



# The Cable Foot

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES  
Vol. 76 No.3 1440 San Marcelino St., Ermita, Manila





GM Demonteverde with MW John Vincent and other members of the G.L. of Tennessee. With MW Demonteverde are Grand Chaplain Manuel Brasile o & VW Alex Typas.

GM receiving plaque of appreciation from J. Rizal 1172 Master Arthur Z. Aurello.



GM with MW Francis E. Larrimore, other brethren of G.L. of Maryland.



GM receives a plaque of recognition from WB Chico Lojo, President of PMAAI.



GM delivers speech at PMAAI.



GM Demonteverde with GM of G.L. of New York and officers and members of Jose Rizal 1172.

GM receives honorary membership from Medinah Shrine Temple, with Grand Chancellor Howard L. Graff of Illinois witnessing.



GM and Sister Lorna inside Washington Memorial Building.



GM, Sister Lorna, their children, and Sister Neva inside West Point (USMA).



GM with MW Keith W. Dean of the G.L. of Florida, WB Romy Abbas, and Fil-Am brethren.



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### THE CABLETOW



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### OUR COVER

The cover features a picture/illustration from the Masonic Bible, which shows the three Grand Masters involved in the construction of King Solomon's Temple: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, the widow's son. May the three Lights of every Lodge emulate their example of working together in close harmony.

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*From the Grand Oriental Chair*

## LET US TO THE TASK...EACH TO OUR STATION

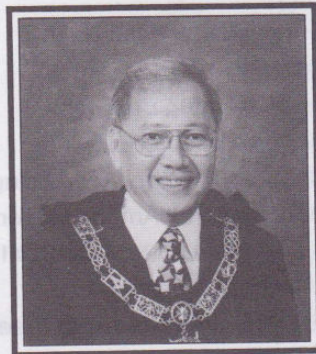
In the preceding edition of this publication, I stressed that we should all continuously seek the Masonic Light and so consistently live our Masonry that a greater number of promising young men in our communities throughout our jurisdiction will perceive Masonry as quality product, as the world's oldest and largest fraternity committed to building a man's most valuable possession, *viz.*, his character, and therefore will seek our fellowship and join in our assemblies.

That message of mine is bolstered by Bro. J.P Myers' article in *Tied to Masonic Apron Strings* by Steward Pollard. Bro. Myers starts his article with this jinglet:

A centipede was happy until a frog in fun said, "Pray, which leg comes after which?" This raised her mind to such a pitch, she lay Distracted in the ditch, considering how to run.

Then he comments: "I forgot where I first read this jinglet, but are not we Freemasons playing centipede? On every hand we hear the croaking of what ails Freemasonry; meanwhile, we metaphorically lie distracted in the ditch of our own indolence... Our troubles would pass away like clouds in a summer sky if we started living Freemasonry instead of talking about it. The charge to a newly-installed Master contains the essence of Masonic instruction: 'When a man is said to be Freemason, the world at large may know that he is one to whom the burdened heart may pour forth its sorrow, whose hand is guided by justice and whose heart is expanded by benevolence'... Let us get up out of the ditch and go to work. There's lots to be done."

Decidedly, there's lots to be done! I feel confident that the various Lodges and Districts are carrying out the various thrusts



GM Franklin J. Demonteverde

of our Grand Lodge's administrative program for this Masonic year.

I feel confident, too, that every one of us Masons in this jurisdiction is contributing to convincing the world that we believe that the strength of the family, the church, the community and our country rests with men of strong character, firm ethical and moral values and a devotion to our democratic system of government, and that, as Masons, we help one another intensify our devotion to these enduring values.

If and when promising young men in our communities see that we are all dedicated to becoming better men and proud of our centuries-old tradition, our belief in brotherhood, country and the many Masonic acts of charity and compassion, they will, on their own free will and accord, seek membership in the Craft.

I therefore reiterate: "Come then, let us to the task; to the battle, to the toil, each to our part, each to our station." **Each one of us is other men's perception of Masonry. Let us act accordingly, ever remembering the symbolism of "the point within the circle."**

(Sgd) FRANKLIN J. DEMONTEVERDE  
Grand Master

## Editorial

### SPREADING THE MASONIC LIGHT AMONG OUR COUNTRYMEN

The 21<sup>st</sup> century, which will be with us in a few months, as we all know very well, is marked by rapid technological advancement and explosion of information; it is also wired together as a global village. But, as futurists tell us, it is a highly competitive world of industrial Darwinism where only the fittest survives, where everyone is racing on the fast track, with no one looking back or stopping to pull someone who is down. It is, therefore, a world of dog-eat-dog ruthlessness where the scientifically and technologically advanced countries are the virtual winners over their developing and underdeveloped counterparts. It is, we are afraid, a far cry from Bro. Jose Rizal's envisioned One World, described as follows:

"Within a few centuries, when humanity has become redeemed and enlightened, when there are neither tyrants nor slaves, colonies nor mother countries, when justice rules and man is a citizen of the world, science alone will remain, the word *patriotism* will be equivalent to fanaticism, and he who prides himself on patriotic ideas will doubtless be isolated as a dangerous disease, as a menace to the social order."

Since Bro. Rizal's envisioned One World is very far from realization, we must heed his clarion call, namely: "Masons should not rest so long as the world nurtures a tyrant, so long as the night gathers in its echoes the moans of the oppressed, so long as there are slaves, so long as there are oppressors. And this work is perhaps the greatest that Masonry has imposed upon itself and the only one worthy of its universal name."

We should not rest because as our country strives to become globally competitive through improving its science and technology capability, by means whereof it will attain industrialization, it is wavering in its battle on the moral front. Its lands are spoiled, its water is polluted, and its hills and mountains are denuded. Besides, the family, the basic unit of its society, is being eroded; the peace in its communities is threatened by heinous crimes; there is much graft and corruption among its government officials; and its traditional value, *pakikisama* or the *bayanihan* spirit of helping one another, is

giving way to each man for himself.

In the face of all this, we should also take into serious consideration the following exhortation of illustrious Brother Apolinario Mabini in the Prologue to "*The True Decalogue*":

"... To erect the real edifice of our social regeneration, we must radically change not only our institutions but our way of being and thinking as well. We must at the same time wage an external and internal revolution. We must 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 dissension until she reaches her complete annihilation which the noble blood of our martyrs will not be able to prevent."

But, of course, we do not like that to happen to our beloved country. We must, therefore, as advised by Bro. Rizal once more, love our country always, wishing nothing but her welfare; for in this way we shall labor in conformity with the purpose of humanity dictated by God, *viz.*, the harmony and universal peace of His creatures.

Like our Masonic forebears, therefore, we **must become catalysts for social and moral regeneration**. We can become such by doing what our Fraternity requires of us, to wit, to be good and true, righteous when tried by the Square, upright when tried by the Plumb, our passions kept within due bounds by the Compasses, and just in our

dealings with our fellows. Then, by precept and example, we should spread the light of Masonry among our countrymen, stimulating them to realize that, as human beings made in the image of God, we can walk in more noble paths and live by higher and higher standards, as well as reminding the leaders in both public and private sectors that in different periods of human history, technologically-advanced countries were

ruined to the ground being run by leaders devoid of moral strength. Yes, we should remind our country's leaders that even the best technologies cannot save us as a nation unless we bring ourselves back to the higher moral ground of our forefathers, specifically our Masonic forebears.

**In fine, let us strive harder to make the Masonic Light guide us, as individuals and as a nation, into the future.— eF.R.eN**

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*Comment*

**POINT OF ORDER, BRETHREN**

by Mags Nuevo, PDDGM

**During the last Ancom in General Santos City, the Grand Master noted that several nuns were seen distributing pamphlets that purportedly depicted Masons as devils, occultists and criminals. The GM described the sight of the nuns distributing those fabricated literatures as simply pathetic. To top it all, said literatures were distributed among Masons attending the Ancom.**

Not only the nuns, but also ministers and lay leaders of some congregation dishonor their calling, dishonor their church/religion, and dishonor the divine teachings they profess to honor by their acts of vilification by hurling grand lies about Masons. If only they could participate in our mysteries and join in our assemblies, they would truly experience and enjoy how good and how pleasant it is for brethren to dwell together in unity.

Some years ago, similar literatures were circulated in the provinces resulting in the resignation from the Fraternity of a few weak and confused brethren.

**Why are they doing it?** The same campaign was waged by the Southern Baptists some years ago in the United States and was met head-on by senior members of the same congregation who are outstanding members of the Fraternity, and yet the campaign did not stop there; they exported their vilification campaign here in our country even if their attacks against us were proven time and again by Masonic scholars and leaders as LIES, pure and simple.

**Could it be that they refuse to believe**

**in the truth? Or is the maxim that he who casts the first stone is the one who is guilty? Or is it their ignorance (which they blatantly display) of what the Fraternity is?**

If it is because of their ignorance, then perhaps we can do something about it.

We observed that the distribution of anti-Masonic literature occurs mostly in places where Masonic Lodges are located. It is fraternally recommended, therefore, that the brethren should prepare themselves to meet the challenge squarely by studying and reading Masonic literature and be ready to answer the accusations point by point. It is also recommended that Lodges, in order to contribute, in a small degree at least, in the dissemination of Masonic information in their respective communities, subscribe to additional copies of *The Cabletow* for libraries or public schools, municipal or city libraries, provincial boards and municipal/city councils. This way, *The Cabletow* can be a valuable source of information for the curious as well as a research material for students. This may be a very discreet way of introducing the Fraternity to those who may be interested in joining the Craft. What say you, brethren?

# Masonic Directory Listings

The Masonic Directory will be published in every issue of the Cabletow, starting from the December 1999 edition..

Its purpose is to provide funds for the Cabletow and to assist the Brethren in locating goods and services offered by members of the Craft in the various districts comprising the Grand Lodge Jurisdiction, as well as helping to support the various districts through payment of commissions to the DDGM's of Districts whose members support the directory.

The Masonic Directory is only open to businesses operated or owned by Master Masons.

The Listings will be categorised by Districts: those businesses with countrywide relevance will have their own section.

The basic listing, comprising several lines of text with the name of the Mason, his business name and services offered, address and telephone, fax and e-mail address, is charged at P500 per issue.

Larger listings or box ads can be accommodated. Payment for these is pro-rated according to size.

Payment must be made in full to the Grand Lodge before publication.

Advertisers must sign up for the entire Masonic Year.

20% commission on payment received by Cabletow for Directory Listings will be paid to the DDGM of the relevant districts.

All commissions will be paid to the Districts (DDGM's) in a timely manner by the Grand Lodge.

So please support your District, help your business grow and sign up for a Directory listing now!

## Sample Listings: P500 per issue

### ABC Hardware Inc.

*All your hardware needs*  
123 A. Reyes St.,  
Tondo, Manila  
Tel: 123 4567, Fax: 123 7654  
abc@email.com  
VW Alfonso B. Reyes, Prop

### Better Motors Inc.

*Better mechanics, better service!*  
657 Gen. Aguinaldo St.,  
Malabon, Metro Manila  
Tel 321 7654; fax: 321 8765  
bettermotors@email.com  
Bro. George Better, Manager

## Sample Box Ads

### ABC Hardware Inc.

*All your hardware needs  
under one roof!*

123 A. Reyes St.,  
Tondo, Manila  
Tel: 123 4567  
Fax: 123 7654  
abc@email.com.

VW Alfonso B. Reyes, Prop

1/12 page ↑  
P1,000 per issue

1/6 page →  
P2,000 per issue

### Better Motors Inc.



*Better mechanics,  
Better service!*

657 Gen. Aguinaldo St.,  
Malabon, Metro Manila

Tel 321 7654;  
Fax: 321 8765  
bettermotors@email.com

Bro. George Better,  
Manager

## Box Ad Sizes & Rates per Issue:

Full Page:	P12,000
1/2 Page:	6,000
1/3 Page:	4,000
1/6 Page:	2,000
1/12 Page:	1,000
Listing:	500

*Simple logos or art work can be added to box ads from 1/6 page and up. Please make sure you supply a clear copy of any graphic you want included.*

# Masonic Directory Advertising Contract

## Terms & Conditions:

- 1 Advertisers must sign up for every issue for the Masonic Year
- 2 Full payment must be received in advance. before publication. Please make your check for the full amount payable to: Grand Lodge of the Philippines
- 3 Payment and signed contract, together with all details to be included in the advertisement, must be received at least one month before publication date.
- 4 Errors must be brought to the attention of the Editor at least one month before publication of the next issue.
- 5 Please complete the following: ALL sections MUST be completed to ensure publication:

Member's Name: \_\_\_\_\_

Business Name: \_\_\_\_\_

Services/Products: \_\_\_\_\_

Address: \_\_\_\_\_

Tel: \_\_\_\_\_ Fax: \_\_\_\_\_

E-Mail: \_\_\_\_\_

Lodge: \_\_\_\_\_ No.: \_\_\_\_\_

District: \_\_\_\_\_ Signature: \_\_\_\_\_

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| <input type="checkbox"/> 1/12 page | <input type="checkbox"/> 4,000   | <input type="checkbox"/> 6,000   |
| <input type="checkbox"/> 1/6 page  | <input type="checkbox"/> 8,000   | <input type="checkbox"/> 12,000  |
| <input type="checkbox"/> 1/3 page  | <input type="checkbox"/> 16,000  | <input type="checkbox"/> 24,000  |
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Total MY 2000: P \_\_\_\_\_

Total Amount: P \_\_\_\_\_

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1/12 Page: 1,000

Listing: 500

Simple logos or art work  
can be added to box  
ads from 1/6 page and  
up. Please make sure  
you supply a clear copy  
of any graphic you want  
included.

## MORE MASONRY AMONG MASONS, AMONG OTHER MEN MORE MASONRY

Our multi-awarded Brother, MW and Ill. Reynato S. Puno, PGM, PSGC, and Chairman of the Board for General Purposes of our Grand Lodge, ended his speech of acceptance of the Grand Cross of the Court of Honor awarded to him by the Supreme Council of the Scottish Rite of Freemasonry in the Philippines with these significant statements:

"I like to think that Masonry is like tea – its best comes out in hot water. Harassments and persecutions will not toll the bell for Masonry. They will only weed out from our ranks the unworthy Masons – those who do not comprehend Masonry; those who understand Masonry but will compromise its teachings due to social, political or religious convenience; and those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen.

"Like our senior brethren in the Craft, I like to resound the clarion call for a more honest-to-goodness Masonic education. I have always believed that unless we immerse ourselves in our landmarks, laws, ancient rules, rituals, traditions and practices, we will never be able to defend the Craft. Our best shield against libel and calumny is knowledge of Masonry; our best defense against falsehood is the offense provided by unarmed truth, but let us remember that truth will hold only he who actively seeks for the truth. Truth does not show itself to the slothful. Truth comes to the seeker. It is discovered. Seek and yet shall find. More than anytime, we should seek more light in Masonry.

"Let me end with the fearless statement that Freemasonry in the Philippines is here to stay. The foundation of this country was built by Masons, and the mightiest of men cannot obliterate the goodness of Masonry. Masonry has survived and will continue to succeed, for no institution that rests on the pillars of brotherly love, relief and truth will ever fall. There is only one thing that Masonry will not survive and that is the lack

of Masonry among Masons. The future of Masonry lies in our hands and not in the hands of others."

In his book *A Bridge to Light*, too, Ill. Rex R. Hutchens, 33<sup>o</sup>, cites Albert Pike who said, that the real value which Masonic Degrees has for a Mason depends upon his capacity to understand them, and upon the amount of study and the degree of reflection he has bestowed upon them.

States Ill. Hutchens further: "The future of... Freemasonry rests in the hands of its members. It will be what we make of it: an institution of moral leadership, educational advancement and philanthropic endeavors or merely a social club with empty titles and vain pretensions. To achieve the former requires the combined and concerted effort of a great many of us and a renewed commitment to learn and live – learn the simple lessons of practical morality and the sublime teachings of religious philosophy, then live them, that our light may so shine before men that they will continue to desire our fellowship and join in our assemblies."

Then he adds, "The seed is self-improvement and the fruit is moral progress. Each of us must become the *Magister Interior*, the Inward Master; for until we have mastered ourselves, our influence over other men can bring no good results."

In order to become Inward Masters, we must renew our commitment to doing the inner and outer work of Freemasonry. Hence, let us recast, in question-and-answer form, the salient points set forth by our Brother, VW Vicente Hao-Chin, Jr., in a lecture he gave before Scottish Rite

# The Cabletow

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Masons about eight years ago.

## **Why is it difficult to understand Masonry?**

If we ask ourselves what Masonry is, we find ourselves faced with definitions which are so vague that they do not help us to understand Masonry better. Besides, unlike other organizations like the United Nations, the Rotary International, and the Red Cross, which were established with clear objectives and policies, Masonry does not have a charter or a constitution which clearly defines its goals and works. Masonry has landmarks, i.e., traditional practices which are supposed to be the essentials. But even these landmarks are disputed.

Yes, it is difficult to define the nature and work of Masonry because Masonry is a tradition which has its roots dating back not only to the 18<sup>th</sup> century but to the ancient times. Hence, to understand its nature and work, we have to go back and look at its roots.

## **Why should we endeavor to join either the Scottish Rite or the York Rite, or both?**

We should endeavor to join either the Scottish Rite or the York Rite, or both, because, among other things, these Rites, particularly the Scottish, throw so much light on the roots of Masonry. The Scottish Rite teaches, for example, that Masonry has descended from the great Mystery Schools of ancient times. A significant number of Masonic scholars have pointed out that if one lacks understanding of the Mystery Schools, he cannot understand Masonry.

## **What does Albert Pike say on this matter?**

In *Morals and Dogma*, Albert Pike writes: "Among most of the ancient nations there was, in addition to their public worship, a private one styled the Mysteries, to which

those only were admitted who had been prepared by certain ceremonies called initiations...

"Clement of Alexandria says that what was taught in the great Mysteries concerned the Universe, and was the completion and perfection of all instructions... Plato said that the object of the Mysteries was to re-establish the soul, from a material, sensual, and purely human life, to a communion and celestial intercourse with the Gods."

## **Do such Mystery Schools or communities still exist today?**

Yes. In the Middle East, for instance, there is still the mysterious secret community called the Druzens which does not try to convert or proselytize. In the West, likewise, there are several fraternities which claim to be heirs to the Mystery Tradition. These include the Rosicrucian, the Theosophical, and the Masonic.

The Masonic fraternity in particular claims to be an heir to the most important tradition that has existed in history. This tradition or system is intentionally half-hidden and half-revealed. It manifests itself in various cultures, religious and nonreligious alike, and Masonry is one of these cultures.

We Masons have to understand the great aim and work of this tradition in order to understand the aim and work of Masonry.

## **What constitutes the hidden or veiled part of the Mystery Tradition and therefore of Masonry?**

The hidden or veiled part of the Mystery Tradition and therefore of Masonry constitutes its inner work, while the revealed part is its outer work.

## **Why is the Mystery Tradition half-hidden?**

Since the ancient times some great men have had access to a hidden knowledge or wisdom which is the gateway to the riddles

of life. Initiation to this hidden knowledge or wisdom has produced such great men as Plato, Pythagoras, St. Clement of Alexandria, St. Paul, Francis Bacon, the Count of St. Germain, as well as many of the great sages and mystics in the East like Lao Tzu, Ramakrishna, and a host of others.

Now, while this hidden knowledge or wisdom is a boon to those who are prepared and well qualified to receive it, it has been deemed dangerous to the masses. The Eleusinian Mystery School penalizes with death those who betray its secrets. The early Christian initiates and the Gnostics did not dare put on paper their teachings lest they fell into the hands of the profane. The Gnostics, we should recall, were persecuted.

This veiling process is so much a part of Christianity that Christians today are practically unaware of its hidden part. The disciples of Christ asked why Christ very frequently spoke in parables to the masses. Said Christ: "To you has been given the secrets of the Kingdom of God; but to those outside they are in parables, so that they may indeed see but not perceive, and may indeed hear but not understand; lest they should turn again, and be forgiven." (Mark 4: 11-12; Luke 8:10)

This statement of Christ is decidedly strange, but it is a clear statement of the hidden side of the Mysteries.

### **Why, according to the evangelists Matthew, Mark and Luke, is there a deliberate concealment of the truth?**

In Chapter 7, verse 6 of his gospel, Matthew states the following reason: "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you."

### **Does this imply that we who have been initiated into Masonry are automatically deserving of what is holy?**

Of course not! We must still work to deserve it, by being able to go behind the meaning of the symbolisms, the veil. It is this veiled wisdom that Masonry has inherited. And it is the inner work of Masonry to carefully unveil to the initiated the true meaning of its symbolisms.

### **What, then, is the inner purpose of Masonry?**

The inner purpose of Masonry is to carefully introduce the aspiring Mason to the sublime Mysteries about Man, the Cosmos, and God.

### **What are examples of these mysteries?**

Let us examine a few examples.

One of the most important Mysteries is the **Lost Word**. Our respective religions, which are primarily *exoteric*, teach us certain things about God and how He will save us when we do certain things or pray in a certain way. But Masonry endeavors to teach us something more. Through the allegory about the Lost Word, Masonry points to a direction of search, the end of which is not an intellectual conclusion, but one which culminates in an experience of realization. The key to this search lies in the ritual of the 3<sup>rd</sup> degree, considered the most important in all of Masonry.

In Masonic jurisprudence, we speak of *landmarks*, as opposed to *common law*. Landmarks are those fundamental principles in Masonry which cannot be altered.

The 3<sup>rd</sup> degree is perhaps the only degree that is universally acknowledged as a Masonic landmark. Why? Because its ritual and symbolisms contain the secrets of this realization that leads to the discovery of the Lost Word.

The Scottish Rite degrees, according to Masonic scholars like VW Vicente Hao-Chin, Jr., are carefully designed lessons to prepare oneself for the important realization

already outlined or hinted in the 3<sup>rd</sup> degree.

Another Mystery which we are asked to unveil is the ritual of the Masonic lodge, particularly the opening and closing. The three Lights, or principal officers, of the Lodge – the Master, the Senior and Junior Wardens – correspond to the Compasses of our Masonic emblem or symbol. They also correspond to the triangle of the apron we use. All these correspond to the triune Higher Self within each man.

### **Why are the Lodge opening and closing very important?**

The Lodge opening and closing are very important because they hint to us the way by which the Higher Self may be approached, and through which, eventually, the Lost Word may be found. The Lost Word is the same as the **Logos** of the Neo-Platonists and the **AUM** of the Vedantins.

### **What else are we taught in the 3<sup>rd</sup> degree?**

In the 3<sup>rd</sup> degree we are also taught, through allegory, that profound secret called the **mystical death**, which is the gateway to self-realization. Through the drama of the death of Hiram Abif, we are given hints of a serious mystical undertaking.

### **Why is it important to delve seriously into the esoteric meaning of Masonic statements, rituals and symbolisms?**

It is, indeed, important to delve seriously into the esoteric meaning of Masonic statements, rituals and symbolisms; for this is what Masonry was established for. We are not just a fraternity, nor are we just a social organization. Masonry is a portal to the teachings of the Mystery Schools. But, of course, we have to knock and use the proper keys to open the door. These keys are available to us by study and inward exploration. The cryptic rituals of the Masonic degrees were so designed that only those who are serious will endeavor to

discover the keys to them. Those who are not will remain outside; they will remain "profane," meaning before or outside (*pro*) the temple (*fanum*).

Like Ill. Rex Hutchens, Foster Bailey, a noted Scottish Rite Mason, in his book *The Spirit of Masonry*, stresses the need for this inner work. He writes, "The time has now arrived for a further spiritualizing of the Masonic movement. Masonry today, except for a few Masonic esotericists, is entirely exoteric. Only outer forms preserve, by ritual and symbol, the teachings of the ancient Mystery Schools, but without explanation. In reality Masonry teaches the requirements of the 'Probationary Path' as taught in these ancient Mystery Schools and as known to modern esotericists." (p. 128)

### **What must the serious Mason do so as to delve deeper into the esoteric meaning of Masonic statements, rituals and symbolisms?**

The serious Mason feels obliged to purchase and read books on the deeper meaning of Masonry or at least to borrow such books as are available in the Grand Lodge Library, the Scottish Rite Library, or any other Masonic library or center.

That is why our Grand Master has established the Institute of Masonic Education and Studies (IMES) to formalize what one of his predecessors, MW Reynato S. Puno, had instituted through one of his edicts. With the establishment of the IMES, we are assured that individual brethren will be stimulated to acquire more and more Masonic Light. MW Demonteverde has enjoined the Lodges to devote a part of their stated meetings to Masonic Education and the various Masonic Districts to conduct Masonic Education seminars particularly during the month of September.

The serious Mason will also feel obliged to read in *The Cabletow*, *The Far Eastern Freemason* and other Masonic publications

like district and lodge newsletters articles that throw more light on the philosophy and practice of the inner Masonic life.

It is fondly hoped that every Mason in our jurisdiction will persistently pursue this inner quest in Masonry, so that he will cease to be "profane" and enter the inner sanctuary and become a veritable initiate.

## What is the outer work of Masonry?

As has been often mentioned, Masonry is a society with secrets, but in itself it is not a secret society. It does not attempt to hide itself. In fact, while it cannot deliberately attract or invite people into its folds, **Masonry has an obligation to make its principles known to the world.** While it has an inner work, which is directed towards the initiate, it also has an outer work, which is directed to the world at large.

In his book already cited, namely, *The Spirit of Masonry*, Bro. F. Bailey writes: "The more the public know about the meanings of Masonry, the better for the Order and the most useful it will become. Such progress will in no way forfeit a wise protection of harmful penetration of our Lodges."

In *Morals and Dogma*, published more than a hundred years ago, Albert Pike frowns upon the self-centered sense of importance of the Masons who disregard their Fraternity's outer work. He writes: "We have high dignities and sounding titles. Do their possessors qualify themselves to enlighten the world in respect to the aims and objects of Masonry? Descendants of those Initiates who governed empires, does your influence enter into practical life...?" (*MD*, 187)

This exhortation of Albert Pike gives to us the first hint regarding the outer work of Freemasonry. **We must make known to the world the general principles upon which Masonry is founded. We must disseminate enough to make people**

**aware of the essential nature of Masonic wisdom, but not enough to attract those who wish to join for ulterior motive.**

## Did the Mystery Schools of ancient times make known their nature and purpose?

Yes. In fact, the public were very much aware of the nature and purposes of the Mystery Schools of ancient times that the days of initiation were even accompanied by public ceremonies.

In like manner, we now allow the public to attend certain formal Masonic ceremonies. We should make the most of such public Masonic events as Installation of Lodge Officers to inform the public about the nature, aims and activities of Masonry and Masons.

Many outsiders have been deeply impressed by the profound meaning and symbolism of Masonic ceremonies. And those who are ready for it will be moved to apply for initiation on their own free will and accord. The symbolic ceremonies of Masonry are meant to strike a deep chord within the soul of man.

Our brethren in other grand jurisdictions have institutionalized the Brother-Bring-a-Friend Nights, which have attracted many good men and true to apply for Masonic membership.

## What are other ways of bringing the veiled messages of Masonry to the general public?

Probably we can organize a Masonic lecture series, to which we invite non-Masons. If well organized, such lecture series will raise the general public's understanding and awareness of what Masonry is, what its aims are, and what Masons have done for human amelioration. We may even distribute books, pamphlets and magazines on Masonry to non-Masons, including libraries of both public and private schools.

## **What must be noted regarding the outer work of Masonry?**

First, in doing such dissemination work, we are not attempting to invite people to become Masons. We are prohibited from inviting other men to become Masons since this defeats the inner purpose of the Mystery Schools.

Second, such dissemination work is the esoteric meaning of Christ's Parable of the Sower. The mystery teachings must be sown to all. And the sowing must be done in such a way that only in good soil will the seeds sprout. We are similarly urged to properly sow the seeds of Masonic mysteries upon the hearts of men. And after such sowing, we can only wait. We cannot persuade or compel them to sprout by artificial means. This means, we must never lure people to Masonry for superficial benefits, such as business contacts or links with government officials, etc.

We may, for example, publicly espouse the need to circumscribe the "square of our passions" with the "compasses of our spirit." By so doing, we are stating a very acceptable way of life which no one will even bother to question; at the same time we are hinting at a very important Masonic mystery when we employ the symbolism of the square and the compasses. This constitutes the inner "seed" that we are sowing.

Therefore, we must not hesitate to disseminate vital Masonic principles among the public. In fact, we should actively do so because many people are ready for it and may benefit inwardly from such exposure.

## **Besides the public dissemination of Masonic principles, are there other avenues of outer work that may require our attention?**

Answers VW Vicente Hao-Chin, Jr.: "Yes, there are. The work of Masonry is not merely to serve as a Mystery School or be

an institution for initiates to the wisdom. It must also, through its initiates, influence the world. If it fails to do this, then its work must be of a selfish kind, directed only towards its own benefits."

We should remember, he says, this statement of Albert Pike: "Descendants of those initiates who governed empires, does your influence enter into practical life?"

Albert Pike, indeed, has pointed out that Masonry has much to do in the outside world. For example, he asks: "Is freedom yet universal? Have ignorance and prejudice disappeared from the earth? Are there no longer enmities among men?... Do toleration and harmony prevail among religious and political sects? There are works yet left for Masonry to accomplish, greater than the twelve labors of Hercules... to enlighten the minds of people, to reconstruct society, to reform the laws, and to improve public morals... And Masonry cannot cease to labor in the cause of social progress, without ceasing to be true to itself, without ceasing to be Masonry." (*Morals and Dogma*, 187-188)

Our illustrious Brother Jose Rizal similarly stated, "Masons should not rest so long as the world nurtures a tyrant, so long as the night gather in its echoes the moans of the oppressed, so long as there are slaves, so long as there are oppressors. And this work is perhaps the greatest that Masonry has imposed upon itself and the only one worthy of its universal name."

## **What, then, are further avenues of outer work that are possible for Masons in general? What outer work can we do, aside from charity, which will not give rise to unhealthy dissension and disharmony?**

There are, according to VW Vicente Hao-Chin, Jr. once more, three other avenues in which Masonry can play a key role, namely: (1) universal brotherhood, (2) religious unity,

and (3) loftiness of character.

## **Why must we actively promote universal brotherhood?**

We must actively promote universal brotherhood because this is a fundamental principle in Masonry. In *Morals and Dogma*, Albert Pike writes:

1. "The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links... forged and woven by God." (p.176)

2. "Above all things, let us never forget that mankind constitutes one great brotherhood; all born to counter suffering and sorrow, and therefore bound to sympathize with each other." (p. 180)

Since this is Masonry's fundamental principle, it is fitting and proper that we Freemasons work towards the realization of true brotherhood all over the world, not only among nations, but also among different creeds or religions, among different races, among different groups, and among different individuals. We aver, after all, that "By the practice of Brotherly Love we are taught to regard the entire human species as one big family - the high and the low, the rich and the poor - who, as created by one Almighty Parent and inhabitants of the same planet, are to aid, support and protect one another. By this principle Freemasonry unites men of every country, sect and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

The recognition of brotherhood is a significant step towards the attainment not only of world peace, but also the cooperative attitude of all men towards one another. We must not merely wish or pray for brotherhood, or just idealize it, but we must actually work for it.

Rhetorically asks VW Hao-Chin: "Can we not, as a group, undertake specific programs

that will bridge the gap that divides people? Can we not actively promote values and attitudes that will engender among men tolerance and brotherly love towards one another?"

## **What can Masonry do to promote religious unity?**

Masonry is not a religion, nor does it favor one religion over any other. In fact, it recognizes the essential unity of all religions. The Volume of the Sacred Law of each Lodge is the sacred religious book of a country or culture. It is suggestive of the potential role of Masonry in ending worldwide religious strife.

This work of Masonry was underscored by MW Bro. Frederick Stevens, PGM, in this statement; "Masonry is not a church nor is it a religion; neither is it the enemy of any creed. Masonry seeks to bring together men of every faith; to teach to love and respect one another. It holds that all true-hearted men everywhere are of one religion and that, when they come to know what they have in common, they will discover that they are brethren... Masonry recognizes no creed, no race, but it embraces all faiths, and demands only a belief in the Supreme Being." (See *Why I Am a Scottish Rite Mason* by Nobles, pp. 282-283.)

Much, much earlier, Albert Pike sounded the same clarion call when he stressed: "Masonry teaches, and has preserved, in their purity, the cardinal tenets of the old primitive faith, which underlie the foundation of all religions." (*Morals and Dogma*, 616)

The old faith is "primitive," not in the sense of being immature or barbaric, but in the sense that it has existed since time immemorial, and is the true root of all the great religions of today.

Recognizing this important insight, the Mason is in a unique position to heal the deep wounds that have caused religious hatred and suspicion.

In our Fraternity, there are Muslims,

Christians, Buddhists, Jews and so forth. These brethren collectively are potential bridges that may remove the gap of misunderstandings which cause wars and killings in the world.

We Masons are in a particularly advantageous position in that we understand the essential unity behind all religions. By actively working for wider understanding of this deeper unity, we will lessen interreligious strife.

### Why should we promote loftiness of character?

Writes Austin Phelps: "In the destiny of every moral being there is an object more worthy of God than happiness. It is character. And the great aim of man's creation is the development of a grand character and grand character is, by its very nature, the product of probationary discipline." (Greenberg, p. 77)

Now, this applies not only to Masons but to every human being, particularly children and young people. We must, therefore, not limit the work of character building to Masons and members of Masonic organizations. We must stimulate other men to strive after higher and higher ethical standards.

### What can we do to promote loftiness of character among our fellowmen, particularly fellow Filipinos?

We can do a lot. We can, for example, publish booklets, pamphlets or books on character building. Those of us who are in the educational field can influence our educational system to foster character building and ethical wholesomeness. We can also include the fostering of character building and ethical wholesomeness as a part of our district and/or lodge community outreach programs.

### In Conclusion

Yes, there are countless avenues that we may explore to sow the Masonic mysteries in the outer world. Besides persistently learning and living our Fraternity's lessons of practical morality and teachings of religious philosophy, let us enlighten the world, particularly our country, in regard to the nature and aims of Masonry. More Masonry among Masons and among our fellowmen, especially our countrymen, will result in a better Philippines, in a more peaceful Asia-Pacific Region, in the realization of Masonry's long-term goal, namely, veritable Brotherhood of Man under the Fatherhood of God.

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## GRAND SLAM FOR NUEVA VIZCAYA COURT NO. 13

Nueva Vizcaya Court No. 13 in Solano, Nueva Vizcaya, under the leadership of **H. L. Janet B. Domingo**, Grand Royal Matron, and **S.K. Arturo P. Toledo, Sr.**, Grand Royal Patron, received the most coveted awards during the 23<sup>rd</sup> Grand Annual "Maharlika Session" of the Grand Court of the Philippines, Order of the Amaranth, held at the Carig Plaza Hotel in Santiago City.

**Nueva Viscaya Court No. 13** was declared Most Outstanding Court; **H.L. Vicente D. Hombrebueno**, Most Outstanding Royal Matron; **H.L. Ligaya L. Tolentino**, Most Outstanding Secretary. The Court also received the **Proficiency Cup**, most prestigious award, the one most

coveted by all Subordinate Courts.



H.L. Hombrebueno and H.L. Tolentino proudly display well-deserved awards garnered by them and their outstanding Court.

## THE GREAT ARCHITECT

by Rev. W. Porter, D.D.

More than one student of Masonry has seen that the emblems which symbolise the virtues which Freemasonry inculcates have also been used by other societies for a similar purpose. Thus, in *"Freemason's Guide and Compendium,"* Bernard E. Jones asserts, with reference to the two ashlar, *"Freemasonry is not alone in going to the true, square stone for a symbol of the fine, upright life"* and cites as proof a sixteenth-century commentary by Dr. William Goudge in which architectural illustration is used to back home a spiritual message.

As cited in the *"Compendium,"* Goudge stated: "Unless we be quickened and made living stones fit for a spiritual building; unless we be gathered together and united in Christ the foundation, and one to another, as mutual parts of the same building, we can never make up a Temple of God to dwell in." (Jones, p. 410).

Goudge was a Protestant churchman, but it would not be difficult to find similar terminology in Roman Catholic writers of the period. Bernard Jones gives an excellent example in his book, quoting a thirteenth-century bishop, Durandus by name (*Ibid.*, p.426). The ideas symbolized were not within the arena of contested doctrine.

But not only is our **symbolism** not exclusive to Masonic use, much of our **terminology** is simply part of the common language. For example, one of the most familiar of Masonic phrases, our title for the Deity, was often on the lips and used in the writings of non-Masons.

Jones, quoting the great Masonic scholar Gould, gives a quotation which takes us as far back as the time of Bishop Coverdale, who by 1535 had completed a translation of the Bible using the Latin Vulgate and Luther's German version. Miles Coverdale translated other works as well as the Holy Scriptures. He published an English edition of a work by a German Lutheran named Werdmuller, *"A Spyrtyuall and Moost Precyouse Pearle,"* in which the Almighty is spoken of as "the heavenly free-mason." The context will show that his language is not irreverent: "The free mason hewyth the hard stones, and hewyth of, here one pece, & there another, tyll the stones by fytted

apte for the place where he wyll laye them. Euen so God, the heavenly free mason, builldeth a christen church, and he frameth and polysheth us, which are the costlye and precyous stones, wyth the cross and affliccyon, that all abhomynacyon & wickednes which do not agree unto thys glorious buldyng, myghte be remoued & takn out of the waye." (*Ibid.*, p. 146).

Now, admittedly, the phrase *"heavenly free mason"* is not precise equivalent of *"The Great Architect"* but its use by such a worthy as Coverdale shows that there were no scruples among Reformed theologians of that period inhibiting them from speaking of the Deity in those terms. When we come to John Calvin we find that he too is hospitable to the concept of the great God being a builder. Commenting on Hebrews eleven, verse ten, he says: "... as the hands of men are put to the materials of earthly building so the workmanship of God is not unfittingly compared with them" (Calvin's Commentaries, 1963 Translation. Ep. to the Hebrews, p. 168).

The man who wrote such words clearly could have had no objection to speaking of God as the *"Great Architect."*

In the next age of Protestant theologians, John Owen, whose orthodoxy even the strictest of modern evangelical church-men could not question, shows, in his large commentary on the Epistle of Hebrews, that he also would have had no trouble in using our language with respect to the Most High. The text on which both Calvin and Owen commented reads, in the Authorized Version: "...he (Abraham) looked for a city which hath foundations, whose builder and

maker is God" (Authorized Version of the Bible, Hebrews, Chapter 11, Verse 10).

Owen's language is illuminating, in view of the objections which Masons sometimes meet with, to the effect that by calling God the Great Architect, we are somehow detracting from His Glory or limiting His Creative Dignity. Comments Owens: "The second part of the description of this city is from 'the builder and maker of it'; that is, God. Most expositors judge that both the words here used are of the same signification; and indeed the difference between them is not material, if there be any. Properly 'technits' is 'artifex', he who in the building projecteth, contriveth, and designeth the whole frame and faoric, that regularly disposeth of it according to the rules of art. And 'demiourgos' is 'conditor', the builder or maker; that is ... he whose whole work is , at whose charge, on whose charge, on whose design, and for whose service it is" (John Owen, Commentary on Hebrews, Volume 7, p. 71).

Were we to have asked for an amplification of what Freemasons mean when they speak of God as the Great Architect of the Universe, we could scarcely have got a more accurate response. Of course, some of the more modern translations neatly deal with the situation by simply using the actual word "architect" in the verse in question. This is true of the New International Version, and also of the more literal New American Standard Version. Thus, whatever criticism there may be of our Masonic language, no one can accuse us in this particular matter of departing from the text of the Volume of the Sacred Law.

Coming nearer to our own times, one of the best-known, and certainly one of the most revered of nineteenth-century Anglican bishops, the evangelical stalwart, J.C. Ryle of Liverpool, refers quite naturally in his preaching to "the great Architect in heaven ... always doing wisely and well." (The Upper Room. Sermons by J.C. Ryle, p. 261).

Clearly, Ryle as a Christian bishop saw nothing antagonistic to his faith or contrary

to his theology in using such a description of the Deity. Neither did his great contemporary in the See of Durham, Bishop Handley Moule. In his volume on the Epistle to the Philippians, Moule quotes the poet William Cowper, who, like the bishop himself, is, within Christian circles, highly and justly regarded as an orthodox believer. The extract used is taken from the poem "Conversion":

*"Fixed in the rolling flood of endless years  
The pillar of the eternal plan appears,  
The raving storm and dashing wave defies,  
Built by that Architect who built the skies."*

In another part of the same book, Moule shows that he regards Masonry as something that is quite wholesome; for, in an obviously approving context, he uses the word in illustration of what he sees as a noble and desirable virtue, referring to "the 'free-masonry' of faith." (Bishop Handley Moule on "Philippians," p. 36.)

None of these occasions is a surprise to anyone familiar with the history of Christianity in that period. At that stage Anglicanism boasted many notable prelates who were not ashamed to be enrolled in the ranks of Freemasonry, and whose life and character was of such a quality as to give assurance to their Episcopal Brethren, such as Ryle and Moule, who were out with the Order, that their membership within the Craft was fully compatible with their own distinctive religious life and duties. For whatever reasons the attitudes of some church-men may have altered since those days, but, however that may be, Masonry has not changed.

Coming on to the twentieth-century, the highly regarded American commentator, William Hendriksen, though probably no advocate of Masonry, also saw no cause for scruple in the matter of referring to God as *the Great Architect*. In his introduction to his Commentary on the Letter to the Colossians, and referring to the Person whom he worshipped as God, he uses the phrase "the Architect and Sustainer of the

universe.” (William Hendriksen, Commentary on Colossians, Introduction, p. 5.)

Of course, there is an obvious reason for all this. The term so familiar within Masonry is so apt and relevant that no man of good sense need hesitate to use it, as in fact has been done in abundant measure. “*The Great Architect of the Universe*” is a reverential and fitting phrase to use in address to the living God.

All Freemasons know that the only religious requirement for membership in the Craft is belief in God, and, since we utilize architecture and building to illustrate and apply the moral and social virtues that we value, what more natural than to describe the Supreme Being as the Great Architect. Nor is this a meager or an attenuated affirmation. Far from it. Belief in God is, in fact, the prime requirement for spiritual progress in any possible set of circumstances. As one Scottish thinker, W.H. Gillespie, put it, “The whole of religion, speculative and practical, rests on the one

foundation of theism; and the sole root-doctrine of theism is, there is God.” (The Parerga of W.H. Gillespie of Torbanehill, p. 33.)

Another famous Scot, Dr. John Duncan, the great Hebraist, who “danced on the Brig-o-Dee” (bridge of Dee), when he “was convinced that there was God,” seems to follow a similar line of thought: “Postulate God (let the belief be gained as you will, only gained), then *creation*, in the strict sense of the term, must follow.” (Colloquia Peripatetica of Rabbi Duncan, by William Knight, p. 49.)

Of course, an even older thinker, and vastly more profound, the writer of the letter of the Hebrews, held to the same teaching: “he that cometh to God must believe that He is...” (Hebrews 11, verse 6.)

That, when all comes to all, is Freemasonry’s irreducible minimum.

**Note:** *This article, by Rev. Porter, a Past Junior Chaplain, is from the 1998 Annual Report of the Grand Lodge of A.F. & A. Masons of Ireland, pp. 61-64.*

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## Short Examination

Here is an interesting account from *Tied to Masonic Apron Strings*, by Steward M. Pollard, 33rd degree, published 30 years ago (1969):

A Brother from Colorado went to England on a month’s vacation. While there, he tried his very best to get an invitation to an English Masonic lodge, but to no avail. Finally, on the eve of the day of his departure for home, he was out with an English acquaintance and suggested that they might go out together to celebrate. “No,” the English friend said, “I have to go to a meeting of my Masonic lodge.” The American then confessed to the fact that he had tried to get invited to an English lodge, but

without results.

The Briton hesitated, then asked him if he were willing to take an examination. The American replied that he would be glad to undergo one.

The Englishman thought for a moment and then queried, “What did you see when you first entered a Masonic lodge?”

The American replied, “Nothing. I was hoodwinked and could not see a thing.” With that the Englishman said, “Come along. You’re a Mason all right.”

## THE CHURCH'S ATTITUDE TO FREEMASONRY AS I SEE IT

by Bro./Rev. William W. Niven, B.Th.

Provincial Grand Chaplain of Inverness-shire

I am grateful for the opportunity to speak on this topic. However, I must begin with a question, *"Does the Church have an attitude to Freemasonry?"* Then I have to answer it in the way that Professor Joad used to do in the Brains Trust and say, *"It all depends on what you mean by the Church. Do you mean the body of all believers, or do you mean one of the various denominations into which the Church has fragmented?"* There is no one voice which speaks for all the various denominations; so I am unable to say what the corporate attitude is, but since we are in Scotland and there is a Church bearing that name, of which I am proud to be a member and a minister (albeit retired), I intend to consider what I believe some of the members of that Church's attitude to Freemasonry to be and hope it will stand for all the other denominations. I must stress, however, that the opinions expressed are my own, and in no way represent the official position of the Church of Scotland.

Several years ago at a debate in the General Assembly of the Church of Scotland, a deliverance was passed that asked all Freemasons who were either Church members or ministers to examine their consciences and reconsider their position. The argument, if I recall the details as reported in the press, was that the two were incompatible; that is, you could not subscribe to Freemasonry and still be a practicing Christian.

Well, I was, as I'm sure that many others were at the time, and I'm still as enthusiastic a Mason now as I was then. I'm not sure if any members left the Craft because of that deliverance since neither the Church nor Grand Lodge has produced figures in relation to it; or if they have, I haven't seen them.

I start off from the basic precept that Christianity is founded on the Old Testament. In fact, the Old Testament consistently foretells the coming of Christ from the time of Moses to the close of the book of Malachi. Freemasonry, as everyone here knows full well, is founded on the Old Testament. The important point is that neither stays with the Old Testament but they are the rock on which the superstructure is built

Some of the things said about Freemasonry by those who would decry it are:

1. It is a religion or used as a substitute for religion.
2. It never mentions Christ.
3. It requires men to take oaths and therefore breaks the 3<sup>rd</sup> commandment.
4. It is pagan since it allows men of different religions to stand together.
5. It is Jewish but is open to Muslims, Hindus and others and therefore cannot be Christian.
6. It is secretive and leads to corruption and may even plot against state and religion on the basis that what is concealed must be evil.
7. It is elitist.
8. It is a crowd of immature men trying to be important.
9. It is a joke.

Of course, not everyone believes all these points, but sometimes in the tone that they are put, they do get under the skin and rankle a bit. I know we should be able to rise above the sort of childish jeering but at times I have to admit that I want to react, since most of these jibes are made out of ignorance. The only way to counteract

ignorance is by teaching and it could be that this is the way forward for the Craft – more openness and better public relations. Any student or scholar who wants to can find out in most libraries all that has been published on, or by, Freemasonry.

### **Is Freemasonry a religion? Did any of you think you were joining a religious order when you joined the Craft?**

I'd say that the answer to both these questions is an emphatic 'NO.' But I can't just let the matter rest there.

The Encyclopedia Britannica defines religion as "human beings' relation to that which they regard as holy, sacred, spiritual, or divine. Religion is commonly regarded as consisting of a person's relationship to God, to gods, or spirits. Worship is probably the most basic element of religion, but moral conduct, right belief and participation in religious institutions are also generally constituent elements of the religious life as practiced by believers and worshippers."

In the definition there are three elements which can be recognized as part of what goes on in the Craft:

- a) We acknowledge a relationship to God.
- b) We set a code of moral conduct.
- c) We hold to right beliefs about God.

But we do not:

- a) Worship in the way that I, and most other Christians, worship God.
- b) Participate in religious institutions, i.e., we do not form part of the Church though it has to be admitted that there was a time when many Lodges regularly paraded to the Church and held their annual Divine Services there. But that was before there developed a narrow, blinkered group in the ministry and the Church.

Religion, as the term is commonly used, implies several things:

- a) A plan of salvation or path by which

our spirit returns to the God who gave it.

- b) A theology which attempts to describe the nature of God.

- c) A description of the ways or practices by which a man or woman seeks to communicate with God.

Masonry does none of these things. Nowhere in our rituals is there a promise to our members that they will go to heaven if they are good Masons, nor has it even taught that it was a means of salvation. In fact, right at the outset we're told that nothing to which we give our oath will interface with our civil, moral or religious duties. With that assurance, no Christian need have any qualms about joining the Craft.

### **It is said that Christ is never mentioned in the Craft or in its prayers.**

That has been admitted as far as the basic orders are concerned but a lot that I hear in the Church is taken directly from the Old Testament and never mentions Christ by name although as Christians we read the Old Testament as understanding Christ being implied. In Masonry we too understand Christ as being implied in all that we say and do.

It is worth noting that the greatest prayer of all time, *The Lord's Prayer*, makes no mention of Christ either.

Those who would decry Freemasonry say that we deny the uniqueness of Christ by allowing other people to have beliefs which differ from theirs. Masonry is not and never has set itself up as an evangelizing organization, i.e., one which seeks to obtain converts to Christianity or any other religion.

For those reared and brought up in the Christian faith, we hope and pray that all others will come to see the light we have but we are prepared to be a bit more broad-minded and practical and see that others brought up differently have as much right to live on this earth as we have. In the past

there has been too much intolerance by Christians, leading to wars and plenty of barbaric and inhuman acts. Fanatics of whatever persuasions are the worst adverts for their creed or belief.

We believe in God and take our source of knowledge about Him from the Bible, which makes specific claims about God such as a trinity of Father, Son and Holy Spirit. From this the detractors say that it is illogical to simultaneously hold on to the principles of Freemasonry and Christianity, especially with regard to the doctrine of Jesus Christ and that incorporating Freemasonry and Christianity into one world-view inevitably redefines one, the other, or both.

To take that line though is to obscure the fact that in the Third Degree we all realise, in our own person, the birth, life, death and resurrection of Christ after the same way that the story of the Master-Builder is realised personally by every Master Mason. It doesn't matter whether the analogy was present in the minds of those who gave us the Ceremonies of Emblematic Freemasonry or is present in the minds of the candidates. The truest understanding of anything is always that which is highest; and if that which is given to me in the Craft is read by me in the light that Christ is the Master-Builder, then that is the highest truth. From the Mark Master degree onwards, Christ is a presence in Masonry and those who would deny that are only showing their ignorance of the Craft.

**The oaths that we take are said to be blasphemous because we take them in God's name and since the penalties would never be carried out we are taking the Lord's name in vain, thus breaking the third commandment.**

It is made clear today that the ancient penalties neither could nor would be carried out, but that those who might break such an oath would be considered unworthy to

mix in ordinary. In order to make the oath binding we ask the candidates to seal it with a kiss on the book that they hold most holy and sacred, the Bible. To me, this is no more blasphemous than taking an oath in court holding the Bible and promising to tell the truth, the whole truth, and nothing but the truth and to do so in God's name.

**The Craft is said to be pagan because it draws different religions together.**

Wasn't it Christ himself who said that he came to all men and not just to one faction? If we can draw all men together in a divided world, then surely we have a basis on which we can reach understanding and out of that common meeting ground, who knows what goodness may spring? Certainly, if you are not talking to others, there is no way in which you can influence them. If we stand apart from other nations and glower at them over our national or credal boundaries, then the chances are that sooner or later we'll be waging war against them, and yet Christ came to bring peace to the world!

**It's also said that the Craft cannot be Christian since it allows men of differing religions to come together.**

There exists within the Church what is known as an **ecumenical movement** that not only wants to draw folk of different denominations together, but has dialogue with those of other faiths, since they realise that there are other faiths in the real world to whom we must talk. However, the same folk who condemn Freemasonry are often the same folk who condemn the ecumenical movement. In other words, we're back to those who wear blinkers! Does it make us any less Christian to acknowledge that other folk don't believe the same as we do? Are we being false to our religion to accept that those who differ from us are capable of taking an oath and keeping it, by swearing by what they hold to be highest and truest?

Again, the answer must be an emphatic 'NO'.

**The allegation that the Craft is Jewish bears a bit of examination since as we know it is based on the Old Testament.**

The same charge could be leveled at Christianity itself – and nobody in his or her right mind would do that!

**The charge of being secretive is only in the minds of those who have never made serious enquiry into Freemasonry.**

The facts are available in any good library or bookshop. There have been sufficient TV programmes to ensure that any serious enquirer could know the ins and outs of our order.

As for saying that **we would be capable of plotting against the State or religion because we don't publicise all that we do**, you only have to sit through one degree to learn that nothing that takes place will require, or allow, a man to act against the State or cause him to do anything that would bring him into conflict with the civil or religious authorities. The charge to me doesn't hold water.

**Then we're said to be elitist.**

That doesn't hold water either, since there are folks from cottages to palaces and everything in between who are members. The charge of elitism is also made on the grounds of finance, since it debar those who can't afford the initiation fee. If that is elitism, then I'm afraid that we have to plead guilty as charged – but then, so would a lot of other organisations. No organisation can run without having funds to do so and so charges are made to join any club. The Church itself asks for a tithe – a tenth of a person's disposable income, which is a lot steeper than any initiation fee. Mind you, very few contribute at that level.

**Some folk will tell you that Freemasonry only appeals to those who like to dress up and feel important by having Degrees and rank conferred on them or who like to get together with other like-minded men.**

When they talk like that, they ignore the real purpose of Freemasonry as a system of morality, veiled in allegory and explained by symbols. It requires a lot of hard work by those who do take office and whatever honour they attain is usually well-merited but that honour only extends to those within our own fraternity.

We do enjoy the company of like-minded men, but then, that is what men (and women) have been doing since time immemorial. If you enjoy debating, you join a debating society; if it's singing that you enjoy, you join a choir; if it's cricket, then it's a cricket club; if it's trying to live a better life and make the world a better place, then you could do worse than join the Craft. There is an old proverb which says, "Birds of a feather flock together" and it is true but there's nothing sinister in it as far as the Craft is concerned. We come together because we enjoy one another's company.

**Of course, there are those who treat the whole thing as a joke, something to laugh at and ridicule.**

I can only put that approach down to ignorance of what it is that we get up to. We need to realise that the joke is on them since they are so far from the truth.

There is a bit more to be said though. As well as being based on the **Old Testament**, the Craft is based on **Operative Masonry**, which was a Christian Order and Mystery, stipulating that its members should be "true to God and the Holy Church." The great bulk of the invocations which begin at the opening of the texts of their proceedings are

# The Cabletow

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in the name of the blessed Trinity. Operative Masonry was of course Catholic and Roman up to the time of the Reformation, and thereafter Catholic, meaning universal, but not Roman.

There is a forgotten work of a G. Claret, entitled, *'The Whole of Craft Masonry'*. At the end of the fifth lecture attached to the first degree he places certain questions by way of a postscript, stating that they originally appeared at that point. These were as follows:

**Q.** King Solomon being a Hebrew and living long before the Christian era, to whom were the Masonic Lodges next dedicated?

**A.** St. John the Baptist.

**Q.** Why to St. John the Baptist?

**A.** He, being the forerunner of our Savior, preached repentance in the wilderness, and drew the first line of the gospel.

**Q.** Had St. John an equal?

**A.** He had – St. John the Evangelist.

**Q.** Wherein is the Evangelist equal to the Baptist?

**A.** He, coming after the forerunner, finished by his learning what the other had begun by his zeal and thus drew a line parallel.

**Q.** The next brother will favor us with the historical account of the two Grand Parallels in Freemasonry.

**A.** "From the building of the first Temple at Jerusalem to the Babylonish Captivity, Freemasons' Lodges were regularly dedicated to King Solomon: from thence to the coming of the Messiah they were dedicated to Zerubbabel; and from that time to the destruction of the second Temple by Titus – son to the then reigning Emperor Vespasian – they were dedicated to St. John the Baptist. But owing to the many massacres that attended that event, Freemasonry fell much into decay,

insomuch that many Lodges were broken up and few could meet in sufficient numbers to constitute them legal ones. It was observed at a meeting of the brethren held at the city of Benjamin, that the chief cause for Masonry falling so much into decay was the want of a Grand Master to patronise them. They therefore deputed some of the most eminent of their number to wait on St. John the Evangelist who was at that time the Bishop of Ephesus, requesting that he would take upon himself the dignified office of Grand Master. He returned the answer that, being very old, he was afraid that his abilities were inadequate for the task; but remembering that he had been initiated into Masonry in the early part of his life, and being a lover of the Craft, he consented to take office, and while he presided over the Fraternity, finished by his learning what the other St. John had begun by his zeal, and thus drew what Freemasons term the lines parallel. Since which time all Freemasons' Lodges have been as regularly dedicated to the Evangelist as to the Baptist."

This old lecture has for some reason or other been dropped. But if it hasn't been, then a lot of hassle, time and effort of those decrying Freemasonry and those defending it would have been avoided.

I am convinced that **those who object to Freemasonry do so out of ignorance or sheer narrow-mindedness.**

There is an old saying that there are none so blind as those who won't see, and to my mind those who oppose Freemasonry could be said to fall into the category.

(Some of the counter-arguments to Freemasonry have been adapted from "Masonic Lodge" by George Mather and Larry N. Nichols, while some of the pro-arguments and the ancient fifth lecture were

**NOTE:** *The foregoing, printed in Grand Lodge of Scotland Year Book, was delivered by Bro./Rev. Niven before the Provincial Grand Lodge of Inverness-shire on April 25, 1997.*

## WORLD CONFERENCE OF GRAND LODGES

Grand Masters of various Grand Lodges throughout the world will have a conference in Sao Paulo, Brazil on November 12-15, 1999. Host is the Masonic Grand Lodge of the State of Sao Paulo.



### SOME THINGS MASONRY TEACHES

(Masonry) teaches that man has high duties to perform, and a high destiny to fulfill, on this earth; that this world is not merely the portal to another; and that this life, though not our only one, is an integral one, and the particular one with which we are here meant to be concerned; that the Present is our scene of action, and the Future for speculation and for trust; that man was sent upon the earth to live in it, to enjoy it, to study it, to love it, to embellish it, to make the most of it...

*(Morals and Dogma, p.139)*

## THE MAKING OF A MASTER MASON

by VW E.J. Dalusong, Jr.

Do you seriously declare, upon your honor, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Masonry? Do you seriously declare, upon your honor, that you are prompted to solicit the privilege of Masonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to your fellow creatures?

These are the first questions asked of a candidate before he is initiated.

As everyone knows, if the candidate gives a negative answer to each of the two questions, his petition for Masonic degrees is automatically rejected.

But, have we prepared the candidate to be sufficiently imbued with the desire to be admitted that we are now opening the doors of the Fraternity for his admission? Have we told him where he is going to and what to expect the moment he is in? What about his rights and privileges? Have we forgotten to tell him his duties and responsibilities? These are material pieces of information which the candidate should know rather than the usual intriguing comments like *"You can still withdraw while there is still time,"* or *"You can now start exercising in preparation for your initiation,"* or something to that effect. There is no mention whatsoever of things the candidates should do and what he should not if he successfully enters and is admitted into the Fraternity. The result is, he joyfully announces that he has passed the rituals of the three degrees, yet he does not know whence he came and what he is in search for. What, then, happens to such a Master Mason? After his raising to the sublime degree of Master Mason, he attends one or two meetings and then disappears completely until he is again asked to pay his annual dues or to donate to a Lodge project.

This, certainly, is not the ideal Brother we want, although, because of some exigencies, we depend on his wallet.

An enlightened Mason, I want to

emphasize, is one of good quality, irrespective of the number of folded bills in his pocket and the number of bank accounts in his name. Of course, it would better if he has both qualities.

By what measure, then, can we make a Brother a real Mason? Authorities on the subject say that **we should guarantee that every candidate is properly instructed in those fundamentals of the Craft which every Mason ought to know.** This is because every candidate is a stranger to Freemasonry and Freemasonry is a stranger to him. He is not aware that he is joining an organization with membership of about 4 million men scattered throughout the free world, whose purposes, ideals, and obligations are unique... It behooves us, therefore, to teach and educate the candidate in the intricacies of our Lodge system, so that he may enjoy and take his proper place in the community of Masons. If, as I said, a newly raised Brother suddenly disappears from the Masonic scene, it is not entirely his fault, but ours as well.

A well-informed candidate becomes an asset of a Lodge. We need fresh blood to contribute to the continuity of Masonry's ideals and faith. Masonic education given to our new members should be an endearing legacy for the preservation of the Craft. It is not, therefore, uncommon to hear from Past Grand Masters, as well as from our current Grand Master, that **there is a need for every Blue Lodge to intensify its Masonic Education program.** This is

understandable because Masonry in the Philippines has not grown much in terms of membership although the number of the Blue Lodges has increased. We do not want, of course, to be an organization that admits into its rolls any Tom, Dick and Harry. While we do not classify membership in our Fraternity on the basis of the social, civic or religious status of candidates, we do have a unique system of making men members of the Craft – a system which was, for centuries, developed by operative and later by speculative Masons. How, then, can we make a candidate aware of where he is going, so that afterwards he can be considered totally prepared to assimilate the basic principles and purposes of Masonry?

In one of the books published by the Masonic Service Association (MSA) of North America, **it is suggested that candidates undergo several brief stages before and after the labors in the three degrees, and that he be given basic knowledge about Masonry by a committee of Master Masons created by the Worshipful Master for the purpose.** Preferably, a Past Master should be on the committee. Members of the committee give lectures to the candidates, who must listen as best as he can, so that his mind may be conditioned for his eventual initiation.

The first meeting of the committee with the candidate is crucial because the candidate must get the impression that becoming a Mason is not like becoming a member of an ordinary civic organization, and that Masonry is fraught with important

consequences – “a life to be lived and not a set of hollow forms to be hypocritically observed.” The candidate must, in short, be prepared in his heart to receive the initiation; he should see the members of the committee as his guides and friends to whom he can go for counsel.

The candidate, like a typical Freemason, is a responsible member of society who allocates time to his family, to God, and to his vocation. His time does not give him much chance to seek more light in Masonry even after his initiation. If, therefore, we are to accept him, we must, from the time his petition is given due course, brief him about the Craft, its origin and purposes, its relation to religion, its ultimate effect on the individual, etc. These are few generalities which should merit our attention and which may give rise to more detailed studies in the future as far as any Lodge is concerned. Let us not be content with 20 to 30, out of 100 members, who are attending stated meetings regularly. Knowledge transferred to our new brethren is an investment; it will contribute to the continued existence and growth not only of every Lodge but of the Craft as well.

Brethren, when a newly-raised Brother asks you what Freemasonry is and you answer, “Freemasonry is a system of morality veiled in allegory and illustrated in symbols,” please explain the definition. Thus, he will not be lost in the darkness of uncertainty, but rather, stimulated to seek more and more Masonic Light.

*Note: The foregoing is the Masonic education lecture delivered by the author during the stated meeting of Alfonso Lee Sin Memorial Lodge No. 158 on July 7, 1999, as adapted from the August 1999 edition of LEE SIN TIMES.*

**An enlightened Mason... is one of good quality, irrespective of the number of folded bills in his pocket and the number of bank accounts in his name...**

## EDICT NO. 187

### EXEMPTING CERTAIN PORTIONS OF MASONIC BUILDINGS FROM THE COVERAGE OF ARTICLE IV, SECTION I (I) OF THE ORDINANCES OF THE BLUE BOOK

WHEREAS, the holding of fellowships is one of the best ways of improving the fraternal relationships among the brethren;

WHEREAS, in view of the peace and order situation now prevailing in the country, there is a felt need to provide the brethren with a safe haven for them to conduct their fellowships;

WHEREAS, the safest place where the brethren may rest and refresh themselves after the labors of the day are in the building housing the Lodge Halls of the Fraternity;

WHEREAS in many foreign Grand Lodges, the portions of the buildings housing the lodges which are outside the Lodge Hall are, for purposes of fellowships, not considered to be Lodge premises and, therefore, are utilized for the holding of fellowships;

NOW, THEREFORE, I, FRANKLIN J. DEMONTEVERDE, in view of the foregoing premises, and by virtue of the powers in me vested as Grand Master of Masons in the jurisdiction of the Philippines, do hereby decree that:

Whenever the brethren are holding their fellowship inside a Masonic building and its premises, the portions of the same which are outside the Lodge Hall and the preparation room shall be deemed not to be part of the premises referred to in Article IV, Section 1 (I) of the Ordinances of our Masonic Law Book, provided however that this rule shall apply only if the fellowship is attended exclusively by Masons and/or their wives and is held not during the time their Lodges are holding meetings. In the Grand Lodge the area occupied by the tree house and its immediate premises bounded by the fence is hereby declared not part of the premises mentioned in Article IV, Section I (I) of the Ordinances of our Masonic Law Book.

This Edict shall take effect immediately and shall be read in open Lodge at the Stated Meeting next following its receipt and duly recorded in the Minutes.

Given under my hand and the seal of the Grand Lodge on this 28<sup>th</sup> day September 1999 at Manila, Philippines.

(Sgd.) FRANKLIN J. DEMONTEVERDE  
Grand Master

Attest:

(Sgd.) REYNOLD S. FAJARDO, PGM, GMH  
Grand Secretary

## CIRCULARS ISSUED

### Circular No. 13

This circular clarifies Circular No. 9. Paragraph 1 reads thus: "To remove any misunderstanding that may have arisen regarding the above-mentioned circular, it is hereby emphasized that the current dues card of an individual member will only be released upon complete payment of the Grand Lodge assessment equivalent to FIVE HUNDRED EIGHTY FIVE PESOS ONLY (P585)."

### Circular No. 14

Paragraphs 1 and 2 read as follows:

"The Grand Lodge received a letter from MW Raymond E. Wilmarth disclaiming a daughter he allegedly has. The said daughter, Christina 'Wilmarth' Revilla, is going around misrepresenting herself as the daughter of MW Wilmarth and seeking financial assistance from the brethren.

"The brethren are hereby advised not to entertain her requests."

### Circular No. 15

All nominations for DDGM must be submitted to the Grand Lodge not later than November 30, 1999. Thus, the Deputy Grand Master will have enough time to evaluate the qualifications of nominees for the position of DDGM for the coming Masonic year.

### Circular No. 16

Paragraphs 1 and 2 read as follows:

"The stockholders meeting of the Acacia Mutual Aid Society, Inc. scheduled for July 26, 1999, failed to take place due to the lack of a quorum.

"In view of the importance of the matters to be taken up, all District Deputy Grand Masters and Masters of subordinate Lodges are hereby directed to request all stockholders who are members of Lodges under their respective jurisdictions to attend

the next stockholders' meeting scheduled to be held on November 26, 1999 at 2:00 p.m. at the Abad Santos Hall, Plaridel Masonic Temple. Should the members be unable to attend the meeting, they should be asked to forward their proxies to the Grand Lodge not later than November 19, 1999."

### Circular No. 17

*THE BRETHREN II*, by MW Reynold S. Fajardo, is now available at the Masonic Supply Center of the Grand Lodge. A soft-bound copy costs P600 and a hard-bound one P1,250.

The book will give seekers of the Masonic Light a very informative insight into the evolution of Freemasonry in the Philippines.

Brethren wishing to order copies of the said volume may do so by writing the Grand Lodge. Payments from provincial Lodges may be done in the same manner as Grand Lodge assessments are remitted.

### Circular No. 18

The Philippine Airlines (PAL) has granted a 20% fare discount (any PAL ticketing office), while the Domestic Shipowners Association (DSA) has granted a 15% fare discount for all delegates attending our 84<sup>th</sup> Annual Grand Communication to be held on April 27-29, 2000 in Iloilo City.

All delegates are requested to present the necessary identification (Current Dues Card) when booking for passage.

For the benefit of the delegates who desire to avail of the facilities of DSA vessels, the following are the passage officers of their member lines: Mr. Frank Carbon, Negros Navigation Co., Tel 034-434-5335; Ms. Sally Buaron, Sulpicio Lines, Inc., Tel. 242-4258; and Mr. Raffy Sanvictores, WG&A, Inc., Tel. 245-3142.

Delegates to the 48<sup>th</sup> ANCOM are reminded of the advantages of getting their tickets as early as possible to avoid the inconvenience of late bookings.

## A Letter to Brothers in Uniform

Dear Worshipful Brother:

This letter is particularly directed to our brothers in uniform, who, being men of authority, should be the pillars of our society. I hope and pray that, as Masons, they will endeavor to reflect honor on our ancient institution by practicing those great moral virtues taught in the degrees and thus be able to influence other comrades-in-arms to do what is right for God and country.

I remember that when I was Master of Bugo de Oro Lodge #220 in 1985, officers from all branches of the AFP and NISA were either raised in the Lodge or affiliated to it. Among them were Generals Manuel Dizon, Perfecto Arribas, Voltaire Gazmin, Colonels Crispulo Vidad, Blas Causapin, Alexander Noble of the Army; Senior Superintendents Carlito Tabaculde, Jefferson Soriano and Mercury Marcelo of Constabulary; Colonels Marcel Panares and Romeo Sindac of Air Force; Comodore Ceferino Dacanay of Navy and Colonel Guillermo Luyao of NISA. Knowing that we have to preserve unsullied the reputation of the Fraternity, we acted with one another upon the Square, by living up and maintaining in their fullest splendor those truly Masonic ornaments of Brotherly Love, Relief and Truth, which are our Fraternity's principal tenets.

Even the Regional Intelligence Coordinating Committee (RICC) meetings in Region 10 were more of a Masonic gathering. Oftentimes sitting as chairman was Ret. Col. Leonardo Panares of NISA, who was then the DDGM, and most of the members of the RICC were members of the Craft too. We had two provincial commanders, WB Bernie Alejandro and WB Bobby Lastimoso; the chiefs of Intelligence of three major services, WB Boy Ner of MSU, WB Bing Panares of PAFID, Bro. Sindac of Avsecom, Bro. Marcelo of CIS, Bro. Luyao of NISA, and Bro. Soriano of 431<sup>st</sup> PC.

Subduing every discordant passion within us, whispering good counsel and keeping up the indissoluble chain of sincere affection contributed to the strength of Masonic ties which bound us and which was carried on in our official relations.

My parting message is this: **Let us all remember that we live at a borrowed time and soon will go to that place where no traveler returns. When the time comes that you drop the working tools of life, will you have the privilege of hearing from Him who sitteth as the Judge Supreme the welcome words, "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord"?**

May the Great Architect of the Universe shower our beloved country and people with His Love and Goodness.

Fraternally yours,

(Sgd.) **WB Narciso Limsianco Ner, Jr.**  
Past Master, Shangri-La Lodge No. 196, GLP,  
and Marshal, Saddleback Laguna Lodge  
No. 672 of the Grand Lodge of California,  
USA

## FOOTNOTE TO THE SUCCESSFUL COMPUTERIZATION OF THE ANCOM '99 ELECTIONS

by WB Florencio Y. Sy, PDGL

### The Events

In late January 1999, the Election Committee (ELECTOM) of the Grand Lodge and the host District, MD No. 48, started formal discussion of the proposal to computerize the Ancom '99 elections. The two groups came to a final agreement in early February. VW Edward See embarked on his assigned task of preparing the computer program in mid-February.

In mid-March, we members of the Elecom made a test run of the program at the Grand Lodge; at the end of the month, after making some modifications, we conducted another trial run.

We endeavored to present the refined program to the Past Grand Masters during their meeting at the Grand Lodge on April 12. Due to heavy traffic, however, VW Edward See arrived 15 minutes late; only a few PGMs, therefore, were able to listen to the Elecom's presentation. They were of the opinion that the program for the computerized elections was viable.

On April 14, Grand Master Enrique L. Locsin relayed to me the welcome news that the refined computer program, decidedly, would be used in the Ancom.

The prepared computer program was placed in nine three-and-one-half diskettes, which Ms. Norie Moldez personally handcarried to Gen. Santos City on April 19.

On April 20, Bro. Jan Hornes, a full-blooded Norwegian who was raised to the sublime degree of Master Mason in our grand jurisdiction and at that time the Junior Deacon of Kaduh Lodge No. 278 and who was tapped to share his expertise in hard disk and networking, called me up, informing me that diskettes 8 and 9 could not be copied into the computer. This, we surmised, must be caused by the X-ray in the airport.

Forthwith I contacted VW Edward See, who promised to e-mail to Gen. Santos City the contents of diskettes 8 and 9.

Late in the afternoon on April 20, I received a call from VW Edward See, who informed me that he had sent the e-mail. When notified about the e-mail sent by VW See, Bro. Jan Hornes told us that his e-mail had bogged down. VW See and Bro. Hornes discussed the problem over the phone up to about 10 p.m.

Shortly after 1 p.m. on Wednesday, April 21, I arrived at the Ancom site, the Gen. Santos City Gymnasium. Right away I conferred with the overall Ancom Coordinator, VW Domingo Teng, Secretariat Chairman Ed Dypiangco, Host Elecom Coordinator Joven Chua, and Bro. Jan Hornes. These brethren apprised me of the situation of the computer program. They told me that the Elecom's computer could not yet copy the input from the voters' stations. In view of this, we decided to go to Bro. Jan's house; there Mr. Edwin Macabasa, an untiring programmer, worked up to about 4 a.m. of Thursday, April 22, to solve the problem at hand. He was assisted by Michael Trono, staffmember of VW Teng's computer school, and Ms. Rosemarie Zamora of Pro Lines Tech.

In the morning of Thursday, April 22, because His Excellency Joseph Ejercito Estrada, President of the Republic of the Philippines, would grace the Ancom '99 opening, all those concerned with the program were inside the convention hall.

In the afternoon, Edwin Macabasa told us that the program would work fine. With that assurance, we arranged for the delivery of a few computers to the Ancom site, as well as for the Junior Grand Warden nominees to be present at the Ancom site

about 9 p.m. for them to witness the demonstration of the program. However, of the nominees, only VW Jose Marlowe Pedregosa was at the Ancom site at the designated time. We showed him how the program worked. Lo and behold, one PASSWORD for the voting stations was not included in the instruction manuals!

VW Pedregosa having left, we continued to work up to about 2 a.m., Friday, April 23. Edwin Macabasa suggested that we attempt to guess the PASSWORD. Surprisingly, the first guess given was accepted by the voters' stations.

But another problem cropped up, namely, the server could not pass on instructions to the voters' stations. Diligently, we tried to solve the problem, but our efforts were ineffective. Hence, we decided that we "go home to get a few hours of sleep," and that Edwin Macabasa and Michael Trono go get Visual Foxpro software from two probable sources in Gen. Santos City, so that the command problems which we had encountered could be solved.

At about 9 a.m., Friday, April 23, Edwin and Michael arrived at the Ancom site – without the Visual Foxpro software.

Edwin began dismantling the Elecom's CPU.

*"What are you doing?"* I asked.

*"I brought along an Excel software,"* he responded. *"Let's see if we can make the Excel penetrate into the Foxpro software."*

At about 10 a.m., Edwin got through with his work.

We used the Excel to copy data into two voters' computers. Seeing that the corrections made were acceptable, we started copying into the rest of the computers. We finished our copying work at quarter to high twelve.

After lunch, while the Acacia Mutual Aid Society, Inc. (AMASI) was having its annual meeting inside the convention hall, Bro. Jan Hornes went to work, cutting wires, setting

up the server, interconnecting computers to the server, making a few trial runs. He was all smiles because no major hitches had occurred.

At about 3 p.m., the labors of the Grand Lodge were resumed. We purged the convention hall, announcing that voting delegates return after an hour. We then requested the Junior Grand Warden nominees to be at the voters' stations, so that they would see how the program worked. The nominees expressed satisfaction with the program; hence, we called the voters into the hall.

The elections started at a little past 4 p.m. Subsequently, the resolution that the Deputy Grand Master, the Senior Grand Warden, and the Junior Grand Warden be advanced one rank higher, and that the Grand Treasurer and the Grand Secretary be retained, was approved.

The first balloting for the position of Junior Grand Warden followed. The candidates with the first three highest votes having been determined, the second balloting occurred. The winner was known at quarter to 6 p.m. The acceptance speech of the JGW-elect seemed to be longer than the actual balloting time.

At the registration area, we patted one another on the back. Although we had gone through the proverbial hole of a needle, we were able to successfully conduct the computerized elections.

## **Towards Improving Computerized Elections**

There are, however, certain measures that may be adopted to improve the conduct of the computerized elections. These include the following:

1. The candidates themselves shall draw the names, with the first name drawn to be labeled as "A", the second as "B", the third as "C", the fourth as "D", and the fifth as "E".
2. Each voting delegate shall present his

identification card and sign in front of the Ancom's registration card. This is designed to prevent proxy registration/voting.

3. In the last Ancom, we punched a hole on each ID card after balloting to prevent a voter from voting more than once. It is suggested that a bar code be used. Preferably, there should be three bar codes on the ID. After the first balloting, pentel pen should be used for marking off the first bar code. Hence, the Elecom can reject someone with a bar code blurred with pentel mark.

4. During a meeting of the Elecom at the Grand Lodge, VW Rock Tor suggested that there should be five Supervisors to oversee the deputized Marshals. It was decided, however, that instead of the Elecom deputizing Supervisors, each candidate for the position of Junior Grand Warden should recommend a Supervisor, provided that the appointed Supervisors limit themselves to the periphery of the computers to observe any malpractices on the part of the Marshals. This practice, we strongly suggest, ought to be continued in future Ancoms.

5. Since the duties and responsibilities of the members of the Elecom are enormous, future Grand Masters must appoint as Elecom members such brethren as can fully dedicate their efforts to conducting honest and orderly election of Grand Lodge Officers.

### Expression of Thanks

The Elecom would like to acknowledge the following brethren and friends who

contributed to the success of the Ancom '99 computerized elections:

VW Domingo Teng, VW Ed Dypiango, VW Joven Chua, and other brethren of MD No. 48 who, in their own measure, extended much-needed assistance.

Bro. Jan Hornes, who coordinated with us and who was a great help in solving the general problems mentioned above.

Mr. Edwin Macabasa, Mr. Michael Trono, and Ms. Rosemarie Zamora, who untiringly assisted us in our time of need.

Messrs. Ricky and Dausay Daulog, brothers from Marbel, who graciously loaned us the expensive projector used during the elections. (Ricky personally brought the projector over to the Ancom site.)

VW Edward See and his staff, who prepared the election program *gratis et amore*, spent time to perform three mock elections at the Grand Lodge, and manifested continuing support to us, via long distance calls, in resolving our problems at Gen. Santos City.

Brethren who provided us with legal clarifications regarding the computerized elections but who would rather remain anonymous.

MW Enrique L. Locsin, who extended to us the needed moral support and encouragement.

We rest assured that forthcoming computerized elections of Grand Lodge Officers during the Ancom of our Grand Lodge will be more smooth-sailing than the one held in Gen. Santos City.

Although Masonry is not a religion, it is a sincere worship where good men of various persuasions, irrespective of race, creed and color, unite in splendid conjunction of spiritual dissimilars. This is made possible by a voluntary renunciation of religious discords and their intense unification into an enduring concord by spreading the cement of tolerance and thus the venerable Fraternity has been enacted on the impregnable rock of brotherly love. Herein lies the strength of Masonry.

-- MW MANUEL M. CRUDO

## PALANYAG LODGE NO. 323 CONSTITUTED, ITS OFFICERS DULY INSTALLED

by VW John B. Llamas

Palanyag Lodge No. 323 was constituted by MW Franklin J. Demonteverde, Grand Master of Masons in the jurisdiction of the Philippines, at the Jose Abad Santos Hall, Pralidel Masonic Temple II on San Marcelino St., Ermita, Manila.

The officers who assisted the Grand Master were RW Oscar Bunyi, Deputy Grand Master; VW Elson Tayko, Senior Grand Warden; this reporter, Junior Grand Warden; VW Melvyn Jurisprudencia, Grand Treasurer; VW Benjamin Torres, Grand Secretary; VW Fernando Pascua, Grand Marshal; VW Edgardo Delmo, Grand Chaplain; VW Vicente Que Jr., Grand Sword Bearer; VW Antonio San Luis Jr., Senior Grand Deacon; VW Angelito Monge, Junior Grand Deacon; WB Reynaldo Madrid, Senior Grand Steward; WB Perfecto Lacuesta, Junior Grand Steward; and WB Balmes, Grand Tyler.

Those who served as Past Masters with Lighted Candles were WBs Mario Angeles, Odelon Torres, and Rolando del Rosario. WB Juanito Vano acted as Past Master with Book of Constitution.

Assisted by this reporter and VW Antonio San Luis Jr., who served as Master of Ceremonies and Asst. Master of Ceremonies, respectively, RW Oscar Bunyi installed the following officers:

Reynaldo Madrid, Tyler; Vivencio Lirio, Junior Steward; Algerico Isla, Senior Steward; Dalmacio Cruzado, Junior Deacon; Jaime Maglinao, Senior Deacon; Teodoro Salud, Lecturer; Noel Rempillo, Marshal; Felipe Berroya, PM, Chaplain;

Jose Santillan Jr., PM, Auditor; Emiliano Langomez, PM, Secretary; Perfecto Lacuesta, PM, Treasurer; Ricardo Idquival Jr., Junior Warden; Homobono Pique, Senior Warden; and Wilthy Benal, Worshipful Master.

Bro. Voltaire Gazmin, now Phil. Army Chief, was guest of honor and speaker, while MW Demonteverde delivered the closing remarks and VW Enrique Flores Jr., the Grand Master's Deputy for MD No. 13, closed the Lodge.

Let's meet the three Lights of the Lodge. JW Ricardo Idquival Jr. is presently the

Corporate Account Manager of Country Bankers Insurance Company. Raised on July 25, 1998 and the first son of Palanyag Lodge No. 323. Nobody knows kangaroo better than Bro. Ricky, he being an Australian citizen.

**SW Homobono "Boy" Pique** is the man behind PERTCONSULT International, one of the country's leading consulting engineering firms today, where he is the General Manager and CEO. A civil engineer, Bro. Boy has steered PERTCONSULT from humble beginnings in 1981 to what has now become one of the busiest consulting firms in terms of size and number of projects undertaken. Very notable of these is the Independent Consultancy Services for the Metro Manila Skyway Project of Citra Metro Manila Toolways Corp. Bro. Boy was raised to the sublime degree of Master Mason at Makabugwas Lodge No. 47 at Tacloban, Leyte.

**WM Wilthy Benal**, a charismatic and jolly fellow, is a C.P.A. by profession and a Sales Manager of an outfit engaged in selling business machines under the trade name Functional, Inc. He was raised to the sublime degree of Master Mason on September 4, 1993 at Pintong Bato Lodge No. 51.



MW Franklin J. Demonteverde presents Charter of Palanyag Lodge to and congratulates WM Wilthy Benal.

## GOV. EDUARDO L. JOSON LODGE NO. 326 CONSTITUTED, ITS OFFICERS INSTALLED

Our Grand Master, M.W. Bro. Franklin J. Demonteverde, assisted by his party from the Grand Lodge and leading brethren of MD No. 33, presided over the constitution ceremony in mid-morning of July 17, 1999 at the Alumni Center of the Central Luzon State University in Muñoz, Nueva Ecija.

"The constitution of a Lodge carries with it the responsibility of observing the ancient customs and traditions of Freemasonry for which we stand firm," MW Demonteverde pointed out.

"With the Supreme Grand Master guiding you," he continued, "let the Masonic light shine on your path in all your endeavors. No amount of hardships can become unbearable if you remain steadfast and firm in pursuing our noble aims."

He urged the brethren of the 23<sup>rd</sup> Lodge in Nueva Ecija, as well as other Masons present, to hold fast to their Masonic convictions and to extend helpful cooperation toward achieving the goals of this Masonic year's administrative program.

The post-luncheon installation ceremonies commenced with the reception of Grand Lodge and District Officers, followed by the presentation of the Philippine Flag by Marshal Ricardo Tobias, assisted by Deacons Christopher Pulido and Ramon Santos.

Chaplain Rodel Navarro led the invocation; the United Methodist Church Choir, the singing of the National Anthem and the Grand Lodge Hymn.

Bro. Efren L. Alvarez, Muñoz Municipal Mayor, and Junior Grand Lecturer Jose R. Dizon delivered their welcoming words, while Bro. Manolo B. Abrina called the roll of Lodges.



MW Franklin J. Demonteverde pours the wine of refreshment..

VW Antonio P. Pascual, PDDGM, installed the officers. He was assisted by WB Pedro S. de Guzman, PM, who served as MC, and WB Marcelo S. de Jesus, PM, who delivered the Charge.

In his inaugural address, WM Julius S. Viray said that their Lodge was named after a Brother Mason who shaped the Province of Nueva Ecija to its present progressive state.

"The task ahead of us is arduous," he told the brethren. "Yet, guided by the tenets and principles of our Fraternity, we are confident that we will work together in close harmony to accomplish the worthwhile goals we have set before us..."

Assisted by Sis. Rosario de Guzman, WM Viray presented a plaque of recognition to his predecessor, WB Pedro S. de Guzman.

After an intermission number by Dr. Zenaida M. Serna, a friend of Masons, WB Antonio Li. Paguaia, PM, introduced the guest of honor and speaker, Hon. Tomas N. Joson III, Governor of the Province of Nueva Ecija, who in turn challenged the Masons of his province, particularly the brethren of the newly constituted Lodge, to further strengthen their fraternal ties and to demonstrate unity of purpose, so that they would set an example for other organizations in the province to emulate. To the Governor was presented a plaque of appreciation by VW Isidro G. Lapuz and VW Enrico G. Divina, DDGM and PDDGM, respectively.

Introduced by VW Alexander G. Coloma, PDDGM, MW Demonteverde then gave an inspirational message and was presented with an appreciative plaque.

Sponsoring Lodges Memorial 90, Eulogio R. Dizon Memorial 264, San Jose City 309, and E.R Dizon 321 also received plaques of appreciation.

VW Lapuz having given his closing remarks, Lodge was closed, and the brethren, sisters and guests had an enjoyable South.

## GRAND MASTER ATTENDS JOINT CHARTER ANNIVERSARY CELEBRATION

MW Franklin J. Demonteverde, together with VW Jimmy Gonzales, VW Victor Tan Tek Sian, VW Ike Flores, VW Jose Marlowe Pedregoza, VW Charles Agar, VW Jhun Arias, VW Melvin Jurisprudencia and G.L. Photographer Manny Beltran, attended the joint charter anniversary celebration of Negrense Lodge No. 200 (25<sup>th</sup> year), E.S. Salas Memorial Lodge No. 280 (11<sup>th</sup> year), MW Ruperto S. Demonteverde Mem. Lodge No. 320 (3<sup>rd</sup> year), and MV Ko Mem. Lodge No. 210.

Some 25 brethren, plus Sis. Lorna and daughter Rowena, warmly welcomed the Grand Master and his party at the airport. Then the hosts and guests proceeded to Apollo Restaurant, where more than 100 brethren were awaiting. The ensuing lunch was hosted by District No. 22

The Grand Master and his party, together with the brethren, attended the stated meeting of Ernesto S. Salas Mem. Lodge No. 280 in the afternoon. In his message, MW Demonteverde dealt, among other things, on submission of Lodge reports to and some problems of the Grand Lodge.

After the stated meeting the brethren proceeded to Buenos Aires Mountain Resort in Brgy. Ma-ao, Bago City, where took place a fellowship social which featured an Inter-Lodges Singing Contest. The female judges, led by Sis. Lorna, decided that there should be no winners in the contest. The fellowship was made more enjoyable by the music provided by the band of the 66<sup>th</sup> Infantry Battalion, courtesy of Bro. Felix Culia.

The morning of the 25<sup>th</sup> was marked by fraternalism between hosts and guests. After lunch there took place a program, in which the Grand Master talked on the resurgence of anti-Masonic vilification campaign.

MW Demonteverde exhorted the brethren, particularly the Masonic leaders, to give due importance to continuing Masonic education and strongly suggested that, individually and collectively, we must renew, if not deepen, our commitment to "learn the simple lessons of practical morality and the

sublime teachings of religious philosophy" and to "live them" so that "our light may so shine before men that they will continue to desire our fellowship and join in our assemblies."

Clearly, he said, if and when we keep the flame of our Masonic principles ever aglow in our hearts, we will contaminate the people we come in contact with and, in effect, make Freemasonry "an institution of moral leadership, educational advancement and philanthropic endeavors" and avoid the prospect of degenerating into "merely a social club with empty titles and vain pretensions."

The Grand Master urged the brethren to emulate the example of dedicated leaders of the Craft, who have given much of their time to improving themselves through persistent Masonic education and have courageously demonstrated their commitment to Freemasonry, standing tall for the Craft in the face of renewed attacks resuscitating dead issues.

He concluded his message by citing MW and Ill. Reynato S. Puno, PGM and PSGC, who about a year ago said in his speech at the Westin Philippine Plaza:

"I like to think that Masonry is like tea—its best comes out in hot water. Harassments and persecutions will not toll the bell for Masonry. They will only weed out from our ranks the unworthy Masons—those who do not comprehend Masonry; those who understand Masonry but will compromise its teachings due to social, political or religious convenience; and those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen.

"Like our senior brethren in the Craft, I like to resound the clarion call for a more honest-

to-goodness Masonic education. I have always believed that unless we immerse ourselves in our landmarks, laws, ancient rules, rituals, traditions and practices, we will never be able to defend the Craft. Our best shield against libel and calumny is knowledge of Masonry; our best defense against falsehood is the offense provided by unarmed truth, but let us remember that truth will hold only he who actively seeks for the truth. Truth does not show itself to the slothful. Truth comes to the seeker. It is discovered. Seek and ye shall find. More than anytime, we should seek more light in Masonry.

“...Freemasonry in the Philippines is here to stay. The foundation of this country was built by Masons and the mightiest of men cannot obliterate the goodness of Masonry. Masonry has survived and will continue to succeed, for no institution that rests on the pillars of brotherly love, relief and truth will ever fall. There is only one thing that Masonry will not survive and that is the lack of Masonry among Masons. The future of Masonry lies in our hands and not in the hands of others.”

After his message, MW Demonteverde was requested to present plaques of appreciation to designated awardees.



Warm welcome for MW Demonteverde and party at Bacolod Airport

MW Franklin J. Demonteverde sings with brethren during fellowship night.



**“This occasion, the celebration of the Silver Anniversary of Negrense Lodge No. 200, is very memorable to me. I was one of the Charter Members who put up this Lodge twenty five years ago, and it was my father, who was then Grand Master, who signed the Charter. And now, as your Grand Master, I join you in celebrating the 25th Anniversary of the Foundation of our Lodge.”**

**-- MW Franklin J. Demonteverde**

## BONGABONG LODGE NO. 324 CONSTITUTED

by VW Virgilio S. Coronado, Jr., DGL  
District Correspondent

Oriental Mindoro's third Masonic Lodge, Bongabong No. 324, was constituted and its officers publicly installed last July 31 at the Ernesto L. Umali Gym in Bongabong, Oriental Mindoro. The double event was witnessed by over 100 guests and Brother Masons from other Lodges in District No. 10 and in Cavite.

The Lodges in the District represented were Halcon Lodge No. 249 in Roxas, Or. Mindoro; Tamaraw Lodge No. 65 in Calapan, Or. Mindoro; Batangas Lodge No. 35 in Batangas City; Mabini-Kalaw Lodge No. 195 in Lipa City; Sixto Lopez Batulao Lodge No. 129 in Balayan, Batangas; and J.P Laurel Lodge No. 325 in Tanauan, Batangas.

The brethren, led by RW Napoleon Soriano, Senior Grand Warden, and MW Pablo C. Ko, Jr., PGM, paid Bro. Alex I. Enriquez, Municipal Mayor, a courtesy call.

After the courtesy call, RW Soriano presided over the Constitution ceremony.

In his opening remarks, VW Celso B. Sarmiento, DDGM, extolled the brethren of Bongabong Lodge No. 324 for their effort in helping put up a Masonic Lodge. "This Lodge is destined to be one of the strongest Lodges in the District," he said.

Bongabong Mayor Enriquez welcomed the guests and brethren from other

Lodges. Said he: "You will witness history in the making." He added that he was proud to be a Freemason and a member of the pioneer batch of Bongabong Lodge brethren.

MW Pablo C. Ko, Jr., PGM, presided over the installation of officers, with VW Sarmiento and WM Ronald John Moreno of Halcon Lodge No. 249 acting as Master of Ceremonies and Asst. Master of Ceremonies, respectively.

In his inaugural address, VW Pablo M. Elauria, PDGL and Charter Master of the newly-constituted Lodge, said that, through a donation, Bongabong Lodge was able to acquire a 600-square-meter lot, where its Masonic Temple will be built.

"In fact, with more support pouring in from the charter members," he said, "construction activities might start soon."

He then thanked all those who had helped, in any way, in putting up the Lodge.

VW Bart Marasigan, PDGL and incumbent Vice-Governor of the province, delivered an inspirational message and congratulated the new Lodge's charter officers and members.

RW Soriano delivered the Grand Master's message and also greeted the charter officers and members of Bongabong Lodge No. 324.

The other charter officers than WM Elauria are Bro. Rogelio Maulion, Sr. Warden; WB Godofredo Hernandez, Jr. Warden; Bro. Herbert Huggins, Treasurer; this writer, Secretary; VW Nicodemus Suarez, PDGL, Auditor; Nelson Gabutero, Chaplain; WB Edgardo Yuzon, Marshal; VW Antonio Gernal, PDDGM, Sr. Deacon; Bro. Alex Enriquez, Jr. Deacon; WB Robert Paras, Orator; VW Ruben



RW Nap Soriano, SGW, presides over constitution ceremony. To his right is VW Angelito Monge. Newly installed Master Pabing Elauria delivers inaugural address.

Medina, Organist; Bro. Rey Villas, Lecturer; Bro. Alfonso Montalbo, Sr. Steward; Bro. Randolph Gerance, Jr. Steward; and Bro. Apollo Feraren, Tyler.

After the installation ceremonies, selected public school teachers presented a tribute to RW Napoleon Soriano and party. The tribute called *Tubong* pays homage to special guests by way of a dance.



Brethren pose at site of Bongabong Lodge No. 324's future edifice.

## MW DEMONTEVERDE PRESIDES OVER GROUND-BREAKING CEREMONY

When Mt. Pinatubo erupted in June 1991, the beautiful temple of Leonard Wood Lodge No. 105 collapsed. However, it was only in June 1999, when the brethren of the Lodge went to Baguio to attend the raising of Bro. Nick dela Cruz's brother to the sublime degree of Master Mason, that they hatched the idea of rebuilding their temple. In their July stated meeting, they unanimously approved the undertaking.

Thus, on August 14, 1999, MW Franklin J. Demonteverde, Grand Master, presided over the ground-breaking ceremony, which was witnessed by the GM's party composed of RWBs Nap Soriano and Eugenio Labitoria, VWBs Melvin Jurisprudencia, Jun Arias, Jun Anastacio, and Lito Monge, and Bros. James Olaybar and Manny Beltran, as well as the officers of District No. 23, led by VW Carmelo

Naguiat.

The ground-breaking ceremony was followed by a fellowship social. Entered Apprentices served as waiters during the fellowship social.

Then the brethren proceeded to the Shanghai Restaurant in Balibago, where the Grand Master and his party had dinner with the brethren of the district.



MW Franklin Demonteverde (center) leads the brethren in ground-breaking ceremony...

## CUPANG LODGE #295 SPONSORS FORMATION OF DEMOLAY CHAPTER

Cupang Lodge #295, under the leadership of WM Francis Salamat, sponsored the formation of a DeMolay Chapter in Bulacan, Bulacan. The Chapter was officially formed on July 17, 1999 when 13 young men were conferred the Initiatory and DeMolay degrees by a team composed mostly of members of A. Mabini Chapter, Order of DeMolay, in Parañaque, Metro Manila.

The 13 young men who were initiated and accepted to the DeMolay degree were Warren Bautista, Nathaniel Calimon, Armani Garcia, Benedicto Joseph Garcia, Brian Joseph Garcia, Carlo Garcia, David Garcia, Marcelino Gracia III, Ellezer Gungon, Philip Ilo, Gery Krolkowski, and Jeric San Sebastian.

A. Mabini Chapter, Order of DeMolay, under the stewardship of Advisors Ed Escano, G.V. Galarosa, and Mario Leopoldo, as well as Associate Advisors Ivan Galarosa and Alvin Pangilinan, ardently supported and guided the creation of the new Chapter.

The following members of A. Mabini Chapter conferred the Initiatory and DeMolay degrees: Mark Lester Quirante, Master Councilor; Dennis Sumague, Senior Councilor; Ryan Abanilla, Junior Councilor; Ryan Abanilla, Junior Councilor; Jan Stefan Rempillo, Senior Deacon; Jonathan

Bautista, Junior Deacon; Roel Paule, Senior Steward; Lou Fernandez, Junior Steward; Antonio Herrera, Chaplain; and Ramil Huele, Marshal. Rod Agcaoili of Narra Chapter acted as Sentinel.

Aside from WM Francis Salamat, the following members of Cupang Lodge were present during the affair: VWBs Tino Garcia, Nes Calimon, and Noli Garcia; WB Bons Garcia; Bros. Rolly Sarmiento (Chapter Dad), Emy Gungon, Rene Saurin, Oni Garcia and Arnu Krolkowski.

Also present were Ateng Lorma Galarosa and Bro. Archimedes Ebbay of Kakarong Lodge, who is himself a DeMolay.

There to lend support, as before, were Ateng Carol Salamat and Ateng Gigi Garcia.

Elected officers of the new Chapter were the following: Nats Calimon, Master Councilor; Ellezer Gungon, Senior Councilor; Benedict Joseph Garcia, Junior Councilor; and Warren Adriano, Treasurer.

## CUPANG LODGE TEAMS JOIN BOWLING TOURNAMENT, WIN OPENING-DAY GAMES

The men's and ladies' teams of Cupang Lodge 3295 joined the 3<sup>rd</sup> Bulacan Inter-Club Duckpin Bowling Tournament, which was formally opened at the Paradise Resort, Malolos, Bulacan, last July 18.

The men's team, composed of VW Tino Garcia, WB Rey Dalusong, WB Bons Garcia, WM Francis Salamat, Bro. Jun Bautista, Bro. Rene Saurin, and Bro. Mar Cruz, won its initial games against Rotary Club of Bulacan.

The ladies' team, composed of Atengs Carol Salamat, Beth Garcia, Babes Garcia, Lyn Saurin, Tess Salvador, and Joy Sevilla, also won their initial games against Municipality of Bulacan.

Other participants in the men's division are Bulacan Water District (host club) Municipality of Bulacan, K of C of Bulacan No. 7745, K of C Bambang No. 8677, Association of Barangay Captains, Bulacan Bayani Jaycees, Senior Citizens, Lay Ministers, and SK of Bulacan.

Other participants in the ladies' division are SK of Bulacan, Soroptimists, and Bulacan Bayani Jaycees.

## DIPOLOG LODGE NO. 162 IN PHOTOS



WM Young hands check for P10,000 from the Acacia Mutual Aid Society, Inc. (AMASI) to Sis. Ly Divina, widow of the late VW Lupe Amorado, PDGL.

Brethren of Dipolog Lodge No. 162, headed by WM Jefferson Young (center in dark shirt), at the Dipolog airport to welcome Bro./Major General Edgardo V. Espinosa, AFP, Southcom Commander...



Sis. Mary Ann and Bro. Demetrius Nazario, physicians both, in action during the "Operation Tuli" sponsored by the Lodge. A total of 22 young boys were circumcised.



## SML NO. 319 ACTIVATES YOUTH DEVELOPMENT COMMITTEE

by Bro. Arnel A. Delos Trinos

Worshipful Master Dominador M. Apaga appointed Bro. Oliver O. Malapit, a parish priest of the Philippine Independent Church, to chair the Youth Development Committee (YDC), with the following brethren as members: Johnny Tangonan, Romeo Salvador and Jose Bartolome Brillantes.

As mandated by Edict No. 184 issued on Nov. 23, 1998 by MW Enrique L. Locsin, the YDC has the following functions:

1. Organize and direct youth activities in the schools and community by sponsoring and promoting (a) sports competitions; (b) academic contests, such as literary writing,

debate, oratory, and the like; and (c) summer camps.

2. Establish stepping stones to the eventual organization of the Orders of DeMolay, Rainbow for Girls, and Job's Daughters.

## SML NO. 319 CAPTURES DISTRICT SPORTSFEST CHAMPIONSHIP

San Mateo Lodge No. 319 captured the overall championship in the sportsfest of Masonic District No. 51 held at the Isabela State University in Echague, Isabela on July 3, 1999. It was champion in basketball, table tennis (women), dart (men), and chess; 1<sup>st</sup> runner-up in relay for 3 Lights; and 2<sup>nd</sup> runner-up in tug-of-war, beer drinking, table tennis (men), volleyball (mixed), and the soft drink drinking. It also garnered a special award for having the biggest delegation.

Maharlika Lodge No. 180 in Cauayan, Isabela emerged 1<sup>st</sup> runner-up, and Ganano Lodge No. 313 in Echague, Isabela, 2<sup>nd</sup> runner-up.

The other Lodges that participated in the sportsfest were Diffun No. 317 in Diffun, Quirino; Cagayan Valley No. 133 in Santiago City; Saranay No. 193 in Cabarriguas,

Quirino; and R.S. Roque Memorial No. 289 in Cordon, Isabela.

VW Wilfredo O. Palada, PDGL, and HL Vida Palada were crowned "Mr. & Mrs. Sportsfest '99" during the culminating program at the ISU Amphitheater.

Diffun Lodge No. 317 will host Sportsfest 2000.

**Note:** The two foregoing news items are from The EUREKA Newsletter, bimonthly publication of San Mateo Lodge No. 319 manned by Arnel A. Delos Trinos, editor-in-chief; Nathaniel A. Zipagan, circulation/exchange; Oliver Q. Malapit, official photographer; and Francisco G. Ricafrent, business manager. WB Dominador M. Apaga and WB Francisco Bumagat, PM, serve as consultants to the editorial staff.

## A MEMORABLE 20<sup>TH</sup> CHARTER DAY CELEBRATION

by Bro. John B. Quiro, PSL #242

The brethren of Punta Sulawan Lodge No. 242 in Alubijid, Misamis Oriental, led by WB Nilo B. Batinga, who is on his second term as Master, celebrated their 20<sup>th</sup> charter anniversary on August 14, 1999.

The celebration was highlighted by a wreath-laying ceremony at the statue of Dr. Jose Rizal at the municipal plaza. To make the ceremony more meaningful, the military band and personnel of the 4<sup>th</sup> Infantry Division based in Cagayan de Oro City provided the corresponding music. The officers and members of the Lodge expressed their gratitude to VW Santos B. Gabison, Jr., Major General and Commander of the Philippine Army's 4<sup>th</sup> Infantry Division, who is the current Grand Master's Deputy for Masonic District 26, and to their own WB Rey Ardo for contributing greatly to the success of the wreath-laying ceremony.

The DDGMs of Masonic District Nos. 28 and 30, VWBs

Macduffie A. Tan and Abelardo F. Plaza, respectively, also graced the occasion with their presence. There were also several visiting brethren and guests.

All present relished the sumptuous dinner and program, which was filled with music and dancing, at the residence of Bro. Tuan and Sis. Emmie Jamis.



Photo taken during the wreath-laying ceremony in the Alubijid plaza.

## HOW WE CELEBRATED OUR DIAMOND JUBILEE

by Bro. Irineo Dones

We, the officers and members of Memorial Lodge No. 90, carried out a series of activities in celebration of our diamond jubilee as a Lodge. We had a sportsfest on the 22<sup>nd</sup> of August; "Pasko sa Agosto," in which we distributed relief goods to indigent families, on the 23<sup>rd</sup>; and on the celebration proper, the 24<sup>th</sup>, we, together with other Masons in the District, as well as guests and friends of Masons in the community, had a mammoth motorcade...

Then lunch.

At 1:30 p.m., August 24, we held a literary-musical program in our lodge hall. Guest speaker was Governor Tomas Joson of Nueva Ecija and guest of honor was RW Oscar V. Buniy, Deputy Grand Master.

Golden Jubilee Awardees were: Bro. Efren L. Alvarez, VW Alexander G. Coloma, VW Rodrigo N. de Guzman, and WB Antonio Li. Paguia, for Outstanding Public Service; WB Agustin A. Pelmoka, VW Pedro S. de Guzman, Bro. Leodegario A.

Bartolome, Bro. Elfeo V. Villacorta, Muñoz Royal Court No. 17, Order of Amaranth, VW Antonio P. Pascual, WB Marcelo de Jesus, Bro. Rafael T. Francisco, Bro. Gaudencio L. Encarnacion, and Sis. Remedios Z. Panuyas, for Distinguished Masonic Service; and VW Onofre B. Padolina, Sr., Posthumous Award.

The 75<sup>th</sup> anniversary celebration was capped by a fraternal banquet, followed by an enjoyable South.



Brethren and Sisters of Diamond Jubilarian Memorial Lodge No. 90 in front of their temple.

### MORAL POVERTY

...While there is moral poverty around, we should all the more be interested in getting the kind of morality sorely needed across to the people around us. This is no time for apathy. This is the time to activate all that is good and proper that our people, our government, shall improve our ways.

Our country needs us. Let us not fold our hands. Let us show the way.

-- MW M.Q. TINIO

## PASKO SA AGOSTO

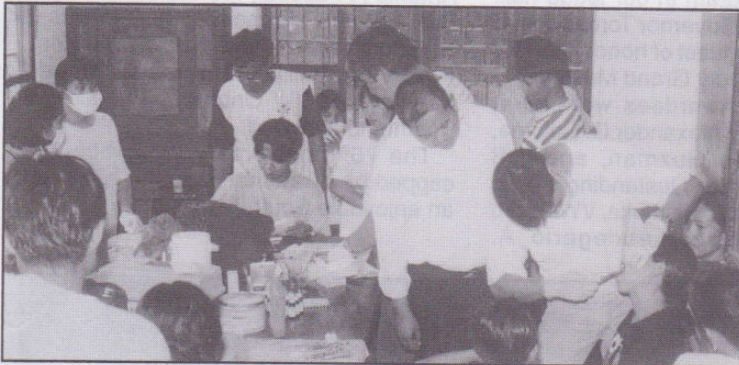
by Bro. Irineo P. Dones

Our Lodge, Memorial No. 90, held its yearly medical-dental mission dubbed "Pasko sa Agosto" on the eve of its 75th anniversary last August 23, with the assistance of a team of medical and dental practitioners and the support of pharmaceutical agencies and medical representatives from Manila and the suburbs.

More than 400 children and adults in the community of Muñoz, Nueva Ecija, were provided with free medical treatment and approximately 95 children with dental

treatment. Relief items were also distributed among the indigents in the community.

WB Jerry A. Rigos and other Lodge officers expressed heartfelt appreciation to all those who contributed to the success of the community outreach project.



Bro. Eduardo Ricio performs tooth extraction.

## MAGAT LODGE NO. 68 REACHES OUT TO INDIGENT PATIENTS

by SW Reynald A. delos Trinos

MAGAT LODGE NO.68, F. & A.M., recently conducted a free medical-dental outreach project at Barangay Paitan in Bayombong, Nueva Vizcaya. The project, which benefited 264 indigent patients (medical --109; dental--73; pediatrics--65; and circumcision -17), was spearheaded by our brethren in the medical profession, namely, Bros. Nathanael Vidar and Joselito Gonzales.

The medical practitioners, nurses and attendants from the Veterans Regional Hospital who extended assistance to our brother doctors were Dr. Avelina Lacadin, Dr. Aubrey de Leon, Dr. Emmanuel Maraña, Mrs. Melda Dumlaog, and Mrs. Rely Pacis.

Members of the Nueva Vizcaya Court No. 13, Order of the Amaranth, and the Philippine National Police in Bayombong greatly supported the project.

The beneficiaries of the outreach project expressed profuse gratitude to WM Renato Pataueg and the other officers and members of the Lodge, who in turn acknowledged all those who extended their helping hands towards the successful conduct of their free medical-dental mission.



WM Renato Pataueg (extreme left) and SW Reynald delos Trinos comfort patient while Bro./Dr. Nathanael Vidar prepares him for circumcision. Mrs. Rely Pacis assists Bro. Vidar and Bro. Fernando Navarro (in PNP uniform) looks on.

## "A NIGHT WITH THE GRAND MASTER"

Masonic District No. 23, led by VW Carmelo T. Naguiat, DDGM, held "A Night with the Grand Master" at the Shanghai Restaurant in Angeles City last August 14, with Pampanga No. 48 as lead Lodge.

MW Franklin J. Demonteverde, Grand Master, graced the occasion with his presence. So did RWBs Nap Soriano and Eugenio Labitoria, Senior and Junior Grand Wardens, respectively.

Other brethren in the Grand Master's entourage were VWBs Melvin Jurisprudencia, Jun Arias, and Jun Atanacio, and Bros. James Olayvar and Manny Beltran, who took pictures during the occasion.

The DDGMs of Masonic Districts 25, 27, 33, and 35, VWBs Fernando Quintos, Tony Leo Jr., Deogracias Rivera, Isidro Lapuz, and Martinino Marcos, respectively, as well as other officers of the said districts, were also present.

Approximately 300 brethren and an undetermined number of Sisters attended the evening's affair, which started with an invocation led by VW Julian Valbuena.

Bro. Efen Miranda having led the singing

of the National Anthem, Bro. Rainer Arocena called the roll of Masons and guests present.

After dinner, VW Naguiat welcomed one and all, and VW Medardo Benjamin Apacible, President of the Square and Compass Club, Region 3, delivered a short welcome message.

Introduced by VW Vicente S. Garcia, MW Demonteverde gave a brief message, which was followed by an open forum. Several brethren asked the Grand Master certain questions, and the Grand Master answered their queries. The affair was capped by ballroom dancing. The presence of Dance Instructors stimulated the brethren to participate in the dancing.

The Grand Lodge Officers, led by MW Demonteverde, RW Soriano, and RW Labitoria, displayed their dancing prowess.

The Grand Master and his party returned to their hotel rooms at approximately low twelve or midnight.



The Grand Master and District #23 officers and brethren

**GM's Night**  
Brethren and Sisters  
pose with MW  
Demonteverde



## **Rainy Day Blessings...** **"SILVER HANDS...SILVER HEARTS"**

Episode 2

by WB. Methusael "Sali" A. Casul

As another Saturday approaches, the brethren of Andres Bonifacio Lodge #199, headed by WB Celso S. Viray, eagerly await the weather report... sunshine or rain? And yet even as the unpredictable climate brings a shower or two, the sun always manages to peek through the heavy clouds every time the *Silver Hands, Silver Hearts* outreach is about to begin. Coincidence? We'd like to think otherwise.

For the second batch of good will visits, this peculiar rainy day blessing was always espied. Everything went as scheduled and was well attended, even those that were done in outside locations. Although some of the initially planned government charitable institution visits did not push through, they were immediately replaced. As such the four venues visited from June to September were a rousing success. Programming for the activity included resident performers – The Ellinwood Malate Church Hands Unlimited Puppeteers and magician Mark Casul. Of course no outreach would be complete without good food – hamburgers, spaghetti, juice and candies!

Destination for **June 5** was **Kanlungan sa Erma**, one of our previous beneficiaries. Just off the San Pedro exit in Laguna, their multi-story Pacita Complex branch is a haven for the rehabilitation of abandoned children as well as those whose parents have left them in the care of the foundation temporarily. Here, the one hundred plus kids

are given a decent place to stay and are given the chance to study in the local surrounding schools. After the puppet and magic show the kids of Kanlungan presented a very lively dance number and a couple of heartwarming songs. For those who missed out on these talented children, they will be seen again come Christmas time as guests during the **Silver Hands, Silver Hearts** dinner at the Sulo Hotel in Quezon City.

A unique day care center called **Konkokyo Center** in Balut, Tondo, Manila was the next stop last **July 10**. Focused on self reliance and development activities for children in the surrounding Tondo area, the Konkokyo Center is funded mainly by a Japanese NGO. The fellowship with the children, averaging about 3 to 11 years old, was held at the rooftop of the multi-story building overlooking what's left of the infamous Smoky Mountain. It was quite a humid afternoon, yet the children were as eager as ever.

The month of August continued to bring in heavy rains and floods. The week before the brethren's **August 14** outreach, again in Tondo, was in particular amass with weather outbursts. But rainy day blessings continued to shine on everyone at the **Matias Quadra Memorial Church** where Rev. Bro. Johnny Mendoza of Araw Lodge #18 invited over a hundred children and youths to take part in the fun-filled event. Those in attendance were made-up of Sunday school regulars of the church as well as those living near its vicinity. That afternoon was a well longed for break from the recent flooding experienced by the community, and what a day it was! A lively puppet show on "how to get to heaven..." brought laughter and well taught lesson to the kids and adults alike. In turn, the church Junior Choir raised their voices in chorus



The Brethren of Andres Bonifacio Lodge 199 and children of KONKOKYO CENTER with WB Celso Viray and daughter Jomel.

filling up the church with such cheerful music. For a change in pace, a whole day free dental clinic was conducted last **September 11**, with Dr./Bro. Allan Buntuyan as head dentist. The Brethren went out to put smiles for the people of the **Health Center of Barangay Krus na Ligas** in Quezon City. A total of one hundred five patients were able to receive free dental service. Other guest dentists who assisted in the dental mission were: Dr. Teddy Gondulan, Jr.; Dr. Neil Echeverie, son of WB Miniong Echeverie; Dr. Catherine Madronio, daughter of WB Benny Madronio; Dr. Art Cleopas; Dr. Aldwin Diaz; Dr. Noritin Yumi, a Japanese national and a good friend of the brethren; and Dr. Marites Pahati.

It is indeed special to look back on the good things that came out of the visits. More important was the realization that our rainy day blessings were not merely limited to having a sunny day outside but actually feeling "sunny" inside as well. That light, bright feeling you experience after sharing and having fellowship especially with children.

And... as pictures are taken and smiles preserved...remembering each **Silver Hands, Silver Hearts** activity with joy... we at **Andress Bonifacio Lodge #199** wait eagerly for the next outreach to happen, and thank the Lord for all rainy day blessings received.



Time to relax and pose for souvenir during dental mission.

Masons are persons who constantly use this quotation as guideline: *"I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."*

## LINCOLN LODGE ET AL. EXTEND MEDICAL-DENTAL HELP

Inclement weather brought about floods on Sunday, August 1, 1999, in **Olongapo City**. But it did not prevent the brethren of **Lincoln Lodge No. 34**, together with their associates, from holding the scheduled medical-dental mission at their temple.

Bro. "Bonnie" Floreza, VW Bro. "Dave" Yap, and Bro. "Charlie" Pineda, physicians

all, headed the medical and dental teams.

There to support the project were medical and dental practitioners who are not members of, but nevertheless friendly to, the Craft.

The officers and members of **Rebecca Parish Chapter No. 5** were a big help in the registration and at the pharmacy section.

The PNP contingent, headed by a Brother, Chief Inspector **Rogelio Aspe**, also made their cooperative presence felt.

In the end, 180 patients received medical-dental treatment.

Elated by the success of the mission, the brethren of **Lincoln Lodge No. 34** decided to hold a similar community outreach project in October.



Bro. "Bonnie" Floreza, M.D., attends to an elderly patient. Inset is **WM Elanio Ong**.

## MISSION ACCOMPLISHED

by Bro. Jeffrey M. Belagan

Starting 6:30 a.m., July 18, brethren and sisters arrived at the meeting place, Medical Dispensary, AFP Logistics Center in this order: Wor. Master Bernardo and Sis. Elizabeth Valenzuela, together with Bro. Allan Bontuyan, SW of Bonifacio Lodge #199; WB Epifanio Gacusan and WB Ed Vengco, who was with Sis. Corazon; Bro. Eugenius Esteban of Mampiya-an Lodge #284; VW Geminiano Galarosa, Jr., DGL, who was accompanied by Sis. Lorma; Bro. Mike and Sis. Melinda Maraan; Bro. Eduardo and Sis. Yoly Ladrangan with their two kids; VW Renato Apuan, PDGL; and Bro. Philmore and Sis. Lilia Balmaceda.

After a short briefing on the situation and the particulars, we proceeded to Taytay Municipal Hall, whence we were guided by a health coordinator to our place of endeavor, Hapay na Mangga in Taytay, Rizal.

The barangay coordinator, Mr. Dasmariñas, welcomed us.

VW Atto Apuan led us in prayer, WM Valenzuela delivered a short message and the members of the medical and dental teams, as well as brethren and their charming spouses, were introduced. Then we went to work.

The arrival of WM Artemio Cacal of Marikina Lodge #119, VW Pete Pagunuran, PDGL, and WB Art Mondejar was, to say the least, heart-warming. And we relished the snacks consisting of Jollibee sandwiches and fruit juice, compliments of Bros. Leo Gara and Joffel Adriatico, our newly initiated brethren. Bro. Daniel Santa Ana, who resides in the vicinity, joined us later, and our Wor. Master, WB Valenzuela, awarded Bro. Daniel his long overdue LML

certificate and dues card. The awardee was so impressed by the noble objective of our mission that he chipped in P1000 as his contribution to our next community service.

Our mission benefited 167 patients. But, of course, it could not have been a big success without our Sisters, who acted as pharmacists, and the members of the AFPLC Medical and Dental Teams, headed by Capt. Aniceto Operama, Dr. Marilou Evangelista, Capt. Julie Martha Jose, Yolanda Alpay, and Marilou Ramos. The following were also a big help: CPO Fe Sapuay, TSgt. Godofredo Abubo, and SSgt. Rolando Arienza.

After bidding the grateful populace goodbye, we proceeded to the mansion of Bro. Jose Ferlu and Sis. "Kapitana" Nilda Sudario in Antipolo, where we had a sumptuous lunch and fellowship *cump* picture taking.

In fine, our mission was physically tiresome but fulfilling. As I would say to my superiors when reporting to them after an activity, "MISSION ACCOMPLISHED!"

**Note:** The author is the chairman of the Committee on Community Service & Masonic Charity of Juan Sumulong Memorial Lodge #169 in Masonic District #11.



Members of the Medical and Dental Mission at Hapay na Mangga, Taytay, Rizal

## ABELLO LODGE #260 SPONSORS FREE MEDICAL CLINIC

by WB J. de Leon, PM

Project Committee Chair

Manuel A. Abello Memorial Lodge #260 recently sponsored as part of its outreach program a free medical clinic at Barangay Insigman, Ma-ao, Bago City, Negros Occidental.

The medical team consisted of Doctors Hester L. Villanueva, Walter L. Villanueva, Helen Joyce Campos, Ralph Cana, Luis Yan Bello II, Ma. Teresa Dy, Doris S. Doctora, and G. Josannah M.S. de Leon.

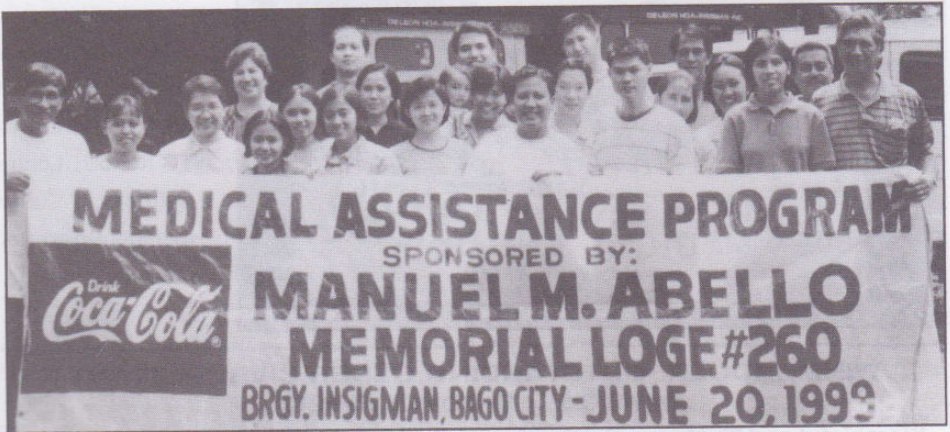
Friends from the pharmaceutical companies, specifically Mary Jane B. Dugangay of Glaxo-Wellcome, Phils., extended help to make the project successful. Barangay officials, health workers and residents also rendered helpful cooperation for the same purpose.

A total of 260 adults and children were given consultations and medicines. These, excluding the multi-vitamins, were donated

by friends from drug companies, such as Duncan & Glaxo-Wellcome, Smith-Kline Beecham, Schering-Plough, Bristol-Myers Squibb, Vita Health Labs, Parke-Davis, Biomedis, MeadJohnson Nutritionals and Pharmaceuticals, UCP Pharma, and Nestle Phils, which provided some baby foods.

The team, together with WB Dave Jereza, WB Nonoy Gargalicano, and this writer, then proceeded to Buenos Aires Resort for a well-deserved lunch deliciously prepared by the local help and supervised by Senior DeMolay Hans de Leon.

It was a fruitful weekend for all of us!



Members of the Manuel M. Abello Memorial Lodge #260 pose with the Medical Team. Standing from L to R (front row): WB D. Jereza, Joanna Fuentes, Dr. J. de Leon, Dr. H. Campos, Dr. D. Doctora, Dr. M.T. Dy, Boy- our med rep friend, Dr. L.Y. Bello II, Larissa Jane de Leon and WB J. de Leon. (Middle row): Our 2 med rep friends, M.J. Dugangay with her baby daughter, Dr. R. Cana, daughter of WB Jereza, and WB N. Gargalicano. (Back row): Dr. H. Villanueva, A. Villanueva, a friend, Dr. W. Villanueva, and Bro. Mars de Leon.

Lodges and Masons, including members of their families, especially the youth, should actively participate in the improvement and development of their communities even to the extent of helping government officials perform their duties to the people in the optimum.

-- MW RAYMOND E. WILMARTH, PGM

## SAN PEDRO LODGE HOLDS YEARLY COMMUNITY WORK

by VW Pyke Alibadbad, PJGL

Since it was constituted in 1991, San Pedro Lodge No. 292 has shared its blessings with the depressed communities around town. Among its continuing programs are a day care center and scholarship for destitute children of families living along the railroad tracks, commonly known as "homes along the riles," and the annual free medical-dental civic action work.

The Lodge, in coordination with the Task Group Kandili of the Public Affairs Services of the AFP, recently conducted a medical-dental mission at the San Antonio Elementary School in Barangay San Antonio, San Pedro, Laguna.

Bro. Fil Sibulo, Chair of the Lodge's Civic Action Committee, led the preparations for a successful conclusion of this year's program. Two hundred and ninety-five (295) patients, mostly children afflicted with respiratory and skin diseases, were treated and given medications in the whole-day session.

Assisted by members of the Lodge and their wives, 14 medical and dental doctors and nurses from TG Kandili, under the leadership of Maj. Algarne, attended to the poor families who came for diagnosis and treatment.

AM Europharms and Unilab donated medicines and biological preparations, while Aqua Blue provided free mineral water for the workers and patients.

Barangay Chair Arturo Hatulan and his Council profusely thanked the Lodge and the volunteer workers from the AFP.



WM Rolly Nuñez (seated, third from left), members of TG Kandili, Lodge Officers and members pose for posterity.

## WB MENDOZA: OUTSTANDING OLDER CIVIL SERVANT

by WB Gideon B. Cabahug, PM (212)

Worshipful and Illustrious Brother Ireneo B. Mendoza, 33° IGH, 77, received from the Philippine Retirement Authority Members Association, Inc. (PRAMA Foundation) the award of Outstanding Older Civil Servant on the occasion of the PRAMA's 5<sup>th</sup> anniversary. The PRAMA conducted a nationwide search for Outstanding Older Civil Servants in conjunction with the United Nations, which had designated 1999 as the International Year of Older Persons (IYOP).

The award received by WB and III. Mendoza, a meek, humble, and unassuming person, consisted of a beautiful special glass trophy, a certificate of recognition and a gift check.

The awardee is still active serving in various capacities his fellowmen and his community. He is an incumbent member of the Board of Regents of the Central Mindanao University,

(Mabuhay po kayo, WB & III. Ireneo B. Mendoza. Your brethren are all proud of you. — Ed.)

Musuan, Bukidnon; a member of the Board of Directors of the University Multi-Purpose Cooperative (UMCO, Musuan, Bukidnon); and a consultant of the Senior Citizens Association of Dologon, also in Musuan.

WB & III. Mendoza is a Life Member of Zosimo Montemayor Lodge No. 212 and Bukidnon Bodies, A. & A.S.R. of Freemasonry, in Malaybalay, Bukidnon.

## VITAL SIGNS OF THE DYNAMISM OF ALSM LODGE NO. 158

by eF.R.eN (#148)

By perusing issues of its monthly publication, *Lee Sin Times*, Most Outstanding Blue Lodge Newsletter for Masonic years 1996 and 1997, one learns that Alfonso Lee Sin Memorial Lodge No. 158 in Dagupan City, Most Outstanding Lodge in the Philippines in 1994, 1995, and 1996, continues to be living, vibrant, dynamic.

For one thing, with WB Joseph Hufano occupying the Oriental Chair, the Lodge has pursued relentlessly its inter-Lodge visitation program. Its visitation team has visited all Lodges in Masonic District No. 37, not once, but twice, or more. It visited Bontoc Lodge No. 140. It even witnessed the constitution of such new Lodges as Apolinario B. Yap Memorial No. 328 in Tarlac and Gov. Eduardo L. Joson No. 326 in Muñoz, Nueva Ecija, last July 3 and July 17, respectively.

From Nueva Ecija, the visitation team attended the stated meeting of Agno No. 75 in Tayug, Pangasinan. The DDGM, VW Michael V. Nava, noticed that the bringing of the substitute for the lost Master's word was not done in accordance with the revised procedure. He therefore requested the visitation team of ALSM No. 158 to demonstrate the new procedure for the benefit of the brethren of Agno No. 75. A Lodge of Instruction, there and then, took place.

Indeed, one of the beauties of inter-Lodge visitation in sharing with, as well as learning from, one another relative to the rituals and labors of the Craft.

ALSM No. 158 visited Hundred Islands No. 201 on Aug. 21; Mabini No. 39 in Aparri, Cagayan, on Sept. 10-12; Hundred Islands No. 201 once more on Sept. 18; and Urdaneta No. 302 in Rainforest Resort, Urdaneta City, on Sept. 25.

What do the brethren of ALSM No. 158 derive from pursuing persistently their inter-Lodge visitation program?

Replies Lee Sin Times editor-in-chief Jaime L. Nabua: "Aside from enabling the brethren of the Lodge to meet members of other Lodges and breaking bread with them, visitation also affords learning process between Lodges. Observing how other

Lodges conduct their stated meetings, as well as having fellowship with them later, is beneficial to both hosts and visitors. The Lodge officers, particularly the Wor. Masters, may compare notes on how to conduct meetings and carry out their program thrusts. Even observing other Lodges confer the degrees in Masonry is a very enriching process to the Masons."

VWB Nabua also states that our good works as Masons should be our response to those who consider themselves our critics or adversaries. Says he: "Let us be unmindful of the accusations, but rather, continue with our good works in the community, in our association, and most especially in our family life... Since time immemorial Masonry has undergone persecutions, yet it has survived and will continue to grow. You can't put a good association down. A brotherhood of men under the Fatherhood of God can never be extinguished... Let our response to our critics be a life worthy of emulation and our good works."

One good work the brethren of ALSM No. 158 is touching the life of Christina F. Navado, 20, whose parents can hardly make both ends meet. She was, with the help of the DSWD, introduced to the brethren of ALSM No. 158. The brethren are now raising funds for this purpose.

Says VWB Nabua once more: "Christina will be a living testimony of the good works of the Masons. The good deed will be worth more than a thousand words of rebuttal on the baseless and malicious accusations against the Fraternity."

The Lodge has also raised more than P130,000 (so far) for the renovation of its restrooms.

Moreover, the Lodge is now reaping the fruits of its labors on "Masonic Proficiency"

started several years ago. Now a new breed of "young" Masons are actively participating in the conferral of Masonic degrees. These "young" Masons are now delivering the lectures and doing the floor works with proficiency.

Comments VWB Nabua: "It is indeed inspiring to see 'young' brethren and elected and appointed officers of the Lodge doing their part in the conferral of degrees with proficiency. Now it will be the other way around. Instead of 'importing' brethren from other Lodges to do the conferral, Alfonso Lee Sin Memorial Lodge No. 158 can 'export' its conferral team to assist other Lodges in the conferral of degrees."

The Lodge, furthermore, continues to strengthen the ties that bind the brethren and their families together. On Aug. 20, it

**This is but a partial list of the vital signs of the vibrancy and dynamism of Alfonso Lee Sin Memorial Lodge No. 158.** (Based on the July and August 1999 issues of *Lee Sin Times*)

**A true Mason is reasonably sensible, not sensitive; reasonable, not unreasonable; cool-headed, not impulsive; and intelligent, not weak-minded.**

-- VW Antolin Gemanil, PDGL

## MAIDEN ISSUE OF MASONIC DISTRICT NO. 2 NEWSLETTER INFORMS US...

About 200 Brother Masons of the District participated in the June 12 Independence Day celebration held at Kawit, Cavite. President Joseph Estrada was guest speaker during the program that immediately followed the parade.

Past Grand Master Raymundo Beltran, Deputy Grand Master Oscar V. Bunyi, and Senior Grand Warden Napoleon Soriano joined the brethren in the parade that started at 6:00 a.m.

VW Espiridion Zapata, PDGL, and his family prepared the breakfast for the brethren. Primera Luz Filipina Lodge No. 69 hosted the Masonic gathering after the program at the Aguinaldo Shrine.

La Naval Lodge No. 269, moreover, celebrated its 15<sup>th</sup> anniversary last June 27.

sponsored a Masonic Family Bowling Fellowship, and in September a cooking fellowship, with WB Daniel C. Uy as ad-hoc committee chair.

In addition, the Lodge, in coordination with the Dagupan Practical Shooting Association, sponsored a Safety Gun Handling Clinic/Seminar for the brethren's benefit. SW Roy Tan Co chaired the project.

WM Hufano told the brethren, "All the projects consummated for the past months would not have materialized if not for the collective support, effort and cooperation of the brethren. My personal thanks to all of you. Let us continue with our labors as we gear toward the next millennium. My dear Brethren, join me in thanking the GAOTU for all the blessings and comforts He has showered on us as a Lodge."

Then San Agustin Lodge No. 300 donated ceiling materials worth P20,000 to Sta. Cruz Elementary School at Bocal, Tanza, Cavite last July 16. The donation was made possible through the leadership of WB Dodo Cambaliza, Master of the Lodge, and the members of the Committee on Building Construction of the said Lodge headed by Junior Warden George Fojas.

The ceiling materials for two rooms were received by Mrs. Severina Alarca, Acting Principal.

## M.D. NO. 8 JOINS CELEBRATION OF MANUEL L. QUEZON'S 121<sup>ST</sup> BIRTH ANNIVERSARY

by WB Joselito P. Tamaray, PM (#37)

District Correspondent

The officers of Masonic District #8 and the brethren of Kalilayan Lodge #37 were invited by the provincial government of Quezon to join the other NGOs in celebrating the 121st birth anniversary of Manuel L. Quezon held at the Quezon monument in front of the capitol building last August 19.

Masonic District #8 was headed by VW Roy Roxas, incumbent DDGM. The brethren of Kalilayan Lodge #37 were led by WM Raul A. Ibal, SW Boy Custodio, and JW Alex Cariaga. Also present were brethren from Tayabas Lodge #43, Plaridel Lodge #75, and Balintawak Lodge #28, as well as officers of the Banahaw Square and Compass Club, such as Bros. Diony Villanueva, Derick Orbase, Jun Castelo, Oca Genato, Willy Pasilio, Boy Enrique, and Tony Grado, and brethren from other Masonic Districts.

*Here in Quezon Province, by the way, the public, as well as local leaders and some religious groups, are slowly giving recognition and showing respect to our Masonic fraternity and the brethren's many charitable activities which are for the benefit of the indigent.*

Two days later, August 21, we, the brethren of Kalilayan Lodge #37, together with members of the Banahaw Square and Compass Club and the Southern Luzon Command, AFP, the new commander of which is a member of Gonzaga Lodge #66,

Maj. Gen. Diomedio Villanueva, scaled the apex of the Quezon National Park at Atimonan (also known as "Bituka ng Manok") and there, at the monument of the late Past Grand Master Manuel Quezon, conducted a floral-offering ceremony.

The floral offering at the Quezon National Forest Park, the brethren agreed, will be a yearly affair. Besides, a marker will be set up in that place as an indelible reminder that Manuel Luis Quezon was a Mason and the first Filipino Grand Master of Masons in the Philippines.

From the Quezon National Forest Park we proceeded to the Quezon National Agricultural School in Malicboy, Pagbilao, Quezon, where we held a medical mission for the benefit of indigent patients.

Those who benefited from our charitable work expressed their gratitude to us, but our dental-mission would not have been a success without the much-needed support of the dental team and the assistance of Bro. Derick Orbase of Naga City Lodge No. 257, who is the current Chief of Civil Relations of the Solcom and who coordinated the affair with the local village elders.



The Brethren and students of the Quezon National Agricultural School during the floral offering. WB Joselito P. Tamaray and Bro. Diomy Villanueva are all smiles for reasons only known to them.

## THE SOJOURNER REVIVIFIES

Worshipful Master Nelson Y. Uy revived *The Sojourner*, official publication of his Lodge, Cebu No. 128, for several reasons: (1) to inform the brethren about what's going on around and outside the Lodge; (2) to encourage the brethren of the Lodge to learn the simple lessons of genuine piety, exemplary character and practical morality, as well as to live those lessons; and (3) to raise the public's understanding and awareness of what Masonry is, what its goals are, and what its members are doing for human progress.

The March 1999 issue contains the following object lessons to remind one of everyday truths:

- TOOTHPICK – reminds one to pick the good qualities in everyone including himself.
- RUBBERBAND – reminds one to be flexible. Things might not always go the way one wants, but they can be worked out.
- BAND-AID – reminds one that everyone makes mistakes. That's okay, we learn from our errors.
- CANDY KISS – reminds one that everyone needs a hug or a compliment every day.
- MINT – reminds one that he is worth a mint to his family.
- BUBBLE GUM – reminds one to stick with it and he can accomplish anything.
- PENCIL – reminds one to list his blessings every day.
- TEA BAG – reminds one to take time

to relax daily and go over that list of God's blessings. This is what makes life worth living every minute, every day.

In the July 1999 edition of the same publication, we learn that brethren of the three Lodges in Cebu commemorated the 138<sup>th</sup> birth anniversary of Bro. Jose Rizal last June 19 and celebrated Saint John's Day on the 24<sup>th</sup>.

In its September 1999 edition, *The Sojourner* informs us that:

- Brigadier General and Brother Alex Costales was promoted as Assistant Commanding General of the Philippine Army last August 7.
- Cebu Lodge 128 now has its own e-mail address, namely, [cebu128@yahoo.com](mailto:cebu128@yahoo.com). This is in line with an edict of the Grand Lodge encouraging Lodges to secure their own e-mail addresses.

*We ourselves feel that what we are doing is just a drop in the ocean. But if that drop was not in the ocean, I think the ocean would be less because of that missing drop. I do not agree with the big way of doing things.*

**– MOTHER TERESA OF CALCUTTA**

## M.D. #23 COMES OUT WITH ITS DIRECTORY

Masonic District No. 23 came out with its own directory, which features the Grand Lodge Officers for MY 1999-2000; the District Officers, led by VW Carmelo T. Naguiat; officers of the Lodges in the District, namely, Malolos 46, Pampanga 48, Leonard Wood 105, Marcelo H. Del Pilar Memorial 272, Cupang 295, Baliwag 301, and Kakarong 327; the history of each Lodge and directory of its members; what Masonry is and what it is not; and the Grand Lodge Hymn.

In the foreword, VW Naguiat expressed his hope that the Directory of the District would provide a means of strengthening the ties that bind the members of the District together through the expression of Brotherly Love, Relief and Truth.

MW Franklin J. Demonteverde, Grand Master, on his part, said that other Masonic Districts should also come out with their own directories since such a directory would be a great help to all the members of the district and brethren of other districts.

## DISTRICT 5 BRETHREN SPEND MOONCAKE FESTIVAL WITH CRIPPLED CHILDREN

District 5 officers and brethren celebrated the Mooncake Festival with the crippled children of Bahay Mapagmahal last Sept. 24 at Damar Subdivision, Quezon City.

Sister Trinidad Abenojar led the invocation, after which all present enjoyed the sumptuous dinner prepared by the officers and brethren of the district.

After dinner, VW George So, DDGM, assisted by Project Chair Adam Sim, introduced those present, namely: Sister Roos and her 22 special children; Sis. Trinidad Abenojar, Kathrin Ong, and her mother Wilma; and the brethren.

Jose Rizal Lodge No. 22 was represented by Bros. George So, Jaime Gonzales, Arnold Ong, Emmanuel Diesta, and Vicente Alcantara; Dapitan Lodge No. 21, by Bros. Edgardo Martinez (JW), Resty Maravilla, Jun Ebdane, and Wilfredo Yu; Kasilawan Lodge No. 77, by Bros. Ruben Tingco, Vic Que Jr., and Mariano Lee; Dalisay Lodge No. 14, by Bros. Ruben Abenojar, George Hernandez, and Adam Sim; and Araw

Lodge No. 18, by Bro. Ely Miranda.

After a brief lecture by Bro./Dr. Resty Maravilla Jr., on the proper and improper uses of crutches, the crippled children participated in the rolling-the-dice parlor game, after which they were given canned soft drinks, pringles, milk liter tetrapack, chocolate bars, canned fruit cocktail, and many others.

The brethren and other guests viewed with much delight the crippled children having fun.

After the closing prayer led by Sis. Trinidad Abenojar, the brethren went home happy because, in their own measure, they were able to do Masonry's outer work.

(Based on the report submitted by Bros. Edgardo Martinez and Resty Maravilla of Dapitan Lodge No. 21)

### *The True Test of a Mason*

*The true test of a Mason is not in signs, nor words, nor tokens, nor symbols, nor decorations, but rather in this: Is there burning on the altar of his heart the fire which ever warms a Mason's soul – the flame of CHARITY?*

## UNION LODGE #70 ASSISTS DEMOLAYS IN "GREENING THE EARTH"

October 10, 1999. Union Lodge #70 ventured into another worthwhile and much-needed activity, a big departure from the usual medical-dental missions, namely, tree planting.

"We have to take care of Mother Earth by greening her for our sake, as well as for the sake of our children and the future generations," WM Ralph Asuncion said as he, members of the Committee on Youth, and other brethren, assisted the DeMolays in pleasing Mother Earth by planting mahogany seedlings on a hilly lot in San Juan, La Union.

"This activity, if done on a larger scale, can stave off the effects of global warming," WM Asuncion added.



The DeMolays of Diego Silang Chapter are so concerned about the future generations that they have made tree planting one of their projects. That they are present in almost every Masonic endeavor shows the influence on them of their "Dad" Masons. At far left is VWB Oscar Rodriguez.

## MD NO. 46 HOLDS 8<sup>TH</sup> ANNUAL ASSEMBLY

Masonic District No. 46, led by VW Roberto Lim Chua, DDGM, together with VWBs Wilfredo T. Siao and Gregorio Nealsan M. Dy, DGLs, held its 8<sup>th</sup> annual assembly in Kabacan, Cotabato on August 28, 1999, with Rio Grande No. 192 as lead Lodge.

The Grand Master, who was in the United States at the time, was represented by RW Napoleon A. Soriano, Senior Grand Warden.

VW Eliezer D. Mapanao gave a Masonic Education lecture entitled "Masonry Is In You," and VW Siao delivered an inspirational talk, in which he expressed his pride in seeing the brethren of the district display close collaboration in furthering the principles and ideals that have made our Fraternity an envy to many.

Two exemplification teams raised Bro. Cedric S. Mantawil to the sublime degree of Master Mason.

The following brethren composed the team that exemplified the first section: WB Raul A. Malaluan Kidapawan No. 170, *Wor. Master*; Bro. Gerardo L. Agustin, Bantugan No. 223, *Sr. Warden*; WB Rolly L. Co, Bantugan, *Jr. Warden*; Bro. Leonard P. Sogoy, Rio Grande, *Treasurer*; WB Kelvin B. Contes, Rio Grande, *Secretary*; Bro. Jesse C. Camancho, Rio Grande, *Chaplain*; Bro. Kalinggalan D. Abdulsani, Rio Grande, *Marshal*; Bro. Hector F. Celis, Shariff Kabunsuan No. 266, *Sr. Deacon*; Bro. Palasig U. Ampang, *Jr. Deacon*; WB Roy A. Zarza, Rio Grande, *Sr. Steward*; WB Senas B. Costes, Rio Grande, *Jr. Steward*; WB Ignacio S. Bermudez, Rio Grande, *Tyler*; and Bro. Cherokee B. Uy, Kutang Bato No. 110, *Working Tools*.

The team that exemplified the second section was composed of the following: WB Manuel A. Guinid, Rio Grande, *King Solomon*; WB Rodolfo A. Omandac, Kidapawan No. 170, *Hiram of Tyre*; Bro. Roberto O. Ang, Kutang Bato, *Sr. Deacon*; Bro. Johnson T. Wee, Kutang Bato, *First Craft*; Bro. Rodolfo A. Alvarez, Kutang Bato, *Second Craft*; WB Kasan I. Macapendeng, Shariff Kabunsuan, *Secretary*; WB Ceferino O. Oliva, Rio Grande, *Sea/Way Faringman*;

Bro. Cherokee B. Uy, Kutang Bato, *JA*; Hector A. Emberga, Kutang Bato, *JO*; WB Henry A. Venzon, Shariff Kabunsuan, *JM*; VW Roberto Lim Chua, DDGM, Kutang Bato, *Charge*; Bro. Danny T. Lu, Kutang Bato, *Lecturer*; and Bro. Raul G. Medel, Midsayap No. 267, *Examiner*.

VW Roberto O. Ang and VW Eduardo C. Rabago oversaw the demonstration and explanation of the rituals on floor works. They were assisted by VW Gregorio Nealsan M. Dy.

Gen. Teodoro Pasilero, guest of honor and speaker, then delivered his address.

VW Roberto Lim Chua, assisted by WM Jaime M. Quiñones of lead Lodge Rio Grande, awarded plaques. In his remarks, he said in part, "I am optimistic that this important assembly has enabled us to foster closer fraternal interrelationships. It is my fond hope that we will acquire further knowledge in Masonry and practice Masonry as our way of life."

In his message, which was read by RW Soriano, MW Demonteverde, among other things, stressed the value of working together to achieve the greater good. Said he: "*The tiny ant working alone will accomplish nothing. But an army of ants working in unison can achieve the impossible. I fondly hope that this assembly has stimulated you to produce results that will benefit not only Freemasonry in your district but also Freemasonry as a whole. Like the trowel, may you continue to spread the cement of brotherly love and affection – that cement which unites us into one sacred band among whom no contention should ever exist, but that noble contention of who best can work and best agree...*"

Dinner and fellowship social capped the 8<sup>th</sup> annual assembly of Masonic District No. 46.

## M.D. #23 ACTIVITIES

Masonic District #23, which is composed of seven Lodges, *viz.*, Malolos #46, Pampanga #48, Leonard Wood #105, Marcelo H. del Pilar #272, Cupang #295, Baliuag #301, and Kakarong #327, is currently led by VW Carmelo T. Naguiat, DDGM, incumbent WM of Pampanga Masonic Lodge #48.

The District organized its Council last June 6 at the DDGM's residence.

The District Council held a meeting last August 8 in the same venue. The proceedings of the meeting include the following:

1. "Night with the Grand Master," Angeles City, August 14, with Pampanga Masonic Lodge #48 as sponsor.

2. Participation of the District in the celebration of the 129<sup>th</sup> birth anniversary

of Ill. Bro. Marcelo H. "Kupang" del Pilar in Bulacan, Bulacan, on August 30. Host Lodge: Cupang #295.

3. District bowling tournament in Malolos, Bulacan, on September 26. Host: Cupang Lodge #295.

4. Presentation of nominations for the District's top police stations and educators in the October District Council meeting, as well as resolutions to be deliberated upon in the Multi-District Convention in Subic.



*Those who attended the 2<sup>nd</sup> district council meeting*

*Standing (L-R):* VW Ricardo D. Tan, PDGL (48); Bro. Nick A. Abanador (48); WB Lito Guinto, Secretary (301); VW Mar Agustin, GLI, Auditor (301); WM Armin Tinio (105); WB Pastor Gracia, Secretary (327); WM Chito Flor Cruz, PDDGM (327); WM Melo Naguiat (48), PDDGM; SW Nick dela Cruz (105); & Bro. Efren Y. Miranda.

*Seated (L-R):* SW Lutgardo Navarro (301), Bro. Dong Manalastas (48), Bro. Lawrence Detran (48), and WM Max Gregorio (301).

## VW SINCLAIR, PDDGM, MEETS MW DEMONTEVERDE

When our Grand Master, MW Franklin J. Demonteverde, and his group visited Rainier Lodge #189, under the Grand Lodge of Washington, last August 19, they sat at Lodge with VW George B. Sinclair, a Past Master of Rising Sun #151 in Camp Zama, Japan and a PDDGM of the erstwhile District #22, Grand Lodge of the Philippines.

VW Sinclair was indeed very pleased to have a brief meeting with MW Demonteverde, to whom he gave a video tape on Brother and General Douglas MacArthur, whom he described as "my favorite of all American military men who have served my country" and as "a most outstanding military hero to many of my countrymen as well as the people of the Philippines." He told Grand Master Demonteverde during their brief meeting,

*"As I have expressed to Past Grand Masters, I honestly believe that Philippine Masons are the most dedicated, devoted and proficient Masons in the world and I am proud to be a member of such an excellent group."* He also told our Grand Master that he would like to continue to receive issues of *The Cabletow*

In addition, VW Sinclair represented the GLP in the installation of officers of a Canadian Lodge in British Columbia.

## JOINT MEDICAL MISSION IN STA. CRUZ, MANILA

by VW/Col. Ed Ramos, PDDGM

The medical mission jointly sponsored by Masonic District No. 1, Manila Bodies, A & ASR, and the 4th NCR Battalion, 131st Infantry Division, Phil. Army, at the depressed area of Tambunting Compound in Sta. Cruz, Manila on September 5, 1999 benefited 1,427 indigent residents of Barangays 373, 374, and 375, Zone 38, District 3, Manila. The beneficiaries may be broken down as follows: medical consultation and treatment - 557; dental examination and extraction - 247; BP test - 543; free eye examination and free eyeglasses - 71; and circumcision - 9.

The success of the outreach project may be attributed to effective coordination and organization as well as adequate logistical support and transportation facilities.

### Effective Coordination, Organization

Cpt. Jerry Seguit, 2Lt Jose Espinueva, MSg. Danny Detera, and this writer coordinated with the concerned military officers and local government officials.

Hence, Col. Edwin Vargas (G10, PA), Col. Gabriel Ledesma (Group Commander, NCR RCDG), and Lt. Col. Abraham Marcial (1304th CDC Commander), as well as Manila City Mayor Lito Atienza and the Councilors of Manila District 3, supported the project. In fact, Mayor Atienza and Councilor Larry Silva visited the project area in the morning. Councilor Logarta's wife, Marilou, and secretary, Ms. Carina Chamorro, also attended the civic action.

Western Police District's Station 3 Commander P/Supt Juanito de Guzman was at the project site, too; he even sent three policemen to help provide security and maintain order in the area.

Col. Pedro Banzon, the Division Commander of 131ID, visited the area in the afternoon. He congratulated the officers and men of the unit, as well as the brethren, for a job well done.

The chairmen of Barangays 373, 374 and 375, likewise, were very cooperative. Not only did they distribute the tickets to their respective constituents, but they also offered their barangay halls for use by the "missionaries".

This writer spearheaded the organization of the participants into several functional teams, namely: Registration, which was subdivided into five groups; Medical, composed of six physicians; Dental, composed of 18 dentists and 5 dental students; Nursing, composed of 4 nurses; Optical, headed by Dr. Lea Santos, who was

assisted by Ms. Estrella Rifareal; Surgical, headed by Maj. Ramon de Jesus, who was assisted by Nurses Chanda Galvez, Ruby Silva, and Diana Galvez; Pharmacy, composed of Army reservists and civilian volunteers; Transportation, composed of Nelson Ramos, Henry Ramos, Gil Limpo, and Eric Sabellano; Intelligence and Security, headed by Cpt. Jerry Seguit, who was assisted by policemen from WPD Station 3 and the Metronet Communication Group and Voltracom; Documentation, with Sgt. Alfredo Ramos in charge of video and photo coverage of the activities; and Food & Refreshments, with MSg. Danny Detera and TSg. Rolando Salvador as members.

### Adequate Logistical Support, Transportation Facilities

Masonic District No. 1, headed by VW Gigi Ancajas and WMs Michael Omar Sevilla, Alex Sarmiento, Henry Yap, and Nick Salvador, and Manila Bodies, A & ASR, represented by VW Benny Ty, VW Peter Phoa Yong Chip, WB William Pe Liao, Bro. Benson So, Bro. Edison Abella, and WMs Sevilla and Yap, supplied medicines, dental supplies, food and refreshments, streamers, plastic cups, tissue paper, and other paraphernalia.

G10, PA, through Lt. Col. Abraham Marcial, gave P8,000 for the purchase of medicines. Lt. Col. Benjamin Baron, Maj. Macario Asuncion, and SSG. Alexander Chan brought medicines to the project site. United Laboratories, Inc., Glaxo Wellcome Phils., and Dyna Drug Corp, also supplied medicines. MSg. Danny Detera supplied mineral water.

Lt. Col. Oliver Aragon donated 68 reading

eyeglasses, while Councilors Ernesto Logarta Jr., and Maria Asuncion Fugoso contributed P3,000 and P5,000, respectively, for the purchase of medicines.

Mayor Atienza's nieces, Cleopatra and France Lucille, served with the Registration Team, while Dr. Filomena Millare, Councilor Silva's physician, served with the Medical Team.

The office of the Mayor of the City of Manila provided several big tents in the project site.

Nelson Ramos and Eric Savellano drove the dentists and nurses to and from the project site.

The L-300 van of TSg. Rolando Salvador and the Toyota Tamaraw FX of MSg. Danny

Detera were used for transporting food and water to the civic action area, while the vehicles of MSg. Emmanuel Dy and Almarion Alonzo Jr., were used for transporting some of the reservists and participants in the project.

Capt. Seguit drove Capt. Himaya Matas and 1LT. Michael Mangahas back to the Fort Bonifacio General Hospital.

## Conclusion

We felt an inner flow of achievement, not really because we were commended by the government officials of the City of Manila, but because we had put into meaningful practice our Fraternity's tenets of Brotherly Love and Relief.



**Project Alay Sa Masa.** Manila Mayor Lito Atienza commends the Masons and the Military for undertaking the charity project that benefited 1,427 indigent patients coming from Barangays 373, 374 and 375 in the depressed area of Manila's District 3.

## TO THE LONG SLEEP...

by VW Ericson T. Jumalon, PDDGM  
Secretary, B.A. Neri Mem. Lodge No. 214

**Born on June 10, 1920, VW Ruben JB Roa Neri, 79, succumbed to a heart attack in the early afternoon of July 15, 1999.**

A lawyer by profession and a politician, he was one of those detained in the early part of the martial law regime. It was during his detention that the tie that bound him to the Craft was further strengthened. This, according to him, he owed mostly to MW Mandac and MW Herrera, both PGMs, and the other Masons who extended to him assistance during his detention.

VW Neri's last elective position was that of a provincial board member in the

province of Misamis Occidental, and his last stint in the government service was as secretary to then Provincial Governor William Chiongban.

He was the first Master of B. A. Neri Mem. Lodge when it was granted its charter. He was then a Past Master of Oroquieta Lodge No. 154 (now, Gregorio O. Calit Memorial).

He moreover served as the Grand Master's Deputy for Masonic District Nos. 33 and 38 (now, 34 and 32, respectively).

A 32nd-degree Mason, he was truly a

# The Cabletow



VW Ruben  
JB Neri  
(June 10,  
1920-July  
15, 1999)

Mason both in spirit and in deeds. At countless number of times, he extended the length of his cabletow to assist others, especially his Brethren in Freemasonry.

He was my instructor when I was preparing for the exams in the degrees of Masonry.

In the early 80s, he suffered a stroke that left him partially paralyzed. Yet his enthusiasm for the Craft did not waver. Though partially disabled, he still endeavored to attend Masonic functions whenever he could. The last Ancom he attended was that held in Baguio City in 1979. The last stated meeting of our Lodge which he attended was the one immediately prior to his demise, the meeting of June 27, 1999. He even planned to attend the meeting of July 24, 1999.

But on July 15, from his nerveless grasp dropped forever the working tools of life. On July 24, he was interred in their family garden.

Five priests of the Philippine Independent Church in Calamba, Misamis Occidental solemnized the requiem mass. Of these, four were Masons. They were VW Nicolas Canlas, Bro. Jesus Ancheta, Bro. Arturo Bitos, and Bro. Julian Gunday.

The necrological service that followed was organized and prepared by the provincial government of Misamis Occidental, under the leadership of another Brother, Hon. Gov. Ernie D. Clarete.

The Masonic funeral rite was conducted by the Brethren of our Lodge and attended by Brethren of the Lodges in Masonic Districts 32 and 34. My humble self served as Master; VW Juliето Intong, DGL, as Chaplain; VW Oscar Abuzo, PDGL, as Secretary; VW Leandrito Indonto, PDDGM, as Marshal; WB Jose Apdujan, as Senior Warden; Bro. Triumfo Velez, as Junior Warden; Bro. Bryan Hermie Dulanias, as Senior Deacon; Bro. Inocencio Pagalaran, Jr., as Junior Deacon; and WB Gerardo Pangilinan Jr., as Bible Bearer.

VW Adonis Macute, DDGM of M.D. No. 32, was also with us when we conducted our Brother, VW Neri, to his final resting place and to the long sleep of death.

VW Neri is survived by his wife, Sister Alfreda, and granddaughters Juvy and Wendelyn Neri.

We may have lost a Masonic stalwart, but we are certain that he is now in the Celestial Lodge where the Supreme Grand Master of the Universe forever presides.



PMs and DDGMs carry VW Neri's casket.

Let's face the future with dedication, resolved more than ever to do all we can in our power to make our Masonry felt and seen around us. There is nothing to fear except fear itself. With courage and fortitude, we can face the future knowing that the hope for friendship, peace, harmony and understanding lies in Freemasonry in action.

--MW M.Q. TINIO

## FREEMASONRY BUILDS BETTER FAMILIES

Since Freemasonry urges its members to be exemplary familymen, we are adapting from past issues of *The Northern Light*, the official publication of the Supreme Council 33°, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., certain information that may help Freemasons in this grand jurisdiction become better husbands and fathers. The following tips are culled from the May 1998 edition of the said publication.

### Key to Better Parenting

Since working parents do not have time to read books on better parenting, they often let love and common sense be their main guides in raising kids. Family First, a Boston-based parenting education and support agency, gives this comment: "It's not all bad... These busy people may instinctively be cultivating the seven essentials to raising well adjusted children."

The seven essentials, according to Family First, are as follows:

1. Tune in to your child. If a child expresses an interest in bugs, for example, encourage it. You may have a budding entomologist.
2. Be consistent. Kids thrive on predictability.
3. Love them and show that you do. Do it by encouraging their interests even when they don't match your own. Gear your expectations to the child's talents and needs and you will show that you accept them.
4. Be flexible.
5. Change expectations as a child grows.
6. Be rested. It's O.K. to tell your children that you are exhausted and need 15 minutes of down time.
7. Trust yourself. Be confident in your ability and let kids know that Mom and Dad really do know what's best. Being confident in yourself will increase your child's confidence.

### Here's What Helps Teens the Most

Kids who have a strong sense of

connection to their parents were less likely to be violent or indulge in drugs, alcohol, tobacco, or early sex.

This is shown in a study of 20,000 teenagers in the U.S.A. recently published in the *Journal of the American Medical Association*.

University of Minnesota professor Michael Resnick, lead author of the survey, states that the power and importance of parents continues to persist, even into late adolescence.

The emotional availability of parents is more important than their physical presence and the number of hours a day they are in the home. Says Resnick once more: "Don't worry if you spend more time working than with your teen. But make the time you spend with the youngster be moments of high attention."

Today, generally, parents spend 10 to 12 hours less per week at home than did parents in the 1960s. But the hours they do spend can be important ones. Even short periods of actual attention to a teenager are significant.

So, Brother, ring that dinner bell and insist that your adolescent children come to the table. This will help them more than you know.

### Teach Your Children to Handle Money and to Acquire Social Competence

Money, according to Michael Sears, author of *The Allowance Kit*, can be used by parents as a teaching tool. Help your

children allocate some for church or charity and the rest to spend for whatever they want. If it is your plan, some may be designated for savings.

Exhorts Sears: "Never punish by taking away part of an allowance. The allowance should not be connected to chores, though kids should be able to earn more by doing something extra... Give allowances in small bills and on a specific day. Don't give any additional money during the week."

Now, what do professors of human development at Auburn University say

about children's ability to make friends or to acquire social competence?

"At least for the first few years," they say, "Mom and Dad make all the difference. The parents' everyday style of interacting with the children teaches them responsiveness, sensitivity and a positive orientation to others."

They further say that engaging kids in constructive discussion of peer problems helps them learn social strategies. The main objective is to stimulate the children to think about what to do. They can learn how to handle rebuffs.

## QUOTABLES QUOTES

- \* A BOY is the only thing that GOD can use to make a MAN, and a man is the only thing we can use to make a MASON. -- GRAND LODGE OF MISSOURI
- \* If Masonry succeeds in bringing out the best in a man, it has served its purpose. A Man is a Mason only when he is a MAN. -- RANGE (MASS.) MASONIC NEWSLETTER
- \* One Man living a brotherly life is worth a thousand lectures or articles on brotherhood. -- BRO. W. H. MORAN
- \* Above all the other great teachers of morality and virtue, it reveres the character of the Great Master who, submissive to the will of His and our Father, died upon the Cross. All must admit that if the world were filled with beings like HIM, the great ills of society would be at once relieved. For all coercion, injury, selfishness, and revenge, and all the wrongs and the greatest sufferings of life, would disappear at once. These human years would be happy, and the eternal ages would roll on in brightness and beauty, and the still, sad music of Humanity, that sounds through the world, now in the accents of grief, and now in pensive melancholy, would change to anthems, sounding to the March of Time, and bursting out from the heart of the world. -- ALBERT PIKE, *Morals and Dogma*, pp. 718-719
- \* A Masonic Lodge should resemble a bee-hive, in which all the members work together with order for the common good. Masonry is not made for cold souls and narrow minds, that do not comprehend its lofty mission and sublime apostolate. -- *Ibid.*, p. 138

## TREAT CANDIDATES PROPERLY

by Chris Christianson, JGW

Chrisc @-fm-net.com

For several years we have been trying to teach one another just how important it is to treat our prospects, candidates, and all of our Brethren properly. I think progress has been made, but the lesson can never be too well learned. A lot of us used rhymes or songs to help us learn things in school.

The poem given below, from the internet Website of the Masonic Poets Society at: <http://members.mint.net/leighton/>, may help us to remember that the way we treat a candidate largely determines whether we will ever see him again. The same is true for how we treat

### **The Candidate**

by RW Bro. Alan R. Heath

Grand Lodge of Maine:

Heath @ mint.net

It was his dream to become a Mason,  
Though he wasn't sure quite why.  
So he made an application,  
Then waited months for a reply.  
No committee came to pay a call,  
To meet him and his wife,  
No invitation to Mason's hall;  
Nor offer of advice.  
Finally a postcard in the mail  
Said, "*Come Monday night at six,  
and bring us twenty dollars,  
If you want to see our tricks.*"  
He made that solitary journey,  
And entered by the door,  
But not one hand was offered,  
As he slowly crossed the floor.  
They fed him beans and hot dogs,  
And piece of apple pie,  
They led him to a little room,  
With no explanation why.  
The work was done with care and skill,  
No one could argue that.  
But, the candidate was forgotten,  
As they patted themselves on the back.  
He came to the lodge hall two more times,  
And was raised to the third degree.  
That was the last time they saw him.  
What could the trouble be?  
They scratched their heads and wondered,  
As again they cried and moaned,  
*"Our time has all been wasted!"*  
*"We should have stayed at home."*  
It seems to me that they've missed the point,  
But they need to understand.  
It's not just how well you do the work.  
It's how you treat the man.

Because you can only be a Mason,  
When you're a Mason in your heart;  
And along with his jacket seams,  
They had burst his dreams apart.  
So, if you get an application,  
Please, call on that man at once.  
Invite him and his family,  
To tour your hall and share some lunch.  
Answer all his questions,  
Let him share your pride.  
A Mason's work is honest work;  
That's not a secret to hide.  
And when it's time to present him,  
With the gift of a degree,  
Remember, **genuine friendship is  
The true gift of Masonry.**  
Pick him up and take him home.  
Isn't he worth the trip?  
No candidate should come alone.  
Please, don't ignore this tip.  
All should rush to greet him,  
As he enters by your door.  
Extend your hand in friendship,  
That's what a Mason's grip is for.  
And remember your obligation,  
As you lead him to the gate.  
It's up to you to guide him through,  
Not to hurt or humiliate.  
Now armed with proper instruction,  
Masonry's door will open wide,  
Thanks to you, his best example,  
Of what a Mason should be inside.  
And... thank him sincerely for coming.  
Invite him back to his new home.  
**For a brother will not be a brother,  
If he feels unwelcome and alone.**

Yes, this poem, written on Oct. 21, 1995, is on the Masonic Poets Society's website given above. The site has dozens of Masonic poems. New and old, serious and not. It is well worth the visit. The webmaster earnestly solicits more works for the site.

IF UNDELIVERED, PLEASE RETURN TO:

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Masons of the Philippines*

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