



The CABLETOW

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JANUARY-FEBRUARY 1994





EDSA Blessed Virgin Mary

Contents

2	Editorial
3	Reflections from the GM
	<i>News</i>
7	Luzon York Rite of Freemasonry Installs Officers
8	DeMolay, Pangasinan Chapter, Triple Treat
10	GM Rizal D. Aportadera Visits "Mr. Mason"
11	Supreme Council Holds Third Triennial Session
12	Profiles of Past Grand Masters
16	MW Jose Abad Santos: A PGM, A National Hero
18	<i>News Pictorial</i>
	<i>Historical Notes</i>
22	Calendar of Past Masonic Events
25	Masonry and Our 1935 Constitution
26	Masons in the Liberation of the Philippines
29	Streets Named After Masons
32	Masonic Landmarks
	<i>Masonic Information</i>
34	The Lodge Which Hosted ANCOM '92
38	N.E. Lodge 73 Launches Free Training Courses for Out-of-School Youth
	<i>Masonic Education</i>
39	More Light in Masonry (V) Growing the Leader
45	Colorful Master Masons
47	Loving is a Duty
50	The Faithful Breast
51	The Due Guard and Signs: Its Meaning and Rationale
52	Presenting the Working Tools
58	<i>DeMolay Corner: The Robe We Wear</i>
60	<i>In Remembrance: Bro. Jose W. Diokno</i> VW Filomeno Cruz Adi
62	Letters to the Editor
64	Tribute to Masonic Brotherhood at Gettysburg

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Editorial

The Days of the Grand Masters

The roll of Grand Masters of Free and Accepted Masons of the Philippines shows eleven of them born in the months of January and February. We feature them in this issue to exemplify the qualities that make them worthy Grand Masters of Freemasons.

A Grand Master is one who has inculcated deeply the teachings of the Craft; well-versed in its rituals; practises its morals and virtues; and is just and upright.

How does he extend his cabletow to the Brethren? In the First Degree Charge, an Entered Apprentice Mason is enjoined to be *exemplary* in the discharge of his civil duties and practise the domestic and public virtues of Temperance, Fortitude, Prudence, and Justice, and to maintain, in their fullest splendor, those truly Masonic ornaments—Brotherly Love, Relief, and Truth.

As the Annual Communication approaches, we ponder again who is worthy and well-qualified to sit on the Grand Oriental Chair and who should be the Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, and Grand Secretary. Philippine Masonic tradition gives the Past Grand Masters the privilege of nominating five Master Masons for the position of Junior Grand Warden. Whoever is elected Junior Grand Warden during the Annual Communication is a "potential" Grand Master. May our Past Grand Masters be guided in their deliberations and decisions.

Reflections from the GM

Unfit for Masonic Habitation

Masonic temples should be reflective of the Temple of Solomon. It should be a mirror of strength and beauty for no less than the greatest legendary Hiram Abif, the widow's son, was enlisted to plan and execute its building.


In Europe and America, Lodges are always a sight to behold because of their architectural design and beauty. These are normally situated in conspicuous places in the heart of the city. Their structures are usually imposing and their design, a model of perfection and durability—many of them having been constructed in antiquity. We see examples of these in the Grand Lodges of England, New York, Virginia, California, and practically all the states in America.

Sad to say, many of our Lodges in the Philippines are in a very sorry state. We see Lodge buildings dilapidated, almost ready to collapse at the slightest gust of wind. Their facades decrepit, windows dirty and hanging loosely, ready to drop at any time—belying the neglect and lack of attention of those concerned. When you enter the building, you are met by dust so thick and floors all dirtied up by cigarette butts and all sorts of trash. Empty

beer and rum bottles are often seen lying in corners—attesting to an extended fellowship meeting conducted in the Lodge premises the night before.

In some districts, the Lodge premises are like repositories of uncollected garbage, junk, and scrap iron. Our sisters in the Order of the Eastern Star and Amaranth as well as our young people, detest going into the building for their meetings as the place is not a healthy and conducive haven for their affairs.

The public who knows little of our Fraternity will have a very low opinion and a very bad impression of us through what they see in our Lodges. We create an unwholesome impression of Masons as cultists, who transact their business in secret in dark and dingy places.

Let's do something about this deteriorating state of our Lodge premises by sprucing it up and making it look beautiful and presentable. It is often said that men know more of Masonry through us and our good works. But it is also a fact that their regard for our Masonic institution, to a greater extent, is influenced by what they perceive and what is visible in our Masonic Lodges. 

Reflections from the GM

Our Body, Our Temple

Our evolution from a single cell through a complex process of cell division to organ definition to ultimately constitute a human being is a phenomenon that escapes duplication by any man to this date. This marvelous process that takes place in the womb defies all human investigative processes that seek to discover how such perfection and harmony of organ differentiation and function could take place. In our world today, it is difficult for us to deviate from the illusion that the process of conception is a miracle of evolution.

Our body, like KST, is composed of billions of building blocks we call a cell which are strategically placed to permit the performance of a basic function like circulation, digestion, excretion of waste products, respiration, locomotion, communication, critical thinking, and many others. As temples, we need to preserve the beauty and splendor of our bodies by keeping ourselves well-tiled and by seeing to it that we avoid excesses in food and in vices as well as in licentious practices. It is of common knowledge that many diseases, which ultimately cause damage to the body or bring about its untimely demise, are brought on by our addiction to smoking and drugs—destructive

habits we may acquire.

Medical science is now replete with evidence that cigarette smoking has direct relation to lung cancer, premature aging, hypertension, coronary artery disease, and many other degenerative illnesses. Overweight, hypertension, arthritis, and cardiovascular diseases are brought about by our debauchery and overindulgence in food. An average executive who is twenty percent overweight, smokes, has a family history of heart disease and hypertension, and leads a sedentary life has a greater than forty percent risk of dying prematurely or suffering a stroke. Our chosen lifestyle may also put us at risk like when we drive to work like race-car drivers or drive under the influence of drugs or liquor which deaden our senses and make us vulnerable to accidents.

As Masons, we are asked to preserve our mental and corporeal faculties to its highest splendor by keeping our body well-tiled. We need to stand guard over our thoughts and actions—that nothing but the good and those things that will preserve the beauty and splendor of our physical body may be allowed to enter.

Brother, are you one of these? 

Reflections from the GM

Adulterated Masonry

Medicine is very effective and life-saving if given in its true form, in the right dose, and for a duration appropriate to the disease. Given otherwise, it is deleterious to the health. If given in a dose in excess of what the body can handle, it can damage the organs, which may already be compromised or weakened due to old age or disease—causing it to cease functioning and eventually die. If administered in a dose less than needed, it stimulates the disease-producing bacteria to grow, multiply, and subsequently overwhelm the body defenses causing death.

A doctor who prescribes drugs is tasked to be vigilant and prudent in observing the basic principles in all his ministrations. In his hands lies the delicate balance of life and death for his patient if he fails to judiciously exercise his skills to heal the sick.

On the other side of the spectrum, given all the right conditions necessary for a successful outcome of treatment, what if the patient is given medicine that has been adulterated? An adulterated drug is one that has been deprived of potency because the basic ingredient has been substituted with inferior elements

or the amount of the main ingredient has been reduced. This practice has been resorted to by some pharmaceutical manufacturers in order to increase their income from every capsule they sell to the unknowing consumer. It is in this scenario that the life of a patient is threatened by the purveyors of death who stand to profit by their illegal and immoral acts.

Masonry, to be effective, should be delivered or received in its pure and unadulterated form.

The first thing asked of us when we take the first important step in life as a Freemason is for us to kneel and pray, as no man should ever enter upon any great or important undertaking without first invoking the blessings of God. In that solemn moment, with fear in our hearts and a lack of awareness of what is transpiring around us, the prayer offered permeates the deafening silence in the Lodge, its words sink deep into the heart and mind of every penitent. Towards the end of the prayer, the injunction, "That by the influence of the pure principles of Freemasonry, he may the better be enabled to display the beauties of holiness to the glory of Thy Holy Name."

Brethren, effective Masonry is Ma-

sonry delivered and practised in its pure and unadulterated form, one that had been handed down from mouth-to-ear of every Mason since the age of Freemasonry's known beginnings. Thus, it behooves us all to practise to its fullest splendor all the landmarks of our ancient and honorable Fraternity. From its prohibition to solicit members to join our Fraternal organization, to the conferral of degrees, we are tasked to conduct it in utmost solemnity and precision. A single word omitted or altered in our ritualistic work may alter the meaning of our sworn

duties to God, and all brethren, whithersoever dispersed. To conform to those ancient charges and regulations and to operate within the bounds of our constitution is duty-bound of every officer or member of the Lodge. More so, we are charged to practise in our everyday transactions those moral duties that we are constantly reminded of as we continue to regularly receive the pure and unadulterated teachings from the fountainhead of Masonry.

Brother, heal thyself!



WHY IS A MASTER ADDRESSED AS "WORSHIPFUL?"

Few Masonic matters are less understood by the non-Masonic public than this. The word "worchyppe" or "worchyp" is Old English and means "greatly respected." In the Wycliffe Bible, "Honor thy father and thy mother" appears as "Worchyp thy fadir and thy modir." English and Canadian mayors are still addressed, "Your Worship." In some of the Old Constitutions of Masonry is the phrase, "Every Mason shall prefer his elder and put him to worship."

"Worshipful," therefore, in modern Masonry, continues an ancient word meaning "greatly respected." A Grand Master is "Most Worshipful," that is, "Most greatly respected" (except in Pennsylvania where the Grand Master is "Right Worshipful," as are Pennsylvania's and Texas' Past Grand Masters).

*The Masonic Service Association
of the United States Digest "101
Questions About Freemasonry"*

News

Luzon York Rite of Freemasonry Installs Officers

Members of the Luzon York Rite of Freemasonry held their installation rites for their new set of officers for the year 1994 in formal ceremonies held at the Scottish Rite Temple in Taft Avenue, Malate, Manila last January 12, 1994 at 7:00 in the evening.

The event saw the election and appointment of the following:

LUZON CHAPTER NO. 1, R.A.M.

High Priest	Magdaleno B. Dimaranan
King	Ronald Allan E. Fabian
Scribe	Antonio Ampil Tuason
Treasurer	Rodolfo H. Cardona, PHP
Secretary	Marcelino P. Dysangco, PHP
Chaplain	Horosi S. Aguilung, PHP
Captain of the Host	Rodolfo L. Salvacion
Principal Sojourner	Jesus G. Remonte, Jr.
Royal Arch Captain	Jose Erandio
Master of the 3rd Veil	Mario G. Pascual, Sr.
Master of the 2nd Veil	Amante Q. Alconcel
Master of the 1st Veil	Mariano C. Lau, PHP
Sentinel	Irenito P. Abao, Sr.

LUZON COUNCIL NO. 9, R. & S.M.

Illustrious Master	Ronald Allan E. Fabian
Deputy Master	Magdaleno B. Dimaranan
Principal Conductor of Work	Antonio Ampil Tuason
Treasurer	Rodolfo H. Cardona, PIM
Recorder	Marcelino P. Dysangco
Chaplain	Horosi S. Aguilung, PIM
Captain of the Guard	Rodolfo L. Salvacion
Conductor of the Council	Jesus G. Remonte, Jr.
Steward	Mario G. Pascual, Sr.
Sentinel	Irenito P. Abao, Sr.

LUZON COMMANDERY NO. 9, K.T.

Eminent Commander	Modesto L. Nonato
Generalissimo	Magdaleno B. Dimaranan
Captain General	Antonio Ampil Tuason
Senior Warden	Rodolfo L. Salvacion
Junior Warden	Jesus G. Remonte, Jr.
Prelate	Hirosi S. Aguilung, PEC
Treasurer	Rodolfo H. Cardona, PEC
Recorder	Marcelino P. Dysangco, PEC
Standard Bearer	Mario G. Pascual, Sr.
Sword Bearer	Mariano c. Lau, PEC
Warden	Juanito L. Bernardo
Sentinel	Irenito P. Abao, Sr.

DeMolay, Pangasinan Chapter, Triple Treat

by WB Jaime L. Nabua, PM

The DeMolay, Pangasinan Chapter, held a "Triple Treat" last January 30, 1994 at the Pangasinan Lodge No. 56. The first "treat" was the conferring of the Initiatory Degree and DeMolay Degree to fourteen young boys who were welcomed to the chapter. This is the second time around that the DeMolay of Pangasinan conferred such degrees all by themselves with aplomb.

The second "treat" was the initiation of their new set of elected and appointed officers for the next six months. Installed into office were the following:

First Term 1994 Officers

Elected:

Master Councilor — Lech Denmark B. Palaganas
 Senior Councilor — Dakila Nabua
 Junior Councilor — Claro Lacap
 Scribe — Ariel Fernandez

Appointed:

Chaplain — Ken Archie Millan
 Senior Deacon — Jason Fonseca
 Junior Deacon — Jerome Cesar Nabua

Senior Steward — Wilson Rosario
 Junior Steward — Eugene Ortiz
 Marshall — Gener Marquez
 Orator — Buen Benavidez
 Standard Bearer — Jemmuel Clavel
 Sentinel — Joel Fonseca II
 Almoner — Noel Adaban
 First Preceptor — Dennis Imatong
 Second Preceptor — Jaylord Vidal
 Third Preceptor — Luffrey Coquia
 Fourth Preceptor — Vincent Chua
 Fifth Preceptor — Christopher Chua
 Sixth Preceptor — Howard Bacolor
 Seventh Preceptor — Wilt Sanidad
 Immediate Past
 Master Councilor — Dennis Cesar Peralta


Senior DeMolays led by Henry E. Pablo, Jr. as installing officer were present to give moral support to their brother DeMolays.

The third "treat" was the Charter presentation presided over by no less than the Grand Master of DeMolays, VW Bro. Roberto C. Reyes, who was also the guest of honor and speaker of the affair. He was introduced by Senior Councilor, Dakila S. Nabua. The Charter of the DeMolay Pangasinan Chapter was symbolically presented to the Advisory Council headed by the Chairman, Bro.

Camilo C. Calimlim. Other council advisors present during the affair were Bros. Florentino S. Naniang, Marcos M. Perez, Jr., Fidel L. Fernandez, Melecio C. Matro, Felino S. Ortiz, Leon L. Palaganas, Jr., Marlowe Garantoza, and Jaime L. Nabua.

Grand Master of DeMolays, VW Bro. Roberto C. Reyes, emphasized the vital role being played by the council of advisors in all the activities of the Chapter and in the molding of character of these young DeMolays. He likewise encouraged the mothers of the DeMolays

present to play an active part and give the much-needed moral support to these young boys so they will become good members of the family and responsible citizens of the community. Responding to this call, the mothers met to map out plans to organize themselves into a "Mothers Club."

After the affair, sumptuous dinner was served under the special "catering services" of their Mom, Juanita Calimlim. With these developments, the DeMolay Pangasinan Chapter indeed hold the promise for a very bright future. 

A SPONSOR'S RESPONSIBILITY

For every petitioner for the degrees there are two Masons of whom rests a responsibility for the proper training of that petitioner. The two Masons who sign the petition have a responsibility that does not end with their signatures on the petition. If you invite a guest to a gathering at your home, you make sure that he meets all your other guests and is made welcome and comfortable. Isn't the man whom you recommend to Freemasonry entitled to the same courtesy? As his sponsor, is it not your duty to assist him with his work and take an interest in his progress? It seems to me that it is, and will also help those who are active in conferring the degree and in coaching. If you recommend a man to Freemasonry, satisfy yourself that he is receiving that for which you recommend him. To do so is but a Masonic courtesy and is also a Masonic duty.

Masonic News
(The Lanao Masonic Bulletin)

GM Rizal D. Aportadera Visits "Mr. Mason"

As the saying goes, "If Mohammed can't go to the mountain, the mountain goes to Mohammed." A similar event occurred last March 4, 1994 when the Most Worshipful Grand Master with VWB Benjamin C. Gotamco and VWB

Johnny M. Mendoza, visited VWB Henry Ang Hessing who is "only" 43 years old in Masonry. When the MWGM arrived at the residence of VWB Henry at the Park Towers in Tomas Mapua Street, Santa Cruz, Manila, several brethren were also there visiting "Mr. Mason." **CT**

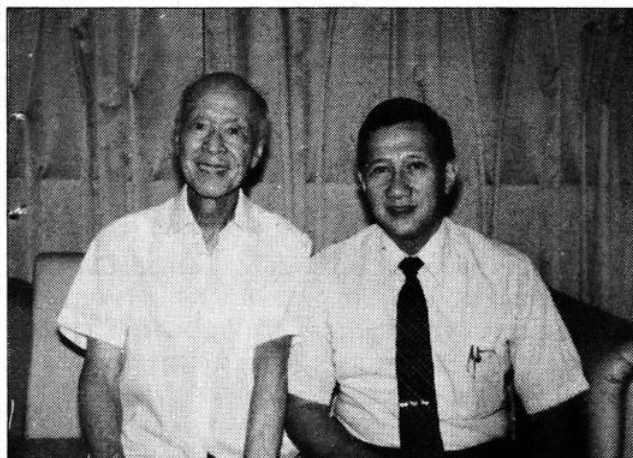


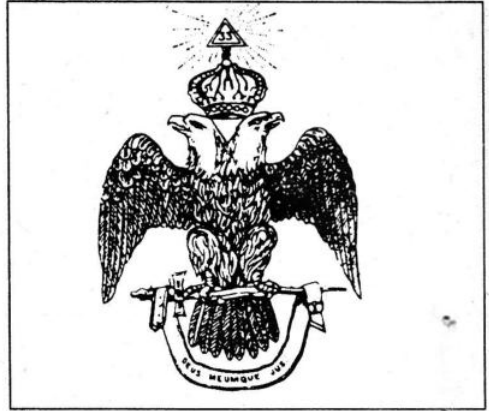
Photo shows Most Worshipful GM Aportadera (right) with VWB Henry Ang Hessing.



(L-R) WB Rufino C. Co, VWB Henry Ang Hessing, MWGM Aportadera, VWB Benjamin Gotamco, VWB Johnny M. Mendoza, WB Ngo Kang, Jr., and WB Bong Ang Ka Yu.

Supreme Council Holds Third Triennial Session

The Third Triennial Session of the Supreme Council of the Sovereign Grand Inspectors General of the Thirty Third and Last Degree of Ancient and Accepted Scottish Rite of Freemasonry was formally held last March 10 to 12 at the Scottish Rite Temple in Taft Avenue, Manila during which was also held the Ceremonial Investiture for the Rank and Decoration of Knight of the Court of Honor. Said investiture rites were open to the public.



A PHILOSOPHY TO LIVE BY

Masonry means many things to many people. This is true not only of the person who is not a Mason, but applies as well to Masons themselves.

It has a different connotation in different situations. Someone has written that Freemasonry is honesty in business; fairness in work; courtesy in society; compassion for the sick and unfortunate; forgiveness for the penitent; love for our fellow-man and reverence for God.

Yes, it is all of these, but it is more. Freemasonry is a philosophy to live by.

Profiles of Past Grand Masters



MW EDWIN E. ELSER
Grand Master, 1921
Initiated: July 4, 1897
Passed: July 28, 1897
Raised: August 18, 1897

Once considered the dean of insurance men in the Philippines, he also served as Exalted Ruler of B.P.O.R. of which he was a member for over 50 years. He headed trade and civic societies.

□ □ □



MW FREDERIC H. STEVENS
Grand Master, 1923
Initiated: December 2, 1907
Passed: November 30, 1908
Raised: December 5, 1908

A former printer by trade, he established his own business in the Philippines in 1932 which he sold to his employees upon retirement attesting to his intense concern for the poor. Served as the President for the American School in Manila (1921-23); President of the Rotary Club of Manila (1921); and President of the American Chamber of Commerce of the Philippines (1947, 1948, and 1949). Like his son, Captain Lee Stevens who was killed by Japanese forces in 1944, MW Stevens also fought to preserve the Philippine democratic faith and was made to pay dearly for his gallant efforts by suffering imprisonment in Fort Santiago.

**MW FRANCISCO A. DELGADO****Grand Master, 1926****Initiated: July 5, 1916****Passed: August 14, 1916****Raised: August 16, 1916**

The first Filipino to be an active member of the American Bar Association, he served as Resident Commissioner to the United States; was the lone Filipino member of the US War Damage Commission; elected Senator and later, permanent delegate to the United Nations.

□ □ □

**MW JOSEPH E. SCHON****Grand Master, 1968****Raised: March 17, 1937**

A United States Navy Lieutenant Commander in the Atlantic and Pacific Theaters of Operations, he settled in Southern Philippines and became a gentleman farmer.

□ □ □

**MW JUAN S. ALANO****Grand Master, 1961****Raised: 1919**

A lawyer legislator and a highly successful businessman, he owned vast coconut plantations in Mindanao, an electric power plant, a hospital, a rural bank, and a transportation company.

□ □ □



MW JOSE ABAD SANTOS
Grand Master, 1938
Passed: August 27, 1919
Raised: September 6, 1919

Scholar of distinction and man of deep spiritual convictions. Noted for his strength of character, passion for freedom, and love of God and country for which he gave up his full measure of devotion. Served as Secretary of Justice, then Chief Justice of the Supreme Court.

□ □ □



MW WILLIAM C. COUNCELL
Grand Master, 1972
Passed: October 15, 1963
Raised: November 5, 1963

*Author of **A History of Freemasonry in the Philippines**, he was a tireless writer who edited the *Ecumenical Review of the NCCP* and was, at one time, Chairman, board of trustees, **The Cabletow**; also an active churchman.*

□ □ □



MW DESIDERIO DALISAY, SR.
Grand Master, 1978
Raised: 1947

From pier worker to head of a business conglomerate, he was Davao del Norte's most prominent philanthropist and civic leader who received the highest awards given separately by the Davao City government and the press club.

□ □ □



MW TEODORICO V. BALDONADO

Grand Master, 1987

Initiated: May 6, 1972

Passed: June 3, 1972

Raised: June 17, 1972

A top caliber sales and marketing executive, he is very active in civic, trade, and professional societies.

ERRATA

The Cabletow wishes to apologize for any confusion which may have arisen as a result of its inadvertent inclusion of GM Aportadera's name in a photo caption included on page 15 of its November-December issue. Said caption should have read, "...our Grand Master, JW Humphries," not "Grand Master Aportadera...."

To rectify the error, we are herein reproducing the photo, this time, with the correct caption:

Newly installed Master, WBro. Manny Rapinett, is flanked by MW J.W. Humphris, Grand Master of the Grand Lodge of Victoria (fourth from left) and members of the Philippine delegation including MW John Choa, PGM, third from right.



MW Jose Abad Santos

Bagumbayan Lodge No. 4

A PGM, a National Hero

Last Sunday, the nation observed National Heroes Day. It may as well have been called Forget Our Heroes Day because there was no celebration to speak of and this is happening at a time when there is a clamor for another hero to add to the Pantheon. How many Filipinos knew that August 29 is National Heroes Day? We interviewed many people and not one knew. The President should have issued a statement for the occasion.

The most forgotten hero in the country is not Ninoy Aquino. It is Jose Abad Santos. When President Quezon and Vice President Osmeña left the country shortly before the Japanese occupation, Chief Justice Abad Santos was left in charge of the Commonwealth government. The Japanese ordered him to collaborate with their forces. Abad Santos flatly refused. Shortly before he was shot, he told his son, "Don't cry. Very few people have the privilege to die for their country." The present generation has never heard of Jose Abad Santos. In not proclaiming Abad Santos as one of our national heroes, we have deprived our children of the memory of a great man and the heritage of a great example. It is belief in old heroes that makes new



heroes. And when we say hero, we mean "the man who really stands up and is counted, ethically, morally, and humanly, and so becomes larger than himself."

Associate Justice Teodoro R. Padilla is leading a group composed of non-partisan members of society to spearhead the movement for the acclamation and proclamation of Jose Abad Santos as a national hero, not by a law passed in Congress, but through a public referendum. We hope this movement succeeds as it will establish a precedent on the proclamation of new heroes. Before we proclaim any hero in our times, we

must make sure that we have not forgotten the greatest hero of the Japanese occupation. And we must make sure that National Heroes Day is observed properly. We must also make sure that partisan politics plays no role in the choice of national heroes.

We must honor our heroes. There is a Spanish saying, "Honrar, honor; To honor, honors." It means that when we honor heroes, we honor ourselves. If we don't believe in heroes, we will admire villains and traitors.

This country never lacked heroes. Those who survived the Japanese occupation can attest that we had a surplus of heroes. The same was true during the totalitarian regime. The noise barrage and the EDSA Revolution were two great moments in our history. In those two events, everyone who participated was a hero. Heroes generally emerge during times of oppression. (17)

(Source: "Jose Abad Santos, a National Hero," by Dr. Alejandro Roces, *Philippine Star*)

MASONIC TEACHING METHODS

Today, the Masonic Lodge is termed speculative because its emphasis is on the moral philosophy which is its foundation, rather than the operative art of the 16th and earlier centuries. The tools of the stonemason are used to symbolize moral virtues rather than to build cathedrals.

Through symbolism and allegories taught by rituals and written word, Masons learn the principles of Brotherly Love, Relief, and Truth. The principles of Freemasonry are based on a feeling of deep love of country, regard for one's fellowman, and a personal commitment to live a virtuous life.



NEWS PICTORIAL

GM's Visit to a Senior Mason in Iligan City



Photo shows GM Aportadera during his visit to a Senior Mason in Iligan City. With him are VW Sotero Trinidad, DDGM, Masonic District 25 and other Brethren from Iligan.

A Time with Senior Masons and Sisters



Bro. Napoleon Fernandez, a Senior Mason, and Sis. Guillerma were teary-eyed when the visiting team led by WM Mario G. de Guzman paid them a visit.



WB Lazaro Tañedo, who is partially paralyzed and could hardly walk, insisted on coming out of his room to receive the visitation team.

A Time with Senior Masons and Sisters



A visit to Sis. Severina Kapalungan, wife of the late Marcelo T. Kapalungan, PM of Nueva Ecija Lodge No. 73.

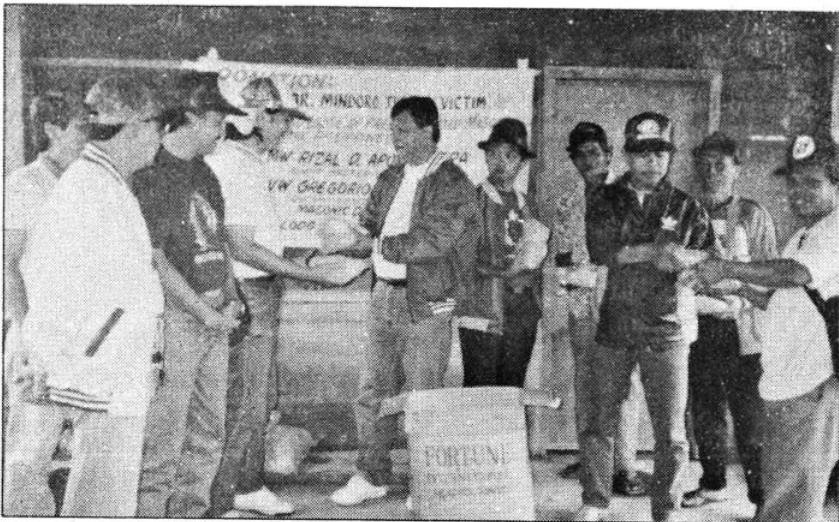


VW Godofredo Sayson, Sr., one of the most durable Senior Masons of Pangasinan Lodge No. 56 who turned 88 last November 8, 1993, was all praises for the visiting Brethren.

Relief Operations in Mindoro



WM Felipe G. Sanchez, Jr., VW Robert Paras, and some Brethren of Tamaraw Lodge No. 65, Jay G., Nelson T., Rolly L., and others not in picture distributed relief goods donated by the Grand Lodge of the Philippines of F. & A.M. through MW Rizal D. Aportadera to the tribal minorities (Mangyans) of Murangan, Alcate, Victoria, Oriental Mindoro.



Members of Tamaraw Lodge No. 65 distribute vegetable and corn seeds to farmer-beneficiaries in Mindoro.

Historical Notes

Calendar of Past Masonic Events

1898

Grand Master Ambrocio Flores and Gracio Gonzaga called the Brethren to meetings in Santolan and Manila to re-establish Masonic Lodges, but the Philippine-American War which broke out in February 1899 interrupted their plans for Masonic restoration.

□ □ □

1899

February 22

While the American Military Lodge was holding a ceremony of exaltation for Bro. W.A. Mickle at the Roman Catholic Chapel in Culi-Culi, the building was riddled by rifle fire from Filipino soldiers and the ceremonies had to be suspended until the danger was over.

□ □ □

1900

January 27

Modestia Lodge No. 199 was granted

its new Charter. On this day, Polintan was also appointed Grand Deputy of the Grand Council of the Gran Oriente Espanol which position he filled until he died in 1916.

□ □ □

1903

February

For the first time, a Filipino—Bro. Enrique Ruiz Magente of Walana Lodge—affiliated with the Gran Logia Balear Catalana.

□ □ □

1907

January 11

Taliba Lodge No. 165 was provisionally constituted and its officers, namely, WM Epifanio Saquil, SW Alvaro Nepomuceno, and Secretary Teodoro Gonzalez were installed. The reorganization took place on the 10th anniversary of the martyrdom of Bros. Faustino Villaruel, Numeriano Adriano, and oth-

ers. It was in this Lodge that Andres Bonifacio was initiated.

February 20

Grand Lodge of California granted a dispensation to Corregidor Lodge.

□ □ □

1908

January 29

The Scottish Rite Lyceum of the Philippines was established under the leadership of Charles S. Lobingier.

□ □ □

1915

February 20

Cornerstone of Masonic Temple on the Escolta was laid.

February 28

Teodoro M. Kalaw of Nilad Lodge was elected Grand Master of Gran Logia Regional de Filipinas No. 2.

□ □ □

1916

January 30

Grand Assembly of Master Masons approved reorganization of the Gran Logia Regional de Filipinas into the Gran

Logia National de Filipinas.

February 11

Lakandola Lodge of Perfection given Letters Temporary.

□ □ □

1917

January 7

Lodge Batangas No. 383 was officially constituted under the Gran Oriente Español.

January 8

Miguel Morayta, Grand Master of the Gran Oriente Español, died in Spain.

January 31

Grand Lodge of the Philippine Islands granted the petition for dispensation of Iloilo Lodge.

February 12

Rizal Consistory was given Letters Temporary. It opened on February 14, 1917.

February 24

"Temple of Solomon" at 1001 Bilbao, Binondo, Manila was inaugurated. Six Lodges met in this Temple. Some years later, however, it was taken over by spurious lodges.

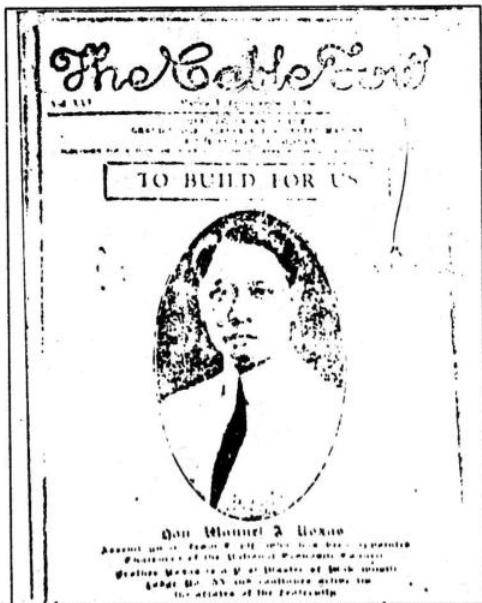


Historical Notes

WB Manuel A. Roxas, PM

Born January 1, 1892 in Capiz, Roxas City, President Manuel A. Roxas served as the first President of the Philippine Republic after the proclamation of Philippine Independence on July 4, 1946 in solemn and highly Masonic rites at the Luneta.

- Leader of the minority party in the 1935 Constitutional Convention, Bro. Manuel Roxas was admired and respected by all for his outstanding leadership, brilliance, and patriotism.
- President Roxas served as Master of Makawiwili Lodge No. 55 in 1927. **CI**



"Our motivation should be one of action—to implement the actions of this communication in the shortest possible time. We will handle all other matters with dispatch and decisiveness. Our attitude shall be one of sympathy and understanding and our acts governed by Brotherly Love."

— MW Edgar L. Shepley (1970)

Historical Notes

Masonry and Our 1935 Constitution

by Bro. Mitz V. Nava
Alfonso Lee Sin Memorial Lodge No. 158

The Grand Lodge of the Philippine Islands in its 29th Annual Communication in January 1941 took a stand against the Axis powers. The Cabletow in an editorial entitled, "We Cast Our Lot with England and America," expressed it very clearly. Before the outbreak of the war, the cream of the crop of Philippine society were members of the Fraternity. Some of these were:

A. In the Branches of Government

1. Bro. Jose Abad Santos—Chief Justice of the Supreme Court
2. Bro. Sotero Baluyot—Secretary of Public Works
3. Bro. Rafael Alunan—Secretary of Agriculture and Commerce
4. Bro. Jose Favella—Secretary of Health
5. Bro. Jose P. Laurel—Secretary of Justice
6. Bro. Manuel A. Roxas—Senator
7. Bro. Quintin Paredes—Senator
8. Bro. Juan Nolasco—Mayor of Manila
9. Bro. Tomas Morato—Mayor of Quezon City

B. In the Military

1. General Douglas MacArthur—USAFFE Commander
2. General Basilio J. Valdez—Chief of Staff
3. General Rafael L. Garcia—Asst. Chief of Staff
4. General Simon de Jesus
5. General Lester J. Maitland
6. General Albert M. Jones
7. General Eduard P. King, Jr.
8. General Vicente Lim

C. In the Business Sector

1. Bro. Toribio M. Teodoro—Ang Tibay Shoes
2. Bro. Samuel Baches—H.E. Heacock, Co.
3. Bro. Luis Yangco—Industrialist
4. Bro. Miguel Unson—Insurance Executive
5. Bro. George Simmie—Luzon Stevedoring
6. Bro. Carson Taylor—Publisher, Manila Daily Bulletin
7. Bro. Mark Nestle—Stock Broker

Historical Notes

Masons in the Liberation of the Philippines

by VW Rogelio S. Talastas, PDDGM

In late 1944, the battle for the liberation of the Philippines began. On October 20, 1944, General Douglas MacArthur of Manila Lodge, waded ashore at the beaches of Leyte to redeem his promise to return. With him in the liberation of the Philippines were scores of Generals and other officers who were Masons. At the head of the 8th army was Lieutenant-General Robert L. Eichelberger of Pike Lodge No. 36 and in the command of the 6th army was General Walter Krueger of Hancock Lodge No. 311.

When the smoke of battle settled, the Masons discovered they lost most of their edifices which were reduced to ashes and mounds of twisted steel and iron. Casualties also ran into the hundreds. Each Lodge had a casualty list

and every survivor nursed a wound, a scar, or a tragic memory. Among those who failed to answer the roll call were Chief Justice Jose Abad Santos, PGM; General Vicente Lim; Grand Master John McFie; Deputy Grand Master Jose Guido; and Junior Grand Warden Antonio Ramos. But the Masons were able to say with conviction: "We lost everything, except our honor." (From: Votaries of Honor)



This year marks the golden jubilee of our country's liberation from the clutches of the Japanese imperial forces. Once again, media will recreate the fierce and bloody battles for the liberation of the Philippines, starting with Bro. Mac-

Arthur's landing on the beaches of Leyte on October 20, 1944 down to Yamashita's surrender a few months later. Once again,



Several Generals and Admirals in the liberation forces were Masons. Among them were Lt. Gen. Walter Krueger (extreme left), commander of the 6th Army and member of the Hancock Lodge No. 311 and Lt. Gen. Robert Eichelberger (left in photo on the right), 8th Army Commander and member of Pike Lodge No. 36.

however, media will most probably neglect to mention that a great number of the men who played major roles in the liberation of our country were Masons.

To set the record straight, we are registering the fact that numerous generals and admirals in the liberation forces were Masons, a few of whom were the following:

General Douglas MacArthur—A 5-star General, he was the Supreme Commander of the land, air, and sea forces which liberated the Philippines. MacArthur was made a Mason on the same year. When the Supreme Council, A & A.S.R. of the Philippines was established in 1950, he became a 33rd degree Sovereign Grand Inspector General.

General Walter Krueger—One of the top subordinates of MacArthur, he commanded the 6th Army which liberated Luzon. Krueger was a soldier's soldier. At 64, he was a muscular figure of phenomenal stamina. Krueger was familiar with the Philippines, having fought in the Philippine-American war as a 20-year-old enlisted man in 1900. A few years later, he surveyed Luzon as an army engineer. Krueger was a member of Hancock Lodge No. 311 at Ft. Leavenworth.

General Robert L. Eichelberger—Another top honcho of MacArthur, Eichelberger commanded the 8th Army during the liberation of the Philippines. He was a member of Pike Lodge No. 36 in Washington, D.C. and was a Scottish Rite Mason.

General Albert Pierson—He was the assistant division commander of the 11th Airborne Division during the recapture of the Philippines. After the war, he became chief military advisor to the Philippines and was, at one time, the guest speaker of the Philippine Supreme Council, A & A.S.R. during which he spoke on how he led his forces in liberating the internees at Los Banos. General Pierson was a member of Sojourners Lodge.

General John R. Hodge—He was the commander of the 24th Corps and was active in the landings at Leyte. He was a member of E. A. Minor Lodge No. 603 in Atlanta, Georgia. Bro. Hodge was also a member of the Scottish Rite, York Rite, and the Shrine.


General Robert S. Beightler—He commanded the 37th Division. On Sep-

tember 25, 1945, he received the 33rd degree.

Rear Admiral Marion E. Erwin—He was with the amphibian forces that landed in the Philippines.

Rear Admiral Ralph H. Roberts—He commanded the cruiser U.S.S. St. Louis during the Philippine campaign.

General Frank C. McConnel—He was with the Army Ground Forces. After the war, he became deputy commander of the Philippine Ground Forces Command.

Rear Admiral Samuel E. McCarthy—He served with the amphibian forces in the liberation of the Philippines. Bro. McCarthy was raised in Cavite Lodge No. 2 in 1922 when he was just a 33-year-old ensign. 



Bro. Eduardo Jason, leader of the Filipino guerilla band which accompanied the American Rangers on the Cabanatuan mission to free prisoners of war, is shown with foreign troops.



Bro. Basilio Valdez confers with Col. R. Volkman during the pursuit of General Yamashita in 1945.

Historical Notes

Streets Named After Masons

It is impossible to travel a considerable distance in Metro Manila without traversing a road named after a Mason.

Actually, only a small percentage of the thousands of roads that crisscross the four cities and fourteen towns which make up the territorial jurisdiction of Metro Manila were christened in honor of members of the Craft. Most of the streets are named after flowers, trees, fruits, countries, provinces, precious gems, signs of the zodiac, and others. Many are merely numbered as Road 1, Road 2, or assigned a letter of the alphabet (Street A, Street B).

However, a majority of the large thoroughfares, those which stretch from one town or city to another, carry the names of men who were active in Masonry during their lifetime. Rizal Avenue and Jose Abad Santos Avenue, both honoring men who were Masons, begin in Manila and end up in Kalookan City. Another street named after Bro. Rizal (J.P. Rizal Street) begins in Manila, cuts across Makati and ends in Mandaluyong. Avenues and boulevards named after Bro. Quezon can bring one from Manila to Quezon City. Taft Avenue, another concrete ribbon named after a Mason, begins in front of the Post Office

in Manila and continues all the way through Pasay City up to Baclaran.

Another long and famous artery is Roxas Boulevard. Named after WB Manuel A. Roxas, it stretches all along Manila Bay and connects with Aguinaldo Highway which in turn reaches all the way to Cavite.

Scores of our revolutionary heroes who were Masons have streets named in their honor. To mention only a few, we have A. Luna, A. Mabini, M.H. del Pilar, Mariano Ponce, Rafael Del Pan, Ambrocio Flores, G. Lopez-Jaena, and Andres Bonifacio. Even our Past Grand Masters have their share of streets, MW Rafael Palma has streets named after him in Cainta, Manila, Pateros, Quezon City, Marikina, Makati, and Paranaque. A Quintin Paredes Street (the former Rosario Street) may be found in Manila. Camilo Osias Street can be found in St. Dominic Subdivision in Quezon City. MW Conrado Benitez is honored with streets in Quezon City, Marikina, and Paranaque. MW Teodoro M. Kalaw has streets christened in his honor in Las Pinas, San Juan, and Manila.

Due to space limitations, we could not run through all the streets in Metro Manila

named after Masons, but to give our readers an idea, we have listed the names of the streets beginning with the letter "A" which were named in honor of Masons.

Jose Abad Santos — The greatest Filipino martyr in World War II. Abad Santos served in the Philippine government for many years, most notably, as Secretary of Justice and as Chief Justice of the Supreme Court. He was a member of Bagumbayan Lodge No. 4 and was Grand Master in 1938.

Numerous streets in Metro Manila have been named in honor of Abad Santos. Manila has two—a multi-laned avenue in Tondo and another in Bacood, Sta. Mesa. Quezon City has four—one in San Gabriel Subdivision, another in Capitol Bliss Subdivision, a third in Heroes Hills and a fourth near its boundary with Kalookan. Marikina has Abad Santos Streets in Bgy. Calumpang and Industrial Valley Subdivision. San Juan has a winding Jose Abad Santos Road near Xavier School.

Nicanor Abelardo — A famous composer and musician, Abelardo was a member of Isla de Luzon Lodge No. 57.

One road in Bgy. BF Homes in Paranaque which ends in Manresa School was named after Bro. Abelardo. One can also find Abelardo Streets in San Lorenzo, Makati, and in Fortune Village in Valenzuela.

Macario Adriatico — Hero of the Revolution, legislator, educator, he was a

member of Minerva Lodge No. 370 under the Grande Oriente Lusitano Unido.

The former Dakota Street in Ermita, Manila has been renamed after Bro. Adriatico. A street in BF Executive Village in Las Pinas also bears his name.

Gregorio Aglipay — Titular head of the Philippine Independent Church, he joined Magdalo Lodge No. 31 in 1918.

An important artery in Mandaluyong has recently been renamed Rt. Rev. G. Aglipay street. There is also a short road in Kalookan, near the Philippine National Railways Compound which is named after Bro. Aglipay and another in the U.P. Campus in Quezon City.

Emilio Aguinaldo — President of the first Philippine Republic, he was initiated in Pilar Lodge. He later founded and served as the first Master of the Magdalo Lodge.

Practically all the cities and towns of Metro Manila have streets, avenues, or highways named after Bro. Aguinaldo. Quezon City has five, one each in the U.P. Campus, Araneta Commercial Center, Capitol Bliss, Commonwealth Heights Subdivision, and Bgy. Pasong Tamo. In Paranaque, there are three—one each in South Admiral Village, Malacañang Village, and Veovillo Village. Pasig has one in Life-Homes Subdivision and so does Kalookan City in Pag-asa Homesite. There are also Aguinaldo Streets in Taguig, Las Pinas, and Marikina. Surprisingly, Manila and Pasay have yet to name a street in his honor.

Antonio de las Alas — Speaker of the House of Representatives, de las Alas was a Past Master of Jose Rizal Lodge No. 22.

There is also an Antonio de las Alas Road in Pandacan and another in BF Executive Village in Las Pinas. Muntinlupa and Kalookan City also have streets named de las Alas.

Edwin E. Aldrin — The second man to walk on the moon. When Aldrin made his famous moonwalk on July 20, 1969, he carried with him a Masonic flag which is now on exhibit in the library of the Supreme Council in Washington, D.C. Aldrin, thirty three degrees, is a member of the Scottish Rite and York Rite Bodies and the Shrine.

The streets in Moonwalk Subdivision in Paranaque are all named after astronauts, cosmonauts, space vehicles, and so on. One of the main streets is named after Bro. Aldrin.

Jose Alejandrino — A general in Aguinaldo's army, senator, delegate to the 1935 Constitutional Convention, Bro. Alejandrino was a member of Lodges "Revolucion" and "Solidaridad" in Spain.

Only the town of Makati has honored Bro. Alejandrino. One street in Bangkal is named "Hen. Alejandrino."

Mariano Alvarez — He was the leader of the Magdiwang faction during the first phase of the revolution against Spain. Related to Aguinaldo by blood and to

Bonifacio by affinity, he sided with Bonifacio in the dispute of the two leaders of the Katipunan. He did not play an important role in the second phase of the revolution.

One can find a Gen. Mariano Alvarez Street in Bgy. Mambungan, Antipolo.

King Amadeo — When a Masonically-led revolution in 1868 deposed Isabela II as Queen of Spain, the Masons scouted around for a member of royalty to succeed her. They found one in Amadeo of Savoy. He ruled Spain from 1870 to 1873.

A short street in one of the subdivisions in Cainta is named after Amadeo. The other streets in the subdivision are also named after kings and queens.

Norberto Amoranto, Sr. — A long-time mayor of Quezon City and a member of Quezon City Lodge No. 122.

Some years back, Retiro Street in Quezon City was renamed Norberto S. Amoranto, Sr. Avenue in his honor.

Galicano Apacible — Leader of the propaganda movement in Spain, envoy extraordinary under Aguinaldo, Governor of Batangas, assemblyman and Secretary of Agriculture and Natural Resources, he was a member of Logia Revolucion, Logia Solidaridad, and Philippine Bodies.

One short but important artery in Ermita near the Grand Lodge bears the name of Bro. Apacible.

Gaudencio E. Antonino — One street in Bgy. BF Homes in Paranaque has been named after Bro. Senator Antonino.

Benigno Aquino, Sr. — Former senator and speaker, he was a member of La Regeneracion Lodge No. 36 in Tarlac.

One short road, only about two blocks long, located near the park and playground in Bgy. BF Homes in Paranaque carries the name of Bro. B. Aquino.


Serviliano Aquino — A general in the army of Aguinaldo. Like his son, Benigno, he was a member of La Regeneracion Lodge No. 36.

One street in Tierra Pura Subdivision in Quezon City is named "Gen. Serviliano

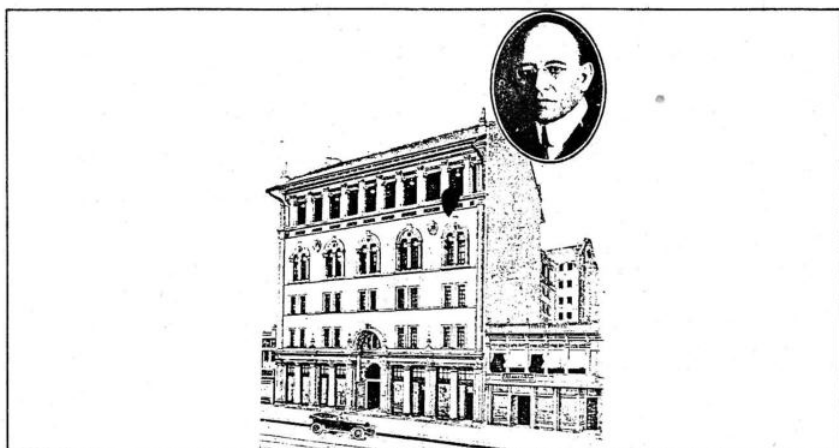
Aquino." In Mandaluyong, Acacia Lane was recently renamed in his honor.

Tomas Arguelles — Commander of the Filipino engineers during the Revolution. During his lifetime, Bro. Arguelles resided in Brixton Hill in what is now Bgy. Santol, Quezon City. The street was renamed in his honor after his death.

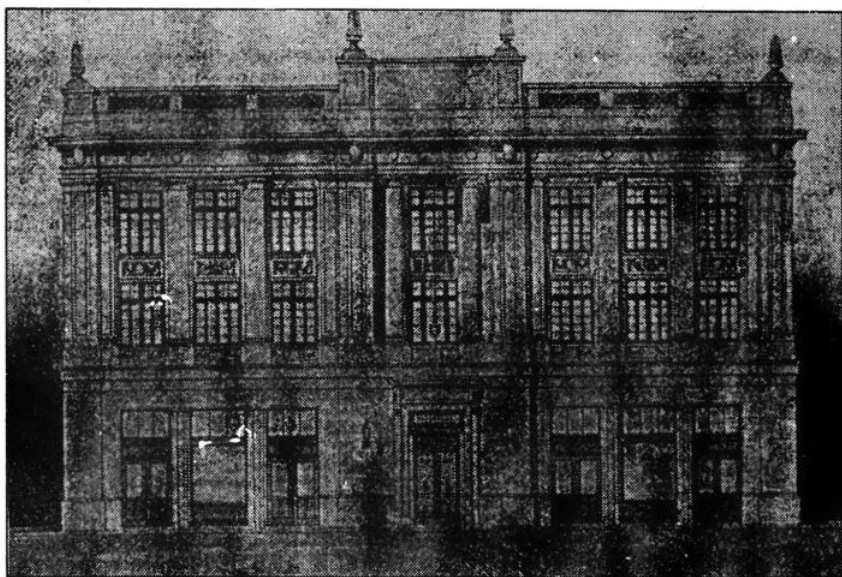
Deodato Arellano — Founder of the Katipunan, he was initiated under the "celestial canopy" by Bro. Graciano Lopez-Jaena and later joined Nilad Lodge.

One street in Kalookan City which connects with Epifanio delos Santos Avenue is named "D. Arellano." The other streets in the vicinity are named after other heroes of the Revolution. 

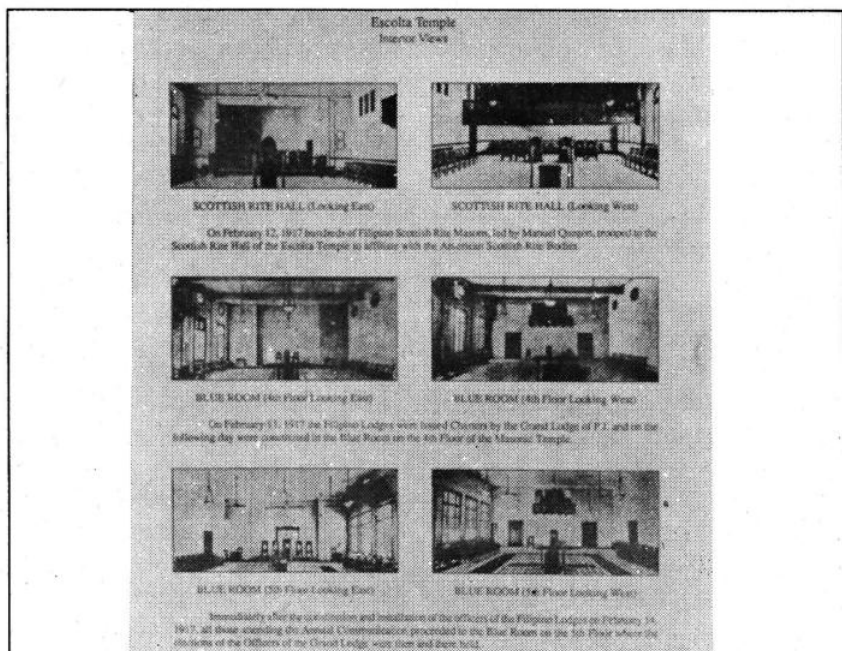
Masonic Landmarks



The Masonic Temple at the Escolta was the home of the Grand Lodge from 1916 to 1936. It was built mainly through the efforts of Milton Earl Springer (inset).



The Iloilo Masonic Temple cornerstone was laid on January 6, 1928.



The Interior of the Masonic Temple at Escolta.

Masonic Information

The Lodge Which Hosted ANCOM '92

In 1985, two of the Masonic pillars of District 9—WB Rogelio Talastas and WB Oscar Rodriguez—pondered on what they perceived was a lamentable Masonic hiatus in Metro Manila. They were aware that since the founding of the first Masonic Lodge in Manila in 1868, hundreds of other Lodges had been established in the metropolis. Even the towns and cities bordering Manila have been hosts, one time or another, to Masonic Lodges; all except one—Mandaluyong. By quirk of fate, no Masonic Lodge had ever been established in this prosperous business milieu. To Bros. Talastas and Rodriguez, this was a Masonic oversight which cried out for immediate correction. They resolved then and there to found a Lodge in this premier town of Metro Manila.

The two enlisted the support of WB Gerardo R. Francisco and WB Antonio R. Garcia and forthwith assigned to them the task of impressing into the project other Masonic stalwarts of District 9. The response was immediate and heartwarming. In no time, twenty-five other Masons in District 9 manifested their desire to participate and join the mainstream of the organization effort. These gallant M^ásons, like Bros. Talastas, Rodriguez, Francisco

and Garcia, became the Charter Members of Mandaluyong Lodge No. 277. They are Romeo L. Sarenas, Rogelio Flores, Fernando V. Pascua, Jr., Reynold S. Fajardo, Teodorico V. Baldonado, Ramon G. Nunez, Emilio A. Andrion, Jr., Safiro A. Vinarao, Mario Q. Yu, Peter R. Aragon, Eusebio Abella, Jr., Ulrico Baladad, Agapito Francisco, Jose D. Hinlo, Jose A. Tanseco, Genaro I. Arribe, Pedro Falcon, De Jesus E. Santiano, Jose Guillermo, Lamberto A. Aguilar, Pedro Subido, Atanacio Bayan, Teofilo C. Leonidas, and Ildelfonso Serrano, Jr.

On November 3, 1985, an organizational meeting was held at Little Quiapo Restaurant along Matalino Street in Quezon City chaired by VW Emilio Andrion. Here the members tentatively decided to call the proposed Lodge "Gomburza" and chose the following to compose its first set of officers: Oscar Rodriguez, Worshipful Master; Romeo L. Sarenas, Senior Warden; Rogelio G. Flores, Junior Warden; Rogelio S. Talastas, PM, Treasurer; Gerardo B. Francisco, PM, Secretary; Pedro Falcon, Marshall; Jose A. Tanseco, PM, Chaplain; Pedro Subido, Organist; Genaro Arribe, PM, Historian; Safiro A. Vinarao, PM, Custodian of the Work; Antonio R.

Garcia, PM, Senior Deacon; Ramon G. Nunez, PM, Junior Deacon; De Jesus E. Santiano, Senior Steward; Lamberto A. Aguilar, Junior Steward; Idefonso Serrano, Jr., PM, Auditor; Jose Guillermo, Almoner; Peter T. Aragon, PM, Orator; and Agapito Francisco, PM, Tyler. The date of stated meetings was likewise decided upon as well as the membership and other fees to be collected. Also, at this meeting, the organizers resolved the ticklish problem of the venue for their meetings. Inasmuch as there was no suitable hall available in Mandaluyong, they agreed to temporarily meet at the Capitol Masonic Corporation building in Quezon City.

The second organizational meeting took place on November 17, 1985 also at the Little Quiapo Restaurant. This time it was resolved to finally name the Lodge Mandaluyong Lodge. VW Fernando V. Pascua, Jr. was requested to prepare the by-laws of the Lodge, plus the letter to be sent to T.M. Kalaw Lodge in San Juan requesting it to be a sponsoring Lodge. VW Pascua was further asked to prepare the certificates of proficiency of all the elected officers for submission by WB Gerardo B. Francisco to the Grand Lodge.

The third organizational meeting was held on December 21, 1985 at the Capitol Masonic Temple, Quezon City. The Brethren rehearsed the ceremonies of opening and closing of the Lodge for the first, second, and third degrees of Masonry, with VW Pascua as instructor.

On January 7, 1986, Grand Master Pedro W. Guerzon, graciously issued the

requested Dispensation for the organization of Mandaluyong Lodge.

On January 18, 1986, the Lodge held its first stated meeting Under Dispensation at the Capitol Masonic Corporation building in Quezon City. VW Pascua read the Dispensation and distributed machine copies thereof to the Brethren. The Dispensation was then placed in the East. WB Rogelio Talastas was then requested to write down for posterity all the events which ultimately led to the establishment of the Lodge. It was also suggested that the officers of the Lodge who were members of other Lodges whose stated meetings came in conflict with the stated meetings of Mandaluyong Lodge, be replaced by others and given lesser responsibilities.

Likewise, during the month of January, WB Talastas proposed to the Capitol Masonic Corporation that the vacant room located inside the Masonic Temple be used by Mandaluyong Lodge with the understanding that it shall be renovated at the expense of the Lodge to make it suitable for Masonic purposes. The Chairman of the Capitol Masonic Corporation agreed and the total cost of the conversion was shouldered solely by WB Talastas. Because of these improvements, the Capitol Masonic Corporation allowed Mandaluyong Lodge to use the premises for free for five consecutive years.

By February 1986, two petitioners had knocked at the door of the Lodge—Ruperto P. Somera and Ernestó A. Guiang. The two were favorably balloted upon and on

March 25, 1986, a Lodge of Entered Apprentice Masons was opened in due and ancient form for the initiation of Mr. Ernesto A. Guiang. Afterwards, petitioners, Lucito T. Honorio and Ruben S. Sikat, were initiated as Entered Apprentice Masons on August 20, 1986, passed to the degree of Fellowship on September 26, 1986 and raised on October 18, 1986 to the Sublime Degree of Master Mason.

Mandaluyong Lodge was still working under dispensation when it embarked upon an ambitious project. It had the vacant lot in front of the Capitol Masonic Corporation building improved and converted into a playground and parking lot. Then in April 1986, it again undertook another laudable project. One of its charter members, RW Reynold S. Fajardo, was then the Deputy Grand Master and by Masonic tradition was expected to be elected Grand Master that month. The members wanted his installation to be held in Quezon City. As a noble gesture, they pledged to help in the preparations for his installation. WB Rogelio Talastas had the premises of the Temple in Quezon City improved and constructed a big stage for the use of the Grand Lodge officers during the rites. In addition, he provided food and drinks for the guests and officers of the Grand Lodge.

During the Annual Communication in April 1986, the plea of Mandaluyong Lodge for the issuance of a Charter was brought up for consideration. The Grand Lodge Committee on Charters reviewed the plea and recommended the granting of the Charter, noting the great and laudable

achievements of the Lodge in so short a time and the enthusiasm of all its members and predicting that the new Lodge would be "a boost to Masonry in Masonic District No. 9."

The recommendation was approved without a dissenting vote.

When the members received the good news, the Lodge Secretary WB Gerardo B. Francisco, ordered from the Grand Lodge a complete set of collars, jewels, aprons, and other paraphernalia. The downpayment was shouldered by appointed Worshipful Master Oscar Rodriguez and the balance by Bro. De Jesus Santiano.

On June 7, 1986, Mandaluyong Lodge was formally constituted and its first set of officers under Charter were installed. The constituting officer, MW Fajardo, and the installing officers, RW Teodorico V. Baldonado and VW Fernando V. Pascua, were all Charter members of the Lodge.

The year 1986, however, was not to be one of pure triumphs for the Lodge. That year, tragedy struck, and two of the pillars of the Lodge—WB Antonio R. Garcia and WB Mario Q. Yu—were translated to the Lodge on High. Notwithstanding, life went on and the infant Lodge accepted the loss with fortitude.


In the coming years, Mandaluyong Lodge chalked up more successes, one of which is its regular assistance in cash and kind to the operations of the White Cross, an orphanage in Mandaluyong.

In 1990, Bro. Lucilo Honorio was installed as Master of the Lodge. He was the first member initiated into the mysteries of Masonry in the Lodge to become its Master. This provided concrete evidence of the viability of the Lodge. The following year, the Lodge embarked on its most ambitious project. Taking the position at the Bacolod ANCOM that it was high time the Annual Communication of the Grand Lodge be brought back to Manila, the Lodge submitted a bid to host the Annual Communications for 1992 at the Grand Lodge Temple in Manila.

The offer was readily accepted and so began a year of sweat and toil for the barely two dozen members of the diminu-

tive Mandafuyong Lodge. Dedicated and hard-working, however, all the members sacrificed to insure the success of their undertaking. Great assistance was provided by several members of other Lodges in District 9.

In April 1992, the Annual Communication of the Grand Lodge was held in Manila and, by all accounts, was an unqualified success. Today, the venture is behind Mandaluyong Lodge which is looking forward to another major undertaking—the construction of its official temple in a lot it plans to acquire in Mandaluyong.

Once this project is completed, the members can finally say that their Lodge has, at last, come home to roost. 

MASONRY: OLDEST, LARGEST

Masonry is the oldest, and by far, the largest fraternal order in the world. Its Lodges stretch around the globe and, as with the British Empire, it might well be said that the sun never sets upon the Masonic Lodge.

Masonry is ancient, having existed in some form for so long that many serious students have differed as to the time and place of its origin. There is evidence of a basic type of craft association which antedates the Christian era. It survived various transitions which took place during the Middle Ages.

The word "free" was prefixed to the name "Mason" during the Middle Ages because, possessing knowledge and skills not found elsewhere, these men were free agents rather than bond servants, and they were permitted to travel from country to country. Freemasons constructed the beautiful cathedrals and other stately structures in Europe and the British Isles.

Masons were strictly an operative craft until about the 16th century, bound together by the close ties found in the guilds of that day. Then, early in the 17th century, men of prominence were admitted as patrons, or "accepted" Masons. Accepted Masons became predominant in some Lodges over a period of time.

Masonic Information

N.E Lodge 73 Launches Free Training Courses for Out-of-School Youth

by WB Herminigildo Gines, PM

In view of the ardent need to assist the poor but deserving out-of-school youth in acquiring personal skills and prepare them to become useful and productive members of society, the Grand Lodge of the Philippines tasked its Blue Lodges to undertake community projects. Responding to the Grand Master's call for "Masonry in Spirit and in Deed," Nueva Ecija Lodge No. 73 under the leadership of its Worshipful Master, WB Antonio S. Nangel, decided to offer practical, free training courses to out-of-school youths

living within the vicinity and neighboring towns of Quezon, Nueva Ecija.

Originally conceived to be sponsored only by Nueva Ecija Lodge No. 73, it was later agreed upon that the Provincial and Municipal governments as well as other non-government organizations would assist in the endeavor. It is perceived that this type of cooperative effort, if successful, can ultimately be adopted by other Lodges in the implementation of their own programs.



The Nueva Ecija Lodge No. 73 during the launching of the out-of-school youth training program.

Masonic Education

More Light in Masonry (V) Growing the Leader

by Bro. Allen Roberts

"How do we find leaders?" is constantly being asked. Wise men know that no organization can long exist unless it develops new leaders.

Before this question can be answered, some soul-searching is required. First, we must determine whether or not the leadership of the organization REALLY wants to find leaders. Does the leadership REALLY want men who just might be better leaders than their superiors? Does the leadership really want to take the time, patience, and perseverance to train new leaders? Does the leadership really want to spend the money necessary to produce the leaders of tomorrow?

There are two types of leaders in every organization: the Constructive and the Obstructive. The Constructive Leader will answer each of the foregoing questions in the affirmative. He will take pleasure from achieving with people. He will surround himself with "strong" people and assist them in every way possible to become better than himself. He recognizes that the world is changing, socially and economically. He realizes that differ-

ing skills are needed to build the organization. He knows that leaders aren't born—they have to be grown, so he grows them.

The Obstructive Leader uses people to increase his own prestige. He isn't about to admit that any subordinate might know more about anything than he does. Such a leader takes the pats on the back and the credit, if there are any. The subordinate will get the knocks when things go wrong.

In Freemasonry, the principal leaders—the chairmen of the boards—are the Grand Masters and the Worshipful Masters. They must make the final decisions for everything done by their Grand Lodge or Lodges. They must get things done through other people. Everything they attempt must utilize the human element. Because of this, they must have a working knowledge of the principles of management.

Why use the principles of management for Freemasonry? Isn't this a non-profit organization? Not exactly. Every organization must show a "profit" or it will

not exist. Profit in a business, to put it simply, is money earned less costs or expenses. In a non-profit association, it is **BENEFITS DERIVED LESS UNWANTED CONSIDERATIONS.**

The principles of management, which are actually the principles of leadership, can be enumerated as:

- Planning
- Goal setting
- Organizing
- Communicating
- Controlling

We have covered to some extent the first two—planning and goal-setting—in earlier articles in this series. We have covered organizing and staffing briefly, especially when we discussed the need for teamwork. We will go into all of these subjects more deeply in future short talks. Here, we will be touching upon these principles as we discuss leadership.

Where are we going to find these leaders and potential leaders we need? The answer is simple. Within the organization itself? We already have the nucleus all around us. I believe it is safe to say that Freemasonry has more leaders of industry, education, religion, politics, labor, and professions than does any other organization in the world. We just haven't been growing them in Freemasonry as we should.

Too often, we ignore the potential leader we have close to us. This was graphically illustrated when my wife and

I had dinner with a Grand Master of a neighboring jurisdiction. I extolled the many Masonic virtues of one of his members, whom I'll call George. He looked puzzled and finally admitted that he did not know George, but he would do some checking when he returned home. If George was as good as I claimed, he would put him on his education committee.

Two weeks later, I received a letter from George. He had been made a member of the education committee. From that day to this, George has been recognized as one of that jurisdiction's most knowledgeable and hard-working Masons.

We'll look at why we let men like George get away from us shortly. First, let us look at what makes a Constructive Leader. Unless we know how to be constructive in our leadership, it won't help to find potential leaders. The men we have won't stay with us very long if we take an obstructive approach.

THE CONSTRUCTIVE LEADER WILL ALWAYS:

- Give recognition
- Encourage creativity
- Request assistance
- Accept blame
- Give credit
- Seek advice
- Practice participation

Man must have recognition. We've said this before; we'll probably say it

again. The forefathers of today's Freemasons knew this. That's why the Senior Warden was, and is, charged to "Pay the Craft their wages, if any be due." How often this is recited, but ignored. In every Lodge on any given evening, there are members sitting along the sidelines who deserve "Master's wages." Seldom do they receive this recognition from the Senior Warden or anyone else.

Surveys have proven that man's creativity is being wasted. In his avocations, he uses less than twenty percent of the creativity that he is endowed with.

The Constructive Masonic Leader will utilize as much of his wasted ability as possible. He will make him an important part of the team. By doing so, this man will make the leader reach heights he did not believe possible.

As Freemasons, we are working with a class of men who will not and cannot be driven. They are on the higher levels of human behavior. They will not be ordered to do anything, but they can be requested to help. The Constructive Leader knows this. He also knows that once they have agreed to help, they should be left alone to do the job.

When things go wrong—and they will—the Constructive Leader accepts the blame. He then tries to determine why they went wrong and what can be done in the future to make them go right.

The Constructive Leader will always see that the man who does a good job,

or has submitted an idea, gets the credit. By giving credit where credit is due, this leader will rise far above the crowd. He will be doing it on the willing shoulder of loyal subordinates.

To seek advice is the mark of an outstanding leader. No one man can possibly know all the answers to anything. As everything grows more and more complex, the individual will have to seek advice frequently. This information will be carefully weighed and will assist the leader in reaching the final decision about what should be done.

Participation—teamwork—is put to work constantly by the Constructive Leader. He has found that participation is the only way for a group to reach a goal. Orders and commands will achieve nothing.

There are many signs to watch for to discover the "Georges" in our Lodges. Some of these signs are often overlooked, because they aren't what we've been taught to look for. The potential leader is frequently the fellow we've been warned against. He could look too much like a trouble-maker. Actually, he isn't. But because he is eager to do a topnotch job, he may appear overly aggressive.

THE POTENTIAL LEADER

- Desires criticism
- Seeks responsibility
- Is creative; has ideas
- Solves problems
- Works towards goals

- Initiates action
- Wants to be independent
- Adjusts to reality

Such a future leader wants his work evaluated. He wants constructive criticism—not praise. He's tougher on himself than any boss could ever be. He's continually trying to improve.

Responsibility is something the potential leader will seek. He'll try to find the jobs that have a certain amount of risk to them. He wants an opportunity to be creative—to work toward a goal that he has helped to set. The tougher the job, the better. It gives him a chance to use his initiative and creativity.

Trying to solve knotty problems he considers fun, not work. The tougher the problem, the harder he'll work to put the pieces together. In doing this, as with everything, he'll seek advice. Once he gets into the job, he wants to be left alone to complete it. The "book" may point out the shortest route to Rome, but he says, "What difference does it make if I go to California, then to New York, then to St. Louis, and from there to Rome, as long as I get there within the allotted time?"

The potential leader will plan long and short range goals for his life—and will help his superiors plan theirs, if they will let him. These goals will be flexible enough so that he can adjust to reality.

When we sum up the qualities of the potential leader, we find that he is a darn

good man to have on our side. When he's on our team, he'll make us look better than we really are. We certainly shouldn't pass him up just because he's not a "book" or strict rule follower.

You will note that I said the potential leader finds solving knotty problems fun. This word, "fun" is the key to the success of every Lodge. Actually, it is the key to the success of every organization, profit and non-profit alike.

Here's what Peter Prior, Managing Director of H.P. Bulmer, Ltd., wrote: "Business is fun. Companies that generate excitement about what they are doing are more successful than those that don't."

A young lady, 15, in trouble with the law, was asked to define the qualities of a leader. This is what she wrote:

"To me, a leader is many things. Here's the things I think a leader is. He is strong, not by force. Leaders usually know how to make decisions. They know where the real fun is. A leader helps to make one's mind wonder what to do next. One who leads usually is ahead of the rest. He knows where and when to expect trouble. He may be experienced, bull-headed and even smart. To me, that's what a leader is. To most he's considered to be brutal, sometimes violent, and quick."

This young lady had never been exposed to management seminars, workshops on leadership, or the behavioral scientists. Yet she has described many

of the qualities brought out by the trainers of leaders. She adds one thing, though, that few teachers ever mention. She claims a leader "knows where the real fun is."

FUN! That's one of the big answers to many of our leadership problems. If your job isn't fun, then it's drudgery. We'll go to it morning after morning for only one reason. It puts the bread and butter on the table and keeps a roof over our heads. But there is no such compulsion to attend a Masonic Lodge or a Masonic function.

FUN! That's what we've got to have in Freemasonry. We've got to make it something to enjoy. Now, I don't mean undignified tom-foolery. I mean a sharing of philosophical values in such a way that it leaves everyone with a sense of well-being. As Brother Conrad Hahn once expressed it, "Masons should radiate the joy of wisdom." This can come from knowledgeable Masonic speakers who have, with a little humor, made us appreciate Freemasonry more. It could be a strong fest; a panel discussion; a social hour or "harmony," as our Scottish Brethren call it. It can take many directions.

The serious and well performed degree work is fun. When properly done, it leaves us with a definite sense of happiness. Its well-known theme of victory over death, the development of man from youth, should continually make our hearts swell with pride in the teachings of the greatest fraternal organization known to man.

FUN! That's one of the reasons I've emphasized the need for TEAMS rather than the conventional committees. Teamwork is fun. Each member has an opportunity to share his knowledge with his fellows. It helps each man to grow into a leader.

Freemasonry IS fun! It was designed so by our "ancient Brethren." In those Lodges where this concept is followed, there is growth because there is fellowship. These Lodges have no problem with attendance, with excellent degree work, with community relations. They are growing in strength. And they are growing leaders.

According to many psychologists, industry and schools too often use the lord-serf, cattle-baron approach to education. The belief that one man knows everything, a few know a little, but the masses know nothing, is almost as prevalent today as it was a hundred years ago. This is definitely the obstructive approach to education. It prevents growth; it represses creativity.


This relationship, where the baron tells his foreman what he wants done and the foreman forces his men to do it, will no longer succeed. It never has in Freemasonry. Frequently the workers know more than the boss; the students, the professor; the member, the officer. Boredom will set in. The system, or the Lodge, disintegrates, or at best, stagnates.

The Constructive Leader will search for the men he wants to be the leaders

of tomorrow. He will do everything within his power to grow them. He will endeavor to utilize the creativity that will be found all around him. He will not retard men—he will grow them. He will do it by sharing the vast amount of knowledge that is available to everyone today.

One of the basic goals of every Masonic Lodge should be the creation of an atmosphere in which each member can find himself. And each member will find himself if he is given an opportunity to constructively help his Brothers. He will then be fulfilling one of his basic needs—the need to be wanted.

A Lodge is a living, breathing organization because it is made up of vibrant men. It has to grow. And it will grow, either forward or backward. Obstructive leadership will hold it back. Constructive leadership will carry it forward. The individual Freemason will decide which way his Lodge is to go.

Lodges need each of us if they are to remain in existence. If we will use the Constructive—the Masonic—approach, there is no limit to the heights our Lodge can reach. They will grow because we'll be continually growing leaders. 

(Source: The Lanao Masonic Bulletin)

The teachings of our Order are salutary and ennobling. No man can be identified with it without having higher inspiration and a better concept of his duties to his fellowman. It awakens noble impulses and encourages an ambition to be helpful and do good. Every one of us can bear testimony to the benefits we have derived from it, and we have frequently witnessed the blessings it has poured out upon others. Its charities are unbounded, and yet, without ostentation. It inculcates morality, improves citizenship, and uplifts humanity. As a character builder, it has no superior; it makes men more considerate of the rights of others, more affectionate towards their families, and more fraternal in their intercourse with their fellowmen. By the profane, Masonry is usually judged by the acts of its individual members. This being so, let us strive to so live that we shall not bring disgrace upon it; let us bear in mind the lessons taught in the Lodge Room which will elevate us to a higher standard of manhood.

— MW Manuel Camus (1934)

Masonic Education

Colorful Master Masons

by Kidapawan Lodge No. 170

Like the rainbow, the existence of Freemasonry is never a secret. The rainbow being of various colors, shades and hues is like individual Master Masons who are of different colors characteristically, but who all exist within a body called Freemasonry.

The ancient organizers of Freemasonry are savants who were called "master mystic." They became master mystic because of their spotless moral characters and integrity. We now call them intellectuals who became savants through dedicated sacrifices in their quest for knowledge on the secrets of nature and the universe. Their knowledge did not just come crawling to them. They embarked in tedious, frustrating, and dangerous "journeys" just to realize what they seek. Thus, in organizing Freemasonry, we can imagine that their tenets seek not to destroy but to make better men those who have qualified to become worthy members of the Brotherhood under the Fatherhood of one Supreme Being Whom they may call God.

Freemasonry teaches. It never claimed to be a reform school nor guaranteed that those who become members would become better men. If the tenet of

Freemasonry together with the thrice-taken oath at the altar of his faith is after all of no value to the initiate, what more could be done in spite of the sacrifice and dedication of the teams who caused the conferral of degrees upon him, if it did not make him so as expected?

Individually, let us look at the multicolored Master Masons:

I. The YELLOW — These Masons do not know what Freemasonry is although they are initiates. These can be divided into those who:

1) Pay their dues and absent themselves.

2) Pay their dues, attend at least ten percent of the total twelve annual stated meetings of their Lodge. If assigned as members of the committees, this fact is printed immediately in the record of which he has no concern. These are, obviously, the fence-sitters.

II. The BLUE — These Masons pay their dues, regularly attend their meetings, are possibly members of teams in floor works or rituals in the conferral of degrees, are fairly proficient, could be counted on by their worshipful master as

reliable members of Lodge committees or projects the Lodge may undertake.

III. The WHITE — These comply with all Lodge obligations, are regular if not perfect in their attendance, are members of the Lodge's "Magic 7," are proficient members, the backbone of the Lodge and from whom come the Lodge officers.

IV. The PURPLE — Are like II and III above, plus they are the gifted ritualist lecturers. These compose the group who could build temples or Lodge projects financially, either jointly or alone. They do it for love and to give glory to the Fraternity, expecting no reward whatso-

ever. If one day we see them wear the purple hat of the AASR, it would be of no surprise. They had been duly adjudged by the hierarchy as deserving.

The four colors alluded to the Master Masons are part of the colors of the rainbow and are all indispensable components of Freemasonry. Just like the rainbow, if there were only one color, it would have no reason to exist. In Freemasonry, however, if all initiates are like those in the first category, there would no longer be any Lodge and no Fraternity to speak of in any given location anywhere. Of course, all worshipful masters wish no members belonging to the first category would ever be part of his Lodge. **(1)**

I would call attention to the attitude frequently adopted by certain Masons to criticize and find faults with the others, a bad habit which some of these Brethren have carried to the extreme of speaking ill of others. They forget too easily and often that tolerance is one of the virtues and that should adorn the Mason, and that frankness and sincerity towards the Brother are essential to good understanding and harmony. If a Mason cannot say anything good of his Brother, he should at least keep silent. We must whisper good counsel into the ear of our erring Brother and not slander or insult him or speak ill of him.

— MW Quintin Paredes (1922)

Masonic Education

Loving is a Duty

by Bro. Renato E. Mendez, Beacon Lodge No. 213

Religions, in general, are the vehicles for the worship of God. All existing religions today believe that God is the Creator of the entire universe and the Supreme Judge. These religions share the same belief with regard to Divine love—that it is the most exalted kind of love man can ever have in his lifetime. For this reason, leaders of every religion make it their duty to impart to each of their members concepts of truth that will provide them guidance on the proper mode of behavior for the preservation and upliftment of what they consider right and good. Despite the various differences in the manner and approaches in serving God, the core of the faith of each and every religion is the same—that God is the All-Seeing Eye, Omnipotent and Omnipresent in everything that He created.

Many the ways, all of us pray to one God.

Many the paths, winding their way to one God.

Walk with me, Brother, there were no strangers

After His work was done

For your God and my God are one.

(From the song, "My God")

Christianity, however, in particular, evolved from the coming of the Lord and Master Jesus Christ into the world. From inception, the hierarchy of the Church already held on to the belief that Jesus is the Head of the Church. This belief is likewise carried by its members. That is why up to this time, Christians are always reminded by their leaders, whether Protestant or Catholic, to live the life set by Jesus: "Come, follow me."

It happened, however, that an article, which appeared in a local magazine, used the term "split-level Christianity" to mean that what Jesus taught Christians to obey and follow are oftentimes done only in words and not in actual deeds. The article expanded the term's definition to include Christians or groups of Christians who obey Christ's commandments only if such obedience is within their own interest. One such commandment, to cite a valid example is in what Jesus proclaimed to be the greatest of all the commandments: "Love God. . . and your neighbor as you love yourself."

Loving God is a total spirituality of man, for spirituality is inherent in human nature. This is so because man has come to exist by the Divine Will of the Divine God. But loving in the human level is

precisely where split-level Christianity emerges. Freemasonry may serve as an example.

What did the Lord Jesus Christ really mean by it? Is a neighbor considered such only if he is a Christian? If he is not, how then is he considered? How about an excommunicated Christian, what is he then? Was he excommunicated for being a sinner who has committed and still persists in committing abominations to the Lord? Does Christ's commandment to "Love thy enemies" not apply to the excommunicated person?

What has Freemasonry and its members really done, or are doing, against the Catholic Church, or other churches for that matter, which seem to make them refuse to extend the love that they normally preach? Has Freemasonry or the Freemasons, particularly here in our country, done anything purely against a church with no relation whatsoever to national concern? Isn't it true that our heroes who were Masons like Rizal, Bonifacio, Mabini, Del Pilar, and others did what they did out of a burning desire to free brother Filipinos from the slavery that beset our country in those times?

Some church leaders claim that Freemasonry is a religion. Why? Is it because this fraternity tries to inculcate in the hearts and minds of all its members the importance of God in their lives, teaching them that "none should enter into any great or important undertaking without first evoking the blessings of

God? Because it also admonishes every Mason "to walk uprightly before God and man?" Are these enough reasons to construe that Masonry is a religion? Does a fraternity then that is independent or is not under the umbrella of any church not deserve to teach faith in God because it is not a religion? There are some who also say that Masons step on the Cross; that they are atheists, and more recently, that Masons do not accept the Virgin Mary. Are these acts of some Christians who bear false witness against Freemasonry an act of obedience to what Christianity is? Can Masons then be guilty of what others or even the hierarchy of a Church itself say, even if it is not based on the truth?

Ah, truth will surpass time. Man's time has an end, but truth will continue to travel—even beyond—until it reaches the place whence it came—God.

So, for us Catholic Masons who continue to practise what we have learned and believed to be right and true since childhood, like receiving the sacraments of confession and Holy Communion, who pray the Holy Rosary, attend the different seminars sponsored by the Church, and respond to the various projects and programs of the Parish up to the length of our cabletow, we ask: Are all these in vain, even to God, the Supreme Ruler of the Universe, because we are Freemasons?

Is Freemasonry then so bad that it deserves to be condemned for all eternity? What has become then of the


teachings of Jesus Christ, the Head of the Church, the only begotten Son of God, and the Redeemer of the world to "Love your neighbor as you love yourself. Love one another. Love your enemies and pray for those who persecute you. Be merciful just as your Father is merciful." Does the Pope then who issued that Papal Bull centuries ago denouncing Freemasonry all over the world share equal wisdom with Christ? Can his words be more lasting and more perfect than those of Jesus Christ Himself?

If Jesus is still the Head of the Church, why can the Church not show a little kindness, even just a little consideration, in trying to understand what Freemasonry really is. Why can it not forget whatever differences it had with Freemasonry centuries ago, whatever those were, and let the virtues of love and forgiveness be exalted so that this gnawing feeling that has existed for so long will no longer be? Why not let love, understanding, peace, and joy reign in the hearts and minds of all humans who believe in "Brotherhood of men under the fatherhood of God?"

*Ikaw at ako, hindi man magkalahi
Ay dapat matutong magmahal
Ikaw at ako, kayong lahat, tayong
lahat
Ay magkakapatid, magkakapatid.*

(From an OPM song)

These are some of the questions that have haunted the minds of the members

of the Fraternal Brotherhood of Freemasonry for centuries now. The hunger to find the answers will continue to persist for centuries until it has been fed with love, understanding, and acceptance of what Freemasonry really is. We Freemasons believe in truth, for "Truth will set us free." We believe in love for our fellow humans, for they too are sons of God. For us, loving is a duty. It is good for your soul and it glorifies persons whatever his creed, religion, color, or country may be, regardless of whether he is rich or poor. We believe that the respect one gives to his fellowman is a respect given to God Himself. 

**Masonry is a secret
society.**

—FALSE—

Masonic markings appear on Masonic Temples. Masons wear Masonic jewelry. Meetings are advertised in newspapers. Books in libraries and bookstores cover all phases of Freemasonry. Masons do enjoy distinctive means of identifying each other as a way of testing knowledge of the work.

Masonic Education


The Faithful Breast

by WB Jaime L. Nabua, PM Pangasinan Lodge No. 56

A Mason's faithful breast is the repository of many valuable Masonic secrets which must not be divulged except unto him or them that are duly qualified to obtain the same. Even a brother's secret, when given in charge, should safely remain as such and always guarded with utmost fidelity by the brother who received them. Such is the fervency and zeal of Masons in maintaining a faithful breast, which to the outsiders, misconstrue the members of our Craft as members of a secret society.

Masonry is never a secret society, but a society with secrets. Just like any or-

ganization, be it business or otherwise, all of them have their secrets to maintain. Masonic Lodges are predominantly located and identified in the community. Even our date and time of stated meetings are painted on the Lodge buildings. So where is the secrecy?

Unlike in business or in trade organizations, where their trade secrets are placed in concrete safety vaults with complicated combinations, a Mason is required to have a faithful breast from whence he should always keep the valuable secrets entrusted to his care. Let us always maintain the faithful breast of a true and worthy Mason. 

That time of retrospection comes to us all. A time when we close our eyes and before us silently march those friends of yesterday. They are gone. Gone from those who loved them. They have made the great sacrifice and stood before their Maker, alone but not afraid, for their lives showed that they loved their fellowmen or they would not have been Masons. A Mason is not afraid to die.

— MW Frederic H. Stevens (1923)

Masonic Education

The Due Guard and Signs: Its Meaning and Rationale

by RW Danilo D. Angeles, Senior Grand Warden

The words Due Guards are generally believed to be derived from the French words "Dieu Voue Garde," meaning "God protect or guard me or you." Mackey, a noted Masonic writer and researcher thinks it means "to duly guard against."


Before ending every conferral of degree, we are taught that the Due Guards and Signs are signs which we are to give on entering or retiring from a Lodge or when addressing the Worshipful Mater.

Why? What is the rationale?

Our regulations require that during Lodge meetings, when a brother has anything to say or wishes to make or record a motion or to participate in a discussion, he should first rise to his feet, give the Due Guard, and when recognized by the Mater, give the sign, then and only then may he address the WM. A Mason gives the Due Guards and Signs for two reasons: first, to testify to all that he remembers his Masonic obligations and that nothing which he should say will be contrary to the spirit of Brotherly Love, and secondly, to secure recognition from

the East or Presiding Officer which is but necessary to preserve order and decorum.

It may be seen from the above analysis that the Lodge cannot meet with only seven of its members composing it. The Lodge cannot be opened, much less transact business, without someone to guard against the approach of cowans and eavesdroppers and suffer none to pass or re-pass but such are duly qualified.

Who may then act as the Tyler of the Lodge at this particular instance? Part III, Article 1, Section 1 of the Constitution says in part: "Any Master Mason in good standing, whether or not a member of the Lodge, may be appointed Tyler." 

(Lifted from: Module for Lodge of Instruction by RW Danilo D. Angeles.)

We apologize for having misprinted "Punta Sulawan" as Punta Salawan in page 11 of our Nov-Dec issue.

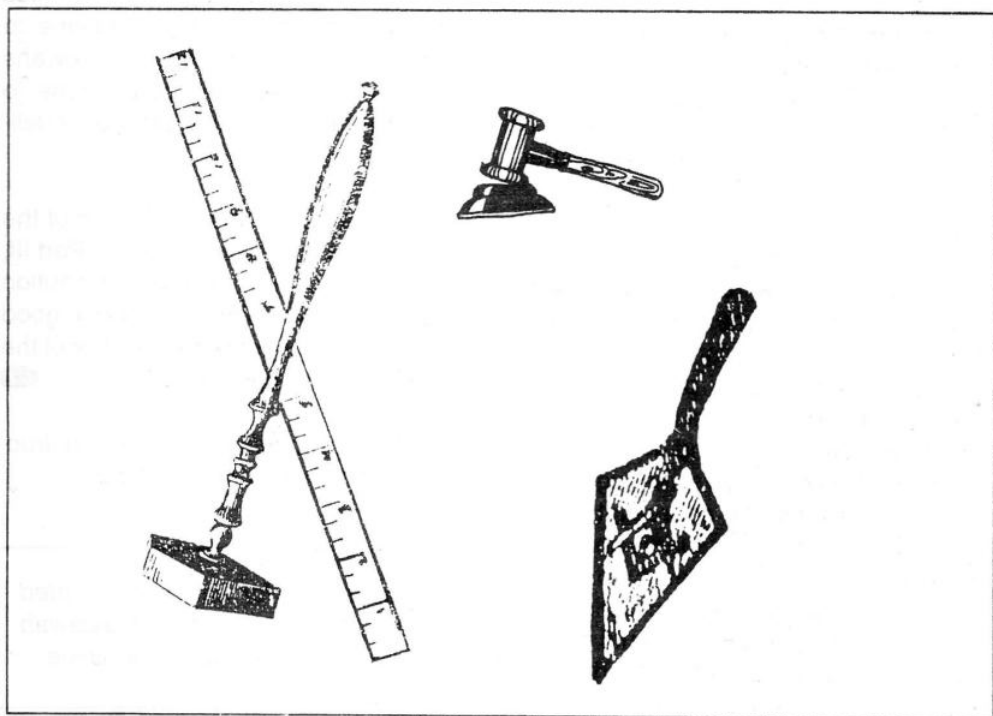
Masonic Education

Presenting the Working Tools

Masonic education generally begins with the ritual. Since "Freemasonry is a system of morality illustrated by symbols," nothing in the process of instructing the initiate is more important than the presentation of the working tools in the ritual of each of the three degrees. The newly-made Craftsman must grasp

the all-important idea that the implements of Freemasonry are symbols which, when properly understood, enable a Mason to work for the improvement of mankind by the practice of positive moral and ethical principles.

Unfortunately, the ritualistic explanation in each of the degrees is really too



short to do this teaching by itself. Even more unfortunately, the recital of this instruction is sometimes too careless or too hurried to suggest the vital importance of these ideas to the newly-made Mason. He must be impressed by the moral and spiritual uses to which he can put those useful and valuable instruments which teach friendship, morality, and brotherly love. He must be stimulated to consider their importance to his own life in all its relationships with his fellowman. He must be inspired to use the working tools effectively.

Consequently, the Brother who presents the implements of Masonry should give careful, serious thought to the manner and meaning of the presentation speeches. He cannot explain all the moral implications in the use of the tools; but at the same time, he cannot convey their crucial importance to personal Masonic progress unless his own knowledge and his own convictions shine through his rendition of the presentation address.

Memorizing the ritual should include the mastery of the pronunciation of each word, a thorough understanding of the meaning of each word in the context in which it is used, and a cadenced recital of the various phrases and sentences which make up each of the presentation speeches. This requires some preparations and rehearsal on the part of the Brother who is making them. However, it is not the most important step in his preparation for this significant instruction to the initiate.

What are the uses of the working tools? The ritual tells us briefly of the operative and speculative activities for which each instrument is designed; but the explanation of "the more noble and glorious purposes" is so generalized and so archaically expressed that only a skillful and impressive recital will persuade initiates that this experience is crucially important. The Brother who presents the working tools must convince the newly-made Mason that he speaks "as one having authority," that the uses of the working tools are as infinite as the manifestation of life itself, and that their employment is the fundamental purpose of all Masonic labors. He must speak as one who has pondered thoroughly the myriad applications of Masonic symbols to the art of building universal Brotherhood.

To the entered Apprentice are presented the twenty-four inch gauge and the common gavel. To the operative apprentice whose job was to shape a rough ashlar into a smooth stone of certain dimensions, the need for a measuring device like the rule is perfectly obvious; but thought should also be given to the hundreds of other situations in which craftsmen, including the master builder, required the use of a gauge to measure and lay out their work. It was the fundamental tool, the prime need, in all planning and designing.

Free and Accepted Masons are taught to use it as a symbol of dividing time, i.e., as the symbol of proportion in living a useful and benevolent life. But

what is time? Are the divisions of the twenty-four hour day as given in the ritual to be taken literally? Do all men work exactly eight hours a day? Do all men need precisely eight hours for refreshment and sleep? Is service to God and a distressed worthy Brother to be limited to eight hours a day, cut out of the twenty-four like a measurable piece of pie? If honest toil is a prayer to God, if helping others is doing God's work, and if proper attention to one's physical needs is caring for His holy temple, does not all activity become a service to God?

Time, it has been said, is a habit of the human mind. Given the gift of memory, man learned to arrange experiences in his mind according to a definite pattern, which he calls time. Since he can also arrange future experiences in a similar pattern, he enjoys the ability to plan and to control his present and future activities for satisfying and constructive purposes. This is the real use to which a Speculative Workman puts his symbolic twenty-four inch gauge—to shape and control his present and future behavior so that he may promote the fundamental Masonic objectives of Brotherly Love, Relief, and Truth. It is such a philosophic impression which a Brother should convey to the initiate when he presents to him the first of the working tools of an Entered Apprentice.

A similar treasure trove of ideas should shine through his recital of the uses of the common gavel. What are "the vices and superfluities of life?" How does one divest the heart, as well as the

mind, of these disabling handicaps? Jesus told the young ruler who wanted to inherit eternal life to go home and to "sell all that thou hast and give it to the poor"; but even that was insufficient to achieve the great spiritual goal which the young man had in mind, for Jesus then added the most difficult requirement, "Follow me!" How does one "fit the mind as a living stone for that spiritual building... not made with hands?" What is that spiritual building?

The presentation of the common gavel provides one of the few opportunities for a dramatic gesture in the ritual of presenting the Masonic working tools. While explaining the operative workman's procedure, "to break off the corners of rough stones," a Brother may actually demonstrate the work by pretending to break off the corner of an imaginary stone represented by the end of the other arm extended in space. A similar opportunity comes during the presentation of the trowel in the Master Mason degree, when that implement can be made to spread imaginary cement on a pretended wall between the speaker and the initiate. Of course, each of the working tools could actually be "applied" in some way during its presentation, but not all the actions would seem so natural as these.

Such a dramatic demonstration, however, calls attention to the fact that the proper "common gavel" should be employed. Operative apprentices used gavels with a head representing an axe-head, one edge blunt and the other sharp. The gavel employed by a presid-

ing officer is properly a mallet. Webster's definition of the gavel as "a mason's setting maul" does not apply to the common gavel of the apprentice stonemason. He used a gavel with a sharp edge to cut the fissure in the stone which would permit him to make a clean break when he knocked off the corner of a rough stone with the other, the blunt edge of his instrument. An initiate would be completely confused to see an imaginary rough corner broken off by a setting maul!

The ritual passage accompanying the presentation of the working tools of a Fellowcraft frequently "goes in one ear and out the other" because it is the most compressed of the three in the Symbolic degrees. While the operative and symbolic uses of the plumb, square, and level are pointed out specifically, too much is left to the imagination or the architectural and literary experience of the listener to guarantee complete and thorough understanding of the uses of these implements. Here, a thorough knowledge of the builders' skills and of the symbolic uses of their tools will help the recitation to become rich and pregnant with Masonic meanings. The teacher must know his subject for it to be convincing.

Builders use the plumb "to raise perpendiculars." What are perpendiculars? How are perpendiculars raised? How often is the plumb used in raising so simple a perpendicular as a garden wall six feet high and forty feet long? Why are columns perpendiculars? Why is the

perpendicularity so important to the strength and stability of a structure? What is the relationship of a perpendicular to a horizontal? Is one really dependent on the other? The level is used "to lay horizontals." What determines a true horizontal? Is there a relationship between real levelness and the structure of the world, which in turn is related to the structure of the universe? The square is used "to square their work." How is squareness related to perpendiculars and horizontals? Is it correct to say that "a square is a plumb and level combined?" How is the square used by operative stonemasons in fashioning the stone, in placing it in position, in testing the completed project?

Obviously, the functions of the Fellowcraft's tools are closely related; their symbolic uses are likewise interwoven. The plumb teaches uprightness of conduct; the square symbolizes the universal standards of morality by which upright conduct is determined, and the level suggests the universal experience of all men, whose common destiny is death and the life after death. The last idea, however, depends on the recognition of the literary allusion in the phrase, "that undiscovered country from whose bourn (boundary) no traveller returns." The Brother who would recite this passage convincingly should read and digest Hamlet's famous speech: "To be or not to be," in Act III, Scene I of Shakespeare's play of that name.

The working tools of a Master Mason "are all implements of Masonry indis-

criminate (i.e., collectively), but more especially the trowel." The recitation of this definition becomes much more authoritative if the speaker gestures towards a collection of the working tools displayed in the three degrees; but it should also be remembered that another important implement lies on the Great Light (itself a symbol of a working tool, the trestleboard), its two points now fully revealed to symbolize progressive enlightenment. Furthermore, the operative builders used other tools and instruments which have not been specifically presented to the initiate probably because the authors of Masonic rituals found no universally recognizable moral interpretations for them.

In learning the symbolic use of the trowel, it is important for the initiate to grasp the meaning of the word emulation. This is defined in the ritual itself. Contention is first referred to as an undesirable quality among Masons, but it is then used again in the phrase, noble contention, to make clear what emulation really means. However, the initiate's understanding depends almost entirely on the effectiveness with which the speaker renders the entire passage. He must emphasize the contrasts; he must pause to let one idea "sink in" before he goes on to the next. He must enunciate each word clearly and precisely. He should practice it aloud until he feels sure that he is "putting it across."

More might be written about the operative and symbolic uses of the working tools of Freemasonry. This is one of

the areas in which Brothers are capable of discovering more and more light, especially as they seek to apply each tool to the thousand and one facets of their daily lives. Enough has been said, however, to demonstrate the importance of a rich and well-informed mind in those who present the working tools of the Craft to new members. A few "practical" suggestions may also prove helpful.


The presentation of the working tools is generally regarded as a portion of "the Master's part." Nevertheless, it is common to find the Worshipful Master requesting a worthy Brother, often a Past Master, to perform this part of the ritual for him. It is an amiable custom, which honors a Past Master or distinguished guest, and often succeeds in keeping a Past Master's interest and enthusiasm alive and active. It is also worth considering, where constitutional requirements raise no barrier, to ask the sponsors of a candidate to present the working tools. A recommender and recommended. Participation in the work of the degrees may not only help to encourage the attendance of such sponsors at the ceremonies for the candidates they have promoted; it will help them to realize the fundamental duty they owe to the initiate, to instruct and to teach him in Masonic customs, philosophy, and ideals.

Nevertheless, the Master's chief concern should be the effect of the presentation on a newly-admitted Brother. For this reason, he should invite only well-qualified Master Masons to perform this

significant ceremony. They should be willing and able to memorize accurately, to "dramatize" their recitals by good enunciation, correct pronunciation, contrasted pauses, and rhythmical phrasing, as well as by an appropriate gesture or two. They should speak loudly and clearly; mumbling ruins any delivery.

After the description of the operative use of each implement, it should be handed to the initiate. After all, the ritual declares, "I now present you with...." Just before the words, "Free and Accepted Masons are taught to make use of it....," each working tool should be placed in the hands of the new member. He should feel and handle it. Children who cannot learn to read by the modern "Look-See" method are frequently speeded on their way by feeling the letters they are trying to learn, either as cut-outs in wood or by tracing them in sand. Many a poor speller has been helped by writing words correctly so that he gets a kinesthetic (muscular) memory of words, which in his case is stronger and more enduring than

a visual or auditory recall. Athletes practise certain motions until their muscles automatically perform the skill without hesitation or conscious planning. Good automobile drivers depend on their muscles to remember and to act. Man remembers a great many actions in his muscles long after his memory has ceased to visualize the events in which they were involved. Every Masonic initiate will intensify his recollection of the presentation of the working tools if he has actually held them in his hands. To paraphrase the ancient saying, "Feeling is believing."

The presentation of the working tools should be a "high moment" in every Mason's initiatory experiences. Let us do everything in our power to make those moments so impressive that they are literally "unforgettable." That is certainly one aim of Masonic education. What a Craftsman cannot forget will positively affect his future actions with all mankind, especially a Brother Mason. 

(Source: *The Lanao Masonic Bulletin*)

Masonry develops the best traits in man's character. It tends to make him benevolent, kind-hearted, sympathetic, and charitable. We should remember that charity is not confined to financial aid to those in need, looking with compassion upon the faults of our Brother, overlooking his shortcomings, and using our best endeavors to reclaim him if he has gone astray.

— MW Manuel Camus (1934)

DeMolay Corner

The Robe We Wear

by Randy R. Calica, Senior Councilor,
A. Mabini Chapter, Order of DeMolay

I know not when the robes we wear every stated meeting was first used nor who among our brethren were the first to don the black, gold, and white garments. I know not who designed those robes that stir the knight in our hearts. Since I was initiated, I have not encountered anyone who wrote about the shiny garments we wear, not even during my lectures as a petitioner.

My bewilderment about the significance of the robe began when I was conferred with both degrees then afforded a seat which carried along with it a robe to wear. I know why a brother took off his robe and gave it to me. I know that it is a symbol of me being welcomed into the Order. What bewildered me were the colors of the robes, which urged me to seek their meaning. What do these shiny garments that we so proudly wear mean?

There are three major colors in our robes: black, gold, and white. All are considered garments of the officers but it is common knowledge that even non-officers can wear them in a meeting except for the white ones. Anyone can



don a robe and sit in an office as long as he is an active member of our Order

The ebony garment that we wear is quite intriguing: Why is the robe black? Why is it not blue to symbolize royalty or red to symbolize courage? The answers to these questions can be found in many science books where we can find statements conveying that black is the color that absorbs all the light that touches it

From that we can infer that we can be considered receptacles of the colorful light emitted inside the Chapter room, the Bible, the flag, the Crown of Youth, the schoolbooks and the seven candles, all symbols of the many lessons a DeMolay should learn. The Chaplain's robe is only one but it has a purpose. The golden garment that glides in our Chapter room is like a gold bar that attracts our attention towards the Altar. It also symbolizes that, on the altar, wealth for the spirit and mind can be found—wealth unsurpassed by any earthly wants. The color serves to remind us that what we learn in our efforts are important for our approaching years.

The three robes that our leaders wear do not only represent their purpose, their offices are symbolic of the Sun's path and they rake their office with white robes as bright as the sun, reflecting the light

emitted by the Altar. They reflect the seven cardinal virtues: the Bible, the Crown, the schoolbooks, the flag, the colors of which must be considered as sent by the Altar. In short, the Master Councilor, Senior Councilor, and Junior Councilor should be the epitome of all these colors. They should reflect all the colors. White light is considered the state when when all the colors are present, to be absorbed by all brethren.

Thus, the robes represent the lessons we are supposed to have learned during our stay in the Order. From the receptacle of glorious colors of the Altar to an aide in the colors emission for other receptacles.

Brethren, I enjoin you, let us be receptacles and receive the lessons present and strive for the sun's path bearing the lessons we have absorbed.

A PHILOSOPHY TO LIVE BY

Masonry means many things to many people. This is true not only of the person who is not a Mason, but applies as well to Masons themselves.

It has a different connotation in different situations. Someone has written that Freemasonry is honesty in business; fairness in work; courtesy in society; compassion for the sick and unfortunate; forgiveness for the penitent; love for our fellow man and reverence for God.

Yes, it is all of these, but it is more. Freemasonry is a philosophy to live by.

In Remembrance...

Bro. Jose W. Diokno

- | | | |
|---|---------------------|--|
| Born | : February 26, 1922 | ● Former Secretary of Justice |
| Died | : February 27, 1987 | ● Senator of the Republic of the Philippines |
| Nilad Lodge No. 12, District 1 - A | | ● Nationalist |
| Illustrated | : July 5, 1975 | ● Human rights advocate |
| Passed | : August 2, 1975 | ● Faithful husband and loving father |
| Raised | : September 6, 1975 | ● A true Mason |
| Senior Warden | : 1976 | |

"One great element in the strength of our Fraternity, and its units throughout the world, is that our organizations do not generally operate as 'direct action groups.' Freemasonry works chiefly through the upbuilding of the character, moral strength and high purposes of the individual members and exercises its universal influence through them.

And when our organizations are suppressed anywhere by the enemy, Freemasonry is not destroyed there but lives on in the minds and hearts and wills of the members, decimated and scattered though they may be.

Freemasonry is like a yeast. Though the container may be destroyed, invisibly it survives, always to leaven and quicken the social mass, no matter how sodden it has been rendered by despotic oppression."

— MW Frederic H. Stevens (1923)

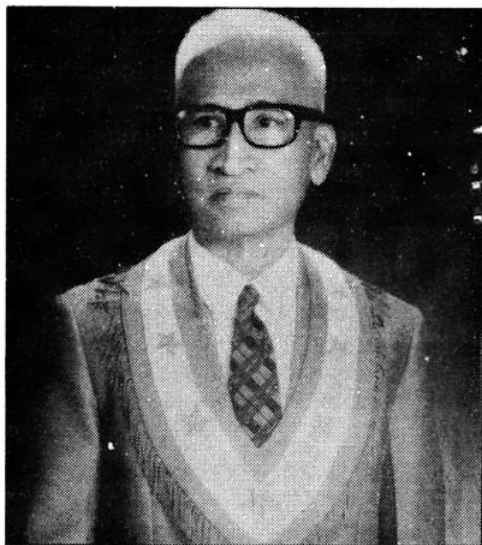
*In Remembrance...***VW Filomeno Cruz Adi,
PDDGM: (1910-1994)*****We Salute You...***

The month of January saw the sad passing away of one of the valuable contributors of *Cabletow* in the person of VW Filomeno Cruz Adi, PDDGM, who went to meet his Creator on the twilight of January 30, 1994 at the Davao Doctor's Hospital.

Born in San Miguel, Tarlac on July 5, 1910, VW Adi was married to the former Trinidad Paguntalan.

A true Mason, VW Adi was initiated on June 10, 1951, passed on September 18 of the same year and raised on April 1, 1952. He became the Worshipful Master of Davao Lodge No. 149 in 1960. He was conferred 32nd Degrees, MRS Davao Bodies, A & ASR in 1973 and coroneted 33rd Degree, IGH on February 11, 1979.

He was a Past Royal Patron of the Shangri-La Court No. 9, Order of Amaranth and a Past Patron of the Teodora Alonso Chapter No. 4, Order of the



Eastern Star.

Masonic memorial services were held for VW Adi at the Davao Masonic Center on February 1, 1994 and at the Davao Masonic Park the following day, February 2.

To VW Adi, we salute you.



Letters to the Editor

Dist. Committee Secret
February 18, 1994

The Editor-to-Chief
The Cabletows
P.O. Box 10000
Trenton, NJ 08646

Dear Sir & Brother:

I write to tell the readers of the Cabletows how I feel to be a wife of a Mason. We I am proud of it.

Since my husband joined Masonry in 1978, I was so impulsive that I used to read the Cabletows ahead of him whenever it arrived by mail. I first knew a Mason believes in God and the immortality of the soul.

In my readings, I felt that irresolute urge to know more about Freemasonry. About my husband's knowledge, I took hold of his letter; I read the pages and to my amazement I saw words about the principal tenets of Freemasonry: brotherly love, belief and truth. I always heard these words from all Masons, and I love it. The only Masons who took no part in it, I think, only Masons who took Masonry at heart could disagree it.

I found out later that to be a Mason was a sacrifice even as he served humanity but without charity, he is nothing. And what interest we must be that Freemasonry does not interfere with the duties of a Mason man to God, his country, his neighbors, to himself, of those, I want to prove to our neighbors who are surprised to see us going to Church on Sundays and holidays as well as the entire human species, union, Freemasonry, in me, is the love of God and country as well as the entire human species. When my husband was installed, I used to Master and I thought of the resources of the lodge to limit himself in dealing with brethren and sisters, it practice at heart the principal tenets and to look for the last story, so to speak.

Now, I am even more proud to have four sons who are Master Masons, and my husband and sons who belong to one fraternal bond walk uprightly in all their respective several stations before God and man.

Very sincerely yours,

WILLIAM F. PIERCE

Letters to the Editor

1 Smith Avenue,
 HURLSTONE PARK,
 N.S.W. 2193
 AUSTRALIA
 25th February, 1994

The Circulation Manager,
 The Cabletow,
 Plaridel Masonic Temple,
 1440 San Marcelino Street,
 Metro Manila D. 2801
 THE PHILIPPINES

Dear Sir and Brother,

I am the D.C. of Lodge
 Hurlstone Park in Sydney.

The Star of Australia which meets at
 Lodge. Some members of Philippine origin are members of that
 country, and hence petitioned the Lodge for affiliation; others
 petitioned the Lodge for Initiation after arrival in this country
 and were duly accepted as Brothers. As might be expected,
 members from the former group have passed on to me, for my
 perusal, copies of The Cabletow. I have found them both
 interesting and informative. Indeed, so interesting and
 informative have I found them, that I very much wish to subscribe
 to the journal.

I should be pleased, therefore, if you would send me details
 of the cost of a year's subscription. If you would be so kind as
 to tell me at the same time to whom I should pay this money and
 where I should send it, I shall be pleased to send over a bank
 draft for the amount required.

I look forward to your early reply.

Yours fraternally,

L.L. Booth
 L.L. Booth
 P.D.G.I.W.


Tribute to Masonic Brotherhood at Gettysburg

The Grand Lodge of Pennsylvania dedicated the Friend to Friend Masonic Memorial Monument at Gettysburg August 21. The bronze figures, depicted in the artist's sketch tell a story of Masonic brotherhood enacted on the field following Pickett's charge on the Union lines.

Armistead and Hancock had been friends and fellow officers for many years; however, they chose to support opposite sides. During the engagement, both officers were wounded within a few hundred yards of each other. Armistead's cries for help were heard by several Union brethren who offered to assist the Confederate officer. As he was being carried to medical aid, Armistead encountered Captain Bingham, aide to General Hancock. Learning of this relationship, Armistead asked Bingham to carry a message of regret to his old friend and entrusted his personal effects to the captain. Armistead died two days later at the Spangler farm without seeing Hancock.

Several representatives from Maine attended the dedication, parade and dinner at Gettysburg, including Grand Master Pulkkinen.

The event marked the first time that a private organization has been permitted to erect a monument in a National Historic Park.

Estimates indicate that some 18,000 Freemasons fought on both sides during the Civil War, and undoubtedly more stories of Masonic relations exist. 

"I don't have the time."

—FALSE—

A new Mason must attend Lodge three to six times during an average of nine months to receive degrees and pass proficiencies. He receives coaching and studies at his own convenience. Thereafter, he attends as time permits.



Gettysburg photo

The CABLETOW
Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801



J. J. J.

*Insufficient
add add*

BRO. ARSENIO ARUGAY #96
Fort Bonifacio, Mandaluyong
Metro Manila

makati
no tal
a/m



FREE PHILIPPINES



"I shall return"

MACARTHUR

what is time? Are the divisions of the twenty-four hour day as given in the ritual to be taken literally? Do all men work exactly eight hours a day? Do all men need precisely eight hours for refreshment and sleep? Is service to God and a distressed worthy Brother to be limited to eight hours a day, cut out of the twenty-four like a measurable piece of pie? If honest toil is a prayer to God, if helping others is doing God's work, and if proper attention to one's physical needs is caring for His holy temple, does not all activity become a service to God?

Time, it has been said, is a habit of the human mind. Given the gift of memory, man learned to arrange experiences in his mind according to a definite pattern, which he calls time. Since he can also arrange future experiences in a similar pattern, he enjoys the ability to plan and to control his present and future activities for satisfying and constructive purposes. This is the real use to which a Speculative Workman puts his symbolic twenty-four inch gauge—to shape and control his present and future behavior so that he may promote the fundamental Masonic objectives of Brotherly Love, Relief, and Truth. It is such a philosophical impression which a Brother should convey to the initiate when he presents to him the first of the working tools of an Entered Apprentice.

It is a subtle, wearisome trope of ideas which flows through the recital of the uses of the common gavel. What are "the vices and superfluities of life?" How does one divest the heart, as well as the

mind, of these disabling handicaps? Jesus told the young ruler who wanted to inherit eternal life to go home and to "sell all that thou hast and give it to the poor"; but even that was insufficient to achieve the great spiritual goal which the young man had in mind, for Jesus then added the most difficult requirement, "Follow me!" How does one "fit the mind as a living stone for that spiritual building... not made with hands?" What is that spiritual building?

The presentation of the common gavel provides one of the few opportunities for a dramatic gesture in the ritual of presenting the Masonic working tools. While explaining the operative workman's procedure, "to break off the corners of rough stones," a Brother may actually demonstrate the work by pretending to break off the corner of an imaginary stone represented by the end of the other arm extended in space. A similar opportunity comes during the presentation of the trowel in the Master Mason degree, when that implement can be made to spread imaginary cement on a pretended wall between the speaker and the initiate. Of course, each of the working tools could actually be "applied" in some way during its presentation, but not all the actions would seem so natural as these.

Such a dramatic demonstration, however, calls attention to the fact that the proper "common gavel" should be employed. Operative apprentices used gavels with a head representing an axe-head, one edge blunt and the other sharp. The gavel employed by a presid-