

The Cable Tow

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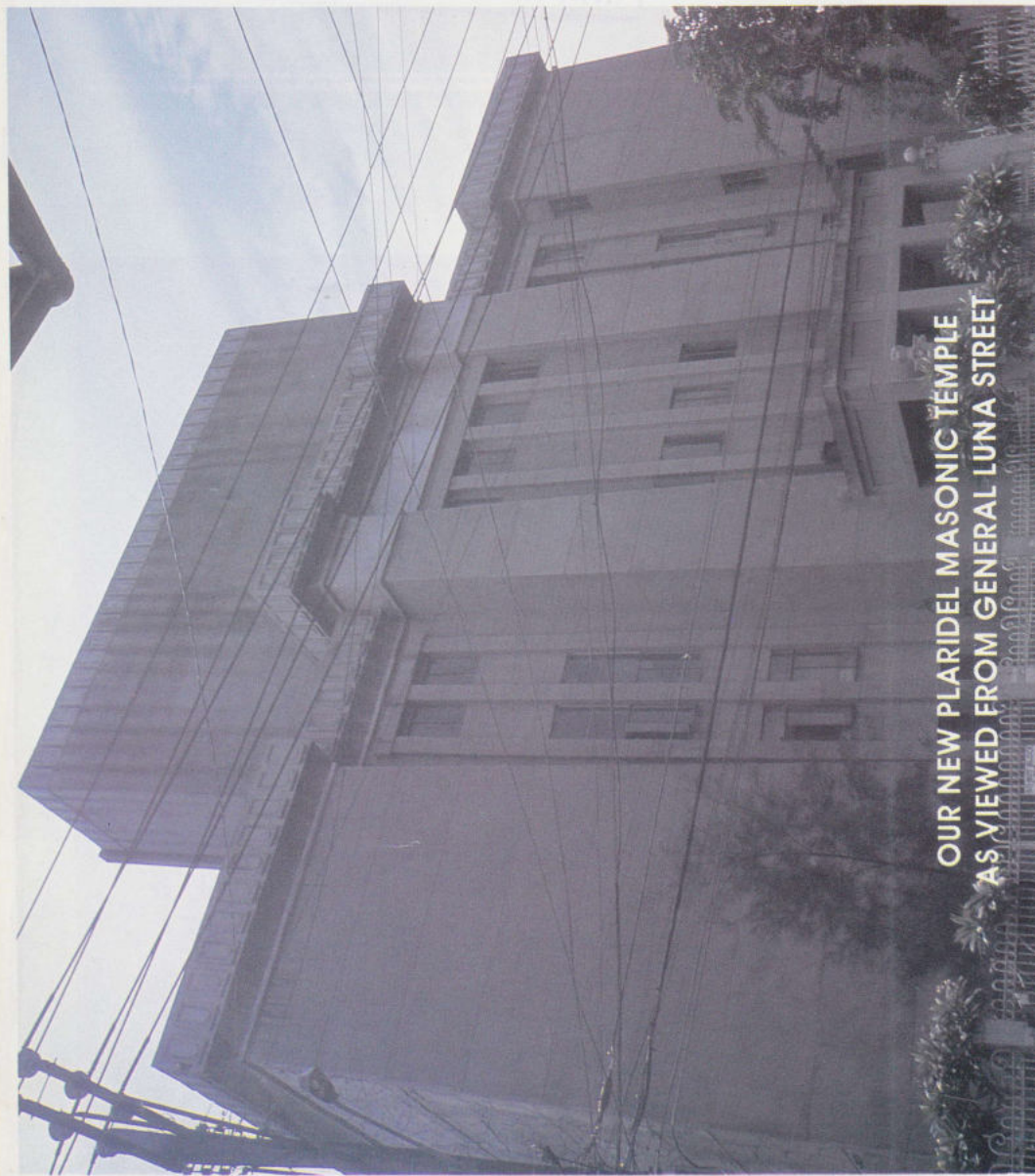


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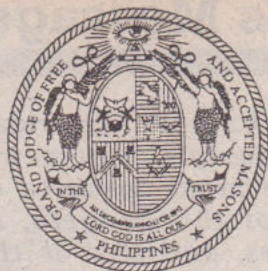
September-October 1996

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES





OUR NEW PLARIDEL MASONIC TEMPLE
AS VIEWED FROM GENERAL LUNA STREET



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ABOUT THE FRONT COVER:

SEPTEMBER 12, this year marks the centennial anniversary of the shooting of 13 Fillpinos in Cavite, popularly known as "Trece Martires de Cavite." Of these, 10 were Masons, namely: **Maximo Inocencio**, 64, a rich proprietor; **Jose Lallana**, 54, a tailor, former Corporal, Spanish Marines; **Eugenio Cabezas**, 41, a clerk at the Cavite Arsenal; **Maximo Gregorio**, 40, another clerk at the Cavite Arsenal; **Hugo Perez**, 40, a physician, member of the Katipunan; **Severino Lapidario**, 38, Chief Warden, Provincial Jail, member of the Katipunan; **Alfonso de Ocampo**, 36, a Spanish mestizo, another member of the Katipunan; **Luis Agudo**, 33, an employee at the Cavite Arsenal; **Victoriano Luciano**, 32, a pharmacist and poet; and **Feliciano Cabuco**, 31, an employee at the Navy Hospital, Cavite.

The three non-Masons were: **Francisco Osorio**, 36, a Chinese mestizo and contractor; **Antonio de San Agustin**, 35, a surgeon and businessman; and **Agapito Conchu**, 33, a teacher, musician, and painter.

When Cavite rose in arms on August 31, 1896, under **WB/Gen. Emilio Aguinaldo**, Masons and non-Masons who stood for freedom and justice joined the uprising. Foremost among them were the 13 Martyrs of Cavite. In dying for a noble cause, they live in the hearts of their grateful countrymen. To their memory, a monument now stands in the public plaza of Cavite City.

Grand Master's Message



In the light of the late Catholic American President John F. Kennedy's statement, "A man does what he must in spite of the pressures, in spite of the dangers, in spite of the consequences, and that is the basis of all morality," the Grand Lodge of the Philippines is proud of its members who have held fast to their Masonic convictions

in the face of renewed attacks against the Craft resuscitating dead issues. Their commitment to the Craft has remained strong because they know that our Masonic convictions are timely and timeless. They are the kind of Masons referred to in the statement our Grand Lodge issued nine years ago when it celebrated its diamond anniversary. That statement reads in part thus:

...The Jubelas, the Jubelos and the Jubelums will always taunt, harass and persecute our ranks. A true Mason will oftentimes be misunderstood, sometimes be threatened physically and spiritually and a few times be persecuted to death for his beliefs. But a true Mason should not barter away his conscientious convictions. His convictions should not be changed by the corruptions of comfort. Neither should his convictions be dictated by the demands of the majority or by the catcalls of the minority. A true Mason clings to his conviction because in the best of his God-given light, it is the truth or the nearest approximation thereof. Let us then cling to our conviction,...always remembering that Masonry has never failed men, it is men who fail Masonry.

Our Grand Lodge, moreover, highly commends those Districts and

Blue Lodges that have undertaken joint projects with the Knights of Columbus and other fraternal/civic organizations, thereby letting the general public realize that Masonry is not the rival, much less the enemy, but rather, the ally of such organizations in the building up of our local and national communities for God's greater glory. In this edition, therefore, we are publishing reports of such worthwhile joint endeavors.

Our Grand Lodge, however, is wary that its not-so-well-informed members, particularly the candidates and the newly raised, when subjected to anti-Masonic influences or personally harassed by anti-Masons in their respective churches or segments thereof, may feel so torn between two seemingly absolute alternatives and, consequently, anguished as to consider demitting from the Craft as an escape from the dilemma.

Considering this danger, we are publishing in this edition several articles on Freemasonry and Religion. Besides, our Grand Lodge, through the Masonic Assistance and Information Center, will publish relevant brochures on the same topic and distribute them to its members. It will, in addition, keep open channels of communication with anti-Masonic elements with the end in view to dialoguing with them and with the hope that the mist of misunderstanding that has so long blanketed the beauty of the Craft will soon be dissolved.

We urge our Grand Lecturers and other qualified Masonic leaders, furthermore, to wage an awareness campaign about Freemasonry and religious extremism, including the pastoral practice of the Catholic

Church regarding Freemasons, which "shall be in accord with the declaration of the Congregation for the Doctrine of the Faith issued on 26 November, 1983, entitled *Quaesitum est.*"

All of us Freemasons should also be active in our respective churches or denominations and at the same time stand tall for Freemasonry, proudly demonstrating to all and sundry that the flame of our Masonic values and principles can brighten our homes, illumine our communities, and light up our world.

Finally, dear brethren, as has been suggested by the Board for General Purposes, let us continue giving more visible profile to Freemasonry to dissipate criticism on our secrecy.



Let's do a George Washington

President, General and Brother George Washington was proud of and committed to the Craft, as may be gleaned from the fact that when he was asked to resign from the Masonic Fraternity, he wrote in a letter to the Rev. G.W. Snyder:

"So far as I am acquainted with the principles of Freemasonry, I perceive them to be founded upon

benevolence and to be exercised only for the good of mankind. I do not, therefore, upon this ground, withdraw my approbation from it."

There are in our grand jurisdiction many of the likes of our Brother, Pres. and Gen. George Washington. We see them come together, giving of their time and demonstrating their courage and commitment to Freemasonry.

Let's emulate such leaders.

FREEMASONRY AND RELIGION ARE NOT ANTITHETICAL

We appreciated and lauded the unprecedented move of the Catholic Bishops Conference of the Philippines when in the early 1970s it filed a petition to the Holy See to the effect that c.2335 of the 1917 Code of Canon Law should not apply to Freemasons of the Philippines. We appreciated and lauded the decision of the Vatican to drop the name *Masonry* from the 1983 Code, and we rejoiced when it decreed that Freemasons no longer incur automatic excommunication. We appreciated and lauded the Second Plenary Council of the Philippines, which was held in 1991, when it came out with a decree on Freemasonry, which reads in part thus: *"...We recognize the need for appropriate pastoral guidelines. Bishops and priests will exercise great pastoral prudence and charity in this regard (i.e., imposing canonical penalty) so that with God's grace they may 'Unite all in Christ.'"*

Yet some members of the Catholic hierarchy and clergy appear to be lacking in pastoral prudence and charity when they arbitrarily impose canonical penalty on Catholic Freemasons who have not militated, or who belong to Lodges which have not militated, against the Catholic Church, including some who have been active in, as well as benefactors of, their parishes. Others, fortunately, have allowed Catholic Freemasons to exercise their right to receive the sacraments and to perform their duties as Catholics. This lack of uniformity in regard to imposition of canonical penalty may jeopardize order and discipline in the Church.

Besides, some members of the clergy have made public utterances condemning Freemasonry and Freemasons, while some Catholic organizations have refused to admit Freemasons into their fold or have booted out Freemasons from their membership rolls. These and similar initiatives, ultimately, will prove prejudicial to the interests of the Church.

We, the Catholic members of the

Masonic fraternity in the Philippine grand jurisdiction, firmly believe that Philippine Freemasonry is not anti-Catholic. We firmly believe that we can be active Freemasons and at the same time practice our own religion. We agree with MW Raymund E. Wilmarth, our beloved Past Grand Master, that *"Once a Catholic becomes a Mason, we only ask that, in addition to being a good Mason, he be a better Catholic, so that the world may know he has benefited from his Masonic way of life."* We agree with the late Rev. Dr. Norman Vincent Peale that *"... a good Mason is made even more faithful to the tenets of his faith by his membership in the lodge."*

We therefore appeal to the Catholic hierarchy to remove the Damoclean sword of a possible interdict dangling over the head of each one of us Catholic Freemasons. If this will happen, then the Catholic Church in the Philippines and Philippine Masonry will be allies in building up the Temple of the Brotherhood of Men under the Fatherhood of God.

So mote it be.

FREEMASONRY AND RELIGION

(Editor's note: This statement on Freemasonry and Religion was prepared in 1993 by the Masonic Information Center, a branch of the Masonic Service Association of the United States. It is quite similar to the statement issued by the Board of General Purposes, United Grand Lodge of England on June 12, 1985.)

Basic Principles

Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each individual's dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion may not be discussed in Masonic meetings.

The Supreme Being

Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of, God. Masonry primarily uses the appellation "*Grand Architect of the Universe*" and other non-sectarian titles to address Deity. In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred.

Volume of the Sacred Law

An open Volume of the Sacred Law, "*the rule and guide of life,*" is

an essential part of every Masonic meeting. The Volume of the Sacred Law to a Christian is the Bible; to Freemasons of other faiths, it is the book held holy by them.

The Oaths of Freemasonry

The obligations taken by Freemasons are sworn on the Volume of the Sacred Law. They are undertakings to follow the principles of Freemasonry and to keep confidential a Freemason's means of recognition. The much discussed "*penalties,*" judicial remnants from an earlier era, are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word.

Freemasonry Compared with Religion

Freemasonry lacks the basic elements of religion:

- a. It has no dogma or theology, no wish or means to enforce religious orthodoxy.
- b. It offers no sacraments.
- c. It does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation.

Freemasonry Supports Religion

Freemasonry is far from indifferent toward religion. Without interfering in religious practice, it expects each member to follow his own faith and to place his duty to God above all other duties. Its moral teachings are acceptable to all religions.

MASONRY IS NOT RELATIVISTIC NOR INDIVIDUALISTIC!

A leader of some segment of a church in the Philippines claimed, *"Masons espouse relativism and individualism where situations are judged according to one's own perceptions."*

"To say that Masonry is relativistic and individualistic is wrong," VW Vic Hao Chin, a Masonic leader, retorted. *"The reverse is, in fact, true. The ethics of Masonry is founded on the subordination of egotism to two things: the common good and higher spiritual principles. Without these two, Masonry would have very little value, and none of the great men of history would even give weight to Masonry."*

DO MASONIC TENETS CONTRADICT CHRISTIAN PRINCIPLES?

In its April 1994 edition, The UNITED CHURCH OBSERVER states that the main tenets of Masonry: Brotherly Love, Relief and Truth, do not contradict Christian principles. Listen:

"The Masons regard themselves as the oldest fraternity in the world. They consider being a Mason a way of life, not a religion. They accept 'a good man and make him better'. There are no restrictions of color, creed or nationality - - only gender - - and there is a parallel organization for women, the Order of the Eastern Star. They do believe in a supreme being but lodge meetings are not a substitute for attendance at a place of worship. Discussions of religious or political teaching are not allowed. Members earn degrees in the Scottish or York Rites. (Sounds to me like earning

badges in Cubs.) They also make decisions about their higher-education bursaries, for which they are well-known. They don't have any dark 'secrets' - - they have some signs to identify themselves among their membership and symbols for the various lodges. So it doesn't sound to me that this organization is harmful to Christianity. I suspect Masons may use more exclusive language - - 'the fatherhood of God' and 'the brotherhood of man' - - than our denomination uses today, but their three tenets - - love, relief and truth - - don't contradict Christian principles."

MASONIC MYSTIQUE

by Manuel L. Quezon III

(Editor's note: This article appeared in TODAY, July 27, 1996.)

You will see them during next month's ceremonies commemorating our dead propagandists and revolutionary heroes: distinguished professionals in strange garb, wearing aprons and gilded regalia, sometimes bearing banners proclaiming their membership in something called lodge. These gentlemen are Masons.

Today, Masonry is viewed as a civic organization not very different from the Rotary Clubs and Kiwanis to which these Masons may, in fact, belong as well. And yet there was a time when Masons and Freemasonry were viewed with alarm not just in the Philippines but throughout Europe as well.

The Catholic Church, for one, has since the 18th century condemned Freemasonry and subjected Masons to the most severe ecclesiastical sanctions. The latest revision of Canon Law undertaken during the reign of Pope John Paul II retains the penalty of automatic excommunication for any Catholic who becomes a Mason. This is a relic of the acrimonious relationship between Catholicism and Freemasonry, which continues to have repercussions up to the present.

Other groups have persecuted Masons in their time: Napoleon detested them (although his brother was a Mason), Hitler loathed them. Indeed, dictators in general have displayed an aversion, if not outright hostility, to Masons.

For Freemasonry carries with it a mystique accumulated over the

centuries, historical baggage that has amused skeptics like Ambrose Bierce and delighted aficionados of conspiracy theory and mysticism verging on the occult. The phenomenal success of Umberto Eco's novel **Foucault's Pendulum**, an intricate tale of secret societies, from the Knights Templar to the Rosicrucians to the Illuminati and (naturally) Freemasonry, attests to this. The only other organization that has as strong a grip on the popular imagination are the Jesuits, the traditional nemesis of Masonry.

The traditional view is that Freemasonry is a global conspiracy that has taken on an antireligious character. It is viewed as a shadowy organization that aims to infiltrate the corridors of power to facilitate the rise into prominence of member Masons to the exclusion of all others. The governing elites of countries like France and the United Kingdom, to name just two examples, are said to be dominated by Masons. The same thing used to be said of the Philippines.

No wonder then that Freemasonry remains a favorite subject for speculation, from the alleged murder of Pope John Paul I in the book **In God's Name**,

to a journalistic exposé of Masonic domination of the British police and legal system in **The Brotherhood**. But speculation as to whether Masonry is a "secret society" or "a society with secrets" overlooks a central fact, which should rapidly demolish any attempt to portray Masonry as a global conspiracy. Masonry is not an organized global movement. There are individual Masons who belong to autonomous Masonic lodges that may be linked to other lodges within a country, but there is no worldwide superbody that gives orders to the different national lodges.

So what is Masonry? Is it what the Masons claim it is, a fraternal society with secrets, a civic entity with benevolent aspirations? One among civic organizations that have undertaken philanthropic tasks? You would find it impossible to convince conspiracy theorists that this is so. The truth is that the average citizen pays no more attention to it than it does to other fraternities. No one pays more particular attention to Masonic symbols, the ubiquitous compass and straight-edge, displayed on vehicles of some Masons, than, say, a Rotary International sticker or Toastmaster's sign.

This nonchalant attitude is, after centuries of hysteria, welcome. But it is as misplaced as the paranoia that used to accompany the mere mention of the word "Mason". But what sets

Masonry apart from other fraternal organizations, what made it worth the while of various governments to expend energy arresting Masons, are the ideals it espouses, best summarized by the glorious motto of the French Revolution: "*Liberty, Equality and Fraternity.*"

Masonry was born in the period now known as The Enlightenment. Over the past two centuries Masons have been the proponents, and then the guardians, of Enlightenment thinking. Rationalist, deist, essentially democratic and always stressing political compromise. No surprise then that it has often been at the vanguard of resistance to absolutist regimes of the recent past. Masons were active in the French and American revolutions. They were prominent during the long process of the reduction of the governing powers of British sovereigns. They were central figures in the attempts to establish a more liberal regime in Spain, and were still persecuted during the time of Francisco Franco. They helped undertake the Risorgimento, which finally united Italy and which, ironically, forced the Catholic Church, through the elimination of its temporal powers, to reassess itself and make itself once more a potent force in world affairs because of its strictly religious prestige. And Masons were central figures in the long campaign to secure independence for the Philippines.

A Grand Master of Pennsylvania Masonry once said: "***Freemasonry is having a faith to live by. Freemasonry is being a self to live with. Freemasonry is having worthy causes to live for. Freemasonry is a never-ending pursuit of excellence.***"

CAN A CATHOLIC BE A FREEMASON?

MW Raymond E. Wilmart, PGM, in his article in *The Cabletow*, February 1968, first of all, expressed his confidence that the Catholic Church regards the Masonic institution, not as any form of religion, but rather, as a *religiously oriented brotherhood of men*. Basic Masonry or Grand Lodge Masonry, he admitted, appears Unitarian because for all men to be brothers they must come from a common father: *God*.

To the comment that "*Nowhere in the Masonic ritual is the name of Christ mentioned or are prayers in His name or the name of the Trinity ever authorized,*" MW Wilmart remarked:

"Since not all men are Christians, and since Masonry is a brotherhood of all men, we must go back farther than the Christian concept of the Trinity to the universal concept of God the Father to find the common denominator which makes all men brothers. Masonry does not question the tenets of the Christian religion. Masonry merely regards Christian men as Christian brothers but regards men of other religions as brothers too."

The Past Grand Master pointed out that since both the Catholic Faith and the Masonic Fraternity teach brotherly love, both are expected to practice it. He added that just as the Church accepts all who ask to be Catholics, if they qualify by Catholic standards, so Masonry accepts all who knock at its door, if they qualify by Masonic standards. Then he stressed that all Masonry is interested in is

eliminating points of controversy, and that lifting of the papal ban on Masonry would be evidence of good faith by the Church.

The rest of MW Wilmart's article is as follows:

"The Church has its own laws and regulations governing its members as we in Masonry have ours. The laws and regulations of the Church pertain to **religion**, whereas the laws and regulations of Masonry pertain to **brotherhood**. As the Church in its laws and regulations governing marriage does not permit dissolution of the marriage vows by divorce, neither does Masonry in its laws and regulations governing membership provide for any means of dissolution of its obligations. This is the basis of the statement: **Once a Mason, Always a Mason**. No retractions in this world could relieve a Mason from his obligation to the Fraternity just as no divorce in the world could relieve a spouse from his or her obligation in a Catholic marriage.

"Let the Church maintain its tenets, but let us abolish controversy. Let us live as brothers in one world.

This is not contrary to Christian principle. I am a Christian, but I do not consider only as a brother, one who believes as I do. I do not think God created some men as brothers, because they are Christians and that all others are outcasts. If some people believe that, they certainly don't believe in the same God in Whom Masonry has placed its trust.

"When I go to a Catholic church, I pray with Catholics and become a part of Catholic Ritual. I pray to the same God as others pray, and in the church I am in a community of Catholics. But when I am in the Masonic Lodge and the invocation or benediction is given, I pray to the same God in a community of brothers. Some may be Catholics, some Jews, some Mohammedans, some Buddhists, but we have two things in common. The first is, *we are praying to the same God*, and the second is *we are all brothers*.

"These are the Masonic truths that make me proud that I am a Mason. I think that if I could only work a miracle and get a Lodge big enough to hold all mankind and have them look up to God and pray, 'Thy will be done,' it wouldn't matter anymore who were Catholics, Protestants, Jews, or whether they were members of

Masonry, because the work of the Church and Masonry would have both been accomplished.

"But we are mortal men and we cannot hope to accomplish such miracles. We can, however, abandon controversy and search for unity, if only we are willing to look beyond the benefits to self and work for the welfare of others. .

"These are the teachings of Masonry, and they are the teachings of the Church. The words may be different, the rituals strange to each other, and one may be the teachings of a **philosophy of living** while the other is a **religion to have faith in**, but they *should have but one aim —to please one another and unite in that grand design of promoting happiness.*

"From where I stand, I cannot find anything in Masonry that would disqualify a Catholic from becoming a member of the Craft. **Once a Catholic becomes a Mason, we only ask that, in addition to being a good Mason, he be a better Catholic, so that the world may know he has benefited from his Masonic way of life.** If there is anything that prevents a Catholic from being a Mason, it is not in Masonry."



The Wages of a Mason

One of the great men of history who gave weight to Masonry was Ill. Bro. Benjamin Franklin. This is what he said of the wages of a Mason:

"Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold and silver will get none of these; for the wages of Masons are earned and paid in their dealings with one another. Sympathy begets sympathy, love begets love, kindness begets kindness, helpfulness begets helpfulness. These are the wages of a Mason."

THE SEED OF MASONRY

by MW Pablo C. Ko, Jr., PGM

In Chapter 13 of his book, Matthew tells us that the Lord Jesus told his disciples to listen to the parable of the sower, as follows:

"When anyone hears the message of the Kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart. This represents the sowing along the road. But what was sown on rocky soil refers to the one who hears the word and at once accepts it gladly; but it takes no root in him; it does not last. Trouble or persecution arises on account of the message and at once he turns away from it. And what was sown among thorns means one who listens to the message, but worldly cares and the enjoyment of wealth choke the word and it becomes unproductive. But what was sown in good ground means one who listens and understands the message; he bears fruit and yields, one a hundredfold, one sixty and one thirty."

Masonry, similarly, may be likened to a seed. Its tenets and principles have been introduced into the lives of men of various temperaments and motives. Some of these men are like the **hardened and trodden soil**. They have received the tenets and principles of Masonry, but for one reason or another, they have never understood those tenets and principles. Shortly after these men have been initiated, passed or raised, the seed of Masonry may be

snatched away from their minds and hearts by other interests and diversions and, as a consequence thereof, fade away from the Masonic scene.

Other brethren are like the **rocky, shallow soil**. For a time, Masonry grows in their minds and hearts; they may even go about carrying out in their lives the Masonic tenets and principles for some time. But since Masonry has remained shallow, or it has not taken deep roots, in their lives, it is just a temporary experience. After having been raised to the sublime degree of Master Mason, therefore, some of our brethren attend a few meetings and other Masonic functions; soon, however, they also fade away from the Masonic scene, precisely because they cannot hold fast to their Masonic convictions. They wither away in the face of anti-Masonic influences, initiatives, or pressures.

Still some of our brethren are like the **ground that is fraught with weeds and thorns**. They allow Masonry to grow in their lives, but the other cares of life, particularly the longing for material possessions, choke genuine Masonic concerns out of their minds and hearts.

The seed of Masonry, fortunately, frequently is dropped into fertile soil-- into the minds and hearts of brethren who understand and accept the Masonic tenets and principles and keep the flame of those tenets and principles ever aglow in their hearts and ingrained in their minds, so that they contaminate all men they come in contact with. These are the brethren who have allowed Masonry to direct their lives or who have made Masonry their way of life. Year after year, they remain faithful members of the Craft and even become dynamic leaders within (and even without) it. Call them old reliables, old guards, or whatever you may, but these are the brethren who, through the ages, have kept Masonry alive and strong.

Perhaps one of the shortcomings of the present Masonic movement is the tendency to practice Masonry literally as a speculative or even spectator Masonry. We become, as a result, just some numbers in meetings. We become members who are in attendance in body (perhaps so as not to be suspended for nonattendance in stated meetings), but not in spirit. Complacency stunts growth in our venerable institution.

No, my brethren, we cannot afford to be complacent. We must, instead, make the most of the golden opportunity which our Craft offers to us-- the opportunity to become "perfect ashlars" and to share our lives with others, to serve our less fortunate fellowmen, to heal the sick, or to help build up our local, national, and international communities for God's greater glory; for this is the true

message of Masonry.

Although Masonry maintains a low public profile on social, political, and religious issues, it insists that we, its members, exhibit high moral standards not only among ourselves but also in our relationships with and within society, business and politics. It teaches us values and ideas which are not incongruent with those of almost all religions that believe in God as Creator and Supreme Master of the Universe.

Many of the men who founded the Filipino nation and many of those who charted its course during the formative years were directly influenced by the values and ideals of Masonry. But the nation they founded and built up is still fragmented or lacks a true sense of Brotherly Love; many of its social structures are still unjust and therefore prohibitive of lasting peace and development; and its communities are continually beset and weakened by moral and spiritual deterioration.

What must we latter-day Masons do in the face of all this?

We must apply Masonic values and ideals to all controversial issues that come before our communities, churches, schools, workplaces, and country. We cannot afford to be passively for or against some issue. We must, instead, stand up, let others know how we feel regarding the issue, and do something constructive about it; for the Lord Jesus said, "*Let your light shine before men, that they may see your good deeds and praise your Father in Heaven.*" (Matthew 5:16, NIV).

EXTERNAL AND INTERNAL THREATS TO FREEMASONRY

by WB Leo S. Pates

Freemasonry has survived the ravages of time most probably because it stands for one of the most basic and noble purposes of human existence: the Brotherhood of Men under the Fatherhood of God, through the practice of brotherly love and truth and zeal for the truth. Thus, despite the mortiferous persecutions of the Middle Ages, the barbarous powers of kings and tyrants, the devastations of wars, and the rise and fall of empires and dynasties, Freemasonry has managed to survive. Throughout the ages, the beautiful tenets of our ancient and honorable Fraternity have been transmitted unimpaired from instructive tongues to attentive ears and safely deposited in faithful breasts.

But, today as in the past, Freemasonry finds itself the epicenter of grave destructive influences both from without and from within.

Destructive Forces from Without

The age-old allegation or prejudice that Freemasonry is a work of the devil and, therefore, is out to destroy the church is again permeating the air. Recently, a national Christian organization with a local chapter dismissed from its membership roll local Masons, who were instrumental in organizing, expanding and solidifying the local chapter of the said organization.

Seekers of the Truth, those Masons honestly strove to find spiritual enlightenment through active membership in that organization. Later, however, the spirit of intolerance and the lust for power prompted some men to discriminate against the Masons, who were then stripped of their leadership positions in the local chapter. This move might have been intended to force the

Masons to renounce Masonry. *But, not a single one of those Masons renounced Masonry!* For what is there in Masonry to renounce?

Those brethren have manifested their moral strength and their unwavering fidelity to the Fraternity. They certainly deserve our respect and commendation.

To be sure, religious demagogues, most of whom are laymen desirous of promoting their own interests, will resume their anti-Masonic attacks. It is, therefore, our responsibility to be always on our guard. They may use their attack to condition the minds of our own children and even of our less informed brethren.

Internal Threat

But the greater threat to Freemasonry may come from within. I

am referring to the misdeeds of individual Masons that may create negative impressions about the Fraternity. Such a misdeed is subtle; for its impact may not be easily recognized, specially when it does not directly affect the Mason concerned or the Lodge he belongs to. Such a misdeed, particularly when done to a Brother, is dangerous because it will nurture and ripen a seed of discontent and disharmony among us, thereby endangering the very foundation and strength of our Fraternity.

It is our bounden duty, then, to demonstrate our pride in Masonry as the science and art of right living. After all, right at the very start, when we entered the Lodge, each one of us was asked, "What came you here to do?" and loudly we replied, "To improve myself in Masonry."

Have we really lived by that profession? Have we improved as persons and not in terms of positions occupied? It is, decidedly, the change from within, the improvement of one's character, the discipline to live the Masonic values and ideals that marks the true Mason; for to seek the Oriental Chair is human, but to strive for the perfection of one's character is divine.

Freemasonry is, I repeat, a **science** because it teaches the principles for right living, and it is an **art** when we skillfully apply those principles in our daily lives and conduct, thereby manifesting to all and sundry that *Masonry is a worthwhile way of life.*

Unfortunate, then, is the Master Mason who does not know the science of Freemasonry. More unfortunate is the Master Mason who is highly proficient in the rituals but fails to

practice the science of Freemasonry in his daily life.

The Role of Freemasonry in Today's Society

But, certainly, we face a very great challenge in living our Masonry; for, as one social scholar put it, this is a world of competition, in which the rule of human interaction has degenerated into two possible outcomes: either you win or you lose, either you are the victor or the victim, either you are the **naka-isa** or the **naisahan**. Besides, as another keen observer pointed out, our present society is filled with uncertainties and ambiguities. We believe in education as an effective social leveler, but only the rich can afford quality education. We believe in labor as a sure way to a dignified life; yet, in many instances, honest labor goes unrewarded, while illegal activities like **masiao** and **jueteng** have reaped great wealth. We have been taught to dedicate ourselves to hard labor, professionalism, and the passion for excellence and not to resort to dishonesty in order to acquire wealth. Yet we see that the swindlers, the easy-money seekers, and the grafters in government are envied, if not respected. We live in terms of personal gratification, unwilling to take sacrifices for others and, more so, for our country. Apparently, we have lost the sense of what is right and what is wrong.

Can Masonry serve as one influencing factor to change society from such a despicable condition to one full of integrity, peace and prosperity? Our ability to influence is definitely limited by the strength of our weakest link as a Brotherhood of Men under the Fatherhood of God.

A weakness may develop when hasty judgment destroys the harmony of a Lodge. A weakness may develop when the reverberation of an impassioned speech drives wedges into an already bleeding heart. When left tolerated, such and similar weaknesses may develop into a fatigue fracture in our Craft. It is important, then, for a fraternity like ours to be active in initiating moves that will iron out whatever misunderstandings there are among our brethren, so that we shall become effective instruments in promoting change for the better and, in the process, become better Masons, better persons.

In our present society, it is doubly necessary for us Masons to be always consistent, united and morally strong, not only to make our Fraternity a bastion of morality and uprightness in the midst of "error," but also for it to serve as a trustworthy friend in whose hand we can, with the utmost confidence, rely. Thus, the following concerns become imperative:

1. We must further strengthen and intensify the campaign for making the public know the nature and practice of Freemasonry. The recent display of prejudice among some religious groups toward Masons is primarily rooted in lack of knowledge. Let us, therefore, undertake an information campaign so that the public will realize that Masonry is not what they think it is. Let us continue the campaign until this age-old prejudice becomes irrelevant to cause disharmony among affected groups.

2. Let us plan and choose the kind of charitable projects to undertake, either for individuals or for the community, so that

each project will, by itself, naturally nullify the false claims of conservatives and dogmatic groups.

3. Let us undertake projects or periodic activities that will enhance and solidify further the strength of our Brotherhood, so that harmony is assured.

4. Let us adjust our Masonic compass, from that of dwelling too much on the exoteric aspect to that of learning the esoteric traditions of the Craft. Masonic education must not only aim at teaching Master Masons to know what they do not know, but also at teaching them to behave accordingly. Let us not forget that the more important aim of Masonic education is teaching Masonic values and not merely mastering the rituals and floor works.

"By Our Acts Shall Masonry Be Judged" should be a continuing theme. The call of the hour is a return to the basics. We need to reiterate and better articulate that a Lodge of Free and Accepted Masons is a citadel of Brotherly Love, Relief and Truth.

Masonry being a citadel of truth, we, its votaries, are reminded to act by the truth, to decide for the truth, and to live with the truth. A great teacher said, "*Seek and defend the truth, and the truth will set you free*"—free from prejudice, free from the bondage of ignorance and evil, even free from the bondage of guilt. Thus, where there is truth, there must be divine presence.

Contemporary events, however, continually display the arrogance of taking the truth for granted. Men have not learned to value the

sanctity of upholding the truth. The daily affairs of men have made the concealment of the truth the acceptable norm, whenever it adds to one's advantage. Many crimes against man or property and frauds in daily transactions have remained unsolved, due to declining reverence for the sanctity of the truth.

The halls of Masonry, sad to say, have not remained unimpaired by this malady. This notwithstanding, Masonry is still the prime mover of TRUTH.

Masonry being a **citadel of relief**, we, its votaries, are enjoined to practice charity, in all its forms. We are expected to extend help to the widows and the orphans, the sick and the poor, not for aggrandizement, but rather, for the well-being of those in need, for the enrichment of our souls and, most of all, for the glory of the Great Architect of the Universe.

But **charity**, my brethren, is one virtue grossly misunderstood. It means more than material gift giving. It also means being tolerant of the frailties of others. It means, moreover, gently whispering good counsel to a brother's ear. It means being generous in praising a Brother, as well as desisting from criticizing his faults in public. It means, furthermore, supporting a Brother in carrying out his duties, specially those relative to the Lodge. It means feeling sad or low and being sincerely concerned when a Brother commits an unmasonic act. **Charity**, after all, is the practical demonstration of true brotherhood.

We are enjoined, finally, to be always ready to make optimal use of

our cabletow, which is a lasting symbol of our brotherhood, an indissoluble chain of sincere affection and love. With it, we are reminded of our mandate, **"to aid and assist in promoting each other's welfare and in rejoicing in each other's prosperity."** We are encouraged not only to lengthen our cabletow but also to strengthen it; for how can one share within the length of his cabletow when the same is weak? Once our cabletow is broken, it takes a long time to reconnect or to "heal" it. If our cabletow does not break, it may be hard rather than soft, brittle rather than elastic, or rusty rather than shiny. Such a cabletow speaks of a brother becoming proud instead of humble, highly proficient in the ritualistic work without learning its lessons, invisible in Lodge work but the star of the show during fellowships.

Brethren, brotherly love cannot be seen nor purchased. The radiance of brotherly love that is truly given can only be felt. It tempers, warms and softens the most obdurate of human hearts.

It is important, therefore, for the Lodge to provide opportunities for everyone to improve himself in Masonry and to practice the basic tenets of **Brotherly Love, Relief and Truth**.

**WB Pates is the current WM of Maranaw Lodge No. 111, the proud mother of all Lodges in Iligan City and the neighboring cities and provinces. His predecessors in the Oriental Chair include the late MWB Sydney Austin, the late WB and Sen. Tomas Cabili, the late Ill. Bro. Valerio Rovira, the late WB Ubaldo Laya, and many more.*

BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN

by VW Rodolfo H. Cardona, PDGL

Not a few brethren have asked me why is it that among the several parts of our O.B. the one that is commonly and conveniently forgotten by many FREEMASONS is the part of n.....n (par.7).

To those brethren I invariably reply that there are two probable reasons. **One.** Man, by nature, tends to be envious of others. Hence, the expression in the vernacular: **INGGIT LANG.** Even in a well-knit family, not infrequently there exists envy or jealousy among the siblings. **Two.** Man, by nature, tends to see the faults of others rather than the good things they have done. An anecdote clearly illustrates this natural tendency of man. It goes this way: A man showed another a clean white paper with a very small dot in the center. "Now, what do you see?" he asked. The other fellow's casual answer was "There's a dot in the center."

Such is a man's natural tendency! Why can we not change our thinking and see the clean white paper rather than the small dot? Why can we not talk more of the good deeds of our brothers and less of their faults? Can we not do that in

Masonry? If only we consciously practice our O.B., then there will be **real** Brotherly Love among us.

I have always considered Masonry as a perfect Society with some imperfections because of the people in it. If we truly love our Fraternity as we claim we do, then we are expected to exert all-out effort to have less of the imperfections and start practicing our O.B. **truthfully.**

Let us, dear brethren, give meaning to Psalm 133, which starts this way: "*Behold, how good and how pleasant it is for brethren to dwell together in unity.*" Let us, moreover, put into consistent practice this statement: "*Treat others the way you would have them treat you.*" (Matthew 7:12). After all, as the late MW Bill Quasha, PGM, put it, "**A Mason has a golden heart. He practices the Golden Rule.**"

WHAT HURTS MOST...

by VW Mabini G. Hernandez
Adm. Asst. to GM

The scratches of a friend hurt more than the wounds inflicted by the enemy." That is, according to an elderly and respected Past Grand Line Officer of the M.W. Grand Lodge of Free and Accepted Masons of the Philippines, a quotation taken from Bro./Dr. Jose Rizal's October 7, 1891 letter to Ill. Bro. Marcelo H. del Pilar. (Cf. *Epistolario Rizalino*, III, No. 488, p. 243.)

"But," the Past Grand Line Officer added emphatically, *"what hurts most is when a Master Mason, who on his knees took an obligation not to injure a Brother in his person or good name, makes loose, false, unfounded, or irresponsible statements against another Master Mason."*

He then pointed out that gossips or rumors from non-Masons do not hurt much since they come from cowans and eavesdroppers who do not know any better than Master Masons.

"When Craftsmen themselves, however, utter statements of dubious credibility," he continued, *"such an actuation is not only ungentlemanly, but un-Masonic as well. Do we need to warn or counsel the brethren concerned that every time they hurt a Brother they ultimately hurt the entire Brotherhood?"*

At that point in time a saying in the vernacular, **"Ang sugat ng kalingingan ay dinaramdam ng buong katawan,"** popped in my mind. It is a plain and simple warning that we must heed for the peace in, as well as betterment of, our Fraternity.

I also recalled a joke in the premises of the Grand Lodge, which goes this way: *"If you want a statement or an observation to spread like wildfire, start it with the preliminary admonition or warning, 'Bro., this is strictly in charge'..."* Call it even a reminder. Sure hit. Your statement or observation will soon reach the remotest Lodges in Cagayan Valley or in Mindanao. But, of course, this is only a *"joke"*.

Yet it often reminds me of an admonition from my late father, who was a Master Mason of the old school.

"Hijo," he said, *"if there is nothing good to say, don't say it."* If one follows this advice, he will find out that it adds to his self-respect and to his credibility. If the advice becomes part and parcel of one's character, one will not be the source of calamitous gossips; neither will other persons believe rumors against him.

A proverb akin to my father's advice is, *"Keep your trap (mouth) shut, so that no fly (trouble) shall enter thereto,"* which is quite similar to this pun: **"Look before you LIP (not leap)."** Solon put it in this manner: *"Commend your friend publicly; reprimand him privately."*

Aren't we indirectly praising ourselves when we destroy another in his good name? Whenever we point an accusing finger toward another, are not three of our own fingers pointing toward ourselves?

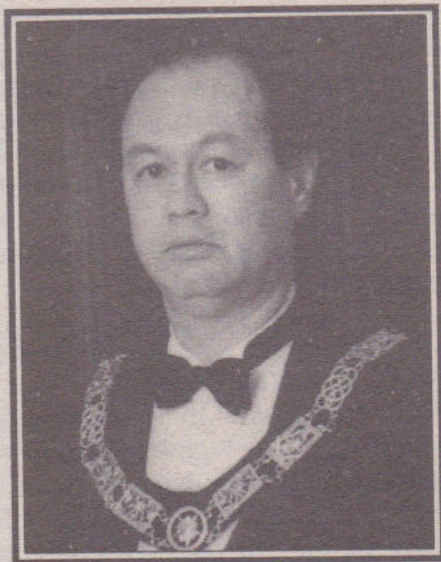
There are, decidedly, many worthwhile things we should attend to rather than injure another man, especially a Brother, in his person or good name. With apologies to our readers, I dare say, **"Spreading false rumors or gossips is a stinking business because, as the Good Book says: Do not spread false rumors, and do not help a guilty man by giving false testimony. Do not follow the majority when they do wrong or when they give testimony that perverts justice."** (Exodus 23: 1-2).

A true Mason's tongue is not gossipy but instructive. A true Mason is an adherent to truth, not a false witness. A true Mason does not follow the majority along the wrong path; he holds fast to his Masonic convictions... and obligations.

OUR SENIOR GRAND WARDEN: A PRACTICAL IDEALIST

by eF.R.eN

RW BRO. ENRIQUE L. LOCSIN, our Senior Grand Warden (SGW), is a *practical idealist*. In his public and private life, he has committed himself to the pursuit of excellence in all his endeavors, yet he has kept his feet firmly on the ground. It is to this combination of qualities that we can trace his accomplishments.



Born in Manila on Jan. 28, 1946, he had the good fortune of growing up in the intellectual atmosphere of his highly cultured and intelligent father, Teodoro M. Locsin, Sr., and under the strong will of his beautiful mother, Rosario Lopez

Teodoro Locsin, Sr., now 81, is a noted journalist, poet and fiction writer. He has been an educator, as well as publisher of the *Philippines FREE PRESS*, the country's oldest publication with an unbroken history of commitment to the reform of Philippine politics and to the

development of Philippine literature. He fought successfully for the introduction of agrarian reform in the Philippines, and unsuccessfully for birth control. He exposed the corruption of Philippine politics through every administration since Independence and in 1972 defied Marcos' moves to impose martial law.

Upon the declaration of martial law, he was arrested and detained. The *Philippines FREE PRESS* was shut down, and its assets were sold to a Marcos crony. But in 1985, he resumed the publication of the FREE PRESS in the teeth of military censorship to support the candidacy of Corazon Aquino.

Although Teodoro Locsin, Sr., was the country's most respected and feared liberal thinker--the strongest proponent of free thought and economic equality and independence--the Locsins are a deeply religious clan. Two of Teodoro Senior's sisters became nuns. One of them, the late Sister Maria Luisa Locsin, who was my dean at the Assumption College in San Lorenzo Village, Makati City, was an amiable, soft-spoken, considerate, and pious person.

The young Enrique (Henry to his friends, associates and brethren), as

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well as his two brothers, Teddy Junior and Ramon, studied in Catholic schools. Bro. Henry studied in La Salle College in Bacolod City and Colegio de San Juan de Letran in Manila. He must have imbibed his idealism both at home and in school.

Practical, after his college graduation, he enrolled at the Asian Institute of Management, graduating therefrom in 1980. To hone his managerial know-how further, he participated subsequently in the Executive Skills Program of the Alexander Hamilton Institute in the US.

To date, he is the President of Queen Seven Merchant, Inc., as well as the President and General Manager of both *Philippines FREE PRESS* and the LR Publications, Inc., which publishes the *Philippines FREE PRESS* Magazine. (Periodically, he publishes in the *Philippines FREE PRESS* articles pertaining to Masonry.)

Despite his busy schedule as a business executive, RW Bro. Henry is a devoted husband to the former Susan Romualdez, who is herself a product of Catholic education since she is a graduate of Maryknoll (now Miriam) College. He is also a loving father to three children: Juan Miguel, 21; Angelica Josefina, 18; and Monica Isabela, 13. The first two are pursuing academic degrees in the United States, while the youngest is studying at the International School.

It is interesting to note that Freemasonry is the only fraternal organization that RW Bro. Henry would

like to devote time and effort to. That is part of his practical idealism.

"If I belonged to two or more organizations," he pointed out, *"then my attention would be divided among them and their effect lessened."*

In 1982, firmly believing that *"the Roman Catholic would find nothing incompatible in Masonry, which only asks for liberty, equality and fraternity for every individual of mankind,"* he applied for membership in the Craft. On Oct. 27, that year, he became an Entered Apprentice Mason in Jacobo Zobel Memorial Lodge No. 202. On Jan. 14, 1983, he was made a Fellowcraft Mason; on Feb. 23, the same year, he was raised to the sublime degree of Master Mason.

He got so actively involved in the affairs of his Mother Lodge that in 1986 (the year he received his Certificate of Life Membership) he was elevated by his brethren — from the floor— to the Oriental Chair. The following year, he received the Degree of Installed Past Master.

For many years up to 1995, he served as Treasurer of his Mother Lodge. This year, he decided to give the position to another worthy Brother, so that he could concentrate more on his tasks as Senior Grand Warden.

"On Feb. 19, 1990," WM Karl Megerle, his former classmate at La Salle, recalled, *"we gave him an award in recognition of his unselfish and dedicated service to our Lodge in particular and to the Craft in general."*

Added Wor. Bro. Karl: "As a leader, RW Bro. Henry is trustworthy and fair to everybody. He acts decisively, too."

One of RW Bro. Henry's attributes is his keen memory. Wor. Bro. Karl pointed out jestingly: "Once a lady is introduced to him, RW Bro. Henry would no longer forget her name.... But, of course, his memory is universal but his fidelity is to only one woman—and to only one fraternity."

As he trod round after round of the ladder that leads to fame in our mystic circle, RW Bro. Henry was invited as guest speaker in the functions of not a few Lodges and Districts, receiving their grateful thanks.

He has served, moreover, as chair or as member of several committees of our Grand Lodge. Many times, in fact, he has chaired the Committee on Media Relations.

In Masonic year 1990-91, he was Grand Bible Bearer; in 1991-92, Grand Standard Bearer; and in 1992-93, Grand Bible Bearer once more.

In 1993-94, he was picked by MW Bro. Rizal D. Aportadera as managing editor of **The Cabletow**. In the March-April 1994 edition of the said periodical, editor-in-chief Abelardo L. Aportadera wrote:

*"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...."*

Indeed, succeeding editorial staffs of **The Cabletow** have enjoyed the fruits of VW Bro. Henry's efficient labor as managing editor.

VW Bro. Henry could have been tapped to run for a senatorial seat in the May 1995 elections. But a practical idealist that he is, he decided, instead, to run for the position of Junior Grand Warden during the Annual Communication of our Grand Lodge at the PICC in Manila on April 28, 1995. That decision entailed laying aside, at least for the meantime, his plan of becoming a progressive solon like his late grandfather, Senator Jose C. Locsin. The decision was courageous, too, because his rivals for the position of JGW were his seniors in terms of both chronological age and Masonic membership and leadership. But, this handicap notwithstanding, he was the brethren's overwhelming choice.

RW Bro. Henry was unanimously elected SGW in Cagayan de Oro City in April, this year.

He is active not only in Craft Masonry, but in the York Rite and in the Shrine as well.

On March 3, 1984, he became a member of the Grand Commandery of Knight Templar of the Philippines Pilipinas Commandery No. 1, K.T. He was made Royal and Select Master of the Pilipinas Council II, Grand Council of Royal & Select Masters of the Republic of the Philippines, as well as a Companion of the Illustrious Order of the Red Cross and a Knight of the Valiant & Magnanimous Order of the Temple. He received, furthermore, the

Degree of Mark Master and the Most Sublime Degree of the Royal Arch at the Pilipinas Chapter No. 24.

On Oct. 28 of the same year, RW Bro. Henry joined Maginoo Shrine Oasis, A.A.O.N.M.S. He thus became a Noble of the Mystic Shrine in Afifi Temple of Tacoma, Washington. He belonged to the Harry S. Truman Class.

In Oct. 1985, he was chosen Honorary Member of Islam Temple, Oasis of San Francisco, California, U.S.A.

Magnanimous and noble, RW Bro. Henry is looked up to in the Craft as a veritable Mason—one who is ever ready to lend an understanding ear, a compassionate heart, and a helping hand to a Brother in distress, and one who deals with his Brethren only on the level.

He is also regarded with great respect and esteem by non-Mason friends and associates. One of his friends, Manny Zalamea, avers that RW Bro. Henry is thoughtful, respectful, and helpful as a friend — one who is fun to be with.

To be able to pay much attention to the affairs of the Grand Lodge, he has delegated the work in his business enterprises to his subordinates. All the more he will do so when he will reach the Grand Orient.

"Masonry should be made stronger," he stressed during our interview with him at the Makati Sports Club. *"People take us for granted. They must know what Masonry is, what it stands for, and what we Masons have been doing for the benefit of individuals, communities, country, and humanity."*

He revealed that, with the scholarly assistance of MW Reynold S. Fajardo, PGM, our Grand Lodge will publish a book that stresses the role of Masonry and Masons in our growth and development as a nation.

"There is a dire need for us to rewrite Philippine history," he said emphatically. *"There is also a need for us to gather, develop and distribute public relations ideas and materials for use by our Lodges and District. We should develop and distribute news releases, brochures, audio-visual presentations, and other communications materials for member, non-member and media information and education... We should open up Masonry, so that the general public will feel once more its relevant presence in their midst."*

RW Bro. Henry added that we should stop bickering and, instead, concentrate on working together so as to accomplish the worthwhile goals we have set before us.

"If only we will stand together as Masons and remember our obligations in our daily lives," he said, *"then Masonry will always remain the greatest fraternal organization in the world."*

We are assured that RW Bro. Enrique L. Locsin will realize many of his plans for our Craft because, as was pointed out by his close friends and brethren, he is a man of careful planning and fast action.

In fine, his practical idealism, plus his zeal, will enable him to perform creditably in the Grand Orient come Masonic year 1998-99.

Our PGMs Born in September, October

by eF.R.eN

The past is, certainly, a prologue to the present. Let us, then, re-view some of the highlights of the lives of our Past Grand Masters born in September and October and pick up some lessons from those highlights, so that we can more effectively carry out our task of helping build our country and our world *ad majorem Dei gloriam*.



MW Quintin Paredes

Born on Sept. 9, 1884 in Bangued, Abra, our Grand Master in 1922 stressed the unhappy fact that we tend to lose sight of what we ought to be: **a brotherhood of men in the Fatherhood of God**. He pointed out:

"....I would call attention to the attitude frequently adopted by certain Masons to criticize and find faults with others, a bad habit which some of these Brethren have carried to the extreme of speaking

ill of others. They forget too easily and often that tolerance is one of the virtues that should adorn the Mason, and that frankness and sincerity towards the Brother are essential to good understanding and harmony. If a Mason cannot say anything good of his Brother, he should at least keep silent. We must whisper good counsel into the ear of our erring Brother and not slander or insult him or speak ill of him."

If we could become a veritable brotherhood of men, he quickly added, with its ideas, mission, and clear vision of justice, Masonry is bound to be a factor for perennial good.

MW Calixto Zaldivar

Born on Sept. 13, 1904 in Pandan, Antique, our Grand Master in 1977 feared no reproach for his independent views. As a man and

Mason, he had unimpeachable character and unassailable integrity. By word and by deed, he promoted the cause of Masonry. In his report on his stewardship of the Grand Lodge, he said:



"During my incumbency as Grand Master, I have always made it a point, in all my appearances before audiences of Masons and non-Masons, to project Masonry. I believe the people around us have come to know more about Masonry. Besides my being Grand Master, I have also been busy with some civic work, being the President of the YMCA of the Philippines, being a member of the Supreme Council of the Order of the Knights of Rizal, being the head of the laymen's organization of the Philippine Independent Church, being a member of the Civil Liberties Union of the Philippines, and being President of the Philippine Organization for Human Rights. In all my activities, I never missed the opportunity to explain to the people what Masonry is, what it is for, and what kind of people the Masons are."

MW Zaldivar worked, furthermore,

for the promotion of more youth organizations in our grand jurisdiction, particularly the Order of DeMolay.

He died on Oct. 13, 1979.



MW Seldon O'Brien

Born in Ohio, USA on Oct. 3, 1886, our Grand Master in 1929 was a bar topnotcher and an outstanding lawyer. Like MW Paredes, he constantly promoted solidarity and close harmony among the brethren. For this purpose, he sponsored a golf tournament among the Grand Lodge, the Scottish Rite, and the York Rite, donating "The Grand Master's Cup."

Besides demonstrating deep interest in all phases of Masonic charities, MW O'Brien encouraged joint undertaking of community projects; for, to him, the more we work in an organized way to help build up our communities, the more our communities will feel our Craft's relevant presence in their midst — and the stronger we become as a fraternity.

When he was Master of St. John's Lodge No. 9, he requested PGMs and other distinguished brethren to fill the stations in the Lodge during the conferral of the Third Degree on

candidates. That strategy worked wonders; for it not only increased membership, but also improved attendance in every Lodge meeting! His message was clear: Lodge officers can think of other effective ways to improve attendance in their Lodges.



MW Vicente Orosa

Born on Oct. 5, 1889, our Grand Master in 1957, who became Secretary of Public Works and Communications, was the **ideal public servant**. He convinced the world, by his acts, that his Masonic membership had, in great measure, influenced him to show exemplary conduct and inspiring performance throughout his 46-year government service.

A fine gentleman, firm in his convictions but tolerant towards all men, and a dedicated Mason, he was chosen an outstanding alumnus of the University of Illinois.

MW Joseph Henry Schmidt

Born in Chicago, Illinois on Oct. 7, 1880, our Grand Master in 1927 was described by MW O'Brien as "*generous to a fault, charitable and helpful, and the soul of unselfishness.*"

When he was Master of Cosmos Lodge No. 8, he exerted all-out efforts to increase attendance in his Lodge through lectures by distinguished and competent brethren and through slide presentations, as well as through dramatizations of Masonic topics.



One of the founders of the Masonic Hospital for Crippled Children, he was also active in other civic organizations like the Boy Scouts which awarded him the "Silver Carabao" in recognition of his distinguished service.

Aside from being a great organizer and an outstanding ritualist he impressed non-Masons with his cheery smile, hearty handclasp, and sympathetic ways. And, what was admirable, he told them that Masonry had, to a great extent, made him the way he was.

MW Jolly Bugarin



MW Jolly Bugarin, our Grand Master in 1979, turns 70 on Oct. 8. As NBI Director, he surrounded himself with Masons because, in his own words, "I am sure that my office is properly tyled." But what we should emulate in him is not only his efficient staffing, his effective time programming, and his proper prioritization, but also his persistence in realizing an obsession or a vision. He had the cornerstone and foundation of our new Plaridel Masonic Temple laid during his term. Now we are enjoying the fruition of his vision.

was realized on Aug. 7, 1954.



MW Manuel Camus

Born in Manila on Oct. 16, 1875, our Grand Master in 1934 occasionally reminded the brethren of the need for fraternal love and charity. He told them:

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

MW Camus reached out to brethren whom MW Raymundo Beltran later referred to as "the lost sheep" among us by writing them personal letters, by calling them up, or by paying them visits. By so doing, he was able to persuade such brethren that they were needed in Lodge and that they should enjoy Masonic fellowship once more.

Even long before he became Grand Master, our illustrious Brother did not only preach but demonstrated, through



MW Eugene Stafford

Born in Troy, New York on Oct. 12, 1869, our Grand Master in 1912-13 sired our Grand Lodge. Long before he was elevated to the Grand Oriental Chair, he showed his earnestness in Masonry. He did not hesitate to tell his clients and associates that he became one of the leading surgeons in the Philippines partly because of his Masonic membership. *Masonry, he said, has no superior as a character builder.*

Captured by the Japanese, he was subjected to horrifying tortures, the effects of which he was never able to recover from. In any case, before he died, he requested that his ashes be scattered on the waters in front of his old home next to the Manila Polo Club. His request

his actions, that Masonry, in great measure, had made him humble yet dignified and firm; reserved but friendly; absolutely honest and sincere in his convictions but tolerant of other people's views; uncompromising with wrongdoing and immorality, yet magnanimous and merciful to the fallen ones.

As a lawyer, our illustrious Brother had an unblemished record. As a judge, he was reputed to be fair and impartial in his judgments and decisions. As a senator, he was after righteousness and truth all the time, serving the people with whole-hearted devotion. He left the Senate, mind you, without a home of his own.

Despite his numerous professional, business, and Masonic activities, he found time for social-welfare and philanthropic activities, such as the YMCA, the Boy Scouts, and the Masonic Hospital for Crippled Children.

He emphasized to the brethren that since the profane usually judge us by our individual acts, we must strive a little harder to so live that we shall not bring disgrace upon the Fraternity we claim to love. He said:

"Let us convince the world, by our actions, that the teachings of Masonry are salutary and ennobling; that it inculcates morality, improves citizenship, and uplifts humanity; that it has made us more considerate of the rights of others, more affectionate towards our own families, and more fraternal in our dealings with our fellowmen, Masons and non-Masons alike; and that it urges us to practice charity to the best of our ability, but without ostentation."

MW Serafin Teves

Born in Bais, Negros Or. (which



makes him the townmate of our current GM) on Oct. 28, 1895, our Grand Master in 1965 adopted as his theme **"Make Masons Manifest More Masonry."**

Our illustrious Brother improved his fortunes because he had two of the virtues that should adorn a Mason: **hard work + discipline**. Having improved his fortunes, he shared what he had—time, energy, and funds—for the benefit of others, for community services, for our country's progress.

Like the other GMs, he stressed that we should be a brotherhood among brethren before we ever think of creating in this world a Brotherhood of Men under the Fatherhood of God. He said, *"We impress other people when we call a fellow Mason Brother. But, do we really mean it?"*

In Conclusion

It is hoped that the foregoing re-view of the highlights of the lives, including the thoughts, of our PGMs born in September and October will stimulate us to demonstrate, perhaps more than before, that we really mean it when we call a fellow Mason a Brother; to go forth into the world, determined, perhaps more than before, to emulate the PGMs, to become true and faithful brothers to fellow Masons and to non-Masons, to be of service to our fellowmen, and to dedicate our lives to God's service.

So mote it be.

Birth Anniversaries OF MASON HEROES

III. Bro. Mabini's 132nd Birth Anniversary

Brethren of Apolinario Mabini Lodge No. 235, F. & A.M., commemorated the 132nd anniversary of the birth of the Brother and hero after whom their Lodge has been named through a floral offering at the Centennial Marker at the exact place in Cuyapo, Nueva Ecija where Bro. Apolinario Mabini was captured by the Americans on December 10, 1899.



L-R: WB Jose I. Hidalgo, Sr., PM and incumbent Secretary; WM Jorge C. Mariano; Senior Deacon Amado R. Corpus, Jr., Mayor, Cuyapo, Nueva Ecija; Bro. Rodencio P. Castro; and Bro. Marcos D. Sumangil, Marshal.

MW Quezon's 118th B'Day anniversary

The Grand Lodge of F. & A. Ms. of the Philippines, represented by MW Jose Percival L. Adiong (*Grand Master*), RW Leon A.P. Bañez, Jr. (*Deputy Grand Master*), VW B.J. Torres (*Asst. Gr. Sec.*), VW Bernardino L. Saplaco, Jr. (*Gr. Pursuivant*), VW Justo Wayland M. Cabanban (*DDGM of MD 9*), and other brethren mostly from Quezon City joined various government entities and civic fraternal organizations last Aug. 19 at the Quezon City Memorial Circle in ceremonies commemorating the 118th birthday anniversary of the late MW Bro. and Pres. Manuel L. Quezon.

The following laid wreaths in MLQ's honor:

National Historical Commission, led by Mrs. Emelita V. Almosara;

Q.C. Government, led by Mayor Ismael A. Mathay, Jr., Vice-Mayor Herbert M. Bautista, and the councilors;



← Quezon City Mayor Mel Mathay greets Grand Master.

Family of the honoree, led by Mrs. Zenaida Quezon-Avanceña;

Distinguished Order of Quezon, led by Atty. Alfredo G. Ablaza;

Our Grand Lodge, represented by GM Adiong and DDGM Cabanban;

Rotary International Dist. 3780, led by Atty. Manuel Monroy and Atty. Mariano Santiago;

Knights of Columbus, led by Judge Cesar C. Peralejo; and

Quezon City Parks Development Foundation, Inc., led by Atty. Charito L. Planas and Mrs. Lolita C. Amores.

After the Mass celebrated by Rev. Fr. Francis Ong, guest priest of St. Joseph Parish, Mr. Felipe D. Romanillos, Chief Researcher of the NHC, gave the initial message. Hon.

GM, DGM, DDGM and brethren march toward monument to offer wreath carried by boy scouts. ⇒

Mathay, in his capacity as Grandmaster of the DOQ, delivered an inspirational speech. Mr. Enrique Quezon-Avanceña responded with a talk in behalf of the Quezon family

Introduced by DOQ Deputy Grandmaster Alfredo Ablaza, Hon. Raul Roco, Chairman, Committee on Justice & Human Rights, Senate of the Philippines, focused on the accomplishments of the first President of the Philippine Commonwealth, particularly his contribution to the development of our national language and promotion of social justice in the country.

The Boy Scouts of the Philippine and the Q.C. High School cadets served as honor guards, while the Quezon City brass band played the taps and recessional. — C.G. Agar (#82).



← Grand Master, Deputy Grand Master and brethren
at the monument



Rev. Fr. Francis Ong greets Grand Master after Mass.

146th B'day Anniversary of Ill. Bro. "Kupang"

The Grand Lodge of F. & A. Ms. of the Philippines, represented by Senior Grand Warden Enrique L. Locsin, Asst. Gr. Sec. B. J. Torres, J. Gr. Deacon Benjamin G. Brown, Gr. Pursuivant Bernardino L. Saplaco, Jr., DDGM Roberto Q. Pagotan, WM Charles Megerle of Jacobo Zobel Memorial 202, WM Charles G. Agar of High Twelve 82, and this writer, proceeded early Aug. 30, Friday, to San Nicolas, Bulacan, Bulacan to participate in the commemoration of the 146th anniversary of the natal day of Gat. Marcelo H. Del Pilar.

We were met at the North Diversion Road by brethren, led by DDGM Jose B. Montejo, Jr., DGLs Alfredo M. Roxas and Gilbert B. Barroquillo, WM Fernando R. Garcia and other brethren of Cupang Lodge No. 295.

Waiting at the commemoration site were J. Gr. Steward Felix C. Flor Cruz, WM Julius Cesar P. Villanueva of Malolos Lodge No. 46, WM Nicanor H. Marcos of M.H. del Pilar Mem. Lodge No. 272, WM Tony L. Marollano of Baliwag Lodge No. 309, and other brethren of the various Bulacan Lodges.

The main features of the program were:

--Offering of flowers by different organizations and officials of municipal, provincial, and national government entities, and relatives of Gat. Marcelo H. del Pilar;

--Mass celebrated by Fr. Ted Esguerra, asst. parish priest of Sta. Maria Assumpta, with Fr. Fidel Villaruel, O.P., UST Archivist, assisting;

--Welcome address by Dr. Anacleto

R. Meneses, town mayor, who revealed that the national government had sent P10-M for the national high school and the library and museum;

--*Dramatic presentation* by selected students of Gen. G. del Pilar School under the tutelage of Mr. Gregorio C. Cruz, Jr.;

--*Speech* by Bulacan Gov. Roberto "Obet" M. Pagdanganan, who stressed the need for the development of a true sense of nationalism among the youth,

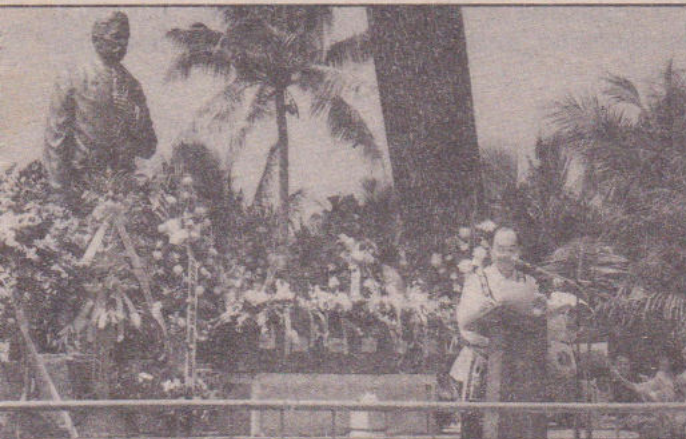
who must cast aside their colonial mentality;

--*Short talk* by RW Henry L. Locsin SGW, who emphasized the Masonic life of Ill. Bro. Marcelo H. del Pilar and why he is considered the "Father of Philippine Masonry";

--*Response* by Atty. Benita Marasiga Santos, daughter of Anita, daughter of Gen. G. del Pilar; and

--*Interment of the remains of the del Pilars in the mausoleum:* wife Marciana, daughters Anita and Sofia, Maria, Vicente Marasiga Pacheco, Arturo Santos Teotico, and Arturo Jose.

After the commemorative ceremonies, VW Bros. B. J. Torre and Ber Saplaco, Jr., together with Photo Layout Editor Charles Agap and this writer, motored to Malolos Lodge No. 46, where we enjoyed a South with our Bulacan brethren.—eF.R.eN



↑ RW Enrique Locsin, DDGMs and brethren offer flowers.

RW Enrique Locsin delivers a short talk stressing ⇒ Masonic life of M. H. del Pilar.



In Malolos Lodge No. 46 ← brethren pose at M. H. del Pilar statue after the floral offering.



Masonic District No. 39 Convention

Masonic District No. 39 (formerly No. 3), composed of Nueva Viscaya and Ifugao, held its solo district convention on July 27, 1996 at the Farmers Training Center in the campus of Nueva Viscaya Institute of Technology, Bayombong, Nueva Viscaya, overlooking the towns of Bayombong and Solano against the majestic Sierra Madre mountain range.

The last recorded solo annual convention of the district was in 1988 during the term of VW Edilberto P. Carabacan as DDGM.

Under the able and active leadership of VW Alvaro S. Rumbaua, the district was able to stage a solo convention once more with the cooperation of the seven Lodges in it, despite the torrential rains and strong winds brought about by Typhoon Gloring. The lead Lodge was Magat No. 68 under the leadership of WM Constante L. Espiritu.

Brethren of MD # 39 pose with the RW Leon Bañez, Jr. & other dignitaries from the Grand Lodge before marching to the monument of Bro. Jose Rizal. ↓

MW Jose Percival L. Adiong was represented by RW Leon A.P. Bañez, Jr., DGM. In his entourage were VW Amancio S. Donato, Grand Orator; VW Benjamin G. Brown, Junior Grand Deacon; VW Roberto P. Pagotan, DDGM, District 13; VW Emil Langomez, Jr., DDGM, District 5; VW Rene Cruz of MD No. 49; VW B.J. Torres, Asst. Grand Secretary; VW Bernardino L. Saplaco, Jr., Grand Pursuivant; and VW Magtanggol Nuevo, PDDGM.

In the evening of the 26th, the brethren of District 39, headed by VW Rumbaua, gave the Grand Line Officers and some delegates an enjoyable South.

Early on the 27th, the entire congregation, led by RW Bañez and VW Rumbaua, held floral offering at the monument of illustrious Brother Jose Rizal. After the ceremony, the brethren paid a courtesy call at the Office of the Municipal Mayor of Bayombong, and then trekked to the convention site.



WB Dionisio G. Ducusin, PM Magat Lodge No. 68 and President of the NVIT, gave the welcome address. The Honored Ladies and Sir Knights of Salinas Court No. 27, Order of the Amaranth, gave a special song; the Honored Ladies of Nueva Viscaya Court No. 13, a dance number.

The convention proceeded smoothly, with all agenda finished with dispatch, so that RW Bañez was able to give his address late in the morning instead of in the afternoon.

In the afternoon, VW B.J. Torres and VW Narding Chua ably handled the Masonic Education session. All Worshipful Masters and Secretaries of

the different Lodges gave their reports except those of Ari-tau Lodge No. 279 who were unable to cross as Batu bridge was impassable to all vehicles early morning of the 27th.

In the evening, the brethren had another enjoyable South at the Gambito's Resort, compliments of Bro. Napoleon and Honored Lady Luz Gambito, Associate Matron of NV Court No. 13. The brethren and their wives together with the Honored Ladies of the Amaranth, graciously participated in the ballroom dancing and singing. The music was provided by the NUVELCO Band, compliments of the brethren of NUVELCO, led by WB Samuel Galamay, Manager. --
VW B.J. TORRES



← **Reception of VW Alvaro S. Rumbaua, DDGM, with Bro. Rey delos Trinos as Marshal.**

Reception of RW Leon A. Bañez, Jr., Deputy Grand Master. ⇒



← **VW Rumbaua offers gavel to DGM Bañez.**



Joint Convention in Naga City

by WM Charles G. Agar #82

Masonic Districts 12 and 14 held their 13th joint annual convention at the Villa Caceres Hotel in Naga City on Aug. 9 and 10, 1996, with Isarog No. 33 as lead Lodge.

RW Leon A.P. Bañez, Jr., DGM, went to Naga City the day before the convention. With him were VW Bros. Bert Pagotan, Ben Brown, and Maning Lee.

When VW Oscar Bunyi, Grand Chaplain, and this writer arrived at the airport in Pili at about 7:00 a.m., Aug. 9, there was a big throng of welcomers. The Grand Master, we told them, could not board the same flight because his appointment as Vice Chairman of the National Police Commission having been announced during the PNP recognition ceremonies, he had to meet with Pres. Fidel V. Ramos that very morning.

The visiting Grand Lodge dignitaries breakfasted with the DDGMs, DGLs, and WMs at the Irish Room, Villa Caceres Hotel. The representatives of the various Lodges, meanwhile, hied to the Naga Civic Center for the start of the various sports activities.

Arriving at about 4:35 p.m., MW Jose Percival L. Adiong, Grand Master, proceeded directly to the provincial capitol to pay Gov. Luis R. Villafuerte a

courtesy call. The two focused their conversation on the ongoing projects designed to protect the province's ecology, such as planting of trees and putting up of birds' sanctuaries.

From the provincial capitol, the GM and his party proceeded to the Naga City Hall, only to find that Hon. Jesse M. Robredo had left for another appointment. They, therefore, proceeded to the City Mayor's house.... The GM and the Mayor discussed the peace and order situation of the city.

During the fellowship night a petitioner for Masonic Degrees, a



**Brethren of Districts 12 and 14
welcome GM at Pili airport.**

← GM and party pay Gov. Luis Villafuerte courtesy call.



parish priest, expressed belief in the Masonic ideal of the brotherhood of men under the Fatherhood of God.

"All men are created equal, without distinction," he said. *"All have equal opportunities to enjoy God's grace and bounty."*

Introduced by VW Santiago M. Turingan, DDGM of District 12, the Grand Master urged the brethren to be more zealous in practicing their Masonic obligations. He also stressed the desirability of having our own Shrine Temple.

Winners of the various sports events received their awards, as follows:

Table Tennis: Bro. Boyet Mariano, Naga City 257, CHAMPION; Bro. Ben Rañosa, also Naga City 257, RUNNER-UP.

Chess: Bro. Ben Rañosa, CHAMPION; Bro. Toots Equipado, Mayon Lodge 61, RUNNER-UP.

Lawn Tennis: Singles —WM Benjamin Ngo, Julian Ocampo Mem. 146, CHAMPION; WB Ted Rey, Bulusan 38, RUNNER-UP. **Doubles** —Bro. Toots Equipado and Bro. Defel

Rodriguez, Mayon 61, CHAMPION; WB Felix Repuyan, Jr. and Bro. Tom Reyes, Jr., Isarog 33, RUNNER-UP.

Tug of War: Isarog 33, CHAMPION; Naga City 257, RUNNER-UP.

Ballroom dancing ensued....

At about 7:00 a.m., Aug. 10 delegates and visiting dignitaries conducted a floral offering at the Rizal monument, Plaza Rizal, Naga City.

After breakfast at Jollibee, the convention proper started. WM Repuyan received VW Nelson Doloiros of Dist. 14 and VW Santiago M. Turingan of Dist. 12.

GM & party at the residence of Naga City Mayor Jesse M. Robredo ↓





RW Bañez and brethren of Districts 12 and 14 conduct floral offering at Naga City Plaza.

Since MW JPL Adiong had to be at the airport to welcome Sec. Robert Barbers of the DILG, who coincidentally would have an interfacing meeting with Bicol local officials in the same hotel the joint convention was being held in, in his stead, RW Bañez, DGM, and party were received by VW Turingan into the convention hall.

Grand Chaplain Oscar Bunyi, vice Bro. Mario Ochoa, led the invocation; VW Turingan welcomed the delegates.

RW Bañez, in the absence of the Grand Master, gave a message to the delegates.

VW Doloires presided over the proceedings *post meridiem*.

After the reports of the participating Lodges, VW Fernando V. Pascua, Jr., SGL, who arrived earlier in the day, presided over the

informative Masonic Education session.

After the reading and disposition of resolutions, the assemblage approved the holding of the next joint convention in District 14, with Mayon 61 as lead Lodge.

The Grand Master having been received with full honors, awards and certificates of appreciation were given. Then VW Turingan introduced the Grand Master, who in turn commended the host District, particularly the lead Lodge, for a fruitful and memorable convention.

VW Eugene Ong, PDDGM, and his wife treated the Grand Master and his party to Bicol delicacies.

In the morning of the 11th, after a sumptuous breakfast hosted by WB Cuvin and his wife, Raquel Imperial, the GM and his party boarded the plane for Manila.



← RW Leon A. Bañez, Jr. is welcomed by VW Santiago M. Turingan.

GM happily receives certificate of appreciation from VW Doloires. Looking on are VW Turingan and WM Repuyan of Isarog Lodge. ⇒



← VW Doloires welcomes GM.

M.D. #8 HOLDS 38TH ANNUAL CONVENTION

Masonic District No. 8, which covers Quezon Province, held its 38th annual convention at the Don Felimon Perez Masonic Lodge Hall in Lucena City last Sept. 4.

In his talk after the floral offering at the Quezon Monument, MW Jose Mercival L. Adiong challenged the brethren to be in the vanguard of the campaign for the revolution of the Filipino heart or the regeneration of moral and spiritual values among our people. He also assured them that, as a fraternity, we will survive all challenges along the way and will become even more vibrant and assume more significance. He also mentioned that MW Manuel L. Quezon had never retracted his Masonic membership.

WM Reynaldo O. Calayan, Jr. of the host Lodge, Kalilayan No. 37, received VW Ramon D. Borja, DDGM, and VW Luis Ll. Vizcocho, Jr., DGL. The DDGM in turn received MW Adiong and his party: VW J. Torres, AGS; VW Oscar V. Bunyi, Gr. Chaplain; and VW Ricardo T. Tan, JGL or S. Luzon.

In his welcome address, WM Rey Calayan urged the brethren to renew their commitment to unite regardless of ideology and religion, as well as to increase community projects to help build our communities and our country for God's greater glory.

Bro. Pedro B. Alcalá intoned an eloquent, inspiring invocation--to the admiration of the Grand Master and the brethren.

The roll call of Lodges by VW Jesus R. Decena, District Secretary, revealed that this was a very well attended convention.

Lunch in the convention hall was fraternally warm...

VW Luis Ll. Vizcocho, Jr., DGL,

opened the afternoon session with a brief talk on the Master's Hat.

WI Maximo Bunyi revealed that Balintawak Lodge No. 28 in Gumaca, Quezon is meeting regularly despite the limited membership. The Lodge, he said, has one Fellowcraft and one petitioner.

WI Felimon Cagauan, Jr. reported that Tayabas Lodge No. 43 had several activities, such as a couple of medical-dental missions, family outing, courtesy conferral of Degrees on candidates of Plaridel 74, attendance in a meeting at Camp Vicente Lim called for the purpose of establishing a Square and Compass Club for Region 4, and celebration of the birth anniversary of the late MW Manuel L. Quezon, PGM. He also mentioned that the brethren visited Bro. Ladislao Arjona and gave him P2,000 to help him defray hospitalization expenses. He added that the Lodge initiated three petitioners and that it has two other petitioners.

WI Toti Angeles reported that Plaridel Lodge No. 74, led by MW Manuel Chua, is now very strong and alive. The Lodge, he said, will soon conduct a medical-dental mission for the benefit of residents of some depressed barangays.

Taking the place of WI Juan Paladan, VW Wilfredo P. Frondoza, PDGL and Lodge Secretary, told the brethren that Kalilayan Lodge No. 37 had carried out several projects, such as a family outing at Villa Cecilia, in which the brethren gave recognition to Masons' children who reaped achievements; a dinner dance, organized by the Sisters, during Father's Day; a medical-dental clinic; and a sportsfest. He also revealed that the Lodge has one Fellowcraft and that the brethren had balloted on three petitioners.

VW Borja assured the assembly that all the Lodges in Quezon are active and meeting ones.

The resolutions presented to and approved by the delegates include (1) publication by our Grand Lodge of an official directory of all Master Masons in the whole grand jurisdiction, (2) publication by our Grand Lodge of the names of nominees for Junior Grand Warden at least two months before Ancom, (3) VW Oscar V. Bunyi as the district's nominee for the position of JGW, and (4) Kalilayan Lodge as depository of records of the District and of the District Past Masters Guild.

The DDGM, at this juncture, appealed for pecuniary assistance to Bro. Jorge Alberto who is confined at the St. Luke's Hospital. In response, the brethren shelled out several thousands of pesos.

VW Frondoza and VW Leovino Maguyon were among the nominees for the next DDGM. WM Calayan declined his nomination for the position.

AGS B.J. Torres reminded the brethren to submit all monthly reports and properly fill out petition forms. On his part, VW Ricky T. Tan, JGL for S. Luzon, stimulated the brethren to make the most of the Module for Lodge of Instruction, copies of which were distributed gratis et amore, compliments of Kalilayan Lodge No 37.

After expressing pleasant surprise that he was given a Plaque of Appreciation before his talk, the Grand Master, as is his wont, urged the delegates to ask questions or give comments and observations. He then informed the brethren that candidates for the position of JGW will be introduced to the Ancom delegates and given a chance to speak before the assembly. He added that **The Cabletow** will come out with a special edition featuring the directory of Lodges, with the Masonic map of our grand jurisdiction as centerfold. He, moreover, directed the **Cabletow** editorial staff to consider the revival of the question-and-answer section popularized by the late WB Aurelio L. Corcuera. Next he informed the brethren that the bidding for the hosting of Ancoms '98 and '99 must be done in the next Ancom because it is difficult to host an Ancom.

The Grand Master then challenged District 8 to bid for the hosting of a subsequent Ancom, probably Ancom '99. Finally, he urged Freemasons of today to **unite, instead of fighting one another, both to struggle to keep independence and to strive for peace in our land.**

The brethren had a joyous fraternal fellowship at Kachina I. From there the Grand Master, together with VW Oca Bunyi and Bro. Jonathan Ureta, went to visit Gov. Eddie T. Rodriguez of Quezon. VW B.J. Torres and this writer, on the other hand, took the last bus trip to Manila. — eF.R.eN



POSTSCRIPT--The Catholic Church in Quezon Province appears to be non-antagonistic to Freemasonry because the late Bro. Mike Lim Suarez, a Life Member of Kalilayan 37, was given the last rites at the Solcom Parish Church in Camp Nakar, Lucena City.

AROUND THE DISTRICTS, LODGES

Breakthrough in Cooperation

There has to be a first time in everything, and the first occurrence is always memorable. More than a month ago the Freemasons of Alfonso Lee Sin Memorial Lodge No. 158 and the Knights of Columbus of St. Therese Parish Council No. 9116 had their first-ever joint endeavor, viz., a medical-dental mission for the benefit of the residents of Barangay Patalan, Pantalan District, Dagupan City. They were able to serve 529 patients: 319 consultations, 46 dental, and 164 dewormed patients.

That the affair was not a social event of the two groups, but rather, a charitable mission for the least of their fellows was an achievement in itself.

For too long has the "cold shoulder treatment" been felt by the general membership of each group. For their innovative approach to cooperation and unity, the leaders of the two groups, both of whom are, by the way, in the medical profession, must be given due credit. They are not afraid to take a bold step, to blaze new trails, to break the invisible barrier that seems to have set their respective organizations apart from each other.

It all began when Worshipful Master Roy V. Serrano invited the officers and

SK Luciano Fernandez, M.D., Past Grand Knight and very prominent cardiologist, attends to a cardiac patient.

members of the Knights of Columbus of the said parish council to his installation, and the latter graciously accepted the invitation. From then on, one brilliant idea led to another, until the idea of holding a joint medical-dental mission was hatched.

This joint project was significantly the first, but surely it will not be the last. Knowing the caliber of the leadership in each organization, we are certain that many more meaningful joint projects and activities will follow. The members of both groups are certainly in full accord with their leaders in this happy development of events. It is decidedly a breakthrough in cooperation. —VW JAIME L. NABUA



↑ Freemasons and Knights of Columbus pose for posterity.

An Installation of Unity

It is not very often that a fourth degree Knight of Columbus — an active one at that — gets to be installed as Master of Naga City Lodge No. 257. It was, in fact, the first time in our Lodge. Nor is it ordinary to find almost an entire membership of a K of C Council, their wives and past Grand Knights gracing the occasion of an auspicious Masonic solemnity.

The annual recurrence of this impressive ceremony, preferably made public in most provincial Lodges, has always been such as to induce many to look forward to for a participation. And not without varied surprises.

The night of the Installation brimmed with surprises, many of which came from the trestle board of our prolific magician, Brother Elmo P. Pilapil, a Master Mason raised in our Lodge in 1993, into whose hand we were then about to repose the government of our Lodge.

The very first treat for the evening came from the man he personally had chosen to deliver the invocation: Sir Antonio Bactol, incumbent Grand Knight of the Divino Rostro Council No. 5183. Imagine the look of consternation on the face of the Reverend Chaplain, Judge and Brother Julian C. Ocampo, who was also about to be installed, when he heard the very lines of the closing prayer he had diligently memorized for the occasion being recited verbatim for the invocation! (*WM Elmo later admitted that he often uses our prayers in some of their meetings. The Knights, he said, find delight in his beautiful language and rich vocabulary.*)

Normally and under ordinary

circumstances, this would have elicited laughter. But the brethren reverently held their heads bowed and could only respond in unison, "*S mote it be,*" as the kind sir ended his piece.

Seated on my right in the East was WB Peter Day, PM, twice a Master of Killarney Lodge No. 108 of Queensland, Australia. He was full of Scottish Rite regalia — resplendent duck and tuxedo, white gloves, and shining jewels — as may be expected of one coming from an English jurisdiction. Sis Janet Day, who was with the Sisters, later confided to me that it was Peter's first experience to witness a public installation in the Philippines, and that it was the first time in her life. *Women are never invited to this kind of ceremony in Australia,* she said.

Seated on my left was a very precious gem — the rarest find by any Masonic district in this jurisdiction. A most sought-after speaker, he is by now known to many Masons: the humble and dutiful parish priest of Labo, Camarines Norte, Fr. Jose G. Marabe, a doctor of Canon Laws.

Seated on a wheelchair among the audience was a colored man, a member of a Prince Hall Lodge in Texas, Gene Taylor, a Korean war veteran whose helicopter was shot down

enemy lines in Nicaagua in the late 70s. He holds a Purple Heart. He is married to a Bicolana and presently residing in Anayan, Pili town, a good 15 minutes drive from Naga. He never met a Mason in Bicol for the last 11 years. It was only when he bought sound equipment from a Brother Mason that he learned there is a Masonic Lodge nearby. The orchestra and the sound system we used that night was a compliment from Bro. Taylor. Whether he came from a Prince Hall lodge or a Muslim mosque was of no consequence to us. He is a true brother amongst us. He was to comment later in his deep Texan accent: "*Ah come a long way from darkness to light.*"

We could describe to its glorifying details the splendid display of pageantry in which the ceremony was carried: the officers, both outgoing and incoming, skillfully taking their cue and parts; the smart and snappy execution of the marshal, complemented by the smooth and flawless movements of the deacons during reception and honors to the flag; the processions — all done in accord with the fine tradition of our ancient Order. But this would all be vane. All of us know this. And this is neither the story of Bro. Elmo, nor of WB Peter Day, nor yet of Fr. Marabe. This is a story of an **installation of unity** — a story within a story. A veiled, Providentially crafted ceremony was, at that precise moment, also taking place, though unseen, unlike the physical installation that was going on. This was the unity being molded between us, the KC, and about four members of the Couples for Christ who were with the Knights.

It was sparked by Fr. Marabe himself almost three years ago in Daet. As DDGM during the term of MW Pablo C. Ko, Jr., I attended the installation of WB Henry Lukban as Master of Camarines Norte Lodge No. 107. I was prepared with what I believed was a

good parting address, for I was to deliver the closing remarks. But I never came to delivering my message. I was so spellbound by Fr. Marabe's piece that I would never allow any other articulation to eclipse the electrifying impact of his message. I wanted it to sink well and deep into the hearts and consciousness of the brethren as well as my own.

I heard the message many times before that. But it was different hearing it from the very lips of a Catholic priest — a special priest, who graduated **summa cum laude** at the Lateran University in Rome!

To many who heard it for the first time, it was a soul-lifting experience. It was like the gradual lifting of every sheet of thin and transparent layers of film slowly exposing the beauty of the piece of art it had covered for so long. Its form was already discernible, but it was different seeing its clearer and more natural beauty in its naked reality.

That was how Fr. Marabe opened the chest of wisdom revealing the gift of Vatican II to us. The deletion of the word "*Freemasonry*" from the sanction of the Church against those who plot and militate against it was the kindest act ever through the centuries. To us, that was enough. We could not ask for more. And we could not care less whether others will still insist in the existence of an antiquated and unforgiving papal bull. Later that evening, we sang to him "*Heart of Jesus Meek and Mild.*" He could only stare at us, speechless. In another venue, he commented, "*How can anyone condemn these men who could give spirit to the lyrics of a hymn which is almost forgotten by now?*" He then gave us a challenge: **to keep the spark of hope which he kindled in Daet alive and to spread its glow in other places where prejudices and misconceptions still grow.**



RECEPTION - The brother marshal presenting Rev. Fr. JOSE G. MARABE, guest speaker during the 15th Public Installation of officers of Naga City Lodge No. 257.

That was just what Bro. Elmo did. He invited the priest to his installation, the KC and some Couples for Christ — not so much to find reassurance in what Fr. Marabe would say as to give him the chance to see how well we responded to his call.

And so, on that eventful night of

the installation of Worshipful Master Elmo P. Pilapil, Fr. Marabe's opening lines cut across the halls with a booming: "I have known that the Knights of Columbus was established to counter Masonry" Then, turning to the rows of tables where the Knights and their ladies were seated, he snapped: "Then why are you all here?" The Knights could not contain their laughter; for, obviously, it was their sweetest surprise for the evening.

But the story is not to end here. It has to linger for more lasting time. Fr. Marabe's words, repeating with the same intensity the same truth that is therapeutic and healing to the hearts of Catholic Masons in Daet, now seem to be more directed to the Knights than to us. In that big circle of gathering consisting of delegations from Mayon Lodge No. 61, Bulusan Lodge No. 38, Camarines Norte Lodge No. 107, Catanduanes Lodge No. 291, and sojourning brethren from Las Piñas, Cavite and Manila, light illuminated brighter with more meaningful luster. Only this time, it was not for the singular benefit of the Masons but for the Knights of Columbus as well.---VW CARLOS S. BRIONES, PDDGM



DIGNITARIES - The District Deputy Grand Master is received together with sojourning WB Peter Day of Killarney Lodge No. 108, Queensland, Australia. Flanking the visitor are VW Santos T. Magat, PDGL, Installing Officer (left), and VW Eugene L. Ong, PDDGM, Master of Ceremonies (right). At foreground is newly raised MM and installed Chaplain, Bro. Julian C. Ocampo.

Various Groups Collaborate for a Cause

Various groups joined hands in a medical-dental outreach mission in Biñan, Laguna, Aug. 25. They were Labong Lodge No. 59, the AFP Mapping Center, the AFP MAC, the Knights of Columbus, the Knights of Rizal, the Rotary Club of Biñan, the UST doctors, the Pasay dentists, and the Department of Education Culture, and Sports (DECS).

Early in the morning some brethren of Labong fetched a group of doctors at the UST Hospital, while others met the members of the Pasay Dental Society led by their President, Ms. Frances Mercado at Wendy's Buendia.

When the two groups reached the Doña Aurora Elementary School in Biñan, they were informed by project coordinators Benjie Benjamin and Butch Bautista that the site had been made ready by DECS District Supervisor Maria Manalo.

The AFP medical team, headed by Col. Edwin Vargas, and the UST medical team, led by Dr. Zaldy Ong, were stationed at the auditorium; the AFP dental team, under the leadership of Col. Alejo and Capt. Aquino, at the pedestrian catwalk and stage in front of the quadrangle; and the Pasay Dental Society, at the library.

The Knights of Columbus, the Knights of Rizal, and the Rotarians of Biñan, headed by Grand Knight Mario Almadin, Commander Marcial Ramires, and Mr. Fernando Marcellana, respectively, handled crowd control, thereby ensuring the smooth flow of the project.

In the end, some 1,611 patients from different barangays were served.

The heads of the various organizations that joined hands to provide health care to the less fortunate members of our society planted mahogany trees on the campus as a prima-facie evidence that "differences in ideals are not a hindrance to working together for a common cause."



PAGKAKAISA, LUZON JOIN HANDS

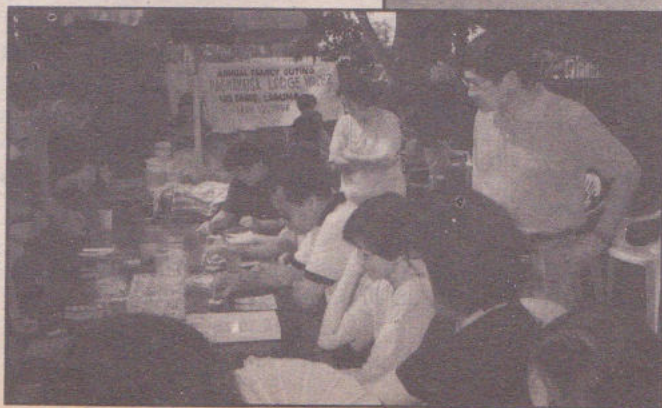
Pagkakaisa Lodge No. 282 and Luzon Lodge No. 57 have joined hands in carrying out their projects for greater impact's sake.

The brethren of the two Lodges, for instance, had a joint tree-planting activity in Doña Josefa Subdiv. near Pilar Village. Besides, Pagkakaisa held its annual family outing in Los Baños, Laguna District 13, meanwhile, had a dual meet with Sunflower Tennis Club.

Seated (L-R): Bro. Jue Villanueva, WB Fred Espino, Bro. Henry Medina, Bro. Francis Panahon, Bro. Willy Pascual, WB Fred Delloso. **Second row (L-R):** the President of DJV Homeowners Association and one of his officers, VW Roberto Q. Pagotan, VW Danny Tobias, VW Gerry Lutzre, and VW Danny Lim. **Standing:** 5 Members of DJVHA, WB Bobby Ocampo of Luzon Lodge, Bro. Rene Espiritu, Bro. Elias delos Santos, another member of DJVHA, and Bro. Loring Villanueva.



District 13 tennisters (VW Greg Camiling, WB Fred Espino, Bro. George Manaog, Bro. Mon Clavecilla, Bro. Felix Mendoza, Bro. Ely delos Reyes, Bro. Willy Pascual, Bro. Boy Vana and Bro. Prejidio) with members of the Sunflower Tennis Club. ⇒



⇐ VW Greg Camiling, VW Danny Tobias, Sis. Aloisa Lim, Sis. Fely Espino, and Sis. Flor Tobias, among others, try their luck at the bingo, highlight of the annual family outing of Pagkakaisa in Los Baños, Laguna.

Mencius Continues to Buzz with Activities

Mencius Lodge No. 93 is conducting *Tai-Chi* classes at the ground floor of the new Plaridel Masonic Temple every Monday and Friday evening. The instructor is JW Michael Lim Chee We, and one of the avid "students" is MW Jose Percival L. Adiong.

The Lodge has sent letters to "SNPD" brethren, urging them to take advantage of the amnesty and regain their membership in the Fraternity.

Its Sunshine Committee, meanwhile, has visited sick or bedridden brethren, such as Past Master John Ong Lin Siu, 75, and Bro. Alex Ang Chay Seng, 66, as well as the father of VW Andy Lim.

Last July 20 the Lodge participated in the conduct of free medical-dental civic action at Brgy. Sto. Tomas, Tagkawayan, Quezon. The

project benefited some 1,054 indigent residents in the community.

The August birthday celebrants, according to WM Ed Ramos, donated P3,500 to the Lodge's scholarship fund. WB Peter Phoa Yong Chip donated P2,000 while the following brethren chipped in P500 each: VW Benito Ang, VW Andy Lim, and Bro. Johnson Tan.

WB Danilo Ong,, on his part, reported that Mencius celebrated the Moon Cake Festival by having a family get-together at Tang Dynasty Restaurant, Ayala Ave., Makati, Sept. 22.

La Naval's 12th Founding Anniversary

We who compose La Naval Lodge No. 269 in Sangley Point, Cavite City celebrated our 12th founding anniversary at the Naval Base Cavite (NBC) Swimming Pool, with WM Wilberto M. Famoso as overall coordinator.

We invited brethren from neighboring Sister Lodges in M.D. No. 2, as well as friends, to be with us on that memorable occasion. Accepting our invitation, some participated in, while others watched, the sportsfest consisting of golf, tennis, and dart.

Laughter and excitement marked the celebration. Brethren, old and young alike, enjoyed the fraternalism. VW Nick Ricafrente, DDGM, was there; so were erstwhile

DDGMs and DGLs and PMs.

Happy were the recipients of raffle prizes; the inner glow of achievement showed on the faces of the winners of the various sports events as they received their prizes from WM Famoso, VW/Commodore Arturo Y. Capada, Jr., and WB Lindo Erolin, PM.

SWE. Alcovindas stood out in golf, and Bro./Col. Buddy Flores in tennis



← VW & Commodore Arturo Y. Capada Jr., PDGL, awards prize in golf to SW E Alcovindas.



VW Nick Ricafrente, DDGM, District No. 2, and past DGLs and DDGMs join fellowship. ⇒

Koronadal 209's Newsletter

Koronadal Lodge No. 209 in Koronadal, South Cotabato has been sending us copies of its newsletter, D'TROWEL, the August 1996 edition of which reveals that VW Jesus C. Veneracion DDGM, has urged the various Lodges in the district to pay more attention to attendance at stated meetings.

Reprinted in the same edition is the following article by our late PGM MW Charles Mosebrook:

A MASON'S PRAYER

Architect Supreme, bend me to Thy will.

Draw Thy plans on the trestle-board of my heart, and commit to me Thy builder's wisdom.

Shape Thou the structure of my life into a temple of character-- a fortress of manhood-- a stronghold of justice. Lead me in the paths of truth, O Grand Master of the Universe, that my thoughts and deeds may bring honor to Thy cause.

Teach me that charity which

endureth all things, and temper my passions in Thy holy fire.

Circumscribe and keep me within Thy laws, and when it is appointed for me to judge, let me cleave to the plumb-line of Thy divine righteousness.

Grand me fortitude to bear my sufferings by myself, and when my travels are ended take Thou this rough ashlar of mortality unto Thy kingdom of Eternal Light.

Amen. So mote it be.

A Family of Masons...

The Reys of Bicol Entertain the Herreras in Paris

VW Bro. Taciano Rey, now 86, a PDDGM of the Bicol Region and Life Member of Isarog Lodge No. 33, and his sons, Bro. Taciano Justino IV and Bro. Victor, treated MW Bro. Rody and Sister Ching Herrera to lunch when the couple visited France recently.



The Rey family migrated to Paris some years ago. VW Taciano and his two Mason sons are actively participating in Lodges in France.

Cavite Freemasons Join Centennial Commemoration of Battle of Imus

Cavite Freemasons joined the relatives of the revolutionaries who figured in the Battle of Imus, various NGOs in Imus, public and private school students, and contingents from the PNP and the PN in a parade that formed part of the ceremonies commemorating the September 3, 1896 Battle of Imus.

Sponsored by the Imus Tourism Development and hosted by Mayor Ayong Maliksi, Vice Mayor Doy Sanchez, the councilors, the barangay presidents, and SK officials, the ceremonies were held in front of the

mural statues close to the former Spanish garrison (which now serves as the headquarters of the Provincial Command), the PNP General Pantaleon Garcia Camp, and the Queen Isabela II Bridge, which was built in 1854.

The affair was made joyous with music coming from the Philippine Navy, Philippine Marine, and PNP Marching Bands.

Principal guests were Senator Blas Ople, Congresswoman Tessie Oreta Aquino, Gov. Epimaco Velasco, and Vice Gov. Bong Revilla.---**WB TELESFORO G. SAPINOSO, PM (#15)**

Dental Mission at Manapla

The brethren of MANUEL VALENCIA KO MEMORIAL LODGE NO. 210 and DALUSAN LODGE NO. 281 conducted a joint DENTAL MISSION on Aug. 4, '96 at Manapla, Negros Occidental. They provided anesthesia and other medicines needed for the mission.

Since Manapla has been deprived of dental services inasmuch as no government dentist is assigned in it, the two Lodges decided to assist in the treatment of dental patients in the area.

The Wor. Masters coordinated with the local health board of Manapla, chaired by Mayor Jose G. Jo, who offered the free use of the municipal gymnasium and provided the needed tables, chairs, water jugs, and waste cans. Besides, he directed the health personnel to assist during the mission and mobilized the town's barangay health workers and nutrition scholars to disseminate information about the mission. He also appropriated a little amount of

money for the lunch and snacks of the dental team.

Upon learning of the activity, Silay City Mayor Edwin D. Velez lent a mini-bus for use by the dentists, dental aides, and nurses.

The dental mission was spearheaded by Wor. Bros. Rogelio M. Damazo (#210) and Thomas Alvarado (#281) and supervised by VW Miller Serondo, DDGM of M.D. No. 22. Conspicuously present was Dr. Sabina D. Damazo, Department of Health Representative.

Dubbed "LIBRENG GAMOT," the mission served about 137 dental patients.



← At extreme left is VW Miller Serondo, DDGM, MD No. 22. Other are WB Romeo Sanchez, WB Rogelio Damazo and VW Alejandro Tupas.



The Masons' ladies lent much support to the activity with their inspiring presence.



District 24 Activities

VW Bobbie B. Trabajo II, as his family name indicates, has been working hard as a DDGM. He avers he has the support of the brethren, particularly VW Jose Alamillo and VW Iluminado Nizra, DGLs, as well as VW Benjamin Chua, Immediate Past DDGM, and VW Samuel Morgia, JGL for E. Visayas.

He has inspired the brethren to publish District -24, the maiden issue of which informs us that the District Council already met thrice--in Cebu City, hosted by the DDGM himself; in Tagbilaran City, hosted by

Dagohoy Lodge No. 84; and in Dumaguete City, hosted by Mt. Kaladias Lodge No. 91.

The District, moreover, has devised a system of rating the five Lodges under its jurisdiction. In the first quarter (May-July), Dagohoy Lodge No. 41 garnered the highest rating, followed by Mt. Kaladias Lodge No. 91 and Maktan Lodge No. 30.

Besides visiting the Lodges in his district, VW Trabajo visited Districts 16 and 18. He informed them about the tri-district convention on Nov. 22-23 and about the tri-district bowling tournament the day prior to the convention.

Gemini "Lodge" in Dumaguete City

Gemini Lodge in Dumaguete City meets every Wednesday at 6 p.m. Otherwise known as "Wednesday Club," it aims to bring Negros Oriental Masons closer to one another.

It has been called Gemini Lodge because the first venue for its first month of operation was Bro. Francisco Yap's Gemini Restaurant. Now the

fellowship meetings hop from one residence or office to another.

The "lodge" was the brain child of VW Procopio B. Trabajo, II, incumbent DDGM, SW Mansueto Quijote, and JW Joel Obar.

Brethren who visit Dumaguete City on a Wednesday may become honorary members of Gemini Lodge.

SCGC-NBIGC Joint Tournament

The Square and Compass Golf Club, led by MW Reynato S. Puno, PGM, and the NBI Golf Club, headed by Dir. & Bro. Santiago Toledo, had a joint tournament on Oct. 13 at the Camp Aguinaldo Golf Course.

a tournament every 2nd Sunday of the month in the same venue. To become a member of the Club, a Brother must pay P1,500 a year. Interested golfing Masons may contact VW Willie Rañaga, Secretary (Tel. 7265155), or VW Ben Madarang, Treasurer (Tel. 9220228)

The SCGC will sponsor an anniversary tournament on Nov. 10.

The Square & Compass Club holds

District 39 Sportsfest

We, the brethren of Nueva Viscaya and Ifugao, had our sportsfest last Aug. 31 in Bayombong, N. Viscaya, with Magat Lodge No. 68 as host. The sportsfest included basketball (men), volleyball (men and women), cycling, track and field, chess, and parlor games.

VW Alvarado S. Rumbaua, DDGM, declared the sportsfest open. Then all the sports were actively participated in. The championship

game in basketball between Magat 68 and Ari-Tau 279 was closely fought, with the former winning by only three points.

At the end of the sportsfest, we all assembled in the residence of WB Dionisio Ducusin for the closing ceremony and awarding of trophies and cash awards. As tallied by Board Member Dickson, sportsfest chairman, and VW Victor dela Cruz, asst. chairman, the results were as follows: Cordillera Lodge No. 178, 3rd runner-up, Nueva Viscaya Lodge No. 144, 2nd runner-up; Magat Lodge No. 68, 1st runner-up; and Ari-Tau Lodge No. 279, the youngest in the district, overall champion.---VW BARTOLOME G. CABATO, DGL



← *Sportsfest: potent means of building up the Masonic Family, led by overall champion Ari-Tau Lodge No. 279.*

Labong Visits Masonic Ward

Brethren of Labong Lodge No. 59, led by WM Ben Tan and VW Tino Ko, visited the Masonic Ward at Mary Johnston Hospital, Tondo, Manila last Sept. 4, thereby sharing their blessings (lunch boxes, courtesy of Mister T Lechon; t-shirts with "Hunchback of Notre Dame" theme, courtesy of Healthy Kids; and "Joie" beauty care products, courtesy of Bro. Jimmy Ocampo) with the patients, guardians, nurses and doctors.

VW Celestino T. Ko & Mrs. Dorothy L. Tan with the grateful wards beaming with smiles ⇒

Although it was a working day, the brethren took time to "bring a little smile on the patients' young, innocent lips."



Q.C. 122 to Visit Orphanage in Tagaytay

Quezon City Lodge No. 122, led by WM Santiago T. Gabionza, Jr. will visit an orphanage in Tagaytay on Nov. 23, in coordination with Tagaytay Lodge No. 185. For this project, it has already raised P18,000, but it expects to raise P 7,000 more.

The readiness of the brethren to contribute money, as well as goods, for the success of the project was lauded by VW Ber Saplaco, Jr., Grand Pursuivant.

The Sept. 1996 edition of the

Lodge's newsletter, *The Traveller*, edited by WB Jun Galarosa, meanwhile, informs us that the Lodge has invited distinguished brethren, such as WB Jesse D. Alto of Luzon Lodge and VW Agerico Amagna, Asst. Grand Treasurer, to give Masonic lectures. The Lodge has also purchased a sound system; which is being maintained by the Junior Warden, and has distributed copies of its directory to all members. It has also pursued its bloodletting program *cum* diabetic testing under the auspices of the Special Events Committee led by Bro. JJ Feliciano, M.D.



Cornerstone Laying of Pangasinan Lodge Temple

MW Jose Percival L. Adiong, Grand Master of F. & A.Ms. of the Phils., presided over the cornerstone-laying ceremony of the new Temple of Pangasinan Lodge No. 56 on Sept. 28, 1996 at the Tondaligan Park in Bonuan. VW B.J. Torres, AGS, acted as Grand Marshal.

The Lodge is at present located at the PNR site in Mayombo, Dagupan City. Its old temple sits on a lot along the right-of-way of the proposed Perez Boulevard extension to Tambac. When the plan will be implemented, the temple, reportedly, will have to be

demolished. Thus, the need to relocate the temple to its new site, which is a government property allocated to the Lodge through a memorandum of agreement worked out by City Mayor Alipio F. Fernandez, Jr. and the Sanguaniang Panlunsod. Mayor Fernandez is also a member of the Lodge.

The Level, meanwhile, reported that the trees planted by the officers and members of Pangasinan Lodge No. 56 at their "Masonic Tree Park" are all fast growing. They will soon plant more seedlings as part of WM Ramon C. Reyna's pet "Plant a Tree" project.

SGL's Response to a WM's Query

Dear Worshiful Master & Brother Benito K. Tan:

I reply to your letter posing the question of whether an Honorary Member may be considered among the seven (7) members of a Lodge required to be present in a stated meeting for the Lodge to transact business validly and legally. To be more precise, the question, as I understand it, is this:

"With only five or six regular members present including one or more lights, would the presence of one or more Honorary Members render inapplicable the prohibition for a Lodge to meet with less than seven (7) members present?" This question must be answered in the negative.

Sec. 2, Par. (c) of Art IV of the Ordinances (1994 MLB) prohibits a lodge from meeting **"with less than seven (7) of its members in good standing (being) present."**

The phrase **"members in good standing"** in the provision just cited refers only to regular members of the Lodge for the purpose of complying with the requirement to have at least seven (7) members present for a Lodge to transact business legally. Considering the definition of **"good standing"** (see Art xx, Sec.4, Par. (p), the term **"good standing"** cannot refer to an Honorary Member from the viewpoint of the Lodge of which a brother is only an Honorary Member (as opposed to regular membership). In short, **"good standing"** refers only to regular membership.

Consequently, the presence of one or more Honorary Members in a stated meeting of the Lodge, when less than seven (7) regular members (including at least one of the lights) are present, cannot render inapplicable the prohibition in Sec. 2, Par. C of Art IV, Ordinances (1994 MLB).

The case you cited in your letter where the Lodge you visited had the 3 lights, 2 regular members, and 3 HMs present but could not transact business, correctly conformed to the interpretation of the applicable law on the matter.

You are correct in stating that an HM may participate in the deliberations (i.e., discussions) of the Lodge but he cannot vote or hold office. To quickly clarify, the prohibition of an HM against voting refers not only to voting for officers of the Lodge in its annual election of officers but also on other matters, questions, or issues (e.g., appropriation of funds for some specific purpose) requiring lodge approval. The prohibition against holding office refers to both elective and appointive positions, except for the appointive position of Tyler.

I trust that your questions have been clarified to your satisfaction.

Fraternally yours

F.V. PASCUA, JR.

APPENDANT, ALLIED MASONIC ORGANIZATIONS

AMASI SCHOLARSHIP GRANT

The Acacia Mutual Aid Society, Inc. (AMASI) granted to Ms. Ma. Veronica E. Tingson, daughter of Conrado Q. Tingson and the late Veronica Tingson, of Meycauayan, Bulacan a three-year scholarship amounting to some P135,000.

MW Bro. Jose Percival L. Adiong, ex-officio chairman of the AMASI, formally presented a check for the scholarship grant to Veronica and her father at the GM's office last Aug. 24.

Among those present during the signing of the scholarship agreement and the presentation of the check were:

VW Eduardo M. Espejo, AMASI President; MW Agustin V. Mateo, member, ExeCom; VW Agerico V. Amagna, Jr., member, ExeCom; MW Raymundo N. Beltran, PGM and Grand Secretary, Chairman, Membership Committee; VW Rodolfo Carmona, Administrative Manager; and the Cabletow editorial staff.



AMASI scholar signs agreement while the Grand Master, the Grand Secretary and other AMASI executives look on. ↓

↑ GM hands over the check to AMASI scholar with this advice: "Remember the Parable of the Talents."



Mabuhay! Congratulations!

PHILIPPINE JOB'S DAUGHTERS STAND OUT

Marion Jaimee T. Uy, PHO, Bethel No. 11, Cebu City, Miss Philippine Job's Daughter, won the title of **MISS INTERNATIONAL JOB'S DAUGHTER**, a prestigious international competition held during the Supreme Session at Goldcoast, Queensland, Australia last Aug. 7-8. Besting 29 other candidates from different member nations, she will be travelling and visiting all member nations as **AMBASSADRESS OF GOODWILL**.

In the same Session, **Judy U. Limkimso**, PHO, Bethel No. 11, Cebu City, received the **DEGREE OF ROYAL PURPLE**, the highest international award given to a Job's Daughter for doing exemplary works as well as for uplifting and strengthening the Order. She became, in effect, the second recipient of the said award in the

history of the Bethels in the Philippines.

The Grand Lodge of F. & A. Ms. of the Philippines extends **warmest congratulations** to the two outstanding Job's Daughters, to Bethel No. 11, and to the Philippine Grand Guardian Council, IOJD. **Mabuhay po kayong lahat!**



Beauteous pride of the Philippine Masonic Family !!! ↓



The proud winner: MARION JAIMEE... ↑



←
Grand Master presents check to Miss International Job's Daughter in his office.

Miss International Job's Daughter pins "memorable" on MW JPL Adiong, Grand Master. ⇒



A. MABINI CHAPTER, ORDER OF DEMOLAY INITIATES GREEK SCION

Last Aug. 25, A. Mabini Chapter, Order of DeMolay initiated into its fold Bro. Meletiis Giannakis, youngest son of Capt. Theodore Giannakis, Greek shipping magnate, a Freemason, family friend and business associate of MW Rosendo C. Herrera, PGM and Grand Master of DeMolay Phils.

The young Giannakis, 18, now frequents the country as guest of the Herrera clan whenever his class schedules in Greece allow. Having been captivated by the warm reception his hosts and the boys his age accord him, Melo, as he is fondly called, now considers the Philippines his second home. He even plans to

set up a business in the country upon completing his studies and military service.

For quite sometime now, his coterie of friends are DeMolays from the A. Mabini Chapter, led by Antonio, the youngest of the Herrera clan and the Chapter's current Senior Councilor. Quite naturally, the interactions he experienced with other boys his age, such as Jonjon Chiu, Ivan Galarosa, Marco de Guzman, Johnny Lanuza, Michael Longanilla, Manny Vercruz, and many others, have encouraged him to formally sign up to become "one of the boys"—to the delight, albeit tacit approval, of Dad



← "Melo", the new initiate, in the company of his brods.

Rody, who was, without their noticing it, watching their every move.

The initiation, which started at five in the afternoon, was witnessed by no less than the Grand Master of DeMolay and by Dads Ed Escaño, Jun Galarosa, and Jojo Javier, chapter advisors; Bro. Carlo Bautista, associate chapter advisor; and several other DeMolays from nearby Jose Abad Santos Chapter. Dad Jojo Javier, a Senior DeMolay and the Chapter's Ritual Advisor, bore the brunt of seeing to it that the initiation ceremony was performed in accordance with standard norms.

Dad Rody Herrera expressed his elation at seeing Melo join DeMolay Phils. He explained that much could be

derived from his membership. The seven cardinal virtues that are taught inside the chapter room, he said, transcend even patriotic considerations....
— WB GEMINIANO V. GALAROSA, JR., P.M.



Bro. "Melo" Giannakis sandwiched by Dad Ed Escaño and MW "Rody" Herrera, PGM and Grand Master of DeMolay, together with A. Mabini Chapter DeMolays.

Promoting Relations with Other Grand Lodges

DEPUTY GRAND MASTER VISITS PROVINCIAL GRAND LODGE OF CATALUÑA

RW Bro. Leon A.P. Bañez, Jr., our Deputy Grand Master, with the gracious permission of MW Bro. Jose Percival L. Adiong, went abroad to Costa d'en Blanco, Palma, Mallorca, Spain to visit his daughter, Grace Bañez Balgert, and to go on a pilgrimage to Lourdes, France. He was accompanied by another daughter, Ludivina Bañez Alcantara.

On their return trip via Barcelona, they were warmly welcomed by R.W. Bro. Ramon Viñals y Soler, Provincial Grand Master of Cataluña and Assistant to the M.W. Grand Master of Spain, and other dignitaries and Brethren.

Together with RW Bro. Viñals, RW Joan Campos y Agut (Provincial Grand Secretary), and the Provincial



RW Leon A.P. Bañez, Jr. and his daughter Ludivina together with RW Ramon Viñals y Soler. ↑

Grand Treasurer, RW Bañez attended a stated meeting of Wor. Lodge "Acacia No. 19" (Emulation). He was provided with a suitable Grand Lodge apron and a pair of gloves. RW Bañez, the first Filipino Mason to visit the Lodge in a hundred years, was welcomed by the Wor. Master, Grand Secretary Campos y Agut; then he gave his grateful and fraternal response. The Bro. Senior Warden, moreover, through the Wor. Master, bestowed upon RW Bañez one of his medals. Commented our DGM: "I was deeply touched by the Senior Warden's spontaneous gesture."

Since dinner offered in the Grand Lodge are for the Masons only, RW Bro. Viñals y Soler invited RW Bañez and his daughters to a Barcelona restaurant well known for its Cataluña dishes, especially seafoods, and wine.

RW Bañez told our Grand Master, "In parting, we extended to one another

abrazos a la Catalan. These are quite similar to the Five Points of Fellowship in our Fraternity."

Our DGM averred that our Brother Catalans and he had a wonderful time of unity, peace, and harmony, and that his daughters gained more understanding of and respect for Masons.

RW Bañez concluded his report to our Grand Master thus: "It was too bad that time was not enough for me to avail of the invitation to visit the Provincial Grand Lodge and Grand Master of Mallorca. But I know I would have been accorded the same hospitality and recognition. On this basis, I am sure my daughter GRACE and her family, who reside in Mallorca, are in good hands, that they are assured of the kind friendship, care, love and protection of all Brother Masons wherever they may be."-- eF.R.eN

In Memoriam

VALE, VENERABILIS ET ILLUSTRIS FRATER AMANTIE

The silver cord is loose... the golden bowl is broken... another link has been severed from the chain of our mystic circle. One of the strong pillars of our ancient Order, VERY WORSHIPFUL, ILLUSTRIOUS, AND NOBLE BROTHER AMANCIO SUMAGAT DONATO, has been taken away from our midst by the Almighty Fiat.

Born in Tuguegarao, Cagayan on April 8, 1930, the young Amancio (Mike to his friends and brethren) grew up to be a consistent scholar and avid student of the liberal arts, including philosophy and religion. After obtaining his A.B. degree, he took up Law, garnering for himself the degree of LL.B. He went on to be a respected and esteemed Master of the Arts (including the art of hypnosis)

and Doctor of Philosophy.

Dr. Mike was for many years a professor and administrator in several universities in Metro Manila, collaborating with associates therein in the invention of several scientific devices and equipment. He was, moreover, long associated with the office of the Hon. Juan Ponce Enrile in the Department of

Our Very Worshipful and Illustrious Brother was initiated in Dalisay Lodge No. 14 on Aug. 4, 1964. He was passed and raised on Feb. 2 and Oct. 4, 1966, respectively. Then in 1972, he was Junior Warden; in 1973, Senior Warden; and in 1974 and 1975, Worshipful Master.

WB Amancio S. Donato, PM, was Lodge Secretary in 1976. That was also the year he was appointed DDGM. He must have performed so creditably as DDGM that he was reappointed to the same position in 1977-78.

Then, for scholarly and related reasons, he "travelled" to various parts of the country and in foreign lands, but he returned to the Philippine Masonic scene in 1989. Since then he has served our Grand Lodge in many a committee. In 1991-92, he was Grand Chaplain; in 1992-93 and again in 1995-96, Grand Orator. He was again Grand Orator during this Masonic year until his untimely death on Sept. 21.

Our beloved Brother Mike obtained his Scottish Rite Degrees from the Luzon Bodies, A & ASR, on Oct. 14 and 15, 1970.

In 1991 he was designated by Ill. Bro. Reynato S. Puno, then Sovereign Grand Commander, as one of the lecturers of the Supreme Council. As such, he really worked in the "quarries."

He was invested with the Rank and Decoration of Knight Commander of the Court of Honor (KCCH) on March 13, 1993; conferred the Rank and Dignity of Inspector General Honorary (IGH), 33°, on March 14, 1996.

A week before his death (on Sept. 14, 1996, to be exact), he was crowned Active Member of the Supreme Council and designated SGIG for the Orient of North Cagayan Valley.

He was also a member of Aloha

Known for his deep and broad knowledge of Masonic history and philosophy, VW and Ill. Bro. Mike was invited by many Lodges and Districts to lecture on Masonic and related topics particularly those relative to the ancient mysteries, he being also well versed in the teachings of Theosophy and of the Rosicrucian Order. He was a prolific Masonic writer, too. A significant number of his articles were published in **The Cabletow** and the **Fareastern Mason**.

The article appearing on subsequent pages of this edition was destined to be his last contribution. He did, in fact, volunteer to pen the editorial for this issue, and he would have submitted it to the editor had not Death overtaken him on his way to Tuguegarao.

Sis Magdalena, their son Enrico (now a Doctor of Medicine), and son Erwin, a Senior DeMolay (who now resides in the USA and who wishes to become a Mason like his father) should be consoled by the thought that, as John Milton put it, *"Death is the golden key that opens the palace of serenity, not the end of life. It is the beginning of an endless life of happiness and tranquillity."* A simple, honest, and humble man, our Brother Amancio did not lose sight of the fact that, like us, he was a *"Pilgrim of eternity,"* and therefore wore the white apron, the badge of a Mason, honorably throughout his Masonic life, imbued as he was with the *"regal philosophy of life in Freemasonry."*

We, his brethren, likewise, will always remember him; he will ever live in our hearts because he has left his indelible mark in our venerable Order.

VALE, AMICE NOSTER; FRATER NOSTER, VALE. We, the brethren you have left behind, have no doubt that you are now resting from your earthly labor in the Celestial Lodge where T.G.A.O.T.U. presides—*"in the house not made with hands, eternal in the heavens."*
IN PACE DEI QUIESCAS!

THE REGAL PHILOSOPHY OF LIFE IN FREEMASONRY

by VW Amancio S. Donato, *Grand Orator*

On becoming Masons, we are supposed to have acquired a new way of looking at the world and human life and in the process to have become better men. So many times we are asked whether the Fraternity has enabled us to have a deeper understanding of life and its concomitant problems and therefore changed or modified our outlook of the world (*weltanschauung*) and human existence, which should have become broader and wider. If indeed it has changed our attitudes towards our own lives and eventually made us weave a sound philosophy of life, then Freemasonry has found its mark in us. If so, then we are on the right path to a deeper understanding of human life and the role we play in the universe.



Freemasonry, according to our late Brother Johan Wolfgang Goethe, a German Mason and thinker in whose honor the German Embassy in the Philippines has named its cultural center, *is a great, earnest and grand business. Life*, he further said, *is a matter of making choices; it is brief yet endless, fleeting in terms of our little lives but endless in its human significance.* Making choices refers to the decision an initiate in Masonry may take from darkness to light, from the unreal to the real, and from death to life immortal. Freemasonry is about the importance and significance of human existence and its glorious destiny for its dedicated initiates and for mankind as a whole, which has to make those choices, too.

allegories and glyphs. The ideas conveyed are so eloquent and vivid, yet often missed and taken lightly. Philosophy of life is nothing more than the sincere attempt to answer the insistent and persistent questionings of the human mind as regards the origin, nature, growth, development, and ultimate destiny of human existence and the relation of man with the universe and T.G.A.O.T.U. The lessons given in the Craft to evolve a sound philosophy of life are so similar to the views of the God-intoxicated philosopher Benedict Spinoza, who looked at life *sub specie aeternitatis* (from the point of eternity). For how else can we look at our lives as Masons except to have always "eternity in view"?

The royal philosophy of life is best understood in terms of the entrusted and communicated messages imbedded in the rites, illustrations, dramas, symbols and lectures in various degrees veiled in

Our Masonic tenets proclaim and eloquently convey the universal message that man is, in fact, a **Pilgrim of eternity**. The Masonic philosophy of life enables the Searcher to view life, not in its temporal and finite aspects,

but rather, in its total magnitude and infinite possibilities. Here we at once become lovers of wisdom... in the pursuit of truth and enrolled in a great University in this planet, known in its modern clothing as Freemasonry. The encapsulated and calibrated lessons taught in that University are so profound and deep, ever calling its initiates and all aspirants to acquire higher moral and spiritual attainments the better to enable them to finally reach the goal of true wisdom, happiness and life eternal.

This discourse may well be considered an evocative attempt for all brethren to get the cue that, indeed, our Noble Order is also the beacon light for the Pilgrims to find their proper path in life in the midst of devastating materialism, conflicting ideologies and religious differences in



the world.

In brief, our Craft offers a complete learners' kit in terms of social, moral and spiritual reconstruction vis-a-vis the conflicting, limited, and superficial views, which mislead men to adopt

misaligned and broken, tragic and morbid, hedonistic and materialistic, and therefore destructive perceptions of the world and mankind as a whole.

Let us now examine closely how our own Masonic royal philosophy of life differs from certain views of life.

The Degree works both in our Blue Lodges and in the Scottish Rites or Higher Bodies truly present the wide sweep of our search for Masonic Light. It is on this basis that we are compelled by sheer conviction to assure that, indeed, *"Masonry is a rational system of deep religious philosophy which provides us with a doctrine of the universe and of our own place in it. It indicates whence we came and whither we may return."* Indeed, we are convinced beyond doubt that we are true **"children of life"** and heirs to an immortal life. We cannot subscribe therefore to the ideas propounded by the eminent British philosopher Bertrand Russell. In one famous essay, Russell said:

"Man is the product of causes which had no prevision of the end they were achieving. His origin, his growth, his hopes and fears, his loves and his beliefs are but the outcome of accidental collocations of atoms. No fire, no heroism, no intensity of thought and feeling can preserve an individual beyond the grave; the labours of all the noonday brightness of human genius are destined to extinction in the vast death of the solar system; and the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins."

The eloquence of Russell's essay

referred to above was the outcome of his scientific logical materialism, which has, indeed, generated much harm upon a large segment of mankind in search for a lasting philosophy to live by. As a matter of fact, Russell labeled that statement as one of the ideas that have harmed mankind. In that essay, he denies the concept of or belief in the immortality of anything possessed by man, including his soul and spirit, and the purpose of the universe and human existence. This is a dreary, pessimistic view of life, founded only upon the material and the biological compositions of the bodies of men and the world around us. The damning influence of this view has, indeed, wrought havoc upon mankind groping, as it does, for a more valid and rational cause of existence and hopes for a better life. These false ideas held by some scientists and materialistic philosophers have gained innumerable adherents throughout the years simply because of their forceful sophistry and seeming logical validity.

Yet, the Master Mason or MRS or even the Knight of the Sun or Prince Adept knows better than to accept such sweeping conclusion that man has no more glorious tomorrows or future beyond the grave. He knows that to subscribe to the idea that man has no existence beyond the gateway of death is to throw all those lasting faiths, hopes and justice in the world.

On this ground we may well quote here what Dr. Carl G. Jung, a foremost psychologist of the contemporary world, replied when asked why so many people prefer to die than struggle for life. In his letter dated November 12, 1959 to Ms. Ruth Topping, a New York social worker in a hospital, he wrote:

When you study the mental history of the world, you see that people since time immemorial had a general teaching or doctrine about the wholeness of the world.

Originally and down to our days, it was considered in highly differentiated civilizations. The teaching had always a "philosophical" and "ethical" aspect.

In our civilization this spiritual background has gone astray. Our Christian doctrine has lost its grip to an appalling extent, chiefly because people don't understand it anymore.

Thus one of the most important activities of our mind has lost its object. All these views deal with the world as a whole; they create also wholeness of the individual, so much so that, for instance, a primitive tribe loses its vitality when it is deprived of its specific religious outlook.

People are no more rooted in their world and lose their orientation. They just drift. That is very much our condition, too.

The need for meaning in their lives remains unanswered, because the rational, biological goals are unable to express the irrational wholeness of human life. Thus life loses its meaning.

Using inspiring language, Ill. Brother Manly Palmer Hall of California has the following to say on this matter:

To live means to dream, to hope, and to aspire. When dreaming ceases, when hoping fails, and when aspiration can no longer dominate daily purpose, there is no use in living longer. A man dies when his ideals die. The disillusioned man is a walking corpse, for when the finer emotions and sentiments no

longer find expression, a soulless creature wanders blindly on earth. Life is not merely eating and sleeping and working. It is the perfecting of the hidden virtues of the inner life. When this work of perfection ceases for some outward cause or inner weakness, life ceases, and only drudgery, monotony, and hopelessness continue.

Ill. Bro. Manly Palmer Hall continues in another Masonic and philosophical lecture:

The sham of civilization is apparent when we realize that it forces the majority of people to assume false lives, to live in conflict with their inner convictions. The idealist must hold his peace or be persecuted; the mystic does not share his vision with the world which, though aware that he is right, will crucify him if not in body at least in soul. Hence, those with little knowledge bubble continuously and their words become the laws of men, while those of nobler vision must remain unknown, unhonored and unsung. Never can we rise to the true heights seen by the eyes of the idealist while we are in servitude to the inferior part of ourselves.

It is when we can free ourselves from all the deeply rooted conditionings of ideas that have greatly harmed us, and truly adopt a more purposive life, that liberation or freedom can be attained. This is where modern Freemasonry offers itself as the best alternative to a more rational and purposive existence! It is this first

and last freedom, which Chrisnamurti expounded, that can then deliberately remove the shackles and heavy barriers of our minds. We can only become free from an imprisoning predicament of dividing the inner from the outer life when we discover the fount of divinity or reality within ourselves. In this sense, we may no longer have a need to create a God outside ourselves because we find it welling from within. As aptly stated in the **Isis Unveiled**:

A man can have no God that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity. But where can we find a better demonstration of him than in man himself; in the spiritual and divine powers lying dormant in every human being?

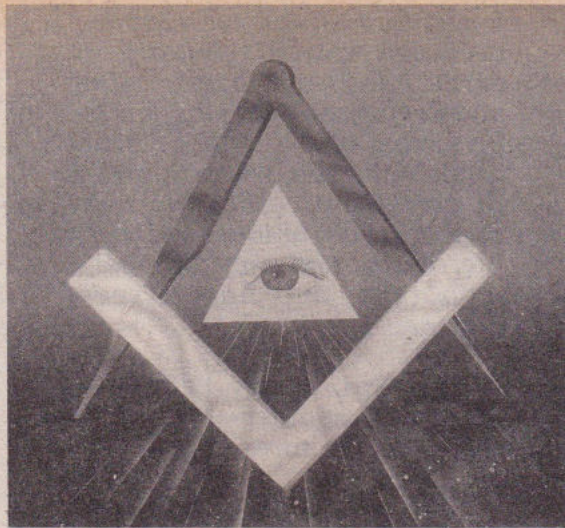
Call the phenomenon force, energy, electricity or magnetism, or spirit-power, it will ever be the same partial manifestation of... that intelligent, omnipotent and individual Will, pervading all nature and known, through the insufficiency of human language to express correctly psychological images, as - GOD.

H.P. Blavatsky, similarly, has wisely written in her great work **The Secret Doctrine**:

True knowledge is of the spirit and spirit alone and cannot be acquired in any other except through the region of the higher mind, the only plane where we can penetrate the depths of the all-pervading absoluteness. He who carries out only those laws established by human minds, who lives that life which is possessed by the code of

mortals and their fallible legislation, chooses as his guiding star a beacon which shines in the ocean of Maya or Illusion or of temporary delusions and last for but one incarnation (or one life only). These laws are necessary for the life and welfare of the physical man or one life alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier therefore is the man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Caesar what is Caesar's, leads in reality a spiritual and permanent existence — a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting places of the long pilgrimage of purely spiritual life.

At this point, Freemasonry — particularly Scottish Rite Freemasonry — has much to offer to the weary pilgrim by presenting, through his higher consciousness, the ancient wisdom and teachings of the great religions and of the various ancient Mystery schools in this planet for his own helping. These Masonic Lights are imbedded in glyphs, dramas, allegories, paradigms, symbols; it is for us to extract from them the perennial philosophy of life so essential in the attainment of truth and more Light in our otherwise dark, wearisome, dreary, as well as lonely existence. It



*A Mason so lives as to serve the All-Seeing God, country, and mankind.
(So lived Ill. Bro. Mike Donato.)*

is that point in time when we have deciphered the meanings of those degree works, rituals and veiled messages that we start to unravel the deep mystery of life and the universe. It is then that we can ponder our destiny among the stars that sweep the constellation and appreciate rationally the myriads upon myriads of life all around us.

As rightly said by the Ill. Bro. Albert Pike in his great work **Morals and Dogma**: *“Freemasonry is a continual effort to exalt the nobler nature over the ignoble, the spiritual over the material, the divine in man over the human. In this great effort and purpose the Chivalric degrees in our Scottish Rites concur and cooperate with those that teach the magnificent lessons of morality and philosophy. Magnanimity, mercy, clemency, a forgiving temper are virtues indispensable to the character of a perfect Knight.”*



BISHOP & BRO. GREGORIO AGLIPAY

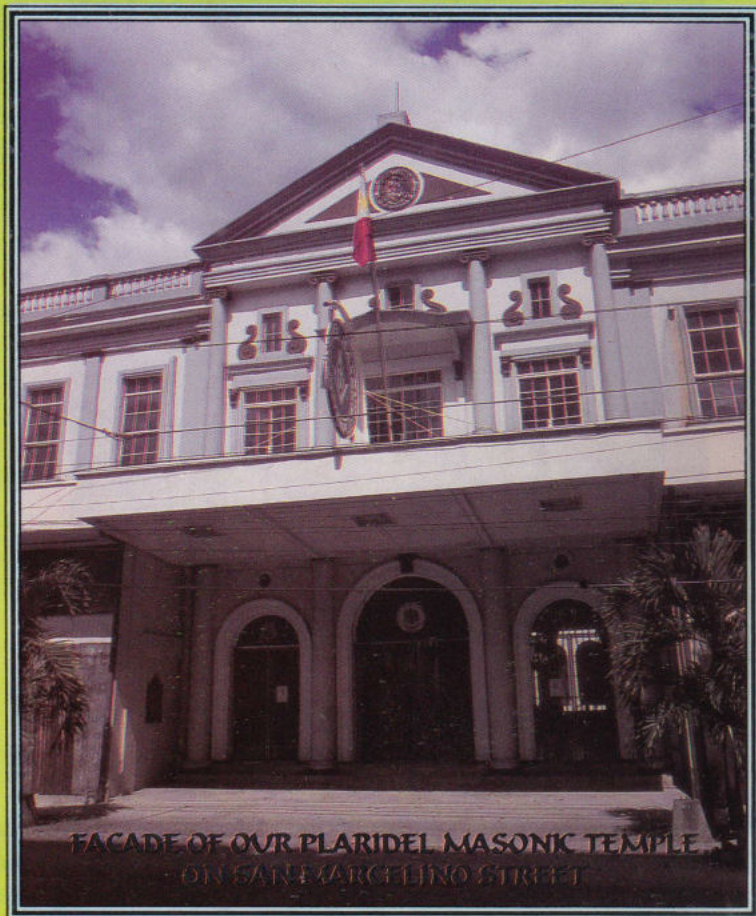
(MAY 5, 1860 - SEPTEMBER 1, 1940)

- Hated colonial tyranny because in early childhood, together with an uncle, he was jailed for failure to produce the required tobacco for the government monopoly.
- After finishing A.B. in Letran, he took up Law at UST. But upon Rizal's advice, he stopped studying law and, instead, entered the seminary in Vigan. Ordained Catholic priest in 1890.
- For joining Gen./Bro. Emilio Aguinaldo's libertarian movement, he was excommunicated as a Catholic priest by Archbishop Nozaleda on May 4, 1898.
- Appointed Military Vicar by Gen./Bro. Emilio Aguinaldo, with special duty to win adherents among the Ilocanos.
- Member of the Malolos Congress and signer of the Malolos Constitution.
- After the Filipino-American War, Isabelo delos Reyes founded the Philippine Independent Church. Aglipay was designated Obispo Maximo.
- Made a Mason on May 3, 1918 in Lodge Magdalo (now Emilio Aguinaldo Memorial Lodge No. 31.) in Cavite.



Grand Lodge of Free and Accepted Masons of the Philippines

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