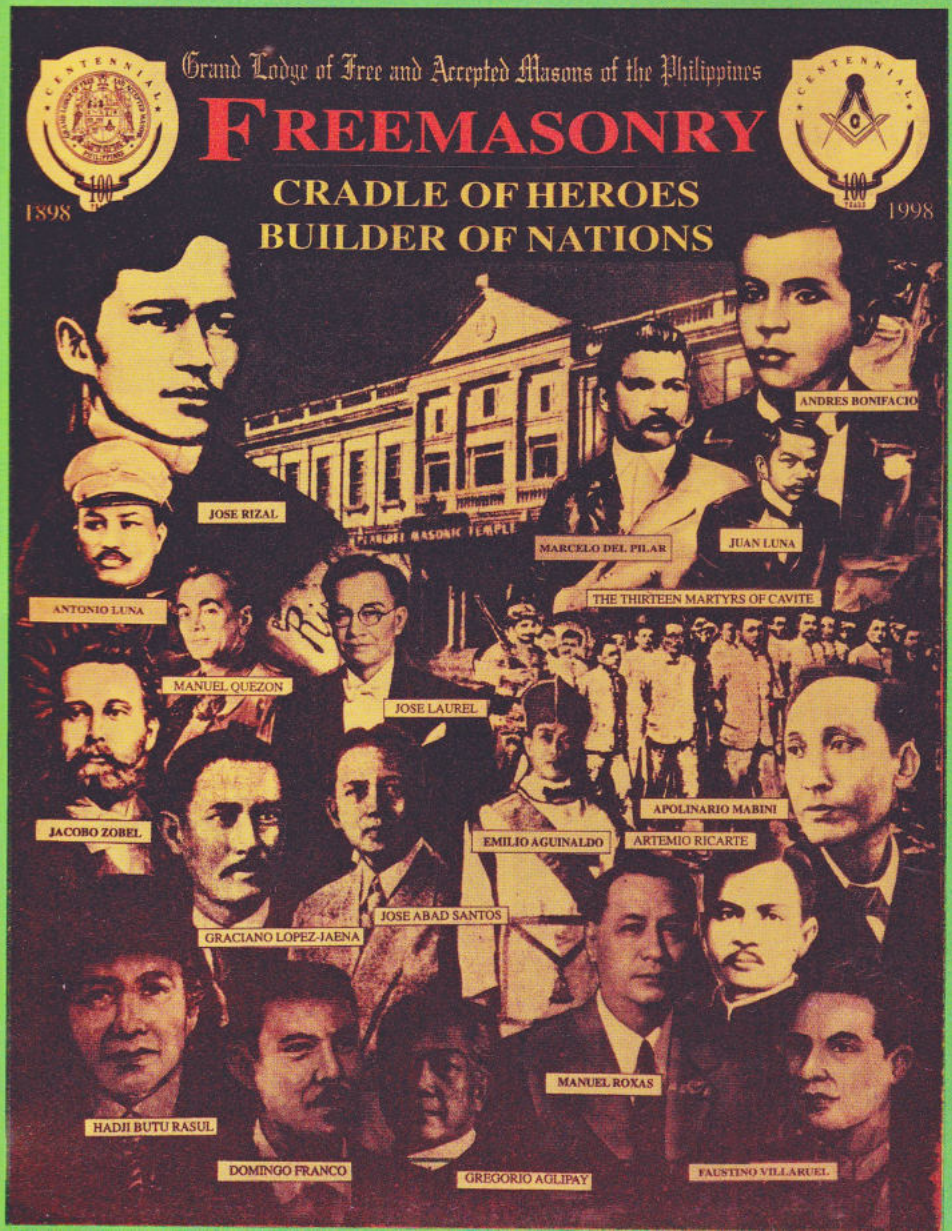
The Cable Tow

Vol. 75 No. 3 September-October 1998

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES





MW Locsin and MW Girsham of the Grand Lodge of Chicago



MW Jacque Coutre, Grand Master, State of Florida, reads citation of Plaque of Appreciation for MW Enrique L. Locsin



MW Locsin and some members of his entourage with MW Girsham and other Grand Lodge of Chicago and North West Lodge No. 271 officers.



MW Locsin during interview at an international Filipino television and radio in Chicago



MW Locsin and MW Tony Wordlow of the Grand Lodge of California



MW Locsin is awarded Plaque of Appreciation in Medinah Temple

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Our Cover

The front cover illustrates MW Enrique L. Locsin's theme for his year in the Grand East, namely, Freemasonry: Cradle of Heroes and Builder of Nations. The back cover, on the other hand, gives an illustration of the Masonic Centennial Clock to be erected at the Rizal Park (Luneta), one of the pet projects of MW Locsin.

FROM THE GRAND ORIENTAL CHAIR



In my visits of various Masonic Lodges, Districts and Regions within our jurisdiction, I have observed, with much delight and appreciation, that you, dear brethren, with the collaboration of your families and members of appendant bodies, invariably accord me and my party a great deal of kindness and courtesy, as well as regal accommodation, and that you are fully supporting our Grand Lodge's programs, particularly our proposed agenda, namely: a return to tradition and fraternal values, reclaiming the past, restoring the Brotherhood's impact, and attracting a new generation. If our Grand Lodge continuously receives all-out support and helpful cooperation from every segment of our widespread Masonic family, there is sufficient reason to believe that Philippine Masonry will survive into the next millennium with dignity and vitality intact, and with its message still vibrant for the new age that needs its light.

I am much delighted, likewise, to report to you that our recent visit of several sister jurisdictions in the United States, which forms part of our Grand Lodge's thrust to *"reach out"* to its counterparts in the rest of the Masonic world *"In token of the continuance of friendship and brotherly love,"* is worth by far more than the expenses we incurred and the fatigue we experienced in the course of our visit.

My party and I were welcomed with open arms and with warm fraternal embrace not only by our brethren of Filipino descent and their families, but also by Masonic leaders of the sister jurisdictions we visited. We certainly enjoyed socializing with our brethren in that great nation and their families; we also developed new friendships and established new connections. More importantly, we had the rare opportunity to exchange experiences and views with officials of several American grand jurisdictions. In our colloquia, we discussed, among other things, certain fraternal problems; in effect, we found a new spirit of purpose to transcend those problems. Ultimately, we shared the optimism that, whatever our nationalities, religions, races and political ideologies may be, we who lead our Craft throughout the world have the insight, courage and resolve to lead our local, national and international communities toward the long-term goal of establishing on this planet a veritable brotherhood of all men under the Fatherhood of God.

Now back from that visit, we are more determined than before to pursue the goals and objectives we have set before us. Now we feel more confident that Masonry's dream for a better tomorrow for all mankind will come, perhaps sooner than expected, to a joyful fruition.

But, clearly, that dream is still very far from realization; for man's inhumanity to brotherman still rages on, in various forms, such as wars, massacres, terroristic acts, fanaticism, intolerance, injustice, exploitation of the poor and powerless by the rich and powerful, globalized poverty, and so forth. Hence, today, more than ever, the effective action of an institution like ours is justified and needed. We Masons throughout the world have the inevitable obligation to abide by our Order's principles and values and to carry on its continuing fight for Liberty, Equality and Fraternity for all men of every country, sect or opinion.

All of us, then, must roll up our sleeves and work in the quarries--now, today, more than before!

ENRIQUE LOCSIN Y LOPEZ
Grand Master

EDITORIAL COMMENT

Producing Masonic Publications: Its Rewards, Misfortunes, Challenges

The *real* reward for us who produce *The Cabletow* and District/Lodge newsletters is not receiving the measly honorarium due us, nor yet becoming more widely known among readers, particularly our brethren, but rather, feeling an inner flow of achievement when we creditably perform our assigned task, which mainly consists in the following:

1. Reporting Masonic events, including photos thereof, to inform readers about what members of the Masonic Family are doing in pursuit of Masonry's humanitarian ideals;

2. Judiciously choosing and printing articles authored by our brethren and, sometimes, by sympathetic and like-minded non-Masons, which we believe will contribute to the further education of members of the Masonic Family, or which we think will raise the level of the general public's awareness and understanding of Masonry and the widespread Masonic Family;

3. Writing our own editorials and articles for the same ends, phrasing and organizing our thoughts in the best manner we are capable of, with the hope that we will provide readers with both intellectual and emotional pleasure;

4. Presenting all contents in what we deem is an attention-getting and interest-arousing format or layout; and

5. Mailing copies of issues we have produced to subscribers and other addressees. with the hope that those copies will reach their respective destinations in sound condition.

An occasional reward is receiving positive oral comments and congratulatory letters from readers here and abroad. We were, to mention just one example, considerably elated when we received a felicitous letter from an acknowledged and revered Masonic writer, researcher and reviewer/critic of books by Masons and non-Masons alike: R.W. BRO. THOMAS W. JACKSON, Grand Secretary of the Grand Lodge of Pennsylvania. He not only lauded the editorial we had penned for the November-December 1997 issue of *The Cabletow*, but also enclosed an article on the same topic he had written. (We will, in due time, publish that article in serialized form.)

That the same editorial was used as "guest editorial" in the October 1998 issue of the Grand Lodge of Alberta Bulletin, which is edited by MW Bro. Robert E. Juthner, is a prima-facie evidence that our work is read and appreciated even by our brethren abroad.

Such comments and letters are, to us, *"like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments,"* like *"the dew of Hermon"* or *"the dew that descended upon the mountains of Zion"*

But, to a certain extent, we also find applicable to our situation the following statement by our eminent Brother Voltaire:

The greatest misfortune of the man of letters is, perhaps, not to be victim of his colleagues' intrigues and envy, nor yet to be viewed with contempt by powerful men, but rather to be judged by the ignorant.

It is, indeed, unfortunate that not a few of our peers express their criticisms of our work, not directly to us, but to others, including the less informed, as if they are oblivious of their fraternal obligation to whisper good counsel in our ear, gently admonish us of our error, and in the most friendly manner possible endeavor to bring about a reformation. Aye, there's the rub!

A very frequent criticism is that many subscribers fail to receive copies of *The Cabletow*. The cause of this unfortunate circumstance, more often than not, is not of our doing or undoing; it is, rather, one that is not within our control. There's another rub!

We deem it timely, therefore, to lodge this appeal to our brethren, particularly Lodge Secretaries: Please help us update our mailing lists, and please endeavor to establish proper communication and coordination with your local post offices. Those of you who voluntarily get in bulk copies of issues of THE CABLETOW from our office should see to it that those copies are delivered to their rightful owners. Thus, we will minimize complaints in this regard.

It is unfortunate, moreover, that some leaders of the Craft tend to find fault with our work, instead of showing a little appreciation of our sincere effort to produce publications that may become *"showcases"* for Philippine Masonry, or instead of giving us an encouraging word in the uphill process of production.

We do commit, we have to admit, not a few mistakes, such as the misplaced captions for the photos included in the May-June 1998 edition of *The Cabletow*. The truth is, the editor's corrections on the blueprint were, for some reason or another, not duly effected. Then we had to insert a separate leaf to correct the "cardinal sins" committed on pp. 53 and 61 of the July-August 1998 edition. For such "sins" we humbly implore our readers' pardon.

We are not giving alibi for whatever oversight we have committed; for we endeavor to learn from our own mistakes. But a little more kindness and condescension on the part of our superiors, a little more courtesy and affability on the part of our peers, and lot more demonstrated responsibility on the part of our subordinates in the performance of their duties will serve as big boosts for us in our endeavor to produce Masonic publications all of us may yet be proud of.

Fortunately, we can obtain strength from the fact that Masonry itself has had its own errors and failures. But, as WB Edgar Q. Perramon, a Chilean Mason, has pointed out, those errors have made Masonry more human, and those failures have enabled it to put together very useful teachings, whereby it can collaborate discreetly with other institutions in democratizing and modernizing society.

Our errors have made us more human, too. They have, for instance, made us realize that *"Time, patience and perseverance will accomplish all things."* They have also given us the resolve to perform our assigned task more creditably than before.

That resolve is bolstered, fortunately again, by the inspiration we draw from the example of dedicated service set by our forebears, particularly those who were involved in the production

of *La Solidaridad,* the fortnightly newsletter of the Propaganda or Reform Movement; *La Independencia,* the courageous mouthpiece of the Philippine Revolution; and, above all, *The Cabletow,* our Grand Lodge's bimonthly official publication, which is celebrating this year its 75th or diamond anniversary.

Inspired by those forebears' example of inflexible fidelity to their trust, we will dedicate ourselves, perhaps more than before, to helping Masonry realize the ideals it has fought, suffered, and lived for. These are, as phrased by WB Perramon once more, *"to perfect man in an atmosphere of freedom and tolerance, to contribute to the reformation of social inequities, to guarantee education, and to offer support to the unprotected and the excluded."*

Additionally, should occasion require, we will, in our own measure, do a Gottfried Josef Gabriel Findel, staunchly defending Masonry against aspersions cast by latter-day Leo Taxils, who despite having little, if any, knowledge of Masonry, would like to see it immobilized.

All of us Master Masons should, of course, be on our guard in the face of resurgent anti-Masonry. We must consistently fulfill our charge to fortify the minds of the less informed among us with resolution against the snares of the insidious and to guard them against every allurement to vicious practices. More importantly, we should be regular in our conduct or support the dignity of our character as Master Masons on all occasions; for this is the most efficacious way to remove every aspersion against our venerable Institution.

It is necessary, furthermore, that we actually observe, and not merely pay lip service to, the foot-to-foot point of fellowship, and that we steadfastly refrain from injuring any Brother in his person or good name.

It is important, likewise, that, to paraphrase Aeschyclus, we demonstrate the nobility of sufficient character by rejoicing at a Brother's success without feeling any tinge of envy.

It is fondly hoped, moreover, that, to borrow a statement in the *Revista Masonica de Chile* (Vol. 75, Nos. 7-8, 1997, p. 28), each one of us aspire to be *"a man who is not isolated from the world, but rather, inserted and actively established in it, capable of thinking in an original form, of judging with critical spirit, and of acting with efficacy."*

There can be no doubt that such a man and Mason will feel obliged to join hands with other men of good will, particularly his Brother Masons, in the noble but seemingly unrealizable cause of giving ourselves a peaceful society, where reign Brotherly Love, Relief and Truth, and assuring dignity and sustenance to those who will come after us.—eF.R.eN

... The ideal Masonic publication must be educational, enlightening, inspiring. It should be a forum wherein the readers are free to discuss subjects of interest to themselves and to the Craft. It should not be subservient in nature or policy, it should not be super-critical, nor should it be prejudiced. It should be independent in policy, God-fearing in practice and thoroughly Masonic in conduct and action, giving credit where credit is due, and not fearing to criticize where criticism is deserved.--J.A. FETTERLEY, Masonic Tidings, Milwaukee

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Non-Mason Speaks of...

Challenge to Freemasonry and Freemasons in Today's Context

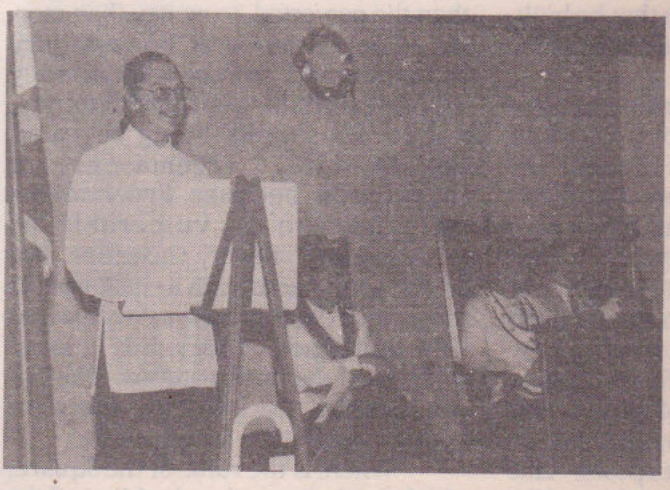
Note: The non-Mason referred to is MR. JOSE MA. "BOY" MONTELIBANO, a close friend of WB Bibiano S. Fajardo, Worshipful Master of Muog Lodge No. 89. Given below are excerpts of an address he gave during a convocation of the Lodge.

For many years I have regarded from a distance the Fraternity, the Brotherhood called Freemasonry, with awe and wonderment... My awe of Freemasonry was triggered by the secrecy that surrounded it, as though it possessed knowledge and power beyond the reach of ordinary mortals.

I had a friend from my high school days, a friend who was very close to me until he died at around forty. For 25 years we ate together, drank together, worked together, fought together, risked our very lives together. And as we both got married, our respective families became as close as us. But when he died so unexpectedly, then and only then did I realize that he was a Freemason. As I was helping out his widow, a group of his Brother Masons asked permission to give him a send-off at their lodge. I was lucky enough to be invited to that send-off, and it left a beautiful memory.

After that, I entertained the idea of joining, of knocking, but as fate would have it, the Freemason through whom I would have asked suffered a stroke and became comatose until his death last year. It appeared that it was not meant to be, my applying to be a Freemason at that time.

Yet, the influence of Freemasonry kept crossing my path, mostly in the person of Boy Fajardo. While he never tried to influence me towards joining the fraternity, I knew all the time that he was a member. And from the beginning of our friendship, we shared a common interest—we were both very curious about life, about anything and everything about life. And when mundane matters began to bore us, as they do quite quickly, we would move on to unfamiliar territory, to the speculative, to the realm of probabilities and possibilities. We would examine the universe. We would



Boy Montelibano delivers speech. Others in photo are VW Nani Lopez, WM Fajardo, Mr. Golamco & VW Ike Arribas, Jr.

remain seekers. And in our respective search, our journey to our fulfillment, we came to sense the universal order, the great purpose of existence, the directions which life gravitates to, all of which were beyond the powers of man to break or destroy. In this intuitive understanding, we developed the conviction that, indeed, there is a Great Architect who has a divine design, and that man's happiness, or his pain, is absolutely proportionate to the adherence to or the defiance of the divine purpose. It is in this seeking of ours that I traveled the intellectual and moral pathways of Freemasonry without my knowing it.

The sensibilities of Boy Fajardo would not make him reveal Masonic secrets, although through inference I sensed many of them. I could not help doing so, because I have this deep attraction to the biblical person known as Solomon. And I know that all Freemasons share this attraction. It does not take too much imagination to sense what would attract you, as I know what attracted me.

First and foremost, it was his wisdom, or his choice of wisdom over all things. And second, the legacy that he left behind was the temple that he built, a temple that must have manifested his legendary wisdom.

And while Boy Fajardo would not give in to my request for answers to questions about rites and rituals of the fraternity, my curiosity brought me to the Internet and you wouldn't believe what cyberspace can reveal. I have enough information about Freemasonry to sense its essence. I even have enough information, from the Internet and my own understanding of life, to imagine the protocol and forms of its rites and rituals. Rites and rituals, after all, do not exist for their own purposes. Like symbols, they stand for something. Like symbols, they promote something. And like symbols, rites and rituals cannot be irrelevant to the messages or values being promoted by the fraternity. The secrets of Freemasonry are threatened with man's unabated urge to know everything and the supertools invented by today's technology.

But it is not the revelation of the once unknown, or the once unseen, that threatens society. It is still man's weakness that brings the destruction and pain that has plagued us throughout human history. It is the same weakness that Solomon saw, that Solomon himself succumbed to, that Solomon had to rise above. The building of the perfect temple was prepared along lines that would stand on divine strength and harmony, as if to serve as guide to the humanity that is invited to enter.

Yet today, the temple is covered by the soot of physical and moral pollution, its beauty and sanctity perverted by the preponderance of human greed and lust for power. Never in our history have greed and materialism so dominated human consciousness that evil has become more acceptable than poverty. Religions and governments alike place more attention to the poor than the perverted, to money than morals. The existence of Freemasonry is threatened by the ascendancy of materialism over spirituality, not by its secrets being revealed one by one. Freemasonry is threatened because Freemasons have become as vulnerable as non-Masons. Never, therefore, has Freemasonry faced such a challenge. In the days of the Inquisition, Freemasons were threatened. Today, it is Freemasonry itself that is threatened. The values on which the fraternity exists are taking a beating on a daily basis.

Where is the value of the Square, which symbolizes not only things of the earth but also honor, integrity, truthfulness? Where is the value of the

Compass, which symbolizes things of the spirit? Where is the value of the G, the Geometry which the ancients believed most revealed the glory of God and His works in the heavens, the God who must be the center of all our thoughts and our efforts? Where is the value of the Gavel, which symbolizes self-control and self-discipline? Where is the value of the Hourglass, which symbolizes the nature of transient time? Where are all of these values in the context of society's addiction to the material above all else? Where, then, would be Freemasonry in a society that stands for everything opposite it?

There exits today a challenge to Filipinos, Freemasons or not, *to rediscover values that do not dissipate with use, that grow more beautifully with the passage of time, that light the way brightly even in the dead of night.* There exists today a challenge to Filipinos, Freemasons or not, *to nurture the young, to protect the weak, to feed the hungry, to solace the grieving, in the face of drug abuse, wholesale corruption, and rampant greed.* These challenges are for all, as all must build their perfect temple. But who will lead? Who will show the way? Who will be the light, the guide to the Inner Sanctum?

If the challenge to the ordinary Filipino is the rediscovery of traditional values, the challenge to the Freemason is nothing short of **pioneerism, of heroism.** Freemasonry as a collective fraternity is challenged to model a community lifestyle of service, of giving, of reaching out to those in need, *materially or spiritually.* In today's context, that requires heroic strength. But can Freemasons turn their backs on this challenge? Can Freemasons indulge in ignorance in a period of darkness, indulge in plenty in a time of scarcity, indulge in passivity during crisis, indulge in conformity as morality disintegrates? I say not. I say **Freemasons as individuals have no right to stand idly by in times like this.** I have not taken an oath to be brought to the light, to die in the body and erect in its place the immortal, the divine. You have, and the society which you are part of cries out to be inspired by your light, your beauty, and your courage.

Senseless Materialism

The technological wonders of the artificial world we live in and the expansive growth of economic means have brought us to a **senseless materialism** *which dims the spiritual values that used to illumine human life. The shared life in natural form is the most prized gift which we can enjoy, but perhaps we have not known to respect it nor to administer it with justice. But we have the opportunity to be reborn, with the liberated conscience capable of contemplating itself and in total participation with the natural atmosphere. Now we understand that our particular ego and the cosmos are of the same essence within a system of integrated different levels. It is the human spirit that transcends from the residues of the material body in order to be confounded with the universal transcendent power, symbolized by the GAOTU.—From a documented work on Bioethics by WB SERGIO C. URRUTIA of Chile*

MASONRY VIS-A-VIS CONDEMNATIONS AND ATTACKS

by WB EDGAR Q. PERRAMON

Note: WB Perramon's original article in Spanish, "Masoneria: De Condena a Globalizacion," which appears in REVISTA MASONICA DE CHILE, Vol. 75, Nos. 7-8, October-December 1997, pp. 43-52, was translated, adapted, and then conveniently divided into several parts for purposes of publication in this newsmagazine. It is sincerely hoped that the ideas that WB Perramon has propounded will serve as guide toward appropriate action to be taken by Masons and non-Masons alike, especially leaders and decision makers in various spheres of human life.—eF.R.eN

Modern Masonry, as is commonly known, was born when the United Grand Lodge of England was established in 1717. Since then, it has presented itself as a universal institution that is fundamentally philosophical and designed to perfect man and to work for the advent of freedom, solidarity and justice in man's world. To be of use to man's moral, intellectual, and material progress, it has engaged itself in honest-to-goodness study and investigation, rejecting every dogmatic affirmation and every fanaticism.

Like any other institution, Masonry has had its successes and failures. From the former it has drawn much courage, and from the latter it has obtained very useful teachings that enable it to collaborate discreetly with other institutions in the task of democratizing and modernizing society.

Although it vanishes from its temple every politically partisan or religious orientation, it has faced much opposition. While many religions, such as the militant churches, aspire for political domination over the State, Masonry is built on the concepts of freedom and toleration. Its ideals being universally pacifist, it is not exclusive, nor does it enter into convenient arrangements with any other institution.

Through the centuries, it has fought, suffered and lived for the same ideals, to wit, to perfect man in an atmosphere of freedom and tolerance, to contribute to the reformation of social inequities, to guarantee education, and to offer support to the unprotected and excluded. These are, according to John Stuart Mill, the eminent paths toward a happier, nobler, and wiser society; they constitute modern man's great political and moral illusion.

Masonry does not give options; it merely gives suggestions and orientation that may serve as proposals toward the establishment of a society that is integrated and made cohesive, toward *true* globalization, toward the creation of a world that is marked by solidarity and justice. Justice, after all, is the indispensable condition of a political system that pretends to be democratic and one of the foundations of human life.

Points out Aristotle in his Nicomachean Ethics: *"All men desire happiness, although not all search*

for it in the same manner." But men will find difficulty in attaining that happiness *if* the economy is the source, not of well-being, but of profit; *if* poverty is globalized; *if* intolerance, as well as violence, recurs; and *if* nature, which has been created to serve and complement man, is increasingly degraded.

Condemnations in Difficult Times

The fight against Masonry started with the promulgation on January 17, 1723 of the Constitution of Anderson, who spoke of a religion in which all men would be in agreement, thereby stressing Masonry's tolerance. But 15 years later, Masonry became the subject of many condemnations, encyclicals, excommunications, bulls, edicts, allocutions, and prohibitions; for it was suspected or even feared to be admitting persons of diverse religions, teaching heresy, reuniting men in an illicit manner, and aiming at disturbing the tranquillity of the State.

Pope Pius IX alone, who governed the Catholic Church in 32 years (1846-1878), condemned Masonry no less than eight times.

In 1752, the Censor and Inspector of the Inquisition in Madrid, the Franciscan friar Jose Torrubia, managed to get initiated in a Lodge in Madrid; then he fought against the Masons by publishing "Sentinel A*gainst Freemasonry."* His denunciations adversely affected 97 Lodges; consequently, many Masons underwent difficult moments.

Jogand Pages (pseudonym: Leo Taxil), who had feigned conversion to Catholicism, also fought Masonry for a period of 12 years (1885-1897). He published *"Three Points About the Brethren," "The Mysteries of Freemasonry Unveiled,"* and a series of works in which he made known fundamental, but intentionally twisted, Masonic tenets. To his works were added many confirmatory German and Italian publications.

In 1896, the Masonic historian Gottfried Josef Gabriel Findel was commissioned by the Masonic Order to refute Taxil's deceitful statements, as well as subsequent anti-Masonic initiatives, which expectedly got the Catholic hierarchy's protection and support.

In 1897, the Church convened the International Congress of Trent, which was, decidedly, anti-Masonic.

But Findel persistently performed his assigned task. Finally, in Paris on April 18, 1897, Taxil confessed that everything had been a game, a deceit, a simply funny history. Thus, he was, if the pun is pardonable, *talagang taksil!*

Today, however, Taxil is present in his new imitators. For instance, soon after the death of Princess Diana on August 31, 1997, there appeared in the Internet a series of rumors of conspiracy among the British royal family, the French intelligence services, and Masonry. This conspiracy, the rumormongerers claim, was confirmed by the very rigorous Celtic prophecies (The National, 8-9-1997).

The political condemnations against Masonry were no less nettling. Masonry was accused of treason and secret cults, and its members were sanctioned and persecuted many times.

Findel points out that in 1389, when Masonry was a mere *gild* of builders and stonecraftsmen, England, finding itself in a climate of political uncertainty, prohibited the Masons from holding their assemblies.

Later other countries, particularly those with weak and timorous leadership, did similarly.

In 1748, Sultan Nahmut of the Ottoman Empire ordered the closure of Masonic Lodges.

In 1751, King Ferdinand VI ex-

iled all Masons from his kingdom.

All this nothwithstanding, the Masonic Order spread with singular speed, particularly in Europe, where the number of adepts or skilled craftsmen grew tremendously during the 19th century.

In the 20th century, Masonry and Masons were persecuted once more in various countries.

Fascism persecuted members of the Masonic Fraternity for 21 years (1922-1943).

Stalinist personalism began to do the same thing in the Soviet Union in 1922. Masonry had to close its temples in almost all of the eight countries of Eastern Europe, namely: Czechoslovakia, Hungary, Romania, Bulgaria, Poland, East Germany, Albania, and Yugoslavia.

France, likewise, hounded members of the Craft for 32 years (1936-1975). Switzerland, furthermore, prohibited the practice of Masonry in its jurisdiction. Fortunately, the prohibition was rejected by the people in a referendum held on November 28, 1937.

During very long periods, Masonry lived with circumspection or was silenced in many other regions—from the Arctic to the Mediterranean, as well as from the Atlantic coasts to the borders of the great Oriental steppe.

All this did not deter the Widow's Sons from holding their meetings, albeit in dimness or partial shadow. Many of them, as a consequence, were arrested and imprisoned (as was the case of the Masons in the Philippines during the last decade of the 19th century). Yet, fired by the vigor of their convictions, the Masons worked harder and more harmoniously for the advancement of their libertarian longing.

The Russian Empire, one may mention, at this juncture, first suppressed Masonry in 1787, under Paul I. It was only in September 1990 that the Soviet government approved a law guaranteeing the freedom of conscience. This paved the way for the establishment of the first Lodge in Moscow in September 1992. Other Lodges having been constituted, the Grand Lodge of Russia was reinstalled under the auspices of the National Grand Lodge of France on June 24, 1995.

Anti-Masonry Has Made the Order Stronger

In spite of and, perhaps, due to, the attacks against it, Masonry was able to constitute a universal family and to gain the space of more fully human relations. Correspondingly, it came to be the central force of free examination, of free thought, of tolerance, and of ethical and cultural liberalism. It had to encourage and stimulate, without belligerence and without conditionality, good actions for man's satisfaction in this world.

Anti-Masonic attacks have convinced Masons further that they must continue serving man through their Fraternity's own moral force, without promising rewards and without resorting to obscure threats; for they knew that 64 percent of society's growth depends, not on threats, but on its dreams and illusions.

With its principal tenet of Brotherly Love, the Masonic Order has elevated itself as a moral force, and it has dedicated itself to its humanistic labor. It has pursued its long-term goal of converting this planet into a place where men would find hope, and where they would learn to respect without restrictions everyone's belief in a Supreme Being.

Concededly, Masonry has had its own errors, but these have made it more human. There can be no doubt that Masonry has converted itself into a center of union and fraternity among persons who might otherwise have remained at a perpetual distance. Now it has the opportunity to gain the future by working actively for justice in order that men may be stimulated to search for their destiny, no matter how uncertain this may be.

(Please watch out for the second part of WB Perramon's article in the next edition of this publication.)

A Masonic & Catholic Event

FREEMASONRY HONORS JOSEPH CARDINAL BERNARDIN

MW Benny L. Grisham, Grand Master of Masons in Illinois, presented the first Humanitarian Award (posthumously) to honor a man internationally known for making peace between and among people of all religions, ethnicities, and walks of life. This man is the late Joseph Cardinal Bernardin, Archbishop of Chicago, who died of cancer on November 14, 1997.

Before he died, the Cardinal agreed to the award because, according to Monsignor Velo, he believed that *differing groups should have dialogue.*

The presentation was made to the Cardinal's sister, Mrs. Elaine B. Addison of Columbia, SC, who, in her response, stated that her brother *"wanted nothing more than to reach out to people."*

The presentation also included a $1,000 check from the Scottish Rite Bodies of the Valley of Chicago to the Little Sisters of the Poor, the charity that the Cardinal himself had designated. *(Adapted from the Masonic Information Center's Focus, June 1998)*

Two by One

Note: These two short articles are by **BRO. JOHN B. QUIRO,** a member of Punta Sulawan Lodge No. 242 in Alubijid, Misamis Oriental.

FREEMASONRY AND RELIGION

The founders of Freemasonry manifested their wisdom when they shunned religious debate. Instead they emphasized that the Craft is neither a religion nor a substitute criterion since membership is mainly based on a belief in God. This is an essential, unchangeable landmark of Freemasonry.

All religious polemic and speculation was and is forbidden within the lodge. Sectarian division has thus been avoided, leaving the Craft open to all men of goodwill, whatever their personal religious beliefs may be. In this way, Freemasonry has overcome sectarian division and has crossed the boundaries between the faiths of the world.

The practical result of this has been a steady growth in religious tolerance. From its earliest days the Craft has brought together Protestant and Catholic Christian, Arab and Jew, Hindu and Moslem. Religious leaders, such as Sir Israel Brodie (former Chief Rabbi of the United Kingdom), Geoffrey Fisher (Archbishop of Canterbury), the third Aga Khan (the father of the United Nations High Commissioner for Refugees), Stephen Wise (the American Zionist), and the Swami Vivekananda (who was, in his day, the leading interpreter of Yoga and Hinduism in the West), were all proud to be Freemasons and illustrate, in a powerful way, the Craft's essential spirit of tolerance and conciliation.

THE CABLETOW

WHAT IS THE CABLETOW?

It is an emblem that acts as an outward, visible pledge of submission and fidelity. It is the symbol of a vow to assist another, particularly a Brother, even at the judicious risk of one's life.

UPON WHAT DOES THE STRENGTH AND LENGTH OF THE CABLETOW DEPEND?

The strength and length of the cabletow depends upon one's ability to fulfill his obligations. The cabletow, in effect, is a test of one's character and his capacity to love.

HOW LONG IS THE CABLETOW?

The cabletow is as long as one wants it to be. It will reach as far as one's moral principles go, or one's material conditions allow. Each Freemason must judge the length of his cabletow. But if the cord of every Freemason's cabletow were tied around the world, no earthly power could break the bond of brotherhood.

The cabletow, then, symbolizes the Mystic Tie that binds Craftsmen together—the tie that keeps Freemasonry a house undivided.

THE UBIQUITY OF MASONIC PRINCIPLES IN OUR DAILY LIVES

by BRO. GENE CALONGE



Editor's Note: *The author of this article is a Ph.D. student in Political Science at the University of the Philippines and a lawyer with a Master of Laws from Harvard University. From 1989 to 1995, he served in various capacities at the Philippine Embassy in Washington DC. He was Head of Consular Post in Saipan, Commonwealth of the Northern Marianas Island from 1995 to 1997. Today, he is the Executive Director of the Office of Legal Affairs, Department of Foreign Affairs, Republic of the Philippines.*

He is a life member of Herndon Lodge 264 in Virginia, an honorary member of Emon Lodge 179 in Saipan, and a member of The Travelers of Metropolitan Washington DC Area. He is an affiliated member of Island Luz Minerva Lodge #5.

In this day and age, we Masons often hear of whining and com plaining by our brethren regarding the decline of membership in Masonry. We also say there are so many things that now compete for time that may be devoted to Masonic functions, such as television, sports, hobbies and other activities that may appear more worthwhile than fraternal gatherings. This short article would try to point out the principles which many of us live by and which have been the casus belli of our Masonic forebears. They fought for these principles and many died for their beliefs. But today, Masons and non-Masons alike enjoy them. Yet, we take them for granted and even forget their Masonic origins. Let us discuss some of them.

The Separation of Church and State

It is a cardinal principle among Masons that the Church and the State should have separate affairs. This principle is enshrined in many constitutions of nations and has become accepted as a doctrine in the western world and in many developing countries. That the State and the Church deal with distinct institutions and that their respective management should not infringe on each other have been found to be a valid and beneficial rule for all mankind. At this time, there are still pockets of disturbances that have religious undertones: Bosnia, the Middle East, Yugoslavia, to name a few. These areas have intractable problems as long as religion and politics are combined.

In Masonic lodges worldwide, politics and religion are not discussed among the brethren. These two subjects have been proven by history to be potential sources of conflict, among individuals and among nations.

The Wisdom of Public Education

Since time immemorial Masons have fought for education as a function of the State. Under this principle, one of the basic obligations of government is to educate its citizens and mold them into responsible individuals who are imbued with love of country and attachment to national polity. Thus, there evolved state university systems in many countries and the State has taken upon itself the primary responsibility in the rearing of its constituents.

The Democratization Process

Long before the fall of the Berlin Wall or the invention of the ballot box, Masons were already practicing the democratic way of life. Masonic lodges are basically democratic in the sense that their responsible officers are elected to their positions by their members. It is no wonder that included in the ranks of those opposed to dictators were Masons who, by their lodge training and practice, are accountable for their actions and submit to the will of the majority.

The Practice of Toleration in Society

Masons welcome all those who wish to join the fraternity, regardless of faith, provided only that they have a firm belief in a Supreme Being. Masonry has no spokesperson. Every person, whether Mason or not, has an opinion and such expression of belief is a right that must not be abridged.

The Family as the Basic Unit of Society

Masons' lives are centered in their families. Whatever Masons do, their families are part and parcel of their plans. Any Masonic activity that conflicts with family matters is resolved in favor of the latter. Masons believe that one goes to lodge only if and when personal and family affairs are in order.

The Search for Knowledge

Masons encourage their brethren to study and be contemplative in their spare time. This is not to say that all Masons should strive to get doctorates (although there is nothing wrong with that) but to look at issues in their multifaceted perspectives. For instance, in an argument, there are, almost always, more than one side to it. In fact, lawyers say that on a legal issue, there are always three sides: the plaintiff's, the defendant's and the judge's. Actually, there are four: add the press's.

The Reliance on Merit and Hard Work

It would seem from our discus-

sion that a sizeable portion of our day-to-day life is covered by the above-mentioned principles, sometimes even without our consciously being aware of them. For example, for those of us who have Ford cars, vans, pick-ups and other vehicles, we may not feel or think about it (maybe, because we do not know of it) but try to imagine the spirit of hard work put on the precursor of those vehicles by Brother Henry Ford. Those of us who ride elevators should think of the pioneering work of Brother Otis. Brothers John Glenn and Edwin Aldrin have gone to outer space because of their dedication and spirit. Our national heroes (Rizal, Bonifacio, Aguinaldo, among others) fought for freedom and independence, risking their lives in the process.

Conclusion

We are observing the centennial of Philippine Independence this year. Try to imagine our brethren who suffered under the yoke of imperialism and dictatorship. There were Masons who were shot, tried by the inquisition, tortured and killed in the name of liberty and freedom. Almost every street of note in Metro Manila has a Masonic heritage. Think about these facts. There is not a day in our lives in which we do not touch on something Masonic or Masonically-related.

Which brings me to my final point....**Maybe, Masonry's significance is on the downturn because it already has achieved its goals.** When liberty was the mission, Masons rallied behind its cause. This has been achieved. When there were no schools for our children, Masons aspired for and got public schools. When democracy was not yet on hand, Masons fought for it and won it. Masons have gotten all they wanted. There are no more battles to fight. Consequently, civilization at large is benefiting from the fruits of historic Masonic struggles. Since we already have what we fought for, it is time to relax. It is time for Masons to fade away. But, Brethren, is it time?

WHAT MASONRY TEACHES

by WB ALFREDO J. QUEMADA, SR.

Note: *This was adapted from the author's editorial in the May 1998 issue of THE SQUARE AND COMPASSES, official publication of Kidapawan Lodge No. 170. WB Quemada, 81 (but not yet in his dotage), is Past Master of the said Lodge, a retired municipal treasurer of Kidapawan, Cotabato, a WW II veteran (2nd Lieut. Inf.), a recipient of the US Silver Star Medal and the Quezon Gold Cross Medal, a 32nd-degree KCCH, and a Rosicrucian at the 11th degree.*

Masonry teaches us, its members, to strive for self-actualization or to develop ourselves constantly from rough to perfect ashlars. The life of every one of us, as was envisioned by the Master-Mystics, architects of Masonry, should reveal the story of development toward self-mastery. This ideal is reflected in the third precept of our illustrious Brother, Apolinario "Katabay" Mabini, in "The True Decalogue." The precept goes this way: *"Cultivate the special aptitudes that God has given you by working and studying to the best of your ability, without ever separating yourself from the path of righteousness and justice, in order to attain your own perfection, by means whereof you will contribute to the progress of humanity. This*

is the mission God has assigned to you in this life. By fulfilling it, you will have honor, and having this, you will glorify God."

But, certainly, Masonry does not guaranty a path devoid of conflicts, nor does it assure us that we will not experience discouragement and a sense of futility. Rather, it constantly reminds us that *"Time, patience and perseverance will accomplish all things."* It urges us to observe *"such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as the welfare of your fellow-creatures."*

The true Mason, then, cannot ill afford to be a fence-sitter nor yet a leaner. He must actively participate in combating the evils of tyranny, ignorance, injustice, hate, immorality and their kin.

True, Masonry, as an institution, does not take a stand in partisan politics or in religious disputes. But it expects us, its individual members, to unite in perfect solidarity so that we will have force not only in combating evil in its varied forms, but also in achieving the ends of human living. It expects us to faithfully perform our domestic, civic, moral and religious duties; for, to paraphrase the *Katipunan Supremo*, Bro. Andres Bonifacio, our responsibility in the performance of our duties will be the example that our fellowmen, particularly fellow Filipinos, will imitate.

If and when we Masons without exception set ourselves as exemplars of responsible, honorable living, there can be no doubt that non-Masons will look up to Masonry as cradle of heroes and builder of nations, and that we will move steadily toward accomplishing our Craft's long-term goal: the Brotherhood of Man under the Fatherhood of God.

RECOMMENDING PETITIONERS FOR MASONIC DEGREES

One busy sultry afternoon, a highly esteemed Past Grand Master and the Assistant Grand Secretary emerged from a meeting in the Grand Lodge conference room and came to sit and refresh themselves in the Cabletow office. The ensuing colloquium was desultory, but it finally focused on the importance of the act of recommending candidates for the Degrees of Freemasonry.

The PGM, a prolific writer and revered researcher on Freemasonry, informed us that approximately ten years ago the MSA issued a *Short Talk Bulletin* featuring an article on the same subject by M.W. Bro. Lowell C. Jensen, PGM of the Grand Lodge of Idaho.

"I agree with M.W. Bro. Jensen," the PGM said, *"that recommending a person for Masonic degrees is the first and most important safeguard of our Fraternity and that, therefore, we should be particularly careful in this regard. Before signing a petition, we must consider whether or not the prospective member possesses the qualities and character necessary to become a Mason."*

The AGS then remarked that in some instances brethren just sign the petitions and then leave it up to the investigating committee to weed the petitioners

out. He added that recommenders should make sure that each candidate can meet certain moral and financial obligations, not just when the candidate first becomes a Mason, but for the remainder of his life. They must impress upon each candidate's mind that the Fraternity does not tolerate those who cannot meet such obligations. Indeed, the AGS pointed out, part of the recommenders' responsibility is to help the candidate get a clear idea of what Masonry is and what it is not.

The PGM, similarly, stated with a tinge of sadness that the signers of the petition, in not a few instances, are not present when the petition is read in Lodge. Worse, he said, they are not in the Lodge when the petition is voted upon.

I informed the group, at this juncture, that the brethren who signed my petition for Masonic degrees did not fail to be present during my initiation, passing and raising.

"VW Sammy Fernandez and VW Cesar Bautista," I said, *"attended every degree conferred on me to manifest their support for and confidence in me. They, in fact, made sure I got to Lodge for my Masonic Education session, and my Degrees, and that I was properly introduced to the brethren present, especially the Worshipful Master and other Lodge officers. They were, moreover, ready to answer the questions I had."*

Whereupon the PGM remarked, *"Would that all recommenders are like that! By demonstrating their interest and concern, the recommenders make the candidate feel that he is important and that they are ready and willing to help and support him all the way through, precisely because they sincerely want to help him become a better man."*

"Each recommender must always bear in mind that he is putting his good name 'on the line' for himself," the AGS added. *"Modesty aside, all those I have recommended for Masonic degrees are still Masons in good standing, still regularly attending Lodge, still actively being involved in Masonic functions. Several of them have become Masters of our Lodge and therefore leaders of our Masonic District."*

The PGM suggested that we use the pen as a working tool for building the future of Freemasonry in general and Philippine Masonry in particular.

"The pen," he concluded, *"is a tool we can frequently use for building and increasing the size of our Fraternity, but never at the sacrifice of the quality of the structure."*

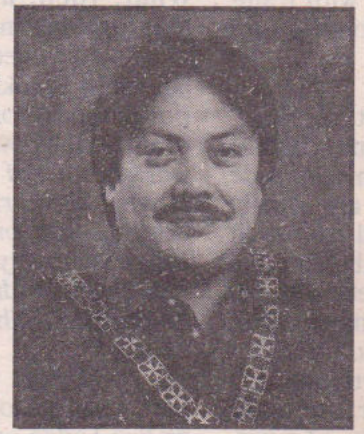
The two Masonic leaders having left the Cabletow office, I wondered how many of our brethren really peruse articles we pen for their further Masonic education and information...--eF.R.eN

Freemasonry's future, as Ill. Rex R. Hutchens, 33°, author of A BRIDGE TO LIGHT, puts it, rests in its members' hands. It will be what we make of it--either an institution of moral leadership, educational advancement and philanthropic endeavors or merely a social club with empty titles and vain pretensions. ***What must we do to achieve the former?***

MASONIC INITIATION, SECRECY AND RELATED MATTERS

by WB FRANCIS LOVERO, PM

Note: This article is, in the main, based on and adapted from materials made available by the Grand Lodges of Michigan and Iowa.



Why do Masonic Lodges require their members to undergo initiation ceremonies and teach them to maintain secrecy?

The practice of requiring candidates to undergo initiation ceremonies may be traced to the practice of every *gild* of Operative Masons in the Middle Ages to require a young man desirous of joining a craft or trade to enter the gild as an apprentice without pay and to prove himself willing to be trained by his master and other master workmen. The young man was not allowed to work for himself until after his apprenticeship was declared ended because he had successfully met a test to prove his skill.

Members of the *gild* were required to keep strictly to themselves their own skills, arts and processes. These were called *trade secrets.* In case a gild member betrayed them, he could be expelled.

Freemasonry had its own *"trade secrets."* It also had in common with other crafts and trades another form of secrecy that grew out of trade secrets. This may be described as *privacy.* Since the trade secrets were confined to members only, none but members were permitted to belong to their organization, to have a vote or a voice, or to hold office, or to sit in their meetings. What went on was necessarily private for the members if the trade secrets were to be preserved.

The local members of a gild were knit together as the result of their intimate acquaintance and association with one another. They and their families might live together in the same quarter of a town, and they were all associated closely, over long years, in their social affairs as much as in their work. This was *social privacy.*

The same may be said of the many private circles of which modern society is full, say, a family or a club. The members thereof enjoy among themselves a form of social fellowship which has been knit together because they are intimately acquainted and associated in some activity.

Today's Masonic Lodges have the same reasons for secrecy, although the form of it, and the details, may differ much from five hundred or a thousand years ago. Such Lodges employ many rites, symbols, emblems, and signs, none of which is intelligible to any man who has not been initiated, as well as educated and trained in their meanings. That is why nearly all non-Masons who undertake to interpret such things end up with wildly absurd notions, which in turn have contributed to much of the

anti-Masonic venom.

Yes, we Freemasons have much which we must hold in privacy, and for obvious reasons, and we have much among ourselves, much that can be described only as a private circle. But our secrets do not contain anything dark or evil. Nearly all of them are concerned with modes of recognition, with training and teaching, and therefore they are secrets of light.

Is Freemasonry a secret society?

No, it is not! It does not conceal its existence, but meets in rooms or buildings of its own, which are usually in the centers of cities and towns. It makes no secret of its membership because its members, complete with regalia, participate in the commemorative celebration of a public holiday like Independence Day or the birth anniversary of Dr. Jose P. Rizal or any other Mason hero, or in the lying of a cornerstone. Each year, moreover, every Grand Lodge publishes a printed volume of the proceedings of its Annual Communication. Freemasonry's ideals and purposes, furthermore, have been openly stated in more than 200,000 printed books during the past two centuries.

Why do Freemasons practice non-solicitation of membership?

This is one of the corollaries of Freemasonry's secrecy. During the long period of Operative Masonry, Master Masons did not go about among parents with eligible sons to petition them to have those sons for admission to the Masonic craft. Such a young man had to come of his own free will and accord. He had to have his father or guardian behind him, and he had to have a certain number of qualifications.

Today, after all these centuries, the same rule applies. Besides being at least 21 years of age, a petitioner must not allow any man to talk him into petitioning for Degrees. This matter is something he himself must choose and decide.

Freemasonry supports no propaganda. It doesn't carry on any missionary enterprise. It doesn't have any salesmen. It doesn't offer any inducement, either.

What, then, are "the Wages of a Master Mason"?

Answered the late Ill. Bro. Benjamin Franklin: *"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 fact is, Freemasonry itself pays no wages to anybody, except to one or two Lodge or Grand Lodge officers who must devote whole of their day to the Craft. A Mason may devote the spare time of his life to his Lodge, and yet never receives any pay for his time. He is never paid for being a Mason, or for being a Lodge officer, or for his work on Lodge, District and Grand Lodge committees. He will be fortunate, in fact, if after many years of service, he is not out of pocket for the years he has served.

If this is the case, why, then, do Masons devote so much time to their Fraternity?

There is much talk about the *"mystery of Freemasonry,"* especially by non-Masons. But the greatest mystery of all is this hold of Freemasonry on its own members. Freemasonry attracts men to itself as a magnet attracts metal filings.

But a Grand Master of Masons provided an answer to the foregoing question. He said, *"I enjoy my involvement. I enjoy it because it gives me another dimension of living."*

IMPRESSIONS OF INITIATION

Note: This is an adapted version of "Impresiones de Iniciacion" by BRO. PATRICIO DEL RIO D' ALENCON, a member of Lodge "Maule" No. 171 in Talca, Chile. It appears in the October-December 1997 edition of Revista Masonica de Chile, the official publication of the Orient of Santiago — eF.R.eN

I had, first of all, to suffer myself to be blindfolded. Forthwith I found that my other senses than sight were getting keener and my imagination was starting to function.

Next I was conducted through several hallways, which I fancied to be without end and fraught with obstacles. Upon arriving at a door, I was directed to enter through it into a room.

Inside, I was caused to surrender my clothes and to put on an attire, which I felt to be old and rather "neglected." Reflective, I surmised the attire to signify that I, as candidate, should be possessed with the spirit of humility. I was also divested of all wealth, specifically minerals and metals, which I again perceived to teach me the necessity of eliminating from my body all signs of vanity.

Then, after a long wait in the preparation room, I was led to another room, where my hoodwink was removed. Thereupon I saw scattered around the room certain objects representing various instants of human life and others representing death. I soon realized that human existence is impermanent or ephemeral while death is inevitable and, therefore, I must make my life meaningful by pursuing the most important values and contributing my share in redeeming those values for society at large. I was then made to write a letter, in which I signified my resolve and readiness to dedicate my life to such a just and noble cause.

Hoodwinked again, I was reconducted to the preparation room. A few moments later I was led, through an aisle, to the door of the temple. Hearing certain sounds, I supposed that I would meet many people in that place.

Led into the temple, I was subjected to the rituals of wind, water, and fire. I was tested with wind in the course of my travel over a rough and rugged road, one that was difficult of access, most probably to remind me that the path ahead was replete with difficulties and, therefore, I must put my trust not only in my guide, but more importantly, in the Supreme Being, whom Masons refer to as the Grand Architect of the Universe (GAOTU). Next I was tested with water, which was to signify to me that I was being given a new baptism, or that I was being reborn. Finally, I was tested with fire, by means whereof, I was told later, I would the better be enabled to come closer to the threshold of good, truth and justice.

I was, furthermore, caused to drink a bitter liquid. Still in a reflective mood, I thought the liquid to be symbolic of the manifold trials and afflictions that we humans are destined to endure while traveling through this vale of tears. Since, like all other humans, I am a being toward death, I must endeavor to live honorably. This I can do, at least in part, by devoting some of my precious time to studying the arts, the sciences, and the various philosophies and religions, so that I will the bet-

ter be enabled to rise above my state by nature—full of defects, ignorant, weak. Hopefully, I will come to have a modified and broadened view of the world *(weltanschauung)* and human existence.

At last, my hoodwink was removed again, and I found around me many people, some of whom were familiar to me, friends, and associates in the workplace, all giving me a sign of welcome.

Then I heard the Venerable Master make a demand that I deposit an amount of money, or a substitute therefor, to be used for assisting poor people. At that particular moment I was possessed with the passion to help relieve the distressed, especially the poorest among the poor who are living at subhuman levels, and yet I was in an entirely destitute condition myself. It dawned on me then that even if I had the best of intentions, I must not offer things I could not fulfill, and that I should, instead, keep myself firmly anchored on the reality of the moment.

Penultimately, just as in medieval times a young man was dubbed a *knight* who had successfully passed through a program of activities involving the skilled use of arms, so the candidate (I, specifically), having satisfactorily conformed to the ceremonies of initiation, was deemed by the Venerable Master and the brethren to be *"duly and truly prepared, worthy and well qualified."* I was therefore invested by the Venerable Master with the title *Mason* and called by him *Brother.*

Ultimately, I was presented with (1) a **lambskin apron**, which should serve as a constant reminder that I must protect myself from everything that might impede my spiritual and intellectual growth, and (2) a **pair white gloves**, which I was to present to the woman closest to me as a symbol of veneration.

I must not, of course, describe in detail the entire ceremony of initiation, lest I would be guilty of violating the regulation that the ritual of initiation, passing and raising should not be disclosed to the uninitiated...

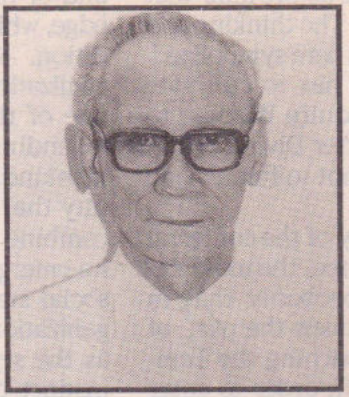
Postscript: *Interesting, isn't it? Very different from that practiced in our jurisdiction, the ceremony of initiation practiced in Chile bears close resemblance or affinity to the ceremony of the 24th degree of the Ancient and Accepted Scottish Rite of Freemasonry. Since we must "do as the Romans do," we who take a traverse to a foreign land must emulate the laudable practice of our eminent Brother and our country's foremost national hero, Dr. JOSE P. RIZAL, who studied a foreign country's language and got acquainted with its mores and traditions before traveling thither, thereby getting the most of his sojourn therein.*

ANSWER TO THE QUERY ON PAGE 18

To make Freemasonry "an institution of moral leadership, educational advancement and philanthropic endeavors," we must work together in close harmony, and we must renew our commitment to learn and live—learn the simple lessons of practical morality and the teachings of religious philosophy, then live them. Thus, our light may so shine before men that they will continue to desire our fellowship and join in our assemblies.

THE LEGEND OF THE WINDING STAIRS

by VWB B.J. TORRES, AGS



In the conferral of the three Degrees of Symbolic Craft Masonry, legend and symbol are used and communicated through ceremonial forms for the purpose of creating an atmosphere of serenity and solemnity in the duration of the ritual.

The legends of Freemasonry constitute a considerable and significant part of the ritual because without them the most valuable portions of the Masonic as a scientific system would cease to exist. In fact, the deep religious or spiritual instructions the Craft aims to inculcate are to be found by us more in the traditions and legends of Freemasonry than in its material symbols.

But in investigating the true meaning of every Masonic symbol, allegory or legend, we must be governed by one single principle, namely, that the whole design of Freemasonry as a speculative science is the investigation of divine truth, and to this great object everything else is subsidiary; for we must bear in mind that we Masons, from the time of our initiation as Entered Apprentices to the time at which we receive the full fruition of Masonic light, are searchers after divine truth.

Now, the Legend of Hiram Abif, which is used in the Third or Master Mason Degree, seems to be among the most popular. But, of course, there are other Masonic legends, which are of equal, if not deeper, significance than that of Hiram Abif. One of these is the Legend of the Winding Stairs, which now forms an important tradition in Symbolic Craft Masonry, although the only allusion to it in the Holy Bible is found in a single verse of the 6th chapter of the first book of Kings. The verse reads thus:

The door for the chamber was in the right side of the house;
and they went up through winding stairs into the middle chamber,
and out of the middle into the third.

Out of this thin biblical material was constructed the Legend of the Winding Stairs—a legend which, if properly considered in its symbolic relations, may be found to be of surpassing beauty and a magnificent philosophical myth. That is referred to in the second section of the ceremony of conferral of the Second, or Fellowcraft, Degree.

The candidate, as an Entered Apprentice, searches in darkness for the light of truth, of wisdom, symbolized by the Word. In this search, he is first prepared by a purification of the heart, and is first invested with a *"first substitute"* for the True Word. Secrecy, obedience, trust in God, purity of conscience, wise use of time, patience—these are inculcated into him by impressive symbols, which connect the First Degree with the time of youth.

In the Fellowcraft Degree, the candidate represents manhood; for he has passed his youth as an Entered Apprentice, starting forth on the journey

of life, with a great task before him: *that of improving himself.* The thinking and working stage of life is here symbolized.

The candidate has to cultivate Science; he has to acquire Wisdom to continue his search after Divine Truth. But, even then, he is not to find Divine Truth.

In the ceremony of the conferral of the Fellowcraft Degree, the most significant portion is probably that in which the candidate takes the part of the Craftsman approaching the Temple of King Solomon in order to enter into the Middle Chamber and collect therein the wages due him.

As Craftsman, the candidate passes through a long aisle or porch at the entrance of which are two pillars; then he begins his ascent through the winding stairs and finally comes to rest in the Middle Chamber.

His passing between the pillars signifies a cleansing of the thoughts and a beginning of consciousness of the task ahead. It indicates that in his newly awakened state, he is prepared and qualified to enter the circle of the initiates. Thus, he begins at once the toilsome ascent. At each division he pauses to gather instructions from the symbolism presented to him.

At the **first pause** he is instructed in the peculiar organization of the Order of which he has become a disciple. But the information given him, if taken in its naked or literal sense, is barren and unworthy of his labor since said information was earlier given to him. Yet the meaning of these allusions is symbolic; the reference to the organization of the Masonic institution is intended to remind the candidate of the union of men in society, as well as the development of the social state out of the state of nature. This is to remind him, at the outset of his journey, of the blessings which arise from civilization and of the fruits of virtue and knowledge, which are derived from that condition. Masonry itself is the result of civilization; grateful, it has been, in turn, one of the most important means of extending that civilized condition of mankind. All the monuments of antiquity that the ravages of time have left combine to prove that no sooner had he emerged from the savage into the social state, man commenced the organization of religious mysteries, as well as the separation, by a sort of divine instinct, of the sacred from the profane.

At the **second pause**, by the five steps, the candidate is invited to contemplate another series of instructions. He is taught about the importance of the five senses as the appropriate channels through which man receives all ideas of perception, and which, therefore, constitute the most important sources of knowledge referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts that conduce to the comfort of mankind, is also much alluded here, not simply because it is closely connected with the operative institution, but it also typifies all the other useful arts. In this second pause, the candidate is reminded that it is necessary for him to cultivate practical knowledge.

So far, then, the instructions the candidate has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

At the **third pause**, the candidate is taught the whole circle of human science through the seven liberal arts and sciences—symbol of the completion of human learning, which is the most important evidence that what we have of the most eminent schools and the most eminent philosophers was

confined. These several liberal arts and sciences consisted of two branches, namely, the *"Trivium"* and the *"Quadrivium."* The former includes Grammar, Rhetoric and Logic; the latter, Arithmetic, Geometry, Music and Astronomy.

These seven subjects were supposed to compose universal knowledge. He who was master of these subjects was thought to have no need of a preceptor to explain any book to solve any questions which lay within the compass of human reason. The knowledge of the *"Trivium"* had furnished him with the key to all languages, and that of the *"Quadrivium"* had opened to him the secret laws of Nature. At that time of antiquity, therefore, to be master of both was sufficient to complete the character of a philosopher. And the candidate, having reached this point, is now supposed to have accomplished the task upon which he had entered; he has reached the last step, and is now ready to receive the full fruition of human learning at the Middle Chamber.

The significance or symbolism may be taken more deeply. In ignorance the candidate makes his way to the Middle Chamber, but on reaching it, the darkness of ignorance fades away when he recognizes the light of his newly attained knowledge. The darkness he leaves behind in the outside world has been illuminated. Although he is not yet in possession of the true light, he is permitted enough light to enable him to continue until all the knowledge he seeks is made available to him. The candidate, however, must not glory in his achievements as these could not have been attained through his own efforts; for without the sure steps and knowledge of his guide, he may have failed in his given task. If he will place his trust in God, as he does with his guide, he will be assured of more guidance until his final goal is achieved.

Now, why does the candidate have to follow a winding path? The answer to this question is the most significant symbolism being imparted to the candidate.

In life, most things that are worth achieving cannot be easily obtained; similarly, to attain the goals tasked upon him in Masonry, the candidate is expected to take an ascending path that is both difficult and tortuous. Even though he knows not what lies ahead, he must place his trust in the direction of the guide.

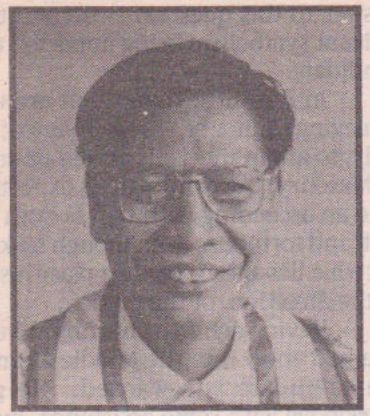
Having achieved his objective and attained entry into the Middle Chamber, the candidate is rewarded. He gains knowledge with some assistance, but he gains it nevertheless by an earnest desire and an ambition to complete what he has begun. Knowledge gained at some personal sacrifice is all the more brilliant in its luster.

However much the candidate has achieved at this stage, he is not yet fulfilled. Hence, he must strive further to complete his knowledge and gain even greater rewards. He is made aware that further demands will be made of him and that the greatest of his faith in his fellowmen is yet to come.

Impatience, finally, must be curved. The candidate has to learn to use wisely knowledge he has gained before he can receive the final portion of truth.

This ceremony of the winding stairs clearly manifests that Speculative Masonry is progressive; there is an advance from a lower to a higher state—from darkness to light. The candidate is always ascending; he is never stationary; he never goes back, but each step he takes brings him to some new mental illumination—to the knowledge of more elevated doctrine. He must continue his search for further light in Masonry.

(References: Symbolism of Freemasonry by A.G. Mackey, Masonic Primer by W. G. Paterson, and What Freemasonry Means by W.E. Hammond)



THE CHARGE OF THE THIRD DEGREE: AN ANALYSIS

by J. FLOR R. NICOLAS (148)

The Ritual of Craft Masonry is a fine piece of literature or, to borrow Wendell Barrett's definition, *"a lasting expression in words of the meaning of life."* Invariably, it has served as a *vademecum* to Freemasons whithersoever dispersed, providing them with intellectual and emotional pleasure and stimulating them to live a life—a good life, a meaningful life, an abundant life. It has, moreover, exerted its beneficent influence upon the forensic and writing styles of Mason leaders in different climes and in various fields of knowledge or activity.

To its author, then, in a great measure applies this definition by John Henry, Cardinal Newman: *"A great author, gentlemen, is one who has something to say and knows how to say to it."*

The Charge of the third degree in particular is the work of a master craftsman. It is composed of four interrelated paragraphs, which are varied in length and which contain sentences that are varied in beginnings and structure.

Kinds of Sentences: A Review

To better appreciate the art of the author, we should review the kinds of sentences according to structure, namely: *simple, compound, complex,* and *compound-complex.*

A simple sentence has one main clause and no subordinate one. A compound sentence has two or more main clauses without any subordinate one. A complex sentence is composed of one main clause together with one or more subordinate ones, while a compound-complex sentence is made up of two or more main clauses and at least one subordinate clause.

A subordinate clause may serve either as an adverb, as an adjective, or as a noun.

An adjective clause is of two kinds: *restrictive* and *nonrestrictive.* The former is integral to the meaning of the sentence; if it is omitted, the meaning seems incomplete. The latter, on the other hand, merely gives additional information about the noun it modifies; it is, therefore, set off from the rest of the sentence by commas.

Compare these two sentences:

1. Masons endeavor to regulate their actions by the divine precepts which *the volume of the Sacred Law contains.* (restrictive)

2. Masonry, *which is an ancient and venerable institution,* aims at making good men better. (nonrestrictive)

Bearing in mind the foregoing points, let us now take a closer look at the Charge of the third degree, paragraph by paragraph.

Paragraph 1

This paragraph consists of a single complex sentence, the main clause of which has a compound subject and a simple predicate. The compound subject is as follows:

> Your zeal for our Institution, the progress *which you have made* in our mysteries, and your steady conformity to our useful regulations...

These are the qualifications that a candidate for the sublime degree of Master Mason must demonstrate so that he will be worthy or deserving of receiving the Lodge's *favor* of conferring upon him the *peculiar mark* of a Master Mason.

By using as subjects the three qualifications which have pointed out the candidate "as a proper *object of the peculiar mark of our favor,*" the author achieves *balance,* which is a special kind of coordination or parallelism that involves the use of like grammatical constructions for expressing ideas of equal logical importance.[1]

The definition is made clearer through this other example of the balanced sentence: *"Four things do not come back—the sped arrow, the elapsed time, the neglected opportunity, and the spoken word."* Since all four are things that do not come back and therefore are of equal logical importance, they are expressed in the same grammatical structure, namely, definite article—past participle—noun.

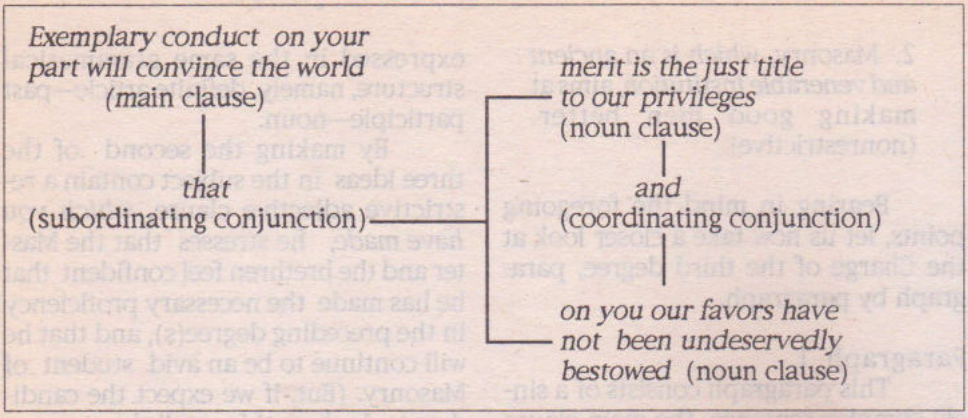
By making the second of the three ideas in the subject contain a restrictive adjective clause, *which you have made,* he stresses that the Master and the brethren feel confident that he has made the necessary proficiency in the preceding degree(s), and that he will continue to be an avid student of Masonry. (But, if we expect the candidate to do these things, all the more we should do them because we ought to lead by example.)

Paragraph 2

This contains two sentences, the first of which is simple and the other complex.

In sentence 1, the author makes effective use of balance once more. The sentence has a compound subject, *duty and honor now alike,* and a simple predicate, *bind,* the direct object of which is *you,* referring to the newly-raised Brother, who is now charged to perform three duties, all of which the author expresses in infinitive phrases: (1) *to be faithful to every trust;* (2) *to support the dignity of your character on all occasions;* and *(3) strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry.* Here he uses the adjective *steady* for the second time. Repetition of key words/phrases and ideas is, indeed, another aspect of the author's art than balance. How important it is that (1) the candidate for the sublime degree of Master Mason demonstrates *"steady conformity to our useful regulations,"* and (2) Master Masons *"strenuously... enforce, by precept and example, a steady obedience to the tenets of Freemasonry."*

Sentence 2 is balanced, too, as



may be seen in the foregoing schema:

To make his second noun clause effective, the author places the phrase *on you* before the subject, *our favors,* instead of after the verb, *bestowed.* He also employs *litotes,* a mild negative understatement intended to suggest a strong affirmative.

Placing one or more prepositional phrases before the subject-verb combination is one of several ways of varying sentence beginnings. Knowing that variety is the spice of life as well as of any written work, a careful writer consciously places words, phrases or even subordinate clauses before the subject-verb combination in the main clause.

Litotes, one may point out at this juncture, is quite similar to the mathematical principle that when a negative number is multiplied by another negative, the product will be positive.

Examine the following examples of litotes:

1. ... on you our favors have *not* been *un*deservedly bestowed.

2. *No* Master Mason is, or should be, an *ir*responsible individual.

3. Every Master Mason should *not* visit Masonic libraries *in*frequently.

In paragraph 1, we should further notice, the author uses the word *favor* to refer to the Lodge's decision to confer upon the candidate who has demonstrated the three specifications given earlier the sublime degree of Master Mason. In paragraph 2, he employs the plural noun *favors* to refer to the conferral of other degrees than that of Master Mason, as well as to the granting of other benefits and privileges concomitant to Masonic membership.

Paragraph 3

This paragraph contains five sentences, the first of which is simple and the rest are compound.

To vary the beginning of sentence 1, the author places the phrase *As a Master Mason* before the subject *you.* Then he gives due emphasis to the three things that a Master Mason is authorized to do by expressing these in consecutive infinitive phrases, as follows:

> *...to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices.*

By so doing, he impresses upon

the newly-raised Brother's mind and heart that he is duty-bound to be his Brother's *"keeper,"* and that, as such, he ought to Masonically educate his less informed Brethren.

In sentence 2, the author effectively employs the balanced structure once again, as may be seen in this schema:

Subject	Linking Verb	Predicate Noun
To preserve unsullied the reputation of the Fraternity	ought to be	your constant care
To caution the inexperienced against any breach of fidelity	becomes	your province

The transitional words *and therefore,* we should also take note, indicate that the two duties are causally interrelated. The Master Mason who is obliged to preserve unsullied the Fraternity's reputation must whisper good counsel in the ear of an inexperienced Brother in regard to his obligation *"to be faithful to every trust."* To this obligation the author gives due stress through repetition.

Sentence 3 has three main clauses, all of which are balanced in structure, as may be seen in the following schematic presentation:

Prepositional Phrase	Subject	Verb	Direct Object
To your inferiors	you	are to recommend	obedience and submission
to your equals (—)	(—)	(—)	courtesy and affability
to your superiors (—)	(—)	(—)	kindness and condescension

In the second and third clauses, we should notice, the author omits the phrase *in rank or office,* the subject *you,* and the verb phrase *are to recommend.* This technique is called *ellipsis.* [2]

To make sentence 4 emphatic, the author varies the beginning of each of the two main clauses, as follows:

1. *Universal benevolence* (object of the verb) you are zealously to inculcate.

2. *By the regularity of your own conduct* (prepositional phrase) endeavor to remove every aspersion against this venerable Institution. [3]

Again, the author makes the first of the three main clauses of sentence 5 emphatic by placing the direct object, *Our ancient landmarks,* before the subject *you.* He, moreover, effectively employs contrast in that he phrases the first clause affirmatively and the two others negatively. Notice:

> *Our ancient landmarks* you are carefully to preserve, and *never* to suffer them, on any pretense, to be infringed; and you are *never* to countenance any deviation from our established customs.[4]

Paragraph 4

Sentence 1, in a sense, sums up the main points raised in the preceding paragraphs. It reads: *"Your honor and reputation are concerned in supporting with dignity the respectable character which you now bear."*

We should note, however, that in paragraph 3 *reputation* refers to that of the Fraternity, but now it refers to that of the Master Mason.

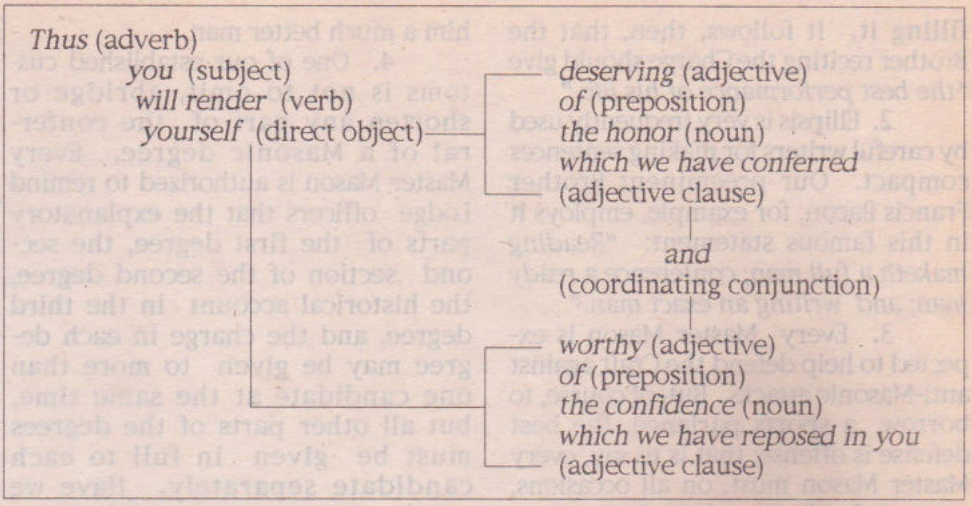
The restrictive clause, *which you now bear,* suggests that a newly-raised Brother, perforce, has a respectable character—one that is well worthy of the respect, esteem and admiration of other persons, Masons and non-Masons alike. It is now his duty to zealously guard that reputation or to support it with dignity at all times, in both private and public life. Thus, he will help preserve his Fraternity's reputation. (It is hoped the rest of us are doing this, too.)

Sentence 1, furthermore, is causally related to the two succeeding sentences. It is related to sentence 2 in that the latter points out ways by which the newly-raised Brother will support with dignity the respectable character he now bears. The ways are (1) *not* to let any motive make him (a) swerve from his duty, (b) violate his vows, and (c) betray his trust; (2) to be true and faithful; and (3) to imitate the example of that celebrated artist whom he has represented. (Again, it is hoped we are adhering to these three ways.)

Sentence 2, we must also observe, contains three main clauses and one subordinate clause. The first main clause is balanced; it contains three consecutive verb phrases specifying what the newly-raised Brother should shun. The second is also balanced in that it contains two predicate adjectives, *true* and *faithful.* Unlike the first, however, it is affirmative. Likewise affirmative is the third main clause, which has to be completed by the restrictive clause *whom you have this evening represented.* Hence, as in sentence 5 of paragraph 3, in this compound-complex sentence the author achieves emphasis through combining duties expressed affirmatively and negatively.

In addition, by dint of the restrictive clause *whom you have this evening represented,* he suggests in a restrained manner that by personally experiencing the events that led to the death and raising of the GMHA, the newly-made Master Mason most likely will be motivated to exemplify that celebrated artist's many virtues, particularly *his truly exalted and exemplary character, his unfeigned piety to God,* and *his inflexible fidelity to his trust*. (Have we also maintained the same motivation?)

In the last sentence, the author once more makes effective of his favorite *"working tool,"* namely, balance. The two word-groups which serve as complements to the direct object *yourself* are similarly phrased. Notice:



Notice, too, that the word *dignity*, which seems to suffuse the whole Charge, comes from the Latin adjective *dignus*, which means deserving or worthy. To the whole Charge, then, the last sentence lends finality, emphasis and conviction.

Having listened intently to the Charge, the newly-raised Brother is sufficiently persuaded that he is duty-bound to support the dignity of a Master Mason's character on all occasions. Hence, there is good reason to believe that he will be faithful, just and true; resolute to convince the world by his actions that, upon becoming a Master Mason, he has become a better man; and determined to retain *"that goodness of heart, that purity of intention and that love of virtue,"* which he, as well as any other Master Mason, is supposed to possess. Thus he will render himself deserving of being commended *"to the kind care, love and protection of all Master Masons whithersoever dispersed."* If and when he readily contributes his share of his Lodge's cares and responsibilities, he is decidedly worthy of entitlement to its benefits and privileges.

Conclusion

On the basis of the points raised above, the Charge of the Master Mason's degree serves as a striking evidence of the outstanding craftsmanship of the author of the Ritual of Craft Masonry.

A closer examination of other parts of the Masonic Ritual will reveal that its author has many important things to say about living a good, meaningful and abundant life and effectively uses varied rhetorical devices for saying those things. Correlatively, since it has exerted its beneficent influence on the lives of Masons the world over, including the forensic and writing styles of many a Masonic leader, his entire work, the Masonic Ritual, is worthy or deserving of being included among the great pieces of didactic literature.

Notes

1. Since all Master Masons, and not only the newly-raised Brother, must continuously demonstrate the three specifications mentioned in paragraph 1 and perform other duties specified in the Charge, all present during the conferral of the third degree of Masonry must listen intently to the Brother giving the Charge and recommit themselves to ful-

filling it. It follows, then, that the Brother reciting the Charge should give *"the best performance of his life."*

2. Ellipsis is very frequently used by careful writers for making sentences compact. Our preeminent Brother Francis Bacon, for example, employs it in this famous statement: *"Reading maketh a full man; conference a ready man; and writing an exact man."*

3. Every Master Mason is expected to help defend the Craft against anti-Masonic attacks. But, of course, to borrow a sports parlance, the best defense is offense; that is to say, every Master Mason must, on all occasions, support the dignity of his character as such, so that he will convince the world that his Masonic membership has made him a much better man.

4. One of our established customs is not to omit, abridge or shorten any part of the conferral of a Masonic degree. Every Master Mason is authorized to remind Lodge officers that the explanatory parts of the first degree, the second section of the second degree, the historical account in the third degree, and the charge in each degree may be given to more than one candidate at the same time, but all other parts of the degrees must be given in full to each candidate separately. Have we strictly adhered to this established custom, or have we allowed any deviation from it?

EQUALITY & LIBERTY : IDEALS OF MASONRY

by Lalo Ga Ensomo

Note: This article, which appeared in the March 1998 edition of The Trestle Board, the official publication of Sarangani Lodge No. 50, is based, according to the author, on The Great Teachings of Masonry by H. L. Haywood.

"You have entered Masonry—has Masonry entered you?"

This piece is focused on the inseparable ideals of equality and the liberty of the mind, or freedom of thought, if you prefer. Inseparable, because an attack on one is an attack on the other; a reduction of one is a reduction of the other.

Every ideal of Masonry is also a purpose or mission. Masons are tasked with the mission to make their ideals realities everywhere, just as those ideals are realities within the lodges.

Equality, a central tenet of Masonry, has been defined by the late Harry L. Haywood, a noted American writer of Masonic lore, as *"the equal availability or enjoyment for everyone of all rights—including natural rights, like the right to use the mind, to think, unhindered by any person or organization."*

After reviewing the history of the world, particularly European history with all its bloody "Holy Crusades" and

persecution of original thinkers (Galileo *et al.*), Haywood came to realize, as have countless others before and after him, that when any religious institution, or church, holds both spiritual and political powers, then would bigotry, fanaticism, and tyranny reign supreme. Inequality was a major feature of this regime, since those people whose views or beliefs were different from those of the establishment (heretics) were considered to have no rights at all. People were tortured and killed for having "heretical" beliefs—all in the name of God!

Bros. Rizal, Bonifacio, and their contemporaries struggled for equality in the last century. In 1896, all Masonic lodges were closed bloodily in a triumph of fanaticism and tyranny.

The wisdom in the principle of the separation of church and state lies in the equalization of all religions vis-a-vis the government, so that no single religion may gain ascendancy over the others. Yet, even now, there are ongoing attempts to return us to the situation in the last century, when the church dictated government policy. All Masons should oppose these attempts vigorously.

"In what sense does liberty of mind consist in the right to use it normally, for the health and good of all? It does not mean that an individual is free to make use of his mind without restraint or hindrance of any kind," Haywood wrote, adding, *"The only restraint on the use of the mind should be morality."*

Asked Haywood: *"You have entered Masonry—has Masonry entered you?"*

Joining Masonry is one thing. But internalizing the ideals and purposes of Masonry, as well as adopting them as one's own, is another. This may be harder to achieve than the former, simply because Masonry's ideals and purposes may run counter to one's own ideals and purposes. Also, one may not care for ideals at all.

In this regard, according to Haywood, "the initiate and the longtime Master Mason are level with each other, in that both may already have internalized Masonry's ideals and purposes. Masonry has entered both persons. On the other hand, Masonry may never enter them at all."

To those whom Masonry has entered the level is not only a symbol of equality, but it also serves as a constant reminder for them to accomplish that mission. To them the clause "Masons should meet upon the level" assumes great significance.

Has Masonry entered us?

The ideal Mason has only three rules to follow:

1. Love one another.
2. Teach one another.
3. Help one another.

- VW F. FORD, New South Wales



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MASONIC DISTRICT #5 FORMS MASONIC JUDO CLUB

Masonic District #5 tapped the services of Bro. Rolan Llamas, coach of the Philippine National Judo Team that competed in the last ASEAN games, for the establishment of a Masonic Judo Club.

Current officers of the club are: VW Sonny K. Wang, president; Bro. Joey Ang, vice-president; Bro. Dino Valdez, secretary; WB Rafael Marfori, treasurer; WB Ely C. Miranda, auditor; WB Jimmy Canatoy, p.r.o.; and Bro. Rolan Llamas, adviser.

Stated VW Wang: *"The Club is now accepting membership. You can enroll yourself and/or your children in the club. The fee is very minimal."*

And WB Eliseo C. Miranda, editor of Mason's Newsletter, the District's official publication, quipped, *"But brethren should not commit the mistake of enrolling their wives in the club or else they may be in trouble. They can't blame the club for what may happen to each of them..."*

A GRAND ACTIVITY FOR A WORTHY CAUSE

by BRO. JOJO P. JAVIER

Nineteen brethren of Jacques DeMolay Memorial Lodge No. 305, led by WM Eric Delmo, flew to Parang, Maguindanao recently to be part of a grand activity titled "Hit a Ball and Cure an Eye II." This activity was chaired by SW Nick Salvador. The proceeds were to be used for the Lodge's 2nd Eye Care Mission.

VW Gigi Anjacas, VW Boyet Delmo and I spent the night at the Grand Lodge to make sure we would make it in time for our 8 a.m. flight. We did get up early the following morning. Together with Bro. Dag Bawagan, off we went to the airport, with our golf bags, caps, shades and other stuff in tow. The rest of the brethren were all there at the airport when we arrived. Our flight left on time...

As soon as we alighted from the plane, we were herded to the BIMP-EAGA VIP Lounge for lunch. Lt. Col. Maximo Carag, Station Commander of the Regional ASG, was there to greet us. Also in tow was the advance party of Bros. Apollo Tecson, Wilson Lee and Rowan Labro. Our Entered Apprentice, Bro. Pete Balinnang, hosted a sumptuous lunch of seafoods, meat, chicken and fresh fruits.

Seven brethren were lucky enough to be treated to a ride on a Juey heli to Camp Salipada Pendatun. Some were jittery about the ride since the heli doors were wide open. The seatbelt I was wearing was very much frayed and gave me a false sense of security. VW Gigi Ancajas and Bro. Val Gran sat beside the heli gunners on opposite sides and complained of very little leg room. WB Bing Pañares acted as our pilot. So, we felt we were in the hands of a true and trustworthy friend in whose fidelity we could with the utmost confidence

rely.

We arrived at the Finance Office, where we awaited the arrival of the brethren who took the one-and-a-half-hour trip by land. Then drinks started to flow with matching *kilawing kambing*, crabs and other odd-looking and weird-tasting goat delicacies. The amount of cholesterol we consumed was almost equal to the fun we were then having!

Bro. Johnny Luna and Entered Apprentice Pete B. decided to play a round of golf since the former would not be able to join the tournament of the following day.

By mid-afternoon we trooped to the tree-planting site. This side project, titled *"Luntiang Locsin,"* was a joint effort of Lodge 305 and the PNP Regional Office—ARMM. A total of 210 mahogany saplings were planted by us and the PNP personnel. That area of the camp, by the way, will soon be named Jacques DeMolay Park...

Although the tree-planting session was quite tiring, we were still in high spirits to hit a few balls at the wide and green driving range, at the far end of which majestically stood a PNP edifice perched atop a rolling hill. On both sides of the driving range were trees that swayed, seeming to be mute spectators. The picture-perfect driving range appeared much, much better than those found in Manila!

The practice session appeared to be a comedy sitcom. Some of the brethren concentrated on their form instead of on hitting the ball, while others did the opposite...

After the practice session, we made off to our quarters. After a brief shower, unpacking bags, and staking of our sleeping areas, we again had a gastronomical native feast—and more beer! The place had a live band—one with guitars, drums and synthesizers, so that one found it hard not to rock!

Bro. Jojo Orduña of Baguio Lodge pitched for the drummer and showed off his wares. Impressive! Everyone rendered a song or two and sometimes three. Then dancing began, starting with a square dance led by VW Boyet Delmo. To keep up with the tempo, everyone tried. Eventually, it was Bros. Val and Pete doing some sleazy dance moves. This earned them enough nasty remarks to last them a year!

Taps! Claiming a stake earlier wasn't really helpful. Finding a place was one skill; keeping your bed from other sleepy heads was another!

Beautiful was the following morning. Tee-off time was 6 a.m. But almost everyone got up at 8, except Bro. Dag and Bro. Johnny, who woke up at 5 to take an early swim but ended up with an early breakfast instead.

After a native breakfast, off we went to the golf course. Golfers and non-golfers had their pictures taken for posterity purposes.

There were, it turned out, two flights. Bro. Acmad Mamalinta, together with Bro. Pete and SW Nick, was a guest of flight no. 1, while flight no. 2 was composed of this writer, VW Boyet Delmo, VW Gigi Ancajas and WM Eric Delmo. There was, however, a third flight, composed of the rest of the brethren, who, after tee-off, flew back to their bunks to drink and play cards!

After the game, we all trooped to a nearby beach to have lunch (and, or course, more beer). Lunch was served on make-shift plates made of banana stalks. We really had a taste of the great outdoors. We were even treated to firing. Everyone was taught the proper handling of firearms, stance and everything. Bro. Apollo T. and Bro. Pete B. acted as range officers...

Later some took a dip while the rest enjoyed one another's company, discussing in a lively fashion future lodge activities, the handling of candi-

dates, and Masonic principles, with the Past Masters present sharing their opinions on each subject.

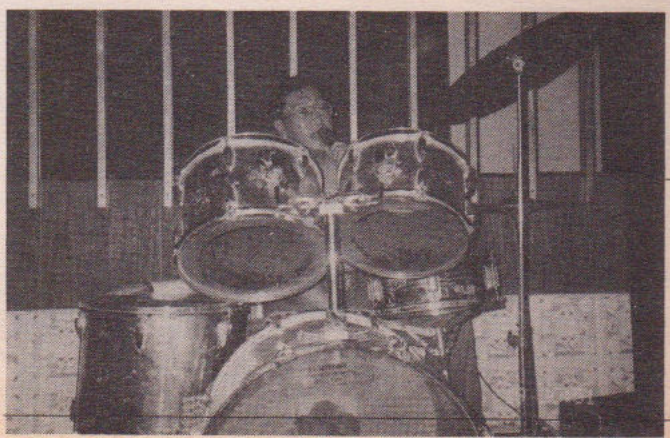
As sunset fell, we went back to our bunks to prepare for the night's activities...

At around 11:30 a.m. of the next day, we flew back to Manila, all of us having been provided with large crabs, bananas and a sweet native fruit called *marang*.

We still cherish wonderful memories of those eventful days. Hence, we want to thank all the people who assisted us and made our trip worthwhile and memorable—the brethren who entertained us, the staff of the PNP ARMM Finance Office, Lt. Col. Maximo Carag and the staff of the Regional Aviation Security Group, WB Bing Pañares and his staff at the CASF for the heli ride, the junior officers who helped during the tree planting, the PNP Live Band, and all the others whom we met and who made our stay as enjoyable as we could imagine.



Brethren pose for a picture after tree planting.

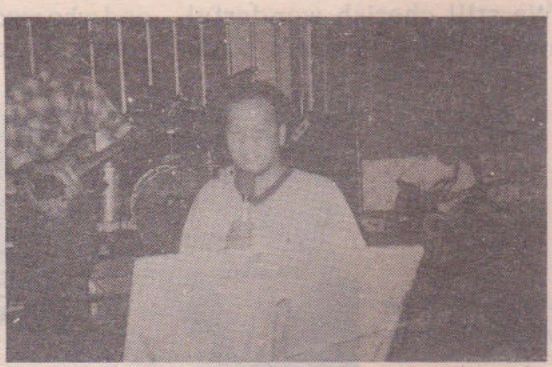


Bro. Jojo A. Orduña (Baguio #67) at the drums



JW Emer Aviles of Noli Me Tangere #148 belts out old familiar songs,

and VW Boyet Delmo shows off his singing prowess.





Brethren pose with banner before the tournament.

WM Eric S. Delmo on the tee...



DISTRICT 28 BRETHREN, SISTERS WELCOME PRESIDENT ESTRADA, HONOR VW LASTIMOSO

On September 5, 1998, the brethren and sisters of District 28, led by VW Filomeno O. Chia, Jr., joined other Cagayan de Oro City residents in warmly welcoming President Joseph Ejercito Estrada, who was visiting that part of the archipelago.

In the evening of the same day, they tendered a testimonial dinner in honor of VW Roberto T. Lastimoso, Director General and Acting Chief, Philippine National Police.



VW Chia, brethren and sisters with President Estrada...

VW Lastimoso, the honoree, with leaders of the district





The brethren listen to VW Lastimoso's response.

A FOUNDATION ANNIVERSARY WORTH REMEMBERING

The brethren celebrated the 22nd foundation anniversary of their Lodge, Koronadal No. 209, with their spouses and children by having a potluck dinner *cum* program, which was emceed by WB Leopoldo C. Hong, Past Master and incumbent editor-in-chief of *D'Trowel*, the Lodge's newsletter.

Among the brethren present were SW Joseph W. Ang, Bro. Carlito Y. Uy, Bro. Generoso C. Pascual, Bro. Cesar D. Taleon, Bro. Delfin O. Riego de Dios, and Bro. Alfredo C. Mapanao. They made sure that the guests were duly attended to.

Bro. Pacifico L. Padua, Sr., in his welcome remarks, recalled his first admision into the Lodge; WM Manuel JA. Amador exhorted the brethren to work together in closer harmony; and VW Antonio E. Sarrosa, a Past Master of the Lodge who is serving as DGL, gave a brief history of the Lodge, stressing the contributions of the Past Masters in the building up of the Lodge's present temple.

The Past Masters, aside from VW Sarrosa and WB Hong, who received well-deserved medalions included WB Leonardo A. Sandoval, WB Nelson U. Tan, WB Geroncio D. Loyola, WB Antonio A. Agatui, WB Eligio B. Salanga, WB Laureano M. Kabigting, and WB Angel A. Mariano, who later, in his closing remarks, expressed his fervent hope that the brethren would "work harder in the quarries" until the next foundation anniversary.

The brethren also gave due recognition to the widows and orphans of their deceased fellows. When he kissed the widow of his late father, Past Master Leodegario F. Diaz, Sr., Bro. Mewlito Limuel E. Diaz received a big round of applause.

As part of their Lodge's 22nd foundation anniversary, after getting permission from Municipal Mayor Vic De Jesus, the brethren painted the statue of Dr. Jose Rizal at the park with life-like colors. Spearheaded by Community Service Chair Carlito Y. Uy, this project could not have been realized without the help of WB Salanga, WB Loyola, and Bro. Suharto T. Mangudadatu, who pitched in much-needed money.

DISTRICT 2 SPORTSFEST '98

The brethren of Masonic District No. 2 enjoyed competing with one another in badminton and table tennis at the Polytechnic University of the Philippines (PUP) courts in Maragondon, Cavite.

The tournament was organized by VW Serafin ER Manarin, DDGM, who got much assistance from VW Adriano S. Anastacio, Jr., PDGL, and WB Damian Perido, PM.



The organizers and players after the competitions...

ANG LOGIA CUPANG, THE PYRAMID, MASONIC NETWORKS VISIT CABLETOW

In the maiden issue of *Ang Logia Cupang*, quarterly publication of Cupang Lodge No. 295, VW Nestor B. Calimon reveals that the theme of their Lodge is MERRIER TOGETHER, and that its thrust is reflected in the 3 R's: RE-COLLECT, RE-ORIENT, REVIVE.

Editor-in-Chief Marcelino S. Garcia is proud of belonging to Cupang Lodge because its members, as may be gleaned from their steadfast application of Masonic principles in daily life, have demonstrated their dynamism and enthusiasm for the Craft.

Interesting to read is VW Moises Roque's discussion of why Masons' projects generally prosper and why a Mason is trustworthy, moral, ideal.

The Pyramid, monthly publication of Cagayan de Oro Lodge No. 298, contains interesting articles for the Lodge members' further Masonic education, as well as announcements like birthday celebrants and wedding anniversaries.

Masonic Networks, official publication of Masonic District No. 29, the DDGM of which is VW Bro. Edward O. Joson, informs us that the Nueva Ecija District 29 Foundation was constituted to manage and oversee the funds generated from hosting the 1996 Ancom. The fund is presently under the custody of VW Jimmy Austria and has so far generated interest income of close to P100,000. The Foundation shall promote the welfare of the brethren and Lodges through granting scholarships to deserving and qualified students.

The publication also informs us that the district had a float during the June 12 parade, which was joined by our Brethren, as well as the DeMolays, in Nueva Ecija. Gracing the float was Pia Saturno, a Mason's daughter; her escort was Mark Ocampo, a DeMolay.

The same publication informs us that:

1. WB Raul P. Mendoza, incumbent Master of Nueva Ecija Lodge No. 73, is now Cabanatuan Vice-Mayor, while the following are councilors of the same city: VW Reynaldo G. Zabat, PDGL, and Bro. Marius A. Garcia, both members of Cabanatuan Lodge No. 53, and Bros. Raoul Esteban and Froilan M. Valino, who are members of Kapt. Pepe Lodge No. 293.

2. Bros. Jimmy I. Domingo and Wilfredo J. Capalungan, both of Nueva Ecija Lodge No. 73, are mayor of Sto. Domingo and vice-mayor of Quezon, respectively.

3. Bros. James S. Miguel of Pantabangan-BONARI Lodge No. 203 was elected Mayor of Rizal for the third consecutive term, *"attesting to his worthiness as a public servant and as a Mason worth emulating."*

4. Bro. Casiano Cunanan of Antonio R. Lamson Memorial Lodge No. 228 is, for the second term, Kagawad of Palayan Sangguniang Panglunsod.

6. Bro. Isais A. Noveras, Jr. of Manuel L. Quezon Lodge No. 262 is vice-governor of Aurora Province.

Warmest fraternal congratulations, *mga Kuya!*

When a man is wrong and won't admit it, he always gets angry.

Accomplishments, Plans of Masonic Family in District 44

VW Chin Bon T. Lu, DDGM, in a letter report to the Grand Master, enumerated some of the projects that the brethren, as well as members of appendant bodies/orders, had already accomplished. These include the following:

1. Podomo Lodge No. 294 conducted an Operation Tuli, which benefited 64 youngsters.

2. Sarangani Lodge No. 50 has made the families of its members much closer to one another through a continuing family enhancement program.

3. The Feliciano Iñigo Chapter, Order of DeMolay, sportsfest was constructively competitive. The brethren and their families participated in the several events.

4. The District renovated the Masonic Heroes Wall of the Davao Masonic Center. This was unveiled by RW Franklin Demonteverde, DGM, and RW Oscar Bunyi, SGW.

5. To remind brethren *"to support the dignity of your character on all occasions,"* the District posted Masonic sayings at the lobby of the Center.

6. The District gave Scrolls of Remembrance to families of four brethren who had dropped life's working tools.

7. The brethren of the District attended the oath taking of city officials, mainly because among the officials to be inducted were two brethren of Datu Bago Lodge No. 197, namely, Vice Mayor Luis Bonguyan and City Councilor Wendell E. Avisado.

8. The District put up posters at strategic places in the city announcing the services available at the Davao unit of the Masonic Charities for Crippled Children, Inc. Digos Masonic Lodge No. 198 printed T-shirts for practically the same purpose. The District also tapped the expertise and services of Dr. Rhenee Juyad, a social worker and resident surgeon, to assist Dr. Espiridion Reyes in the Davao unity of the MCCCI. All this effort has resulted in the increased number of patients being treated by the unit. There are now five crippled children being treated, and people in the province have become more aware of the charitable work Masons are doing for crippled children.

Last August 15, Podomo Lodge No. 294 held "Friendship Day." The District, moreover, celebrated August 25 as M.H. del Pilar and Rob Morris Day. And last August 30, Davao Lodge No. 149 celebrated its charter anniversary, while Beacon Lodge No. 213 sponsored a bowling tournament.

In September, the District hosted a well-attended multi-district convention. Sarangani Lodge No. 50 carried out a community outreach project, and Beacon Lodge No. 213 adopted a school to which it is now extending assistance.

In October Toril Lodge No. 208 celebrates its charter anniversary; Beacon Lodge No. 213 likewise. Then the whole District honors the widows of our departed brethren on Oct. 25, and Sarangani Lodge No. 50 spearheads a Lodge of Remembrance on October 31.

TALAVERA 273 SUCCESSFULLY CARRIES OUT SEVERAL PROJECTS

The first was "Baking Lessons," a 240-hour course, which was conducted by Mrs. Anatalia Gutierrez, a member of the CLPC faculty, and which benefited 25 students and housewives. The project was co-sponsored by Cabanatuan Lodge No. 53, under the leadership of WB Cornelio Nagum, and the Cabanatuan City Host Lions Club, headed by Mr. Gan Yi Bio, who made the use of the N.E. Lions Center available for use during the entire course.

Another was the publication of the Lodge's newsletter, Sounding Brass.

A third was the raffle draw, which netted for the Lodge P114,000, to be used for paying the outstanding debt of the Masonic temple, cementing the flooring of the social hall, constructing the Lodge's gate and entrance, and carrying out other worthwhile projects.

FAREWELL, BROTHER JOHNNY...

by WB EDUARDO B. CUETO

The Charter Senior Warden and an illustrious member of Iligan Lodge No. 207 recently dropped his working tools to go to that undiscovered country from whose bourne no traveler returns. VW Johnny Escarda's untimely demise is, indeed, a profound and tragic loss not only to his family and friends, but also to Masonry, which he served so long and loved so well. We grieve his passing away and we mourn with Sister Cherry, his family, and friends, who must now continue to face life without the reassuring comfort of his presence, the warmth of his affection, and the light of his wisdom.

I consider his demise a great loss to us Masons. It was he who, with a few others, gave us inspiration and guidance in the discharge of our respective duties as Masons. His lectures on Masonic education made him the most sought-after speaker in all the lodges in this jurisdiction. While engineers are not noted for rhetoric, he was an exception. He was a witty and eloquent speaker.

Masonic District No. 36 was, indeed, fortunate to have as its leading friend and benefactor the late VW Johnny Escarda. We were often comforted by the thought that whenever we encountered rough sailing or came across problems, we could count on his unfailing kindness, encouragement, wise counsel, and unqualified support. We feel privileged to have shared his experience, his wisdom, warmth, and affection.

Yet, for all his achievements, honors and distinctions, he remained the same simple and dedicated person, ready to be approached by his friends and brothers in the Craft. We shall sorely miss his happy and warm friendship. We shall miss the feeling of commitment and dedication he radiated.

Farewell, Brother Johnny...(From Iligan Lodge Bulletin, August 15, 1998)

ANOTHER TRESTLE BOARD REAWAKENS... AGAIN!

THE TRESTLE BOARD, newsletter of Union Lodge No. 70, was organized and nurtured by the late V.W. Bro. Doroteo Parong. But when he died, the newsletter also became dormant. During his term in the East, WB Brian Lebutt revived the newsletter. His term over, however, the newsletter again went into deep slumber. This year, desirous of "a revival of old glorious days for Union...," WM Francisco S. Manalo, Jr. roused THE TRESTLE BOARD from its somniferous state and appointed Bro. Antonio Feraren as editor-in-chief. The latter graciously accepted the appointment—with one request from the brethren: *"Please deliver your contributions, literary or financial, on time."*

Hence, we received the maiden issue (August 1998) of THE TRESTLE BOARD, in which we learn that:

1. The Lodge's family outing at the Navy Base, Poro Point, enhanced the interrelationships of the brethren and their families and served as occasion for the brethren, particularly heavyweights like SW Ralph Asuncion, Tony Feraren, and Cesar Joseph Gonzales, to bleed out to augment the blood bank of the Ilocos Regional Hospital, where Bro. Gualberto Basco is a resident doctor.

2. The Lodge conducted a medical-dental mission at Barangay Butubot Norte, Balaoan, La Union. The project was co-sponsored by the La Union Bodies, A &ASR, headed by Ven. Master Mariano Sia, and Siete Martires Lodge No. 177, led by WM Edgar Orallo. WB Joaquin Ostrea, Municipal Mayor, was around, insuring that every brother was suitably provided for. The Lodge expressed sincerest gratitude to the physicians, such as Drs. Arleen Galvan and Raymund Calano, who treated more than 200 patients.

3. The conferral teams of Lodges Baguio 67, Union 70 and Siete Martires 177 have been periodically practicing because they know that a committee organized by V.W. Bro. Cornelius Van Luspo, DDGM for District 41, shall be around to evaluate their proficiency.

MUOG LODGE NEWSLETTER CONSIDERABLY IMPROVED

Muog Masonic Lodge No. 89 has to be commended for improving its newsletter.

The August-September 1998 edition of the newsletter informs us that the Parañaque Building Association, chaired by WB Ludivico Mariano, unanimously approved the purchase of two brand-new electric fans and the suggested review of the Lodge's charter, to be headed by WB Judge V. Lirio.

We learn, too, that the Lodge's committees are performing their respective tasks. Sunshine, for instance, visited WB Mariano and WB Joel Lazaro's wife when these were hospitalized. The Awards Committee's resolution granting Life Membership to WBs Dionida and Rivera having been approved, the Lodge gave the awards to these two Brothers during its 75th anniversary. Upon approval of WB Efren Valenzuela's motion, the Lodge paid the Acacia premium of its very old and not gainfully employed members.

The same issue contains interesting articles by WB Esmeraldo M. Gatchalian and WB S.A. Salvador, enlightening Masonic education pieces on "Working Tools" and "From Darkness to Light," and some jokes.

We hope to receive forthcoming editions of the newsletter of Muog, which, by the way, means citadel with a solid foundation.—eF.R.eN

47TH ANNIVERSARY CELEBRATION

Cagayan Valley Lodge No. 133 celebrated its 47th anniversary at the Balambang Grand Ballroom, Carig Plaza Hotel & Restaurant, Santiago City, with MW Enrique L. Locsin, Grand Master, as guest of honor and speaker.

Lodge Chaplain Artemio M. Villaluz led the invocation, and the CVL 133 & San Mateo 318 Choral group the singing of the National Anthem and the Grand Lodge Hymn. Hon. Joel G. Miranda, City Mayor, gave the welcome address, followed by a surprise number by the Santiago Court No. 12, Order of the Amaranth.

MW Rosendo C. Herrera, PGM and Grand Master, Supreme Council, Order of DeMolay Phils., presented Letters Temporary to Cagayan Valley DAC No. 25, after which Bro. Jojo P. Javier, DAAP VP for Luzon, installed the officers.

DeMolay Grand Master Herrera presided over the ceremony of collaring of new Active Members of the Supreme Council, Order of DeMolay Phils; then he gave an inspirational talk.

Introduced by VW Marcelino C. Cabucana, PDDGM, District 23, MW Locsin delivered his speech, urging the brethren to pursue the agenda he had proposed in his installation speech at the Manila Hotel.

The Hiram Award and Plaques of Appreciation having been presented, VW Clemente S. Salvador, DDGM, District 51, closed the program with his remarks. Dancing capped the whole affair.

What a celebration!

Camarines Norte Masonic Center Fully Airconditioned, Made More Cozy, More Secure

by VW GODOFREDO O. PETEZA, SR., PJGL

The brethren of Camarines Norte Lodge No. 107, Daet Lodge No. 247, and the Bicol Bodies, A. & A.S.R., pooled their resources and were able to purchase one airconditioning unit of two horsepower. VW Vicente N. Ongtenco, PDDGM, District 12, donated another one. Hence, the Freemasons of Camarines Norte now have a fully airconditioned lodge hall, which they may use for stated meetings, conventions, fellowship socials, parties and other Masonic purposes.

The Lodges, as pledged by WM Godofredo E. Peteza, Jr., WM Leo L. Intia, and VM Constancio H. Mabalot, Sr., will contribute their respective shares in paying the monthly electric bills.

To make the lodge hall more cozy, the brethren again pooled their resources for the purchase of curtains, to be put up in the East and West stations, as well as on the lodge hall's window.

WB Peteza, Jr., moreover, implemented his Lodge's proposal that iron grills be installed at the stairs and the window near the canopy, as well as barrel bolts on all doors at the ground floor, so that the Masonic Center would be secured from burglars.

WB Peteza, Jr., furthermore, will put up at the Masonic Center a bronze marker on which will be engraved the names of donors, without whose magnanimous contributions the project of fully airconditioning the lodge hall would not have been realized.

WB Peteza, Jr. fondly hopes that the next officers of his Lodge will give utmost care and attention to whatever little accomplishments put up during his term, so that the airconditioning units can withstand the test of time and our children's children who may join this ancient and venerable fraternity will fully enjoy the fruits of our toil until time shall be no more.

DISTRICT 40 REACHES OUT TO EL NIÑO VICTIMS, PARTICIPATES IN TREE-PLANTING ACTIVITY

by WB GIDEON B. CABAHUG

VW Eddie G. Estrella, the Grand Master's Deputy for District No. 40, in compliance with the Grand Master's Circular No. 5, which directs members of the Craft to aid and assist countrymen suffering from lack of food due to the long drought brought about by the El Niño phenomenon, led the brethren in carrying out outreach program "Tabang" at two depressed barangays, Nebo and Tugeya, in Valencia, Bukidnon. The project got all-out support from the Philippine National Police (PNP) led by Police Chief Inspector Jose M. Galario, Jr., Past Master. The brethren of Bukidnon Lodge No. 245, led by WM Benjie delos Santos, gave their DDGM full cooperation in the project, which benefited 318 families, who received kilos of rice, canned goods and other foodstuffs.

The brethren of the district, moreover, participated in the tree-planting activity spearheaded by WB Rey C. Ardol, commander of the 8th BPA; WB Jose M. Galario, Jr., Police Chief Inspector, and employees of the Municipality of Valencia, Bukidnon led by Vice-Mayor Afrodisia Caterata. They were able to plant about a hundred fruit trees of different varieties and another hundred forest trees at Barangay Banlag, which is often hit by landslides, flash floods, and tornadoes due to the barren and deforested mountains in the area.

VW Eddie Estrella, DDGM, stressed the importance of getting involved in tree-planting projects. *"First do it in your own backyard,"* he told the brethren. *"Then stretch out a helping hand in planting trees in your respective communities. Remember, the people in our communities view our Lodges by the actions and non-actions of Lodge members in community projects."*



Many families, particularly those in Barangay Tugeya, Valencia, were affected by the El Niño crisis. Shown in the photo is WB Jose M. Galario, Jr., Past Master and PNP Chief Inspector of Valencia, handing over bag of rice and assorted canned goods to a mother and her small children.

CENTENNIAL BILLBOARD, PARTICIPATION IN THE CENTENNIAL PARADE, ATBP

by WM JOSELITO P. TAMARAY (#37)

Last June 12 was memorable for me, for the brethren of Kalilayan Lodge No. 37, and for the brethren of the three other Lodges in Masonic District No. 8, namely, Balintawak No. 28, Tayabas No. 43 and Plaridel No. 74.

In the morning of that day, my humble self was one of the 100 individuals chosen by the provincial government to simultaneously raise replicas of the Philippine Flag in front of the capitol building. I was assisted by your Sister Edna Joyce and our daughter, Paulinet Angela. That historic event made me prouder as a Mason before my country, family and friends, and above all, in the eyes of TGAOTU. It inspired me to work harder to help raise the general public's awareness and understanding of the Craft.

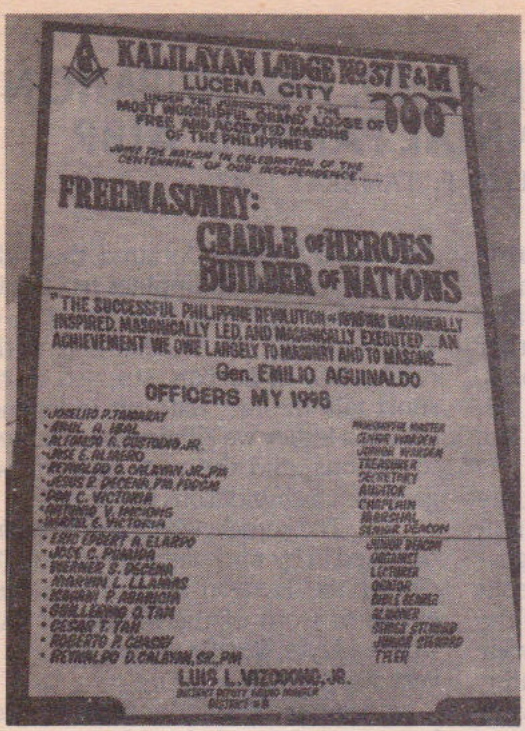
On the same day, we, the brethren of Kalilayan Lodge No. 37, put up a centennial billboard in the heart of the city, along Tagarao Street, near the old city hall building. VW Reynaldo O. Calayan, Jr. designed the billboard, and the rest of the brethren contributed their share to the project because they knew that this was designed to manifest to the public that Masonry continues to thrive in the city of Lucena in particular and in the province of Quezon in general.

Then the brethren of the district, headed by VW Luis Vizcocho, Jr., banded together in public, clad in full Masonic regalia, to join the independence parade in Lucban, Quezon. The Masonic float we entered in the parade was a replica of the facade of the house where, a century ago, WB Emilio Aguinaldo y Famy declared the independence of the Philippines from colonial rule. WB Ben Hur Sacopla of Tayabas Lodge No. 43, chairman of the celebration in Lucban, stressed in his short talk the fact that our independence is a legacy we Filipinos owe largely to Masons, and the very huge crowd gave him a thunderous applause.

The parade, which was also participated in by some members of the Order of the Eastern Star of Tayabas, ended in front of the municipal hall, where Mayor Serafin Dator gave us a very warm reception.

After the parade of almost three hours, we proceeded to the newly-inaugurated hall of VW Roy Roxas in Tayabas, where we relished the sumptuous meal prepared by Sister Claudette Roxas. After several tosses and bottoms up, we departed to our respective places of abode, happy to have made the public more aware of what our Masonic forebears and fraternity did for this country's amelioration.

The world needs Freemasonry more than any time in the past. What is needed is enthusiasm on our part, the readiness to undertake the burden of making our voice heard, of teaching, of putting into practice our tenets. The hand that wields that mallet must not rest, the head that directs it must not despair, and the heart that loves must not be silent.- WB Leon Zeldis, Editor, Israel Freemason



The centennial billboard set up by Kalilayan Lodge No. 37 last June 12 along Tagarao St., Lucena City



Bro. Roy Custodio, VW Bong Habito, WB Joselito P. Tamaray, VW Luis Vizcocho, Jr., VW Loven Maguyon, VW Don Victoria, WB Ben Salvatierra and Bro. Dionisio Gob pose in front of the Masonic float.



Three lovely Eastern Stars, followed by the brethren under the leadership of DDGM Vizcocho and the Masonic float, during the parade in Lucban, Quezon.

MASONIC DISTRICT 49 UPDATES

by WB ROGELIO T. MATALANG
District Correspondent

Brethren Holding Local Government Positions

Bro. Marcelo "Bebot" dela Cruz, Jr., a member of Itawes Lodge No. 215, was installed Mayor of the town of Rizal in Kalinga Province during the town's fiesta. RTC Judge Milnar Limmawen presided over the installation ceremony.

Clearly, the townspeople warmly received Mayor dela Cruz.

We, the brethren of Masonic District No. 49, led by VW Fortunato Tumaliuan, Jr., DDGM, and MW Leon Angel P. Bañez Jr., PGM, attended the occasion. We enjoyed with the townspeople the fellowship social tendered by the dela Cruz family after the installation ceremony.

Two other members of Itawes Lodge No. 215 are now local government officials in Rizal, Cagayan, namely, Mayor Marcelo Fieror and Vice-Mayor Primitivo Palmea.

Itawes Lodge No. 215 Also Participated in the Centennial Celebration

We, the officers and members of the Lodge, joined the long parade, which started from Maguilling to Centro, Piat, Cagayan and which featured different floats. The Masons' float carried the flag of Andres Bonifacio in the Cry of Pugad Lawin.

Among the members of the Lodge who participated in the parade were WB Mariano Agustin, WB Eugenio Ortega, WB Bienvenido Bernardino, WB Aniceto Balaqui, SW Firmo Narag, Bro. Pedro de Asis, Bro. Marte Maramag, Bro. Silvino Tejeda, Bro. Danilo Narag and this correspondent.

After the program, we joined the municipal officials in posing for a picture with centennial awardee Florentino Ceria, 106 years old.

Masons of MD 49 Go on TV

On the Saturday following the celebration of the centennial of the declaration of Philippine independence, the following brethren were guests in the telemagazine program "In Focus," which is aired every 6-7 p.m., Saturdays, at RBC Cable Master System on Channel 9 (Community Channel): MW Leon Angel P. Bañez, Jr., PGM; VW Fortunato Tumaliuan, Jr., DDGM; VW Edilberto Fragante, PDDGM; VW Manolo Cipriano, PDDGM; Bro. Ricardo Ordinario; and Bro. Danilo Narag. The last mentioned is of Itawes Lodge No. 215, like myself, who served as program host, while the rest are of Gonzaga Lodge No. 66

Our discussion during the one-hour program focused on the involvement of our brother heroes in the movements that led to the declaration of Philippine Independence on June 12, 1898. It was our fond hope that the viewing public became more aware that Masonry is a cradle of heroes and builder of nations.



Gonzaga Lodge No. 66 brethren, led by DDGM Tumaliuan, execute sign of fidelity as they sing with government officials the National Anthem during the centennial celebration held at the Rizal Park, Tuguegarao, Cagayan.



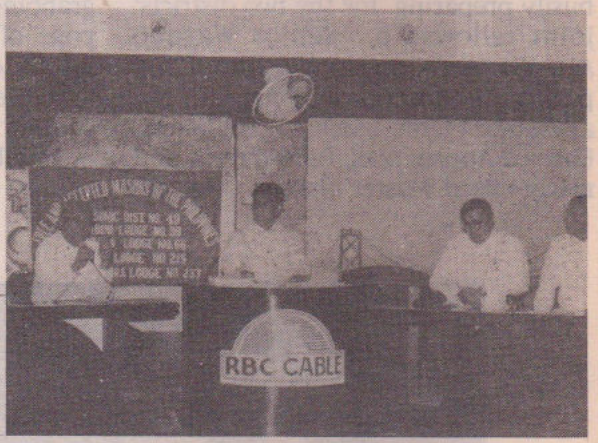
Brethren line up for floral offering at the foot of Bro. Rizal's monument.



Float of Gonzaga Lodge No. 66. DeMolays of Col. Tirso H. Gador Chapter depict Mason heroes.



Brethren of Itawes Lodge No. 215, led by WB Rogelio Serrano, pose behind their float, carrying the Bonifacio flag.



MD 49 brethren at RBC Cable TV in Tuguegarao during airing of IN FOCUS, a program hosted by WB Rogelio P. Matalang, PM, in celebration of the centennial of the declaration of Philippine Independence.

CMT MASONS MARK MW QUEZON'S 120TH BIRTH ANNIVERSARY

by WB GEMINIANO V. GALAROSA, JR.
District 9 Correspondent

President "Erap" was in Mauban, Quezon to lead in the festivities marking the 120th birth anniversary of the first President of the Philippine Commonwealth. But national figures were noticeably absent from the gathering that celebrated the same event at the Elliptical Circle, Quezon City. If this is more a gauge, then the Quezon mystique may have already waned.

Yet, clad in their symbolic aprons, the Masons of Districts 9 and 11, who regularly hold meetings at the Capitol Masonic Temple (CMT), led by RDGM Rogelio S. Talastas, DDGM Godofredo S. Senieres, Jr., and AGT Ramon G. Nuñez, converged at the Circle to participate in the event, albeit at the sidelines only.

After the formal wreath-laying ceremony and the usual speeches extolling the virtues of the first Philippine Commonwealth President, who was also the first Filipino Grand Master of the American-organized Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, the CMT Masons immediately proceeded to a nearby restaurant and there partook of a hearty breakfast.

Meanwhile, at the LWUA Compound, another group of Masons, this time led by WB Dave Dacanay, Wor. Master of Marikina Lodge No. 119, were busily preparing for the two districts' joint fellowship. Senior Warden Artemio "Art" Cacal took charge of preparing the food provisions, with the assistance of the batch of petitioners, Entered Apprentices, Fellowcrafts, and newly-raised Master Masons, who recently took interest in joining the Fraternity and who are officially under his military command.

The rain was more forgiving this time than in the previous year. Apparently, however, the brethren did not have the physical energy to indulge in sports, except the chess woodpushers and the card-shuffling aficionados, who would rather play "tong-its", poker, and the like.

Upon arrival of the lunch provisions and the military combo, the brethren immediately manifested their flair or gusto for gobbling food; for grabbing the microphone for the purpose of either singing, playing some magic, or reciting poems in English or in the vernacular; and for merrily consuming the Fellowcraft's second wage or imbibing wine (Fundador in particular) or beer to utmost delight!



The brethren pose under shady tree while waiting for the start of the ceremony.



They pose again after the ceremony, using the Quezon monument as background. At center is VW Rogelio S. Talastas, RDGM for the National Capital Region; to his left is VW Renato Apuan, DGL of District 11.



At the restaurant before breaking fast. At foreground is VW Talastas; to his right, VW Ramon Nuñez, behind whom are Bros. "Art" Cacal and "Boy" Alvarez.



At the LWUA compound, the brethren pose for posterity before emptying contents of the "kalderos" at foreground.

BEING OUR BROTHER'S KEEPER

Upon hearing that Bro. Eduardo Esteves was in the hospital in serious condition, WM Edward Chua Cham called up the brethren of Pangasinan Lodge No. 56, informing them about Bro. Esteves' plight. The news spread among the Masons of Pangasinan like the wing of a hurricane, and a visitation team was formed.

In the hospital, the brethren saw that their Brother was, indeed, in serious condition; for he could not even recognize his visitors. X-ray result showed that a "mass" had formed inside his skull near the brain, affecting his memory. WM Chua Cham, therefore, manifested the Lodge's concern by handing out some financial assistance to the family—for medicines and other needs.

The following day, the Wor. Master informed the brethren in open Lodge about the serious condition of Bro. Esteves, and their response resulted in the accumulation of a substantial amount. This they took to the hospital and handed it over to the family. They were informed that Bro. Esteves had to undergo a brain operation, for which a staggering amount of money was needed.

WB Jesus Canto, the head of the private hospital where Bro. Esteves was confined, suggested that Bro. Esteves be transferred to a government hospital, so that the cost of operation would be reduced.

VW Roy Serrano forthwith sprang to action. He called up his associates in the regional hospital in San Fernando City, La Union, and arrangements for the transfer of Bro. Esteves were completed.

WB Ramon C. Reyna, moreover, made arrangements with Bro. Alipio Fernandez, Dagupan City Mayor, for the use of an ambulance for taking Bro. Esteves to San Fernando City, and WM Edward Chua Cham, SW Conrado Gaerlan, and DDGM Jaime L. Nabua accompanied the patient to the said city.

The mission of mercy for a Brother did not end there. The brethren paid Bro. Esteves several visits after he was successfully operated on. Then it was through their courtesy that he was brought home.

Bro. Esteves is now recuperating at his residence. Members of his family have conveyed to the brethren of Pangasinan 56 and other Lodges their heartfelt thanks for the complete assistance extended to them during Bro. Esteves's hospitalization and have requested the brethren to continue praying for his complete recovery.

"We have done a splendid job in assisting a brother in need," WM Chua Cham told the brethren of his Lodge. *"Let us continue to do so whenever the need arises."*

VW Nabua, on his part, said: *"Our sensitivity to a brother's need is worth retelling and repeating. Let us show to the world that we are 'brothers among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree."* (Adapted from The Level, September 1998).

(Well done, brethren!)

DOMINGO F.M. DOMINGO, PAST GRAND SECRETARY, CELEBRATES 90TH BIRTHDAY

by WB TOTO MEDINA, WM, #136

Past Grand Secretary Domingo F.M. Domingo celebrated his 90th birthday last August 12 at Balay Kalinaw in UP Diliman—although the birthday of "Dad" or "Menggoy," as he is fondly called, is August 5.

Brethren of T.M. Kalaw Memorial Lodge No. 136, of which "Dad" is a member, attended the affair. Aside from this writer, the following were present: VW Jimmy Camino, Jr., DDGM (23), WBs Joe Hubilla and Marcie Sese, Bros. Manny Estillore (SD), Boy Alvarez, Jr. (SW), and Bubut Burdeos (JW). VW Isaac Arribas, Jr., SGL, and WB Ben Cariño also graced the affair.

"Dad" Domingo, or "Ka Menggoy," is also a member of Kalaw Chapter No. 9, Order of the Eastern Star. Among the Eastern Stars who attended were Sis./Sen. Eva Estrada-Kalaw, Sis. Paciencia Miravite, Bro. Ruben Abenojar, and Sis. Trinidad Abenojar, Sis. Toni Mosera, Sis. Leonor Maceda, VW Sammy and Linda Fernandez, WB Joey Redor, and Sis. Chit Tapales, Ka Menggoy's daughter.

The affair was also attended by former members of the Jose Abad Santos Chapter, Order of DeMolay, namely: Peps Caccam, Amor Oribello, Nonol Jimenez, Sammy Alapan, and Jerry Dapdap. Also in attendance were other friends and relatives of the nonagenarian celebrator.

For his long and dedicated service to the Lodge and to the Fraternity in his stronger years, Dad or Ka Menggoy was awarded the HIRAM AWARD MEDAL, the highest award a subordinate Lodge can grant to its members. SGL Arribas presented the award.

Dad Domingo was raised in 1953—the first to be raised by the Lodge, which he subsequently served in various capacities until 1985. He concurrently served the Grand Lodge, first as Assistant Grand Secretary from 1979 to 1984, and then as Grand Secretary from 1985 to 1988.



Dad Domingo with brethren of T.M. Kalaw Memorial Lodge. Standing, L-R: Bro. Bubut Burdeos, JW; VW Jimmy Camino, Jr., DDGM (23); and Bro. Boy Alvarez, SW. Sitting, same order: WB Toto Medina, Wor. Master; DAD DOMINGO, celebrator; and Bro. Manny Estillore, SD.

MW LOCSIN PROMULGATES EDICT NO. 183

MW Enrique L. Locsin, Grand Master of Masons in the Philippine Jurisdiction, promulgated Edict No. 183 on September 5, 1998 at the Gala Night of the 14th Annual Convention of the Philippine Masonic Association of America, Inc. (PMAAI) in Jacksonville, Florida.

By dint of this Edict, the Grand Master declared that a GENERAL AMNESTY be granted to all MASTER MASONS who are permanently residing outside the jurisdictional territory of the MW Grand Lodge of F. & A.M. of the Philippines who have been or are either suspended for non-payment of dues or suspended for non-attendance, or both, subject to the following conditions:

1. The Master Mason suspended for non-payment of dues (SNPD) or for non-attendance shall apply for amnesty to the Lodge which suspended him not later than February 28, 1999.

2. Such application for amnesty shall be in writing and accompanied by payment of the basic dues for 1998 and 1999 without interest or penalty. Such payment shall restore him to good standing status and make him current in his dues; all other prior unpaid dues shall be condoned. The Master Mason concerned will then pay his dues regularly and will be eligible immediately to obtain his "Life Membership by Purchase" upon payment of the regular purchase price plus a donation of P1,000 only to the general sustaining fund of the Grand Lodge.

3. The suspending Blue Lodge shall review each application for amnesty and submit its recommendation to the Grand Master together with proof of dues payment for the years 1998 and 1999 with the corresponding endorsement by the respective District Deputy Grand Master, to be received by the Grand Secretary not later than March 31, 1999.

4. All Blue Lodges with members falling under the aforementioned category shall endeavor to communicate with their members to notify them of this amnesty.

5. This amnesty, if availed of, shall entitle the brother to continuity of membership with no prejudice as to his longevity status.

The Edict, which took effect immediately upon its promulgation, shall be read in open Lodge at the Stated Meeting next following its receipt and at every Stated Meeting thereafter until February 28, 1999.

The Edict, moreover, shall be given full disclosure and widespread dissemination through all channels, such as Masonic web pages, e-mail, bulletin boards, newsletters, posters, newspapers, radio, and by the cooperation and assistance of the PMAAI and all its Chapters.

Reasons for the Edict include the following:

1. There exists a need to extend a helping hand and reach out to our Brother Masons who have traveled in foreign lands and now are lost, opening a window of opportunity for us to practice those basic tenets of Freemasonry, namely, Brotherly Love, Relief and Truth, particularly to Brother Masons.

2. The migration of Filipinos out of the Philippines in search for economic independence and better life includes Master Masons who were raised in Lodges under the jurisdiction of the Grand Lodge of F. & A.M. of the Philippines.

3. Settling in a foreign land and starting anew is a difficult process, which includes, among other things, the period of economic difficulty and financial dislocation.

4. Due to being physically apart from the native land and preoccupied unknowingly, unintentionally, and without deliberate intent, our Brother Masons were unable to pursue their active involvement in Freemasonry and neglected to maintain their "good standing status."

GRAND LODGE CIRCULARS ISSUED

Circular No. 19

Issued on Sept. 22, 1998, this circular informs the brethren that the total amount of annual dues, fees and special assessments to be remitted to the Grand Lodge for 1998 is P515, broken down as follows: Per Capita, P200; Cabletow, P80 (local) or $6.50 (foreign); Masonic Charities for Crippled Children, Inc., P75; Youth Fund, P50; Building Fund, P10; Charity Fund, P10; Grand Guild of Past Masters, P30; Library & Museum, P20; Research Fund (for 1994-98 only), P20; and Grand Lodge Committee for Youth Projects, P20.

Circular No. 20

Issued on Oct. 12, 1998, this circular specifies rental rates for the Grand Lodge dormitory as well as rules and regulations governing the use of the facility.

The new daily rental rates per person are as follows:

1. Air-conditioned rooms—single, P500; double, P250; additional bed, P150.
2. Rooms with electric fans only—single, P400; double, P200; additional bed, P100.
3. Quadruplet for monthly basis—P100 a day per person.
4. Bunk rooms with electric fans—P75 a day per person.

Who are to be admitted to the Masonic dormitory?

Every Mason of good standing, provided he is willing to abide by and observe the rules and regulations governing the use of the facility.

How to register?

The Mason desiring to avail of the use of the facility must fill out the required form and, together with his current dues card, present the accomplished form to the dormitory caretaker. He is not allowed to register, however, unless he has settled all his outstanding accounts. Besides, he must, before he can be admitted, make payments for the intended length of stay.

How must dormitory residents conduct themselves?

Every dormitory resident shall at all times conduct himself properly in accordance with acceptable norm of human behavior. He shall avoid unnecessary noise so as not to disturb other residents' peace. Moreover, he shall refrain from drinking alcoholic beverages, gambling, concealing weapons, quarreling, cooking, eating, washing and ironing clothes inside the dormitory. He must, furthermore, bear in mind that the dormitory and its premises are strictly off-limits to women. In addition, he should contribute to the upkeep of the dormitory. Finally, he must shun entertaining guests inside the room.

What are required for checkout clearance?

Every dormitory resident who leaves the place must first settle all his financial obligations before checking out and must have his room inspected by the dormitory caretaker, who shall determine possible accountabilities before issuing a checkout clearance. The brother who has checked out must present the checkout clearance to the guard-on-duty.

Circular No. 21

Issued on Oct. 13, 1998, this circular reminds the brethren that the

Masonic Law Book, revised 1994, Par. j, Sec. 2, Art. III - DUTIES OF A LODGE, requires every Subordinate Lodge to submit to the Grand Lodge its annual report for the preceding year and remit the required dues, fees or other charges within the first 15 days of January.

The same circular reminds the brethren that Sec. 9, Art. VI of the Masonic Law Book states, *"No Subordinate Lodge which has failed to submit its Annual Report and which has not paid in full its dues and fees to the Grand Lodge within the period provided for in the Ordinances shall be entitled to representation at the Annual Communication."*

The Grand Master, therefore, urges all Lodges to settle their accounts with the Grand Lodge as soon as possible to avoid inconvenience and misunderstanding during the Annual Communication to be held at the East Asia Royale Hotel in General Santos City on April 22-25, 1999.

Circular No. 22

Issued also on Oct. 13, 1998, this circular announces that the Philippine Airlines has granted a 20% fare discount and the Domestic Shipowners Association a 15% fare discount for all delegates attending our 83rd Annual Grand Communication in General Santos City on April 22-24, 1999.

When booking for passage, every delegate is requested to present the necessary identification (i.e., current dues card).

The following are the Passage Officers of the DSA's member lines:

1. Ms. Grace Golez, Negros Navigation Co., Tel. 245-2916 or 245-0601;
2. Ms. Sally Buaron, Sulpicio Lines, Inc. Tel. 241-9701 to 07; and
3. Mr. Raffy Sanvictores, WB&A, Inc. Tel. 245-3142.

"Delegates to the 83rd ANCOM," the Grand Master states, *"you are reminded of the advantages of getting your tickets as early as possible to avoid the inconvenience of late bookings."*

Circular No. 23

PMAAI President Chico Lojo has written the Association's general membership regarding the "Charity for 2000 Crippled Children." According to the letter, the PMAAI, as a charitable organization, together with all its Chapters, as ONE COHESIVE GROUP, aims to sponsor, help, or assist 2000 poor crippled children in the Philippines in coordination with the Grand Lodge of Free & Accepted Masons of the Philippines. This will be part of the PMAAI's charitable venture during its convention in Cebu, Philippines.

Section C of President Lojo's letter reads thus: "REQUIREMENTS. Names of children, place and date of birth, sex, medical diagnosis/history, specific needs, etc. Preferably from the Johnston Crippled Children Hospital in Tondo, Manila *(sic)* and from the different blue lodges of the Philippines. Recommend equal geographical distribution of names."

The PMAAI President urges every member of the Association to give a voluntary private donation of $50 per child, although contribution is open to the general public. He recommends the following as main forms of fund raising: (1) raffle tickets printed by the PMAAI; (2) chapter/local fund raising drive—e.g., bowling, golf, tennis tournament; and (3) private donation of wheelchairs, crutches, medicine, etc.

Other donations include medicine, equipment, and clothing supply from hospitals, doctors' offices, and other agencies. These will be shipped in Balik Bayan boxes during the PMAAI

members' trip to Cebu for their convention in coordination with their Travel Agency.

The PMAAI's national officers and board of directors, as well as chapter presidents, shall be the key personnel for this charitable project.

Through this project, Brod Chico Lojo says, "We will attain our Association's objectives, as well as derive personal satisfaction." "Our contributions," he adds, "will be tax deductible."

In line with the PMAAI President's letter, the Grand Master issued Circular No. 13 also on Oct. 13, 1998, informing the brethren in this jurisdiction of the PMAAI's laudable project. *"Let us take advantage of this humanitarian project of our Brother Filipino Masons aboard,"* he writes. *"Far though they are from our shores, their hearts and minds are still with us in the Philippines. Hence, if there are crippled children within the jurisdiction of a Subordinate Lodge, said Lodge shall submit the names of those children and the requirements in Section C of the attached letter to the District Deputy Grand Master, who will then submit the same, together with those from other Lodges, to the Office of the Grand Secretary. Proper advice will then be given by the Grand Secretary to the crippled children through the Lodges concerned."*

Circular No. 24

Since Districts and Lodges have been undertaking fund-raising campaigns for humanitarian projects without securing the Grand Lodge's prior approval, MW Locsin issued Circular No. 24 on Oct. 19, 1998, reminding the brethren of the provisions of Article II, Sec. 3 e and p, of our Constitution, as well as the provision of Article III. Sec. 5, e.

Writes the Grand Master: *"To facilitate the preparation of requests for Grand Lodge approval of any fund-raising campaign, we have herewith attached the official form for your guidance. The same should be submitted to the Grand Lodge duly accomplished at least 30 days before the start of the planned fund-raising."*

The Grand Master, together with the Grand Secretary, fondly hopes that the brethren will comply with the aforementioned Circulars.

CAN YOU IDENTIFY THIS FAMOUS MASON?

Born on May 16, 1907 in Winterset, Iowa. Moved to California in 1914. Played football for the University of Southern California. First movie, "The Big Trail" (1926), was a big flop. A Roman Catholic. Raised a Master Mason in Marion McDaniel Lodge #56 in Tucson, AZ. When he laid down the working tools of life on June 11, 1979, he was a Master Mason in good standing. Before he died, he was awarded the Congressional Medal of Honor. His given name was Michael Morrison, but he is better known as _____.

(See answer on p. 69)

MW LOCSIN AND PARTY'S USA TRIP

by e.F.R.eN

Our Grand Master, MW Bro. Enrique L. Locsin, was on official visit of several grand jurisdictions in the United States of America from August 21 to September 10, 1998. He was accompanied by his lovely wife, Sis. Susan; VW Ramon G. Nuñez, Asst. Grand Treasurer, who was with Sis. Linda; VW Hernani B. Lopez, Grand Standard Bearer; VW Isaac F. Arribas, Jr., Senior Grand Lecturer; VW Roberto Q. Pagotan, Grand Executive Officer; and VW Emil P. Langomez, Past Asst. Grand Secretary.

ARRIVAL, STAY IN NEW YORK

At 4:20 p.m., August 21, MW Locsin and his entourage arrived at the John F. Kennedy Airport, where they were warmly welcomed by officers and members of the New York Chapter of the Philippine Masonic Association of America, Inc. (PMAAI), headed by WB Edward Usita, Chapter President, and WB Jaime Alejandro of Jose Rizal Lodge No. 1172. Also there to welcome the visitors were brethren of Enterprise Lodge #31, led by WM Ros J. Rosales.

August 22-26 were set aside as "personal days" for the visitors. But they had to accede to invitations to attend informal, casually organized gatherings of the brethren, their families and friends.

August 27 was eventful. At 3 p.m., the visitors were fetched at their hotel by members of the PMAAI-NY Chapter and taken to the Grand Lodge of New York, which they toured for about two hours.

After the guided tour, they were treated to a buffet dinner at the American Banquet Room on the 19th floor of the Grand Lodge. Then at about 9 p.m., they were accorded a formal reception at the American Room by the brethren of Jose Rizal Lodge No. 1172. The fellowship that ensued was, as is characteristic among Masons, fraternally warm. But, since they had to fulfill certain promises the day following, the visitors retired to their hotel before low twelve.

ONE-DAY SOJOURN IN WASHINGTON

Members of the PMAAI-New Jersey Chapter, led by WB Ros Rosales and Bro. Manny Mandap, picked up the visitors at the hotel at 5 a.m., August 28. They had breakfast on the way to Washington DC.

Upon arrival at their destination, they were welcomed by the Travelers of Metro Washington DC Area, led by their President, WB Mike Banagan, and WB Rey Ibañez, Past PMAAI President.

At about 10:30 a.m., they were given a special escorted tour of the White House. Then, after lunch, they were accorded a guided tour of the George Washington Memorial Monument and nearby historic spots.

At 7 p.m., they were honored with a dinner-reception, hosted by the Travelers in the area and their ladies.

Since they had to go back to New York the next day, MW Locsin and his companions retired to their hotel at low twelve.

BACK TO NEW YORK, ANOTHER PERSONAL DAY

The visitors had breakfast at 7 a.m., August 29, and an hour later, they were on their way back to New York,

where they arrived at high twelve.

The next day, which was a Sunday, was not really a rest day for the visitors; for, in the evening, they were again invited to a fellowship social with the brethren and their ladies.

...ON TO NEW JERSEY

At 11 a.m., August 31, the visitors were picked up at the hotel and driven to Burlington, New Jersey, where they arrived at 2 p.m.

The brethren of Enterprise Lodge #31 accompanied the visiting dignitaries to the Grand Lodge of New Jersey to pay MW Ross Van Ness Bayer and other Grand Lodge Officers a courtesy call.

MW Bayer was most accommodating to the visitors. Together with MW Raymond P. Bellini, PGM, Grand Secretary, he himself conducted a tour of the Masonic Museum, where MW Locsin handed out certain souvenirs. MW Bayer then took the visitors to the newly constructed social hall building and the Grand Lodge Room. He even patiently joined the two-hour tour of the New Jersey Masonic Home. He, in fact, served as escort to the visitors.

The tour of the Masonic Home over, the visitors and the brethren of Enterprise Lodge #31 departed for Jersey City.

The brethren of the Lodge tendered a welcome reception for MW Locsin in the evening. The affair was attended by RW Wayne E. Hackney, Deputy Grand Master; RW Ferris O. Tryon, Senior Grand Warden; RW David A. Chase, Junior Grand Warden; Grand Secretary Bellini; RW Robert F. Wallace, DDGM, 5th Masonic District, and RW Kenneth W. Cloughley, Grand Chaplain, who delivered the invocation.

Present, likewise, were other Right Worshipful and Worshipful Brothers, brethren from other New Jersey Lodges, and brethren from the neighboring 4th Manhattan District under the jurisdiction of the Grand Lodge of New York.

The American and Philippine Flags having been presented, WM Ros J. Rosales welcomed one and all, and then Ms. Marygene Arnado rendered a soothing musical number in Filipino. Next, bouquets of flowers were presented to Sis. Susan Romualdez-Locsin and Sis. Nahil A. Rosales.

RW Cloughley, RW Wallace, and MW Bellini delivered their individual remarks, and RW Michael F. Rems, Past Grand Chaplain, introduced the guest of honor, MW Locsin.

In his address, the Grand Master of Masons in the Philippine jurisdiction gave a brief historical account of Freemasonry in the Philippines; he also discussed the Masonic relationship between the Philippines and the United States.

RW Hackney then gave the closing remarks, and RW Rems the benediction.

One and all enjoyed the sumptuous buffet dinner prepared by Bro. Johns Roberts of Bayonne Lodge #99, and fellowship reigned among hosts and guests alike.

The visitors were driven back to their hotel at a little past 11 p.m.

The next three days were "personal days" for the visitors. But, as before, they were invited to attend informal Masonic gatherings or fellowship socials.

BACK TO NEW YORK

MW Locsin and his companions left for JFK Airport at 1:00 p.m., September 4; then at 4 p.m., they departed for Jacksonville, Florida via Detroit.

14TH PMAAI ANNUAL CONVENTION

Since MW Locsin and party arrived at Jacksonville at a little past

9 p.m., they practically missed the Filipiniana Nite.

Filipiniana Nite

The programme started at 7 p.m., with Bro. Bing Bato, outgoing Travelers of Jacksonville President, welcoming one and all. Bro. Toni Buni, Chaplain, then led the invocation, followed by dinner.

After dinner, WB Mac "Jun" Ramon, PMAAI President, conveyed fraternal greetings. MW Samuel E. Cowan II, Past Grand Master of Masons in the State of Florida, who was the invited guest speaker, then inducted the officers of the Travelers of Jacksonville, as follows: Carlos Calma, *President*; Romy Abas, *President-Elect*; Leo Castillo, *Vice-President*; Camy Reyes, *Secretary*; Freddie Velasco, *Treasurer*; Danny Balboa, *Auditor*; Danny Poblacion, *Public Relations Officer*; Tony Buni, *Chaplain*; Nestor Abelon, *Historian*; and Manny Florendo, *Adviser to the President*.

The following were also inducted by MW Cowan as officers of the Ladies Auxiliary: Gilda Manzano-Florendo, *Chairwoman*; Faye Castillo, *Vice-Chairwoman*; Mel Abelon, *Secretary*; Norma Montemayor, *Asst. Secretary*; Grace Poblacion, *Treasurer*; Cerry Abes, *Auditor*; Julie Quinto, *Public Relations Officer*; Alice Antonio, *Chaplain*; and Zeny Francisco, *Special Adviser to the Chairwoman*.

Awards were then presented to brethren and sisters who had rendered dedicated service to Freemasonry in general and to the Travelers of Jacksonville in particular. Next, the newly inducted Travelers of Jacksonville President, Bro. Caloy Calma, gave the closing remarks. Then PMAAI Chaplain Jesus Raquitico gave the benediction.

Dancing ensued, interspersed with group talent shows by participating chapters.

Opening Ceremony

At 8 a.m., September 5, the opening ceremony unfolded. It started with the presentation of the different chapters of the PMAAI and the national officers, followed by the parade of banners.

The colors having been posted by the Legion of Honor, Morocco Temple, the Travelers of Jacksonville Choir led the singing of the American and Philippine national anthems. WB Raquitico gave the invocation, and then WB Mac "Jun" Ramos called the convention to order.

MW Locsin conveyed fraternal greetings. Next, PMAAI President Mac "Jun" Ramos delivered the state-of-the-association address.

The convention was called from labor to refreshment.

General Session, Ladies Auxiliary Workshop

Recess over, the brethren started their general session, and the Ladies Auxiliary had their own workshop.

In the brethren's general session, the following Chapter Presidents gave their reports: Manuel Quebec, Central California; Joe Lastica, Charleston, South Carolina; Lino Castanarea, Chicago, Illinois; Sid Pongco, Greater Los Angeles, California; Danny Jimenez, Greater Seattle, Washington; Eli Estiller, Great Lakes, Illinois; Manny Gatbonton, Hampton Roads, Virginia; Steve Saulog, Houston, Texas; Tom Buno, New Jersey; Ed Usita, New York; Sal Linezo, Pensacola, Florida; Mike Banagan, Washington, D.C.; and Carlos Calma, Jacksonville, Florida (host).

WB Ramos, PMAAI President, presided over the general session, while WB Bing Barro, PMAAI 2nd Vice President, served as master of ceremonies.

Over at the Ladies' Workshop, Sis. Remi Ventura, Past Matron and Past Chairwoman, Travelers of Jacksonville, emceed the programme, which started with the opening remarks by Chairwoman Gilda Florendo, followed by an inspirational message by Sis. Alice Ramos. Sis. Susan R. Locsin conveyed sincerest greetings from the Philippines, while Honorary Member Mable Colson talked on the role of a Mason's wife.

RW Clarence Gruber, Past DDGM of District 11, stimulated the ladies to help their men in working for the further amelioration of the human condition.

After the hearty luncheon, the PMAAI Board held its meeting, while the visitors, accompanied by brethren of the host PMAAI Chapter, toured the place or went shopping.

Gala Night

At 7 p.m., Sept. 5, the Gala Night started. The Travelers of Jacksonville Choir once more led the singing of the national anthems of the Philippines and the United States; once more WB Raquitico delivered the invocation. Then dinner....

After dinner, outgoing PMAAI President Mac "Jun" Ramos conveyed fraternal greetings, followed by a short message by MW Jacque A. Couture, Grand Master, State of Florida.

Said MW Couture: *"On behalf of the 311 Lodges and 65,000 plus members in the State of Florida, the Sunshine State, I extend a fraternal and cordial welcome. We salute you as an ethnic body, which shows the great diversity of men in Masonry."*

He revealed that there are over 200,000 Masons, from all over the world, living in the State of Florida, *"Your presence here,"* he stated, *"will help to bring to all Masons everywhere a sense of pride and accomplishment. We all share a common and important bond in our Masonic membership, and it is up to us to continue this relationship into the next century."*

After commending the Filipino Masons in America for the work they have been doing in the name of all Freemasons of the world, he invited them to join the Masons of the State of Texas *"as we 'celebrate Masonry' and 'build our bridges to the future.'"*

MW Couture then inducted the PMAAI officers for 1998-2000, as follows: Chico Lojo, *President*; Villie Manalang, *President-Elect*; Rudy Arbis, *1st Vice President*; Bing Barro, *2nd Vice President*; Romy Abas, *Secretary*; Ron Guzman, *Treasurer*; Tom Tuno III, *Auditor*; Ben Austria, *Public Relations Officer*; Jesus Raquitico, *Chaplain*; Bayani Dioknó, Rey Ibañez, and Mac "Jun" Ramos—*Trustees.*

Next, MW Enrique L. Locsin delivered the keynote speech. He said, among other things, that the Grand Lodge of the Philippines is proud of the Filipino Masons in America and expressed his fond hope that *"your breed prosper and proliferate in this part of the world, so that the good deeds of a Filipino could be mirrored in accordance with the tenets of our Institution."* He, furthermore, congratulated the officers and members of the PMAAI for finding time to organize into a cohesive body. Stated he: *"Certainly your labors should be a source of inspiration to our non-Masonic countrymen in the lessons of unity."*

MW Locsin then focused on "Living into Masonry: Answer to Disunity." Finally he proclaimed Edict No. 183, which received a thunderous round of applause.

In his inaugural address, PMAAI President Chico Lojo said it is an honor and a privilege for him to assume the leadership of *"the social umbrella of Philippine-American Masonry."* He expressed his confidence *"that the Al-*

mighty God will guide us for the fulfillment of our Masonic goals, such as CHARITY for the poor and indigent; RELIEF to our distressed worthy brothers, their widows and orphans; UNITY or ONENESS of all Filipino worthy brothers in preserving our God-given rights, customs, and traditions; and TEAMWORK, for the achievement of the foregoing fraternal objectives."

"This year 1998," he continued, *"we also celebrate the centennial of the declaration of Philippine Independence from the colonial rule of Spain. Our Association salutes the Filipino Masons of the Revolution. The Declaration of Independence on June 12, 1998 by General Emilio Aguinaldo, a Mason, is indicative of our long struggle for equality, justice, liberty, and freedom from centuries of oppression. Let us not forget the gallantry of our heroes, such as Rizal, Bonifacio, Mabini, Del Pilar, Lopez, Luna, to name a few brave Masons who sacrificed their lives for the independence and birth of a new nation. As the first President of the Philippine Republic, Worshipful and Illustrious Brother Aguinaldo proudly acknowledged, 'The successful revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed. An achievement we owe highly to Masonry and the Masons.'"*

He then thanked MWGM Jacque A. Couture and MWGM Locsin, as well as his entourage, for gracing the 14th Annual Convention of the PMAAI with their presence. He, furthermore, congratulated the other newly inducted officers of the PMAAI, as well as those of the Travelers of Florida, Valley of Jacksonville. He urged them to help him give due meaning and substance to the motto "Charity, Relie, Unity and Teamwork."

Finally, he thanked all the brethren and sisters for their unwavering devotion and hard work to make the convention at hand truly memorable.

After the benediction by WB Raquitico, dancing prevailed, with the Total Sound providing the music. Every now and then, this was broken to give way to performances by the various chapters.

WB Bing Barro and Sis. Remi Ventura emceed the whole affair.

Post-Convention Activities

After partaking of a continental breakfast at Port/Windward in the morning of September 6, a Sunday, MW Locsin and party participated in the Ecumenical Service held at Starboard. Then they went on a "shopping tour."

The delegates to the convention, meanwhile, engaged themselves in various sports tournaments: golf, tennis, bowling, volleyball. Others picnicked at the NS Mayport CPO Club, where an individual talent show and the PMAAI Board meeting also took place.

At 4:00 p.m. the Convention Torch was passed on to the next host, Pensacola Chapter.

In the evening of the same day, awards were presented and the convention came to a close.

Again, WB Bing Barro and Sis. Remi Ventura served as emcees for the day.

FROM JACKSONVILLE TO CHICAGO

Early in the morning of September 7, MW Locsin and party departed from Jacksonville for Chicago, Illinois, where they arrived at about 1:00 p.m.

In the evening, they attended a reception-dinner at the residence of WB Mac "Jun" Ramos.

The following day, September 8, they spent for shopping and tours. In the evening Sis. Susan was with the Ladies, and the Grand Master with the guys.

On September 9, MW Locsin

and companions visited the Medinah Temple. In the evening, MW Locsin was given a grand reception at North West Lodge No. 271, the Worshipful Master of which is WM Mac "Jun" Ramos. MW Girsham presided over the reception.

...ON TO LOS ANGELES

MW Locsin and party arrived at Los Angeles, California at about 1:30 p.m., September 10. They were warmly received by the brethren, led by WB Sid Pongco, Board Chairman, Acacia Craftsmen USA; WB Dexter Rosario, WM, Atwater-Larchmont-Tila Pass Lodge #64; and WB Bob Howe, WM, Sunrise Lodge No. 840.

In the evening, Sunrise 849 tendered a welcome fellowship dinner in honor of MW Locsin and his companions, who spent the entire next day for shopping and/or tours.

RECEPTION AT ATWATER-LARCHMONT-TILA PASS LODGE

Atwater-Larchmont-Tila Pass Lodge No. 614 on Rowena Avenue in Los Angeles, California was teeming with brethren "from everywhere" on Saturday evening, September 12, 1998 because they desired to be part of the event about to unfold: the grand reception and recognition of MW Enrique L. Locsin, visiting Grand Master of Free and Accepted Masons of the Philippines. The event was hosted by the Lodge, led by WM Dexter Rosario, and the Acacia Craftsmen USA, a Chapter of the Philippine Masonic Association of America, Inc., led by WB Isidro Pongco, its Board Chairman.

The lodge hall was filled to capacity!

The flag ceremony over, the Junior Deacon informed the Master of the presence of MW Locsin and his entourage without the door and their desire to be admitted into the Lodge.

The Marshal, accompanied by the Deacons, escorted the visiting dignitaries to the Altar, and the Master bade them warm welcome. The visitors were then conducted to the East and given their proper places.

The grand reception proceeded in a very smooth fashion mainly because of the presence of Ill. Bro. A. Bruce Ivie, 33°, 320th Masonic District Inspector, who coordinated the protocols and rituals.

WM Rosario then recognized the presence of the Past Masters of his Lodge, as well as that of the Masters and Past Masters of other Lodges.

Next the members of the Grand Master's entourage were introduced. They were VW Ramon Nuñez, Asst. Grand treasurer, VW Nani Lopez, PDDGM, Masonic District No. 13.

Although he was not a member of the Grand Master's entourage, in token of the continuance of respect due him as Past Grand Secretary of the Grand Lodge of the Philippines, RW Toddy Eusebio was also seated in the East.

MW Locsin, as has been his wont, gave a short and meaningful speech.

Then WB Gani R. Hernandez, Jr., President of the International Guild of Masonic Webmasters (IGMW)-USA Chapter, presented the award of HONORARY LIFE MEMBERSHIP in the IGMW-USA Chapter to MW Locsin, in acknowledgment of his contribution to the further computerization of the Grand Lodge of the Philippines and its constituent Lodges. MW Locsin had appointed IGMW Founder Pieter Nootenboom as Grand Webmaster of the GLP and had instructed the different Lodges in the Philippine grand jurisdiction to have their respective Webmasters.

To the Honored Guest WM Rosario then presented a check as "honorarium".

A photo session followed right

after the closing of the Lodge.

After the photo session, all ambled to the dining room. After WB Leo de Castro, PM, had led the prayer for grace, they relished a delicious dinner.

After dinner, the brethren exchanged pleasantries, news and views with the visiting dignitaries and their spouses.

Commented IGMW-USA Chapter President Gani R. Hernandez, Jr.: "Autograph signing on the cover of our truly missed Cabletow drew a lo*ng line of excited brethren from everywhere. Long lost friends and brethren found one another on this joyous occasion."*

At a little past 10 p.m., the visiting dignitaries and their spouses left for an informal fellowship hosted by VW Bro. Ben Brown, past Grand Chaplain of the GLP and now Secretary of Sunrise Lodge No. 840 on Darby Avenue, Reseda, California. The Lodge, which is currently led by WB Bob Howe, hosted a welcome fellowship dinner in honor of the visiting dignitaries from the Philippines two days earlier.

...ON TO SAN FRANCISCO

In the afternoon of September 13, MW Locsin and party departed for San Francisco, California. They were warmly welcomed by the brethren there, led by Arnold "Dong" Abaya and WB Reden Infante, WM, Sublime Benecia Lodge #5.

On September 14, MW and party had a luncheon with Noble Durward "Dee" Ayre, Potentate, Islam Temple.

On September 15, they paid the Grand Lodge Officers of California a courtesy call. In the evening, they were honored with a reception-dinner hosted by Sublime Benecia Lodge #5. After the reception-dinner, the Lodge held a Past Master's Night cum 3rd Degree Conferral in honor of Grand Master Locsin. The candidate raised was Bro. Leo Paule.

On September 16, MW Locsin and his companions toured NAPA Valley, wine country, and other interesting places.

September 17 the Grand Master and party spent partly for shopping and partly for visiting factory outlet in Gilrey.

In the evening of September 18, Pittsburgh Lodge #429 hosted a grand reception in honor of Grand Master Locsin.

On September 19, MW Locsin and entourage tourned the Northern California Masonic Homes. In the evening, our San Francisco brethren gave a dinner-reception in honor of both MW Tony Wordlow, Grand Master of Masons in California, and MW Locsin, Grand Master of Masons in the Philippine jurisdiction.

On September 20, MW Locsin and entourage departed for Manila, where they arrived after 10 p.m., September 21.

POST-USA TRIP GREETINGS

Most Worshipful Enrique L. Locsin, Grand Master, has received post-USA trip greetings from brethren in the places he and his entourage had visited.

One of these is WB ROS J. ROSALES, overall coordinator of the GM and party's itinerary. In his September 21, 1998 letter, he expressed his fond hope that *"you found your US trip, although hectic, pleasant and full of memories since you were accorded the expected grand reception and recognition at all visited places for only for Grand Master."* He and his wife, Sis. Nahil, extended their personal regards to Sis. Susan in particular.

Another is BRO. CHICO LOJO, who succeeded WB MACARIO RAMOS, JR. as President of the Philippine Masonic Association of America, Inc. (PMAAI). In his September 24, 1998

letter, he said:

"On behalf of the 14 Chapters of the PMAAI, we thank you, your lovely wife, Sister Susan, and your entourage for joining us during our 14th Annual Convention. We are truly honored by your presence."

He then reiterated the PMAAI's commitment to pursue its Charity Program for 2000 Poor Medically Disabled Children in the Philippines. Next he revealed that within a year the PMAAI would have at least four new Chapters.

Asked Bro. Lojo: *"What is the possibility of making the PMAAI an honorary auxiliary organization of the Grand Lodge receiving full official recognition form your office in areas of charity or other civic endeavors?"* He added that the Filam population in the USA is more than 21/2 million, and that *"we have hundres of Filipino Masons here willing to help our people."*

He, moreover, conveyed the Pensacola Chapter's official invitation for the Grand Master and his entourage to attend the 15th PMAAI Annual Convention. Said he: *"I'm sure you will enjoy the Southern hospitality."*

He requested the Grand Master, finally, not only to extend his regards to the latter's family and to the officers and members of Pilar Lodge No. 15 in Imus, Cavite, but also to send him copies of issues of the much-awaited Cabletow.

LIVING INTO MASONRY: ANSWER TO DISUNITY

by MW Enrique L. Locsin

NOTE: This is the speech MW Locsin delivered at Atwater-Larchmont-Tila Pass Lodge No. 614 in Los Angeles, California on September 12, 1998.

This is a high moment of honor for every Filipino Mason in every Filipino Lodge, and a significant milestone in the history of Free and Accepted Masons in the Philippines. Every Brother who comes to office this year enters into the centennial of one of Filipino Masonry's greatest accomplishments—the creation, under its principles and from the sweat and blood of its own men, of a new nation and the first republic in Asia.

This year (1998) marks the 100th anniversary of our country's declaration of independence. This is the year that we recall the nation to the ideals of Masonry that gave it birth and to the Brothers whose sacrifices brought that nation to life.

The high officers of the Grand Lode have spoken on several occasions about the significan of Masonry to Philippine history.

Without Masonry, a subjected race could not have united for a national struggle to achieve a national identity. Without Masonry, a subjected race could not have achieved the awareness that it was the equal of its masters.

The dominant religion, the Spanish Catholicism, taught that slavery was justifiable, that some races were less than the others—even if they were spiritually equal Catholics in the eyes of God. The dominant religion instilled from childhood unswerving obedience even to bad authority, so long as it was Catholic in faith, Spanish in composition, and protective of the Church.

A native was born into a condition of total mental and physical servitude. All he knew, as an article of faith, was that he was less than his Spanish masters, and that his redemption could come only in the next life, as a reward for his willing service to them in this one.

How could he revolt since he had no ideals in whose name he could rise? He had no idea of dignity, he had no

idea of injustice. All he knew was that he suffered but not that it was wrong, and that he deserved better.

Then, from the land of his masters, no less, came Masonry. Not a body of professed beliefs that no one practiced—like Roman Catholicism. But a set of practices and silent beliefs. The practices of the Craft. Practices of mutual consultation and mutual help. Practices that demonstrated—not merely proclaimed—the equal respect in which its members held each other, and all people in the outside world.

Here was—well, a religion if you will—that couldn't preach because the exact doctrines of Masonry must be kept secret. I think even many of us don't know what they all are. Deeds you shall know them.

Masonry could only preach by practicing—practicing the equality of men, in which Masonry believes; practicing the brotherhood of all men, for which the lodges were organized; and practicing that sweet reason by which men of different capacities and needs are alone able to live together in cooperation fruitfully.

Of the color of a man's skin, Masonry had nothing to say, because color did not enter into the fraternal equation. Your brother can be darker or lighter than you, taller or shorter. None of that affects the fraternal relationship for duties and satisfactions created by a common Father. So it is in Masonry also taught that all men had the duty to build—the temple in the deep past; free, equal and fraternal societies at the time. As Masons like George Washington created the United States and Simon Bolivar independent Latin America.

Imagine the impact of these teachings.

So, after all, a native was not less than a Spaniard, but his equal in the lodge. And not just in the lodges in Manila, but in the Mother Country as well.

So, after all, the ignorance that justified one man's subjection to another was suffered not only by Filipinos, but by everyone—Filipino, Spanish or whoever—who turned his back on reason, and refused to behave toward his fellowmen with the honor and charity we owe our natural brothers.

So, after all, it is possible for all men to live and work together, regardless of the diversity of their races, creeds and colors, if they would only subscribe to three universal beliefs consistent with any faith or lack of it: that all men were created equal by God, that all men are brothers under His Fatherhood, and that all men should guide their actions by that reason of which He put in each of us, an equal capacity that is a reflection of His infinite own. This is best expressed in the perfect proportions of the Temple of Solomon.

With these principles, the Filipino identity was born. With that identity the struggle was borne to find a home of its own.

No one can dispute the central role of Masonry in the birth of the nation. As we celebrate the centennial of that birth, it is our obligation to remind our countrymen of the ideals that created their country, and might yet inspire its renewal.

The importance of Masonry transcends the duty of truth with regard to its place in our history. Masonry's ideals contain the answer to the problem of our lack of cooperation and unity, which stands to obstruct the improvement of our state.

The central story of Masonry is the building of the temple of Solomon. The story is that Solomon called the skilled men in his vast dominions, as well as all skilled men outside, to build a temple to the One God in whom

every religion ultimately subscribes.

Masons, carpenters, wood and stonecutters—men of all colors and creeds—came, each bringing his special skill in building.

As we who have been initiated into the Craft all know, the building did not go smoothly. There was jealousy and conflict. There was a heinous crime. We also know that by the use of deductive reasoning, the perpetrators of that crime were exposed and brought to justice, and that the building of the temple resumed and was completed.

The lesson is clear: in order to build rather than destroy, we need a common plan, we need men of learning and skill, and we need to develop that reasoning capacity, which alone can show us how to make the different parts join and hold together. This lesson applies to our country as well.

As we try to create a common community out of the rich diversity of our country, particularly in the South, I think of no principles more universal than Masonry's by which to organize that diversity into a working and progressive unity.

With its belief in One God, the Architect of the Universe—a belief shared by all Filipinos, Christian and Muslim—surely they can unite to honor their Maker by building the only temple still possible in this secular age. The temple of a free, just and progressive country. This is the temple that Filipinos must build to honor the God who gave them their country 100 years ago.

It is not surprising that Masonry should be so prevalent in those places where conflict is widespread and where so many brothers have paid the ultimate price of disagreement and disunity. We know how widely Masonry is practiced by our Brothers in the army of the south, who have fought and died to keep the unity of the Republic and the territorial integrity of our country intact. But as they wage war, they long for peace; as they combat for secession, they long for unity.

Masonry created the Philippines 100 years ago. It is our duty to remind the nation of that. It is still the principles of Masonry that best assure its healing and final unity.

But the last thing we want to do is just preach Masonry. For one, we are bound by the oath of secrecy not to speak out. And Masons don't really care if they get the credit or not, or if more men become Masons. Our only interest is that more men behave according to the tenets of Masonry.

Our duty is to show by our example that Masonry—the answer of the past—is still the most vibrant answer for the future. It is a dynamic answer which consists of building rather than talking, of showing rather than proclaiming mutual respect and help.

We think that through distinctly Masonic activities we can achieve than final unity and peace which will complete the circle of felicity in which our fine and beautiful country has entered, with its established freedom and growing prosperity.

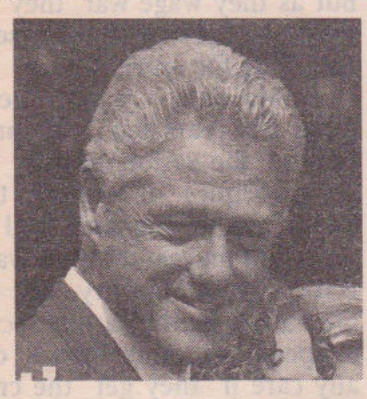
ANSWER TO QUERY ON P. 59

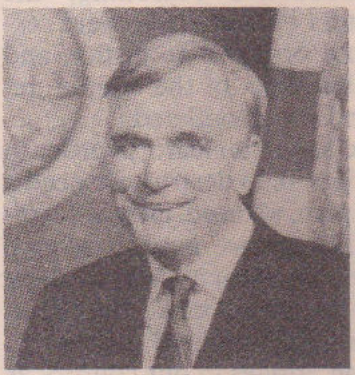
None other than the Duke...

BROTHER JOHN WAYNE!

WHITE HOUSE, MALACAÑANG, OFFICE OF GOVERNOR WARMLY GREET PMAAI

President Bill Clinton, President Joseph Ejercito Estrada, and Governor Lawton Chiles of the State of Texas were among the high-ranking government officials who extended warm greetings to the Philippine Masonic Association of America, Inc. (PMAAI) on the occasion of its 14th Annual National Convention on September 4-7, 1998, which was hosted by the Filipino Travelers of Florida, Valley of Jacksonville.



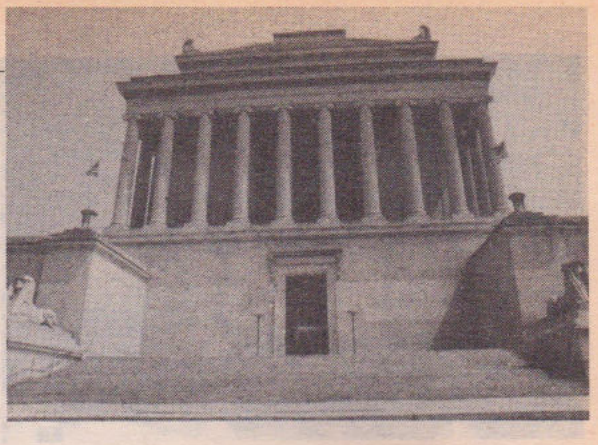


"I commend you for your unwavering commitment to mutual goals and to one another," President Bill Clinton said in his letter to PMAAI President Mac "Jun" Ramos. *"By reaffirming your bonds and building on the trust you have developed,"* he added, *"you are ensuring your organization's continued vitality in the years to come."*



President Joseph Ejercito Estrada, in his letter to the PMAAI President, stated, *"This year's celebration of the Centennial of Philippine Independence brings to fore once again the ideals of heroism, brotherhood and love of freedom which the Masonic movement espouses. That the Philippine Masonic Association of America continues to help our* ***kababayans*** *abroad and back home only proves that these timeless ideals are very much alive among Filipino Masons wherever they may be."* He then expressed fervent hope that *"this occasion will provide you yet another venue to strengthen your bonds as an organization, even as it allows you to celebrate the Filipino spirit in oneness with our countrymen all over the world."*

Wrote Governor Lawton Chiles: *"Filipinos are to be commended for their dedication in preserving and promoting the rich culture of the Philippines. Florida is fortunate to be home to many Filipino-American families who add to our diversity and contribute to our political, educational, and economic development. PMAAI is to be commended for its charitable work, including the scholarship grants to deserving youths each year."*



Front view of Tacoma Temple
⇒



MW Locsin and some members of his entourage with New Jersey and Washington brethren
⇐

Sis. Susan and other members of the GM's party with some NJ and Washington brethren and sisters
⇒





MW Locsin in the East of Lodge Hall, Supreme Council, 33°, A&ASR, Southern Masonic Jurisdiction, USA
⇐



Presidents of various PMAAI Chapters
⇐

GM Locsin and brethren pose with afflicted child from the Philippines and his mother
⇒





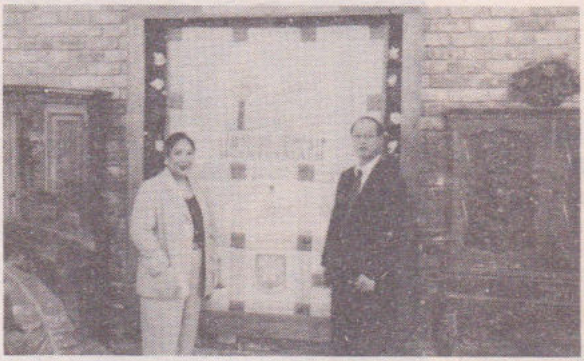
MW Locsin, Sis. Susan with brethren and sisters
⇐

VWBs Emil Langomez, Bert Pagotan, Nani Lopez, and Vic Bantigue with brethren and sisters
⇒





MW Locsin and Sis. Susan with Chicago Sisters
⇒



MW Locsin and Sis. Susan pose before centennial quilt of the Masonic Homes
⇐



At the reception tendered by WB "Jun" Ramos in Chicago
⇒



Within the Grand Lodge Hall of Chicago
⇐



MW Locsin with Grand Lodge of California Officers
⇐

Grand Lodge of California and Grand Lodge of the Philippines First Ladies
⇒





Grand Master Locsin with Filipino brethren in California
⇐

Grand Master and party are luncheon guests at the Masonic Homes
⇒



A MEMORABLE SESQUICENTENNIAL CELEBRATION

by eF.R.eN

Like most other Ilocanos, I am usually, but not always, frugal. Hence, I take a traverse to foreign lands *"without oppress of toll,"* without shelling out hard-earned money. This I do by spending time to peruse official publications of other Grand Lodges. One of these is The Virginia Masonic Herald" (hereunder simply referred to as *Herald),* whose summer 1998 edition paid *The Cabletow* a fraternal visit and invited me to *"join"* the Sequicentennial Celebration of the Laying of the Cornerstone of the Washington Monument.

Cornerstone-Laying Reenactment

It came to pass, then, that I was with *Herald* at the base of the Washington Monument in the morning of July 18, 1998. At about 10:30, we witnessed the reenactment of the laying of the monument's cornerstone, learning in the process that, assisted by the Grand Masters of Pennsylvania and Maryland, Grand Master Benjamin B. French, Grand Lodge of the District of Columbia, laid the monument's cornerstone on July 4, 1848, and that representatives of the Grand Lodges of Massachusetts, Rhode Island, Delaware, Virginia, South Carolina, Georgia, and Texas were in attendance.

After the reenactment, *Herald* informed me that:

* In 1851 and 1853, the Washington National Monument Society (WNMS) solicited members of the Masonic Order nationally, through the Grand Lodges, to make contributions to a fund to be used for the construction of the monument. It also solicited each state and territory to present a carved memorial stone for placement in the interior of the monument walls. Response was indeed, very encouraging! Hence, by 1855 the WNMS had installed 92 commemorative stones, many of which were of Masonic origin.

* Noticing that construction had halted due to lack of funds, Congress approved the necessary funds for completion of the monument. In 1878, therefore, the WNMS turned the construction over to the U.S. Army Corps of Engineers.

* The Apex was set in place on December 6, 1884 and was dedicated on February 21, 1885.

"Guided Tour" of the Monument

After I had assured *Herald* of my physical fitness, we joined a *"guided tour"* of the monument. The *tour guide* was Bro. Gary Scott, 32°, Past Master of Naval Lodge No. 4 and Chief Historian for the National Capitol Region of the National Park Service.

At the 50-foot level, we encountered the memorial stone of the Grand Lodge of the District of Columbia. Adjacent to it is a stone of Naval Lodge No. 4 of the same district. Both stones are of marble.

At the 110-foot level (9th landing), we viewed with admiration the marble stones of the Grand Lodge of Ohio, New York, and Kentucky.

Announced Bro. Scott: *"These memorial stones were, respectively, carved by D. Boller of Cincinnati; Owens and Newland of Utica, New York; and W. Strobridge of Frankfort, Kentucky."*

We took a close look at each of the memorial stones. The Ohio stone contains compasses and square, an all-seeing eye, and a sword resting on a book; the New York stone, a square and

compasses; and the Kentucky stone, the compasses and square, all-seeing eye, and sword upon book of constitutions. The citation reads, *Washington was a Christian Mason."*

At the 120-foot level (19th landing), we encountered the unadorned stone of Patmos Lodge No. 70, Ellicott City, Maryland. Dated Feb. 20, 1852, it is made of rough granite.

At the 130-foot level (11th landing), we scrutinized three memorial stones, as follows:

1. The native marble stone of Mount Lebanon Lodge No. 226, Lebanon, Pennsylvania, which is dated 1851.

2. The ornamented marble stone of the Grand Lodge of Maryland, "made" by Alex Gaddess and dated 1850. It contains the names of donors and Grand Lodge officers, as well as a carved figure of Father Time in supplication before an altar, his eyes fixed on a star in the heavens, his left hand pointing to the open book on the altar, and his right holding a scythe; an hour glass rests on the ground.

3. The marble stone of Washington Lodge No. 21, New York City, on which are carved a smiling sun, a plumb, a trowel, a triangle containing the letter G, and square and compasses on a Bible.

At the 140-foot level (12th landing), we again saw three Masonic stones.

Remarked Bro. Scott: *"This must have been the seal of the Grand Lodge of Alabama. Notice, Masonic symbols are arrayed in the circle of the seal around and within an archway resting on two columns."*

The inscription on the Alabama stone reads: *"Presented by the Grand Lodge of Alabama, Dec. 6, 1849."*

The contribution of the Mason of Georgia consists of a marble stone with a 15-inch shield containing a raised 7-inch-in-diameter circle, which in turn contains an all-seeing eye plus square and compasses. The inscription reads, *"The Grand Lodge of Georgia. Founded 1735 A.D. Fratrem Meminisce."* This Latin expression means "In Memory of a Brother." On the raised seal is another Latin expression, *"Prosunt Omnibus,"* meaning "They are presented to all."

"The J.B. Artope who signed the stone," Bro. Scott stated, *"may have been the carver."*

We thought the stone contributed by the Grand Lodge of Illinois to be very dramatic because it shows a wall of finished ashlar, within which is an archway supported by two columns, and within the archway is a bearded man. This we surmised to be Father Time because an hour glass is at this feet and in front of him is a young maiden standing before a broken column, her right hand holding an acacia branch and her left gripping a mallet resting on an open book. The bearded man, moreover, seems to be stroking the maiden's hair.

Again remarked Bro. Scott: *"The J. Jewel who signed the tablet may have been the sculptor-carver of the stone, which is dated 1853."*

We inched our way up to the 160-feet level (14th landing), where we observed carefully the Masonic stone from Lafayette Lodge No. 64 in New York City. Dated Sept. 16, 1853, the stone contains a square and compasses under the words *"Our Tribute."*

Upon reaching the 170-foot level (15th landing), we took a close look at the granite stone from Washington Lodge of Roxbury, mass. We were informed by Bro. Scott that the stone arrived at the monument in 1871, together with a letter of John F. Newton of Boston, dated May 10, 1871, to John Carrol Brent, then WNMS Secretary.

The letter is as follows:

"And may we but express the

hope that the step of our lodge has taken be but the initiatory one, which will give the completion of the monument a new impetus. And I hope our example will be followed by other lodges and Masonic institutions throughout our beloved country. And feeling a deep interest in the completion of the monument, I beg to make a suggestion, and that is this, of your society making an appeal to each lodge, and Masonic institution throughout the country. I think it would meet with a generous and hearty response."

At the 180-foot level (16th landing). Our fancy was captured by the richly carved marble stone contributed by the Grand Lodge of Pennsylvania. An arch and a keystone are prominently carved upon the stone. The keystone contains a seal with four quarterings with a lion, a man, a wow, and an eagle. We readily noticed that these are the traditional emblems of the four evangelists. The phrase *"Holiness unto the Lord"* is written above the seal on the keystone; below the seal is the inscription *"From the Keystone State, A.D. 1851 A.L. 5851."* Above the keystone are two angels with uplifted wings, guarding a small ark of the covenant. To the right of the arch is a crumbling wall surmounted by a set of Masonic tools set against a wooded hill. To the left is a wall of finished ashlar surmounted by a Masonic altar and tools against another wooded hill. In the clouds on a banner to either side of the keystone is the inscription *"Ad Majorem Supremi Architecti Gloriam"* (To the Supreme Architect's Greater Glory).

At the 200-foot level (18th landing), our attention was readily caught by two Masonic stones contributed by the Masons of Virginia. The first, presented by St. John's Lodge No. 36, Richmond, is a granite stone with a raised marble Bible carved with square and compasses. It is signed J.T. Rodgers, Richmond.

The second, which is signed by the same person, bears the inscription *"By the Grand Lodge of Accepted, Ancient, and Free Masons of Virginia. Lo! she gave to this Republic, the Chief Corner Stone. Aug. 4 A.L. 5854."* It is also granite with a raised border and with a carved Bible, square and compasses.

We moved up to the 210-foot level (19th landing), where we noticed that the contribution of the Grand Lodge of Iowa is a simple granite stone.

"This stone was shipped prepaid as a gift of 80,000 Free and Accepted Masons of Iowa," Bro. Scott informed us, *"It was received and acknowledged by Charles Stanbury on June 22, 1877."*

We noticed further that the carved sandstone stone contributed by the Masons of Mississippi, on which is inscribed *"To Our W. Brother George Washington,"* has a raised border. On the left and right side of the inscription appear a square and compasses and an arm upraised with a mallet.

Bro. Scott informed us once more, *"In a letter to E. Whittlesey, which is dated Aug. 10, 1854, WM. Miller, Grand Secretary, Natchez, Mississippi, acknowledged receipt of the stone at the monument and remitted the cost of shipping, $7.50."*

We were of the consensus that the stone given by the Grand Lodge of Arkansas is the most fanciful of all. The lettering is an accentuated script with ornate characters. The inscription reads, *"Ad gloriam fratris nostri et patris patriae"* (To the glory of our brother and the father of the country). The various Masonic items are given exaggerated shapes. A coffin adorns the lower portion, and an exaggerated eye with a bushy eyebrow peeks from within an ornate letter G.

The tour guide then announced, *"According to the American Organ,*

Sept. 5, 1856, the stone was done in the marble yard of Alexander Rutherford, a young appentice. The stone arrived on the monument grounds Spet. 5, 1856."

Finally, at the 230-foot level (21st landing), we encountered the marble stone presented by the Grand Lodge of Florida, the raised border of which creates a frame effect for the simple square and compasses in the center of the stone.

Came the final announcement from Bro. Scott: *"Glass panels in the new elevator will also provide a view of the memorial stones."* And we expressed to him our profuse gratitude.

The Walk Down

The walk down the 898 steps of the interior staircase was, without any doubt, long and tedious. Fortunately, all of us *"tourists"* were physically fit.

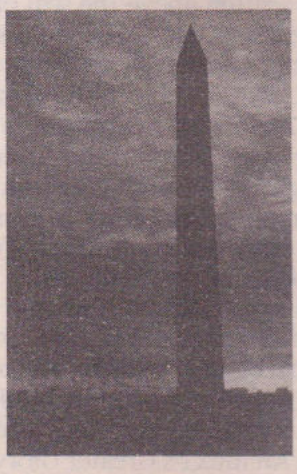
Sesquicentennial Banquet

Herald having paid $75 for me, I was able to attend the Sesquicentennial Banquet at the Sheraton National Hotel. It was hosted by the District of Columbia Grand Master. As a *"sponsor,"* I was given a Sponsorship Certificate, souvenirs of the celebration, and other amenities appropriate to the occasion.

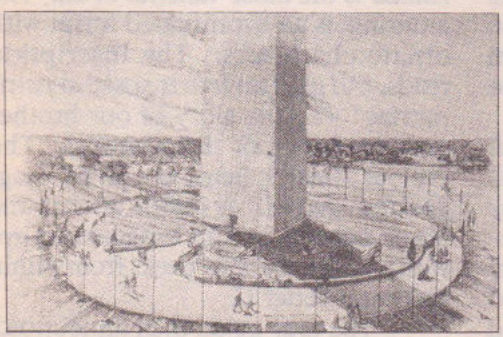
Conclusion

Now I am back from that memorable *"traverse without oppress of toll,"* thanks to *Herald,* who informed me before my *"flight"* back home that *"Receiving the Past Master's Degree is a requirement before you can serve as Worshipful Master in a Virginia Lodge,"* which is not the case in our grand jurisdiction, but which, I believe, at least tentatively, is worth the serious consideration of our superiors.

Brethren, await a time with patience for the next *"harvest."*



A view of the Washington Memorial Monument during the late afternoon.



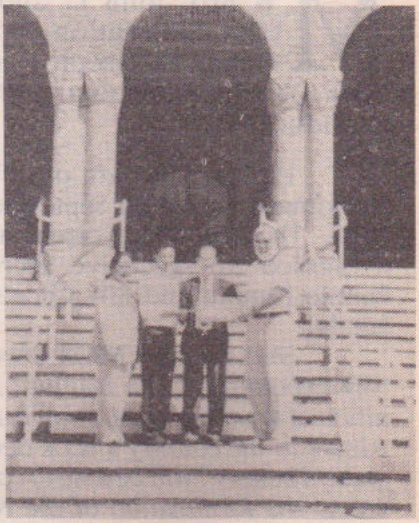
The restored monument, as visualized, will necessitate a lot of work... and much money

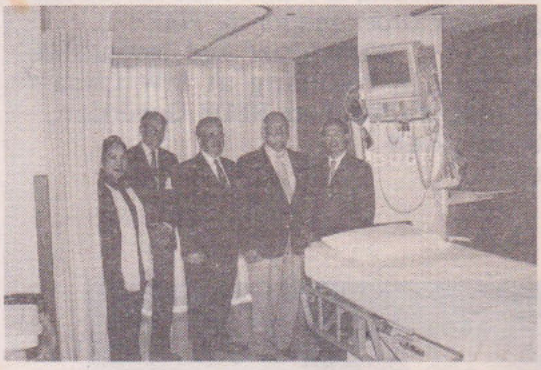
More Photos of GM's USA Trip



Grand Master Locsin and party with 89-year-old resident of the Masonic Homes, who showed special liking for VW Ike Arribas, Jr. ⇑

Head of the Masonic
⇓ Homes with the Locsins





Within a room of the Masonic Hospital in Chicago ⇐

Sis. Alice Ramos with other Ladies of brethren ⇒





MW Locsin and party with California brethren and sisters ⇐

MW CHOA APPOINTED GOVERNOR OF NATIONAL BOOK DEVELOPMENT BOARD

MW Bro. John L. Choa, PGM, President of the Printing Industries Association of the Philippines (PIAP), was appointed by President Joseph Ejercito Estrada as Governor of the National Book Development Board (NBDB), which is under the Office of the President.

He took his oath of office in Malacañang Palace on September 17, 1998. The oath-taking ceremony was witnessed by Executive Secretary Ronnie Zamora and MW Choa's own family.

Said the new NBDB Governor: *"My appointment is a manifest recognition of what the association can contribute to the country's book development. I believe I will be able to contribute to the formulation of the NBDB's policies and objectives."* Then he added, *"This is the first time I will be involved with the government. I feel humbled by the trust and confidence bestowed upon me by our President. I hereby pledge my commitment to the service of our country with honor and distinction, as I have done for the Masonic Order and for the PIAP."*

With heart and tongue we join in rejoicing at MW Choa's appointment as NBDB Governor.—eF.R.eN





PMAAI President Mac "Jun" Ramos and wife pin corsages of welcome on MW Locsin and Sis. Susan



VWBs Emil Langomez and Bert Pagotan with PMAAI leaders



The Grand Master of Masons in the Philippine jurisdiction and the PMAAI President



VWBs Emil Langomez and Nani Lopez with WB "Jun" Ramos and other PMAAI leaders



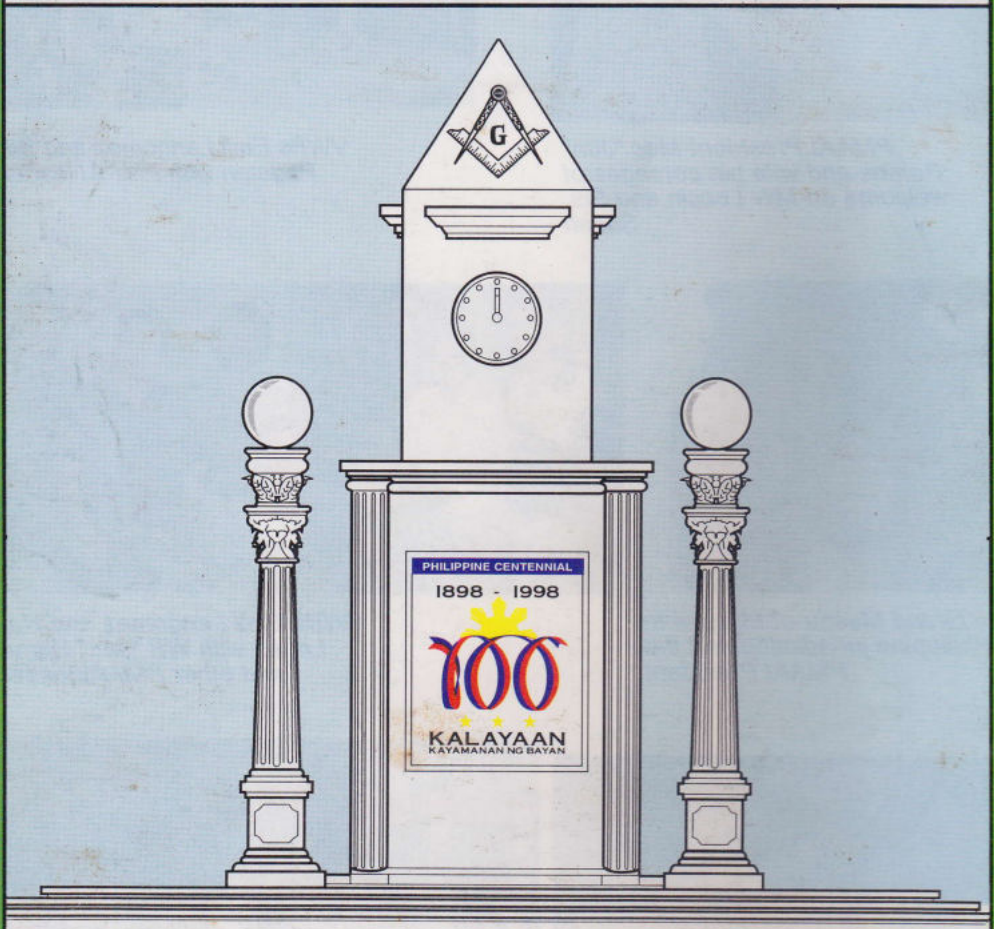
Sis. Susan and Sisters from New York



MW Locsin and Grand Lodge of Chicago Officers are received by North West Lodge No. 271

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