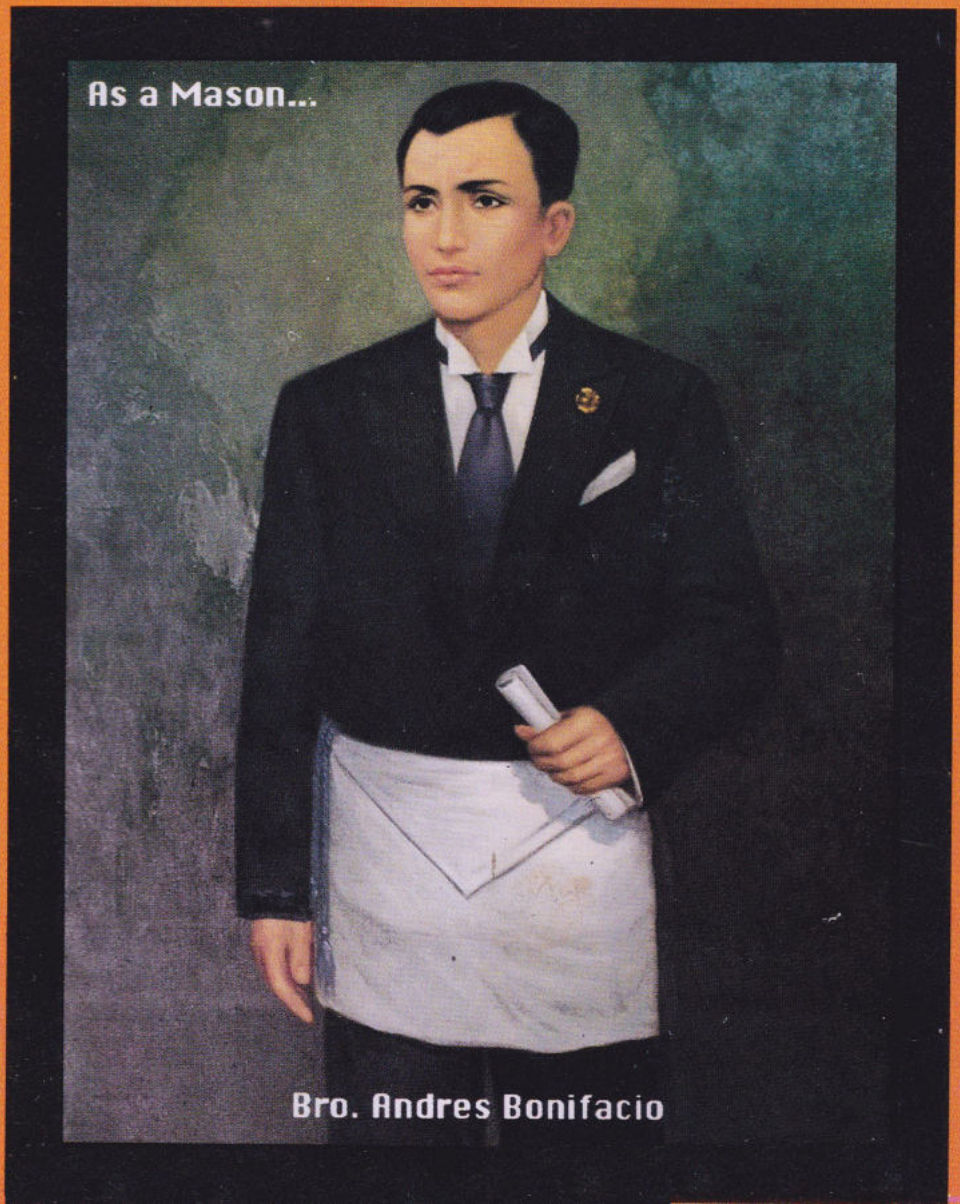
The Cable Tow

Vol. 75 No. 4 November-December 1998

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES





As a Revolutionary...

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Editorial acknowledgment to VW Abelardo L. Aportadera, Jr., Grand Tyler, for his assistance in publishing this issue.

Our Cover

Our front cover shows Katipunan Supremo Andres Bonifacio, alias Agapito Bagumbayan, as a Mason, and the inside front cover, as a Revolutionary, while our back cover shows the Centennial Gate on Benitez St., one of the pet projects of our Grand Master.

On the inside back cover are photos of the Grand Master, MW Enrique L. Locsin, with the Grand Lodge Staff.

FROM THE GRAND ORIENTAL CHAIR



Having reached the last embers of this centennial year, I cannot help but realize how time has flown so fast that two-thirds of my year in the Grand East has elapsed, and that pretty soon I will have to present for your consideration and judgment my acts and deeds as your Grand Master.

Meanwhile, particularly in the early part of November, we have to pause in remembrance of those brethren who have laid down life's working tools, a significant number of whom taught us the Ritual, led us in the paths of learning, directed our footsteps when we could not see, encouraged us when we needed it, and so forth. Due thanks we must give to the GAOTU for the lives of those good men and true who were really our Brother Masons.

Now that they have left us to be with our Supreme Grand Master in the Celestial Lodge, where their souls bloom in eternal spring, and have passed our Fraternity's torch on to us, we ought to be faithful to their memories and improve ourselves in Masonry.

We ought, at the same time, to fulfill our charge to be our brethren's keepers by extending a helping hand to their widows and orphans, including these in our trestleboard mailings, and remembering them on special occasions.

Then, on November 30, we pause in remembrance of Bro. Andres Bonifacio, who, together with fellow Masons Deodato Arellano, Ladislao Diwa, Jose Dizon, Valentin Diaz and Teodoro Plata, founded the Katipunan, which initiated the desperate struggle to overthrow the onerous yoke of Spanish tyranny and oppression in the wake of what Ill. Bro. Marcelo "Kupang" del Pilar referred to as *"soberania monacal"* (monastic sovereignty) or *"frailocracia"* (government dominated by the religious corporations).

But, of course, we should also remember those other brave Filipinos, Masons and non-Masons alike, who gave all that a man can be called upon to give in resisting oppression by the Spanish interlopers and insuring freedom for their long-suffering country and countrymen. Again, due thanks we should give to the GAOTU for the lives of those courageous Filipinos, who demonstrated their inflexible commitment to a set of rules and ideals that emanated principally from our Order and to an expression of principles that were propagated by our ancient and honorable Fraternity notwithstanding overwhelming odds.

As we pause in remembrance of those courageous and unselfish patriots and heroes, we are again challenged to express our belief in those ideals and in those principles, as well as to contribute our share, both individual and collective, in erecting the real edifice of our social regeneration. This task, as was pointed out by our illustrious Brother Apolinario Mabini, calls for a radical change not only in our institutions but our way of being and thinking as well. Such a change is required

in these times of economic crisis, which tries every Filipino soul. Hence, we must rededicate ourselves to the continuing task of propagating among our countrymen the Masonic moral code, as variously formulated by such Mason heroes as Dr. Jose Rizal, Andres Bonifacio and Apolinario Mabini, as well as by such Past Grand Masters as Manuel Luis Quezon and Camilo Osias. This task requires us to help establish our moral education on more solid bases and to stimulate our countrymen to abjure the vices most of which we inherited from the Spanish colonialists.

Next, in December, we pause in remembrance of St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry. During this month in particular, we should give serious thought to the symbolism of the point within the circle, which in turn is supported by two perpendicular parallel lines and on whose top rest the Holy Writings.

In December, too, we recall the message of angels to the shepherds watching over their flocks on the fields of Bethlehem almost two millennia ago, namely: *"Glory to God in the highest, peace on earth, and good will to all men."*

This message urges us, among other things, to strengthen our faith in God; to share the fruits of enjoying peace with our fellowmen, especially the distressed and the disadvantaged in Philippine society; and to promote, perhaps more than before, the Masonic tenet of Brotherly Love, so that, eventually, good will shall prevail among men of every nationality, political ideology, and religious affiliation.

I urge you, moreover, to give due meaning and substance to our avowal that we are *"one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree."* All together, let us continue pursuing assiduously and tenaciously the programs of our Grand Lodge, particularly those initiated and developed during my term of administration. Let us, as the late Most Worshipful Brother Mariano Q. Tinio, our Grand Master in 1967-68, expressed it, *"put our shoulders to the wheel and together push forward our Grand Lodge and insure its stability, dignity and the esteem of all Masons throughout the world."*

I hope and pray that all members of the widespread Masonic have a joyous Christmas 1998 and a fulfilling 1999, marked with nobler deeds, higher thoughts, purer actions and greater achievements.

Finally, I fondly hope and pray that this edition will provide you with both intellectual and emotional pleasure.

So mote it be.

ENRIQUE LOPEZ LOCSIN
Grand Master

AS GRAND MASTER of all Symbolic Lodges, it is your special duty to aid in restoring Masonry to its primitive purity—Albert Pyke, ***Morals & Dogma****, p. 325*

EDITORIAL COMMENT

APPLYING ILL. RALSTON'S IDEAS TO PHILIPPINE SITUATION

Let's take a close look at the message of Ill. Robert O. Ralston, 33°, Sovereign Grand Commander of the Supreme Council, 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., in *The Northern Light*, May 1998, and see how we may apply his ideas to our situation in this jurisdiction.

According to Ill. Ralston, the 276th of the 365 fascinating suggestions which Lindsay Collier offers in his little book, *Get Out of Your Thinking Box*, to "brighten your life and enhance your creativity," which reads, *"Concentrate on thinking about everything nobody else is thinking, or going where nobody else is going,"* is an accurate definition of Freemasonry and the Scottish Rite. States Ill. Ralston: *"Following paths that others ignore is the story of our fraternity. We've never looked backward. In fact, just the opposite is true."* This thesis he restates in the following manner: *"The Masonic spirit is one of thinking what no one else is thinking and following new paths."*

The first example he uses for proving his thesis is that the master masons of the middle ages used new architectural techniques, such as the flying buttress, for constructing cathedrals whose interior space was larger and more magnificent than anything the world had seen, as well as for building spires that seemed to be reaching the heavens.

But, we wonder, were innovative techniques used in the construction of Plaridel Masonic Temple II? Why aren't available spaces in the same temple optimally used for the benefit of the Masonic Districts, Lodges and individual brethren? Do Masonic Districts and Lodges make sure that innovative techniques are used in the construction of their temples and other edifices? Do they, moreover, maintain their building and grounds so that these are a credit to the neighborhood? Do they, furthermore, make their facilities available for use by the people in the community as part of the thrust of raising the general public's awareness and understanding of Freemasonry?

The second example Ill. Ralston uses for proving his thesis is that the first symbolic lodges commited themselves to learning, stressing freedom of thought and word, thereby attracting good men and true who wanted to be free to learn as well as to teach, to question as well as to answer, to doubt as well as to believe, without fear of persecution.

If, indeed, this dedication to education is the spirit of Freemasonry, then, of the three principal tenets of our Fraternity, Truth, or Masonic Light, is the most indispensable; for many organizations provide plenty of opportunity to give or receive Brotherly Love and Relief, but only Freemasonry can offer Masonic Light—the one thing the candidate professes to seek when he knocks at our door and is asked what he desires most.

But, honestly, are we, as Masonic Districts and/or Lodges, really committed to providing our members with more and more Masonic Light? Do we set the example of being avid *"students of Masonry,"* thereby making our

younger brethren realize that there is much more to learn about our Fraternity which we do not yet know, and that we cease to be Masons when we no longer feel the need to continue traveling in search of the *"lost word"?*

How many Lodges, we wonder, have purchased copies of *The Brethren*, the book authored by our Grand Secretary, MW Reynold S. Fajardo, PGM, GMH, and published by our Grand Master, MW Enrique L. Locsin, and our Grand Lodge? How many Lodges have really complied with Circular No. 7, which enjoins that at least 15 minutes of every stated meeting during the year be devoted to a discussion of the contribution of Masons in the heroic struggle for Philippine independence? How many among us are thoroughly conversant of the role our heroic brethren played in the protracted revolution against Spain?

But, of course, those Masonic Regions, Districts and Lodges that have pursued Freemasonry's dedication to education by publishing books, journals, newsletters and other printed matter that are Masonically educational are deserving of praise and commendation. So are those that organize symposia or fora designed to increase the knowledge of members of the Masonic Family, as well as the general public, about our Craft, and those that donate books and periodicals to public schools and libraries and sponsor scholarships for poor but deserving students.

Another example Ill. Ralston uses for proving his thesis is that, *"long, long before others took seriously the responsibility of making certain senior adults have a place to live with dignity,"* Masonic Homes were established across the Unites States. Avers the Sovereign Grand Commander: *"It was on Freemasonry's Trestle Board that assisted living and nursing care were designed. It's no exaggeration to say that the most current concepts in assisted living have Masonic roots."*

Does the leadership of our Grand Lodge, we wonder again, have any plan to establish a Masonic Home for our senior members? By the way, what ever happened to the plan to construct on the premises of our Grand Lodge a seven-storey building that would house Blue Lodges, Appendant Bodies, the Masonic Hospital for Crippled Children, the Acacia Mutual Aid Society Inc. and other allied organizations?

These and related questions notwithstanding, the Grand Lodge leadership must be praised and commended for improving the facilities and administration of our dormitory, where many of our brethren in the provinces would like to stay during their sojourn in Metropolitan Manila.

To prove his thesis further, Ill. Ralston points out that Masons developed the idea that no one should be excluded from quality healthcare, citing as examples the hospitals for children and burns institutes sponsored by the Shrine, as well as the hospitals built by the Scottish Rite.

For expanding its facilities and services, the Masonic Charities for Crippled Children, Inc. (MCCCI) must be commended. Well worthy of praise, too, are those Masonic bodies and individuals who have extended their support to the MCCCI. But, certainly, there is much more we can do in the area of extending assistance or relief to our disadvantaged countrymen. It is not impossible for us to emulate the example set by our brethren in the Northern Masonic Jurisdiction, U.S.A., who must be commended, likewise, for *"leading the way in helping youngsters overcome learning disorders by bringing research and expertise of dealing with dyslexia, for example, to benefit these young lives,"* for continuing to support schizophrenia research, and for creating a permanent legacy with their museum and library in Lexington.

But, again, we wonder, why haven't we tapped the services and expertise of our brethren, particularly those in the education and medical professions, who may spearhead similar ventures? What measures have been taken to preserve and maintain our archives, protecting them from destructive elements like termites? What are our leaders' plans relative to our Grand Lodge's library and museum? We ought to allot a bigger space for it, augment its collections, improve its facilities, and make its services available to the general public. This, decidedly, will bolster our claim that Philippine Masonry is the cradle of heroes and the builder of the Filipino nation.

How important it is that we endeavor to imitate the Filipino Mason heroes in their courage to think outside the box, in their total commitment to a set of rules and ideals—and to an expression of principles, and in their resolve to lead the way for their countrymen to follow—the way towards freedom, peace and happiness.

Thinking outside the box, we can, as is suggested by Ill. Ralston, develop new programs and new ways to communicate with our members and to involve them in the life of the Craft.

"Our history," Ill. Ralston assures us, *"has prepared us to face challenges and welcome new opportunities. We need only to remind ourselves of who we are and what we have accomplished to be prepared to continue leading the way."*

Similarly stated the Right Worshipful Joe R. Manning, Jr., Past Grand Master of Masons in Oklahoma: *"We, as a fraternity, have the history, the lessons and the facilities to succeed if we but have the courage to use them to the advantage of our future rather than our past."* He added, *"If experience shows that change is required, we must have the resolve to make those changes for the benefit of each of our members and our Fraternity as a whole."*

Let's have the resolve to make those changes that will enable us to lead the way in the next millennium.

Let us, for instance, approve in the Ancom of our Grand Lodge those resolutions passed and approved in various Masonic conventions calling for constructive changes in our Constitution or Masonic Law Book.

But, at the same time, we should ever remember that, when human strength and wisdom fail, divine assistance is vouchsafed us through the medium of prayer. As men of prayer, we, as a fraternity, will succeed in all our endeavors.—eF.R.eN

AS MASTER OF A LODGE, it is your duty to instruct your Brethren that there are so many constant lessons, teaching the lofty qualifications which are required of those who claim them. —Pyke, ***Morals & Dogma****, p. 327*

TO AGAPITO BAGUMBAYAN

by WB FLOR R. NICOLAS (#148)

OH FILIPINAS, daughter of the Eastern Sun, whose ardent fire is hiding in you and which turns your sons into fiery characters with joyous, loving and sunny disposition, whose burning ambition, in turn, since time immemorial, has been to be free in every sense of the word and to be the equal of other inhabitants of this planet;

Oh humble country of the hoe and of work, but nonetheless the temple of the holiest traditions and cradle of heroes, all passionate lovers of freedom, peace, equality, and justice, whose common vision was for you to become, some day, a "pearl of the sea of the Orient," or a place where reign the principles of *pagkakaisa, pakikisama, pagsasarili, pagkabayani* and *pakikipagkapwa-tao*;

O country of *Noli* and *Fili*, which put into action the teachings of the Koran, place in my tongue your thousand tongues, and put in my arms your thousand arms, that I may the better be enabled to invoke the Soul of the Force of the Race, the God of the Katipunan, my Fraternity Brother, ANDRES BONIFACIO, alias AGAPITO BAGUMBAYAN!

Honor to you, Chief! You are the *"cedula"* of the amorphous masses of our people, the concretion of our marrow, the titular angel of our native gods, the Philippines made man, the man who was mainly instrumental in redeeming *"our lost eden"* from Spanish tyranny and oppression!

Today, in the ancestral lot, we whose freedom and happiness you most desired worship your name. Upon our hearts and minds are deeply impressed your doctrines, many of which are Masonic in origin. These, for instance, you taught us: *"All your desires will be crowned with success if you have serenity, constancy, reason and confidence in all your endeavors"* and *"Our responsibility in the performance of our duties will be the example that our countrymen will imitate."*

A Freemason, you became a persistent pursuer of Truth, which, as you were taught in Lodge *Taliba*, is *"a divine attribute and the foundation of every virtue."* To make up for your meager formal education, you read extensively and intensively. Thus, you imbibed democratic ideals and libertarian principles and desired to put them into application in the context of your beloved Bagumbayan.

But, like your Fraternity Brother, Apolinario "Katabay" Mabini, you believed that all peaceful means must first be exhausted before resorting to an armed struggle to overthrow Spanish tyranny and oppression, which was abetted by frailocracy or monastic supremacy. Hence, you joined *La Liga Filipina*, which was founded by another Fraternity Brother, Jose "Dimasalang" Rizal.

Yet, the colonial masters continued to heap diatribes upon your beloved Bagumbayan and your countrymen, and those diatribes scraped your brow. The oppressors persisted in hurling insults against the natives of your beloved Bagumbayan, countless of whom suffered unparalleled torments, unjust imprisonment and deportation, and even ruthless execution. All this aroused your Spanish mestizo ire and

altered your position from reformist to revolutionary. Thus, you gave this ultimatum to Mother Spain:

KATAPUSANG HIBIK NG PILIPINAS

Sumikat na, Ina, sa sinisilangan,
ang araw ng poot ng Katagalugan,
tatlong daang taong aming iningatan
sa dagat ng dusa ng karalitaan.

Walang isinuway kaming iyong anak
sa bagyong masasal ng dalita't hirap;
iisa ang puso nitong Pilipinas
at ikaw ay di na Ina naming lahat.

Sa Kapuwa Ina'y wala kang kaparis...
ang layaw ng anak: dalita't pasakit;
pag nagpatirapang sa iyo'y humibik,
lunas na gamot mo ay kasakit-sakit.

Gapusin mahigpit ang mga tagalog;
makinahi't ibiting parang isang
hayop;
kinain sa sikat, kulata, at suntok —
ito baga, Ina, ang iyong pag-irog?

Ipabilanggo mo't sa dagat itapon:
baril mo lasunin, nang kami'y
malipol.
Sa aming tagalog ito baga'y hatol,
Inang mahabagin, sa lahat ng
kampon?

Aming tinitiis hanggang sa mamatay;
bangkay nang mistula'y ayaw pang
tigilan,
kaya kung ihulog sa mga libingan,
linsad na ang buto't lamuray ang
laman.

Wala nang namana itong Pilipinas
na layaw sa Ina kundi pawang hirap;
tiis ay pasulong, patente'y nagkalat,
rekargo't impuwesto'y nagsala-
salabat.

Sari-saring silo sa ami'y inisip,
kasabay ng utos na tuparing pilit,
may sa alumbrado, — kaya kami tikis,
kahi't isang ilaw ay walang masilip.

Ang lupa at bahay na tinatahanan,
bukid at tubigang kalawak-lawakan,
at gayon din pati ng mga halaman,
sa paring kastila ay binubuwisan.

Bukid pa sa rito'y ang iba't iba pa,
huwag nang saysayin, Oh, Inang
España,
sunod kaming lahat hanggang may
hininga,
tagalog di'y siyang minamasama pa.

Ikaw nga, Oh, Inang pabaya't sukaban,
kami'y di na iyo saan man
humanggan,
ihanda mo, Ina, ang paglilibingan
sa mawawakawak na maraming
bangkay.

Sa sangmaliwanag ngayon ay
sasabog
ang barila't kanyong katulad ay
kulog,
ang sigwang masasal sa dugong
aagos
ng kanilang bala na magpapamook.

Di na kailangan sa iyo ang awa
ng mga tagalog, Oh, Inang hakulia,
paraiso namin, ang kami'y mapuksa,
langit mo naman ang kami'y
madusta.

Paalam na Ina, itong Pilipinas,
paalam na Ina, itong na sa hirap,
paalam, paalam, Inang walang
habag.
paalam na ngayon, katapusang
tawag.

Unfortunately, Spain had enough troubles of her own and therefore could no longer attend to the pressing concerns of her colonies. Worse, the

church-dominated government continued its tyrannical and oppressive ways. Hence, in Balintawak you shouted, *"TAMA NA, SOBRA NA! It is a right, not a crime, to destroy the old colonial Master!"*

Your men heeded your clarion call; for, at long last, they came to realize that which for a long time the Spaniards were bent on concealing from them, namely, "That you have a country and that you owe her *all* because she is *all* that you have on this world." That realization infused in them love for the poetry of revolution.

To bolster you men's sense of patriotism, you poetically described to them the meaning of...

PAG-BIG SA TINUBUANG BAYAN

Aling pag-ibig pa ang hihigit kaya
sa pagkadalisay at pagkadakila
gaya ng pag-ibig sa tinubuan lupa?
Aling pag-ibig pa? Wala na nga, wala.

Ulit-ulitin mang basahin ng isip
at isa-isahing talastasing pilit
ang salita't buhay na limbag at titik
ng sang katauhan ito'y namamasid.

Banal na pag-ibig? pag ikaw ang
nukal
sa tapat na puso ng sino't alin man
imbi't taong gubat maralita't
mangmang
nagiging dakila at iginagalang.

Pagpupuring lubos ang palaging
hangad
sa bayan ng taong may dangal na
ingat
umawit tumula't kumatha't sumulat
kalakhan din niya'y isinisiwalat.

Walang mahalagang hindi inihandog
ng may pusong mahal sa Bayang
nagkupkop
dugo yaman dunong katiisa't pagod
buhay may abuting magkalagot lagot.

Bakit? Alin ito na sakdal ng laki
na hinahandugan ng buong pagkasi
na sa lalung mahal ng kapangyayari
at ginugugulan ng buhay na iwi?

Ay! ito'y ang Ynang bayang tinubuan
siya'y ina't tangi na kinamulatan
ng kawiliwiling liwanag ng araw
ng magbigay init sa lunong katawan.

Sa kaniya'y utang ang unang
pagtanggap
simuy ng hanging nagbibigay lunas
sa inis ng puso na sisingapsingap
sa balong malalim siphayo't hirap.

Kalakip din nito'y pag-big sa bayan
ang lahat ng lalung sa gunita'y mahal
mula sa masaya't gasong kasangulan
hanggang sa katawa'y mapa sa
libingan.

Ang nanga karaang panahon ng aliw
ang inaasahang araw na darating
ng pagkatimawa ng mga alipin
liban pa sa bayan saan tatanghalin.

At ang balang kahuy at ang balang
sanga
ng parang niya't gubat na kaaya aya
sukat ang makita't isa alaala
ang ina't ang giliw lumipas na saya.

Tubig niyang malinaw na anaki'y
bulog
bukal sa batisang nagkalat sa bundok
malambut na huni ng matuling asam
na naka aaliw sa pusong may lungkot.

Sa abang abang mawalay sa Bayan!
gunita ma'y laging sakbibi ng lumbay
walang alaala't inaasam asam
kundi ang makita'y lupang tinubuan.

Kung ang bayang ito'y nasasa
panganib

at siya ay dapat na ipagtangkilik
sa anak asawa magulang kapatid
isang twag niya'y tatalikdang pilit.

Datapawa't kung ano ang bayan ng
katagalugan
ay nilalapastangan at niyuyurakan
katuwiran puri niya't kamahalan
ng sama ng lilong ibang bayan.

Saan magbubuhat ang
panghihinayang
sa paghihiganti't gumugol ng buhay
kung wala ding iba na kasasadlakan
kundi ang lumagi sa kaalipinan?

Kung ang pagka baun niya't pagka
busabos
sa lusak ng daya't tunay na pag ayop
supil ang pang hampas tanikalang
gapos
at luha na lamang ang pinaagos.

Sa kaniyang anyo'y sino ang tutunghy
na di aakain sa gawang magdamdam
pusong naglilipak sa pagkasukaban
ang hindi gugugol ng dugo at buhay.

Mangyayari kaya na ito'y malangap
ng mga tagalog at hindi lumingap
sa naghihingalong Ynang na sa yapak
na kasuklam suklam sa kastilang
hamak.

Nasaan ang dangal ng mga tagalog
nasaan ang dugong dapat na ibuhos?
baya'y inaapi bakit di kumilos?
at natitilihang ito'y mapanood.

Hayo na nga kayo, kayong nanga
buhay
sa pagasang lubos na kaginhawahan
at walang tinamo kundi kapaitan
hayo na't ibigin ang naabang bayan.

Kayong natuyan na sa kapapasakit
ng dakilang hangad sa batis ng dibdib
muling pabalungit tunay na pag-ibig
kusang ibulalasa sa bayang piniit.

Kayong nalagasan ng bunga't bulaklak
kahuy niyaring buhay na nilanta't
sukat
ng balabalakit makapal na hirap
muling manariwa't sa baya'y lumiyag.

Kayong mga pusong kusang inuusal
ng day at bagsik ng ganid na asal
ngayon ay magbango't baya'y
itangkakal
agawin sa kuko ng mga sukaban.

Kayong mga dukhang walang tanging
sikap
kundi ang mabuhay sa dalita't hirap
ampunin ang bayan kung nasa ay
lunas
pagkat ang ginhawa niya ay sa lahat.

Ypahandog handog and buong pag-
ibig
hanggang sa may dugo'y ubusing
itigis
king sa pagtatanggol buhay ay
mapatid
ito'y kapalaran at tunay na langit.

Then, armed mainly by your *"pag-ibig sa tinubuang bayan,"* you and your men engaged yourselves in a struggle against the by far better armed and much more organized Spanish forces, to express a renewed love for your beloved Bagumbayan, who, for more than three centuries, was misruled — nay, mistreated, abused, and even brutalized—by men lacking in integrity and in understanding of, as well as reverence for, the noble ideals of human life—and God.

How much we latter-day Filipinos owe you, Agapito Bagumbayan, and the other great, courageous and unselfish Filipinos for totally committing yourselves to the noble cause of freedom, equality, justice and therefore human progress!

There can be no doubt that you gave birth to this nation—this Repub-

lic—in desperation. Rest assured, you and the other Filipino martyrs had not shed your noble blood in vain. We, as a nation, will survive, safe and sound, in the face of any crisis or adversity. The tempest has swept you away, but the dust of your bones remain with us, serving as an ever-present reminder that your rebellious deed must be our rebellious deed, and your sad dream our sad dream, too.

Today, Brother, chains of foreign powers pass by, saluting your memory. Today, we shout with justifiable pride to the modern world, "Glory to the *sandatahan* and the trenches! To the Father and Lord of the Katipunan, glory!"

In fine, Brother, your beloved Bagumbayan is, to borrow from another outstanding Filipino poet in Spanish, Cecilio Apostol, *"an arrogant virgin, who is locked in a fraternal embrace with august Liberty, your love."*

Postscript: The foregoing tribute to Bro. Andres Bonifacio, alias Agapito Bagumbayan, was inspired by and based on a Spanish poem by Manuel Bernabe, crowned national poet at the University of Santo Tomas in 1950. His poems, which have been collected into several volumes, such as *Cantos del Tropico* and *Perfil de Cresta*, can compare with the best ever produced by his counterparts in the rest of the Spanish-speaking world. The library of our Grand Lodge, we suggest, should be enriched through acquisition of such volumes.

A Bit of History

MABINI'S FRUITFUL VACATION IN PANGASINAN

by BRO. RESTITUTO C. BASA

When the Schurman Commission, the governing arm of the United States in the Philippines at the time, offered autonomy to the Filipinos, Pedro Paterno and other prominent leaders among the Filipinos expressed willingness to accept the American offer. Apolinario Mabini, on the other hand, wanted Philippine independence, under American protection. The Paterno bloc, therefore, pressured President Emilio Aguinaldo to oust Mabini from the Cabinet. Under pressure, Mabini opted to resign. Then he decided to take a much-needed respite in Pangasinan.

Narrates Dr. Cesar Adib Majul in Apolinario Mabini, Revolutionary: *"He left Cabanatuan, then the capital of the Aguinaldo government, on May 11, 1899. He proceeded to Talavera, Umingan and finally to Rosales. He stayed in Rosales and the nearby town of Balungao from the middle of May up to December 9 that year. In other words, his Pangasinan vacation lasted for about six months and a half."*

How did Mabini spend his vacation in Pangasinan?

On May 31, according to Dr. Majul once more, Mabini moved from Rosales to Balungao, where he remained up to July 6. He bathed himself in the hot springs at the foot of Mt. Balungao, hoping that the sulphuric water of the hot springs would restore his health. Meanwhile, he visited the nearby towns of eastern Pangasinan. After a month,

however, he noted no positive sign in his health. Hence, he returned to Rosales.

One may mention, at this juncture, that the barangay at the foot of Mt. Balungao, very close to the hot springs, has been named Mabini, in honor of the intransigent hero from Talaga, Tanauan, Batangas.

The host of Mabini during his stay in Balungao and Rosales was, according to Diosdado Capino, another Mabini biographer, Don Cenon Corrales, then (*circa* 1898) *capitan municipal* (equivalent to town mayor). He was one of the ranking Katipunan leaders in Rosales during the revolution.

To perpetuate Corrales', memory, which is highly respected by the townspeople, the Rosales municipal government has named a street in his honor.

What bound Mabini and Corrales that the latter attended to the former's needs for close to seven months? Could it be that Corrales was a Freemason?

In any case, President Aguinaldo continued to consult the "Brains of the Philippine Revolution" on important matters of state during the latter's vacation in Pangasinan. In fact, two letters datelined Rosales were written by Mabini to Aguinaldo.

Here is a comment of Dr. Majul on Mabini's stay in Rosales: *"Mabini wrote much during his stay in Rosales. Here were written his famous polemical articles against Congress. His ideas principally on politics and political philosophy acquired a more mature expression. It was in Rosales, too, where he arrived at important concepts regarding the role of fundamental institution within society. It was here that his concept of a National church took a more definite form."*

Hence, we may infer, it was in Rosales that the Philippine Independent Church, later organized by Don Isabelo delos Reyes and Bishop Gregorio Aglipay, was conceived.

Mabini was still in Rosales when President Aguinaldo moved his retreating government from Tarlac to Bayambang, Pangasinan early in November 1899. Mabini visited Aguinaldo in Bayambang.

To evade arrest by the American troops, Mabini left Rosales on December 9 for Kuyapo, Nueva Ecija.

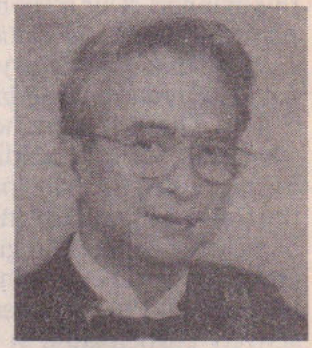
On his way to Kuyapo, according to Majul once more, Mabini was carried on hammock across the mountainous terrain between the two neighboring towns, and on carabao-drawn cart through the plain. While in Kuyapo, he was captured by the North Americans on December 10, 1899. On the exact spot where he was captured now stands an appropriate marker.

Corrales' house in Rosales, where the "Sublime Paralytic" stayed, is now in a state of disrepair. The government should rehabilitate it and install an appropriate historical marker on or about it. (Adapted from The Level, September 1998).

*Masons can be Supermen. We can fly to greater heights; our deeds can soar to join the wind. We can bend together stronger steel. Our courage can melt injustices around us. We can fight the lawless. The truth is our sword.–**EDWARD IBLAH LIM, 33° IGH***

HOW TO STAY YOUNG AND AVOID BECOMING "PASMADO"

by MW DANILO D. ANGELES, PGM



Our Illustrious Brother Douglas MacArthur kept himself young by working hard, by applying himself persistently to the task at hand, by playing intensely the game of life, always using the following poem by SAMUEL ULLMAN as guide in his actions:

Youth is not a time of life.
It is a state of mind.
It is a temper of the will,
A quality of the imagination,
A vigor of the emotions,
A preponderance of courage over timidity,
Of the appetite for adventure over love of ease.
Nobody grows old by merely living a number of years.
People grow old only by deserting their ideals.
Years may wrinkle the skin.
But to give up enthusiasm wrinkles the soul.
Worry, doubt, self-distrust, fear and despair:
These are the long, long years
That bow the head and turn
The growing spirit back to dust!

Whether seventy or sixteen,
There is in every being's heart
The love of wonder, the sweet
Amazement at the stars and starlike things and thoughts;
The unfailing childlike appetite for what's next,
And the joy and the game of life.

You are as young as your faith,
As old as your doubt,
As young as your self-confidence,
As old as your despair.

So long as your heart receives
Messages of beauty, cheer, courage, grandeur
And power from the earth, from man, and from the infinite,
So long you are young.

When the wires are all down,
And the central place of your heart
Is covered with the snows of pessimism,
And the ice of cynicism,
Then you are grown old indeed
And may God have mercy on your soul!

Let us, fellow Past Masters, also remain young by using the same poem as guide in all our actions.

Let us, moreover, render both internal and external services.

But internal services I mean assisting, whenever opportunity arises, in the activities and affairs of our Lodges and Districts, as well as in those of our Grand Lodge; for our younger and less experienced brethren look up to us due to our qualifications and experience. I would like to paraphrase a precept of our heroic Brother Andres Bonifacio in

this manner: *"Our responsibility in the performance of our duties will be the example that our countrymen, particularly our brethren, will imitate."*

There can be no doubt that when they see us extending assistance to the Lights, or principal officers, of the Lodge, particularly in the conferral of Masonic degrees, in giving Masonic education lectures, and in lodge administration and management, as well as actively participating in the affairs of the District and in those of our Grand Lodge, our younger and less experienced brethren will be so contaminated by our good example that they, too, will demonstrate their enthusiasm for the Craft.

But, of course, we should not, as not a few of us tend to do, impose our wills or dictate on the officers of the Lodge. We should, rather, serve as advisers, constantly reminding the officers and other members of the Lodge to work as a team to achieve the noble objectives we have set before us.

Possessed with such an attitude, we can do much to refine, if not enhance, the performance and services of our Lodge and District, and even the management of the Grand Lodge itself.

By external services I mean active involvement in the affairs of the community, whether this be local, national, or international. We may, for instance, serve as active members or officers of existing charitable, civic, educational, fraternal, trade, religious, and other civic-oriented associations or organizations. We should always bear in mind that in the preamble of the old Constitution of our Grand Lodge, we Master Masons in general and we Past Masters in particular have pledged to exemplify the tenets and teachings of our Craft, promote love, foster brotherhood, and achieve harmony among Masons and men, enhance the welfare of our Order, and preserve liberty, equality and fraternity.

In fine, the best way to stay young, or to avoid becoming *"Pasmado"* (a term used derogatorily for referring to Past Masters who have ceased to serve their Lodges and the Craft), is to serve as exemplars of dedicated service not only to our Lodges and Districts, as well as to our Grand Lodge, but also to our communities.

Let me cite the late MW MAURO BARADI, our Grand Master in 1953, as such an exemplar.

In 1948, while serving as the Worshipful Master of High Twelve Lodge No. 82, he was also serving our Grand Lodge as Grand Orator and remained in that capacity until 1950, when he was elected Junior Grand Warden.

Right after his stint as Worshipful Master of High Twelve, he composed the following lines to remind himself constantly of his obligation as a Mason and the important duties he must perform:

M - stands for the Mason whose mission is to be good and true.
A - is the Almighty in whom he trusts and to whom he prays.
S - refers to the soul.
O - reminds him of his Obligation and the important duties he must performs.
N - represents his Neighbor with whom he should live by practicing the Golden Rule.

MW Baradi used those lines not only for the government of his conduct while in the Lodge and when he was among Masons and members of the widespread Masonic Family, but also in the performance of his duties as a lawyer, as a diplomat, as a Con-Con delegate, as a familyman, as an organization leader...

MW Baradi was active not only in the affairs of his Mother Lodge, his District, and the Grand Lodge, but in

those of the appendant bodies and allied organizations as well. Let me give you a catalog of his involvement in the appendant bodies and allied organizations.

He held membership in Capitular, Cryptic, and Chivalric Masonry. He was also elected to membership in Asoka Conclave No. 30, Red Cross of Constantine.

Aside from being a member of the Orders of the Eastern Star and the Amaranth, he was an Active Member of the International Supreme Council, Order of DeMolay. He was, furthermore, a member of the Supreme Council, Order of DeMolay Phils., as well as of the Royal Order of Scotland.

In the Scottish Rite of Freemasonry, he was Inspector General Honorary (IGH) 33°.

He was elected to membership in such International Research Societies as the following:

1. Research Lodge of Oregon No. 198, A.F. & A.M.;
2. Philalethes Society in Los Angeles, California;
3. Walter F. Meier Lodge of Research No. 281 in Seattle, Washington;
4. American Lodge of Research, F. & A.M., New York City;
5. Canadian Masonic Research Association, Halifax, Nova Scotia;
6. Quatour Coronati Lodge No. 2076, London, and
7. Masonic Lodge of Research, A.F. & A.M., State of Connecticut.

He was, furthermore, a Fellow of other learned organizations, including those in the United States, Canada, England, Holland, Belgium, Panama, and Africa.

He was, in addition, often invited to address American Grand Lodges and Conferences of Grand Masters of Masons. Hence, in January 1962, the Empire State Mason chose him as one of the *"Masons in the Limelight,"* describing him as *"the most sought after speaker in the United States."*

For his distinguished service to Freemasonry, the Grand Lodge of China awarded him the Consecration Medal; the Grand Lodge of Connecticut, the Pierpont Eduard's Medal; and the Grand Lodge of the State of New York, another Distinguished Masonic Service Medal.

While serving as Representative of the Republic of the Philippines, with the rank of Minister, to the United Nations Advisory for Italian Somali-land, with headquarters in Mogadiscio, the capital, where he resided from 1956 to 1960, he played a lead role in preparing the Somali people for independence.

In recognition of his outstanding services in diplomacy and international relations, MW Baradi was appointed Member of the Philippine Delegation to the United Nations; First Philippine Ambassador Extraordinary and Plenipotentiary to Nigeria, Cameroon, Sierra Leone, Ghana and Liberia. He was known in Africa as *"MR. UHURU."* The African word *uhuru* means independence. That title he certainly deserved because throughout his life he was engaged in a struggle for freedom, and he defended the African peoples in their struggle for equality and justice in their respective homelands.

In 1971, MW Baradi was elected delegate to the Constitutional Convention. He was a member of the Preparatory Committee of the Constitutional Convention and chaired five subcommittees. He also served as the Con-Con's principal invocator. As such, he could not help but use Masonic terminology. He authored 127 constitutional proposals, not a few of which were embodied in the 1973 Constitution. He was, mind you, among the few delegates with 100% attendance at the convention.

The Ilocano delegates to that Convention organized themselves into

the *Timpuyog* Association and elected MW Baradi as their President. MW Baradi, additionally, was a member of the Convention's 7-Man Council of Elders.

A hard worker throughout his life, MW Baradi was a holder of seven academic degrees, including doctorate in Juridical Science. Besides, he was granted by institutions here and abroad doctorates *honoris causa*.

He married a former Marikina beauty queen whose grandfather pioneered in shoe-making at the province of Rizal. She was Sis. EDEN GUEVARA, with whom he had four children, all imbued by their father with Masonic ideals and principles.

We may not belong to the elite category of Ill. Bro. Douglas MacArthur and MW & Ill. Bro. Mauro Baradi. But, like them, we can stay young by maintaining the Ullman spirit and by persistently rendering internal and external services.

Remember, fellow Past Masters, by our acts on all occasions shall our younger and less experienced brethren judge Masonry and upon our internal and external services shall their commitment to Masonry largely depend.

NEEDED: A LOT MORE BROTHERHOOD AMONG MEN

by Bro. Lucas M. Managuelod

Note: This is an adapted, enriched version of a speech the author delivered in a gathering of Masons in Tumauini, Isabela.

Very frequently, in the face of innumerable manifestations of man's continuing inhumanity to brotherman, how I wish and pray that all men become members of the Masonic Family; for we are brothers and sisters, and the young ones are our sons and daughters, not by natural affinity, but rather, in the Fatherhood of God, the Great Architect of the Universe, who forever presides in the Celestial Lodge, *"where all good Masons (as well as all other good members of the Masonic Family) hope at last to arrive by aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven, the principal rounds of which are denominated Faith, Hope, and Charity—which admonish us to have faith in God, hope of immortality, and charity for all mankind."* Adds our Monitor: *"The greatest of these is charity; for our faith may be lost in-sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realm of eternity."*

How I wish and pray that, like us, as well as other members of the Masonic Family, our fellow humans regard the whole human species as one family—the high and the low, the rich and the poor—who, as creatures of one Almighty Parent and inhabitants of the same planet, Earth, are to aid, support and protect one another! If and when all men of every country, sect and opinion live by this principle, then there will be solidarity throughout the world, and friendship will exist among men who might otherwise have remained at a perpetual distance.

But that is a consummation devoutly to be wished. Men have not really learned from the story which we learned in our youth—the story of Cain and Abel, Adam and Eve's elder and younger sons, respectively.

One day, according to the story, Cain succumbed to a fit of frenzy and violent envy against his apparently more blessed younger brother. In a moment of fury and outrage, he put his hand on Abel and committed the first murder and fratricide known to man.

At first blush, we learn from the story that we should avoid Cain's crime of murder and nurture the quality of innocence exemplified by Abel. But, to my mind, the radical issue is best found in the heart of God Himself when he asked Cain the whereabouts of his younger brother. Asked Cain: *"Am I my brother's keeper?"* This is the all-important question that has changed human history—from eden to evil, from paradise to prison.

I believe that brotherhood is better understood, not by its theological explanation, but rather, by this query: *"Am I my brother's keeper?"*

We Masons have been obligated to be keepers of our Brethren and their families in particular. We have been urged to put into consistent application the five points of fellowship. But, to my mind once more, there is no greater opportunity for a Lodge to fulfill its charge of *"Being our Brother's keeper"* than to extend a helping hand to a Brother's widow and children. We should not give them a lot of attention only before, during and immediately after our Brother's funeral. We, as a Lodge, must continue *"Being our Brother's keeper"* even long after his funeral.

We can do this by (1) creating a "Widow's Committee," the members of which are charged with looking in on the deceased Brother's widow and children from time to time during the year and giving them gifts on special occasions; (2) including our deceased Brother's Widow in our Lodge's Trestleboard mailings and remembering her with appropriate gifts and greeting cards on special occasions; and/or (3) including and recognizing our deceased Brother's widow in our special programs like Past Masters Night and Christmas Party.

But a Mason's charity is so extensive as to embrace not only members of the widespread Masonic Family, but also the rest of mankind, which brings me to another story that touches on the very soul of brotherhood.

This story is that of Abraham and Job, who, after their sojourn on earth, were both welcomed to heaven. Noticing that Abraham was being given a preferred treatment, Job asked God, *"Why art thou overly bestowing preferred treatment to Abraham when I, too, suffered more than anyone and gave everything I had to my brethren?"*

"My dear Job," God replied, *"there is neither doubt nor debate as to the patience you have demonstrated in the face of unusual sufferings. Also, there is no question as to your generosity to others who came to your house and for whom you waited to come. But Abraham was utterly different. He never waited for his brothers to come to him so he could help them. He went out of his house, looked for them everywhere, and helped them all the way."*

From the foregoing stories we may infer that brotherhood consists in being a brother's keeper, but more importantly, in serving him—not by waiting for him in our comfort zone, but rather, by getting out of our ivory tower, going on foot and out of our way to look for him and, if need be, to extend assistance to him.

The late Mother Teresa, known as the Saint of Calcutta, did an Abraham;

for, as she herself said, *"It is not how much we give that matters; it is how much love we put into the giving."* Instead of waiting for lepers to come to her, she looked for them, including those yet to be born, everywhere, but particularly in the gutters of the slums, rather than in the sanctuaries of churches and temples.

We should also do an Abraham or a Mother Teresa by seeking out misery in its hiding places; for, after all, our Fraternity's creed is service—service without counting the cost, service without expecting any other reward than the inner flow of achievement that springs from the realization that we have done something for the welfare of our fellowmen, particularly the disadvantaged in life, whose souls, like ours, *"bear the nearest resemblance or affinity to the Supreme Intellect that pervades all nature, which will never, never, never die."*

In fine, dear brethren, the soul of Freemasonry, as our way of life, consists, not in the rites and rituals we love very much, nor yet in Masonic honors and titles, but in persistently practicing Brotherly Love, as well as Relief, in service of fellowmen and to God's greater glory, and inducing other humans to do the same, so that our Fraternity's long-term goal, the Brotherhood of Man under the Fatherhood of God, will be realized sooner than we expect.

But, of course, charity begins at home. I would like, therefore, to end this message by paraphrasing a statement made by former President Fidel V. Ramos. Let us, fellow Freemasons, work a bit harder and a lot longer in the quarries, imbuing our countrymen, particularly the youth, Bro. Rizal's *"fair hope of my country,"* with the noblest qualities that will make the Filipino nation endure, to wit: the virtues of unity and hardwork, creativity and reform, peace, love, and brotherhood to one and all.

Brotherhood to one and all! We do not merely pay lip service to this theme; we actually live by it. May all other Filipinos abide by it, too.

So mote it be.

MASONRY VIS-A-VIS THE RECURRENCE OF CONFLICTS, AUTHORITARIANISM, INTOLERANCE

by WB EDGAR Q. PERRAMON

Note: This is the second part of WB Perramon's article in Spanish, "Masoneria: De Condena a Globalizacion," which 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

Intolerance, which seemed to have been long overcome or which we had wanted to forget, has returned! Hence, whithersoever dispersed, we must prevent it from embracing and segregating the whole of society. We must unite for the purpose of persuading

our fellowmen, particularly our countrymen, as well as other institutions, that *only justice, solidarity, and peace can save society and all men, including ourselves, from greater evils.*

Conflicts have torn entire countries apart because politics moves at present time through a double path, namely, (1) between *dissolution*, with a great load of intolerance, and *integration*, with great social inequality, and (2) between *ideological and religious authoritarianism* and *economic dogmatism*, as a synthetic product of post industrialization. Hence, the new order of peace, tolerance and understanding for which contemporary society fervently aspires seems to be quite impossible to realize.

Dissolution, Separatism

The three federations that existed in Eastern Europe up to 1991, namely, the Soviet Union, Czechoslovakia and Yugoslavia, were dissolved and no longer exist. But separatism has added new ingredients to these political and moral tearings. When, for example, Eritrea gained its independence from Ethiopia in 1993, 30 years of fighting and fierce intolerance had elapsed, and many persons had remained cruelly stretched out or abandoned in the streets.

Another case is Ireland, which was divided on August 22, 1922 into the Republic of Ireland, in the south, which is composed of a Catholic majority, and the Republic of Ulster, in the north, which consists of six provinces that are occupied by a Protestant majority.

For 75 years now, despite the ongoing peace talks between the British and the Irish, North Ireland has been plagued by civil war.

Why do the Catholics, represented by the Irish Republican Army (IRA) in the war of separatist guerrillas and by the Sinn Pein Party in the political sphere, and the Protestants, represented by the pro-Britain Order of Orange, continue to view each other with bitter and persistent enmity?

This enmity, as has been pointed out by historians, traces its roots to July 12, 1690, when the Protestant King of England, William III of Orange, defeated the Catholic monarch, Jacob II, after the latter tried to convert the former to Catholicism.

What has Masonry done to improve the situation obtaining in Ireland?

Masonry was in North Ireland in July 1997, the month of the religious marches. It served as an important factor in the peace talks, in the ceasefire, and in the face-to-face negotiations between the Catholics and the Protestants that, for the first time in 70 years, were initiated last September 23 in Ulster.

Segments of other countries have separatist tendencies, too, such as Vasco, Cataluña, and Galicia in Spain; Corcega in France; Bougainville in Papua New Guinea (Oceania), Cachemira in India; and Quebec in Canada. In all these countries, the population is tired and in perpetual uncertainty.

Such conflicts, which recur in all the continents, have left much sorrow and more than 26 million refugees. A disproportionate number of these refugees are women, who are looking for a small peaceful place in which to live; approximately 185,000 are Latin-Americans.

Blessed be those countries (including Chile and the Philippines) that have welcomed refugees to their bosoms!

Integration

When, on the other hand, there is an advance toward integration of big

regions in search for vigorous commercial zones, ethical and legal shields are not set in motion and therefore inequity prevails.

The following, for instance, have entered into separate treaties of free trade: (1) the United States, Canada and Mexico; (2) the 14 countries of the Group of Rio; (3) Argentina, Brazil, Paraguay and Uruguay; (4) the 15 countries that compose the European Union; (5) the countries bordering the Black Sea; (6) the countries that compose the Union of the Arab Maghreb, namely: Marruecos, Argelia (Algiers?), Tunisia, Libya and Mauritania; and (7) the countries of the Asia-Pacific region. Those aggrupations have reaped success in terms of economic gains, but they have also deepened injustice.

Isn't it unjust, for example, that in the factory of Volkswagen in Sao Paulo, the difference between the executive and the worker is now 1 to 350?

Religious Intolerance, Perturbation

The recent religious conflicts, too, have added new factors of intolerance and perturbation. They have not left the world in silence nor with crossed arms.

Since the collapse of the Soviet Union, the Russian government has granted the Russian Orthodox Church political and economic powers. In June 1997, the Russian parliament approved a law prohibiting "nontraditional religions," including the Catholic, the Baptist, and other Protestant denominations, from tenancy of lands, distribution of literature, and establishment of schools (**Newsweek**, 9-7-1997). The only "traditional religions" are, for the Orthodox Church, Islam, Judaism and Buddhism, which have millions of faithful in the entire Russian territory.

On September 26, 1997, President Yeltsin approved a law granting a position of privilege to the Russian Orthodox Church and establishing important restrictions for the activity of the religious minorities with the pretext of controlling the proliferation of dangerous sects that try to exploit the spiritual void left by the fall of communism.

Limitations to Women, Academicians

The Talibans, the oppositionist and integristic Muslim faction that controls two-thirds of Afghanistan, have imposed the Koranic Law called Charia , according to which women ought to remain at home. Women, in effect, are prohibited from (1) working in offices, (2) sending their daughters to schools, (3) getting medical treatment in hospitals, (4) watching movies, and (5) listening to music. As a deterrent to violating the Charia, corporal punishments, including amputation, have been restored (The National, 27-5-1997).

A recent edict prohibits women from making noise when walking, in order that the noise of the shoe heels would not arouse masculine passions. Some violators and oppositors have already been hanged or killed by stoning (Newsweek, 3-9-1997).

The Afghan war, which started in 1979 with the Soviet invasion, has resulted in the deaths of 5.5 million persons, four million of whom are children.

Iranian women compose one-third of the labor force and almost one-half of the entire population. Yet they are prohibited from (1) leaving the country without the written authorization of their respective husbands; (2) engaging in swimming; (3) shaking the hand of a man who is not a close relative; (4) becoming judges or members of a jury; (5) exposing to everyone's view the head, the neck and the forms

of their body; and (6) talking about the color and length of their hair. Violations of such prohibitions are considered "going beyond."

In Argelia (Algiers?), the search for a strictly Islamic rule, which started in 1992, has resulted in the deaths of 60,000 persons. The whole world has been shaken by the collective massacres that have taken place in that country.

Very recently, as was recounted by Umberto Eco, a professor of English literature was advised to interrupt a course on Othello because the figure of the jealous and homicidal Moor could offend the sensibilities of non-occidental students (The National, 21-9-1997).

Because of these new forms of fundamentalism, academic freedom, which has permitted the sciences, progress of the arts and of the sciences, is in grave peril.

What Is Needed

In such a world of conflicts, authoritarianism and intolerance that impede peace, the fullness of life and the advancement of thought, the following are needed: (1) government officials and politicians who are not overwhelmed, but rather, are on top of the events that unfold in their very presence, and (2) institutions that guarantee moderation and equilibrium.

What US President Bill Clinton did on August 14, 1997 in the presence of various religious and civil liberties groups is well worthy of emulation. He urged the organisms of the federal government to provide their employees with the greatest latitude of freedom of worship and prohibited them from obliging their employees to participate in religious acts (The Universal, 15-9-1997).

Without doubt, the responsibility of shaping an atmosphere and creating a conscience toward the promotion of peace and well-being rests on all the institutions with historical traditions—religious, moral, political, and social. Masonry is, clearly, one of these institutions.

Stated Don Rene Garcia Valenzuela, *"In the multiple aspects of Masonic doctrine, it is nonsensical to speak of peace without respect of person, without tolerance, without illustration and without freedom."* (Citerior, No. 15, December 1951)

(Please watch out for the third and last part of WB Perramon's article in the next edition of The Cabletow.)

*Freemasonry should come out publicly as an institution in the service of humankind. Institutionalization of services should be a policy of Lodge administration and has to be instituted so as to meet the problems of communication in a fast changing society. Communication with national leaders in all sectors and with the people in all classes will not only make for effective involvement, but will also help bring about amity and unity which the world needs most.–**MW JOSE L. ARANETA**, our Grand Master in 1976.*

OTHER INTERESTING FACTS ABOUT FREEMASONRY

by WB Francis Montaner Lovero

Note: This article, the last of a series, is, in the main, based on and adapted from materials made available, through the Internet, by the Grand Lodge of Michigan and Iowa, to which the author conveys his sincerest grateful acknowledgment.

Why is Freemasonry said to be "largely invisible"?

The whole of Freemasonry is never found in any one place, or in any one time, or compromised by any one thing that it does. Much of it belongs to the inner life of every one of its members, especially to his heart and his mind. Freemasonry may publish or report its charities; usually, however, it does not. When its philanthropy makes an impress on a community, it does so without fanfare, without proclamations, without the ringing of bells. Its members, wherever they may be, encounter its friendship and fraternalism, which will never be obstructive.

Why are the practices and teachings of Freemasonry often described as "rich, wide and multifarious"?

Freemasonry has a wide array of worthwhile, enriching practices and teachings. Consider this. When a Mason works his own way into just one of those practices and teachings, or even one of the elements of which the practice or teaching is composed, he finds that it begins to open out, to grow increasingly large, until at last it seems to fill the sky; he finds it to be inexhaustible. Consider this, too: large books have been written about a *single symbol* or a *single law*.

One Mason may make the ritual his own specialty. As the years pass, he will find it always enlarging itself in his mind because in it is a limitless world of meanings. Most probably no Mason has understood it completely or followed it out to its last horizon.

Another may study the Fraternity as he would study, say, history, philosophy, theology or law in a university. (Many Masons do this.)

A third may make Masonic law his own field. In this case, he will never come to the end of it.

A fourth may devote himself largely to Masonic charity and relief. If he does, he is likely to find himself so absorbed by it that he will be giving hours and days of his own time to it.

A fifth may find his own forte in such social arts as music and entertainment. The activities in these areas are multifarious, too.

Keeping pace with the foregoing activities has been the vast growth of Masonic literature. As was mentioned earlier, some 200,000 volumes have been published in many languages during the last two centuries. Besides, there exist a significant number of Masonic newspapers and magazines.

Why is the covering of a Lodge said to be "no less than the clouded canopy or star-decked heaven..."?

That the Lodge room has the sky for its ceiling signifies that the world of Freemasonry is the world of mankind. One who seeks admission into that world has to be initiated or "*born into*" the world of Freemasonry.

What are called degrees?

The degrees are the steps that a candidate has to take to be qualified for citizenship in the world of Freemasonry. Each degree is an organization of ceremonies and rites, each of which

is relatively independent of the others. The candidate cannot become a member of a Lodge until he has passed through three degrees: those of the Entered Apprentice, the Fellowcraft and the Master Mason.

We Freemasons look upon those three degrees with a certain solemn reverence, for each of them has an inalienable dignity.

The initiation a candidate for those degrees has to undergo is very different from the hazing in a college fraternity. It is not similar to the ordeals with which primitive folk still initiate their youth into tribal secrets. In fact, no Lodge should do anything to embarrass the candidate; otherwise, it would face the danger of having its charter arrested.

What is referred to as Masonic ritual?

We Freemasons consider the ceremonies and rites that compose the three degrees of Ancient Craft Freemasonry, when taken together, as our ritual. We deem this ritual to be "*almost wonderful beyond words.*" A man who studies it until he has learned it "*by heart*" has an invaluable treasure for himself. Many men have risen to eminence in public life because the ritual taught them a golden vocabulary and initiated them into the secrets of language.

We aver that our ritual may be considered a beautiful piece of literature; for, after all, literature has been defined by Wendell Barrett as "*a lasting expression in words of the meaning of life.*" Our ritual, indeed, has much to say about the meaning of human life and says it in beautiful language.

Our ritual is replete with allusions to the Great Architect of the Universe (G.A.O.T.U.). Hence, a petitioner for Masonic degrees is assured that his spirit will never be treated with indignity or assaulted by impiety.

What qualities must a petitioner possess to be worthy to be made a Freemason?

A petitioner must (1) be of lawful age; (2) be morally responsible for his actions; (3) be, ethically, "*under the tongue of good report*"; (4) come of his own free will and accord; (5) at least be physically able to perform the Masonic duties that will be required of him; (6) have sufficient monetary means to pay his share of the expenses of the Lodge; and (7) be personally acceptable to the members of the Lodge because, once he is admitted, he will be bound to each of them by the Mystic Tie.

A non-Mason cannot *demand* membership. He must humbly seek it. He must sign a petition form. In fact, even if a Lodge is willing to receive his petition, his status remains unchanged until the petition has been balloted on.

The petition itself, along with whatever information may accompany it, must show that the petitioner possesses the required qualifications, foremost of which is a sound character because Freemasonry is not a reformatory. It does not aim to turn bad men into good men; rather, it aims to make good men better. It also tries to make them happier by surrounding them with friends and fellows and by opening up vistas and opportunities for many fine and great things.

What are the duties of a man admitted into a Lodge?

He must, among other things, abide by the Ancient Landmarks, the constitutions, and the general laws of Freemasonry. In other words, he must accept Freemasonry as it is. Freemasonry, as it were, says: "*I am what I am. My members must accept me or not at all. It would be better for me to exist than for the members here, there and*

everywhere to keep altering me to correspond with their own schemes, theories or whims."

How can Freemasonry take root in countries with diverse languages, costumes and customs, traditions, ways of thought and ways of life?

One. Freemasonry essentially consists of a number of fundamentals which all men need, know and understand like brotherliness, charity, goodwill, fellowship, friendship, character, and the search for the Divine.

Two. It uses rites, symbols and emblems. A symbol says much and what it says may call for thought or for exposition but does not need to be translated. Any normal man anywhere immediately understands such symbols as the level, the square and compasses, the plumb and the lights. He can also readily understand the gestures, postures, emblems and signs that Freemasonry makes use of.

The foregoing answers are eloquently expressed in the following lines by Douglas Malloch, a beloved Masonic poet:

Fine men walked this way before
whatever the Lodge your Lodge may be,
Whoever stands before the door,
the sacred arch of Masonry,
Stands where the wise, the great, the good
in their own time and place have stood.

You are not Brother just with these,
your friends and neighbors; you are kin
With Masons down the centuries;
This room that now you enter in
Has felt the tread of many feet,
for here all Masonry you meet.

Who are among "the wise, the great, the good" who have been Freemasons?

Books have been written to list "the wise, the great, the good" who have been Freemasons.

In our own country, to start with, the roll of heroes and statesmen who founded the Filipino nation is dominated by freedom-loving Freemasons.

Emperors, kings, presidents and princes have been members of the Masonic Fraternity. Frederick the Great, Garibaldi, Mazzini, and a significant number of Presidents of countries throughout the world have been Freemasons. George Washington, to name just one of these, was master of his Lodge at Alexandria when he was inaugurated first President of the United States in 1789.

Great composers have been active members, as represented by Purcell, Mozart, Samuel Wesley and Sibelius. Statesmen, scientist, theologians, scholars, authors, poets, actors, financiers, industrialists, artists, farmers and men of the sea, not to mention Arctic and Antartic explorers, have been drawn to it.

Benjamin Franklin, who was cited in the preceding article of this series, was both a Worshipful Master and a Grand Master. In fact, he published the first Masonic book (1734) ever issued in the United States.

Why has Freemasonry survived and thrived through the centuries?

There are many answers to this question. But one may mention here that Freemasonry has had a clearer understanding and a better practice of Fraternalism than any other organization in the world. Fraternalism, after all, ranks along with religion, government, science, business, and the fine arts. As the Grand Lodges of Michigan and Iowa put it, *"To discover the heights and depths of it, its length and its breadth, and the unsearchable riches in it, is sufficient justification for any man to work in it throughout his life."*

EDICT NO. 184

The youth, clearly, are the country's beautiful hope and society's future and backbone. Their character must, therefore, be molded, so that they will develop themselves into productive and useful members of society. If their activities are misdirected, these may become the bane of present-day society.

In this light, then, our Grand Master, MW Enrique L. Locsin, issued on November 23, 1998 Edict No. 184, which promulgates and decrees that effective immediately each Lodge in this jurisdiction shall organize and form a permanent Youth Committee, the function of which shall include the following:

1. Organize and direct youth activities in the schools and community by sponsoring and promoting (a) sports competitions, both team and individuals; (b) academic competitions, such as literary writing, debate, oratory, and the like; and (c) summer camps.

2. Sponsor such Masonic Youth Organization as the Orders of DeMolay, Job's Daughter, and Rainbow for Girls.

CIRCULARS 28-32

Circular No. 28

This year, as in the previous ones, Grand Lodge will grant awards to the Most Outstanding (1) District, (2) District Deputy Grand Master (DDGM), (3) District Grand Lecturer (DGL), (4) Lodge, (5) Worshipful Master (WM), (6) Grand Lodge Inspector (GLI), (7) Lodge Secretary, and (8) Master Mason (MM).

The Regional Deputy Grand Masters (RDGMs) shall submit to the Committee on Awards the nominees from their respective areas of responsibility for Award Nos. 1-3, while the District Deputy Grand Masters (DDGMs) shall submit to their respective RDGMs the nominees for Award Nos. 4-8. Each RDGM shall then select the Region's nominees for Award Nos. 4-8.

All nominees shall be rated on the bases of criteria supplied by the Grand Lodge. Nominations submitted to the Committee on Awards shall be accompanied by details of the ratings of the nominees based on the said criteria.

RDGMs shall submit in writing all nominations to the Committee on Awards c/o the Grand Lodge not later than February 19, 1999, beyond which nominations received will no longer be included.

The Committee on Awards, chaired by MW Rosendo C. Herrera, PGM, will make the final selection of awardees in the eight categories.

Criteria For Grand Lodge Awards

1. Most Outstanding Lodge
   - Quality of meetings as per GLI's report - 25%
   - Promptness and quality of reports to Grand Lodge - 25%
   - Implementation of GL programs on membership, youth, senior members, community projects, etc. - 25%
   - Lodge participation in district

activities and in multi-district and Grand Communication - 15%
Harmonious relationship within the Lodge and with other Lodges - 10%
TOTAL 100%

2. Most Outstanding District
Over-all rating of Lodges in the District per GLI reports - 25%
Promptness and quality of reports to Grand Lodge - 25%
Implementation of GL programs on membership, youth, senior members, community projects, etc. - 25%
District participation in multi-district and in Annual Grand Communication - 15%
Harmonious relationshi within the Lodge and with other Lodges - 10%
TOTAL 100%

3. Most Outstanding Worshipful Master
Ranking of his Lodge under M.O.L. category - 40%
Attendance in Lodge meetings, conventions and Annual Communication - 20%
Management skill and proficiency in the work - 15%
Participation in District and GL activities - 15%
Public relations and community involvement - 10%
TOTAL 100%

4. Most Outstanding District Deputy Grand Master
Ranking of his Lodge under M.O.D. category - 40%
Attendance in Lodge and District annual meetings, conventions and Annual Communication - 20%
Management skill and proficiency in the work - 15%
Leadership in District activities and participation in GL work - 15%
Public relations and image in the community - 10%
TOTAL 100%

5. Most Outstanding District Grand Lecturer
Over-all rating of Lodges per GLI's report - 30%
Attendance in Lodge meetings /district conventions, etc. - 20%
Participation in District/GL activities - 15%
Proficiency in ritualistic work - 15%
Public relations - 10%
TOTAL 100%

6. Most Outstanding Grand Lodge Inspector
Promptness and quality of GLI reports - 30%
Attendance in Lodge meetings/ district conventions, etc. - 30%
Participation in District/GL activities - 15%
Leadership ability to motivate as signed Lodge - 15%
Public relations and community image - 10%
TOTAL 100%

7. Most Outstanding Lodge Secretary
Promptness and quality of reports submitted to GL - 30%
Attendance in Lodge, District and GL meetings - 30%
Efficiency in notifying members of meetings and collection of dues - 15%
Public relations and community image - 15%
Proficiency in ritualistic work - 10%
TOTAL 100%

8. Most Outstanding Master Mason
Attendance in Lodge meetings, district conventions and

Annual	- 30%
Participation in committee works and other activities	- 30%
Community involvement and public relations	- 15%
Proficiency in the works and Masonic knowledge	- 15%
Relationship between Brethren in the Lodge and in other Lodges	- 10%
TOTAL	100%

Circular No. 29

The Search for Outstanding Masons in Various Fields of Endeavor for Masonic Year 1998-99 is on!

Every Masonic District, with the help of the Blue Lodges within its jurisdiction, is advised to submit its nominees to the Office of the Grand Master on or before February 19, 1999.

Each nomination must be accompanied by a Masonic and Professional bio-data and two passport size (2"x2") black and white pictures.

This Circular was issued on November 27, 1998.

Circular No. 30

Masonic Districts and Blue Lodges for the Outstanding Newsletter Awards must be submit on or before February 19, 1999 three copies each of three issues of their official publication for the current Masonic year, plus the editor's or editors' pictures (2"x2" black and white).

The Committee on Awards for Newsletter shall have made the final selection of awardees by March 19, 1999.

This Circular was issued on December 9, 1998.

Circular No. 31

The 1998 Annual Report of each Subordinate Lodge is due for submission to the Grand Lodge not later than January 15, 1999. The Report must be accompanied by the required dues, fees and other charges. (See Art. III, Sec. 2, Par. j, Part II, *Masonic Law Book.*)

All brethren concerned are likewise reminded of the provision of Sec. 29, Art VI, Chapter I, *Masonic Law Book*, which states, "No Lodge which failed to submit its Annual Report with payments in full of its dues and fees shall be entitled to representation at the Annual Communication."

Hence, all Lodges must settle their outstanding obligations as of December 31, 1998 not later than March 15, 1999, which shall also be the last day of issuing proper accreditation to Lodges that have complied with the above constitutional provision. No accreditation shall be issued at the site of the 83rd Annual Grand Communication in General Santos City. No member of the Grand Lodge's Accounting Staff will be there to entertain late settlement of accounts.

To avoid inconvenience and misunderstanding during the Ancom, which will be held at the East Asis Royale Hotel, National Highway, City Heights, General Santos City on April 22-24, 1999, all RDGMs, DDGMs, DGLs, and GLIs should ensure compliance of Lodges under their respective jurisdiction.

This Circular was issued on December 7, 1998.

Circular No. 32

Our Constitution mandates that written reports on the Regional

or District Conventions should be submitted to the Grand Master 30 days after the Convention. The report should be accompanied by the resolutions submitted by Subordinate Lodges and approved in the convention, as well as by nominations for the position of District Deputy Grand Master for the ensuing year.

Our Constitution requires that all resolutions should be submitted to the Grand Lodge 60 days before the Annual Communication.

All RDGMs and DDGMs are therefore enjoined to comply with these constitutional provisions.

This Circular was issued on December 8, 1998.

WE HAVE A NEW "ROOM" IN CYBERSPACE

Thanks to the efforts of Hon. Fellow Webmaster Peter J. Mello, the International Guild of Masonic Webmasters (IGMW) now has its own channel on the Internet Relay Chat (IRC), a technology which enables people to converse using test.

The IGMW's channel on the IRC is where members of the Guild may associate further with one another, ask questions from one another, as well as make new friends.

Upon entering our new "room" in Cyberspace, one meets the people who created the IGMW, those who are sustaining it, and these who are partaking of its services. The IRC, in effect, is another medium through which Masonic Webmasters may create quality presence for Masonry on the Internet.

After giving your statement, hit the <Enter> key. In less than a second every other person in the room sees the statement. If they react to your statement, a question-and -answer forum ensues.

Since entry into the channel is not limited to IGMW members, we may use the channel for enlightening non-Masons about our Fraternity. Who knows, some of the non-Masons partaking of the channel will get so interested in Masonry that they will seek our fellowship!

"It is our hope to see you in our new 'room' in Cyberspace very soon," IGMW founder Pieter Nootenboom states. *"A page has been posted by Webmaster Mello and linked to by our Home page, with precise directions on how to get to the IGMW channel of IRC. Any further questions may be directed to him at <webm@steramendocinomasons.org.>.*

Happy chatting!"

CHANGE is such a hard work–BILLY CRYSTAL

MASONIC DISTRICT NO. 2 RESPONDS TO CIRCULAR NO. 5

by VW Jaime Y. Gonzales, SGS, PDDGM

As Chairman of our Grand Lodge's El Niño Fund Drive, I write in praise of Masonic District No. 2 (Cavite), which has wholeheartedly responded to the call of MW Enrique L. Locsin for contributions to the Fund Drive. All the Lodges in Cavite contributed P2,000 each, with Tagaytay Lodge No. 165 contributing an additional P3,000, for a total of P31,000. This came about because the Grand Master's Deputy for Masonic District No. 2, VW Serafin Manarin, was all out in supporting Masonic District No. 2.

The brethren of Masonic District No. 2, in effect, have lived the "perfect day" described by the famous author Ruth Smeltzer in this statement: "You have not lived a perfect day, even though you have earned your money, unless you have dome something for some who will never be able to repay you."

May the brethren of other Masonic Districts live Smeltzer's "perfect day" by emulating the example of our big hearted Cavite brethren.

For the additional information of the brethren whitersoever dispersed, the Grand Lodge of the Philippines has contributed a total of P200,000 to the victim of the El Niño phenomenon residing in General Santos City.

Hon. Adelbert W. Antonino, Mayor of General Santos City, wrote a grateful and an appreciative letter to our Grand Master through VW Domingo Teng, DDGM, District No. 48. The body of the letter reads thus:

Mabuhay!

This is to sincerely appreciate you for the remarkable help you have extended to the city of General Santos.

Truly, the two hundred sacks of rice distributed to Brgy. Bula and Brgy. Calumpang of this city unmistakably helped the beneficiaries. What made it even more significant is its timely essence. It is indeed gratifying to know that many souls were relieved in these times of crisis and need. We can not thank you enough for the gesture.

The magnanimity from your end is really one thing to commend. We are more than privileged to have been a recipient of a noble mission from an equally noble institution.

In behalf of the beneficiaries and the people of General Santos, I would like to thank you for that genuine philanthropic deed.

We will be praying for you as we continued to alleviated the plight of our less privileged Filipino people.

God Bless!

JOYOUS CHRISTMAS AND A PROSPEROUS NEW YEAR!

- Editorial Staff

MASONIC FAMILY ON OKINAWA IN FOCUS

by eF.R.eN

Time was when there were 15 Lodges on Okinawa—all at the same time. One of these is Okinawa Lodge No. 118 in District 17 of the Grand Lodge of the Philippines. Chartered in April 1948, it is the oldest Lodge in Japan.

The hall in which the brethren gather always appears fresh and clean, and the aroma of delicious home cooking permeates the hall. This is due to the dedicated service of that Lodge's "Ladies": MS. YANEKO SHIROMA and MS. FUJIKO OYAKAWA.

Last April, the Lodge gave birth to BLUE LODGE NEWS, whose goal, according to its editor, SW Rick Danielson, is *"to touch everyone within its reach, to provide useful information, offer an alternative forum for communication, maybe even give you a little chuckle, but most of all...for you to just enjoy!"*

The different issues of the newsletter are, indeed, informative and enjoyable.

I've learned, for instance, that every Saturday morning, our brethren on Okinawa have "the best $2.00 breakfast in town" together, and they put on a special event, in which they involve their families and friends, once each quarter. In the first quarter, for example, they had a pot luck dinner at the Masonic building. Such an event is designed to enhance camaraderie and rapport among the brethren and their families and friends and to inform the non-Masons in attendance about the general principles of masonry and the significance of many items found in the lodge hall.

Jr. Warden Nelson Delacruz, who is in charge of such special events, has been, in his own measure, a *"pillar of beauty,"* just as WM Ben Flores has been a *"pillar of wisdom."* On once occasion he told the brethren:

"In some small towns in the Philippines, the townspeople get together and carry on their shoulders an entire nipa house with the intent of moving it to a better place. On the way, they sing together and encourage one another. On arriving at their destination, a big celebration takes place.

"Let us, similarly, carry on our shoulders the cares and responsibilities of our Lodge, by participating in all its activities, by encouraging others to join in, and by helping those who need to be taught. Let each give his share of the work, no matter how small; for it is not necessarily the amount of work that counts, but the spirit with which it is given."

To that challenge, the brethren of the Lodge have responded. When, for instance, he noticed that the brass fixtures within the Lodge needed some attention, Jr. Deacon Cecil Cayetano applied himself to the job at hand—with a bit of metal cleaner and a lot of elbow grease and brotherly love. Certainly, one and all appreciated his fantastic job.

Sr. Warden Danielson, too, has been a *"pillar of strength."* He is the moving spirit behind the Lodge's newsletter. A veritable journalist, he knows very well, is not easily affected by adverse comments about his work.

Bro. Danielson is to be commended for penning a laudable editorial in issue 3 of BLUE LODGE NEWS. Entitled "What Does It Mean," the editorial goes this way:

To be a Mason is not an easy task.

Anyone can take the obligation and wear the square and compasses. Some may even attain the jewels of our Most Worshipful Grand Lodge. But to be a Mason, to overlook our brother's shortcoming, and yes, even overlook his faults and still embrace him, sincerely hold him to our faithful breast in brotherly love, is indeed a challenge most worthy of any man.

We are, likewise, responsible for our respective actions. To expect the love and support of our brethren, we must abide by and take literally the terms of our obligations. We must care for and execute them with the utmost and faithful sincerity. We must strive, each one of us, as Master Masons, to set the example.

That, concededly, is hard to do; for no mortal is perfect, no man born of woman is without fault. But try, we must!

We must try, for instance, not to succumb to the following indiscretions:

1. Speaking in open Lodge without first being recognized by the Master.

2. Intentionally disrupting the peace and harmony of the Lodge by carrying on private conversations or making inappropriate remarks about the proceedings.

3. Ridiculing, laughing or snickering when a brother errs.

4. Speaking ill of any brother with intent to harm or discredit.

5. Failing to recognize that ours is not a "social club" but is, or should be, a close-knit society where petty ambition or personal jealousy has no place.

These and other similar indiscretions will result in the disappointment and detestation of our brothers and, consequently, contribute to the downward spiral of the principles in which we all believe.

Lastly, we should take the sincere efforts of our brethren and take no offense at any "constructive" criticisms given with good or positive intent. Let us not set an unmasonic example to our less informed and less experienced brethren but instead, let us continue to support our Craft and each other in sincere love, affection, friendship and spirit of true brothers and true Masons.

When asked by less informed and less experience brethren what makes a true Mason different from other men, SW Danielson replied, *"A true Mason practices the principles and philosophy of our Masonic teachings in his daily life. He fully understands the obligations he solemnly promised to obey. In speculative Masonry, we do not take literally the penalty of those obligations. However, within our minds and hearts they should remain as true as the level of time. Please take occasion to review the promises we each swore to uphold and make an effort to ponder and digest the meaning contained therein. We must, each one of us, police ourselves and continue to love, encourage and guide each other as brothers."*

The Lodge's second Family Night Pot Luck was a little different from the first in that there was a surprise

guest, namely "Wally the Clown." Wally entertained the kids of all ages with his magic, balloon animals and overall lovable antics. The Lodge, therefore, presented Wally with a special Certificate of Appreciation. It also gave special thanks to all the ladies and families who made the evening quite special with their presence and wonderful dishes. It gave "a very special thank you" to Sis. Arlene Rustmann, who had volunteered to launder all the table cloths.

The brethren of Okinawa Lodge No. 118, as may be learned in issue 6 of BLUE LODGE NEWS, participated in the Fifth International Coastal Cleanup that took place on Okinawa last September 20 and 21. Since they included their families, they were able *"to make a Masonic fun day of it."*

In issue 7, BLUE LODGE NEWS assumes another name, namely, RYUKYU MASON. In it we read the following true story released by the Okinawa Shrine Club:

A Taste of Masonry

IT WAS a gray waterlogged day on August 1st 1998. The grandfather of seven-year-old Michelle "B," a 31-pound victim of Degenerative Muscular Sclerosis approached the Shriners who were fun raising in front of the shopping area. He explained his Little One was to return to the United States within the next two weeks and for financial reasons, Michelle's parents could not afford a wheel chair for her. Grandpa asked the Shriners if they knew where a reasonably priced chair might be located. Personal information was exchanged, and the Shriners told him they would be getting in touch with him as soon as possible. He slowly turned and gradually faded into the distant corner of the hazy parking lot.

Immediately the Shriners went into action! Within one hour of the original request, a brand new chair was located, purchased and transported back to the fund-raising sight. Michelle's grandfather was contacted. He was requested to return to the shopping area, but this time...with his granddaughter.

Before too long the old man was seen walking through the rain-soaked crowd, carrying a small, twisted child in his arms. Michelle was introduced to the Shriners, who were waiting with eager anticipation to meet her. In the presence of shoppers and passersby and the roar of the rolling thunder in the background, the crippled body of seven-year-old Michelle "B" was placed in her brand new chariot with the love and gentleness only a grandfather knows.

The man and the child, separated by two generations but bound together by a much stronger tie, turned each with smile and once again disappeared into the mist of the afternoon. With a renewed faith, they were both certain the sun would once again shine brightly.

God bless you, Michelle — and all the children of the world!

The same issue contains the following article:

Tough (brotherly) Love

WE LIVE in a time when the world around us is full of violence and corruption, bitterness and jealousies, anger and prejudice. Turn on the news, pick up a paper, listen; I mean, really listen to what your neighbor is saying. Those undesirable characteristics continue to burrow their way deeper and deeper into the heart of our society. It is precisely for that reason during these trying times, we must have more than "hope," more than "faith," and more than "charity." We must put forth our sincerest effort. We must hold on tightly and put into use those principles that make "ours" so much different from any

other. To aid and assist our fellowman is our goal; even if that fellow man is the "brother" sitting next to us. Sometimes it may be difficult to see a brother in that light, but a fellow man he is. He has the same needs, the same desires, the same fallibility as the next man.

Let us reunite in those basic beliefs and strive to work together to relieve personal differences. Let us combine our strengths into one common bond. We must never give up our efforts to resolve those differences, lest they are allowed to tear an irreparable hole in the blanket of brotherly love that each one of us pledged to the other. Let us work together on the issues of the day in order to win understanding and accomplishment.

The Supreme Architect in His infinite wisdom gave man the ability to choose. Unlike the animals that are bound to follow their instincts, even when it will result in their own demise, man, who has been cast in His image, has been blessed with a wonderful gift. Let us use it wisely.

I implore all Masons whithersoever, dispersed, no matter how long your tenure or what your position, review carefully and contemplate deeply the promises made "in due form." Let us choose to practice truly what we preach and assist our brothers in meeting their full potential as Masons.

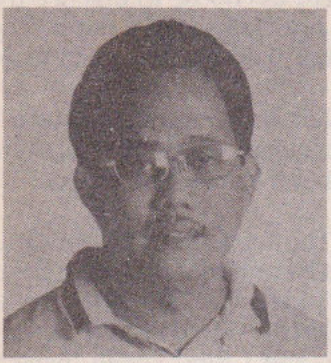
For those who are unable to choose or simply choose not to, a much bigger choice is now before you.

The leadership of our Grand Lodge feels confident that, with the dynamic leadership of DDGM Amado Arnaiz, District Grand Lecturer Larry G. Price Sr., and Grand Lodge Inspector Murray V. Harlan Jr., and the all-out cooperation of the other officers of Okinawa Lodge No. 118, namely, Treasurer Tito Villanueva, Secretary and Almoner Gene Manley, Chaplain Robert Castillo, Marshal Darius Gilmore, Senior Deacon Robert Ecarma, Junior Desconcecil Cayetano, Senior Steward Amado Madrigal, Junior Steward Demetrio Cadiz, Tyler Napoleon Sison, and Auditor Bien Panganiban, the principal officers (WM Flores, SW Danielson, and JW Delacruz) will be able to take Okinawa Lodge No. 118 to greater heights achievement.

TUMAUINI BRETHREN CONTINUE TO PLANT TREES

Two years ago, during the term of WB (now VW) Roger Z. Guzman, the brethren of Tumauini Lodge No. 251, together with their families, planted narra seedlings at Sitio Magoli, Antaga I, Tumauini, Isabela. Having discovered that a good number of those seedlings had survived the El Niño phenomenon and had grown appreciably, VW Godofredo C. Martinez and WB Antonio T. Valencia encouraged and stimulated the brethren to continue planting trees as their modest contribution to the protection and enhancement of the environment

VW Guzman, by the way, is editor-in-chief of *The Plumb Line*, the Lodge's newsletter. (It is hoped the Cabletow Office will receive copies of forthcoming issues of the newsletter.)



A FULFILLING MISSION

by WM Joey Q. Soriano

Note: *This account should have been published in the preceding issue, but lack of space frowned upon its publication therein.*

Since his office at the Equitable Bank along General Segundo Avenue, Laoag City, was designated as assembly point, Bro. Mario Bumaglag must have awakened quite early in the morning of the Saturday, a couple of months ago, our Lodge, Laoag No. 71, spearheaded a medical-mission at Dasar, Vintar, Ilocos Norte.

As if to say they were demonstrating leadership by example, VW Bros. Ernie Cua, Nap Domingo, and Lou Santos were among the first to arrive at Bro. Bumanglag's office. WB Jack Rigo and myself joined them later.

I then fetched the dentists and the Bernabe brothers, while VW Nap fetched the nurses from the Gov. Roque Ablan, Sr. Memorial Hospital.

With the dentists and nurses, we proceeded to Vintar, where, together with personnel of the Vintar Municipal Government, Bro./Mayor Juanito Albano and Bro./Vice Mayor Antonio Foronda were waiting. Other brethren who were there, too, included WB Jaime Hernando, WB Claudio Duarte, Sr., JW Roger Braceros, Bro. Osias Corrales, Bro. Alwin Bartolome, and Bro. Alexander Ventura.

Using the four vehicles Bro. Tony and the municipal government had made available, we proceeded to our destination: DASAR.

Although the trip was jaunty, it was made enjoyable by the brethren's high spirit and the plentiful food.

At the approach to Tamdagan, the vehicle in which Bros. Alwin, Ernie, Jack and Lou rode got stuck in hip-deep waters, forcing them to wade in the water and getting their clothes wet. How VW Ernie managed to have his clothes remain dry came to be the "talk of the group."

Upon reaching Dasar, we immediately went to work. Our Brother Doctors and the health workers did their job, while some brethren got the people organized and others helped in the food preparation.

The mission at the first station having been accomplished, we moved to the next clinic set up. Consultation continued. Then lunch!

After a brief respite, the mission was resumed, culminating in surgical operations by Bros. Nap and Roger.

Next, another respite *cum* fellowship....

As we prepared to leave Dasar, there was a scramble for the best vehicle and the best seat since nobody wanted to get stranded on the way.

At a little past 4 p.m., we were at Vintar Dam. Bro. Tony conducted a short guided tour of the place. In the

process, he revealed to us his plan to have the administration of the dam transferred from the provincial to the municipal government. We told him we fondly wished his plan to be realized.

From the dam we proceeded to Bro. Tony's house, where we had a little rest and a well-deserved *merienda*.

Finally, we proceeded to our respective places to abode. VW Nap and I had to take the nurses and dentists home.

Physically tired we were, but we felt confident that our fraternal relations had been enhanced through undertaking a worthy cause.



The brethren of the Lodge pose at venue of the mission displaying banner.



Our Brother Doctors at work...

PANGASINAN 56 GOINGS ON: AN UPDATE

Last September 18, in pursuit of its "Adopt-a-School Project," Pangasinan Lodge No. 56, represented by WM Edward Chua Cham, SW Conrado B. Gaerlan, WB Danilo C. Uy, and VW Jaime L. Nabua, DDGM (37), turned over in a simple ceremony a brand new air-conditioning unit to the DECS Division Office in Binalonan, Pangasinan.

Remarked Sis. Perla T. Cornel, Asst. Division Superintendent, Pangasinan II: *"Now teachers and staff transacting business at the division office will be more relaxed and comfortable."*

Subsequently, after having the electrical wirings inspected for safety precaution, the Lodge oversaw the installation of the air-conditioning unit.

Then, on September 23, one member of the Lodge, Bro. Eduardo Esteves, gave up the ghost. The brethren not only condoled with but also extended some financial assistance to, our late Brother's family.

On October 3, brethren of Union Lodge No. 70, headed by WM Francisco Manalo, Jr., passed the word around that VW Roberto T. Lastimoso, Past Grand Marshal of our Grand Lodge and Acting PNP Chief, was on official visit of the PNP Headquarters, Region I, in San Fernando City (La Union), and that he would like to meet the brethren in the area and have fellowship with them. The word spread like a telegram, and brethren from Laoag City, Baguio City, and Pangasinan immediately responded to the hasty invitation.

Pangasinan Lodge No. 56, represented by WM Chua Cham, SW Gaerlan, WB Jose R. Benin, and VW Nabua, and Alfonso Lee Sin Memorial Lodge No. 158, headed by WM Daniel C. Uy, hied to San Fernando City.

VW Lastimoso, who was with his family and staff, most of whom are members of the Craft, was warmly welcomed by the hosts, headed by Bro. Enrique Cuadra, Regional Commander, and his chief of staff, Bro. Enrique Valenzuela.

The fellowship social was so hearty and cheerful that someone remarked, "This is a preview of the Tri-District Convention to be hosted by Union Lodge No. 70 on November 20-21."

WM "Jun" Manalo, who emceed the program, called on representatives of the different Lodges present to introduce their respective delegations.

Picture taking then took place....

VW Lastimoso thanked the brethren for the warm welcome accorded to him and his family. In his remarks, he said in part, *"When you find yourself in a place where you are not familiar with the environment, and when you want to have good company, look for your Brother Masons; for Masons, whithersoever dispersed, are brothers to one another."*

He challenged the brethren to get involved in the campaign for peace and order in the country, and he pledged that the PNP would lead by example

VW Lastimoso well applauded, and the fellowship continued. The brethren of the Lodges present promised WM "Jun" Manolo that they attend the Tri-District Convention at Cresta Del Mar, San Fernando City, on November 20-21.

On October 30-31, the brethren of the Lodge, in pursuit of their annual "Caravan of Remembrance" program,

visited the widows and orphans of deceased brethren and distributed "Candles of Remembrance" as well as goodies.

Its "Raffle Draw" being successful, the Lodge looks forward to completing the construction of its temple.

The Level, October 1998, further informs us that, as of September 10, 1998, the Lodge's Life Membership Fun was P140,037.30.—eF.R.eN

MD NO. 6 STRIVES TO THRIVE

by VW Romulo P. Alcala

The following members of the District Council labor with unselfish dedication to stimulate the brethren to strive for greater heights of achievement: VW Roberto C. Santos, DDGM, *Chairman*; VWBs Emmanuel A. Briñas, Iluminado C. Monzon, and Felizardo P. Tirado, DGLs all, *vice-chairman*; my humble self, *secretary;* VW Vicente D. Salazar, Jr., *treasurer*; WB Nilo B. Gavia, who is also GLI for Pinagsabitan Lodge No. 26, *asst. secretary;* VW Lorenzo C. Diaz, *auditor;* VW Perfecto L. Alibadbad, *chaplain*; WBs Gerardo C. Frondoso and Joselito V. Maghirang, who serve as GLIs for Sierra Madre Lodge No. 181 and Dr. J.P. Rizal Lodge No. 270, respectively, *public relations officers;* WBs Victorino F. Javier, Jr. and Rector G. Briñas, *legal officers.*

Our efforts are complemented by the other GLIs, namely: WB Antonio JM Zuñiga, for San Pedro Lodge No. 292; WB Nicanor C. Belsonda, for Makiling Lodge No. 72; and WB Generoso O. Opina, for Malinaw Lodge No. 25.

The brethren of the host mentioned Lodge, led by WB Victorino P. Javier, Jr., make sure that the installation of their officers is the best attended in the district. Whenever there is an inter-Lodge sports activity, such as bowling, they usually land in the championship round. Annually they celebrate Senior Masons Day in honor of their Lodge's life members. Periodically, they participate in the civic activities sponsored by the San Pedro City government. Periodically, too, they engage in community outreach projects, such as the Operation Circumcision they conducted to Barangay San Lucas, which benefited more than a hundred youngsters. Should occasion require, they support the projects of the Order of the Eastern Star and the Werner P. Schetelig Chapter, Order of DeMolay, and show enthusiastic support for their activities.

Be more concerned with your character than with your reputation. Your character is what you are, while your reputation is merely what others think you are.—John Wooden

THE LODGE THAT REFUSES TO DIE?

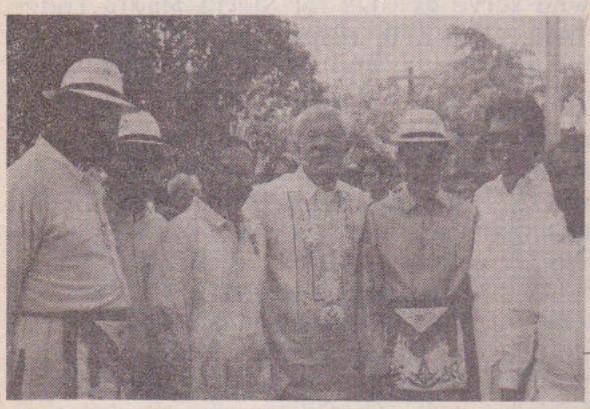
by WB Jaime M. Tolentino

Our Lodge, Mabini-Kalaw No. 195, Lipa City, is no longer "the Lodge that refuses to die," but rather, a Lodge that is very much alive and kicking! It has accomplished remarkable achievements within our Masonic District, No. 10

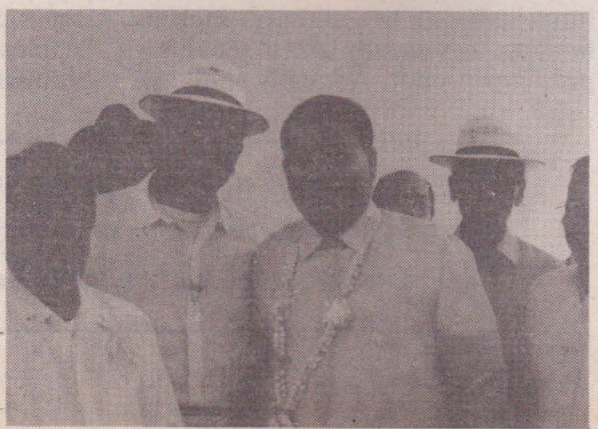
It spearheaded the formation of the Order of the Eastern Star U.D. in the same city. It was principally instrumental in the formation and institution of Dr. J.P. Laurel Lodge U.D. in Tanauan, Batangas, This Lodge is temporarily holding its meetings in our Lodge hall. We join the annual celebration of the birth anniversary of Bro. Apolinario Mabini (July 23) at the Talaga Shrine, Tanauan, Batangas. We also participated in the activities during Flag's Day and Independence Day. Last August 15, we presented a second cultural presentation, titled "Of Love, Hope & Faith," at the Club Victorino in Lipa City.

There are other items on our Lodge's trestleboard which manifest its vision to share and propagate our Fraternity's timeless principles, particularly its main tenets, Brotherly Love, Relief, and Truth.

Postscript: Congratulations to The Cabletow editorial staff for its up-to-date and timely issuance of our newsmagazine's editions.



WB JM Tolentino, VW C.B. Sarmiento, WB M. Garcia, Gov. H. Mundanas, VW I.P. Goce, Bro. B.P. Parumoc, and VW M. Dimaranan pose after ceremonies celebrating Mabini Day at Talaga Shrine, Tanauan, Batangas.



The brethren with Mayor Cesar V. Platon, President of the Batangas Mayors League and a member of the Craft, on the same occasion.

MINDORO LODGE NO. 157 HOSTS DISCON FOR THE FIRST TIME

by Bro. Emmanuel S. Villena

Mindoro Lodge No. 157, for the first time in its history, hosted a convention of Masonic District No. 10, which is, at present, composed of six regular Lodges (three in Batangas and three in Mindoro) and two Lodges under dispensation. The convention took place at San Jose, Occ. Mindoro last Oct. 2-3. Naturally, brethren of the host Lodge and their families overtly demonstrated their eagerness to accommodate and entertain delegates and guests.

Trip to San Jose

There being a strike at the PAL, as early as Oct. 1, many of the delegates boarded an airconditioned RO-RO vessel from the Batangas pier for San Jose. With this reporter were the following "early birds": VW Isaac Arribas, Jr., SGL; VW Virgilio Sarmiento, RDGM for Southern Tagalog, with Sis. Fely; VW Patrick Casao, Sr., PDDGM; VW Geminiano Noche, PDDGM; WB Horacio Tolentino, WM of Sixto Lopez-Batulao Lodge No. 129; Bro. Ronald Cortez of Capitol City Lodge No. 174; and other brethren and guests. Since the ship's launching area was ample enough, we found the 12-hour trip pleasant, comfortable, enjoyable.

Oct. 2

Upon disembarking at the San Jose pier, we were taken to the Lodge by the welcoming committee and served a hearty breakfast.

Assisted by RDGM Sarmiento, SGL Ike Arribas was the principal lecturer during the seminar-workshop, we paid the youthful town Mayor, Hon. Gene Mendiola, a courtesy visit. He expressed his appreciation of what the Masons in the island are doing for the benefit of the people.

We did not pay Gov. Josephine "Nene" Sato a visit anymore, for we were informed that she had another pressing commitment.

We savored the early evening dinner and cocktails prepared by WB Antonio Guinto, Jr. and his family, as well as by the wives of Masons in the area. The seafoods were delectable, dishes sumptuous, finger foods delicious, and beer and wine seemingly inexhaustible. All this was generously served in typical Mindoro hospitality.

Oct. 3

The unfavorable weather caused the cancellation of the floral offering and the earlier start of the convention proper.

WB Isagani delos Trinos led the invocation, and WM Ramon Espada III of the host Lodge received VW Sarmiento and the district officers with grand honors. Since the incumbent DDGM was recuperating from illness, VW Sarmiento was the one who received VW Arribas, SGL and the Grand Master's personal representative. He also presided over the convention proceedings.

The reports of the Masters of the seven Lodges showed that Masonry in the district was on the move. Resolutions and other Masonic matters of interest were discussed lengthily, animatedly, but constructively.

VW Arribas relayed to the body the Grand Master's message. Then he expounded on the Masons' role in the proper management of the environment and maintenance of ecological balance.

"We have to properly utilize agriculture and engage in the controlled development of our natural resources for the benefit of postery," he said. *"Let's see to it that our posterity will have self-sufficiency."*

After a heavy snack and warm send-off, we boarded again a boat bound for Batangas.

All in all, the convention started and ended in peace and harmony. It was a fruitful and memorable experience.



THE EARLY BIRDS: (L-R) VW Patrick Casao, Sr. and WB Emmanuel Villena (front row). VW Nicolas Oriondo, WB Geminiano Noche, VW Modesto Tatlonghari, WB Horacio Tolentino, Bro. Ronald Cortez, VW Isaac F. Arribas, Jr., VW Virgilio Sarmiento, Sis. Fely Sarmiento, Bro. Ruel Dote, and VW Nestor Oriondo (back row). WB Ramonada III, WM, Mindoro Lodge No. 157 (top center).

FREE DIABETES & HYPERTENSION SCREENING

by E.T. Jumalon, Secretary, PDDGM

OUR LODGE, Bernardo A. Neri Memorial No. 214 in Calamba, Misamis Occidental, in cooperation with the Servipharm Pharmaceuticals, Phils. Inc., recently conducted a successful Free Diabetes and Hypertension Screening at the Dr. J. Clinic, Ericson Building, same town.

A general medical practitioner, my humble self provided the medical service early in the morning, with my wife, Sister Naomi, Mr. Patricio Jaybie Atay, a nurse and Mason's son, and Miss Edna Suan, a volunteer midwife, assisting.

Approximately 50 patients of various ages were benefited by the early morning activity. Of these, eight were found to have elevated Fasting Blood Sugar and seven were hypertensive. Free starter doses of medicines were given to these patients with abnormal findings.

The Lodge, headed by WM Joelito G. Intong, thanked the sponsoring pharmaceutical, the Servipharm, Phils. Inc., which was represented by PMR Jing Galon.

HONORING MASON HEROES

by R.A. delos Trinos

TO COMPLY with the Grand Lodge leadership's directive that we Masons help give Freemasonry a good public image, we, the officers and members of Magat Lodge No. 68 in Bayombong, Nueva Vizcaya, not only actively participate in the annual celebration of Independence Day, but also hold activities on the birth, and even death, anniversaries of Mason heroes, particularly those whose statues stand in the town plaza, namely: Bros. Jose Rizal, Andres Bonifacio, Emilio Aguinaldo and Marcelo H. del Pilar.

Early in the morning of such a historic day, an assigned officer of the Lodge plays through the loud speaker the Grand Lodge Hymn and selected patriotic songs.



After assembling at the Lodge building, we march to the town plaza, where w hold a simple floral offering in honor of the Mason hero or heroes concerned. Usually, we invite local government officials to join us in the ceremony, which is followed by a program featuring speeches by Masonic leaders and municipal officials.

The fraternal breakfast that follows the floral offering cum program often takes place at the Juel Hotel and Restaurant, which is owned by our Past DDGM, VW Eugenio Justice Labitoria.

If the occasion falls on a holiday, we hold another program in the evening, participated in by our families and associates. District and/or Lodge officers give informative talks on Freemasonry, thereby raising the public's awareness and understanding of our Fraternity. A fellowship social caps the occasion.

Love people, not things; use things, not people.

ALAY AKLAT NG MGA BAYANING MASON: A KASILAWAN PROJECT

This year marking the celebration of the centennial of the declaration of Philippine independence and the Grand Lodge's theme being Masonry: Cradle of Heroes and Building of Nations, Kasilawan Lodge No. 77, under the leadership of WM Mariano Lee, initiated Project "Alay Aklat ng Mga Bayaning Mason," which consists in donating Masonic books, particularly The Votaries of Honor and The Brethren, to the libraries of different schools, colleges and universities, the faculty members and students of which, it is hoped, will become more aware and appreciative of the role and contributions of Masons in the shaping of our country into what it is today.



L-R: WB William Malaki, PM; MW Reynold S. Fajardo, PGM, Grand Secretary; Dr. Eduardo Bautista, President of the Philippine College of Criminology; WM Mariano Lee; and VW Sonny Wang, DDGM of MD #5. This photo was taken by WB Jacinto Astrero at the PCCR President's office last Aug. 14. On that occasion, MW Fajardo answered queries from Dr. Bautista, thereby enlightening the latter on Masonry and its contributions in nation building.



WM Mariano Lee presents copies of Masonic books to Dr. Zenaida A. Olonan, President of the Polytechnic University of the Philippines. Other in photo are (L-R) Bro. Oscar Garcia, Bro./Col. Del Ocbina, Bro. Rolan Llamas, VW George So (DGL for MD #5), Co. Abellera (Pylong Officer), VW Sonny Wang (DDGM, MD #5), Mr. Lito Bagunas, and WB Eliseo Miranda (GLI). Photo was taken by Bro. Ruben Tingco at the office of the PUP President last Oct. 2.

MASONIC DISTRICT #2 SPONSORS SEMINAR-WORKSHOP

September 19, 1998 was a stormy day. Only a night before, the MV Princess of the Orient sank. Yet 62 brethren braved the storm to drive all the way to the Cavite State University in Indang, Cavite, just to attend the Leadership Seminar prepared by our DDGM, VW Serafin E.R. Manarin, who had ably assisted by VWB Dominador VR Eugenio.

The seminar started at 9 a.m. VWB Edgardo C. Perez, PDGGM lengthily lectured on Leadership, distributed from morning to about 9 p.m. In between WB Telesforo Sapinoso, VWB Rupert Sanggalang, immediate Past DDGM, and VWB Serafin E.R. Manarin, current DDGM, spoke on the following topics, respectively: (1) Proper Way of Preparing Official Receipts, Monthly Reports, and Annual Reports; (2) Proper Management of the Lodge, Formulating Interesting Lodge Activities, and Planning the Lodge's Annual Budget; and (3) Internal Controls Relative to Lodge Projects.

"Oftentimes," VWB Manarin said, "*the Lodge overspends on some projects and therefore, due to deficit, other projects suffer. Hence, we should be alert in this regard.*"

The Seminar was 12 hours long; yet, the brethren stayed put to 9 p.m., when we had a fellowship social, which was made livelier by the music provided by the Navy Band, courtesy of Bro. Jaime Bantolo, Sr. Warden of Bagong Buhay Lodge #17.

The 62 brethren were still around the next day, October 20, which was dedicated to Masonic Education.

VWB Nanding Pascua discoursed on Masonic Jurisprudence; VWB Nicolas Ricafrente, on Esoteric Teachings; VWB Dominador Eugenio, on Esoteric Teachings, too; and VWB Benjamin J. Torres, AGS, tied the different topics together.

In his closing remarks, VW Manarin thanked the brethren for their attendance and support.

"*I am, indeed, a lucky DDGM because I have brethren who are very cooperative and supportive in all my projects, not only in terms of moral support, but also in the financial aspect.*"

The participants in the seminar-workshop were of the consensus that the activity was a big help to them. They learned a lot about Leadership and acquired a better understanding of the different ceremonies involved in the Masonic Degrees. And they were grateful to Typhoon Gading, which prevented them from leaving the premises of the Cavite State University, and, of course to the guest speakers and the organizers of the successful seminar-workshop.

Love the good, sympathize with the weak, shun the wicked, and hate nobody.—From the ***Masonic Moral Code***

DIST. 45 EXEMPLIFIES THIRD DEGREE CONFERRAL

by Ramon CP Blanco, JW (#307)

The exemplification of the conferral of the third degree of Masonry was one of the highlights of the 6th Northeastern Luzon Masonic Convention.

Bro. Ric Justice Angobung, Municipal Mayor of Tumauini, Isabela, and a candidate of Tumauini Lodge No. 251, earned the privilege of being exemplar in that particular Masonic event.

RW Nap Soriano, Junior Grand Warden, acted as Worshipful Master in the first section. He was ably supported by the following: Bro. Antonio B. Paguirigan, Sr. Warden; Bro. Filemon S. Donato, Jr., Jr. Warden; VW Ricardo G. Nicolas, Sr. Deacon; Bro. Joseph B. Paguirigan, Jr. Deacon; VW Roger Z. Guzman, Sr. Steward; and VW Pablo M. Adduru, Jr. Steward. RW Soriano also presented the working tools.

In the second section, RW Oscar V. Bunyi impersonated King Solomon, while VW Diony Panajon acted as Hiram of Tyre. WM Antonio R. Palogan, Jr. occupied the South, and VW Antonio Catembung, Jr. served as Senior Deacon. Bros. Josue Mendoza and Roy Lacerna were 1-C and 2-C, respectively, while the following played the role of the three ruffians: WB Leo P. Jaramillo, WB Tony Valencia, and WB Hector Anagaran. WB Honofre Acosta and this writer acted as seafaring and wayfaring men, respectively. The other craftsmen were VW Eugenio Labitoria, VW Freddie Martinez, and Bro. John Bolhayon. VW Ricardo N. Nicolas gave the lecturer of the third degree.

The complete set of costumes borrowed by VW Panajon from the Grand Lodge added glamour and color to the said affair.

RW Bunyi expressed commendation to the host district for the outstanding exemplification. "*This exemplification was meant to impress the candidates rather than the brethren,*" he said. "*Candidates who appreciate and clearly understand the conferral proceedings are most likely to become active Masons.*"

The exemplification of the conferral of the third degree complete with costumes, incidentally, is the first of its kind in this part of our grand jurisdiction.

Never flatter a brother, for it is treachery to do so. If, on the other hand, your brother flatters you, distrust him and don't suffer yourself to become corrupted.—From the ***Masonic Moral Code***

6TH MULTI-DISTRICT CONVENTION IN NORTHEASTERN LUZON

by Ramon CP Blanco, JW (#307)

More than 300 brethren attended the 6th annual convention of the five Masonic Districts in Northeastern Luzon held in Ilagan, Isabela on September 25 and 26, 1998, with M.D. No. 45 as host.

Senior Grand Warden Oscar V. Bunyi, Junior Grand Warden Napoleon A. Soriano, Asst. Grand Secretary BJ Torres, Senior Grand Lecturer Isaac Arribas Jr., Senior Grand Steward Jaime Y. Gonzales, and Southern Tagalog Regional Deputy Grand Master Virgilio F. Sarmiento graced the said event with their presence.

MW Leon Angel P. Bañez, Past Grand Master, also lent his support toward making the convention, which was hosted by Masonic District No. 45, a success.

Northeastern Luzon Regional Deputy Grand Master Vic dela Cruz and Regional Grand Lecturer Gualfredo C. Martinez zealously supervised the occasion, and the five District Deputy Grand Masters, together with their respective District Grand Lecturers, also extended their all-out cooperation, seeing to it that the brethren in their respective areas of responsibility would attend the convention in full force.

Lectures took the lion's share of the first day. AGS BJ Torres lectured on Lodge Management, SGL Ike Arribas, Jr., stressed the importance of continuing Masonic Education, and RGL Gualfredo Martinez dwelt on History of Freemasonry.

District 49 Grand Lecturer Dominador Bariuan discussed Ancient Landmarks and District 51 Grand Lecturer Wilfredo Palada, Jr., lectured on Masonic Growth and Development. The host district's Grand Lecturers, namely, VWBs Ricardo G. Nicolas, Roger Z. Guzman, and Antonio R. Catembung, Jr., lectured on Masonic Symbolism, Jurisprudence, and Floorworks/Rituals, respectively.

Isabela Lodge No. 60, led by WM Leopoldo P. Jaramillo, exemplified the opening and closing of a Lodge, and the host district's conferral team exemplified the ritual of the third degree, with RW Nap Soriano presiding over the first section and RW Oca Bunyi impersonating King Solomon in the second section. The exemplar was Bro. Ric Justice Angobung, a candidate of Tumauini Lodge No. 251.

VW Diony Panajon, the Grand Master's Deputy for the host district, having suspended the labors of the Lodge, the brethren trooped to 21 Kamalig Resort in Alibagu, Ilagan for a fellowship dinner. The program that followed was emceed by Bro. Glenn Baggao and WB Tony Valencia.

VW Abelardo L. Aportadera, Jr., Grand Tyler and Ombudsman, who gave a lecture at the IBP, Isabela Chapter earlier that day, was able to catch up in the merriments.

The second day's proceeding were held at the FN Dy Hall of the Provincial Amphitheater. VW Panajon presided over the resumption of the labors of the Lodge.

Introduced, received and conducted to seats in the East were the Grand Lodge and District Officers; Bro. Pedrito D. Torres, President of the Phil-

ippine Postal Savings Bank, who was the guest of honor and speaker; and Bro. Dominador Bellac, Governor of Kalinga.

Bro. Simplicio Domingo II, Senior Board Member of the Province of Isabela, representing Bro. Benjamin G. Dy, Governor, gave the welcome address. VW Jose B. Añez, PDDGM and PGJD, introduced the guest speaker, Bro. Pedrito D. Torres, who in turn expounded on the role of Freemasonry in the country's present economic depression.

"*Bearing in mind the principal tenets of our Order,*" the guest speaker said, "*let us channel our efforts toward nation building.*"

The Grand Master's Deputies for the participating districts then gave their reports.

After lunch, RDGM dela Cruz presided over the plenary session and open forum. The Grand Lodge Officers, meanwhile, intently listened and observed.

Masonic District No. 43, represented by VW Pedro Pis-o, will host the next convention.

RW Oscar V. Bunyi, SGW, read the Grand Master's message.

At exactly 3 p.m. the convention was closed in public form.





FREEMASON IN THE FACE OF ECONOMIC CRISIS

by Bro. Pedrito Torres

Note: The author is the President of the Philippine Postal Savings Bank. He was the guest speaker during the 6th Multi-District Convention of Northeastern Luzon, which was hosted by District 45, the Grand Master's Deputy of which is VW Dionisio C. Panajon.

More than seven hundred years ago—on January 6, 1891, to be precise, *Logia Nilad*, the first all-Filipino Lodge, was organized. On March 10, 1892, it was duly recognized by the *Grand Oriente Español*. Empowered to initiate, pass and raise all good men and true who might apply for the purpose and whom they might find worthy, the officers and members of the Lodge immediately set forth their platform, as follows:

> *We want a dignified, free and prosperous country in whose horizons can be seen the splendor of the sun of justice and civilization. We want a democratic regime, a genuine effective autonomy of the human individual as against the enslaving pretensions of an ambition that nourishes its life in the absorption of the rights of the people and that waters its happiness with the tears of the needy. We want a good government of good administration.*

That platform they persistently pursued, thereby actively participating in our country's desperate struggle for independence and, consequently, contributing their significant share in the attainment of the "*dignified, free and prosperous country*" they eagerly wanted. Philippine Masonry, in effect, became a cradle of heroes and the builder of the Filipino nation.

Our Masonic forebears' dream of a truly "*dignified, free and prosperous country*," however, is yet to be achieved. Since they passed on to us the torch of our Fraternity, we have to take the challenge to act effectively in the face of the financial crisis that is obtaining in the entire Asian Region. Individually and collectively, we must join hand with the government in the high enterprise of building up our nation into one that is, in the words of our illustrious Brother Apolinario "Katabay" Mabini, "*worthy through reason, great through liberty, and prosperous and brilliant through labor.*"

In his speech during the 100th anniversary celebration of the Malolos Congress held at the Barasoain Church, His Excellency, Joseph Ejercito Estrada, President of the Philippine Republic, emphatically said: "*This government will be 'revolutionary' in terms of pursuing pro-poor reforms because the freedom fought for and won by our national heroes will remain meaningless if it is not translated into opportunities that will let poor Filipinos have 'peaceful and prosperous' lives.*"

We, the Craft, are again challenged to heed the call to get involved in the economic upliftment of our coun-

trymen, most especially those who are still under the bondage of poverty or, at least, in providing economic relief to the poorest of the poor.

Let us not be daunted by the seemingly complicated concept of "economics". Let us, rather, focus our attention on specific economic situations, currently prevailing as on those that will prevail in our country in the near future. Let's take a hard and close look at these situations, analyze their causes and consequences, and then find ways and means of contributing our share in our country's economic recovery.

Please allow me to classify the Craft into three specific actions groups: the businessmen, the professionals, and those in the government sector.

Now, during an economic crisis, an aggravating factor, as is most commonly observed, is the apparent shortage of basic goods available to the public, such as grains (rice and corn), sugar, cooking oil, bath and laundry soap, medications, and so forth. Usually, however, there is no *actual* shortage. There is only "*artificial*" shortage brought about by unscrupulous businessmen, who hoard those basic goods in great quantities and then release them to the market in drops or trickles so that, with such a great demand but so small a supply, exorbitant prices could be exacted from consumers who have no other recourse than to pay up.

Such a situation flourishes because profit-driven wholesalers connive, direct or indirectly, in the hoarding. But if, countrywide, only a very small minority of wholesalers would hoard while the majority would replace the goods are prevailing prices, no artificial shortage would be created and, therefore, no abrupt price increase would occur.

This is where businessmen-Masons would enter. They ought to desist from participating in the creation of artificial shortage and, therefore, continue selling the goods at pre-crisis prices. After all, having procured the goods before the crisis, they should feel confident that their usual reasonable profit margins are already protected. They should fight off the temptation of bigger profit because this would be detrimental to the already-precarious financial situation of the ordinary consumers, who could devote savings derived from paying only regular prices to other domestic necessities, thereby stretching their hard-earned peso farther.

Similarly, the professional Masons among us—the doctors, lawyers, the certified public accountants, the consultants, the technicians, and so forth—may engaged in "*socialized*" charging of professional fees for services rendered. The physicians among us can do a Dr. Jose Rizal, and the lawyers an Apolinario Mabini. Both Mason heroes granted substantial, if not 100 per cent, discounts to indigents or could-hardly-afford clients who availed of their professional services, and they charged their affluent clients, or those who could afford to pay, a little more than the regular fees. By doing so, our two heroic brethren made the paying clients subsidize the non paying ones. Like them, let us not turn down or reject clients who are indigent or who can hardly afford to pay. These poor clients need our professional services more than the rich ones.

The Masons among us who are in the government sector are called upon to refrain from engaging or participating in graft and graft-related activities, the economic consequences of which are far-reaching.

When a public servant requires or accepts monetary or material remuneration for performing the duties of

his office—duties he had sworn to perform and for which he is paid his salary, he is committing extortion. The citizen—taxpayer, supplier, manufacturer, bidder, or project awardee-who pays up the extorted sum or gives bribe, invariably, would add what he has paid up to the total price of the merchandise he would sell to the consumer or to the project he is supposed to deliver. In the end, the victim or loser in this overpricing business is the consumer, the public user. And what is the economic impact of this anomalous situation? The consumer pays unnecessary extra cost and the public user does not get the true worth and benefit out of the project paid for by the government out of public funds.

When the government tax collector or assessor conspires with the taxpayer so that, for a fee, the latter would have to pay an amount substantially lower than that which should be legally paid, the government is deprived of substantial amounts to fund its delivery of basic services as well s infrastructure projects beneficial to the country's economic conditions.

To cite a litany of graft-related activities would be redundant. Suffice it to say that we should doing or participating in such activities *if* we are to live as true Masons.

What I have presented is but a drop in the bucket compared to what we can do *if* we are to perform our role as Masons vis-a-vis our country's present economic state. It is not difficult to find out what we should do in specific situations which have economic implications. All we have to do is to act out or actualize in our day-to-day life the Masonic tenets and lights we hold in our hearts.

If we cannot share a piece of bread or a handful of rice with our neighbor, I do not know what BROTHERLY LOVE is. If we cannot forego our professional fees or business profits in favor of those in need, I do not know what RELIEF is. If we cannot be truthful to our oaths as public officers, much more so to our Masonic obligations, please forgive me, my Brothers, I do not know what TRUTH is. And if we do not regulate our actions by the divine precepts which the Volume of the Sacred Law contains, if we do not use virtue for squaring all our actions, and if we do not circumscribe our desires and keep our passions within due bounds toward all mankind, particularly the disadvantaged in society, then I do not know, or have not learned the meaning of the three great lights of Masonry.

Our country, as we all know very well, is traveling on a rough and rugged road toward economic recovery—one that is beset with trials, temptations and much hardship. Now, today, more than ever before, we must unite with fellow Filipinos, particularly with fellow Freemasons, with whom we are linked together by an indissoluble chain of sincere affection, in perfect solidarity of purpose and interest, in order to have force, not only to resist the "*ruffians*" we encounter on the rough and rugged road to economic recovery, but also to attain the aims of a truly dignified, free and prosperous human life.

Allow me to end this message by quoting our illustrious Brother Apolinario "Katabay" Mabini, the "Brains of the Philippine Revolution," who said, "*... so that we may erect the real edifice of our social regeneration, it is necessary that we radically change not only our institutions but our way of being and thinking as well. An external and internal simultaneous revolution becomes necessary. It is necessary to establish our moral education on more solid bases and abjure the vices most of which we inherited from the Spaniards. Otherwise, our country*

would find herself more and more decimated and poorer by civil war and continuous internal dissensions until she reaches her complete annihilation which the noble blood of our martyrs will not be able to prevent."

That exhortation is applicable to our situation in the Philippines today. Brethren, let us be frontliners in the all-important task of carrying our country through the trails, temptations and hardships that are plaguing her to the desired state of economic recovery. Together, brethren, we shall always be strong! Together, we shall succeed—and prevail!

BRO./SEN. SOTTO DEMONSTRATES PRIDE IN HIS MASONIC MEMBERSHIP

Last August 30, Bro. Tito Sotto, a Senator of the Philippines,, was guest speaker at the Marcelo H. del Pilar Shrine in San Nicolas, Bulacan, Bulacan on the occasion of the great Bulaqueño's 148th birth anniversary.

Seeing fellow Masons around in their Masonic habiliments, he asked for a white linen apron and wore it to demonstrate his pride in being a Master Mason.

In his address, he challenged his listeners to help raise the economic status of disadvantaged countrymen in the face of the economic crisis that had struck the Asian countries in particular.

"Our Illustrious Brother, Marcelo Hilario del Pilar, exemplified that patriotism is a sorrow and a great sacrifice," he said. *"The freedom we are enjoying now is the result of the sacrifice of our heroes and martyrs like Ka Selo and other Mason heroes."*



Bro. Sotto poses with Masonic leaders of Bulacan, with the statue of Ill. Bro. Marcelo "Kupang" del Pilar in the background.

HANDUMANAN SA ILIGAN

by eF.R.eN

GRAND MASTER Henry Locsin, Sis. Susan, RW Nap Soriano, VW Ike Arribas Jr., VW Virgilio Sarmiento, Sis. Fely, VW Fred Bihis, and this writer so enjoyed and appreciated the warm embrace, fellowship and friendship of the leaders and members of the Masonic Family in Dist. No. 36 that we could not but agree with Judge Valerio Salazar, WM of Maranaw Lodge No. 111, that the multi-district convention held in Iligan City on Oct. 8-10, 1998 was "certainly a howling success."

Warm Welcome, Reception

The moment we arrived at the Cagayan de Oro City Airport, to borrow WM Salazar's words once more, we fell into the huge abrazzo of the big one, VW Francisco "Dodong" Labao, DDGM of the host district, who was accompanied by DGL Robert Co, RDGM Christopher Chua Tek An, RGL Ervin Aspiras, and other brethren. Also around to welcome us were DGL Michael Ong of Dist. 34 and PDDGM Downey Valdevilla.

Lunch at the Dynasty Hotel in Cagayan de Oro City was fraternally warm.

While we awaited the arrival of VW Peter Lim Lo Suy, PDDGM, Cagayan de Oro, our Iligan brethren gave us much information, which foreshadowed the convention's "*howling success.*"

"Upon assumption of his position as the Grand Master's Deputy for District 36, VW Labao rolled up his sleeves and worked in close coordination with the District Council and the Council's Board of General Purposes," RDGM Chua Tek An said.

VW Aspiras added, "*We made careful plans, paid absolute attention to every detail as we endeavored to put together the best possible program, and gave every ounce of energy we could muster to communicating the 'word' to Districts 32, 36, 38 and 50. We also received unqualified support from all the Lodges in our district, particularly lead Lodge Valerio V. Rovira No. 259, led by WM Philip Jones Lee.*"

The DDGMs of the other cooperating districts, according to VW Robert Co, kept in close contact and coordination with VW Dodong Labao, who in turn enlisted the assistance of the Eastern Stars, Amaranths, Job's Daughters, and DeMolays in the preparations for and proceedings during the convention.

Said VW Labao: *"The city government has been very supportive, too. The City Council had unanimously declared October 7-14 as Masonic Week in Iligan and had allotted the sum of P50,000 as assistance to us in hosting the 5th annual convention of Masons in Western Mindanao."*

MW Locsin and VW Lim Lo Suy having finished their "private talk," we traversed the distance between Cagayan de Oro and Iligan. I rode with the RDGM and the RGL, who gave me a copy of *Handumanan*, the convention's souvenir program.

After scanning the copy of the souvenir program given me, I said, *"This souvenir program is worth keeping; for it contains, besides the usual advertisements and messages of Masonic leaders and local government officials, such other features as the Oroquieta convention report, the Iligan convention programme, an interesting history of Free-*

masonry in Lanao, an informative description of Iligan as industrial city of the south, and reprints of several articles relating to Freemasonry and Religion."

"Bro. Dicky Castro, Senior Warden of host Lodge Valerio Rovira No. 259, designed the cover and arranged the inside pages," VW Aspiras revealed.

Said I: *"The Grand Lodge Library should be provided with several copies of Handumanan."*

Before long, we arrived at the convention site, the Iligan Day Inn Plaza, owned by WB Bing and Sis. Mely Lluch, where we were accorded warm welcome and regal reception by the brethren, as well as other members of the Masonic Family, of District 36,

We met old friends and new, among whom was WM Valerio Salazar. Knowing that the "big one," VW Labao was within hearing distance, he said in an audible tone of voice, *"WB Dodong Labao's heavyweight leadership and relentless example inspired us to push hard, individually and collectively, for the success of the convention at hand."* And the "big one" responded by giving WM Salazar a huge abrazzo.

Courtesy Call at City Hall

Mayor Franklin Quijano being in Manila attending the anniversary celebration of the Local Government Code, Vice Mayor Pedro Generalao warmly received us courtesy callers at his office.

Said MW Locsin: *"In behalf of the Fraternity, I convey sincerest thanks to the City Council for unanimously passing a resolution declaring October 7-14 as Masonic Week in Iligan and to the whole city government for extending financial assistance to the Masons of District 36 in connection with their hosting of the multi-distirct convention."*

"The Masons of Iligan significantly contribute toward realizing our vision, and we in the city government in turn support them in their endeavors, should occasion arise. We have envisioned Iligan to be beautiful city, prosperous and dynamic, with a culturally diverse people working in harmony to achieve balance and sustainable growth and excellent quality of life." the Vice Mayor responded.

"Iligan is a clean and orderly city."

"Yes, we are proud to say that Iligan is among the six cleanest cities in the entire country."

The rest of the conversation between the Grand Master and the Vice Mayor focused on the potentials of the city.

The Vice Mayor having assured the Grand Master of his attendance at the dinner-fellowship in the evening, we motored back to the convention site.

Regional Officers Meet with DDGMs, DGLs, WMs

RDGM Chua Tek An, assisted by RGLs Ervin Aspiras and John Go, presided over the 2nd summit meeting of the Western Mindanao Masonic Region.

Regional Secretary Jed Manayang read the minutes of the 1st summit meeting held at the New Plaza Beatriz Hotel in Ozamiz City.

SGL Arribas lauded the regional officers for making their respective offices functional.

"Your summit meetings, publications, and other noteworthy accomplishments ought to be emulated by the other Masonic Regions," he remarked.

All present saw eye to eye with the SGL; for the RDGM and the RGLs have published a monthly bulletin for spreading Masonic Light, a quarterly newsletter for the brethren's information and guidance, and the first volume of reprinted Short Talk Bulletins (STBs), with permission from the Masonic Serv-

ice Association (MSA) of the United States.

RDGM Chua Tek An stated, *"VW Henry Dy spent for the printing of the first volume. I will finance the printing of the second volume, copies of which, hopefully, will be available during the Mindanao Regional Convention in January. We will print a third volume sometime before the Annual Communication of our Grand Lodge in General Santos City."*

Said VW Arribas: *"I suggest that copies of the first volume of STBs be sold at the Grand Lodge's Masonic Supply Store on a consignment basis."* And RDGM Chua Tek An bought the SGL's idea.

Stated MW Locsin: *"The Grand Lodge will give due recognition to your region for being the first to come out with relevant publications."*

The Grand Master, moreover, reported to the brethren the recent developments in the Grand Lodge, particularly the availability of the renovated Grand Lodge dormitory to brethren from the provinces.

This writer appealed for the brethren's support to the editorial staff by placing advertisements in *The Cabletow*, and the Grand Master said, *"If we have adequate number of advertisements in The Cabletow, we will not raise the subscription rates."* Not a few of the brethren present suggested that the advertising rates be lowered a bit, and MW Locsin promised his office would study the matter further.

Appreciative of the work done by the RDGM and the RGLs, the brethren moved that VW Chua Tek An be a candidate for the position of Junior Grand Warden.

Reacted the RDGM: *"I know my limitations. I'd rather concentrate my services at the Lodge level."*

Fellowship Night, VW Lastimoso Night

The dinner-fellowship at the Iligan Village Hotel was well attended. Emcees for the evening were WBs Eufemio Calio and Sotero Trinidad.

The guest singers belted out old favorites, and the music the band played made all present agog to show off their dancing prowess.

WB Mustapha Naga, WM of Lake Lanao Lodge No. 227, gave a meaningful invocation, and the Eastern Stars of Ma. Cristina Chapter 13, the Amaranths of Iligan Court 21, and the Brethren of Lake Lanao Lodge No. 227 added spice to the sumptuous dinner with special presentations.

Past Grand Marshal Roberto Lastimoso, Director General/Acting Chief, Philippine National Police, focused his address on the PNP's role in realizing the Estrada Administration's vision vis-a-vis the trend toward globalization.

Sports Committee Chair Nap Lauder presided over the awarding of trophies to winners of different events in the two-day fraternal sportsfest.

This writer was not provided with the list of the winners in golf, but the winners of the other sports events were as follows:

Basketball. *District 38*, led by VW Bayani Mendoza, champion; *District 36*, headed by WB Aufie "Jarencio" Rentoy, 1st runner-up.

Bowling. *District 38*, this time led by VW Marcelo Palabrica, champion; *District 36*, led by VW Nilo Pala, 1st runner-up.

Practical Shooting. Open division—*Bro. Audie Lim* (#140), champion; *Bro. Kelly Dy* (#111), 1st runner-up. Modified division—*Bro. James T. Yu* (#207), champion; *Bro. Steven So*, 1st runner-up. Standard division—*Bro. Oscar Tomarong* (#162), champion; *WB Robert Padilla* (#s 243, 207), 1st runner-up.

Chess. Board 1—*WB Alberto Caga-anan* (#130, Dist. 34), champion; *VW Felipe Zapatos* (#54, Dist. 34), 1st runner-up. Board 2—*VW Bayani Mendoza* (#283, Dist. 38), champion; *Bro. Rey Yabut* (#130, Dist. 34), 1st runner-up. Board 3—*Bro. Celso Estacio* (#246, Dist. 38), champion; *WB Romarate* (#275, Dist. 38), 1st runner-up.

Lawn-Tennis. Singles—*WB William Christopher Chua* (#246, Dist. 38), champion; *Bro. Gil Mendoza* (#274, Dist. 38), 1st runner up. Doubles—*WBs William Christopher Chua* and *Eufero Calio* (#s 207, 259, Dist. 36), champion; *Bros. Khalil Miranda* (#243) and *Edward Banawa* (#259), 1st runner-up.

The programme was punctuated by the address of WM Willington Yee of Manticao Lodge No. 243.

Thereupon, brethren and guests demonstrated their singing and dancing skills. The Grand Master and his party tarried a while to fellowship further with the brethren, particularly VW Lastimoso, before returning to the Iligan Day Inn Plaza.

Here is how WM/Judge Salazar assessed the fellowship night: *"We met on the level of happy friendship, brotherly love and fellowship, interacting in sincere solicitude of one another, of which only Masons are capable. We basked in the glory of having for a Brother, VW /Gen. Roberto Lastimoso, devoutly hoping and praying for the success of his dreams in order that once again our people will be safe in their homes, in the streets, and everywhere."*

Floral Offering at Plaza Rizal

In the floral offering that took place early in the morning of Oct. 10, WB Eufemio Calio invoked God's blessings on the Masonic Lodges, Districts, and appendant bodies in Western Mindanao, as well as on the leadership and general membership of the Grand Lodge of the Philippines. He concluded the invocation with these paragraphs:

"Bless our humble labors based on our doctrine, that our Brother Jose Rizal followed the Son of God, who gave up his life to ensure forever the liberty of the oppressed, the rights of the weak, and the overthrow of tyranny over mind and body....

"Grant us, therefore, Thy divine assistance as we endeavor to discharge our duty to build up our respective moral edifices. Give unto us always wisdom to direct us, strength to support us, and the beauty of holiness to adorn our labors, and render them acceptable in Thy sight.

"Bless Freemasonry as the infinite cradle of heroes and the constant builder of nations. Amen."

VW Arribas decided not to give a message anymore, believing that WB Calio's invocation covered all that could be said on that occasion.

The city government band provided background music as various Masonic groupings offered flowers in Bro. Rizal's honor. Then photos were taken for posterity's sake.

How did WM/Judge Salazar assess the floral offering? He said: *"By paying tribute to Dr. Jose Rizal, our national hero and Fraternal Brother, we proclaimed before the people of Iligan City that the heroes who fought and succeeded in cutting the chain of colonial slavery and leading the Filipino people from the darkness of colonialism into the light of freedom were nurtured in the cradle of Freemasonry."*

Convention Proper

After the usual reception of Masonic dignitaries and invited guests, VW Moises F. Dalisay, Sr., PDDGM, led the invocation; VW Theonilo Pala, PDDGM, eloquently gave a significant salute to the Flag; RDGM Chris Chua Tek

An officially declared the convention open; DDGM Labao gave few words of welcome; and Bro. Calixto Fabrero, Jr., introduced the guest speaker, Mayor Franklin Quijano, who challenged the brethren to help in the effort of the Filipino nation to make a comeback.

"By our choice," the Mayor said, *"we ourselves have contributed to the present crisis. But instead of accusing government officials for failure to perform creditably, let us concertedly take away elements of corruption, complacency and decadence."*

He concluded his message by reiterating the continuance of harmonious, cooperative, symbiotic relationship between the city government and the Masons of Iligan.

In the afternoon, Senior Grand Lecturer Ike Arribas, Jr., gave an enlightening Masonic Education Lecture.

Pronounced WM/Judge Salazar once more: *"We listened to the erudite and wise lecture of the illustrious Senior Grand Lecturer, VW Isaac Arribas, Jr. on the great lessons of Masonry, delivered in his inimitable and effective style. In Manila there is a college whose cheer is 'Arriba, Letran!' Now I say to you, 'Arriba, Isaac!'"*

The reports of the DDGMs of the participating Masonic Districts clearly indicated the dynamism of Freemasonry in Western Mindanao.

Dapitan will host the 3rd Regional Summit Meeting, while District 38 will host the next Multi-District Convention.

One of the resolutions passed and approved during the convention endorsed the candidacy of VW Lastimoso for the position of Junior Grand Warden.

The Grand Master commended the delegates for remaining up to the end of the convention. He averred that if we would continue exhibiting such a healthy attitude, Philippine Masonry, for sure, would attract many young men of promise. He also congratulated the leadership of the host district, No. 36, for successfully making the convention *the key affair of the Masonic year in Western Mindanao.* Unhesitatingly, he said, *"This is, so far, the best multi-district convention I've attended during my term!"*

Grand Master's Night

The number of attendees at the evening's affair was quite big. The Grand Ballroom of the Iligan Day Inn Plaza was filled to capacity.

WB Naga gave the invocation, Bro. Danilo Gonzaga led the singing of "Lupang Hinirang," and WB Valerio Salazar said in part:

"Now we come to the culmination of this joyful and fruitful convention. As we take the final steps to separate and return to our respective places of abode, it is but right and proper that we should first pay our tribute and respects to our Venerable Grand Master, MW Enrique L. Locsin, whose steady hand and guiding spirit steered the ship of Masonry during the past six months with quiet dignity and confident efficiency of the unique Locsinian leadership. I am not talking about Teddy Boy, my brethren, I am speaking about our Venerable Grand Master. Last night was the night of the General. Tonight is his night—the Grand Master's Night.

"And so, on behalf of the leadership and brethren of Masonic District No. 36, I welcome all of you to share with us this tribute to our Grand Master. Welcome, and enjoy!"

After Bro. Dominic Siao had presented the guests, dinner ensued. Then RGL Ervin Aspiras confidently introduced the guest of honor.

"In behalf of the other officers of the Grand Lodge, my party here present, and the general membership of our Grand Lodge, I convey sincerest

appreciation and commendation to the convention organizers, as well as our heartfelt thanks for the warm reception and gracious accommodation you have accorded us."

He urged the brethren to emulate the example of our Masonic forebears, who proudly stood in the community in which they lived and functioned as Freemasons, walked uprightly and humbly before God, were merciful and just to their fellowmen, kept themselves from wrong doing and lived in company with one another in mutual trust and respect.

"This way," he continued, *"we can convince the world that we are a society of friends and brothers united in seeking to overcome godlessness, selfishness, immorality and vice in this ever changing, increasingly materialistic world, where mar's inhumanity to man prevails, instead of humanism dictated by God.*

"Together, brethren, during this year when we celebrated the centennial anniversary of the independence coronation from Spanish rule, let us particularly carry out projects and activities that will make the various sectors of our society feel once more in their midst the constructive, beneficent influence of the Craft. Let us show to the non-Masonic public that Freemasonry is, indeed, the cradle of heroes and builder of nations."

He ended his message by expressing his confidence that the Masonic assemblage in Iligan City was *"one of the many instruments in our re-dedication to the noble purpose of our being."*

The host district gave the honoree an appreciative plaque.

Then VW Voltaire Rovira, PDDGM, led the elegant, graceful dancers of the host district in the Rigodon de Honor. He also led the Cotillion Grande.

This writer noticed that Sis. Susan Locsin and Sis. Fely Sarmiento enjoyed the ensuing ballroom dancing very much.

Lucky, indeed, were the winners of the raffle draw!

The program during the Grand Master's Night was ably emceed by the irrepressible, jolly Past Master of Iligan Lodge No. 207, WB Victor Mariano.

What a hearty, enjoyable night!

Departure for Manila

We left Iligan City willy-nilly in the morning of Oct. 10 because an excursion of the Masonic Family in the district was slated on that day. But we had promises to keep and miles to go before we would go to sleep.

Accompanied by VW Chris Chua Tek An and his wife, as well as VWBs Dodong Labao and Robert Co, we motored back to Cagayan de Oro....

We lunched at the airport and the departed for Manila, with fond memories of the Handumanan sa Iligan, which was, undoubtedly, a howling success.



MW Henry Locsin & party lunch at the Dynasty Restaurant in Cagayan de Oro City with VW Valdevilla and Masonic leaders of Iligan.



registration area ... where Brethren met old friends and new...



MW Locsin shakes hands with Hon. Vice Mayor Pedro Generalao during the courtesy call. Others in photo are VW Chris Chua Tek An, RDGM; VW Francisco A. Labao, DDGM, MD #36; and VW Ervin Aspiras, RGL.



The honorable City Mayor/ Atty. Franklin M. Quijan, signs copies of Resolution #956, series of 1998, declaring Oct. 7-14 as Masonic Week for Iligan City in the presence of MW Henry Locsin, VW Ike Arribas, Jr., VW Ver Sarmiento, and VW Franicsco A. Labao.



VW Chris Chua Tek An suppresses a yawn as Grand Master Locsin and other dignitaries in the East listen to a DDGM give a report.



Photo taken during a lull in the convention



(L-R) VW Ver & Sis. Fely Sarmiento; MW Henry & Sis. Susan Locsin; Honored Lady Anne & Francisco A. Labao; Honored Lady Pauline K. Labao & VW Robert S. Co pose for a momento.

NATIONAL CAPITAL REGION CONVENTION

The National Capital Masonic Region, which is composed of Masonic Districts 1, 3, 5, 7, 9, 11 and 13, headed by DDGMs Eduardo S. Ramos, Rudy L. Ong, Sonny K. Wang, Julio M. Cabali, Godofredo V. Señires, Jr., Vicente B. Lopez, and Ricardo T. Misa, held their joint convention at the Grand Lodge last November 7.

The Grand Master's Deputy for the National Capital Masonic Region, VW Rogelio S. Talastas, unfortunately, could not preside over the convention because he was hospitalized due to illness. But, in his brief note to VW Wang, DDGM of the host district, he expressed his confidence the convention would be a success, precisely because they delegates would actively participate in the proceedings and would stay up to the very end of the convention, "*as a manifestation of their enthusiasm for, as well as pride in their membership in, Freemasonry.*"

A wreath-laying ceremony at 6 a.m. kicked off the proceedings, followed by registration of delegates, opening of the Lodge by the Host District, and parade of Lodges by District to the Jose Abad Santos Hall on the 3rd floor of the Plaridel Masonic Temple II.

VW Wang and his officers received the DDGMs and other officers of the cooperating Districts and then the Grand Master, MW Enrique L. Locsin, and his party, composed of SGW Oscar V. Bunyi, JGW Nap Soriano, MW Ray Beltran, PGM, AGS B.J. Torres, AGT Ramon G. Nuñez, SGL Ike Arribas, Jr., Sr. Grand Steward Jaime Y. Gonzales, Jr., Grand Deacon Roy G. Azarcon, among others.

After the usual flag ceremony and singing of the Grand Lodge Hymn, VW Alberto C. Reyes, Grand Chaplain, led the invocation. This was followed by VW Wang's welcome remarks, who in the absence of RDGM Talastas, also declared the convention open.

The DDGMs of the participating districts then rendered their brief reports.

The highlight of the convention was the presentation, discussion, and approval of resolutions, which came in the wake of the sumptuous lunch at the Aguinaldo Hall on the ground floor of the Temple.

VW Ramon G. Nuñez, Asst. Grand Treasurer and Secretary of Masonic District #11, read VW Talastas' concluding remarks, entitled "*Recovery of Lost Material, Or Charity Begins at Home,*" as follows:

"In many conversations I have had with the leadership of Masonic Districts 1, 3, 5, 7, 9, 11 & 13, as well as with the Masters of some of the Lodges in the NCR, I have time and again emphasized the social maxim: '*Charity begins at home.*' By this I meant that not only should we take care of the materials needs of our members ahead of nonmembers, but that in a broader sense, we must take care of the interests of Freemasonry in general in order that it may prosper and he enabled to achieve its aims and purposes.

"A practical application of the saying, '*Charity begins at home*' is the undertaking of the search for that which was lost. This is nothing new in Freemasonry. It is, in fact, the central theme of the Legend of Hiram Abif. We consider that one of the best things to undertake in Masonry is to seek to recover

that which has been lost, and to strive to keep that which is about to be lost. I refer to the membership in our Lodges.

"Much good material has been lost through indifference and neglect. Many good men and true who have received the degrees of Masonry have been washed away by the current of indifference just because there was no one among their brethren who was willing to arrest their course downstream. A few words of encouragement here, the assignment of an interesting work there, or the loan of a good book on Masonry, might have been all that was needed to stop a brother's progress towards the outer door, and instead perhaps start him on the way to success and honors in the Fraternity.

"There are many brethren in our Lodges who, being left to themselves, are allowed to drift on aimlessly until they are suspended for non-payment of dues, and this generally ends their Masonic career.

"I know that there are brethren who resent the action of the Lodge in suspending them for non-payment of dues, especially if that action was taken without giving them the opportunity to arrange payment, or at least he was given a thorough explanation of the drastic action taken.

"To keep such a brother in the Lode would have been easy. To get him back is more difficult, but not an impossible task.

"Approached properly, a suspended member should feel rather complimented by the fact that his brethren do care for him and desire him to return to their midst. His temporary separation from the Lodge might have had a salutary effect as it might have shown him that membership in the Masonic Fraternity is after all, worth something, like a jewel that he had thoughtlessly allowed to slip away from his grasp and which, having been lost, now looks more valuable than when he still had it in his possession.

"A wise, experienced and tactful brother might bring about the recovery of material which, through collective carelessness, lies buried in the rubbish of the Temple of Masonry. A Masonic Lodge cannot undertake a drive for new members like most secular organizations. But a Lodge can certainly endeavor to recover that which was lost, and it must guard against suffering further losses. This, I submit, is the business not only of the Master and other officers of the Lodge but is the business of every member who must all cooperate in preventing the wastage of the assets of the Lodge, among which is its membership, which is the most important of all assets.

"I hope that the officers and members of all Lodges in the NCR will give much thought to these ideas I have shared with you and heed the call to undertake to recover that which has been lost and to strive to keep that which is about to be lost.

"Thank you and a good day to all."

Next, as if to show that he could not be outdone by his Deputies for the various NCR Masonic Districts, MW Locsin submitted to the brethren a semi-annual report of his activities as Grand Master.

Then, gratified that the joint convention of the seven Masonic Districts composing the NCR, which has 45 Lodges and one Lodge under dispensation, was quite fruitful, particularly in terms of resolutions passed and approved as well as warmth of fraternal interrelationships, the Grand Master averred that he had always regarded the NCR as the beehive of activity with far-reaching influence over the entire jurisdiction.

He informed the brethren that in his visitations of the various Masonic

Regions he had observed one thing in comment: "*Masonry on those regions is highly regarded with respect and admiration.*" He supported his statement by citing specific instances.

"Take the case of the convention held in Tagum City. The City Mayor delivered the welcome address and even tendered the dinner. The guest speaker, the Governor of Davao, together with the Mayor, stayed until the end of the affair, although both officials were non-Masons.

"In Tandag, Surigao, a good five-hour drive over very rough and rugged road from Butuan, brethren from as far as Cagayan de Oro and Bukidnon attended the convention. The Mayor of that town, a petite and charming lady, who delivered the welcome address, socialized with us until the wee hours of the night.

"But most remarkable was the convention in Iligan City, the industrial city of Mindanao, where the City Council passed a resolution declaring October 7-14 a Masonic Week, complete with streamers and buntings eloquently announcing the event. I said remarkable because the resolution was passed unanimously on a 100% attendance of the City Council, and yet not one of the City Councilors was a Mason. The Mayor and the Vice Mayor were not Masons either.

"This trend implies that, through the leaders in the various Masonic Regions, Masonry is strong. If this level of regard and respect towards Masons will pervade the whole country, I can confidently say that Masonry has relived its former glory."

MW Locsin closed his message with this challenge: "LET US WORK HARD TOGETHER AND GAIN THE RESPECT OF OUR PEERS, OUR SUBORDINATES, AND OUR SUPERIORS NOT ONLY IN THE COMMUNITIES WHERE WE RESIDE BUT IN THE PLACES WHERE WE WORK AS WELL. LET US CARRY OUT MORE LAUDABLE ENDEAVORS...."

The fellowship social that ensued after the closing of the convention was, to say the least, fraternally warm.—eF.R.eN



VW Gaudencio Fabroa, RW Oca Bunyi, MW Enrique L. Locsin, VW BJ Torres - wreath laying at the lobby of the Plaridel Masonic Temple I before the start of the National Capital Region Convention.



Delegates singing the National Anthem before the start of the brief parade.



Delegates in the south side of the gallery singing the Grand Lodge Hymn.



Reception of the GM and members of his party.



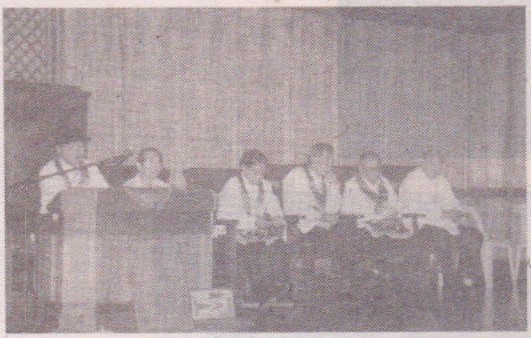
MW Enrique L. Locsin returning the gavel to VW Sonny K. Wang.



VW Sonny K. Wang, DDGM MD #5 and Presiding Officer of the NCR Convention, giving his welcome remarks.

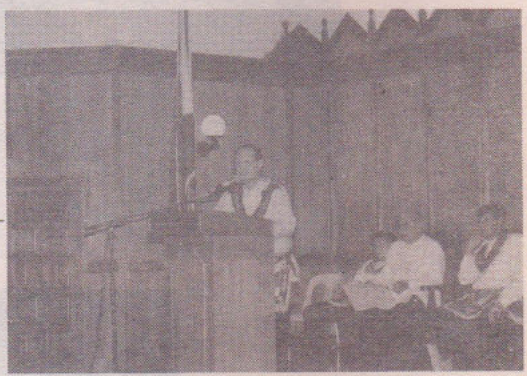


Dignitaries in the East giving the sign of fidelity during the Flag Ceremony (L-R) VW R.T. Misa, DDGM MD #13; VW R. Ong, DDGM MD #3; VW E. Ramos, DDGM MD #1; RW N.A. Soriano, JGW; RW O.V. Bunyi, SGW; MW E.L. Locsin, GM; VW S.K. Wang, DDGM MD #5, Presiding Officer of the NCR Convention; and VW I. Arribas, Jr.,



VW S.K.Wang, MW R.N. Beltran, PGM; VW J.M. Cabali, DDGM MD #7; VW V.B. Lopez, DDGM MD #11; and VW R.G. Nuñez, AGT; listening to the deliberations on the floor.

MW Enrique L. Locsin giving his address.





MW Enrique L. Locsin addressing the delegates to the NCR Convention.

45th ANCOM of the Grand Lodge of Taiwan...







PHILIPPINE LODGE OF RESEARCH CONSTITUTED AND ITS OFFICERS INSTALLED

The Philippine Lodge of Research was constituted in a solemn ceremony at the Jose Abad Santos Hall, Plaridel Masonic Temple II, San Marcelino, Ermita, Manila on October 21, 1998.

In the absence of the Grand Master, RW Napoleon A. Soriano, Junior Grand Warden led the officiating dignitaries.

The Grand Lodge was opened in private form at about 5:45 p.m. Then the officiating dignitaries entered in procession, led by the Grand Marshal. Next RW Soriano presided over the ceremony of Constitution, followed by the installation of officers by MW Juan C. Nabong, Jr., PGM, assisted by VW Irineo Goce, who served as Master of Ceremonies *vice* VW Isaac F. Arribas, Jr. RW Bro. Soriano was asked by MW Nabong to help him in installing the officers.

Installed officers were: Fernando V. Pascua, Jr., **Worshipful Master**; Vicente Hao Chin, Jr., **Senior Warden**; Mabini G. Hernandez, **Junior Warden**; Emiliano P. Langomez, Jr., **Treasurer**; John M. Mendoza, **Secretary**; Flor R. Nicolas, **Asst. Secretary**; Fidel Chua, **Auditor**; Conrado V. Sanga, **Chaplain**; Ramon G. Nuñez, **Marshal**; Juan Luis L. Faustmann, **Senior Deacon**; Benny Ty, **Junior Deacon**; Benjamin J. Torres, **Senior Steward**; Isaac F. Arribas, Jr., **Junior Steward**; and Samuel P. Fernandez, **Tyler**.

Other Active Members of the Lodge are: Reynato S. Puno, PGM, GMH; Reynold S. Fajardo, PGM, GMH; Juan C. Nabong, Jr., PGM; Danilo D. Angeles, PGM; Rizal D. Aportadera, PGM; and Samul K. Morgia, Juliano N. Chiu, Jesus M. Elbinias, Eufemio Dela Cruz, George K. Clark, Jr., Benito C. Ang, Restituto Basa, Roberto Juan A. Medina, Abelardo P. Mojica, Vicente M. Ongtengco, Abelardo Aportadera, Jr., Ernesto Malapaya, Rodrigo Y. Arandia, Rogelio S. Talastas, and Juanito P. Abergas.

After the inaugural address by newly-installed Master Nanding Pascua, RW Soriano urged the officers and members of the Lodge to do their job and heop enhance Philippine Masonry. Finally, he closed the Lodge in short form.

Dinner at the Aguinaldo Hall followed.

The Philippine Lodge of Research shall endeavor to live up to...

GREAT EXPECTATIONS

by VW FERNANDO V. PASCUA, JR.

Note: *A well-known figure in our jurisdiction, VW Pascua has served our Grand Lodge in various capacities—as Senior Grand Lecturer, Grand Orator, Chair/member of various Grand Lodge Committees, etc. He has also been long associated with* **The Cabletow**, *serving as editor-in-chief during the term of the late MW Jose R. Guerrero. Now he is the Master of the Philippine Lodge of Research. This is his inaugural address on the occasion of the constitution of the said Lodge and installation of its officers at the Jose Abad Santos Hall on the 3rd floor of the Plaridel Masonic Temple II on October 21, 1998.*

Finally, the Philippine Lodge of Research, F. & A.M., has been consecrated, dedicated, and constituted, and its officers installed. Now, the Lodge assumes at once the rank and the prerogatives of a Warranted or Chartered Lodge.

The Warrant of Constitution is the instrument that has given us the power of installing our successors so that the prerogative of installation has been transferred to, and is now perpetually vested in, the last officers of the Lodge. Thus, our Lodge has been conferred the power of self-perpetuation, which otherwise would have been absent had there been no Warrant of Constitution.

Let me briefly recapitulate the various forms and ceremonies that we have just passed.

In imitation of the ancient ceremonies of consecration, such as the consecration of the Tabernacle by Moses, as is written in the Book of Exodus; the consecration of the first Temple of Solomon, as is related in the First Book of Kings; and the consecration of the second Temple by the exiles who returned from Babylon as we read in the Book of Ezra, our Lodge was consecrated with mystic ceremonies to the sacred purposes for which it has been established.

The box or emblem used as a symbol of the Lodge was placed in the center of the hall, as a representation of the Ark of the Covenant which was deposited in the Holy of Holies of the ancient temple.

The symbol of the Lodge was sprinkled with corn, wine and oil, which are the Masonic elements of consecration. These elements are technically called *"the corn of nourishment, the wine of refreshment, and the oil of joy."* To the Freemason, they are symbolic of the many gifts and blessings for which we are indebted to the bounty of T.G.A.O.T.U. In Masonic symbolism, corn is emblematic of health; wine, of plenty; and oil of peace. The rite of Masonic consecration was accompanied by a prayer in which the Lode was solemnly consecrated to the honor of God's glory.

After the consecration, the ceremony of dedicating the Lodge immediately followed. This, too, is a very ancient ceremony and finds its prototype in the religious services of antiquity. Among the Jews, there was a distinction between consecration and dedication. Sacred things were consecrated and dedicated, while profane things were only dedicated. Dedication was, therefore, a less sacred ceremony than consecration.

A similar practice prevails in the Masonic Institution and therefore while our Lodge was consecrated to the honor of God's glory, it was dedicated to the patrons of our Order, the Holy Saints John.

The consecration and dedication may be considered the religious formularies which gave a sacred character to the Lodge, but the words of constitution that immediately followed were of a legal character, intended to give legality to the Lodge, and constitutional authority to all its acts; for no Lodge can rightfully be constituted until it has been consecrated and dedicated.

The Lodge having been thus consecrated to the uses of Freemasonry, dedicated to the Patrons of the Order, and its members constituted into a legal Masonic organization, it was necessary that the officers chosen be duly invested with the powers to exercise the functions that have been confided to them, and this was done by the ceremony of Installation. In Freemasonry, it has always been held that an

officer cannot legally perform the duties of his office until he has been installed into office.

If I have taken time to recapitulate the various ceremonies that we have just witnessed, it was to emphasize the importance of what having a Charter or Warrant of Constitution means to the continued existence of the Lodge in the years to come.

As long as 20 years ago, there were several attempts to establish a Lodge of Research in this jurisdiction, but the lodges initially formed each soon died a natural death. I strongly suspect that one of the causes, if not the main cause, of the demise of those lodges was the absence of a charter issued by Grand Lodge by which a lodge established could have perpetuated its existence. You will recall that among the items received by the Worshipful Master in charge at his installation, the By-Laws of his Lodge and the Charter under the authority of which his Lodge is held, and which the Worshipful Master is charged *to carefully preserve and duly transmit to his successor in the Master's chair,* are sufficiently indicative of the grave responsibility of the Master to see to it that his Lodge will not die a natural death due to inactivity. The Master of the Lodge is always the proper custodian of the charter of his Lodge or Warrant of Constitution. To my knowledge, no Master has ever allowed his Lodge to pass away into oblivion except perhaps in cases of the most extreme circumstances—a world war, for example.

This Lodge has now been committed to our care for the time being. We intend that the initial year of its chartered existence will be largely spent in laying down the foundation of, and direction for, its future existence and course of action, starting with the ratification by the active members of its By-Laws, which provide for the purposes and objectives of the Lodge. We shall formulate a program whereby at each stated meeting, at least one, and not more than three, research papers will be read and presented by active members, immediately followed by a discussion and evaluation by the members of the papers just read.

We have also created a PUBLICATION COMMITTEE that shall soon take charge of compiling, editing and publishing materials worthy of distribution. To this end, we are looking at the establishment of an official publication or organ of the Philippine Lodge of Research. We have not yet adopted a name for our publication although some names have been suggested, such as Philippine Masonic Journal, The PLR Journal, Masonic Journal of the Philippines, and the like. We intend to come to a decision on this matter very soon.

As of now, there are come administrative, financial, research and other problems usual to a new lodge, such as ours, that will require attention. With the full cooperation and support of the active members, I have no doubt that we shall be able to address these problems satisfactorily. After all, the roster of active members contains some of the brightest stars in the Masonic firmament in this Grand Jurisdiction. The enthusiasm of our members prompts us to describe in two words the probable outcome of their efforts: Great Expectations.

Before I close, I wish to express my thanks to the Grand Master, this evening ably represented by R.W. Bro. Napoleon A. Soriano, Junior Grand Warden, and the other Grand Officers for taking time out from their busy schedules to do us the honor of officiating at these ceremonies.

I wish to thank also Past Grand Master Juan C. Nabong, Jr., as well as R.W. Nap Soriano, for the excellent cer-

emony of installation, and of VW Irineo Goce, who ably acted as substitute for VW Ike Arribas as Master of Ceremonies.

Last but not least, I wish to thank the Past Grand Masters present for lending prestige to this occasion by their presence.

To the other brethren and guests, we also thank you for your attendance.

Let me close with a pledge—and a story.

To the MW Grand Master and to the MW Grand Lodge, we not only pledge to you our fealty and obedience but also place at your disposal the collective efforts of our Lodge to assist in implementing Grand Lodge programs of Masonic Education and Research, and to provide the highest standard and quality of materials to be published in order to gain the esteem and approbation of the Masonic World and make the Philippine Lodge of Research a Lodge Philippine Masons and Philippine Masonry can truly be proud of.

An now the story—a marvelous story of a Mason who once stood before God, his heart breaking from the pain and injustices in the world.

"Dear God," he cried out, *"look at all the suffering, the anguish and distress, the intolerance, the lies, and the injustices in the world. Why don't you send help?"*

"I did send help," God responded. *"I sent you—a Mason."*

When we tell our members and brethren that story, we must tell them, *"Each one of us was sent to help repair the broken world—and that is not the task of an instant or of a year, or even of 10 years, but of a lifetime."*

- *Speak respectfully to the great; prudently to your peers; sincerely to friends; and tenderly to the poor.*

- *Never judge lightly the actions of men, by pardoning or condemning them. God is the only one who can appraise their works.*

- *Do good and let your good deed speak to men.*

*—From the **MASONIC MORAL CODE***

OUR 39TH GRAND MASTER IS DEAD

by VW Samuel P. Fernandez
& WB Flor R. Nicolas

MOST WORSHIPFUL and Illustrious Brother Clinton F. Carlson, PGM, 33° I.G.H., dropped the working tools of life at the ripe age of 95 in the beautiful city of Chula Vista, California on November 11, 1998.

He was born in Rice Lake, Wisconsin on April 23, 1903. He attended elementary and secondary classrooms in California and North Dakota. Shortly after turning 16, he joined the US Navy and transferred later to the US Army.

He came to this country with the 31st Infantry Division of the US Army on June 1, 1924. He was discharged from active military service on January 13, 1926.

As a salesman, he traveled to various places and increased the number of his friends. In his travels, he sold wise ideas about Freemasonry, the light of which he first saw in Cosmos Lodge, F. & A.M., under the jurisdiction of the M.W. Grand Lodge of the Philippines, on July 18, 1928.

At 43, he married Gladys Neale, who subsequently served as "*the wind beneath his wings*" in both his marketing and Masonic endeavors.

In 1948, the brethren of Cosmos Lodge No. 8 elected him their Worshipful Master. In the same year, he joined the Manila Bodies, where he received his Scottish Rite Degrees. He later became Venerable Master, Wise Master, and Master of Kadosh.

On February 22, 1952, he was invested with the Rank and Decoration of Knight Commander of the Court of Honor (KCCH).

Taking note of his active involvement in the affairs of both Craft Masonry and the Scottish Rite, the Supreme Council of Sovereign Grand Inspectors General, 33rd and Last Degree Ancient and Accepted Scottish Rite of Freemasonry, Republic of the Philippines, coroneted him Inspector General Honorary (I.G.H.) of the 33rd Degree on April 23, 1956. At about this time he was also elected by the brethren as our 39th Grand Master.

M.W. and Ill. Bro. Clinton F. Carlson, 33° I.G.H., inspired the brethren "*to push plans and prosper.*"

One of his predecessors in the Grand East, M.W. Bro. Mauro Baradi, described him as one possessed with a passion for anonymity, which "*will go a long way in greatly advancing the welfare of Freemasonry in our Grand Jurisdiction.*"

Grand Master Carlson impressed upon the brethren's minds and hearts that "*... we should not give one another political, business, or social assistance as our organization is not a political or business organization.*" He admitted, however, that "*sometimes friendships formed in Lodges are of assistance in a Brother's legitimate endeavors, but we assist him as a friend and not because of anything in Masonry that would teach us to discriminate in favor of Freemasons in the ordinary relationships of life.*"

He recurrently reminded the brethren thus: "*If men are attracted to Freemasonry, it is because of its ethical precepts. Freemasonry explicity teaches that one Mason must not wrong another, to say the least, and points to a broader brotherhood of mankind, which requires that 'You do unto oth-*

ers what you would have them do unto you.'"

M.W. Bro. William H. Quasha, our Grand Master in 1962, stressed the foregoing thinking of M.W. and Ill. Bro. Carlson when he adopted the following as the guiding principle during his term of office: "*A Mason has a golden heart. He practices the Golden Rule.*"

In his own unassuming way, Grand Master Carlson staunchly defended Freemasonry in the face of anti-Masonry. "*There is nothing in Freemasonry derogatory to the Christian faith, the Jewish faith, or any other faith that stands for a belief in a Supreme Being, or the spread of righteousness,*" he pointed out. "*The volume of the Sacred Law ... on the altar of a Masonic Lodge is at least an abiding witness of the regard members of the Craft have for the illumination and teachings offered by the Sacred Law.*"

M.W. and Ill. Bro. Carlson, moreover, exemplified the dictum "*Busiest men find time*"; for he was active not only in the Craft and the Scottish Rite, but also in the appendant and allied bodies. He was an Associate Patron of Mayon Chapter No. 1, Order of the Eastern Star, and Royal Patron of Far East Court No. 1, Order of the Amaranth. He was also a Knight Templar and a Shriner. He even served as Treasurer of the Masonic Charities for Crippled Children, Inc. (MCCCI).

In the last quarter of his term as Grand Master—on February 16, 1957, to be exact, he was crowned an Active Member of the Philippine Supreme Council.

By precept and example, he proved that a Past Master or, more importantly, a Past Grand Master, is not relieved of his obligations to serve Masonry, but rather, ought to be committed to serving it even harder and better and longer.

He retired from Active Membership in the Philippine Supreme Council on March 26, 1974 and was transferred to the Roll of Past Active Members.

When he returned to his native land, he remained so actively involved in both Craft Masonry and the Scottish Rite, particularly in California, that the brethren of the San Diego Scottish Rite Bodies elected him an honorary member.

At the time of his death, M.W. and Ill. Bro. Carlson was a Past Grand Herald of the Philippine Supreme Council, Scottish Rite of Freemasonry.

The death of that Masonic stalwart is a great sorrow to the officers and members of Cosmos Lodge No. 8, the Grand Lodge of the Philippines, and all the appendant bodies and allied organizations he had served.

Ill. Bro. Honorio A. Alvarez, 33°, General Secretary of the San Diego Scottish Rite Bodies, in his letter dated 12 November 1998 to Ill. Bro. Alberto C. Reyes, 33°, Grand Secretary General of the Philippine Supreme Council, said in part:

> We remember Brother Carlson with great love and affection as he musters to his rightful place in the Celestial Lodge above. The Scripture reminds us: "*The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.*" May God in His infinite mercy and love welcome him with these words: "*Well done, good and faithful servant, enter thou into the joy of the Lord.*"

In his letter dated November 13, 1998 to our current Grand Master, M.W. Bro. Enrique L. Locsin, Ill. Bro. Reyes stated in part: "*We are consoled by the fact that the death of Brother*

Carlson is God's gain, for he is now happily reconciled with his Creator is the Great Beyond and in company with those who have gone before him."

Another Masonic stalwart is gone. But, we know, he has just gone ahead of us. On April 23, 1999, he will be celebrating his 96th birthday with no less than the Supreme Grand Master of the Universe.

At about that time our Grand Lodge will be having its Annual Communication. That we will sing "*Happy Birthday to You*" in honor of our 39th Grand Master during the Ancom is not a bad idea at all.

Sayang

by MW Johnny Nabong, PGM

Sayang yung katorse anyos
Na namatay sa droga.

Sayang yung ni-rape na musmos.
Ayun, tinapon na lang sa ilang na damuhan,
Pinaglaruan muna ng saksak.

Sayang ang sanggol na nakitang kahalo
Ng sirang gulay at basura,
Baka dagain o pusain sa dram.

Sayang ang nalunod sa Ormoc.
Sayang ang mga patay na isda
sa tabing pampang,
Nabusog yata sa langis.
Sayang yung patay na ibon. Pinatay sa bukid.
Na punong-kahoy. Pinatay na panaginip,
Luray-Luray ang pag-asa.

Sayang, wala pang sinasampol
sa **lethal injection.**
Sayang, inilibing na yung kinidnap.

Sayang, si Anwar Ibrahim pa
Ang nakadama sa matinding kabayanihan
Ng isang Rizal natin!

Sayang, ang daling sabihin
Ng artistang tinager na si Claire Danes
Na "utter hell" gawin ang kanyang pelikulang
Brokendown Palace *sa Pilipinas at -*
"Manila is such a ghastly place."
Sayang wala pang Olympic Games dito.
Wala pang orig na **motor** *pang sasakyan,*
gawang Pilipinas.

Wala pang **nuclear power plant,**
petro-chemical plant.
But, may orig na OCWs naman,
orig na **galunggong,**
Orig na **streetchildren** *at orig na*
iskwaters.

Sayang, bago mag-last show sa sinehan
Pinaaawit pa ang Lupang Hinirang.
Hoy, angkop pang nasyonalismo 'to, tol.
Tumayo naman kayo, kahit mabagal ang tugtog at awit.
Ilagay ang palad ng kanang kamay
Sa dibdib, harap ng puso, at umawit....

Sayang, napakadaling banggitin:
Disiplina, kultura, **global,** *demokrasya,*
Sustainable development, human rights,
Sovereignty resides in the people.
Teka, teka muna. Nagtatapon ka ba ng basura...Ng maayos? Palagian ba ang pagsunod mo sa trapiko?
Pumipila ka ba gaya ng pag-pila mo sa McDO?
Konting sakrispisyo lang!
Sayang wala pang **jury trial.**
At least, sa **henious crimes.**

Sayang, hanggang ngayon 'di pa naililipat
Ang mga buto ni Josephine Bracken sa Pilipinas.
Wala na yatang lubos na nagmahal kay Rizal
Na instrangherang katulad mo!
Balang araw...Sweet Foreigner...malapit na...
Mapapadito ka na rin!

We are, in line with the Grand Master's program thrust, featuring several brethren who have reaped honors for themselves and for the Fraternity as well.

MASTER MASON RECEIVES 32ND SCOTTISH RITE DEGREE, IS INSTALLED KC'S GRAND KNIGHT

He is rather young both in chronological age and in Freemasonry, but I feel confident that he will stand tall for the Craft.He was raised to the sublime degree of Master Mason at Malolos Lodge No. 46 on November 28, 1996 only. But, having noticed his enthusiasm for the Lodge in particular and for the Masonic Order in general, his brethren catapulted him to the position of Lodge Treasurer—the position he is currently holding.

To learn more about Freemasonry, he applied for the degree of the Ancient and Accepted Scottish Rite (A & ASR) of Freemasonry at the Luzon Bodies, Valley of Malate, Orient of Manila, under the jurisdiction of the Supreme Council 33rd and Last Degree, A & ASR of Freemasonry, Republic of the Philippines. He therefore became a member of the relatively big "Centennial Class."

The members of this class received their black caps, which signified their elevation to the 32nd, or Master of the Royal Secret, degree of the Scottish Rite of Freemasonry, last September 26 at the Scottish Rite Temple on Taft Avenue, Malate, Manila. Present during that momentous event were three "big guns" of the said Council; Ill. Rudyardo V. Bunda, 33°, Sovereign Grand Commander; Ill. Alberto C. Reyes, 33°, Grand Secretary General; and Ill. Reynold S. Fajardo, Sovereign Grand Inspector General (SGIG) for the Valley of Malate. The new Masters of the Royal Secret received their black caps, and their spouses their own certificates, from the Sovereign Grand Commander himself.

BRO. PASTOR "NESTOR" G. GARCIA, Master Mason and 32° MRS, was the president of Class No. 59, Holy Infant Cursillo Team, Caloocan City. He was also the Charter Treasurer of the Sta. Rita De Casia Council No. 11900, Knights of Columbus, which was formed on November 3, 1996. He was installed Grand Knight of the same Council on Sunday, September 27, the day following his reception of the 32nd degree of the Scottish Rite of Freemasonry.

He avers he will be active in both Freemasonry and the Knights of Columbus.—eF.R.eN



Grand Knight Pastor "Nestor" G. Garcia, MM & 32° MRS, shakes hands with Sir Knight Rodolfo Pingol, M-26 District Deputy, while Rev. Fr. Andy S. Valera of the Sta. Rita de Casia Parish, KC Chaplain, awaits his turn to congratulate the newly-installed Grand Knight. Looking on are Mrs. Margarita Vistan-Garcia and an honor guard from Guiguinto Council No. 10639.

YOUNG MATHEMATICIAN IS A MASON'S SON

Doni Teodorico Cubilla n Capuyan, a sixth grader of Corpus Christi School in Macasandig, Cagayan de Oro City, received second honors award during the 2nd primary mathematics world contest held in Hong Kong last July 13-17. In the team competition category, he also received a special award for solving correctly 8 out of 10 problems.

Having topped the elimination rounds at the district, regional and Mindanao-wide levels, Doni came to be the lone representative from Mindanao for the national finals held in Manila last April. He qualified as a member of the group of 16 that represented the Philippines in the international competition in Hong Kong, which was participated in by 32 team-cities, from Australia, Bulgaria, China, Hong Kong, Japan, Mexico, Singapore, South Africa, Taiwan, Thailand, and the Philippines.

Po Leung Kuk, a welfare and education sponsoring body in Hong Kong, has organized the yearly Primary Mathematics World Contest to provide opportunity to exchange information of primary mathematics education throughout the world and to discover the mathematics potential of gifted primary students.

The leadership of the Grand Lodge of F & AMs of the Philippines extends warmest congratulations to Doni, the third son of VW Teodorico Capuyan, DDGM of District 30, Cagayan de Oro City.

VW Antonio T. Uy, PDDGM

VW Antonio T. Uy, PDDGM of District No. 44, recently received the Gold Tamaraw Medal, the highest award of the Boy Scouts of the Philippines, at the Midtown Hotel in Manila. This was in recognition of his "dynamic, steadfast and continuous dedication to the service of the youth through scouting." For 45 years now, VW Uy has served as a true Scouter, an example all worthy emulation by others.

VW Uy, together with Hon. Jejomar Binay, DECS Regional Director Esperanza Orlina, and Romeo Brown, is a Regular Member of the National Executive Board of the BSP.

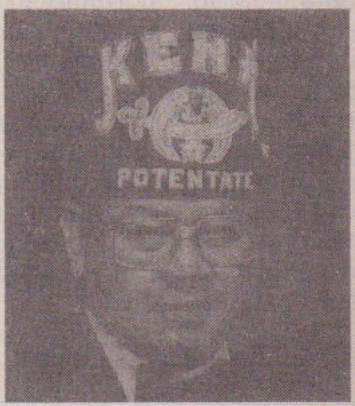
We should also recall that VW Uy was awarded in 1997 as Most Outstanding Master Mason. He was also awarded Outstanding Rotary Club President and the Rotary Governor's Group Representative. Moreover, he received the Humanitarian Service Medal from the Philippine National Red Cross. In 1969, he was Most Outstanding Dabawenyo and, as such, recipient of the Datu Bago Award.

Forgiveness is a gift of high value. Yet its cost is nothing–Betty Smith

FILIPINO POTENTATE OF KENA TEMPLE

Wheresoever dispersed, Filipinos are known to excel in their respective fields of endeavor, including the field of Freemasonry and the Shrine.

One such Filipino hails from Parañaque, Metro Manila. He is a retired Federal employee (as Management Analyst) and happily married to Sis. Beth, Vice President-Controller of the National Association of Wholesaler-Distributors in Washington DC. The couple now reside at 5412 Waycross Drive, Alexandria, VA 22310.



He was raised to the sublime degree of Master Mason in Springfield Lodge No. 217, Alexandria, Virginia in 1985. He became Worshipful Master of this Lodge in 1990.

He has served the Grand Lodge of Virginia in various capacities, such as District Education Officer (DEO); Member, Grand Lodge Committee on Masonic Education; and Grand Representative of the Grand Lodge of the Philippines near the Grand Lodge of Virginia, from 1998 to present.

Since November 1998, under the administration of MW George H. Chapin, he has been serving as Grand Marshal.

In 1985, too, he became a Scottish Rite Mason and a Shriner. In the Scottish Rite, he is a 32nd degree Mason or Master of the Royal Secret.

Upon become a Shriner, he joined the Legion of Honor Unit, of which he came to be Commander in 1993. In 1994, he was first elected Oriental Guide of Kena Temple. Subsequently, he assumed the positions of High Priest and Prophet, Assistance Rabban, and Chief Rabban.

In 1997, he became a prominent figure of Shrine activities in the Philippines when he and Lady Beth accompanied then Imperial Potentate, Imperial Sir John D. Vermaas and Imperial First Ceremonial Master, Charles A. Claypoole, in Cebu, Philippines for a ceremonial session. Such historic visit was coordinated by the Potentate of Aloha Temple in Hawaii and participated in by the Divans and Nobles of Aloha Temple and the Nobles of Filipinas Shrine Club based in Cebu.

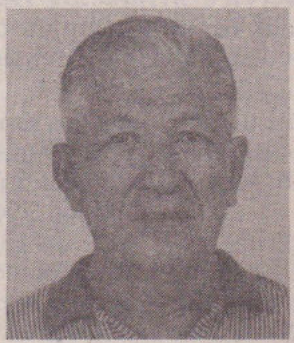
In January this year (1998), he was elected Potentate of Kena Temple in the Oasis of Fairfax, in the Desert of Virginia. Perhaps this special achievement is the first in the history of Shrinedom since ILL. NAPOLEON "NAP R. CRUZ is the first Filipino to become a Potentate of one of the 191 Shrine Temples in North America (United States, Canada, Mexico and Panama).

Mabuhay kayo, Ill. Nap and Sis Beth Cruz!—eF.R.eN

Active Mason: Father of Active Masons

A holder of the degree of Bachelor of Science in Commerce, he received the sublime degree of Master Mason at Nueva Ecija Lodge No. 73 in Quezon, Nueva Ecija on March 9, 1974. He was about 44 at that time.

He and Sis. Rosario have five sons and one daughter. All of their sons became Master Masons. Jose was raised at his father's Mother Lodge on July 10, 1982. Romeo was raised at the Jose Hofileña Memorial Lodge No. 153 in Pagadian City on January 29, 1983. "Jun" was raised at Talavera Lodge No. 273 on May 17, 1986. Rodelio became a Master Mason at Kapatiran Lodge No. 228 in Cabanatuan City on July 27, 1991 and the youngest, Alfonso, at their father's Mother Lodge on September 10, 1994.



The father of these five Master Masons served his Mother Lodge, Nueva Ecija No. 73, as Secretary for two years (1982 and 1983) before the brethren of the Lodge elected him Worshipful Master in 1984-85. He was, moreover, Secretary of Zaragoza Lodge U.D. (now No. 263). In 1986 and 1987, he served Talavera Lodge No. 273 as Secretary once more. In 1990-91, he was District 6-A Secretary. In 1992 and 1993, the brethren of Nueva Ecija Lodge No. 73 reelected him Secretary. This year, he is again serving his Mother Lodge as Secretary.

This active Mason and father of five active Masons is WB LIBERATO F. CASTELO, now a septuagenarian, having been born on December 20, 1927 in Sto. Domingo, Nueva Ecija.

VW VICUÑA RECEIVES SHRINERS AWARD OF MERIT

VW Felix J. Vicuña, Jr., Medical Director of the Cebu unit of the Masonic Charities for Crippled Children, Inc. (MCCCI), has rendered and dedicated Masonic labors in service of disadvantaged young people, particularly the crippled. Hence, he is deserving of the SHRINERS AWARD OF MERIT.



The recipient of the Shriners Award of Merit with Imperial Potentate John Vermaas

OUTSTANDING MASON INCLUDED IN WHO'S WHO OF THE WORLD

One of the subjects of biographical record in the Global Edition of Who's Who of the World, a preeminent resource volume for international business referrals edited and published by Barons Who's Who (USA), is an outstanding member of Cagayan Valley Lodge No. 133 in Santiago City. This means that the publishing company acknowledges his outstanding achievement, superior leadership and exceptional service within his field of endeavor.

He was, is, and will be an exemplar of persistent search for light, acquisition of needed skills, professionalism and dedicated service.

In 1961, he graduated with high honors from the University of the Philippines with the degree of BS Agriculture.

In 1962-64, he served as Instructor in his Alma Mater; In 1964-67, as Secondary School Teacher in the Jones Rural School, Bureau of Vocational Education; and in 1967-71, as Junior College Instructor in the Echague Agricultural and Forestry School (EAFS).

In 1969, he obtained a Research Fellowship from the University of the Philippines and enrolled at the Araneta University, where he earned the degree of Ms. Agriculture.

After a one-year stint as Department Head in the EAFS, he was appointed Dean in the Isabela State College of Agriculture (ISCA). He served as ISCA Vice-President in 1975-78. During this period he got a scholarship under the Colombo Plan and enrolled at the University of Sydney, where in 1978 he obtained the degree of Master in Agriculture.

In 1980, while he was pursuing his doctorate at the University of Sydney, he became a member of the American Peanut Research and Education Society.

On the year following, he obtained his Ph.D. in Agriculture degree. In 1982, After a one-year stint as Professor in the Isabela State University (ISU), he was appointed Vice-President of the same institution of higher learning. It was during this time that he became a member of the American Society of Agronomy, the Crop Science Society of America, and the Soil Science Society of America.

In 1985, he became Regional Director of the Department of Science and Technology (DOST) and at the same time a Research Fellow of the International Crop Research Institute for the Semi-Arid Tropics.

In 1987, he was initiated, passed and raised in Cagayan Valley Lodge No. 133, which awarded him the title Most Outstanding Mason the following year.

In 1992 he received the Civil Service Commission's *PAGASA Award.* In 1995 the Nueva Vizcaya General Comprehensive High School gave him due recognition as *Outstanding Alumnus in Science & Technology.* Two years later the Provincial Government of Isabela proclaimed him *Most Outstanding Isabeño in Science & Technology.*

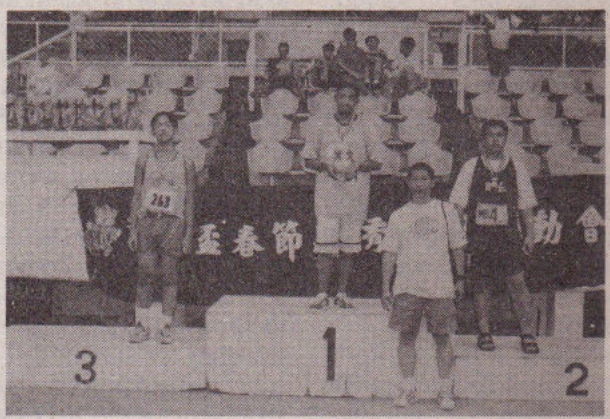
With heart and tongue the officers and members of the Grand Lodge of the Philippines, led by Grand Master Enrique L. Locsin, who has adopted the policy of giving due recognition to achievers among the Craft, join BRO. RUSTICO B. SANTOS in rejoicing at his inclusion in *Who's Who of the World.* We are confident that he will continue to wear the badge of a Mason with pleasure to himself and honor to the Fraternity.—eF.R.eN

MASON'S SON TOPS SHOTPUT EVENTS

Abraham S. Chua, 16, a 4th year high school student at the Philippine Scholastic Academy and son of Bro. and Sis. Eduardo Chua of Biak-na-Bato Lodge No. 7, was awarded silver and gold medals by the school officials for getting 1st place in the main event and 2nd place in the first even of the shotput competitions among Chinese schools held recently at the Rizal Memorial Stadium in Manila.

Bro. Ed Chua, by the way, is the Master-elect of his Mother Lodge.

Shown below at center is gold medalist Abraham Chua.



RAINBOW DONATES WHEELCHAIRS

The Grand Assembly of the Philippines and Guam, International Order of the Rainbow for Girls, donated wheelchairs to Dad Ruben Azarcon of Luzon Bodies, A & ASR, and Jennifer Garcia, a cerebral palsy patient from GMA, Cavite.

Shown in photo below are Jennifer and her mother together with members of Perla Assembly No. 1 and Mom Fe Abarquez Suaco.



SOME MATTERS OF JURISPRUDENCE

Following are opinions of the Committee on Jurisprudence on several cases it received for resolution or comment.

1. When does a Brother become a Past Master?

A Brother becomes a Past Master only if he has (a) been duly elected by his Lodge as Wor. Master; (b) been duly installed as Wor. Master; and (c) served, i.e., presided over, his Lodge for his term, but in any case, for not less than six months. A Brother's status as a Past Master is dependent, not on his "appointment" to that status by some authority, but solely on his fulfillment of the three qualifying circumstances given above. In other words, one cannot become a Past Master by appointment but only by virtue of having fulfilled the circumstances mentioned earlier.

The awarding of a Past Master's Jewel and Apron is the sole prerogative of a Lodge to confer upon a retiring Master and is not given automatically. The usual procedure is to propose the award in a resolution and when the resolution is approved, then the award may be given. A Lodge may, therefore, withhold giving such an award.

No matter how long a period he may have presided over the Lodge in the Master's chair during the duly elected Master's absence, a Senior Warden who has not been elected, let alone installed, as Master of a Lodge cannot be considered or appointed a Past Master.

2. Can the incumbent Master proceed to confer the 2nd and 3rd degrees of Masonry after initiation despite an objection raised by a member of the Lodge?

Yes! This is well explained in Sec. 26, Art. VI, letter D, Objection and Prohibition, as follows:

"If objection is made after his initiation but before being passed or after passing, before being raised, the cause of objection must be stated. If no cause is assigned, the Master may disregard the objection and proceed to confer the remaining degree or degrees. If the cause assigned is insufficient to the Master, he shall state the matter to the Lodge and at its stated meeting, the Lodge shall then decide by majority vote taken, in the usual manner, whether or not further investigation shall be made. If, however, the objection seems to the Master to be sufficient or to merit investigation, or if the Lodge so decide, the Master shall appoint a committee to inquire into the cause of the objection, to fix the time and place for its meeting, have the objector summoned and the applicant notified thereof, and Masons whose statements seem necessary summoned then and there to appear."

3. Can the Master indefinitely suspend an officer of the Lodge Without Masonic trial and conviction?

No! Suspending a member or even an officer of the Lodge without due process is illegal and void *ab initio.* Mackey's Jurisprudence of Freemasonry states, *"No sentence of suspension can be imposed upon by Freemasons except after the most solemn forms of trial."* (13th edition, 1953, p. 370). Besides, the Constitution and Ordinances of the MW Grand Lodge of the Philippines itself provides the following: *"The penalties that a (Trial) Commission may impose are expulsion, suspension, reprimand and/or deprivation of office of title."* (Sec. 42, Art. XVIII, Ordinances). This provision stresses the principle that suspension, among others, is a penalty that may be imposed only after a Masonic trial and conviction of the ac-

cused Brother. A suspension may, in fact, even be annulled under certain conditions by a two-thirds vote of the members present. (Sec. 53, Art. XVIII, Ordinances).

Sec. 1, Art. XI of the Ordinances refers to the power of the Master to **suspend from office** (only) any officer for irregularity or disobedience. This power to suspend an officer from office does not include the power to suspend a member from the privileges of Masonry. That latter power belongs to the Lodge only and may be exercised by it only through a trial commission regularly elected by it.

4. Of Election of Lodge Officers

It is a Landmark of the Order that every Lodge should be governed by a Master and two Wardens and that it is the inherent right of every Lodge to select for itself these officers. That right has never been surrendered to the Grand Lodge; it is still, therefore, vested in the Lodges.

The mode and time and many other circumstances incidental to election are, however, regulated by the Grand Lodge. This apparent interference with the rights of the Lodges has been wisely conceded in order that strict uniformity in Lodge organization may exist in each jurisdiction.

Thus, for example, the Masonic Law Book (MLB, for short) provides that among the duties of a Lodge is to elect its officers at its stated meeting in December (Art. III, Sec. 2b, Ordinances). This regulation is reiterated in Art. X, Sec.1, Ordinances and also in the Uniform Code of By-Laws for Subordinate Lodges.

Therefore, it can be seen that the authority vested in the Lodge by its Charter and approved By-laws is to hold its election of officers on a specific date. If the election is held afterwards, there is no power or authority that exists in the Lodge by which such an election may be held. The authority must be supplied by the dispensing prerogative of the Grand Master or that of the District Deputy Grand Master.

Furthermore, the proficiency required of officers, elective and appointive alike, are of two classes, namely:

1. A Master Mason has to take a strict examination in open Lodge as his proficiency in the Master Mason's degree as required by Section 5, Edict No. 60. Without such proficiency, a Master Mason is prohibited from holding office, either elective or appointive. (Sec. 8 d, Edict No. 60).

2. A Certificate of Proficiency is required of the Master and Wardens by Sections 3, 4 and 5, Article X, Ordinances in order for them to be installed.

To qualify for installation to an elective position, a newly raised Master Mason has to have both kinds of Certificates of Proficiency.

5. Of Sec. 16, Art. VI of the Ordinances

Sec. 16, Art. VI, Ordinances, prohibits the balloting on the petition of a candidate until his name shall have been regularly published in the Grand Lodge Circular (G.L. Form No. 12). Precisely, the requirement to forward a copy of every petition to the Grand Lodge is to enable the Lodge to comply with the provisions of Sec. 16 of Art. VI, Ordinances, which is one of the ways by which the West Gate is to be zealously guarded.

The failure of a Lodge to forward a copy of any petition for Masonic degrees is not due merely to inadvertence but is due to negligence of the officers concerned particularly the Master and the Secretary. For their violation of our Ordinances, therefore, these officers must be seriously admonished, if not reprimanded.

Dimasalang Featured in Scottish Rite Journal



Dimasalang: The Masonic Life of Dr. Jose Rizal, which is authored by MW and Ill. Reynold S. Fajardo, PGM, 33°, who is the current Grand Secretary of the Grand Lodge of the Philippines, and published by the Supreme Council, 33rd and Last Degree, Scottish Rite of Freemasonry, Republic of the Philippines, is featured in the Scottish Rite Journal, October 1998.

The reviewer is Ill. Fred Lamar Pearson, Jr., 33°, who is the editor of the Masonic Messenger of Georgia, a Professor of History at Valdosta University, and a member of St. John the Baptist Lodge No. 184.

Writes Ill. Pearson: "*This book will be more thoroughly reviewed and excerpted from in a future issues of Heredom, the transactions of the Scottish Rite Research Society.*"

The Cabletow cited in The Tasmanian Mason

Among the Masonic publications which R.W. Bro. Murray Yaxley, G.M.O.H., P.D.G.M., in his column, "Around the World," in The Tasmania Mason, Vol. 11, No. 3, is *The Cabletow*, January-February 1997.

"*Many of his (Bro./Dr. Jose Rizal's) writings are worth attention,*" R.W. Bro. Yaxley writes, citing the following Rizalian statements:

1. "*The greatest legacy that parents can bequeath their children is rectitude in judgment, generosity in rights, and steadfastness in adversity. The greatest honor that a son can pay to his parents is integrity and a good name, that the acts of a son may never make his parents live with indignation or shame and the rest God will provide.*" (Rizal's answer to his mother's counsel that he should not forget his Christian obligations)

2. "*He who wants to help himself should help others; for if he neglects others, he too will be neglected by them. One midrib is easy to break, but not a bundle of many midribs tied together.*"

"*Our life is perpetual toast, an eternal aspiration, and an insatiable desire.... It is a useless life which is not consecrated to a great idea. It is a stone wasted in the field without become a part of an edifice.*" (Rizal's comments on cooperation among men)

Season's Greetings...





...Grand Lodge Staff

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(front view)



(back view)



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