fight for the liberation of his people from ignorance and obscurantism. Slowly, but with determination, and aided by Filipinos who are blind to the social cancer that is again being reactivated, the Church is working for the union of Church and State where they will have again the upper hand in the misrule among our people. We cannot fail to see the signs. Foreign priests are coming in faster than is healthy for our native clergy—and what is even un-understandable is the fact that the best parishes are given to the foreign priests, while our native priests are given the poorer ones or otherwise are in the background. Indeed if we do not watch out, we will be back to the days of Catholic Spain! Perhaps I have been unduly critical of the new social cancer, the resurging

power of the Church, but if I have, it is because this is the root of all the miseries brought upon our people which Rizal tried to bring to light. Let me however mention other new growths that are as malignant, destroying the life of our people. Rizal long ago wrote also about the indolence of our people and apparently this disease is still with us. It is most unusual, that our country which was endowed by our Great Creator with rich natural resources and fertile fields should be suffering from economic insufficiency. And all because of the indolence of our people. Has it ever occurred to us that we Filipinos are subsidizing the farmers of Thailand and Burma, and even those of California? What is the cause of this malady? Is it inherent in our people? There are those who think of it as an Oriental trait, but we need only to look at the industry of our fellow Asians to know that indolence is not an Oriental trait. Some would blame it upon our four centuries of servitude under foreign powers. Indeed, there are those who think it was our way of protecting ourselves against the Spanish rulers who lived a life of idleness and sponging upon the sweat and labors of our people. Whatever the cause, however, there is no argument about the fact that we are an underdeveloped country, depending too much upon outside help. It is so characteristic of our beggars who sit by street corners, extending their arms for a few centavos, when they could be productive and self-employed.

There is still another complication of this disease of idleness—the subsequent development of an attitude of dependency of our people upon the government, and our government upon foreign aid. There is no longer any initiative among our people to help themselves, for they expect the government to do it for them. And our government has been crying for aid, and more aid from the American taxpayers and then when we receive such aid we squander it in junket trips, in high priced cars and high living. What had become of all the American dollars that had been poured into this country since after the war? Brethren, you know the answer and I shall not insult your intelligence by pointing to you the obvious. Let us for the moment turn our periscope upon our political life. It is in this field where in my opinion we have another malignant cancer. We have been shouting to the world that our country is a show window and, like all show windows, there is a lot of window dressing. But the true essence of democracy is lost among our people. It is no longer a secret that men pay a high price to be elected into office. It is no longer restricted information that our voters sell their votes to the highest bidders! It is an established fact, and abetted by those in power, that men who enter government service do so not to serve but to be

served and to use their offices to feather their nests. Graft and corruption are at the very roots of our public life. Influence peddling has become a most lucrative profession now. And the worst of it is that one political party tries to denounce the other for such graft and corruption, but once that party is in power it practices the very things it has condemned only with greater vigor and greater volume! So this is Democracy, when our government men who pledged themselves to serve the people, become richer while the poor people become poorer.

And what of our lives? When Rizal wrote his novels he denounced the immorality of the clergy thru his characters. Father Damaso and Father Salvi. I personally have a feeling that the greatest contribution of the Spanish Friars to the Philippines was not so much the religion which they brought with them as the Spanish blood they had infused into the veins of the Filipinos! We pride ourselves as the only Christian nation in the Orient. But what kind of Christianity is it that prohibits divorce and tolerates and practices what I call "extra curricular activities" in the form of plurality of wives, legal and extra legal? It has already become a fashion for our public men to maintain additional families and we even admire such men and elect them to public offices so they can become models for our youths. And what kind of Christianity is it that not only tolerates but practices gambling in all forms? Has it ever occurred to us that we have abetted and encouraged gambling in all its forms, from slot machines to sweepstakes and lotteries? When Rizal depicted the cockfighting proclivities of Capitan Tiago, it was his hope that the Filipinos would see the evils of this national pastime, but instead of eradicating it we have built and staged "pintakasi" that runs into millionaires. And the lotteries, and the raffles and bingos that abound! Even the churches and civic organizations resort to raffles and lotteries to raise funds to build cathedrals, churches, chapels and to obtain peace and amelioration funds, in the belief that the end justifies the means. And so this is the kind of Christians that we foist to the world!

Before I turn my periscope away, let me focus it for a while upon our educational system, which was once our pride. Those of us who went thru the old system designed mostly by men who belonged to our ancient Craft, can feel proud that we received a kind of education that enabled us to compete even with American Standards, on equal terms. Today, the products of our schools give us a feeling that our educational system "ain't what she used to be." And if we go deep into the cause of all these troubles, we will find that we do not have a definite philosophy of education. In fact, the only thing consistent in our educational philosophy so often that we do not know where we are. First, our Legisla-

ture performed a surgical operation by removing one leg of our elementary education. Then we gave it a starvation diet by reducing it to the double-single session, with the result that our children were not getting even the six years elementary, but the equivalent of slightly over four years. Then we injected a lot of vitamins: A for Academic, V for Vocational, CC for Community Center, L for Language, and now the 2-2 Plan. Where will all these lead us to? For one thing, years ago when we had only the English for our medium of instruction, we were literate enough to hold our own in the English speaking world. But now, our children have to learn their vernacular language, the national language, English and Spanish and the result is that our children are becoming illiterate in four languages, instead of being literate in one. And the community schools! Instead of keeping our children in schools to learn the basic tools of education, they have to go out into the community to perform the duties of the camineros and the sanitary inspectors! I tell you, my brethren, our educational system is very sick! For we are turning out students from our high schools unprepared for either academic work or vocations. Just as we have been turning out from our educational mill half-baked professionals, so we will soon turn out half-baked mechanics. We will have more auto mechanics and more radio mechanics than we have autos and radios to repair. This is only a sample of what it will be, by the time we have put into operation our so-called 2-2 Plan.

I am running out of time, and I must now put away my periscope. I have given you only a glimpse of some of the evils that are besetting us today, in the religious, economic, political, moral, and educational fields. It has not been my purpose to offer any panacea for these diseases, other than what the old time medical practitioners prescribed and that is purgative. For we need to purge our entire system from all these increasing evils. The question, however, is who will do the purging? In the first place, the patient does not even know that he is sick. On the contrary, he insists he is doing quite well, thank you! He is having a grand time, But meanwhile like a cancerous growth the disease progresses malignantly, and unless we do something about it, our country will be beyond salvation.

This, my Brethren, is the challenge I leave with you. When our ancient brethren saw the evils exposed by our Bro. Dr. Rizal, they were quick to take action which in due time saved our people in spite of themselves. Fortunately for us we are no longer called upon to shed our blood upon Bagumbayan and Balintawak. Remember that in the early days of our existence when those in charge of our welfare were men belonging to our ancient craft, we enjoyed a government and a society

freed from graft, corruption, and immorality. It is not an impossible task for us who follow in their train to once again take the challenge and rally to the redemption of our people, in spite of themselves. To us, my Brethren, have been passed the Light and the Torch, from those who perished in the night. Ours is the task to carry on the fight, so that intolerance, superstition, obscuratism, graft and corruption shall not darken our days — ours and our children's children.

MASONRY AND THE CHANGING SOCIAL PERSPECTIVE IN THE PHILIPPINES

Roman F. Lorenzo

1962

Let me start by saying that I consider myself among the least and the humblest members of this ancient brotherhood, although, most certainly, among the loyal and faithful. If, therefore, you hear from me a critical appraisal or observation of our fraternity, please do not be alarmed, my faith in and loyalty to our fraternity give me courage to point out what I consider in the light of social atmosphere obtaining in our country today, some shortcomings of our organization so that out of such voluntary soul-searching good may result.

Hence, with your indulgence, I shall speak on the subject entitled "Masonry and the Changing Social Perspective in the Philippines." We may not be aware of it, but we Masons have long been living, so to say, in an ivory tower. Governments have come and gone, administrations have changed with monotonous regularity, the Filipino social pattern has changed from one extreme to another, but we Masons as a body appear to have remained contented to watch the changing scenes from a considerable distance up in the clouds satisfied that if among ourselves we can keep order and harmony, promote mutual help and cooperation, preserve brotherly love and understanding, comply with our obligations to the Lodge, the rest of society can be left to take care of itself. The result is that as time goes on, through no fault of society but perhaps through our own, Masonry has created in the minds of the people the

impression that it is an exclusive, secret organization, fundamentally anti-religious. Masonry is not exclusive; Masonry is not a secret organization; Masonry is not fundamentally anti-religious; we know all these, but try saying so to the ordinary layman and he will only smile and shake his head.

Some eighty years ago during the later part of the Spanish regime, Masonry in the Philippines, of necessity, had to be secretive, and consequently selective and exclusive. Masonry had to be secret in order to survive, its very secrecy, its strongest weapon, the source of its irresistible attraction to people groaning under the yoke of oppression, people who later distinguished themselves as the intrepid leaders of the Katipunan and the revolutionary movement.

Then came the American occupation and the implantation of democratic ideals in this country. The need for secret organizations vanished; freedom of thought, of speech, of the press, and of worship had become living realities. Masonry had no more need of secrecy and it ceased to function as a secret organization. But who knew of this fact? Yes, of course, the members knew; the members were well aware that Masonry had nothing more to hide, that it was motivated by the noblest of motives — brotherly love, relief and truth. However, to many people, our fraternity still appears as a secret and exclusive organization.

Of late, Masonry has shown signs of interesting itself in certain civic and educational problems. I refer to our advocacy of the need for adequate financial support of education. In isolated instances, we have sponsored community development projects. This trend is very encouraging indeed. But let me confess that, I, for one, am not satisfied with such a meager show of social concern, because such isolated cases of interest in the problems of the society of which Masonry is part and parcel only underscore the fact that our attitude toward society is not that of participant but that of an interested onlooker aloof in his ivory tower.

Let me quote a passage from John Dewey's *Democracy and Education*. "Society," says John Dewey, "exists through a process of transmission, occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into, social life could not survive". Thus, as members of the social group to which we belong, the Philippine social group, we can no more escape our responsibility toward that social group in the same way that no part of a tree, be it the root, the trunk, the twig, or the flower, can escape its responsibility toward the whole tree. And thus we can logically infer

that it is not enough to be of maximum service to our fellow Masons to be able to consider that as Masons our tasks have been properly and excellently done. Over and above our obligations as Masons to fellow Masons, the greater responsibility stares us in the face, the responsibility to be of maximum service to the community in which we live.

Today, the Philippines is faced with grave fundamental problems. I made reference to the question of adequately financing the education of our children. Aside from this, we have the problem of juvenile delinquency, the problem of increasing unemployment, the problem of minimizing criminality, the problem of preserving our democratic ideals against the constant and systematic onslaught of the forces of communism. What should be the attitude of Masonry in the face of these problems which threaten the very foundation of the society of which it is part and parcel? Shall we remain simply an interested but remote onlooker as long as the affairs of our organization are properly looked after? Or should Masonry descend from its high elevation and mingle freely with the populace so that it can hear with its own ears the throbbing pulse of the great mass of people — their problems, their joys and heartaches, their victories and defeats?

Let us take a lesson from the Peace Corps of President John F. Kennedy. Washington realized from the universal indorsement accorded the best seller *The Ugly American* what a mess its official representatives had been making of its relations with other countries all over the world. America was losing friends left and right because its official as well as its unofficial representatives refused or simply did not care to understand the people with whom they dealt. Now we have the Peace Corps of America in our midst and you very well know the enthusiastic welcome they have been receiving everywhere they go in the Philippines. Why? Because they do not mind living as the natives do; they eat as the natives eat; they play with them, work with them, learn with them. I do not mean that Masons should initiate the activities which the Peace Corps people are undertaking. What I mean is that if Masons wish to be of the greatest service to society they should go out and take part in the undertakings of society so that they will be able not only to participate actively but to make their influence felt in such undertakings. What I mean is for Masonry as an organization to work enthusiastically with the people be it in civic, social or church activities so that the people will realize that Masonry is not secretive, exclusive, or anti-religious. What I mean is that it is high time that Masons go out among the people to feel their pulse and share their hardships, their joys and their sorrows as Masons, not as mere individuals, for then certainly the people will

realize that here indeed is an organization fired with the same yearnings and the same ambitions as they have, nourished with the same blood of nationalism and love for fellowmen as they in their inspired moments feel, fighting for the same principles of freedom, happiness, and equality, struggling like them for a place under the sun as they and their forefathers before them had done. Then truly Masonry will come to be identified with the people, Masonry will be looked upon as an organization dedicated to the uplift of the people, striving and working for the well-being of the community.

And now you might ask me: What particular fields of activities are rich with the possibilities for masonic endeavor? The list, brethren, is endless, but let me mention a few as a starting point. There are the PTA organizations in the schools, the anti-juvenile delinquency programs, the moral regeneration crusades, the community improvement projects, the "Work a Year with the People" campaign, the elimination of illiteracy drive, the fight for better health conditions, the project for the elimination of slums, the creation of new industries for the employment of the jobless, the scandalous waste of our forest resources, the preservation of democracy against the onslaught of communism, and many others.

You will notice perhaps that I placed the problem of PTA organizations in the schools at the head of my list. Do not think that it is a mere coincidence. The problem of PTA organizations is first in my list because I sincerely believe that it is in this undertaking where Masonry can make its influence felt greatest in the education of our children, the future citizens of our country. I believe with Rizal that it is in education where the hope of our country lies. Today we are faced with serious, challenging problems many of which can spell ruin and disaster if not handled with wisdom and dedication. More than ever in the history of our country, we need today a steady guiding hand which will map out the educational program of the people and follow it to a successful completion. As Angelo Patri said, "Education consists in being afraid at the right time". We are full of fears these days because of so many perplexing problems that call for solution. Now is the time for Masonry to take a hand, through our PTA organizations, in shaping up the education of the country's children by fearlessly taking part in the construction of school curricula so that such curricula will truly respond to the needs of the country and the people. Then, there is the question of the national language or Pilipino, for instance. I know that as Filipinos imbued with a strong sense of nationalism, Masons can be tolerant and understanding enough to rise above their petty regionalism and linguistic biases. And

speaking of language and nationalism, I wonder if we cannot use Pilipino in our open installations and programs in places where its use is feasible and practicable.

I admit that in the new attitude and the new program of activities which I am recommending for Masonry, misunderstandings, heartaches, and disappointments are bound to arise. Such things should be expected. Truth itself is often pilloried and placed on the the scaffold as history keeps proving to us. But why should such considerations make us falter and hesitate as long as the torch of our Christian faith keeps blazing in our hearts? Only a few years ago, Hitler was on top of the world and German children were made to study Nazi textbooks containing such statements as this: "The Sermon on the Mount is an ethic for cowards and idiots." But where is Hitler now? Half a century ago, the Spanish governors general, the Spanish archbishops, and the Spanish grandees of Rizal's time were on everybody's lips. Now, who even remembers what their names were? Only one name out of that tragic era keeps blazing in the international sky, known to every child in every barrio in the Philippines, the name of Jose Rizal, the greatest Filipino Mason that ever lived. Truly, right has an unexpected and unforeseeable way or recording its victory over wrong. Misunderstandings, heartaches, and disappointments are part and parcel of any important undertaking, but as long as our motives are noble, as long as we feel that God is on our side, we can sing with the poet James Russel Lowell:

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

THE "VERY BUSY" SEAL OF OUR OWN GRAND LODGE

Joseph T. Howard

1965

The Annual Oration at Grand Lodge has through the years been for me one of the highlights of the Communication. It is because of very worthy and highly qualified predecessors in this office that I speak with

trepidation and hesitancy today. I am fully aware that I shall not be able to measure up to the high mark set before me by other Grand Lodge Orators.

In spite of that, however, I shall attempt to bring to your attention today something that has become for some time now a very interesting study for me. It is the Great Seal of our own Grand Lodge. All Grand Lodges have their own distinctive seals, from the very simple to the highly elaborate. The Grand Lodge seal of my mother Grand Lodge, Texas, is severely simple having only the two brazen pillars with the all seeing eye between them and a simple Masonic Altar upon the checkered pavement. Our Grand Lodge seal while not as elaborate as some, may be said to be, in the language of the artist, "very busy". There are numerous and highly significant Masonic symbols thereon, things primarily Philippine and a most meaningful motto inscribed boldly across its face.

The most commanding portion of the seal, possibly because of their size and centrality, are the two hoodwinked seraphims. These two figures stand facing each other yet not seeing each other because of their hoodwinks.

Hoodwinking has both a positive and negative aspect. When we say a person has been hoodwinked we often mean he has been fooled, deceived or played for an ignoramus.

In Masonry, we practice the hoodwinking of candidates for more positive or instructive reasons. The Masonic practice is basically a drama in contrasts. The removal of the hoodwink is the significant thing in Masonry. In the first degree it constitutes the very pinnacle of the work. Masonic light is brought to us in a symbolically dramatic fashion by the removal of a hoodwink but nothing can fully dramatize the blindingly enlightening dawning of Masonic light. The hoodwink of prejudice, bigotry, obscurantism, illwill and hatred is supplanted by the most brilliant of all lights, brotherly love, the first of the three most important tenets of Masonry. What more dramatic and dynamic effect could the light of truth produce?

There was a time in my life when I was not really ready for Masonic light, especially its teaching that all men regardless of race, color, creed or station in life are human beings who are related by the same blood and hence, BROTHERS. Oh, I mouthed this idea as an American and as a Christian but even the Christian view I held at that time dictated to me that my only brothers were other Christians who believed just like I did and all others were "children of the devil." The color pre-

judice which I rationalized was in fact a radical denial of brotherhood. Hoodwinking is good only when the purpose is to make dramatic the bringing forth of the light at the opportune moment. This is the hoodwink used in Masonry. Our hoodwinks have been removed! Let us then truly live as brothers.

The next object to which I would call attention is the all-seeing eye. To Masons this symbolizes an ever present and all knowing God. It is the eye of Intelligent Being. The eye is open and therefore symbolizes rationality as it relates to deity. There are those who think that these two are mutually exclusive concepts; that is, rationality precludes the divine or on the other hand a faith in God precludes rationality. The Mason knows that his progressive moral science leads him directly to the Great Architect of the Universe and to a deep conviction that there is a part of all of us which never, never, never dies. Does Masonry teach a personal God? Does the all seeing eye connote personality with concern for and interest in the individual? I think our dogma does not prescribe nor dictate at this point but I should like only to make a personal testimony in this connection and that is that the all seeing eye suggests to me, at least, the idea so clearly expressed in that deeply moving Negro spiritual which says, "and His eye is on the sparrow and I know he watches me." The all seeing eye does not stare at me coldly and impersonally but with intelligent recognition of me as a needy individual, as a person who responds warmly to the knowledge that God is watching over me.

The next object in the seal which I should like to cite is the cabletow. We take the name of our Grand Lodge monthly publication from this highly symbolic portion of the seal. Before I was a Mason, I used to see the Cabletow on the desk of my friend. I used to say to myself, "I wonder why they call that publication the Cabletow?" After I had been initiated in the States I wrote my friend and said, "Now I know why the Grand Lodge magazine is called the Cabletow!" We know that the cabletow is to be used in the management of recalcitrant candidates so it connotes controlling power. It also reminds us of the enduring ties we have with Fraternity. But too often we forget that it is also the measure of our response to signs and summonses sent by brethren and lodges. How long is a cabletow? Well, even the literal length is debated and I will not dwell on that discussion here but it is certain that we have different length cabletows and for most of us the length is usually much too short. Our answering and obeying is almost whimsical rather than consistently serviceable as a truly long cabletow would indicate we should be. Let us all determine that our cabletows shall be long enough to make us fully and serviceably responsive to the needs of our own

brethren and lodges. Needing some information to help a Masonic widow and her orphans, I wrote to a brother in Leyte enjoining him to "go out of his way on foot" to help the widow and orphans of a deceased brother. It called for a hard trip by bus and some digging in records and calling on some families and friends. Shortly after, however, I received a reply to my request. The brother in question demonstrated that his cabletow was of sufficient length to be of true usefulness in time of need.

In the center of the seal is an oval crowded with patriotic and Masonic emblems. I shall not attempt to comment on all of them but only upon two—one, of Masonic significance and one, of national significance. In the lower right quadrant of the oval is the square and compasses with the letter "G" superimposed upon them.

This entire oration could easily be devoted to the square and compasses. Suffice it to remind us that we are to "square our lives by the square of virtue" and that the compasses, we are told, must never be lost sight of as a valuable instrument which teaches us to circumscribe our desires and to keep our passions within due bounds toward all mankind, particularly our brethren in Freemasonry.

The letter "G" reminds us of many things but its pinnacle lesson is in those most memorable words spoken by the Worshipful Master after he has rapped us to attention and uncovered his head. It is the mention of this significant word which causes us all to bow with reverence, the only time and place at which we do exactly this highly meaningful gesture in our work.

In the upper left quadrant is the national shield topped by the Mindanao bald eagle and flanked to the right and left by coconut palms. I should like to comment on the latter. When I first came to the Philippines nearly 18 years ago, I was walking through a coconut grove with a friend and asked him, "What is the bearing season for coconuts?" He laughed and replied, "After a coconut tree begins to bear fruit and it remains healthy it continues to bear fruit the year round through the rest of its productive life." I soon discovered from observation that there are coconuts in various stages of development on a coconut tree the year round. There are many jokes about the coconut tree but this is one feature which we cannot gainsay about the coconut. Consistent, persistent and reliable productivity is the chief characteristic of a healthy coconut tree. Can we take this lesson from the lowly coconut trees which adorn our shield so unobtrusively yet speak to us so eloquently to be continuously fruitfully useful in all our doings? Can we not be thus inspired to bare Masonic fruit regardless of the season? To me this would be the fruit of upright living and of positive usefulness in our day by

day relationship with our brother Masons and with our community.

In closing I should like to call attention to the highly inspiring and strongly challenging motto that is bannered across the bottom of the shield, "In the Lord is All Our Trust." We of course readily recognize that this is a very gross exaggeration for most of us. I certainly know that it is for me, at least. The fact is, that as human beings we are rarely that wholehearted about anything we do and when it comes to trust, many, if not most of us can be classified among those whom Christ called, "Oh, ye of little faith." Be that as it may, there are three key words in motto on which I would like to comment briefly. They are All, Lord and Trust.

We can hardly be all-out, wholehearted Masons unless we have a deep religious faith. Superficialities will not do unless we are content simply to live superficial lives. I do not prescribe or even hint at how you will express your depth of faith and religious conviction but unless it is deep and abiding it will not give you what you need to be a good Mason, because while Masonry itself is not a religion all Masons should be deeply religious men. This leads me to the second key word.

When I speak of religion I am not referring to a pious expression of it in certain prescribed structures which are thought to express it through ritual or form. Although prescribed form by no means necessarily invalidates such an expression. I am, on the other hand, referring to the centrality of God in the Mason's religion. We do not make godless men Masons any more than we make madmen Masons or take in boys who have not yet reached their majority or old men fallen into senility. Masonry does not prescribe nor does it prescribe the Lord in whom we put our trust. For those of us who call ourselves Christians it is the Lord Jesus Christ to whom we owe our personal commitment and redeeming faith. To the Jewish brethren it is Jehovah. To our Muslim brethren the Lord is Allah, to the Hindu, God as they know and understand Him. Nor does this faith directed to our own understanding of what God is, make us any less brethren because we have different concepts of God. It does say to all the world that Masons are godfearing men who not only when asked, "In whom do you put your trust?" know how to answer but who day by day in many little ways convey to those around them their vital faith in God. Has your lodge ever had an applicant who answered in the negative on the question about belief in God? Our lodge has had this embarrassing, nay, humiliating experience. It was our guess that the applicant had heard that Masons did not believe in God or were atheists (as is often said about us) and replied in keeping with

what he believed that we believed. Worse, however, is that he knew some of us by frequent contact and still carried that false impression. The Great Light in Masonry speaks of a generation that arose "that knew not God." One of the surest ways for this to happen is for us as Masons to live as if there were none!

I like the Hiligaynon word for trust, *salig*. It conveys the idea of determined dependence on a trustworthy object. We need to trust each other. Now and then, someone whom we have trusted us fails us but more often than not our firm trust in a friend or a brother is richly rewarded. We tell the Entered Apprentice, "Your trust being in God arise . . . and fear not!" Trust in God gives us strength to arise and courage to go forth.

If we of the Most Worshipful Grand Lodge of the Philippines will take to heart our own motto and live by it, we shall have an honorable and glorious Grand Lodge. Most of all we shall fit our own selves for that house not made with hands eternal in the heavens.

The question of the hour is this: Is Masonry a Vital Force, or a fitful spring in the desert?

THE TOUCH OF YOUR HAND

William C. Councill

1969

In this fraternity, for more than three hundred years of recorded history, we have cherished the dignity of man. We have worked for the brotherhood of man and during all this period of the ages, there has never been any difference in brotherhood — the touch of your hand on mine.

This is what we will be doing during this Annual Communication of the Grand Lodge of the Philippines — touching hands, expressing fellowship, renewing friendships, expressing gratitude that we have been privileged to meet once again. Furthermore, we will be making new friends, meeting new brothers, but on every hand will be the greeting. All the troubles of your nation, my nation and the world will be forgotten temporarily and they will disappear with the touch of your hand on

mine.

But is that all that Masonry will mean to us today — friendship, fellowship, warm greetings? No. I think we want to feel the touch of other hands, the hands that come from the good work that Masonry undertakes. When I talk of Masonry, I talk of the whole collective group of orders which this Grand Lodge is supreme.

My brethren, the touch of your hand on mine and all the things Masonry has done are the touch of His hand on us.

If we read the famous thirteenth Chapter of St. Paul's first letter to the Corinthians, we will note that St. Paul tells us about Charity, or Love, as some of the newer versions of the Bible translate the word.

We are familiar enough with the words charity and love, but how familiar are we with these words in the sense in which St. Paul uses them?

What then does St. Paul mean by Charity? We must remember first of all that Paul wrote his letter to a specific community. When he speaks of the need for Charity or Love, he is not dealing in abstractions. He means that love is what the people in Corinth need. The life of the community there has been marked and marred by quarreling and rivalry. Jealousy, ill-will, and striving for position kept the community constantly stirred up. 2000 years later, we have the same conditions in many of our communities. We need the touch of His hand on ours.

St. Paul explains to the Corinthians that no member of the community is more important than any other member. God equips different people with varying talents or gifts. Some people are gifted teachers, others are gifted orators. And some are especially talented in caring for the sick. But, he points out, "there are diversities of gifts but the same spirit." "The Touch of His Hand on Ours."

All these talents are important in a Mason's work, and no one's special talents make him a more important or more worthy member of the fraternity than someone with different talents. There is room for every talent in the work of the fraternity; there is need for every talent in the work of the fraternity. Every member is important, and every member's talents contribute to the life and strength of the fraternity.

"The greatest of these is love." This is what we express and find in our lodge work together, and this is where we see Him face to face. Here, for at least this one moment together with God, we find the touch of reality, life in real communion with each other and with God. We go beyond "seeing through glass, darkly," and for a moment see "face to face" — and I wondered and I thought; and all of a sudden there came to me the realization — the touch of His hand on mine, the touch of His Hand on mine.

If one were asked to sum up the meaning of Masonry in one word, the only word equal to the task is — Light. From its first lesson to its last lecture, in every degree and every symbol, the mission of Masonry is to bring the light of God into the life of men. It has no other aim, knowing that when the light shines, the truth will be revealed.

A Lodge of Masons is a House of Light. Symbolically, it has no roof but the sky, open to all the light of nature and of grace. As the sun rises in the East to open and rule the day, so the Master rises in the East to open and rule the day, so the Master rises in the East to open and guide the lodge in its labor. All the work of the Lodge is done under the eye and in the name of God, obeying Him who made great light, whose mercy endureth forever.

To the door of the lodge comes the seeker after Light, hoodwinked and groping his way — asking to be led out of shadows into realities; out of darkness into Light. All initiation is “bringing men to Light,” teaching them to see the moral order of the world in which they must learn their duty and find their true destiny. It is the most impressive drama on earth, a symbol of the divine education of man — The touch of His hand on ours.

So through all its degrees, its slowly unfolding symbols, the ministry of Masonry is to make men “Sons of Light.” Men of insight and understanding, who know their way and can be of help to others who stumble in the dark. Ruskin was right: “to see clearly is Life, Art, Philosophy, and religion — all in one.” When the Light shines the way is plain, and the highest services to mankind is to lead men out of the confused life of the senses into the Light of moral law and spiritual faith.

To that end Masonry opens upon its altar the one Great Book of Light, the pages aglow with “A light that never was on earth and land,” shining through the tragedies of man and the tumults of time, showing us a path that shineth more and more unto the perfect day. From its first page to the last, the key-word of the Bible is Light, until at the end, when the City of God is built, it has no need for the sun or the moon or the stars, for God is the light of it. Turning the pages we read:

“And God said, let there be light; and there was light.

God is Light, and in Him is no darkness at all.

Thy word is lamp unto my feet, and a light unto my path.

The entrance of thy word giveth light.

The Lord is my light and my salvation, whom shall I fear.

There is light for the righteous, gladness for the true.

The Lord shall be to thee an everlasting light.

To them that sit in darkness, Light is sprung up.

He stumbleth not, because he seeth the light.
I am come a light unto the world.
While ye have the light, believe in the light.
Let your light shine before men."

Light is the loveliest gift of God to man; it is the mother of beauty and the joy of the world. It tells man all that he knows, and it is no wonder that his speech is gladsome and grateful. Light is to mind what food is to body; it brings the morning when the shadows flee away. And the loveliness of the world is unveiled — "The Touch of His Hand on Ours."

Yes, God is Light, and the mission of Masonry is to open the windows of the mind of man, letting the dim spark within us meet and blend with the light of God, in Whom there is no darkness. There is "a light that lighteth every man that cometh into the world," as we learn in the Book of Holy Light; but too often it is made dim by evil, error, and ignorance, until it seems well nigh to have gone out.

Hear now one of the most terrible words in the Bible: "Eyes they have, but they do not see." How many tragedies it explains, how many sorrows it accounts for, most of our bigotries and brutalities are due to blindness. Most of the cruel wrongs we inflict upon each other are the blows and blunders of the sightless. Othello was blinded by jealousy. Macbeth by ambition, as we are apt to be blinded by passion, prejudice or greed.

More and more, some of us divide men into two classes — those who see and those who do not see. The whole quality and meaning of life lies in what men see or fail to see. And what we see depends on what we are. In the Book of the Holy Law the verb "to see" is close akin to the verb "to be", which is to teach us that character is the secret source of insight. Virtue is vision; vice is blindness. "Blessed are the pure in heart, for they see God."

Thus our gentle Masonry, by seeking to "bring men to Light" not simply symbolically but morally and spiritually, is trying to lift the shadows of evil, ignorance and injustice off the life of man.

What the sad world needs — what each of us needs — is more light, more love, more charity of heart; and this what Masonry is trying to give us.

The touch of His hand on ours!

In 1969, Free Masonry must answer a searching question. Is Masonry today a vital force or a dying institution?

What are the symptoms of a dying organization? A group is already dead spiritually when it exists merely to perpetuate itself. Are we

securing new members only to enjoy a repetition of the ritual? Are we interested only in numerical growth? Are we satisfied just because we are solvent?

An organization is far from vital when it is having attendance problems. Either it has clear objective, or it makes no claim on the loyalty and devotion of its members.

Real vitality is to be found, however, in the more vigorous mass movements or in the forces that control men's lives today. Consciously or unconsciously, they have stumbled on-to a great truth about human nature. Much as man may talk about the fact that he wants to be let alone, or wants to be alone, what he really wants is to be possessed by something. He responds to that which presses on him a claim. In the Western world, we have been trying to make membership easier and more pleasant for our constituents; but Communism and Fascism are dominating the world simply by pressing a total claim.

The fellowships of the world that are alive are characterized by their outreach. They are, in short, missionary in their attitude towards others. We cannot help but remember the high sounding phrases in which a Mason's obligation of service is defined. Yet upon closer scrutiny, what seemed idealistic and broad turns out to be restrictive and confining. It is directed toward "Master Masons, their widows and orphans." This is to a noble sentiment, but what about the rest of the human race?

Masonry has a great deal to offer the world in its idealism. Unfortunately for too many of us, our "labor" has become listening; our "refreshment," free-loading. We are smugly pleased by our statement of belief in the brotherhood of man; but, too often, what is so beautifully phrased in ritual never becomes even a brotherhood of brothers.

When the wise man is wise enough to turn to the research of the centuries of men searching for God, even as he turns to research in other fields of knowledge, he finds that those with a genuine and deep-seated motivation for brotherhood have tapped a power that springs from the conviction that at the heart of the universe is Purpose, Power, Love. These are the men who have made history and have themselves outlasted it. When I know that God is more than "G", that He has an unselfish concern, purpose (love if you will) for me, and for all humanity, then my reaction is so great that it spills over into other lives. I accept as my obligation the privilege of treating all for whom God cares as brothers.

When a man is asked why he wishes to become a Master Mason, his expected reply is that his reason is spiritual benefits, some spiritual growth. He is directed towards the three great lights of Masonry — the Square, the Compass, and the Holy Bible. Having been introduced to

them with certain formal statements, he therefore sees them relegated to the position of symbols, incorporated into life, might be the means of transforming Masonry into one of the most dynamic forces for good the world has ever seen.

The Square, the Compass, the Holy Bible! These three great lights are but the reflection of the Greatest light in the East. Do they really cast light on the trestleboard of speculative Masonry? As custodians of the Truth, we need to foster a great sense of responsibility to let that light shine through our work, through our fellowship, through the quality of our lives. Masonry can stand as a bastion against the forces of atheism which would destroy our values, our way of life and our humanity. Or we may cling to tradition and platitude and confine ourselves to important ritual and be discarded in the ruins of a once glamorous way of life. The question of the hour is this:

Is Masonry a Vital force, or a fitful spring in the desert?

"God has given us our choice, to turn the world into a garden, or to reduce it to wilderness." The designs are on the trestleboard. Craftsmen, there is work to do. The Great Architect of the Universe calls us from refreshment to labor.

We need!

The Touch of His Hand on Ours.

ON THE THRESHOLD OF THE 21ST CENTURY *

Isaac S. Puno, Jr.

1975

Since the founding of Freemasonry in its present form during the third year of the reign of King George I at the Goose and Gridiron Ale-House in St. Paul's churchyard in England on June 24 (St. John the Baptist's Day), 1717, it has become the epicenter of loyalty and inspiration on the part of its true and tested members, admiration by those who understand and sympathize with its doctrinal tenets and lofty teachings, and controversy from those who view with jaundiced eyes its hidden and esoteric mysteries.

The history of civilization cannot be written without engraving in bold strokes the conscious efforts of Freemasonry and Freemasons — collectively and individually — in fostering, sustaining, and upholding the veritable quest for truth, liberty, equality, and fraternity in various climes and across far-flung areas in our beloved Mother Earth.

For more than two and a half centuries, Masons have basked under the radiant glory and grandeur of the Fraternity and have held their chin up while under its protective aegis.

But, alas, while time is fleeting, and even as changes — like the on-rushing waves of the sea — engulf our person and our environment, we have circumscribed our view of the order such that we have not made it excitingly challenging to the curious onlookers and freshly relevant to the times.

Too often, we have bewailed the Fraternity and its leadership for not doing and accomplishing much more. We delight in pointing an accusing finger at our hierarchy if not providing a dynamic and aggressive leadership forgetting in the same breath that we are not entirely blameless. That we cannot cast the first stone for we are not sinless. Neither can we call attention to the "mote" in our neighbor's eye for there is a "beam" obstructing our own vision. Probably, we have stunted the desired progress of our brotherhood by our personal anachronism, selfishness, and dogmatism.

But enough is enough!

Too long have we cried over spilled milk. Too long have we watched much water flow under the bridge. Too long have we passed the buck.

We have sufficient time — if we do care — to carve a marble niche and not allow history to bypass us.

We should look forward to the twenty-first century and plan and program now with skill and daring. We have a lot of work to accomplish, and together, we can get things done if our perspectives are right.

Initially, we should be fully cognizant of the rapid changes going in and around us. They affect us and the fraternity and we should be prepared to wrestle with them for in so doing we can wade into the future better equipped. In the pragmatic words of author Alvin Toffler in runaway bestseller, "Future Shock":

"X X X Change is the process by which the future invades our lives, and it is important to look at it closely, not merely from the grand perspectives of history, but also from the vantage point of the living, breathing individuals who experience it." (Page 1)

Indeed, Masonry must change with the changing times. Lest this

hypothesis be misconstrued, it should be made perfectly clear that the structure and ancient laws and landmarks of the order cannot be the subject of change or innovation. It should further be stated that the teachings and principles of the fraternity are perfect. But their interpretations and practical utilization must go with the times. As vividly portrayed by Lynn F. Perkins in his thought-provoking book, "Masonry In The New Age";

"X X X The interpretations and practical expression of Masonry's sublime teachings must change with the changing times to meet the demands of a new spiritual age now unfolding. Lacking this response from the leadership and membership of the Craft, the speculative order, as an organization will be left behind and fade away. Other organizations more responsive to human needs will perform the tasks that the speculative order was designed and now has tremendous potentiality and opportunity to perform. Masonry, as a philosophy of life, the art and science of the builder of a spiritual edifice, has never faded away in all the ages of mankind and can never fade away in all the ages to come; it is, indeed, a cosmic program designed by the Great Architect to promote the high purposes of individual human aspiration and personal effort toward self-development and self-realization to the exalted level of the Perfect Master." (Pages 286-287)

At this point in our Masonic existence — barely twenty-five years away from the twenty-first century — we need to undergo an honest-to-goodness Masonic revival, rebirth, or renaissance. We need to change our ideas of the purposes of Masonry and of the functions of a Lodge. We should spare Masonry from the crass materialism of the outside world and should not inject into it ideas and practices peculiar to other organizations but are taboo to the Fraternity. Freemasons in this generation must be the "salt of the earth" and they should not allow themselves to be salted. Indeed, the ringing questions posed by Perkins are worth pondering —

"X X X How could men be expected to bring into Masonry a background of spiritual insight when, by education, economic necessity and experience, their lives are dominated by sensate and materialistic values and motives. Men's minds are conditioned to appreciate the superficial phases and benefits of Masonry, its honor and preferments, its charities, its fine fraternal fellowship: But it is asking too much of them to expect that they will take time to read books on Masonry and grow into an appreciation of its sub-

lime philosophy." (Masonry in the New Age, pp. 217-218)

If we are to react effectively to changes, we must first internalize and interiorize them with us and completely purge and divest ourselves of all profane outlook and deeds. We must be totally convinced of the uniqueness and nobility of our Masonic journey despite occasional "rough and rugged roads." We cannot even afford to be half-convinced for we would be footdragging along the way. In the lucid pen of Perkins in his other book, "The Meaning of Masonry;"

"X X X Freemasonry is the light of free men . . . It does not seek to impose any authority in interpretation to which every Mason is expected to bow. It assumes that the highest and noblest state of man is freedom to think, to grow in mental and spiritual stature, to progress in the builder's art in such ways and as fast as the individual builder chooses. Masonry enslaves no man; it ultimately frees any man who will bestir himself with diligence and perseverance to develop his own interpretations and learn to live his own Masonic life according to the dictates of his conscience." (Page 20)

If Masonry in the twenty-first century is to flourish and create a strong impact in the complex society in that era, it must find a strong linkage and anchorage in the programmatic endeavors of Masons in this generation. It is conceded that tremendous changes will be made between now and the year 2,000 A.D. in all human institutions, including the Masonic Craft, and it may be asserted that it may not be within the practical realm to anticipate the problems and outlook of the fraternity a quarter of a century from now. We must, however, extend our time horizons. Earnest planning and programmatization require the investment of time and effort the outcome of which cannot be expected to blossom overnight. In the prophetic dictum of Alvin Toffler:

"The plan for a more distant future does not mean to tie oneself to dogmatic programs. Plans can be tentative, fluid, subject to continual revision. Yet flexibility does not mean shortsightedness. To transcend technocracy, our social time horizons must reach decades, even generations, into the future. This requires more than a lengthening of our formal plans. It means an infusion of the entire society, from top to bottom, with a new socially aware future-consciousness." (Future Shock, p.459)

Wide ranging goals in Masonic education and leadership infusion are imperative musts in any future planning activity. The enormous value

of Masonic Education need not be over-emphasized except to point out that it is only by being interested in, delving, and researching on Maonic history — which is a scholarly endeavor — can we understand and fully appreciate the what and why of Masonry today and the thrusts that should propel it in its voyage towards the twenty-first century.

On the other hand, leadership craftsmanship demands not only creative and constructive thinking, but the will to recognize the inborn talents and potentialities of others and the graciousness to give way to them at the appropriate time. It entails humility of character "For he who must lead must first be the servant of all."

Future planning requires that in our pursuit of intellectual sophistication, we do not lose sight of the fundamental ingredients of our Maonic existence for we cannot do away with them and any attempt to dispense with them will open to serious doubt any so-called Masonic act.

Lots of insight and brainstorming are needed of our Masonic leadership and rank-and-file membership to make our Masonic present meaningful and our Masonic future exciting and challenging. We should develop the art of anticipating the probables in the future which can be utilized in germinating ideas and productive endeavors for our fraternity. As ably rationalized by Toffler:

"Anticipating probable futures, however, is only part of what needs doing if we are to shift the planner's time horizon and infuse the entire society with a greater sense of tomorrow. For we must also vastly widen our conception of possible futures. To the rigorous discipline of science, we must add the flaming imagination of art." (Future Shock, p. 463)

Finally, we should always be reminded that Masonry is a step-by-step climb towards the perfection of the human personality. Its precepts exalt the highest moral, ethical, and spiritual values. Its end-goal is the ultimate happiness — or the Nirvana, if you may — of its members and of the society in which they live. Masonry in the twenty-first century, or, as Perkins puts it, "New Age Masonry," must emphasize:

"a) That man is essentially a spiritual being in a cosmic setting of infinite time and space;

"b) That the development in the individual of a house not made with hands eternal in the heavens' will become the dominant purpose of Masonic teaching and action 'not only while in the Lodge but when abroad in the world;'

"c) That then, the 'lost word' (the whole volume of Masonic science and truth) will be rediscovered and brought to light and

raised to a position of primacy in the lodges as designed by its founders." (Masonry in the New Age, p. 291)

Truly, the challenge of the twenty-first century stares us in the face. We should be ready to grapple with it for no other reason than that we should be able to pass on a meaningful legacy to our brethren in that generation and thus have a say -- no matter how humble it may be -- in the shaping of Masonry at that time.

BROTHERHOOD: HOPE FOR SURVIVAL

Jolly R. Bugarin

1976

We have a cherished motto by which we all try to live: truth, relief, brotherly love. Sometimes it has been divested of meaning by its glib repetition in speeches and exhortations. To some extent it is that meaning with which I am concerned today. Our organization is known the world over for its emphasis on the spirit of brotherhood and mutual assistance. The freemasons in this country have an honorable history of standing up for freedom of thought, speech and action within the limits of libertarian law. One of the truest and most profound paradoxes of human liberty is that it cannot thrive without reasonable limitations. The freedom of other people, the presence of rational authority, the internalization of discipline, are essential to the exercise of liberty by the individual. Jose Rizal, Lopez Jaena, no less than Rafael Palma, were freemasons in this spirit. It was as freemasons that they spoke as citizens and carried out civic projects in concert without publicity or theatrical gestures. It is this sense of brotherhood and discipline in action, of nationalism, if you will, that is the need of the hour. The present is significantly historical because we are experiencing a period of momentous national transition. It is not a question of whether or not we shall participate in the mainstream of current history. It is a question of how we

should take part and for which projects we should utilize and commit our common resources.

In a world that is sharply divided between the haves and have-nots, it is not surprising that nations still hover on the brink of war, engage in coercive economic competition, and various groups practice terrorism on a scale unimaginable only a few decades ago.

It seems that the politics of power and terror have replaced the polite diplomacy of the nineteenth century. Actually, however, the world has not changed much in the sense that people continue to behave as if economic and political power are the major instruments for national survival. The fact of transnational interdependence is acknowledged piously, but no substantive action is taken to implement it extensively. The new dimension on the world scene is the appearance of the oil producing nations, united in an effort to maximize their earnings and their political strength. It should be noted, however, that these nations need funds urgently for the development of their own societies. The monopoly they exercise is not dissimilar to others practised by some advanced societies through market control. The important point is that all of these groups still rely on competition, economic threat, military coercion and political power to attain their purposes.

Thus they have missed the most significant lesson of our tension-ridden times: that only cooperation, collaboration and a sense of brotherhood are likely to insure the survival of the human race. In the first book published as a result of the conference of the club of Rome, the future of mankind was depicted as dark and unpromising because there are limits to the planet's natural resources and because the restrictions on explosive population growth seem to be ineffective. Only the exercise of restraint and moderation, motivated by a deep sense of brotherhood and compassion for those in dire straits, can prevent the catastrophes which confront mankind.

This lesson should not be lost on Filipinos, particularly the Masons, whose sensitivity to major human issues requires no elaboration. The message of brotherhood is neither new nor original, but it has been rarely practised. If we are to build a strong Filipino nation, we must be united and concerted in our efforts. If mankind in general is losing the race between disaster and survival based on peace and cooperation, how much more urgent it is for Filipinos to act collectively in the interest of national survival.

This is not to say that we should pay no heed to different ideas, for these also serve the purpose of development. The "think tanks" and brainstorming sessions of government and scholarly organizations are

intended to provoke the lively interchange of diverse ideas. But once an intelligent consensus is reached, there should be unity in executing decisions. Thus, we insure the priority of policy over strategy, and of strategy over tactics.

Therefore, our fraternity must utilize its talents and generate the determination to develop itself for the common good. So long as many of our brother Filipinos live in stagnation, so long will genuine development elude us.

It bears repeating that we ourselves will become dehumanized if we allow this condition to continue. This in itself is part of the idea of brotherhood. Pious platitudes are no substitute for effective and intelligent action programs that are future-oriented. We have to think, not just of immediate needs, but of the generations of Filipinos yet to come. We must plan and implement our legacy for them: a society that is just, humane, equitable and committed to the well-being of all its members. This is a vision that should inspire us to greater involvement in, and deeper dedication to, the good of our people.

There is no need to specify the programs and projects you should pursue toward this end. We have the talents and the abilities to make wise choices.

Suffice it to reiterate the message I began with, one that is ancient but as relevant to our time as when it was first formulated: only in brotherhood can we move ahead, and only by acting as brothers can life become more meaningful for all of us. Only cooperation, collaboration and a sense of brotherhood are likely to insure the survival of the human race Only the exercise of restraint and moderation, motivated by a deep sense of brotherhood and compassion for those in dire straits can prevent the catastrophes which confront mankind.

OUR LEGACY OF UNITY

Reynato S. Puno

1978

The tantalizing theme of the seventies is radical change. Progress in the different fields of knowledge is severing the structures of our society, nay even altering the stream of history. Indubitably, the restructuring of the various strata of our society is giving birth to new and seductive sociological attitudes and behavior of man. There is a ground swell of new philosophies of life, new social and economic thoughts all competing for the intellectual patronage of the modern man. Consequently,

we find existing ideas, ideologies and institutions under the pressure of constant challenge and confrontation. As the oldest fraternity of men in the world, masonry cannot escape the examination and cross examination demanded by modernity. Indeed masonry has been in the epicenter of our culture too long a time, its apostles should expect nothing less than a provocation from the different peddlers of change.

Doubtless, there is every reason to be proud of masons and masonry in the Philippines. It is a self evident truth that the parthenon of Filipino heroes is full of masons. The glorious pages of the history of our country are drenched with the blood of Filipino masons. The emancipation and enlightenment of our country can be attributed to the perspiration and perspicacity of Filipino masons. Truly, the time was patriotism and masonry were spoken of as synonyms in the Philippines.

Today, however, some denigrate masonry in the Philippines except for its glorious genealogy. Its cruel caricature is that of an old, toothless, weary and dispensable old lion. Masons today merely rely on their heroes of yesteryears, so we are told. Masonry simply basks on the reflection of its reputation, so it is charged. These thoughts are of course hideous distortions. We know that masonry, then and now, cannot be overshadowed in social utilitarianism by any organization and fraternity of men.

The caustic criticisms however have mothered the school of thought that masonry should now engage in activism and shake off what is called as its cocoon of conservatism. The extravagant claim is that only activism will end the embarrassing sterility of the fraternity in fruitful endeavors. Hence, we see the escalation of the war of words against those who caution that masonry should steer clear of activities that may make it veer into vortex of controversies. This latter posture, we know, is derived from the reasonable fear that masonry may disintegrate were it to involve itself in the heat and passion of current controversies and unorthodoxies.

Truly, as our country continues its slow and painful march to normalcy, we see a renewal of efforts to entice masons out of what is denominated as the safety of the sideline. In all good faith some men paint the Philippines as the grim graveyard of civil rights in the Far East. We are enticed to be partisan on the understandable ground that an institution founded on the bedrock of liberty, equality, and fraternity must necessarily take sides. We are reminded that masonry would have long closed shop if its past pillars remained as mere spectators of historical events. We are told that past masons directed the stream of Philippine history by not avoiding currents of controversies.

Undoubtedly, a see nothing, hear nothing, do nothing stance amidst a milieu that mocks man's basic dignity cannot commend itself. Masonry will merely be a mausoleum of inarticulate artifacts if its votaries are tenorized to timidity by man's misuse of power and influence. In the purple prose of Albert Pyke:

Masonry should not be mere watch tower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious.

Masonry is action and not inertness. It requires its Initiates to work actively and earnestly for the benefit of their brethren, their country and mankind. It is the patron of the oppressed, as it is the comforter and consoler of the unfortunate and the wretched. It seems to it a worthier honor to be the instrument of advancement of advancement and reform, than to enjoy all that rank and office and lofty titles can bestow. It is the advocate of the common people in those things which concern the best interests of mankind. It hates insolent power and impudent usurpation. It pities the poor, the sorrowing, the disconsolate; it endeavors to raise and improve the ignorant, the sunken and the degraded.

Be that as it may, the fraternity should be extremely wary of any entanglement which could fragment the unity of the brotherhood. Harmony is as much a desired ideal of masonry as liberty, equality and fraternity. Verily, let not our memories forget the reality that since time immemorial, man and masons have been confronted with every stripe of evil, social, political, economic and otherwise. Thus, we learn from our Morals and Dogma and I quote:

It is quite true that the advance of humanity is slow, and that it often pauses and retrogrades. In the kingdoms of the earth, we do not see despotisms retiring and yielding the ground to self-governing communities. We do not see the churches and priest-hoods of christendom relinquishing their old task of governing men by imaginary terrors. Nowhere do we see a populace that could be safely manumitted from such a government. We do not see the great religious teachers aiming to discover truth for themselves and for others, but still ruling the world and contented and compelled to rule the world by whatever dogma is already accredited themselves as much bound down by this necessity to govern, as the populace by their need of government. Poverty in all its most hideous forms still exists in the great cities; and the cancer of pauperism has its roots in the hearts of kingdom. Then there take no measure of their wants and their own power to supply them but live and

multiply like the beasts of the field — Providence having apparently ceased to care for them. Intelligence never visits those or it makes its appearance as some new development of villainy. War has not ceased; still there are battles and sieges. Homes are still unhappy and tears and anger and spite make hells where there should be heavens.

But the sight, sound and sense of evil did not enmesh masonry into battles that bred disharmony into its rank. The reason is easily discernible. No mason worth his salt will dare break the cabletow of unity that binds him to the brotherhood. No mason worth his name will forget the perambulation "Behold how good and pleasant it is for brethren to dwell together in unity". Indeed, masons cannot countenance dissension in their rank without contending with the Biblical truth "a house divideth by itself shall perish."

It is for these reasons and more that masons should take a tip-toe approach to clarion calls especially colored by politics. The worst fate that can befall masonry in this country is for it to be dragged into the quagmire of partisan politics. A fraternity founded on changeless landmarks cannot align itself with politicians who can barter their birthmarks for convenience. The truth is that most of today's politicians do not belong to the classic class of Paederatos of Sparta. The legend goes that three hundred men were to be chosen to govern Sparta and Paederatos was a candidate. After the election, it turned out that Paederatos was unsuccessful in his bid to be one of the governors of Sparta. He then met a friend in a street who told him "I am sorry that you were not elected. The people ought to know what a wise official you would have made." Paederatos reply was the epitome of humility. He said, "My friend, you need not apologize. Let us all be glad that in Sparta there are three hundred better men than I am." To ask whether we still have the kind of politicians like Paederatos is to answer the question.

Brethren, our country is in the cross road of its history. We hear a cacophony of voices that beckons us to conflicting pathways. I know not which voice will attract you but let me part by leaving Pyke's words of wisdom.

See therefore that first controlling your own temper and governing your own passions, you fit yourself to keep peace and harmony among other men, and especially the brethren. Above all, remember that masonry is the realm of peace and that "among Masons there must be no dissension but only that noble emulation which can best work and best agree". Wherever there is strife and hatred among the brethren, there is no Masonry, for Masonry is

Peace and Brotherly Love and Concord.

MASONRY – ITS GOAL AND ULTIMATE AIM

Raymundo N. Beltran

1980

MASONRY is a way of life. It teaches us all the lessons we need in order to live an honest, just and fruitful life – life that is dedicated to noble aims and purposes, life that is dedicated to worthy and lofty ideals. It teaches us the profoundest truths of philosophy, the wisdom of the sages. It teaches us to be good and true, fair, sincere, and to practice the cardinal virtues of temperance, fortitude, prudence and justice. As a way of life, Masonry should be practiced not only within the confines of the four walls of our Lodge, but also out of the Lodge, whether we are dealing with masons or non-masons, for we are taught to regard humanity as one family, regardless of color, race or creed. All the teachings of Masonry may be summed up as follows: Love of God; Love of Country, and Love of Fellowmen.

We are taught to adore our Creator in our own ways and in accordance with our own religious beliefs. Masonry teaches us that we must have faith and belief in one Supreme being, by whatever name we may call Him. We are taught to invoke Divine Guidance before undertaking any great or important activity.

Love of country was exemplified by our great Masonic heroes – Rizal, Mabini, del Pilar, Lopez Jaena, Aguinaldo, Bonifacio, Luna, Abad Santos, and others who sacrificed their lives that we may live under a regime of freedom, liberty and democracy. In their honor, we have recently dedicated the Masonic Heroes Hall. Our Masonic heroes lived, fought and died as Masons.

It behooves us, the inheritors of this Masonic legacy, to live up to their ideals, by preserving this precious heritage of freedom and liberty, by preserving the natural and inalienable human rights that all citizens of a nation should enjoy, by fighting for the inviolable constitutional rights passed on to us.

It is said that Masonry is the Preacher of Liberty, Fraternity and

Equality. We should, therefore, be disciples of Liberty, by being vigilant in safeguarding the freedom guaranteed by the fundamental law of the land; we must be disciples of Fraternity, by regarding the whole human specie as one family, for we are all descendants of a common Father; and we must be disciples of Equality, by affording our fellowmen equality of opportunities, by promoting equality of rights in the eyes of the law, equality regardless of rank, wealth, status, or position in the government.

If Masonry is a way of life, and if Masonry teaches us to love our country and our fellowmen, then we must not be blind to the economic, political and social events in our society, for Masonry encompasses all sphere of human activity. We must engage ourselves in activities that will greatly redound to the benefit of our country and our fellowmen. Just as our Masonic heroes dedicated themselves to the cause of liberty and freedom, to the glory of our Fatherland, we should dedicate ourselves to the preservation and protection of the liberties and freedoms they handed to us.

The duty of guarding these inviolable and natural rights devolves upon us not only in times of war, but also in times of peace. It is in times of peace that the people tend to relax in their vigilance.

Marcelo H. del Pilar defined the object of Masonry when he said:

"Our object is to diffuse the light of civilization and make known to all the need of worthy sentiments, cultured manners, affability and untrammled intelligence in all our actions.

"Freemasonry is not a mutual aid society. Mutual protection forms part of its program; every Mason is obliged to protect his brethren. This, however, is not its main objective; its ideal is much loftier; it strives for the brotherhood of men. Hence, it stands for democratic government and upholds the real and effective autonomy of human individuality against that boundless ambition which thrives by absorbing the rights of the people and waters its happiness with the tears of the needy."

Our greatest hero, Dr. Jose Rizal, the pride of the Malay race, said:

"Let the Masons of free countries work for upbuilding of their commerce and institutions of beneficence; but they must not rest so long as the earth holds a tyrant, so long as the plaints of the oppressed awaken the echoes of the night, so long as there are slaves, so long as there are oppressors."

Silence is a virtue, but there are times when silence becomes a vice. When the people are oppressed and their liberties curtailed, when the

voice of the-people is silenced, when the right of the people to choose who will govern them is frustrated by force, by fear and by deceit, when the will of the few is imposed upon the overwhelming majority of the people, then masonic silence is no longer a virtue, but a vice.

"The cause of human programs is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission, and the guarantee of equal rights to all people everywhere the end of our contention."

Thus state the Scottish Rite Creed, a Creed that might as well be a Masonic philosophy. It is only when the mind is free from the shackles of theological and political bigotry that we can truly talk of freedom of conscience. Our forbears paid the supreme sacrifice to emancipate us from the narrow concepts of limited expression.

We cannot talk of equal rights when justice is for the privileged few; when justice is delayed; when the poor cannot afford to have well intentioned individuals to come to their succor; when the disadvantaged are silenced and defaulted as a consequence of their station in life.

"Eternal vigilance is the price of freedom . . . There will be no tyrants where there are no slaves."

Brethren, let freedom ring. Let it echo to the four corners of the world that Masonry is not dead. Let all and sundry be aware that we also know how to pay the price of Human Progress.

What have we, the Masons of today, done for our country? Yours is the answer.

BE FAITHFUL, BE JUST, BE TRUE: CHRISTIAN WILLIAM ROSENSTOCK'S MASONIC MILIEU AND HIS LEGACY TO PHILIPPINE MASONRY

**Juan C. Nabong, Jr.,
1982**

In preparing my piece for this 66th Annual Communication I was drawn to a period when the spirit of the time of Morayta, Malcampo, Mendez Nuñez, del Pilar, Luna, Mabini, Rizal, and Lopez Jaena had given way to that age of Modern Philippine Masonry which would usher in a man and Mason who was Christian William Rosenstock. Perhaps by studying his masonic life and service present-day Masonry may well be

enlightened, guided, and inspired to articulate and pursue the path and fruits of service Rosenstock had given to God and humankind.

Christian William Rosenstock arrived in the Philippine Islands on November 30, 1900 when Aguinaldo's guerilla tactics were still making it hard for American soldiers to capture the young general more so now that he was hidden in the forests of Palanan, Isabela. Only twenty years old (married at nineteen), Christian and Ada May Chestmore of California brought along their six-month-old baby, -Wanda Dolores, to this foreign land where many of its cultural institutions were indeed alien to them, at first. But very soon America would transfer values to the inhabitants through education among which are democracy, honesty, industry, and constitutional liberty. And not in the least, Symbolic Masonry of the California Grand Lodge vintage.

Eleven years later and two more daughters born to the family in the Islands (Dorothy May and Virginia Evelyn) Rosenstock joined Masonry. He was initiated at Corregidor Lodge No. 386 in Manila on April 15, 1912, passed a Fellowcraft three days later, and was raised to the Sublime Degree of Master Mason on May 23, 1912. After being Junior Deacon in 1913 he demitted to found Bagumbayan Lodge No. 4, the first subordinate lodge to be formed under the Grand Lodge of the Philippine Islands where he became Senior Warden in 1914 and Worshipful Master in 1915 and 1916. In a span of ten years, 1915 to 1925, he had attained the position of Grand Master. He was Junior Grand Steward in 1915, Junior Grand Deacon in 1916, Grand Chaplain in 1917, Grand Master of Ceremonies, 1921, Junior Grand Warden 1922, Senior Grand Warden, 1923, Deputy Grand Master, 1924, and Grand Master the next year, and at 45 or so, one of the youngest Grand Masters ever in this jurisdiction. Luckily for him, he lived at a time when Philippine Masonry was witnessing the likes of H. Eugene Stafford, Manuel L. Quezon, Comfort, Stevens, Harvey, Springer, Rafael Palma, Paredes, Camus, Leo Fisher, Antonio Gonzales, Kalaw, Corcuera, Virata, Bellis, Delgado, Conrado Benitez, Trinidad, Craig, Abad Santos, Goldenberg, Munarriz, Brazee, and Jose Velo among others in action.

In years to come Deputy District Grand High Priest of the General Grand Chapter of Royal Arch Masons for the Philippines, Guam, and Japan, 32^o Knight Commander of the Court of Honor, Manila Bodies, A. & A.S.R., Intendant General, Philippine Division, Red Cross of Constantine of the U.S.A., Mexico, and the Philippines, chairman of the committee to study the advisability of organizing the Order of the Eastern Star in the Philippines, Shriner, Nile Temple, A.A.O.N.M.S. and Past Worthy Patron, Mayon Chapter No. 1, O.E.S. Rosenstock had be-

come.

Young Rosenstock's part in the formation of the Grand Lodge of the Philippine Islands is little known but quite significant. No less than Kalaw himself aptly said:

"When I am asked about the spirit that should prevail among the Brethren and Lodges of the Grand Lodge of the Philippine Islands, I am in the habit of replying, with the greatest emphasis: The spirit of 1917. In the year 1917, at a memorable banquet that will go down to history, and after interesting and fruitful negotiations (the initiator of these negotiations, Most Worshipful Past Grand Master Rosenstock is present here) the Philippine Lodges of the Grand Oriente Espanol dissolved, upon the invitation of the American Lodges, in order that all might be united under the Grand Lodge of the Philippine Islands and that we might have Masonic unity throughout the country. The enthusiasm among the Masons who decided upon the so-called 'fusion' was indescribable. They saw not only unity in the common labor brought about at last; but they saw the beginning of an era of greater brotherhood and cordiality between the members of the several nationalities who, upon organizing under one Grand Body, laid the foundation for a lasting friendship that was sure to do the greatest good possible to the community in which we are living, thanks to the excellent means of action and predication at the disposal of our Order.

"I wish to say to you now that it is good for us to remind each other from time to time of the origin of our present association, of the causes from which it sprang and of the lofty purposes pursued, as a fundamental fact that form a real landmark of our local Masonry."

(Message of the Grand Master, Proceedings of the M.W. Grand Lodge of Free and Accepted Masons of the Philippine Islands, Seventeenth Annual Communication, January 22, 1929, p. 27)

Performing his duties as Grand Master from 1925 until January 27, 1926, Rosenstock faced several opportunities for service one of which was that of raising funds to settle a first (PNB) and second (YMCA) mortgages over the Plaridel Masonic Temple. It was a problem he had inherited from the previous year. A plan to liquidate those mort-

gages by means of a trust agreement was made. Although the problem existed at the end of his term, much was done under his leadership to reduce the indebtedness. His time had the problem of saving property from mortgage foreclosure; ours is the building of a new Grand Lodge Temple.

Rosenstock recommended the presentation of the Volume of the Sacred Law to a newly-obligated Brother raised to the Sublime Degree of Master Mason. This was a Cosmos Lodge No. 8 ceremonial undertaking where a "Masonic Father" was appointed to present the VSL to the newly-raised Brother who then became his "Masonic Son." The father speaks to his son, as follows:

"As a memento of this occasion, accept from me this Volume of the Sacred Law, which rested upon the Altar when you took the solemn obligation of a Master Mason, and on the fly-leaf of which is inscribed your Masonic history. This book is the Great Light of Masonry, and it will teach you the duty you owe to God, your neighbor and yourself. Follow its precepts, that it may be a pleasant reminder to you of one of the greatest moments of your life — when you were raised to the Sublime Degree of Master Mason."

How solemn and meaningful the occasion would be, after the raising, if this ceremony is performed! For after all, is it not that the Bond of Fraternal Brotherhood can be more attainable by the reading, study, and grasp of the Volume of the Sacred Law?

To improve instruction in ritualistic work, Rosenstock recommended the appointment of assistants to the Grand Lecturer (they are now the Junior Grand Lecturers) and the division of a masonic district into zones where zone meetings or conventions may be called by the Grand Master. The purpose was to hold exemplification of the degree work and "lectures on masonic subjects as well as other educational features of a masonic nature." (How old is masonic education and how needed in every clime and time!)

It was also during Rosenstock's term as Grand Master when the ban on joining the Legionarios del Trabajo was lifted and those Masons who had been expelled because of their membership in the organization were restored to rights and privileges of Masonry. He appointed a committee composed of Quezon and Craig to meet with a committee of the Legionaries and they agreed that the latter would no longer use in its ritual, emblems resembling masonic symbols or ceremonies similar to masonic forms. Shrinedom, however, enjoyed no boosting in his term. He and all elective officers of the Grand Lodge and other Grand Lodge

members protested the proposed holding of a ceremonial of Afifi Temple, A.A.O.N.M.S. because its plan to hold it was not asked for by local Shriners. The Imperial Potentate himself had refused to issue a dispensation to Afifi because at the time "Shrine visitors and members were not always considerate of local Masonic conditions and sentiments." Were it not for George H. Harvey the report of the Jurisprudence Committee (Harvey, Palma, Paredes), if approved, would have made it even a masonic offense for a member of any subordinate lodge to take Shrine degrees of Afifi which was then scheduled in February 1926. Harvey presented a substitute motion which is as follows:

"RESOLVED, That it is the sense of this Grand Lodge that the Masons under the jurisdiction of the Grand Lodge of the Philippine Islands should show their loyalty to this Grand Lodge by not taking the degrees of the Mystic Shrine in the proposed ceremonial in Manila in February, 1926."

Rosenstock commended the Masonic Hospital for Crippled Children and the Cabletow which was "quoted by masonic publications all over the world." He, however, called for the reduction of its costs (at the time, per capita — P1.00) or to discontinue the publication. He would work with both MHCC and the Cabletow after his term. And at the time of his death, he was Chairman of the Committee on Jurisprudence, a task he held for years and years.

He had no objection to the use of keys or ciphers in the rituals of the Order. The Annual Communication of 1926 however adopted the following resolution:

"RESOLVED, that the Grand Master instruct the Custodians of the work to prepare in triplicate, keys to our rituals, one in English and one in Spanish, clearly setting forth the position and movements of the officers and other details of the ceremonies of the officers and other details of the ceremonies of the three degrees. That as soon as these keys have been prepared, the Grand Master shall order one copy of each turned over to himself, one copy to the Grand Secretary, and one to the Grand Lecturer, for safe-keeping. After such distribution, it be absolutely forbidden to any of the three custodians of said rituals to make any corrections in the same should an error be discovered, except in the presence and with the consent of the three, and then such corrections shall be made in all copies."

His Circular No. 51 called attention to electioneering and soliciting of votes despite the prohibition read in open lodge by the Master in the stated meetings of October, November, and December of each year.

"Your Grand Master," he declared, "is determined to stamp out this nefarious practice, and asks all good Masons to co-operate in this work. Such open disobedience of our laws can lead to but one result: the decay of Masonic discipline and the disruption of our Institution. Individual Masons charged with soliciting votes, preparing, passing or distributing 'sclates', participating in caucus meetings, or similar offenses, must and will be prosecuted. Lodges neglecting to prosecute such offenders or confessing their inability to stamp out the practice, will have their charter arrested. The sanctity of the Masonic law of this Grand Jurisdiction must and will be respected and upheld."

When Rosenstock died. Antonio Gonzales, PGM. Grand Secretary, wrote in the Cabletow (October 1959, p. 53):

"The main purpose of the KEYSTONE is to complete the arch and to lock its component parts securely together. Masonry in the Philippines has the peculiarity of having different component elements of diverse nationalities, idiosyncracies, traditions, beliefs and practices, all forming an interesting arch that needs a strong keystone for its completion and endurance, a keystone locking the members together in harmony, peace and understanding, which no other association can afford. The KEYSTONE of Masonry in the Philippines was our Most Worshipful Brother C. W. Rosenstock. The fruitful labors of his Masonic life have been ever locking all Masons together in Love, Concord and Unity so that our ideologies may ever prevail in this corner of the world."

From Delgado:

"During the Japanese occupation he suffered with the rest of the people all the hardships and vicissitudes of that terrible ordeal and even lost his greatly beloved wife and companion while interred in Santo Tomas. He was in every other respects so thoroughly identified himself with the local community that those who had the privilege of knowing him intimately considered him sincerely as 'one of us.'"

(From his eulogy delivered at
Plaridel Masonic Temple, Sunday,
October 29, 1950)

WB Luis Meneses, Bagumbayan Lodge No. 4 spoke;

"He passed away silently as the night and as quietly and humbly as he lived, yet the brilliant record of his service to Masonry and the fellowship, love and affection which he cultivated, nurtured and left with us are matters of Masonic history in our coun-

try that no one can ever dispute nor forget . . . As the beauty of a landscape can only be admired when the landscape is far, it is likewise so that the worth and true stature of a man can only be felt, appreciated and adored when he is gone . . . And now with the tenderness of affection with which we have borne him, as we are about to lay him in his grave, we cannot but feel the pain in our hearts for the loss of so good a man and Mason who was so dear to us and of whom we will always feel so proud."

(Funeral Address, October 29, 1950)

Last Sunday with my two daughters I went to the masonic cemetery (one of the least concerns of this Grand Lodge) at the Cementerio del Norte in Manila to look for Rosenstock's grave. The slab on the grave which is about the size of Past Grand Master Luther Boone Bewley's carried the name "C.S. Rosenstock" but really it is C.W. Rosenstock's final resting place, confirmed by WB Jose E. Racela and WB Antonio Gonzales, Jr., friends of his, the latter seeing to it that the plot is taken care of. If only to pay respects to one I have never met or shook hands with or met in lodge meetings or annual communications or worked with in Grand Lodge committees or visited with in provincial or district or regional meetings but one who was so near in time to many of us at the time of his death in 1950. I placed flowers on his grave. For Rosenstock truly is one of us, one of those forerunners of Modern Philippine Masonry. Learning of his masonic life and milieu and deeds now opens to us several questions which can be answered by you who are yet to share a part in the future of Masonry in this Grand Jurisdiction:

Have we consistently applied those masonic doctrines of Brotherly Love, Relief, and Truth to our fellowmen and in our community?

Have we maintained and sustained the traditions and capabilities of this Grand Lodge and the impact of its work and service as one of the unifying institutions of the land?

Have we with dedication and fervency improved and continue to improve on masonic education, research, training and the phases of our ritualistic work?

Have Masons in communities enhanced the quality of life that they have become exemplars of virtue, goodness, and leadership worthy of emulation?

Of the youth, have we given our time and efforts to guide them, to open avenues of service for them to undertake to offer meaning to their lives, and to let them know that they too have a

share in the shaping of the future Philippines?
Have we charted the future path of Masonry in this Grand Jurisdiction and with firmness and determination pursued our masonic goals and objectives?

Rosenstock, in his Grand Master's Message said:

"Our Grand Lodge stands very high in the Masonic world, and you should make it your special duty to see that all the deliberations of this Annual Communication are worthy of the high regard that the world now has for us. My message to you who are building up Freemasonry in these Islands is to keep up the good work you have been doing these past years, and to remember that the glory of our Fraternity should always be your constant care; be faithful to your trusts and never permit any personal, selfish, or other unworthy motives to cause you to forget, even for a moment, that you are building up an Institution in these Islands that stands for the highest ideals known to men. Be faithful, be just, be true."

THE CATEGORICAL IMPERATIVE OF A CHANGE FOR THE BETTER

Jose B. Perez

1983

More than a hundred years ago, our forefathers brought forth into this country the blessings of the first light of Masonry. Since then, Masons have come and gone, and today, we have on our rolls approximately sixteen thousand members in this grand jurisdiction.

We have been taught in Masonry, that upon becoming Master Masons we have become "better men". How many of us can truthfully answer in our hearts that we truly underwent a change for the better, I can not say. How many wives or children of Masons can truthfully say that their husbands or their fathers have truly changed for the better after they became Masons, I do not know. But I am perfectly willing to give all of you the benefit of the doubt. As for me, I judge myself more strictly, and I must admit reluctantly that my answer is — yes, perhaps.

Brethren, I am still in the earliest reaches of middle age although I

am now a life member of my mother Lodge, Labong No. 59 after more than 30 years of continuous service. Why have I devoted the best years of my life to this fraternity? Allow me to tell you briefly.

When my eyes were first opened inside a Masonic lodge, I beheld before me and around me with great awe and trepidation the presence of so many officers of the Grand Lodge in full regalia, from the Most Worshipful Grand Master down to the lowest Grand Lodge officer.

There I was, "a poor blind candidate", half naked, a young man barely out of his teens, with nothing to his name, thoroughly humbled by the presence of so many dignitaries of the fraternity at his initiation. I realized then, that these important and busy people left their homes or their businesses to come together inside the Lodge to participate in their different roles in the solemn ceremonies that would transform insignificant person like me into a Mason. I realized that these people recognized my worth as an individual human being, and that they were there, expecting to make a better man out of me. I felt like the lost sheep being saved by the shepherd who abandoned the ninety and nine just for me.

I learned later that every single candidate must pass through the same solemn ceremonies in order to be made a Mason. This is the value that Masonry places upon every single candidate for Masonry. Our fraternity is said to adhere to these age-old ceremonies and practices which have been handed down through the centuries, from generation to generation unchanged and undeviated, because they have been tested through the ages and have been found to be good. That is probably the reason why many people say that we are the most conservative fraternal institution in the world.

In recent years, however, older Masons feel in their hearts and some of our patriarchs even say with regret that the Masonry of today is no longer what it used to be in the days of long ago. Gone — they say — are the days when Masons were highly regarded and respected, and Masonry could claim that the cream of society, high government officials like Justices of the Supreme Court, and even Presidents of the country were among its members.

Could this really be true of our fraternity today? Could our patriarchs be right? Perhaps they are partly right. For today, are we not witnesses to the sad spectacle of undesirable individuals applying and many times easily gaining access into our Lodges? Do we not hear nowadays of some members of the fraternity being involved in some shady business deals? Do we not hear our brother Masons whispering among themselves about others who have violated their solemn vow to respect

and protect the chastity of a brother Mason's wife, daughter, mother, sister or widow? We hear of many more acts, big and small by Masons, that tend to bring discredit and dishonor to our venerable institution.

George Washington said: "For us as Masons, there is a moral to be taken into our hearts. That, at the best, our fraternity cannot hope to remain entirely free from unworthy ones. Let us then exercise due care in proposing and electing those who apply for our degrees, striving with never ceasing vigilance to keep our membership honorable and clean. Unworthy Masons, thank heaven, are not more than one among thousands. And yet, that one may be able to do our fraternity more injury than the thousands can overcome."

We have also been taught that two things are absolutely forbidden to be discussed in our Lodges. These are — religion and politics. Why? The reason is obvious and needs no further discussion nor elaboration. It will only cause confusion and disharmony in the temple.

I was once a member of another organization or club. It is one of the so-called prestigious civic-social clubs. One time, I was sent as a delegate to an annual convention. This was when I experienced a rude awakening. I became witness to a spectacle where men whom I admired and respected and who were reputedly the cream of society, were engaged in lavish and wanton epicurean pleasures of wine, women and song; engorging themselves gluttonously with all the delightful dishes that the hotel could offer — all for free — and all thru the courtesy of the candidate to whom they had committed their God-given right of suffrage.

Shades of Esau giving away his birth-right for a mess of pottage.

The other candidate happened to be a brother Mason. Although he also had the financial resources, he did not employ the same political tactics of his opponent. He fought on the higher level of issues and platform of government. He was obviously the better man. And of course, he lost.

Brethren, we belong to the most honorable and most respectable of fraternities in the world. Masonry is like the garden of Eden where all the good and beautiful trees and fruits abound. But like the garden of paradise, there are two trees that we are forbidden to touch. The tree of politics and the tree of religion. We are all forbidden to eat of their fruits. And like the garden of Eden, there is a snake always tempting us to take a bite of the big apple — AMBITION. Blind and reckless ambition. Let us not be tempted my friends, for "the tempter, it is true must be condemned, but not less the weak Mason who welcomes the temptation."

Permit me to delve only on politics at this time, and leave religion for the time being, since politics appears to be upper-most in our minds today; or more appropriately — electioneering, or politicking.

Our Constitution still considers it unMasonic conduct for any member to directly or indirectly thru other members, to provide food, accommodation, entertainment, or any other means to solicit for himself or for any other Mason an elective or even an appointive office in the Grand Lodge. This is what distinguishes Masonry and keeps it head and shoulders above all other fraternities.

Not so long ago, this law was being followed more or less strictly. But things have changed. Now it is being followed in the breach rather than in compliance. So now, we hear of free board and lodging, watering holes, fees paid for by "friends", and many other happenings. Of course these happenings are still going on like a quiet conspiracy — like an open secret so they say. Shall we wait for this peaceful garden of Masonry to be converted into a gladiatorial arena for political conflict by tolerating these happenings and letting them get out of hand? God forbid.

I articulated these matters my Brethren, not to indict any one. As far as I am concerned, I consider what has happened in the past as milk spilled on the sand. But I entertain in my heart a fervent hope. I know that there are assembled in this room the very men before whom my plea should come. I still cling to the hope that you my Brethren are the living instruments by which a change for the better can be realized. For if you can not do it, who else can?

Freemasonry is erected upon the solid foundation that he who would be first, must be the last of all and servant of all. Freemasonry also clings to the changeless wisdom of the ages and encourages its members to delve deep into it. And yet, it is not so stubbornly obdurate that it will not yield to a change for the better.

Following the advice of our brother, Dr. Jose P. Rizal in his book "The Social Cancer", "I have brought the sick man to the steps of the Temple to be viewed by everyone. Let those who can offer a cure, offer it now — lest the patient die."

All elective offices and even appointive positions in Masonry are positions of honor. All those who aspire for it aspire for the honor. If Masonry considers honor that is solicited as honor undeserved, what then shall we call honor that is bought and paid for? Woult it not be better for all concerned if we allowed the position of honor to seek the man rather than let the man seek the position?

Brethren, we must reverse the trend before it is too late. Let us join hands and move together towards a change for the better. I can not do it alone. I need some men who will fight for the right they adore. Start me with ten who are stout hearted men and I'll give you a thousand more."

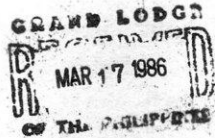


**MACAJALAR LODGE No. 104 FAAM
District No. 17 Cagayan de Oro City**

Under the jurisdiction of the Most Worshipful Grand Lodge
of Free and Accepted Masons of the Philippines

March 10, 1986

Re Domingo F. M. Domingo
Grand Secretary
Grand Lodge of the Philippines
1440 San Marcelino St.
Metro Manila



Dear Mr Domingo,

This is with reference to the recent July - August issue of the Cables where on page 46 to 56 is a compilation of statistics to the total membership of lodges in the Philippines ending 1984. In its foreword, the Cables staff stated that as of August 31st (press time) a number of lodges have not yet submitted their annual reports; and on page 52 for our lodge Macajalar Lodge #104, it showed no data at all.

Attached with this letter is a xerox copy of our original letter of 4/22/85 to the Grand Lodge wherein you have received our 1984 Annual Report including the copy for the Cables (item #1) on April 24, 1985, the date shown on our copy which is four (4) months ahead of the printing date.

We hope that with this letter we have corrected the impression that we have not submitted our annual report on time.

Fraternally yours,

Alfredo Miranda Jr.
ALFREDO MIRANDA JR.
Secretary

cc: Mr Pedro V. Guerson Grandmaster
Mr Benny P. Fernandez Cables



OUR APOLOGIES !

THE STAFF

REFLECTIONS ON THE BREAD OF LIFE

TRUE HAPPINESS is like a loaf of fine bread;
ITS GRAIN is the result of hard work;
ITS RICHNESS is the milk of human kindness;
ITS TANG is the salt of effort;
ITS FULLNESS is the yolk of human love;
ITS YEAST is the love God gives His people;
ITS BUTTER is the softness of a gentle voice.

THESE INGREDIENTS are mixed in the bowl of life.
The secret of happiness is knowing when to let
the loaf rise, and when to knead it into shape.

THE BAKING is the mellowing of life as all the
ingredients fall into place.

And the best part of happiness is that, like
a loaf of fine bread, it is intended to be
shared. As it is consumed, it will bring joy
into the lives of others. It will nourish
them in good times and in hard times.

And miraculously, as He did in the days of the
Gospels, the Lord will multiply our loaves of
happiness so there will always be enough to go
around as long as we are willing to share them,
and not let them grow stale.

FATHER CHARLES B. URNICK

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