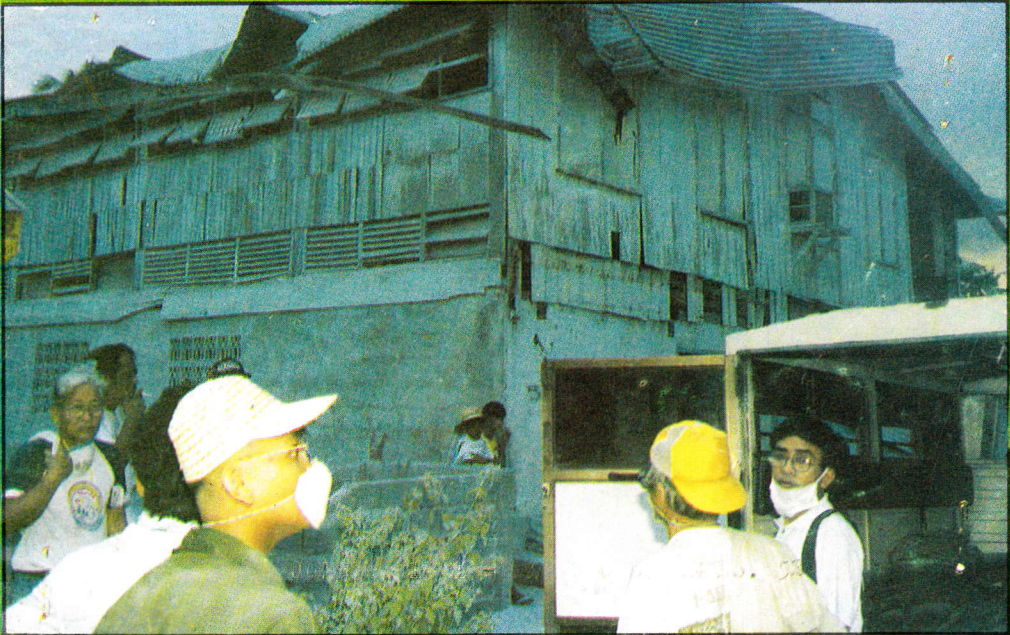




The CABLETOW

VOL. 68 NO. 2

JULY-AUGUST 1991



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*OUR COVER : The state of Pinatubo Lodge No. 52, F & A M.
After the eruption of Mt. Pinatubo*

EDITORIAL

PREPARING FOR DISASTERS

Within a period of less than one year, three major natural calamities or disasters occurred in the Philippines.

The first disaster that struck was the Intensity 7 earthquake of July 15, 1990 that devastated Baguio City, Dagupan City, Cabanatuan City and wide areas in the provinces of Nueva Ecija, Nueva Vizcaya, Pangasinan, La Union and Benguet.

On November 12 to 14, 1990 the second disaster occurred in the form of Typhoon "RUPING" that cut a wide swath of destruction through Central Visayas with winds of 165 kilometers per hour, particularly thru Cebu City, Bacolod City, Iloilo City and the provinces in Cebu, Negros and Panay Islands.

As if these were not enough, a third disaster took place when the Mt. Pinatubo volcano that had been dormant for 600 years erupted with a tremendous explosion on June 15, 1991 that blew off its top and sent ashes and pumice into the atmosphere, turning day into night in several towns in the provinces of Zambales, Tarlac, Pampanga and Bataan, and causing lahar (mud-flows) to go cascading down the mountain to the low-lying towns of these provinces.

These events of nature on the rampage resulted in the loss of lives in the thousands, untold sufferings among the survivors, not to mention the destruction of property running into billions of pesos.

It has been estimated that more than two million individuals were directly or indirectly affected by these calamities, not the least among whom were brethren of the Masonic Fraternity and their families.

On the occasion of each calamity the Grand Master of Masons sent out appeals for assistance to the victims of these disasters, and to the eternal credit of the brethren, the response have been immediate as they were generous.

But there seems to be no concrete plan or specific mechanism in place to handle efficiently and with utmost despatch the task of bringing the needed assistance to the people in need of aid at the very time of their necessity. Cash, clothing, foodstuff and medicines have been collected but now, when and to whom these are to be distributed do not appear to have been given much thought or attention.

It is recommended that Grand Lodge should establish a permanent and continuing agency within Grand Lodge, a Grand Lodge Assistance Coordinating Agency perhaps, that would undertake the solicitation of funds and storage of goods on a year-round basis, even when there is no calamity and putting into place an efficient system of transport and distribution of goods, and funds to the affected brethren wherever disaster strikes. If institutionalized, such an agency may then be expanded to attend to the needs of individuals brethren, dispensing aid and assistance immediately and without red-tape. (FVP)



THE MW GRAND MASTER ZEROING-IN CORNER

“Keep the Masonic Flame Burning!”

There is no greater glory that can be achieved, nor a more grand laurel, nor a feather that one can add to one's cap of honor, than being in the Brotherhood of Men, under the Fatherhood of God.

How many years ago was it since you were raised to the sublime degree ... my brother?

Let each of us look back, let us reminisce, let us retrospect. Do we like what we see? Are we proud of how we are from to date, looking backwards?

Honestly, can we close eyes, before going to sleep and saying peace each night with our Maker? Do we really enjoy that priceless peace of mind and clear conscience, knowing that we might not be ready the next morning, to be, on our feet and meet the Supreme Architect of the Universe?

Brethren, there is only one answer to all these questions. A plain simple YES or NO. It depends on how you carried yourself as *a man*, since you became one of us, *a traveller*.

In the first issue of our Cabletow, May-June 1991, Issue No. 1, your newly installed Grand Master was “the object and project” of practically the whole volume, to include his biography, his inaugural address and his program of government (which usually is published in the 2nd issue). From these write-ups alone, you will be able to know your Grand Master better and at the outset, give your first impression of what caliber he has, and what the extent of his capacity is as a man, to answer and fulfill his obligations.

The pictorials in the first Issue however, were limited to about three or four pictures which is very unusual compared to the Cabletow's first issue's of the past, covering the Grand Lodge Officers Installation. In the 2nd issue, July-August 1991, we have included pictorials of historic and heroic activities evidencing our answer to calls of relief, to exhibit our brotherly love even to non-Masons and to inspire our ready Brethren for their future answers to the call of the needy.

June 12, 1991 was another traumatic and catastrophic historical date for our country. After more than six centuries, Mount Pinatubo woke up, ironically coinciding with our Philippine Independence. The eruption of Mount Pinatubo was not enough for the Philippines to reach the point of diminishing returns, in terms of disasters. The eruption only initiated far greater permanent losses to limbs and properties. What we have read in our dailies were not exaggerations

of what transpired within the vicinity of the eruption. Had you been physically present in the site itself, you can say that the news we have read down-graded the actual happenings.

Instead of going thru several planned Masonic activities for the months of July and August 1991, your Grand Master instead put up in the Masonic Districts Disaster Task Force (MDDTF) so at no moment lost, we Masons, can answer immediately to the needs of our Brethren. I appointed Deputy Grand Master RW Agustin Mateo as the Over-All Coordinator of the Task Force. While doing this, I am serving another purpose, that is, giving due responsibility and authority to the next-in-rank in our organizational hierachy. An experience I wish I had been priviledged to have during my time, as Deputy Grand Master.

Circular No. 5, Series of 91 was circularized to all the Lodges in the Philippine Jurisdiction. Our Brothers' answer came very fast even, as far as from the United States of America, assuring the Grand Lodge with their cash and check donations. As of August 31, 1991 the total fund for the Pinatubo victims amounted to P364,566.77.

From the positive reactions of the Masonic Brethren of the Philippine Jurisdiction, this fact is a living evidence that Philippine Masonry is alive, vibrant and humane. That when faced with a common foe or common cause or goal, depending on who is leading them, Masons will unite to achieve this target. Historically, this has been proven. Factually, this has recurred.

As your Grand Master, I have high hopes that Masonry in the Philippine Jurisdiction is still strong, and remains to be the haven of men, who evolve to be better. Let not the negative doings of a few, discourage and weaken us. Instead, let us fortify our belief and faith in our Fraternity.

Whenever you are misled, confused, discouraged, angered, weakened in your endeavor as a member of the Craft, turn to the first issue, Vol. 68 of your Cabletow for the month of May-June 1991, particularly pp. 20 to 22, then to 26 to 27. This issue serves as a primer to my program of administration. the pages I referred to you, contain the soul and spirit of my untiring dedication and commitment to serve, to my level best, our Brethren. Page 27 thereof, is the binding contract, so to speak, between the Brethren and their Grand Master, in the relationship understood for both parties to keep this agreement.

To those Brethren who have answered the lingering call of the victims of the Pinatubo eruption, my unending and heartfelt thanks for your support and understanding. For those whose help are on the way, my advance and sincere thanks. For those who are still deciding when, how, and what to do, I urge you to decide immediately.

I urge all Master Masons to read their copy of the Cabletow from cover to cover. It is one of the important ways you can help your Grand Lodge, your Grand Master, your Fraternity and yourself. Begin with the May-June 1991 Issue. Give your comments, your reactions, your suggestions, your evaluations so that you and a part of you can be respected and voiced out in the official organ of our Brotherhood.

If only you can put your heart and soul, by living up to the rationale behind my program of administration, we can expect nothing at the end but the reaping of the fruits we have sown at the outset. In the meantime, and onwards, you my Brethren can join hands with me, with your continued support and cooperation to "Keep the Masonic Flame Burning!"

ALL ABOUT VOLCANOES

Volcanoes do not occur at random across the world. Almost all are found at plate boundaries, such as the famous "Ring of Fire" around the Pacific Ocean (see illustration). A few, such as the volcanoes of Hawaii and the volcanic region of Yellowstone Park in the US mainland appear to be over a "hot spot", a place where liquid rock flows upward with sufficient force to burn through the Earth's crust.

Volcanoes seem to be born, become active and then die (become extinct) — or at least sleep, which is called being dormant. Technically, a volcano is considered active if it has shown signs of activity in historic times. Thus, a volcano like Indonesia's Tambora, which has not erupted since 1815, is considered active.

It is not usually clear whether or not a volcano is dormant (which suggests that it could be active in the future) or extinct. Some volcanoes once thought to be extinct have become active — like Mt. Pinatubo, which until recently had been quiet for over 600 years at least.

Eruptions of volcanoes sometimes have worldwide effects and are often deadly. An explosive eruption tosses rocks and lava high in the air. Clouds of hot gases and dust may be swept down the side of the volcano.

Heat from the volcano can melt glaciers or snowcaps, causing destructive, cold mudslides. Cold, poisonous gases may be emitted. Although it generally moves too slowly to be a menace to life, lava can sometimes flow too quickly for people to evade. Earthquakes associated with a volcanic eruption can be destructive and may cause landslides. Lakes of boiling water can be released as well.

Yet, although volcanoes have caused some of the world's worst disasters, they also have many positive effects. Minerals brought from deep in the earth help fertilize the land around many volcanoes. New is built by volcanoes in the oceans, and the study of volcanoes has been a major factor in understanding the interior of the earth.

Volcanoes The World Over

By: Ariel Arcelo

Volcano is a vent in the earth's crust through which lava, steam, ashes, among others are expelled from within. The name volcano is derive from Vulcan, Roman god of destructive fire. Volcano as a name was first applied to Volcano island, found in the Aeolian group in the Mediterranean.

In the Philippines there are 19 active volcanoes aside from Mount Pinatubo in Botolan, Zambales, which used to be a dormant volcano. These 19 volcanoes include those dormant craters with a record of eruptions:

- Babuyan Claro
- Camiguin de Babuyan
- Mt. Biliran (Leyte)
- Mt. Cagua (Cagayan)
- Mt. Iriga (Camarines Sur)
- Mt. Matumtum (S. Cotabato)
- Ragan (Jolo)
- Taal
- Didicas (showing signs of erupting lately)
- A submarine volcano in the Batan Channel
- Bulusan
- Canlaon
- Hibok-Hibok
- Mt. Calayu (Bukidnon)
- Mt. Mahagao (Leyte)
- Mt. Sto. Tomas (Baguio)
- Smith
- Mayon
- Mt. Banahaw (Laguna-Quezon boundary)

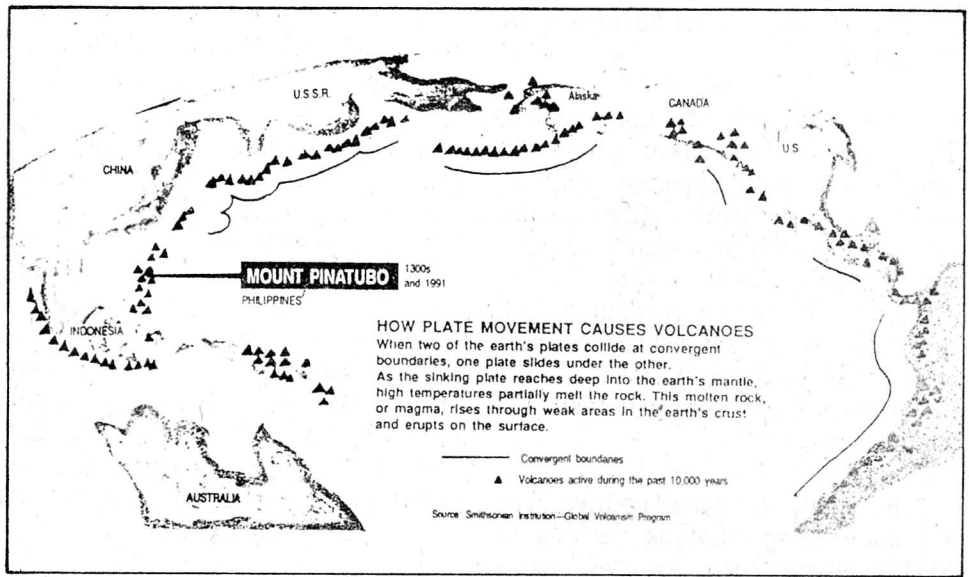
The highest extinct volcano in the world is Cerro Aconcagua at 22,834 ft. in the Andes, west side of south America. The highest dormant volcano in the world is Ojos del Salado at 22,588 ft.

The highest active volcano in the world is Volcan Antofalla at 21,162 st. in Argentina. The world's largest active volcano is Mauna Loa in Hawaii, which last erupted in April 1984. It is 13,677 ft. high.

The highest death toll ever recorded in volcanic eruption around the world was 92,000 in Tambora Sumbawa, Indonesia, on April 5-7, 1815.

The greatest explosion of a volcano occurred on August 27, 1883, in the Sunda Strait between Sumatra and Java in Indonesia. The explosion killed 36,380 people and wiped out 163 villages. The explosion was heard over 1/13th part of the world's surface. It was estimated to have had about 26 times the power of the greatest H-bomb (hydrogen bomb) test detonation.

VALLE VERDE COUNTRY CLUB



MT. PINATUBO

By: The Craftsman

After more than 600 years of dormancy, the sleeping giant Volcano Mount Pinatubo suddenly showed signs of awakening. Initially he stirred a little by emitting columns of white smoke into the air. Phivolcs experts became subsequently concerned because they did not have necessary data on hand to predict what he is up to incase he flexes his muscles when he wakes up.

Suddenly he woke up and showed his awesome might when he finally blew his top.

On a drizzling afternoon on June 15, Metro Manila and its environs experienced a strange happening. The sky became so dark in the afternoon that motorist had to turn on their head lights and fog lights. People noticed a fine gritty substance sticking to their umbrellas, raincoats, and on jackets, and caps and even on bodies of vehicles . It went into houses from open windows and crevices.

Radio reports started pouring in on the same evening. Places like the Visayan Islands also experienced the same phenomenon . Later, even countries like Brunie, Hongkong, and Malaysia reported the same experience.

What was it ? Ash Fall! from Mount Pinatubo.

Reports of damages and lost of lives from different provinces, particularly Zambales, Pampanga, Bataan , and Tarlac came in.

A group of Brethren initiated a move to collect funds and used clothing. " Operation Pinatubo" was lunched to help the victims of the disaster. Most Worshipful Jose R. Guerrero took up the cudgel for the operation by organizing the Masonic District Disaster Task Force and designating RW Agustin Mateo as its overall chairman to coordinate the activities of the drive.

One late afternoon, a brother called up VW Antonio Q. Chua with the information that a group of brethren and their families have evacuated from Pampanga and are on their way to Manila to seek temporary shelter in the Grand Lodge. The members of the Task Force lost no time in preparing the ground floor of the New Grand Lodge Temple to receive the evacuees. Fortunately, only a handful came and they promptly billeted in the homes of business in Metro Manila and some checked into hotels.

The Senior Warden of Pinatubo Lodge No.52 dropped by at the Grand Lodge to give a first hand report of the conditions prevailing in Zambales and the travails of having to leave his home

with his wife and weeks-old child to stay with relatives in Cavite.

Donations in cash and in kind from the lodges poured in. There were other lodges that gave to the victims directly. Still others gave their donations to other relief agencies. The Grand Lodge of Japan, led by its Grand Master; MW Hideo Kobayasi, RW Richard A. Cripe, DGM; VW Takeo Truji, Grand Chaplain; WB Hisateru Nakano; JGD (Chairman Charity Committee) and MW James L. Johnston; PGM, Acting Grand Secretary, donated one million yen thru the Philippine Consular Office in Japan.

In the later part of July, the Grand Master led a group of brethren to the remote barangays of the town of Castellejos, San Felipe, and San Narciso in Zambales, and of Dinalupihan in Bataan to distribute bags of relief goods consisting of rice, coffee, instant noodles, sardines, laundry soap, rubber sandals and other items.

The brethren who constituted the party of the Grand Master were: VW Oscar L. Fung, WB Guadencio Fabroa, Bros. Marcelino Bernales, Franco Neri, Isagani Cruz, Jr. and Celestino Ko and his wife.

VW Serafin Q. Roman, District Deputy Grand Master of Masonic District No. 8, with VW Cesar Zuniga and officers and members of the Lodges in the District, met the Grand Master and his party in Olongapo City and assisted in the distribution of the relief goods. The town mayors and barangay chairman and other barangay officers of the

communities visited were also on hand to assist the group.

The Grand Master and his party spent the night in Orani, Bataan, courtesy of VW Serafin Roman.

The distribution of relief goods culminated in the different barangays of Dinalupihan in Bataan on the second day of the Grand Master's visitation.

The vehicle used by the Grand master and his party was furnished by WB George So of Jose Rizal Lodge No. 22; Bro. Bonifacio Go Tong of Sinukuan Lodge No. 16, and Bro. Celestino Ko of Labong Lodge No. 59. In the middle of July, the Grand Master delivered checks of TENTH THOUSAND PESOS (P 10,000) each for assistance to Pinatubo Lodge No. 52, Bataan Lodge No. 104, Anchor Lodge No. 34, and Leonard Wood No. 105 in the reconstruction or repair of the respective lodges.

The rest of the foodstuff collected were later divided among the different Districts affected by the Mt. Pinatubo disaster.

As of this writing, the danger posed by lahar in the Mt. Pinatubo area still exists, and as gathered from Philvoes the threat of lahar will remain for a good number of years in the affected areas.

**ATTEND BLUE
LODGE MEETINGS**

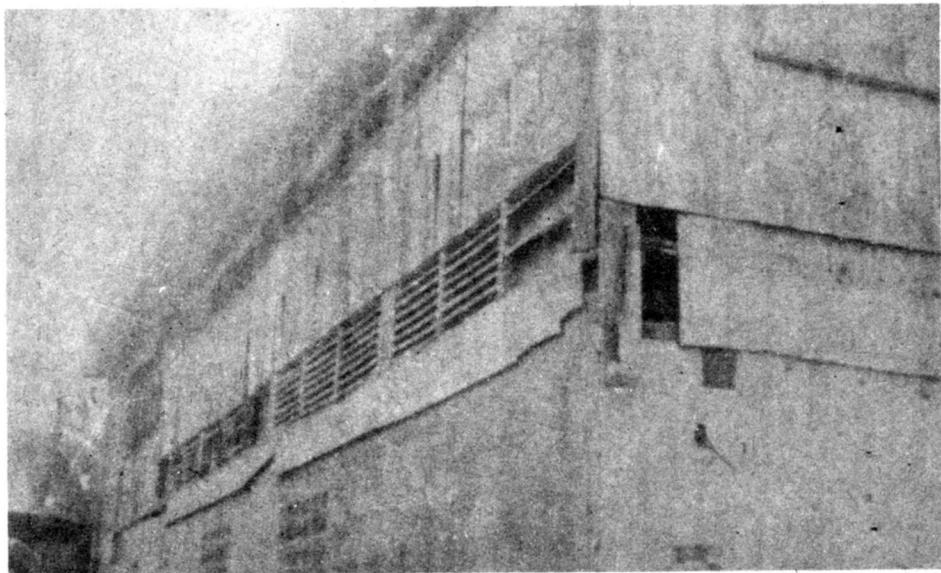
JULY/AUGUST 10

The fury of Mt. Pinatubo exempts not even temples from destruction nor any man for its victim . . .

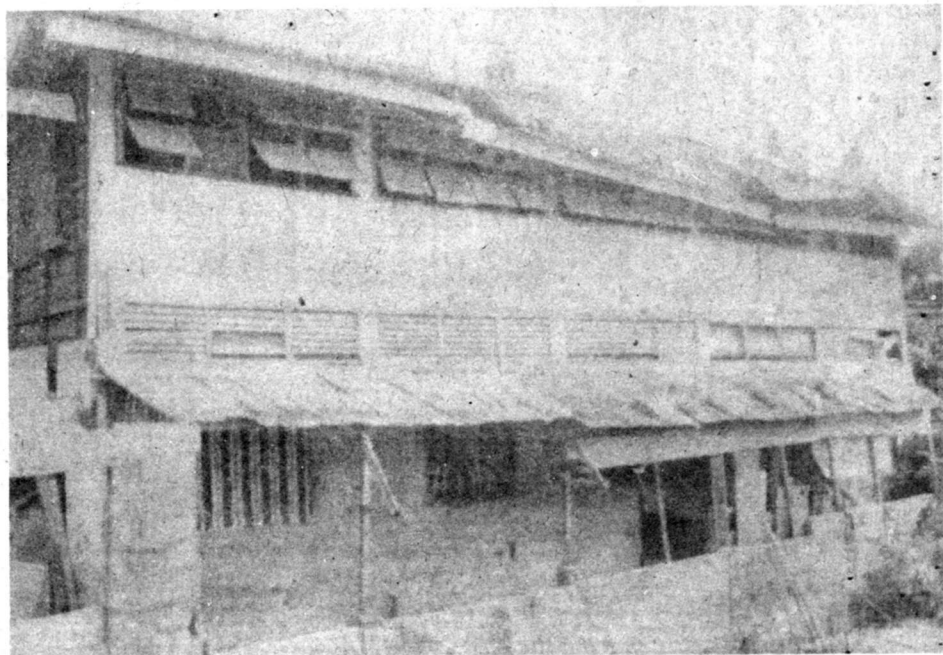


Pinatubo Lodge No. 52 temple, inside as seen from the Southeast corner, destroyed leaving the brethren without a place to meet.

... judge ye not the cover!



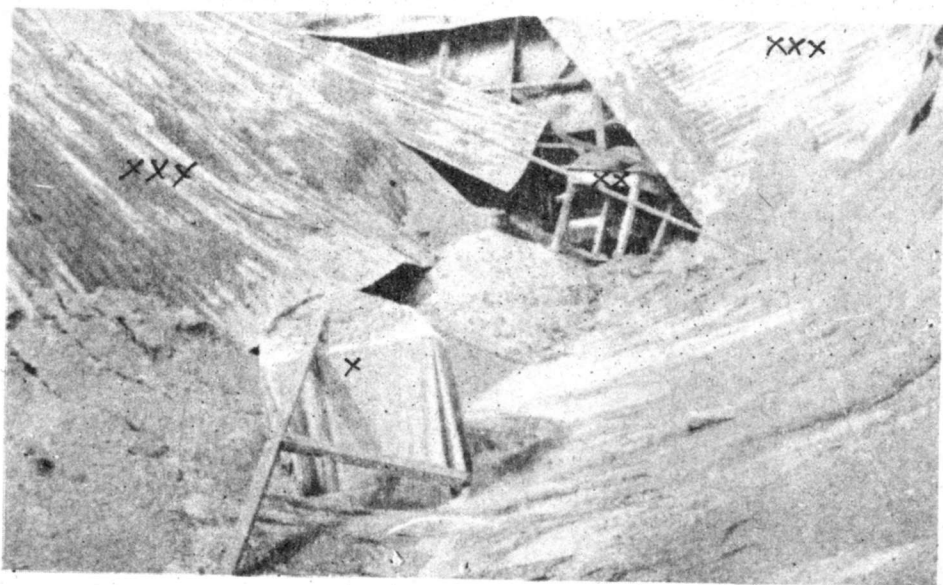
The Pinatubo Lodge Temple building as seen from the Southeast



The Temple as viewed from the Northeast.

JULY/AUGUST 12

It hurts most inside . . .



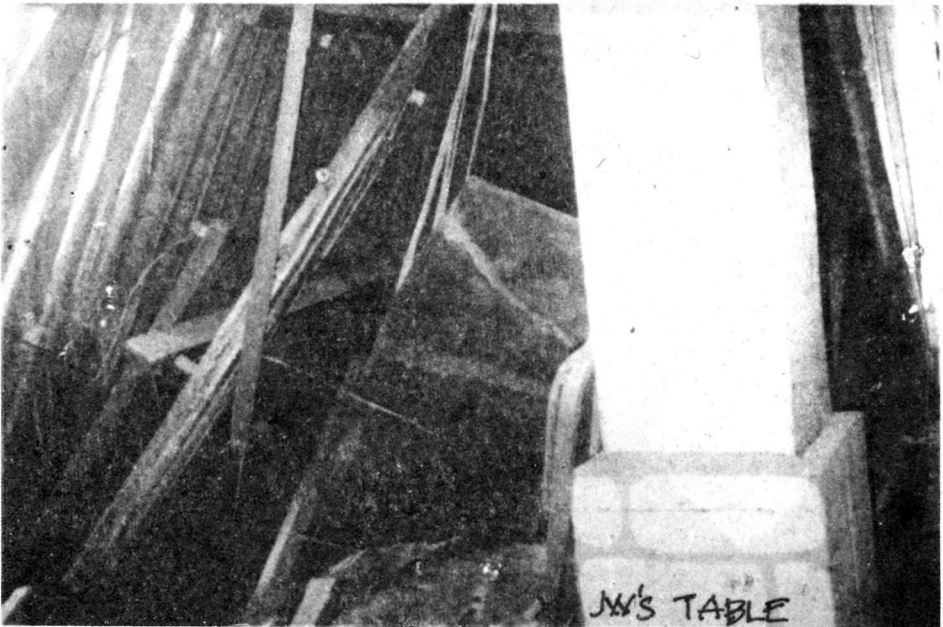
The roof (marked xxx) caved-in on the lodge.



The altar (x) as seen from the east.



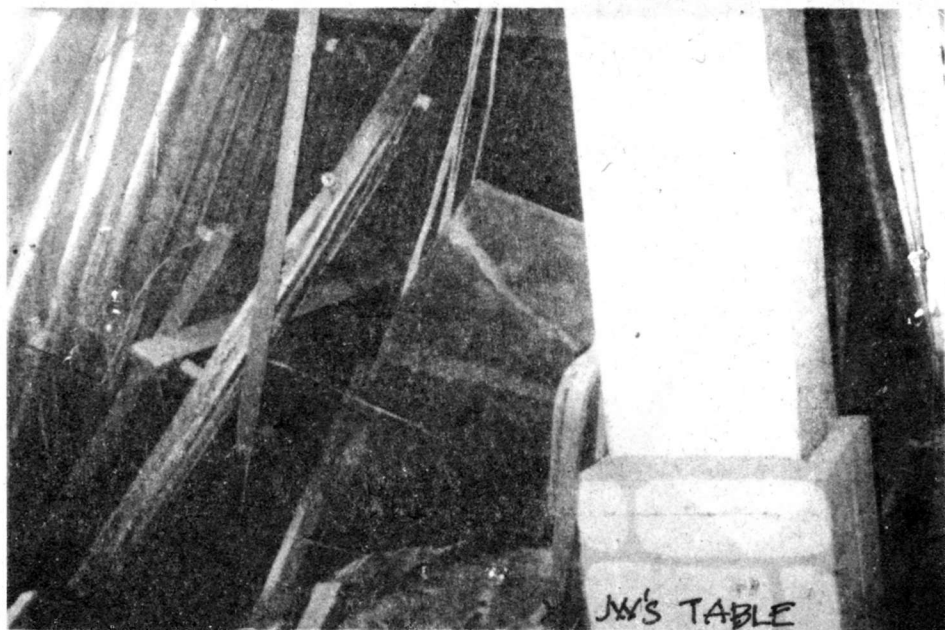
The senior Warden's table is spared



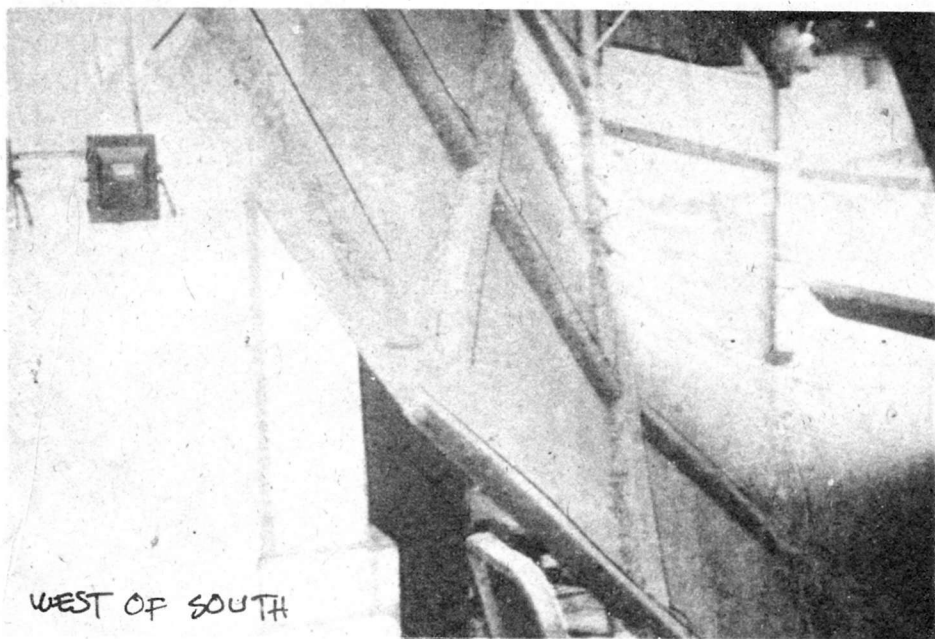
Crushed Junior Warden's table . . .



The senior Warden's table is spared



Crushed Junior Warden's table . . .



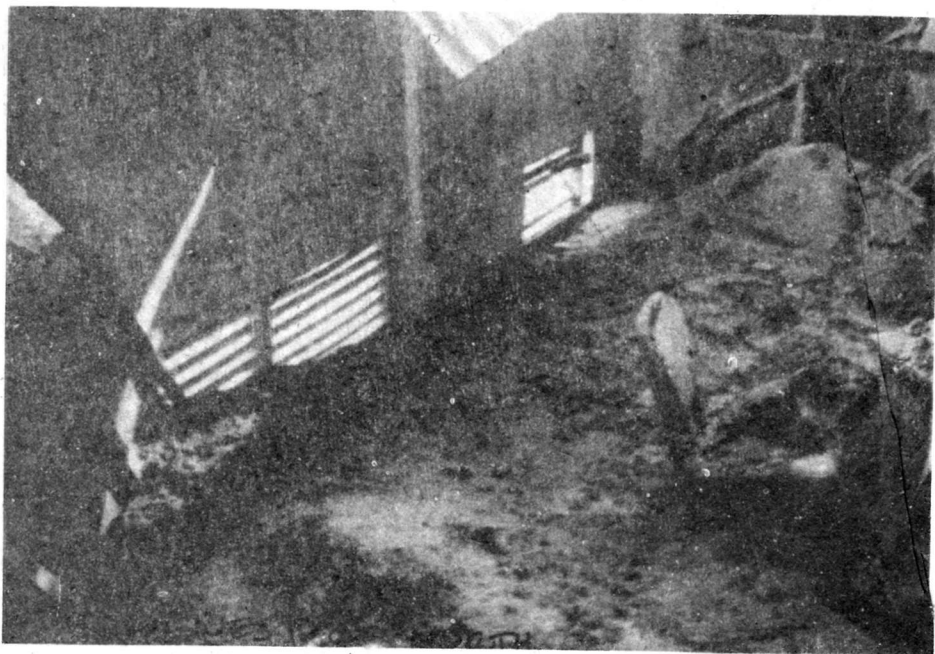
WEST OF SOUTH

The dividing wall on the West . . .



NORTH EAST

The northeast corner . . . seemingly a safe corner . . .

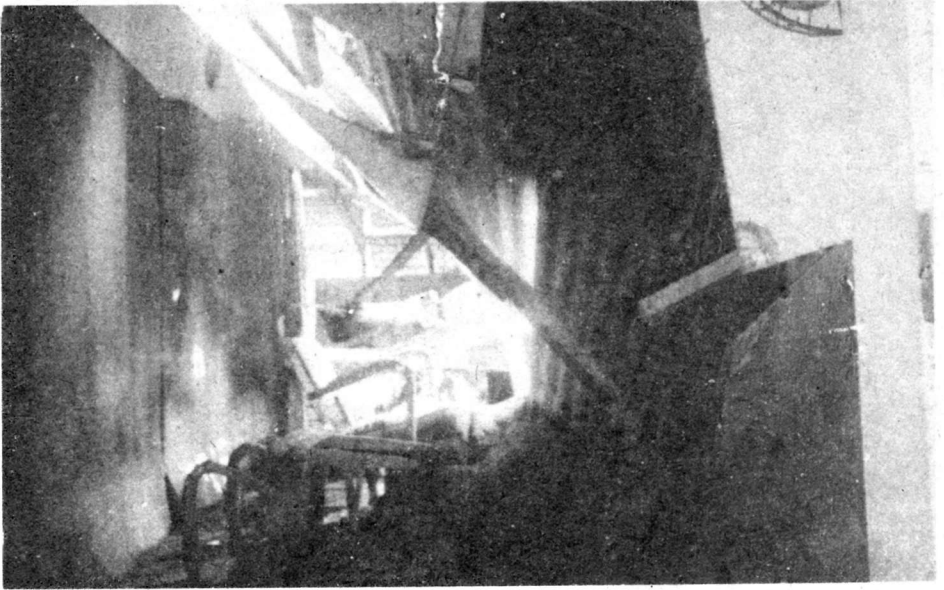


Sands of Mt. Pinatubo everywhere . . . on the West



NORTH OF EAST

. . . on the north . . .



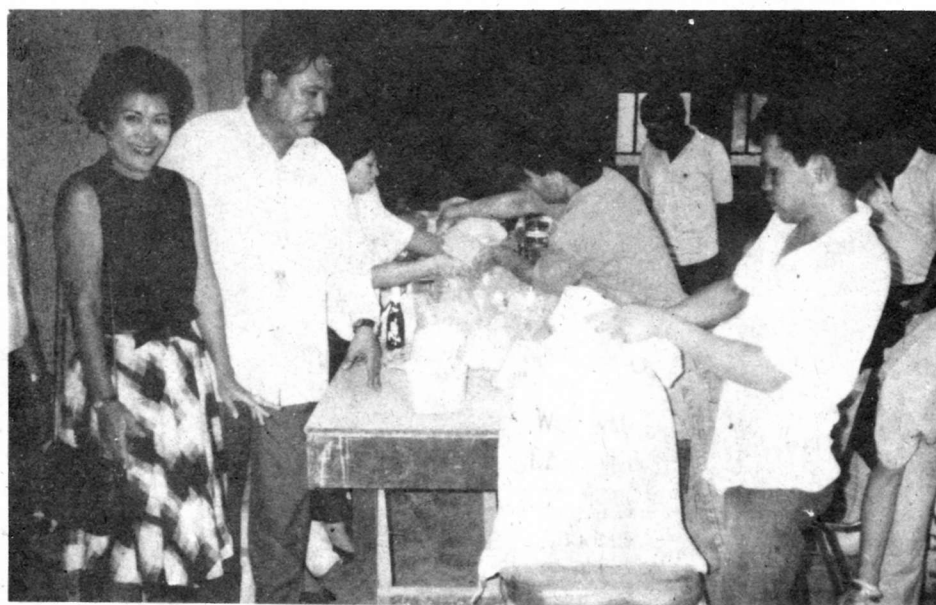
Destruction !!! But as evening comes . . . dawn is not far behind ...



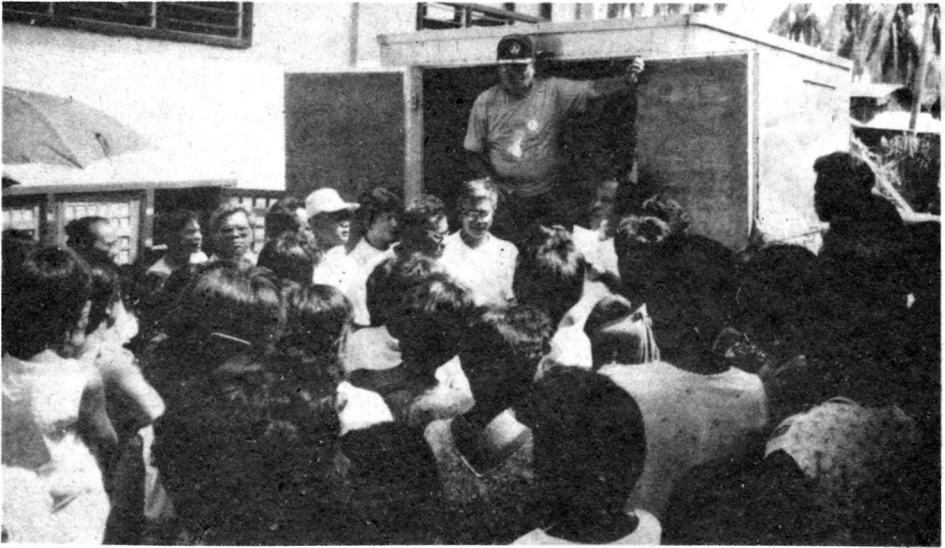
At the Grand Lodge, the Grand Master MW Guerrero, and other GrandLodge personnel and volunteers are on the job preparing for the Pinatubo victims.



Still at the Grand Lodge, Donations are being packed



The Grand Master overseeing final stage of packing donations



Grand Master giving final instructions for system of donation distribution.



Other Pinatubo victim's awaiting Grand Master's party.

20 JULY/AUGUST



The Grand Master observing long queue of Pinatubo victims



Assistance is given to the very last man . . . er, woman!



MW Guerrero sharing the craft's love with Mt. Pinatubo's victims.



Exhaustion is on the face of the MW Grand Master, but it means little to him, for the much needed help the victims need.



Another batch of Pinatubo victims awaiting donations from Grand Lodge party.

22 JULY/AUGUST



Before the operations, a courtesy call on B/Gen. Artemio Tadiar by the GM, VW Roman and WB Ramirez



After the operations, the Grand Master's party a pose for posterity for job well done, together with the brethren from Zambales, Manila and Bataan.

THE LESSER LIGHTS

By
William H. Taylor

(This oration of the Grand Orator in the Fourth Annual Communication of the Grand Lodge of the Philippines Island on February 8, 1916 is re-printed in this issue in response to the clamor of many brethren, particularly those from District 2, 3 and 23.) (—) ED)

In all ages and among all peoples there has been two fundamental beliefs which have permeated the body politic. The first is, that nature itself is subject to a constant struggle between two contending forces which continually strive for supremacy. As Day and Night, Light and Darkeness, Good and Evil. The other belief was that the soul is immortal. On these two beliefs were founded the ceremony of initiation depicted by the Mysteries of the various nations.

Masonry as the logical decendent of these Ancient Mysteries likewise seek to impress upon its initiate of today, in the strongest manner possible, its continued belief in these two great fundamental principles, which have come down to us from our forefathers of long ago. Therefore do we bring the Initiate in Masonry from Darkness to Light and illustrate to him the Hiramic legend in the third degree.

In all the Ancient Mysteries this struggle between Light and Darkness was typified by two Deities, who in each case were a male and a female representing respectively the Sun and the Moon.

In the Indian Mysteries these two Deities were called Mahadeva and Bhavani; in the Persian, Mithras and Asis; in the Egyptian, Osiris and Isis. This same characteristic is also peculiar to the Phoenecian, Phrygian, Grecian, British and Scandinavian System of theology.

In the Egyptian Mysteries, Anubis shares in the honors which were paid to Osiris and Isis. He was the friend and councillor of Osiris and when Isis started out in her search for the body of Osiris she was accompanied and aided by Anubis, who took the shape of a dog and thus becomes Sirius, the Dogstar, the brightest star in the heavens. Anubis is of peculiar interest to us Masons in that he was

renowned among other characteristic as the inventor of astronomy and surveying and as the Deity who first taught the worship of God and the building of Temples.

In the Eleusinian Mysteries, the temple in which the ceremonies were held was lighted by a hole or a window in the roof and the three great lights of nature, the Sun, the Moon and Mercury (the Latter being the same as Anubis) played an exceedingly important part and were mystically represented by three images.

It has been a custom on the rise of a new sect or institution for it to lay hold of that which was good in its predecessors and make it an integral part of itself, either on the one because it believed by so doing it would the more securely fasten its hold on its converts or on the other, because it desired to thus perpetuate its intimate connection with that which it had succeeded. From a study of the growth of the early Christian Church we know that to make the new religion more understandable to their new converts, the priest held their meetings in the same temples where the sacrifices had been made to the "pagan" divinities. They appropriated the statues of the "heathen" gods and sometimes by placing on them a new head and at the other times even dispensing with this formality they transformed them into "Saints" of the Church.

Among their new converts, especially, the priest continually found a tendency to revert to the worship of the gods. Particularly was this true in the case of Isis and her infant son Horus. After combating unsuccessfully with this tendency for several years the priest finally assimilated both the statue and the attributes which were associated with it. Thus, Isis and her son Horus became the Virgin Mary and the Infant Jesus whence comes the prominent place given to their worship in the Roman Catholic Church of today.

As the church has thus unintentionally and unconsciously immortalized the mysteries no less has Masonry deliberately perpetuated the customs of our ancient Brethren. The three great lights of nature, as we have said, which in the Ancient Mysteries were represented by images dedicated respectively to the Sun, the Moon and Mercury, have become the three lesser lights of a Masonic Lodge, but how, when or where the substitution of the "Master of the Lodge" for "Mercury" crept in, it is impossible to trace. There seems to be about as much justification for it as there was for the addition by Jeromy Cross of the "Marble Monument" and its explanation as given in the lecture of the third degree.

While the three lesser lights are to be found in all regular Masonic Lodges, there seems to be no fixed rule as to where they should be placed in the Lodge.

In some jurisdictions a light is placed at the station of the Master, one at that of the Senior Warden and one at that of the Junior Warden.

There may be some jurisdiction for this arrangement but it would not be possible to adapt it to the "work" as it is now given in this and many other jurisdictions.

In some Lodges they are represented by a metal stand about three feet high with three arms branching out at the top. At the extremity of each arm is a light and this lights are in the form of an equilateral triangle. This metal stand is usually placed at the right of the altar as you face the East. In other Lodges the three lesser lights are grouped about the altar in the form of a right angled triangle; the base of the triangle paralell to the West, with the hypothenuse running from the South to the East to join up with the perpendicular in the East.

The metal stand with its branching arms in the form of an equilateral angle is emphatically incorrect. It is a product of an intentive age a concession to cheapness and facility in installation which should never be tolerated save when a more expensive arrangement is inadvisable.

The other grouping is the used in this many other jurisdictions. It is sactioned by Albert pike than whom there is no greater authority. He uses this arrangement in his liturgy for the first as well as in the thirty-second degree.

This arrangement is justified too in that it is the natural position in which to place the triangle, could we but consider it as separate and apart from the necessity of avoiding the placing of a light in the North; in that the base, which here represents "Ignorance" is surpassed in potentiality by "Learning", represented by the perpendicular which longer than the base as four is to three. This perpendicular runs from East to West which constantly reminds us of the belief of our ancient brethren that all learning has its origin in and proceeds from the East.

This grouping, however, might be considered objectionable in that it places a light in the North directly opposite the one in the South. This is contrary both to the practices of the Ancient Mysteries the initiate in his circumambulations as well as to the teaching of modern Masonry. In the Ancient Mysteries followed the course which our forefathers ascribed to the sun in his daily travels. When the initiate reaches the East it is here the Sun rises, at the South the Sun is at meridian height, while it is in the West that the Sun sets. From here until he reaches the East again the initiate is supposed to be traveling at night, or as we say in a place of

darkness. For the reason modern Masonry has no light in the North and not for the stupid reason as given in our lecture in the first degree.

The correct placing as depicted in all the ancient prints we have been able to find, fixes the lights about the altar in the form of a right-angle but with the right angle at the South; the base runs from the East to the South, the hypotenuse runs from the East to the West with the perpendicular connecting the South with the West.

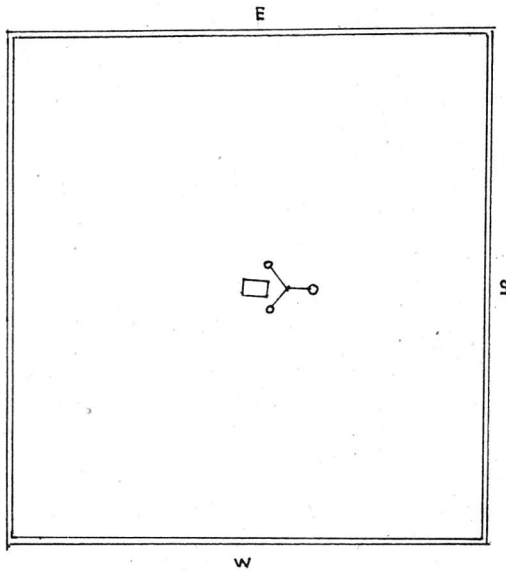
Both methods represent the right angled triangle as we have it in the 47th Problem of Euclid. Its sides in the proportion of 3, 4 and 5 of which proportion 3 in the base, 4 the perpendicular, and 5 the hypotenuse. Its perpendicular represents the Male, its base, the Female, while the hypotenuse represents their progeny or the product of the two. Thus to the ancients did this-angled triangle represent "Humanity."

The light in the East is dedicated to the Master of the Lodge, the one in the West to the Sun and the one in the South to the Moon. As the Master sits in the East the light dedicated to the Sun is on his right hand; the one to the Moon is on his left. Hence you will understand why the jewels of the Senior and Junior Deacons who likewise sit on his right and left bear respectively representations of the Sun and of the Moon..

Therefore, in pointing out the lesser lights to the initiate, the Master should be careful to call his attention first to the light in the West as representing the Sun, next to the one in the South as representing the Moon and finally to the one in the East as representing the Master of the Lodge. When the three principal officers of the Lodge group themselves about the altar each should be careful to take his stand directly in front of his respective station. They will thus form an equilateral triangle ever considered by our ancient brethren as an emblem of "Deity."

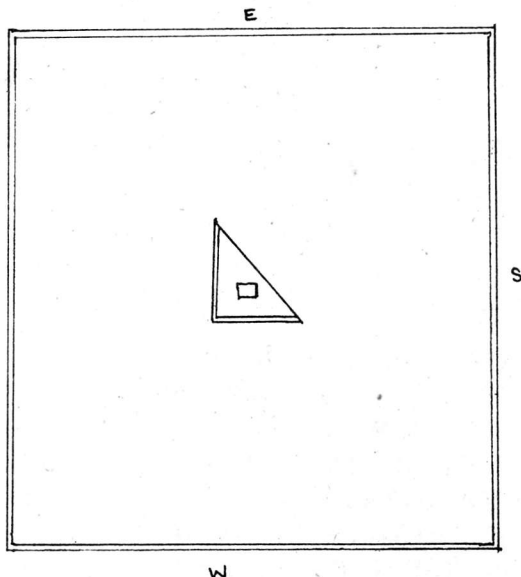
With the Master, Senior and Junior Wardens thus grouped about the altar we have formed a living equilateral triangle symbol of Deity; with the three lesser lights about the altar forming the right-angled triangle of Euclid, symbol of Humanity. We, therefore, have at the conferring of each and every degree in Masonry a striking symbolization of the two great fundamental teachings of our order: - "The Fatherhood of God and the Brotherhood of Men."

DIAGRAM NO. 1



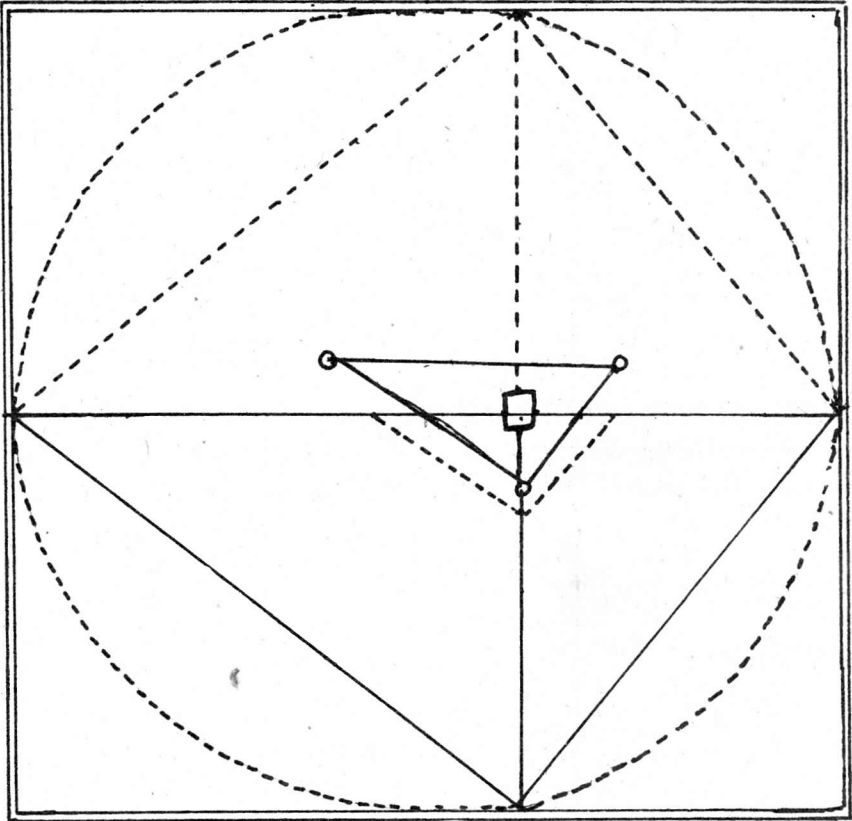
THIS REPRESENTS THE METAL STAND WITH ITS THREE BRANCHING ARMS USUALLY PLACED AT THE RIGHT OF THE ALTAR AS ONE FACES THE EAST

DIAGRAM NO. 2



THIS REPRESENTS THE LIGHT AS PLACED IN THIS AND MANY OTHER JURISDICTIONS GROUPS ABOUT THE ALTAR IN THE FORM OF THE 47TH PROBLEM OF EUCLID WITH THE BASE, PERPENDICULAR AND HYPOTHENUSE MEASURING 3, 4 AND 5 RESPECTIVELY

DIAGRAM NO. 3



THIS SHOWS THE LIGHTS GROUPED ABOUT THE ALTAR SO THAT THE LIGHT IN THE SOUTH IS DIRECTLY IN FRONT OF THE STATION OF THE JUNIOR WARDEN. THE FOUR-SIDED FIGURE SHOWS THE LODGE OUTLINE. THE CURVED LINES SHOWS THE EARTH MOVEMENT AROUND THE SUN AND IS DRAWN MATHEMATICALLY CORRECT. THE SQUARE DESCRIBED AROUND THE RIGHT ANGLED TRIANGLE, THREE SIDES TOUCHING THE BASE AND PERPENDICULAR OF THE TRIANGLE FORMS AN ACTUAL OBLONG SQUARE, THE FORM OF THE LODGE AS DEFINED BY OUR ANCIENT BRETHREN CUTS DRAWN AND FURNISHED BY COURTESY OF BRO. C. A. TANSIL, CLINTON LODGE NO. 82, PRICETON, KENTUCKY.

P R O G R E S S R E P O R T

TO : ALL PAST GRAND MASTERS, GRAND LINE OFFICERS, DDGMS, DGLS, MASTERS, WARDENS AND OTHER OFFICERS AND MEMBERS OF ALL SUBORDINATE LODGES IN THIS JURISDICTION

SUBJECT : MASONIC RELIEF AND AID FOR VICTIMS OF MT. PINATUBO ERUPTIONS

The continuing eruptions of Mt. Pinatubo in Zambales have caused so much devastation in the ares of Zambales, Bataan, Tarlac and Pampanga, among others.

As you very well know, the Grand Lodge of the Philippines has launched a campaign for the benefit of the Mt. Pinatubo victims. For this purpose, I have created the Masonic Districts Disaster Task Force (MDDTF) to coordinate and centralize all relief and charity work efforts of Masons/Masonic-related organizations; and to ensure that relief is distributed to the truly deserving.

As Grand Master of Masons in this jurisdiction, I am happy to report that response to our appeal for any voluntary contribution to this worthy cause is overwhelming.

Thank you for your continuing cooperation. I know that our God almighty will shower His blessings a hundredfold for whatever little things we can do to comfort the afflicted and to relieve the destitute and the distressed.

The folowing are the list of our generous Donors:

AS OF JULY 31, 1991

DATE	O.R. NO.	DONORS	AMOUNT
June			
20	55010	WB Virgilio Ilagan	P 500.00

30 CABLE TOW

27	55083	Kalilayan Lodge No. 37	3,500.00
27	55089	Laoag Lodge No. 71	5,500.00
27	55090	VW Ernesto Cua, Dist.No. 4	1,000.00
27	55091	Zamboanga Bodies, A. & A.S.R. Mt. Apo Lodge No. 45	5,000.00 5,000.00
July			
1	55137	Lam-Ang Lodge No. 164	1,000.00
1	55139	Mindanao Bodies, A. & A.S.R.	2,000.00
3	55161	San Pablo Bodies, A. & A.S.R.	1,300.00
4	55177	Batangas Bodies, A. & A.S.R.	6,000.00
4	55182	District 1-C	4,500.00
4	55189	Bro. Andrew S. Lee Lodge #159	1,000.00
5	55203	A.D. Chahine (Australia)	100.00
5	55219	District No. 20 (\$900.00)	13,500.00
5	55220	VW Sergio Bognot	2,000.00
5	55226	Bro. Fernando Quing	500.00
5	55227	Capitol Masonic Corporation	10,000.00
8	55234	Bukidnon Bodies, A. & A.S.R.	2,000.00
9	55261	Capitol City Lodge No. 174	5,000.00
9	55270	Manila Bodies, A. & A.S.R.	5,253.00
9	55271	Royal Order of Scotland	2,500.00
9	55275	RW Agustin V. Mateo, DGM	500.00
9	55276	Bagong Ilaw Lodge No. 97	1,000.00
9	55295	Bagumbayan Lodge No. 4	2,001.00
10	55301	Masonic District No. 11	9,470.00
11	55307	Bro. Casimiro Bompat, Pm #84	100.00
13	55336	Saigon Shrine Oasis	2,000.00
15	55344	District No. 20 (\$300.00)	8,073.00
15	55348	Punta Sulawan Lodge No. 242	500.00
15	55349	Cadena de Amor Chapter No. 16, OES	1,400.00
15	55350	Kitanglay Lodge No. 256	500.00
17	55372	Kapitanlay Lodge No. 256	1,500.00
17	55384	Bud Daho Lodge No. 102 (P1,000.00	
&	55404	from Lodge; P1,000.00 through Supreme Council	2,000.00
18	55384	Angalo Lodge No. 63	1,000.00
18	55393	Masonic District No. 3	2,500.00
19	55406	Rosario Villaruel Chapter No. 2, OES	5,000.00
19	55420	Abra Lodge No. 63	1,000.00

19	55422	Phil. Masonic Asso. of America	13,750.00
19	55427	Maranaw Bodies Bodies, A. & A.S.R.	3,000.00
20	55432	E. Aguinaldo Mem. Lodge No. 31	2,125.00
24	55451	Masonic District No. 40	9,200.00
24	55458	Masonic District No. 27	11,550.00
25	55462	Masonic District No. 37	35,000.00
25	55473	Bro. J. Hughs, Lodge No. 18	200.00
25	55484	Leonardo T. Pañares Lodge No. 220	2,300.00
25	55486	Maguindanao Lodge No. 40	4,500.00
26	55488	Luzon Chapter No. 1	2,000.00
26	55491	Cabanatuan Bodies, A. & A.S.R.	2,000.00
27	55501	Masonic District. 1-A (Cosmos # 8)	5,000.00
29	55520	Mayon Lodge No. 61	6,140.00
29	55521	Isarog Lodge No. 33	1,000.00
29	55522	Daet Lodge No. 247	1,000.00
29	55523	Camarines Norte Lodge No. 107	2,000.00
29	55525	Catanduanes Island Lodge No. 291	1,000.00
29	55526	Bulusan Lodge No. 28	2,000.00
29	55529	Saigon Lodge No. 188	2,000.00
30	55527	Macajar Lodge No. 184	20,000.00
30	55538	Mt. Malindang Lodge No. 130 & Malindag Bodies, A. & A.S.R.	5,470.00
30	55557	La Union Bodies, A. & A.S.R.	2,000.00
30	55558	VW Sabdani Hadjirul & Family #228	2,000.00
30	55559	Philippine Bodies, A. & A.S.R.	2,300.00

Total as of July 31, 1991

P263,782.00

XXXXXXXXXXXX

DONORS

ITEMS DONATED

- | | |
|---|--|
| 1. WB Leonardo T. Chua | - 3 Plastic Bags Assorted Used Clothes |
| 2. Marsman & Co., c/o VW Joselito Villarosa | - 16 Boxes Assorted Medicines |
| 3. Dalisay Lodge No. 14 | - 1 Plastic Bag Used Clothes |

32 JULY/AUGUST

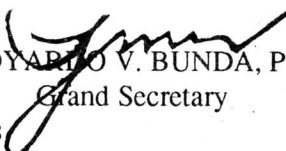
- | | |
|------------------------------------|--|
| 4. Service Lodge No. 95 | - 1 Doz. Pails & 2 Doz. Tabo |
| 5. WB Andres Ramos, WM#181 | - 3 Plastic Bags Used Clothes |
| 6. VW Evaristo Delmundo, GSB | - 2 Sacks Assorted Used Clothes |
| 7. Abarquez, Suaco & Flores | - 1 Sack & 3 Plastic Bags Used Clothes |
| 8. Bro. Marcelo Agustin | - 2 Plastic Bags Assorted Used Clothes |
| 9. Albert Tan | - 5 Sacks of Rice |
| 10. High Twelve Lodge No. 82 | - 100 Cans Hakone Sardines |
| 11. Mrs. Conchita Ramos | - 1 Carton Used Clothes |
| 12. Bro. Robert Sanchez #22 | - 1 Sack Rice |
| 13. VW Benny Ty #1 | - 1,500 Plastic Bags |
| 14. Jose Rizal Lodge No. 22 | - 2 Sacks Slippers (Asst. Size Rubber Sandals) |
| 15. Bro. Hubert See #22 | - Plastic Bags |
| 16. Labong Lodge No. 59 | - 4 Sacks, 1 Carton & 1 Small Sack Used Clothes |
| 17. Jose Rizal Lodge No. 22 | - 488 Plastic Bags of Goods worth P40,00.00 |
| 18. PNS Rice Dealers | - 5 Sacks Rice |
| 19. District No. 11 | - 3 Cartons (229 pcs.) Asstd. Used Clothings |
| 20. VW Conrado V. Sanga | - 1 Bag Used Clothes |
| 21. Mencius Lodge No. 93 | - 20 Sacks Salt, 2 Ctns. (200 tins) Sardines |
| 22. Atty. Baby Guerrero | - 1 Sack Used clothes |
| 23. Mrs. Ester Sy | - 3 Small Cartons Used Clothes |
| 24. E. Aguinaldo Mem. Lodge No. 31 | - 1 Ctn. Asstd. Imported Medicines & 10 Sacks Rice |
| 25. WB Eduardo Lomok #79 | - 1 Sack Used Clothes |
| 26. Kapitan Pepe Lodge No. 293 | - 20 pcs. Old Pants & Small Boxes Used Clothes |
| 27. A.R. Lamson Mem. Lodge No. 290 | - 2 Sacks Rice & 2 Boxes Used Clothes |
| 28. VW Joselito Villarosa #168 | - 1 Sack Rice, 3 Boxes & 2 Plastic Bag Used Clothes & 3 Medium Size Water Pails containing Rice & Used Clothes |

We also have reports of direct assistance to victims of the volcanic eruptions from our appendant Masonic Organizations and Lodges such as

DONOR	AMOUNT	DONATED TO
Mayon Chapter 1 Order of the Eastern Star	P5,000.00	Rebecca Parish Chapter No. 5 Olongapo City
Mayon Chapter No. 1 Order of the Eastern Star	5,000.00	Mt. Arayat Chapter No. 11 Angeles City
Kalaw Chapter No. 9 Order of the Eastern Star	1,000.00	Rebecca Parish Chapter No. 5 Olongapo City
Kalaw Chapter No. 9 Order of the Eastern Star	1,000.00	Mt. Arayat Chapter No. 11 Angeles City
Cabanatuan Lodge No. 53	6,000.00	At P1,000.00 each to Lincoln Lodge No. 34; San Fernando, Pampanga; Pinatubo No. 52, San Marcelino, Zambales; Bataan Lodge No. 104, Orani Bataan; Leonardo Wood Lodge No. 105 and Luis J. Reyes Mem. Lodge No. 224, Angeles City & Bataan, respectively


JOSE REYES GUERRERO
Grand Master

Attest:


RUDYARBO V. BUNDA, PGM
Grand Secretary

Manila, Philippines
August 5, 1991

JRG/RVB/ctm

VOICE FROM THE PAST

By: Carlos S. Briones

Talk not to me of time
For I have risen from antiquity;
From a land where civilization
 Had gathered roots
And men have perfected the art
of transforming thoughts
 Into mystic forces;
Where the magic of harmony
Blended with movements and voices
 In unison;
And the lores of the ancient
Animated upon ageing stones
Where underneath lay the bones
 Of the early masters.

Talk not to me of time -
For I have travelled forty years
In the scorching desert sand
To deposit the seed of wisdom
Taken from a civilized soil
To be nurtured in a holier land.
So labored the chosen flock
Bonded together by a covenant
To bring the words of the Ancient of Days
 To the enlightened man.

Talk not to me of place
For I have roamed the world
Since unwritten time -
Searching for the hearts
And hands of men which must
 Be linked as one.
Yes, talk not to me of place

for the house that I build
Will need no stones from quarries
Nor timbers from Lebanon.
Rather -
It will have TRUTH for foundation
And VIRTUE for support.
And you will -
Behold a house not build with hands
Eternal in the hearts
Of all mankind.

Talk not to me of place
For I have seen how it springs
In awesome abundance
From those with CHARITY;
From those who practice LOVE.
Yes, talk not to me of patience
For I have all the time -
In any place or clime
And when I persevere ...
I accomplish all.
Very well, talk not to me
Of time, place nor patience
But of that which we've lost.
Because together we might
Discover the elusive secrets
Of a master

(WB Carlos S. Briones is a Past Master of Naga Lodge No. 257. While this is his first effort at writing in free verse, he has had several poems already published.)



The PHILATELIST

• Bro. Felifranco R. Luto

The Altar on PMPC Seal

On August 10, 1988, Wednesday, at a lunch-conference held at the old Grand Lodge Temple, seven members of the Craft sat down to pave the way for the organization of a Masonic Philatelic Club. It was agreed in the meeting that the club would be organized to conduct research and studies on the lives of Masons, and on significant landmarks and events related to Masonry recorded on Philippine stamps.

It was likewise agreed that the club's name be the Philippine Masonic Philatelic Club (PMPC). Sad to note, however, the PMPC is presently inactive due to us.

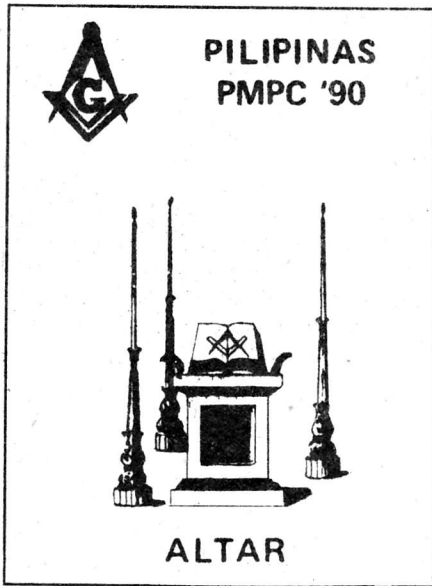
For the first activity of the club, it issued the PMPC Seal to promote the goals of the club and to raise funds for a cause.

Incidentally, the "seal" in philately falls under the category of labels.

It is similar to a postage stamp in its physical characteristics except that it has no denomination. And of course, a seal can't be used for mailing purposes.

A seal familiar to many of us is the Anti-TB Christmas Seal. It first appeared in the philatelic scene during the early American era and for the past number of years the seal is being issued annually. Being a Christmas seal, the vignette depicted thereon is usually the season's motif. However, being issued as an "Anti-TB" fund campaign, non-christmas pictures were depicted on the seal every now and then. In fact, MW Manuel L. Quezon had been the subject of an Anti - TB seal issue.

A seal is usually issued by a private institution to: 1) to convey a message or promote something, and 2) raise fund for a worthy cause.



In this regard, the PMPC Seal came into being. In 1989, the first PMPC issue featured past Grand Master of the F. & A.M. of the Philippines. The second issue featured five significant working tools and symbolism of the craft. One of which is the altar.

The God-Consciousness of masons in all their activities and in their lives had associated Freemasonry as a religion. This is coupled with the fact that many symbols in the Masonic rites have their similarities with those used in different religions. And one of them is the altar.

On this, we remember an article we wrote for *Ang Peryodiko Dabaw*, December 13, 1990, in our regular column *The Philatelist*, where we

focused our thoughts on the altar and religion. In our article, we noted:

An altar stands in the midst of every Masonic lodge and three lights burn when the members of the lodge meet.

Those knowledgeable of the Brotherhood are aware that the altar has nothing to do in associating Freemasonry with religion. Nowhere in the rites of the Fraternity does it indicate that Freemasonry is a religion.

While Masonry is religious, The Western Mason (March, 1989 issue) wrote, "it requires its members to believe in a Supreme Being, and Biblical quotations, episodes and the personages figure in its proceedings, which indeed are largely aimed at training Masons in the ethical principles of the Bible. But it is not a religion. It does not offer an alternative to the official religions, but urges its member to be committed adherents to the particular religious groups to which they belong. In it self, it draws no theological conclusions from the Biblical material which it utilizes and apart from superficial terms like Temple and Great Architect of the Universe it lacks the deeper characteristics of official religions."

The magazine further wrote of the religious nature—though not a religion, of Freemasonry that, "Religious leader who belong to Freema-

sonry believe that, in its own way, it helps religion and certainly does not hinder it, because it enables people to take God and the Bible with them wherever they go, far beyond the confines of Church, Synagogue or Mosque. Society, as a whole benefits from people who try to bring religious insights to bear on everything they do."

Thousand of men--many of them prominent and are found in history books of all nations, have become part of the Brotherhood down the centuries and none of them made any claim that they had embarked on a new religion or that they have joined one.

It is quite ironic that those who are not members of the craft are the ones forcing the issue—that Freemasonry is a religion.

And the altar in the Lodge had three "burning tapers" symbolic of the sun, the moon, and the Master of the Lodge. Each is a governing entity. The sun governs the day, the moon the night, and the Master his lodge.

* * *

It is interesting to note that our very own PMPC Seal is now an item for collection in Masonic philately.

Collecting Masonic Seals and Labels by George H. Wettach (*The Masonic Philatelist*, No.1, Vol. 47, of The Masonic Stamp Club of New York) gives an insight of the item.

The article reads, "Masonic seals and labels make interesting and colorful sidelings of Masonic philately. The comments on Christmas Seals in the *Scott Specialized Catalogue of United States Stamps* are appropriate in this case. There it states, "while Christmas Seal is not a postage stamp, because of its use letters and packages it has come to be associated with the postal service and so has attracted stamp collections." Since Masonic seals are issued primarily for use on letters, Masonic seals are not limited to the United States as one is known from known from Canada. Possibly seals exist from other Masonic jurisdictions."

Obviously, George Wettach has not heard of the PMPC seal as of the writing of his article but some brother Masons from other jurisdictions have already been introduced to the Philippine Masonic Philatelic Club and its seal.

Incidentally, WB Carlos Inductive of our own PMPC is the Philippine correspondent of The Masonic Stamp Club of New York.



MASONIC EDUCATION

VW Conrado V. Sanga, PDDGM

SYMBOLISM OF COLORS

183. SYMBOLISM OF COLORS

BLUE- or the Sapphire, expresses heaven, the canopy, truth, fidelity and constancy. Jesus Christ and the Virgin Mary wore the red tunic and the blue mantle, signifies heavenly love and truth. Blue also signifies, immortality, eternity, chastity. Pale blue in particular represent prudence and goodness. It is also used to represent Royalty. In Freemasonry, blue has been from time immemorial an emblem of universal, brotherhood and friendship and “ instructs us that in the mind of a Mason, these virtues should be as expensive as the Blue Arch of Heaven itself”. To the ancient Jews, blue was an important religious color - the High Priest wore a blue robe, and one of the veils of the Tabernacle was the color blue known as TEKELET (implying perfection). It is said that in the ancient days, the most solemn of oaths was always sworn on blue altars. Joshua (High Priest in the York Rite) wears a blue robe.

Some historical & biblical references show why blue became the symbolic color of the Craft Masonry. It is symbolic of the basic tenets and teachings, and of the Hiramic legends. In the early days, the craft Masonry shows a close relationship with the early Royal Arch Masons.

PURPLE- In some jurisdictions, Blue Lodge aprons were ornamented with silver bullion or tassels, whereas Purple is closely related to both Blue and Red, being an admixture of both colors. Sometimes purple and violet were emblems of regal/ grief and death, as exemplified by “royal” purple worn by Christ at His Crucifixion as evidenced by the purple robe.

Masonically, Purple conveys the idea of penitence, of royalty; of

Justice and Temperance. Technically, an emblem of union, because it is formed by an equal mixture of red and blue, tying and showing the Royal Arch with Blue Masonry.

In York Rite or Cryptic Rite - Council Degrees uses purple for this reason or justification of its existence or "raison d'etre". The Scarlet robe of Zerrubabel denotes imperial Dignity; the purple robe of Haggai, "union" and the blue robe of Joshua "universal friendship and benevolence." The same can be said of the purple color of the caps of the active members of the Supreme Council of the Scottish Rite of Freemasonry.

184. RED- the ruby, signifies fire, divine love, the Holy Spirit, heat or the creative power and also royalty. Universally, red is an emblem of faith, fortitude, and magnanimity. Many suggest that red - blood of martyrdom which is also symbolized by crimson or scarlet. White and red roses express love and innocence, or love and wisdom. In another sense, red signifies blood, hatred, war and at times punishment. Red and black combined were the colors of purgatory. Notice the flag of the Hitler's Nazi Germany.
185. WHITE - the emblem of light, innocence, virginity, faith, joy, life and religious purity. Jesus Christ wore white after resurrection. As in a judge, it indicates integrity; to a sick man, humility; in the woman, chastity. As white was consecrated to the Virgin, who, however, never wear white. The white leathered apron is a symbol of purity & innocence.
185. YELLOW - or gold, was the symbol of the sun, of initiation or marriage, faith or of the goodness of God and fruitfulness. In another sense, yellow signifies inconstancy, jealousy, deceit; in this sense the yellow color was given to Judas as the traitor, who is generally habited in dirty yellow. St. Peter wears a yellow mantle over a blue tunic. In fact he denied knowing Christ three times.
186. VIOLET - the Amethyst, signifies love and truth, or passion and suffering. Hence it is the color often worn by martyrs. As penitents wear violet and blue, the colors of sorrow and constancy.
187. GREEN - the emerald, is the color of hope, spring. As the color of the palm leaves, laurel, and acacia, as hope of immortality and of victory.



My Dear Son

MW MABINI G. HERNANDEZ, PDDGM

THE MEASURE OF A MAN

My dear Son,

What is the correct measure of a man? How do we measure him? By inches or by centimeters? Neither. But by his deeds. We measure a man not by his height nor by his weight. We measure him by what he is and for what is he. Whether he is tall or short, stout or lean, are of no moment. We measure the length and breath of his life. Not the area he has covered but the depth he has gone. We consider what he had done and what he is presently doing. His intentions for the morrows do not matter as speculations have no room in the measure of man.

Should we be interested in his success or his failures? We should, in both. Why and how he fared in them. And the scales are tilted more on how he accepted his failures than on how he reacted/ carried over his success.

When he was down, he fixed his eyes Heavenward. But when he was up, did he look back-from whence he came? When his tree of life blossomed with fruits, did he share them with the hungry and the needy? When the heat of the sun was unbearable and the nights stormy, did he offer and allow the hapless to take the shelter underneath his branches?

When he was nobody and had nothing with him, did he pester, molest and annoy his fellowmen? Then, when he rose to being somebody and had riches and fame, did he share with the rest? Collectively, this is the correct measure of a man.

Regards and God bless.

With love,
Dad

BROTHERHOOD AMIDST ADVERSITY

SPEECH DELIVERED BY MW JOSE REYES GUERRERO, GRAND MASTER OF FREE AND ACCEPTED MASONS OF THE MOST WORSHIPFUL GRAND LODGE OF THE PHILIPPINES AT THE INDUCTION OF THE OFFICERS OF CAVALIER'S SQUARE AND COMPASS CLUB, INC. AT THE OFFICER'S CLUBHOUSE, PRESIDENTIAL SECURITY GROUP, MALACAÑANG PARK MANILA.

“ We are always looking to the future; the present does not satisfy us. Our ideal whatever it may be lies further on... Look mournfully to the past it comes not back again; wisely improve the present.... it is thine; go forth to meet the shadowy future without fear, and with a manly heart.”

These wise words which I have just quoted appropriately describe the frame of mind I have formed in the approach I am adapting in carrying on the program of administration I have prepared for Masonic Year 1991 to 1992. Should you deem the wisdom of the message workable in harnessing the direction of the leadership for this prestigious club or the same period of time then by all means let me share the same with you.

Today Freemasonry does not so much enjoy the prestige and glory that it is used to enjoy in the past. In the whole Philippine archipelago, we have more or less 16,000 Master Masons compared to more than 12,000, 19 years ago or an increase of more than 4,000

or 2,000 plus a year. In 1972 there were 153 Blue Lodges in the entire Philippine jurisdiction, compared to 267 Blue Lodges at present or an addition of 117 or 6 lodges a year. Therefore from this figures we can conclude that... inspite of the fact that Freemasonry has been here in our midst for over two hundred years, its growth and development, most often than not, besieged by ups and downs thus, have not been quite impressive.

To properly appreciate the sacrifices and dedication our forebearers in Masonry have contributed out of love and loyalty to the Craft, perhaps it is noteworthy to give you a brief back-grounder of our Fraternity.

Since 1717 as is well accepted, when Masonry was founded with the organization of the Grand Lodge of England. Masons have played an essential part in the history of free countries around the world. In the Philippines, Masonry was introduced by the Spaniards in 1856. But it was lamen-

table that at that time. Filipinos were not allowed to join. It is because of this, that prominent and eloquent Filipinos received their degrees outside of the Philippines and upon their return to our country were forced to carry on their Masonic movements discreetly.

Let me name to you a few patriotic Filipinos who were dedicated Brothers of ours....

1. Jose P. Rizal... our national hero, considered to be "Father of his Country" as many writers would refer to him.
2. Marcelo H. del Pilar... who we consider as the Father of Philippine Masonry.
3. Apolinario Mabini ... the sublime paralytic, known as the brain of the revolution.
4. Gen. Emilio Aguinaldo ... First President of the First Philippine Republic.
5. Gen. Antonio Luna .. who served under Gen. Aguinaldo during the revolution as his Chief of Staff .
6. Graciano Lopez Jaena .. who founded the "La Solidaridad".
7. Manuel L. Quezon, First President of the Commonwealth who was Grand Master in 1918.
8. Gen. Vicente Lim who was killed by the Japanese in World War II and also a Past Grand Master of the Grand Lodge of the Philippines.
9. Jose Abad Santos, former Chief Justice of the Philippine Commonwealth and Past Grand Master who was executed by the Japanese due to his refusal to pledge allegiance

to the Japanese Government.

The above are but a few of the many brethren of ours who are patriots for they did not fear to lose their lives so that their blood may be proper and fitting offering for our freedom from the clutches of our conquerors and the same benevolence and bravery... were also truly manifested by our Brother Masons in foreign lands.

1. The first President of the United States, our Brother George Washington was a prominent Mason.
2. Benjamin Franklin was Master of his Lodge in Philadelphia and later Grand Master of Pennsylvania.
3. The Father of the US Navy, John Paul Jones was a member of the Craft.
4. Marques de la Fayette, a Major Gen. in the Continental Army is considered to be a Mason.

Before the outbreak of the US Civil War, Masons were amongst the leaders who tried to settle the difference between the North and the South... Andrew Jackson was one of them.

In other parts of the globe, history records the liberators from the tyrants then.. like Simon Bolivar, who led the revolutionary movements that freed Venezuela, Colombia, Ecuador, Peru, Panama, and Bolivia. He was Grand Master of the Lodges in Peru and Bolivia... Giuseppe Garibaldi also a Mason is recognized as the liberator of Italy.

Why did I mention all these prominent figures and luminaries of our his-

tory... to once again be the instrument or medium of reliving to you the personalities that gave impetus to the glory, grandeur and prestige of Masonry more specially, Philippine Masonry.

If you examine the background of each of these men you will find that they have a quality or qualities that are common to all of them. They were not satisfied with the present, so they wisely improve what was happening ... they were ready to meet the shadowy future **WITHOUT FEAR ... AND WITH A MANLY HEART**

All of them were true to themselves and to our ancient landmarks in the realms of moral values, ideals and principles .

How many of us are like them? How many can look straight into a brother's eyes and silently but proudly boast within his whole being that he will remain a brother amidst adversity? That when personal interest is involved he will cast this aside and let brotherhood, our brotherhood prevail?

We are gathered here this evening for the induction of the Officers for Masonic Year 1991-1992 of the Cavalier's Square and Compass Club, Inc. Your club where you brethren, who are connected with or related to, the profession of arms are united and organized to belong to a particular group ... each of your Officers and Members belong to your own Blue Lodge and so the message of this speech of mine will in reality find its proper avenue for discernment and consideration especially when all of you go back to your

particular mother Lodge.

Very recently, our Grand Lodge was spared from the danger of its being splintered. For the truth prevailed and once again, we as Grand Lodge Officers with your help will do our utmost to unify our brethren even in the midst of adversity. We must succumb to change, especially change in the attitude of Masonry's leadership. We must live up to this principle not only in words but what is important is to show this in action ... History will bear me out when I say that Masons have fought side by side and on opposing sides. Let me cite to you one of the many classical Masonic legends that will bring home the point. During the war between the confederates and the federals a group of confederate guerillas was captured by the federals. All the members of the group were sentenced to die. During the encounter of one of the female guerillas with the federals, she noticed that one of them was wearing a Masonic ring... She pleaded for her life and that of her brother ... She was able to give a masonic sign so that the Captain who was apparently a Mason delayed the execution. The next day, the girl and the brother were nowhere to be found. That, my dear brethren is Masonry in Action ...

As we ponder on the events that transpired in this legend, we cannot help but in our own way feel an expression of awe and experience how stout our hearts can expand even for a moment ... to be able to share that deed called brotherly love, to extend the relief

being sought for and to face the truth that no matter what, we are brothers under the Fatherhood of God. Our Fraternity, is the oldest fraternity in the world, where we live up to our traditions and the permanency of our ancient landmarks. But at the same time, we as contemporary Masons must keep up with the up to date approaches, methods and means of implementing new knowledge and skills of programming and operations. We all, and together must unite to revitalize and rejuvenate Freemasonry in this Grand Jurisdiction. Your membership in this Club is made up of Masons from different branches of service in the profession of arms. Yet, you are one and you decided to band together, to belong to a common group. Your club exemplifies the micro level of the Most Worshipful Grand Lodge that we all love. Your purpose in incorporating yourselves is in line with the tenets of our Fraternity. These tenets are the Ma-

sonic Flame that has to be kindled and enblazoned.

Lastly, let me congratulate in advance the soon to be inducted Officers of this Club... for it seems very unusual that I have to deliver a message ahead of the Induction instead of the other way around. My dear Officers in your hands lie the success or failure of Masonic Year 1991-1992 administration but knowing the capabilities, dedication and commitment of these leaders, there is no reason for pessimism. After tonight... you will be starting on your journey as you tread the path to carry on the leadership of this club. I admonish you, even before you take the first step, learn to discern the real from the false.

Let us live up to your theme...
**BROTHERHOOD AMIDST ADVERSITY... but unite with me in our theme"
 KEEP THE MASONIC FLAME
 BURNING"**

Magandang gabi posa inyong lahat!



Grand Master Jose Reyes Guerrero delivers the keynote address during the induction of officers of the Cavaliers Square and Compass Club at the Malacañang Officers Club of the Presidential Security Group.



Grand Master Guerrero and other Grand Officers led the parade before the convention during the Joint District Convention of District 13836 held July 27, 1991 in Virac, Catanduanes.



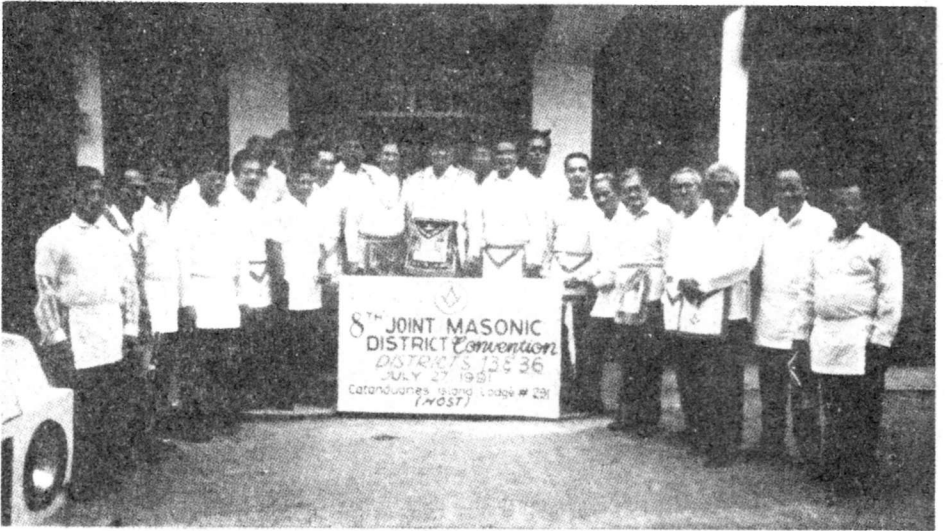
MW Guerrero presented a Philippine Flag to the Principal of a public school in Catanduanes for the use of the school



Grand Master Jose R. Guerrero hands check in the amount of Ten Thousand Pesos each as assistance of the Grand Lodge to Bataan Lodge No. 104, Lincoln Lodge No. 34, and Pinatubo Lodge No. 52 for the construction of their respective temples.



Bro. Alexander Pascua, Senior Deacon of Parian Lodge in Pennsylvania presents MW Guerrero with a copy of the exemplar, authored by William A. Carpenter, Grand Master of Pennsylvania. Looking on are WB Fernando A. Pascua, Jr; Senior Grand Lecturer.



Brethren from Masonic District 13 and 36 pose for a souvenir picture during the 8th Joint District Convention hosted by Catanduanes Lodge No. 291 held July 27, 1991.



WB William Dy representing the Philippine Masonic Association of America hands over a check in the amount of Six Hundred Dollars to MW Guerrero for the Pinatubo victims



WHAT CAME WE HERE TO DO?

*Foot to foot, no matter where,
Though far beyond my destined road,
If Brother needs a Brother's care,
On foot I'll go and share his load.
Knee to knee, no selfish prayer
Shall ever from my lips ascend,
For all who act upon the square,
At least, henceforth, my knee shall bend.
Breast to breast, and this I swear,
A Brother's secrets here shall sleep,
If told to me upon the square,
Save those I am not bound to keep.
Hand to back, Oh, type of love!
Fit emblem to adorn the skies,
Be this our task below, above,
To help poor failing mortals rise.
Cheek to cheek, or mouth to ear,
"We all like sheep have gone astray."
May we good counsel give and bear
'Til each shall find the better way.*

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