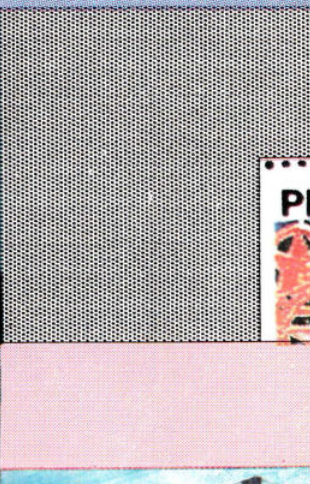




The CABLETOW

VOL 70 NO. 6

MARCH - APRIL 1994





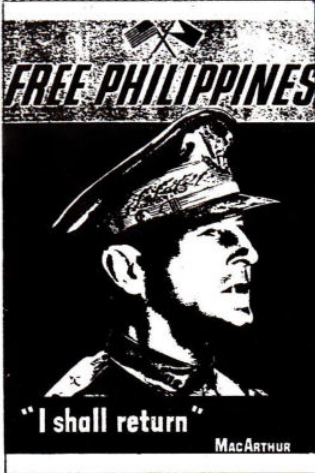
1994 YEAR OF THE DO



Masonrya sa Dina at sa Gawa
(MASONRY IN SPIRIT AND IN DEED)



Raising of Philippine Flag and Lowering of American Flag, July 4, 1900



"I shall return"

MACARTHUR

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Editorial

On Publishing Volume 70

The Editorial Board

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Editor in Chief

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Managing Editor

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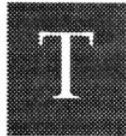
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The CABLETOW is published bimonthly by the Grand Lodge of Free & Accepted Masons of the Philippines with principal office at the Plaridel Masonic Temple, 1440 San Marcelino St., Metro Manila, D-2801. Reentered as second class mail matter at the Manila Post Office on June 16, 1962.



The publication of the *Cabletow* and the delivery of a copy to each and every Free Mason are the commitments of the Grand Lodge of the Philippines to its 15,000 members. When we were first summoned by the Grand Master to constitute the

Editorial Board for the 70th volume of the *Cabletow*, we responded to his summons and accepted the challenge to publish at least six issues of the magazine and to improve the mailing and distribution thereof to each and every brethren.

The first order of business was to find a publishing house that would print the *Cabletow* using quality paper at the least cost. VW Bro. Enrique "Henry" L. Locsin, our Managing Editor, made arrangements with Book Media Press, Inc. to print the *Cabletow* at the price of less than P5.00 per issue. In addition to the "special" price, Book Media gave the *Cabletow* colored pages and book paper for the inside pages.

The contract VW Bro. Henry entered into with Book Media assures the *Cabletow* with substantial savings for the upgrading of equipment such as the computer and typewriter, and even for the purchase of new equipment such as a copier and laser printer for desktop publishing. The next editorial board stands to reap the savings generated by this Editorial Board.

The second order of business was to improve the mailing and distribution of the publication. Bro. Ramon B. Protacio, Circulation Manager, with the constancy of his determination, proved equal to the task. The 15,000 copies of the *Cabletow* were mailed in the record time of two weeks from publication. His Masonic labor was recognized by brethren from within the 7,200 islands of the Philippines and from across the Philippine seas. Letters to the Editor attested to the marked improvement accomplished by Bro. Mon. Moreover, he did not hesitate to deliver copies of the *Cabletow* personally, more especially to our Senior Masons. The touching letter from MW Clinton F. Carlson and the joyful reception given by W Bro. Remedios E. Racela to Bro. Protacio and Bro. Megerle provided the human drama of the *Cabletow*. Bro. Protacio also updated the mailing list.

The features and news articles contributed by VW Bro. Raul A. Laman, Features Editor, and Bro. Joel P. Palacios, News Editor, formed the content of *Cabletow*. The variety of articles and the wide range of topics written and published in Volume 70 of the *Cabletow* made for interesting reading. The Editorial Board would meet before publication to deliberate on the theme and issues to focus on whether environment, Masonic virtues,



concern for Senior Masons, and widows and orphans of Masons.

The *Cabletow* covers and the inside photos were the responsibility of the ever-available and amiable Bro. Karl U. Megerle, Photo and Layout Editor, who would not hesitate for a moment to go to the field to take shots of a scenery, a monument, a Masonic function, or go to any photo session. Bro. Karl or Bro. Charlie, as he is also known, is a silent worker, but he delivers on the dot.

MW Reynato S. Puno kept his line open for consultation, while MW Reynold S. Fajardo continued to share his researches on Freemasonry by allowing us to publish some of them. The humility of the Brother who once sat at the Grand Oriental Chair

was never lost. He preferred to share his works without his by-line.

Finally, our principal contributor, the MW Grand Master, opened up the hearts and minds of the Fraternity through his reflections, giving us the opportunity to meet the characters of the fourth ruffian, hoodlum in apron, 24-carat or gold-plated Mason, Spoon and Fork Mason, and San Mig Mason.

For us, the Editorial Board, it was a good Masonic Year for the *Cabletow*. It was a pleasure serving the Grand Lodge and our Brethren; and we thank you all for giving us the opportunity to be of service to you.

Fraternally we remain,

VW Abelardo L. Aportadera, Jr.
Editor in Chief

It was a pleasure to serve...



Raul A. Laman
Features Editor



Abelardo L. Aportadera, Jr.
Editor in Chief



Joel P. Palacios
News Editor



Ramon B. Protacio
Circulation Manager



Enrique L. Locsin
Managing Editor



Karl U. Megerle
Photo/Layout Editor



Reynold S. Fajardo
Consultant



Reynato S. Puno
Consultant

Thank you...

Message from the GM

A Mason in "Spirit and in Deed," Forever!

A year ago, we took over the helm of leadership of the Most Worshipful Grand Lodge to embark in a voyage of adventure and service. With some trepidation on our part, we took the hesitant step to fill in the vacuum left by our predecessors, unsure of whether we can equal their gargantuan achievements or steer clear of the quagmires and treacherous shoals that had confronted them during their terms.

Buoyed by the aspiration of all the Brethren and the challenge that awaited us, we sailed in our flagship—the Most Worshipful Grand Lodge. Assured of the wisdom and counsel of the Past Grand Masters and the Masonic personalities, we set our course and charted our voyage. The treacherous areas where wrecks and shortcomings of previous voyages were marked for us to avoid.

Today, as we see a faint glow break in the horizon beyond, signalling the dawn of another Masonic year, it is but appropriate and timely for us to pause and reflect on our achievements and shortfalls, individually and collectively, in order to provide valuable lessons to be passed on to the next voyager. We may have accomplished something tangibly and visibly to the mutual benefit



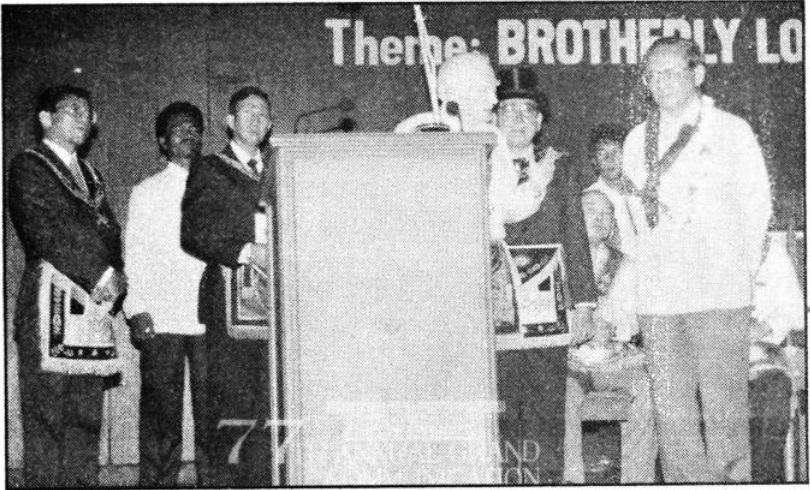
and pleasure of the members of our Most Worshipful Grand Lodge, but the bottomline is: Have we really put meaning to our theme this Masonic Year, "A Mason in Spirit and in Deed?" The answer may elude the wisest amongst us at this time or in the short span of a year of service and adherence to its admonition.

Our theme carries with it our lifetime commitment as long as we keep our cabletow. It is our words to live by in our everyday life and our battlecry in our conquest for the hearts and minds of all in the arena of the contending winds of change prevailing in our world today.

Brothers, be one!

CT

In Retrospect
ANCOM



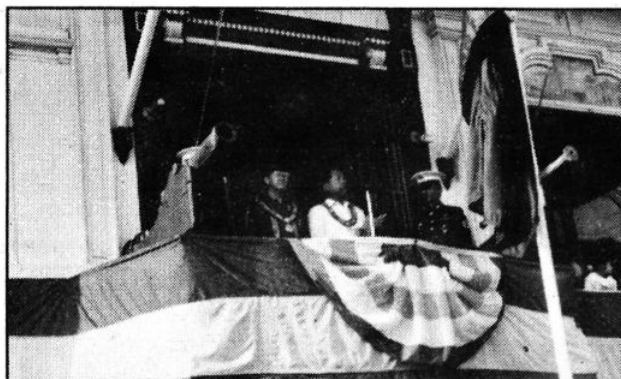
President Fidel V. Ramos receiving an acacia plant from PGM William Quasha (ANCOM 93).



Grand Master Rizal D. Aportadera with RW Danilo Angeles, Senior Grand Warden (ANCOM 93).



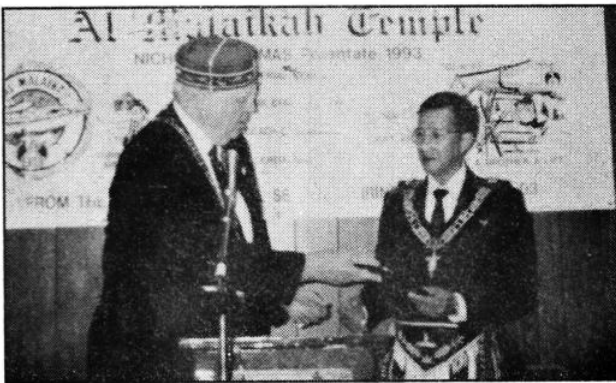
Grand Master with Past Grand Masters (ANCOM 93).



*Grand Master at the historical Kawit Shrine,
June 12, 1993.*



Grand Lodge Officers (1993 - 1994)



*III H. Douglas Lemons SGIG
Supreme Council 33° A &
ASR of Freemasonry,
Southern Jurisdiction,
awarding a Legion of Merit
to GM Aportadera.*



*Potentate Nicholas
Thomas awarding GM
Aportadera for his inspira-
tional messages.*

US Visitation



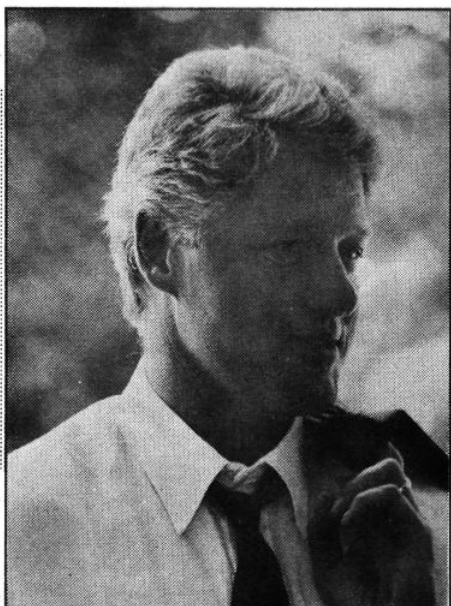
*GM Aportadera with Vice Supreme Guardian of the
International Order for Job's Daughter, Marty Scharfer.*



With Senior DeMolays in Los Angeles.



Mindanao Masons of America. San Francisco, California.



Concern for Mother Earth



A 100-hectare planting site.

A mango tree for District 6-A

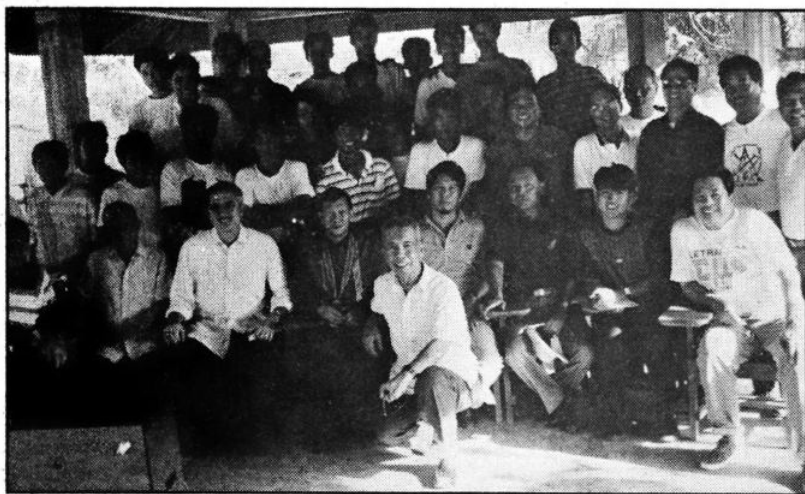


Concern for the calamity victims



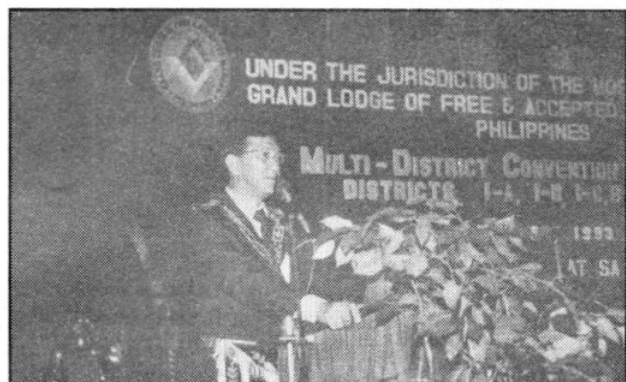
MW Rizal D. Aportadera distributing relief goods at the Multi-District Relief Center.

Concern for the young



Grand Lodge officers with the graduates of the Eduardo L. Joson Memorial Training Center, a joint project of Masonic District No. 6-A and Nueva Ecija Lodge No. 73, NMYC, Nueva Ecija Provincial Government and the Eduardo L. Joson Foundation. The Training Center is located at the former Social Hall of Nueva Ecija Lodge No. 73. WB Tony Hangel is their Worship Master.

Conventions

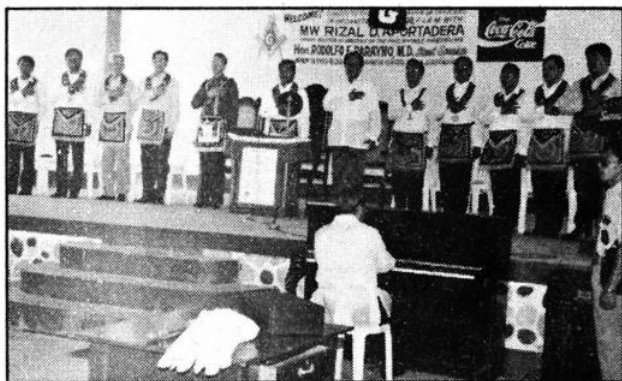


GM Aportadera at Districts 1-A, 1-B, 9-A and 9-B Multi-District Convention, March 27, 1993.



Senator Gloria Macapagal - Arroyo, special guest of the Multi-District Convention in Cabanatuan City, receiving Plaque of Appreciation from Grand Master Aportadera.

Constitution of Urdaneta Lodge No. 302 F&AM. The biggest gathering of Grand Line Officers outside of ANCOM '93



Grand Lodge officers at attention during the singing of the national anthem.

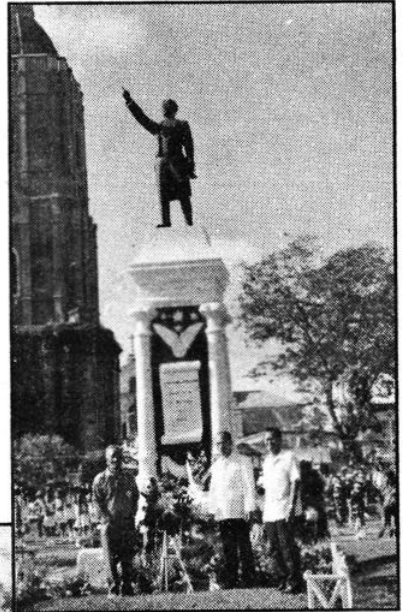


GM Rizal D. Aportadera leads floral offering.

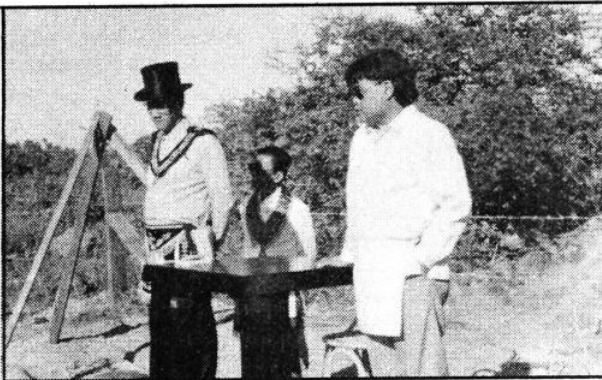


RW Danilo D. Angeles, Senior Grand Warden delivers his message to the brethren of Urdaneta Lodge No. 302.

Lopez-Jaena Day floral offering by WB Alfredo Beboso of Lopez-Jaena Memorial Lodge No. 194, VW Manuel B. de Asis, DDGM D-14 and Bro. Peñafiorida.

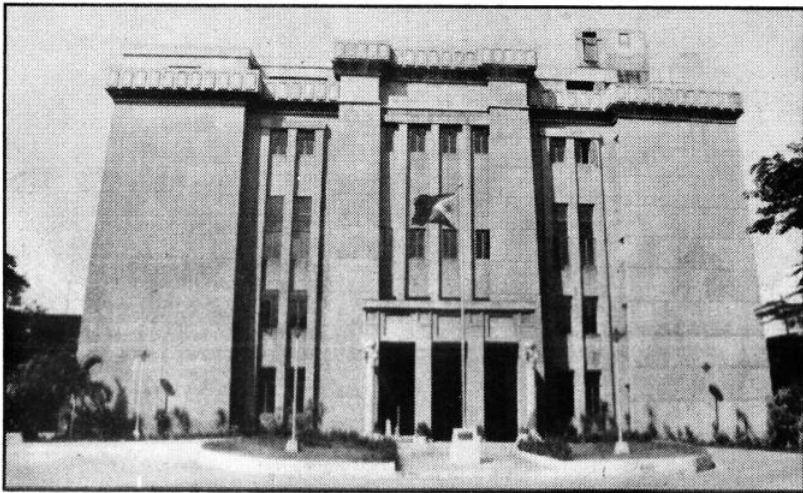


Grand Lodge Officers during a Masonic parade.



Cornerstone-laying ceremony of Camiguin Island Lodge No. 296. Photo shows GM Aportadera presiding, assisted by VW Agbaya DDGM 17 and WB Rexel Pacunbot, Master of Camuigin Island Lodge No. 296.

Grand Lodge Circa 93 - 94



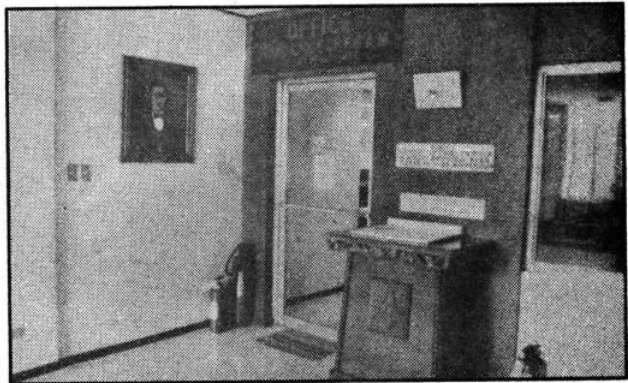
New Plaridel Temple



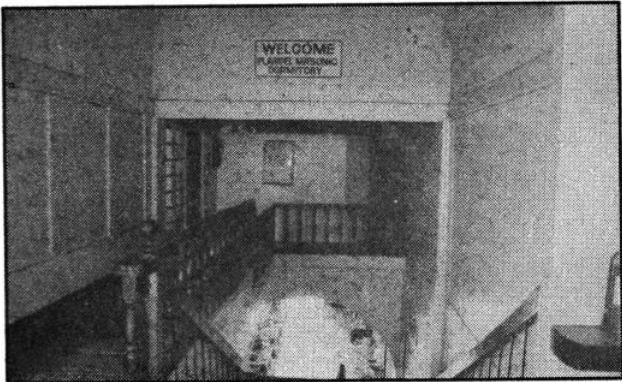
*Lobby at old
Plaridel Temple*



Present lobby at the old Plaridel Temple building.



Grand Lodge Office



Grand Lodge Dormitory



Grand Lodge canteen under new management.



Grand Lodge elevator fully paid for.



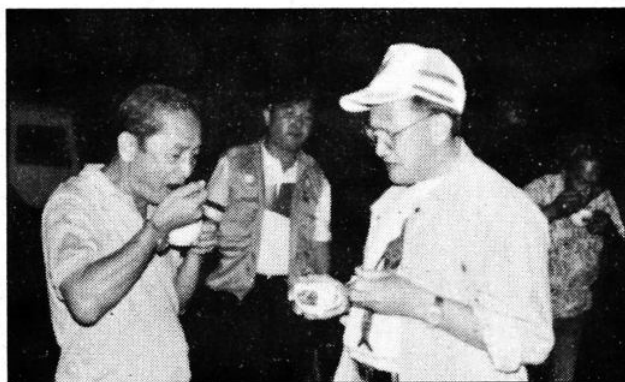
The Grand Master

STAFF



The Grand Lodge staff with GM Rizal D. Aportadera, MW Rudyardo V. Bunda, PGM, Grand Secretary and VW Roberto C. Reyes, Assistant Grand Secretary.

Scenes and Events



MW Rizal D. Aportadera enjoying a snack at the residence of WB Mayor Juanito Bernardo, Worshipful Master of Sta. Rosa Lodge No. 297.



MW Rizal D. Aportadera answering questions from a panel of print and broadcast media. This was a live press interview.

MW Aportadera posed with some brethren at the residence of WB Mayor Juanito L. Bernardo. From L - R: VW Santiago C. Centenova, MW Rizal D. Aportadera, Bro. Danilo Gamino, VW Manuel L. Collado, VW Pablito S. Lacamilao and VW Roberto Reyes.





DDGM Manolo A. Cipriano, Gov. Rodolfo Aguinaldo, brethren, and other government officials join in the celebration of Independence Day at Rizal Park, Tuguegarao, Cagayan.



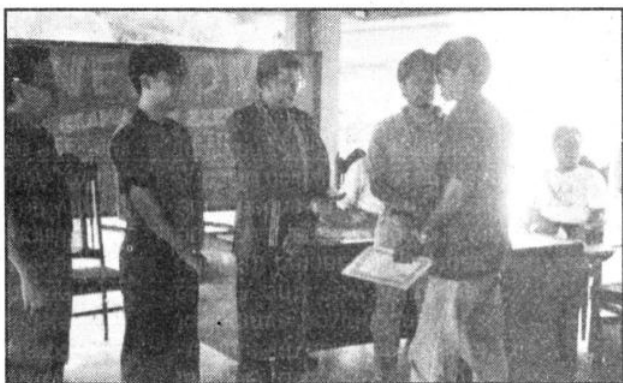
After celebrating Independence Day, June 12, 1993, brethren and their families went to Enrile, Cagayan for Tree Planting. The brethren planted Acacia trees. In the picture are brethren from Gonzaga Lodge No. 66 and Itawes Lodge No. 215.



After the tree planting, brethren went on a picnic with their families.



MW Rizal D. Aportadera speaking before the graduates of Eduardo L. Joson Training Center at Nueva Ecija Lodge No. 73.



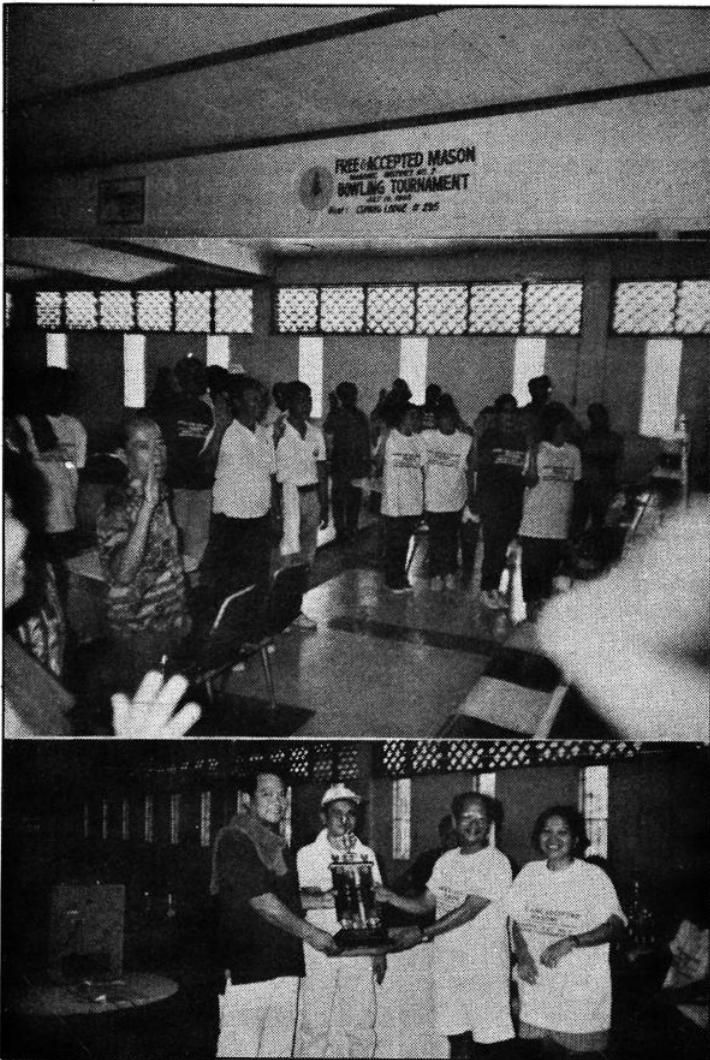
MW Rizal D. Aportadera, together with Mayor Mariano M. Joson, distributing diplomas to the out-of-school youths who graduated at the Training Center of Nueva Ecija Lodge No. 73.



Mayor Mariano N. Joson speaking before the happy graduates.

District 7 Bowling Tournament

1st Leg: Hosted by Cupang Lodge No. 295 on July 18 at the Cafe Valenzuela Resort



Relief operations for victims of typhoon "Kadiang" in Cabanatuan City undertaken by Brethren of Masonic District 6-A under VW Manuel Collado, DDGM.



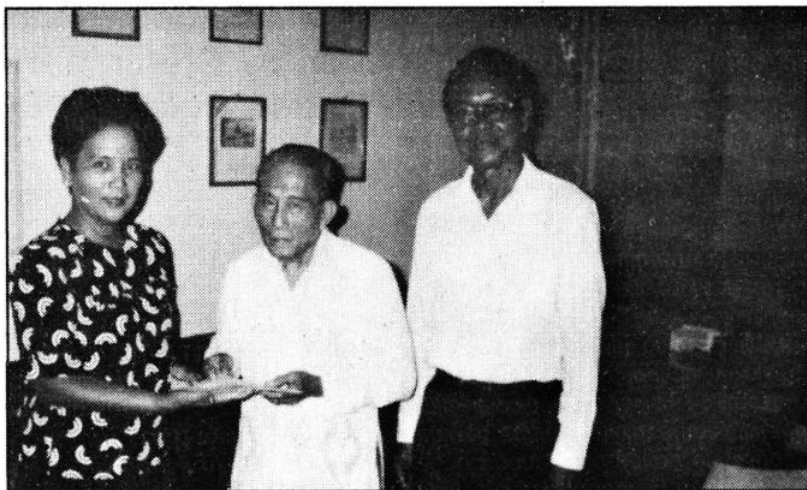
GM Rizal D. Aportadera handing out relief goods.



RW Pablo C. Ko, Jr., Deputy Grand Master, assisting in the distribution of goods to the victims.

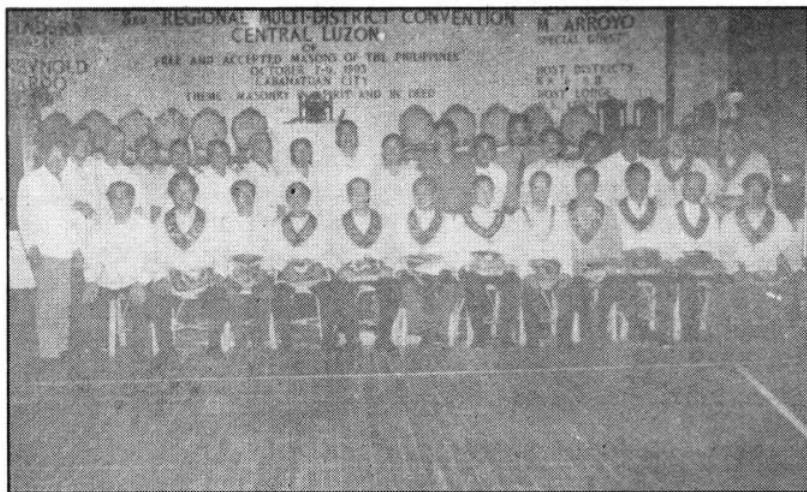


Those in need await turn during distribution of relief.



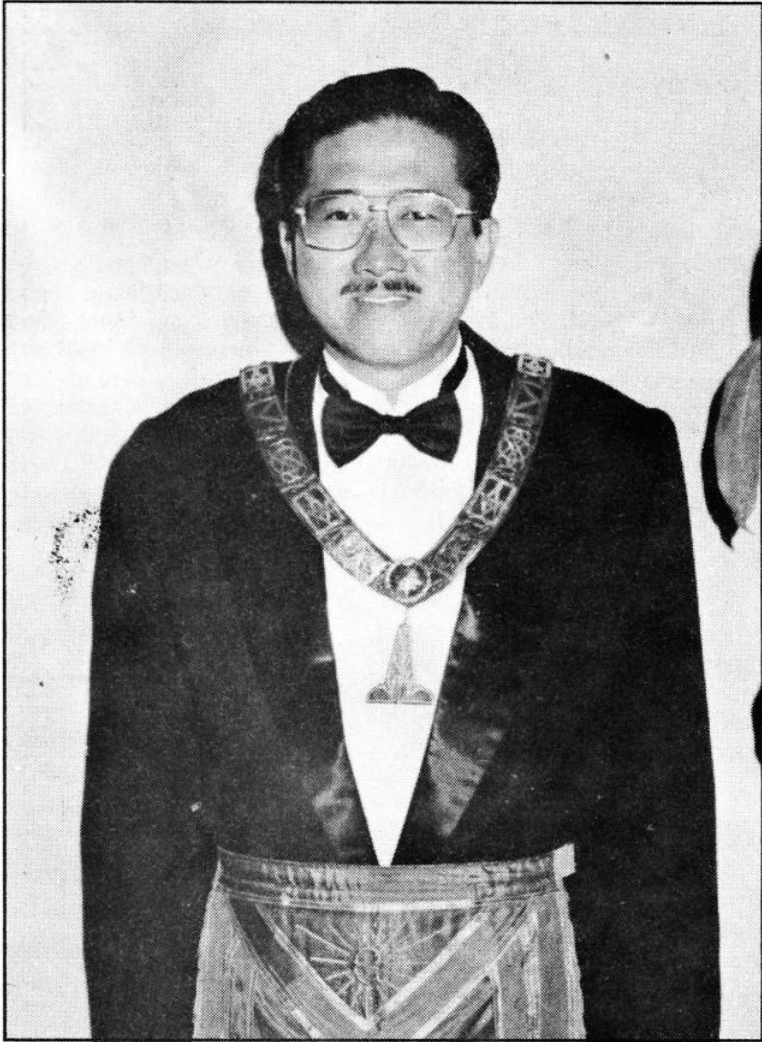
DEATH CLAIM

Sister Josefina P. Enriquez, widow of the late WB Basilio J. Enriquez, Past Master of Island Luz Minerva Lodge No. 5 who died last May 19, 1993, receives a check from WB Bayani B. Ibarrola, Treasurer of Acacia Mutual Aid Society, Inc. representing the aggregate proceeds of WB Enriquez's PEP Membership Certificates. Witnessing the delivery is WB Esteban G. Requierme, Acacia's Administrative Manager.



A pose for posterity

Congratulations to...



RW Pablo C. Ko, Jr.
Deputy Grand Master, 1993 - 94
Grand Master, 1994 - 95

Bro. Jun Ramos

President Elect, Philippine Masonic Association of America, Inc.

Bro. Jun Ramos, Past President of the Association of Filipino Masons in the Midwest, a well-known insurance executive and a community leader in the Chicagoland area, was voted President-Elect of the Philippine Masonic Association of America, Inc., for the year 1994-1996 last March 12, 1994, in Washington, DC.

The Philippine Masonic Association of America, Inc. (PMAAI) is a national organization of Filipino Masons across the United States. Jun Ramos is the Convention Chairman for the 10th Annual Masonic Convention that will be held in Manila, Philippines, on July 1 to 4, 1994. The theme for this convention is "Challenges in Masonry," referring to international relationships among Filipino Masons and PMAAI in the year 2000. It will be held at the Manila Diamond Hotel and, as of this writing, more than 200 delegates have confirmed attendance.

In this convention, the PMAAI will donate \$1,500.00 to the Masonic Grand Lodge of the Philippines to start the Calamity Fund for victims of natural calamities. It has also initiated donations of medical supplies and equipment to the Grand Lodge of the Phil-

ippines that will start and enable the Medical Regional Facilities in Tondo, Manila, Davao, and Cebu Cities, managed by brother Masons in the medical profession to extend medical care to poor crippled children. Last, but not the least, is the Outreach Program in this convention, wherein the delegates will visit poverty-stricken areas and distribute food, clothing, toys, books, shoes, and other goods to the less fortunate. CT

(Chicago News Release)

**"I AM NO LONGER
CAPABLE OF
LEARNING."**

—FALSE—

**Even men in their later
years often surprise
themselves. Anything
worthwhile deserves an
effort, and reasonable
effort can produce
success.**

PM Aguinaldo, 125th Birth Anniversary



Masonic District No. 10, led by Aguinaldo Memorial Lodge No. 31, F. & A.M., celebrated the 125th birth anniversary of WBro. Emilio F. Aguinaldo at the Kawit Shrine. The flag-raising ceremony was preceded by the floral offering by civic and government agencies. The Grand Lodge of F. & A.M., led by Grand Master Rizal D. Aportadera and VW Romulo B. Pisig, District Deputy Grand Master of Masonic District No. 10, and the Aguinaldo Memorial Lodge Worshipful Master Jose Panganiban and the brethren of Cavite Lodges joined the celebration and offered flowers in WBro. Aguinaldo's honor. WBro. Aguinaldo was made a Mason at Pilar Lodge and became a Master of Aguinaldo Memorial Lodge No. 31, F. & A.M. After the floral offering, a Catholic mass was celebrated. Many brethren present attended and received the sacrament in their full Masonic regalia. **CT**



Masonic dignitaries before the tomb of WBro. Emilio F. Aguinaldo. From L to R: VW Felicisimo A. Gañac, DGL of Masonic District No. 10; WM Jose Panganiban of Aguinaldo Memorial Lodge No. 31, F. & AM; MW Rizal D. Aportadera, Grand Master; Bro. Mayor Federico A. Poblete, Mayor of Kawit, Cavite; and VW Romulo B. Pisig, DDGM of Masonic District No. 10.



The Catholic Mass held during the 125th birth anniversary of Emilio F. Aguinaldo in Kawit, Cavite. From L to R: MW Rizal D. Aportadera, Grand Master; VW Romulo B. Pisig, DDGM of Masonic District No. 10; Bro. Mayor Federico A. Poblete and Former Prime Minister Cesar A. Virata.

Bahi Reforestation Ignites Other Bicol Projects

by WB Godofredo O. Peteza, Sr., PM

To be a leader is one thing, but to be followed is another. This is according to VW Ernesto C. Tabanao, DDGM, leader of the Masonic Bahi Reforestation project. As a leader, he was followed not only by the members of the Craft but by various aggrupations and nongovernment organizations, particularly in Masonic District No. 12. Of course, this is his area of jurisdiction, being a PENRO himself.

Among those that followed the lead in their respective reforestation projects were the Knights of Rizal of Camarines Sur, which planted various kinds of trees in a five-hectare reforestation project; the Camarines Sur Administrators and Supervisors Association (CASA), which also have five hectares planted to trees; and the Villazar High School teachers and students in a roadside tree-planting project within the Bicol National Park.

Not to be outdone in this program thrust of Grand Master Rizal D. Aportadera, of course, is the Sangguniang Kabataan project which maintains a one-hectare reforestation project—a feat that can only be equalled but never surpassed by other Kabataan aggrupations.

A reforestation project either in denuded areas or along the thoroughfares in Bicol, if given impetus and attention, will not only keep the economy in this province moving,

but will also make its environment more conducive to a better quality of living, promote sound health, and foster a safe citizenry—in accordance with a Mason's burning desire to create a community of men where the principal tenets of Freemasonry: Brotherly Love, Relief, and Truth are the guiding principles. It is also the Freemasons' goal to have a pollution-free community. CT

THE TEST

Elias to Ibarra: "You loved your country. . .because everything smiled on you, your country had done you no injustice; you loved it as we love anything that makes us happy. But the day in which you see yourself poor and hungry, persecuted, betrayed, and sold by your own countrymen, on that day you will disown yourself, your country, and all mankind." (Noli Me Tangere, p. 473)

Bicol Relief Projects Register Success

by Bro. Restituto Maravilla, Jr.

The Naga City Typhoon Evacuation Center Project participated in by Naga City Lodge No. 257, Isarog Lodge No. 33, and Pagkakaisa Lodge No. 282 has donated thirty-four sacks of rice and about nine boxes of canned goods together with some relief clothings to nine hundred families as well as medical assistance to sick victims of typhoon Naning.

On the other hand, five hundred families and about six hundred patients were treated by Dr. Resty Maravilla and Dra. Teresita Maravilla in a free clinic. The Maravillas also donated fifteen sacks of rice from their personal funds together with two thousand pesos and relief clothings from Bro. Edgardo Martinez and Martinez Memorial Hospital and Colleges. Seven hundred pesos were also given by WB Mariano of Muog Lodge No. 89 which were used to buy matches, noodles, and other necessary things for the relief project. CT

REST THEE WELL

Apostrophe to Maria Clara who died in the nunnery of Sta. Clara "where she entered pure and stainless and expired like a crushed flower": "Sleep in peace, ill-starred daughter of my hapless fatherland! Bury in the grave the enchantments of youth, faded in their prime! When a people cannot offer its daughters a tranquil home under the protection of sacred liberty, when a man can only leave to his widow blushes, tears to his mother, and slavery to his children, you do well to condemn yourself to perpetual chastity; stifling within you the germ of a future generation accursed! Well for you that you have not to shudder in your grave, hearing the cries of those who groan in darkness, of those who feel yet fettered, of those who are stifled from lack of liberty! Go with your poet's dreams into the regions of the infinite ... Happy she who dies lamented, she who lives in the heart that loves her a pure picture, a sacred remembrance, unspotted by the base passions engendered by the years! Go we shall remember you! In the clear air of our native land, under its azure sky, above the billows of the lake ... we must eternally see you as we dreamed of you, fair, beautiful, radiant with hope, pure as the light, yet still sad and melancholy in the contemplations of our woes!"

(El Flibusterismo, p. 232)

Malolos Lodge No. 46 Holds 75th Anniversary

The weeklong 75th anniversary celebration of Malolos Lodge No. 46 culminated with a day-long program last April 9, 1994 at its Temple in Malolos, Bulacan. Declared by the municipality of Malolos as "Freemasonry Week" from April 3 to 9, 1994, courtesy calls to the Mayor of Malolos and Governor of Bulacan were made on April 8 along with the holding of a free medical clinic and "Operation Tule" for the less-fortunate families of Sto. Rosario, Malolos.

On April 9, the Brethren, led by WM Luis G. Pineda, assembled at the Tabang Exit of the North Expressway to welcome Grand Master Rizal D. Aportadera who was due to

arrive at 7:30 in the morning. GM Aportadera was escorted to the unveiling of a landmark established at MacArthur Highway. MW Aportadera and Mayor Pagasa Estrella of Guiguinto, Bulacan delivered messages for the occasion. This was followed by a long motorcade from the site to the municipal hall as the Brethren made a courtesy call to the Mayor of Malolos.

At the Temple, GM Aportadera led the Brethren of Malolos to the most important part of the program—the "Rededication of the Lodge and the Renewal of Obligation."

Afternoon festivities consisted of honoring the Past Masters by having their pictures reproduced and presented to the



Mayor Pagasa Estrella of Guiguinto, Bulacan shakes hands with MW Rizal Aportadera flanked by Brethren from Malolos Lodge 46 and Cupang Lodge 295 during the unveiling of the 75th anniversary marker at MacArthur Highway, Guiguinto, Bulacan.

MW Rizal Aportadera leads the Brethren of Malolos Lodge 46 in its rededication to the Lodge and renewal of obligation during its 75th-year anniversary celebration.



Brethren, later to be displayed at the Lodge Hall. Widows of deceased Brethren were also granted their IDs and pins and the Lodge library was inaugurated by WM Pineda. After this, GM Aportadera delivered his message wherein he reiterated the anniversary theme, "A Mason Among Men, A Diamond Among Gems."

The celebration of the 75th anniversary again made the illustrious and historical town of Malolos play host to another milestone. It is common knowledge that Masons have played vital roles in the unfolding of our country's history. In every historical event, he stands out like a diamond among gems. CT



WB Luis G. Pineda and VWB Faustino Garcia pose with Mayor Estrella and MW Aportadera after unveiling the marker to commemorate the 75th anniversary of Malolos Lodge 46.

Historical Notes

Aguinaldo and the Sacred Triangle

by VW Rogelio Talastas, PDDGM

In the days of WBro. General Emilio Aguinaldo, the universally recognized symbol of Masonry was the "delta sagrada" or sacred triangle, not the square and compasses. It was the sacred triangle which was suspended in the East. It was also the triangle which Masons inscribed on their rings, cuff links, and other jewelry to display their membership. As the heavy weight among Masonic symbols, the triangle became the favorite of our pioneer Masons, including WBro. Aguinaldo. Thus,



when WBro. Aguinaldo came to power, he incorporated the triangle in the postage and telegraph stamps issued by his government and in the coins which he ordered minted. He also had the triangle placed in the Philippine flag as a tribute to the Fraternity he adored. More than all these, WBro. Aguinaldo used the triangle whenever the opportunity arose, even in social and official gatherings.

When WBro. Aguinaldo celebrated his 31st birthday on March 22, 1900 in his mountain hideout, he entertained the troops in a mess hall where the tables were arranged in the form of a giant triangle. Bro. Dimeon Villa, a close-in aide of Aguinaldo, recorded this event in his diary, thus:

*"The 22nd day of March dawned with a beautiful sky. At 5 o'clock, all the buglers sounded the reveille. All the officers were in full uniform, and the soldiers had on clean clothes. At 10 o'clock, all the officers and soldiers accompanying the honorable president in these mountains went to his house to pay their respects to him. At 11 o'clock, the honorable president went away with all the soldiers to some woods near the top of the mountain where, in the midst of shady trees, was a **triangular table for 150 persons**, which was covered with the richest viands. At 12 o'clock, the honorable president and all the officers and soldiers seated themselves at the table."*

By the way, the menu was:

"Valencia rice ala good result, spring chicken stuffed with native potatoes, delicious strawberry sauce, suckling pig, stew a la Mauser, apritada, roast beef a la bayonet. Wines, the grand basi of the mountains; fruit of the season; sweets—orange sherbet, thunder jelly."

The following September, when the anniversary of the ratification of Philippine Independence was celebrated in the mountain fastnesses of Palanan, lunch was again served on a triangular table. Here is Bro. Villa's account:

"September 29. - Today being the anniversary of the ratification of independence, all the inhabitants of Palanan, pursuant to a previous announcement by 'Lieutenant Esteban,' assembled at 9 a. m. in the church where, with great emotion in their souls, they listened to the brilliant addresses inciting them to patriotism, which were delivered by Senores 'Baltazar,' Jeciel, Magsarile, Reyes, and 'Esteban A.

Bienvenido.' After these solemn exercises, rendered beautiful by a band of music, all went up into a convent where there was dancing for a short time. Then a luncheon was served to everybody, a triangular table seating 200 persons having been erected in the atrium of the convent.

"After luncheon, dancing again commenced and was continued until 4 p.m., when began the racing by the boys, greased-pole climbing, and so on. At 6 o'clock sharp, all the town formed in a procession and paraded the streets, crying 'Hurrah for independence.'"

Contemplating the life of WBro. Aguinaldo, one cannot help but wonder how our Flag would have looked like if the square and compasses had been the principal symbol of Masonry in WBro. Aguinaldo's time and not the triangle. How would the stamps and coins of the Revolutionary Government have been designed? How would they have arranged the tables during the banquets? (T)

The philosophy of Masonry has not lost faith in the goodness of human nature and considers liberty as an inestimable boon and every man's birthright. It consequently endeavors to inculcate the doctrine that man must be educated to be free and to seek to know himself and develop his innate faculties and inclinations. This education involves the free exercise of reason, not only to think and reason for himself, untrammelled by ready-made dogma or opinions consecrated by tradition or usage; but to follow a rule of conduct which he considers the most in accordance with prudence and wisdom, though it be in conflict with that generally accepted and approved.

Reason is the noblest gift to man. . . It is the right, nay, the duty of each and every one of us to make our contribution, be it ever so small, to the progress of the world, and it is not by waiving the free use of reason that we can add our grain of sand to that building, but by contributing a new thought, a new idea, a new mode of procedure or new rule of conduct. He who contents himself with taking all he needs from the accumulated wisdom of the ages without giving anything in return is a spendthrift, not a collaborator.

— MW Rafael Palma (1920)

Historical Notes

Bro. Vicente Lim of Bagumbayan Lodge No. 4

"The year was 1941, the Americans were retreating to Bataan from the Japanese advance. A large contingent of Filipino soldiers under American command—the 45th and 57th Infantry Divisions of the Philippine Scouts numbering close to 70,000—were classified as "American" units under the so-called Philippine Department, which led to a historical confusion: the false impression that large numbers of Americans had participated in the Bataan fighting.

The truth was that no more than 4,000 of the 78,000 Fil-American troops were Americans. For most of the three months, all the frontline troops were Filipinos while the best-armed American units were held in the rear as reserve.

The weapons the Filipinos had were ancient relics of WW-I. They had to pit three-inch grooveless mortars and decrepit 2.95 mountain guns against Japanese artillery. They were forced to eat anything that came to hand and were exposed to all kinds of insects in the jungle. But the Filipinos under the leadership of an outstanding young general held on, even while elsewhere in Southeast Asia, the Japanese tide swept on without remorse.

This young general, who went by the name General Vicente Lim, and his "fight-



ing 41st division," a tough contingent of 7,000 officers and men, was to be known in history as "The Rock of Bataan." Gen. Douglas MacArthur on Corregidor Island, before fleeing by PT-boat and later by plane to Australia, sent General Lim an admiring dispatch—lauding his and his men's brave stand against the enemy.

General Lim, who was later secretly executed by the victorious Japanese, wrote in a letter smuggled from the frontlines to his wife:

"The estimated casualties that we gave the Japs in that battle (of Abucay) were 40,000 dead and wounded. . . I sincerely gave credit to my officers and enlisted men. They are the ones who did it all. Mine is only to inspire and to lead them. When history is written, I will give them all the credit. Their satisfaction is mine to share.

In his idealism, benevolence, and stoutness of heart, General Lim proved to be true to his Masonic calling—a true Mason in spirit and in deed. CT

Historical Notes

The "Triangulo" (History of Pilar Lodge No. 15, F & AM)

by *WB Rolando M. Castañeda, PM*

It was in the latter part of 1893 when Rev. Fr. Severo Buenaventura, a Filipino Catholic priest, organized a Masonic club or "Triangulo" in Imus, Cavite. Fr. Buenaventura, whose symbolic name in Masonry is "Kwitib," was then a member of Bathala Lodge No. 157 in Ermita, Manila. His co-organizers were Cayetano Topacio, a member of Parwaw Lodge No. 224 in Concepcion, Tarlac, and Juan Castañeda, symbolic name "Langam," a member of Nilad Lodge No. 144 in Manila. They were all natives of Imus, Cavite. The "Triangulo" was named "Pilar," in honor of the town's patron saint, "Nuestra Señora Del Pilar."

On June 5, 1894, "Triangulo Pilar" was granted the Charter and became a regular Lodge under the jurisdiction of Gran Oriente Español. The Lodge was then known as Logia Pilar No. 203. Rev. Fr. Severo Buenaventura served as the first Master of the Lodge. The solemn ceremonies of the Lodge constitution was attended by no less than the first Grand Master of the "Gran Consejo Regional," Ambrosio Flores, and other dignitaries.

On the night of January 1, 1895, Emilio Aguinaldo was secretly initiated in Logia Pilar No. 203 by Juan Castañeda, Master of the Lodge, at the residence of Cayetano Topacio in Ambrocio St. (now Gen. Flaviano Yengco St.), Imus, Cavite. Initiated as charter members together with Aguinaldo

were Baldomero Aguinaldo, Pantaleon Garcia, Jose Elises, Sixto Sapinoso, Ignacio Bella, Benedicto Ilano, Agustin Paredes, Silvestre Legaspi, Jose and Macario Tagle, Cecilio Kamantigue, Luis Virata, Rufino Mata, Estanislao Villanueva, Doroteo Paredes, Antonio Espiritu, Canuto Encarnation, C. Abad, P. Ignacio, S. Costa, S. Nepomuceno, G. Costa, and J. Patricio.

Due to the persecutions of the civil guards and friars, meetings of the members of the Lodge were held in different secret places until June 1895, when it was temporarily held at the residence of Ignacio Bella in Sta. Monica St. (now Capt. Ignacio Bella St.), Imus, Cavite.

ESCAPE TO HONGKONG

The involvement of Fr. Buenaventura in Masonry did not escape the knowledge of the Archbishop of Manila, Bishop Nozaleda, who instructed the Spanish priest of Imus, Fr. Jose Ma. Learte, that Fr. Buenaventura be disciplined in the Imus seminary. This move prompted Fr. Buenaventura to escape. With the help of his nephew, Javier Agramonte, they went to see Faustino Villaruel, the incumbent Grand Master of the Gran Consejo Regional. Villaruel and Ambrocio Flores helped in securing a passport for Fr. Buenaventura and by the end of July 1895, Fr. Buenaventura sailed for Hongkong on board the S.S. Sunkiang. Faustino Villaruel was later executed in January 11, 1897 for revolutionary activities.

Fr. Buenaventura reached Hongkong on August 2, 1895, where he met Juan Castañeda and they both stayed at the residence of Ildelfonso Laurel. On the advice of another Mason, Jose Ma. Basa, they proceeded to Japan together with Jose A. Ramos, symbolic name "Socorro." Initiated at Corinthian in London and called grandfather of the revolution, Ramos was leader of the Anti-Friar Manifesto of 1888. Other Masons that boarded the S.S. Natal for Japan with Buenaventura's group were Isabelo Artacho and Manila's leading dentist, Bonifacio Arevalo, Grand Treasurer, Gran Consejo Regional. There, they were supposed to seek Japanese help for the impending Philippine Revolution.

THE CAVITE REPUBLIC

Later, Aguinaldo joined the Katipunan together with Baldomero Aguinaldo, Canuto Encarnacion, Benedicto Ilano, and Silvestre Legaspi, all of Logia Pilar No. 203. On August 31, 1896, the revolution in Cavite started with Aguinaldo's successfully led uprising in Kawit. By dawn of September 1, 1896, the first real offensive of the revolution took place in Imus. Emilio Aguinaldo and his Kawit volunteers spearheaded the attack on the Recollect Hacienda house in Imus. Jose Tagle, a Major in the revolutionary army, and his Imus volunteers, constituted part of the attacking force. A third unit was headed by Baldomero Aguinaldo, whose raid on the Imus Church on the night of August 31 had been thwarted by the stubborn enemy resistance. Right after the capture of Imus from the Spaniards, Emilio Aguinaldo appointed Jose Tagle as the new Municipal President of Imus. He served the town in such capacity until 1898.

It was at the suggestion of Emilio Aguinaldo that the Magdalo Revolutionary Government was organized with its headquarters in Imus. Notable members of Logia Pilar No. 203 took active part in the newly

organized government, with Baldomero Aguinaldo as President, Cayetano Topacio as Secretary of Finance, Sixto Sapinoso as Secretary of Justice, and Emilio Aguinaldo as Flag-Lieutenant General.

It was during this time when Fr. Buenaventura and Juan Castañeda went back to Hongkong. Castañeda later decided to go back to the Philippines and was immediately arrested upon his return. After a mock trial, he was imprisoned, tortured, and sent to exile in 1896, as reported by the "Commission de Informes Historicos" of Logia Modestia No. 199. In Hongkong, Fr. Buenaventura continued his Masonic activities under the name of Macario Alcantara. He held the position of Junior Warden in "Vanguardia" Lodge when Mariano Marti Burgos was the Master of the Lodge. Fr. Buenaventura also became a member of "Comite Central Filipino" in Hongkong.

INDEPENDENCE

On March 22, 1897, during the Tejeros Convention held in San Francisco de Malabon in Cavite, Gen Emilio Aguinaldo of Magdalo was elected in absentia as President of the revolutionary government, taking his oath of office on the night of March 23, 1897 amid persistent Spanish attacks that cost the life of Aguinaldo's older brother, Crispulo, in the battle of Pasong Santol. The revolutionary government lasted up to October 1897, replaced by the Biak-na-Bato Republic on November 1 1897, and later ended at the close of the year when Aguinaldo and some other revolutionary leaders left for Hongkong on voluntary exile. Aguinaldo returned to the Philippines at the outbreak of the Spanish-American War on April 21, 1898. Wielding absolute power as head of a dictatorial government (May 24 - June 23), Aguinaldo declared Philippine independence from Spain in Kawit on June 12, 1898.

Pilar Lodge was not readily restored until December 1898, as most of its members were busy in setting up the new Republic. On September 15, the Revolutionary Congress convened in the Barasoain Church in Malolos. The Brethren of Logia Pilar No. 203 were just starting their restoration activities in the Lodge when the Filipino-American war broke out on February 4, 1899.

CONFLICT WITH AMERICA

Members of Logia Pilar No. 203 once again clothed themselves in uniform to rise in arms against the Americans. Gen. Baldomero Aguinaldo was appointed Secretary of War and Gen. Pantaleon Garcia was to lead a brigade stationed in the fourth zone, north of Manila.

During the occupation of Manila by the Americans, Juan Castañeda arrived in the Philippines together with other prisoners from exile and was detained by the American military. When the Americans occupied Imus, the people petitioned for his release and was subsequently appointed Municipal President of Imus for the year 1899. Two months later, Castañeda resigned to join the forces fighting the Americans. For the second time, Gen. Castañeda was captured in Silang, Cavite, by the Fourth Infantry under Captain Duncan.

The following year, 1900, another would-be member and Master of Logia Pilar No. 203, Donato Virata, was appointed Municipal President of Imus, and served until 1903. On March 23, 1901, Gen. Emilio Aguinaldo was captured in Palanan, Isabela. It was also at the turn of the century when another member of Logia Pilar No. 203, Gen. Pantaleon Garcia, was captured by the American troops under Captain Smith, in Jaen, Nueva Ecija, while still recuperat-

ing from his wounds sustained while defending the important maintenance plant of the Manila-Dagupan Railroad line in Caloocan. After his release, Gen. Pantaleon Garcia became the first-elected Municipal President of Imus in 1904. He later served Imus as Justice of the Peace from 1906 to 1907. Under the commonwealth government, he served as Sergeant-at-Arms of the Philippine Senate.

In 1907, Gen. Garcia reorganized Logia Pilar No. 203 at his residence in "Daang Haligue" St. (now Gen. G. Bautista St.), Imus. Fire struck the house of Pantaleon Garcia in 1908 that destroyed the important documents, records, and paraphernalia of the Lodge. The Lodge was then moved to the old brick house of "Kapitan" Mariano Monzon, father-in-law of Gen. Juan Castañeda in Toclong, Imus, where the present site of Mater Dolorosa Chapel is located.

THE NEW ERA

In 1909, Federico Alcantara, a member of Logia Pilar No. 203 donated a 1,170 square meter lot near the town plaza to serve as the Lodge's permanent site. A three-storey building was built on the donated lot during the incumbency of Pantaleon Garcia as Master, until 1911, with Baldomero Aguinaldo as the Senior Warden and Sixto Sapinoso as the Junior Warden. It was also at this time when Logia Pilar No. 203 acquired a 600-square meter cemetery lot intended for its departed brethren.

The Grand Lodge of the Philippine Islands was organized in December 19, 1912, but it was not until 1917 when Logia Pilar No. 203, together with some lodges under the Gran Oriente Español, joined the Grand Lodge of the Philippine Islands. Its charter

was granted on February 13, 1917 under its current name, Pilar Lodge No. 15, F & AM. Manuel Paredes was then the elected Master of the Lodge who served in that capacity for the past five (5) years.

In the field of education, a group of Pilar Lodge No. 15 members founded the Imus Central Academy, now Imus Institute, on January 20, 1923. The founders were Manuel Paredes, "Mabanayad," Master in 1912, 1914 to 1917, and in 1922; Epifanio S. Paredes, Master in 1913; and Dr. Lorenzo Paredes, "Banahaw," Master in 1928. In addition, an Honorary Board of Trustees was organized, also composed of the following Masons: Dean Conrado Benitez, Past Grand Master; Atty. Jacinto Kamantigue, "Bulaklak," of Pilar Lodge No. 15; and Felix B. Paredes, "Obediente," Master of Pilar Lodge in 1923. Felix B. Paredes was elected Mayor of Imus in 1919 and served until 1925. Pilar Lodge building housed the Imus Central Academy until its transfer to its present site along Nuevo Ave. in 1950.

Other members of Pilar Lodge who took active part in administering the school were: Dr. Eugenio Villanueva, Sr. (Master, 1961 and 1962), who served as President from 1929 to 1933; Meliton Darvin, "Mainam" (Master, 1929 and 1930), as Secretary; Engr. Paulino Stuart and Zosimo Topacio, "Mabini" (Master, 1921 and 1927), as Presidents.

In the field of politics, several members of the Lodge were elected Municipal Mayors of Imus during the post revolution period. They were Cecilio Kamantigue (1915-1919), Felix B. Paredes (1919-1925), and Blas Mallari (1925-1928). Doroteo Mangubat was elected Municipal Mayor of Dasmariñas, Cavite in 1934.

THE WORLD WAR II

The active days of the 1930s were interrupted when World War II erupted on December 7, 1941. For this reason, the officers elected during the December 6, 1941 meeting were not duly installed. A few months later, the Japanese occupied Imus and the lodge building served as their outpost.

Several members of Pilar Lodge No. 15 fought during the war. Col. (later Major General) Mariano Castañeda, the oldest son of Gen. Juan Castañeda, engaged the enemy in heavy attacks in the battle of Quinauan Point, Aglaloloma Sector, Mariveles, Bataan. Major General Mariano Castañeda became the 6th Chief of Staff of the Armed Forces of the Philippines, and was later awarded the medal of valor for gallantry for having protected the life of His excellency, President Manuel A. Roxas, on the eve of the Parity Plebiscite on March 10, 1947. Other members of Pilar Lodge No. 15 who likewise then served the Armed Forces of the Philippines were Col. Hipolito Garma, Col. Eleuterio Nave, Col. Ramon Bafiez, and P.C. Sergeant Simeon Torribio. In the later years, many more members served the Armed Forces of the Philippines and even that of the United States.

One fateful day, barely one month before the liberation of Imus, the 13 Martyrs of Imus suffered and died due to the barbarous torture and inhuman punishment of the Japanese soldiers, within the premises of the lodge.

THE POST-LIBERATION DAYS

In May 1945, three months after the liberation of Cavite Province, an informal gathering of some members of Pilar Lodge No. 15 was held in the house of Candido

Sayoc, the Treasurer of the Lodge. It was during this meeting when the members present decided to resume activities of the Lodge. The first stated meeting after liberation held in the hall of Pilar Lodge No. 15 was in June 1945. Dr. Alfredo Saqui, PM (1936), was then the Municipal Mayor of Imus. The enduring Emilio Aguinaldo, himself the first President of the First Philippine Republic, had the distinction of serving three other presidents. He served as a member of their Council of State, under Presidents Laurel, Roxas, and Quirino. Gen. Emilio F. Aguinaldo died on February 6, 1964 at the ripe age of 95.

In 1967, the dilapidated three-storey temple that survived the ravages of World War II and barely withstood the typhoons during that year, was renovated and lowered into a two-storey edifice as we see it today. The project was started and completed when Romeo B. Argota was Master, who served as such from 1964 to 1967.

Pilar Lodge's involvement in civic projects started when it granted scholarships for the poor but deserving youths in two of Imus's high schools. In November 30, 1977, the concrete Welcome Arch project of the Lodge was formally inaugurated during the 45th Annual District Convention, with Pilar Lodge as host, when Roman A. Castañeda was Master, with Rolando M. Castañeda as Senior Warden, and Samson B. Delgado as Junior Warden. The Arch symbolized the strong influence of Masonry in the town of Imus. Several other benevolent and charitable projects ensued on a continuing basis.

The temple underwent further renovations and repainting when Felix Ladores was Master of the Lodge. Facelifting and improvements of the cemetery lot were done when Renato F. Sayoc was Master.

The election of Rosendo C. Herrera as the 66th Grand Master of the Grand Lodge of the Philippines marked the Lodge's involvement in Grand Lodge affairs. MW Herrera was the organizer of the Grand Guild of Past Masters and the Confederation of Grand Masters of Masons of Asia-Pacific, of which he is currently chairman, and instrumental in fostering stronger ties with the other Grand Jurisdictions worldwide. MW Herrera was elected Grand Secretary in April 1990. Other members who served the Grand Lodge in various capacities were Romeo B. Argota, Olimpio Castañeda, and Regalado Manimtim as District Deputy Grand Master; and Eduardo M. Espejo as District Grand Lecturer. Romeo Argota and Olimpio Castañeda also served various appointive positions in the Grand Lodge.

Pilar Lodge No. 15 likewise achieved certain milestones in other Masonic areas for its role in the organization of two appendant bodies, both domiciled at the Pilar Masonic Temple. During the incumbency of Felix Ladores, the Imus Assembly No. 10 of the International Order of Rainbow for Girls was organized and chartered in November 1983. Later, in 1986, Olimpio Castañeda, Romeo Argota, and Eduardo M. Espejo were instrumental in the organization of the Imus Bodies of the Ancient and Accepted Scottish Rite, with the assistance of some brethren from Bagong Buhay Lodge No. 17, Pintong Bato Lodge No. 51, Primera Luz Filipina Lodge No. 69, and Tagaytay Lodge No. 165. The Imus Bodies received their charters on March 17, 1987, and were constituted on April 11, 1989.

THE NEW TEMPLE

The need to enlarge the temple to house the appendant bodies, and increasing membership as well as to accommodate

the large delegation expected in the hosting of the 58th Annual District Convention, created will among members to raise sizeable funds for the construction of a Temple Annex. The incumbent officers, with Ignacio B. Zaragoza, Jr. as Master, Renato Camarse as Senior Warden, and Cesar de Leon Go as Junior Warden, were tasked with the project. During the commemoration of the Lodge's 73rd Foundation Day on February 13, 1990, the ground-breaking ceremony was also solemnized by Past Grand Master Rosendo C. Herrera. With the active participation and contribution of the members and sympathizers, the targeted funds were attained and the project was finally completed. On September 15, 1990, the rededication ceremony was solemnized by the Grand Lodge Officers, and blessing was performed by Father Romeo Nerthe, Parish Priest of Imus.

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DATELINE, August 2-9, 1982.

How To Lose Our National Character

Simoun to Basilio who was advocating equal recognition of Filipinos with Spaniards and more study of the Spanish language: "Ah, youth is ever inexperienced and dreamy, always running after butterflies and flowers! You have united so that by your efforts you may bind your fatherland to Spain with garlands of roses when in reality you are forging upon it chains harder than the diamond! You ask for equal rights, the Hispanization of your customs, and you don't see that what you are begging for is suicide, the destruction of your nationality, the annihilation of your fatherland, the consecration of tyranny! What will you be in the future? A people without character, a nation without liberty — everything you have will be borrowed even your very defects!"

(El Filibusterismo, p. 60)

I SAT IN LODGE WITH YOU

by Bro. Wilbur D. Nesbit

THERE is a saying filled with cheer,
Which calls a man to fellowship.
It means as much for him to hear
As lies within the brother-grip.

Nay, more! It opens wide the way to friendliness sincere and true;
There are no strangers when you say to me: "I sat in Lodge with you."

WHEN that is said, then I am known;
There is no questioning or doubt;
I need not walk my path alone
Nor from my fellows be shut out.

Those words hold all of brotherhood and help me face the world anew.
There's something deep and rich and good in this: "I sat in Lodge with you."

THOUGH in far lands one's deeds must roam,
By sea and shore and hill and plain,
Those words bring him a touch of home
And lighten tasks that seem in vain.

Men's faces are no longer strange, but seem as those he always knew
When someone brings the joyous change with his: "I sat in Lodge with you."

SO you, my brother, now and then
Have often put me in your debt
By showing forth to other men
That you your friends do not forget.

When all the world seems gray and cold and I am weary, worn and blue,
Then comes this golden thought I hold, you said: "I sat in Lodge with you."

WHEN to the last great Lodge you fare
My prayer is that I may be
One of your friends who wait you there,
Intent your smiling face to see.

We, with the warder at the gate, will have a pleasant task to do;
We'll call, though you come soon or late: "Come in! We sat in Lodge with you!"

A Tribute to the GM

TEODORA ALONSO CHAPTER NO. 4

ORDER OF THE



EASTERN STAR

STATED MEETING: FIRST SATURDAY 3:00 P.M.
DAVAO MASONIC CENTER
V. Mapa Street
8000 Davao City, Philippines

Tribute to

MW RIZAL D. APORTADERA
Grand Master
Grand Lodge of Free and Accepted Masons
of the Philippines

given on April 24, 1993
After the Installation Ceremony
at the Davao Insular Hotel, Davao City

"Most Worshipful Grand Master Rizal D. Aportadera, Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines, and PAST PATRON of Teodora Alonso Chapter No. 4, Order of the Eastern Star:

In behalf of the officers and members and the Worthy Matron, Sister Emelie P. Montañó of Teodora Alonso Chapter No. 4, Order of the Eastern Star, who is beside me, I extend their best wishes and congratulations and we would like to present to you a symbol of our appreciation and the high esteem with which we regard you.

As a member of our Chapter and later as the Worthy Patron, you did your part, and more for the chapter and for our sisters: the daughters, the widows, the wives, the sisters and the mothers of Master Masons, not to mention your brothers in the fraternity.

Your good deeds and your sincere desire to help and serve our members and their families as a physician and as a skilled surgeon and as a good friend continuously up to the present is priceless and have not passed unnoticed.

To show to you and our brothers in the fraternity that we do appreciate and are very thankful to the Almighty that we have among us a brother like you - one we can be proud of - because of his deeds, his thoughts, and his humility, and who truly deserves being GRAND MASTER of the FRATERNITY, we humbly present to you this material thing which can never, never equal the high regard and esteem we feel for you. GOD BLESS YOU."

(read by Sister Remedios M. Azarcon, Past Matron and Secretary, for Sister Emelie P. Montañó, Worthy Matron of Teodora Alonso Chapter No. 4, O.E.S., who presented the Gift of Appreciation. The text was prepared by Sister Lualhati E. Hilario, Past Matron.)

Reflections of the GM

San Miguel Masons

In the course of my travels to the different Masonic Districts, a popular subject always comes up either as a resolution from Lodges or Districts, or as a topic of energetic discussions. This concerns the merits and demerits of serving alcoholic beverages in the premises of the Lodge as part of the refreshment in Masonic functions. Reasons propounded by many are varied, but some salient observations are the following:

- That there is an increased interest and improved attendance in meetings if a "fellowship" session is done before and after Stated Meetings.
- That the brethren become more open about their minor piques and differences of opinion with the Lodge officers or fellow Masons, making it easy to patch up or solve problems before they become major ones.
- That projects and activities of the Lodges get "spirited" support, thus increasing the chance for success.
- That many differences in opinion or personal enmities are solved during the fellowship.
- That Masonic education subjects are enthusiastically discussed and participated in by many at the fellowship meetings.
- That in the early beginnings of Masonry, our Ancient Brethren met in saloons and bars to transact business.

The advantages cited above run counter to the opinions of others who hold the opposite view which can also match point for point their objections to the benefits of "spirited fellowship."

Like the two faces of a coin, "East is East and West is West, and never the twain shall meet," there will never be an agreeable solution which will be satisfactory to both parties. With the pros and cons contending, this leaves the Mason to choose what is best.

Perhaps to guide you in making the right decision, it would be helpful to make known the effects of alcohol on the body. Alcohol is both medically useful and harmful to the human body. In medicinal amounts, it can help improve circulation and some reports attribute drinking wine as beneficial to people with circulation problems in the heart and brain.

If the amount is more than the safe level, it is considered a very powerful liver poison and a brain depressant. In small quantities, it opens the blood vessels in the brain and its pharmacologic effects are manifested outwardly in the control of the intellectual and behavioral faculties. The early sign of its effect on the individual is the loosening of the tongue and increased tendency of the individual to be verbally active. This is a result of the effects of the alcohol on the higher controlling centers causing the loss of self-inhibition and self-consciousness. As the control of our faculties is lost by the increasing amounts of alcohol imbibed, the person manifests increasing verbosity and, at this time, his judgment may be affected. He will be feeling the "spiritual high," with his judgment getting more impaired.

At this stage, he may pick fights with other persons as a result of his underesti-

mating his opponent's size or capability. His participation in discussions becomes more garrulous, with a tendency to be repetitious and, at times, irrelevant. His behavior lacks the tempering effect of his super ego and becomes abnormal. Some people may exhibit behavioral characteristics entirely opposite of themselves, meek and civilized when lucid to being uncouth and rude under the influence of liquor. The reflexes are also dulled and, at a certain critical level, he becomes accident-prone or acts aggressively toward others. Accidents may happen if he is driving a vehicle at this stage of intoxication. Not many may

continue to drink more. But if they do, they may vomit, become stuporous, and fall asleep anywhere.

More importantly, alcoholic beverages render the individual less tilled in his faculties. Consequently, Masons cannot effectively prevent the "approach of every unworthy thought or deed," rendering vulnerable the secrets of Freemasonry from being revealed to the cowans and eavesdroppers.

Brother, on your next round, think about this! CT

Human life could not be better symbolized than by the Masonic pavement which covers the floor of our Temples and is emblematic of how checkered our existence is with good and evil, grief and joy, suffering and happiness. The work of the Mason cannot be symbolized better than by the construction of a temple which never finished, because whatever may be our wisdom and degree of skill, and however charitable our feelings may be towards our Brethren and fellows, we never attain perfection. The temple at which we are building is ourselves. The materials which we have to polish, adjust, and fit into place are passions and vices. There are, unfortunately, too many racial, religious, and political prejudices which blind the intellect and prevent the heart from recognizing the truth, cementing brotherly love, relieving distress. We have to rid ourselves of these prejudices. Masonry demands of each individual an open mind, quick sympathy, and disinterested charity, because only with these quoins and ashlar is it possible for us to construct the temple dedicated to the Fatherhood of God and the Brotherhood of Man which are the strength and secret of our union.

— MW Rafael Palma (1920)

Reflections of the GM

Our Labors in Masonry

Man, from birth, is destined to labor during his brief earthly sojourn. In the Biblical passage, it is stated that man should toil through the sweat of his brow after he had fallen from grace in the garden of Eden. Everywhere, we see evidence of reward for human endeavors. Some gained worldly wealth and fortune and others, fame. But for those who have done nothing, they are left to beg for their daily bread and scrounge for leftovers and refuse. This seeming inequities had always been a case in point in sermons and pronouncements emanating from church people. The rich should share their wealth with the least of our Brothers for we are our brother's keeper.

Masonic labors akin to the ordinary human endeavor differs in its object and purpose. For while many labor to gain fame and fortune, Masonic labors require us to work for others. When we join Masonry, a question of our motives is asked of us. We are also taught to give our service to others and not join Masonry because of the privilege of accommodation and favors gained in business or professional relations with a brother. Neither did we join the Fraternity to take advantage of the trust and confidence of the brethren within the Fraternity, a privilege not commonly and freely extended to members by other organizations.

In the conduct of our labors, we are tasked to be honest and candid with each other rather than be hypocritical, deceitful in offering transactions with a hidden motive and intent of self-gain.

Masonic labors also carry with them no

expectation of reward or recognition, for it is also written that reward and honors are already in store for one who labors for the good of others by the all-seeing and all-knowing Great Architect of the Universe. Worldly honors and rewards are like the balmy breezes in the noonday heat, which soothe and refresh while they blow but never last for more than a fleeting moment.

Masonic labors and favors are not ours to demand; rather, it is a privilege extended to the deserving, for Masonic labors, like love, require spontaneity. Being deserving requires that the object of the favor, like the giver, will not only receive but reciprocate it at any given instance to a brother in need.

Masonic endeavors best find their meaning if we do them to help a brother in dire need; to relieve him of a distressful situation with the object of helping him recover with dignity from his downfall.

Lastly, our Masonic labors need not be advertised or proclaimed to all and sundry. Neither should we boast of the degree and amount of our contribution or relief. Instead, let those who have the knowledge herald it for us.

Masonic labors are unique in all these aspects and more so because Masonry reinforces the scriptural admonition which is: "To make our Masonic light shine in all our good works among men. In so doing, we will bring honor to the Fraternity and glorify our Father, the Great Architect, in the Celestial Lodge above."

Brother, be a Mason in Spirit and in Deed!

CT

The Masonic Apron

*I stood before
the Master's chair
A brother craftsman
led me there.*

*A trowel now
in the Master's hand
with which to spread
cement and sand.*

*The words I had
been taught to use
warned that I
should not abuse.*

*That friendship was
the greatest part
and Faith must come
from my own heart.*

*An apron pure
and spotless white
A trust to keep
with all my might.*

*And for these things
I kneel in prayer
God help me walk
both straight and square.*

— Glenn R. Ruzzel

Truth and Masonry

(Editor's note: The following are excerpts taken from the speech of Bro. Teodoro L. Locsin, Jr., speaker at the recent installation of officers of Zobel de Ayala Memorial Lodge No. 202.)



The Craft of Masonry rests upon the single doctrine of the primacy of reason and truth. Reason, as exemplified by the geometrician's precision and truth as shown by the solidity and symmetry of the Temple that is erected according to its plan.

I am a journalist and a newspaper editor. There is another kind of temple that I build. And another kind of land upon which I erect another kind of architecture. I build in the minds of men the temple of the truth. Or at least, I try to. x x x

x x x Ramos is right. The press speaks for itself. But when it speaks the truth, the people listen and make the truth their own. The few who read speak to the more who listen, some through radio, others by word of mouth.

If the well-being of this country depended on the press alone, God help this country.

The Philippine press, like the American press, is not famous for courage, integrity, or stamina in a long and lonely fight.

Journalists are easily frightened and

easier corrupted. They have a price. They're just like businessmen.

Even the best can be quickly silenced by getting them fired. And newspaper publishers are regularly intimidated by advertisers.

Critical newspapers can be bought off the streets before they are seen by the public.

There are any number of easy ways for government to put the press in its place.

But the Filipino people did not depend on the media to win their freedom and to punish a bad government. They depended on their own individual courage and enterprise.

The Filipino people did not depend on the media to tell them the truth when the media's special role was precisely to lie to them.

This nation depended on its own sharp nose to tell it that the government was up to no good, that the government was guilty, and that the government had to go.

When we had only three newspapers

monopolizing news-gathering and publishing in the country, with all lying that the government was good, the opposition was bad or hopeless, did any of you believe?

All the press does is make it easier for you to know the truth—or some of the truth—by writing it out on 20 pages of newsprint.

If you didn't have newspapers to tell you, you know you'll learn of it anyway, like you did during martial law.

It would take a little longer and require a little more effort and expense, and some risk, but the truth [that] makes us free will never allow itself to be imprisoned.

It will get to you, and you will know what to do with it.

Don't depend on us to protect you from the government. Depend on yourselves. You did it once, you can do it again.

The Craft has had the truth for three thousand years. It had no newspapers to protect it, no broadcast media to spread it. Its numbers have grown and shrunk, its influence waxed and waned. Yet its truth remains unaltered and its message of reason, accuracy, and truth is still as compelling today as it ever was. **CT**

WHAT IS FREEMASONRY?

It's not a sign or handshake, a hall where tilers sit.

It's not a guarded building, where passwords will admit.

It's not a place of symbols, which Wardens oft display.

It's not a lodge of members, who meet in white array.

It is the home of justice, of liberty and truth.

Of loyalty to country, of sympathy for youth.

Of succour for a brother, of gentleness and cheer.

Of tolerance for neighbors, whose life is often drear.

It is the home of brothers who strive to worship God.

Whose Father Eye is guarding their footsteps in the sod.

Who know that life immortal awaits the yearning soul.

That perfect peace enraptures when faith reveals the goal.

It is an April sunrise, a vision of the sky.

It is a garden perfume, aroma from on high.

It is the light of ages within time's darkened walls.

It is the glowing heartbeat of men who love its halls.

...by Bro. W.H. Brown, Iowa, U.S.A.

These Priests Were Masons

by MW Reynold S. Fajardo, PGM

This year, the Grand Lodge will celebrate the 100th anniversary of Pilar Lodge No. 15, the only lodge in the Philippines founded by a Catholic priest.

This important event calls to mind the thousands upon thousands of priests who have graced the rolls of Masonry throughout the world. Most of them joined the Fraternity inspired by the purest of motives and have brought honor to the Craft. A number were instrumental in promoting the growth of Masonry. Thus, it was Fr. Francisco Calvo who brought Masonry to Chile. Another priest, Dr. Regalado, founded the Grand Lodge of the Dominican Republic. Some Mason priests are also honored in their countries for their patriotic endeavors.

Mexico honors Fr. Miguel Hidalgo, a member of Architectural Moral Lodge, as the liberator of his country.

The glorious record of hundreds of Mason-priests is unfortunately tarnished by a few clerics who joined the Fraternity out of the foulest of intentions. One black priest was Joseph Torrubia.

Torrubia was initiated at a time when King Ferdinand VI joined hands with the notorious Holy Inquisition in a concerted effort to eradicate Masonry in Spain. Their efforts, however, got nowhere for, despite the unspeakable tortures that those discovered to be Masons had to go through, the Craft prospered in Spain. The Masons devised ingenious methods of avoiding de-

THE FRIAR AND THE FILIFINO

Isagani: "I will agree with you that we are defective. Who is to blame for that? You, who for three centuries and a half have had in your hands our education, or we, who submit to everything? If after three centuries and a half the artist has been able to produce only a caricature, stupid indeed he must be!"

Padre Fernandez: Or bad enough the material he works upon.


Isagani: Stupider still then, when, knowing it to be bad, he does not give it up, but goes on wasting his time. Not only is he stupid, but he is a cheat and a robber, because he knows that his work is useless, yet continues to draw his salary. Not only is he stupid and a thief, he is a villain in that he prevents any other workman from trying his skill to see if he might not produce something worthwhile! The deadly jealous of the incompetent!

(*El Flibusterismo*, p. 266)

tection by the authorities. They used aliases or symbolic names and passwords, and met in the most secret of places. By 1750, there were some 100 Lodges in Spain, with a membership running into the thousands. This was the time Torrubia entered the picture.

For about a year, Torrubia was one of the most active Masons in Spain. He visited as many Lodges as he could, attended all Masonic functions, and diligently cultivated the friendship of the Masonic leaders. All the while, unknown to the unsuspecting Masons, he was gathering information on the Fraternity. In March 1751, when he finally secured the membership of 97 Masonic Lodges in Spain, he made a grand denunciation of the Brotherhood before the Holy Inquisition. Hundreds upon hundreds of Masons were arrested and tortured. King Ferdinand VI used the denunciation as basis for another Royal issuance banning Masonry in Spain. Incidentally, for the information of the curious, the text of the denunciation and the corresponding accusations were transcribed by a Brother Sonnenfels and may be found in *Diario de Viena para los Francmasones*, 1874, pages 183, et sec.

Through one single stroke of the pen, Torrubia was able to bring the Fraternity to its knees, but he failed in his ambition to totally eliminate Masonry in Spain. After a herculean struggle, Masonry rebounded to its former strength and, decades later, the Masons were able to abolish the Holy Inquisition in Spain.

Masonry is thankful that priests like Hidalgo and Calvo joined the Craft, but we can only pray to the Great Architect of the Universe that we will have no more Torrubias. 

"A VERY JUST GOD"

Padre Florentino to Simoun who asked him what kind of a God was that who demanded great sacrifices from man, to suffer and to work :

"A God who chastises our lack of faith, our vices, the little esteem in which we hold dignity and the civic virtues. We tolerate vice, we make ourselves its accomplices, at times we applaud it, and it is just, very just, that we suffer the consequences, that our children suffer them. It is the God of Liberty who obliges us to love it by making the yoke heavy for us — a God of mercy, of equity, who while He chastises us, betters us, and only grants prosperity to him who has merited it through his efforts. The school of suffering tempers, the arena of combat strengthens the soul. I do not mean to say that our liberty will be secured at the sword's point, for the sword plays but little part in modern affairs, but that we must secure it by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of dying for them. . . ." (El Filibusterismo, p. 360)

A Stone for the Edifice

by **Hon. Vicente V. Mendoza,**
Presiding Justice, Court of Appeals

(Editor's note: The following is a speech delivered at the installation of officers of the Rafael Palma Lodge No. 147, Capitol Masonic Temple, Quezon City, March 19, 1994. Justice Mendoza is a Past Master Councilor, Loyalty Chapter, and the son of a Mason—III. Romulo Y. Mendoza, 33° IGH.)

On the frieze of the Scottish Rites Temple in Manila are inscribed the following words: "FREEMASONRY BUILDS ITS TEMPLES IN THE HEARTS OF MEN AND AMONG NATIONS." I never fail to be uplifted by these words whenever I pass by this landmark. They invariably call to mind the words of a great patriot who was also a great Mason—Jose P. Rizal—that "a life that is not consecrated to a great and noble calling is like a stone wasted in the fields without becoming a part of any edifice."

Throughout our history as a nation, Freemasonry has played a major role. It was at the forefront of the revolutionary movement in the 1890s, in which it not only served as the propaganda center but also as model for the organization of the Katipunan. Its secret rites and methods were found eminently suited to the needs of the revolutionary society and were readily adopted by it. So alarmed was the Minister of the Ultramar in Spain that he wired the Governor General in Manila on April 4, 1895 for "hourly" advice of Masonic activi-

ties even as he exhorted the Governor General to "redouble [his] vigilance" to check the growing influence of Masonry in the Philippines.



After the implantation of American sovereignty in this country, Masonry became the agency for the dissemination of democratic ideals. Until the 1950s, its principal concern was the preservation of the separation of Church and State. It was during this period when Rafael Palma's prize-winning book, *Pride of the Malay Race*, was widely discussed, largely as a result of the translation of the Spanish text into English by Justice Roman Ozaeta. This was also the period when other biographies of the national hero, such as that by Camilo Osias, made their appearance.

This was the period when the question of whether Rizal had abjured Masonry was intensely debated, followed by the controversy of whether his *Noli* and *Fili*, in their unexpurgated versions, could be prescribed as required courses in the nation's schools.

To recall these events is to recall the role played by Masonry in the struggle to make this nation free. But nation-building is a ceaseless, never-completed task, and we are called upon to play a role that is no less heroic and exacting than that played by the generation before us—that of living up to the responsibilities of citizenship. For the underlying assumption of a republican system such as ours is the active involvement of the people in public affairs.

Our constitution provides:

- That the Philippines is a democratic and republican state. Sovereignty resides in the people and all government authority emanates from them.
- That all citizens may be required, under conditions provided by law, to render personal, military, or civil service.
- That [the State] shall inculcate in the youth patriotism and nationalism, and encourage their involvement in public and civic affairs.
- That [all educational institutions] shall teach the rights and duties of citizenship.

Hence, in a republic, the most important office is the Office of a Citizen and the cultivation of civic virtue is a matter of great importance. As Benjamin Franklin came out of the Philadelphia convention which drafted the U. S. Constitution, he was asked what he and his fellow delegates had adopted for America. His reply was simple: "A Republic, if you can keep it." For people become worthy of its heritage only to the extent that, in the words of Goethe, it "labor[s] to possess that which it has inherited."

Indeed, in a self-governing community, the citizen is governor and governed. He is not a subject. Those who temporarily administer the government are not his sovereigns but his servants to carry out his will.

In such a community, individualism and civic consciousness are not antithetical, but mutually reinforcing traits. The practice of civic virtue, for example, requires the freedom to express one's opinion, just as freedom of expression demands an alert and civically minded citizenry.

As Justice Brandeis said in a case, the founders of the American Republic valued liberty both as an end and as a means. "They believed liberty to be the secret of happiness and courage to be the secret of liberty. . . They believed that the greatest menace to freedom is an inert people; that public discussion is a political duty; and that this should be a fundamental principle of the American government." In this connection, I recall how Chief Justice Concepcion batted in 1968 for the inclusion in the constitution of a bill of duties to introduce into the Bill of Rights a balancing principle. The result of his efforts was the Article on "Duties and Obligations of Citizens" (Art. V) in the 1973 document.

It is thus supremely important that the citizens, as holders of the most important office in a republic, be educated in the proper discharge of their functions. The Greeks had a process (called *paideia*) for collective enlightenment through reflection on their shared cultural inheritance. By this exercise, they were able constantly to create a "nomos" or "normative universe."

We need a similar process of education. We can begin by reflecting on the words of the Preamble of our Constitution: "We, the sovereign Filipino people, imploring the aid of the Almighty God. . . do ordain and promulgate this Constitution." These words, if only they are freshly come upon, can stir the patriotic sentiment in each of us. It is not some monarch or ruler who is speaking through this Preamble; it is "*We, the sovereign Filipino people.*" It is thus not only to

the generation of Filipino people who drafted and ratified the Constitution, but to every succeeding generation, that the task of self-government belongs. That is why the Constitution speaks in the present tense.


To live up to the demands of responsible citizenship is, therefore, our urgent task. Much of the sordidness we see in society today is due to our own failure to discharge our duties as citizens.

Each generation requires a hero. One does not really have to die to be a hero. In our time, all one has to do is to be a good citizen. And to be a good citizen simply means (1) paying one's taxes honestly; (2) voting wisely; and (3) making government one's business. Indeed, to make government our business is the highest form of politics. This is not politicking. It is exercising the office of a citizen.

Many years ago, the theologian Reinhold Niehbur wrote a book, *Children of Light and Children of Darkness*. He took his title from the biblical teaching that the children of this world are in their generation wiser than the

children of light. (Luke 16:8) His thesis was that, during the last war, the democracies were losing to the forces of totalitarianism because, like the children of light, they were lost in their self-righteousness and were often outsmarted by the totalitarian forces which, like the children of darkness, were cunning and scheming.

In urging you to make government our business, my point is that we be wise to the ways of the modern children of darkness lest, by default, we lose to them. On the other hand, in urging that we embrace principle and reject expediency, my point is that we should not succumb to the forces of evil by playing into their hands.

This is my message to you. If this sounds like an old-fashioned prescription for patriotism or a naive view of politics so lacking basis in reality, it is because I grew up in a period of our history that was largely shaped by ideas expoused by Freemasonry and you have asked me to talk of the contributions of Freemasonry to the building of the national edifice, and what I think the challenge to Freemasonry today is. 



Could Be the Missing Agenda in Our Masonic Education

by *WB Mabini G. Hernandez PM*

Edicts regarding Masonic Education were issued by our Grand Masters. However, the implementation of these edicts seemingly lacks the needed intensity. It is either that the Brethren failed to grasp the import of these Edicts or that the desire for improvement is, in some measure, anemic. Or maybe, we have an improper or incorrect focus on and in our Masonic Education Program.

Truly, we have to teach and guide the Brethren in our rituals, floorworks, symbolisms, paraphernalias, and so on. But this alone indicates a missing agenda. Our Masonic Education lacks emphasis in the "knowledge and meaning of Freemasonry." The Brethren need to know the purpose of Freemasonry and how they can fulfill it. This knowledge then helps develop character. What value is knowledge unless it is used for the benefit and well-being of our fellowmen?

What good would the development of poise and grace in the floorwork, paramutations, voice modulation, and correct diction be if we fail to inculcate in the minds of the Brethren proper values, such as our duties to God, country, family, and our fellowmen? The performance of a perfect ritualist shall be negative and amount to nothing if the brother performing is not even fit to wear the Mason's apron. Sup-

pose a degree was conferred by a brother known to have deliberately embezzled the money of the Lodge—what lessons have we bestowed? What effect would a lecture have if delivered, for instance, by a brother who is notoriously known to extort [money] every time he teaches or acts as a Masonic mentor? There is no impact as there is lack of credibility.

A wise man once observed, "We do not need more material development. We need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. ... We do not need more of the things that are seen; we need more the things that are unseen. It is this side which is the foundation of all else. If the foundation is firm, the superstructure will stand." So it is with Freemasonry.

Admittedly, some Master Masons come into the Masonic world with a blank slate, so to speak. They consciously know nothing much about Freemasonry save those which they heard. Everything they know thereafter came through a process of education by the aid of Brethren teaching them during lectures, discussions, conventions, seminars, brainstormings, and by examples. Whether they merit the appellation Master Mason shall rest upon the total Masonic Education they were given. Hence, the vital

importance of a total reciprocal concept of our Masonic Education scheme.

No question, our Masonic world is bursting with knowledge. Yet, this knowledge seems not to eliminate hate, prejudice, envy, animosities, unhappy families, failed lives lingering in the environs of Unmasonic Conduct. Paraphrasing Bro. John Ruskin, we may say, "Masonic Education does not mean teaching Master Masons to know what they do not know; it means teaching them to behave as they do not behave." Once a Master Mason bleeds anyone, or a brother or his Lodge for that matter, his ascension to higher degrees and/or membership to several appendant bodies is not and is NEVER equated with Masonic Excellence.

The more important aim of Masonic Education ought to be the teaching of Masonic values and not merely funneling rituals, symbolisms, carrying of the rods, cutting corners, and the like. First and more basic is the implanting of values for proper living. It gives meaning and direction to all we do. But knowing values is different from learning values. Knowing values is simply knowledge stored. Learning values is doing values learned. For example, we were taught brotherly love, relief, and truth. Yet, we choose to work and act contrary to the best interest of our brothers and fellowmen. Then we have learned nothing. Our Freemasonry ends up in smoke.

Be that as it may, the following perceptions may half give a lift:

- REAL Masonic Education demands more than dishing out and possessing information about symbolisms, rituals, lectures, and the like. It requires a continuing

change of behavior in a wholesome and positive direction.

- TRUE Masonic Education involves learning and becoming a different or better person—a fulfilled Master Mason. "Education is progressive discovery of our ignorance," said Will Durant.

- A COMPLETE Masonic Education is that which shows both what we lack and what we can do to eliminate that lack in ourselves. It points the way to change in what we are.

- A RIGHT Masonic Education helps permeate the teachings and tenets of Freemasonry into the way of life of the brethren. It should have a moral direction.

- A PERFECT Masonic Education develops love for Freemasonry. It infuses self-denial.

This kind of education transcends mouthing lectures and rituals. This is what we refer to as the MISSING AGENDA in our Masonic Education. This knowledge is the real basis of all learning. It is the organizing principle that puts all knowledge in true perspective. Hence, Masonic Education should teach us TO DISCERN THE GOOD from the bad. Masonic Education should teach us TO PREFER THE GOOD to the bad. Masonic Education should teach us TO DO GOOD rather than the bad. Until we DISCERN, PREFER, and DO THE GOOD rather than the bad, our Masonic Education, while not yet a total failure, shall remain wanting. Then the question is, "What gives, Brethren?"

"WHAT GIVES?"

CT

Masonic Education

Why Are We Blue?

The color "blue" has had special connotations since ancient times. "Blue" has been considered the color of truth, fidelity, and perfection. It stands to reason that the Fraternity that seeks all three of these should adopt the color "Blue."

The color seems to have been first adopted by the Craft during the reign of William III of England. It was, to the Brethren of the time, a logical symbol of the institution that neither time, ignorance, nor war had been able to destroy.

There are a great many references to "Blue" in the Bible. In Exodus 25:4, "Blue" indicated the purity of an offering to the Lord. In Exodus 28:31, we read: "And thou shalt make the robe of the ephod all of blue." And again in Proverbs 20:30, we find: "The blueness of the stripes that would cleanseth away evil."

The Medieval Christians considered "Blue" to be an emblem of immortality. The Druids considered "Blue" to be the symbol of truth. The Egyptians also considered "Blue" to be a sacred color. The Babylonians clothed their idols in "Blue." There are references to "Blue" and some special meaning associated with it in the recorded history of almost every religion and every people in the world. To the Chinese, "Blue" was a symbol of deity.

Even the very origins of the Hebrew word for "Blue" seem to indicate it is an appropriate color for the Fraternity that strives for moral perfection. The Hebrew word for "Blue" is "tekelet." This word seems to comment on the quality of the color since it is derived from the word for "perfection."

We can find the following reference to "Blue" in Mackey's Encyclopedia of Freemasonry: "Blue" is emphatically the color of Freemasonry. It is the appropriate tincture of the Ancient Craft Degrees. It is to Freemasonry a symbol of universal friendship and benevolence because, as it is the color of the vault of heaven which embraces and covers the globe, we are thus reminded that in the breast of every Brother, these virtues should be equally extensive. It is, therefore, the only color, except white, which should be used in Master's Lodge for decorations. CT

"I CAN'T AFFORD TO BE MASON."

—FALSE—

**Deliberately inexpensive.
Masonry strives to see
that members receive the
benefits of Masonic
Brotherhood, regardless of
their economic stations
in life.**

Masonic Education

The Pursuit of Excellence

A recent issue of LIFE magazine carried an interesting essay entitled "Thoughts on a Stroll Through Williamsburg." The author emphasizes the charm of that famous Colonial restoration when he says, "The spell of Williamsburg begins as a visual thing... there is no displeasing sight in restored Williamsburg."

From that observation, the reader is led to consider some of the qualities of the original builders of the city: "What is visual suddenly changes. A concept forms and enlarges: of an aura of thoughtful care, from the governor's mansion to the humblest cottage; of an acceptance of responsibility; of a collective pursuit of excellence—in material, manner, and, most important, mind."

**"MASONRY DOESN'T
WANT ME. NO ONE HAS
ASKED ME TO BECOME
ONE."**

—FALSE—

**Masonry wants and
welcomes good men, but
Masons cannot ask a man
to become a Mason. Non-
Masons must ask to
become Masons.**

A pursuit of excellence! That phrase could be used to characterize the purpose of Freemasonry. And that phrase suggests the most valid reason why Masons take pride in the accomplishments of their Colonial Brethren who won independence for this nation and established its fundamental forms of government.

Every lesson in every degree of Freemasonry reiterates the idea that the individual is committed to self-improvement, to the acceptance of responsibility, to deeper sympathy and benevolence, to greater truth and wisdom, to genuine love of fellowman. The pursuit of excellence! "The aim of the true Freemason is to cultivate a brotherly feeling among men, and to help whomsoever he can."

No candidate for initiation into Masonry should be kept in ignorance of this fundamental purpose of the institution. No man can understand the meaning of Masonry if he does not know its underlying philosophy. It may take time and effort to instruct an applicant in this concept, but without it, he is likely to be disappointed in his Masonic experiences.

When we honor a Brother for distinguished Masonic achievement, we are acknowledging the force of this fraternal search and aspiration, imperfect as it may be, and only vaguely understood by many of our members. But when we pay a tribute to a worthy Brother whose labors in the

Fraternity have made him a distinguished leader, we are really saying to him: "Thank you for your efforts. You have inspired us to continue our pursuit of excellence.

When that Brother first entered a Masonic Lodge, he must have been attracted to the activities of the Craft by "an aura of thoughtful care, ... of an acceptance of responsibility, ... of a collective pursuit of excellence," especially in "manner and, most important, mind." With that thought, of course, we should extend our praise and tribute to all those Brethren who helped to initiate and to educate the distinguished leader who is being honored. They provided an "aura of thoughtful care"; they accepted and discharged a responsibility to teach the worthy Brother how Masons pursue the excellent.

Of course, the distinguished Brother was already marked as excellent material. The chief reason he was accepted had to be the fact that he was a good man, a responsible individual, with potentialities that Speculative Freemasonry could develop into purposeful accomplishments which would give to this community, as well as the Craft, an "aura of thoughtful care."

What the Colonial craftsmen of Williamsburg did to produce that effect visually was to use materials which they knew were good, which were appropriate to the environment and with sound knowledge of the craftsman's skills involved in every construction or manufacture, they did good work, true work, and took extra care to make each structure or object beautiful as well as useful. The total effect was one of harmony and "relatedness"—of a collective pursuit of excellence.

Freemasonry's purpose is to use sound ashlar (the good men attracted to its

Lodges), to teach them the skills involved in building a spiritual structure both useful and beautiful (a brotherhood of men), and to perform those labors thoroughly (responsibility) so that society will recognize an "aura of thoughtful care, ... of the pursuit of excellence" in the professional, social, religious, and private lives of Masonry's members. In proportion to the failure of its individual craftsmen to exercise those "speculative" skills, Freemasonry has problems which obscure the aura of "harmony and beauty" which it professes to create.

For example, throughout the 1960s, there has been a noticeable decline in the total membership in Symbolic Masonry, caused both by a decrease in the number of applicants and an increase in the number of those who resign or drop out. This problem is linked in the minds of many with a lamentable decline in interest and participation in Masonic activities, reflected in "shocking" attendance records and the difficulty of recruiting officers in many Lodges. The second problem, it should be pointed out, is not new. It may be worse in degree, but unlike the first problem, it cannot be measured quantitatively with any accuracy, nor does it seem to be as cyclical.

Consider, however, what has happened in the case of the man we honor for his outstanding achievements in Freemasonry. Why has he maintained so deep an interest in the activities of the Craft over so long a period of years? Why has he been willing to spend so many hours in learning ritual, or in attending meetings in other rites and bodies besides his Lodge, in accepting the responsibilities of leadership by becoming an officer, or in committee work that makes a heavy demand on his time, his thought, and his labor? Why is he active and interested?

It's too easy to say, "Because he's a rather unusual guy." That is sometimes true, particularly in situations where such a Mason is the product of a listless, carelessly managed Lodge. Of course, the Brother had qualities of loyalty, devotion, energy, enthusiasm, willingness to serve others, leadership, wisdom, and so on. Those are among the things we congratulate him for. But why did he become active and interested? Why did he go on to do all the things in Masonry for which his Brethren now pay him tribute?

The conclusion is inescapable: a good worker found himself in a situation somewhat like that in Colonial Williamsburg, where good materials were shaped by intelligent Craftsmen to produce buildings and furnishings which, viewed all together, reflected an "aura of thoughtful care, ... of an acceptance of responsibility, of a collective pursuit of excellence." He was made and trained to be a Master Mason in a Lodge that recognized good material, developed it in an appropriate Masonic manner, and cared about the most important result, the mind and spirit of its new member.

It must have been a Lodge which realized the importance of the laying of a cornerstone, the acceptance and initiation of each new candidate. Such a Lodge has taught its members the solemn responsibility of avouchers and recommenders—to be seriously concerned about the quality of the man they approve for membership in a worldwide fraternity.

Such a Lodge had a competent and responsible investigating committee, which did more than check the professional status and biographical facts concerning the candidate. Such a committee discovered the

social, spiritual, and moral qualities of the man by courteous, friendly, and discreet inquiries. It began the education of a seeker after light by making sure that he and family both understood what Masonry really is and is not.

Such an investigating committee created the impression that becoming a Mason is an experience which inspires and uplifts all those associated with the applicant, because they will become a part of his developing and expanding benevolence and understanding. They will realize that their loved one is beginning a spiritual adventure, because a good investigating committee will create an "aura of care, ... of responsibility, of a collective pursuit of excellence" on the part of Masons.

Does the average committee really achieve such an effect? Dare it do less if it wishes to solve a part of the problem of lack of interest in the Fraternity? The Lodge under consideration must have dared to do it, to arouse the devotion and commitment of its distinguished member.

Such a Lodge took pains to do excellent ritual work. It was not primarily concerned to escape the criticism of letterperfect "custodians of the work"; it was not ambitious for the bubble reputation. It realized, however, that serious, expressive performances of the ritual are a sine qua non for impressing Masonry's wise and serious truths on the mind of each candidate, for squaring and polishing the rough ashlar into the perfect ashlar of a knowledgeable Mason.

Such a Lodge also must have known that a Master Mason is more than a man who has taken the three degrees. It realized that the new Brother had certain expectations which previous Masonic experiences

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had encouraged him to find. Among them were brotherliness, more knowledge about Masonry, relaxation in an atmosphere of mental uplift, inspiration.

The Lodge he joined tried to give them to him. Every Brother took pains to greet him and know him. They showed interest in his job, his family, his hobbies and recreation. His recommenders saw to it that he shared in some of the educational activities of the Lodge, even if it were only to introduce him to some good books about Masonry.

Such a Lodge made an effort to draw the distinguished Brother into the activities of the Lodge, by wisely evaluating his interests and abilities, and by making absolutely sure that Masonic labor needed to be done by him, and by him alone.

Above all, that Lodge must have inspired in the Brother the realization that Masonry is morality in action, and the obligations taken at the altar of Freemasonry were sacred promises which required action on his part. He became a committed Mason, committed to the pursuit of excellence as revealed in the teachings of the Fraternity. And that is his most significant achievement.

We live in an age which is witnessing "a breakdown of morality," because so many modern voices tell us that morality is merely a collection of outmoded customs and rules which we have inherited from our ignorant ancestors, that there can be no "absolute" rules of conduct, and that morality is therefore a relative, a "situational" matter.

Masons know better, if they understand their "art." Civilization (living together in societies with freedom and safety and opportunities to pursue happiness) is impos-

sible if men cannot agree to conduct themselves according to certain rules and standards which will make liberty and justice possible for all. When such standards are written into laws, we consider them enforceable by agencies created by society for that purpose. Masonry teaches us that a good man abides by such laws and lives peaceably with his neighbors and Brothers.

But the essence of the morality that Masonry teaches is that a man obeys the law, and serves his fellowman, not because he is afraid of the penalties provided for breaking laws, but because he has committed himself, he has promised solemnly to maintain those standards of conduct by which alone civilization is possible. That concept of freedom, to do that which is good for all one's fellowmen and to refrain from that which is harmful and destructive.

To those standards a Mason voluntarily commits himself by the solemn promises he has made on the sacred Volume of the Law. He has chosen freely to act responsibly toward others, to create an aura of concern and care for others, to pursue the means by which men may maintain the excellent in their relationships with one another. That is the broad objective of Masonic labors. Let every Lodge become committed to the pursuit of excellence! CT

(Source: The Lanao Masonic Bulletin)

*In Memoriam***WB Macario R. Ramos, Sr., PM**

W Bro. Macario R. Ramos, Sr., founding Grand Master and incumbent Grand Secretary of the Supreme Council, Order of DeMolay of the Republic of the Philippines, was an Honorary Member of the International Supreme Council (ISC), Order of DeMolay; former ISC Executive Officer, Jurisdiction of Luzon; and former Chapter Advisor, Loyalty Chapter, Order of DeMolay. He provided the spade work for the establishment of the Provisional Philippine Supreme Council, which gave birth to what is now the autonomous and sovereign Supreme Council, Order of DeMolay of the Republic of the Philippines.

WBro. Ramos, Sr. was a recipient of the Honorary Legion of Honor Degree; the Grand Master Maltese Cross; the Cross of Honor; and the Guild of the Leather Apron as Advisor of the year 1975. He is a Past Master of Araw Lodge No. 18, F. & A.M.; dual member of Jacques DeMolay Memorial Lodge No. 35, F. & A.M.; Past Venerable Master of Luzon Bodies, A. & A.S.R., and coroneted 33rd Degree, Inspector General Honorary.

He was a member of the Royal Arch Masons, York Rite; Islam Temple, A.A.O.N.M.S.; the Bamboo Shrine Oasis; Honorary Member of the Maginoo Shrine Oasis; and the Royal Order of Scotland. He was a member of the Order of the Amaranth; Order of the Eastern Star and a strong supporter of the Job's Daughters and the Rainbow for Girls.



Hon. Macario R. Ramos, Sr., Founding Grand Master, Order of DeMolay, Republic of the Philippines, died March 8, 1994.

WBro. Ramos, Sr. was Secretary, DeMolay Foundation of the Philippines; President, Masonic Youth Foundation of the Philippines; President, Ashlar Foundation, Inc.; President, CUMC Outreach Foundation, Inc.; and member of the Central Methodist Church; Director, Philippine Rural Life Center, Inc.; member, Philippine Band of Mercy; and Philippine Bible Society.

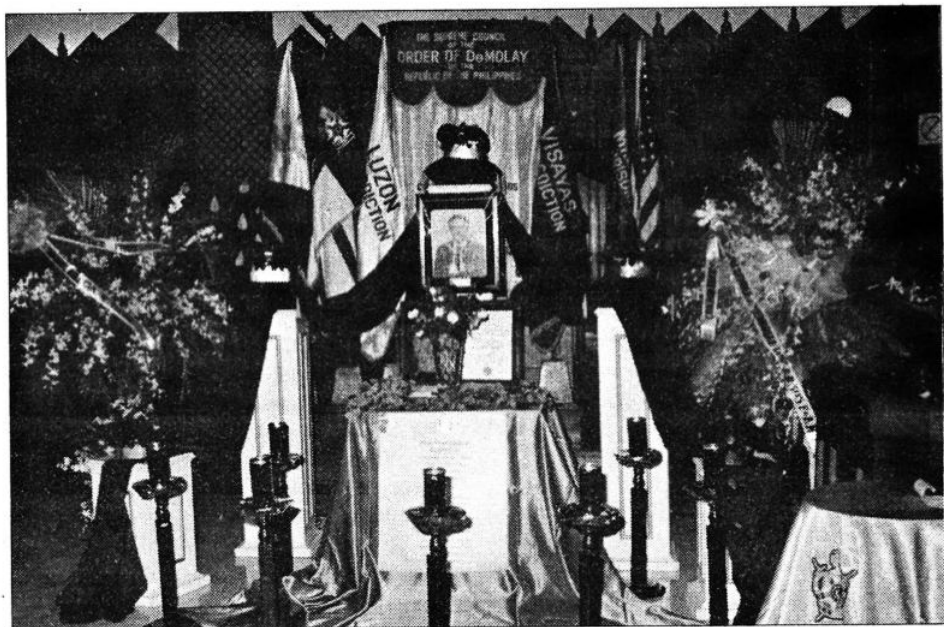
He was a member of the Association of Filipino Masons in the Midwest, U.S.A. and the Philippine Masonic Association of America, Inc., U.S.A.

WBro. Ramos, Sr. was a bemedalled USAFFE veteran of World War II, a survivor of the infamous Death March of Bataan, and a prisoner of war at Capas, Tarlac. He had served as Medical Administrative Corps Officer (MAC-AFP), where he spent 22 years of glorious military service and retired with a rank of Major.

He was a notable figure in the business world. He served as President of a savings and loan association, a former Sales Manager of Mutual Funds, and at the time of his death, a Manager of an insurance agency of the Philamlife Insurance Corporation.

WBro. Ramos, Sr. was born on June 20, 1917, in Tondo, Manila. He was a product of both private and public schools. He was married to Rebecca Juane and they have been blessed with five children: Mac, Jr., Reynaldo, Ruth, Jonathan and Tita Kit, all married with families of their own. Junior, Reynaldo, and Jonathan are members of the Araw Lodge No. 18, F. & A.M.

WBro. Ramos, Sr. lived a full life. He was always an officer and a gentleman, a grateful son, a brother, a loving husband and father, "Dad to all boys," and an illustrious grandfather to 15 grandchildren and one great grandchild. (7)



Masonic funeral rites for WBro. Macario R. Ramos, Sr.

Jacobo Zobel Memorial Lodge No. 202 Installs Officers

The officers and members of Jacobo Zobel Y Zangroniz Memorial Lodge No. 202 under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines held the public installation of their officers on March 21, 1994 at 6:00 in the evening at the Jacobo Zobel Memorial Masonic Temple in Makati.

Installing Officer was VW Isaac F. Arivas, Jr., PDDGM and the Master of Ceremonies was VW Romeo S. Musngi, PDGL. Guest Speaker for the momentous occasion was Bro. Teodoro L. Locsin, Jr.

Incoming officers for the year 1994 include the following:

Worshipful Master — WM Michael C. Cases
 Senior Warden — Bro. Ramon B. Protacio
 Junior Warden — Bro. Alejandro A. Villadolid
 Treasurer — VW Enrique L. Locsin
 Secretary — WB Ramon B. Manzana
 Chaplain — Bro. Karl U. Megerle
 Marshall — Bro. Hernani Liwanag
 Senior Deacon — Bro. Odelon T. Torres

Junior Deacon — Bro. Godofredo C. de Guzman

Auditor — VW Mauricio R. Valdez

Almoner — Bro. Jeffrey A. Williams

Lecturer — VW Abelardo L. Aportadera, Jr.

Senior Steward — Bro. Nicolas R. Fernandez III

Junior Steward — Bro. Renato A. Florencio

Organist — Bro. Raymund T. White

Tyler — WB Herminigildo R. Flancia

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A Letter to the Editor



Coca-Cola Bottlers Philippines, Inc.

Zamboanga Plant
Zamboanga City

March 21, 1994

To the Editor
Cabletow
Plaridel Masonic Temple
1440 San Marcelino Street
Metro Manila

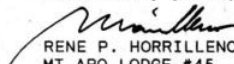
Dear Most Worshipful Sir:

The Cabletow issue of Sept-Oct 1993, carries the name of my late grandfather Antonio Horrilleno, Sr. as one of the Masons who served as Justice of the Supreme Court of the Philippines. For this reason, I would like to thank you and the editorial staff of Cabletow for the recognition given to my late grandfather.

May I offer however a correction in the spelling of the surname of my grandfather. It is spelled with a double "R" and a double "L". the complete name is ANTONIO HORRILLEN0, SR. I hope if your records are different from the above, the necessary revision will be done.

Many thanks again and more power to you and the Cabletow Staff.

Fraternally yours,


RENE P. HORRILLEN0, 32^o
MT APO LODGE #45
ZAMBOANGA CITY

☎ 27-56

PBX 2902
2903



A PLAQUE

DEDICATED TO:

Worshipful Brother Abelardo L. Aportadera, Jr., PM
and All Others who dare to join the ranks of the
Grand Army of Public Protectors

"I AM AN OMBUDSMAN"

The law has made me an Ombudsman,
guardian of public trust and confidence.

Truth be the rule and guide of all my actions
and Justice be the light of all decisions.

I shall cherish Honor; a divine attribute,
well above all gold, rank and title.

Forever shall integrity be my sworn
policy, for I am fearful of no one,

Save the ALL-KNOWING, ALMIGHTY FATHER of man.

From WB Regalado R. Aure, PM
Bagong Ilaw Lodge No. 97
December 25, 1990

Sworn Statement

Republic of the Philippines
Department of Transportation and Communications
PHILIPPINE POSTAL CORPORATION
National Capital Region
Legal Affairs Section
1000 Manila

SWORN STATEMENT

The undersigned Abelardo L. Aportadera, Jr. editor/managing editor/
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Abelardo L. Aportadera, Jr.
(Signature)
Editor-in-Chief
(Designation)

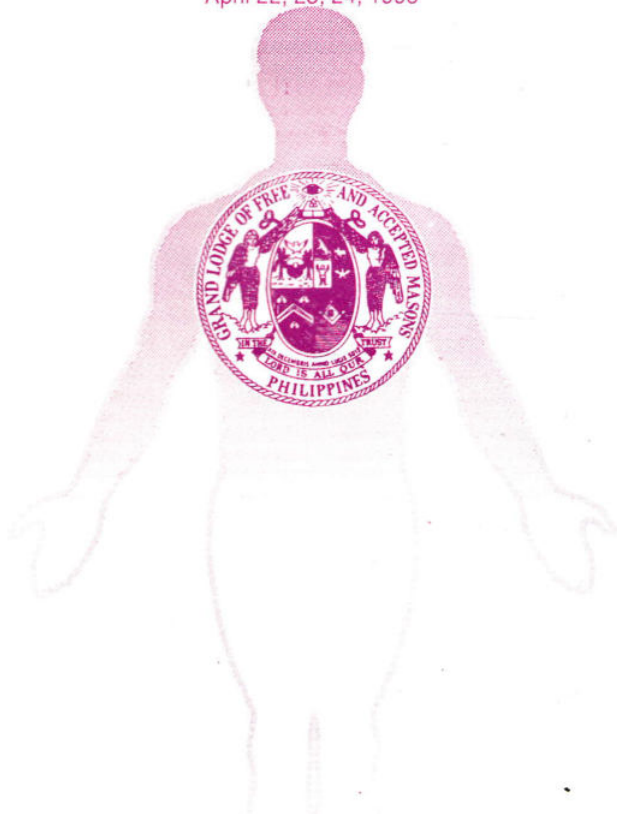
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