



The Cable Tow

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES
Vol. 76 No. 4 1440 San Marcelino St., Ermita, Manila





MW Franklin J. Demonteverde, Grand Master, delivers his address during the Annual Communication of the Grand Lodge of China. Behind him is a big television screen showing him.

Visitors from the Philippines pose with dignitaries of the Grand Lodge of China.



(L-R) RW Oscar V. Bunyi, Sis. Ester Bunyi, Sis. Ching Herrera, MW Rosendo C. Herrera, PGM Sis. Lorna P. Demonteverde, Sis. Elizabeth Ko, and RW Domingo Chua inside the Ancom session hall.



RW Bunyi, Sis. Ester, Sis. Lorna, MW Demonteverde, Sis. Elizabeth, MW Pablo C. Ko, Jr., PGM, and two other brethren at a scenic spot in Taiwan.



Sis. Ester, Sis. Lorna, Sis. Elizabeth, and another Sister outside of the temple of the Grand Lodge of China.



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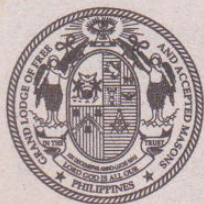
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THE CABLETOW



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Paid advertisements are accepted for printing in THE CABLETOW.

OUR COVER

The front cover shows a reproduction of a painting by Rafael; the back cover, a portrayal of Boaz and Ruth, ancestors of Jesus Christ. They should remind us of our initiation into Masonry.

From the Grand Oriental Chair

REMEMBERING OUR LOVED ONES, CELEBRATING CHRISTMAS

As your Grand Master, I want to commend most sincerely those Masonic Districts and Lodges that conducted Lodges of Remembrance in November.

On such an occasion, we should thank the GAOTU for the lives of our deceased brethren; for our Fraternity, which has brought us together as brothers; and for the assurance that our brethren are not dead but rather with Him who presides forever as Supreme Grand Master over the all perfect and glorious Celestial Lodge.

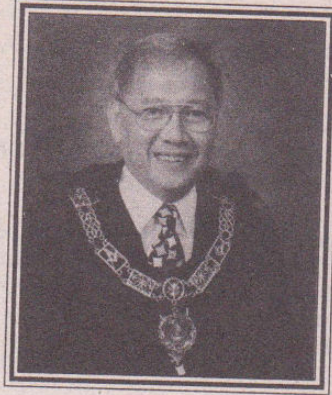
On such an occasion, too, we are reminded to fulfill our Lodge's charter of "Being Our Brother's Keeper" by extending a helping hand to his spouse and children particularly in difficult times.

Has your Lodge created a Widows and Orphans Committee?

Such a committee is important. Its tasks include inviting the widows and orphans to the Lodge's special programs, such as Past Masters Night and Family Christmas Party; remembering them on special days, such as Charter Day and Christmas, with appropriate gifts and greeting cards; and looking in on them from time to time during the year.

But, of course, the Lodge should coordinate with each widow to make sure that the attention given is not an intrusion on her privacy. While some widows would welcome the Lodge's thoughtfulness and kindness, others might not welcome this kind of attention. The Lodge should remember that, as at the funeral itself, the desires of the family are the uppermost factors in planning any such activity.

In any case, the Christmas season is an appropriate time for us to reflect on the contributions which we, as Freemasons, have made in 1999, the



last year in the 20th century or 2nd millennium. After reflecting, we should renew our commitment to carry the principles of charity and benevolence out to the community and be shining examples for our fellowmen, particularly our countrymen, to follow. Otherwise, we are not being true to ourselves and to the Craft.

What is the fundamental message which Christmas projects? This: "Glory to God in the highest, peace on earth, and good will to men."

Let us, then, be grateful to the GAOTU that we live in a country where, the economic crisis notwithstanding, we have the opportunity to practice and enjoy peace and goodwill. Let us at the same time make sure that we, as Freemasons, contribute a significant share in spreading this message.

I fondly hope and pray that the GAOTU be with us and all regular Masons during the coming year. May Brotherly Love prevail and every moral and social virtue cement us.

Let us work a lot harder than before, with a lot more zeal, to cast the Light of Truth upon the stony path of ignorance and intolerance.

I wish all of you a JOYFUL CHRISTMAS SEASON and a FULFILLING NEW YEAR.

Fraternally,

FRANKLIN J. DEMONTVERDE
Grand Master

Editorial

LET'S PICK UP OUR BAG OF TOOLS AND GO TO WORK

Masonic leaders here and in other grand jurisdictions, then and now, have stressed the importance of Masonic education, working together in unity, and living *our* Masonry.

The late Brother Moran, for example, stated many years ago, "Professions of brotherhood in a Masonic lodge are of no more use than professions of religion in church – unless they are acted upon. It is in our associations, in our deeds, in our words, in our conduct in the world at large that the worth of our Masonry is to be judged and it is the purpose of Freemasonry to create in the world a band of men to whom others might look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings."

MW Leonard Philip Harvey, Grand Master of the Grand Lodge of A. F. & A. Masons in Texas for 1989, similarly said: "It boils down to this: The Freemasonry I love is that Freemasonry illustrated by the lives of Masons who *live* their Masonry. Our Fraternity was built on the examples set by such men. Young men sought out Masonry because of such men. They will seek us still if we work together in unity and *live* our Masonry."

MW Danilo D. Angeles, our Grand Master for 1995-96, manifested agreement with Bro. Moran and MW Harvey when he adopted "By our acts shall Masonry be judged" as theme during his year in the Grand East.

Clearly, Freemasonry has endured not because of its antiquity, its influence, or its social standing, but because there have been so many who have lived it. The effectiveness of Masonic teachings will always be the measure by which the outside world judges Freemasonry. The proof of Freemasonry is in our deeds; it

is in our deeds that Freemasonry is made known to non-Masons. The only way that the Craft can be judged is by its product. On the shoulders of each one of us, then, the prestige of Freemasonry squarely lies.

Like MW Angeles and other senior members of the Craft, our Grand Master, MW Franklin J. Demonteverde, has urged us to ponder on the striking symbolism of that point within a circle, the point representing each member of the Craft and the circle the boundary line of his conduct, beyond which he should never suffer his passions, his prejudices and his interests to betray him. The circumference of the circle, the boundary line of his duty toward God and man, is clearly Freemasonry.

That point within a circle, then, is a constant reminder for us to aspire for nobler deeds, for higher thoughts, for purer actions, and for greater achievements. It serves as a "monitor" for us to be Masons, not in name only, but by name and nature. To a nominal Mason, the teachings of the various degrees of Masonry mean little. But to a Mason by name and nature, they mean a lot; he keeps them ever aglow in his heart and so conducts himself in daily life that he contaminates people he comes in contact with.

May each of us be such a Mason, and may we always make sure that the men we take into the Fraternity will be such Masons, so that they will ultimately reflect honor on our venerable Fraternity.

Let us, Brethren, gather up our bag of tools and go to work.

Freemasonry is not secretive. Share this copy of *The Cabletow* with your family, friends, colleagues and associates.

MERRY CHRISTMAS?

Yes, "Merry Christmas!" is the most offered greeting during the so-called Yuletide Season. We see it printed on innumerable cards and hear it said in diverse languages. But, as is suggested by the mark of interrogation in the title, the sincerity and motive of people who use the greeting vary a great deal.

We, the members of the editorial staff of this publication, together with our consultants and other leaders of our Grand Lodge, most fully mean it when we address it to persons close to us, particularly members of our families and those of our beloved Fraternity, as well as our dear subscribers, advertisers and readers.

But, in today's hectic world, it is likely that when someone greets another person "Merry Christmas," the latter gives an almost automatic response. That is to say, he or she simply repeats the greeting without any thought of making it true.

We, as Freemasons, should be able to do much better than that; for we are very much aware that Christmas is as holy a season as that of Lent, and that the main concerns of Christmas are love of God and love of men. Therefore, during the Christmas season, we should focus our attention on how we relate to our God and our fellowmen.

Indeed, Christmas is a very good opportunity for us to spread the cement of Brotherly Love not only among members of our own families, nor yet only among our Brothers in the Fraternity, but among men of every country, sect and opinion.

But, of course, we should spread the cement of Brotherly Love not only during the Christmas season, but throughout the year. Everyday, through small gestures, we can show people we come in contact with, particularly the disadvantaged, that we care for them. On the basis of small gestures of concern for our fellowmen, we can build up a veritable Brotherhood of Man...

To all mothers' sons and daughters on earth, especially our brethren and their families, our subscribers, our advertisers, and our readers, we most sincerely say, "May you have a happy, healthy and holy Christmas – and a bountiful, a joyful, and an eventful 2000!"

Amen.

Christmas is according to an anonymous author, the first page of a love story never surpassed about God and the Soul of Man, His bride. The Incarnation is, according to the same author, God's first love letter to the human soul.

*A Poem for Our Meditation***A TIME OF LIGHT**

by David North

How good the times when we have been
 To see things that we have seen
 At Christmas in our native land—
 Good things, kind thoughts, right actions and
 To know of birth and proper joy
 Expressed in light – a little boy.
 In heart and soul and spirit He
 Has brought a lot to you and me.
 Sweet mystery surrounds his birth
 And this can give a greater worth
 To such a happy time as this
 And happy time it surely is.
 But sadly, passing days have made
 Some Christmas a sorry shade
 A shade too tinsel'd and hell-bent
 To alter what was really meant
 By simple thoughts and loving acts.
 'Tis sad that some distort the facts
 To glean a profit only from
 Or use the season for a bomb
 Or quite ignore those starving folks
 Big Brother loneliness uncloaks.
 If all of us had peace of mind
 To guide a soul who's left behind,
 Oh, what a joyous Christmas then
 Our land would have, enabling men
 To grasp their natures of the past
 And make that Christmas spirit last
 To give the mind and heart and soul
 A journey with a higher goal
 That lies towards a loving King
 Whose mass, to them, is just the thing.
 Christ and His Mass, though strange to some,
 Are really meant for everyone.
 May we all know most any day
 That time when He'll return to stay.
 HAPPY CHRIST MASS.

Note: The poem given above is from *The Tasmanian Mason*, December 1997. Its author was a colleague of Tasmanian Mason Editor Jeffrey Boyes, BEM, PGIL, while teaching in England.

Masonic Directory Listings

The Masonic Directory will be published in every issue of the Cabletow, starting next issue.

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, although we believe a simple listing will be just as effective for most businesses. 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

Samon Publishing Inc.
Graphics & Production
5B, 2135 M H Del Pilar St.,
Malate, Manila 1005
Tel: 525 8041, Fax: 524 0246
diver@diver.com.ph
VW Heneage Mitchell, GM


Fleetair Inc.
Customs Brokers & Forwarders
153 Quirino Ave, Unit 12
Baclaran, Paranaque
Telefax: 832 2926; 832 3043
saad@skynet.net
WB Peter Saad, Managing Director


Sample Box Ads

Samon Publishing Inc.

*When the job
has to be done right!*

5B, 2135 M H Del Pilar
Malate, Manila
Tel: 525 8041
Fax: 524 0246
diver@diver.com.ph
VW Heneage Mitchell, GM

1/12 page 
P1,000 per issue

1/6 page 
P2,000 per issue

Samon Publishing Inc.

*Publishers of
The Philippine Diver*

*Flyers
Layout
Posters
Print Ads
Brochures
Photography
Graphic Design*

5B, 2135 M H Del Pilar
Malate, Manila

Tel: 525 8041
Fax: 524 1246
diver@diver.com.ph

VW Heneage Mitchell
General 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: _____

- | Ad size (check one): | MY 1999 (2 issues) | MY 2000 (6 issues) |
|------------------------------------|----------------------------------|----------------------------------|
| <input type="checkbox"/> Listing | <input type="checkbox"/> P 1,000 | <input type="checkbox"/> P 3,000 |
| <input type="checkbox"/> 1/12 page | <input type="checkbox"/> 2,000 | <input type="checkbox"/> 6,000 |
| <input type="checkbox"/> 1/6 page | <input type="checkbox"/> 4,000 | <input type="checkbox"/> 12,000 |
| <input type="checkbox"/> 1/3 page | <input type="checkbox"/> 8,000 | <input type="checkbox"/> 24,000 |
| <input type="checkbox"/> 1/2 page | <input type="checkbox"/> 12,000 | <input type="checkbox"/> 36,000 |
| <input type="checkbox"/> Full page | <input type="checkbox"/> 24,000 | <input type="checkbox"/> 72,000 |

Total MY 1999: P _____

Total MY 2000: P _____

Total Amount: P _____

For Office Use Only:

Payment received: P _____

Bank: _____ Check # _____

Date Paid: ____/____/____ By: _____

Approved by: _____

**Mail completed form
with payment &
materials to:**

The Cabletow
C/O Grand Lodge
of the Philippines
1414 San Marcelino St.,
Ermita 1000

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.*

EDICT NO. 188

By virtue of Edict No. 188, which he issued on Nov. 3, 1999, MW Franklin J. Demonteverde decrees the revision of the Installation Service of Subordinate Lodges in accordance with the Manual attached to the Edict. The decree is applicable to the installation of Officers of Subordinate Lodges in this Jurisdiction commencing with Masonic Year 1999-2000.

The Edict is based on the following premises:

1. There is a need to revise the current Installation Service Manual of Subordinate Lodges due to the amendment in the Ordinance making the position of Auditor of the Lodge elective.
2. In the current method of installing the Lodge Officers in descending order according to rank, there occurs a gap between the time the Master is installed and the time he is again addressed by the Installing Officer after the latter has installed all other officers.
3. In order to remove such time gap and have the Ceremony entirely focused on the Worshipful Master, beginning from the time the Installing Officer calls him to be presented for installation up to the moment he receives his gavel from the I.O., the order of installation has to be revised from the present method to an ascending order according to rank, beginning with the Tyler, with the Wor. Master to be installed last.

Duties of a Master of the Symbolic Lodge

THE TRUE MASON is a practical Philosopher, who, under religious emblems, in all ages adopted by wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge. He ought to find, in the symmetrical relation of all the parts of this rational edifice, the principle and rule of all his duties, the source of all his pleasures. He improves his moral nature, becomes a better man and finds in the reunion of virtuous men, assembled with pure views, the means of multiplying his acts of beneficence.

AS GRAND MASTER of all Symbolic Lodges, you are especially obliged to aid in restoring Masonry to its primitive purity. You have become an instructor. (*Morals and Dogma*, p. 325).

CIRCULARS

Is the Shrine the highest Masonic degree?

No, it is not! In fact, it is neither a Masonic Rite nor a Masonic degree.

Hence, in his **Circular No. 19**, issued on Oct. 25, 1999, Grand Master Franklin J. Demonteverde gives these directions:

1. All Lodges should refrain from using in their printed programs, in their publications, or elsewhere, a certain chart which tends to give the impression that the Shrine is the highest Masonic degree by depicting the structure of Masonry in the form of a triangle, on the base of which are the degrees of the Symbolic Lodge; on one side, those of the Scottish Rite; on the other side, those of the York Rite; and at the apex is the symbol of the Shrine.

2. Whenever and wherever they see the structure of Masonry thus improperly depicted, Grand Lodge Officers must correct the mistake.

Masonic Directory Listings, Advertising Contract

In his **Circular No. 20**, also dated Oct. 25, 1999, MW Demonteverde states:

"The Cabletow subscription (fee) was last increased in 1992 from FIFTY PESOS (P50) to EIGHTY PESOS (P80) per annum. It is common knowledge that the financial conditions from that time to the present have deteriorated dramatically.

"As a stoppage measure and to ensure the financial viability of *The Cabletow*, the Grand Lodge came out with a Masonic Directory Listing to be

incorporated in the forthcoming issues of *The Cabletow*. The advertising rates and details are attached for the information of the brethren."

(Brethren, please help us make *The Cabletow* financially viable and a publication we can all be proud of.

– Editorial Staff and Consultants)

First Grand Master's Golf Cup

Grand Master Demonteverde, in his **Circular No. 21**, dated October 25, 1999 likewise, informs the brethren about the holding by the Grand Lodge of a golf tournament on Dec. 3, 1999 at the Villamor Golf Club. The tournament is dubbed "The 1st Grand Master's Golf Cup."

Proceeds from this tournament will be used to finance the various projects of the Grand Master, such as (1) repair of the roof of the old Grand Lodge building, (2) conversion of the old canteen in the Grand Lodge into a social and recreation room, (3) upgrading of electrical system of the old building, and (4) installation of various fire protection systems in the Grand Lodge as mandated by law.

The sponsorship scheme is as follows:

Major Sponsor – P50, 000 (4 players free)

Hole Sponsor – P10, 000 (2 players free)

The cost of each ticket is pegged at P1,000.

The tournament shall be the "shootgun, one-ball, twosome format."

Tee-off will be 7:30 a.m.

Per-Capita Assessment

Vis-à-vis Grand Lodge Annual Expenditures

In his **Circular No. 22**, also dated Oct. 25, 1999, MW Demonteverde reveals that:

* A detailed review of Masonic membership trends as it affects the Grand Lodge's financial viability was made.

* The average gains and losses in membership through the years and the effects of decreasing the requirements for life membership by longevity (LML) by five years were also determined.

* The Consumer Price Index (CPI), the inflation rate, and the buying power of the Philippine peso were taken from the National Statistics Office.

* The actual financial data of the Grand Lodge for the last five years were examined, too.

* In 1992, the CPI was 86.3% while as of June 1999, the CPI was 144.9%. The purchasing power of the peso is 0.69. The average inflation rate for 1999 is 8.40%.

* The study had the following results:

1. The total membership base has either a negative growth or a break-even gain-loss or, at best, a minimal membership gain. Based on the 1998

annual reports, Masonic membership, with a negative growth of 68, stood at 15,232. Of this number, 2,919 members, or 19%, were LML that grew by an average of 250 members annually. Actual paying members, including dual members numbering 1,568, is 13,878.

2. The total per-capita assessment of paying members (P200 per member) is equivalent to P2,757,400.

3. For the past five years, the financial reports submitted in every Annual Communication indicate that the Grand Lodge is operating at a deficit. The cumulative losses for those five years amount to P6,068,043. Although Grand Lodge has instituted cost-saving measures, expenses like salaries, electricity, and other utilities have increased.

4. The per-capita assessment was last increased by P50 only. Since then, however, all other specific-purpose funds have been increased.

In view of the foregoing findings, there is a need for a 125% increase in per-capita assessment in order for the Grand Lodge to survive financially.

This means that **the per-capita assesment of the Grand Lodge should be increased from P200 to P450.**

Is Jan. 1, 2000 really the start of a new millennium?

No, it is not! The new millennium actually starts on Jan. 1, 2001 because our era began with the year 1, there being no year zero. The first century would have ended on Dec. 31, 100 A.D., if the modern calendar had been used, and the first 2,000 years or two millennia end on Dec. 31, 2000.

Masonic Education

PROFICIENCY OF THE THREE LIGHTS OF A BLUE LODGE

The Junior Warden is expected to confer proficiently the 1st degree of Masonry; the Senior Warden, the 1st and 2nd degrees; and the Worshipful Master, the 1st, 2nd, and 3rd degrees.

Correlatively, as is provided for in our Masonic Law Book, the Junior Warden must demonstrate proficiency in delivering the Lecture of the 1st degree; the Senior Warden, the Lectures of the 1st and 2nd degrees; and the Worshipful Master, the Lectures of the 1st, 2nd, and 3rd degrees.

Are these practices/provisions more observed in the breach than strictly enforced?

EXCERPTS FROM OUR MASONIC LAW BOOK (1994)

•One of the powers of the Senior Grand Lecturer is to delegate to JGLs, DDGMs, GLIs his power and authority to examine Masters-elect and Wardens-elect as to their respective proficiencies in the work and lectures in the pertinent degrees and to issue certificates of proficiency prior to their installation. (Part I, Art. XVI, Sec. 1e).

•No DDGM shall hold any office in his Lodge except as Master. (Part I, Art. XVIII, Sec. 1).

•One of the duties of the DDGM is to obtain the approval of the Grand Secretary or the Senior Grand Lecturer of any program involving the Grand Lodge or any Grand Lodge Officer. (Part I, Art. XVIII, Sec. 3d).

•Some of the specific powers of a Lodge are the following:

— To declare an office vacant if the officer elected or appointed has failed to attend four consecutive stated meetings for no valid reason (Part II, Art. II, Sec. 3v).

— To hold public installation of its officers (Part II, Art. II, Sec. 3u).

— To instruct its delegates to the Ancom as to how they shall vote on any

matter (Part II, Art. II, Sec. 3w).

•A few prohibitions on a Lodge:

— To hold more than one stated meeting a month or to adjourn or otherwise extend a Stated Meeting (Part II, Art. IV, Sec 2a).

— To open or close in short form except in cases of extreme emergency or calamity to be determined by the Master (... Sec. 2g).

— To allow the reading of the ritual or monitor in the opening and closing of the Lodge, in conferring degrees or in examining candidates. The monitor, however, may be read when giving the charges of the three degrees (... Sec. 2a).

•Each Lodge may provide, in such manner as it may deem proper, for the necessary expenditures of its officers or representatives in the communications of the Grand Lodge (Part II, Art. V, Sec. 7).

•A Lodge may exempt a member from the payment of dues provided he shall have been a member in good standing in the jurisdiction for a period of 40 (?) years or more, or shall have attained the age of 70 years (Part II, Art. VII, Sec.

6).

•All funds collected by the Almoner shall be turned over to the Treasurer after each meeting provided that the Almoner may retain sufficient funds to meet reasonable needs (Part II, Art. XVI, Sec 3).

•Aprons shall be worn outside the coat (or barong tagalog). (Part II, Art. XIX, Sec. 1).

•The Grand Lodge is not composed of Lodges, but is made up of Masters, Wardens and Past Masters of Lodges

under the jurisdiction of the Grand Lodge. (Misc. Sec.)

•When a candidate for degrees, dual membership or affiliation is rejected, or a brother reprimanded, suspended or expelled, no member or visitor shall reveal, directly or indirectly, to such person, or to any other person transaction which may have taken place on the subject nor shall any proceeding of the Lodge, not proper to be made public, be disclosed outside thereof. (Part II, Art. XI, Sec.1).

ROBINSON ON THE ORIGIN OF MASONRY

Masonry was born in a secret society formed for self-protection by fugitive Knights Templar along with their employees and their associates, in England and Scotland, who had been found guilty of heresy and excommunicated by Pope Clement V.

This is the theory of John J. Robinson in "In Search of the Great Society," *Born in Blood*. Robinson presents circumstantial evidence in support of this theory.

Duties of a Master of the Symbolic Lodge *(cont.)*

WE TEACH the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction; and vehicles of useful and interesting information. They represent the different phases of the human mind, its efforts and struggles to comprehend nature, God, the government of the Universe, the permitted Existence of sorrow and evil... Every one being at liberty to apply our symbols and emblems as he thinks most consistent with the truth and reason and with his own faith, we give them such an interpretation only as may be accepted by all. (*Morals and Dogma*, p. 329).

Two by One

The two articles below are by VW MABINI G. HERNANDEZ, the author of *Reflections on Masonic Values*, a review of which was published in *The Northern Light*, August 1996.

POSTHUMOUS AWARDS

Posthumous awards, in the form of medals, plaques, diplomas, citations, scrolls and the like, are usually received by heirs or friends for and in behalf of the dead. Good!

At times, however, we feel that awards should have been given when the recipient could have had the time and opportunity to feel, savor and enjoy the recognition and reward for jobs well done. There is no question that the dead thus honored is deserving of the posthumous award. But it could have been much better if and when the award was given during the deserving one's lifetime.

Awards, intrinsically, are given to and for the AWARDEE. Then, attention should be focused on the RECIPIENT. Nobody, not even the GIVER, should steal the show from the HONOREE because it is the HONOREE's hour of Glory, Benediction and Triumph! Let the HONOREE have his moment of Everlasting Delight. Let us give it all to the HONOREE.

A posthumous award may be seen as an admission of neglect, if not guilt. A thought-provoking sarcasm was overheard, "I hope that this posthumous award is not designed for the good and

for the sake of the Giver at the expense of the Awardee." We should give awards, appreciation, and recognition to those deserving of them NOW, and not wait till they die. Let the deserving feel LOVE before they close their eyes. Let not ENVY, JEALOUSY, and PREJUDICE rob us and the AWARDEE of the opportunity for greatness. Let the AWARDEE hear, feel, and enjoy with his family, friends, and fellowmen those beautifully crafted expressions of love and respect we have for him. Let us not wait until he is dead and praise him to high heavens. Our acclamations and applause he shall hear no more. Let us do it and give it to him NOW. Not TOMORROW. Tomorrow is too late. So...?

Then, the GIVER and the RECEIVER shall accept in the freshest petals of the heart the dewdrops of His Wisdom – *"What lies behind us and lies before us are small matters compared to what lies within us."*

OF THE TEN VIRGINS AND MASTER MASONS

"... that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious and celestial Lodge above where the Supreme Grand Master of the Universe forever presides."

The parable of the ten virgins in the Holy Bible, I believe, is the best reminder that one should be prepared in any eventuality. Five of the virgins are nonjudicious and nonsensible while the other five are enlightened and wise. While waiting for the arrival of the groom with their lighted torches, the first five virgins foresaw that the oil in their torches might not last whilst they were waiting. So, they begged the other five to give them oil. The latter group, however, told the former group to get or buy oil somewhere; for if they would share their reserved oil, all their torches might not be aflame anymore to meet the groom. So, the first five virgins left to seek for oil somewhere. While they were away, the groom arrived. The five virgins, with lighted torches in their hands, entered with the groom. Then the door was closed. When the first five virgins returned, they found the door

closed. Their loud and incessant knocks on the door failed to get positive response. True Masons, likewise, are, or should be, prepared. While waiting for the "groom" with their torches alight, they have no fear that the oil with them will not last while waiting for the "appointed time" because they have enough "reserved oil" with them. And the "reserved oil" is FREEMASONRY.

For such Masons, it is not mere membership alone that counts. It is the adherence to and correct practice of the principles, teachings and tenets of the Brotherhood that is the genuine oil which gives the "light" to our respective torches.

Indeed, true Master Masons have equipped themselves with enough reserved oil to keep their respective torches alight while waiting for the "groom". Hence, they will not miss entrance with him as they have always been prepared for his arrival.

Duties of a Master of the Symbolic Lodge (cont.)

THUS THE INITIATES are inspired with a just idea of Masonry, to wit, that it is essentially **WORK**; both teaching and practising **LABOR**; and that it is altogether emblematic. Three kinds of work are necessary to the presentation and protection of man and society: manual labor, specially belonging to the three Blue Degrees; labor in arms, symbolized by the Knightly or Chivalric Degrees; and intellectual labor, belonging particularly to the Philosophical Degrees. (*Morals and Dogma*, p. 331)

REFLECTIONS ON MASONIC VALUES: AN INSPIRING BOOK

by RW Thomas W. Jackson, 33rd degree

I am not sure how I received this book or even how long I have had it. I do not know its cost or even how to secure a copy except through the Grand Lodge of the Philippines. I do know that it is an interesting little book.

It is written as a series of letters from a son to a father ("Dear Dad" Letters), each with Masonic significance. Some are purely Masonic; others contain ethical or moral connotations that apply to Freemasons. A previous volume was published from the author's "Dear Son" letters. Brother Hernandez writes regularly for *The Cabletow*, the official publication of the Grand Lodge of the Philippines, and he is regarded by some as the "Philosopher of Philippine Masonry."

The book contains just over 100 pages and can be read in a short period of time, but in it the author says much that is worthy of contemplation in that time. His Grand Lodge is the Grand Lodge of the Philippines, but his comments are Masonically universal. Consider a few of his reflections.

In Chapter One, "Admission of Candidates," he writes, "We should tilt the balance of admission in favor of the quality of a few than the quantity of the undeserving," and "For the health and betterment of the craft, rigorous and stringent admission of candidates is eminently supreme."

Regarding landmarks, he writes, "While we believe that Freemasonry is not (yet) a perfect organization, we believe, however, that our institution is mostly alright and that if changes are needed, they should be made only with extreme

caution and our eyes always fixed upon the beacon lights set by the patience and wisdom of those who have gone before us."

In a chapter on Masonic education he states, "It is only Masonic education that will insure and assure us that the brethren shall be more knowledgeable, conscious and concerned with the canons of Freemasonry. To do otherwise is to fail in our mission to filter and purify the brethren with the romance and beauty of Freemasonry."

He expresses well the position of modern Freemasonry. "Due to the quantum changes in our modern life, the modernization of our several approaches as a fraternity should not fail to assume social and economic responsibilities commensurate with our moral commitments compatible with our basic philosophies. The aims, goals, symbols, emblems, rituals, Patrons, Rites, and degrees of Freemasonry shall remain the same – *undisturbed*."

"What we mean by modern Freemasonry is not total or drastic changes of and in this ancient and noble institution. We shall not change our rituals and our landmarks, the stability of which has helped Freemasonry withstand the trials and challenges of the past and the present."

His concern with quality is well-expressed. "With the present number of

membership, Freemasonry in the Philippines will not die. But, if we shall not be careful in the admission of candidates, and improve on the procedure of admission, we are then starting the composition of a funeral hymn for the death of our noble institution."

He adds, "As Freemasons, we should not allow this to happen. If and when we do, we are doomed, for we have just hammered the last nail in the sarcophagus of Freemasonry."

The pride he shows in his craft should be infused into all of us when he says, "And when the Great Architect of the Universe shall call my number and I shall stand naked and alone before the Great White Throne, and He shall ask about

my nation and my organization, with my head held high, looking straight into His eyes, I would with humility be proud to respond, "*Filipino, Sir, and a Freemason.*"

I give you these quotes to whet your appetite so that you will want to read more.

The author has addressed numerous subjects so well which should stimulate thoughts in which we, as Freemasons, cannot afford to be uninterested. Books like this one inspire me because they embrace the tenets and philosophy of Freemasonry.

They also offer evidence that there are those around the globe who continue to experience the true meaning of the craft.

I highly recommend this book and will attempt to find a source for its purchase.

Note: RW Thomas W. Jackson, 33rd degree, is the Grand Secretary for the Grand Lodge of Pennsylvania and the book reviewer for *The Northern Light*.

Duties of a Master of the Symbolic Lodge (cont.)

ESPECIALLY YOU ARE NOT to allow any assembly of the body over which you may preside, to close, without recalling to the minds of the Brethren the Masonic Virtues and duties which are represented upon the Tracing Board of this Degree. That is an imperative duty. Forget not that, more than three thousand years ago, ZOROASTER said: "Be good, be kind, be human, and (be) charitable; love your fellows; console the afflicted; pardon those who have done you wrong."... CONFUCIUS repeated...: "Love thy neighbor as thyself: Forgive injuries; forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf!" (*Morals and Dogma*, p. 333).

**VW BRIONES DELIVERS LECTURE BEFORE
MEMBERS OF BANAHAW
SQUARE AND COMPASS CLUB**

In a meeting of the Banahaw Square and Compass Club, which was attended by Grand Master Franklin J. Demonteverde and Deputy Grand Master Oscar V. Bunyi, VW Carlos "Itos" S. Briones, PDDGM, delivered a lecture, which he entitled "Why Are You a Mason and Why Are You Here?"

Hereunder is the text of VW Briones' lecture.

Why are you a Mason and why are you here? Is there a spark of memory in that question? Does it remind you how far or how long it has been since the last time you opened your Monitor on the first degree and answered the second question in the catechism – "**What came you here to do?**"

Your answer then has a twofold significance. The first expresses your attachment to things that are of human nature, or that natural and genetic grain embodied in our being that can turn us into either meek and humble lambs or ferocious and unreasonable beasts... You remember but perhaps, because of the lapse of time, you may have missed the true and real reason for learning to subdue the passions. Then your next answer was "to improve myself in Masonry." Just exactly what is it you want to improve in yourself using Masonry as a tool? Is it improving your financial, economic or material acumen or your moral and spiritual enrichment? You now, no doubt, know the answer to this question because that is the essence of being on the first step as a Mason.

There were other things which were asked of and answered by you. There were, in fact, prerequisites to your passing to the next degree and in preparing your mental faculty for Masonic proficiency. Let it not mean,

however, that true proficiency is memorizing the entire contents of your Monitor. Genuine proficiency is putting to practice in your everyday life the moral lessons you learn from the Craft.

The first degree, in fact, opens the door to rediscovering yourself and the many faculties God has given you. You are supposed to be masters of yourselves, and it becomes incumbent upon you to master your passions and put them to good use – not just for your own good but for the welfare of others as well. Masonry is there to guide you because in the next degree, you will discover that the fraternity you entered teaches lessons in morality by degrees only.

This brings us to the special duty of **Masonic charity**. Do you still recall that small, faint and almost inaudible voice quoting a biblical passage as you were being conducted twice regularly around the lodge on your second degree?

I won't blame you if you cannot because you were blindfolded at that time and filled with apprehension as you tried to imagine what would happen next. The passage goes in part like this: "Though I speak with the tongues of men and of angels and have not charity..." Now you remember! Then you would discover that the essence of the second degree is no longer your

duty to yourself but your obligations to others; that, although we are all creations of God, there is a need to look after those who have less; and that, of the three virtues, faith, hope and charity, the greatest is charity because, as you were then told, faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.

Therefore, let us not practice charity in the manner we have been accustomed to. Let us sanctify virtue in spreading our generosity. Let us, as much as possible, refrain from engaging in some charitable act just because we have old clothes, shoes or utensils we no longer need at home. In short, let us not give away discards, *trapo*, or things that deserve to be thrown away. Let us not convert charity into a solid waste disposal project. Let us not raise funds from others, either, and give these away as though they have come from us. If the goods come from others, let it be acknowledged as such. Let us remember that the act of giving is an affirmation of our faith. If we give until it hurts, then we proclaim our faith, in not too simple terms, to our Almighty God, who, in like manner, will also provide for us.

Let me offer you a pearl of wisdom from an ancient eastern philosophy. In essence, it says something like this: We bother ourselves too much with wealth and material things in this world as if it is our only important preoccupation. We seem to ignore the fact that everything has been provided by the Creator and that there is practically nothing we can ask for. When we were born, we brought

nothing into this world. We were even naked. So, why are we acting as if, from the very beginning, we brought something here that belongs to us?

On our first meeting with Brother Gazmin in Naga City, I said that there is a growing public perception that men in uniform, especially the so-called PMAers, are gradually changing in standards. Of course, *hindi naman natin nilalahat*. But many are no longer perceived as officers and gentlemen; they are, on the other hand, regarded by how much they have accumulated in terms of wealth... If you are already a Captain and you are not yet rich, you are not in the "in group." If you are a Colonel and you are not filthy rich, you are nothing!

Brother Gazmin retorted then, "Not in the Army, my Brother!" And he exhibited that polished character by avoiding to point an accusing finger to anyone or to other entities. The brethren in my Lodge later castigated me for having been "brutally candid." But then I shot back, "Have I no right to that frankness even if it was said way above my breath?"

These, my brethren, all came about in the wake of those disturbing news items pointing to Brother Masons of national prominence being alluded to in shameful terms. There were, as you and I know, opposing brothers involved that made it so distressing. How soon can they forget the provisions of Edict No. 82, by MW Reynato Puno, in settling differences! We also read of brethren at the regional and provincial levels who are being either rumored or reported to be engaged in questionable and irregular activities.

These developments have impelled

our Lodge to send a query to the Grand Lodge, viz., What is happening to our honorable fraternity, Most Worshipful Sir?

Our only consolation is that the name of the Fraternity is not being dragged nor has it been dragged into the controversy.

But, must we wait for this to surface?

Every right-thinking Mason, I think, must search his soul and conscience to find out what is really happening to us now.

At the height of martial law, I remember, a high government official in our province once asked, "Where are the Masons now?" He was a non-Mason and the guest of honor and speaker in a public installation of Lodge officers.

We Bicol Masons tried to answer during the joint convention of then Districts 13 and 36 in Gubat, Sorsogon sometime in 1985. Our Lodge, Naga City No. 257, later joined by our Mother Lodge, Isarog No. 33, adopted a resolution calling on the Grand Lodge to act accordingly in the face of a tyrannical and pernicious martial rule. When it was presented in the plenary session, there was pandemonium. A significant number of senior Masons cried unashamedly as they simultaneously rose from their seats in a dramatic outpouring of patriotic sentiments and acclaimed the adoption of the resolution as the collective act of that joint convention.

In the following annual communication, however, Grand Lodge declared the resolution as "political in nature." We were devastated. But, who are we to question the wisdom of Grand Lodge – or can we?

A year later, then Deputy Grand

Master Raymundo Beltran, in his address during the installation ceremony of Mayon Lodge No. 61 in Legazpi City, opened his speech with this statement: "We missed a chance in history." He then recalled our unfortunate resolution and expressed sadness over the fact that we had not taken the chance to lead that celebrated people power that toppled down a notorious regime. The seed of that people power was, perhaps, planted in the hallowed grounds of Gubat, Sorsogon. But we failed to read what could have been a truly Masonic cue.

Some years later, MW Reynold Fajardo justified the decision of Grand Lodge by saying that it was not in a position to make a stand because "there were Masons on the left and Masons on the right." I could only look at him with disbelief. I did not, at that time, have the courage to tell him that there need not be Masons on the left nor on the right because a true Mason would always be on the right!

Let me quote to you, at this juncture, a line from *Morals and Dogma*, in the lecture of the Fellow Craft degree, 1st paragraph, p. 50: "Because true Masonry, unemasculated (*yong hindi kapon*), bore the banners of Freedom and Equal Rights..." Obviously, the heroes of the past who were Masons did not read Albert Pike. But they knew when and how to take the cue.

This should afford us the opportunity to look back and study the persons and character of our national heroes. By it we may find out why the Masons of our glorious past were not afraid to lose their influential stations nor were they afraid to die. This could lead us

to discovering the very essence of the sublime degree of Master Mason. Could it be that our heroic brethren had completely embraced the true character of our GMHA, who, when assaulted by the ruffians in the temple, chose rather to lay down his life than forfeit his integrity — an example, my brethren, well worthy of imitation? Or did they, by practice, live up to the substance of the 3rd degree lecture — that portion about the acacia, which reminds us of the immortal part, the spirit or soul of man which will live when time shall be no more?

Why, indeed, must we fear death? Didn't we believe it as a mere transition from this imperfect world to that all perfect, glorious and celestial lodge above where the Supreme Grand Master of the Universe forever presides? *Ang sabi nila: Ang mabuhay araw-araw ay milagro. And Kamatayan ay seguridad. Bakit dapat ikatakot ito? 'Di ba, sabi ninyong mga sundalo, "Ours is not to reason why; ours is just to do and die"?*

Mukha yatang nagiging seryoso tayo...

Let's go to the lighter side, the part many of you will appreciate most.

Albino Luciano or Pope John Paul I, in the book *In God's Name*, said, "We have made of sex the only sin, when in fact it is linked to human weakness and frailty and is, therefore, the least of sins."

Brethren, before you entertain some naughty ideas about this, as most of you are prone to do, probably because you still retain in your blood the hormones of King Solomon, understand the statement fully. It may be the least of sins, but it is a sin nonetheless. I hope I wouldn't regret having said this, for men in uniform have a very strong appeal to fair maidens.

On the deeper side, why do you think there is such a strong and prevailing prejudice against Masonry on the part

of some religious sects? I know you all have your respective opinions, but let me share you mine on a take-it-or-leave-it proposition. I believe that the cause of this, or one of the causes, is that Masonry believes, inculcates and spouses Freedom of Thought. Those who propagate religion believe in holding captive the minds of their faithful and expect them to act and think the way they want them to. Blind obedience is what they demand and to their great advantage. Just believe, without question, the things they teach or they may even go so far as threaten you with eternal damnation if you don't. I believe that Masonry exalts God in man's exercise of his freedom of thought and free will because it is His gift to mankind. Masonry believes in freedom not just from physical tyranny but also from the suppression of the mind and curtailment of choice. As WB Elmo Pilalpil, a Past Master of my Lodge, said, "I am a Catholic by reason and not a Catholic by obedience." *Sa awa ng Diyos*, he is now the object of some priests who want him ousted as a Knight of Columbus.

They also say that Masons tend to be naturalists — that we also adhere to the natural laws and not purely the laws which they claim come from God. To a certain degree, I disagree. I do not see anything wrong with natural laws. For instance, is there anything disagreeable with the law that says, what you sow, you reap? That is karma or the law of cause and effect. Another law says, "What has been done can never be undone." Let me, by example, show you. If, for one reason or another, I shot a friend with a gun and I punctured his body with the bullet, do you think I could ever repair the millions of cells in his body that I damaged? Even if he survives and forgives me because I am his friend, do you honestly think that I am forgiven? I think not. I can never

put back what I have done. I can only hope for an atonement. Atonement is that gradual process where we, as mortals, and while in this world, must endeavor to accumulate more good and virtuous deeds than commit "naughty" sins to at least balance the scale of justice. That way, when we stand naked and alone before the Great White Throne of His judgment, our accumulated goodness and virtues will weigh heavily in our favor for His ultimate forgiveness. Mind you, there will be no priests, nor pastors, nor bishops, nor cardinals, nor even a single pope to lawyer for you on judgment day. It will just be between you and your Maker.

Here's another law whose wisdom I hope you will put to daily practice. Try every morning when you open your windows after waking up to inhale a lot of pure air and energy and with all your heart wish all the people in this planet peace and prosperity. If you still know your physics, you will know that for every action, there is always an equal and opposite reaction. Imagine the millions of good wishes bouncing back at you!

You and I are Masons because we believe in the inherent goodness of man. Man who is born in the image of the one and only God we revere. Do you know that was the very first word you uttered when you entered the Lodge for the very first time as an Entered Apprentice? Did you not answer the question "In whom do you put your trust? Now, if we believe that we were created in God's image, doesn't it mean that there is a little bit of God in us? If indeed that is so, then it follows that we must regard our fellow human in the same manner we regard God. If we insult our neighbor, do we not insult God also? If we hurt or injure him, do we not do the same to his Maker?

There must be a truism in the saying

that Christ is also a Mason. I say Christ is even more Masonic than we are because he went farther by showing we should love even our enemies.

Some members of our society may have a different perception of you fighting men. They even consider you as instruments of death and destruction. But there are those who also give you accolade because by enlisting in the service, you are practically dedicating your life to your country and countrymen. In defense of our people, you are prepared to kill or to die. No one here can understand more about the essence of death than you. And you are doing it for a cause. A very great and noble cause. The immortality of man remains even after death because of the manner he lives. Remembrance of the good deeds done while in the body immortalizes man in the memory of the living. You have more need for these thoughts because you have chosen to be nearer the grave than we. In whatever station we find ourselves, the door to goodness is open. That goodness need not be confined to the corners of your homes, or for that matter, the areas of your command. It must be spread to all, not just to fellow Masons, but more to the least of creation. That is one noble legacy you can leave behind.

In closing, I quote the words of the celebrated Mason, Albert Pike: "To sow, that others may reap; to work and plant for those who are to occupy the earth when we are dead; to project our influences far into the future, and live beyond our time; to rule as the Kings of Thought over men who are yet unborn; to bless with the glorious gift of Truth and Light and Liberty those who will neither know the name of the giver, nor care in what grave his unregarded ashes may repose, is the true office of a Mason and the proudest destiny of a man."

BITS OF HISTORY

An Entry in the Proceedings of the Masonic Veterans Association of Minnesota, Vol. 1 (1892-1902)

William M. Smith, chairman of the Library and Museum Committee of the Grand Lodge of Free and Accepted Masons of Washington, wrote M.W. Reynold S. Fajardo, PGM, a letter dated August 24, 1999.

The first two paragraphs of the letter read thus:

"It was a distinct pleasure and honor to have met you and your entourage last week on your visit to the offices of the Most Worshipful Grand Lodge of Free and Accepted Masons of Washington. The members of our Grand Lodge Library and Museum Committee were extremely pleased that you took time out from your very busy schedule to see what we are doing to develop our Grand Lodge Library and Museum into the finest facilities available, anywhere.

"We especially wish to thank you for your donation of your book, titled *The Brethren*. We are aware of some of the struggle needed for the independence of the Philippines. Reading this book will be cataloged and placed on the shelf for our Brethren to check out and read. The Brethren will be made aware of its location and the importance it has to your history. Having a copy with your signature makes it even more valuable."

Bro. Smith enclosed in his letter xeroxed copies of several entries in the *Proceedings* mentioned in the title of this news article. One of these entries is "A Message from the Philippines," which informs us that Bro. Arthur Williams, Captain, 3rd Infantry, U.S.A., wrote a letter to the Masonic Veterans Association of Minnesota, dated Nov. 19, 1899. In the letter, Bro. Williams mentioned certain Masonic matters of interest that had come to his attention, such as the following:

Spanish priests, who figured greatly in opposing the Americans after the

declaration of the Spanish-American war, extremely hated Masonry, and they taught the Filipinos that a great number of Americans were Masons and therefore heretics and demons.

Dr. Jose Rizal, Gen. Emilio Aguinaldo, and many other leaders of the insurrection against the Americans possessed Masonic degrees.

The Katipoonan (*sic*), "a secret society in which the members pledge themselves never to submit to be ruled by a foreign people, and in which they are said to devote themselves to death before yielding," had many signs and forms copied from Freemasonry.

Brother Pierce, a highly esteemed officer and an enthusiastic Mason, headed the Anglo-American society in Manila and was stimulating Masons to action. He was in Manila before the outbreak of the Philippine-American war in February 1898. He told Bro. Williams that he had been assured by a Masonic friend that had he (the friend) and some others been permitted to visit Malolos (the then seat of Gen. Aguinaldo's government), and been allowed to explain the intentions of the United States *on the word of a Mason*, he believed that there would have been no insurrection. The difficulty was that mistrust as to American intention and character (falsified both by Spanish priests and by corrupt leaders) could not be removed. This could have been remedied had Masonry had a chance to uphold the word of the speaker.

We wonder who the speaker referred to was.

Masons from Ilocos Sur Who Served as Governors of Pangasinan

We learn from Bro. Restituto C. Basa, a member of the Philippine Lodge of Research, in his "Notes on History," *Lee Sin Times*, May 1999, that during the early years of American rule in the Archipelago the residency requirement for a candidate for an elective office was rather loose, in contrast to the present policy that to qualify to run for an elective office in a particular place, a candidate must have been a resident of the place for a certain number of year and months, as well as a duly registered voter thereat.

To bolster his statement, Bro. Basa cites several cases in point.

General Isabelo Artacho, a hero of the Katipunan revolution and a native of Vigan, Ilocos Sur, ran for the office of governor of Pangasinan in 1905 and won. He served as governor of Pangasinan from 1905 to 1908. He was a member of the Craft.

Another Brother and native of Vigan, Ilocos Sur was **Dr. Aquilino Calvo**. He went to Pangasinan in 1912 and filed his candidacy for the office of governor of the latter province. His five opponents were Pangasinenses, including **III. Bro. Daniel Maramba**, Pangasinan's hero during the Katipunan revolution and the Philippine-American war and the founder of Pangasinan Lodge No. 56. The five divided the Pangasinense votes among

themselves, while Bro./Dr. Calvo got the solid votes of the Ilocano-speaking electorate. Hence, he served as Pangasinan's governor from 1912 to 1916. After his term as governor, Bro. Calvo ran in the senatorial election, to represent the 2nd senatorial district, which was then composed of La Union, Pangasinan and Zambales.

The Masons placed 1st and 2nd in the senatorial election. **Bro. Pedro Maria Sison**, who was a native of Urdaneta, Pangasinan, and a Charter Member of Pangasinan Lodge No. 56, garnered first place and therefore obtained for himself a 6-year term in the Senate. Bro. Calvo got second place and a corresponding 3-year term. From Pangasinan, Bro. Calvo moved to the Mountain Province and became governor thereof.

A MASTER OF THE SYMBOLIC LODGE should urge the brethren to love one another, to be devoted to one another, to be faithful to the country, to government and the laws; for to serve the country is to pay a dear and sacred debt! (*Morals and Dogma*, p. 333).

FREEMASONRY AND DEMOLAY: PARTNERS IN CREATING A BETTER WORLD

The Order of DeMolay was founded by nine young men in Kansas City, Missouri, 80 years ago (1819). Since then it has spread to the entire United States and several other countries, including Australia, Brazil, Canada, Germany, Japan, Panama and the Philippines. Today, it is considered the premier organization dedicated to the teaching of young men between the ages of 13 and 21 to be better persons and leaders.

The founders of the Order thought it best that a recognized group of Freemasons, whether this be a Blue Lodge, a Scottish or York Rite Body, a Shrine Temple or club, or some other Masonic group, must sponsor a DeMolay Chapter, so that the Chapter will have dependable, dedicated adult volunteer "advisors."

Such "advisors" are, indeed, needed in today's fast-changing world, where children increasingly experience depression, adolescents spend many hours by themselves, and children spend fewer hours each week with their parents.

Adolescents, as we all know very well, are psychologically fragile. In fact, as Augustana University education professor Larry Brentro has put it, "Kids who feel powerless and rejected are capable of doing horrible things." We, as adults, must therefore take responsibility for the world young people inhabit. We, as adults, make the world for young people; we, as adults, give the world to them.

The founders of the Order of DeMolay came to grips with this truism 80 years ago. Since then DeMolay has enriched significantly the lives of over a million young men. Enriched by DeMolay, young men today learn to develop leadership skills, civic awareness, responsibility, and character. DeMolays

develop self-confidence, reverence to their own beliefs, respect for the beliefs of others, love of parents, courtesy, faithfulness, trust, fellowship, cooperation, sharing, community service, and patriotism, among other things.

With Freemasons serving as "advisors" DeMolays get involved not only in sports activities, but also in such other worthwhile projects as helping clean city parks, collecting food and other goods for the needy, raising money for seriously and/or chronically ill children, helping senior citizens, helping local charity groups, and so forth.

In other words, Brethren, if we get involved in DeMolay, we will be part of creating tomorrow's leaders today.

If we Master Masons get involved in the affairs of DeMolay in the Philippines, we may yet achieve what our counterparts in the United States have achieved. What, you may ask, have American Masons achieved by involving themselves in DeMolay? The following facts provide a partial answer to the query:

- A senior DeMolay has been to the moon.
- Two senior DeMolays are recipients of the U.S. Medal of Freedom.
- Fifty Academy Awards have been won by senior DeMolay members.
- Thirteen Emmy Awards have been

won by senior DeMolay members.

- DeMolay members include three Olympians and two Olympic Gold plus two Bronze medals won.

- Three DeMolay members are recipients of the Horatio Alger Award.

- Two senior DeMolays are members of the National Cowboy Hall of Fame.

- Two senior DeMolays were Presidential Cabinet Members.

- DeMolay alumni include a Pulitzer Prize Winner and a Nobel Laureate.

- Two senior DeMolays are recipients of Peabody Awards.

- DeMolay has eight US Senators and five US Congressmen, including a former Speaker of the House of Representatives.

- Ten State Governors are senior DeMolays.

- DeMolay members include Baseball, Basketball, Football and Tennis Hall of Fame members.

- Senior DeMolays include College Head Coaches, even a multiple National Football Champion.

- A DeMolay member played on a Hockey team that won the World Championship.

- Seven DeMolays have been internationally renowned Broadcast Journalists.

- Six DeMolay members played Professional Baseball.

- Four senior DeMolays are astronauts.

- Two DeMolay members are permanent Smithsonian Institution honorees.

- The current President of the United States is a senior DeMolay.

DeMolay Philippines has also helped a significant number of young men to develop themselves into better persons and leaders. We will provide data appertaining thereto in a subsequent edition of this publication.

But, Brethren, as Freemasons, we are invaluable to DeMolay in so many ways. In addition to allotting part of our annual dues to DeMolay, we can offer our time and talents as DeMolay Advisors or adult volunteers. We can also urge our sons, nephews, grandsons, or other young men in our neighborhoods, or from among the families of our friends, towards possible membership in DeMolay. We can even see if the Masonic organizations we are members of would sponsor DeMolay Chapters.

Let us become part of creating tomorrow's leaders today! – (Adapted by eF.R.eN from DeMolay International press releases)

The creed of Masonry is *service* – service without counting the cost, service without expecting any material reward save the self-satisfaction that arises from a job well done for the good of our fellowmen and to the greater glory of God.

FREEMASONRY ACCUSED OF INVOLVEMENT IN NEW WORLD ORDER

Numerous conspiracy theories have recently been the subject of debate among the public and recounted in various media publications. Although the media has pointed out the absurdity of such "New World Order" conspiracy theories, false allegations regarding Freemasonry and other Masonic bodies are continually brought to the public's attention. These reports allude to the world designs of a "well-known but secret fraternal order" working with other organizations to promote a socialist world government, controlled by the United Nations.

The Freemasons are wrongfully listed as one of the co-conspirators, falsely accused along with prominent Jewish bankers, heretical Zionists, the Catholic Church, movements based on the Illuminati (a short-lived utopian movement founded in 1776), the Trilateral Commission, the Council of Foreign Relations and various federal government agencies including the Federal Bureau of Investigation (FBI), Bureau of Alcohol, Tobacco and Firearms (BATF), U.S. National Guard and the Federal Emergency Management Agency.

"Masons have been falsely accused of involvement with other respectable and honorable organizations in a conspiracy to create a New World Order. These accusers are willing to believe the worst about Freemasonry; consequently, they deceive and misinform the public," stated Richard E. Fletcher, Executive Secretary, Masonic Information Center. "Freemasonry embodies the beliefs of toleration and acceptance of others, and members strive to live moral and ethical lives. This contradicts the absurd theories and allegations of those who espouse the New World Order. Freemasonry is simply a fraternity, an organization of men brought together to develop themselves further ethically and

morally, helping others in need and benefiting the community at large."

Many of the recent condemnations and specific false allegations of Freemasonry date back to the late 19th century. Leo Taxil, anti-Mason, anti-Catholic and pornographer, created an elaborate hoax falsely linking Freemasonry and devil worship, the purpose of which was to defame the fraternity and to embarrass the Catholic Church. Taxil publicly confessed his deception and hoax in 1897, and Abel Clarin de la Rive, author of *La Femme et L'Enfant dans la Franc-Maconnerie Universelle* (1894) and contemporary of Taxil, later expressed his disgust and publicly recanted his prior writings based on Taxil's slander. The modern Masonic-Luciferian Conspiracy connection can be traced back to Lady Queenborough, Edith Starr Miller, who wrote the book *Occult Theocracy* (1933). Her work excerpted and directly quoted the original text by de la Rive. Unfortunately, other authors who quoted and referenced Taxil's false allegations are guilty of incompetent research and a willingness to believe these fraudulent statements regarding Freemasonry.

"I am deeply disturbed that clergy and religious writers knowingly continue to print a falsehood. Such activity is morally wrong. It is a sin to perpetuate a known

hoax and is especially obnoxious since it is done under the banner of 'religion,'" stated Forrest D. Haggard, Founding Pastor of the Overland Park Christian Church, Overland Park, Kansas; Past President of the World Convention of the Churches of Christ (1975-1980) and Past Grand Master of the Grand Lodge of Kansas.

Freemasonry or Masonry is a fraternity formally established in 1717 in London, England. It is widely accepted among Masonic scholars that it arose from the stone masons' guilds during the Middle Ages. It is an association or brotherhood of men who have banded together for mutual self-improvement, support, fellowship and social betterment. Freemasonry is a private institution open to augmenting its membership; however, Masons are not permitted to actively solicit others to join the fraternity. A non-Mason must ask a Mason for a petition to join. Meetings are announced publicly. Masonic buildings are marked clearly and are listed in local phone directories throughout North America (and in other parts of the Masonic world). The password and signs of recognition of modern Masonry are believed to date

back to the building guilds of medieval Europe, where they served as proof of guild membership among the largely illiterate craftsmen. Freemasonry does not discriminate on the basis of race, religion or social class. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Likewise, religious, sectarian and political discussion is forbidden in Lodge rooms. Masons meet in a spirit of toleration and brotherhood.

Also, Freemasonry encourages individual involvement in charitable and philanthropic activities. In 1990, North American Masonic philanthropy totaled more than \$525 million and approximately \$1.5 million each day is given to causes that range from operating children's hospitals, providing treatment for childhood language disorders, treating eye diseases, funding medical research, contributing to local community service, and providing care to Masons and their families at Masonic homes.

Each Mason is bound by promises to help others, to support charitable activities, and to strive always to live a moral

Note: At least two TV shows, *Millenium* of Fox Broadcasting and *American Gothic* of USA Network, portrayed Freemasons as part of a conspiracy to rule the world. The Masonic Information Center, an important arm of the MSA of North America, prepared a statement concerning the issue, which was printed in the December-1998 issue of *Focus*. The foregoing is a reprint of the MIC's statement.

A MASTER OF THE SYMBOLIC LODGE should urge the brethren to respect all forms of worship, to tolerate all political opinions,... to fraternize with all men, to assist all who are unfortunate; and to cheerfully postpone their own interests to that of the Order. (*Morals and Dogma*, p. 333).

STATUE OF LIBERTY SYMBOLIZES FREEMASONRY IN "2000" PARADE

A replica of America's most famous symbol, a treasured gift from the French and a monument closely aligned with the Masonic fraternity, will represent the family of Freemasonry in the year 2000 Tournament of Roses parade in Pasadena California, USA.

The Statue of Liberty, cheered and cried over by million of arriving immigrants since she took her place in New York harbor 114 years ago, will be recreated on a majestic float sponsored by the world's largest fraternal organization according to Stanley Channon, float committee chairman and a Past Grand Master of California Masons.

Rising 50 feet above Colorado Blvd. With Miss Liberty's torch held high, the float symbolizes "Celebration 2000 - Vision of the Future," theme for the parade.

Whereas immigrants provided her first audience in New York in 1886, the Statue is sure to draw the praise of TV viewers in 90 countries on New Year's Day, totaling more-than one-half billion people internationally, including a live crowd of one million along the five-mile parade route.

"We feel that the Statue represents a magnificent celebration of Liberty For All, our Float's title, and a beacon of hope for generations to come," said Alvin Weis, who is in line to become Grand Master of Masons in October.

The biggest display of flowers will be around the rectangular base of the Statue, which will be surrounded by a brightly-blooming flower garden, according to Bill Lofthouse, of Phoenix Decorating, designer and builder of the Masonic entry.

His company created the fraternity's 1999 float, which won the Nathrop K. Leishman award for the most beautiful non-commercial float.

"We believe this float will also be considered favorably by the judges," said Chairman Channon. The Statue was originally going to be 40 feet high, but it will stand 10 feet higher to provide a more imposing image, he explained. It will be fashioned from dry material to get the correct texture and coloring of the actual Statue's copper finish.

Its torch will be illuminated with special yellow iridescent flowers with brightened tips. And the base, displaying flags from around the world, will be a swirl of roses, gladiolus, iris, carnations, orchids and baby's breath. The flags will be produced with dried and fresh petals.

This float probably won't make you cry, but it should make you cheer.

STRONG TIES BETWEEN MASONS AND LIBERTY

Freemasons have always been associated with freedom and liberty, and their connection with the Statue of Liberty, soon to be recreated on the Family of Freemasonry float in the Tournament of Roses New Year's Day parade, has long been recognized.

In 1865, France accepted a proposal by Eduardo Lefebure de Lsboulaye that suitable monument be presented to America in recognition of the friendship between the two countries.

A young artist, Frederic Auguste Batholde, a Freemason, created the concept of a goddess with a torch held high above her head as a gesture of welcome to the land of freedom.

A France-American union was then formed in Paris under the leadership of Henri Martin, a noted French Mason, for the purpose of raising funds for the statue, to be called "Liberty enlightening the World." Many of the sponsors were Masons.

France contributed one million francs, much of it coming from school children, but American support for construction of a pedestal was insufficient until our students responded to a plea by Joseph Pulitzer of the New York World.

The statue was presented to America and was officially accepted by Congress on the anniversary of George Washington's birthday in 1877.

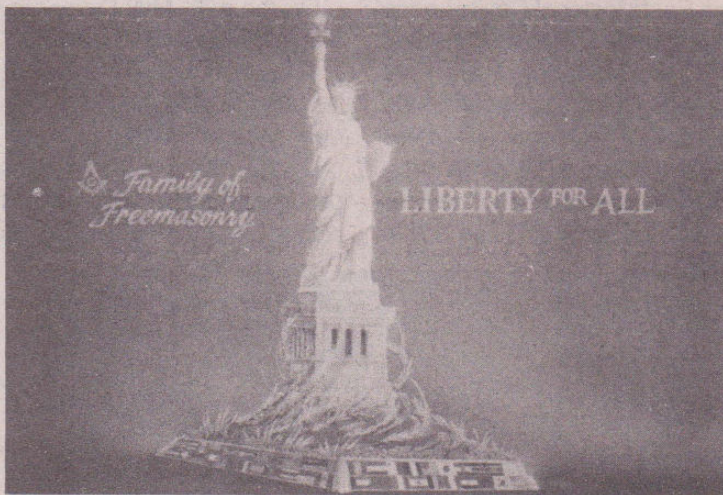
Completed in Paris in 1884, the

monument waited there until the foundation and the 65-foot granite pedestal were built by the Americans. The Grand Lodge of New York laid the cornerstone on August 5, 1884, in pouring rain, in a traditional Masonic ceremony, with the Grand Master proclaiming, "No institution has done more to promote liberty than has Freemasonry."

On the 100th anniversary of the cornerstone-laying ceremony in 1984, the Lodge of New York reenacted the ceremony. America's Freemasons contributed \$2 million towards the restoration of the statue and the Ellis Island complex, once again joining together in the cause of liberty.

Notes

1. Masons throughout the world contributed to the cost of sponsoring the Family of Freemasonry float.
2. The articles given above are from Float Flashes, edited by Ray Rosenbaum.



It is the duty of Masons to rebuild the Masonic temple of liberty, equality, and fraternity in the souls of men and of nations. They are expected to demonstrate fidelity to trust, honor and duty, as well perseverance and constancy under difficulties and discouragements.

For reflection: Is equality the basis of freedom?

TAKING CHARGE

by WB Danilo "Santy" Jimenez

The task of describing Freemasonry is formidable. Freemasonry is, to say the least, the largest Fraternal Organization in the whole wide world. You are requested, therefore, to focus your attention on the northwest part of the United States of America, generally in Seattle and Bremerton, Washington, and more particularly in Broadway Street, Scottish Rite Temple, where Rainier Lodge 189 holds meetings on Thursday at 6:00 p.m.

The Master of this Lodge for 1999 is a proud member of FILMAGS, WB Rolando "Boysie" Herrera, whose Mother Lodge is Pilar No. 15 in Imus, Cavite. Affiliated with Lincoln Lodge No. 34 in Olongapo City, he comes from a Masonic family. He is a third-generation Mason.

His grandfather is the late Bro. Eusebio Herrera, a member of Bagong Buhay Lodge No. 17, under the jurisdiction of the Grand Lodge of the Philippines. His father, WB Luis Herrera, is a Past Master of Tagaytay Lodge No. 165.

His oldest brother, WB Roberto Herrera, is a Past Master of Cavite Lodge No. 2 and a former DeMolay. The five sons of WB Roberto Herrera are Past Master Councilors of Emmanuel Baja Chapter, Order of DeMolay, while his three daughters are all Past Worthy Advisors of the Order of the Rainbow for Girls. The eldest, Rebecca, is an active

member of the Order of the Eastern Star and is married to another Brother Mason.

With the Herreras, Masonry should be their middle name.

The Grand Master of Masons in the Philippine grand jurisdiction, MW Franklin J. Demonteverde, and his entourage arrived at 8:30 a.m., August 17, 1999. They participated in the wreath-laying ceremony held at the famous Rizal Park and had lunch at Ray's Boathouse. Then they had an informal fellowship social with the Travelers of Washington and Filmags brethren and sisters.

On the 18th, MW Demonteverde and his party went to Bremerton and then proceeded to Hurricane Ridge in Port Angeles, where they played in the snow during summertime.

On the 19th, the Grand Master and his group toured the Masonic Retirement Home and then were received formally



Officers
and
members
of Rainier
Lodge
#189...

by the Grand Master of Washington, at the Grand Lodge in Tacoma, Washington, where they had an exchange of tokens, and MW Franklin J. Demonteverde was made an honorary citizen of Brewster, Washington, the hometown of MW Bill Wood, Grand Master of Washington. Then the brethren had lunch together.

In the afternoon of the 19th, WB Rolando Herrera, WM of Rainier Lodge 189, opened the Lodge in the 3rd degree. MW Demonteverde and his group were received with grand honors, together with the Grand Master of Prince Hall Masons of Washington. MW Demonteverde was presented a Plaque with an appointment

of Honorary Grand Master of Washington. The brethren of the Travelers of Washington then closed the Lodge.

In the evening of the same day, the Grand Master's Night was tendered in the Nile Shriners Country Club. Illustrious James Wood, the Potentate of the Ancient Arabic Order of the Nobles of the Mystic Shrine (AAONMS) and a Past Grand Master, welcomed MW Franklin and Sister Lorna Demonteverde...

Dancing took place through the night.

This is a milestone as far as the brethren in Washington are concerned.

MAKAHAMBUS IN ACTION

Officers and members of Makahambus Lodge No. 315 were among the Masons of Cagayan de Oro City who laid floral wreaths at the Rizal and Bonifacio monuments last Aug. 29 in observance of National Heroes Day.

On Sept. 5, together with the Lions of Downtown Cagayan de Oro, the Lodge conducted an outreach program in a depressed area of Brgy. Bayabas, Cagayan de Oro City. Indigent families were provided with a two-week supply of multi-vitamins, and 185 children were dewormed.

On the same day the brethren of the Lodge visited VW Leodogario Esquillo,

PDDGM, at the Cagayan Capitol College General Hospital.

On the day following, they also visited MW Manuel Mandac, PGM, at his residence in Patag, Cagayan de Oro City.

Both visitees were given copies of the first two issues of *The Square* and a package consisting of an umbrella, a key holder and t-shirts.

PUNTA SULAWAN LODGE ANNIVERSARY

Punta Sulawan Lodge No. 242 in Alubijid, Misamis Oriental, celebrate its 30th anniversary last Aug. 14. Brethren of Lodges in Cagayan de Oro City, led by VW/Gen. Santos Gabison, VW Macduffie Tan, and VW Abelardo Plaza Jr., attended the affair, which was made more colorful with the participation of the IVth ID Band and two platoons of soldiers from the IVth ID, Phil. Army, under the command of VW Gabison.

4TH REGIONAL MASONIC CONVENTION IN SAN FRANCISCO, AGUSAN DEL SUR

The 4th Regional Convention held in San Francisco, Agusan del Sur on Oct. 14-15, 1999 was hosted by M.D. No. 26, headed by VW Santos B. Gabison, DDGM. Lead Lodge was Timberland No. 219. Guest of honor and speaker was MW Franklin J. Demonteverde, Grand Master.

On the 14th, Mason shooters and pistol/gun enthusiasts from Caraga Region and Region 10 participated in a shootfest dubbed "DDGM's Cup" at the 401 Brigade Firing Range. The shootfest, which was sponsored by the lead Lodge in coordination with the 401st Infantry Brigade, 4th Infantry Division, Phil. Army, and the Philippine Practical Shooting Association, Agusan del Sur Chapter, culminated with the awarding of trophies to the winners. A fellowship social ensued.

In the morning of the 15th, the brethren planted trees at Barangay Karaos in San Francisco.

In the afternoon of the same day, the hosts warmly welcomed MW Demonteverde. Besides VW Gabison, the following brethren were with the Grand Master: RW Napoleon Soriano, Senior Grand Warden; VW MacDuffie Tan, DDGM of M.D. No. 40; and other brethren from Cagayan de Oro City and Butuan City. The welcomers were led by WM Virgilio Dandan and other brethren of the lead Lodge.

After a brief respite, the Grand Master and brethren paid Hon. Ursos, Acting Mayor of San Francisco, a courtesy visit. Then they visited bedridden Bro. Estenso at the Agusan del Sur Provincial Hospital in Patin-ay, about 5 kilometers from San Francisco.

Later, the Grand Master headed a ceremonial tree planting at the premises of Timberland Lodge in Barangay San Isidro, San Francisco.

In the evening, there took place at Rosalinda's a welcome fellowship, which

was attended by brethren, sisters and DeMolays. The affair was made more joyful by surprise numbers from the Timberland Ladies and DeMolays.

In the morning of the 16th, MW Demonteverde led the brethren in a wreath-laying ceremony at the Rizal monument in San Francisco Rotonda.

During the convention proper at the San Francisco Gym, Acting Mayor Ursos gave his welcome remarks and Agusan del Sur Governor Valentina G. Plaza delivered the keynote address. Both government officials were presented with plaques of appreciation.

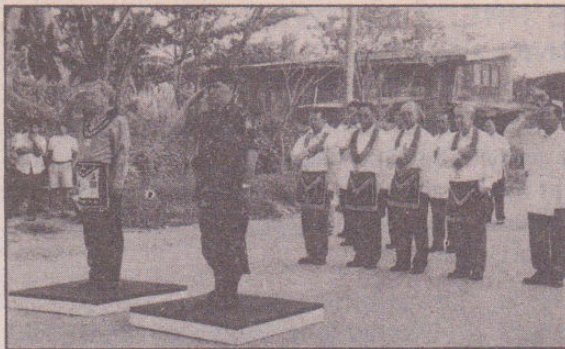
During the plenary session, VW Cabalang presented to the Grand Master his manifesto on ecological protection.

The following brethren were nominated for the position of DDGM: VWBs James Libres, Abelardo Muyco and Mario Hatague, for M.D. No. 26; VW Jose Fuentes II, for M.D. No. 30; and VW Billy Emphasis, for M.D. No. 28.

M.D. No. 30 will host the 5th Regional Masonic Convention, with L.T. Panares No. 220 as lead Lodge.

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

The Grand Master's Night featured various entertainment numbers with the accompaniment of the famous 401st Brigade Combo. After the Grand Master's inspiring message, prizes were awarded, and plaques of recognition given to brethren who had contributed to the success of the convention. The 4th Regional Masonic Convention was, to say the least, a huge success.



MW Franklin J. Demonteverde and brethren execute salute/sign of fidelity during wreath-laying ceremony at Rizal monument in San Francisco Rotonda

The Grand Master with other dignitaries in the East at start of convention proper



Sisters dance to the accompaniment of 401st Brigade Combo

A MASTER OF THE SYMBOLIC LODGE should urge the brethren to make it the constant rule of their lives, to think well, to speak well, and to act well; to place the sage above the soldier, the noble, or the prince; and take the wise and good as their models; to see that their professions and practice, their teachings and conduct do always agree; and to make this their motto: DO THAT WHICH THOU OUGHTEST TO DO. LET THE RESULT BE AS IT WILL. (*Morals and Dogma*, p. 333).

MW DEMONTEVERDE PRESIDES OVER LAYING OF SAMBOANGAN MASONIC CENTER'S CORNERSTONE

by VW Victor C. Ho, PDDGM

A throng of brethren and sisters, among them Junior Grand Steward Angelito Monge, advance party of the Grand Master, warmly welcomed MW Franklin J. Demonteverde at the Zamboanga International Airport. With the Grand Master were Senior Grand Lecturer Fernando V. Pascua, Jr. and Cabletow photographer Emmanuel D. Beltran.

When we arrived at the Doña Nene Drive in Barangay Sta. Maria, the site of the future Samboangan Masonic Center, the rain started to pour again. But MW Demonteverde decided to proceed with the cornerstone-laying ceremony. "Laying this cornerstone under a heavy downpour may serve as a good omen," the Grand Master commented.

Assisting the Grand Master in the cornerstone-laying ceremony were: VW Pascua, who acted as Grand Marshal; Bro. Benjamin T. Obsequio, as Grand Chaplain; VW Emilio F. Enriquez, PDGL, as Grand Secretary; VW Luis K. Alvarez, Sr., PDDGM, as Grand Treasurer; VW Suresh U. Parmanand, PDDGM, as Deputy Grand Master; VW Daniel A. Tan, PDDGM, as Senior Grand Warden; and WB Nestor P. Mendoza, PM, as Junior Grand Warden.

After the laying of the cornerstone, MW Demonteverde consecrated it, depositing corn, wine and oil on the surface of the newly-laid stone as symbols of prosperity, peace, freedom and joy.

Finally, the Grand Master entrusted the working tools to VW Jose R. Luna, PDDGM, Chief Architect of the Building, saying: "May this undertaking be speedily accomplished. May there be no envy, discord nor confusion among the workmen. And may you perform the important duties with which you have been charged and redound to the honor

of our Ancient Craft."

Twenty-four pieces of "operative" Trowels were used by the Grand Master in spreading the cement. Each trowel was fitted with a brass commemorative plate "Samboangan Lodge No. 310, Free & Accepted Masons, Samboangan Masonic Center, October 30, 1999, Zamboanga City, Philippines." These souvenir trowels shall serve as testimony of this great and important Masonic undertaking.

The Samboangan Masonic Center will rise on a lot consisting of 530 square meters, donated to the Samboangan Masonic Temple Builders (Foundation) Inc. by two magnanimous Brothers. WB Nestor P. Mendoza, PM, donated 400 square meters, while VW Suresh U. Parmanand, PDDGM, donated 130 square meters.

The Foundation is planning to acquire an additional 800 square meters on the adjacent lot for its other facilities.

Samboangan Lodge No. 310 was Instituted Under Dispensation by MW Rizal D. Aportadera on Nov. 3, 1993. It was Constituted into a regular Lodge by MW Pablo C. Ko, Jr. on June 24, 1994.

The Lodge is at present headed by WM Artemio M. Zambo, SW Jonathan W. Tan, and JW Ronald C. Chua. It meets every 4th Friday at 6 p.m. at the Mount Apo Masonic Temple located at Murga Drive, Sta. Catalina, Zamboanga City.

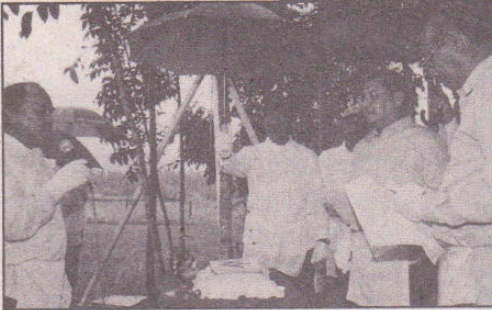
The Samboangan Masonic Temple Builders (Foundation) Inc. was organized for the purpose of electing the Samboangan Masonic Center as a legal

entity. The Foundation is headed by VW Daniel A. Tan, PDDGM, its President, and Bro. Emir U. Abutazil, Secretary.



Brethren, Sisters, members of Appendant Bodies pose with GM Franklin J. Demonteverde and party at the Zamboanga International Airport.

MW Franklin J. Demonteverde and party with brethren and sisters at the site of the future Samboangan Masonic Center



A scene during the rainy cornerstone-laying ceremony...

A MASON is obliged to practice mercy (forgiveness), be tolerant, and be devoted to the teaching and diffusion of the true principles of Masonry.

He is taught that the trinity of Deity belongs to no single religion, and that the truths of Masonry are contained within the religions of the world.

Like Pontius Pilate (in John 18:38), he constantly asks, "What is truth?"

PINTONG BATO #51 CELEBRATES WIDOWS & ORPHANS DAY

by VW Federico M. Aquino

Not oblivious of its charter of "Being a Brother's Keeper," Pintong Bato Lodge No. 51 set aside October 23 as Widows and Orphans Day. It awarded 44 Certificates of Remembrance to widows of its departed members.

SW Manuel C. Lazaro hosted the dinner while WB Raul M. Ejercito and Bro. Juliano C. de Guzman contributed additional roast beef.

VW Vic de Grano graced the affair, representing VW Ireneo Racimo, DDGM, who could not make it to the occasion due to another pressing engagement.

The widows and orphans, as well as the brethren, were visibly touched by the solemnity of the program the Lodge had painstakingly prepared and enthusiastically executed.

TRAVELLING IN THE HOLY LAND

A delegation of 32 Filipinos belonging to the agriculture and fisheries sector attended the 14th International Agricultural Exhibition in Haifa, Israel on Sept. 5-9, 1999.



The delegation was led by Laguna Governor Jose D. Lina, Jr., a member of Quezon City Lodge No. 122. Other Freemasons in the delegation were Misamis Occidental Governor Ernie D. Clarete, a member of Gregorio O. Calit Mem. Lodge No. 154; Julius T. Limpe of Menciis Lodge No. 93; and Reynaldo O. Caliboso of Isabela Lodge No. 60.

During their sojourn in the Holy Land, the Filipinos observed the latest in agricultural technology which might be adopted in the Philippines in line with the national government's Agriculture and Fisheries Modernization Program. They toured different agricultural sites, intensive aquaculture farms, and biblical sites.

Bros. Ernie Clarete, Julius Limpe, Jose Lina Jr., and Rey Caliboso posed for a photo while on a tour of Kibbutz Mevo Farm in Chamma, Israel between the Jordan border and Gaza.

ON BROTHERLY LOVE, RELIEF AND TRUTH

by WB Joselito P. Tamaray, PM#37

I woke up exhilarated to face the dawn of September 19, 1999, ready to tackle the rigors of a tennis tournament which started a week before. Never did I imagine that this day would change my whole life forever.

After having successfully fought three sets, I was eager to face another doubles challenge. As I ran to hit a drop ball from the baseline, I failed to control my momentum and banged my head against the concrete wall. I knew right then I had sustained very serious injuries because I temporarily lost all sensation in the left half of my body.

My whole life flashed through my mind, and I immediately invoked the name of the Great Architect of the Universe to give me another chance at life. I was semi-conscious at that time and felt blood oozing from the nose and mouth. I suddenly realized that life could be immediately taken away from any person at the snap of a finger without any warning.

I was fortunate that there were two physicians present at the time of the accident; so, I was carefully and properly transported to the hospital in a stretcher.

I was diagnosed to have sustained a cervical fracture but would still need further diagnostic examinations like MRI and CT Scan. The brethren of Kalilayan Lodge No. 37 did not lose any time in coordinating with the brethren of the Southern Luzon Command. Bro. Diomedio Villanueva, the Commanding General of the SOLCOM, coordinated with Bro. Voltaire T. Gazmin, the Commanding General of the Army. They charged Bro. Derick Orbase to facilitate my transfer from Mt. Carmen General Hospital in Lucena City to St. Luke's Medical Center.

So, in the early morning of September

21, I was airlifted via helicopter to Fort Bonifacio, where a military ambulance was waiting and thence took me to St. Luke's Medical Center. I was deeply touched by the show of concern and assistance accorded by our brethren to an injured brother.

At the hospital, I was kept on bed with no bathroom privileges for almost a week as I underwent a series of diagnostic examinations. The tests revealed that, aside from a fracture of my C3, there was a prevertebral hematoma and disc edema as well as disc herniations of C3, C4, C5, C6 and C7. There was also cervical spondylosis.

With the injuries I had sustained, the doctors expected a quadriplegic. My neurosurgeon conferred with his colleagues as to the management of my case. Half of the specialist advised surgery while half preferred conservative management, inasmuch as I was able to move all of my extremities. I opted for the latter. Hence, an order for a halo brace and vest was placed directly to the United States since it was not available here.

The halo brace and vest arrived after a torturous week of waiting. The purpose of the brace, the price of which was very prohibitive, was to completely immobilize the neck for 6 to 8 weeks. I was very relieved to be able to walk once again and not confined to the bed anymore, despite the inconvenience of four antennas being screwed to my

The Cabletow

skull.

As expected, I lost a significant amount of weight because I had been at least two weeks. I was sustained by the prayers of my friends and family, especially the brethren of Kalilayan Lodge No. 37, members of the Banahaw Square and Compass Club and other sojourning brethren who visited me in the hospital. Their unrelenting support bolstered my confidence and further strengthened me to work towards fast recovery.

On November 13, 1999, the halo brace and vest were removed after the results of the x-rays had proved favorable. With the help of the TGAOTU, the fractured area was completely healed. I was

allowed to do light work-outs and swimming. Contact sports were definitely out of the question.

Bro. Voltaire T. Gazmin was right after all when he said that "... golf was better than tennis."

Throughout whole humbling experience, I felt the three principal tenets of Freemasonry at work in their full splendor. BROTHERLY LOVE, RELIEF, and TRUTH were remarkably displayed in full force by the brethren who responded to the call of a brother. My family and I are extremely appreciative of all the assistance given by the members of the Craft.

Maraming, maraming salamat sa inyong lahat. Mabuhay ang Masonerya!

Note: At the request of the author, the foregoing write-up is here published, "so that the Brethren may know the goodness of Masonry and the Mystic Tie that binds us together." – Editorial Staff



WB Joselito P. Tamaray recuperating at home with the halo brace and vest that stabilizes his neck. Beside him is his ever playful daughter, Paulinet Angela, wearing his cervical collar.

WB Tamaray with daughter Paulinet, niece Kate, and nephew Celestino III after removal of the halo brace



WHY I BECAME A MASON

by VW George B. Sinclair, PDDGM

NOTE: Starting with this issue, we are printing articles on "Why I Became a Mason" written by the brethren. Certainly, such articles are worth perusing since the reasons given may be as varied as their authors.

VW Sinclair stated in his letter to us, "I spend many hours writing my articles, and I feel it comes from my heart." Then he added:

"I have not been as active in Masonry as I should be since I retired mainly because of serious back problem. But now my back is much better; hopefully, it will not require surgery. I have been walking at least four or five times each week. I think this has helped. I hope to be able to play tennis when we get some good weather. As you may or may not know, Seattle is noted for its rainy, rainy, and I do mean rainy winter weather. I hope we don't get too much snow..."

"I wish you and the other brethren a very Merry Christmas and most joyous New Year."

On June 12, 1980, I knocked and the door of Freemasonry was opened to me. My initiation also occurred during the visit of our Grand Master on his official visit to Rising Sun Lodge No. 151, Camp Zama, Japan.

I must confess that even after my obligation, the presentation of my apron, along with the lecture, and also when the Grand Master gave the 1st Degree Charge, I still had serious doubts as to why I wanted to become a Mason.

In my immediate family, only my paternal grandfather, Noah Benton Sinclair, was a member of Griffin Lodge No. 413 in Griffin, Georgia. (I am, indeed, most fortunate to have his real "lambskin" apron as well as his white gloves, which had holes in all the fingers. He must have worked hard. Unfortunately, because he moved to Virginia, he was dropped from the Lodge rolls for NPD. My grandfather, according to my father, also helped build the George Washington Masonic Memorial in Alexandria, Virginia.)

The reason for my doubts was my age. I was 50 years old when I was initiated and at my age – well, memory work did not come easy. Nevertheless, thanks to the persistence and patience of my

coach and mentor, V.W. Bro. Ivan A. Mille, Past DDGM of the then District No. 22, I did progress... On August 21, 1980, I was raised to the sublime degree of Master Mason.

Even after this, I still had my doubts if I wanted to be a Mason. I did serve the Lodge in various positions. I continued to support the Lodge and attend Lodge when there were only three brethren present. In 1991 I was elected "Master" of my Lodge. In 1992, I was reelected "Master."

In the summer of 1992, I was installed as District Deputy Grand Master of District No. 22 by then Grand Master Agustin V. Mateo. Never in my wildest imagination did I expect such an honor to be bestowed on me.

While sitting in the East, I had a chance to gain an entirely different perspective about our Fraternity... It was then that I began to reflect more about Masonry and certain parts of each degree. In the 1st Degree Lecture, for instance, we aver,

"By the exercise of Brotherly Love, we are taught to regard the whole human species as one 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. On this principle Masonry 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."

In the second Degree, we learn that Masonry is a progressive moral science, taught by degrees, and that Geometry is the foundation of our Fraternity.

Even in the later part of the beautiful 3rd Degree Lecture, we learn "how important it is that we be prepared to welcome Death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides."

Even after all the years of my Masonic

career, first as a Master Mason, then as a member of the Scottish Rite Bodies in Tokyo, and as a member of Islam Shrine Temple, I cannot yet explain why I became a Mason.

Perhaps it is meeting with my Brethren in each of the Bodies I just mentioned, sharing their joys and sometimes their sorrows, or seeing newly obligated Brothers take their first Masonic steps, or the tremendous growth of my own "Mother Lodge" since those dark days when I was first a member, or knowing that should I ever fall on hard time, my Brothers will aid and assist me, or should I suddenly be called to that Celestial Lodge, my family will receive support and comfort in their hour of need.

Now, my Brother, I would like to ask you, "Why did you become a Mason?" Can you answer this puzzling question?

I only know that I do not regret having knocked at the door of Freemasonry and stating, "This is of my own free and accord."

Postscript: We invite the brethren to send to this publication their respective versions of "*Why I Became a Mason.*"

A MASON fulfills his destiny and re-creates himself by reformation, repentance and enlarged knowledge. He believes that man is composed of the flesh, the soul and the intellect, that man is a reflection of the Divine, and that one should not weary God with petitions. And he asks himself, "Is it possible to find my way to Heaven alone?"

THE MASTER OF A BLUE LODGE

by VW Samuel P. Fernandez

The highest officer of a Symbolic Lodge is called Worshipful Master. This has made the uninformed conclude that we worship that officer. Far from it.

Worshipful is a title of honor. It means "worthy of honour or honourable." It is, according to the Home Study Dictionary, especially applied to magistrates or corporate bodies.

Says John Ayto's *Arcade Dictionary of Word Origins*: "*Worship* began life as a compound noun meaning virtual worthiness! It was formed from the adjective *worth* and the noun suffix *-ship*, meaning state or condition, and at first was used for distinction, credit, dignity. This soon passed into respect or reverence, but it was not used in specially religious contexts until the 13th century."

The Home Study Dictionary once more defines Master as "one who rules, governs, or directs; one who has others under his immediate control..."

Explained Dr. Albert C. Mackey: "Hence, the still common use in England of the words *Worshipful* and *Right Worshipful* as titles of honor applied to municipal and judicial officers. Thus, the Mayors of small towns and Justices of the Peace are styled *Worshipful*, while the Mayors of large cities, such as London, are called *Right Worshipful*. The usage was adopted and retained in Freemasonry..."

To be a Worshipful Master of a Blue Lodge is a great responsibility. Not only will the Worshipful Master have to show "integrity," "zealous regard for the interest of Masonry," and "ability to discharge the duties of the Master's Chair," but he must "promote good morals among the brethren."

After investing a Worshipful Master with the jewel of his station, the Installing Officer says, "*The square, my Brother, is an emblem of morality; and as it is the special badge of the Master's office, it should constantly remind you that not only by precept, but by example, you should promote good morals among the brethren, and thus endeavor to avert the shadow of any scandal or reproach against the Fraternity. Your former life has given evidence that the jewel will not be an unmeaning symbol in your hands, and I solemnly charge you to take good care that its lustre be not dimmed through any act of yours.*"

The Worshipful Master's most difficult task is not to do what is right but to know what is right. He must be worthy and well qualified, not just wealthy and qualified. Maturity in the Craft is of the utmost importance. A Worshipful Master can only act judiciously if he understands the tenets of Freemasonry. Our ritual is not to be memorized only; it must be digested and applied to our daily task of carrying and concretizing our fraternal corporate will.

Of paramount importance, too, is our understanding of the meaning, both exoteric and esoteric, of our fraternal morals and precepts. This is the reason the Installing Officer gives the following admonition to the Worshipful Master:

"... *It is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high*

importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those great moral duties which they have been taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of this Institution, so that, when a person is said to be a member of it, the world may know that he is one to whom the

burdened heart may pour out its sorrows; one to whom distress may prefer its suit; one whose hand is guided by justice and whose heart is expanded by benevolence."

To be a Worshipful Master is to be honourable and worthy. It is in this state that the Brethren and the world expect that their leader rules, governs, and directs.

MUOG #89 GROWING AND GLOWING

by Bro./Rev. Bernard C. Bassig

Muog Lodge #89 is celebrating its 75th anniversary with a series of programmed activities designed to strengthen camaraderie not only among its officers and members but also with brethren of other Lodges in Masonic District #13 and with families of Masons.

The brethren of the Lodge sponsored a summer outing at Evercrest White Cove Resort in Nasugbu, Batangas, last May. The activity was spearheaded by Wor. Master Joseph T. Aragon.

Then, last September 11, they had an equally exciting and meaningful fellowship at the Evercrest Gulod Resort. Like in the May outing, the rains were heavy and the traffic jams were rather terrible. But the brethren's enthusiasm did not wane. They pushed through with the event, thereby receiving their wages: the corn of nourishment, the wine of refreshment, and the oil of joy. Yes, they did not only enjoy themselves but also strengthened their bonds as a united family. They were joined by brethren of other Lodges in the district, who likewise brought with them members of their families. The occasion was made all the more significant due to the presence of

the district officers – VW Enrique Flores, DDGM; VW Boy Vaño, DGL; and VW Elson Tayko, DGL – who also brought their families along.

Stated Lodge Secretary Paking Dionida: "Truly, such fellowship establishes the building blocks of Masonic unity and channels for promoting the timeless tenets of the Craft."

Meanwhile, Wor. Master Aragon is truly appreciative of the helpful cooperation of the brethren of the Lodge in the lodge building renovation project. "Thanks to the Parañaque Building Association and the brethren who contributed cash, the endeavor has been a success. The roofing, toilet, flooring, and so forth were repaired and painted, and the steel doors and windows were reinforced."

On December 4, the brethren of the

Lodge, led by WB Bibiano "Boy" Fajardo, PM, had a pilgrimage to Mount Banahaw. Brethren of other Lodges in the district joined them, so that they were able to renew their spiritual energies and reaffirm their friendship and love for one another.

On December 18, the Lodge distributed Christmas gifts to indigent families.

Sports and Outing Committee Chair Francisco "Paking" Dionida fraternally acknowledged the helpful cooperation of JW Jeffrey Nisnisan, SW Edwin Larida Jr., Dr. Ludovico Mariano, Esmeraldo Gatchalian, Nazario

Macaraeg Jr., Efren Valenzuela, Romantico Molato, Segio Salvador, Pablito Aragon, Luis Reyes Jr., Bibiano Fajardo, Joel Lazaro, and Meth Casul, among others.

The brethren of the Lodge hope to meet the challenges of the next millenium under the leadership of who will endeavor to equal, if not surpass, the achievements of his predecessor, WB Joseph Aragon.

Note: WB Paking Dionida wishes to congratulate Incoming Master David V. Dionida of Crocker Lodge 712 of California, USA for MY 2000.



Brethren of Muog Lodge No. 89 with their families at Evercrest White Cove Beach Resort in Nasugbo, Batangas

Brethren of Muog Lodge No. 89 share pleasant moments with District 13 officers at Gulod Clubhouse, Evercrest Golf and Country Club in Batulao, Batangas.



M.D. #43 HOSTS 7TH NORTHEASTERN LUZON MASONIC CONVENTION

Masonic District No. 43, composed of Lodges Bontoc #140, Rio Chico #182, Mampiya-An #284, and Bessang Pass #314, hosted the 7th Northeastern Luzon Masonic Convention held at the Bulanao Campus of the Kalinga-Apayao State College in Tabuk, Kalinga, on Sept. 24-25, 1999.

Grand Master Franklin J. Demonteverde, who had just arrived from a hectic and fast-paced US visitation, was represented in the convention by RW Oscar V. Bunyi, Deputy Grand Master. RW Nap Soriano and RW Eugenio Labitoria, Senior and Junior Grand Wardens, respectively, as well as other brethren from Manila, also graced the well-attended event with their presence.

On the 24th, shortly after lunch, the brethren and other members of the Masonic family assembled at Bulanao-Dagupan. They proceeded in a motorcade to the New Capitol in Bulanao, Tabuk, where they paid the following government officials courtesy visit: Congressman Lawrence B. Wacnang, Governor Dominador T. Belac, Sr., and Mayor Basilio A. Wandag. Later they conduct a floral-offering ceremony at the Rizal monument.

Afterwards the brethren actively participated in a seminar on Lodge Management.

The host district treated the delegates and guests to an evening of fellowship.

In the morning of the 25th, VW

Dominador W. Tumbali, the Grand Master's Deputy for the host district, presided over the reception of dignitaries. Rt. Rev. Renato Abibico, Bishop of the EDNL, led the invocation, and F.B. Munda oversaw the reception of the Flag, as well as the singing of the Pambansang Awit and the Grand Lodge Hymn.

Provincial Governor Belac gave the welcome remarks...

The Grand Master's Deputies for the participating districts, namely, VW Santiago Dickson (#39), VW Tumbali (#43), VW Roger Guzman (#45), VW Elpidio Pauig (#49), and VW Roger Balmaceda (#51), then reported on the accomplishments of their respective jurisdictions.

RW Bunyi said that he considered the convention a success, particularly in terms of resolutions discussed and approved. Then he read the Grand Master's message, which focused on the inner and outer work of Masonry.

An enjoyable fellowship social punctuated the successful 7th annual convention of the Masonic Districts in Northeastern Luzon



Northeastern Luzon Masonic leaders and brethren pose with DGM Oscar Bunyi.

CDO MASONS REMEMBER DEPARTED BRETHREN

by WB Aristoteles D. Trani

Brethren of Masonic Districts 28 and 30, led by their DDGMs, VWBs Macduffie A. Tan and Abelardo Plaza, Jr., respectively, held a lodge of Remembrance at the Maguindanao Masonic Temple in Cagayan de Oro city last Nov. 6.

The ceremony, which was performed by brethren from different Lodges of the two districts, was attended by a significant number of widows and orphans.



WB A.D. Trani, who served as MC, stands at attention.

Portion of the crowd that attended the Lodge of Remembrance.



FATHER PRESIDES OVER INITIATION OF HIS OWN SON

WB Narciso "Boy" Ner, Past Master of Shangri-La Lodge No. 196 under the Grand Lodge of the Philippines (with hat), presided over the conferral of the first degree of Freemasonry on his eldest Son, Bro. Randy Sitjar Ner (with white apron), at Saddleback Laguna Lodge No. 672 in Lake Forest, California.



The two Lodges mentioned above recently forged a twinning through the effort of WB Boy Ner, the first Filipino to have become a member of the latter Lodge.

Brethren of Saddleback Laguna Lodge No. 672 will visit the Philippines, particularly Davao, sometime in 2000.

MW DEMONTEVERDE GIVES INSPIRATIONAL TALK AT 21ST ANNUAL INDUCTION BALL OF THE HIRAM CLUB OF TIDEWATER

Grand Master Franklin J. Demonteverde of the Grand Lodge of the Philippines gave the inspirational remarks, while R.W. William Lee Holliday, Deputy Grand Master of the Grand Lodge of A.F. & A. Masons of the Commonwealth of VA, was guest speaker, during the induction of officers of the Hiram Club of Tidewater held at the Lake Wright Inn on Northampton Blvd. in Norfolk, Virginia last August 21.

MW Demonteverde extended to the officers and members of the Hiram Club of Tidewater fraternal greetings and sincere wish for continued success.

"The roads you have taken for more than 20 years have been rough and rugged," he said. "However, you have survived all these difficulties because of your Masonic and noble goals. I am certain that your organization has lived up to expectations, and that each member has contributed in every way he can... In all your functions, you are always guided by the teachings to the Craft, never forgetting our cultural values and heritage... I am deeply honored to be a part of your celebration this year. May you have continued success in all your undertakings... *Mabuhay po kayong lahat!*"

R.W. Holliday, on his part, extended to the brethren of the Club and their ladies warmest fraternal greetings from MW George Harry Chapin, 154th Grand Master of Masons in Virginia. He then congratulated the outgoing officers, led by Bro. Roy Baustista, and members of the Club, as well as their ladies, for a job well done.

He thanked Hiram Club of Tidewater for its continued support to the Masonic Home of Virginia and other Masonic Bodies, as well as for its commitment to the youth and other community projects.

"Our Grand Master and myself, along with the other Grand Lodge Officers,

applaud and congratulate you on all your efforts in those areas," he said.

Finally he expressed his wish that the incoming President, C.R. "Bers" Bersamina, and his officers would also have a very successful term of office.

The other officers of the club for 1999-2000 are Romy Fernandez, Vice President; Rudy Dela Rosa, Secretary; Tony Fernando, Treasurer; Ramon Navarro, Frennie Manimtim, and Hen Permel - Trustees.

All elected officers and all past presidents composed the Executive Board of the club.

Bro. Conrad Bersamina said, "It is with a deep sense of humanity, great pride and honor that I take the helm of this dynamic organization into the next millenium. This honor is only exceeded by the awesome responsibility of this office, but with our collective wisdom, courage and fortitude, the Hiram club can sear to a new greater height. And to you, my brothers, I promise that I will do everything that I can to uphold, promote and preserve this association's basic tenets, ideals and goals and, nevertheless, I expect that you will do the same..."

After the presentation of gifts, dance, dance, dance ensued. The Arabesque presented a special dance as an intermission number.

The programme was emceed by WB Moises Mina and Sis. Marilyn Samonte.

— eF. R. eN

**JUAN SUMULONG MEM.
LODGE #169
ACCOMPLISHES MISSION**

The brethren and sisters of Juan Sumulong Lodge #169, under the leadership of WM Bernardo O. Valenzuela, sponsored a medical-dental outreach mission jointly #96 and his wife; the Provincial Health and Sanitation, which was represented by Dra. Guillermina J. Tabano, Board Member; the Camp Aquino Civic Action Group, led by Bro./Col. Eduardo Landrigan; and the Defense Family Action Association, headed by Is. Euly Ladringan.

The outreach mission, which was held last Oct. 16 Barangay San Jose de Urquico, Camp Aquino, Tarlac, benefited **352 patients** – 285 medical and 77 dental – who were given treatment and free medicines and vitamins.

Bro. Ed and Sis. Euly provided a sumptuous lunch at the barangay hall. Then they hosted a fraternal fellowship at the Log-Com compound, where the brethren and sisters exchanged pleasantries and showed their ballroom dancing prowess.

The brethren and sisters of the Lodge held another medical-dental outreach mission last Nov. 21 at Barangay Dalig, Antipolo City. The mission benefited 257 indigent patients.

The sisters who participated in the mission were: Sis. Elizabeth, wife of WM Valenzuela; Sis. Genoveva, wife of WB Epifanio C. Gacusan; Sis. Benefrida, wife of VW Renato T. Apuan; Sis. Lordipat, wife of WB Art Mondejar; Sis. Lilia, wife of Bro./Col. Philmore Balmaceda; Sis. Euly, wife

of Bro./Col. Ed Landrigan; and Sis./Capitana Nilda, wife of Bro. Jose Ferlu Sudario. All of them served as pharmacists.

The medical-dental team was composed of the following: Dr. Julio Martha Jose, LogCom Medical Unit; Dr. Mateo Modina, V. Luna Veterans Hospital (petitioner for Masonic degrees); Dr. Rowena Modina, wife of Dr. Mat; Bro. Allan Bontuyan, SW of Bonifacio #199; and Bro. Jeffrey Belagan, JW, JSML #169.

Bro. Jose and Sis./Capitana Nilda hosted an enjoyable fraternal lunch at their mansion house in Antipolo City.

Said WM Bernardo O. Valenzuela: "My sincerest thanks to the brethren and sisters, the medical-dental doctors and nurses who, in one way or another, have contributed to the success of the three outreach missions of the Lodge during my year in the East. And to you, dear brethren of JSML #169, *maraming salmat* for your helpful cooperation. Now we can say, 'Mission Accomplished!'"

ARAW LODGE NO. 18 LEADS M.D. NO. 5 LODGE OF REMEMBRANCE

The brethren of Araw Lodge No. 18 led the Lodge of Remembrance of Masonic District No. 5, NCR, at the Jose Abad Santos Hall, Plaridel Masonic Temple II, last Oct. 28.

Bro. Emmanuel T. Yano was Wor. Master; WB Fernando P. Carayo, Sr. Warden; Bro. Ramil Alvarez, Jr. Warden; Bro. Ruben O. Bautista, Secretary; VW Eliseo M. Miranda, DGL, Treasurer; Bro. Juan M. Evangelista, Jr; Chaplain; Bro. Cesar A. Cortez, Marshal; Bro. Arthur S. Velasco, Sr. Deacon; Bro. Cesar M. Magpayo, Jr. Deacon; Bro. Orlando C. Perez, Sr. Steward; and Bro. Maurico Quintiviz, Jr. Steward.

At the Catafalque were VW Cesar O. Baustista, PDDGM; WB Nazario Cordova, PM; Bro. Nathaniel Dueñas; and Bro. Agapito Moya.

VW Emil P. Langomez, Jr., PDDGM, acted as music director.

Jaime Y. Gonzales, PDDGM, MD-5 Treasurer gave a touching eulogy.

The Grand Master's Deputy for Masonic District No. 5, VW George So, expressed his appreciation of the work of the ceremonial officers and the attendance of brethren from his district and other districts.

Loyalty Chapter, Order of DeMolay, and Bethel No. 22, International Order of Job's Daughters, served as ushers and usherettes.

Reception was held at the Aguinaldo Hall, PMT.

Let the loss of our Brethren increase our affection for those who are yet spared to us, and make us more punctual in the performance of the duties that Friendship, Love and Honor demand.

CAPITOL CITY #174, HIGH TWELVE #82, OTHER GROUPS JOIN HANDS IN GREENING BRGY. SILING MATANDA IN PANDI, BULACAN

Capitol City Lodge No. 174, High Twelve Lodge No. 82, Mother Earth Unlimited, Soroptimist International, EDSA Villagers Club joined hands with the Kapit Bisig sa Pag-unlad Cooperative and the Council of Brgy. Siling Matanda in Pandi, Bulacan in planting trees along the roads of the said barangay and in a piece of property, portions of which would be maintained as a mini forest and the other portions to serve as the site for future skill and information share projects on ecological practices for waste management, composing for the production of organic fertilizer, and other ecological projects.

The Committee on environmental of Lodge #174, headed by SW Reynaldo Berroya, arranged for the donation of trees by the Manila Seedling Bank, with the assistance of the Senator Loren Legarda Luntiang Pilipinas Projects and

the Environment Project of the PCSO.

The trees donated by the Manila Seedling Bank were used for greening not only the said barangay and property but the premises of the two Lodges as well.

MASONIC LODGES JOIN OTHER GROUPS IN MARINE SANCTUARY, CLEAN-UP PROGRAM

by Bro. Cesar N. Nieto

Last Oct. 2 and 3, this writer, as project coordinator, and brethren of Masonic Lodges in Metro Manila, headed by Col. Reynaldo Berroya, Senior Warden of Capitol City Lodge #174, joined Mother Earth Unlimited and the Manila Media Divers, in cleaning up the ocean at Anilao, Mabini, Batangas. Besides Capitol City #174, the following Lodges were represented: Andres Bonifacio #199, Manila-Mount Lebanon #1, Walana #13, and High Twelve #82.

We removed garbage material, such as dry leaves, plastic, bottles, and styro, found in the ocean bed as well as those floating on the water and those found in the coastal area. We also rolled up 23 culverts donated by the Dept. of Public Works and Highways.

Used and wrecked cars having been proven to be toxic and harmful to marine life, we used culverts, placing these in triangular form, and then put up a marble marker, named "Masonic Reef",

on which were inscribed the names of the participants in the worthwhile endeavor. Worthwhile because the culverts placed into the sea would serve as an artificial reef that would, in turn, serve as fish sanctuary. Thus, the integrity of the marine eco-system would be enhanced and a number of marine life would be saved from extinction.

The event was covered by the PNP-Public Information Office, GMA-Channel 7, and the Manila Bulletin.

JOSE RIZAL LODGE NO. 1172'S 211TH SPECIAL COMMUNICATION AND PUBLIC WELCOME RECEPTION IN HONOR OF M.W. DEMONTEVERDE

Jose Rizal Lodge No. 1172, Grand Lodge of New York, conducted its 211th Special Communication and Public Welcome Reception in honor of the visiting Grand Master of Free and Accepted Masons of the Philippines, M.W. Franklin J. Demonteverde, on August 27, 1999 at the Masonic Hall, American Room, 19th Floor of the Grand Lodge of New York Temple.

W.B. Jaime C. Alejandro, Chaplain, led the invocation, and the Manhattan Post 4, Masonic War Veterans, presented the colors.

Wor. Master Arthur Z. Aurellano gave the welcome address, while the following delivered their remarks: R.W. William H. Mueller, President, Trustees of the Masonic Hall and Asylum Fund; R.W. John R. Prout, Grand Treasurer, Grand Lodge of the State of New York; and R.W. Carl J. Smith, Deputy Grand Master of the same Grand Lodge.

Then the guest of honor, M.W. Demonteverde, who was introduced by R.W. Alfred B. Dais, Past DDGM, 4th Manhattan District, delivered his message, which focused on the dynamism of Philippine Masonry.

After the presentations, the Grand

Master of the Grand Lodge of the State of New York, the M.W. Stewart C. McCloud, gave the closing remarks.

Chaplain Alejandro having given the benediction, fellowship and refreshments ensued at the American Banquet Room.

Other officers of the Lodge are: Senior Warden Tomas P. Delos Reyes, Jr., Junior Warden Jose M. Bonoan, Treasurer Marcelino M. Samson, Secretary Crisanto N. Jorda, Senior deacon Francisco A. Almendral, Junior Deacon Hernane S. Castro, Sr. Master of Ceremony Carlito R. Gallardo, Jr. Master of Ceremony Christopher C. Agbuya, Senior Steward Ignacio S. Abe, Junior Steward Antonio A. Torregoza, Organist Bartolome O. Matela, Marshal David s. Ignacio, and Tiler Amado J. David.

Daels Write Letter to BLD Elders

Why is it that the Churches find it impossible to accept that we, as a Fraternity, are not a competitor, but that, in fact, we are supportive of religion and encourage each Brother to increase his interest in his own beliefs through developing his intellect and spirituality?

We have insisted that we have no theology, do not have sacraments, do not engage in worship as Freemasons in our Lodges, and cannot offer or provide the means of salvation through good works or in any other way. Yet, how do we get all this across to people who do not want to know, because it suits their book to think or believe otherwise?

In his inaugural address in Gen. Santos City, our Grand Master, MW Franklin J. Demonteverde, expressed particular alarm at the resurgence of the anti-Masonic vilification campaign waged by certain sectors of our society. Intolerance, he said, is the bastard child of ignorance. It always cripples understanding and love amongst men. He therefore called upon those who consider themselves our critics and adversaries to embark on a journey of mutual understanding and tolerance, and he called upon us, his brethren, to reaffirm brotherly love, relief and truth; to be always just and upright Masons; and to be always supportive and loyal to the Craft.

Stressed our Grand Master: "Let us cast the Light of Truth upon a stony way. Let us proclaim the Truth to the whole world. For falsehood is not its only enemy; silence is equally destructive. To be silent in the midst of a vicious attack is to be part of that conspiracy... Let us, each one of us, exemplify our Masonic virtues with boldness and audacity, so that from every corner of our archipelago a mighty current will light up the mighty burning bush of Truth and cast its liberating light upon the stony path of intolerance and ignorance."

Jessie and Mel Dael used to be members of BLD-Lucena, M.E. 3, But, as may be gleaned from their letter to the latter, dated May 25, 1999, they have held fast to their Masonic convictions. Here's their letter.

Dear BLD Elders:

It has been several weeks since we attended our last Christian Maturity Program. But up to now we cannot ease out the feeling of humiliation regarding the turn of events. After we had signed the Commitment Sheets, we were told that we were disqualified from becoming committed disciples. This was too upsetting for us. You did not give us any valid reason for such action. You just wanted me (Mel) to retract... what? My membership in Freemasonry. And for what reasons?

When we were invited to join the community, we believed we were called by God to serve Him, and we really tried to do so. Our BOCs repeatedly said in their homilies, "*God opens the gate to everybody who wants to be with Him. He welcomes everyone in His fold.*" Why did BLD do otherwise? Why were you discriminating us? The desire and willingness to serve God were within us, but why were you hampering us from doing so? Why were you trying to half-open the door to us? As far as we knew, we had not done any disgrace or blemish to the name of the community.

In the first place, you did not give us guidelines on who you would like to be your members. We didn't know that it's a community with members who are selected on the basis of your whims and standards. Because of such gesture, we

are beginning to doubt everything that you say, which seems to run counter to God's real message to us.

Matthew 28:19 states, "Go, then, to all peoples everywhere and make them my disciples; baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you."

John 15:16 likewise states, "I chose you and appointed you to go and bear much fruit, the kind of fruit that endures. And so that the Father will give you whatever you ask of Him in my name. This, then, is what I command you: Love one another."

How, then, can we bear much fruit when you are trying to cut us from the vine? And is there really love there, after all?

Romans 15:1 states, "We should not please ourselves. Instead, we should please our brothers for their own good, in order to build them up in faith." And Romans 15:7 says, "Accept one another, then, for the glory of God as Christ has accepted you."

After the incident, we kept on pondering on the whats, whys and hows of everything. We continued to search for answers from Him, and these were what He showed us:

Jesus warns against teachers of the Law and Pharisees ...

Then Jesus spoke to the crowds and to his disciples: "The teachers of the Law and Pharisees are the authorized interpreters of Moses' Law. So, you must obey and follow everything they tell you to do; do not, however, imitate their actions because they don't practice what they preach. They tie onto people's backs loads that are heavy to carry, yet they aren't willing to lift a finger to help them carry their load." (Matthew 23:1-4)

Jesus condemns their hypocrisy

— "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You lock the door to the Kingdom of Heaven to people's faces, but you yourselves don't go in, nor do you allow in those who are trying to enter." (Matthew 23:15, 23, 25, 27)

— "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You sail the seas and cross the whole countries to win one convert; and when you succeed, you make him twice as deserving of going to hell as you yourselves are!" (Matthew 23:15)

— "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You give to God one tenth even of the season of herbs, but you neglect to obey the really important teachings of the Law, such as justice and mercy and honesty. These you should practice without neglecting the others. Blind guides! You strain a fly out of your drink, but swallow a camel!" (Matthew 23:23)

— "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You clean the outside of your cup and plate, while the inside is full of what you have gotten by violence and selfishness. Blind Pharisees! Clean what is inside the cup first, and then the outside will be clean too!" (Matthew 23:25)

— "How terrible for you, teachers of the Law and Pharisees! You hypocrites! You are like whitewashed tombs, which look fine on the outside but are full of bones and decaying corpses on the inside. In the same way, on the outside you appear good to everybody, but inside you are full of hypocrisy and sins." (Matthew 23:27)

— "You foolish Galatians! Who put a spell on you? Before your very eyes you had a clear description of the death of Jesus Christ on the cross. Tell me this one thing: did you receive God's Spirit by doing what the Law requires or by hearing the gospel and believing it? You

began by God's Spirit. Do you want to finish by your own power? Did all your experience mean nothing at all? Surely it means something? Does God give you the Spirit and work?" (Galatians 3:1-5)

— "But to those who seemed to be the leaders — I say this because it makes no difference to me what they were. God does not judge by outward appearances — those leaders, I say, made no new suggestions to me." (Galatians 2:6)

Brothers and sisters, we entered the community bringing with us peace and hope that we would be closer to God. Now that we are getting near Him, why are you driving us away from Him, and why are you judging us without bases?

Please be reminded about these verses:

"Do not judge others so that God will not judge you. For God will judge you in the same way that you judge others, and he will apply to you the same rules you apply to others." (Matthew 7:1)

"If you hurt your brother because of something you eat, then you are no longer acting from love. Do not let the food you eat ruin the person for whom Christ died." (Romans 14:15)

"Now, it is clear that no one is put right with God by means of the Law because the Scripture says that only the person who is put right with God through faith shall live. But the Law has nothing to do with faith." (Galatians 3:11-12)

"But before the time for faith came, the Law kept us all locked up as prisoners until this coming faith should be revealed. And so the Law was in charge of us until Christ came, in order that we might then put right with God through faith. Now that the time faith is here, the Law is no longer in charge of us." (Galatians 3:23-24)

"So then, let us stop judging one another. Instead we should decide never

to do anything that would make your brother stumble or fall into sin." (Romans 14:12)

"But God has shown me that I must not consider any person ritually unclean or defiled." (Acts 10:28)

After what had happened, we just comforted ourselves by holding on to what 1Peter 3:15 says, namely, *"Keep your conscience clear, so that when you are insulted of your good conduct as followers of Christ, they will become ashamed of what they say."*

Brothers and sisters, we don't want to impress upon you that Masons are really good. Rather, we challenge you to investigate if we are really bad. Your prejudice should not be based on myths and hearsays, but rather, on truth, as Jesus Christ has taught us. If you believe in the centuries-old fallacious portrayal of Masons, then you are misled or blinded by that belief. To oblige us to pick between two groups — BLD and Freemasonry — is tantamount to letting us choose between GOD and GOD.

This letter is just meant to unmask to you our true feelings. We have, nevertheless, a lot to thank the BLD for. We just regret that those who are instrumental in our renewal are the same persons who are putting our growth into a halt. We don't expect any change in your system; we only hope that God will soon shed the LIGHT on you.

Before He died on the cross, Christ exclaimed, *"Father, forgive them for they do not know what they are doing!"*

Despite everything, **we forgive you.**

Yours,

(Sgd.) Jessie and Mhel Dael

REMEMBERING...

by Sis. Josephine Carballo-Tejada

This occasion holds a special niche in my heart. When I was a child, it was then called The Lodge of Sorrow, and it was my favorite Masonic affair. My reasons were entirely *wicked*. It began when my father was selected to be the Chaplain at a Lodge of Sorrow and therefore had to memorize the part assigned to him. Since his method of memorization was to say it aloud, I discovered that I had myself memorized the text just by listening to him. Of the entire discourse, my favorite was the opening prayer. And so it was that at every Lodge of Sorrow, I would sit right behind the Chaplain, so that I could pit his memory work against mine, and count how many times he made a mistake! No wonder, then, that after more than 40 years, I could still mouth the words of that prayer which I learned by rote as a child. As I grew older, the words began to sink deeper in my consciousness, and my appreciation rose to a higher level. How I admire the unknown poet who wrote its flawless verbiage even as I marvel at the awesome power of the *"Great Architect of the Universe, in Whose holy sight centuries are but as days, in Whose omniscience the past and the future are but as one eternal present!"*

But there was another reason why I looked forward to the Lodge of Sorrow. It was my way of continuing a time-honored tradition which my father began with a friend -- the late Bro. Alfred Roberts. Many would recall that he was Davao's pioneer in the dry cleaning and laundry business. Every Christmas, my father would bake for Bro. Roberts an apple pie, which the latter would stash greedily away inside one of his laundry machines. I suppose it was some sort of an exchange gift that the two pledged to each other in that season of giving. I do not know what my father received in return. All I knew was that every year, Christmas held a mystical attraction for our household, for it was the only time of year that father indulged us with that all-American dessert. Because of this, I had come to associate apple pie with Brother Roberts. When he died from that tragic plane crash, my father's apple pie baking days also ended. In

its place was the flower that he would put on his friend's name at the Lodge of Sorrow. Thereafter, he would constantly remind me not to forget to attend this occasion; for if no one else would, I should offer a flower in memory of Brother Roberts. I guess it was his way of baking the apple pie all over again.

The Lodge of Sorrow has long since been changed to The Lodge of Remembrance, perhaps to remind us that this occasion does not call us to be sorrowful, but invites us to collectively embark on that proverbial exercise of the human heart -- remembering.

Time has a funny way of editing memory. For scenes too painful to remember, it offers the balm of forgetfulness, reducing open wounds to scars that seek to remind us only of what time has healed. Scenes of fleeting joys take on the magnitude of magic which we love to recollect.

Now is the season for remembering, a time both happy and sad. For as we recollect those whose presence is no

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longer with us, we also wonder how it was that sometime or other we had not celebrated their presence with as much fidelity as we do now of their absence. Remembering compels us to examine our inner selves and perhaps wish that we had been kinder, gentler, more affectionate, more appreciative, more compassionate.

It is 11 years since father left us for that *undiscovered country* – a far better country, I'm sure. But often, I still find him in the simple joys of my everyday: in the songs I sing, in the music I listen to, in the books I read. Somehow I feel he had never left. And yet, the absence speaks like an echo wailing from a yawning chasm that even the most vivid of memories cannot replace that irreplaceable presence.

In the course of our blighted adult lives, remembering enables us to re-inhabit those blessed days of our youth when all things were seemingly possible. Thereby, we may come to terms with the fact that however sullied the pages of our existence may be, we can still rejoice

over that one page whereon is written the grammar of our dreams.

The process of remembering is really an evocation, a calling forth to mind; another time, another place, another season of grace. We all participate in the universal tradition of human experience, and the ritual of remembrance makes of us a community of conjurers, for what would be more magical than to be united – albeit in thought and spirit – with someone you love?

Perhaps, if we look at remembering closely, we will see that its usefulness lies not in retrieving a lost presence, but in accepting the finality of its absence. The inevitability of Death must be confronted with the same equanimity as the certainty of Life, reliance upon God's promises, and assurance of a place at His right hand.

On behalf of the bereaved families here represented, I thank the Brethren and all those present, for coming – and remembering – with us.

Good afternoon.

Note: The foregoing is the response which Sis. Josie gave during the Lodge of Remembrance which the Blue Lodges and Appendant Bodies of District No. 44 celebrated last Oct. 30 and which was very well attended. Davao Lodge No. 149 hosted the celebration.

Sis. Josie is a daughter of the late WB Jose Jalandoni Carballo of Davao Lodge No. 149. She is a Past Matron of Teodora Alonso Chapter No. 4, Order of the Eastern Star, and a Past Honored Queen of Bethel No. 6, International Order of Job's Daughters.

We, as a fraternity, are a group of men who join together because there are things which we want to do in the world, because there are things we want to do "INSIDE OUR OWN MINDS," and because we enjoy being together with men we like and respect.

Opinion of Committee on Jurisprudence

MAY A BROTHER WHO WAS NOT OBLIGATED, DID NOT SIGN THE LODGE BY-LAWS, AND DID NOT PAY THE DUAL MEMBERSHIP FEES BE CONSIDERED A DUAL MEMBER?

The Committee of Jurisprudence, chaired by MW Reynold S. Fajardo, PGM, GMH and current Grand Secretary, and whose members were VW Fernando V. Pascua, Jr., VW Ricardo P. Galvez, VW Carlos R. de Castro, VW Abelardo L. Aportadera, Jr., VW Rodrigo Y. Arandia, WB Godofredo C. de Guzman, and WB Victor Y Eleazar, submitted its opinion on the case of VW Jacinto Q. Astrero, PDGL, of Kasilawan Lodge No. 77, a charter member of Pagkakaisa Lodge No. 282, who, in 1996, applied for dual membership with the latter Lodge, filed all needed documents for the purpose, but did not pay the membership fee.

Pagkakaisa Lodge No. 282 did not formally inform VW Astrero whether or not his petition for dual membership was approved. Neither was he obligated before the Altar, nor made to sign the By-Laws of Pagkakaisa Lodge No. 282. The brethren of Pagkakaisa Lodge No. 282, through their Secretary, claimed that VW Astrero should be considered a dual member because he had been enjoying the privileges of a dual member of their Lodge, and he, in fact, participated in the annual election and even signed the Tyler's book as a member. For this reason, Pagkakaisa contended that it could legally suspend

VW Astrero for nonpayment of dues.

The issue was, **Can a Brother, by his acts, be estopped from contesting his status as a dual member?**

The Committee's answer was **NO** because there is no such thing as membership by estoppel. Aside from filing a petition for dual membership, a Brother, before becoming a bona-fide member, must be obligated, required to sign the By-Laws, and must pay dual membership fee. VW Astrero, therefore, could not be suspended by Pagkakaisa Lodge No. 282 because he did not legally acquire the status of a dual member.

PALAYAN CITY LODGE U.D. INSTITUTED

Palayan City Lodge U.D. was instituted in public ceremonies presided over by MW Franklin J. Demonteverde last Oct. 27.

After the institution ceremonies, VW Deogracias E. Rivera, the Grand Master's Deputy for Dist. 29, gave his opening remarks. Palayan City Mayor Leonora C. Fajardo then delivered a brief welcome address. Charter Master Angel M. Merez, Jr. presented a history of the Lodge

under Dispensation. Finally, the Grand Master, who was introduced by VW Daniel E. Ferrer, gave his message.

The affair, which was emceed by VW Pacifico H. Laugo, was capped by a fraternal luncheon and fellowship.

MW DEMONTEVERDE RECEIVED IN NORTH WEST LODGE NO. 271

Most Worshipful Franklin J. Demonteverde, Grand Master of the Grand Lodge of A. & F. & A. Masons of the Phils., together with MW J. Garrie Burr, Grand Master of the Grand Lodge of A.F. and A. Masons of Illinois, was received with grand honors by North West Lodge No. 271 at the Jefferson Masonic Temple on West Gale St., Chicago, Illinois last Sept. 2.

Wor. Master of the Lodge was WB Erlindo M. Derupe; C.L.I., and the Secretary was WB Atilano Bondoc, PM.

WB Bondoc, by the way, informed MW Demonteverde and his party that at the time of the visit of MW Enrique

L. Locsin, the Wor. Master was not WB "Jun" Ramos anymore, but rather WB Bernabe Robles. MW Locsin was received into the Lodge following the reception of MW Benny Grisham, then Grand Master, Grand Lodge of Illinois.

BERROYA-BALINAG TANDEM CAPTURES FIRST GRAND MASTER'S CUP CHAMPIONSHIP

Brothers Rey Berroya and Balinag teamed up to beat all other pairs of Masons who competed in the 1st Grand Master's Golf Cup Tournament held in the Villamor Golf Club last Dec. 03.

Narding Figueroa and Boy Angeles emerged as 1st runner-up; Alex Solomon and Raoul Aujero, 2nd runner-up; Gen. Dagudag and Maj. Bonilla, 3rd runner-up; Ramon Ragasa and Luigi Diano, 4th runner-up; M. Galicia and E. Lagdamen, 5th runner-up; Julius dela Torre and Col. Hernando, 6th runner-up; Roy Chu and Tom Manlongat, 7th runner-up; Ernie Uy and R. Cedeño, 8th runner-up; and Tony San Juan and R. Sarmiento, 9th runner-up.

In the guest division, Vic Mendenilla and Joel Donato were champion; Mar Libao and Jun Satch, 1st runner-up; and Rogelio Pagunuran and Arnel Romero, 2nd runner-up.

Narding Figueroa and Roy Angeles turned in the most number of par, while Manuel Carranza and H.B. Del Rosario carded the most number of birdie.

(Warmest congratulations to all the winners!)

WE MASONS IN THE PHILIPPINE GRAND JURISDICTION set forth and exemplify the tenets and teachings of our fraternity, promote love and brotherhood, and achieve harmony among Masons and men, enhance the welfare of our Order, and preserve liberty, equality and fraternity...

**HIGHLAND PARK LODGE NO. 240
TENDERS WELCOME RECEPTION FOR
GRAND MASTER DEMONTEVERDE**

Highland Park Lodge No. 240, under the jurisdiction of the Grand Lodge of F.&A. Masons of New Jersey, tendered a welcome reception for MW Franklin J. Demonteverde, Grand Master of Masons in the Philippine Grand Jurisdiction, and his party in the evening of Aug. 25, 1999.

Bro. Martou C. Schneider, Chapter, Chaplain, led the invocation, followed by the presentation of the USA and Philippine Flags.

WM Jose G. Daguman, Jr. then gave the welcome address, and R.W. John M. Colligas, the Grand Master's Deputy for the 12th Masonic District of the State of New Jersey, delivered his remarks.

R.W. Teofilo M. Saulog, Ritual Instructor for the 12th Masonic District, introduced the guest of honor, M.W. Demonteverde, who in turn focused his message on the

dynamism of Philippine Masonry and the urgency for Grand Lodges to build closer relationship and rapport.

M.W. Wayne E. Hackney, Grand Master of the Grand Lodge of Sate of New Jersey, on his part, expressed his sincere desire to establish closer relationship with his Grand Lodge and that of the Philippines.

R.W. Ernest D. Bunda, Past Grand Chaplain, then gave the benediction.

Fellowship and buffet dinner followed immediately after the ceremonies.

**MASONIC DISTRICT 33 HOLDS
"DINE AND DANCE WITH
THE GRAND MASTER"**

Masonic District No. 33 held a "Dine and Dance with the Social Hall, PhilRice, Maligaya, Munoz, Nueva Ecija.

The programme, which was emceed by VW Anselmo Munsayac, PDGL, commenced with an invocation led by Bro. Joel Cuevas, followed by the singing of the Pambansang Awit, conducted by Bro. Manolito Mangsat. Munoz Science City Mayor Efren L. Alvarez, a Brother, gave a brief welcome address, and to him was presented later by Grand Master Franklin J. Demonteverde, assisted by his Deputy for the District, VW Cid G. Lapuz, a Plaque of Recognition.

Bros. Joel Cuevas and Lito

Mangsat rendered a musical number, while the Village People of Gov. E.L. Joson Lodge No. 326 presented a dance number. Introduced by VW Alexander G. Coloma, P D D G M, M W Demonteverde called the brethren to arms and challenged them to prepare themselves to defend Freemasonry against the attacks of those who consider themselves our critics or adversaries.

In this closing remarks, VW Lapuz acknowledged the contribution of the brethren toward making the special event a success.

13TH NORTHWESTERN LUZON MASONIC CONVENTION

Masonic Districts 37, 41, and 47 (host), led by VWBs Michael Nava, Oscar G. Rodriguez, and Geronimo B. Singson, respectively, held their 13th annual convention in the towns of San Vicente and Vigan, Ilocos Sur on Nov. 19 and 20, 1999.

Angalo No. 63, headed by WM Enrique "Muhammad" Cuadra Al Hajj, Police Chief Superintendent, Regional Director, PRO1, was lead Lodge.

Twelve other Lodges participated in the Masonic assemblage, namely: Laoag No. 71, Abra No. 86, Lam-ang No. 164, Union No. 70, Baguio No. 67, Pangasinan No. 56, Alfonso Lee Sin Mem. No. 158, Urdaneta No. 302, Hundred Islands No. 201, Lingayen No. 161, Agno No. 75, and E.A. Tamondong Mem.No. 217.

The convention theme was "*Freemasonry: A Friend of Religion.*"

The whole morning of the 19th was occupied in the registration of delegates.

Lodge was opened at about 2:30 p.m.

After the reception of dignitaries and guests, VW Marino T. Rivas, Jr., PDDGM, led the invocation; Sis. Mildred A. Reyes the singing of the national anthem.

VW Geronimo B. Singson, DDGM-47, introduced the guests and visitors, while VW Amante Q. Alconcel, PDDGM, called the roll by Lodges.

San Vicente Mayor Nancy D. Tabanda said in part:

"I join with you in acknowledging your predecessors' achievements and contributions against oppression that led to our freedom from foreign domination.

"It is fitting that you take time to reflect upon the legacy passed on to you by your predecessors and reaffirm your commitment to the ideals and teachings of your noble Fraternity."

MW Franklin J. Demonteverde then led Grand Lodge Officers in dedicating the temple of the host Lodge. He urged the officers and members of this Lodge to see to it that their temple and grounds would be a credit to the neighborhood, as well as to actively participate in community affairs.

At 6:00 p.m., proceedings were suspended, so that the brethren would attend the Governor's Night at Baluarte, Vigan, Ilocos Sur. There Vigan Mayor Eva Marie S. Medina welcomed them. WB Cuadra having given his introductory remarks, Bro. Gudelio P. Pajarillo led the assembly in prayer. The DDGMs and WMs then delivered brief messages.

Hon. Luis "Chavit" C. Singson, Ilocos Sur Governor, challenged the Masons to defend and preserve liberties against any attempt, foreign and domestic, to subvert them. He expressed his optimism that Masons would continue to play an active and vigilant role in softening, if not neutralizing, the impact of the economic, political and social pressures confronting our country.

The Governor's address was followed by dance and entertainment, with VWBs Dennis and Marino T. Rivas, both PDDGMs, serving as emcees.

On the day following, the DDGMs

presented their reports. Then RW Clemente M. Nava, PJGL/PRGL, conducted a lecture-seminar.

VW Noel S. Encarnation, JGL for Northwestern Luzon, described the tri-district convention as a huge success. Said he: "*We have assembled as one creative body, fused together by a common interest to live the Masonic virtues... Till our next tri-district convention, let us acquire more and more Masonic Education, live our Masonry, and*

propagate the Masonic spirit among the general public..."

The brethren, finally, were called for labor to refreshment. As they lunched together, they articulated to one another their resolve to project a positive image of Masonry among non-Masons, to share the Masonic Light properly, and to walk uprightly before God and man, squaring their actions on the level, and keeping their passions within the bounds of morality.

(Congratulations to Districts 37, 41, and 47 for coming out with an informative "1999 Masonic Yearbook"!)

3 MASONIC LODGES SPEARHEAD OUTREACH MISSION

by Bro. Bert F. Pagteilan

Bontoc Lodge No. 140 and Bessang Pass Lodge No. 314, both of Masonic District No. 43, and Baguio Lodge No. 67 of Masonic District No. 41 spearheaded a successful 3-day free surgical mission held at the Bontoc General Hospital.

The cooperation and support of the following entities contributed a lot to the success of the project: Provincial Government of the Mountain Province, Radyo ng Bayan Bontoc, Mountain Province Cable Network, and Bontoc Lodge No. 140 Masonic Ladies Club.

WMs Noberto M. Cue Sr., John A. Challongen, and Antonio T. Tactay interacted with one another during the planning process and solicited the help of Dr. Eriberto M. Policar, DOH-CAR Director, and Dr. Manuel V. Factora, Baguio General Hospital and Medical Center Director. Accordingly, two medical teams were organized.

The Bontoc General Hospital team was led by a Brother Mason, viz., Dr. Samuel C. Cosme. Two of his assistants, Prisca D. Belino and Olive G. Lippad, a nurse and a medical technician, respectively, are Sisters. The rest were as follows: Venancia M. Apangchan, BSN; Mary Ann D. Faba-an, BSN; Teresa T. Dionisio, BSN; Margareta

M. Kadlosan, nurse aide; and Myrna I. Edan, nurse aide.

The Baguio General Hospital team was led by four Mason medical doctors, namely: WM Tactay, Bro. Robert M. Ganzon, Bro. Robert G. Capuyan, and Bro. Romeo R. Conception. The other male physicians in the group were Drs. Robert S. Nocum, Octavius C. Buduhan, Manuel F. Quirino, and Tirso B. Oloan.

The female physicians in the BGH team were Carol D. Yawan (daughter of the late Bro. Deliso of Bontoc Lodge #140), Emma S. Abellera, and Sheryl C. Bajet.

Extending help to the medical doctors were nurses Mario P. De Vera, Stephen G. Viduya, Romualdo

The Cabletow

R. Lagmay, and Manny A. Agbayani, and nurse aide Eusebio A. Galang.

The BGH team was driven to the mission site by Villamor B. Jaimar, who was assisted by Wilfredo S. Gunzalo, mechanic.

The two medical teams performed surgery, acupuncture, and electrocardiograph (ECG) recording and analysis; they also gave a lecture and demonstration on first aid, specially on cardiopulmonary resuscitation (CPR).

In the duration of the mission, the brethren of Lodges Bondoc No. 140 and Bessang Pass No. 314, as well as members of the Bontoc Lodge No. 140 Masonic Ladies Club, attended to the needs of the medical teams.

But, of course, the "missionaries" received the "wages" due them: the corn of nourishment, the wine of refreshment, and the oil of joy. They also displayed to one another their musical talents during the fellowship social.

In the end, 42 indigent patients from different municipalities of the

Mountain Province were benefited by the free surgical mission. Of these cases, excision topped the list, followed by thyroid lobectomy, release of contracture, skin grafting and hernia. Thirty-five (35) patients availed of the free acupuncture, 104 had free ECG recording and analysis, and 71 participated in the lecture-demonstration on first aid.

Patently gladdened by the success of the mission they had spearheaded, the three Wor. Masters suggested the conduct of another project of a similar nature, and the entire group expressed willingness to participate in the proposed subsequent project.

The "missionaries" then proceeded to Sagada, Mountain Province, where awards of appreciation were presented to all concerned...

After a well-deserved nocturnal rest in Sagada, the "missionaries" from Baguio City traveled along rough and rugged roads. But, clearly, they felt happy that they were given the opportunity to serve their less fortunate countrymen to God's greater glory.



The "missionaries" pose with banner at the door of Bondoc General Hospital.



- Replica of the original Grand Lodge Logo designed and embroidered by Mrs. Conchita D. Ramos at the instance of then Grand Master Michael Goldenberg. Mrs. Ramos and members of Hiram Lodge No. 88 officially presented it to Grand Master Franklin J. Demonteverde.

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