

Indexed 10/12/91

The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Vol. 62, No. 12

MARCH-APRIL 1987



WB LUCIO R. ILDEFONSO, SR., PM

...now 70 years a Master Mason



Grand Lodge of Free and Accepted Masons of the Philippines

GRAND LODGE OFFICERS 1986-1987

GRAND MASTER	— MW REYNOLD S. FAJARDO
DEPUTY GRAND MASTER	— RW TEODORICO V. BALDONADO
SENIOR GRAND WARDEN	— RW RAYMUNDO N. BELTRAN
JUNIOR GRAND WARDEN	— RW JUAN C. NABONG, JR.
GRAND TREASURER	— MW RUDYARDO V. BUNDA, PGM
GRAND SECRETARY	— RW DOMINGO F.M. DOMINGO
ASST. GRAND TREASURER	— MW SIMEON RENE LACSON, PGM
ASST. GRAND SECRETARY	VW BIENVENIDO G. ONGKIKO
GRAND ORATOR	— MW REYNATO S. PUNO, PGM
GRAND CHAPLAIN	— VW AGERICO V. AMAGNA, JR.
GRAND MARSHAL	— VW OLIMPIO A. CASTAÑEDA
GRAND STANDARD BEARER	— VW SAFIRO A. VINARAO
GRAND SWORD BEARER	— VW ANTONIO T. SORIANO
GRAND BIBLE BEARER	— VW ROGELIO TALASTAS
SENIOR GRAND LECTURER	— VW FERNANDO V. PASCUA, JR.
JUNIOR GRAND LECTURER	— VW BENJAMIN B. MALIG
JUNIOR GRAND LECTURER	— VW GERVACIO RICONALLA
JUNIOR GRAND LECTURER	— VW GIL N. OCTAVIANO, JR.
SENIOR GRAND DEACON	— VW JOSE D. HINLO
JUNIOR GRAND DEACON	— VW PETER T. ARAGON
SENIOR GRAND STEWARD	— VW TOLOMEO C. GALARRITA
JUNIOR GRAND STEWARD	— VW JOSE R. GUERRERO
GRAND PURSUIVANT	— VW JESUS H. FERNANDEZ
GRAND ORGANIST	— VW ABELARDO P. MOJICA
GRAND TYLER	— VW CRISPULO FERNANDEZ, JR.



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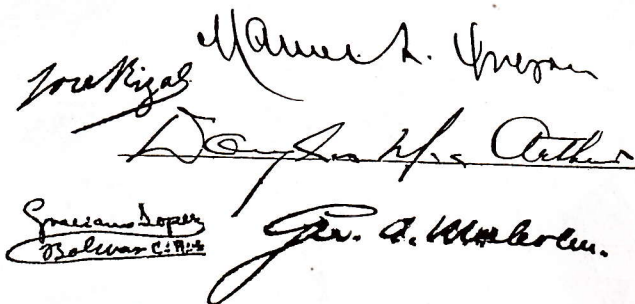
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The CABLETON

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SIGNATURES



Joe Kizab
Walter R. Ingram
Douglas M. Arthur
Ingram
Bolivar C. P.
Gen. A. W. W. W.

SIGNATURES OF PAST GRAND MASTERS

Time constraints and the unavailability of needed specimen handwritings sufficient to form analyses of the persons' characters and traits prevented us from making more complete and extensive readings of what the Past Grand Masters' penmanship reveal. However, brief and cursory examinations of their handwritings gave interesting insights into their personalities.

According to graphologists, when your *handwriting slants* to the right, you are allowing yourself full expression, working freely with no restrictions. Persons who write like that are natural and sympathetic. He leans out toward others and is quite apt to be emotional since he allows his feelings to direct him.

People, the experts say, who write *backhand*, exercise a great deal of self-restraint because it takes even more effort and more conscious control to write this way than vertically. They are also critical because they study life's happenings with an impersonal approach.

Meanwhile, the *vertical hand* signifies an individual who knows how to look at things objectively, to think before he goes into action. He has the discipline and self-control not to yield to emotional pressures.

Graphologists say that connected script presents a unified pen picture and are the handwritings of born organizers and administrators.

The drawn-out strokes, experts say, reveal an ability to bring projects to logical conclusions. While flourished capital letters and long-ending strokes on small letters denote great imagination and self-esteem.

MW Milton E. Springer (1919), MW Christian W. Rosenstock (1925), MW Samuel R. Hawthorne (1935), MW Michael Goldenberg (1945 & 1946), MW Werner P. Schetelig (1954) and MW Howard R. Hick (1958) all have carefully fashioned and incisively penned signatures indicating a penchant for perfection through sheer determination.

PAST GRAND MASTERS



Meyer Stafford *Newton Comfort* *George Rogers Harvey*

MW H. EUGENE STAFFORD
1913

MW NEWTON C. COMFORT
1914

GEORGE ROGERS HARVEY
1915



William H. Taylor

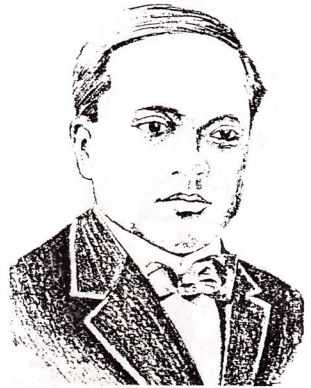
Manuel L. Quezon

Milton E. Springer

MW WILLIAM H. TAYLOR
1916 & 1917

MW MANUEL L. QUEZON
1918

MW MILTON E. SPRINGER
1919



Rafael Palma

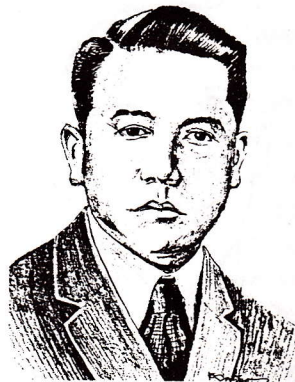
Edwin E. Elser

Quintin Paredes

MW RAFAEL PALMA
1920

MW EDWIN E. ELSEER
1921

MW QUINTIN PAREDES
1922



Frederic H. Stevens

Wenceslao Trinidad

Christian W. Rosenstock

MW FREDERIC H. STEVENS
1923

MW WENCESLAO TRINIDAD
1924

MW CHRISTIAN W. ROSENSTOCK
1925

PAST GRAND MASTERS



Francisco A. Delgado

MW FRANCISCO A. DELGADO
1926



Joseph H. Schmidt

MW JOSEPH HENRY SCHMIDT
1927



Teodoro M. Kalaw

MW TEODORO M. KALAW
1928



Seldon W. O'Brien

MW SELDON W. O'BRIEN
1929



V. Carmona

MW VICENTE CARMONA
1930



William W. Larkin

MW WILLIAM W. LARKIN
1931



A cursive signature of Antonio Gonzalez, Sr.

MW ANTONIO GONZALEZ, SR.
1932



A cursive signature of Stanton Youngberg.

MW STANTON YOUNGBERG
1933



A cursive signature of Manuel Camus.

MW MANUEL CAMUS
1934



A cursive signature of Samuel R. Hawthorne.

MW SAMUEL R. HAWTHORNE
1935



A cursive signature of Conrado Benitez.

MW CONRADO BENITEZ
1936



A cursive signature of Joseph H. Alley.

MW JOSEPH H. ALLEY
1937

PAST GRAND MASTERS



Jose A. Santos

MW JOSE ABAD SANTOS
1938



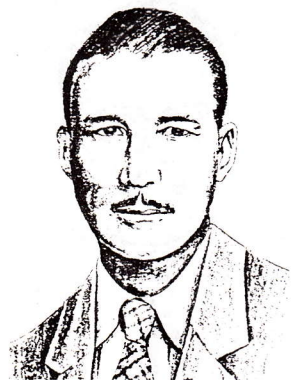
Clark James

MW CLARK JAMES
1939



Jose de los Reyes

MW JOSE DE LOS REYES
1940



John Macfie

MW JOHN MACFIE
1941



Michael Goldenberg

MW MICHAEL GOLDENBERG
1945 & 1946



Emilio P. Virata

MW EMILIO P. VIRATA
1947



Albert J. Brazee Jr.

Esteban Munarriz

Chifford C. Bennett

MW ALBERT J. BRAZEE, JR.
1948

MW ESTEBAN MUNARRIZ
1949

MW CHIFFORD C. BENNETT
1950



Cenon S. Cervantes

S. M. Austin

Mauro Baradi

MW CENON S. CERVANTES
1951

MW SYDNEY M. AUSTIN
1952

MW MAURO BARADI
1953

PAST GRAND MASTERS



W. Schetelig

MW WERNER P. SCHELIG
1954



Camilo Osias

MW CAMILO OSIAS
1955



C. F. Carlson

MW CLINTON F. CARLSON
1956



V. Orosa

MW VICENTE Y. OROSA
1957



Howard R. Hick

MW HOWARD R. HICK
1958



Macario M. Ofilada

MW MACARIO M. OFILADA
1959



A handwritten signature in cursive script, reading "Luther B. Bewley".

MW LUTHER B. BEWLEY
1960



A handwritten signature in cursive script, reading "J. S. Alano".

MW JUAN S. ALANO
1961



A handwritten signature in cursive script, reading "William H. Quasha".

MW WILLIAM H. QUASHA
1962



A handwritten signature in cursive script, reading "Pedro M. Gimenez".

MW PEDRO M. GIMENEZ
1963



A handwritten signature in cursive script, reading "Charles Mosebrook".

MW CHARLES MOSEBROOK
1964



A handwritten signature in cursive script, reading "Serafin L. Teves".

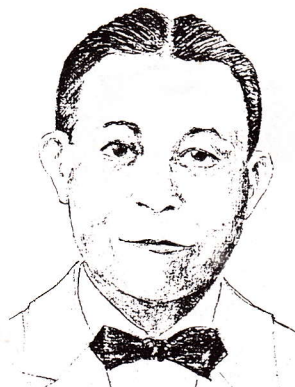
MW SERAFIN L. TEVES
1965

PAST GRAND MASTERS



Raymond E. Wilmarth

MW RAYMOND E. WILMARTH
1966



Mariano Q. Tinio

MW MARIANO Q. TINIO
1967



Joseph E. Schon

MW JOSEPH E. SCHON
1968



Manuel M. Crudo

MW MANUEL M. CRUDO
1969



E. L. Shepley

MW EDGAR L. SHEPLEY
1970



Damaso C. Tria

MW DAMASO C. TRIA
1971



William C. Councell

MW WILLIAM C. COUNCELL
1972



Ruperto S. Demonte Verde

MW RUPERTO S. DEMONTEVERDE
1973



John O. Wallace

MW JOHN O. WALLACE
1974



Teodoro Kalaw, Jr.

MW TEODORO KALAW, JR.
1975



Jose L. Araneta

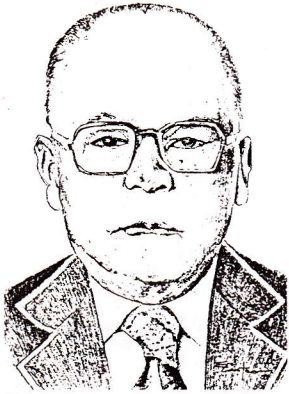
MW JOSE L. ARANETA
1976



Calixto O. Zaldivar

MW CALIXTO O. ZALDIVAR
1977

PAST GRAND MASTERS



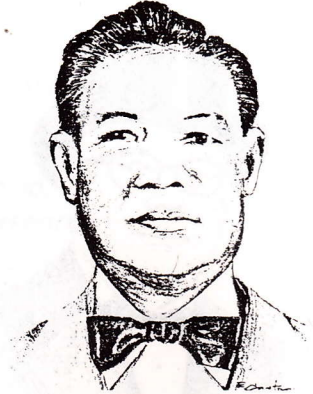
A handwritten signature in cursive script.

MW DESIDERIO DALISAY, SR.
1978



A handwritten signature in cursive script.

MW JOLLY R. BUGARIN
1979



A handwritten signature in cursive script.

MW MANUEL D. MANDAC
1980



A handwritten signature in cursive script.

MW SIMEON RENE LACSON
1981



A handwritten signature in cursive script.

MW RUDYARDO V. BUNDA
1982

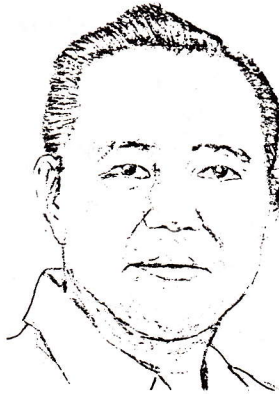


A handwritten signature in cursive script.

ROSENDO C. HERRERA
1983



REYNATO S. PUNO
1984



PEDRO W. GUERZON
1985



REYNOLD S. FAJARDO
1986

Imaginative and bold, as their signatures show, are MW H. Eugene Stafford (1913), MW Newton C. Comfort (1914), MW William H. Taylor (1916 & 1917), and MW Rafael Palma (1920).

MW Stafford's, MW Palma's and MW Rosendo Herrera's (1983) wide and inflated denotes one gifted with both imagination and cleverness.

MW Reynold S. Fajardo (1986), one-time Editor-in-Chief of *The Cabletow*, has tall, soaring capital letters which is a combination of broadmindedness and an incisive awareness of the details that differentiate one pursuit or project to another and makes him an ideal planner and like MW Stafford and MW Palma, he is both imaginative and extremely clever.

Other short analyses of the handwritings (signatures only) of the Past Grand Masters indicate that MW Joseph Henry Schmidt (1927) has slight eccentricities; MW Vicente Carmona (1930) is friendly and affectionate; MW Antonio Gonzales, Sr., (1932) is gracious of manner, adaptable and capable of influencing others; MW Hawthorne (1935) also has a handwriting that denotes one who is sensuous to music, art and human emotions.

MW Conrado Benitez (1936) is considered eccentric; MW Hick (1958) has a forceful personality and a healthy self-esteem, while MW Macario M. Ofilada (1959) has a signature that denotes a person with a reserved and dignified nature.

MW Clinton F. Carlson (1956) is said to have a proper sense of dignity, while MW Vicente Y. Orosa (1957) is gifted in selling ideas to others and possessed a promotional turn of mind.

SIGNATURES
OF THE
CHIEF EXECUTIVES

Henry Thomas

Emilio Aguinaldo

Hubert H. Humphrey
Hubert H. Humphrey

Manuel A. Quezon

Manny P. ...

Elucis Burton Harrison

SIGNATURES OF THE FILIPINO MASONS IN SPAIN

Jose Rizal

Marcelo H. del Pilar
Kupsang gr: 30

Mariano Ponce
Kalipulako, gr: 30

Graeciano Lopez Jaena

J. M. Panganiban

Graeciano Lopez
Balwan. P. 2

Francis

Julio Hernandez

Bernabe Rustamant

CHANGING SIGNATURE

Aguinaldo's signature in 1917

Quizon's signature as GM

Councell's signature in 1963

His signature when he was raised.

Ropas' signature as Charter Member of Manila Lodge

Comfort's signature in 1902

Hick's signature when he was raised.

His signature when he was raised

TMK's signature in 1917

TVK's signature in 1947

Lacson is the only GM who had five official signatures and initials. He used the one on the right for diplomas and important documents.

Signature in 1955

Twenty years later. Note: This is the only signature in this collection that did not come from a Masonic document.

Signature as GM

Signature as GM

Signature as GM

Signature as GM

Signature as GM

Signature as GM

Signature as GM in 1928

Signature as GM in 1975

680	William Howard Frazer	February 1, 1916
681	Alfred John 17, 1916
682	John ...	February 1, 1916
683	Samuel White McKing	February 1, 1916
684	...	Feb. 29, 1916
685	...	March 7, 1916
686	...	March 7, 1916
687	...	March 21, 1916
688	...	March 26, 1916
689	...	March 26, 1916
690	...	March 26, 1916
691	Daniel Howard ...	April 10, 1916
692	...	April 25, 1916
693	...	May 8, 1916
694	...	May 8, 1916
695	...	May 16, 1916
696	...	May 23, 1916
697	...	May 30, 1916
698	...	June 27, 1916
699	Henry Carlton Frazer	July 10, 1916
700	Francis Burton Harrison	July 11, 1916
701	...	July 18, 1916
702	...	July 25, 1916
703	Blifford Jay Cooke	Aug. 17, 1916

Page of Manila Lodge By-Laws where signature of Francis Burton Harrison (700th member) appears

210	Douglas MacArthur	...
211
212
213
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Page of Manila Lodge By-Laws where signature of Douglas Mac Arthur (top of page) appears

Douglas MacArthur

James Adolph Ostrand
James Ostrand
Supreme Court Justice

Leo Fischer
Cabletow editor

Fredrick Charles Fisher
Supreme Court Justice

Samuel F. Gaches

Jayser Abraham Nichols
Nichols Air Base was named after him

Walter William Marguardt

680.	William Henry Brown	February 1, 1916
681	Arthur Hill Kirby	17, 1916
682	Thomas Leslie McEwen	February 1, 1916
683	Frank White McCoy	February 1, 1916
684	Frank Dunman Ames	Feb. 29, 1916
685	Stephen Hurst Bishop	Feb. 29, 1916
686	William Henry Bird	March 7, 1916
687	Wm. P. Robinson	March 21, 1916
688	John Louis Jones	March 21, 1916
689	Charles Goff Thomerson	March 28, 1916
690	John Friedrich Miller	March 28, 1916
691	Daniel Norwood Bell	April 10, 1916
692	Leue Montague Newby	April 25 1916
693	Ernest Newquist	May 8th 1916
694	Clifton James Secant	May 9, 1916
695	Explorator Pier Rotone	May 16, 1916
696	William John Davidson	May 23, 1916
697	William Hutchins Boynton	May 30, 1916
698	James Lofton Booth	June 27, 1916
699	Harry Carlton Fraser	July 10, 1916
700	Francis Burton Harrison	July 11th 1916
701	Ernest Otis Clayton	July 18th 1916
702	Samuel Marshall Cross	July 25, 1916
703	Clifford Jay Cooke	Aug. 17, 1916

An enlargement of a page of the By-Laws of Manila Lodge shown on the opposite page.

210	<i>Donna R. O'Neil</i>	affiliation Adm. by. laws March 17, 1936
211	<i>John Leighton Jones</i>	affiliation Adm. by. laws March 17, 1936
212	<i>Garth Nash</i>	affiliation elected and signed by laws - Nov. 3, 1936 Raised
213	<i>Edwood Lewellyn Griffith</i>	Nov. 9, 1936
214	<i>Asf. M. Maren</i>	Raised Nov. 24, 1936
215	<i>William Raymond Snyder</i>	Raised March 16, 1937
216	<i>James Robert & William Wells</i>	Raised March 16, 1937
217	<i>Walter Edgar Cook</i>	Raised July 20, 1937
218	<i>James Seldon Baker</i>	Raised Sept. 22, 1937
219	<i>Jels Engvard Johnson</i>	Raised January 18, 1938
220	<i>Legislative Francis Haasey</i>	Raised February - 15 - 1938
221	<i>Stanley McLeod Neven</i>	Raised July 18, 1938
221	<i>Hugh Gear La (yonder)</i>	elected Aug. 2, 1938 By affiliation signed by laws Dec. 6, 1938

Equipped with a vivid imagination, graphologists say, is MW Serafin L. Teves (1965); and MW Raymond E. Wilmart (1966), one who is very affectionate and understanding.

MW Simeon R. Lacson (1981) who has several different signatures has handwritings that denote a distinctive, original personality. He is a person with executive ability, a keen and exacting nature, like MW Rosendo C. Herrera (1983) and MW Reynato S. Puno (1984) who also both appear cold and unfriendly but is the reverse, graphologists say.

THE OFFICE OF THE CITIZEN

Justice Vicente V. Mendoza

*Speech delivered at the 76th
Public Installation of Officers of
the Loyalty Chapter, Order of
Demolay, held at the Plaridel
Masonic Temple, Manila, on April
12, 1987.*

As I watched your impressive ceremony installing the Officers of Loyalty Chapter, Order of Demolay, I could not help recalling our own time as officers and members of this Chapter. How much time has passed since then, but how little has changed so far as the significance of the teachings of the Order is concerned — Reverence, Filial Love, Patriotism, Courtesy, cleanness, Fidelity, Comradeship. These were the same cardinal virtues which we imbibed in our youth. They are the same precepts which we have tried to live by. These are the same standards by which we hope to be judged in the end.

Indeed, the Order of Demolay is a moulder of character and a builder of men. Membership in the Order is a preparation for citizenship, for membership in the

political community. Its lofty teachings and noble precepts are the very foundations of good citizenship.

You might wonder why I should stress the value of citizenship. It is because I am afraid that in our drive to attain material progress we may forget that civic virtue is the essential condition for a healthy and robust society. The grandeur that was Rome and the glory that was Greece were not really due to their magnificent temples and buildings. They were due to the civic spirit of the people, and the Coliseum and the Parthenon were simply the expression of that spirit. Those buildings still stand, although in ruins — eloquent reminders of a great civilization, but also tragic monuments to the decline and decadence of a once flourishing civic spirit.

Yes, indeed, we have to stress the renewal of the value of citizenship because we are apt to forget that there is an office called the Office of Citizen that each of us has to perform. Today we are in the midst of a frenzied campaign for public office. Everywhere we look, we see campaign posters. Everytime we tune in the radio, or turn on the television, or open the pages of the newspapers we get exposed to all sorts of political advertisements.

People seek public office for a variety of reasons. Some desire power (Kissinger once said it is the ultimate aphrodisiac), others desire prestige and recognition, and still others public service, *pro bono publico*. In the Great Pursuit for Public Office, may we ever remember that each and every one of us is already the holder of an important office — the Office of Citizen of this Republic.

It is an office in the truest sense of the word, defined in the Dictionary, as "something performed or intended to be performed for another." For an office is not so much a position of power as of responsibility. Power is conferred only to enable the office holder to discharge his responsibility effectively.

In preparing for that office, I submit that the members of this Order should strive, first, to become truly educated individuals and, second, to render service to others above self.

As good a story as any to illus-

trate my theme is the account of Jonathan Livingston Seagull by Richard Bach. This is the story of a bird, called seagull, who was different from other seagulls. For while the others fought for scraps of fish and bread, Jonathan Livingston was up in the air practicing. The other seagulls didn't bother to learn more than the simplest facts of flight — how to get from the shore to the place where there was food and back again. For most, it was not flying that mattered, but eating. But for Jonathan Livingston it was flight that mattered. More than anything else, he loved to fly.

This did not make him popular with other birds. Even his parents were dismayed. "See here, Jonathan," his father said, "Winter isn't far away. If you must study, then study food, and how to get it. This flying business is all very well, but you can't eat a glide, you know. Don't forget that the reason you fly is to eat."

Jonathan nodded obediently. For the next few days he tried what other seagulls did: screeching and fighting with the flock around the piers and fishing boats, diving on scraps of fish and bread.

But he couldn't make it work. It's all so pointless, he thought. I could spend all this time learning to fly. And so it wasn't long before Jonathan Livingston was off to himself again, far out at sea, hungry — but happy and learning.

He climbed to a thousand feet. Full power straight ahead first, then

push over, flapping, to a vertical dive. Then, every time his left wing stalled on an upstroke, he would roll violently left, stall his right wing recovering, and flick like fire into a wild tumbling spin to the right.

Ten times he tried, and all ten times, as he passed through 70 miles per hour, he burst into a churning mess of feathers, crashing down into the waters.

He felt as if his wings were ragged bars of lead, but the weight of failure was even heavier on his back. Then he heard a voice speaking within him: I am a seagull. I am limited by my nature. If I were meant to learn so much about flying, I'd have charts for brains. If I were meant to fly at speed, I'd have a falcon's short wings. I must fly home to my flock and be content as I am, as a poor limited seagull.

But he soon forgot his vows of a moment in the great swift wind. Soon Jonathan Livingston was practicing again. From 5,000 feet the fishing boats appeared to him as mere specks in the flat blue waters below.

But his troubles were not over. He was condemned by the flock "for reckless irresponsibility, violating the dignity and tradition of the Seagull Family." He was banished to a solitary life on the Far Cliffs. His one sorrow was not solitude, it was that other gulls refused to believe the glory of the flight that awaited them.

Soon two other birds, Sullivan Seagull and Chiang, joined him and took him higher to Heaven. In the days that followed, Jonathan Livingston saw that there was much to learn about flight in this place called Heaven as there had been in the life behind him. But with a difference. Here were seagulls who thought as he thought, to whom the most important thing in living was to reach out and touch perfection in that which they most loved to do: flying.

Jonathan Livingston asked: "Why aren't there more of us here? Why, where I came from there were thousands of seagulls." Sullivan Seagull replied: "Do you have any idea how many lives we must have gone through before we even got the first idea that there is more to life than eating or fighting, or power in the flock? The same rule holds for us now, of course: We choose our next world through what we learn in this one. Learn nothing, and the next world is the same as this one, all the same limitations and lead weights to overcome."

Jonathan Livingston then turned to the oldest seagull, Chiang: "Well, what happens from here? Where are we going? Is there no such place as Heaven?" Here Chiang spoke the eternal words of wisdom: "No, Jonathan, there is no such place. Heaven is not a place, and it is not a time. Heaven is being perfect. You begin to touch Heaven, Jonathan,

the moment you touch perfect speed. And that isn't flying a thousand miles an hour, or a million, or flying at the speed of light. Because any number is a limit, and perfection doesn't have limits. Perfect speed, my son, is being there." Then without warning Chiang vanished.

As the days went past, Jonathan found himself thinking time and again of the Earth from which he had come, wondering if there was a seagull back there who might be struggling to break out of his limits, to see the meaning of flight beyond a way of travel to get a bread crumb. Jonathan was born to be an instructor, and his own way of demonstrating love was to give something of the truth that he had seen to a seagull who asked only for a chance to see truth for himself.

Upon his return to Earth, he was ignored, but he kept demonstrating the truth, that a seagull is an unlimited idea of freedom and that his whole body, from wingtip to wingtip, is nothing more than thought itself. It wasn't long after when the idea was accepted by other seagulls.

You see, my brethren we are apt to take for granted the gifts with which we have been endowed by our Creator. We forget that the purpose of life is not only to eat but to seek perfection and to serve our fellowmen.

Strive to become educated individuals. By this I do not mean the

mere acquisition of a college degree. I have in mind Dr. Nicholas Murray Butler's thesis that to be educated means to belong to a society in which the physicist may meet with the philologist, the botanist with the philosopher, the lawyer with the doctor, on common grounds though the range of their information is widely different and the centers of their interests are far apart. In that society the members are bound by ties of those traits without which their learning and erudition, no matter how vast, will be of no avail.

And what are these traits that distinguish an educated person. Dr. Butler listed them as follows:

The first is correctness and precision in the use of language. The need to cultivate this quality is evident enough, and yet I think it should be mentioned because many college graduates betray a lack of education by their choice of words and their use of idiom. It is not enough that man is able to speak or write. He must be able to do so in a precise and correct manner. For speech is man's peculiar vocation, in the same way that the ability to fly is the peculiar vocation of the bird. In no other activity does man reveal his education or lack of it than in the manner of his speech.

The second evidence of education is related to the first and it is, refined and gentle manners. The cultivated man has been described

as one who is gentle in speech, in manners refined, because these two are actually aspects of one's personality. Manners are an outward expression of intellectual and moral character.

A third evidence of education, according to Dr. Butler, are the power and habit of reflection. Think. Much of the joys of life can be acquired only through reflection.

A fourth evidence of education is the capacity for growth. Life is a never-ending process of education. The experiences which it offers are as varied as the individuals to whom it makes the offer. That is why the experiences are called personal experiences.

Lastly, cultivate efficiency, the power to do. The philosopher Alfred North Whitehead said that the aim of education is to enable a person to use his knowledge. Inert ideas, as he called them, serve no useful purpose. Accordingly, the cry for relevance among the youth must be a call for the rejection of inert ideas and not only a demand for the timely, for the here and the now.

Correctness and precision in the use of language, refined and gentle manners, the power and habit of

reflection, the power of growth, and efficiency or the power to do — these are the hallmarks of the educated mind. For in truth the educated man is a civilized man.

But education must be employed in the service of one's fellowmen. For, as Rizal said, a life that is not consecrated to a great and noble ideal is like a stone wasted in the desert without becoming a part of any edifice. What beauty and symmetry the stones which constitute this building have, because they were employed in its construction instead of being left to waste in the field!

The educated man then must return to the service of his people, as did Jonathan Livingston Seagull. For in the end his worth as a human being will be measured by the zeal and fervor with which he has given his share in the service of his community. Pericles defined the Office of Citizen when he said: "An Athenian spends himself in the service of the city as if his body were not his own, and counts his mind most his own when it is employed upon her business."

I commend this thought to you today.

WB LUCIO R. ILDEFONSO, PM

...For the past 70 years an
active Master Mason



WB Lucio R. Ildefonso, Sr. as Worshipful Master of Pintong Bato Lodge No. 51, Bacoor, Cavite.

Where are the Masons? Where are those righteous men who fight with the square of morality, the level of equality, and the plumb of rectitude? asks a newly-raised Master Mason as he looked around searching for the likes of Quezon, Aguinaldo, Abad Santos' Mabini, Rizal and Bonifacio. Are there any around us today?

MW Reynato S. Puno, Past Grand Master, has a most appropriate answer. And we quote from a grand oration he delivered on the occasion of the 71st Annual Communication of the Grand Lodge of the Philippines in Davao recently.

"Masonry is enmeshed in a crucial battle where there is no peace talk, where there is no ceasefire, where there is no end except the end of time. This is the battle that is waged in the breast of every man; the battle in which masonry seeks the expulsion of evil from the minds of man and the enthronement of righteousness in his heart."

In his own quiet and unassuming ways, Illustrious Lucio Rivera Ildelfonso, Sr. has been an exemplar of masonic virtues as an active Master Mason for the past 70 years. . . the past seven decades a man of the square and compass.

Worshipful Brother Lucio was raised on August 1917 at the age of 21 at Pintong Bato Lodge No. 51 in Bacoor, Cavite. Elected Master of his Lodge in 1948, he was elected life member in 1955. In 1969 he

was appointed Grand Lodge Inspector for Primera Luz Filipina in Binakayan, Kawit, Cavite. Before that he served as Grand Lodge Bible Bearer.

Invested with the honors of Knight Commander of the Court of Honor (KCCH) on February 10, 1956, he was elected Venerable Master of the Lakandula Lodge of Perfection, Philippine Bodies, A & A.S.R. and on February 13, 1960, he was coroneted Inspector General Honorary (IGH), together with III. Gregorio Cariaga (now deceased), making him the only Blue Cap holder at present.

During his world travels, he visited various lodges in San Francisco and in the U.S. east coast. He attended the General Convention of the Grand Lodge of California in 1979 from which the Grand Lodge of the Philippines received its charter.

A dual member of the Ibarra Lodge (formerly Magdalo), now General Emilio Aguinaldo Lodge No. 31, he unflinching attends the stated meetings of his mother Lodge — Pintong Bato Lodge No. 51, commuting from his Quezon City residence.

When the building housing Pintong Bato Lodge was destroyed by the Japanese in 1942, with only its stone walls left, he, together with WB Evaristo Narvaez, PM, worked for the building's rehabilitation by securing funds from the War Damage Commission and from members of the Lodge.



WB Idefonso, the Grand Lodge Inspector for Primera Luz Filipina Lodge No. 69, Binakayan, Kawit, Cavite in 1957.

Born on March 3, 1896 at Bacoor, Cavite, he is married to the former Alejandra Tagle, also of Bacoor, Cavite, with whom he has seven children, 20 grandchildren and 11 great grandchildren. Since the source of this information was dated in 1979, it is possible he has more great grandchildren as of this writing.

Educated at the Cavite High School the Philippine College of Commerce and the National University, he served as Municipal Teacher in Bacoor (1911-1912), Clerk and Stenographer, Philippine Postal Savings Bank (1912-1916), Cashier and Accountant, and Assistant Vice President for the Far East, of the American Express

Co., Inc., Hongkong, Shanghai, Yokohama and Manila.

He was President (Life Member) of the Filipino Club, Hongkong, representing Hongkong Filipinos at the American Consulate General in Hongkong. In 1939-1941 he served as President, Hongkong Softball Association in Hongkong, was Realtor, Real Estate Consultant from 1942-1979.

A Past President of the Institute of Philippine Real Estate Appraiser (IPREA), he served as Past President and Incorporator of both the Manila Board of Realtors and the Cavite Board of Realtors; Past Treasurer and Incorporator, Philippine Association of Realtors Board, Inc.; Past Director, International



Mr. and Mrs. Lucio R. Ildefonso, Sr. (nee Elejandra Tagle) during a wedding anniversary celebration in the U.S. in 1946.

Real Estate Federation (FIABCI), Philippine Chapter; Past Governor and Incorporator, Philippine Real Estate Exchange (PHILREX); Lone Delegate 1958 Spring Convention of National Association of Real Estate Board (NAREB) at Washington, D.C. and a similar convention in Houston, Texas in 1976.

The owner/Manager, L.R. Ildefonso & Co., he served as Director,

Nasipit Lumber Company, Secretary Mayon Metal Windows, Inc.; and was President and Director, General Trading & Investment Corp.

His other activities include his stint as Past Regional Commander, Manila South Bay Area, Knights of Rizal; Past Director of Realty Owners Association of the Philippines and Past Director-Treasurer,

Philamlife Homeowners Association; Member, International Chamber of Commerce (Philippine Chapter) and Member, Chamber of Commerce of the Philippines.

The following article entitled "*Luz knows all. . . from the start*" appeared in the Hongkong Standard (May 6, 1984 issue) and we are reprinting the same, updated, as it contains interesting glimpses from the life of this illustrious gentleman and mason.

Mr. Lucio Ildefonso, at 91, may be considered a living history for Filipinos in Hongkong.

He was instrumental in banding the Filipinos together in the 1920s, acted as honorary consul to help distressed Filipinos, and was one of the founders of the Filipino Club, now situated at a choice lot on King's Park in Kowloon.

"Luz," as close friends call him, was a 22-year old boy dreaming of a better living when he accepted an offer from American Express (which bought out Wells Fargo, where he was originally employed) to be the assistant secretary to the regional manager at its Hongkong office.

He lived in the colony for 25 years, until the Second World War broke out in 1941, thereafter visiting the colony at least four times.

When he first came here (Hongkong) in 1918, the colony was mostly barren rock, sparsely populated and very quiet, where people of all races mingled together.

The spry 91 year old gentleman

with an unusually long memory, said he would get lost in today's Hongkong, which he said had grown "by leaps and bounds."

The building where he worked used to be the old Chartered Bank office on Des Voeux-road, Central. Their two-storey house, "with a garden," on Salisbury Avenue in Tsimshatsui which they bought in 1932 for \$13,000 is gone — replaced by high-rise buildings.

Luz recalled only three Filipino professionals at that time, with most of the 500 Filipinos either employed as musicians or sailors. There were then no Filipinas employed as domestic servants.

All deceased, the professionals were Mr. Ricardo Basa, representative of the Compania Maritima, a shipping company; Dr. Vicente Atienza, a practicing doctor; and Mr. Evaristo Mauricio, a shareholder of a British company.

Luz rose from bank clerk to cashier at American Express, staying for two years in Shanghai and occasionally travelling throughout the nine Express branches in Asia.

He thought of setting up a Philippine association, when he noticed Filipinos wasting their time playing the "monte."

In 1928, the first Filipino Club was built, after the Hongkong government gave them a 30,000-square foot lot for an annual \$100 rent.

It was to be the watering hole of Filipinos in the colony, spending their time over weekends chatting and listening to music.



The Ildefonso Family. Boy in front is Dick Ildefonso, the popular TV sportscaster and one of the country's leading sports writer. Second row, from left: Betty (Mrs. Alan Chalkley), a successful writer and public relations practitioner, based in Hong-kong; Mr. and Mrs. Ildefonso; Josephine (Mrs. Maramba), now in Washington, D.C., third row same order: Ben Ildefonso, a marketing consultant for Wrigley's International; Virginia (Mrs. Gumersindo Alba) now in San Francisco, California; Lucio, Jr., a practising lawyer in Manila, and Valentin, a pathologist in Villanova Pennsylvania. Photo was taken in 1946.

The club offered ping pong, mah-jong games, a small bar. It also won the Hongkong Baseball League Championship when Luz was its president.

Philippine President Manuel Quezon was among the prominent Filipinos visiting Hongkong who shelled out money to build the first Filipino clubhouse, Luz said.

Luz was acting as honorary consul in the eight years he was president of the Filipino Club.

The Philippines was under American rule at that time. The American Consulate, located in the same building as American Express, would often call on Luz for help.

The association helped Filipino "stowaways" to get back to Manila — they faced imprisonment in Hongkong, Luz recalled having to ask for \$15 to help a stowaway raise the air fare back to Manila.

There were also many Filipina wives of Chinese who escaped from their husbands on the mainland.

One such Filipina wife found herself employed in the Ildefonso household. But when they took her back to Manila, the woman left with 30 pesos and never came back.

Those were the years of cheap prices: Luz's wife, "Andy" said a sack of rice cost \$3; a dozen eggs, 30 cents; and a Chinese amah expected \$5 a month.

The Ildefonso had Chinese amahs to look after the kids, who learned to speak Cantonese faster than their parents.

Their daughter, Betty Chalkley, recalled that their Chinese class-

mates were "like sisters to me. It was a cosmopolitan and international colony. I had Japanese, English, Chinese classmates."

Her father could only recall one incident where racial prejudice came to head.

It was 1923, the year of the Great Strike — "a tense period when Anti-British feeling ran high," according to a Police history.

Luz enlisted as a special constable, "without any gun, only a baton."

He was a member of the neighborhood association where people volunteered as guards to man such vital posts as the China Light and Power Company at various times of the day.

Luz, for months, would go straight to the CLP office after his work at 5 pm, and stand guard until 11 pm before going home.

Fortunately, he and his group did not meet with any untoward incident.

A funny incident he related concerned his daughter, Betty. A Chinese doctor in Shanghai told Mrs. Ildefonso that she had a tumour in her growing stomach and asked Luz for \$350 for surgery.

A week before the scheduled surgery, the family was recalled to Hongkong. A day after their arrival, Betty, their fifth child was born.

'And that tumour happens to be Betty,' he chuckled.

Luz has a photographic memory, dazzling this writer with birthdates of his seven children, the time of their birth and the weather.

He and his wife have 20 grandchildren and 19 great-grandchildren — all living. His oldest grandchild Lorna, 38.

His youngest great-grandchild 'Richie, born February 2, 1984,' he volunteered.

They had four boys and three girls, all born in Hongkong, now professionals scatted in the Philippines, Hongkong and the United States: Virginia (Mrs. Gumersindo Alba), now in Washington, D.C.; Lucio, Jr, a lawyer; Benjamin, a marketing consultant; Valentin, a doctor, practicing in Philadelphia, PA.; Betty (Mrs. Alan Chalkley) is PR businesswoman; Josephine, a librarian, and Dick, TV sports commentator.

His wife is 88, proudly saying that they have been married for 68 years.

He related that he landed in the colony on August 8, 1918, a bachelor. A year later, he took a short leave to Manila to marry his long-time sweetheart, Alejandra Tagle of

Imus, Cavite on December 6, 1919.

Luz left the colony for good on June 26, 1941, when American Express was forced to close. He switched to real estate, setting up L.R. Ildefonso and Company, property appraisers and consultants.

Luz was also a co-founder of the Philippine Real Estate Board.

He refuses to retire, and actively practices as a property appraiser. His daughter describes her father as a "selfmade man."

Luz has been working since he was 16 years old, first as a school-teacher in Cavite (where his was a pupil) while working at night for his commerce degree.

He has kept in close touch with Hongkong, visiting the colony five times since 1948.

In his latest visit two weeks ago, he spent some time reliving the memories of the Filipino Club while enjoying a brief vacation with his wife and daughter Betty's family.

THE ACACIA... ITS MEANING AND IMPORTANCE TO PHILIPPINE MASONS



"Have you made adequate provisions for your family in case of your death?" This is question No. 7b family States organization.) being a relative question, it is often taken for granted in the petitioner's enthusiasm to be admitted into the doors of Freemasonry. Taken seriously will cause moments of pondering and computation if adequate provisions were really made. At that particular time, the ques-

tion may not be as pressing or meaningful as when the candidate were in the verge of needing this so-called provisions because, say he will die soon. The candidate would be the place in hysteric haste to assemble and increase his assets, financial or real, moral or otherwise to make sure that adequate provisions for his loved ones.

When already as a Brother, he ponders upon the need perhaps during that last rite when he deposits the symbolic acacia leaf upon the casket of a dearly departed brother who has dropped his working tools and was called upon to answer for his deeds done while in the body, that acacia leaf, symbolic of undying affection, should seriously remind Masons to make adequate provisions during his active working days here on earth — be they of material or moral in value, financial or otherwise, which could carve impressive and lasting memories to those he will leave

behind.

The Masonic leaders who founded this mutual benefit organization for Masons and the members of their family have thought well in calling it Acacia Mutual Aid Society, Inc.. For so did the early Freemasons in the United States when they too called their mutual benefit organization or insurance system, Acacia Mutual Aid Society. Although it is now commercialized, the US Acacia Mutual Aid Society still bears that same mark of Masonic tradition and history, a heritage that could be traced to the era of George Washington and many other early Masonic leaders who shaped the destiny of that great nation. (The author had the opportunity of visiting its Acacia Mutual's home office at Washington D.C., where its building is located at a choiced lot very near the Capitol Building, a preferred spot allocated by the early Masonic leaders for their mutual benefit organization.

What is the ACACIA MUTUAL AID SOCIETY, INC. in the Philippine jurisdiction? What is it for? What has it done to Philippine Masons? How much benefit has it given to its members?

Twenty-nine years ago, on June 13, 1958, our Masonic leaders and professionals, among whom were Esteban Munarriz, Howard Hick, Luis R. Salvosa, Gumersindo Garcia and Jose C. Velo, having realized the need to make good that question number 7b in our petition for

Masonic degrees, together with Eduardo L. Claudio and Jose Curameng, constituted Acacia Mutual Aid Society, Inc. as a mutual benefit organization, designed to provide financial assistance to Freemasons and members of their family.

Acacia was initially funded by assessing each participating member a monthly contribution of one peso. It has now grown into the sophistication of what is known as a fraternal insurance system, offering membership plans similar to traditional insurance plans offered commercially and has since paid out several million pesos to its members in natural death, accidental death, and maturity benefits. It has since apportioned several hundred thousands of pesos in dividends. It has likewise availed certificate loans to members amounting to an annual average of 205 thousand pesos for the past 5 years.

Eligible for membership to Acacia are Master Masons in good standing and the immediate members of their family.

The Group Membership Plan (GMP) are available to Lodges covering their participating lodge members in good standing with a group yearly renewable term plan for ₱1,000 or ₱2,000 each for a contribution or premium or ₱22/ thousand or by age grouping. To install the plan in the Lodge, the Master and Secretary of the lodge both sign the application form and

send the list of participating members composed of at least 85% of the members residing in the Philippines. The list should include their corresponding dates of birth, beneficiaries, to be accompanied by the corresponding contributions for all the members covered. If the names of the beneficiaries are not submitted, the Lodge becomes the recipient of the death benefit, and charged with the duty of delivering the proceeds to the rightful beneficiary in case of death.

The IMP is similar to the traditional life insurance plans, like the whole life and endowments. These plans are all participating in the earnings of the Society, and available to both Masons and members of their family in assured sums according to their needs. Higher sums assured are subject to the acceptance of health and medical requirement by the reinsurer. Premiums are payable in monthly, quarterly, semi-annually or annual modes.

The PEP are savings or investment programs payable in one lump sum or installments, with guaranteed competitive earning rates, and with availment of dividends declared yearly. Those declined in the IMP or GMP are encouraged to avail of this plan, as it sets aside a fund for future use.

It is disheartening to note however, that despite these privileges of availment and of the proven abundance of benefits already paid to the privileged few, reluctance still

pervades among Masons in becoming members. Membership to the Society has maintained itself to a very unsatisfactory low. Out of the 288 lodges in the jurisdiction as at the end of 1986, only 69 or 30.1% of the lodges are members of the GMP. For the individual memberships, out of a total Masonic membership of 15,950 as of January 1, 1986, only 609 or 3.8% are members of the IMP and PEP, including members of Masons' family. This is a very low participation percentage, indeed.

Benefitwise, there were only 634 individual members, who received the ₱64,460 paid as dividends in 1986, 29 members received the sum of ₱168,064 paid in maturity benefits, and 63 beneficiaries of deceased members received the ₱56,285 paid in death benefits. Furthermore, 132 members have been availed of the aggregate sum of ₱163,028 granted as certificate loans. It is sad to mention therefore that only these privileged few availed of these abundant benefits paid last year.

Imagine how much more benefits could have been paid if there were more among our Brethren and their families availed of their eligibility to become members of Acacia Mutual Aid Society. More funds could have been generated, invested and paid out from the same overhead expenses and expertise inputted by the Trustees and officers. The Society could have then, with pride, proved and shown to the

early Masonic founders that the system that they have organized has "done well" in its mission of providing financial assistance to the members of the fraternity, well worthy indeed, of that symbolic Acacia, whose name it bears.

The problems of Acacia, in its growing years are many. The persistent periodic environmental variables that affect its financial operations were conscientiously surmounted by the expertise contributed by the members of its Board of Trustees, some of whom sit as functional officers of the Society for the love of the Fraternity. The perennial problem of getting additional members to increase the number of participants in order to generate more funds to be held in trust and invested for the stability of the system and to insure the benefits payable to its members, have been plaguing the Society, despite the persistent yearly appeal for additional membership. In some years, decrease in membership was experienced because there were more maturities than new members.

The group membership of some lodges were observed to have been affected by the transition of officers annually. Some newly elected and installed officers did not have the same interest and enthusiasm as their predecessors in maintaining membership of their lodges. The minor administrative requirement for renewal could not be complied with by some new officers respon-

sible for its administration.

Through the years, the Trustees and Officers of the Society even with limited facilities, have tried to innovate and simplify procedures and requirements to adopt its administration to the culture of lodges and the needs of the fraternity, without necessarily deviating from the standards and required practices of fraternal insurance systems, as may be prescribed by our Actuary, the Insurance Commission and other governmental supervisory and regulatory bodies. Strict adherence to actuarial practices and religious compliance to valuation and reportorial requirements were observed in the Society's operations, resulting to its viability and efficient delivery of its promised benefits.

The Society has likewise kept itself updated with modern and new technologies. Qualified TRUSTEES were infused into the Board and were made to assume functions according to their expertise. New reporting techniques aided by computers were adopted, keeping expenses in administration and manpower to optimum efficiency, resulting in favorable bottom-line figures in its overall operations.

The Society has likewise kept strict and efficient rules in the management of its funds. It made good use of the investment expertise of some members of the Board of Trustees that despite of economic and other environmental adversities, Acacia came out with

satisfactory returns and utilized to the optimum its resources.

To insure its stability, Acacia must maintain a younger and growing membership. This could be done with the help of Lodge Secretaries for the maintenance of the GMP, and the involvement of Masons who are knowledgeable and/or have experienced in selling insurance or other pre-need plans. Hiring agents or representatives are discouraged not only to limit the excessive acquisition expenses it could perhaps incur but also to avoid possible competitive repercussion it will create in the insurance industry. Knowledgeable members are invited to assist in our membership growth. For their services, Acacia has set at minimum some promotional expenses from the first year's contribution or premium for expenses of the assisting representative or solicitor. We need these solicitors in helping out their brethren in availing of the financial assistance provided by the Society to the Masonic fraternity and to its members.

Acacia's President, in his report

to the members during the last annual Grand Lodge Communication, stressed the importance of additional membership to enable the other eligible members in the fraternity to avail of its very competitive services and abundant benefits. He appealed to Secretaries and Masons who have the expertise in explaining Acacia's concept to Masons and members of their family. He explained the Society's various services and discussed benefits paid out to its members in the Grand Communication floor. He answered inquiries. He reported the Societies impressive performance in his annual report, distributed brochures, and even posted WANTED ADS for solicitors and representatives. Response to this appeal is reiterated in this article and is always welcomed. The Home Office of Acacia Mutual Aid Society at the Plaridel Masonic Temple, 1440 San Marcelino St., Ermita, Manila, Tel. 58-87-29 is ever ready to act to any of your application or inquiry or application for membership. Just write them or personally call.

A MASONIC INTROSPECTION



(Editor's note: This article was written by VW Mabini G. Hernandez, Past District Deputy Grand Master, Masonic District No. 1-B, and a Past Master of Araw Lodge No. 18.)

After seventy-five years of existence there arises the need for an in-depth, honest and thorough introspection, a true assessment of all the things that affect us in relation to our *raison d'être* as a Fraternity.

Simply stated, let us pose these questions: Where have we succeeded? Where have we failed? And knowing these, what steps shall we take for revitalization and for improvement?

If we were in business, our "progress graph" will show a nosedive which, if not arrested in time, will continue its plunge into an abysmal quagmire of failure unless we snap out of our lethargy and face realities.

What is wrong with us? Let us be honest with ourselves. We cannot

assume a ramrod posture in the midst of the downtrend in our values. We can bend a little but not break. If the present lethargy in the craft is brought about by the environment, let us be as resilient as the bamboo or sway a little downwards to mother earth like the palay that bends gracefully to protect its fruit when the wild wind blows.

There seems to be an important element missing in the Fraternity today. The glow appears to have been dimmed by the interplay of events and circumstances. And they may have been because of our apathy, our growing unconcern. The spirit sags. And like an uncared plant, it may atrophy and die.

A survey is needed to get the necessary feedbacks on the present.

state of this brotherhood of men under the fatherhood of God. The result of the survey may be good or bad, but whatever be the results, a new program of action can be structured, studied and only after a thorough discussion should such a program to revitalize the general interest be implemented. But first a survey.

Ours is not to criticize but, let us accept criticism in order to improve the Craft. Ours is not to blame but to accept the truth even if it hurts.

What is a little pain compared to the attainment of what is good and healthy for this great and ancient institution that make men better citizens.

A letter to my Son

LIKE THE BAMBOO TREE

WB Mabini G. Hernandez, PM
Araw Lodge No. 18

My dear Son,

Do you still remember the bamboo tree near our hut in the province under which we used to rest during leisure hours and exchange ideas on matters of mutual interest? As a child, you have been attracted by the innate characteristics of the native bamboo tree — its strength and weaknesses, its pliancy and resiliency, its uncompromising attitudes to all that Mother Nature has in store for it. You even called my attention to its inborn stubbornness and its meek submission to the will of God. Sonny, as a Past Master you may now pick on and consider the mysteries the bamboo tree and presented to you as part of your childhood fantasies.

My son, PM is now appended after your name. It signifies that you are a Past Master. For completing your 'tour of duty' as Master of your Lodge, your brethren awarded you a Past Master's Jewel, while your incoming Worshipful Master gave you a Past Master's Apron. Whenever occasions call

for it, you should be in the habiliments of a Past Master.

As you look back and reminisce over your reign as Worshipful Master, there are so many things that reel through your head. Some of them pleasant, other unpleasant — things you should have said and should have done and others which you should not have said and should not have done. But there is no use crying over spilled milk. Leafing through the pages of the past, let us learn from our mistakes and resolve not to repeat the same. This is the Heritage of Experience.

Your Jewel and Apron do not provide you a passport to happiness and success. They will not keep off the rain from your head. Neither will they shield you from blunders and heartaches. They are mere adornments — *mementos* of the past. And they will remain meaningless decors should you suffer from complacency with evil or from tolerance of scandalous behaviors or by cynical acceptance of dishonor. Then Past

Masters shall be likened to termites nibbling at the foundation of our Masonic edifices. They undeservingly enjoy Masonic wages while sitting in the sidelines watching the brethren lay brick instead of doing their share.

As you leave the Oriental Chair, you will now fully realize that the primary purposes of Freemasonry are to enlighten the thinking, kindle the conscience, stimulate the kind, generous and noble impulses of the human heart. Through the daily observance and practice of brotherly love, relief, and truth, our brotherhood seeks to bring out the best in men in matters of belief and faith in God. As an organization, Freemasonry does not participate in the solution of industrial or social problems except through the influence of its teachings upon the character and conduct of its members. It seeks no control over the processes of government or keep a firm grip on any particular religious denomination.

Having traveled to the East, a great number of your brethren look up to you now as an authority on things masonic. Fear not to discuss with the brethren about the 'chemistry' of the craft and with non-Masons interested in knowing what Freemasonry is all about. Never represent the Fraternity as something which it is not. We show the goodness of our institution not through words but through the way we live — the way we deal with people, including the members of our families — and the way we behave and con-

duct ourselves in our places of work, in the community, in society, and elsewhere.

Being a Past Master is no excuse to be remiss in your attendance in your meetings and other Lodge activities. You should now devote more time in learning something else besides rituals. Have a sustained Masonic education through seminars, conferences, dialogues and group discussions. Be among the true and more serious Masons as distinguished by the uniform unrestrained rectitude of conduct. Nevertheless, should you choose to remain adamantly swell-headed and deliberately refuse to join the mainstream of craftsmen eager to grow and improve, even as a Past Master, you will stagnate and will surely slip into obscurity.

And as your "ambitious feet tread round after round the ladder that leads to fame in our mystic circle", always be worthy and deserving of all honors bestowed upon you and ever be gracious and humble as you leave footprints on the sands of time. Sonny, as you progress and reap resounding successes in life, be reminded of the silent but eloquent lesson from bamboo tree — the higher it grows the lower it bends. Of this, ever be mindful, more so now, that you are a Past Master. As a tried, tested, and deserving brother — Welcome, my son, to the company of Past Masters%

Regards to the family.

With love,

Dad

MASONRY, PRIVATE, NOT SECRET

By Bro. Paul Roberts

We do not remember to have read so lucid a statement and exposition of the distinction between a private and a secret order as is here made by Brother Roberts, Dean of St. Michael's Episcopal Cathedral, of Boise, Idaho. If kept in mind, it disarms many of the critics of Masonry, who identify the Fraternity with societies with which it has no affinity, much less affiliations.

One may easily think that it is a mere quibble over words to try to make such a distinction in the question. "Is Masonry a secret or private organization?" However, it does represent an attempt to understand its spirit and purpose.

A group of English teachers were once trying to determine what was the most hateful word in the English language, and they finally chose the word "exclusive." As a mason I should dislike to think of Masonry as "exclusive" in the sense that it excludes some, while being a place for special privilege to others. It certainly is not secret in the sense that it has a secret membership or secret ideals. It is *only* secret in the sense that all things in God's world are secrets, waiting for men to unlock the door that guards them from the care-

less and the lazy, by study and work and perseverance.

Electricity was a secret, but only the sort of a secret that lured men on to open up the doors that led into the great world that God had prepared for us. Medicine was a secret, but it has been giving up its treasures to those who will seek to understand. Even the beauty of nature is a secret, but only such a secret as waits for the person who so attunes his life that he may see and appreciate its glory.

There is no such thing as getting something for nothing in God's universe, but all its glories and riches are but waiting for us to pay the price of thought and persevering effort to open up the doors that lead to understanding and appreciation. So you penetrate into the realm of music, or art — yes, of

character itself.

In that same way I would conceive Masonry. Secret perhaps, but not the sort that shuts men out except as they shut themselves out by an unwillingness to pay the price of study, of effort, of perseverance to enter into its meaning to appreciate its ideals, to measure up to its standard of manhood. It is built upon the secrecy that lures eager men on to an understanding of its underlying purposes and visions. It does not bar men out because of personal dislike unless untrue to itself, but they bar themselves out by an unwillingness to enter into its high standard and the refusal to climb up to its heights.

Its faith in God; its belief in

immortality; its trust in brotherhood, are not secrets that refuse to give up their truth to those who seek and who knock, but they are visions that must be won, citadels that must be stormed, discoveries that must be made by the struggle of men. They are but waiting for men to enter in and claim them. They are private in the sense that each must gain them for himself. They do not lie uncovered for every careless passer-by to appreciate.

Yet we, as Masons, try to appreciate that faith and idealism, and by earnest thought and effort try to enter into that perfect knowledge which comes not by mere profession, but by personal possession and consecrated living.

DID YOU KNOW?

Jewel Lodge No. 374, San Francisco, is the only Lodge in the world that opens at midnight. It holds a special midnight meeting once a year during the annual communication of the Grand Lodge. Its membership includes many musicians, theatrical and newspaper men, to whom midnight is a convenient hour.

THE IRONY OF PEACE

By Bro. Elpidio A. Adalia

Peace is so fragile and must be handled with care. It is so elusive because the more you seek it the more it slips away. People ask, is peace mere theory or reality?

Even before the birth of Christ the cry for peace had been heard. The nations of ancient Palestine waged wars among themselves but on the whole, wars destroyed their morals and broke their spirits.

The prophet Isaiah long prophesied that peace shall come on that day when sheep will lie down with lions, when men of war will beat their swords into plow shares and their spears into pruning hooks and will learn of war no more.

But that day of peace has not yet come. Men tried to obtain peace through the League of Nations but failed. The UNO was organized for similar purpose but was still prevail in various parts of the world.

For 17 years we Filipinos had suffered from various kinds of troubles and we get tired of them, so President Corazon Aquino proposed Ceasefire Truce with rebel

leaders at least for 60 days with possible extension.

This could be a sort of experimentation which offers various kinds of speculations. Whatever there is to it let us repose our faith in God who holds our future destiny.

Peace is not easy to achieve and costs so much sufferings and blood, for so long as there are injustices and violations of human rights that reign over the face of the earth, so long as people are hungry and poor and discontented, so long as this country is dominated by foreign capitalists, so long as graft and corruption exist in our government, so long as we remain divided and wrangle for self-interests or personal ambitions, inspite of peace agreement or truce, peace remains ironical and deceitful.

It is vital and timely that we recapture those ideals and self-sacrifice for which our forefathers died that our dreams and efforts to obtain peace shall galvanize into our national life.

Indeed, man does not live by bread alone. It could be that man loves more his political ideology and be happier to die for it and conflicts or wars are greatly caused by ideological differences.

For instance, communism and democracy are both political concept or ideology but are at variance with each other, for democracy teaches and upholds its belief in God, whereas, communism *per se* is a godless ideology.

We believe that democracy is the best form of government rule because in our study of the Bible, democracy crystallized from Christianity, and Christianity is more than a precept of faith but a way of life patterned after the life and teachings of Christ.

Because of the fast growth of communism in our so-called Christian country, it is alarming to know that several nuns and priests have joined the communist party.

In view of this it is vital and timely to re-examine our Christian faith, particularly the Catholic church which obviously took active part, led by Jaime Cardinal Sin, during the February People Power Revolution in a country whose constitution eloquently defines the sharp separation between church and state.

I believe the church is supposed to be the custodian of men's faith in God, the interpreter and defender of human rights and freedom, but if the church takes part and connives with any particular political party or political groups for self-interest and perpetuation of its influence or power, that church in this instance loses its mandate and corrupts its witness and name.

That People Power Revolution is over but peace is not finally won and poses to be ironical and deceitful. We Filipinos must be aware and vigilant about church interference into the affairs of the state to forestall similar troubles which we had experienced in the past under Catholic Spain when the church and the state were one in the Philippines.

We know that man's struggle for peace and freedom is a question of love of country or independence from any form of control, whether it be economic, political or thought control.

We Filipinos who had been reared under the rhetoric of colonialism and slavery under Catholic Spain for three and a half centuries, for almost three years under the Japanese Imperial government and for about fifty years under the American rule are already allergic to any form of dictatorship, especially that kind of anarchy which is carried and exercised over bodies, over the minds and over the souls of men.

We really need peace and can achieve it if we fear God and obey his commandments. We need especially peace of heart and mind, even that peace of God that passeth all understanding.

Christ taught his disciples saying, "Blessed are the peace makers for they shall be called children of God," and as children of God we must promote and foster peace and live it in our daily lives. Hence, the song of the angles that Christmas night, "Peace on earth and goodwill to men," shall be real and lasting reality.

POEMS BY JONIQUE

OUR WAY — 1

*At a desert water-hole which was known
Only by fellows who had gone that way before,
Where the tricle from a hidden spring
Was flowing at the bottom of a ravine,
An old man with a fellow traveler
Was resting beside a caravan trail.
As the old man started to go to the spring,
The young man remarked, "You are wasting your time,
Our canteens are half-full, enough to reach,
The next Camp where there is an Oasis."*

*The old man explained, "I saw this morning,
As we're leaving, some youths were preparing
To take this desert trail, but I noticed
That they were neophytes and didn't have a guide.
They will reach this place at noon, tired and thirsty,
But none to drink, their canteens would be empty.
Being inexperienced they could not know
The existence of the spring below.
So, I'm leaving my canteen full, for their use,
Just as I was helped, the same way in my youth.*

*Yes, that's our way, the Masonic creed
To labor for the welfare and benefit
Of those who are to come after us,
Finding great satisfaction in the act.
In contrast is the foul way of most profanes
Of spending income before they're earned.
Or consuming all as fast as they come
Without allowances for future demands.
Their way is self-serving, selfish motive,
Our way is benevolent, altruistic.*

NOTE: This is the first of OUR WAY Series.

POEMS BY JONIQUE

OUR WAY - 2

(One can't be good by just keeping away from evil)

*Our brothers at the Oasis didn't stay long
After two days their journey was resumed.
They came to a City ruled by a tyrant
Who ordered his hat be kissed by pedestrians.*

*Our travelers paused to think how to avoid
Such heinous travesty on human rights.
They found a deep trench and used it as by-pass.
Then the older one said, "now we'll go back."*

*Amazed, the young one asked "why take another risk,
When we're here safely on the other side?"
The old man asked, "Can we be complacent
In the face of evil and keep silent?"*

*"We are going back and help the people
Plan and rekindle their hopes for the future.
For, to stand aloof from a people begging in vain
Is already to be guilty; insentience elect."*

*Yes, that's our way, a Masonic dictum,
Not to shrink from the implementation
Of virtuous plans against despots and tyrants
Plans to help and guide those crying in want.*

*History is replete wit precedents
Of Masons who suffered to the extreme,
Even unto death, rather than retract,
As Bro. Rizal did: faced the firing squad.*

Note: This is a sequel to: "OUR WAY - 1"

POEMS BY JONIQUE

OUR WAY - 3

*When the willy acts of our travelers
Became too obvious they left without delay.
Ere long, they reached a modern metropolis
Where social problems common to cities exist.*

*They saw beggars everywhere, stinking, dirty.
The young traveler was filled with pity.
He began dropping coins on the stretched palms.
Until his loose change petered out and gone.*

*The old one said, "You shouldn't have done it."
"But why, I'd just complied with Tenet, Relief."
The old man explained, "True compassion is more
Than just fringing coins to the poor."*

*"Haphazard way of giving charity
Would produce professional mendicancy.
Many of those beggars have latent talents
Which are being pressed down by wrong cuddling."*

*"Relief, to be effective must be done,
By experts with rehabilitation plan.
In that way only the truly deserving
Will get doles, the others will be earning."*

*Yes, that's our way, as we're taught in our Lodge.
And also, our charities are covert acts.
We do not flaunt our good deeds in public.
It's disgusting! Venue of hypocrites.*

Note: This is a sequel to :: "OUR WAY - 2"

POEMS BY JONIQUE

OUR WAY – 4

(Strong edifice needs strong foundation)

*Our travellers found a blue Lodge eventually,
Where they gave their donations for charity.
Then they headed for home, anxious to see
Their homeland, brethren, friends, and family.*

*On board their ship they met a countryman
Who befriended them; found him kind and gallant.
Later, they found that the young gallant was a scion
Of a rich, powerful, sugar baron.*

*Upon learning that his new friends were Craftsmen.
He asked how he could be a Mason like them.
After he was told how, they made inquiries
About their new friend as soon as they arrived.*

*They were aghast to find him notorious
As a wastrel, spoiled, and lascivious
When confronted, he said, "that was the past,
He'd turn a new leaf and a change of heart."*

*Our young one praised his friend for the full turn,
But the old man didn't share his enthusiasm.
Citing Bro. Pike, he strongly demurred,
"Masonry doesn't change human nature."*

*"Can't make honest men or of born knaves," he added.
Yes, that's our way, cracked ashlar, we don't accept,
We use solid stones, not repaired ashlar.
We don't build our temples on shifting sands.*

NOTE: This is a sequel to: "OUR WAY – 3"

POEMS BY JONIQUE

OUR WAY – 5

(Who best can work and best agree)

*On the stated meeting after their arrival
Our travelers attended and were welcomed.
The young one rendered verbally their report
He, being eloquent in spoken words.*

*Upon motions approved unanimously
The Worshipful Master formed a Committee,
To monitor needed cooperation
With Lodges of foreign jurisdiction.*

*The old one was, of course, appointed
As Chairman, being the most qualified.
But he begged off, for he wanted to rest.
This gave hope to the young one as next choice.*

*But he was visibly disappointed
When the Master used balloting instead.
And another brother got elected.
He was poised to protect but checked himself.*

*For he recalled, just in time, the lecture;
“Promote each other’s welfare and future,
The gains made by any brother adds up
whole craft.*

*Yes, t
The gains made by any brother adds up
To the integrity of the whole craft.*

*Yes, that’s our way: work well in harmony.
Not for self-gain, but for the Fraternity.
For we can’t cease helping those living in gloom
Without ceasing to be called true Masons.*

NOTE: This is a sequel to: “OUR WAY - 4”

POEMS BY JONIQUE

OUR WAY – 6"

*A Mason's widow told our travelers,
That her husband had said, their Lodge takes care
Of the widows and orphans to help them
Overcome the trauma of loss and pain.*

*The said widow then related further
Her sad experience with the Lodge Master,
Who told her that their Lodge had no money.
Besides, relief dole was voluntary.*

*The young one said, "The Master was correct,
He couldn't give, there was none in the Budget."
The old P.M. countered, "It's true but too brash,
A kind word might have prevented a grudge."*

*He added, "Aid to widows and orphans
Is obligatory to each Craftsman,
Irrespective of Lodge or Jurisdiction,
No restraint to aid heirs of brother Masons."*

*"I know a Past Master who died in Paris
While on tour, leaving his poor wife helpless.
She didn't panic tho', called Ledges by phone.
Her problem was eased by the French Masons.*

*Yes, that's our way, Masonic tradition:
That death does not break the fraternal bond.
The widows and orphans remain our wards
So long as they believe in our ancient craft.*

NOTE: Sequel to: "OUR WAY - 5"

POEMS BY JONIQUE

OUR WAY – 7

("We keep our landmarks sublime: they are our conscience)

*Our old Past Master was wheedled to address
An elite club, intrigued was wheedled to address
For they admire our "LAIS-SEZ-FAIRE" (tolerance)
To hold men of various creed congenial.*

*They want to know how Masonry is able
To maintain close relations, good, peaceful.
How those men became imbued with obsession
To spread the Light of truth and affection.*

*Our Brother explained that we keep away
From issues that divide and drive men astray.
We shun demagogues and rable-rousers,
Bad for harmony, worse for builders.*

*We don't discuss religion and politics
Inside the Lodge for they are divisive.
We take our Oath on a Supreme Being
Nameless, with powers that each believes in.*

*Soldiers in war are closer thereafter,
For having gone and passed muster together.
So are Masons, our bond is durable
For we'd pass thru the same hot crucible.*

*Yes, that's our way, we don't discriminate,
We accept all good men irrespective
Of race, color, creed, country, especially
Those pre-disposed to serve humanity.*

Note: This is a sequel to OUR WAY – 6

POEMS BY JONIQUE

OUR WAY – 8

(Realization of pet dream and Masonry's mission)

*Our Past Master now past eighty three,
Decided to retire, rest completely.
He bought in his town a ten hectare land,
Where he'd implement his pet dream and plan.*

*In past years when he was still active
He had, several times advocated,
That the Lodge should have a basic project
For future generation to harvest.*

*Although none opposed nothing was done
So, when freed he'd decide to do it at once.
The place he chose to improve was denuded,
Soil eroded, creeks dried up, farms deserted.*

*He sank a 50 ft. artesian well
And planted trees galore: future jungle.
It was hard work, mulching, pumping water,
But he did it with help of kind volunteers.*

*The young Mason came and paid him a visit.
What he saw made him exclaim, "No fruit trees?"
Fruit trees tempt people to steal and destroy,
I'd planted for generations still unborn.*

*Yes, that's our way, plant that others may reap,
Live beyond our time through long-lasting good deeds.
Now, go with me to year TWENTY FIFTY ONE (2051)
To see result of what our Past Master had done.*

Note: This a sequel to OUR WAY -- 7

POEMS BY JONIQUE

OUR WAY – 9

(Frustrated plan that remains a dream)

*Sixty four years ago none could live here,
For this was a desolate place like hell,
Said a man to a group of picnic-ers
As he'd learn from others, from mouth to ear.*

*"Denudation destroyed this once fertile basin,
Cleared of trees, rain water couldn't be confined,
And rushed down carrying with it the top soil.
Result: it became dry, dusty, barren."*

*"But now look at it, lush green everywhere.
The change was started by a traveler,
We bought ten hectares in the name of Araw,
As records show in the archives local."*

*The speaker turned out to be the spokesman
Of Tourist Bureau who'd purposely come
To dedicate the place and give the award
To the Representative, an old man,
Had done great service, to country, humanity,
By restoring watershed, ecology.*

*Yes, that's our way: Be humble, modest.
Give to mother Lodge credits of success.
The above forecast is not far from the truth
If Araw didn't deem, planting trees a joke.*

That's all Brods.



WB Jose N. Quedding, Past Master of Araw Lodge No. 18, poses with his wife on top photo (opposite page) and with other brethren at Scottish Rite function (below, opposite page). "Jonique" is his pen name. He was so inspired by the events in his Masonic life that he composed these nine poems, fruit of his poetic expression of his dreams and desires.



AN INSIGHT ON CONFLICT MAN VS. MAN

What impetus drives mankind from the trappings of candor and friendship to the teeth of hatred and aggression? From the daring takeover of the Municipal Hall in BARAS to the cold-blooded occupation of FALKLAND ISLAND IN LATIN AMERICA. While these are few issues that made among the hottest headlines in the newspapers not so long ago, it also displayed imminently the elusive behaviour of people when responding to social changes. At a perspective, these two issues that are generally construed by leaders to bear political vibrations and thus throughout carry the assumption of apolitical.

AN INSIGHT ON CONFLICT: MAN AGAINST MAN WHY?

The occurrence of conflict of man against man cannot be avoided since no two individuals have exactly the same point of view. By fate, conflict becomes regular part of mankind's daily activities. Our thinking are influenced by subjective factors — factors that reside

in the subject rather than in the subject viewed. Needs, value judgement, and past experience of the individual form a complex point of view from which all new experiences emanate. By value judgement, we mean a statement about the worth of a thing or an idea in achieving human goals and satisfying human needs. For the same evidence, it is commonly noted that people react differently. A hard rain means something helpful to a farmer whose crops starve for moisture, and different thing for a student who will go on outing and still different thing for the man who dwells on the watershed of the river.

The ability of man to exude personal point of view elevates the quality of our thinking above that of the computing machine. Man has devised computers which manipulate numbers much faster than any human brain but the machine cannot give significance to the numbers, only the personal point of view of human beings can give the

numbers any significance of human being. As the receiving set translates radio waves into sound, so the personal point of view which attaches direction, color, and richness to human life. Without it, human strivings would have no more significance more than that of the struggle of an amoeba to reach food.

The personal point of view can also play hob with sound thinking. Every time we dodge a relevant fact or accept falsehood for fact we warp our point of view. And a warped point of view distorts one's concept of reality just as flaws in a lens distort the image. A warped point of view is the source of much human folly.

The scientist's ideal is applicable when it is facts we are searching for. But on assessing the meaning of the facts in human terms, we need a complimentary ideal. According to this ideal, the sound thinker tries as nearly as possible to realize what his individual point of view is and to what extent it influences him. He strives to enrich this point of view with all possible contact with the best of human life. And since he can judge what is best only in terms of major premises about the highest good in human life, he uses every possible mean to find the major premises with the highest reliability. We can never completely achieve either of these ideals but it is our aim that we endeavor hard enough and in proper direction we can significantly improve our thinking with consequent improvement

in health, happiness, and success. The recipe requires three ingredients:

1. A strong desire to improve one's thinking;
2. A generous measure of logical techniques freely applied; and
3. Insight into human behavior, especially one's own.

We have selected for study the concepts which seem most relevant to the subjective factors in man's thinking. Despite the evidence in hand gives them a high degree of probability, these concepts should still be regarded as hypotheses. Man's continuing study of man may soon evolve a new and better concept.

It becomes therefore in my opinion inevitable to go back to the two popular issues of conflict and war, the BARAS CASE and the FALKLAND CRISIS. Given a certain length of time its dread and hostility may only be reduced thru the proper intervention of people who have an inner understanding of the needs, value judgement, and experiences of all parties involved. Since negotiations are finely going on far more deadly reverses shall not come. God forbids.

Educational lecture delivered by Bro. Nick I. Alday last 2nd Saturday of August 1982 at the Memorial Lodge No. 90 Munoz, Nueva Ecija in connection with the Seminar Workshop on Masonic Education Continuing Programs conducted by the Most Worshipful Grand Lodge of F & A M P Bro Nick Alday was awarded a Certificate of Recognition for his timely topic Awarded by the Grand Lodge F & A M P

Supreme Dignitaries from the United States Visit Bethel No. 8 of Bacoor, Cavite

The International Order of Job's Daughters is the *only* masonic youth organization which requires its members to be related by blood to master masons. The Job's Daughters of Bacoor, Cavite has successfully completed its first decade of existence with the support and guidance of their Dad Masons. Their 10th anniversary commemoration was made more significant with the arrival of visiting Supreme Dignitaries -- Supreme Guardian Mom Hazel Gray, Associate Supreme Guardian Dad Jack Halstead, Past Associate Grand Guardian Dad Jack Mitchell, Past Associate Supreme Guardian Dad James Chapman together with wife, Mom Lilian Chapman, a past Bethel Guardian. The reigning Miss International Job's Daughter Michelle Kaneakua a Past Honored Queen



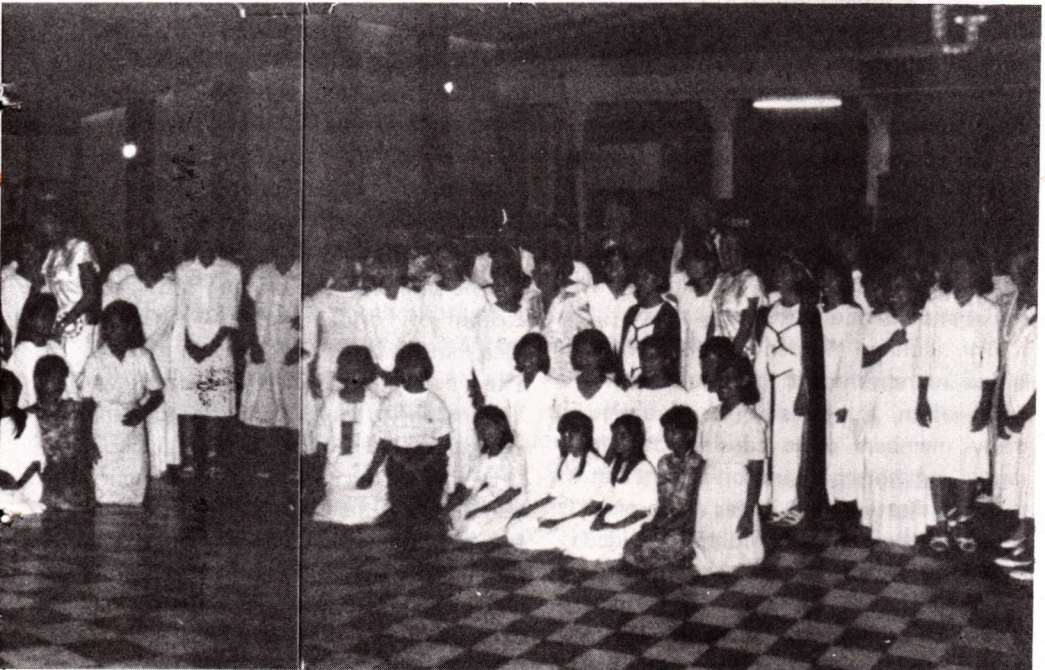
from Hawaii, was with them also.

The evening of February 10, 1987 was very memorable for the daughters of Bethel No. 8. The Supreme Dignitaries were welcomed by a local brass band. They were treated to a sumptuous dinner prepared to mark the Bethel's 10th year. After the dinner came the Initiation Ceremony conducted by the incumbent officers and members of this Bethel. There were four initiates. Past Honored Queens, Past Bethel and Associate Bethel Guardians and the Assisting Deputy to the Supreme Guardian, Mom Grace Garcia of Bethel No. 1, Olongapo City were there to join in the celebration.

IOJD Bethel No. 8 Initiates and Installs Bethel UD, Manila

The International Order of Job's Daughters, Bethel No. 8 of Bacoor, Cavite had the honor and utmost pleasure of initiating and installing the new members of Bethel Under Dispensation, Manila last February 15, 1987 at the Jose Abad Santos Hall, Plaridel Masonic Temple.

It was a highly significant event for Bethel No. 8, it being their second time to initiate and install a Bethel since its inception in 1977.



The first bethel it instituted was Bethel No. 11 in San Pedro, Laguna in 1981. Further, the presence of visiting Supreme Dignitaries from the United States headed by Supreme Guardian Mom Hazel Gray and Associate Supreme Guardian Dad Jack Halstead lent more significance to the occasion. They, along with other dignitaries, Miss International Job's Daughter, Michelle Kaneakua of Hawaii; Dad Jack Mitchell, Past Associate Grand Guardian and Past Bethel Guardian, respectively, graced the activity as part of their Annual Visitation of Philippine bethels for 1987.

The institution, initiation and

installation ceremonies for the 31 new members were conducted by the officers and members of Bethel No. 8 led by incumbent Honored Queen Eloisa Manlansing, its Past Honored Queens and Majority Members; Past Honored Queens of Bethel No. 9 of Bayombong, Nueva Ecija; Assisting Supreme Deputy to the Philippines, Mom Engracia Garcia and the Supreme Guardian Council.

The three principal officers installed into office for the first term 1987 were: Honored Queen Desiree Joyce Madrideojos, Senior Princess Jeanne Damian and Junior Princess Mary Grace Lopez.

MASONIC CONVIVALITIES

This is a subject which is hardly ever discussed, and yet we practice the customs of eating and drinking and enjoying good company that our ancient brethren did thousands of years ago.

The custom among the various Trade Guilds of celebrating with a feast their annual meetings, seems to have been widespread and even to this very day, most lodges celebrate their annual Installations with a dinner.

The Junior Warden's calling from labour to refreshment in olden days was quite often a necessity for doubtless many members came considerable distances, on horseback or on foot to attend the meetings and it was an absolute necessity that they should be provided with some refreshment before setting out on their return journey. The Junior Warden's "calling from labour to refreshment" was then of practical value and

significance, and not as in later times very frequently a mere symbolic allusion.

The history of every old lodge testifies as to the practice of eating, drinking and even smoking during the work of the lodge. The very fact that most of the early lodges met at Taverns, Hotels and Inns afforded every opportunity to the brethren to partake of this practice.

The origin of the old and widespread custom of "drinking toasts" I have no idea, but his practice of "drinking toasts" after every lodge meeting, led among Freemasons to the excessive drinking that eventually banned the use of alcoholic beverages by our Grand Lodge. Of course you all know that in this day, this ruling has been somewhat relaxed, but let us take heed that we do not repeat history and degrade our Masonic Fraternity by excesses.

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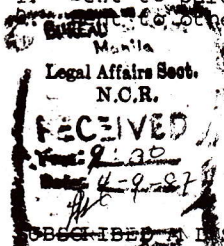
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Subscribed and sworn to before me this 9th day of April 1987 at Manila, the affiant exhibited to me his/her Residence Certificate No. 8362391-F issued at Manila on February 1, 1987.

ANTONIO J. BALLENA
 (PERSON ADMINISTERING OATH)
 AGF FISCAL



THE SPIRIT OF FREEMASONRY

We are all aware that the teachings of Freemasonry came to us through the medium of symbolism. Freemasonry today is engaged in the building on the indestructible formation of the three great principles of Brotherly Love, Relief and Truth. We could add to these Faith, Hope and Charity. These Tenets of Freemasonry are the working principles which every Brother or Companion should adhere to and practice with fervency and zeal. We must think, practise and live Masonry, not only in the Lodge or Chapter but in our daily lives.

With our example we can do much to encourage others to become better Masons. We want Masonry to stand for all that it has stood for in the past, we want it to be a strong advocate of individual freedom and individual responsibility, the very symbols of all that unites men into a sacred society. All of this we want, and all of this we can achieve.

But we must remember that nothing is gained without effort and our earnest desires must be joined with the willingness to work. Being a Mason means committing your life to God and the concern for your fellowman. Let each of us therefore, so erect this building with blocks of Brotherhood, of Character, of Wisdom, of Courage and that of faithful service, so that the result of our handiwork will help those who come after us. If we live and practice the true Spirit of Freemasonry every day, we have not laboured in vain!

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