



The CableTow

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MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES
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June 12, 2000, Independence Day Celebration with the Grand Master and Bro. Major General Alexander Costales, Vice Commanding General of the Philippine Army representing Lt. General Voltaire T. Gazmin, Commanding General of the Philippine Army leading the Brethren in commemorating the event.



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The Cabletow

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PERSISTENTLY STUDYING MASONRY, LIVING IT, AND DISPERSING ITS LIGHT

Two of the prongs of our Grand Lodge's administrative program for this Masonic Year are maintaining our Masonic Education programs and pursuing a well-coordinated Public Service program. The others are improving the financial condition of the Craft at all levels; attracting new members of quality, gaining back our inactive brethren, and maintaining our current members; and raising the level of the general public's awareness and understanding of Masonry, particularly Philippine Masonry.



MW Oscar V. Bunyi

We fondly hope that the various Masonic Districts and Blue Lodges are giving special attention to Masonic Education and Public Service because, as an illustrious Brother of ours, Dr. Norman R. Dasinger, has pointed out, "Only through a vital, meaningful program of Masonic Education, including visible and significant programs of service to mankind, can Freemasonry hope to survive and grow."

In this age of exploding information, even non-Masons now have ready access to Masonic websites on the Internet. Hence, more than anytime, Masons must be properly informed by leaders of the Craft and, more importantly, seek more Masonic Light by themselves.

Seeking more Masonic Light by ourselves is of vital importance; for, as the late Dean Berry of the Harvard Law School very aptly stated, "*Educate* is a reflexive, rather than a transitive, verb." By that he meant that, strictly speaking, we have to educate ourselves because nobody educates anyone else. St. Gregory expressed the same idea when he paradoxically said, "We are our own parents."

Clearly, our interest in Freemasonry is in exact ratio to what we know about it. Our interest in Freemasonry grows stronger, if not deeper, with the passing years if and when we progressively learn its history, philosophy, traditions, landmarks, legends, symbolisms, and jurisprudence.

Paying close and careful attention to the investigative process when petitions for Masonic degrees are filed in our Lodges is very crucial — nay, vital. Because of indifferent, hurried and incomplete investigation of the qualifications of some who have knocked upon our doors for admission, we now reap the whirlwind of apathy to that morality which is so characteristic of our Fraternity, which should be composed

only of just and upright men, only of men with sterling character.

Let us, dear brethren, be more eager to qualify men for Masonry! We have to ever bear in mind that upon every Mason, in the eyes of the critical world, depend the honor, the truth and the efficacy of Masonry.

Ergo, not only should we deeply impress upon our candidates' minds the fundamentals of our Fraternity, but also inspire them to engage in real study and research in order to know and understand fully our Fraternity's real vision and philosophy.

Consider this statement of Brother E.R. Johnston, 32nd degree, A.& A.S.R., in his book *Masonry Defined* (1930): "If a Mason has merely taken his degrees and considers himself a Mason in all that the term implies but has not been properly informed or makes no effort to inform himself, he cannot be no other than an indifferent Mason, of no benefit whatsoever to our great Fraternity and to such a man Masonry can be of little benefit."

Now, how many of such men and Masons actually dwell in our midst? Certainly, not few!

Henceforth, therefore, we must make sure that candidates for Masonic degrees catch the creed and vision of Masonry. The creed and vision of Masonry, in the words of the late Past Grand Master Manuel M. Crudo, 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 God's greater glory."

Henceforth, by both precept and example, we should inspire our newly-raised brethren, as well as our other brethren, to carry out of the Lodge room into our homes, our communities, our schools, and our offices a higher conception of a just and upright Mason.

Declared Bro. Johnston once more: "The only real way to build an institution of men firm and strong is in the character of the men who compose it."

In his speech of acceptance of the Grand Cross of the Court of Honor Medal, MW and Ill. Reynato S. Puno, 33rd degree, PGM and PSGC, furthermore, emphatically enunciated, "Masonry will survive all persecutions and harassments; for no institution founded on the pillars of brotherly love, relief and truth will ever fall. There is only one thing that Masonry will not survive and that is the lack of Masonry among Masons. The future of Masonry rests on our hands and not on the hands of others."

How important it is, then, that we seek more Masonic Light and live our Masonry, walking as just and upright Masons wherever we go. "The character of Masons," Bro. Woodrow Wilson, U.S. President, also averred, "speaks more eloquently than all the books and pamphlets written about Masonry." But he appropriately added, "If you think about what you ought to do for other people, your character will take care of itself."

Our Masonic forebears were benefactors of their communities, and they were recognized as such. Let us, therefore, pursue our public service program with a lot more vigor, zeal and enthusiasm. By so doing, we will bring the light of Philippine Masonry into brighter, sharper focus in our communities.

All this, my dear brethren, is a cue from the Grand East. Take it – if you please!



MW OSCAR V. BUNYI
Grand Master

"The character of Masons speaks more eloquently than all the books and pamphlets written about Masonry." – BRO. WOODROW WILSON, U.S. President

MORE ON LIVING OUR MASONRY...

A. THE BEST ARGUMENT FOR MASONRY

by Ill. Robert Davis, 33rd degree

In a practical public sense, we are what other people say we are. Thus, the best argument for Freemasonry is a good Mason, just as the best example of humanity is a good human.

It would be wonderful to hear the merchant note, "I have been taken in by a good many scoundrels, but never have I had any trouble with a man who wore the square and compasses."

Or, to have the minister proclaim, "I know nothing of the teachings of Freemasonry, but I have never heard a Mason make a disparaging remark concerning the Church."

Or, to have the judge remark, "Never in my experience on the bench have I had a case involving two Masons going at each other through the law."

Or, to hear the non-Mason mention, "I frequently attend social gatherings of Masons, and while I don't know anything about the

inner workings of the fraternity, the clear-mindedness and solid behavior of Masons impress me and make me believe that Masonry's teachings must be good."

Or, to have someone say, "I do not know what the Masonic emblem means, but I suppose the letter G stands for gentleman, for I have always found the man who wears it to be one."

"When you have understood how to live, life itself is a reward."

— KING SOLOMON

Or, to have it as a common knowledge among the members of the community that they have never known a Mason to be involved in any scandal.

In a practical public sense, we are what other people say we are. Thus, the best argument for Freemasonry is a good Mason, just as the best example of humanity is a good human.

Note: The statements by Masonic leaders given on this and the next page bolster the ideas of our Grand Master in his message for this edition. They are worth our serious consideration. — eF.R.eN

B. WHAT MASONRY IS ALL ABOUT

*by M.W. Bro. Leonard Philip Harvey
(Grand Master of Masons in Texas in 1989)*

*If we are going to be unified and proud
Masons, living our Masonry and taking it
out of the lodge room into the community,
we have to accept that responsibility. We
must dedicate ourselves to that purpose.
And, we must have a deep commitment to
accomplishing our purpose.*

Masons should always be people working together in harmony toward a common purpose. Doing things together, accomplishing things together, sharing together in sincere love and fellowship, working together in unity and demonstrating our pride in the Fraternity to one another and to the public -- this will make wonderful things happen. To me, that's what Masonry is all about. And if we lose that, we have lost it all.

I haven't found all of the answers yet, but we can certainly find them if we search together. I have learned this much already: When Masons don't act like Masons, problems arise; and problems always cause disunity; and with disunity, progress is virtually impos-

sible.

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 in unity and proudly *live* our Masonry.

There are, of course, other words which must go along with Unity and Pride, such as dedication, responsibility and commitment. It's difficult to have Unity and Pride without a lot of attention being paid to the others.

Concededly, our job is harder in today's hectic, fast-changing world. But IT WILL STILL WORK! Isn't *your* Masonry worth that much?

"Revisiting" Bishop Labayen's Challenges to Our Fraternity

Leaders of the Craft, we have observed, lay varying stress on how to accomplish Masonry's mission to make this a better world to live in. Apparently, those in scientifically and technologically advanced countries stress that Freemasonry works chiefly through its individual members and exercises its universal influence through them. But those in developing and underdeveloped countries tend to resort to collective action the better to be able to accomplish our Fraternity's mission.

As Masonic leaders, we have to constantly adjust to the reality of every situation. This is particularly true in the Philippine context, where some mainstream and off-stream religions wage their respective off-and-on campaigns against the Craft and where the masses of the people have been excluded from society by the current economic system and now live deprived of the means needed for living decent and dignified lives.

That is why we need to "revisit" the keynote address which the Most Reverend Julio Xavier Labayen, OCD, Bishop-Prelate of Infanta, Province of Quezon, delivered during the 82nd (1998) Annual Grand Communication of our Grand Lodge. We must not let such an important address to go to waste since it is quite difficult to invite a high-ranking member of the Catholic hierarchy in this country to speak before an assembly of Masons.

In his address, Bishop Labayen challenged us, as a Fraternity, to (1) zealously pursue and promote the three principal tenets of the Craft, as well as make true our avowal that, upon becoming Master Masons, we have become better mem-

bers of our respective religions, and (2) help alleviate the sad plight of the masses of Filipinos, who have been marginalized as a result of the globalization of liberal capitalism, which is the new face of colonial domination. (See *The Cabletow*, May-June 1998, p. 52.)

By and large, we have pursued the Masonic tenets of Brotherly Love, Relief and Truth. But if we really want to bring the Masonic Light into brighter, sharper focus in our communities, we have got to pursue our public awareness and public service programs with a lot more persistence, with a lot more fervency, with a lot more zeal.

We should not be too preoccupied with the renewed attacks against the Craft; for, after all, as our esteemed Past Grand Master, MW Bro. Reynato S. Puno, has pointed out, even the mightiest of men cannot topple down an institution built on the pillars of Brotherly Love, Relief and Truth. Our Fraternity, according to MW Bro. Puno, will survive all persecutions and harassments; what it cannot survive is the lack of Masonry among us Masons.

Hence, we have got to inform ourselves on the

various facets of Masonry and live its teachings of practical morality and religious philosophy, thereby taking the message of Masonry into the world "out there."

This includes active participation in our respective churches, by means whereof we will convince the world that we Masons perform our duties to God above all our other duties.

In the face of anti-Masonry, moreover, we have got to show that we are apostles of freedom of religion and champions of the cause of universal peace and harmony among men, which is, as Brother Jose Rizal stated in his essay "Amor Patrio," the purpose of humanity dictated by God.

If our detractors continue to attack us, we should deal with them with love and with understanding of the greatest latitude. Masonry, after all, is not against any religion; its moral teachings are acceptable to all religions.

What we should focus our attention on is to make true our commitment to helping make this country a better place to live in. Bishop Labayen lucidly pointed out the dangers of liberal capitalism. (*Ibid.*, pp. 49-50). He also specified well-known causes of the marginalization of the Filipino masses and tell-tale signs of the disregard of the issues that affect the common good. (*Ibid.*, p. 52).

"The overwhelming dominance of the neo-liberal capitalist system subverts the predominance of the human person, with his/her rights and duties, over material things," the good Bishop stressed. Then he added, "The moral order is reversed. The human person becomes subservient to the material world. Profit becomes the overall obsession. The imperialism of money occupies the center stage. The human person turns into a mere instrument of the system for the sake of profit." (*Ibid.*, p. 53).

The message of Bishop Labayen, methinks, is clear. Just as our heroic brethren, reformists and revolutionaries alike, played an invaluable role in our nation's liberation from foreign domination, we latter-day Filipino Freemasons must take the lead in "the difficult and continuing struggle... to free ourselves from the centuries-old enslavement of foreign interests" — interests that are foreign to the common good of Filipinos. (*Ibid.*, p. 56).

Ergo, each one of us must answer this cogent question of Bishop Labayen: "Whose interests does your heart cherish, uphold, live by and promote? Are they the interests of foreigners or the interests of the Filipinos who are victimized by the foreign interests?"

Having sincerely and honestly answered that twin question, we must act accordingly, both in our individual capacity and in collaboration with other enlightened countrymen, Masons and non-Masons alike.

Significant Statements

"The Catholic Bishops Conference of the Philippines (CBCP) apologizes, through its spokesperson, the President of the CBCP, Archbishop Oscar Cruz, for the mistakes some Church leaders committed 100 years ago by collaborating with the Spanish government in thwarting the Philippine Revolution." — BISHOP LABAYEN.

"The shift from the perspective of the human to that of the material has disastrous effects on morality and spirituality." — BISHOP LABAYEN

"The genius of Freemasonry rests in the picture it paints of greater possibilities. It constantly confronts us with the demand for self-improvement. It tells us to stop making excuses for ourselves and get busy raising our ethical horizons. That's the unceasing message of the Ashlars not only for us but for our society as well... The real problem (in present-day society) is not a decline in morality, but rather, a failure to realize that we, as human beings made in God's image, can walk in more noble paths and live by higher and higher standards. Herein lies the importance and relevance of Freemasonry. It gives us a vision of morality at its best because it forces us to face the fact that we have not reached our full potential. Freemasonry, in short, is a reminder of what we can become if we work at it." — ILL. FRANCIS G. PAUL, 33°

The role of a leader, according to David Gergen, is to raise his subordinates' aspirations for what they can become and to release their energies, so that they will try to get there.

This is particularly true for us, the leaders of the Craft at all levels, since we have to constantly inspire our brethren to walk in more noble paths and live by higher and higher standards. This is the unceasing message of the Ashlars.

As Masonic leaders, we must be willing to sacrifice our time, effort and even money for the benefit of the Craft – without expecting anything in return. We have, moreover, to overlook the jeers of the cynics and shirkers, as well as those who are critical of all who truly work. We have, furthermore, to exercise tact, saying certain

get back up," as guide in his dealings with the brethren.

An effective, constructive Masonic leader is a good manager – one who gives credit where this is due, one who says to a deserving Brother, "YOU DID A GOOD JOB," which are the five most important words. As much as practicable, he shows sympathy to a Brother who has failed to do a job assigned to him. Indeed, the effective, constructive Masonic leader praises his fellows in public and reprimands them in private – better still, whispers wise counsel in their ears.

ON EFFECTIVE, CONSTRUCTIVE MASONIC LEADERSHIP

*by MW Oscar V. Bunyi
Grand Master*

important words and asking certain important questions to the right persons at the right time and in the right place.

Let us focus our attention on this last count.

An effective, constructive Masonic leader courageously says, "I ADMIT I MADE A MISTAKE," which are the six most important words. Aware that he is not infallible, he uses the comeback lesson, "It's not how many times we stumble and fall. It's how many times we stumble and

An effective, constructive leader inspires teamwork, asking peers, subordinates and even superiors this question consisting of the four most important words: "WHAT IS YOUR OPINION?" If a problem arises, he takes it in stride, thinks of ways to solve it, and seeks advice. But he will weigh the advice before using it. He will continually adjust his action to the reality of the situation. Then he initiates the action without fear of failure.

An effective, constructive Masonic leader is always tactful, always "other-oriented," al-

ways considerate of the feelings of others, particularly his brethren in Masonry. He therefore unhesitatingly says, "IF YOU PLEASE," which are the three most important words.

An effective, constructive Masonic leader enjoys what he does. He demonstrates to the brethren his enthusiasm and zeal for the Craft. He radiates the joy of wisdom. To a Brother he says, "If you please, demonstrate the fun of being a Mason by doing this or that."

If the Brother concerned positively responds to his request, invariably he says, "THANK YOU," which are the two most important words, because, according to experts at *Prevention Magazine*, they have a strong power to affect our lives for good. These experts point out that thank-you power creates positive energy that flows through the body and boosts the immune system; it makes people feel good right now, and it works to keep them healthy.

In addition to saying the two most important words, an effective, constructive Masonic leader demonstrates his thanks by giving an unexpected smile, a warm touch, a hug or a note. He knows that expressing one's gratitude softens people's hearts, eases pain and stress, and gives them incentive.

An effective, constructive Masonic leader, furthermore, never claims credit for any accomplishment. He ascribes the accomplishment to concerted effort, saying, "We all accomplished it." "WE" is the most important word, while "I" is the least important. The effective, constructive Masonic leader prefers the interests of the Craft over private interest, whether this be of his own person or of his group. Paraphrasing our illustrious Brother Apolinario "Katabay" Mabini, he says, "Together let's strive for the happiness of our Fraternity by making of it a veritable brotherhood for peace, unity and human progress; for if our Fraternity is happy, perforce we, as well as our families, will also be happy."

Paraphrasing another Masonic leader, MW Donald G. Ingalls, Past Grand Master of Masons in the Jurisdiction of California, USA, I would define an effective, constructive Ma-

sonic leader as one who resolutely says to himself:

"I will do more than belong to the Lodge or Masonic District – I will actively participate, if not lead.

"I will do more than care – I will help and inspire others to help.

"I will do more than learn Masonry's simple teachings of practical morality and sublime teachings of religious philosophy – I will live them.

"I will be more than fair to all men, particularly my Brothers in Masonry – I will be kind to them.

"I will do more than teach my less informed brethren – I will inspire them by constantly improving myself in Masonry and taking the lessons I have learned inside the lodge room into my family, the community, the workplace – nay, everywhere I go.

"I will do more than earn a living – I will live a good, rich and meaningful life, as well as enrich the people I come in contact with.

"I will do more than give – I will serve not only the Craft but also my country and humanity – all for God's greater glory.

"I will do more than live – I will grow to be a perfect Ashlar or an Inward Master.

"I will do more than be a citizen – I will be a patriot – one who contributes significantly to my nation's development, so that it will be able to participate on free and equal terms to the total development of mankind."

Such a Masonic leader, to paraphrase still another Masonic scholar and philosopher, III. Albert Pike, the celebrated author of *Morals and Dogma*, lives in such a way that when he comes to die, not only his family, friends and brethren, but even the undertaker, will be sorry.

Let's all strive to become such a Masonic leader.

MASONIC HARVEST

by Flor Ramos Nicolas (#148)

Our brethren, particularly those in distant Masonic districts, really want to enhance their knowledge of Masonry, but there is a dearth of Masonic literature available to them. That is why this column has been revived. We, the members of the editorial staff of *The Cabletow*, are fortunate enough to get hold of and peruse copies of the official publications of certain Grand Lodges, Masonic Districts, Blue Lodges and appendant bodies. We want to share our "harvests" with our dear readers.

Caring for Freemasonry's Good Name

We are very grateful to Ill. Richard H. Curtis, 33rd degree, for continuing to send the office of *The Cabletow* copies of the interesting, informative issues of *The Northern Light*, quarterly publication of the Supreme Council, 33rd degree, Ancient Accepted Scottish Rite (A.A.S.R.), Northern Masonic Jurisdiction, U.S.A.

The message of Ill. Robert O. Ralston, 33rd degree, Sovereign Grand Commander, in the August 1999 issue of *The Northern Light* reads in part as follows:

"...Over the centuries, our fraternity has invested heavily in time and effort to protect the worthiness of the Masonic name. Everything possible has been done to make certain it elicits respect and honor.

"Take away all our lodge rooms and demolish our buildings. Even remove one of the best-known symbols of all time, the square and compasses. Do all this and more, and Masonry would still remain.

"Protecting the Masonic name is not the job of Grand Masters, lodge officers or leaders of Masonic bodies. The genius of Masonry is that its name – its brand – is kept strong, unblemished and honored by the actions of every Master Mason. The fraternity

is made real through the behavior and performance of each of us."

Our Scottish Rite brethren in the Northern Masonic Jurisdiction of the U.S.A. have enhanced Masonry by, among other things, (1) opening 55 learning centers for children suffering from dyslexia; (2) sponsoring scholarships for members of Masonic families and Masonic youth organizations; (3) granting research fellowship to scientists, thereby assisting them in unraveling the mysteries of mental illness; and (4) making the Scottish Rite Masonic Museum of Our National Heritage in Lexington available for the general public to visit.¹

We may not be as rich in material resources as those brethren. But we can do a lot of things to enhance the image of Philippine Masonry in the eyes of the public.

This year we have established the Scholarship Foundation. Let us all contribute our shares to the Grand Lodge Scholarship Fund, so that we will plant the Masonic flag in the hearts of a great number of deserving young Filipinos and their families and friends.

There is also a need to expand and enrich our Grand Lodge Library and Museum, so that we will also be able to invite the public to visit it.

Demonstrating Pride in Our Masonic Affiliation

Important men have subscribed to the universal fraternity of Freemasonry, and we can be proud to be members of this fraternity.

One of the important men who have subscribed to the Masonic fraternity is Admiral Richard E. Byrd, the early aviation pioneer and polar explorer.

As he sought out new frontiers of knowledge, his Masonic identity accompanied him. He and his pilots, in fact, dropped Masonic flags in both poles. In 1935, he and 60 other Masons on his expedition team formed the First Antarctic Lodge.

Because his brave accomplishments advanced our knowledge of the worlds "out there" and "in here," he was awarded the Congressional Medal of Honor in 1926 and special Congressional medals in 1930, 1937 and 1946.² (Also see "A Page from the Past" on a subsequent page of this issue.)

We can, in our own measure, do a Brother Byrd; we can explore new frontiers in which to spread the cement of fraternal love, extend a relieving hand, and disseminate the principles and teachings of Masonry. As many Masonic Districts, Blue Lodges and appendant bodies have already done, we can join

hands with other civic-oriented organizations in bringing hope, help and enrichment to the economically disadvantaged residents of far-flung barangays of our country.

Another important man who has demonstrated pride in his Masonic affiliation is Brother Dick Groat.

"I have a tremendous respect and admiration for the game of baseball and what it has done for me. I admit basketball was my first and the sport I played best, but baseball has been so great for me. I've been out of baseball for over 30 years, but believe it or not, there are people who walk in here (Champion Lakers) and pay green fees because Dick Groat and Jerry Lynch were once Major League baseball players. Baseball deserves my loyalty and respect. I can't say enough for what baseball has done for me over my lifetime." -- BRO. DICK GROAT

He is a Lewis Mason, his father being a member of Kane Lodge No. 566 in Pennsylvania. He knelt at the Altar of Freemasonry on Oct. 13, 1950 as such Pirate greats as Pie Traynor, Honus Wagner, Lloyd and Paul Waner, Babe Adams and

Wilbur Cooper had done before him.

Brother Groat has demonstrated his enthusiasm for Masonry. Aside from actively participating in the affairs of his Mother Lodge, Washington Lodge No. 253 in Pennsylvania, he is also a member of the Tall Cedars, the Scottish Rite Valley of Pittsburg, and the Syria Temple, A.A.O.N.M.S.

He got a scholarship at Duke University when he was chosen as a member of that university's basketball team.

In his junior year, he was an All-American basketball player. As point guard, in 33 games, he scored 831 points (a national

record), shot 78.9% at the free throw line, and averaged 25.5 points per game.

As a senior, he was again an All-American, averaging 26 points per game. In his last home game in 1952, he set a school record of 38 points against North Carolina. The record lasted 40 years.

Also in 1952, he was named the College Basketball Player of the year.

Bro. Dick Groat was also the Shortstop for the Duke Blue Devils. As such, he was an all-American in his junior and senior years.

After his graduation from Duke he joined the Pittsburgh Pirates. Then he transferred to the Fort Wayne (later Detroit) Pistons in the N.B.A. In 1955, he ended his pro basketball career and returned to the Pirates. In 1960, he was named the Most Valuable Player in the National League. He captained the Pirates to a World Championship.

Saddened he was when he was traded to the St. Louis Cardinals. Yet he proved his mettle when he led the Cardinals in winning the 1964 World Series Championship.

Proud of his Masonic membership, he talks about teammates who belong to the Craft,

such as Bob Friend, Bill Virdon, Rocky Nelson and Ronny Kline.

Brother Dick Groat is a role model not only as an athlete and as a Mason but also as a person. During his playing days as a baseball star, he donated all his speaking fees and a portion of World Series checks to Children's Hospital in Pittsburgh. No wonder, he was made a 33rd degree Scottish Rite Mason on Sept. 28, 1999.³

There are, to be sure, a great many Filipino Freemasons who have demonstrated pride in the Fraternity and who have contributed significantly to their respective professions, as well as to our local and national communities.

That is why we are printing in this issue "Masons in the Senate of the Philippines," by Bro. Robin Padilla.

We invite other brethren to send in to us articles featuring important Filipino Freemasons, preferably accompanied by pertinent photographs.

If the brethren contribute an adequate number of such feature articles *cum* photos, we may even print them in one or more separate volumes.



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Needed :Out-of-the-Humdrum Articles

We also invite our readers to contribute out-of-the-humdrum, on-the-lighter-side, or humorous articles that will add spice to every issue of *The Cabletow*.

For this purpose, we want to readers to meet...

The Tators

They are a family of divergent characteristic traits.

Speck Tator does not extend a helping hand whenever we have a community project; instead, he finds faults and tells others to do it.

Knowing that Emma Tator pretends to be someone else she is not, we think twice before asking her for assistance.

Generally, we shun the company of Dick Tator because we know he is bossy and likes to tell others what to do, but would not soil his own hands.

But one of the Tators smilingly does what she says she will. She is always prepared to lend a helping hand. She makes work and life flow more smoothly for everyone in our community. Indeed, to us, **Sweet Tator** is a gem of a woman, a real blessing to everyone she comes in contact with.

Notes:

The "Sweet Tators" bring real sunshine into the lives and work of others. They make work and life flow more smoothly for everyone.

We don't ask Agi Tator for help, either; for we know that he causes problems by asking others to agree with him that it is too hot, too cold, too sour, or too sweet.

Once we approached Hezzie Tator for a little help. "Yes, I will help," she told us, but she never got around to it.

1. See *The Northern Light*, August 1999, p. 2.
2. *Ibid*, p. 29.
3. Herbert C. Wolstoncroft Jr., 33rd degree, "Pirates Star Dick Groat," *ibid.*, pp. 8-10.
4. This is our adapted version of "Some people are like potatoes...", *ibid.*, p. 30.

The Uncearing Message of the Ashlars

The genius of Freemasonry rests in the picture it paints of greater possibilities. It constantly confronts us with the demand for self-improvement. It tells us to stop making excuses for ourselves and get busy raising our ethical standards...

The real problem is not a decline in morality, but a failure to realize that we, as human beings, can walk in more noble paths and live by higher and higher standards...

Freemasonry gives us a vision of morality at its best. It forces us to face the fact that we have not reached our full potential. It is a reminder of what we can become if we work at it.

-- Ill. Francis G. Paul, 33rd degree

In 1992 a committee of internationally respected Masonic scholars undertook the task of making a worldwide selection of 272 famous Masons. The list they produced was impressive. It contained the names of kings and presidents; admirals, generals, politicians and diplomats; men of science and of the fine and applied arts; poets and novelists; explorers and adventurers; industrialists and inventors; musicians and actors; showmen and sportsmen; men from every walk of life who have one thing in common - all of them were Masons. One sad fact about the list, however, is that almost every name was drawn from the past. The compilers ruefully asked: "Where are the famous Masons of the present?"



MASONS IN THE SENATE OF THE PHILIPPINES

by Robin "Parengkuy" Bautista

It may be painful to admit, but it is true: Masonry today is no longer a part of the essential social fabric of every community, not only in the Philippines, but also in most of the countries of the world. As an institution, it has been marginalized. There are now few Masons in positions of influence, in business, in industry and in government. Masons can brag that four of the first five Presidents of the Philippines were Masons, but then the last Mason to live in Malacañang Palace died over 50 years ago. The same is true in the Judiciary. In the early years, Masons dominated the Supreme Court, but now the Brethren may consider themselves lucky to have one Justice in the High Court. In the Legislative Branch the story is no different, as this study on the Masons in the Philippine Senate will show. Parenthetically, the data that I used for this article came from the library of MW Reynold S. Fajardo.

The Senate of the Philippines traces its origin to the Philippine Autonomy Act of 1916, also

known as the Jones Act. The law established a Senate made up of 12 senatorial districts. Each district was represented by two elected senators, except the 12th district, whose senators were appointed by the Governor General. This district was composed of the tribal and Muslim areas.

At the time of the passage of the Jones Act, Masons had a stranglehold on power. The Governor General, Francis Burton Harrison, was a very active Mason, and so was Manuel L. Quezon, the head of the Filipino participation in the government. Most of the members of the Cabinet were Masons. One half of the Justices in the Supreme Court came from the Craft. Aside from that, the influence of the Masons who led the Revolution against Spain in 1896 and 1898 was still very evident and the anti-Friar sentiments that fueled the Revolution were still burning in the hearts of the Filipinos. It is not surprising therefore that in all the elections held in the decade of the Twenties the Masons had a

commanding presence. In the first election for Senators held in 1916 at least 10 Masons were elected, while two were appointed. In the 1922 elections, the Masons again had 11 Senators. In 1925 the number went up to 12 and in 1928 it returned to 11. Those, however, were the peak years.

In the 1930s the Masons had to contend with a resurgent Church that was openly antagonistic to the Fraternity. Before that time the Church was in disarray and was too weak to venture into the political arena. By the time the Thirties came around, however, it had regained its dominance in Philippine society. One of its first objectives was to destroy the Craft and its influence. As Fr. John Schumacher, a Jesuit priest, put it: "Masonry, in particular, so long the source of harassment and persecution of the Philippine Church, became the target of Catholic militancy in the decade before the War." As proof of this, a decree was issued by the Catholic Action providing that "Catholics are obliged to work and struggle for the election and victory of Catholic candidates" and "in case it should be impossible to find a Catholic candidate for a determined position, one should vote for him who is least hostile to the interests of the Catholic Church."

The campaign had an immediate effect. In the elections of 1931 only eight Masons made it to the Senate, or seven, if we exclude Quezon who had resigned from Masonry a year before. In the next elections held in 1934 the number of Masons dropped further to only 5, Quezon included.

In 1935 our country adopted a new Constitution, pursuant to the provisions of the Tydings-McDuffie Act. The Constitution replaced the old bicameral legislature with a unicameral assembly, thus abolishing the Senate. Six years later, the Senate was revived through an amendment of the Constitution. Elections were accordingly held in November of 1941 in which 6 Masons made it to the magic list. But in the following month, the Second World War broke out and once more the Senate plunged into limbo.

At the end of the War the Senate was reestablished. From that time on elections were held regularly, except during the Martial law years. In 1947 four Masons were elected Sena-

tors, but in every election thereafter not more than two made it. In several elections, including that held in 1998, only one Mason was elected Senator.

At the rate Masons are losing ground in the Senate, a time may come when the Fraternity will not have a single representative in that august chamber. If that time ever comes, however, Masons may console themselves with the fact that so far 48 Senators have come from their ranks. Of these, four became Presidents of the Senate – Manuel L. Quezon, Manuel A. Roxas, Quintin Paredes and Camilo Osias - and three (Quezon, Roxas, Jose P. Laurel) became Presidents of our country. Likewise, six of the Masons in the Senate were Past Grand Masters – Manuel Camus, Francisco A. Delgado, Camilo Osias, Rafael Palma, Quintin Paredes, and Manuel L. Quezon. Probably Masons could also console themselves with the fact that, so far, no less than 16 children and spouses of Masons have made it to the Senate (Magnolia W. Antonino, Agapito Aquino, Benigno Aquino, Jr., Helena Benitez, Juan Ponce Enrile, Juan Flavio, Teofisto T. Guingona, Jr., Eva Estrada Kalaw, Maria Kalaw Katigbak, Sotero Laurel, Ferdinand E. Marcos, Ramon V. Mitra, Teresa Aquino-Oreta, Gil Puyat, Gerardo Roxas, and Lorenzo Sumulong).



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*Listed below are the Masons
who became members of
the Philippine Senate:*

JOSE ALEJANDRINO, 1925-1928 (SOLIDARIDAD NO. 53, MADRID)
JOSE ALTAVAS, 1916-1919, 1919-1922 (MAKAWIWILI LODGE NO. 55)
GAUDENCIO E. ANTONINO, 1961-1967 (MAGUINDANAO LODGE NO. 40)
BENIGNO S. AQUINO, 1928-1931, 1931-1934 (LA REGENERACION LODGE NO. 33)
SOTERO BALUYOT, 1931-1934, 1934-1935 (PAMPANGA LODGE NO. 48)
NICOLAS BUENDIA, 1941-1945 (LA REGENERACION LODGE NO. 33 & MALOLOS LODGE NO. 46)
HADJI BUTU, 1916-1919, 1922-1925, 1935-1928, 1928-1931 (SINUKUAN LODGE NO. 16)
TOMAS CABILI, 1946-1949, 1949-1955 (MARANAW LODGE NO. 111)
AQUILINO CALVO, 1916-1919 (PHILIPPINE BODIES)
MANUEL CAMUS, 1928-1931 (MANILA LODGE NO. 1)
PABLO ANGELES DAVID, 1947-1953 (LA REGENERACION LODGE NO. 33 & PAMPANGA LODGE NO. 48)
ANTONIO DE LAS ALAS, 1941-1945 (JOSE RIZAL LODGE NO. 22)
CEFERINO DE LEON, 1919-1922 (PHILIPPINE BODIES)
ISABELO DE LOS REYES, 1922-1925, 1925-1928
FRANCISCO A. DELGADO, 1951-1957 (BAGUMBAYAN LODGE NO. 4)
JOSE W. DIOKNO, 1963-1969 (NILAD LODGE NO. 12)
RAMON S. DIOKNO, 1946-1949 (NILAD LODGE NO. 12 & SINUKUAN LODGE NO. 16)
VICENTE J. FRANCISCO, 1946-1951 (SINUKUAN LODGE NO. 16)
JOSE FUENTABELLA, 1928-1931, 1931-1934 (SINUKUAN LODGE NO. 16)
ISAURO GABALDON, 1916-1919 (SINUKUAN LODGE NO. 16)
JOSE G. GENEROSO, 1928-1931, 1931-1934 (SOLIDARIDAD LODGE NO. 23)
TOMAS GOMES, 1922-1925 (SINUKUAN LODGE NO. 16)
MATIAS GONZALES, 1916-1919 (PHILIPPINE BODIES & SINUKUAN LODGE NO. 16)
PEDRO GUEVARRA, 1916-1919, 1919-1922, 1922-1925 (PINAGSABITAN LODGE NO. 26)
TEOFISTO GUINGONA, 1919, 1922, 1922-1925 (BAGUMBAYAN LODGE NO. 4)
LEONCIO IMPERIAL, 1916-1919, 1919-1922 (SINUKUAN LODGE NO. 16)
JOSE P. LAUREL, 1925-1928, 1928-1931, 1951-1957 (BATANGAS LODGE NO. 35)
SALVADOR H. LAUREL, 1967-1972 (JACOBO-ZOBEL MEM. LODGE NO. 202), EAM
JOSE LINA, JR., 1987-1992-1995 (QUEZON CITY LODGE NO. 122)
DANIEL MARAMBA, 1941-1945 (PANGASINAN LODGE NO. 56)
GIL MONTILLA, 1931-1934, 1934-1935 (SINUKUAN LODGE NO. 16)
LUIS MORALES, 1925-1928 (ISAGANI LODGE NO. 96)
JUAN NOLASCO, 1931-1934, 1934-1935 (SINUKUAN LODGE NO. 16)
CAMILO OSIAS, 1925-1928, 1928-1931, 1947-1953, 1961-1967 (BAGUMBAYAN LODGE NO. 4)
RAFAEL PALMA, 1916-1919, 1919-1922 (SINUKUAN LODGE NO. 16)
QUINTIN PAREDES, 1941-1945, 1949-1955, 1955-1961 (ABRA LODGE NO. 86 & SINUKUAN LODGE NO. 16)
MANUEL L. QUEZON, 1916-1919, 1919-1922, 1922-1925, 1925-1928, 1928-1931, 1931-1934, 1934-1935
(SINUKUAN LODGE NO. 16)
CELESTINO RODRIGUEZ, 1916-1919, 1919-1922, 1922-1925 (SINUKUAN LODGE NO. 16)
MANUEL A. ROXAS, 1941-1945 (MAKAWIWILI LODGE NO. 55)
TEODORO SANDIKO, 1919-1922, 1922-1925, 1925-1928, 1928-1931 (LOGIA REVOLUCION IN SPAIN &
ISLAND LUZ MINERVA LODGE NO. 5)
LOPE K. SANTOS, 1919-1922 (MAGAT LODGE NO. 68)
PEDRO MA. SISON, 1916-1919, 1919-1922 (PANGASINAN LODGE NO. 56)
VICENTE SOTTO, III, 1992-1998, 1998-2004 (ANDRES BONIFACIO LODGE NO. 199)
JUAN SUMULONG, 1925-1928, 1928-1931, 1934-1935 (BAGUMBAYAN LODGE NO. 4)

Some time ago, a Brother, whom we consider one of the very best Masons we have known, told us, on the occasion of the death of his father, that he and his father had always been more like pals than son and father and had understood each other perfectly. Unfortunately, such an ideal relation does not always exist between son and father. To promote a better understanding between living fathers and their sons, an unknown author conceived the following letter, supposed to have been written by a son to his dead father, which we copy from the *Ivanhoe Masonic News* and which will, we are sure, appeal to many of our readers:

A SON'S LETTER TO HIS DEAD FATHER

Dear Dad:

I am writing this to you, though you have been dead 30 years.

From your seat in the Place Beyond I hope you can see these lines. I feel I must say some things to you, things I didn't know when I was a boy in your house, and things I was too stupid to say.

It's only now, after passing through the long, hard school of years; only now, when my own hair is gray, that I understand how you felt.

I must have been a bitter trial to you. I was such an ass. I believed it was my own petty wisdom, and I know now how ridiculous it was, compared to that clam, ripe, wholesome wisdom of yours.

Most of all, I want to confess my worst sin against you. It was the feeling I had that you "did not understand".

When I look back over it now, I know that you did understand. You understood me better than I did myself. Your wisdom flowed around mine like the ocean around an island.

And how patient you were with me! How full of long suffering and kindness.

And how pathetic, it now comes home to me, were your efforts to get close to me, to win my confidence, to be my pal!

I wouldn't let you. I couldn't. What was it that held me aloof? I don't know. But it was tragic -- that wall that rises between a boy and his father, and their frantic attempts to see through it and climb over it.

I wish you were here now, across the table from me, just for an hour, so that I could tell you how there's no wall anymore; I understand you now, Dad, and God! how I love you and wish I could go back and be your boy again.

I know now how I could make you happy everyday. I know how you felt.

Well, it won't be long, Dad, till I am over there, and I believe you'll be the first to take me by the hand and help me up the further slope.

And I'll put in the first thousand years or so making you realize that not one pang or yearning you spent on me was wasted. It took a good many years for this prodigal son -- and all sons are in a measure prodigal -- to come to himself, but I've come. I see it all now.

I know that the richest, most priceless thing on earth, and the thing least understood, is that mighty love and tenderness and craving to help which a father feels toward his boy. For I have a boy of my own.

And it is he that makes me want to go back to you, and get down on my knees to you.

Up there somewhere in the Silence, hear me, Dad, and believe me.

The polar explorations of Bro./Admiral Richard E. Byrd before the Second World War are now part of world history. Volumes have been written about his exploits and are universally known to scholars and laymen alike. This notwithstanding, vignettes of his first Antarctic expedition, which took place from 1928 to 1930, are worth recalling. A member of this Grand Jurisdiction served with that expedition, as aviation mechanic and, what is more, was saved by Bro. Byrd from drowning. The official organ of the Grand Lodge, *The Cabletow*, also played a role in that expedition.

A PAGE FROM THE PAST

Records show that Bro. Byrd sailed from Los Angeles on the whaler, *C. A. Larsen*, on October 10, 1928 to start his famous expedition. On board with him was Bro. Benjamin Roth, of Service Lodge No. 95, one of the few who were chosen, from thousands of applicants, to accompany Bro. Byrd. The expedition arrived at the Ice Barrier on December 25, and on January 16 of the following year Byrd made his first Antarctic flight, exploring 1,200 square miles. The records also show on January 31, a part of the barrier cliff collapsed. Brother Roth was close by and almost drowned, but fortunately for him, Bro. Byrd was in the vicinity and was able to save his life.

Byrd's expeditions lasted up to February 19, 1930 and he is credited with several geological discoveries. All throughout this two-year period, copies of *The Cabletow* were regularly mailed to Bro. Roth. After he arrived back in civilization in March 1930, Bro. Roth immediately wrote the Grand Secretary of our Grand Lodge to inform him that he received all the issues of *The Cabletow* sent to him, and that he "enjoyed reading them very much."

The editor of *The Cabletow* was happy to note that this magazine was a welcome guest in the Antarctic and congratulated Bro. Roth for the happy ending of his adventurous voyage to the Frozen South.

The Official organ of our Grand Lodge, THE CABLETOW, also played a role in the expedition of Bro./Admiral Richard E. Byrd.

IN THE 2nd section of the conferral ceremonies of the Master Mason degree, there is portrayed a picture of the work force involved in the labors of building King Solomon's Temple, which took more than seven years. We learn later that at the building of the said temple, there were three Grand Masters: Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, the widow's son, who was the architect of the work. They were assisted by 3,300 Master Masons or overseers of the work, 80,000 Fellow Crafts or hewers on the mountains and in the quarries, and 70,000 Entered Apprentices or bearers of burden. These 153,300 workmen were all so classed and arranged by the wisdom of King Solomon that neither envy, discord nor confusion was suffered to interrupt or disturb the peace and good fellowship among the workmen.

THE TWELVE FELLOW CRAFTS

by VW Pyke L. Alibadbab, PJGL



At the time of the confusion that arose from the tragedy, King Solomon ordered Hiram of Tyre to call the roll of the workmen. Upon the call of the roll, there appeared that only 15 Fellow Crafts were on duty, three of whom had escaped out of the temple to avoid punishment for their horrible deed. The 12 innocent craftsmen who had repented and remained loyal to King Solomon were actual biblical characters who faithfully served Solomon. Some of them were carry-overs from the reign of King David, except a certain Jarman, who never existed or, if he did, was known by another Hebrew name unknown to biblical historians. Definitely, the three ruffians were not biblical characters; hence, they never actually existed. They are, however, included in the drama as figurative embodiments of the base instinct and evil in every one of us humans.

The 12 Fellow Crafts, no doubt, owing to their

inflexible fidelity to their trust and their exemplary conduct, were subsequently raised as Master Masons and became overseers upon completion of the temple.

To be able to relate Masonic tradition with reality and its relevance to the Craft, let us turn to the Bible as our reliable source of information regarding their persons, the meanings of their respective names and their duties at the Temple, which might have been the prototypes of many of the positions in the present-day Blue Lodge.

As enumerated in the call of the roll as ordered by Hiram of Tyre, the craftsmen were Adoniram, Ahisar, Azariah, Jarman, Joab, Joseph, Nathan, Obed, Shallum, Talmun, Zabud and Zimry.

Adoniram means "My Lord is exalted" (II Sam. 20:24). A prince by birth Adoniram was since he

was a son of Abda. He was an able administrator. He served as overseer of those conscripted for forced labor. He was the tax collector of King David (I King 4:6), and he continued in the same capacity during the reign of King Solomon, who appointed him over the hewers on the mountains of Lebanon (I Kings 5:14, as cited in Coil's Masonic Encyclopedia, p. 6). He performed the duties of the same office during the reign of King Rehoboam, who succeeded King Solomon; this time he was called Adoram and sometimes Hadaram (I Kings 12:18; II Chron. 10:18).

Adoniram was, in essence, chief receiver of tribute under Kings David and Solomon. The latter appointed him to superintend the contribution towards building the Temple as well as the levy of 30,000 Israelites to work by monthly courses in the forests of Lebanon (Masonic Bible, p. 2, A.J. Holman & Co.).

Adoniram could be the prototype of the position of the Secretary or Treasurer in our present-day Lodge.

Ahisar (also Ahishar) means "My brother has sung or is a singer" (I Kings 4:2,6). He was a princely steward in charge of King Solomon's household. Clearly, he could serve as prototype for the position of Senior Steward or Custodian of Building.

Azariah means "Yah has helped." A son of Nathan, Azariah was the prince whom Solomon appointed head or overseer of the 12 food supply deputies of the King's household. Since he was assigned the duties lesser than those of Ahisar, he could be the prototype for the Junior Steward.

Jarman, as was mentioned earlier, did not exist, or if he did, no recorded account of his existence or character has been located in the Bible.

Joab means "Jehovah is father." Joab was an able general, a man of organizational ability, resourceful and decisive. He was at the head of King David's men. But he murdered Abner and Amasa; this act was viewed as abuse of authority. Hence, Joab was subsequently slain by Benaiah on orders of King Solomon. In any case, his abilities and talents make us believe that Joab might be the prototype of the Senior Deacon, who is the

Master's close confidant.

Joseph means "increaser, adder" (I Chron. 25:1, 2, 9). A Levite "of the sons of Asaph," he was designated by lot during King David's reign to be in the first of 24 service groups of musicians. He may, therefore, be considered as prototype for the position of Organist in the Blue Lodge.

Nathan means "gift, that is, whom God gave" (II Samuel 7:1; I Kings 1:4-48). A prophet during King David's reign, Nathan shared in anointing and installing Solomon as King (instead of Adonijah, Solomon's elder half-brother). He is the father of the craftsmen Azariah and Zabud, both of whom held important positions during King Solomon's reign. Being a high priest and prophet, he could be the prototype for the position of Custodian of the Works or Lodge Chaplain, although under our present set-up the Chaplain does not install the Master.

Obed means "servant, one serving" (I Chron. 11:26, 47). One of the mighty men in King David's military forces and a worthy general in King Solomon's army, Obed could be the prototype for the position of Lodge Marshal or an appointee of the Master in charge of an important Lodge committee.

Shallum means "recompense" (I Chron. 26:1, 2, 9, 14). During King David's reign, Shallum was gatekeeper East of the Sanctuary; he was stationed at King Solomon's gate to the East. He may, therefore, be considered prototype of the Tyler's position.

Talmun was head of the Levitical family of gatekeepers. He may be considered as prototype for the position of head Tyler or Custodian of Building.

Zabud means "given" (I Kings 4:1,5; Sam. 7:3 and 12:1). A son of Nathan, Zabud served as a priestly adviser to King Solomon. He may be the prototype for the position of Lodge Secretary or confidential adviser to the Master.

Zimry was a descendant of Saul and Jonathan. He was chief of half of the chariots of King Elah, whom he subsequently killed to proclaim himself King. He served as King for a short time. He could be the prototype for the position of Chairman of the

Committee on Inter-Lodge Visitation or Transportation.

Those were the characters who played important roles in the construction of King Solomon's Temple. They performed their duties well and faithfully served their Masters. They could be forerunners of positions in the Blue Lodge.

Why only 12 craftsmen were specifically noted and emphasized cannot be fully explained. Bro. Henry Coil, however, offers some explanation in his encyclopedia.

The number 12 is "one of the most widely respected and honored of the sacred or symbolic numbers." Just why this is so is not easily solved, for the concept extends far back into the past.

In any case, the symbolism of the number 12

did not come from fingers and toes as did the decimal system. It probably arose from astronomical or arithmetical phenomena, for the zodiac became divided into 12 signs; the proportions of the sides of the right triangle, 3-4-5, add up to 12 and the product of the two legs is 3 times 4 or 12. Certainly, the number has been widely used even for practical matters down to the recent times. There were 12 tribes of Israel (but this is somewhat forced because there were actually 14 tribes). Twelve oxen supported the Molten Sea, which stood before King Solomon's Temple. The name of the Deity contained 12 letters. There were 12 Apostles and 12 gates to the New Jerusalem. In still more recent times, we have 12 inches to a foot; 12 months in a year; 12 on a Petit Jury; and 12 Tables of Roman Law. Epiphany is the 12th day after Christmas, and 12 ounces make a pound troy... Finally, there were in the English Masonic lectures the Twelve Original Points of Freemasonry.

Note: This forms part of a series of lectures the author, Chair of the Committee on Masonic Education of San Pedro Lodge No. 292, has been giving to help the brethren acquire more Masonic Light.



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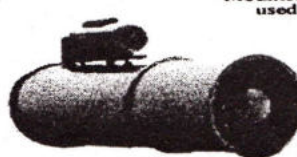


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MASONS GOD-FEARING, FREEDOM-LOVING AND LAW-ABIDING



*by Rev. Palpito Dumanig
Executive Pastor, UCCP – Davao City*

Today is our Independence Day!

This morning many of us joined in the 102nd Independence celebration, at the Rizal Park, not just as ordinary citizens but, more importantly, as Masons. For, like our forebears, who were Masons, we too are freedom-loving and will continue to be — to stand to our convictions, as members of the Craft, to defend our own country, the Philippines — the land of our birth!

We all know that the revolution was led by a number of Masons! Dozens of our national heroes were Masons. They, like us, wore the badge of a Mason, with pleasure to themselves and honor to the fraternity.

It is said that we are to wear this LAMBSKIN APRON, emblem of morality and badge of a Mason, throughout an honorable life. A Mason who cannot live up to the ideals of Masonry, as symbolically portrayed by this fair emblem, certainly will become a stumbling block to the Masonic institution.

Although others among us wear another kind of apron, and not the lambskin apron we were given on the day of our initiation, and taught to us until we were raised to the sublime degree of Master Mason, I believe that the apron should speak more

about Masonry. Many, including Masons themselves, speak against the Masonic Fraternity. Many of us, including myself, are charged with words we ourselves cannot accept, because they are not what we believe. Yet, however the world sees us, whatever the sea of people speaks ill against us, if we live according to what this fair emblem stands for, we can be proud we are Masons. We are and will continue to be GOD-FEARING, FREEDOM-LOVING and LAW-ABIDING.

I am happy that I am a Mason and will continue to be. Your acceptance of me as a brother is a source of joy to me and my family. Although a host spoke ill of our Fraternity, yet, these are clear to me as a Christian and one among you:

1. Our brotherhood, our fraternal relation, transcends boundaries of faith, creed and social sta-

tus.

2. Our fraternal order includes our inner desire to assist anyone in great distress, especially another Mason and his family, widows and orphans, those in need!

3. Our brotherhood has a long history of struggle – even to sacrifice, even to shed blood, if need be, for a country and a people.

Although many times I don't wear this white emblem, significant of my being a member of the Craft, yet I know, I have to live up to its meaning, that everyone may know who I am.

This white apron reminds us of its destiny - to be placed on our coffin when we die and to be buried in the silent clods of the valley. It is hoped that when our portion to respond to a call shall come, the people after us will say, "Here lies the body of a Mason who lived a life worthy of emulation".

Let me end with a challenge to all. This is what consoles me when my being a Mason is questioned:

- In time when I need help from people, and a fellow Mason extends a helping hand, I ask, "Is

Masonry wrong because Masons help me, sometimes in a life-death situation?"

- For many years that I have served as a Pastor of the Church, my linkage with Masons has enriched my work and my world, having times to pray and share the Word with them. Does this make Masonry a questionable organization?

Finally, last April 23, 2000 I was confined in one of the hospitals in the city. The day after, I was operated on because of some stones in my gall bladder. It was a terrible experience – the first time I was hospitalized! More than that, it was an expensive procedure. Although institutions like SSS and Philhealth have assisted me, yet the bulk of help came from a Mason's family, and course, from the Doctor who did a wonderful thing to me, our very own member and a Past Grand Master. When Masons help and do it without expecting anything in return, I am deeply convinced I am richly blessed because I am one among you.

TO GOD BE THE GLORY!

Note: The author of this article is a member of Midsayap Lodge No. 267 and Datu Bago Lodge No. 197.

LET US ALL WORK AND PRAY FOR PEACE

by VW Jaime L. Nabua

During these troubled times in our land, Freemasons are called upon to work and pray for peace. Freemasonry, being a Fraternity of all men under the Fatherhood of God, can do much to spread peace in a troubled land. For is not the Fraternity composed of men of all religious faiths, Christian, Muslim, Buddhist, etc. "who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other"?

At this time, when men of evil designs are trying very hard to provoke enmity of one group of religion against another (Christians against Muslim), the Fraternity's principle of Brotherly Love is most needed. It is very reassuring that "Masonry can unite men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

The leadership and the entire membership of the Fraternity are therefore called upon to respond to this challenge. Let us all work and pray for a lasting peace in our country.

Note: The foregoing is the editorial penned by VW Nabua for the May 2000 issue of the LEE SIN TIMES.

MEN OF THE "TROWEL" ARE MAKERS OF PEACE

by MW Rizal D. Aportadera, PGM

**"THESE
ARE
THE
TIMES
THAT
TRY
MEN'S
SOUL!"**

Nowhere in time and place have these words meant so much to us and to the people of Mindanao. For many years after the last world war, peace and tranquillity prevailed among its populace, only for us to wake up today confronted by the serious internecine conflict with no visible inciting cause and no clear solution in sight. Brother on one side is pitted against brother on the opposing side. Shades of religious conflict are being fanned by the unseen forces and exploited to the hilt in order to create schism between the predominant Christian and minority Moslem populace that can deteriorate into genocidal acts and serious human rights violations if we allow hawkish and warlike leaders to dominate the scenario. Even our government lacks that moral ascendancy to broker a lasting peace, for those tasked to lead in the peace panel may not all truly represent the sentiments of the islanders nor are they native Mindanaons. Most of our leaders in the government and private sectors lack the historical and cultural knowledge about Mindanao or of Islam and may not be effective negotiators in bringing the conflict to its desired solution.



Neither can a dominantly Catholic population, through its national and local religious leaders, bring about peace and harmony in this conflict; for historically they were always the contending forces since the biblical and medieval times. And they are again emerging as the warring forces in the Middle East, Balkan,

and Asian countries. Traditionally Islam would never allow itself to be second to Christianity nor would it allow its religious teachings to be compromised.

What remains at this point in time is for us and the rest of the Mindanaons to look for ways and means to achieve peace through our

own initiatives and by our indigenous leaders, as we cannot expect those from the central government to do this rightfully, for it requires all of us to be aware of the importance of the problem and the urgency of its solution before we can take active part and commit our efforts to achieve a lasting solution to this problem.

Individually we can start with ourselves by being tolerant of each other's religious beliefs and respectful of each other's cultural and ethnic diversity.

Freemasonry is uniquely established as a vehicle that can move us to our objective of world peace since it is neither a religion, a political force nor an ideology. It is a forum, where universal brotherhood is its "raison d'être" and harmony its main objective. Universal brotherhood under the fatherhood of God is our ultimate goal. When that is attained, man will be able to live in an environment of harmony and peace. In Freemasonry, before we were fully raised to the sublime degree, we were presented the trowel. That instrument, we were informed, is to be used to spread the cement of "brotherly love and affection" that will unite us into one common band or society. In peace and in war, anywhere in the world, Masons have been forefront in its use. History is replete with accounts of the use of the Trowel as cease-fires were declared unofficially by the warring armies in order to give decent burial rites to fallen brethren on both sides. Brother Sam Houston stopped the firing squad from executing General Sta. Ana after the battle of the Alamo because he gave the "sign" that only Masons understood. He commuted his sentence and later paroled him. Col. Rios del Sol chose to leave his post and command and be declared AWOL. By doing so, he avoided a "blood bath" and loss of lives which would have resulted

had he resisted the forces of Bro. Alex Noble (first person account by another brother) when the latter attempted to enter Camp Evangelista in Cagayan de Oro. There are many more of these heroic accounts that can fill the pages with the saga of Masonry.

We Masons of Mindanao see the cloud of on-coming conflicts getting more ominous everyday. The economic dislocation brought about by the military campaign against the secessionists, the loss of potentials to generate valuable dollars from exports and tourism and the acute dislocations of families in the war zones and loss of lives will compound the bleak scenario that will be forthcoming.

We should not remain complacent or indifferent but we should be vigorous in advancing the use of our Trowel to forge understanding and peace in our community and our country.

We should be quick to exploit and take action on every opportunity to spread brotherly love, concern and understanding and peace to those around us, especially to those of religious beliefs or ethnic origins different from ours.

We should attempt to palliate rather than widen the gap of misunderstanding and distrust that may otherwise exist among us. While the square and compasses apply to the morality of our individual conduct as Masons, the Trowel exemplifies the highest degree that individual conduct is used and tested in the application of our Masonic tenets. Alone we may not be an effective force but the collective use of the Trowel by Masons in Mindanao will result in a movement that can initiate the reign of peace, understanding and harmony in our beloved Island.

Together, Brethren, let' use our TROWEL!

HISTORICAL VIGNETTES

by *VW Samuel P. Fernandez*
Grand Historian

1. Valentine's Day Fusion



“We who have not had to suffer for our Masonry are not as fully cognizant of its sweetness as those whose Masonic history includes the sacrifice of the lives of brethren, the suppression of their Lodges, the prohibition of the use of the name, the struggle for Light in the darkness, and the most strict selection of members, lest one would enter who could not be implicitly trusted and who would deliver the Mason to be executed – these are the fires of purification which have resulted in the formation of a Masonry sublime, glorified.”

Thus the second American Grand Master, MW Newton C. Comfort, wrote about the Filipino Masons who belonged to the Regional Grand Lodge of the Gran Oriente Español. The continued existence of the Grand Lodge of the Philippine Islands composed of American brethren became an emotional issue among the Filipinos. No doubt, Filipino Masons had their baptism of fire and were very proud of their heritage. The issue of fusion was a touchy issue indeed.

The American brethren composed of two Past Grand Masters, Harry Eugene Stafford and Newton C. Comfort, and the Grand Master, William H. Taylor, took the first tentative steps toward the union of two Masonic groups.

The Filipino counterpart was composed of Worshipful Master Manuel Luis Molina Quezon, Teodoro M. Kalaw and Tomas Earnshaw.

The influence of Quezon, who later became a Grand Master of the Grand Lodge of the Philippines, was most felt by the brethren. A dynamic leader and most respected Mason at that time, he was able to convince 27 Lodges from the Regional Grand Lodge to join the fusion on Valentine's Day, February 14, 1917, thus over-

whelming the American brethren in terms of number.

Quezon had it figured out. MW Taylor was re-elected Grand Master that year and he, Deputy Grand Master. When Taylor confessed his innocence and ignorance of what was going on, the astute organizer Quezon heartily laughed and said:

“Its just what those Filipinos wanted and I am so happy that they did. Since you Americans have acted so magnanimously in giving the control into our hands, I will make a gentlemen's agreement: so long as you and I have any influence in Philippine Masonry, there will be a rotation in the office of the Grand Master. You are Grand Master this year, I am to be next, and thereafter each American holder of office will be followed by a Filipino Grand Master.”

Both Masons had crossed the Great Divide when the Filipinos opted to elect the last American Grand Master, MW John D. Wallace, in 1974. But the Quezonian spirit lives on. Unity and harmony builds bridges of understanding. Animosity in any form can be divisive. Quezon chose unity and harmony.

2. Repeating History

History repeats itself, and that's one of the things that's wrong with history." Thus observed Clarence Darrow (1857-1938), American lawyer, lecturer, reformer, and writer.

On July 7, 1874, Governor-General Jose Malcampo wrote a confidential letter to the Minister of Colonies in Spain stating that the existence of Masonry "in the Philippines as risky and very dangerous." Malcampo added he was setting a close watch on the development of Masonry and had instructed the Grand Deputy of the Gran Oriente de España to eliminate all Filipinos from the Lodges.

It should be remembered that in 1856, Gov. Gen. Jose Malcampo y Monge, a 28-year old naval ensign from Andalucia, established Primera Luz Filipina (First Philippine Light) Lodge. He was ably assisted by another naval officer, Casto Mendez y Nuñez.

When the duo returned to Spain, the Lodges they had founded continued to live on. Malcampo's patriotism got the better of him. He made Filipino Masons miserable.

Ironically, though, on July 7, 1892 the Katipunan

was founded in the house on Azcarraga St. near Elcano St., Tondo, composed of Masons Deodato Arellano, Andres Bonifacio, Valentin Diaz, Teodoro Plata, Ladislao Diwa and Jose Dizon. Instead of "eliminating all Filipinos from the Lodges," they multiplied.

On July 7, 1897, Gen. Aguinaldo (a Mason) issued a manifesto in Biyak-na-Bato explaining the grievances of his people and urging them to continue the revolution.

"What is so special about the seventh day and seventh month of the year?" ask Clarence Darrow. For our part, we repeat history because we have not learned our lesson from the past. Nothing is wrong with history. Everything is wrong with us when we deliberately ignore the writing on the wall. Everything is wrong with us when our patriotism leads us to blind credulity and fanaticism. Everything is wrong with us when we equate loyalty for love of country.

Note: The foregoing appeared in *The Manila Times*, July 20, 1999

3. The Legacy of Lope K. Santos

"If possible, please light up the place so that I can read and write." Thus Lope K. Santos told his wife, Simeona (Mona) Salazar, after they visited the tomb Lope K. Santos ordered and made for himself. What a man! Even in death he thought of reading and writing! Reading and writing in our generation?

A public servant, labor leader, scholar, essayist, novelist, poet, editor and a mason, Lope K. Santos is remembered as the Father of Pilipino grammar. Mang Openg to his friends and admirers was born on Sept. 25, 1879 in Pasig, Rizal to Ladislao Santos and Victoria Canseco.

Mang Openg taught the national language at the University of the Philippines from 1937 to 1954. His philological masterpiece was "Bararila ng Wikang Pambansa" which became the official textbook of Tagalog grammar. Mang Openg's love for Tagalog began when he won the *dupluhan*, the poetical joust at the time. He was crowned Paham ng Wika in recognition of his literary status and repute.

Mang Openg had his political stint and served as governor of Rizal province from 1910 to 1913; governor of Nueva Vizcaya from 1918 to 1920; and senator representing the 12th district of Mindanao, Mountain Province, and Nueva Vizcaya from 1921 to 1922. Who says you cannot mix writing and poli-

tics?

Mang Openg's first love for the printed word had its genesis when he worked as a newspaperman in his youth. A prolific writer both in prose and poetry, Mang Openg's style was smooth like silk and full of substance and meaning. He became editor of *Ang Kalinawagan*, *And Kapatid ng Bayan*, *Ang Mithi*, *Watawat*, *Mabuhay* and other weekly magazines. Mang Openg started and set our *Taliba ng Inang Bayan*, an association of researchers in Tagalog. President Manuel L. Quezon named Mang Openg as director of *Surian ng Wikang Pambansa*. A past Master of Magat Lodge, Mang Openg authored the first Tagalog socialist novel entitled *Banaag at Sikat* (Rays and Sunrise).

On May 1, 1963 at 2:55 a.m. (Labor Day), Mang Openg crossed the Great Divide. One of his last words were: "*Nararamdaman kong malapit na... and huling oras ko... at ang aking ikinalulungkot ay papanaw ako nang hindi alam kung ano ang magiging wakas ng wikang Tagalog... kung ito ang talagang magiging wikang pambansa.*"

Mang Openg did not have nine lives but our wikang pambansa has made the Tagalog language alive.

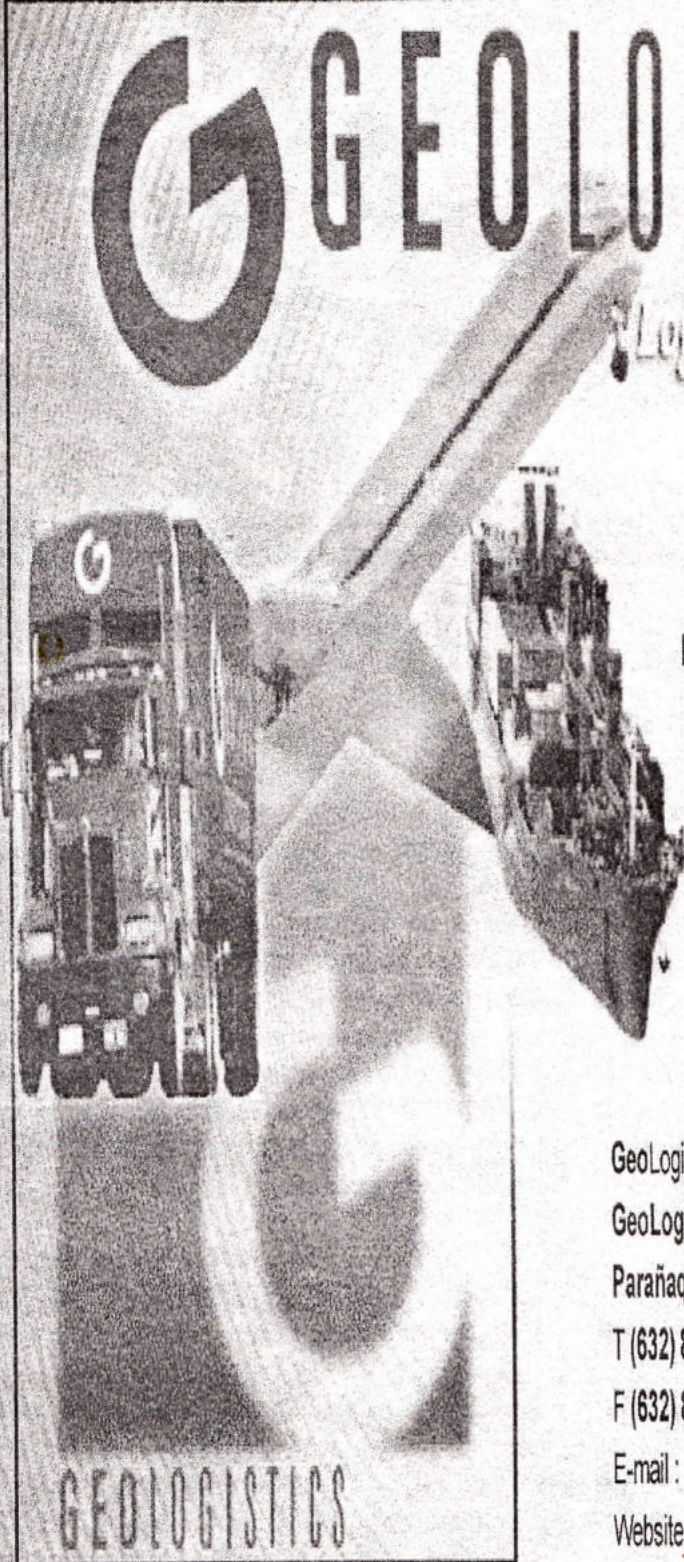
Note: The article above was published in the *Manila Standard*, Vol. XIII, No. 232, Oct. 3, 1999.

SENIOR GRAND LECTURER'S MESSAGE

How can we make Masonry in general successful in the Future? What, in other words, should Masons, do, individually and collectively, in order to make Masonry a growing institute?

Every Mason has been taught upon his initiation into the fundamental principles that Masonry is an institution of Liberty, Equality and Fraternity having among its noblest and loftiest aims DUTY AND SERVICE TO HUMANITY. Such is one of its objectives that Masonry from time immemorial has always been conceived, incarnated and existed in this very spirit of duty and service, which can be diversely accomplished with love and charity, tolerance and broadmindedness, humility and discreteness, freedom and liberty of conscience. True to these principles, a Mason cannot be committing any act, publicly or privately, as may fall short of the tenets and landmarks of Masonry; and it must be that way, otherwise he would be disloyal to the Fraternity, insincere to his fellowcraftsmen, and untrue to himself, finding himself within the Craft a mere hypocrite, proud and vain. While it is true that the Mason is as human as any other fellow human being, yet it is expected of him, by virtue of his Masonic culture and discipline, to live by the standard of self-determination, self-control, and self-conviction. These qualifications are to be translated into deeds, not only in behalf of his Fraternity, but principally, in the benefaction of humanity. We have sworn loyalty to the lofty ideals and principles of Masonry, not with the intent to use the institution as an affective instrumentality for our personal objectives and thereby display with pride the Masonic apparels and other paraphernalia and make ourselves known to the world by reflecting upon us the honor and good name of our ancient and venerable Order.

When we took our solemn obligations, we imposed upon ourselves the responsibility of duty. Duty is *per se* an obligation and embraces man's whole existence. It begins in the home, where there is duty which children owe to their parents on the one hand and the duty which parents owe to the children on the other hand. There are, in like manner, the respective duties of husbands and wives, of masters and servants, while outside the home there are the duties which men and women owe to one another as friends and neighbors, as governors and governed. Thus duty rounds the whole of life, from our entrance into it until our exit from it – duty to superiors, duty to inferiors, duty to equals, and above all, duty to God. So the abiding sense of duty is the very crown of character of every Mason. It is his upholding law in his highest attitudes. Without it, he totters and falls at the slightest blow of adversity or the first lure of temptation; whereas, inspired by it, he becomes strong and full of moral courage. It is like for him the cement that binds the whole moral edifice together; without it, all virtue, power and even love itself can have no permanence. Obviously, if the sense of duty is strong and the course of action sane, the courageous, supported by sentiment, will be able to proceed on his course, brave and resolute to accomplish his purposes even in the face of all opposition and difficulty. And should failure be the issue, there will remain in him at least the satisfaction that it has been for the cause of duty. For he is aware of the truth that duty is based upon a sense of justice – justice that is inspired by love. Those Masons who suffered in the cause of duty may have perished, but their identity has survived. They seemed to have failed, and yet they eventually succeeded. Prison may have held them, but their thoughts were not confined by the prison walls. They burst through and defied the power of their persecutors. As Milton has said, "who best can suffer best can do." The work of many of the greatest Masons, inspired by duty, had been done amidst suffering, trial and difficulty. They struggled against the tide and reached to shore exhausted, only to grasp the sand and expire. They have done their duty and have been content to die. But death has no power over such men; their hallowed memories still survive, to soothe and purify and bless their children and their children's children.



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MASONRY IS UNDER FIRE – AGAIN!

Traditionally, Freemasonry has not responded to its critics. This silence has been misinterpreted by some. They reason out that Freemasonry either has something to hide or cannot respond because its principles are flawed. Masonry's history of turning the other cheek, however, has only encouraged more criticism and/or condemnation.

Freemasonry today again faces an age-old antagonist, namely, religious extremism. In the past, our Fraternity defended its basic commitment to freedom of conscience. Masonry's dedication is to each person's right to decide matters of faith for himself. Freemasonry leaves each person to embrace the creed of his choice and teaches toleration. All men of good character who believe in a Supreme Being are welcome to Freemasonry. There they are encouraged to live according to the tenets of their respective faiths.

What happened to one of our brethren, the late Brig. Gen. and VW Bro. Josefino Manayao is saddening. He was denied the final rites of the Catholic Church before burial because he was a Past Master of Capitan Pepe Masonic Lodge No. 293 and a Past District Grand Lecturer. According to Msgr. Michael Veneracion, vicar general of Cabanatuan City Diocese, it is not local prac-

tice but a universal policy of the Catholic Church that was observed in Bro. Manayao's case. He further said that the Catholic Church all over the world prohibits the giving of sacraments and Catholic rites to members of Masonic organizations, which are made up of persons who are united for fraternal purposes and use secret signs as means of recognition. It is in the Canon Law of the Church. (See the *Philippine Daily Inquirer*, July 6, 200.).

In 1990, through a controversial circular, the Catholic Bishops Conference of the Philippine (CBCP) once more tried to dangle the Damoclean sword of "excommunication" over the heads of Catholics who are members of the Masonic fraternity and Masonic-related groups or associations. Prudently and judiciously, the Grand Lodge of Free and Accepted Masons of the Philippines handled the problem. Instead of issuing incendiary statements, it issued a position paper, re-

minding all concerned that in the late sixties and early seventies there took place a series of dialogues between the Catholic panel and its Masonic counterpart. The issue on hand was settled in the series of dialogues. It was agreed, among other things, that both groups let the mist of misunderstanding between them vanish, and that, in accordance with the Christian doctrine, brotherly love prevail between them. (*The Cabletow*, January-February 1991, p. 3).

From 1968 to 1970 the two groups met and discussed. In the end, the Catholic experts' panel was happy to report and recommend to the CBCP that:

- Freemasonry as such is compatible with Catholicism. It is only when the leaders interpret it badly that Freemasonry becomes anti-religious. Otherwise, it can coexist with the Catholic Religion.

- Freemasonry's intrinsic compatibility with Catholicism rests on the following facts: in religious matters, Freemasonry requires three things from its members, namely, belief in God, the immortality of the soul and moral life. Now, there is certainly nothing wrong in this. The error comes when the leaders twist this to their own purposes, proclaiming them to be the only worthwhile religious truths. In this way, Freemasonry becomes either naturalistic, considering all religions to be equal as long as they accept the above truths.

- The Grand Lodge of Free and Accepted Masons of the Philippines is not of the Grand Orient type of Lodges which are known for their anti-clericalism. The Lodges of Free and Accepted Masons of the Philippines are more for fraternal and social purposes.

- Times have altered, people have changed. Freemasons of the Philippines want a new era of mutual cooperation. It would be unkind to accuse them of ulterior motives.

- A change of the old condemnatory attitude towards Masons of the Philippines should be adopted. It is good and opportune that the Catholic hierarchy of the Philippines request the Vatican for the lifting of excommunication from Filipino Catholic members of the Grand Lodge of Free and Accepted Masons of the Philippines.

The above favorable recommendation was further subjected to a rigorous review by the Episcopal Commission of the Doctrine of the Faith of the CBCP. It similarly endorsed the report and recommendation of the panel of Catholic experts. On the basis of this careful theological study, the CBCP sent a formal petition to the Holy See recommending that Canon 2335 of the 1917 Code of Canon Law specifically subjecting Freemasons to major canonical penalty should not be applied to the Free and Accepted Masons of the Philippines (*The Cabletow*, September-October 1990).

After that, what happened? The Grand Lodge cannot decipher any reason for the turn around in the new CBCP guidelines that Masonic principles have always been considered unreconcilable with the doctrine of the Church.

Question: What shall we do?

Note: The foregoing was submitted to the Cabletow office without the name of the Brother who delivered it as a lecture in a stated meeting. We would like to know his name and acknowledge him properly.

WE WILL CONTINUE TO SOW THE SEEDS OF BROTHERLY LOVE, RELIEF AND TRUTH DESPITE EVERYTHING

by VW Joel C. Obar, PDDGM

A NEWS ITEM in the DAILY INQUIRER, July 6, 2000, mentioned that a member of the Grand Lodge of Free and Accepted Masons of the Philippines, the late VW and Brig. Gen. Josefino Manayao, who lived the tenets of Freemasonry, which taught him to be a good Catholic, and a good Catholic he was, was denied the Catholic burial rites.

By denying the late Brig. Gen. Manayao, a good Catholic and a hero, the Catholic burial rites, the Roman Catholic Church appears to be directly confronting the Masonic Fraternity.

For so long, we members of the Fraternity have chosen to ignore the apparent hatred that some of the Catholic leaders openly display against Masonry and Masons. We have chosen to ignore it rather than engage in childish and unprincipled debates because we are more than confident that the accusations against us are mere manifestations of ignorance and insecurities of the highest order. We have, for decades, refused to go down to the level of the ignorant whose words and acts are inconsistent with the true teachings of the historic Jesus, which are Brotherly Love, Relief and Truth. We are, as a matter of fact, motivated by faith in God, hope of an everlasting salvation, and charity towards all mankind.

Recent archaeological findings, such as the Dead Sea Scrolls, reveal that the true

teachings of the historic Jesus, together with the pillars of our Fraternity, namely, Sts. John the Baptist and John the Evangelist, remained ingrained in the recesses of the Masonic consciousness and Masonic rituals.

More than 80% of the Masons in the Philippines are Catholic. But, instead of sowing the seeds of unity, cooperation and love among all men, the Roman Catholic Church, it seems to us, has openly adopted the principles of disinformation, discrimination, apathy and segregation as its rules of engagement.

What happened to Bro. Manayao notwithstanding, we Masons will continue to sow the seeds of Brotherly Love, Relief and Truth. It is a Masonic mission to attain equality and justice among all men and to fight for the right of every person to exercise his free-thinking abilities without fear of censorship by the State and the Church alike. All of these Masonry will endeavor to accomplish irrespective of creed, race and nationality.

CATHOLIC BISHOPS, PRIESTS SHOULD DO A POPE JOHN PAUL II

by VW Bobbie Trabajo, PDDGM

Just recently Pope John Paul II asked for forgiveness for the sins of the Catholic Church. Yet a Filipino was perhaps so stiff and close-minded as to deny Brig. Gen. Josefino Manayao the final church rites just because he was a Mason. That calls to mind the refusal of Padre Damaso to give decent burial to Don Rafael Ibarra, the free-thinking father of Crisostomo Ibarra, protagonist of Dr./Bro. Jose Rizal's *Noli Me Tangere*. Are there still Padre Damasos existing?

Murderers and rapists who went through the death penalty were given church rites. Many priests are gamblers despite the struggle of the Catholic Church against any form of gambling. There are even priests with girl friends and, worse, with kids. Yet they are not excommunicated. But a Catholic Mason, who was honored as a hero by the Republic of the Philippines, was denied the final church rites. A Catholic Mason who lives the tenets of his Fraternity and the teachings of his church is, apparently, worse than a murderer, a rapist, and an immoral member of the clergy. This is, certainly, difficult to understand.

Because they are known to priests, a significant number of Masons have been given the final church rites. There are many Catholic Masons who are very active in church

activities and are even generous in supporting church projects. The Catholic bishops and priests should not do a Padre Damaso, but rather, a Pope John Paul II because, after all, one of the teachings of the Roman Catholic Church is to love one's neighbor and even enemy.

Since last year we have been singing the Jubilee Song. But we are, apparently, just singing it, without understanding and applying its message.

If, indeed, Catholic Masons have violated or are violating any law of the Church or any teaching of God, what about murderers, rapists and immoral priests? Wherein lies the difference? Is this not hypocrisy of the highest order? Those questions are aching for answers.

BISHOPS BAR MASONS FROM CHURCH RITES

by Vito Barcelo

Catholic bishops have banned Masons from participating in any of the Church's activities, including last rites.

The Catholic Bishops Conference of the Philippines' Commission on the Doctrine of the Faith issued a statement reiterating their stand against Freemasonry, which Christians may not associate with or be considered in a state of grave sin.

CBCP made the statement after Cabanatuan Bishop Sofio Balce denied a Christian burial to slain Army Col. Jose Manayao last July.

Manayao, a member of the Masonic fraternity, was killed in an ambush staged by the New People's Army in Jones, Isabela. He was buried in his hometown in Nueva Ecija.

Archbishop Pedro Dean of Palo, chairman of CBCP's faith commission, pointed out that in 1983, the Congregation for the Doctrine of the Faith issued a statement, approved by Pope John Paul II, saying membership in Masonic associations remains forbidden.

CBCP said "Any Catholic who is publicly known as a Mason, that is, whose membership in any Masonic association can be proven in the external forum, may not receive holy communion or act as sponsor in

baptisms, confirmations, and weddings and may not be admitted to religious organizations. Church funeral rites may be denied unless some signs of repentance before death have been shown."

These penalties, Dean said, reflect the serious and irreconcilable points between Christianity and Masonry.

A major Masonic tenet provides that God is "the great architect of the world but He leaves it on its own. Thus we cannot speak of God revealing Himself to man in history."

Masons believe that Jesus Christ's divinity has no place in Masonic philosophy. "He was a good man, that's all. In addition, man has an immortal soul but has no supernatural destiny," he explained.

Dean said the Church is not persecuting anyone, but in her service to the truth she is guided by only one principle – the salvation of souls.

Note: The foregoing news item appeared in the August 20, 2000 issue of the *Manila Standard*, while the following was published in the August 19, 2000 issue of *The Philippine Star*.

FREEMASONRY – TRULY CATHOLIC

by *WB Manuel S. Villalon*
of Sinukuan Lodge No. 16, F. & A.M.

I have been a Mason for over forty years and as a Christian I have found no inconsistencies alleged by detractors. In fact, apart from family, school or church, Freemasonry is an institution that constantly imbues its members with spiritual and moral values to mold them to become better men and better citizens. Freemasonry throughout history has always stood for service to God, mankind, freedom and giving to country.

Much of Masonic tradition and symbolism revolves around the building of King Solomon's temple, a time before Christ was born. Accordingly, Freemasonry is neutral being neither for or against Christ or any religion. A Christian Mason is free to choose and practice his faith but admonished as well to respect his Brothers' right to worship God in his chosen religion.

Some Catholics and Protestants alike persist in saying that Masons are unbelievers because Christ does not figure in, but only God the Father is featured in Masonic rites and prayers. Christ precisely is not invoked because if He was, then Freemasonry becomes sectarian and therefore divisive.

The Knights of Columbus, the nearest counterpart organization to Freemasonry, accepts Catholics only into its membership but not Protestants who are also Christians, much less Jews, Muslims, Buddhists etc. Freemasonry accepts all who profess a belief in God, for no atheist can be a Mason.

Freemasonry is a brotherhood of men under the Fatherhood of God. Consequently, it is a potent force in our world of never-ending turmoil for creating the living spirit of goodwill and brotherhood. How? Because Masons can sit down together as brothers regardless of religion, race or creed in a manner that no other institution can. As such Freemasonry is truly catholic and indeed universal.

Freemasonry is religious but not a religion.

Note: WB Villalon ended his article with a condensed version of the statement prepared by the Masonic Information Center, a branch of the Masonic Service Association (MSA) of North America, on Freemasonry and Religion. His article got several reactions, such as those of Fr. Charles Madden and Ms. Lourdes Quintos. The reaction of Fr. Madden was published in the September 12, 2000 issue of *The Philippine Star*, while that of Ms. Quintos was printed in the August 26, 2000 edition of the same newspaper, as follows:

'CATHOLICS CANNOT BE FREEMASONS' — POPE JOHN PAUL II

by Charles Madden, O.F.M. Conv.

While passing through the Philippines very recently, I read in the August 19th issue of *The Philippine Star* a feedback article written by one Manuel S. Villalon headlined as "Freemasonry – truly Catholic." I was shocked to see such a misleading title and article.

From Pope Clement XII to the present Pope, John Paul II, Catholics have been forbidden to be Freemasons. Any publicly-known Freemason is to be excommunicated by his local Church, according to the Code of Canon Law of 1917. There was some confusion upon the early 1983 publication of the current Code since Masonry was not specifically mentioned. However, that was quickly explained by the

magisterium of the Holy Roman Catholic Church as follows:

"Declaration On Masonic Association By the Sacred Congregation for the Doctrine of the Faith, November 26, 1983:

It has been asked whether the position of the Church in regard to Freemasonry has been

changed by reason of the fact that there is no express mention of the same in the New Code of Canon Law, as there was in the previous Code.

This Congregation is able to reply that the circumstance indicated is due to an editorial policy which has been followed in regard to other associations as well, which have likewise not been mentioned, inasmuch as they are included in broader categories.

For this reason, therefore, the negative position of the Church in regard to Masonic associations remain unchanged, since their basic principles have always been considered irreconcilable with the teachings of the Church, and consequently membership in them remains forbidden. The faithful who belong to Masonic associations are in a state of grave sin and may not receive Holy communion.

It is not within the competence of local church authorities to pass judgment on the nature of Masonic associations in such a way as to derogate from what has been established above; this is in line with the Declaration of this Congregation issued February 17, 1981. (Cf. Acts of the Apostolic Sec, 723/1981, pp. 240-241).

The Supreme Pontiff, John Paul II, in the course of the audience granted to the undersigned Cardinal Prefect, approved the present Declaration, which has been decided upon in the ordinary meeting of this Sacred Congregation, and has ordered its publication.

Rome, from the office of the Sacred Congregation for the Doctrine of the Faith, November 26, 1983."

It was signed by Joseph Cardinal Ratzinger Prefect and Fr. Jerome Hamer and was published on November 27, 1983 in the official paper of the Catholic Church, *L' Osservatore Romano*.

Notice that no priest, bishop or cardinal can change the classification of all Freemasons as living in grave sin and therefore denied of all the sacraments of the Church save confession and repentance as long as it includes their renouncing Freemasonry and then being officially cleansed appropriately by the authorized Church. No Catholic should be Catholic and a Freemason.

The Catholic Church is not alone in their negative evaluation of Masonry. In 1993 the largest group of Protestants in the US, the Southern Baptist, said in their official Annual that they oppose Freemasonry because: "1. The prevalent use of offensive concepts, titles, and terms such as 'Worshipful Master' for the leader of a lodge; references to their buildings as 'mosques,' 'shrines,' or 'temples', and the use of words such as 'Abaddon' and 'Jah-Bul-On,' the so-called secret name of God. To many, these terms are not only offensive but sacrilegious. 2. The use of archaic, offensive rituals and so-called 'bloody oaths' or 'obligations,'...3. The recommended readings, in pursuance of advance degrees, of religions and philosophies, which are undeniably pagan and/or occultic, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins, WL Wilmshurst, and other such authors; along with their works, such as *Morals and Dogma*, *A Bridge to Light*, *An Encyclopedia of Freemasonry*, and *The Meaning of Masonry*. Then they list even more ways of incompatibility with Christianity including the Masonry heresy of universalism and failure of many lodges to admit non-whites.

In his book *The New World Order* Dr. Pat Robertson of the large evangelical Protestant 700 Club, which is televised world wide, documents the anti-Christ character of the teachings, beliefs, and the practices of the Freemasons.

The Orthodox Churches declared in 1933 that Freemasonry is a 'false and anti-Christ-

tian system." Other groups hostile to the Freemasons include many branches of the Lutherans, the Christian Reformed Church, most Pentecostals, the Church of the Nazarene, the Seventh-day Adventists, the Holiness churches, the Quakers, the United Brethren in Christ, the Mennonites, the Free Methodists, the Church of the Brethren, the Assemblies of God, the Wesleyan, the Regular Baptists, the Salvation Army, some Episcopalians, Jeho-

vah Witnesses, and the Mormons.

Thus we see that the Protestants and many sects are now coming to the same conclusions as the Catholics, that one cannot be a Christian and be a Freemason.

Note: The writer's address: Tan Books and Publishers, Inc., world's largest publisher of Catholic Books, P.O. Box 424, Rockford, Illinois 61105, USA.

Confused about Freemasonry as Catholic

by Lourdes Quintos

Im quite confused with regard to the reaction sent by Mr. Manuel S. Villalon dated Aug. 22, 2000 on your Feedback column re: Eucharist, funeral rites ban on Masons affirmed. Mr. Manuel, who is a mason for forty years, is claiming that Freemasonry is truly Catholic.

Although I am not well aware with regard to the background of Freemasonry, I have read some manuscript about it and I could not believe what really Freemasonry is. I read that it had existed in the Philippines since the early time of Andres Bonifacio and Gen. Emilio Aguinaldo, both of whom were masons (taken from Today – letter sent by Mr. Samuel P. Fernandez, Chairman, Humanities Department – Polytechnic University of the Philippines, Sta. Mesa, Manila).

But what's unexplainable and unbelievable is the information I read in the book titled *The World's Last Dictator*, where author Dwight L. Kinman gave some background about Freemasonry. The writer presented a list of some well-known people including George Bush, a 33rd Degree Mason, David Rockefeller and the Rothschilds of London, who, according to the writer, are deeply involved in the craft-Freemasonry, the Masonic Order.

Kinman wrote that Freemasonry is similar to *Illuminati*, a Luciferian movement whose goal is to preserve and promote the ancient black arts of Babylonian and Druid witchcraft,

The author also gave biblical illustration

citing out the root of Freemasonry or its Masonic Connection, is originated in the religions of ancient Babylon and Egypt. His reference is the authorized publication of Freemasonry, *Encyclopedia of Freemasonry and Its Kindred Sciences*, saying that Freemasonry in all the old manuscripts, records which contain the legend of the Craft, mention is made of Hermes as one of the founders of Masonry. Hermes was the son of Ham (Cush). Cush was the father of Nimrod "who became a mighty hunter before (against) the Lord" (Gen. 10:8-9) According to Mackey, Nimrod is the founder of Masonry (Albert G. Mackey p. 322/Mackey, Vol. 2, p. 518).

The most prominent Freemason in American History is Albert Pike, author of the Masonic guidebook *Morals and Dogma*. He states: *The Masonic religion should by all of us initiates of the highest degrees be maintained in the purity of the Luciferian Doctrine* (pp. 220-221).

Shocking and horrible! Right? I'm really confused. If you are interested about the book, *The World's Last Dictator*, it is available at all Christian Bookstores and find it for yourself.

VW SAMUEL P. FERNANDEZ'S ANSWER TO MS. QUINTOS

I felt important that I am mentioned along with great scholars like Albert G. Mackey and Albert Pike in the opinion of Ms. Lourdes Quintos (Phil. Star 8/28/2000) entitled "Confused about Freemasonry as Catholic".

Methinks that there is more than meets the eye that attracts men to Freemasonry the likes of Jose Rizal, Marcelo H. del Pilar, Andres Bonifacio, Graciano Lopez y Jaena, Antonio Luna, Ladislao Diwa, Apolinario Mabini, Mariano Ponce, Teodoro M. Kalaw, Sr., Jose Abad Santos and many others who did not literally leave their faith but lived their persuasion to liberate others from religious obscurantism and blind credulity.

So far we have Mason Presidents: Emilio F. Aguinaldo (Magdalo Lodge), Manuel L. Quezon (Sinukuan Lodge), Jose P. Laurel (Batangas Lodge), and Manuel A. Roxas (Makawiwili Lodge). All served our country without flaunting their membership in the Fraternity.

Again we ask the question what is in Masonry that attracted men of goodwill despite incessant assault against her, despite vitriolic tirade against her, despite threat of excommunication of her members? Is it wrong for her Roman Catholic, Protestant, Buddhist, and Muslim brothers to respect other religious persuasions within and without the fraternal bond? Masonry is not an ecclesiastical exclusive fraternity. Masonry welcomes members who believe in the existence of God and the immortality of the soul.

And now on the issue that Masons believe in the Luciferian Doctrine.

I looked for Albert Pike's statement as quoted by Ms. Quintos that: "*The Masonic religion, should by all of us initiates of the highest de-*

grees be maintained in the purity of the Luciferian Doctrine," on pages 220-221, in the 1966 Morals and Dogma edition in my modest library and this is what I found: "Essentially philanthropic, philosophical and progressive, it has for its basis of its dogma a firm belief in the existence of God and his providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical, and religious truth, and the practice of all the virtues. In every age, its devise has been, 'Liberty, Equality, and Fraternity,' with constitutional government, law, order, discipline and subordination to legitimate authority – government and not anarchy.

"But it is neither a political party nor a religious sect. - It embraces all parties and all sects to form from among them all a vast fraternal association. It recognizes the dignity of human nature, and man's right to such freedom as he fitted for; and it knows nothing that should place one man below another, except ignorance, debasement, and crime, and the necessity of subordination to lawful will and authority." Nowhere did I find the passage about the Luciferian Doctrine as mentioned by Ms. Quintos.

Lucifer? Who he? I quote verbatim Webster's Dictionary of Word Origin, p. 280 which states:

Lucifer *Lucifer*, 'bearer of light', is a strange name for the Prince of Darkness. Yet *Lucifer* is one of the devil's aliases. Latin *Lucifer* (from planet Venus) that heralds, if it does not exactly

carry in, the dawn. The Prophet Isaiah recounts the fall of Babylon. He compares the king of Babylon for his former glory and his present degradation to the morning star: "How art thou fallen from Heaven, O Lucifer, son of the morning!" (Isaiah 14:12, AV). Later, Christians compared this Old Testament passage with Christ's words: "I beheld Satan as lightning fall from heaven" (Luke 10:18, AV). They then interpreted Isaiah's description of the downfall of Babylon as an allegory for the fall from heaven of the rebel archangel Satan. *Lucifer*, they concluded, must have been the devil's original name in his former position of respectability.

From the New Unger's Bible Dictionary, we have this information about Lucifer:

LUCIFER (lu' si-fer; Heb. *Helel*, "brightness"). This designation, referring to Satan, is the KJV rendering of NASB, "star of the morning," that is, "bright star" (Isa. 14:12-14), probably what we call the "morning star" (so NIV). As a symbolical representation of the king of Babylon in his pride, splendor, and fall, the passage goes beyond the Babylonian prince and invests Satan, who, at the head of this present world – system is the real though invisible power behind the successive world rulers of Tyre, Babylon, Persia, Greece, and Rome. This far-reaching passage goes beyond human history and marks the beginning of sin in the universe and the fall of Satan and the pristine, sinless spheres before the creation of man. Similarly Ezekiel (28:12-14), under the figure of the king of Tyre, likewise traces the fall of Satan and the corruption of his power and glory. In the Ezekiel passage Satan's glorious and splendid unfallen state is described. In Isa. 14:12-14 his fall is depicted. In both passages representation is not of Satan as confined to his own person but working in and consummating his plans through earthly kings and rulers who

take to themselves divine honors and who, whether they actually know this or not, rule in the spirit and under the aims of Satan. Daniel 10:14 and Eph. 6:12 show that there are human as well as superhuman agencies in world governments in the satanic world system.

BIBLIOGRAPHY: Merrill F. Unger, *Biblical Demonology*, 2d ed. (1953), pp. 181- 92; id., "Demonism and World Governments," pp. 192 - 200. See also Devil; Satan.

What did Albert Pike think of Lucifer? He wrote that: "The true name of Satan, the Kabalists say, is that of Yahweh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry.

"For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of God Pan, thence came the he-goat of the Sabbath, brother of the Ancient Serpent, and the Light – bearer or *Phosphor*, of which the poets have made the false Lucifer of the legend." (Morals and Dogma, 1966 edition, p. 102)

Albert Pike advocating Luciferian Doctrine? Admonishing those who received the nineteenth degree, Pike wrote thus: " The Apocalypse is, to those who receive the nineteenth Degree, the Apotheosis of that Sublime Faith which aspired to God alone, and despises all

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pomps and works of Lucifer. Lucifer, the Light – bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! For traditions are full of Divine Revelations and Inspiration; and Inspiration is not of one Age nor of one Creed.” (Morals and Dogma, 1996 ed., p. 321)

I will not exegete on the Albert Pike’s wisdom mentioned above but will leave this Biblical passage for Ms. Quintos’ consideration and to those who put words into the Masons’

lips that the Fraternity worship Lucifer: “And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us.” (Lk 9:49 – 50, KJV)

Confusing?

Let us, finally, enjoy the following interesting discussion by a Past Master of Walana Lodge No. 13, which was published in his column, Heads Up. in *The Philippine Post*, September 7, 2000

THE MEANING OF SIN

by Joel P. Palacios

The Roman Catholic Church in the Philippines has decreed that Freemasons are sinners. Catholics who become Freemasons would not be allowed certain privileges such as receiving Holy Communion just like bigamists and divorcees.

According to the Catholic Bishops’ Conference of the Philippines (CBCP), the tenets of Freemasonry are irreconcilable with the Christian faith. Masons call God “the great architect” and believe that Jesus Christ is a good man but is not divine. The CBCP said Masons believe that “in the end, man’s perfection is not to be found in his love for a personal God, but only in the development of his natural powers; man has an immortal soul but has no supernatural destiny.”

The prelates remind Catholics that membership in Masonic associations is forbidden because Masons “are in a state of grave sin.” Other than the ban on receiving communion, CBCP said Masons would “not be al-

lowed to act as sponsors in baptisms, confirmations and weddings.” It said Masons would be denied church funeral rites unless “signs of repentance before death have been shown.”

Is it right to call all Masons sinners because they call God “the great architect”? The prelates seemingly want to argue Christ’s divinity and man’s supernatural destiny with a group that has no interest in religion and even bans the discussion of religious issues in its meetings.

There are many non-Masons who call God unprintable names. Masons would be saints compared with their blasphemy.

Sinners are people who violate any of the 10 commandments of God. To our knowledge it has not been amended and no commandment was added saying it is a sin to call God "the great architect."

The CBCP has unduly punished thousands of Catholics who are Masons, citing as basis non-existing Masonic tenets. Masons have been insisting but CBCP refuses to listen that Freemasonry can lead to salvation. How can it be religion?

As a brotherhood, Freemasonry accepts as members people from different religions, including Christians, Hindus, Muslims and Buddhists. "It does not pretend to take the place of religion or serve as a substitute for the religious beliefs of its members," said a senior Mason who has administrative authority over hundreds of Masonic lodges all over the country.

CBCP's declaration reflects deep resentment against an organization that rebelled against the abuses of the Spanish friars during the Spanish colonial government more than 100 years ago. As organizers of the revolution against Spain, the Masons are hailed as heroes in the country today. These heroes include Jose Rizal, Apolinario Mabini, Juan Luna, Emilio Aguinaldo and Andres Bonifacio. We call them heroes; the prelates call them sinners. Somehow their intolerance smacks of bigotry.

Apparently, CBCP's declaration covers only the Freemasons in the Philippines. In other countries, many members of the clergy are Freemasons.

In fairness to thousands of Catholics who are Freemasons, did CBCP make an effort to meet with the officers of the organization to discuss the issues they had raised? Did the prelates even consider the impact of their declaration on the lives of thousands of Masons and their families, who are devout Catholics and strongly believe there is no conflict between Freemasonry and Catholicism?

Kotong cop: "The bishops say the Masons are sinners. We should not allow them to join us in receiving Holy Communion."

Tax collector who drives to church in a luxury car: "If you ask me, I do not want to be seen with you receiving Holy Communion. I see other crooks like you in my church. Maybe, it's time to go to another church."

Drug lord: "The bishops are referring to Masons, not crooks. I don't like it when you keep looking at me when you talk like that. Let's change the subject. Let's talk about what Masons do in their meetings."

Freemasons claim their brotherhood is the oldest fraternal organization in the world. Its earliest recorded proceeding dates back to the 16th century in Scotland. There are about four million members worldwide, including 16,000 in the Philippines.

Some of the principles Freemasonry promotes are obedience to the law and that honor and integrity are essential to life. It claims as its members famous personalities in various disciplines, including past presidents of the United States and the Philippines.

There are also members of the clergy as well as pastors and ministers of other religious sects who are Freemasons. They don't accept the CBCP's indictment that Freemasons are sinners.

Moments before a convicted rapist was led to the death chamber last year, he was offered Holy Communion. Weeks before the execution, priests and nuns joined him in praying, and the Church even publicly supported calls for his pardon. Are Masons more sinful than the rapist?"

Who are the real sinners among us? The *kotong* cop, the thieving tax collector and the drug lord said in a chorus: "Not me." It's time to call politicians to a national convention to define the meaning of sin.

THE BROTHERS FOUR... *on the Trestle Board*

by WB Olegario dela Cruz

Worshipful Master, Cabanatuan Lodge No. 53

That ANCOM in Davao City some years back, where a group of Scottish Rite Masons called the "Brethren in Harmony" performed some song numbers, inspired WB Jun B. Sagun, then Worshipful Master of Talavera Lodge No. 273, to form a similar group in District 6-A (now District 29), particularly during the Multi-District Convention to be hosted by that district under the leadership of the DDGM, VW Manny Collado. WB Jun B. Sagun, who was then the legal counsel of Wesleyan University-Philippines, requested the Choir Directress of the University to teach some musical numbers to interested incumbent Lodge Officers of the District, who later composed the Masonic District 6-A chorale.

From South of Nueva Ecija, the brethren who came to rehearse were Romy Grospe, Harthus Mabalay, Rudy Estrada, Jun Syegco and others. From Cabanatuan and North Nueva Ecija came Jun Sagun, Danny Gamino, Ely Escobar, Berong Carbonnel, Jess Camps, Lito Domingo, and Daniel Ferrer, Flor Gloria, Lito Lacanilao, Franco Manahan and some more. This chorale, backed up by some members of the Wesleyan Choir, successfully staged a musical presentation of song and dance numbers to the delight of the delegates to that convention.

Short lived was that district choir as there were no succeeding conventions to perform on but the sensation and excitement lived on in their hearts, which led to the formation of the "LOOSE COMPRESSION" in the South District and the BROTHERS FOUR in the North District.

Original members of the Brothers Four were Jun Sagun, Danny Gamino, Romy Grospe and Lito Domingo. Then came newly obligated Bro. Cornelio "Boy" Nagum. The latest recruits are VW Ely Escobar and WB Nelson Graza.

The early song numbers in their debut performances were "Stout-Hearted Men" and "Let There Be Peace On Earth." These were followed by Protestant hymns as three members of the group are Protestants. Their song performances were during Installation of Lodge Officers and anniversary

meetings and other special Masonic activities within the District.

With the busy schedule of the members... Jun Sagun, now a City Trial Judge in Cabanatuan; Danny Gamino, a practicing surgeon; Romy Grospe, a businessman, Ely Escobar, a government physician; Nelson Graza, an Engineer and Boy Nagum now a migrant in UK.. there were times that only two or three were performing; hence, whenever they were introduced, they were referred to as the Brothers Four, sometimes two.. sometimes three.

In that recent performance in Kap. Pepe Lodge, where the officers to be installed are really close to them, they broke the monotony of their conservative Protestant style by doing a "Hagibis" number. They dubbed the popular hit "Kaya Mo Yan Kid" complete with their "shades" and "Persing" caps, all marching around the altar sporting their macho image ala Hagibis to the shock and amazement of the brethren.

One for all and all for one, they committed themselves to continue this crusade as they know that music plays an important role in the hearts and minds of Masons and their families. They also aim to convince all brothers to join them in this crusade and instead of the reference... the Brothers Four, they long for a larger group... the BROTHERS ALL.

WE CELEBRATED OUR CHARTER DAY *With* **MEDICAL MISSION**

by: Bro. Glenn Mathew G. Baggao

We, the officers and members of Isabela Lodge No. 60, celebrated our 79th Charter Day by conducting a medical, surgical, dental and legal outreach mission at the Isabela Masonic Temple in Ilagan, Isabela.

Led by our Wor. Master, Dr. Filemon S. Donato, Jr., we extended free consultations, dental extractions, operation tuli, and legal assistance. We also distributed free medicines to patients coming from the different barangays of Ilagan and neighboring towns of the province.

VW Dante Simon, Dr. Nellie Simon, and Dr. Lourdes Sajonas, the Municipal Health Officer of Ilagan, took charge of the consultations, while WM Donato and myself took care of the surgical operations. Dr. Ma. Nona Baggao and Dr. Charisa Mirasol, dentist of the Isabela Provincial Hospital, took charge of the dental program. WB Antonio Paguirigan, the current Provincial Administrator, and Bro. Alex Alfred Castillo, both lawyers, attended to clients with legal problems.

Staff members of the Isabela Doctors General Hospital, led by Ms. Cynthia Camonayan, head nurse, assisted in admitting the patients, monitoring blood pressure, and dispensing medicines. Officers and members of the Order

of the Amaranth, led by RM Cristeta Cadelina, extended their assistance to the brethren.

VW Ramon Lugo, GLI for our Lodge, was also there to supervise the outreach project.

A total of 400 patients were benefited by the project, which made the non-Masonic public aware that Masonry is committed to making this a better country to live in, partly by extending relief to the economically disadvantaged in Philippine society.

CONGRATULATIONS

FROM:

**VW MELVYN S. JURISPRUDENCIA
GRAND AUDITOR**

**Grand Lodge of Free & Accepted
Masons of the Philippines**

THE BRETHREN of Koronadal Lodge No. 209, F. & A.M., under the leadership of WM Suharto T. Mangudadatu and with the full support of their Ladies, celebrated their 24th Anniversary by sponsoring an on-the-spot painting competition at the Rizal Park in the town plaza. More than a hundred young men and women participated in the competition.

HOW KORONADAL LODGE CELEBRATED ITS 24TH ANNIVERSARY

VW Orlando S. Manaluz, DDGM of M.D. No. 48, saluted the brethren of the Lodge "for having shown to the people of Koronadal that Masonry is not a bane but a boon to the community, that it is not evil but rather good, and that it is not only love but agree."

He also extended his deepest thanks and appreciation to the brethren of the Lodge for successfully hosting the District Convention on July 15. He, moreover, lauded them for forging an agreement with the Mother Francisca Training Center administered by the Dominican Sisters of Sienna, Order of Preachers. This is in pursuit of the Lodge's Skills Development Program, which aims at providing young women with skills pertinent to garment-making ventures. The tie-up will redound to a greater and better understanding between the the Catholic Church and our Fraternity.

Note: The editorial of D' TROWEL, July 2000, informs us that the average age of Lodge members is 54.69 years. Apparently the 32 members who are 50 years of age and above are more active than their 20 younger brethren.

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MASONIC DISTRICT NO. 51 M O U R N S . . .

Brethren of Masonic District No. 51 (Southern Isabela and Quirino Province) demonstrated their sorrow over the passing away of VW and Ill. Bro. Pablo D. Baguioen, 33rd degree, PDDGM and SGIG of the Scottish Rite of Freemasonry in the Philippines, on June 3, 2000. The deceased Brother suffered a kidney paralysis in 1997 and had to undergo dialysis twice a week.

He served the Grand Lodge of the Philippines in 1974-1975 as Junior Grand Lecturer for Northern Luzon and in 1976 and 1977 as the Grand Master's Deputy for then Masonic District No. 23, which covered the prov-

inces of Isabela, Quirino and Nueva Viscaya.

Cagayan Valley Lodge No. 133, of which VW Baguioen was Master in 1968, 1969 and 1972, rendered their Past Master and Past DDGM a funeral service. MW Leon Angel P. Bañez, Jr., PGM and 33rd degree, SGIG, read the letter of condolence of MW Grand Master Oscar V. Bunyi,, while RW and Ill. Eugenio S. Labitoria, 33rd degree, Senior Grand Warden, read the Scroll of Remembrance.

VW and Ill. Baguioen was interred on June 12, 2000 at the Santiago City cemetery.

Source: THE NORTHEAST BEACON, April - June 2000.

A TWO-IN-ONE AFFAIR TO REMEMBER

The brethren of La Naval Lodge No. 269 celebrated their 16th Founding Anniversary and hosted the MD #2 Sportsfest 2000 last June 25, 2000 at Cavite Naval Base in Cavite City.

Dart and volleyball events were played simultaneously by selected players from the District's 14 Lodges. Again, the host Lodge successfully defended its title in the dart and placed 3rd in volleyball.

The playing DDGM, VW Art Y. Capada, boosted the spirit of the La Naval "Boys" in volleyball. WB Admiral Lindo Erolin, PM, donated a Lechon Baka to make the event more meaningful. Kudos to VWB Ted Jeciel and VWB Jun Anastacio for an orderly fraternal competition.

La Naval Lodge is headed by WM Bong R. Macalindong.

In commemoration of the 102nd anniversary of Philippine Independence, members of the Grand Lodge of Free and Accepted Masons of the Philippines held the traditional wreath-laying ceremony at the monument of Dr. Jose P. Rizal, one of its illustrious members, who willingly laid down his life that others would live in freedom.

IN CELEBRATION OF INDEPENDENCE DAY

The wreath-laying ceremony was led by MW Oscar V. Bunyi, Grand Master of Philippine Masons, and Bro. Alexander C. Costales, Vice Commander of the Philippine Army, who represented the Commanding General, Bro. Voltaire T. Gazmin. After the traditional floral offering, an ecumenical prayer was led by the Honorable Felicisimo O. Josen, Jr., Undersecretary of Labor and Employment. In his speech following the ecumenical prayer, the Grand Master spoke of the pivotal role Masons had played in our struggle for independence. He charged the Masons of today to follow in the footsteps of past Masons in the struggle of our country to free herself not from the yoke of foreign domination but from the yoke of poverty, oppression and lawlessness now besetting the country.

In charge of the preparations for the ceremony were Brig. Gen. Alfonso P. Dagudag and Lt. Col. Edwin H. Vargas, incumbent Master and Past Master of Gen. Artemio Ricarte Lodge No. 322, respectively. The affair was also graced by the Grand Court of the Order of Amaranth, an appendant Masonic body.

In the afternoon, in support of the program of President Joseph Ejercito Estrada to alleviate the poverty and sufferings of our countrymen, several hundred Masons participated in the parade held at the Quirino Grandstand. In attendance were Masons belonging to the various districts of Cavite, Nueva Ecija, Bulacan and the National Capital Region. Also present during the parade

were the members of the Supreme Council of the Order of DeMolay of the Republic of the Philippines, an appendant youth organization of Masons.

Not known to many, Masons played key roles in the struggle for Philippine independence. Notable among its members were Dr. Jose P. Rizal, Marcelo H. del Pilar, Apolinario Mabini, Emilio Aguinaldo, Graciano Lopez Jaena, Andres Bonifacio, and Gen. Artemio Ricarte.

The participation of Masons in this struggle can be aptly summarized in the words of the late Pres. Emilio Aguinaldo when he said: "The successful revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed, and I venture to say, the first Philippine Republic, of which I was its humbly President, was an achievement we owe largely to Masonry and Masons."

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Our Lodge, Juan Sumulong No. 169, was chosen Most Outstanding Lodge of Masonic District No. 11, and our Worshipful Master, WB Bernard O. Valenzuela, Most Outstanding Worshipful Master of the same district. VW Benedicto Madarang, the Grand Master's Deputy for the district, presented the awards during our last stated meeting. WM Valenzuela said that because of teamwork, we can all proudly say, "Mission Accomplished!"

MISSION ACCOMPLISHED

By Bro. Manuel B. Marquez

Another mission we accomplished was the medical-dental outreach project held at the Kaligayahan Elementary School in Barangay Kaligayahan, Quezon City.

The cooperating organizations were the Barangay Kaligayahan officials, led by Chairman Rey Miranda; the Kaligayahan Elementary School teachers, led by their principal, Dr. Luzviminda S. Jorda; and the CPD Police Station No. 5 officers, led by P/Supt. Philmore E. Balmaceda, Junior Warden of our Lodge.

Despite the inclement weather and heavy rains brought about by Typhoon Edeng, a total of 250 patients availed themselves of the free medical and dental treatment.

Wives of Masons, such as Sis. Lorma Galarosa, Sis. Minda Maraan, Sis Pat Mondejar, Sir. Cora Vengco, Sis Beth Valenzuela and daughter Bernadette, together with the teachers (Elizabeth Valenzuela, Aurora Caguiat, Nila Cunanan, Leticia Franco, Serafia Vargas and Aledia

Velasco), took charge of listing down the names of the patients and dispensing free medicines and vitamins to them.

Barangay health officials lectured on the prevention and detection of dengue fever; Bro. Philmore Balmaceda performed several magic numbers; and a police officer rendered some songs a la Elvis Presley.

Besides our Worshipful Master, WB Miguel B. Maraan, Jr., the following were also present: VW Kim Villanueva, DDGM, M.D. No. 11; VW Jun Galarosa, Jr., PDGL; VW Ato Apuan; WB Art Mondejar; WB Ed Vengco; WB Bernard O. Valenzuela, PM; Dr. Allan Bontuyan, WM ABL No. 199; Dr. Jeffrey Belagan, SW, JSML No. 169; Bro./Dr. Mateo Medina of V. Luna Hospital; Bro. Rolando Ubaldo, SW, Marikina Lodge No. 119; and Bro. Gerry Fariñas of Cavite Lodge No. 2.

Coordinated by WB Bernard O. Valenzuela and JW Philmore E. Balmaceda, the outreach project was another mission successfully accomplished.

MASONS JOIN WREATH-LAYING ON PRESIDENT QUEZON'S DAY

The Grand Lodge of Free and Accepted Masons of the Philippines joined the wreath-laying ceremonies at the Quezon City Memorial Circle in the early morning of August 19, 2000 to commemorate the anniversary of the birthday of a distinguished hero and Brother Mason, the late President Manuel Luis Quezon.

Deputy Grand Master Napoleon A. Soriano, together with officers and members of Masonic Districts and Blue Lodges in the National Capital Region, especially those of Districts 9 and 11, represented the Grand Lodge of the Philippines.

Honorable Ismael A. Mathay Jr. opened up the affair by tracing the vision and history of this premier city. Her Excellency, Gloria Macapagal Arroyo, Vice-President of the Republic, cited the good and exemplary qualities of the departed President. Ricky Quezon Avanceña, grandson of President Quezon, gave a response in behalf

of the family and noted that this year's celebration was for him the best over the last nine years.

At a fellowship breakfast following the ceremonies, Brother Masons brought to the attention of the Deputy Grand Master the urgent issues of the Masonic Districts in Quezon City, foremost of which is the survival of the current Masonic Temple Building. This is a landmark whose continuity is decisive for the continued advocacy of concerns and issues close to the heart of the departed President and Brother Manuel L. Quezon.



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PADPAO NATIONAL DIRECTOR

Jose Abad Santos Memorial Lodge (JASML) No. 333, the 3rd Masonic Lodge in Pampanga, was constituted and its officers were publicly installed at the Officers Club, Air Force City, inside the former US-run Clark Air Base in Angeles City, on July 1, 2000.

JASML #333 CONSTITUTED...

MW Oscar V. Bunyi, Grand Master, presided over the ceremony of Constitution and presented the Lodge Charter to WM Virgilio E. Bunao.

Ablly assisting the Grand Master were such Grand Lodge officers as RW Napoleon A. Soriano, DGM; RW Eugenio Labitoria, SGW; VW Mario Angeles, AGS; VW Melvyn Jurisprudencia, Grand Auditor; VW Lito Monge, Senior Grand Steward ; VW Ko Ching Tong, Junior Grand Steward; VW John Llamas, Senior Grand Lecturer; VW Emil Langomez, Grand Protocol Officer; VW Francis Lovero, Administrative Asst. to the Grand Master; and VW Dominador Eugenio, Junior Grand Lecturer for Metro Manila.

RW Soriano presided over the installation of the officers of the Lodge, with RW Labitoria and VW Langomez serving as MC and Asst. MC, respectively.

Installed were VW Virgilio E. Bunao, Wor. Master; VW Antonio de Guzman, Senior Warden; Bro. Nelson Villamor, Junior Warden; VW Vicente Garcia, DGL, Treasurer; WB Lambero P.

Ocampo, PM, Secretary; VW Cesar D. Go, PGO, Auditor;

Bro. Carlos P. Baltazar, Chaplain; Bro. Rodolfo Ocampo, Marshal; Bro. Godofredo delos Santos, Senior Deacon; Bro. Eladio Dela Cruz, Junior Deacon;

Bro. Danilo Deocales, Almoner; Bro. Nicandro S. Montes, Senior Steward; Bro. Alexander R. Uy, Junior Steward; Bro. Efren Miranda, Lecturer; VW Carmelo T. Naguiat, PDDGM, Orator; and Nelson Nucup, Tyler.

In his inaugural address, VW Bunao thanked his Mother Lodge, Leonard Wood No. 105, and Pampanga Lodge No. 48 for sponsoring the new Lodge. He also thanked all those who had helped in making the event successful. He even specified the brethren who conceived the idea to form a new Lodge in Mabalacat, Pampanga.

VW Nick Tablante, DDGM, MD #23, explained why Masonry continues to exist despite the off-and-on attacks from

anti-Masons.

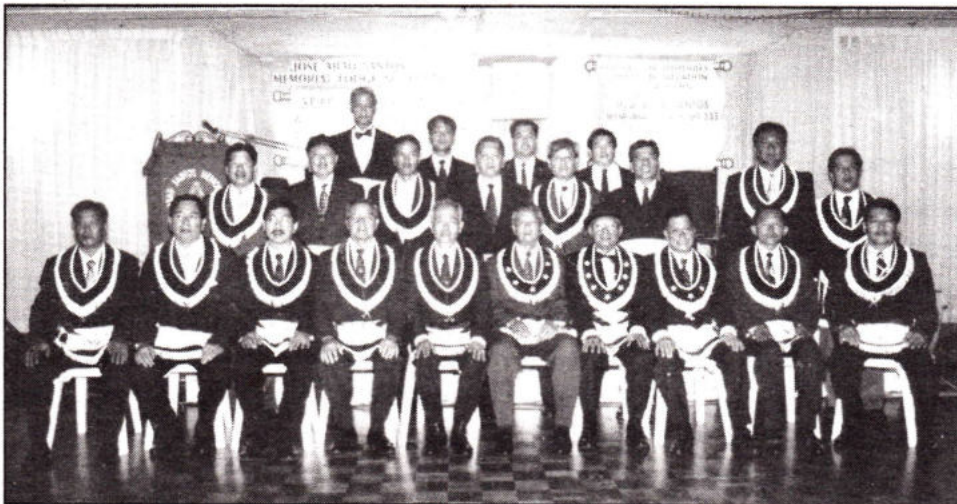
MW Bunyi, among other things, explained some details of the ceremonies for the benefit of the non-Mason guests.

MW Bunyi and his immediate predecessor, MW Franklin J. Demonteverde, by the way, are charter members of JASML #333. MW Demonteverde granted the Dispensation to form the new

Lodge, originally named Dau Lodge UD, on Feb. 15, 2000.

WM Bunao presented mementos to MW Bunyi, RW Soriano, RW Labitoria, VW Langomez and VW Tablante.

After the installation ceremonies, the brethren and guests had dinner and fellowship. It was an enjoyable night fraught with camaraderie, singing and dancing...



Newly installed Blue Lodge Officers, Grand Lodge dignitaries pose for posterity after ceremonies



NOVO ECIJANO TRAVELS EAST OF GRAMERCY LODGE # 537

by Bro. Jose Ariel G. Domingo, JW Lodge #328

His father was the Master of Memorial Lodge # 90 in 1928, who unselfishly donated a wide-spaced lot – where the Lodge building was subsequently erected.



WM Arman G. Fuertes when he was still in the south of Gramercy Lodge #537.

WM Arman G. Fuertes was born in Muñoz, Nueva Ecija, and presently living in New York, USA, together with his son George, the Senior Deacon of Gramercy Lodge # 537.

He was initiated on March 2, 1992, passed to the degree of Fellow Craft on April 3, 1992, and raised to the sublime degree of Master Mason on May 5, 1992. With his proficiency and mastery of the craft, he was elected as Junior Warden in 1998, Senior Warden in 1999, and for the Masonic Year 2000-2001, he sitteth as the Worshipful Master of Gramercy Lodge # 537.

He was installed by MW Rosendo C. Herrera, PGM, on May 26, 2000 at Masonic Hall, Grand Lodge Room, 3rd Floor, New York, NY 10010, together with the Officers of Park Lodge # 516 and Jose Rizal Lodge # 1172.

He has truly traveled so far through a rough and rugged road. His trek, as he jests, is really a very long journey, imagine – “ from Nueva Ecija, Philippines to the East of Lodge # 537 of New York, New York, USA!”



WM Arman G. Fuertes of Gramercy Lodge # 537, New York, USA, together with Bro. Leonardo P. Morales of Gen Llanera Lodge # 168, Bro. Eduardo Constantino, and Bro. Reynaldo L. Encarnacion of Eulogio R. Dizon Lodge # 321, and Bro. Jose Ariel G. Domingo – Junior Warden of Apolinario B. Yap Memorial Lodge # 328.

VW RODOLFO C. BELTRAN ELECTED TO UMC JUDICIAL COUNCIL

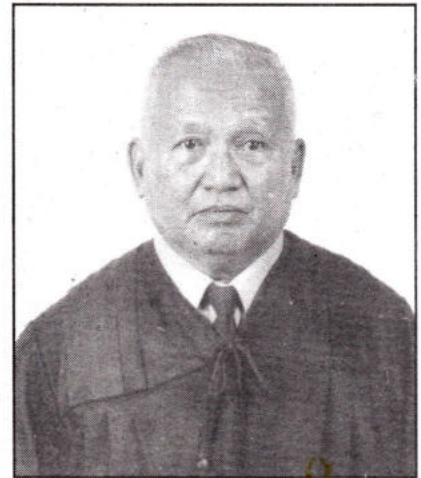
We convey sincerest fraternal congratulations to VW Rodolfo C. Beltran for having been elected to an 8-year term as member of the Judicial Council of the United Methodist Church during the General Conference of the UMC held at Cleveland, Ohio, USA, on May 1-13, 2000. The conference was attended by several thousands of delegates from all over the world.

VW Beltran was among the 36 laypersons nominated by the Council of Bishops for election to the Judicial Council, which acts as the "supreme court" of the United Methodist Church. Composed of 15 members, the Judicial Council rules on the constitutionality of provisions in the discipline and petitions submitted to the General Conference.

A lawyer by profession, VW Rodolfo C. Beltran, has served the UMC in various capacities: central conference lawyer, chair of the central conference Board of Trustees, conference lay leader, member of university and hospital boards, former GCOM member, and presently a member of the Commission of General Conference.

Wrote VW Beltran in a letter sent to the Grand Lodge through MW Danilo D. Angeles, PGM: "This (my election to the Judicial Council) is an honor for our Fraternity. Methodism started

in Great Britain in 1672 and no one was



The Judicial Councilor
ever elected in this position outside USA... During the General Conference, I proudly identified myself as a member of the Masonic Fraternity."

VW Beltran was Worshipful Master of Cabanatuan Lodge No. 53 in 1972. He was Charter Member of Lodge Nos. 203, 262, and 273, of which he became a Master. He served as DDGM for District #6 in 1988-89. In 1992, he was made Life Member by Longevity by Lodge No. 53. He is a dual member of Manuel Luis Quezon Lodge No. 262 and Past Venerable Master of Cabanatuan Bodies, A. & A.S.R. of Freemasonry, Republic of the Philippines.

(Mabuhay po kayo, VW Rodolfo C. Beltran!)



MW Oscar V. Bunyi, Grand Master, shakes hands with PNRD Director Rosa Rosal on the occasion of the launching of the joint bloodletting program of the Grand Lodge and the PNRD.

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