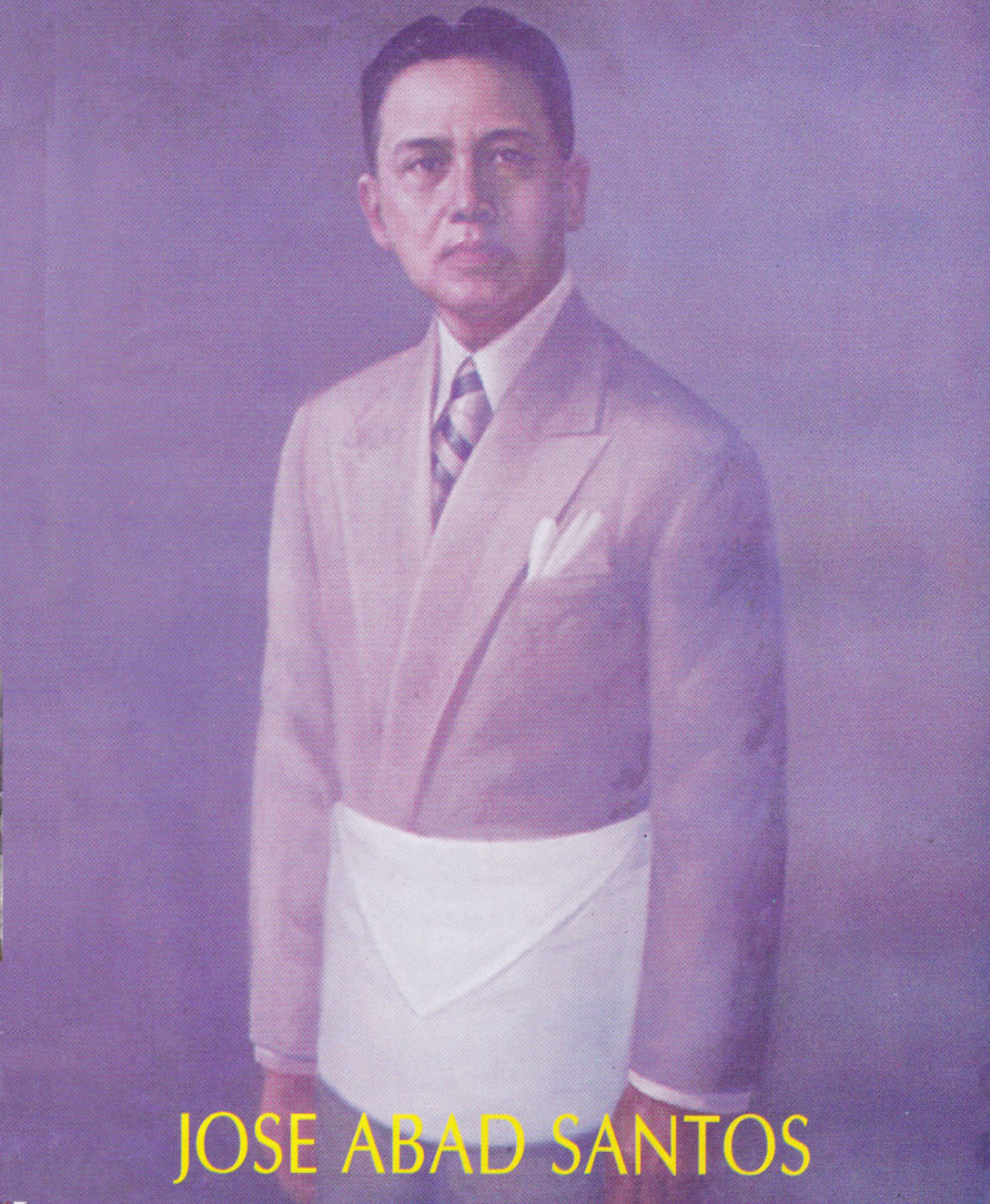
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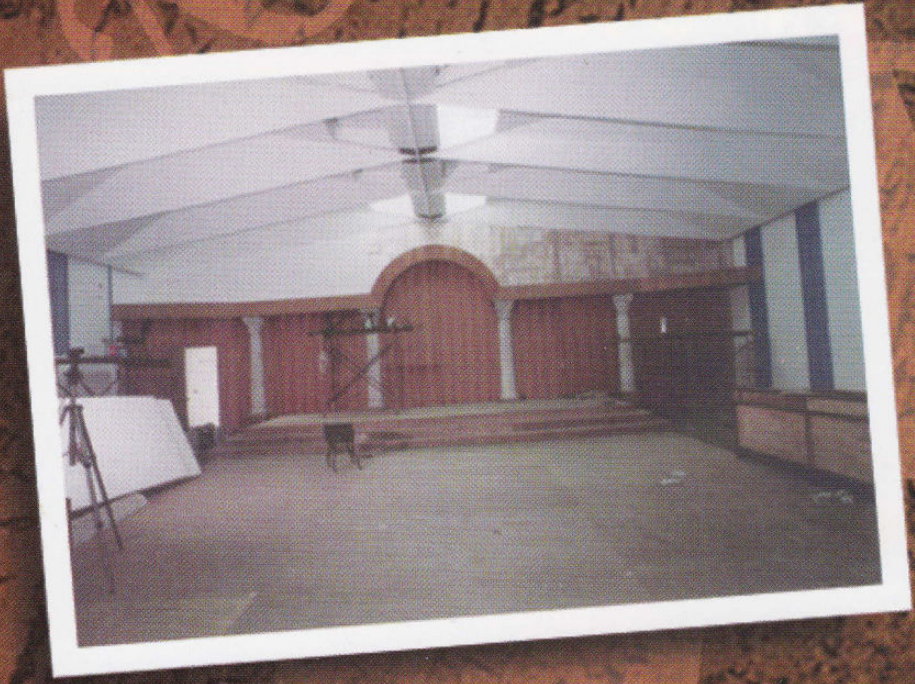
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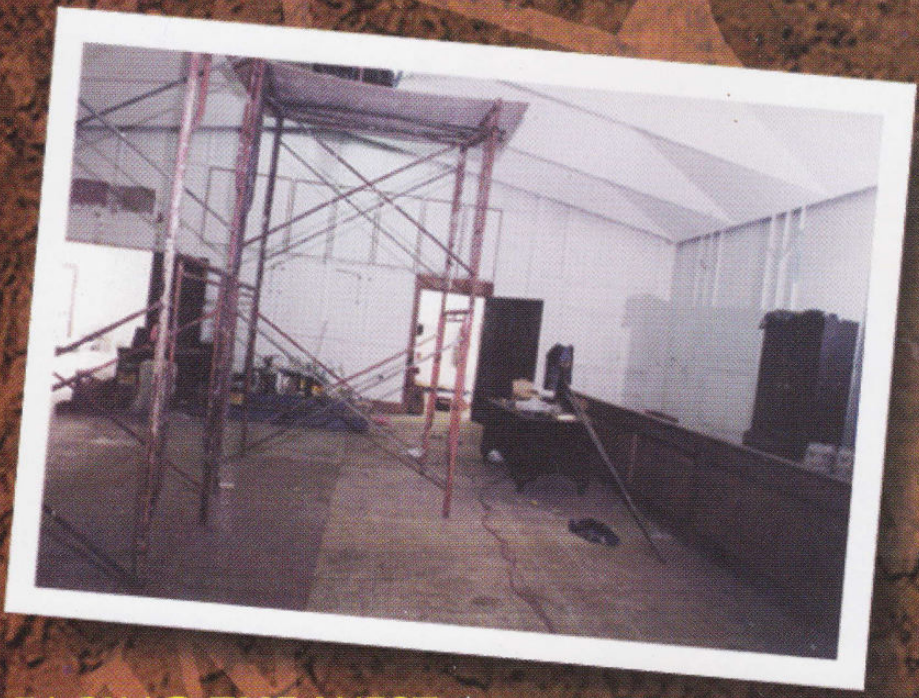
JOSE ABAD SANTOS

On Going Project

ABAD SANTOS HALL RENOVATION



▲ FACING THE EAST



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CONTENTS

Grand Master's Message	4
Editorial	6
Masonic Directory Listings, Advertisement Contract	8
Circulars	10
Edicts	12
Wardens: Their Role in the Lodge	14
Endangered Conspirators	17
Renewed Effort at Mutual Understanding, Cordiality and Cooperation between the Church and Masonry	20
T.I.M.E - The Inherent Modifier of Existence	23
Installation Night at Celestial Lodge	25
Justice Secretary Abad Santos, Inflexibly Faithful to His Trust	28
Presidential Proclamation No. 229	30
The Regius Manuscript	32
3 Columns of Masonry; Its Old Doctrine	33
Katipunan ng Pilipinong Mason sa America	41
Emilio Aguinaldo, Prisoner of War	46
Masonry and Women	50
A Spanish Brother Wants to Get in Contact with Filipino Brethren	56
Round the Districts, Lodges	34-40; 42-45; 49-62
Excerpts from MORALS & DOGMA	13, 16, 24, 27, 29, 31, 33, 41

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THE CABLETOW

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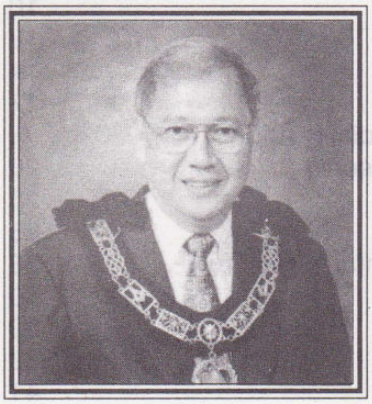
Vol. 76, No. 5
Jan. - Feb. 2000

OUR COVER

On the front cover is a photo of the late Past Grand Master and Justice Secretary Abad Santos. February 19, 2000 and every year thereafter has been proclaimed by President Joseph Ejercito Estrada as Chief Justice Jose Abad Santos Day.

From the Grand Oriental Chair

DOING THE INNER AND OUTER WORK OF FREEMASONRY WITH A LOT MORE VIGOR AND ZEAL



In my address during Masonic functions, I often point out to the non-Masonic guests that Masonry has an inner and an outer work. The inner work of Masonry, I tell them, is for us Masons to get the esoteric meaning of Masonic statements, legends, allegories and symbolisms, while the outer work is for us to disseminate among non-Masons the valuable teachings of Masonry.

I also tell the non-Masonic guests that:

• We are a band of God-fearing, just and morally upright men, ever striving to adopt faithfully in daily life the principal tenets of our Craft, namely, Brotherly Love, Relief and Truth, the essential elements of which include the following: patience with the stubborn, understanding for the perplexed or troubled, forbearance towards the misguided, kindness to the disadvantaged, appreciation for the noble, and praise for achievement.

• We are a band of like-minded men linked together by an indissoluble chain of sincere affection and, as such, endeavor to promote brotherly love among all men, who, as creatures of one Almighty Father and inhabitants of the same planet, are to aid, support and protect one another.

• We are band of other-oriented men, whose great aim is "to soothe the unhappy, to sympathize with their misfortunes, to compassionate with their miseries, and to restore peace to their troubled minds."

• We are a band of men who strive to be increasingly true and good, believing as we do in the principle of "Who best can work and best agree" and therefore hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity.

• We are band of men who endeavor to follow the lead of the founders of Masonry, whose conduct in daily life reflected the effectiveness of Masonic teachings and thereby stimulated good and true men to seek out Masonry.

Comparatively, *madaling maging Mason, ngunit talagang mahirap magpaka-Mason.*

To prove this last point, I usually cite a portion of my favorite book, *The Spirit of Masonry, which goes this way:*

Be faithful to love God above all. If you are a Catholic, be a better Catholic. If you are a Protestant, be a better Protestant. If you are a member of any other religion, be a better member of that religion.

Be faithful to the promises you make and to the pledges you give; for to break an inch of any of them is base and dishonorable.

Be faithful to your family. Perform all the duties of a good father, son husband and brother.

Be faithful to your friends; for true friendship is a nature of equality which is to last when the heavens are no more.

Be faithful to your country, and prefer its dignity to any degree of popularity and honor to yourself.

Finally, be faithful to Masonry; for to do so is to be faithful to the best interest of mankind.

Clearly, I tell the non-Mason guests, to be faithful to our beloved Craft is a very difficult duty; for it entails, among other things, living an ideal life, or being irreproachable or unimpeachable in conduct and character in our several stations in life.

If, I further tell the non-Mason guests, we are to be good and true Masons, we must *"... pity the misfortunes of others; be humble, but without meanness; be proud, but without arrogance; abjure every sentiment of hatred and revenge; be the enemy of vice; respect the innocent; pay homage to wisdom and virtue; be magnanimous and liberal, but without ostentation and without propulsion; and avoid every irregularity that stains the soul and distempers the body."*

If, I additionally tell the non-Mason guests, we are to be good and true Masons, we must always be discreet in our daily conduct, for the noble deeds of a thousand Masons may be forgotten or set asunder by the indiscretion of a single Mason.

We, the leaders of our Grand Lodge, fondly hope that every Mason in this grand jurisdiction take the foregoing considerations into heart; for, clearly, every one of us is someone else's perception of Philippine Masonry.

We fondly hope, furthermore, that all of us work together in close harmony in lighting up our Masonic charities, our various Masonic Lodges, Districts and other Masonic Bodies and institutions more brightly than before, so that the non-Masonic public will recognize Masonry as a "quality product."

If and when we act with commitment to being united and proud Masons and dedicate ourselves to the task of building a much better Fraternity of Masonry, focusing on quality, rather than on quantity, we will show off our Fraternity as a "quality product" and create a demand for it. Then quantity will take care of itself.

Come then, let us to the task, to the battle, to the toil, each to our part, each to our station.

FRANKLIN J. DEMONTEVERDE
Grand Master

Editorial

UPGRADING THE PACKAGING OF MASONRY, MAKING IT MORE PALATABLE TO CURRENT CUSTOMERS

Right Worshipful Brother Michael W. Walker, Grand Secretary of the Grand Lodge of Ireland states, "Freemasonry is a fairly stable product in itself -- very little can be done to alter the product without changing it entirely in both essence and appearance. Its principles and precepts have stood the test of time and are as valid today as ever. We cannot change the product and remain in the same business, and we must be true to ourselves in this. If we want to get into the same business, it must be accepted and recognised that this is exactly what we are doing. Perhaps it will not be long before somebody decides that the new product is not quite right and needs further adjustment to meet the current demands of society. This, I suggest, is not an option which is open to us. What we have and what we stand for will always be right, even if its acceptance rises or falls on the scales of time." He further suggests that, instead of trying to improve Freemasonry, we must upgrade its packaging and make it look attractive to potential customers, while also actually making it more palatable to current customers. We must, he says, actively adopt a higher profile; we must "let our light shine before men."

We must, first of all, try to correct the Churches' false perception of our Order since, like the mass media, they can and do formulate and direct public opinion. We must patiently let them see that we have no theology, do not have sacraments, do not engage in worship as Freemasons in our Lodges, and cannot offer or provide the means of salvation through good works or in any other way. This may be difficult task. But let us insist on dialoguing with the Churches.

We must also harness, where feasible, available local or national media to further disseminate relevant information about Freemasonry -- what it is, what it stands for, and how meaningful it is for all in today's fast-changing world.

Bro. Michael Yaxley, President of the Board of General Purposes of the Grand Lodge of Tasmania, wrote the following statement sometime last year:

"Society does have a need for a body such as Freemasonry. I believe that this need will increase rather than decrease. In the next (21st) century the work place will not offer fellowship and camaderie sufficient to satisfy the social instincts that people have. Many people will work at home, linked to the office by computer and telephone. Others will

work in an office with complex but inanimate equipment. The irony of the Age of Communication is that people spend, and will spend, more time by themselves."

We agree with Bro. Yaxley. We can, therefore, expect that many intelligent young men in our communities will seek Masonic membership.

We should, meanwhile, focus our attention on attaining the main aim of Freemasonry, which is to stimulate us, its members, to become *Magistri Interiores,* or Inward Masters, because until we have mastered ourselves, our influence over other men can bring no good result. We must work together in close harmony and renew our commitment to learn and live -- learn the simple lessons of practical morality and the sublime teachings of religious philosophy, then live them, that our light may so shine before men that they will continue to desire our fellowship and join in our assemblies. Thus, Freemasonry will come to be known, according to Ill. Rex R. Hutchens, 33rd degree, author of *A Bridge to Light* (1995), as "an institution of moral leadership, educational attainment and philanthropic endeavors," or, as R.W. Bro. Walker once more has phrased it, "an intellectual and philosophic exercise designed and intended to make an individual's contribution to society, and extension of himself, greater than they might otherwise have been had he not had the opportunity of developing his capacities and capabilities through membership of the Order."

We should also endeavor to rejuvenate the interest of the current members in attending Lodge meetings and other Masonic functions and to encourage those who so often fail to attend to become active members again. This means, among many other things, that Lodge officers must make stated meetings attractive and enjoyable, not as something to be endured.

We should, moreover, carefully examine such packaging elements as our public image, membership, charity, policy, administrative development, and communication with the end in view to discovering the right "mix" to achieve our purpose of creating a Masonic revival for our own and future generations' benefit and with the hope that the general public will perceive us as, in the words of the late Brother Moran, "a band of men to whom others might look for example and inspiration -- men who others will say are men of honor, virtue and charitable feelings."

If and when the general public perceive us as such a band of men, undoubtedly intelligent young men in our communities will come to desire our fellowship and join in our assemblies. -- **eF.R.eN**

The goal of Masonry is to create a band of men to whom others look for example and inspiration -- men who others will say are men of honor, virtue and charitable feelings.

Masonic Directory Listings

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

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

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

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

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

Larger listings or box ads can be accommodated, although we believe a simple listing wil be just as effective for most businesses. Payment for these is pro-rated according to size.

Payment must be made in full to the Grand Lodge before publication. Advertisers must sign up for the entire Masonic Year.

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

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

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

Sample Listings: P500 per issue

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

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

Sample Box Ads

Samon Publishing Inc.

When the job has to be done right!

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

1/12 page ↑
P1,000 per issue

1/6 page →
P2,000 per issue

Samon Publishing Inc.

Publishers of
The Philippine Diver

Flyers
Layout
Posters
Print Ads
Brochures
Photography
Graphic Design

5B, 2135 M H Del Pilar
Malate, Manila

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

VW Heneage Mitchell
General Manager

Box Ad Sizes & Rates per Issue:

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

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

Masonic Directory Advertising Contract

Terms & Conditions:

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

Member's Name: _____
Business Name: _____
Services/Products: _____
Address: _____
_____
Tel: _____ Fax: _____
E-Mail: _____
Lodge: _____ No.: _____
District: _____ Signature: _____

Ad size (check one):	MY 1999 (2 issues)	MY 2000 (6 issues)
❑ Listing	❑ P 1,000	❑ P 3,000
❑ 1/12 page	❑ 2,000	❑ 6,000
❑ 1/6 page	❑ 4,000	❑ 12,000
❑ 1/3 page	❑ 8,000	❑ 24,000
❑ 1/2 page	❑ 12,000	❑ 36,000
❑ Full page	❑ 24,000	❑ 72,000

Total MY 1999: P_____
Total MY 2000: P_____
Total Amount: P_____

For Office Use Only:
Payment received: P_____
Bank: _____ Check # _____
Date Paid: ____/____/____ By: _____
Approved by: _____

Mail completed form with payment & materials to:

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

Box Ad Sizes & Rates per Issue:

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

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

CIRCULARS

Circular No. 23

The 1999 Annual Report of each Subordinate Lodge is due for submission to the Grand Lodge not later than Jan. 15, 2000, together with the required dues, fees and other charges. (Art. III, Sec. 2, Part II, 1994 Masonic Law Book as amended).

"No Lodge which failed to submit its Annual Report, with payment in full of its dues and fees, shall be entitled to representation at the Annual Communication." (Art. VI, Chapter I, Sec. 29, *Ibid.*)

Enjoins MW Franklin J. Demonteverde in his Circular No. 23: "In connection therewith, all Lodges must settle their outstanding obligations as of December 31, 1999 not later than March 31, 2000, which shall also be the last day for issuing proper accreditation to Lodges that have complied with the above Constitutional provision. No accreditation shall be issued at the site of the 84th Annual Grand Communication in Iloilo City."

He urges Masonic leaders concerned "to ensure compliance of Lodges under their respective jurisdictions to avoid inconvenience and misunderstanding during the Annual Communication to be held at Iloilo City from April 27 to 29, 2000."

Circular No. 24

In his 24th circular, MW Demonteverde cites Article X, Sections 3, 4 and 5 of the Ordinances of our Masonic Law Book, which provides that no Master-elect may be installed unless he presents to the Installing Officer a written certificate signed by the Grand Lodge Inspector of the Lodge, the District Grand Lecturer, or the Senior or Junior Grand Lecturer that he is proficient in the work and lectures of the three degrees and in those portions of the Constitution and General Regulations of the Grand Lodge which relate to the government of a Lodge.

Similarly, the Senior Warden must be certified by any one of the above-mentioned officers that, in addition to being proficient in those portions of the Constitution and General Regulations of the Grand Lodge which relate to the government of a Lodge, he is proficient in the work and lectures of the first and second degrees.

The Junior Warden, too, must be certified as to his proficiency in the work and lecture of the first degree and in those portions of the Constitution and General Regulations of the Grand Lodge which relate to the government of a Lodge.

Attched to the circular is a questionnaire which must be satisfactorily answered in writing by the three Lights of a Lodge prior to their installation.

The Grand Master directs the above-mentioned Grand Lodge Officers and the Installing Officer to see to it that the foregoing requirements are complied with prior to the installation.

Circular No. 25

This circular reads:

"The Grand Lodge has been receiving many complaints regarding the slow delivery of GL communications most especially *The Cabletow* through the normal mailing system. At times, mailed letters are lost in transit.

"It is the intention of the Grand Lodge to inform the Postmaster General regarding this problem.

"To substantiate this claim, the brethren under this jurisdiction are requested to inform the Grand Lodge of any problems arising form the ineffective postal system now in place. All complaints must be received by the Grand Lodge on or before February 15, 2000. These complaints will be compiled and forwarded to the Postmaster General for his information and possible action."

DDGMs are particulalry requested to disseminate the said circular to all Lodges under their respective jurisdictions.

Circular No. 26

In this circular, MW Demonteverde informs the brethren that a detailed review of the financial viability of *The Cabletow* was made to determine the feasibility of maintainning the current annual assessment, as follows: local brethren -- PHP80.00 and overseas brethren -- US$6.50.

The Cabletow assessment was last increased during the 1992 Annual Grand Communication held in Bacolod City.

The parameters used in the study/review are consistent with the ones used in Grand Lodge Circular No. 22 dated Oct. 25, 1999.

The study/review had the following results:

1. Cabletow rates at 6 issues per year

1.1 Local brethren - P140

1.2 Overseas brethren - $11.50

Cabletow losses per year: P808,980.94

2. Cabletow rates at 4 issues per year

2.1 Local brethren - P100

2.2 Overseas brethren - $8

3. Assuming no increase in assessment is made, only 3 issues should be printed.

Circular No. 27

This circular reads:

"Several embarrassing incidents recently happened regarding the claim of the death benefit of the widows of our departed brethren from Acacia Mutual Aid Society, Incorporated.

"Last December, the widow of a brother from a Lodge up north came to the Grand Lodge asking for the death benefit of her husband. She was instructed by a member of the Lodge to proceed to the Grand Lodge for the purpose of claiming the said benefit. Unfortunately, per Acacia records, it was discovered that the said Lodge did not remit any of the premiums required to avail of the benefit. This incident was again repeated concerning another claim.

"In view thereof, Lodges are hereby enjoined to remit the required premiums of the brethren to avoid any repetition of the said incidents..."

EDICTS

THREE MASONIC DISTRICTS DIVIDED

Masonic District Nos. 39, 10 and 23 were divided by MW Franklin J. Demonteverde, Grand Master, by virtue of Edict Nos. 189, 190, and 191, respectively.

M.D. No. 39 Is Divided into District No. 53 (North) and District No. 39 (South)

Because subordinate Lodges in Nueva Vizcaya are located in municipalities which are distant from one another, the DDGM and other district officers have had difficulty in overseeing the district more effectively and efficiently. The officers and members of Masonic District No. 39, therefore, submitted on Sept. 12, 1999 a resolution requesting that their district be divided into two districts. The Grand Lodge saw that the proposed division would provide for a more efficient and effective Lodge supervision and administration and that it would enable the DDGM and DGLs to conduct more frequent visitations to the subordinate Lodges.

On Jan. 3, 2000, therefore, MW Franklin J. Demonteverde, Grand Master, issued Edict No. 189, in which he promulgated and decreed that, henceforth, Masonic District No. 39 be divided into District No. 53 (North) and District No. 39 (South). District No. 53 is composed of four Lodges: Cordillera No. 178 in Bagabag, Villaverde No. 286 in Ibung, Ifugao No. 218 in Lagawe, and Ari-Tau No. 279 in Aritao. District No. 39 (South), on the other hand, is composed of three Lodges: Magat No. 68 in Bayombong, Nueva Vizcaya No. 144 in Solano, and Salinas No. 163 in Bambang.

M.D. No. 10 Is Divided into District Nos. 10 (Batangas) and 52 (Mindoro)

Masonic District No. 10 is at present composed of four Lodges in Batangas and four in Mindoro. But the two provinces are separated by sea, so that travel to and from these provinces is too time-consuming and inconvenient to district officers who visit Lodges belonging to these provinces. The unpredictability of the weather, moreover, makes sea travel too dangerous in many instances. On Dec. 11, 1999, therefore, the officers and members of Masonic District No. 10 submitted a resolution requesting that their district be divided into two districts.

Again, the Grand Lodge saw that the proposed division would provide for a more efficient and effective Lodge supervision and administration and that it would enable the DDGM and DGLs to conduct more frequent visitations to the subordinate Lodges.

Last Jan. 3, therefore, MW Demonteverde issued Edict No. 190, in which he promulgated and decreed that Masonic District No. 10

be henceforth divided into District No. 10 (Batangas) and District No. 52 (Mindoro). There are four Lodges in Batangas: Batangas No. 35, Sixto Lopez (Batulao) No. 129, Mabini-Kalaw No. 195, and Dr. Jose P. Laurel No. 325. There are four Lodges in Mindoro, too, namely: Tamaraw No. 65, Mindoro No. 157, Halcon No. 249, and Bongabong No. 310.

M.D. No. 23 Is Divided into District Nos. 23 and 31

On Dec. 4, 1999, the officers and members of Masonic District No. 23, which is presently composed of seven Lodges existing in the provinces of Pampanga and Bulacan, submitted a resolution requesting that their district be divided into two districts due to the physical size of the district, the number of Lodges currently in the district, and the distance among Lodges within the district.

Once more the Grand Lodge saw the desirability of the proposed division. Hence, also last Jan. 3, MW Demonteverde issued Edict No. 191, in which he promulgated and decreed that Masonic District No. 23 be divided into District No. 23, composed of Lodges Pampanga No. 48, Leonard Wood No. 105, and Malolos No. 46, and District No. 31, composed of Marcelo H. del Pilar Memorial No. 272, Cupang No. 295, Baliwag No. 301, and Kakarong No. 327.

*Throughout *MORALS AND DOGMA* duty is discussed in a multitude of arenas -- the Lodge, the Masonic fraternity, the family, the community and the world:

Out of all the relations of life grow duties, as naturally grow and as undeniably, as the leaves grow upon the trees.

***Prepare yourself to command, by learning to obey.**

***We must strive always to keep faith with God and our fellows; otherwise, our obligations are meaningless and our words snares for the simple.**

***Truth must be sought for in study, reflection and discrimination. Says Pike: "The streams of learning that now flow full and broad must be followed to their heads in the spring that well up in the remote past, and you will there find the origin and meaning of Masonry" (MD, p. 107).**

WARDENS: THEIR ROLE IN THE LODGE

by VW Samuel P. Fernandez, PSGS

"Brother Senior and Junior Wardens: You are too acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should yourselves avoid. You should be examples of discretion and propriety; for it is only by a due regard for our laws and regulations as shown in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care.

"In the absence of the Master you will succeed to higher; your acquirements therefore must be such as will insure proper instruction to the Craft. From the spirit which you have heretofore evinced, I entertain no doubt that your future will be such as will merit the applause of your Brethren, and the testimony of a good conscience."

Thus the Installing Officer (I.O.) intones during the Installation ceremony.

Warden in Different Tongues

The Italians call their Wardens as *Primo* and *Secundo Sorvegliante;* the Spaniards, *Primero* and *Segundo Vigilante;* the French, *Premier* and *Second Surveillant;* the Germans, *Erste* and *Sweite Aufseher;* and the Americans, *Senior* and *Junior Wardens.*

Position in the Lodge

In the American Rites, the Senior Warden sits in the West and the Junior Warden in the South. However, in the French and the Scottish Rites, both Wardens are in the West, the Senior at the Northwest and the Junior at the Southwest. If in the American Rites the position of the three Lights form a triangle, so also with the French and Scottish Rites, only on different angle to form a Delta symbol of Diety.

History

It would seem that the Wardens were at first presiding officers of the *Gilds.* In 1354, Edward III granted Charters and permitted companies to elect for their government "a certain number of Wardens."

During the latter part of the reign of Elizabeth, the chief officer began to be called *Master.* It was during the reign of James I, between 1606 and 1625, that the Gilds were governed by a Master and Wardens. The "new article" of 1663 is statutory confirmation of a custom which had just begun to be practiced in Lodges.

Senior Warden and Symbol

The second Light in a Symbolic Lodge governs the Craft in the hours of labors. The Senior Warden

presides over the Lodge when the Worshipful Master is absent. Ordinarily, he appoints a Brother, not the Junior, to occupy his place in the West.

The Senior Warden's jewel, the Level, is a symbol of equality. Brethren are all equal in the Craft while at labor in the Lodge. Thus, we find strength in our corporate endeavor.

In the Installation Ceremony, the I.O. reminds the Senior Warden thus: "The Level demonstrates that we are descended from the same stock, that we partake of the same nature, and share that same hope; and that, although distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard because a time will come, and the wisest know not how soon, when all distinction save that of goodness shall cease; and death, the mighty leveler of human greatness, reduces us to the same state."

The Senior Warden's seat is on the West and he represents the column of strength. The SW's column is representative of the right-hand pillar that stood at the porch of King Solomon's Temple. During Lodge labor the column of the Senior Warden should be erect in the Lodge.

Junior Warden and Symbol

The Junior Warden presides over the Craft during the hours of refreshment. In the absence of the WM and SW, he performs the duties of presiding officer. If the WM and the SW were to die and/or removed from the jurisdiction, the JW would assume the chair for the remainder of the term.

The jewel of the JW is the Plumb. In the Installation ceremony, the JW is reminded by the I.O. thus: "The Plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal pose, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of duty. To you is committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but that you should carefully observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess."

The seat of the J.W. is on the South. The JW's column represents the left-hand pillar of King Solomon. During Lodge labor the JW's column is recumbent. At refreshment the position of the two columns are reversed.

Both Wardens are enjoined by the I.O. to be regular in their attendance, to assist the WM in the government of the Lodge, to know Masonry and to be faithful in discharging the duties of the Craft.

Masonic Law Book

In the Constitution of the Grand

Lodge of Free and Accepted Masons of the Philippines we have these constitutional provisions on Wardens:

1. Wardens shall assist the Master in his duties. They shall discharge those duties which ancient usage has assigned to their respective stations.

2. In the absence of the Master, the Senior Warden shall assume his powers and duties. In the absence of both the Master and the Senior Warden, the Junior Warden or any member as Senior Warden. If the Junior Warden occupies the Senior Warden's station, the Master will designate somebody to occupy the Junior Warden's station.

Masonry is a unique Fraternity. There are three leaders called Lights. All three Lights must shine brightly if we expect harmony. If one light is out of order, disharmony will prevail. Happy are the members of the Lodge when all Lights understand the admonition of one who is our greater Light:

"Every one that doeth evil hateth the Light." (John 3:20)

"Take heed therefore that the light which is in thee be not darkness." (Luke 11:35)

PIKE ON SILENCE, SECRECY

*** Learning is the ultimate accomplishment of human purpose and far outlasts the physical monuments erected by the hand of man. Thus, the teachings of Masonry are not to be acquired lightly or to be taken so after they are learned.**

*** Silence is important because it prevents demands upon us which we are only obligated to perform for the benefit of a truly needful brother, which demands can be exacted far in excess of simple human charity.**

*** Obedience is not blindness to tyranny but the proper submission of the individual will to the necessary demands of living in society.**

*** Secrecy is indispensable in a Mason of whatever Degree. ... how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occassion should allow us no time for inquiry, and the peremptory mandate of our obligation compels us to do a brother's duty to a base impostor. (*Morals and Dogma,* p. 109)**

*** Obedience to the law does not mean submission to tyranny... (*MD,* p. 110).**

ENDANGERED CONSPIRATORS

by David Van Biema

Nostalgically, Bill Feingold intones the excruciating litany. "Having your tongue torn out, and your throat cut across," he rumbles, recalling words memorized on a New York City rooftop 38 years ago. "And buried in the sands of the sea, where the tide ebbs and flows twice in every 24 hours -- if you should reveal the secrets belonging to the degree of first-degree Mason. The second degree is to have your breast torn open and left prey to the vultures of the air. The third degree..." If he wonders whether anyone really cares what happens when you reveal the secrets of a third-degree Mason, Feingold doesn't let on.

First degree, third degree. Ceremonial apron and secret handshake; the Square and the Compass; the letter G for the Grand Architect himself. There was a time when American was dying to know and no one was telling. Freemasonry, which claims to be the world's oldest fraternal society, has been called the civil religion of the American Revolution. As recently as 1959, its U.S. branch constituted an earnest and convivial army of 4.1 million. Yet today those ranks are decimated. True, the group is still a philanthropic presence, donating some $750 million a year to charities. But its 2.1 million national membership, notes Richard Fletcher of the Masonic Information Center in Silver Spring, Md., is "the lowest it's been in some time." By which he means since around 1888. And it will plummet further, since the average brother is pushing 70. To baby boomers the Masons are a fusty memory. To the boomers' children, well, it's a philosophical conundrum: if a million-member secret society dies quietly, does anybody notice -- or care?

Freemasons, who used to be blamed for everything, now seem almost quaint. Can a youth movement rescue them?

Feingold does. It has come so far: he is the secret society's flak. His opening gambit is to invite a reporter to a gathering of worldwide Masonic grand masters of the New York Grand Lodge. And the event is grandly international: 75 delegations in Masonic aprons of every color and design, Lebanese hobnobbing with Cote d'Ivoirans and multitudinous Brazilians, engaged for the first time (although the cabal-obsessed may dispute this) in establishing an international Masonic coordination. Still Feingold can't forgo bragging about the domestic organization. "Fourteen Presidents have been Masons," he says; "nine signers of the Declaration of Independence..."

And on and on, through such current luminaries as John Glenn, William Bratton and Wendy's founder Dave Thomas. Freemasonry probably began formally in the 1600s as an English gentleman's club, but by 1717 had envolved into an engine of the European Enlightenment. Its members were committed to egalitarianism, civic participation and other ideals expressed through tropes of the stoneworkers trade: the square for straightforward virtue; the compass to circumscribe one's passions; the plumb line to stay upright. There was little religion but much ritual, which enraged churchmen and engaged conspiracy theorists, who still flood the web with Masonic villainies, but it posed no problems for the Deists, who frequented the Continental Congress. Benjamin Franklin joined in Philadelphia and later guided Voltaire through the order's mysteries. Colonial lodges, says Masonic historian William Moore, offered "a civic space in which to play with self-rule in a world where democracy was not yet a fact." The brotherhood helped unite the squabbling colonies and primed them for the quintessential enlightenment political enterprise, the Revolution. Grand Master George Washington eventually set the Capitol cornestone attired in his ceremonial apron.

The group has had its ups and downs since. By 1839 its members' near monopoly on government positions -- and a scandal over the mysterious disappearance of a brother who broke secrecy -- provoked the birth of American single-issue politics: the Anti Masonic Party nearly wiped the group out. The Masons eventually bounced back as the preferred club of the country's merchant class -- the Strauss family reportedly built Masonic columns into New York City's Macy's -- and again as political incubator. The two Roosevelts, Tom Dewey and Harry Truman all belonged. After World War II, G.I.s who had enjoyed its patriotic but egalitarian flavor abrod returned to swell the lodges.

The 1960s and '70s were a different matter. John Wayne was a Mason, which meant the protest generation wasn't. Nor did '80s antiestablishmentarians-turned-enterpreneurs feel much affinity towards a group of admitted joiners who perceived squareness as a virtue. That left the war veterans and youngsters like Feingold, now 62, who was taken under the wing of a brother in his Queens neighborhood in 1960. The man was a stickler for ritual and dragged Feingold up onto a Forest Hills roof at night so that he could recite in secret. But the then-apprentice has no regrets. He remains awed that "a man could walk up to another man and say, 'I need a thousand dollars to pay my rent,' and the brother would give him a check and say, 'Give it back when you have it.'" He still believes in the group's

pledge to "take good men and make them better." He eventually joined the Shriners, the fez-headed Masonic subgroup with a philanthropic specialty and more recently undertook the hyping of a dying colossus. "We're in a very strong rebuilding program," he insists. "Young people are starting to show a dramatic interest."

> ***"This elusive male bonding that people try recover... the Masons never lost it."***
> **--JOHN HILLIARD, New York Lodge member**

Actually there is a glimmer of hope there. The uptick among young initiates has not offset the deaths of the old soldiers, but it is visible. New York's venerable Independence Royal Arch Lodge No. 2 boasts an average member age of about 50 and an unusual concentration of college-educated men. There are brokers, lawyers and journalists with interests running from martial arts to organ music to the Masonic reference of James Joyce, explored in black tie over wine and cigars. Says John Chang, 39, a lawyer active in local Democratic politics: "Maybe now that my generation is getting a little bit more established with families, they's getting interested in organizations that are beholden to certain moral values." Lodge 2, he says proudly, is simply " a good body of men." Adds his lodge brother John Hilliard, 52: "This elusive male bonding that people try to recover sitting in sweat lodges and drumming, the Masons have had it for generations. They never lost it."

Lodge 2 may be too good to be true; New York is anomalous in so many ways. But it's a thought worth playing with. Are you attracted to club chairs and Montecristos but find the swingers' scene a bit weak on moral discourse? Are you tempted by the camaraderie of Promise Keepers but put off by the catharsis? If one must dabble in male only culture, why not try something with a pedigree and an established philanthropic track record? Think of it as an experience. Can the secret handshake ever be made hip again?

NOTE: The foregoing article was run by TIME MAGAZINE in its May 1998 edition. Past Grand Master Richard E. Fletcher, Executive Secretary of the Masonic Information Center of the Masonic Service Association (MSA) of North America has this to say about the article:

"In spite of the title, the article was very positive about the Fraternity and did generate a number of inquiries for more information and several requests on how to become a member."

That's why we reprinted it in this issue of our publication.

PRIEST AS GUEST SPEAKER: A RENEWED BEFORT AT MUTUAL UNDERSTANDING, CORDIALITY AND COOPERATION BETWEEN THE CHURCH AND MASONRY

by S.K. Federico B. Ordinario, Jr.
Secretary, Dist. 7, Order of the Amaranth

District No. 7 of the Order of the Amaranth, which is composed of eight Subordinate Courts of the Grand Court of the Philippines in the provinces of Cagayan, Isabela, Kalinga, Quirino and Nueva Vizcaya, invited Rev. Fr. Ranhilio C. Aquino, Chaplain of St. Claire Monastery at Iguig, Cagayan, to be the guest speaker in its 9th annual convention held at Crown Lodge, Tuguegarao, Cagayan last November 27.

The invitation was not without basis, for Fr. Aquino is a well-known priest and a very articulate, scholarly academician. He is a faculty of the Judicial Academy of the Supreme Court and of the College of Law of the Cagayan Colleges in Tuguegarao. He obtained his AB-Philosophy from the University of Sto. Tomas with the highest honors. He is, morever, a former Dean of the Graduate School of the UST.

Fr. Aquino started his message thus: "I am grateful for the invitation to be with you, and I sincerely consider myself privileged to have been invited to address you. I am sure that my status as a priest was a relevant consideration in your choice of a speaker, and though relations between the Churchs and Masons in the Philippines have not always been ideal, I pray that my presence today among you may be the commencement, no matter how modest, of a renewed effort at mutual understanding, cordiality and cooperation. It is people who misunderstand each other. It must, therefore, be people who ought to bring about understanding!"

The rest of his message is as follows:

"Toward this end, I have taken it upon myself to read as much about your fraternity as I have been able to get my hands on and to inform myself about Masonry, both here and abroad. I am grateful to the officialdom of the Masonic movement in the Philippines, particularly Dr. Leon Banez, for having unselfishly made available to me a wealth of material.

"I regret to admit that insofar as the official hierarchy of the Church, particularly in the Philippines, is concerned, suspicion of Masonry persists. Because I sincerely believe that the time has come for us all to outgrow this immaturity, I beg your indulgence because I wish to be candid with you in examining the issues that the Church hierarchy in the Philippines has raised and continues to raise in relations with Masons.

"In several statements, the Church has raised the concern that Masonry ultimately fosters indifference to religion. At first, this will not be comprehensible to Masons. After all, does not the Holy

Bible figure prominently in your Rites? Is not God the Supreme Geometer to whom tribute is always fittingly given? Do you not promote the ideal of the brotherhood of humankind under the Fatherhood of God? Why then, you might ask, is the Church worried about Masons fostering a culture of religious indifference?

"I must confess that the reasons for this lingering suspicion are not entirely clear to me either, although I do not think I am far wrong in situating the problem in the attitude of Masons toward religion. I am impressed by a statement Dr. Banez made to me at the beginning of our dialogues. It is unMasonic, he said, for a Mason to be indifferent to religion! That, I respectfully submit, is a most useful proposition, and if we were all to build seriously and sincerely on it, I am sure that relations between the Church and Masonry would steadily improve in our country, starting perhaps in Cagayan.

"I agree with you that religion should not divide persons. I also agree with you that sectarianism and its extremes have been the reason for the worst sins human beings have committed against other human beings. I also agree that the sooner we can get rid of the pettiness and bigotry that sectarianism entails, the better off we all would be.

"But if a Mason takes his religion seriously -- as every Mason claims is in fact the case -- then this means that every Mason must be serious about the truths his religion asks him to affirm, to profess to confess and to proclaim. Anyone, after all, who claims to have found the truth but is reticent about confessing and professing it cannot be sincere. If it is Masonic to believe in God and to practice one's religion faithfully, then the Mason must hold fast to the truths of his faith and be unwilling to compromise them. No believer is a sincere believer who is willing to trade the articles of his faith for popularity or even friendship.

"This means then in the concrete that the Catholic who is a Mason must continue, without attenuation, to practice his faith as the Church commands him to do so, to live its precepts, to confess its truths and to acknowledge in Jesus, the Lord, the absolute claims that God makes on us. It will then go a long way towards building the confidence of the Church in Masonry if the faithful of the Church who are also Masons continue without qualification, without compromise, without reservation to profess that faith and to live it.

"I must acknowledge how edified and inspired I have been by Masons I know, and there are many, who continue to be fervent Catholics. Although I cannot judge what in their hearts and minds they hold to be the truh, I have hardly any reasons to doubt their sincerity and their fervor. It is people like them who prove that suspicion of Masonry is unfounded and unwarranted.

"I know that one of the concerns of Masonry has been to encourage its members to transcend the divisiveness of sectarianism so as to build a cohesive fraternity. It is of course a fact that the followers of

each religion will claim their religion to be the repository of the truth. It is understandable then that some Masonic leaders have been inclined towards dissuading emphasis on sectarian differences in order to foster unity.

"I share with you the dislike for sectarian rivalry if not outright hostility, and I believe that in many ways, many of us clergymen in the Catholic Church have fostered a most un-Christian spirit. But it is a fundamental philosophical truth that there can be no real unity at the expense of truth. In other words, no fraternity is authentic if individuals are encouraged to forego their basic beliefs or perhaps to consider them unimportant so that some superficial uniformity or semblance of agreement can be achieved.

"I respectfully submit then that Masonry holds out plenty of promise if it shows its members how they can live at peace with each other, building on things that unite rather than divide, while at the same time being respectful and considerate of each other's religious differences, and encouraging each to worship God in spirit and in truth, in sincerity and in earnestness, in the manner that each one's religious precepts dictate. In short, our leaders in Masonry can show us all how it is to be respectful of each other so that each can live his religious faith in its fullness, and without qualification. In my readings about your fraternity, I have found nothing opposed to this prospect.

"I, for my part, hope to be able to start a crusade for understanding within the Church. I hope to be able to convince Church leaders that we can all outgrow regrettable historical antecedents. I hope too, through the example of brothers and sisters in the Masonic orders, to prove that Masons are and can be faithful, ardent and unqualified Catholics.

"I know all the good that Masons all over the world have done. I am inspired by the example and witness of many noble hearts in Masonic lodges the world over. I am edified by the fraternal concern and regard that bind Masons together.

"I consider you my friends, and I wish you will accept me as one of yours. In the meantime, I assure you all that any Catholic Mason who while practicing the precepts of fraternity that bind a Mason also lives his Catholic faith without reservation or compromise will be welcome to my Church, and can request of me the comfort of the Church's sacraments which I shall gladly extend him."

Relations between the Church and Freemasonry in Cagayan, as may be gleaned from Fr. Aquino's address, is comparatively cordial. Brethren outside of Cagayan may find comfort and inspiration from the assurance by Fr. Aquino that "any Catholic Mason who lives his Catholic faith without reservation... will be welcome to my Church and can request me the comfort of the Church's sacraments, which I shall gladly extend him."

The delegates to the convention valued very much the message that they requested for copies of it. They even passed a resolution that the same should be published in THE CABLETOW and in other publications of general circulation. They even expressed gratitude to Tuguegarao Court No. 32, the host Court, for its judicious choice of a speaker in a Masonic affair.

T.I.M.E. -- THE INHERENT MODIFIER OF EXISTENCE

by Bro. Ferdinand B. Mercene (#157)

"I really want to attend stated meeting, but I don't find the time."

Not a few brethren nicely but unscrupulously declare. What follows the *but* in the declaration is usually worth a great deal of examination. Most frequently there is a seed of half truth (a lie?) lurking behind such a qualification.

Certainly, such a declaration cannot emanate from TGAOTU because He is not bound by time. We humans are. In this world of physical reality, there is only one thing we can be absolutely certain of having, namely, T.I.M.E. -- *T*he *I*nherent *M*odifier of *E*xistence.

It is unthinkable to say we exist without reference to time and space, to when and where. Each moment of our existence on this planet is like a point bearing a pair of coordinates, *viz.*, time and space. How could we say, then, that we don't find time?

We speculative Masons have been taught the value and the use of the square, which stands for virtue and morality -- or even for the world and physical reality. The square, I venture to add, may also represent the x and y axes of a two-dimensional plane where each point within the square represents a moment of our earthly life. The distance between every two points may be measured by the compass to show an upward slope toward the direction of a better and higher self.

Masonry, after all, is a brotherhood of men which aims at making good men better. But let us be aware that the greatest enemy of the good and the better is the best -- the best as may be seen in the persons, lives and accomplishments of our heroes, a significant number of whom were Masons. Those Mason heroes did not settle just for the good, but for the best -- the best of our country and our countrymen.

Like our Masonic forebears, we do not, or should not, merely exist; we strive to become the persons we were meant to be by TGAOTU. To merely exist, or to simply be, smacks of no sign of progress. To be is an attribute of the physical. To become is a manifestation of the evolution of that which temporarily resides within the physical body -- the soul or spirit which will live when time shall be no more. This is not something we have; it is what we are, our most intimate powerful and creative inner identity. Our physical body is just a materialization of the S.O.U.L., i.e, the *S*park from the *O*ne *U*niversal *L*ight, that Light represented by the letter G, which is the initial of the name of the Supreme Being, at the mention of which all Masons should with reverence bow.

Says the Bible: "Let the light (soul)

within you so shine before the world that they may see your good works (body and the world around us)." May I ask, "How can we perform the works if we are not at the right place (Lodge) at the right time (stated meetings)?"

The phrase " a worthy distressed brother" means, to me, a brother who has already seen the light (worthy) but now finds himself in the dark (distressed), for he fails to see and understand the real meaning of the obligations he solemnly took at the altar of the Lodge. Among such obligations is regular attendance at stated meetings.

We must realize that there is yet time left for us to improve ourselves in Masonry or to transform ourselves from rough to perfect ashlars. There can be no doubt that a Mason can always give his self *a room for improvement.* This, I dare say, is the biggest room on the face of the earth. If you claim you don't find the T.I.M.E., *T*ry *I*mproving, *M*ake no *E*xcuses.

PIKE ON FIDELITY

There is one true and original law, ... which calls to the fulfillment of duty, ... which is felt in all its authority wherever it is heard. This law cannot be abrogated or diminished, or its sanctions affected, by any law of man.** ***(Ibid.)

***All the general measures of justice, are the laws of God, and therefore they constitute the general rules of government for the conscience ... (*MD,* p. 111).**

When thou vowest a vow unto God, defer not to pay it.** ***(Ibid.)

***Weigh well what it is you promise; but once the promise and pledge are given, remember that he who is false to his obligation will be false to his family, his friends, his country, and his God. (*MD*, pp. 111-112).**

***Faith plighted is ever to be kept, was a maxim and an axiom even among pagans. (*MD*, p. 112).**

The word of a Mason, like the word of a knight in times of chivalry, once given must be sacred...** ***(Ibid.)

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.** ***(Ibid.)

***Be faithful to your friend... Be faithful to your country... Be faithful to Masonry... Thus, you will be faithful to yourself... (*MD*, pp. 112-113).**

INSTALLATION NIGHT AT CELESTIAL LODGE

by Bro. Vance Horn

As is pointed out in the North East Charge, in a society so widely extended as Freemasonry it cannot be denied that there are many members of rank and affluence. Over the centuries many well known men have been members of our Noble Craft. For a few moments let us allow our imaginations to run wild and consider what may take place at the installation of Celestial Lodge, otherwise known as the Grand Lodge above.

Even though it was late fall, there was warm breeze blowing and the sun was setting behind the lodge hall. Gathered in the parking lot filled with their works were Bros. Henry Ford, Ransom Olds, Walter Chrysler, John Willis, and Andre Citroen. The only vehicle missing was Bro. Hart Massey's tractor.

Greeting members in the entrance hall were Bro. Cliff Arquette of Charlie Weaver fame and Bro. Ed Wynn. In the boardroom, a group of senior DeMolays were gathered, including Bros. Walter Disney, Chet Huntley, Wendell Corey, Van Johnson, Robert Cummings, John Steinbeck, Fred McMurray and John Cameron Swayze.

King Gillette, razor in hand, passed the lodge caretaker who was having a minor problem with his vacuum cleaner, which was quickly cleared up with the help of the inventor, Bro.Frank Hoover, while at the other end of the hallway Bros. Emmett Kelly, Clyde Beatty and all seven of the Ringling Bros were discussing the Shrine Circus.

Taking a quick look into the banquet hall, we saw Bros. John Molson, Frederick Pabst and Joseph Schlitz, who were busy rolling in some kegs of beer for Bro. Sam Bronfman, late president of Seagrams Distillers, who was setting up the bar for the festive board to follow the ceremony. Bro. Colonel Harland Sanders was cooking up a storm in the kitchen and it was an easy guess as to what the evening meal would consist of.

The orchestra members for the dance to follow the banquet were tuning. Members of this All-Star Group included leader Paul Whiteman, WC Hardy, Nat King Cole, Irving Berlin, George M. Cohan, Cyril Stapleton, Duke Ellington, Louis Armstrong, Count Basie and Al Jolson. Tonight's performance would be MC'd by Bros. Arthur Godfrey and Danny Thomas.

Magical Bros. Harry Houdini and Harry Blackstone were setting up their props, while Bros. WC Fields, Oliver Hardy, Bud Abbott, Harpo Marx and Foster Brooks were fine tuning their comedy routines for tonight's show, which was being produced by Bros. Cecil B. DeMille, Flo Ziegfelt, Louis B. Mayer, Hal Wallis and DW Griffiths.

A number of sports celebrities were gathering together, including

Abe Saperstein, creator of the Harlem Globetrotters, who was explaining his version of the game to Bro. James Naismith, the inventor of the game. They were joined by brethren who were baseballers, namely, Bros. Charles Ebbetts, Ty Cobb, Branch Rickey and Cy Young, the first pitcher to be inducted into the Baseball Hall of Fame.

A little further along the hall was an array of Masons dressed in knee breeches, lace cuffs and powdered wigs, others in tuxedos, including Bros. Kit Carson, Davey Crockett and Buffalo Bill Cody, clad in their familiar buckskins, Chiefs Crazy Bull, Tecumseh and Joseph Brant in their native attire. Most colorful were the military uniforms of Lord Nelson, Lord Cornwallis, Capt. James Cook, the Duke of Wellington and John Paul Jones.

We were gazing in awe at these members of Celestial Lodge when the Grand Master, M.W. Bro. Harry Truman, appeared from the preparation room accompanied by Bros. John Jacob Astor, Luther Burbank, JC Penney, Adlai Stevenson and Jennings Bryant.

Bro. John Diefenbaker had just signed the Tyler's Register with one of Bro. John Schaeffer's pens. He was accompanied by Bros. Robert Borden and RB Bennett, fellow Canadian Prime Ministers, and by Bro. Joe Smallwood of Newfoundland.

At this time Bro. Edgar J. Hoover informed the brethren that the meeting was about to come to order.

On entering the lodge room, the brethren were greeted by the Inner Guard, Bro. Paul Revere. Seated already were polar explorers Robert F. Scott of England and Richard E. Bird of the United States, together with Matthew G. Perky and Canada's Henry Larsen. Bro. Charles Lindbergh could be seen in deep conversation with Bros. Hap Arnold, Gus Grissom, Eddie Rickernbaker and Charles Kingsfort-Smith.

From the Junior Warden's station came a burst of laughter. Bro. Will Rogers had brought broad smiles to the faces of the Royal personages gathered around him, including George I, Frederick the Great, Gustav V of Sweden and George VI. To the right of the Junior Warden's chair, Sir Christopher Wren, architect, was joined by Frederick Bartholdi, Statue of Liberty sculptor.

Bros. Norman Vincent Peale and Peter Marshall, who would assume the Chaplain's duties this evening were in conversation with the DuPonts, Peter and Victor, and the Rothschilds, James and Nathan.

Gathered around the Secretary's desk were several brethren, such as Bro. Rudyard Kipling, who was discussing the evening's proceedings with Bro. Robert Burns, who in turn was to give one of the Charges with the assistance of Bro. Mark Twain. Also taking part were Bros. Arthur Conan Doyle, Walter Scott, Samuel Johnson, Alexander Pope and Robert Service.

The Grand Organist, Bro. Wolfgang Amadeus Mozart, was

discussing last minute changes with Bros. Gildert and Sullivan.

Bros. Clark Gable, Peter Sellers, Wallace Beery, Douglas Fairbanks and Brian Donleavy were discussing boxing with champions Jack Demsey, Jack Johnson and Sugar Ray Robinson. Another small group, in the persons of Bros. John Wayne, Hoot Gibson and Tom Mix, were listening to Bro. William Thaddeus Phillips, also known as Butch Cassidy.

The founding members, Bros. George Washington, Sir John A. MacDonald, Guiseppe Garibaldi, Benito Juarez, John Hancock and Ben Franklin, were seated in the East. They had been joined by Sir Stamford Raffles, founder of Singapore. The Generals, Omar Bradley, Jimmy Doolittle, George C. Marshal, John Pershing and Douglas MacArthur, took their seats next to Franklin Roosevelt and Winston Churchill. The Lodge Treasurer, Bro.Henry Knox, was busy collecting dues from Bros. Thomas E. Dewey and William McKinley. The Master, M.W. Bro. HRH The Duke of Connaught, had rapped the gavel to call the Lodge to order..

The installation over, it was now time for us to depart. With one last look at this brilliant assembly, we wondered what the public's perception of Freemasonry might be if they were able to visit such a Lodge.

NOTE: Bro. Vance Horn is a member of Ivanhoe Lodge No. 142 in Edmonton, Alberta. This article of his was published in the Winter 1998 issue of *The Western Mason.*

* Idleness is the burial of a living man. For an idle person is so useless to any purposes of God and man, that he is like one who is dead, unconcerned in the changes and necessities of the world; and only lives to spend his time, and eat the fruits of the earth. Like a vermin or a wolf, when his time comes, he dies and perishes, and in the meantime is nought. (*Morals and Dogma*, p. 114).
* We think, at the age of twenty, that life is much too long for that which we have to learn and do;... But when, at the age of sixty... we halt, and look back along the way we have come, and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. (*MD*, p. 115)
* To learn and to do! -- this is the soul's work here below. The soul grows truly as an oak grows. *(Ibid.)*
* To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do, and then do, earnestly and vigorously, whatever may be required of us by duty, and by the good of our fellows, our country, and mankind -- those are the duties of every Mason who desires to imitate the Master (Hiram). (*MD*, p. 116).

JUSTICE SECRETARY ABAD SANTOS DEMONSTRATED INFLEXIBLE FIDELITY TO HIS TRUST

Every Mason is taught in the Blue Lodge that it should be his invariable practice never to deviate from the minutest principle of justice, which should be the rule and guide of all his actions. It is constantly impressed upon him that he should decide justly and impartially whatever matters of difference may be submitted to him without fear or favor or the hope or promise of reward.

Thank God we have many Masons in this jurisdiction who have faithfully adhered to these teachings, Masons who have developed the strength of character to decide matters impartially even to the extent of ruling against a brother, or of promoting a profane over the head, or in spite of the objection, of a Mason when justice demands it. One such brother was **Past Grand Master Jose Abad Santos.**



When Abad Santos was the Secretary of Justice, one of his duties was to review the qualifications of prominent lawyers nominated for the judiciary and recommend to the Governor-General the appointment of those with the best credentials. Among those considered was Antonio Opisso. Opisso used to be a prominent Mason, but he had severed his Masonic ties and joined the Knights of Columbus, where he became the Grand Knight. In those days, the Catholic Church was waging a scurrilous and vitriolic campaign against the Masonic fraternity and some Masons, perhaps out of a desire to hit back, opposed the appointment of Opisso. They urged Abad Santos not to recommend him.

Abad Santos believed that Opisso's defection to the Knights of Columbus had nothing to do with his qualifications for the judiciary. No doubt, he loved the Masonic fraternity and often defended it against detractors, but he was unwilling to take advantage of his offical position to prejudice a Masonic critic. That would have been unjust. Abad Santos, therefore, ignored the pleas of his brother Masons, and finding Opisso to be well qualified, recommended his appointment.

In another case, Abad Santos' position as Secretary of Justice

required him to pass judgment on a monetary claim of a very close personal friend and brother Mason, Jose G. Sanvictores. The friendship of Abad Santos and Sanvictores dated back to their student days when both were sent to the United States as *pensionados* and was further cemented when they both joined Bagumbayan Lodge No. 4 and the Philippine Bodies, Ancient and Accepted Scottish Rite of Freemasonry.

During the term of Governor General Leonard Wood, Sanvictores resigned his position as Director of the Bureau of Non-Christian Tribes. He filed a claim for retirement pay under Act No. 2589. The Director of Civil Service sustained his claim, but the Auditor General disagreed. So, the matter was elevated to Abad Santos for opinion. Abad Santos could have easily ruled in favor of his friend and brother Mason; for, after all, the Bureau of Civil Service had already upheld the claim of Sanvictores. But then he would have violated the vows he made when he received the Masonic degrees. Abad Santos decided against Sanvictores. He ruled that Sanvictores had forfeited his right to gratuity because he insisted on resigning in spite of the finding of the Governor General that his services were still needed. It must have been an excruciating decision to make, but justice had to be served.

PIKE ON BENEVOLENCE, DISINTERESTEDNESS

*** We should either be more severe to ourselves, or less so to others, and consider that whatsoever good any one can think or say of us, we can tell him of many unworthy and foolish and perhaps worse actions of ours, any one of which, done by another, would be enough, with us, to destroy his reputation. (MD, p. 120).**
*** Masons much be kind and affectionate to one another... There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "brother". (*MD*, p. 122).**
*** It should be objection sufficient to exclude any man from the society of Masons, that he is not disinterested and generous, both in his acts, and in his opinions of men, and his constructions of their conduct. (*MD*, p. 121).**
*** Generosity and a liberal spirit make men to be humane and genial, open-hearted, frank, and sincere, earnest to do good, easy and contented, and well-wishers of mankind... Nor can any man any more be a Mason than he can be a gentleman, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give, when to give deprives us of a luxury or a comfort, this is Masonry indeed. (*MD*, p. 122).**

PRESIDENTIAL PROCLAMATION NO. 229

DECLARING FEBRUARY 19, 2000 AND EVERY YEAR THEREAFTER AS CHIEF JUSTICE JOSE ABAD SANTOS DAY

WHEREAS, the admirable practice of searching for, identifying and honoring Philippine heroes received a much-needed boost during the Centennial of Philippine Independence in 1998;

WHEREAS, such a practice must be continued and sustained to provide our people, particularly the youth, with the needed ideals, models and inspirations as we pursue our national destiny during our second century in the upcoming of the 21st Century and 3rd Millennium;

WHEREAS, one Philippine hero worthy of emulation and commemoration is the late **CHIEF JUSTICE JOSE ABAD SANTOS** who, during the World War II, chose to remain loyal and steadfast to the Commonwealth Government of the Philippines and the Filipino people rather than swear allegiance to the Japanese invaders of our country who wanted to use his prestige and leadership to advance their conquest occupation;

WHEREAS, as officially designated head of the Philippine Government by the late former President Manuel L. Quezon, Chief Justice Abad Santos remained steadfast in his refusal to betray our country and people in the face of extreme pressure and intimidation, the Japanese made him suffer the ultimate fate of heroes and martyrs by executing him in Malabang, Lanao;

WHEREAS, the patriotism, statesmanship and heroism of Chief Justice Abad Santos must be properly commemorated and remembered to serve as an eternal beacon light to guide and inspire us in the proper fulfillment of our love and obligations to our country and people;

NOW, THEREFORE, I, JOSEPH EJERCITO ESTRADA, President of the Philippines, by virtue of the powers vested in me by law, do hereby declare February 19, 2000 and every year thereafter as **CHIEF JUSTICE JOSE ABAD**

SANTOS DAY to enable our country and people to properly pay tribute to his patriotism and heroism and be inspired and guided by his shining example of sacrifice and nobility.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the Republic of the Philippines to be affixed.

Done in the City of Manila, this 22nd day of January, in the year of Our Lord, two thousand.

(Sgd.) **JOSEPH EJERCITO ESTRADA**
President of the Philippines

Attest:

(Sgd.) **RONALDO B. ZAMORA**
Executive Secretary

PIKE ON FIDELITY AND ZEAL (IN THE PERFORMANCE OF DUTY)

*** Duty is the moral magnetism which controls and guides the true Mason's course over the tumultuous seas of life. (*MD*, p. 119).**

*** To perform that duty, whether the performance be rewarded or unrewarded, is (the Mason's) sole care. And it doth not matter, though of this performance there may be no witnesses, and though what he does will be forever unknown to all mankind. *(Ibid.)***

*** We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another ... sometimes by receiving, sometimes by giving, and sometimes to cement human society by arts, by industry, and by our resources. (*MD*, p. 120)**

Masonic Education

THE REGIUS MANUSCRIPT

The oldest of the known documents of Freemasonry was written about 1390 or ten and 600 years ago. It is difficult to read it because it was written in the old English of Chaucer's time. This old manuscript (now in the British Museum) contains 15 articles and 15 points, of which the following is a free transcript, care being taken to convey the spirit of the thought rather than literary accuracy.

15 ARTICLES

1. The Master must be a trusty man, an honorable and impartial medium between the lords who hire and the operatives who labor.
2. He must be punctual in his attendance at the assemblies.
3. He must take no apprentice for a term of less than seven years.
4. He must take no apprentices, save the free and well born.
5. He must take no mutilated person for an apprentice.
6. He must not take Craftsman's wages for apprentices' labor.
7. He must take no immoral or depraved person for an apprentice.
8. Finding an employee incompetent, he must immediately discharge him.
9. He must undertake no work that he cannot finish.
10. No Master shall supplant another in his business.
11. He shall not require the workmen to work by night, except in search of knowledge.
12. He shall speak no evil of his fellows' work.
13. He must instruct his apprentices in the Masonic science.
14. The Master shall take no apprentices for whom he has not sufficient labor.
15. He shall not compromise with his fellows in their sins for any profit.

15 POINTS

1. The Mason must love God and his brethren.
2. He must work diligently in working hours that he may lawfully refresh himself in the hours of rest.
3. He must keep the secrets of the brethren with fidelity.
4. He must be true to the Craft.
5. He shall receive his wages without murmuring.
6. He shall not turn a working day into a holiday.
7. He shall not carnally lie with a brother's wife.
8. He must be just and true to his Master and brethren in every capacity.
9. He shall treat his brethren with equity and in the spirit of brotherly love.
10. He must live peacefully and without contention with his brethren.
11. Seeing a brother about to err, he must admonish him with kindness.
12. He must maintain the general regulations of the Craft.
13. He shall commit no theft or succor a thief.
14. He must be steadfast to these laws and to the laws of his country.
15. He shall submit to the lawful penalty for whatever offenses he may commit.

WHAT SIGNIFY THE THREE COLUMNS OF MASONRY?

The three columns of a Masonic Lodge are, as we have been taught, Wisdom, Strength and Beauty. These symbolize the attributes of God, but they may also be seen as symbols of Faith, Hope and Charity, which are the virtues of man. These three virtues are expanded into what Ill. Albert Pike calls the Masonic Creed, a concept of Trinity which brings to mind the Nicene Creed of Christianity.

Pike states the Masonic Creed in this manner: *"And if men were all Masons, and obeyed with all their heart her (Masonry's) mild and gentle teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the Masonic Creed: BELIEVE, in God's Infinite Benevolence, Wisdom, and Justice: HOPE, for the final triumph of Good over Evil, and for Perfect Harmony and the final result of all the concords and discords of the Universe; and be CHARITABLE as God is, toward the unfaith, the errors, the follies, and the faults of men, for all make one great brotherhood."* (***Morals and Dogma,*** p. 531).

THE OLD DOCTRINE OF MASONRY

Pike specifies the old doctrine that Masonry inculcates thus: *"While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine, and no more: ... That God is ONE; that His THOUGHT, uttered in His WORD, created the Universe, and preserves it those Eternal Laws which are the expression of that Thought; that the Soul of Man, breathed breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins: that all evil and wrong and suffering are but temporary, the discords of one great Harmony, and that in His good time they will lead by infinite modulations to the great, harmonic final chord and cadence of Truth, Love, Peace, and Happiness, that will reign forever and ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men and Angels."* (***Ibid.***, pp. 576-77).

Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth. (MD, p. 120).

ANDRES BONIFACIO LODGE NO. 199 CELEBRATES SILVER ANNIVERSARY

by eF.R.eN

The brethren of Andres Bonifacio Lodge No. 199 celebrated their 25 years of working together and sharing together at the Sulo Hotel in Diliman, Quezon City, on December 10, 1999. The theme of the celebration was "Silver Hands, Silver Hearts."

The program for the occasion which was ably emceed by WB Raynor Taroy and Bro. Armando Polinag, started, of course, with an invocation given by Bro. Ray G. Domingo, followed by an inspirational talk by WB Methusael A. Casul.

WB Casul thanked the guests for *"sharing with us your precious time."* Then he said, *"Tonight is not just any other night. Tonight is a special night, particularly for us who have labored to keep our Lodge alive, vibrant and vivacious through all these 25 years."*

He revealed that the brethren of their Lodge held their first meetings at the old Victory Liner along Rizal Avenue Extension in Kalookan City. The building in which the brethren held their meetings, according to WB Sali Casul, at the entrance of the Chinese cemetery. Some of the candidates literally grew pale when the practical jokers of the Lodge told them that the initiation would be held inside the cemetery.

The brethren of the Lodge then transferred to Quezon City. Their temple was only semi-concrete and not airconditioned, but it was definitely better than the Victory Liner-Chinese cemetery accommodation.

"Those were the days," WB Sali Casul commented, *"and we praise the Great Architect of the Universe for guiding us through the years -- through thick and thin -- for us to reach this quarter-century anniversary celebration of our founding as a Lodge. We are all very pleased and proud to be a part of the struggles... and the triumphs of our beloved Lodge."*

He next acknowledged the presence of some of the charter members.

"Masons come and go," he stated, *"but Masonry lives on. It may be likened, to quote a line of the famous song by Elton John, to 'a candle in the wind never fading with the sun when the rain sets in.'"*

WB Casul pointed out that the theme "Silver Hands, Silver Hearts," was inspired by this statement of the late MW Harry Eugene Stafford, the first Grand Master of Philippine Masons: *"What a person does for himself dies with him. But what a person does for others lives and is immortal."*

He then explained the deeper meaning of the theme of the silver-anniversary celebration.

"If life is fragile, if life is short, then how we live this life is of utmost

importance," he enunciated. *"So, it is not surprising for us to have chosen this specific theme. Through our Silver Hands, Silver Hearts projects, we shared what we could to help others meet their needs, like food, cothing, medical and dental services, and so forth. As emphasized by WM Celso Viray, we must share our blessings with others."*

In his message, WM Celso S. Viray enumerated the accomplishments of the Lodge during his term of office.

Then the video tape of the Lodge's "Silver Hands, Silver Hearts" projects was presented for viewing by the big assembly consisting of Grand Lodge Officers, Past Grand Masters, District 9 and 11 Officers, members of Lodges in the two districts and in other districts, ladies of Masons, and other guests. The hall was practically filled to capacity, and all present admired the video tape edited by WB Casul and narrated by his daughter, Melanie Casul Barinaga, first Filipino video jockey of Star TV. All who viewed the video presentation were of one accord: **WM Viray's year in the East was, indeed, a very fruitful one, particularly in terms of reaching out to our less fortunate countrymen, especially the young and the elderly.**

WM Viray paid tribute to the Past Masters of his Lodge: WBs Jose Perez (deceased), Salvador C. Diaz, Francisco B. Serrano, Rene N. Glorioso, Sali A. Casul, Fernando V. Pascua, Mario Q. Yu (deceased), Manuel Esmundo, Pedro T. Torres, Josiah Ang, Jake Jacobo, Herminio Echeverrie, Danilo Ursua, Redemgeo Tabuunes (deceased), Severino T. Madronio, Mariano Villamor, Godofredo V. Senires, Juanito R. Angeles, Ernani S. Castolo, Danny De Leon, Raynor L. Taroy, Cristolito P. Balacing, and Gil F. Cruz.

VW Nanding Pascua Jr., Senior Grand Lecturer, delivered the response of the Past Masters, who, in their own measure, contributed their share in taking the Lodge to greater heights of achievement, even in the face of problems and difficulties.

In his remarks, MW Franklin J. Demonteverde, Grand Master, said in part, *"Your theme is indicative of your vibrancy and dynamism as a Lodge. It is strongly suggestive of the use of both your hands and your hearts for accomplishing the many worthwhile goals you have set before you. It connotes your strong resolve to carry on the work initiated by the founders of your Lodge, some of whom have already dropped the working tools of life. Those founders demonstrated their sterling courage and unselfish dedication to pursue our Fraternity's ideals and to express its principles even in the face of anti-Masonic forces."*

He then urged all brethren present to keep the flame of the Masonic torch ever burning.

"The best tribute we can render to the founders and Past Masters of our respective Lodges is to make the non-Masonic public look up to Masonry once again," he

stressed.Next he enjoined the brethren to keep the flame of Masonic principles ever aglow in their hearts, so that they would contaminate the people they come in contact with.

He added that we must labor to fulfill our Lodge's charter of "Being Our Brother's Keeper."

He closed his message by reading the following poem by Bro. John Miller:

The Perfect Lodge

I think I will never see
A Lodge that's all it ought to be,
A Lodge whose members never stray
Beyond the straight and narrow way.

A Lodge that has no empty chair,
Whose Master never needs despair,
A Lodge whose members always pay
Their dues on time, without delay.

Whose gossips never peddle lies,
Or make complaints or criticize,
Where all are always sweet and kind,
And to all others' faults are blind.

Such perfect Lodges there may never be,
But none of them is known to me,
But still we work and pray and plan
To make our Lodge the best we can.

"I am sure," the Grand Master concluded, *"that the officers and members of silver jubilarian Andres Bonifacio Lodge No. 199 will work and pray and plan to make their Lodge the best they can."*

The Grand Master having spoken, Rev. Emmanuelle Orendain, Pastor of Ellinwood Malate Church, led the assembly in praying before partaking of the sumptuous, palatable dinner prepared by WM Viray and the brtehren of Andres Bonifacio Lodge No. 199 and their ladies.

After dinner, the brethren, sisters and guests enjoyed ballroom dancing while others took some sips of brandy while they enjoyed one another's fellowship and camaraderie.

What an enjoyable camaraderie night it was!



The Past Masters of Lodge #199 with MW Demonteverde (3rd from right) and WM Viray (2nd from right)



WM Viray and MW Demonteverde offer a toast.

MT. KALADIAS LODGE #91 TRANSFERRED FROM M.D. #24 TO M.D. #23

Masonic District No. 24 is composed of Lodges located in Cebu, Bohol and Dumaguete. A Lodge in the district, Mt. Kaladias No.91, is located in Dumaguete City, Negros Oriental. This Lodge, due to the vast improvement of roads and infrastructure in Negros Island, is now more accessible to Lodges belonging to District No. 22, which is composed of all the Lodges situated in Negros Occidental. Its geographical proximity to the Lodges in District No. 22 affords its members more opportunities to join District No. 22 brethren in fraternal fellowship and activities. During the Visayas Regional convention held in Tagbilaran City on Nov. 11-13, 1999, therefore, brethren submitted a resolution requesting the transfer of Mt. Kaladias Lodge No. 91 from District No. 24 to District No. 22.

The resolution having been approved, MW Demonteverde issued last Jan. 3, likewise, Edict No. 192, in which he promulgated and decreed the transfer and relocation of Mt. Kaladias Lodge No. 91 from District No. 24 to District No. 22.

The latter District, in effect, is now composed of nine Lodges, as follows: Kanlaon No. 64, Bacolod; San Carlos No. 186, San Carlos; Negrense No. 200, Bacolod; Manuel Valencia Ko Memorial No. 210, Victorias City; Manuel M. Abello Memorial No. 260, La Carlota City; Ernesto S. Salas Memorial No. 280, Bago; Dalusan No. 281, Sagay; MW Ruperto S. Demonteverde Sr. Memorial No. 320, Kabangkalan; and Mt. Kaladias No. 91, Dumaguete City.

MASONIC DISTRICT #2 HOLDS 67TH ANNUAL CONVENTION

by VW T.P. Cleofe, DGL

November 30, 1999 is another milestone in the history of Masonry in the Province of Cavite, cradle of Masons and province of the late WB and Gen. Emilio F. Aguinaldo, the first President of the Philippine Republic, who proclaimed the independence of the Philippines from Spanish rule of June 12, 1898 in Kawit, Cavite.

The 1999 District Annual Convention, which was hosted by Magdiwang Lodge No. 238 in Noveleta, Cavite, was a success -- thanks to the energetic efforts of VW Ireneo L. Racimo, DDGM, and his Lady, HL Consuelo R. Racimo, PGRM, and the all-out cooperation and support of the other District Officers and the officers and members of the 14 Lodges of the District. Host Master was WB Rhem Bunda, eldest son of MW Rudyardo V. Bunda, PGM.

As early as 6 a.m. the delegates from the Grand Lodge and visiting brethren from other Masonic Districts joined the brethren of the 14 Lodges and officers and members of Appendant Bodies at the Noveleta town plaza.

MW Franklin J. Demonteverde, Grand Master, and his party, together with the Past Grand Masters present and VW Racimo, led the brethren in paying Hon. Dionisio Torres, Municipal Mayor and a member of the host Lodge, a courtesy call.

The program at the plaza started with an invocation given by Rev. Fr. & Bro. Peter Ojascastro.

After the raising of the Philippine Flag and the playing of the National anthem by the Philippine Navy Band, our Brother, Mayor Torres, gave the welcome address, followed by a short message by MW Demonteverde. VW Racimo then acknowledged the presence of all the delegates and visitors.

The ensuing parade lasted for about an hour.

Immediately after the parade, the delegates proceeded to Magdiwang Lodge No. 238, the convention site, for registration. Meanwhile, snacks provided by the host Lodge and VW Virgilio Sarmiento were served. Then MW Demonteverde and VW Sarmiento led the brethren and sisters in a wreath-laying ceremony at the monument of Bro. Jose Rizal.

The convention proper commenced with the reception of VW Racimo and his party by WB Rhem Bunda and other ceremonial officers. VW Racimo then presided over the reception of MW Demonteverde, RW Oscar Bunyi, RW Napoleon Soriano, RW Eugenio Labitoria, MW Rudyardo Bunda,PGM, MW Rosendo Herrera,PGM, and MW Raymundo Beltran, PGM.

Other Masonic leaders present during the convention include VW Ricardo Galvez, VW Jose Marlowe Pedregosa, VW Jaime Gonzales,VW Jesus Flor Nicolas, as well as the

Past Deputies of the Grand Master for Masonic District #2, namely, VW Romeo Argota, VW Alfredo Jimenez, VW Alfonso Dualan, VW Romulo Pisig, VW Valeriano Espiritu, VW Ruperto Sangalang, VW Nicolas Ricafrente, VW Edgardo Perez, VW Edgardo Reyes, and VW Serafin Manarin.

Convention proceedings include the welcome address of WB Rhem Bunda; presentation and approval of resolutions; nomination of the next DDGM; announcement of next convention's host Lodge, namely, La Naval No. 269; and report of VW Racimo, incumbent DDGM.

The accomplishments of the district in the last seven months include the seminar-workshop on Masonic Education held at the Cavite State University in Indang, Cavite; the sports competitions among the 14 Lodges; and contest among the Lodges in the exemplification of the three Masonic degrees.

The very inspiring message of MW Demonteverde was greeted by a long standing ovation by the brethren.

The choir composed of brethren of Indang Lodge No. 115 and Mendez-Nuñez Lodge No. 316 then sang the District Hymn. The composer of the hymn, WB Dominador "Boy" Ramos, himself conducted the singing.

While the convention proper was going on, the appendant organizations were having their own program at the DDGM's residence, with HL Consuelo Racimo as lead receptionist.

An interesting feature of the convention proper was the nomination of VWBs Sangalang, Ricafrente, and Manarin as candidates of the district to the position of Junior Grand Warden. The first mentioned declined his nomination because of his very busy schedule as President of the Cavite State University.

Lunch was held at the DDGM's residence.

After lunch, awards were presented to deserving brethren and Lodges.

Bagong Buhay Lodge No. 17 was sportfest overall champion; VW Nestor Tampol of Mount Mainam Lodge No. 49, Most Oustanding Secretary. Bros. Giovanni Bergantin of Bagong Ilaw Lodge No. 97 and Atilano Montano of St. Augustine Lodge No. 300 were Most Outstanding Master Masons; WBs Jaime Bantolo (#17) and Medardo Cambaliza (#300), Most Oustanding Worshipful Masters; Bagong Buhay #17 and Mt. Mainam #49, Most Oustanding Lodges.

Exemplification contest winners were as follows:

Best Lodge Category: 1st degree, Pintong Bato 351; 2nd degree, Primera Luz Filipina #69; and 3rd degree, Bagong Ilaw #97.

Best Conferral Master (First and Second Sections): 1st degree, WB Eduardo Macavinta 951); 2nd degree, WB Medardo Cambaliza (#300); and 3rd degre, WB Jaime Bantolo (#17).

Awarded Best King Solomon was WB Bantolo again; Best Senior Deacon, 1st and 2nd sections) -- 1st degree, Bro. Amel Caampued (#51)

-- 2nd degree, Bro. Juanario Millona (#69) -- 3rd degrees, Bro. Giovanni Bergantin (#97).

Best Lecturers for the 1st, the 2nd, and the 3rd degree were Bro. Eduardo Jose (#165), Bro. Juanario Millona (#69), and Bro. Armando Dayao (#17), respectively.

MW Demonteverde, assisted by VW Ricafrente and VW Sangalang, presented the awards to the winners.

The "balagtasan" penned by VW Nick Ricafrente, as Lakandiwa, VW Valeriano Espiritu and VW Serafin Manarin, contenders, regaled one and all.

The raffling out of gifts donated by the DDGM, the DGLs, the GLIs, the Lodge Officers, and other magnanimous souls capped the whole-day affair.



Masonic leaders pose after wreath-laying ceremony.



HL Consuelo R. Racimo, the DDGM's better half, heads members of appendant organizations in the parade.

Quick Quotes

** When I am wrong, dear Lord, make me easy to change, and when I am right, make me easy to live with.* -- **PETER MARSHALL**

** When I refuse to forgive, I am burning a bridge that someday I will need to pass over.* -- **JOSH MCDOWELL**

KATIPUNAN NG PILIPINO MASON SA AMERIKA (KPMA) ALL SET TO BECOME A NATIONAL FEDERATION

The Katipunan ng Pilipinong Mason sa Amerika (KPMA), which was established by 12 Master Masons in an organizational meeting held at the Rizal Center in Chicago on May 27, 1997, will soon become a national federation.

The present *supremo* or president of the KPMA, WB Samuel D. Valdez, gave his blessing for this expansion.

If the national federation is realized, the original Chicago Katipunan will become a more chapter, although it has the distinction of being the first-ever Katipunan.

Since Brother Masons in Canada are also envisioned to join the federation, they shall be represented in the federation name, which will be the Katipunan ng Pilipinong Mason sa Amerika at canada (KPMAC). In this case, a chapter in New York will be called KPMA New York, while a chapter in Vancouver will be called KPMC Vancouver.

The Katipunan in chicago held a sucessful christmas party at the rizal Center last Dec. 18.

The founding president of the Katipunan, by the way, is WB Andres Fonacier Jr. The other charter members are Bros. Dante D. Castillo, Manuel Buenafe, Jesse Farrales, Danilo V. Ilagan, Florante A. Llanes, Hector P. Luat, Dante H. Pacis, Bernabe Robles, Mariano A. Santos, Dr. Salvador A. Vivit, and Luis C. Baustista.

The official publication of the KPMA is Balitang Katipunan, which features a Classified Ads Section. This advertises business owned and managed by Brother Masons.

* The duty of a Mason as an honest man is plain and easy. It requires of us honesty in contact, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. (*MD*, p. 116).
* Lie not at all, neither in a little thing nor in a great, neither in substance nor in the circumstance, neither in the word or in deed: ... A Perfect Master must avoid that which deceives, equally with that which is false. *(Ibid.)*
* That any man should be the worse for us, (by both act and intention) ... is against the rule of equity, of justice, and of charity. (*MD*, p. 117).
* It should be the earnest desire of every Perfect Master so to live and deal and act ... that no man on earth is poorer, because he is richer. *(Ibid.)*
* Be careful, then, that thou receive no wages, here or elsewhere, that are not your due! (*MD*, p. 118).

JOSE ABAD SANTOS HALL BEING RESTORED BY M.D. #3

by VW Victor A. Yu, PDGL

Sometime in May 1999, our Grand Master, MW Franklin J. Demonteverde, discussed with his Deputy for Masonic District No. 3, VW Rodolfo A. Tor, the possibility of restoring the Jose Abad Santos Hall on the 2nd floor of the old Plaridel Masonic Temple (or Plaridel Masonic Temple 1).

The Jose Abad Santos Hall was the regular venue for District Conventions, Annual Grand Communications, conferrals by the Appendant Bodies, and other significant Masonic events.

The old Plaridel Masonic Temple and its premises, by the way, were acquired from the German Club in 1919. When he became Grand Master in 1938, MW Jose Abad Santos spearheaded the renovation of the old temple so as to make it more suitable for Masonic needs.

Initiated, passed and raised in Bagumbayan Lodge No. 4, he served as the country's Secretary of Justice and, subsequently, as the Chief Justice of the Supreme Court of the Philippines before the Japanese Occupation.

As Chief Justice, MW Abad Santos was left in charge of the Commonwealth Government when President Manuel Luis Quezon and Vice-President Sergio Osmeña Sr. evacuated from the country to avoid capture by the Japanese invaders.

The Japanese attempted to force MW Abad Santos to shift his allegiance to them. He chose, however, to give up his life rather than forfeit his integrity -- an example, dear brethren, well worthy of imitation. His last words to his son were these: "Don't cry. Very few people have the privilege to die for their country." In every sense, I want to point out at this juncture, MW Abad Santos lived his Masonry to the fullest; he exemplified virtues that we, as a people, are in dire need of nowadays. We Masons should endeavor to emulate him in his exalted and exemplary character, in his inflexible fidelity to his trust, and in his unfeigned piety to God.

During the 2nd World War, the temple whose renovation he had spearheaded was heavily devastated. Hence, immediately after the war, the brethren slowly rehabilitated it.

Our Grand Master in 1947, MW Emilio P. Virata, named the halls of the rehabilitated temple in honor of persons with significant Masonic accomplishments. He named the biggest hall on the 2nd floor after MW Abad Santos, whom historian Alejandro Roces has called "the greatest hero of the Japanese Occupation."

The Jose Abad Santos Hall was, for many years, as said earlier, the venue for many a memorable Masonic event.

Then a new Plaridel Masonic Temple was constructed in the same real property. It was

completed in 1990. Again, the largest hall in the new temple, located on the 3rd floor, was named after MW Jose Abad Santos. The old Jose Abad Santos Hall in Plaridel Masonic Temple 1, however, became a stockroom; it was left unattended for almost a decade.

Upon the request of MW Demonteverde, VW Tor sprang to action. He mobilized and motivated the Lodges in his district to contribute their resources in restoring the old Jose Abad Santos Hall to its former glory. In its restoration efforts, the District actualized the Masonic principle *"Who can best work and best agree."* The Lodges and brethren of the district contributed their respective shares in the restoration project. Some contributed cash and building materials; others, their time and building skills.

As of this writing, the restoration effort is about 60% complete. The main structures, which were devastated by termites, have been replaced and reinforced. Soon the flooring will be set in place, and the hall will be painted. The district wants to complete the restoration of the old Jose Abad Santos Hall as soon as it reasonably can. Once the hall is fully restored, it will again be a busy venue for various activities like Lodge Installations, conferral of Masonic degrees, seminar-workshops, training sessions, and the like.

PIKE ON PEACEMAKING

** The duty of the Mason is to endeavor to make man think better of his neighbor; to quiet, instead of aggravating difficulties; to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this, he must needs control his own passions, and be not rash and hasty, nor swift to make offence, nor easy to be angered. (Morals and Dogma, p. 123).*

** See, therefore, that first controlling your own temper, and governing your own passions, you fit yourself to keep peace and harmony among other men, and especially the brethren. Above all, remember that Masonry is the realm of peace, and that "among Masons there must be no dissension, but only that noble emulation, which can best work and best agree." (Ibid., p. 124).*

HIRAM LODGE #88 CELEBRATES 75TH ANNIVERSARY

by VW Julio M. Cabali, PDDGM (#7)

We celebrated the diamond anniversary of our Lodge, Hiram #88, at the Manila Diamond Hotel last December 4. The more than 100 brethren, ladies and friends who attended the "big night" did not only enjoy the good food and fine drinks, but were gifted with Hiramite t-shirts and golden key chains bearing the insignia of Hiram Lodge's 75th anniversary. The t-shirts and golden key chains were donated by Bro. David HKS Tan, Junior Warden, and Sis. Conchita Ramos, respectively.

The programme, which was very ably emceed by Bro. Virgilio R. David, Jr., started with an invocation led by Bro. Cirilo R. Kasiguran, Chaplain, followed by the singing of the National Anthem and the Grand Lodge Hymn.

WM Rodolfo L. Panganiban, who spearheaded the diamond anniversary celebration, with the assistance of WB Anthony O. Sy, immediate Past Master, gave the welcome address.

The brief history of Hiram Lodge #88 was presented, the officers and members were introduced, and the Masonic dignitaries present, led by VW Edgardo S. Delmo, DDGM, were also introduced.

The Hiramites rededicated themselves to a commitment to the Lodge by reciting the Oath of Fealty led by MW Reynato S. Puno, PGM. After reciting the Oath of Fealty, they signed their copies thereof. The signing was witnessed by WM Panganiban and this writer, Lodge Secretary.

The emcee then led the toast for the Republic of the Philippines, the Grand Lodge of the Philippines, and the Diamond Anniversary of Hiram Lodge No. 88.

VW Emilio C. Dalican, PDGL and Senior Warden of our Lodge, delivered the closing remarks.

Door prizes, composed of 40 minor and 10 major ones, such as a 21" Samsung colored TV, Philacor 8 cu. ft. refrigerator, and a 5.5 kg National washing machine, were raffled out. The main prize for the evening was a Lady's Diamond Ring worth P36,000, which was won by Mrs. Conchita Ramos. Ballroom dancing capped the special event.

The celberation of the Diamond Anniversary of our Lodge did not end that night. We have yet to come out with the 75th anniversary souvenir program of no fewer than 200 pages as a remembrance of the solidarity of the brethren in the works of the Lodge.

In any case, the labors of the officers for Masonic year 1999-2000, as well as of the other members of the Lodge, will be long remembered by the present and future generations of Hiramites.

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BAGONG BUHAY #17 ROMPS AWAY WITH OVERALL CHAMPIONSHIP IN MASONIC DISTRICT 2 SPORTFEST

by VW Adriano S. Anastacio, Jr.

Bagong Buhay Lodge No. 17 handily won the overall championship in the sportfest of Masonic District No. 2 because it captured the championship in table tennis, bowling, swimming, shootfest, volleyball, and basketball. Besides it was 1st runner-up in badminton and softball, and 2nd runner-up in chess and lawn tennis.

La Naval Lodge No. 269 emerged 1st runner-up overall since it emerged as champion in dart; 1st runner-up in lawn tennis; 2nd runner-up in table tennis, swimming, shootfest, basketball, and softball; and 3rd runner-up in badminton and volleyball.

Aguinaldo Memorial Lodge No. 31 came out as 2nd runner-up overall. It was champion in lawn tennis. Besides, it was 1st runner-up in dart and shootfest ; 2nd runner-up in volleyball; and 3rd runner-up in basketball.

Third runner-up overall was Mt. Mainam Lodge No. 49, which was champion in badminton, 1st runner-up in volleyball, 2nd runner-up in softball, and 3rd runner-up in chess.

Fourth runner-up overall was Cavite Lodge No. 2, which registered the following accomplishments: champion, chess; 2nd runner-up, dart; 2nd runner-up, badminton; and 3rd runner-up, table tennis.

Bagong Ilaw Lodge No. 97 came to be the 6th placer. It was 2nd runner-up in chess; 3rd runner-up in lawn tennis; 1st runner-up in swimming; 3rd runner-up in shootfest; and 1st runner-up in basketball.

Magdiwang Lodge No. 238 took the 7th place overall by virtue of its emergence as champion in softball.

St. Augustine Lodge No. 300, which came out 1st runner-up in chess, 3rd runner-up in dart, and 3rd runner-up in bowling, landed in the 8th place overall.

Indang Lodge No. 115 took 9th place overall, it being 1st runner-up in table tennis.

The 10th and the 11th places went to Mendez-Niñez Lodge No. 316 and Primera Luz Filipina Lodge No. 69, respectively. The former was 1st runner-up in bowling, while the latter was 2nd runner-up in the same sport.

Overall champion Bagong Buhay Lodge No. 17 was also the best in attendance. Bagong Ilaw Lodge No. 97 was best in uniform.

In bowling, Bro. Torres captured individual high game, and Bro. Cesar M. Montejo individual high series. Bagong Buhay Lodge No. 17 got the team high game award.

EMILIO AGUINALDO, PRISONER OF WAR

by Ruben Bautista, Araw #18

Emilio Aguinaldo y Famy fought two wars, one against Spain in 1896 and 1897 and a second against the United States from 1899 to 1901. In both, he faced an army commanded by a brother Mason. In the fight for independence against Spain, the first enemy general he tangled with was Governor General Roman Blanco, a 32nd degree Mason, and in the war for the preservation of Filipino freedom against the United States, the last general he opposed was General Arthur MacArthur, Jr., a member of Magnolia Lodge No. 60 in Little Rock, Arkansas. Aguinaldo won battles against Blanco, but was captured by MacArthur.

When MacArthur replaced General Elwell S. Otis as military commander and governor of the Philippines on May 5, 1900, the army of Aguinaldo was already in disarray and in full retreat, but the conflict was far from over. So long as Aguinaldo was in the field fighting, the Americans could not write finish to the war. His capture was, therefore, top priority.

Aguinaldo was extremely elusive. He conducted the war through correspondence and had taken great care in selecting his base camp, allowing only a few of his more important generals to know where he was. In February 1901, however, the Americans got a break. General Frederick Funston captured a courier of Aguinaldo and from the captive learned that Aguinaldo was at a hideout in Palanan, Isabela. Funston conceived an audacious cloak and dagger plan. He hoped to penetrate Aguinaldo's headquarters and take the Filipino president alive using Macabebe scouts posing as reinforcements for Aguinaldo. MacArthur gave the plan his backing but made it clear he wanted Aguinaldo taken alive. The plan worked perfectly. By March 23, Aguinaldo and most of his headquarters staff were in American hands.

Around 6:30 in the morning of March 28, MacArthur was awakened by a member of his staff. Funston had returned and was waiting downstairs. The normally formal MacArthur dashed down in his pajamas. Funston later wrote that the general shook his hand, then looked at him in a quizzical way but did not ask the obvious question. He waited for Funston to report. Funston smiled and said, "Well, I brought you Don Emilio." MacArthur could scarcely believe it and asked, "Where is he?" Funston replied, "Right in this house."

MacArthur ordered Funston to remain; then he dashed to his quarters to dress while his staff

prepared breakfast for the generals and their prisoner. During breakfast MacArthur was jubilant. Aguinaldo, by contrast, was depressed and silent. MacArthur treated his prisoner as an honored guest and reiterated promises he had made earlier to guarantee all personal liberties to the Filipino people once the war ended. He ordered quarters prepared for Aguinaldo and directed officers to notify his family that they could visit him.

In high spirits, MacArthur telegraphed Washington and publicly announced Aguinaldo's capture. He lavished praise on Funston for his accomplishment and allowed him to receive most of the glory. He also recommended that Funston, who was a Volunteer Officer, be rewarded with a commission in the Regular Army up to his Volunteer rank of brigadier general.

When the news of Aguinaldo's capture was released, politicians, journalists, and military men offered suggestions for Aguinaldo's future. "Deport him to Guam," was the advice of William Howard Taft, head of the Philippine Commission. Admiral George Dewey suggested that he be shot, and many supported this idea.

MacArthur had a better idea. He treated his brother Mason with extreme consideration. He quartered him in a spacious villa near Malacañang and allowed his family and friends to visit. The ever-present U.S. guards were as unobtrusive as possible.

Despite this kindness, Aguinaldo remained depressed and sullen. MacArthur visited him daily and explained "the U.S. point of view, the glories and prosperity which would follow as soon as the fighting ended, and the hopelessness of allowing the struggle to continue."

Taft attempted to intervene, but MacArthur rejected his proposals and refused his request to attend the meetings with Aguinaldo. Taft appealed to Washington. In his opinion, MacArthur was treating Aguinaldo with too much respect. The man deserved to be executed or deported, said Taft, who considered Aguinaldo a man of little ability who had become the leader of the Philippine revolution largely as an accident of history. Taft telegraphed Secretary of War Elihu Root that Washington should carefully monitor the MacArthur-Aguinaldo negotiations because the general was likely to make some inappropriate concessions.

Root accepted Taft's recommendation, and he wired MacArthur to forward all proposals to Washington for approval. The general therefore telegraphed an outline of his plan to Adjutant General Henry C. Corbin. MacArthur saw Aguinaldo's capture as a tremendous opportunity to end the war, and in the negotiations, he was actually more liberal than Taft or Washington. If Aguinaldo would swear allegiance to the United States and issue a proclamation

that his followers should surrender, MacArthur proposed that the United States reissue the amnesty proclamation of June 1900 and release thousands of Filipino prisoners as a show of good faith. He also suggested that Aguinaldo travel to the United States with Funston and Gen. J. Franklin Bell as a demonstration that the United States intended to honor its promises. In that way, the army's victory would achieve maximum publicity, and the people of both the United States and the Philippines would have heroes to honor. Such a trip would also stimulate popular support in the Philippines for the civil government that MacArthur assumed would be established.

MacArthur's proposal horrified Root and McKinley. In their view, he was either very naive or very stupid. Root could visualize Aguinaldo being interviewed by the liberal press, talking about liberty, freedom, and equality for all, and becoming more of a hero than Funston.

The proposed trip of Aguinaldo did not go through, but MacArthur went on with the negotiations. After twenty-three days, during which Aguinaldo listened to the views of his wife, mother, sisters and numerous prominent Federal Party members, he agreed to terms on April 19. In return for his swearing allegiance to the United States and issuing a proclamation requesting his followers to surrender, MacArthur released 1,000 captured Filipino soldiers from prison and promised to release 1,000 in June.

Some Filipinos branded Aguinaldo as a traitor, but many others responded to his call to surrender. From all over the Philippines, reports of surrenders poured into MacArthur's headquarters. Within weeks, over 20,000 Filipino soldiers had turned themselves in and sworn allegiance to the United States. Resistance dropped dramatically, and by early May, MacArthur considered the war over except for a few isolated hot spots like Batangas province south of Manila and a region on the island of Samar, where General Vicente Lukban remained active.

On July 4, 1902, Aguinaldo was released and he returned to his home in Kawit, Cavite. He had not spent a single day in jail, thanks to the faith of a Mason in his brother.

Did you Know?

** We are not primarily put on this earth to see through each other, but to see each other through.* -- **PETER DE VRIES**

** Anger is one letter short of danger.* -- **UNKNOWN**

MASONIC DISTRICT #2 CONDUCTS WRITTEN EXAMINATION FOR LODGE LIGHTS

In compliance with Grand Lodge Circular No. 24, Series of 1999, the leadership of Masonic District #2 (Cavite) conducted a written examination for all the Lights of the Lodges in the area on December 26, 1999 at the residence of VW Ireneo L. Racimo, the Grand Master's Deputy for the district. At hand to assist the DDGM were the DGLs, VWBs Francisco Expectacion, Teodulo Cleofe, Vicente Degrano, and Eulogio Arnan Jr., as well as the GLIs, namely, WBs Contrado Barcega, Camilo Tabulinar, Danilo Vilda, Rolly Sarmiento, Ricardo Alfredo, Leonardo Mendoza, Armando Quion , and Merito Javier.

Also around to observe and witness the event were VW Rufino G. Arias Jr., GBB, and VW Angelito C. Monge, GJS. The following were also present: VW Romeo Argota, VW Serafin Manarin, VW Federico Aquino, VW Arturo Capada, VW Edgardo Lupisan, VW VIrgilio Sarmiento, and VW Teodulo Jeciel.

The written examination lasted for about two hours.

To make sure that the Masters-elect and Wardens-elect are sufficiently proficient before they could be installed, VW Racimo instructed the GLIs to also conduct oral examination for the Lights of the Lodges they were assigned to.

-- VW T.P. CLEOFE, DGL

CHECKS PRESENTED TO A BROTHER'S WIDOW

Sister Petronia Ty, widow of WB Juan J. Ty of Kutang Bato Lodge. 110, was presented with checks in the amount of P15,000 by the Guild of Past Masters of Dist. #46 at the residence of WB Datu Sangacala M. Baraguir, 71 District Guild Presisent, who was at the time still recuperating after his car was involved in a feak head-on accident.

Brethren who witnessed the presentation include Bro. Hector F. Celis, Junior Warden of Shariff Kabunsuan Lodge No. 266; WB Henry A. Venzon, a Past Master of the same Lodge; and WB Amancio G. Avellanosa, Jr., District Guild Secretary.



WB Baraguir presents checks to Sis. Petronia Ty.

4 Brethren Receive Hiram Award

by Bro. Luis Oreta

As the year 1999 came to close, the brethren of Biak-na-Bato Lodge No. 7 took time out from their very hectic schedules so as to obeserve the annual tradition of giving due recognition to some brethren who had contributed their time, ability, experience and skill for the betterment and welfare of the Lodge. They agreed to award to four worthy Masons the HiRAM AWARD, the highest that a Lodge in this grand jurisdiction can confer.

WM Ed Chua appointed the following as members of the committee to choose the recipients of the said award: VW Vic Tan Tek Sian, WB Homer Dittera and this writer.

The committee chose the four awardees on the basis of the criteria given below.

1. He must be a life-time member by longevity.
2. He must be a Past Master.
3. He must be always visible in the affairs of the Lodge.
4. He has shown unflinching loyalty to the Lodge.

Without much ado, the committee recommended the following brtehren as worthy recipients of the Hiram Award: **RW Domingo Chua, WB Tomas Vandallon, WB Bonifacio Sanchez,** and **WB Antonio Juco.**

The committee's recommendation having been approved by WM Chua, the Grand Master's Deputy for the District, VWB Rodolfo Tor, presented the HIRAM AWARD to the four deserving brethren during the Lodge's December 14, 1999 stated meeting.

MASONRY AND WOMEN

* We read in the *New Zealand Freemason,* XXIII, 3, 1995, that after his initiation as an Entered Apprentice, a Brother over indulged in the fellowship social and arrived home slightly the worse for wear.

Confronting him, his wife asked, "Where have you been?

Answered the husband: "I have been initiated."

"You are drunk," the wife said.

"No, I am not," the husband insisted. "I have been initiated."

Stated the wife: "I know you are drunk, and I can prove it."

"I have been initiated," the husband reiterated.

"Say Nebuchadnezzar," the wife enjoined.

Retorted the newly-initiated husband: "Oh no, you are not going to catch me that way. I will letter or syllable it with you."

NCR DISTRICT HOLD JOINT CONVENTION

Masonic Districts 1, 3, 5, 7, 9, 11 and 13 (host) held their joint convention on Nov. 7, 1999 at the Jose Abad Santos Hall of Plaridel Masonic Temple II (Grand Lodge Bldg.).

The Masonic assemblage started with blood letting spearheaded by Masonic District No. 5 in cooperation with the Philippine National Red Cross.

Lodge was opened by a composite team of Wor. Masters of host District No. 13, with Kagitingan No. 286 as lead Lodge.

VW Enrique Flores, the Grand Master's Deputy for the host District, and his party were received into the Lodge. VW Flores, in turn, presided over the reception of other Masonic dignitaries and that of MW Franklin J. Demonteverde, Grand Master.

The flag ceremony was followed by Pagpupugay sa Watawat recited by Bro. Paul Pardillo.

After the singing of the Grand Lodge Hymn, the following delivered their respective invocations: Bishop Pete Maglaya, UCCP; Bishop Sammy Fernandez, UMC; Bishop Nilo Tayag, PIC; Bro. Nasser Hadjirul, Islam; and Rev. Fr. Simplicio Apalisoc, Roman Catholic.

Roll call followed VW Flores' welcome address.

Then a Plaque of Appreciation was presented to the author of BRETHREN II-IN THE DAYS OF THE EMPIRE, MW Reynold S. Fajardo, PGM, GMH and current Grand Secretary.

In his message, MW Demonteverde said, among other things, "Since the National Capital Region is the biggest in this Masonic Jurisdiction, all eyes of the Craft are focused on the doings of districts hereabouts. I have no doubt that your convention has been a fruitful one and, therefore, inspiring for the others to emulate."

The brethren lunched together at the Aguinaldo Hall. Then, after a brief respite, they participated in the Masonic Education session (cont. next page)



MW Franklin J. Demonteverde, Grand Master, congratulates awardee, MW Reynold S. Fajardo, PGM, GMH, author of *THE BRETHREN.* VW Santiago "Boy" Gabionza, DDGM of MD #9, looks on.

JUAN S. ALANO #137 HOSTS DIST. 50 CONVENTION

Juan S. Alano Lodge No. 137 in Isabela, Basilan Province, hosted the Convention of Masonic District No. 50 on Oct. 29-30, 1999. Other Lodges that participated were Mt. Apo No. 45, Bud Daho No. 102, Bud Bongao No. 228, and Samboangan No. 310.

The theme of the convention was "Harmony is the strength of all societies..."

In the morning of the 29th, representatives of the participating Lodges competed inpractical shooting, lawn tennis, and bowling.

In the afternoon, the brethren paid a courtesy call at the Mayor's office.

In the evening, they had an enjoyable South at Biel's Swimming Pool, with Bro./Lt. Gen. Voltaire Gasmin, Commanding General of the Phil. Army, as guest of honor and speaker.

In the morning of the 3oth, the brethren held a wreath-laying ceremony at Bro. Jose Rizal's monument.

The convention proper, which was declared officially open by the Grand Master's Deputy of the District, VW Elmer Que, featured, among other things, WB Ralph S. Estrada's welcome address; MW Franklin J. Demonteverde's message; workshop and presentation of resolutions; reports of the Lodge Masters; and a Lodge of Instruction.



Brethren of MD No. 50 "advertise" the warm welcome they extended to MW Demonteverde and Lt. Gen./Bro. Gasmin.

NCR Convention... (Cont.)

conducted by VW Fernando V. Pascua, Jr., Senior Grand Lecturer, assisted by VW John Llamas, JGL for the NCR.

The plenary session was actively participated in by brethren who submitted resolutions. Moderators were WB Victor B. Eleazar and Bro. Renato A. Florencio.

Lodge having been closed, the brethren returned to Aguinaldo Hall, where they had a very enjoyable South.

M.D. 48 HOSTS SOUTH CENTRAL MINDANAO MASONIC CONVENTION

Masonic of South Central Mindanao convened at the General Santos City (GSC) Masonic Center last Nov. 5 and 6. Masonic District 48, composed of Lodges Kaduh No. 278, Mt. Matutu, No. 156, Koronadal No. 209, Dadiangas No. 225, Daguma Mt. Range No. 244 and Maribulan No. 304, hosted the convention.

Three other districts, Nos. 42, 44 and 46, participated in the said event.

In the morning of the 5th, delegates registered at the convention venue. Meanwhile, representatives of Lodges in the participating districts competed in golf and tennis at the Sarangani Golf & Country Club in Pulutana, GSC and at Rosewood's Place on J. Catolico Sr. Ave., GSC, respectively.

At about 10 a.m., the brethren, led by MW Franklin J. Demonteverde, Grand Master, and other Grand Lodge Officers, conducted a flower-offering ceremony at the Jose Rizal monument in the C.P. Garcia Plaza. Later they paid GSC Mayor Adelbert W. Antonino a courtesy call.

At 2 p.m., WB Marcelito M. Santos of Dadiangas Lodge No. 225 and his team opened Lodge at the GSC Masonic center, where the third degree was exemplified.

The Grand Master's Night took place at Rosewood's Place, where the brethren and their guests savored the corn of nourishment, the wine of refreshment, and the oil of joy!

At 8 a.m. of Nov. 6, Convention Chairman Magno Francisco Y. Mateo, Jr. of lead Lodge Kaduh No. 278 and his team of officers received VW Antonio E. Sarrosa, the Grand Master's Deputy for the host District.

VW Sarrosa in turn received the following: VWBs Fortunato G. Cagas, Jr., Bonifacio K. Tan, and Roberto L. Chua, the Grand Master's Deputies for the Districts 42, 44 and 46; Ill. Bros. Gauvain J. Benzonan, Rizal D. Aportadera and Primitivo S. Bella, Sovereign Grand Inspectors General for the Orients of Socsksargen, Davao and Cotabato, respectively; Bro./Col. Tiburcio N. Fusilero, Regional Director of PNP Region 12; VW Fernando V. Pascua, Senior Grand Lecturer; Hon. Adelbert W. Antonio, GSC Mayor; and MW Franklin J. Demonteverde, Grand Master.

WB Angel S. Daproza then led the assembly in invoking God's blessing. The Philippine flag duly received, VW Sarrosa articulated a few words of welcome. Then WB Ernesto Cruz called the roll by Lodges.

The minutes of the regional convention held in Tagum City having been read and approved, Bro./Col. Fusilero and GSC Mayor Adelbert Antonino delivered their respective messages.

Hon. Antonino said in part that the mission of Masonry drives its

members to share themselves with others and propels them to become significant in the community.

Stressed the GSC Mayor: *"Let's continue to believe in each other's spirit of genuine service, in each other's capability to make a positive difference, so that we can build a more humane, more caring, and therefore a more beautiful world for mankind."*

After lunch, VW Fernando V. Pascua, Jr., SGL, presided over the Masonic education session. Then VW Sarrosa presided over the presentation, discussion and adoption of resolutions.

In his message, MW Demonteverde commended the brethren of the participating districts for working together in close harmony toward making their convention a truly enjoyable and fruitful one. He said, *"Masonic conventions are meant not only to exchange ideas and make plans for the present as well as for the future, but also to enjoy one another's camaraderie and renew our commitment to doing Masonry's inner and outer work."*

VW Sarrosa then closed the Lodge...

PUNTA SULAWAN RECEIVES TEMPLE FURNITURE FROM MACAJALAR

by Bro. John B. Quiro

Punta Sulawan Lodge No. 242 in Alubijid, Misamis Oriental received from Macajalar Lodge No. 184, in cooperation with Asia Brewery, Inc. in El Salvador, Misamis Oriental, certain pieces of temple furniture.

The donation consisted of a beautiful set of Masonic Altar and tables for the elected officers of the Lodge.

Macajalar's gracious gesture was indeed timely because Punta Sulawan had just moved its meeting place from the Maguindanao Masonic Temple in Cagayan de Oro City to Alubijid. This is in preparation for the construction of Punta Sulawan's own temple.

WM Nilo B. Batinga of Punta Sulawan received the Deed of Donation from WM Benito A.T. Barcelona during Macajalar's October stated meeting. During Punta Sulawan's stated meeting in October, WM Batinga in turn presented the donors with plaques of appreciation.

Macajalar donated similar sets of furniture to the following:

1. Maguindanao Masonic Temple Association, Inc., in Cagayan de Oro City;
2. Apo Kahoy Lodge No. 166, in Gingoog City; and
3. Timberland Lodge No. 219 in San Francisco, Agusan del Sur.



WM Nilo B. Batinga of Punta Sulalwan Lodge No. 242 receives the Deed of Donation of the set of furniture from WM Benito A.T. Barcelona of Macajalar Lodge No. 184.

POTRAIT OF A TWO-TERM WORSHIPFUL MASTER

by Bro. Ramon J. Carranza

He served as Wor. Master of our Lodge, Bulusan No. 38, for two consecutive terms. But he has not talked about his accomplishments as such; for he is a modest and discreet man, building without fanfare, without "the sound of ax, hammer or any tool of iron."

He ruled and governed our Lodge in an unconventional way, so that one got the impression that his style of leading and managing the Lodge is written, not in textbooks, but rather in the heart.

During the second time he was elected as WM, there was a tepid atmosphere inside the Lodge, which was filled by about 40 Masons, so that sweat perfunctorily gushed out before slowly cascading down one's forehead. No one paid attention to the guttural noise of the three cranky airconditioning units and the whir of the brand-new stand fans since everyone focused his attention on the main rites. The re-elected Master looker self-effacing but animated.

During the two-and-a-half-hour private installation of officers, our re-elected Master delivered a brief but poignant speech. Nearly choking with emotion and wiping the tears of joy from his bleary eyes with the hanky in his left hand, he humbly admitted that the honor the brethren had conferred upon him was the best thing that ever happened to him. The brethren reciprocated with a 30-second standing ovation. We elected him for a second consecutive term, a first in the history of our Lodge, as a manifestation of our faith in his leadership. He is not so eloquent a conversationalist, but a staright talker and a door. He is, indeed, a simple man who speaks with candor. Besides, he is a true-blooded Mason inside out. Not only does he know his craft by heart, but he lives it as well.

Wanting to see the brethren huddle in convenience and exchange pleasantries with ease, he initiated the renovation and refurbishment of our lodge building. Hence, the floor of the anteroom at the west wing and that of the receiving room cum dining area at the south wing of the Lodge are now surfaced with white glossy tiles. An elevated plat form surrounded with wooden pilasters was erected in the corner of the receiving room; on its wall are the newly-painted portraits of Mason heroes like Jose Rizal, Andres Bonifacio, Marcelo Del Pilar, Juan Luna, *et al.*

The Lodge is now secured by a hardly perimeter fence and iron gate painted in deep green.

Some of the Lodge's furniture were refurbished. Visitors and guests may now snuggle in the sofa.

Besides, picture frames with elaborate border designs are plastered on the walls for past and incumbent. Lodge officers, Worshipful Masters and Grand Masters.

Furthermore, brethren no longer endure the inconvenience of having

a leaking roof or a narrow anteroom.

Our two-term Worshipful Master also helped WB Max Ables and the brethren in the institution and eventual constitution of Ma-Bu-Ti (Masbate, Burias and Ticao) Lodge no. 327 in Masbate, Masbate.

Additionally, he led our Lodge in hosting the 16th joint convention of Masonic Districts 12 and 14, as well as the 15th annual convention of the Orients of North and South Bicol, A & ASR. Both conventions were held at the Rizal Beach Resort in Gubat, Sorsogon.

Last Dec. 18, with the help of the "brods" and our spouses, our Wor. Master spearheaded the "Pamaskong Handog." More than 200 street children and not a few nursing mothers in Barangay Almendras, Sorsogon were beneficiaries of the charitable project, each one receiving a full meal composed of sancy spaghetti, fried chicken, a cup cake or "mamon' and a packed juice drink.

From Barangay Almendras we proceeded to the Home for the Aged in Barangay Roro, Sorsogon. Each elderly resident was also given a full meal.

Subsequently we gave 50 bags of groceries, consisting of some kilos of rice, sugar and sardines, to infirm patients at the charity ward of the Sorsogon Provincial Hospital.

These and other projects our Worshipful Master considers as modest efforts, but the people benefited by those projects think otherwise.

There is no question that during his two-year stint as Worshipful Master, WB TEODORO G. HATOL, JR. breathed new life into the Lodge and his enthusiasm for the Craft contaminated not only us, his brethren, and our families but also others he came in contact with.

NOTE: The author of this feature article is the Secretary-elect of Bulusan Lodge No. 38.

ANNOUNCEMENT

Bro. Jose Carrasco Fernando, attorney-at-law, of Malaga, Spain wants to get in contact with Brothers in the Philippines and groups with whom he can exchange ideas on professional matters related at law, journalism, tourism and criminology. He can communicate in English, French and Spanish.

Brethren in these particular fields may get in touch with Bro. Carrasco at the address given below:

C/Dependiente n 1-3 A Adf. Robledano
(Pza la Iglesia) San Pedro A. 29670 Marbella
(Malaga) ESPAÑa
Tno/Fax: 952-78-51-62

Bro. Carrasco desires to visit the Philippines, particularly Manila, as soon as he reasonably can.

2 MASONIC CONVENTIONS HELD AT RIZAL BEACH RESORT IN GUBAT, SORSOGON

Masonic Districts 12 and 14, led by VWBs Jose D. Ching and Roberto D. Cua, held their 16th joint convention last Oct. 9 at the Rizal Beach Resort in Gubat, Sorsogon, with Bulusan No. 38 as lead Lodge. Other participating Lodges were Isarog No. 33, Mayon No. 61, Camarines Norte No. 107, Julian Ocampo Mem. No. 146, daet No. 247, Naga City No. 257, Catanduanes No. 291, and Ma-Bu-Ti No. 329.

In the morning of Oct. 9, the brethren held a foot parade to the Rizal monument at Gubat District Hospital, where they conducted a floral-offering ceremony. VW Josue F. Ernancio, DGL of MD No. 14, led the invocation while, VW Jose Nelson D. Doloires, JGL for the Bicol Region delivered a message on the accomplishments of Bro. Jose Rizal and other Mason heroes. He urged the brethren to carry on the humanitarian work of their Masonic forebears.

The following ceremonial officers received the Grand Master's Deputies for the two participating Districts: WB Teodoro G. Hatol, Jr. (#38), *Wor Master;* WB Julian Ocampo III (#257), *Sr. Warden;* WB Maximo R. Ables (#329), *Jr. Warden;* VW Antonio Manahan (#38), *Secretary;* Bro. Ramon J. Carranza (#38), *Recording Secretary;* WB Mauro O. Mangubat (#107), *Treasurer;* WB Greg G. Macero (#291), *Sr. Deacon;* WB Arturo B. Ruiz (#38), *Jr. Deacon;* WB Ernesto C. Tabanao (#247), *Marshal;* WM Cesar M. Padre (#61), *Chaplain;* Bro. John Rommel Mella (#38), *Sr. Steward;* Bro. Leon Ma. E. Fajardo (#38) *Jr. Steward;* and WB Josefino Calangui, Jr. (#146), *Tyler.*

MW Franklin J. Demonteverde and his party, and then guests and public officials, were received with full honors.

After the reception of the national flag and the singing of the national anthem and the G.L. Hymn, WB Cesar M. Padre, WM of Mayon No. 61, led the invocation, followed by the welcome remarks of VW Roberto D. Cua, the Grand Master's Deputy for District No. 14, and the welcome address of Gubat Mayor Nilo T. Ereño.

Introduced by VW Frank L. Yap, PDDGM, VW Jose Marlowe S. Pedregosa, PDDGM, Chief of Staff, NCR PNP Office, delivered the keynote address.

A press conference was held during recess/refreshment.

VW Cua then presided over the business meeting.

The luncheon forum commenced with an invocation led by VW Ireneo B. Escandor, PDDGM. WB Ables (#329) introduced the luncheon speaker, VW Isaac F. Arribas, PSGL.

The Guild of Past Masters followed the address of PSGL Arribas.

The plenary session was then resumed, with VW Ching presiding. Several resolutions were presented and approved, and position papers

were presented by the participating Lodges.

WM Hatol of the lead Lodge presented awards to dignitaries and deserving brethren.

The convention was capped by the closing remarks of MW Demonteverde.

The Scottish Rite Masons among the brethren then proceeded to the Masonic Temple in Almendras, Sorsogon, Sorsogon, where Scottish Rite degrees were conferred on candidates.

On the day preceding, the Orients of North and South Bicol held their joint convention in the same venue.

The convention started with the reception of Ill. Francisco L. Yap, 33rd degree, SGIG for the Orient of South Bicol, and Ill. Vicente Ongtengco, 33rd degree, SGIG for the Orient of North Bicol, by the President Aguinaldo Lodge of Perfection, sorsogon Bodies, A & ASR, led by Ven. Master Jose Nelson D. Doloiras, 32nd degree KCCH.

Ill. Juan C. Nabong, Jr., 33rd degree, Ven. Grand Prior, who represent Ill. Rosendo C. Herrera, 33rd degree, Sov. Gr. Commander, was then received into the convention hall.

After the reception of the national flag and the singing of the national anthem, Ill. Fulgencio A. Mella, 33rd degree IGH, led the invocation, followed by the singing of the Scottish Rite Hymn.

Ill. Yap declared the convention open; Ill. Ireneo Escando, 33rd degree IGH, delivered the welcome remarks; and Convention Secretary Edwin Primo, 32nd degree KCCH, announced that there was a quorum.

After the approval of the minutes of the joint Orient convention held at the Masonic Centere in Daet, Camarines Norte, a Masonic lecture took place.

The ensuing luncheon forum which was emceed by Bro. Juan S. Dealca, 32nd degree, commenced with an invocation led by Bro. Josue F. Ernacio, 32nd degree. Guest speaker was Ill. Samuel P. Fernandez, 33rd degree IGH, Far Eastern Freemason Editor-in-Chief and Ven. Master, Luzon Bodies, A & ASR.

Ill. Ongtenco, 33rd degree SGIG, presided over the plenary session, which featured the presentation and approval of resolutions, reports of the secretaries of the participating Bodies, and the evaluation of the convention by Ill. Agerico V. Amagna, Jr., Grand Secretary General.

Ill. Ven Grand Prior Nabong delivered the closing remarks.

Fraternal dinner and fellowship ensued...

Did you know...?

* Another flaw in the human character is that everybody wants to build and nobody wants to do maintenance. -- **KURT VONNEGUT**

UNION LODGE #70 MAKES ITS RELEVANT PRESENCE FELT BY THE COMMUNITY

by eF.R.eN

The Worshipful Master of the Lodge, Dr. Ralph Asuncion of Bethay Hospital in San Fernando City, recognizes the nature and seriousness of Dengue Fever, a viral infection which is being spread nationwide by small black, day-biting mosquitoes with white spots, which belong to the aedes aegypti family.

He therefore urged the brethren to work in a committed and diligent way to help disadvantaged provincemates in the fight against Dengue Fever.

In effect, together with the National Food Authority (NFA) staff, Union Lodge brethren, armed with long barrel sprays, went scouring the local neighborhoods in and around San Fernando City, checking on house drainage areas, stagnant pools of water, and damp places, especially under traditional housing.

The residents expressed their appreciation of the brethren's drive to destroy potential bases for the small deadly mosquitoes that cause Dengue Fever.

The low-income residents of Ilocanos Norte in San Fernando City and those of Rosario were also appreciative of the effort of the brethren to make available to them the Erap Rolling Store, otherwise known as "Murang Paninda para sa Masa."

Bro. Art Figueroa, Chief of the NFA-Binalonan Branch, facilitated the project. The Lodge coordinated with the agency through Bro. Hermie Ortiz.

The Lodge intends to deploy the Erap Rolling Store in other communities, so that low-income families therein will be able to purchase preferential commodity items at low cost.

Another way of making the general public feel the relevant presence of Freemasonry in their midst is assisting the DeMolays please Mother Earth by planting mahogany seedlings on a hilly lot in San Juan, La Union.

WM Asuncion urged the brethren and the DeMolays to pursue their tree planting projects so as to help stave off the effects of a global warming.

The brethren of the Lodge, furthermore, recognize the importance of helping poor but talented youngsters acquire quality education, so that they will be able to carve a niche in this fast-changing world.

Thus, under the inspiring leadership of VWB Oscar Rodriquez and WM Ralph Asuncion, they undertook a rigorous selection testing and suitability program to find one candidate who would meet the criteria and standards set by the Lodge for educational sponsorship.

Since information about the program was widely disseminated, numerous candidates applied for rigorous testing and interview.

MS. MARICAR MARZAN bested all other applicants, thereby securing for herself the Lodge Sponsorship Award fo a four-year academic program.

Maricar is now on her first year at the Don Mariano Marcos Memorial State University (DMMMSU). She is taking up Bachelor of Science in Industrial Educational (BSIE), major in Technology and Home Economics (T.H.E.).

In a simple ceremony held at the DMMMSU, Chancellor Ernesto R. Gapasin signed a Memorandum of Agreement with Union Lodge empowering the latter to sponsor Maricar as Lodge Scholar.

Finally, the brtehren of the Lodge are aware that there are two principal ways the community views the Lodge. One is by the actions or non-actions of its members in community projects. As we may glean from the foregoing paragraphs, the brethren of Union Lodge have been active in community affairs and charity projects.

Another way many people judge us by is the appearance of our Lodge's building and grounds.

For many years, therefore, the brethren of Union Lodge No. 70 campaigned and solicited support for the renovation and extension of their existing Temple.

At long last, under WB Asuncion's administration, the Temple was ready to be officially opened and dedicated.

MW Franklin J. Demonteverde, Grand Master, graciously agreed to preside over the ceremony of temple dedication.

The ceremonial ribbon having been cut, Father Rainier Andrada led those present through the building and formally blessed the inner temple.

The Grand Master, MW Demonteverde, then said, "I am delighted to attend this auspicious with the design and layout of your new Temple. This is truly an edifice to dedicate to that most noble of all arts, Masonry."

He cited Bro. Robert Burns, Poet Laureate of Kilwinning Lodge in Edinburgh Scotland, 1787, who was said to have told his brethren, "I wish the Great Architect of the Universe would give us the gift to see ourselves as the other fellow sees us."

"Well," he explained, "Bro. Robert Burns wrote it somewhat fancier when he put it into one of his poems, but that's what he meant. To truly look at yourself, you must see yourself as others see you. The same is true of the Masonic Lodge. To learn how the community might view the Lodge, we should stand back and take a good look at it... If we do not want to give a poor impression of our Fraternity, we should take a look at our buildings and grounds and view them as others do."

The Grand Master then urged the brethren of Union Lodge No. 70 to maintain their Temple and grounds very well, so that these would be a credit to the community, as well as to continue their active participation in community affairs and their pursuit of charitable works.

WB Asuncion, in turn, thanked the Grand Master and his party for taking time out of their hectic schedule (they

were on their way to attend the Tri-District Convention in Vigan, Ilocos Sur) to officiate at the opening of the Temple.

"This is a truly momentous occasion," he pointed out. "I must express my sincere gratitude to all brethren present and particularly those Brothers who have given so much of their time and material resources to make this occasion possible."



Grand Master Franklin J. Demonteverde (at far right) officially cuts ribbon to herald the start of a new era for Union Lodge No. 70. He is assisted by VW Bro. Ismael Sanchez, WM Ralph Asuncion, and Sis. Rosalinda Rodriquez.



MW Franklin J. Demonteverde and other Grand Lodge Officers pose with Union Lodge members and visiting brethren. At the GM's right is VW Rodriquez, and at his left is WM Asuncion.

Did you know...?

* The marvelous richness of human experience would lose something of rewarding joy if there were no limitations to overcome. -- **HELEN KELLER**

* There is no security on earth; there is only opportunity. -- **GEN. MACARTHUR**

MASONIC DISTRICT 39 CAPTURES OVERALL CHAMPIONSHIP

Masonic District 39 garnered the overall championship in the Northeastern Luzon Multi-District Sportfest, besting Districts 43, 45, 49, and 51. It captured 1st place in basketball, volleyball, 100 meters dash, 4 x 100 meters relay, and sack race. It also had the biggest delegation.

MW Leon Angel P. Bañez, Jr., PGM, awarded trophies and other prizes to the winners



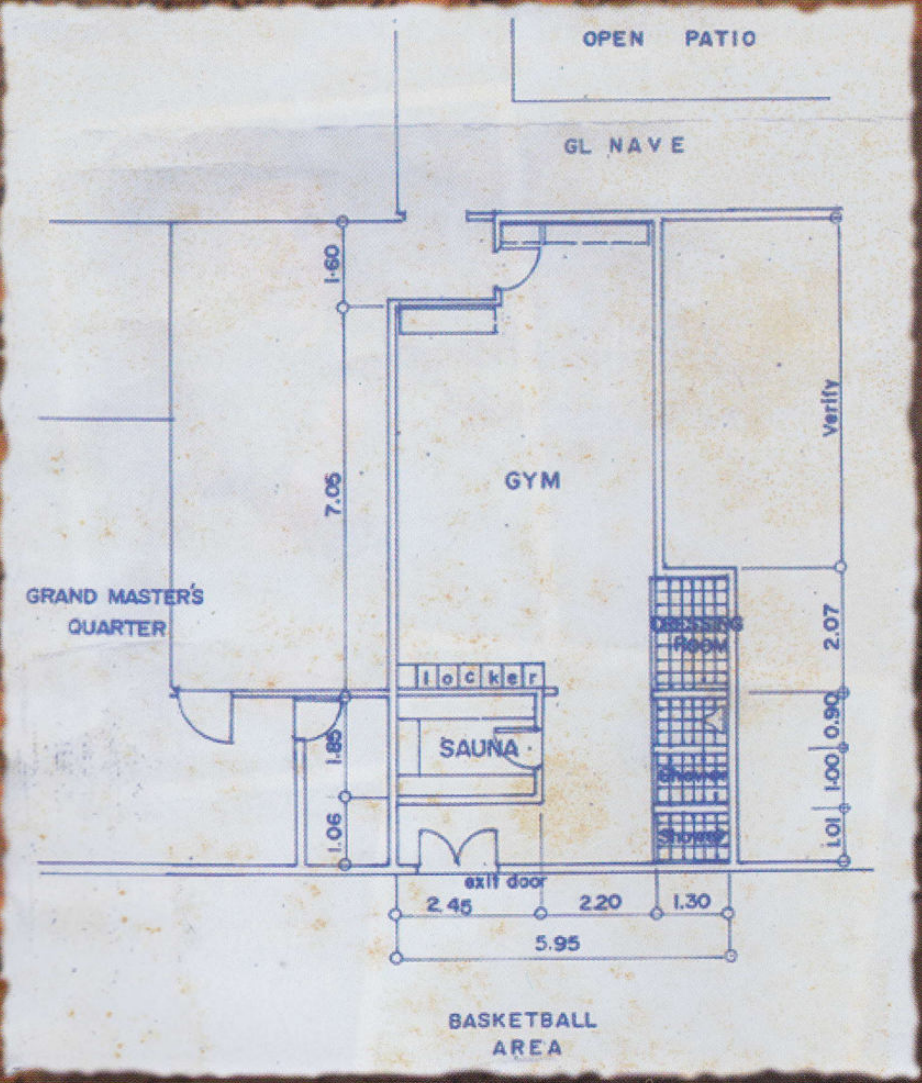
Brethren of M.D. #39 show off championship trophy. At far right is Past Grand Master Bañez.

WHAT IS FREEMASONRY?

In *A Comprehensive View of Freemasonry,* Ill. Henry Wilson Coil writes:

"Freemasonry, in its broadest, most common and comprehensive sense, is system of morality and social ethics, and a philosophy of life, all of a simple and fundamental character, incorporating a broad humanitarianism, and, though treating life as a practical experience, subordinates the material to the spiritual; it is without a creed, being of no sect but finding truth in all; it is moral but not pharisaic; it demands sanity rather than sanctity; it is tolerant but not supine; it seeks truth but does not define truth; it urges its votaries to think but does not tell them what to think; it despises ignorance but does not prescribe the ignorant; it fosters education but proposes no curriculum; it espouses political liberty and the dignity of man but has no platform or propaganda; it believes in the nobility and usefulness of life; it is modest and not militant; it is moderate, universal, and so liberal as to permit each individual to form and express his own opinion, even as to what Freemasonry is or ought to be, and invites him to improve it if he can.

On-Going Project of



GRAND LODGE GYM
FLOOR PLAN

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Grand Lodge of Free and Accepted Masons of the Philippines

PLARIDEL MASONIC TEMPLE 1440 SAN MARCELINO ST., ERMITA, MANILA, PHILIPPINES D-2801



General Emilio Aguinaldo

He received three bottles of wine from...



General Arthur McArthur

The former, however, refused to take a sip of the wine.

RE-ENTERED AS SECOND CLASS MAIL MATTER AT THE MANILA POST OFFICE ON JUNE 16, 1962