The Cable Tow

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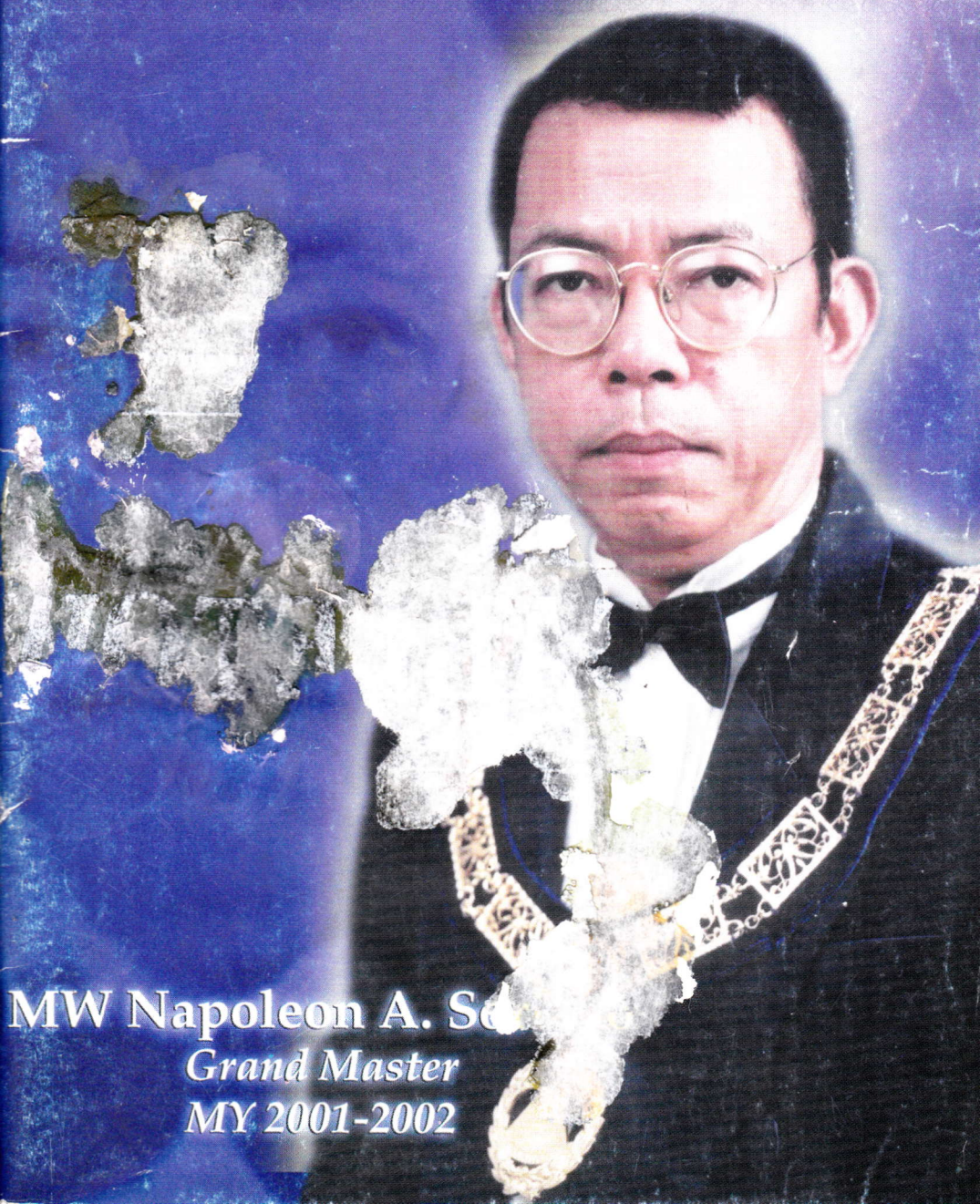

MW Napoleon A. Se
Grand Master
MY 2001-2002

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GM Napoleon A. Soriano;

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and Grand Secretary

Reynold S. Fajardo, PGM, GMH.

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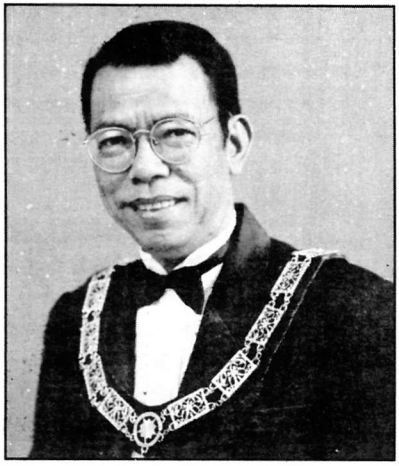
OUR COVER

Front cover: *M.W. Bro. Napoleon A. Soriano, 50+, our Grand Master for MW 2001-2002, brings into his stewardship of our Grand Lodge a wealth of personal and vicarious experiences.* ***Inner front:*** *the elected Grand Lodge Officers.* ***Back:*** *Foreign dignitaries during the 85th Annual Communication in Legaspi City.* ***Inner back:*** *the elected and appointed GLOs*

From the Grand Oriental Chair

ON OUR THEME FOR THIS MASONIC YEAR



MW NAPOLEON A. SORIANO

Before delving into the theme we have chosen for this Masonic year, I want to express sincerest thanks to you, dear Brethren, especially the voting delegates to the recently concluded Annual Communication of our Grand Lodge in Legaspi City, for having accorded to me the great honor and distinct privilege of continuing to serve the Craft, this time as your Grand Master. You gave me the assignment to lead; I accepted the assignment; and I will do my level best to perform the enormous responsibilities attendant to the Grand Oriental Chair, always endeavoring to live up to your expectations.

I am pretty confident that the other Grand Lodge Officers, both elected and appointed, the chairmen and members of the different Grand Lodge Committees, the District Deputy Grand Masters, District Grand Lecturers and other leaders of the various Masonic Districts, and the Blue Lodge officers will join hands with me in giving due substance and meaning to this year's theme, "Harmony and Progress through Freemasonry."

This theme refers, first of all, to our relationships within the Craft, which is, as we all know very well, beset by not a few problems. We can solve these problems only if and when we search together for their solutions. When, as we all also know very well, we don't act like Masons, problems arise; and problems cause disunity; and disunity, or disharmony, virtually prevents us from making any progress in our task of attaining the many worthwhile goals we have set before us.

We have got, therefore, to strengthen our ties within the Craft, as well as between the Craft and the other segments of our Masonic Family. This calls to mind what M.W. Bro. Pablo C. Ko, Jr. recurrently told the brethren during his year in the Grand East, namely, "If the different segments of our Masonic Family cannot work together in closer harmony in practicing Masonic principles, including the Five Points of Fellowship, it is ridiculous to claim that we are 'the greatest fraternity that has ever graced the annals of the world's history.'"

I am, therefore determined to strengthen the Masonic Coordinating Council, one task of which is to come out with a common strategic plan for the whole Masonic Family in our grand jurisdiction. I hope, moreover, that the other Grand Lodge Officers, in consultation with the Past Grand Masters, especially those in the Board for General Purposes, will exemplify dedication and commitment to carrying out the different prongs of our "Harmony and Progress through Freemasonry" program. I hope, furthermore, that the officers of the various Masonic Districts and Blue Lodges will do likewise.

How important it is, then, that we pool together our resources, our skills and abilities, our enthusiasm and zeal for the Craft, and our creativity in order to prove to all and sundry that, as Rev. and M.W. Bro. Raymond Green, Past Grand Master of the Masons of New South Wales, appropriately stated, "We are an organization of excellence, and what we do counts for something..."

If we really want to move Philippine Masonry forward or to bring it to greater heights of achievement; — if we really want progress to take place within the Craft in particular and within the Masonic Family in general; — if we really want non-Masons, particularly the intelligent young men in our communities who are interested in joining our fellowship, to look up to the Craft with the same degree of respect it once enjoyed, then we have got to show them, by our actions, that harmony is, indeed, the hallmark of our Institution.

Our theme for this Masonic year also applies to our relationship with the general public. Let's face it! Anti-Masonic sentiment continues to flourish in certain quarters, and misconceptions still linger in the minds of the general public. Hence, all of us must exert effort to enhance our public image.

As individuals, we should always reflect in daily life the image of Masonry our Masonic forebears passed on to us. We should at the same time imbue members of our families with Masonic values, as well as inspire them to peruse Masonic literature and to join our appendant bodies and orders.

As Masonic Lodges and Districts, we should organize more projects that involve our families, relatives and close friends; invite more non-Masons to our public gatherings and special events; and bring Masonic wisdom and service to the public as widely as we can.

To bring Masonic wisdom to the public arena as widely as we can, we can distribute copies of Masonic publications, particularly those by MW Reynold S. Fajardo, PGM, GMH, through the main bookstores in the country. We can also donate copies of such Masonic publications to school libraries. We can, moreover, get Masonic articles published in newspapers and magazines. We must do these and related activities because, as VW Vicente Hao Chin, Jr., one of our Masonic scholars, has said, "If there are misconceptions about Masonry, it is to a large part our fault because the critics of Masonry are writing articles and books more voluminously than we do, and such writings are the ones that people usually will base upon when they form an opinion on Masonry."

We can solve the problems of the Craft if and when we search together for their solutions.

But, as VW Hao Chin once more has very aptly pointed out, "bringing Masonry more widely to the public is not merely for the purpose of correcting its image. A more important reason is that it is the duty of Masonry to render service to humanity, whether to Masons or non-Masons, whether to friends or critics. And one of the noblest things that it can offer is disseminating in a practical manner a highly ethical way of life based on timeless principles that transcend sectarian differences. The ethical culture in Masonry that produced a Rizal or a Quezon surely has something to offer to the general public that will help uplift the character of a people."

No, dear Brethren, we must not limit the work of character building to Masons and members of Masonic organizations. We must stimulate other men, especially our countrymen, to strive after higher and higher ethical standards.

We must, furthermore, actively promote universal brotherhood as well as religious unity, thereby promoting among our countrymen peace and harmony, which are the conditions without which our communities, both local and national, will not progress.

These are, dear Brethren, some of the ways of giving due meaning and substance to our theme for this year, "Harmony and Progress through Freemasonry." May the GAOTU guide and bless us in this noble undertaking.

NAPOLEON A. SORIANO
Grand Master

Editorial Comment

EXEMPLIFYING THE TEACHINGS OF OUR FRATERNITY

The stated mission of our Grand Lodge for this Masonic year consists in (1) exemplifying Masonic tenets and principles; (2) creating structures for service to the brethren, their kin and the public; and (3) rationalizing procedures and operations of the Fraternity.

Let us focus our attention on the first count.

To exemplify the tenets and principles of Freemasonry is, clearly, a duty incumbent on all of us Freemasons; for, as the late Brother Manuel V. Moran, who served as Chief Justice of the Supreme Court of the Philippines during the administration of President and Worshipful Brother Manuel A. Roxas, recurrently reminded the brethren, "Professions of brotherly love, relief and truth in a Masonic Lodge are of no more use than professions of religion in a church – unless they are acted upon. It is in our associations, in our words, in our deeds, and in our conduct in the world at large that the worth of Masonry is to be judged, and it is the purpose of Masonry to create in the world a band of men to whom others might look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings."

To become such a band of men, we must strive to become Inward Masters or ideal men and Masons; for unless we have mastered ourselves or have become ideal men and Masons, our influence over other men will not be so effective.

What are the qualifications of the Inward Master or the ideal man and Mason?

The Inward Master, or the ideal man and Mason, quietly and modestly moves in the sphere of his life; he endeavors to put together the several parts of the spiritual edifice of his life "without the sound of ax, hammer or any tool of iron." He fulfills the duties and obligations of his

several stations in life with utmost fidelity and without any blemish. He is pious without hypocrisy, benevolent without ostentation, and helpful to others without self-interest. His heart beats warm for friendship, and his serene mind is open for licensed pleasure. In vicissitudes, he does not despair; in fortune, he shows no presumption; and in danger he demonstrates firm resolve.

The Inward Master, or the ideal man and Mason, is free from both superstition and infidelity. He sees in nature the finger of the GAOTU, and he feels and adores the higher destination of man. He does not pay mere lip service to, but persistently practices, the theological virtues, namely, faith, hope and charity. He also views his property, and even his life, as not too dear as well for the protection of innocence and virtue as for the defense of truth.

The Inward Master, or the ideal man and Mason, severely judges himself, but he tolerates his neighbor's weaknesses. Without arrogance he opposes errors; intelligence promotes he without impatience. He understands properly how to estimate and employ his means. He honors virtue though it may be in the most humble garment; though it may be clad in purple, vice he favors not. He also administers justice to merit, whether this be dwelling in a palace, in a cottage, or in a shack.

The Inward Master, or the ideal man and Mason, without courting applause, is loved by all noble-minded men, respected by his superiors, and revered by his subordinates. He never proclaims what he has done, what he will do, or what he can do. But where need is, he will lay hold of it with dispassionate courage, with circumspect resolution, with indefatigable exertion, and with a rare power of mind. Until he has accomplished his work, he does not cease, and then he will retire, without any pretension, into the multitude; for he did the good act, not for himself, but for the cause of good. (Adapted from an article reprinted in an issue of *The Trestle Board*, the award-winning because outstanding newsletter of Sarangani Lodge No. 50).

The foregoing extended definition of the Inward Master or the ideal man and Mason clearly shows that *mahirap talaga ang magpaka-totoong tao, subalit lubhang mahirap ang magpaka-totoong Mason at pinakamahirap ang magpaka-totoong lider ng Masonerya!*

In any case, strive to become Inward Masters, or ideal men and Masons, we must; for, as the late Brother Moran said, "It is the purpose of Masonry to create in the world a band of men to whom others might look for example and inspiration – men who others will say are men of honor, virtue and charitable

feelings."

We must at the same time be concerned, not with taking in more members into our Lodges, but with making the men who we think qualify for membership in the Craft veritable Masons. But, of course, we must show those men our enthusiasm and zeal for the Craft. We must lead by example. We must be like the "you" described in the following adapted version of an article that appeared in the October 1992 edition of *The Baton Rouge Scottish Rite Trestleboard*, a publication of the Chattanooga Scottish Rite Bodies, Orient of Louisiana, USA:

Suppose every Mason did what you do, both inside and outside the Lodge.
Suppose every Mason attended meetings with the regularity you do.
Suppose every Mason served on as many committees at all levels of the Craft as you do.
Suppose every Mason sponsored candidates for Masonic degrees as often as you do.
Suppose every Mason was as friendly, thoughtful and considerate toward others, Masons and non-Masons alike, as you are.
Suppose every Mason was as dependable, conscientious and enthusiastic as you are.
Suppose every Mason had as few excuses for failing to meet his Masonic obligations as you do.
Suppose every Mason was as active in the affairs of the Craft, at all levels, as you are.
Suppose every Mason observed the Five Points of Fellowship as faithfully as you do.
Suppose every Mason practiced out of the Lodge those great moral duties inculcated therein as you do.
Suppose every Mason involved himself in the affairs of the community as actively as you do.
Suppose every Mason followed your example.
What kind of organization would we be?

Clearly, we would be an organization of excellence – an organization marked by moral leadership, educational advancement and philanthropic endeavors; an organization composed of men who promote peace and harmony among men of goodwill, which are prerequites to the progress of our communities, local and national alike; an organization perceived by the public as walking arm in arm with progress toward a better way of life for all; an organization acknowledged by all and sundry as one of the foundation stones upon which the most noble ideals of society are constructed.

There can be no doubt, dear Brethren, that the modern world will yet realize that Freemasonry is "the greatest fraternal organization that has ever graced the annals of the world's history" if and when we, its members, constantly live by its fundamental tenets and principles. We invite you, then, to take into serious consideration the salient points raised by Sir Knight Larry M. Miller in an article reprinted in the same issue of Sarangani Lodge No. 50's *The Trestle Board*, which we are reproducing below, and then act accordingly. – **eF.R.eN**

WHAT MAKES A MASON?

It is generally believed that receiving the degrees of Freemasonry makes a man a Mason. That is true, of course, but only in the technical sense. Advancing through the degrees of the various Masonic bodies qualifies a man to receive a dues card, have his name on the membership rolls, attend meetings, and voice his opinions on matters that are presented for discussion within the Lodge. In truth, these privileges have little to do with being a Mason. The sad fact of the matter is that countless men carry dues cards all their life and never become Masons in the deeper, more important sense.

A man does not become a Mason suddenly. An old saying, well-worn but nonetheless true, proclaims that "A journey of a thousand miles begins with one step." Initiation into the Masonic Fraternity is just that – the first step in a journey that hopefully will last a lifetime. Initiation is not an end in itself, but is rather the process whereby we are set upon the road that will, if followed faithfully, make it possible for us to become Masons.

When a man becomes a Mason, he experiences a change within himself. For this man, things are never to be the same again. Because of his Masonic experience, he discovers himself to be a new and frequently different person. He now sees life in a way that he had not seen before. His priorities change. What is truly important and what truly matters have changed for this man and so a new direction is set for his life. Masonry has become the first step in a journey that points him out of himself. By virtue of his new posture, he is forced to think loftier and more benevolent thoughts. The most profound acts in life become simple, yet filled with such earthshaking things as offering a cup of cool water or a morsel of bread in the name of a higher good. One who was narrow and self-centered may now discover that his sense of charity knows no bounds and now that he has feelings for those around him, a unique experience in an otherwise old

society. This Mason has now learned that those things of true value are more often spiritual than physical.

Having become a true Mason, a man is prepared to put the good of the Lodge ahead of his personal aggrandizement. For too many years Freemasonry has been the battlefield where a war for power and recognition is waged. Some "active" members are working for what they call "honors", and their quest ends with that goal. If they fail to attain that for which they seek, their quest ends and their interest in the Lodge ceases.

Recall the parable of the sewer from Matthew 14:24-30. Some of the seeds were sown in an area where the topsoil was good but had no depth. The plants grew quickly but, lacking the proper soil for a firm root structure, had no lasting power. Many who come to Freemasonry have a similar experience. They have visions to great things which don't materialize. They believe that because of their Masonic affiliation they will somehow receive the accolades of men. They have visions of power and influence that aren't realized and quickly become discouraged.

When a man really becomes a Mason, he realizes that there is a good life higher than himself, and that he must address it in order to be happy. Many who don't get what they think they want from Masonry are soon absent from the community of the brethren. All the while they fail to realize that the real jewels of Freemasonry are all around them, but they have not seen them. They missed the point!

In the Masonic Lodge, the law of equality is not always practiced with total impartiality. Human beings, being what they are, arrive at some decisions that are not completely fair. Sometimes favoritism is played, and there are those who will take full advantage of this fact.

When a man really becomes a Mason, he realizes that there is good in life that is higher than himself. He notices that he is completely happy only when he is addressing himself to that higher good. Personal accomplishments have a way of getting lost in the cracks of time, while selfless acts tend to outlast the doer. Recall, if you will, the great Masons in the past. You will notice that the ones which come most quickly and clearly to mind are the ones whose lives were filled with sacrifice and service. They always gave of themselves without counting the cost.

We become Masons when we learn to live outside the Lodge the lessons we learned within. Masonry must become more than an organization for us – it must become a way of life. The goal of the Lodge is to have its members live their Masonry. Thus, in the world, we become living examples for others. The inner workings of the

Lodge are becoming increasingly open to the world and in that arena, we are judged by what we are.

We talk with great pride about the men we make Masons. Every year the records of the Lodge are examined to determine how many men were made Masons. If the degrees have been conferred on a goodly number, we boast at length about how successful our Lodge is and how we are growing. What we need to be more concerned about is not how many men have been initiated, but rather, how many members of our Lodge, both old and new, have become Masons.

In truth, we are our Brothers' keepers in Freemasonry. Our own fate is completely bound up with the fate of every other member of our Lodge. If Masonry is real, then whatever happens to a Mason happens to each of us. As Masons, we can never separate ourselves from those with whom we share a common cause and with whom we have taken common vows. Hence, it is our personal responsibility to see that each member of each Lodge, as far as possible, becomes a true Mason.

The Masonic Lodge is always only one generation from extinction. If enough members stop caring, Masonry could be something that exist only in the memories of a few who fondly recalled the 'good old days'. All we need to toll the death for Masonry is for our Lodges to become filled with members who have not really become Masons.

The day we stop caring about one another would be a sad day indeed. If we ever stop caring about the condition of our fellow Masons, Masonry would cease to matter in life. Should we ever refuse to help one another in life's most difficult situations, we will have denied the most basic principles of our Fraternity and it will have lost its importance in our lives. When the day comes that we no longer seek to point men to the Great Architect of the Universe, the foundation of Masonry will falter and all that we hold near and dear will come crashing down upon us. After all, the most important business of the Lodge is always the business of spiritual growth.

Masonry can be one of the most potent forces for good available to the modern world. This can happen only if the members of the Masonic Lodges become more than just members. Only when they become Masons as well will this great potential be unlocked. To this end, our Masonic Lodges must do more than initiate members; they must always seek to make men Masons.

LIVING MASONRY AS A WAY OF LIFE

by VW Carlos "Itos" S. Briones, PDDGM

Unlike other established organizations with their own charters, constitutions, by-laws, standard policies and operating procedures, which clearly define their objectives and aims, the Masonic fraternity continues to baffle the minds of those who seek to understand it. Surprisingly, there are many Masons who do not even know the true nature of their Craft nor go about giving it an accurate definition.

All Masons, of course, accept that Masonry teaches a science of morality by the degree that Masonic initiates gradually climb the ladder to higher understanding. In many instances, most initiates find themselves unable to move on after being conferred the degree of Master Mason, feeling as though they have been qualified to the philosophy of their Craft just because they now enjoy the title of Master Mason. Being conferred the Sublime Degree, however, merely keeps the door to Masonry ajar (in a manner of speaking), so we can behold the many portals to higher knowledge and deeper consciousness. Biblically, Masonry is like the house of God, which is said to have many mansions. Not all of them can be opened unto us at the same time. One can be opened only after the other to such as are duly qualified.

The practicing Mason would go by his landmarks or traditional Masonic practices. These landmarks accurately outline to a devoted Mason the upright conduct he should maintain in dealing with his fellow creatures. These landmarks or practices trace their roots to what contemporary historians would now claim as ancient wisdom which emanates from ancient mystery schools antedating Christ.

One of those portals (in my house of many mansions) shall transport us to philosophical teachings of the Scottish Rite of Freemasonry. The mysticism one may encounter here is a prelude to more profound teachings of those antiquated schools. Some of the teachings expansively referred to by the scholarly sage Albert Pike, in his *Morals and Dogma*, are derived from

the veiled mysteries and wisdom taught only to adepts in olden times.

Among most of the ancient nations are civilizations which contemporary historians reveal as possessing and preserving unusual practices. In their manifestation of public worship, some very private practice styled in some degree of mystery would require of its students the ceremonies of initiations. These were conducted with utmost solemnity and required, to a high degree, the immersion of both the physical and spiritual consciousness of the candidate to the instructions. Clemens of Alexandria admits, "What was taught in the great mysteries concerned the universe." The great philosopher Plato said that "it was the object of such schools to re-establish the soul in its primitive unity, and in that state of perfection which the soul has somehow lost..." Greek Philosopher Proclus also revealed that the initiations were to "elevate the soul, from material, sensual and purely human life, to a communion and celestial intercourse with the Gods." (Quotations are from the lecture of Illustrious Vicente R. Hao Chin, Jr., 33rd Degree IGH, in his 1988 essay on The Inner and Outer Works of Freemasonry.)

Despite the lapse of time and the advances made by modern archeology, the origin of these mystery schools is never known. Nor is it explained the parallelism of certain practices among nations and civilizations separate by time and distance. Their identical marks, however, are traceable to India, Egypt, Greece, the Holy Land, and England. Their symbols can be traced to the diggings in Peru, in Mexico, in Southern and Central Americas; in the ruins of the Mayan and Aztec civilizations. Even in the diggings and ruins in Africa up to the more fearsome corners of Ethiopia; in the more mysterious highlands of Tibet and the Himalayas!

The strange coincidences, identical practices, likeness in symbols and signs, parallelism in certain rituals between Masonry and these ancient schools strongly establish the antiquity of our peculiar order. Our unexplainable connections with the Essene Brotherhood of Ancient Palestine, the Druids of England, the Vedantines of India, the Suffists of Islam, the Gnostics, the Knights Templar, the Druzes of Germany and the modern-day Rosicrucians and the Theosophical fraternity – all point to the genuine and unadulterated connection of Masonry to the lost source of wisdom and knowledge.

One very notable and common practice between us and these antiquated orders is the system of concealment or that tradition of intentionally presenting a half-hidden, half-revealed knowledge the key to final revelation of which lay in symbols. The symbols are manifested by the various religious and non-religious cultures in their intrinsic and unique manner of preserving the harmonious relations between man and the rest of creation

and even with God, Himself.

This process of concealing and/or veiling certain wisdom, according to Ill. Hao Chin, is so much a part of Christianity itself. He said that "most Christians, including Christ's disciples, are unaware of the hidden part as many have asked Christ why he always spoke in parables to the masses and to which Christ said:

"To you have been given the secret of the Kingdom of God; but for those outside, they are in parables, so that they may indeed see but not perceive and may indeed hear but not understand; lest they turn again and be forgiven." (Mark 4:11, 12; Luke 8:10).

All three gospels of Mark, Luke and Matthew speak of deliberate concealment and the reasons given are the same: "Do not give dogs what is holy; and do not throw pearls before swine, lest they trample them under their feet and turn to attack you."

These quotations do not qualify men or Masons to become automatically deserving of that "which is holy." They must first go through the process of making themselves deserving and undergo initiations which will gradually introduce them to the full understanding of the meaning of these symbols. The inner work of Masonry, according to Brother Hao Chin, is to unveil the mysteries and carefully lay the foundation for the full understanding of man, the cosmos and God to the aspiring novice.

But even the simplest explanation to esoteric Masonry may elicit no serious attention from Masons, let alone the non-members of the Craft. Today, man's daily existence seems to consist purely of the preoccupation to earn his daily bread; do his day's labor and sleep with the assurance that he will have food the following morning. The luckier ones shall have three square meals a day, two snacks in between; go to malls or see movies on weekends; enjoy a round of mah-jong or engage in drinking sprees on weekends. The more affluent ones do not worry about clothes to wear, palatial homes and limousines. Who cares where the money comes from as long as they enjoy the luxury and comfort of life?

It could precisely be this predominance of materialism today that has made man so self-focused and selfish. The desire for comfort, wealth and power could be the very reason for Plato to admit that the soul needs to be "re-established in its primitive unity, and to a state of perfection which it had lost." Greed has so overtaken man that he must lose his virtue, his dignity, his self-respect and even his respect for others. What seems to matter is the state of his present condition and that he should get what he wants or that he should have the means to satisfy his desires. It is precisely for these reasons that nations and empires have crumbled. Avarice has made

man totally oblivious of his reason for being.

The influence of materialism is what also made man look for more goods than look for his God. If, for some reason, he would search for his God, he focuses his search on imposing temples and churches totally ignorant of the kingdom of God within him. There are no complicated rules in living a simple life and enjoying it with fulfillment. Why forget the simple lines which humbly whispers: "Seek ye first the kingdom of God and everything shall be added unto you..."? Why seek first the things needed by the flesh? Why must we be unduly afraid to lose things that do not originally belong to us? Why are we afraid to give as if no one will give to us? Have we lost our faith or our belief that God will provide?

"If you know your physics," as Illustrious Vicente Ongtengco used to say, "then you know that for every action, there is always an equal and opposite reaction." Applying this principle to your life, just do a lot of good deeds so lots of goodness will also come your way. Try Brother Ongtenco's example. He says: "When you wake up each morning, open your windows and wish all the inhabitants of this planet, the good, the bad and those in between, all the blessings of peace and prosperity! When this bounces back to you, imagine millions of the same wishes cascading back to you."

A Master Mason need not commit to memory every provision in the penal code, the constitution or the laws and ordinances of the community where he resides. He needs only to remember simple rules governing his relationships with his neighbor, his environment and his God; place their needs above his own and set the example for what is right and respectable, then there isn't much to worry about. Living Masonically is, after all, making Masonry our way of life.

A Master Mason needs only to remember the simple rules governing his relationships with his neighbor, his environment and his God; place their needs above his own and set the example for what is right and respectable. Then there isn't much to worry about. Living Masonically is, after all, making Masonry our way of life. -VW ITOS BRIONES

THE "SIXTH" POINT OF FELLOWSHIP

by VW Dominador V.R. Eugenio, PJGL

Freemasonry has used symbolisms for inculcating into its candidates and regular members its main tenets, namely, Brotherly Love, Relief and Truth. It has stressed the importance of allegories and symbols as useful help in their effort to build and erect their respective moral and spiritual edifices. One of the important symbols of the Craft is the FIVE POINTS OF FELLOWSHIP, which form part of the second section of the third, or Master Mason, degree.

Let us recall the five points. Foot to foot denotes that we will never hesitate to go on foot and out of our way to assist a distressed worthy brother; knee to knee, that in our adoration of the Ever Living God we will remember the welfare of a brother Master Mason as our own; breast to breast, that we will keep the secrets of a brother Master Mason as our own, when given to us in charge as such, murder and treason excepted; hand to back, that we will be ever ready to stretch forth a helping hand to raise a fallen brother; and mouth to ear, that we will whisper good counsel in his ear, gently admonish him of his errors and in the most friendly manner possible endeavor to bring about a reformation.

Reflecting on the foregoing significance of the FIVE POINTS OF FELLOWSHIP would lead us, dear Brethren, into a deep soul-searching. Have we really understood the message given by the Master on these points? We could have heard the explication of each point, but did we really listen? We could have listened to the explanation of each point, but did we internalize it? If we truly listened and internalized the message and meaning of these points and sincerely applied it in our daily life, then why is it that there's commotion and confusion at the building of King Solomon's Temple? Why is it that not a few brethren practice what we may refer to as the "sixth" point of fellowship, which is foot to back? Are you, Brother, among such brethren? Each one of us should examine his own conscience.

ONE WEEK OF VOLCANIC, SEISMIC EPISODE

by: VW Samuel P. Fernandez, Past Grand Historian

April 23, 2001 – My sojourn by train to Bicolandia was more of a pleasure and learning experience. Not a few brethren raised their eyebrows upon learning of my seventeen hours sentimental journey. Some 40 years ago I took the same mode of transportation to the gateway to Bicol: Legaspi, Albay. Unlike my Singapore – Kuala Lumpur and People's Republic train rides, the only amenity I enjoyed was the aircon couch. The 5:15 p.m. trip, which was supposed to be 4:30 p.m., gave me an insight of death, degregation and decay of the "home along the riles" and the green and verdant meadows, wild vegetation and rustic Bicol provinces scenery the morning after.

April 24, 2001 – Arrived 10:30 a.m. at Legaspi City and had to look for brethren at the Astrodome. WB Caesar R. Padre, PM, treated me to a breakfast where the majestic Mayon showed its splendor and beauty. No volcanic tantrums this time.

Astrodome was a Masonic beehive of activities. VW Romy E. Ronquillo, WBros. Toots F. Equipado, Rollin M. Molina, Ceasar C. Lopez and Bro. Julliard E. Monilla and I had a fellowship lunch. I was brought by WB Toots Equipaldo and Bro. Julliard E. Monilla to Vines Lodging House and was assigned to a non-aircon room. All aircon rooms were blocked by a brother who had been blocking hotel rooms to the consternation of AnComm delegates and I had no aircon room in the "inn". Brother Joey Ang rescued me from my predicament; the next day I was next billeted in an inn owned by Jose Cabredo Villar, a writer and composer of lyric verse. Poet Villar had a number of poems and love songs published in the United States.

April 25, 2001 – PGM John Choa, VW Romy Yu and myself, acting registrars all, manned the Past Masters Guild's corner to welcome Past Masters at the Albay Astrodome.

VW Froilan Madriñan (# 181) was the first to register and the youngest registrant was WB Mike Sevilla of Manila Mt. Lebanon No. 1. Eighty years

old PGM Damaso Tria qualified as the oldest delegate and longest serving Lodge Master. Cabanatuan Lodge No. 53 had the largest delegation with fifteen members in attendance. Mt. Mayon Loge No. 61 got the Outstanding Lodge Award and Mt. Apo Lodge No. 45 received the award for Most Outstanding District Guild President.

PGMs Damaso Tria, Rudyardo Bunda, Agustin Mateo, and Danilo Angeles, Grand Master Oscar V. Bunyi and RW Napoleon Soriano graced the GGPMP 17th National Convention held at the South Ocean Villa, Quezon Avenue, Oro Site, Legaspi City. Ninety-two registered but the number swelled during dinner time. PGM John L. Choa restated that the "Grand Guild is the only Masonic organization that provides and directs assistance to Masonic brethren." It is hoped that more brethren attend the Grand Guild Convention. It is hoped the PMs will not only send their spirits to attend the PMGP but be physically visible if only to inspire others with their presence.

April 26, 2001 – Impressive was the reception of MW Oscar V. Bunyi and foreign dignitaries. VW Emil Langomez was proficiently dignified as Marshal, kudos to VW John Llamas' directorial prowess. Participants were models to emulate.

Due to the uneasy situation in Manila, keynote speaker Bro. and Gen. Diomedio P. Villanueva, Chief of Staff, Armed Forces of the Philippines, and Gen. and Bro. Hermogenes E. Ebdane, Jr., who was supposed to introduce the guest speaker, were not able to make it. Gen. and Bro. Jimmy Canatoy read Bro. Villanueva's message.

VW Juanito B. Vaño, Jr.'s salute to the flag was indeed impressive. Unfortunate it was that the sound system did injustice to a well-prepared tribute to our National Flag. VW Felicisimo O. Joson, Jr.'s invocation set the tone of the AnComm. As usual, the Flower Talk sponsored by the Jacques DeMolay Memorial Lodge No. 305 was touching.

The Annual Meeting of the Acacia Mutual Aid Society, Incorporated was enlivened by the brethren who were hot in dissolving the organization. Cooler heads tempered the volcanic tirade of some brethren who were unhappy with the Mutual Aid Society Management.

The Albay Astrodome was filled to the rafters before the roll call. After the roll of the Lodges was called, many of the brethren vanished into thin air. Only few stayed on to hear the oratorical rendition of an erudite Dean and VW Nicolas G. Ricafrente. If Roll Call and election portions of the AnComm

are the only well-attended sessions, something is the matter with our Masonic values and virtues. How can we keep the fire of enthusiasm burning in our hearts when delegates are elsewhere doubling as "tourists"?

PGM Rizal Aportadera gave the response for and on behalf of the Grand Representatives like a seasoned diplomat

The day was capped with the Grand Master's Night at the Divine Word College High School Gymnasium. Bicol delicacies and delicious fruits were a real treat to the Masonic gourmet requirements of the brethren.

April 27, 2001 – The AnComm foot parade from the Rizal monument to the Albay Astrodome was a sight to behold. The spirited cavalcade is a manifestation that Masonry is much alive in a religious conservative community in Legaspi. For those who missed the spectacle, Bro. Rizal's Monument is in front of the St. Rafael church in Legaspi City looking like a sentinel.

PGM Enrique L. Locsin's report on the status of our old Grand Lodge building which was razed to the ground was revealing. His foresight in increasing the insurance during his term as Grand Master showed how forward-looking his GLP administration was. It was during MW Locsin's term that two excellent Masonic historical books authored by PGM Ray Fajardo saw print.

Davao will be the venue for the 87th AnComm. They say that if Mohammad cannot go to the mountain, then the mountain will go to Mohammad.

A welcome development. The 86th AnComm will be held in Subic and will be sponsored by the Guam brethren.

Elecom Chair VW Waldemar V. Valmores announced the five nominated candidates for Junior Grand Warden, namely: VW Edgar Perez, VW Samuel P. Fernandez, VW Chua Cham, VW Jimmy Gonzales and VW Roberto Pagotan. What was supposed to be a sedate occasion turned into partisan rooting for particular candidates, eliciting from the audience a comment that the affair was done deal.

Each candidate for Junior Grand Warden was asked to draw an envelope and answer the question in it. The restless delegates it seemed were not ready to listen to wisdom.

When VW Isaac Arribas' name was announced as candidate for Grand Master, I was at a loss whether I was at the ancient Roman arena or in the Filipino *sabugan*, what with the uncalled for catcalls.

PGM Leon Angel Bañez, Jr. calmly accepted his nomination as Grand Lodge Treasurer. PGM John L. Chua maintained his equanimity.

After the preliminary introduction, the Elecom did a no mean job despite limited electronic technology.

April 28, 2001 – Conferral of Installed Past Masters Degree was held in the morning at the Albay Astrodome.

The Grand Lodge installation ceremony was solemn. PGM Pablo C. Ko, Jr.'s proficient performance and the able assistance of PGM Danilo C. Angeles in installing Grand Master Napoleon Alejos Soriano added pomp to the occasion.

Grand Master Napoleon A. Soriano outlined his vision in his well-crafted policy speech.

PGM Rey Fajardo's presentation of the PGM's Jewel was touchingly penetrating in context and content. Truly, to be a Grand Master is a dedication to the Craft.

Last year's theme was "Brighter Light in the Third Millennium." The AnComm did not only have light. It was punctuated with thunder to awaken us back to stark reality. Thanks to Mayon Lodge No. 61, lead Lodge and co-hosts Bulusan Lodge No. 38 and Ma-Bu-Ti Lodge No. 329!

"It shall be unmasonic conduct for any member, directly or indirectly, to provide food, accommodation, entertainment, or any other means to solicit for himself or for any other Mason an elective or appointive office in the Grand Lodge. The commission of any of these acts shall disqualify the offender from office, which he may have attained by virtue thereof and he and any other Mason who may have committed such act may be subject to disciplinary action by the Grand Lodge."

– MASONIC LAW BOOK

GRAND ORATION
Annual Communications, Legaspi City
26-28 April 2001

THE FUTURE IS NOW!

by VW Nicolas G. Ricafrente, Grand Orator

Before I embarked on the task of crafting an oration for this year's annual communications, I have had dreams about the Roman Empire. As a student of architecture and its history, I had always been fascinated with Rome. I had once visited this eternal city; had also gone to see its influence in Egypt and Libya and if I would have another opportunity to travel, I would gladly choose places where Rome had been. But the Rome in one of my dreams was not a Rome of glory or grandeur; not the republic or the empire that had left the world with footprints, which became her legacies to many civilizations. It was a Rome in the decline. It was a decadent Rome.

The scene put me as an observer among the cheering crowd in an arena where gladiators were engaged in mortal combat. Then suddenly, as the gladiator was about to slay a fellow gladiator, all the people in the coliseum turned into fearsome beasts and devoured one another until nothing was left but walls of the arena. Then I saw the walls sinking to the ground.

I did not give much thought about this dream until I finally sat down to write; for then it dawned upon me that I could liken the scenes in my dream to the rise and fall of many institutions invented by men. The dream seemed to me like an allegory with a lesson that when men forget their reasons and resort to conflicts and internal strife, the institutions they themselves built succumb to their evil intentions and eventually perish. That men, in the fantasy of their own vices, immorality, greed and ambition can devour themselves, and pull down the walls of the very ideals that shelter and protect their reasons for being.

Perhaps, the real reason why I dreamt what I dreamt was not simply because of my fascination with Rome's colorful history but because of the constant messages presented by both our local and the foreign press, which present a somewhat dismal and alarming state of affairs in our country today. Perhaps, our country is the Roman arena of my dreams, for the images that have become a daily fare in our news and

opinion columns paint a dreary image of a nation so divided, so opinionated yet seemingly apathetic to the various problems and malaise that plague our society today. It seems that our institutions are being challenged not by outside forces but by our own disregard for values, traditions, and discipline. Where once this country was considered a model of democracy, public service and economic activity, it is now considered the sick man of Asia.

Our smallest social unit, the family, has seen many disturbing occurrences. We see the effects of war, poverty, drug abuse, pornography or utter ignorance uprooting the foundation of family values. Child abuse, incest, parental neglect, drug-related problems and incidence of family-related crimes are numerous. Beggar syndicates prey on the poverty-stricken families and hire even infants and toddlers as tools or props of the trade. Young girls are driven into prostitution. Young men are initiated to criminal acts. The old and the infirm litter streets or bug urban centers. Even our ethnic brothers and sisters are driven like herds of cattle by criminal elements to beg in the streets. Has the Filipino really sunk this low to even rob the poor of his dignity?

The press and various opinion groups have painted a sad and chaotic image of a country full of graft, corruption, crime and disregard for the law. The credibility of our law enforcers is low. Our police and our armed forces are accused of partisan politics, violation of human rights and even participation in criminal activities as well.

The image of our once highly respected government bureaucracies, like the Department of Education and the Department of Public Works, among others, is continuously being eroded with reported scandals, incompetence and utter helplessness to fulfill their respective mandates.

Our financial institutions like our private and government banks, our pension funds and the stock market have also been tainted with scandals and corruption.

Save for some senators and congressmen, the credibility of our congress has fallen to its lowest especially after its first impeachment trial.

Our justice system is perceived as too slow and also corruptible. It seems that the only remaining bastion of integrity now is the Supreme Court; yet, it has not escaped the malicious insinuations of its critics, either.

On top of these, we have a presidency whose critics, playing with words rather than addressing realities, have nonetheless succeeded in further polarizing an already divided citizenry. The political issue has been so horribly distorted so that it has become a social wedge that turns one class against another.

Amid these concerns we have an election that is likened to a huge, multi-million peso festival of songs and entertainment, but is widely believed as just an exercise to preserve political

dynasties and a feudal society. And then, we have a church whose vigilance is perceived as directly challenging the separation of church and state.

We also have an armed secessionist movement and a rebel group vying for the attention of the press and of the world; one claiming to be the true representative of our Islamic brothers, the other tenaciously clinging to and peddling a discredited, Godless ideology.

We are fortunate to have freedom of expression. But oftentimes, the lines between obligation and responsibility, between public interest and human sensibilities are lost in the warfare of media competition.

Summing up all these, the scenes in my dream come back to me and I wonder if these are the signs that we Filipinos are indeed devouring ourselves and pulling down the walls that shelter and protect us.

And as Masons, I also wonder if we are gladiators or spectators in the arena.

Time and again, our Fraternity has reminded us to preserve its landmarks, to be circumspect and never to drag the name of Masonry on issues of politics and religion.

I fully agree with MW Puno, speaking before this august body in 1978, that *"Masons should take a tiptoe approach to clarion calls especially colored by politics."*

I also fully agree that our Fraternity has survived the test of time because we have shied away from discussing our own religious persuasions.

Yet, time and again, we have also been reminded that many Masons had given their lives for a change in the political climates of nations that did not adhere to the lofty ideals of freedom and democracy; and that more had died for the cause of religious freedom and the cause of intolerance.

Yet, in the last decades of the 20th century, we have also been accused of residing in the ivory tower of our ideals and resting under the shadow of the laurel wreaths of our illustrious brothers whose words and deeds stand proudly in the histories of many nations, including ours.

Whence came we, and whither are we going?

Are we gladiators or spectators?

Twenty-six years ago, in 1975, another worthy brother Puno, VW Isaac, Jr., spoke on the theme, "On the Threshold of the 21st Century". He said that: "Alas, while time is fleeting, and even as changes – like the onrushing waves of the sea – engulf our person and our environment, we have circumscribed our view of the order such that we have not made it excitingly challenging to the curious onlookers and freshly relevant to the times."

He quoted Alvin Toffler, in the latter's book "Future Shock", on the nature of change:

"That change is the process by which the future invades our lives, and it is

important to look at it closely, not merely from the grand perspectives of history, but also from the vantage point of the living, breathing individuals who experience it".

Brother Isaac's oration was delivered twenty-five years before the new millennium, an age that seemed then a distant future. That future is no longer in the stars.

That future, my brethren, has arrived.

What change has invaded our lives and how have we adapted to it?

In 1986 we were the toast of every freedom-loving country in the world for successfully restoring a democracy that was taken away from us during the years of martial law. We all breathed a sigh of relief and imagined a new order based on the strongest moral convictions and the noblest ideals of freedom, justice and equality. But, alas, a series of unsuccessful coups made us realize how fragile and vulnerable freedom could be. True, we were able to pass the test and stood wobbly back on our feet but this nightmare and the scars of the long political struggle, we still bear; and they seem to have left an imprint that distorted our traditional, social and moral values. Our most recent history seems to have evolved a sub-culture among our people that restrains decisive action and encourages cynicism, complacency and accommodation. The subliminal message is one of indecisiveness, general weakness and a distorted, oftentimes conflicting, value system. In how many ways, then, must the Filipino stretch his adaptive behavior to process the changes he cannot comprehend?

Brethren, the challenges and the relevance of our Craft to the times – this time, are pasted on every wall where moral regeneration and renewal of age-old values are needed. We see not a portrait of a crowned tyrant or a mitered prince behind these walls but a collage of an entire generation in danger of getting trampled upon by the beasts of social and moral tyranny.

But before we address these concerns perhaps, we should first examine the wall of our own Masonic organization. There is always the possibility that given the unchanging nature of our Fraternity, we might become ourselves complacent and momentarily lose ourselves in the affairs of men rather than look into the affairs of its ideals. In our desire to adapt to contemporary times we might try to force changes too hastily and become like gladiators measuring the strength of one another in the arena of our own politics and divisive disputes. Then we shall be not a reflection of the teachings and philosophy of our Craft but a mere reflection of the political, moral and social climate that affects our institutions today.

We cannot be mere spectators to the deteriorating moral and social values that are eating into the foundations of our society and country today. But to be gladiators, fired by vested interests and tearing at each other in bestial combat, is a more disastrous proposition.

Masonry can be an army more potent

than the legions of Rome, because Masonry is an army of builders of temples in the hearts of men.

But Masonry, as an art and a science, formed and perfected with the loftiest ideals of Liberty, Fraternity and Equality, nurtured by the tenets of Brotherly Love, Relief and Truth and tempered by the beauty of Unity and Harmony, can only propose. It is the Mason and the Mason alone who can dispose. In short, Masonry proposes; the Mason disposes.

Albert Pike said: "Masonry should not be a mere watchtower, built upon mystery, from which to gaze at ease upon the world, with no other result than to be a convenience for the curious."

Brethren, Masonry is not an inert stone waiting to be carved out by craftsmen into a shape merely to fit contemporary art. Rather, it is a living stone whose forceful breath every worthy Mason should breathe, for it renews life by its sublime teachings and propels the human spirit to follow the Divine Law. Ideals do not die. And their standards should not be changed for convenience and accommodation. Masonry changes rough ashlars into smooth ashlars. Rough ashlars should not be allowed to change these standards.

Let every Mason, therefore, fit himself for the builder's use. Circumscribe his passions and prejudices and use the trowel that spreads the cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

Moral ascendancy, like respect, cannot be imposed; it must be earned.

Only then, perhaps, can we become a collective conscience that speaks of truth, morality and virtuous conduct. Then, perhaps, we can forge an alliance of the entire Masonic family and form a formidable army with a singular objective to take on the challenges of social renewal and values education.

Brethren, we know that our leadership had not been remiss in this objective. Various themes and slogans have been seriously and sincerely crafted year after year to serve as our guiding light and to mobilize our talents and expertise. But what is lacking is the measure of our performance. We oftentimes deal with these themes in the abstract, regarding them only as an exercise in Masonic education, but the substance and philosophy behind these themes are often left to the interpretation of a few. We oftentimes speak in tongues only we can understand. And as we speak, we speak to ourselves and our echo just bounces off within the walls of our house. At times, not even our Masonic family can hear us.

To be able to focus on our objectives, perhaps every Lodge should prepare a strategic plan of action that allows the participation of the entire Masonic family, especially the youth, within its realm. We need to open a window and reach out to our Masonic family. Most especially, we have to address our youth groups and give them the necessary instructions by which they may forge their tools of life. We need to translate our Masonic objectives into

measurable goals so that our advocacy may harness our concerted effort towards moral regeneration and values formation. We need to strengthen our Masonic family relationship so that this family may become a community that can serve as a vital cog in rediscovering the Filipino concept and spirit of nationhood. Perhaps, we need a Masonic Congress that will involve the entire Masonic family and cross the imaginary line that separates us into different organizations.

The time, the future spoken of in the last millennium, is here. This age is described as the information age – an age based on knowledge. But what is knowledge without the human spirit? Knowledge is only as good as the human being who possesses it, for we know that the knowledge used to harness energy and cure the sick is the same knowledge used to build bombs and other instruments for the total annihilation of the human race.

For this reason, Masonry seeks truth and not merely knowledge. For this reason, Masonry's sublime teachings remain the same. If change is required, let it not be in these ideals nor in the standards that they require. Let the change be in ourselves and in our practical expression of these sublime teachings.

Our fraternity is a vast human resource both for action and for knowledge. If we can utilize our people in the academe, our executives in business, our people in various disciplines; if we can enjoy the support and assistance of our appendant bodies and the army of our youth, then we shall have a formidable force in the forefront of social and moral renewal – a collective conscience dedicated to tempering the passions that drive our people to devour themselves.

A philosopher once said: "In what signs can complete civilization be recognized? You recognize it in moral development. You believe yourselves to be very advanced because you have made discoveries and marvelous inventions, because you are better lodged and clothed than the savage, but you will not have true right to call yourselves civilized until you have exiled from your society the vices which dishonor it, and until you live as brothers, practicing Christian charity. Until then you will not be more than illustrious nations, and you will not have traveled over more than the first phase of civilization."

Albert Pike, our illustrious brother whose writings have inspired many Masons, wrote: "To sow in order that others may reap. To work and plant for those who have to occupy the earth after your death; to protect our beneficial influence toward the remote Future and transcend our time: to rule like Sovereign of Thought, over men that are to be born; to bequeath the glorious gifts of Truth and Light and Liberty to those who perhaps will never know the name of the donor nor will they preoccupy themselves with what has to be a sepulcher in which his ashes will have to rest – these constitute the true ministry of a Mason, and proudest destiny of man".

Brethren, the future is now.

ANCOM AWARDEES

Outstanding individual brethren, Lodges, Masonic Districts and newsletters were recipients of awards on Thursday, April 26, 2001, during the Grand Master's Night.

The Ten Most Outstanding Masons were the following:

1. **Bro. Percival T. Salazar** of Palawan Lodge No. 99 – Government Service

2. **Bro. Jose Fortunato G. Ledesma** of Kalantiao Lodge No. 187 – Humanitarian Service

3. **VW Raoul V. Victorino, PGBB**, of Silanganan Lodge No. 19 – Judiciary

4. **WB Simeon A. Datumanong** of Kutang Bato Lodge No. 110 – Legislature

5. **Bro. Manuel B. Agulto** of Jaques DeMolay Lodge No. 305 – Medicine

6. **VW Gregorio M. Camiling, Jr., PDDGM**, of Kamayo Lodge No. 255 – Military

7. **VW J. Waldemar V. Valmores, PDGL**, of Walana Lodge No. 13 – Public Service

8. **Bro. Benjamin A. Justo** of Magat Lodge No. 68 – Religion

9. **Bro. Antonio E. Taguibao** of Tayabas Lodge No. 43 – Sports

10. **Bro. Elpidio M. Macalma** of T.M. Kalaw Lodge No. 136 – Media

Kagitingan Lodge No. 286 was *Most Outstanding Lodge;* **WB Ricardo C. Marquez** of Kagitingan Lodge No. 286, *Most Outstanding Worshipful Master*; **Masonic District No. 28,** *Most Outstanding District;* **VW Bonafebe D. Leyson** of M.D. No. 28, *Most Outstanding DDGM;* **VW Elpidio D. Escobar** of Masonic District No. 29, *Most Outstanding DGL;* **WI Jun A. Masculino** of Milton C. Marvin Lodge No. 123, *Outstanding Grand Lodge Inspector;* **VW Christopher Chua Tek-An** of Maranaw Lodge No. 111, *Most Outstanding Master Mason;* **WB Artemio C. Cacal** of T.M. Kalaw Mem. Lodge No. 136, *Most Outstanding Lodge Secretary*; and **THE TROWEL,** *Most Outstanding Newsletter.*

RESOLUTIONS APPROVED, ISSUES RESOLVED IN LEGASPI CITY ANNUAL COMMUNICATION

The resolutions approved and the issues resolved by the Grand Lodge during its Annual Communication held at Legaspi City in April 26-28, 2001 are mentioned in the 2nd Circular issued by M.W. Bro. Napoleon A. Soriano, Grand Master.

The continuing resolution delegating to the Grand Master the powers of the Corporate Board of Directors of the Grand Lodge was passed. Also approved, effective Masonic year 2001, were the increase of the per-capita assessment to P450 and the fixing of degree fees at P3,000 as the minimum amount.

The provision in Edict No. 166, par. no. 2, prohibiting Lodges from giving the Hiram Award to incumbent Lodge or Grand Lodge officers, elected and appointed alike was deleted therefrom.

Edict No. 199 (Omnibus Grand Lodge Electoral Code) was referred to the Committee on the Revision of the Constitution for further study and recommendation. Also referred to the same committee for further study and recommendation were the deinition of the powers and duties of the Grand Auditor and the making of the Grand Webmaster as a support staff under the office of the Grand Secretary. In effect, the creation of the positions of Grand Auditor and Grand Webmaster, as provided for in Edict No. 194, was suspended.

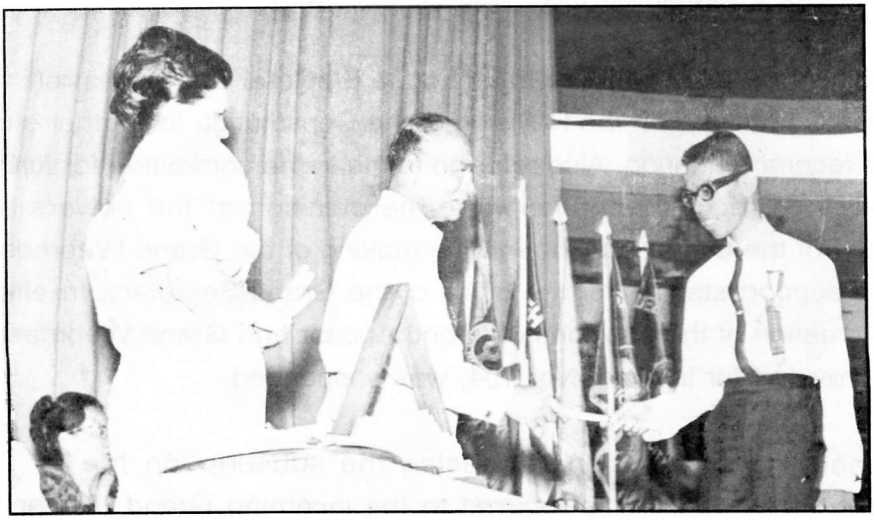
Finally, the resolution increasing the subscription fee to *The Cabletow* by 100% was referred to the incoming Grand Master for "further study and implementation, if warranted."

MW NAPOLEON ALEJOS SORIANO

Most Worshipful Brother Napoleon A. Soriano, the eldest of the five children of Fortunato V. Soriano, Sr. of Guimba and Felicidad M. Alejos of Gapan, Nueva Ecija, was born in his mother's hometown on Nov. 29, 1950. He may be young in age, but he brings into his stewardship of our Grand Lodge a wealth of experience.

He graduated from the Cubao Elementary School with honors, and from the Ramon Magsaysay High School, also in Cubao, Quezon City, as valedictorian. He was an academic scholar at the University of the East in Sampaloc, Manila. It was in this university where he met Sis. Erlinda S. Lopera, who was, like him, actively involved in the student government.

When he was in his third year at the U.E. College of Engineering, he became a working student, first serving as officer in charge of the electrical shop of Impact Corporation in Cainta, Rizal; then as the mechanical/electrical head of the maintenance department of S & J Cottage Industries in San Francisco del Monte, Quezon City. During this period, he complemented his academic training by attending a series of seminars on creative thinking and problem solving and



MW Napoleon A. Soriano graduating as high school valedictorian.

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THE AN. COM. IN PHOTOS

MW Oscar V. Bunyi wields powerful gavel to open the Annual Communication.

Past Grand Masters led by M.W. Bro. Damaso C. Tria are received into the convention hall.

Visiting dignitaries of various races are also received.

V.W. Bro. Juanito B. Vaño, Jr. pays tribute to the national standard, while other brethren look on.

Leaders of the Craft and other brethren decide fate of the Acacia Mutual Aid Society, Inc. (AMASI).

Voting delegates line up to cast their votes for the next Junior Grand Warden. Who will be the winner? Who will be the winner? Who will be the winner?

M.W. Bro. Danilo Angeles, PGM, Master of Ceremonies, introduces the set of elected Grand Lodge Officers, led by M.W. Bro. Napoleon A. Soriano, Grand Master.

Incoming Grand Master Nap Soriano at the Altar, promising to God and the brethren he will do his level best to perform his assignment to lead the Craft.

Past Grand Master Danilo D. Angeles, MC, invests M.W. Bro. Nap Soriano with the Grand Master's Jewel.

M.W. Bro. Nap Soriano seems to be assuring PGM Angeles that he will wear the hat of authority with pleasure to himself and honor to the Fraternity.

Installing Officer Pablo C. Ko, Jr. instructs the newly installed Grand Master to wield the gavel of authority with Solomonic wisdom. RW Eugene Labitoria, DGM, seems to say to himself, "I will also judiciously use the gavel during my term."

Sister Ester Bunyi pins PGM's Jewel on her beloved husband's lapel...

The elected and appointed Grand Lodge officers for MY 2001-2002.

related topics sponsored by the Philippine Inventors Society.

In 1973, he was graduated from the U.E. College of Engineering with the degree of Bachelor of Science in Electrical Engineering. In the year following, he passed the licensure examination for Assistant Electrical Engineer. Then he was employed in the Philippine Long Distance Telecommunication (PLDT) Co.

In February 1977, he passed the licensure examination for Associate Electrical Engineer; in August of the same year, that for Professional Electrical Engineer, landing on 8th place. From that year up to 1987 he served as instructor in the U.E. College of Engineering, his Alma Mater.

In 1978, he took enrichment courses, such as Project Feasibility Study Preparation & Development and Construction Project Management, at the De La Salle and Ateneo Graduate Schools. He also attended seminars on Control Administration sponsored by Konsulta Philippines Inc.

In 1979, Engr. Nap Soriano attended the 4th National Convention of the Institute of Integrated Electrical Engineers of the Philippines. In the year following, he served as Staff Assistant in the Bldg. & Grounds Administration Division of the PLDT Co. As, such, he participated in seminars on Technical Report Writing

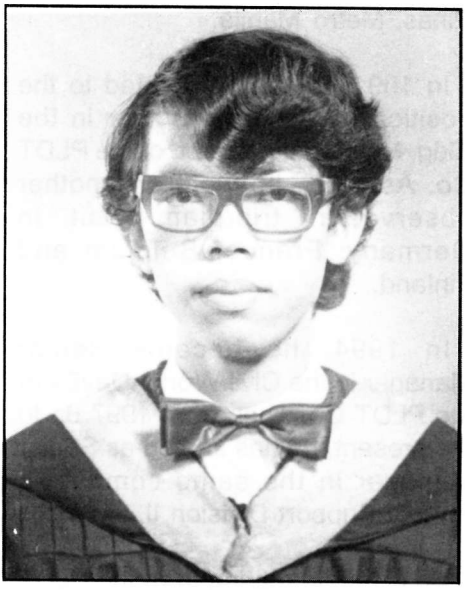

Photo taken on his graduation from the U.E. College of Engineering

and Effective Building Administration at the Communication Consultants Inc. and the Asia Executive Resources Inc., respectively. He, moreover, went on an observation trip/plant visit in several countries, such as England, Germany and Japan.

From 1981 to 1991, he was Manager in the Bldg. Maintenance Dept. of the PLDT Co. During this period he participated in seminars on conference leadership, counseling as management tool, project management, building & ground maintenance, and administrative policies and procedures. He was at the same time a part-time instructor in Electrical Engineering at the Perpetual Help College of Rizal in Las

Piñas, Metro Manila.

In 1991, he was promoted to the position of Senior Manager in the Bldg. Maintenance Dept. of the PLDT Co. As such, he went on another observation trip/plant visit in Germany, France, Belgium and Finland.

In 1994, he became Senior Manager in the Civil Works-DevEx of the PLDT Co. Then from 1997 up to the present, he has served as Senior Manager in the same company's Project Support Division II.

He is set on retiring from the PLDT Co. this year in order to focus his attention on the affairs of the Craft in general and of the Grand Lodge in particular.

In 1982, when he was already the Manager of the Bldg. Maintenance Dept of the PLDT Co., he was initiated, passed and raised at Walana Lodge No. 13. Two years later he received the Scottish Rite degrees at Luzon Bodies.

Bro. Nap demonstrated his proficiency in the three degrees of Craft Masonry. Hence, he was chosen chairman of the conferral team of his Mother Lodge. He was so active in the affairs of his Lodge that the brethren elected him Junior Warden in 1985. In the same year he received the degrees in Filipinas York Rite. Subsequently, he conferred the same degrees to candidates of the York Rite. He also became a member of the conferral team of Luzon Bodies, A. & A.S.R., and that of the Grand Lodge.

In 1986, Senior Warden Nap Soriano received from his Mother Lodge the Most Outstanding Service Award and was chosen the Outstanding Master Mason of Masonic District 1-A.

In 1987 Worshipful Master Nap became a Life Member by Purchase of his Mother Lodge and received the Most Outstanding Leadership Award from Masonic District 1-A

His reputation as a ritualist spread like wild fire or wing of a hurricane throughout the whole jurisdiction. Hence, he was invited to preside over the installation of Blue Lodge officers as well as funeral services for deceased brethren.

WB Soriano was elected Secretary of Walana and of Masonic District 1-A in 1988. In the year following, he served as the Master's Deputy for the same Masonic District; he was, moreover, conferred the Rank and Decoration of Knight Commander of the Court of Honor (KCCH) by the Supreme Council of SGIGs of the 33rd and Last Degree of the Scottish Rite of Freemasonry, Republic of the Philippines.

In 1990, he became a member of Afifi Temple, specifically of Maginoo Shrine Oasis, A.A.O.N.M.S.

The GM and his Masonic Family, Walana Lodge No. 13

In 1991, he served our Grand Lodge as Senior Grand Deacon; in 1992, as Grand Standard Bearer.

A dual member of Pagkakaisa Lodge No. 282, VW Nap Soriano was one of the Charter Members of Baliwag Lodge No. 301 and Dr. Jose P. Laurel Lodge No. 325. He is, furthermore, an Honorary Member of the following Lodges: Bagumbayan No. 4, Biak-na-Bato No. 7, Iloilo Acacia No. 11, Luzon No. 57, High Twelve No. 82, Noli Me Tangere No. 148, Sierra Madre No. 181, San Mariano No. 307, Don Antonio Cosim No. 308, Ganano No. 313 and San Mateo No. 319.

In 1993, VW Nap Soriano served as the Treasurer of Walana Lodge No. 13. In 1994 he was an alternate candidate for the position of Junior Grand Warden. But in the year following, he was not nominated for the same position. In the 1996 Annual Communication of our Grand Lodge in Cagayan de Oro City, he placed second to now Past Grand Master Franklin J. Demonteverde. In 1997, he was not nominated again. But the brethren elected him Junior Grand Warden in the 1998 Ancom in Manila.

"I must give thanks first of all to the Grand Architect of the Universe and then to you, dear brethren, *sapagkat kung wala kayo, wala rin ako...* My election indicates that time, patience and perseverance will accomplish all things," he stated in part in his brief acceptance speech.

RW Nap Soriano, Junior Grand Warden, chaired our Grand Lodge's Committee on Necrology; he was also vice-chair of the Committee on Finance and member of the Committee on Awards.

In 1999, RW Nap Soriano was coroneted 33rd Degree Inspector General Honorary (IGH) by the Supreme Council of SGIGs of the 33rd and Last Degree of the A.&A.S.R. of Freemasonry of the Republic of the Philippines.

In 2000, besides serving on several Grand Lodge Committees, he acted as Secretary to the Board for General Purposes.

Staunchly believing that Freemasonry is a worthwhile way of life, RW Nap Soriano has involved the members of his family in Masonic affairs. Sister Erlinda is, in fact, a member of Manila Court No. 4, Order of the Amaranth; their son Erickson, a Past Master Councilor of the Loyalty Chapter of the Order of DeMolay; and their daughter Eloisa, a member of Bethel No. 22 of the International Order of Job's Daughter.

The Sorianos have involved themselves in local community development, often extending assistance to less fortunate neighbors and fellow men. The jeepney drivers in their employ expressed to us their admiration of the Sorianos' benignity towards them.

Most Worshipful Napoleon Alejos Soriano, our Grand Master for Masonic year 2001-2002, is optimistic we will progress as a Craft if and when we are united in purpose and proud in accomplishing things, especially the various prongs of his administrative program, together in close harmony.

He is counting on the unstinted support and helpful cooperation of all of us, members of the Masonic Family in this jurisdiction. -- **eF.R.eN**

The "First Family" of the Grand Lodge: Eloisa, Sis. Erlinda, GM, Genevieve, Erickson and Genrickson.

Administrative Program for Masonic Year 2001-2002

VISION : Fraternity responsive to the needs of the brethren and the community

MISSION

1. Exemplify the tenets and teachings of Freemasonry;
2. Create structures for service to brethren, their kin and the public;
3. Rationalize procedures and operations of the Fraternity.

THEME : Harmony and Progress through Freemasonry.

PROGRAM

1. In the field of Information, Education and Communication

    - Open-book Governance – Monthly Updates from the Grand Master; Suggestion Box
    - Use of E-mail on news about important Masonic activities
    - Cabletow Section of Past Grand Masters
    - Launching of Bulletin of the Masonic Service Network
    - Conferral Team
    - Seminar/Training of DDGMs, JGLs, DGLs, GLIs, GLOs
    - Short-form closing
    - Uniform Multi-Lodge Installation
    - Apron each for every Master Mason

2. In the field of Organizational Management

    - Delegation of Functions to DGM, SGW, JGW
    - More Active Board for General Purposes
    - Rationalization of GLP's Office Policies & Procedures
    - LAN Computerization
    - Reconstruction of old Plaridel Temple Building

3. In the field of Advocacy, Networking and Public Service

    - Setting up of the Masonic Service Network
        - For Brethren and kin: 24-Hour Relief Station, All-purpose Privilege Card, Referral Service
        - For Public: Masonic Plays, Service Actions
        - Setting up of District Masonic Service Centers
    - For Brethren: Plaridel Assistance Plan

Some Notes: Guide for the Work of Masonic Districts/Lodges

by Mawi Lazaro, DDGM for MD #9

I. On Philosophy and Vision-Mission-Goal Setting (VMG)

A. Studies on the Craft's Historical Development and Philosophy, its Ancient Charges and Regulations

B. The VMG, Jurisprudence, Constitution and Program of our Grand Lodge

C. Constitution and By-laws of our District/Lodge

D. Assessment of our Immediate Social Environment

E. Appraisal of our District/Lodge (Trust, Systems, Resources)

F. Shared Knowledge of our District/Lodge Enperiences; Strengths and Weaknesses; Opportunities and Threats)

G. Programs and Plans

II. On Service Actions and Relations

A. Generation of Service Values: Interpersonal, Educational, Procedural, Financial, Aesthetic, Environmental, Etc.

B. Along Sectoral Categories

1. Among Brethren
2. For the Brethren's Kin
3. AmongAppendant Bodies
4. For the Local Communities
5. For the National Community
6. With Respect to International Relations, for our Brethren, their kin, and the International Community

III. On Organizational Development Concerns

A. Membership Status, Trends and Policies
B. Re Management of Petitioners
C. Ritual, Degree Works, Ceremonies (Public and Tiled)
D. Communications (among Brethren, Vertical, Horizontal)
E. Education and Training (Lectures, Materials, Etc.)
F. Finances/Other Resources (Status, Check and Balance, Problems, Resolutions)
G. Committee Work and Assignments
H. Relations with Higher/Lower Structures (Lodges/District/GLP)
I. Reports, Records and Documentation

MW Napoleon A. Soriano's Inaugural Address

Most Worshipful Past Grand Master Pablo C. Ko, Jr. and Most Worshipful Danilo D. Angeles, I must thank you most sincerely for having agreed to be the Installing Officer and the Master of Ceremonies on this occasion, which you, as a proficient tandem, have made very significant, meaningful and memorable.

Dear brethren, sisters and guests, let us all give Past Grand Masters Pablo C. Ko, Jr. and Danilo D. Angeles an appreciative round of applause.

Secondly, I want to publicly express my gratitude to my family – my wife, and your Sister, Erlinda; our kids Erickson and Eloisa; and our daughter-in-law Genevieve – for the invaluable support they have given me all these years.

My apo Genrickson is still too young to understand the importance of this event happening to his Lolo.

I want likewise to express my sincerest fraternal thanks to Worshipful Master Fred Ibay, the other officers, and the members of my immediate Masonic family, my Mother Lodge, Walana Lodge No. 13. I must also thank the officers and members of my dual Lodge, Pagkakaisa No. 292, led by WB Loring Villanueva.

Certainly, I must thank all of you, Brother Masons, for having entrusted to me the duties and responsibilities of the highest office within your power to bestow. To all of you, maraming salamat.

As I stand here before all of you, dear brethren, you can readily see that I am extremely elated and honored for having been installed as the Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines for the Masonic Year 2001-2002. In like measure, I am much humbled.

The legacy and the accumulated achievements of our Grand Lodge for practically close to a century of Masonic service undeniably bestow honor upon whosoever is installed as its Grand Master. Progressively making our venerable Institution very much alive and kicking, through the ups and downs of Philippine society, has certainly continued to be a tall order – nay, a tremendous task. And your decision to give me the assignment to lead you for one year toward the accomplishment of that tremendous task should – and does – humble me no end – at least until, God

willing, I shall have completed my term.

I would like to thank you all for the piety with which you have invoked the blessings of God as I start my year in the Grand Orient. I want, at this juncture, to call in George Burns who said when he was 95 years old, "I've always felt that people are better off looking ahead than looking back."

In the process of building up strength in preparation for the duties and challenges attendant to the Grand Oriental Chair, I found inspiration in Luke 9:62, in which the Lord Jesus Christ himself said, "Once the hand is laid to the plow, no one who looks back is fit for the kingdom of God." With inspiration coming from our Lord Jesus and with prayers coming from our brethren, including those from Grand Masters of other Grand Jurisdictions, and other members of our widespread Masonic Family, I have no doubt that we shall overcome.

What, you may ask, is there to overcome?

I submit, your honors please, that the major concern is twofold.

While our Fraternity is at pains working out a new vision – a vision to make our Fraternity in step with the imperatives of our nation and the global community, our dear Grand Lodge is increasingly being battered by the issue of relevance to the brethren and their kin.

The power of the Grand Master is, of course, enshrined in our sacred law. But, more importantly, that power rests on the trust generated among the brethren, which is largely dependent upon the information and knowledge shared among them. The less information and knowledge shared among brethren, especially in regard to their participation in decision-making, the less trust generated between them and the Grand Master. The Grand Master should not feel constrained about what the brethren want. Hence, I will do what the brethren want me to do subject to the limitation enumerated in our Masonic Law Book.

We can solve the problems of our Craft only if and when we search together for their solutions.

- MW NAPOLEON A.SORIANO

Each one of you, dear brethren, has been provided with a copy of our program for the ensuing Masonic year. I urge you to improve on it. Please enrich it on the basis of the particular circumstances of your respective Districts and Lodges.

As our theme implies, let us have more Freemasonry, so that we will have more harmony and progress.

As soon as you get back to your respective official Masonic stations, you are expected to present this program to the brethren and get feedback from them;

then adjust the program accordingly for more effective implementation.

At our Grand Lodge compound, we will roll up our sleeves to literally pick up the pieces from the August 12, 2000 fire and turn the insurance money to better account. My administration is inheriting a formidable challenge -- that of rebuilding not only our ancestral landmark, but also what used to be our significant profit centers, alongside a deficit which has zoomed to several million pesos. All this notwithstanding, my team and I have remained undaunted. We have drawn up a program which, we hope, will generate resources with which to start the reconstruction of the old Plaridel Masonic Temple. We have prioritized the lodging requirements of transient brethren.

We have prayed together for the success of our administrative program during my term. We ask each one of you to please pray likewise for the fruitful implementation of the same program – for the benefit of the Craft and to God's greater glory. But besides praying, let us all work together in close harmony to give substance and meaning to our theme and to carry out the different prongs of our administrative program. The only way we Masons cannot succeed is for us NOT TO WORK. Is not success usually built on work? Do we not often refer to our Lodges as workshops?

I recall, at this juncture, the interesting definition by American psychiatrist Hans Selye of work and play. He stated, "Work is what we have to do; play is what we want to do." Let us, therefore, pursue the goals of our administrative program, not because we have to do it, but because we want to do it.

Just as in basketball, the point guard orchestrates the plays and the tall players execute the plays, although I am small in size, there are in my grand team big players, players with big hearts. They have also been, for me, a wellspring of strength and inspiration. Please accept them, I entreat you, with the warmth and fraternal understanding with which you have accorded me. I have instructed my team, moreover, to prepare the ground, so that your next Grand Masters – RW Eugene Labitoria, RW Dick Galvez, and our newly-elected Junior Grand Warden, RW Bert Pagotan, will also have big, knowledgeable, skillful and hard-working players.

Open-book governance will be the hallmark of my term. Our budget constrains us to come out with four issues of ***The Cabletow****. Roughly, that means only one issue per quarter. Thus, we will be cutting down on an otherwise much more extensive exchange of ideas via the printed medium. To make up for this, we are adopting the policy of delegation of powers of the Grand Lights, so that the Grand Lodge will be closer to its clientele, especially when significant concerns arise, thereby enabling us to act with dispatch. The Junior Grand Warden, RW Bert Pagotan, will attend primarily to Mindanao; the Senior Grand Warden, RW Dick Galvez, to the Visayas; and my Deputy, RW Eugene Labitoria, will help me out in Luzon. As Grand Master, I will attend to the National Capital Region and the Overseas*

Lodges. This set-up will also add values to the on-the-job training of our Grand Lights, so that by the time they reach the Grand East, their preparation will have been almost complete.

This arrangement with my successors should also serve us well in our efforts at drawing up the 25-Year Development Plan which was decided upon in the Annual Communication of our Grand Lodge in Iloilo. Let us put behind us the misfortunes of the Masonic year just passed. Let us loosen our clutch of the past, so that we can free our arms to embrace the challenges of the present and those of the future. That ought to be our spirit. I therefore here and now resound this clarion call to all brethren in our jurisdiction: LET US GET RID OF EVERY OLD RESENTMENT, EVERY OLD FEAR, EVERY OLD PREJUDICE, EVERY OLD NOTION. LET US, INSTEAD, BUILD UPON OUR STRENGTHS.

I have instructed the editorial staff of ***The Cabletow****, furthermore, to officially open a section in our official publication for the exclusive window from which our Past Grand Masters will be able to share their wisdom with us.*

In this connection, Most Worshipful Past Grand Masters, I now officially solicit from each one of you your invaluable insights and foresights. These we will publish on the pages of ***The Cabletow****. I am requesting you, MW Reynold S. Fajardo, to be in charge of the Past Grand Masters' Corner of* ***The Cabletow.***

I have also asked our District Deputy Grand Masters and District Grand Lecturers to be more visible to the brethren of our Lodges and to manifest keen interest in their ideas and suggestions.

We intend, in addition, to avail of the Internet, so that the brethren will be posted on the ins and outs of the Grand Lodge. We intend to report to you, dear brethren, through your respective E-mail addresses, on a monthly basis. We intend, moreover, to post in our website suggestions and concerns coming from you, dear brethren, and your kin. Let us strive for total transparency and accountability.

I want to mention, at this point, that my team has thought it wise to add values to the worthy educational programs of my worthy predecessors. We will therefore organize seminar-workshops to broaden and deepen our appreciation of Masonic tenets and rituals, as well as to enhance the expertise and reputations of the rising officers of our Craft. In regard to the signs of the times, let us learn to listen better, to empathize better with our countrymen, and to act and respond better. And, of course, as Past Grand Master Leon Angel Bañez would say, TOGETHER IS BETTER.

It is our resolve to build a coalition of committed Masonic leaders – leaders who, through position, expertise, reputations and relationships, along the line of succession of Grand Masters, can make short-term sacrifices toward

the realization of a Masonic vision which is not only relevant and material to us and our kin, but also to the whole Filipino nation, which has been so long distressed and crying out for love, relief and truth.

Along this line, my administration's pet project is the establishment of the Masonic Service Network. This will span the full length and breadth of our archipelago. I presume you have already been provided with our brochure and program for this project. Parang 911. While the initial thrust of this initiative is for us and our kin, this support system is intended as a long-term response to the looming vulnerabilities of our kin and our communities to both man-made and natural disasters. Our society being in the midst of a continuing social strife, relief is an almost everyday imperative.

Let us, dear brethren, have more trust – more hope – more fraternity – more Freemasonry – so that we can – and will – be of more service to our kin and society. Let us not be distracted by the increasing discrimination against us on the part of the majority church and other religious groups. For as long as we preach the teachings of the Volume of the Sacred Law not only in words, but in action as well, there can be no doubt that we will be laughing our way up to that Great White Throne – and the Almighty and Ever Loving One sitting there will be laughing with us.

Brethren, peace be with you. We are all here for a spell. So, let's get all the good laughs we can – and celebrate a new beginning and, please, dear brethren, let us all take home the pleasant memories of this AnCom.

Mabuhay ang ating mga host, ang mga Distrito dito sa Bicol, for a joyful, fruitful and therefore successful Annual Communication.

Mabuhay ang mga Mason!
Mabuhay ang Dakilang Logia ng Pilipinas!
Mabuhay ang mga Mason sa buong mundo!
The Grand Architect of the Universe love and bless us all.

... It is the duty of Masonry to render service to humanity, whether to Masons or non-Masons, whether to friends or critics. And one of the noblest things that it can offer is disseminating in a practical manner a highly ethical way of life based on timeless principles that transcend sectarian differences.

-VW VICENTE HAO CHIN, JR.

THE GRAND TEAM FOR MASONIC YEAR 2001-2002

ELECTED GRAND LODGE OFFICERS – THE FIRST TEAM

MW NAPOLEON A. SORIANO, *Grand Master;* **RW EUGENIO S. LABITORIA,** *Deputy Grand Master;* **RW RICARDO P. GALVEZ,** *Senior Grand Warden;* **RW ROBERTO Q. PAGOTAN,** *Junior Grand Warden;* **MW REYNOLD S. FAJARDO, PGM, GMH,** *Grand Secretary;* **MW JOHN L. CHOA, PGM,** *Grand Treasurer.*

APPOINTED GRAND LODGE OFFICERS – THE SECOND TEAM

VW RODOLFO H. CARDONA, *Asst. Grand Secretary;* **VW BERNARD O. GO,** *Asst. Grand Treasurer;* **VW MARIANO T. LICAUCO,** *Grand Orator;* **VW ROBERTO A. PALMERO,** *Grand Marshal;* **VW ISIDORO A. YEE,** *Grand Chaplain;* **VW DOLORSINDO I. PANER,** *Grand Standard Bearer;* **VW RICARDO J. LEUTERIO, JR.,** *Grand Sword Bearer;* **VW TELESFORO G. SAPINOSO,** *Grand Bible Bearer;* **VW VICTOR A. YU,** *Grand Historian;* **VW RUPERTO S. SANGALANG,** *Senior Grand Lecturer.*

VW FELIXBERTO C. LEGARDA, *Senior Grand Deacon;* **VW HERMENO A. PALAMINE,** *Junior Grand Deacon;* **VW MAGDALENO B. DIMARANAN,** *Senior Grand Steward;* **VW CHRISTOPHER CHUA TEK-AN,** *Junior Grand Steward;* **VW ROMEO B. RONQUILLO,** *Grand Organist;* **VW ADONIS B. MACUTE,** *Grand Pursuivant;* **VW EUGENIO V. SICAT,** *Grand Webmaster;* **VW FRANCISCO A. LABAO,** *Grand Tyler.*

JUNIOR GRAND LECTURERS – THE INSTRUCTORS OR TRAINORS

VW OSCAR C RODRIGUEZ, *North Western Luzon;* **VW LEOPOLDO P. JARAMILLO,** *North Eastern Luzon 1;* **VW FRANCISCO S. BUMAGAT, SR.,** *North Eastern Luzon 2;* **VW FELIX C. FLOR CRUZ,** *West Central Luzon;* **VW DANILO UY TAK,** *East Central Luzon;* **VW GENESIS V. AQUINO,** *National Capital Region 1;* **VW FROILAN T. MADRIÑAN, JR.,** *National Capital Region 2;* **VW ALBERT C. POBLETE,** *Cavite;* **VW VICENTE H. PALACIO, III,** *Batangas/Mindoro;* **VW LORENZO C. DIAZ,** *Laguna/Quezon;*

VW ALBERTO L. ESCULTURA, *Bicol Region;* **VW DENNIS R. VILLAMOR,** *Central Visayas;* **VW EDWARD Y. CHUA,** *Eastern Visayas;* **VW GLENN AMAURI M. CATEDRAL,** *Western Visayas;* **VW BONEFEBE D. LEYSON,** *North Central Mindanao;* **VW JOHNNY T. PIMENTEL,** *Eastern Mindanao;* **VW JOSE AGERICO R. DE GUZMAN**, *South Central Mindanao;* **VW ALFREDO D. LEON GUERRERO** & **VW WILFREDO G. CHING,** *Overseas.*

BOARD FOR GENERAL PURPOSES – THE ADVISORY, COACHING STAFF

MW DAMASO C. TRIA, PGM, *Chairman;* **MW JOHN L. CHOA, PGM,** *Vice-Chairman;* **MW PABLO C. KO, JR., PGM,** *Member;* **MW DANILO D. ANGELES, PGM,** *Member;* **MW ENRIQUE L. LOCSIN, PGM,** *Member;* **RW EUGENIO S. LABITORIA, DGM,** *Secretary.*

DISTRICT DEPUTY GRAND MASTERS (DDGMs), District Grand Lecturers (DGLs) - THE FRONTLINERS

The DDGM for MD #1 is **VW LEJANDRO L. TAN.** The DGLs are VW **PERCIVAL T. SALAZAR VW MICHAEL OMAR P. SEVILLA**, **VW RAUL C. VILLANUEVA**, and **VW CONSTANCIO T. VELASCO, JR.**

The DDGM for MD #2 is **VW EDGARDO E. LUPISAN**. The DGLs are **VW ERLINO R. RAQUENO, JR., VW ROGELIO T. MADLANGBAYAN**, **VW LEONARDO S. MENDOZA**, **VW FERNANDO B. HERNANDEZ**, **VW DAMIAN B. PERIDO**, **VW CONRADO R. BARCEGA, SR.,** and **VW GILBERTO S. TOLEDO.**

The DDGM for MD #3 is **VW ELMER C. GAMIAO**. The DGLs are **VW GILBERTO L. PAZCOGUIN**, **VW FELICIANO P. MAURE**, and **VW AMADOR D. REYES.**

The DDGM for MD #5 is **VW GEORGE T. ANG DY PAY**. The DGLs are VW **JUDE ERIC O. VILLANEA**, **VW EMMANUEL J. DIESTA**, AND **VW NELSON R. BABLES.**

The DDGM for MD #6 is **VW VICTORINO F. JAVIER**. The DGLs are VW **RICARDO O. BUENDIA**, **VW ALFREDO A. DEL ROSARIO, JR.,** and **VW LAURITO C. VILLARIN, JR.**

The DDGM for MD #7 is **VW TEODULO O. YAP**. The DGLs are **VW RUBEN**

G. AZARCON III and **VW ROLANDO C. CHIU.**

The DDGM FOR MD #8 is **VW JOSELITO P. TAMARAY**. The DGLs are **VW ALFONSO A. CUSTODIO, JR.** and **VW EDILBERTO M. DE LUNA.**

The DDGM for MD #9 is **VW GUILLERMO B. LAZARO, JR**. The DGLs are **VW NOE A. DELA CERNA** and **VW CELSO S. VIRAY.**

The DDGM for MD #10 is **VW SERVADO V. LARA**. The DGLs are **VW EMMANUEL S. VILLENA** and **VW NESTOR V. ORIONDO.**

The DDGM for MD #11 is **VW JOSEFINO F. CRUZ**. The DGLs are **VW GREGORIO C. ALVAREZ, JR., VW REY A. BANAAG**, and **VW MARIO G. MACATANGAY.**

The DDGM for MD #12 is **VW GODOFREDO O. PETEZA, SR**. The DGLs are **VW BENJAMIN L. ONG**, **VW TITO C. COLLADA, JR.,** and **VW ROSITO S. BASCUNA.**

The DDGM for MD #13 is **VW ISIDRO P. BANARIA**. The DGLs are VW **RICARDO C. MARQUEZ**, **VW RICARDO S. MARIANO**, **VW ROMEO R. VELASCO**, and **VW LINI L. HERNANDO.**

The DDGM for MD #14 is **VW MAXIMINO R. ABLES**. The DGLs are VW **FLORANTE F. EQUIPADO** and **VW JOSE R. CONJARES**.

The DDGM for MD #15 is **VW FEDRICO V. MULI, JR**. The DGLs are VW **RINO D. MADLAMBAYAN** and **VW JOE S. SAN AGUSTIN**.

The DDGM for MD #16 is **VW LELAND M. CASTILLO**. The DGLs are VW **JUAN ROY B. TAN** and **VW PASTOR T. TABALE**.

The DDGM for MD #17 is **VW NELSON E. MACABASCO**. The DGL is VW **CECIL I. CAYETANO**.

The DDGM for MD #18 is **VW EDWIN Y. CHUA**. The DGLs are **VW WALDERICO F. BONIFACIO** and **VW NICOLAS C. RISOS**.

The DDGM for MD #19 is **VW ALAN R. HUNTLEY, JR**, and the DGL is **VW HOLLIS M. FULLERTON.**

The DDGM for MD #20 is VW **JOSE A. CELIS**. The DGLs are **VW REYNATO V. ALBA**, **VW FRANKLIN J. ANDRADA**, and **VW ARTHUR U. YOUNG**.

The DDGM for MD #22 is **VW JESUS D. ANGODUNG**. The DGLs are **VW RENE V. AURELIO**, **VW ROMEO A. CORRAL, SR.,** and **VW ALIPIO C. YKALINA, III.**

The DDGM for MD #23 is **VW VICENTE S. GARCIA, JR.,** and the DGL is **VW ARMIN D. TINIO.**

The DDGM for MD # 24 is **VW PATRICK EVANS R. KING,** and the DGLs are **VW BURT A. FERNANDEZ** and **VW SIXTO REY M. ORIG.**

The DDGM for MD #25 is **VW TEODORO M. TOLEDO**, and the DGL is **VW AMADO M. GARCIA, SR.**

The DDGM for MD #26 is **VW MARIO R. HATAGUE**, while the DGLs are **VW SIMON R. DIEZ**, **VW ABELARDO M. MUYCO, JR.,** and **VW PABLO M. UNGAB, JR.**

The DDGM for MD #27 is **VW ENRIQUE B. ARQUERO**. The DGLs are VW **BAYANI C. TIERRO** and **VW FLORANTE S. FRIAS.**

The DDGM for MD #28 is **VW AGAPITO S. SUAN, JR**. The DGLs are **VW RICHARD T. GO** and **VW JOSE S. ALUYEN**.

The DDGM for MD #29 is **VW RODEL T. MATIAS**. The DGLs are **VW JUAN S. NEPOMUCENO**, **VW RENATO L. HERNANDEZ**, VW **EDGARDO S. ANG**, **VW JOEL FELIZ H. BERNARDO**, **VW NAPOLEON E. VALERIANO**, **VW REYNALDO J. PINE**, **VW RONALD S. SAMSON**, and **VW PEDRO C. LADIGNON.**

The DDGM for MD #30 is **VW ROLAND C. RAMOS**. The DGLs are **VW LUNDEL A. DESQUITAGO** and **VW CALVIN LUTHER R. GENOTIVA.**

The DDGM for MD #31 is **VW EPIFANIO R. REYES**. The DGLs are **VW JULIUS CAESAR P. VILLARAMA** and **VW ALEXANDER P. MENESES.**

The DDGM for MD #32 is **VW JEFFERSON P. YOUNG**. The DGLs are **VW ROGELIO D. CANDIDO** and **VW MICHAEL C. CASES.**

The DDGM for MD #33 is **VW FLORO P. DOMINGO**. The DGLs are VW **ORVIE V. TECSON**, **VW RENATO C. VERGARA**, **VW MARTIN P. CIRIACO**, **VW JOSEPH G. ANDAYA**, and **VW GAVINO T. DOMINGO, JR.**

The DDGM for MD #34 is **VW VICENTE V. AGUSTIN**. The DGLs are **VW MARIO ENGELBERTO C. LASUTAZ** and **VW ERNESTO L. DEMECILLO, SR.**

The DDGM for MD #35 is **VW EDGAR D. CUENCO**. The DGLs are **VW ARMESTO S. CORPUS, SR., VW FRANCISCO B. PEREZ**, and **RIZAL L. PEREZ, JR.**

The DDGM for MD #36 is **VW GRACIANO AUDWIN T. GAZON**. The DGLs are **VW WELLINGTON H. YEE** and **VW FREDERICK R. CASTRO.**

The DDGM for MD #37 is **VW ROBERTO J. NAVARRO**. The DGLs are **VW ALEXANDER M. ANG**, **VW MANUEL A. RIDAO**, and **VW CARLOS T. MAPILI.**

The DDGM for MD #38 is **VW NORBERTO T. BANA, JR**. The DGLs are **VW ROMEO C. HOFILEÑA, SR., VW FRANCISCO R. ORTIZ**, and **VW FREDDIE B. DELA RAMA.**

The DDGM for MD #39 is **VW LEANDRO V. QUIMING**. The DGLs are **VW EDWIN V. GAROVILLO** and **VW FLORENCIO I. RANJO.**

The DDGM for MD #40 is **VW REYNALDO P. MABAYLAN**. The DGLs are **VW ALMER M. ALFONSO**, **VW BARTOLOME M. TIONGSON**, and **VW STEPHEN I. CABACUNGAN.**

The DDGM for MD #41 is **VW FRANCISCO S. MANALO**, and the DGL is **VW ANTONIO T. TACTAY.**

The DDGM for MD #42 is **VW ANTONIO M. LAGUNSAD**. The DGLs are **VW ARNOLD S. ANCOG** and **VW ALAN R. SOMBITO.**

The DDGM for MD #43 is **VW FELICISIMO B. MUNDA**. The DGLs are **VW CESAR B. PERALTA** and **VW NORBERTO M. CUE, SR.**

The DDGM for MD #44 is **VW REYNALDO I. REYES**; the DGL, **VW EUFRACIO A. DE JESUS.**

The DDGM for MD #45 is **VW JESUS ALEX L. CASTILLO, JR**.The DGLs are **VW ANTONIO B. PAGUIRIGAN**, **VW FLOREN L. AMBATALI**, and **VW RAMON T. LUGO**

The DDGM for MD #46 is **VW FREDDIE C. BAYNOSA**. The DGLs are **VW RAUL A. MALALUAN**, **VW ALFREDO J. QUEMADA, SR.**, and **VW JAIME M. QUINONES.**

The DDGM for MD #47 is **VW JOSE JOEY Q. SORIANO**. The DGLs are **VW ARISTEO V. VALDEZ** and **JAIME C. BERNANDEZ, JR.**

The DDGM for MD #48 is **VW PETER S. DEL VALLE**. The DGLs are **VW EDGARDO I. ABRAZADO** and **VW ELIGIO B. SALANGA.**

The DDGM for MD #49 is **VW RODRIGO L. BUMARLONG**. The DGLs are **VW EDMUNDO R. UDARBE** and **VW ANTONIO C. GARCIA.**

The DDGM for MD #50 is **VW LUIS S. ALVAREZ.** The DGLs are **VW RASHDI N. ABUBAKAR** and **VW DANILO M. BUCOY.**

The DDGM for MD #51 is **VW ANTONIO A. QUILANG**. The DGLs are **VW LORENZO G. ITCHON, JR.**, **VW WALTON B. DELOS TRINOS**, **VW DAVID L. CO**, and **VW DOMINADOR G. MAPILI**.

The DDGM for MD #52 is **VW ROBERTO J. PARAS**. The DGLs are **VW JAY C. GUTIERREZ** and **VW ANTONIO Q. GUINTO, JR.**

The DDGM for MD #53 is **VW CESAR DELA PEÑA**. The DGLs are **VW ARCADIO Y. TABOY** and **VW JAMES A. MACARAEG**.

Masonic leaders at all levels of the Craft ought to exemplify dedication and commitment to carrying out the different prongs of our "Harmony and Progress through Freemasonry" program. The brethren, on the other hand, ought to extend all-out support to the leaders of the Craft at all levels.

-N.A.S

GRAND MASTER'S ACTIVITIES IN MAY-AUGUST 2001

MAY

02- GLP Staff Meeting

05- Constitution – Cosmo P. Antonio Lodge No. 339, Tarlac, Tarlac

06- Turn-over Ceremony of Masonic District No. 6, San Pablo City

08- Corporate Board Meeting GLP Conference Room

12- Meeting with Silanganan Lodge No.19

15- Meeting with DDGMs & DGLs of District Nos. 9 & 11, MW Damaso C. Tria, PGM and RW Eugenio S. Labitoria

17- Meeting - Management Audit/Acacia Board for General Purposes/Corporate Board

18- Turnover Ceremony of Masonic District No. 13

19- Dedication – Mt. Diwata Lodge No. 236, Surigao City

23- Visitation – Kagitingan Lodge No. 286, Jacobo Zobel Temple, Makati City

24- Amaranth Convention - Cavite City

26- Visitation-Stated Meeting – Walana Lodge No. 13, GLP

27- Turn-over Ceremony of Masonic District No. 33

30- NCR DDGMs/DGLs Meeting Independence Day Celebration

JUNE

02- Office Blessing – Silanganan Lodge No. 19; Pilar Lodge No. 15 Anniversary, Imus, Cavite

05- Moises J. De Guzman Lodge No. 161 Meeting, Lingayen,Pangasinan

06- Meeting – Corporate Board

07- Maginoo Shrine Anniversary Ball, Phil. Plaza Ballroom

08- Turn-over Ceremony of Masonic District No. 29, Gapan, Nueva Ecija

09- Constitution – Misamis Oriental Lodge No. 335, Cagayan de Oro City

Cornerstone Laying – Antonio T. Cosin Lodge No. 308

10- Visitation, Mt. Musuan Lodge No. 155, Malaybalay, Bukidndon

12- Independence Day
A.M. - Aguinaldo Shrine, Kawit, Cavite
P.M. - Quirino Grandstand, Luneta, Manila
- Kagitingan Lodge No. 286 Anniversary

13- Meeting - Acacia

14- PGMs Meeting , Conference Room

17- Turnover – District No. 31

19- Rizal's Birthday – Calamba, Laguna

22-23- Constitution – Sogod Lodge

No. 337
- Biliran Lodge No. 338

24- Mount Huraw Lodge No. 98, Catbalogan

26- Guest Speaker, NAIA Travellers Square & Compass Club, Inc.

28- DeMolay Inauguration

- 50th Anniversary of Cagayan Valley Lodge No. 133

30- Constitution – Casili Creek Lodge No. 340, Mallig, Isabela

JULY

01- Anniversary – Masonic District No. 45

- Cornerstone Laying of Cabanatuan Lodge No. 53

03- Rededication – M.S. Garcia Lodge No. 306, Pantaleon Sarmenta Hall

04- Meeting - Corporate Board

07- Constitution of XIX Martyrs, Aklan

11- Meeting - Acacia

14- T. M. Kalaw Lodge No. 136 Anniversary

21- Seminar, Ritual – Masonic District No. 47, Laoag

23- Masonic District No. 10 Convention

27- Induction of Officers, DPWH Plumb & Level Club

28- Visitation – Pagkakaisa Lodge No. 282, Las Piñas City

30- Constitution – Santiago Chua Commemorative Lodge No. 336

AUGUST

03- Grand Master's Night, Pampanga

05- Guest Speaker – Guimba, Rotary

11- Institution - La Trinidad Lodge U.D.

17-18- Southern Tagalog Multi-Dictrict Convention

19- MLQ Anniversary (Birthday)

24-25- Southern Mindanao Multi-District Convention; Host: Masonic District No. 42; Venue: Tagum City

30- M. H. Del Pilar Day

THE BRETHREN PAY M.W. AND ILL. BRO. WILMARTH THEIR LAST RESPECT

During the years that M.W. Bro. Raymond Everett Wilmarth, our Grand Master in 1966, who was long associated with The Cabletow as editor-in-chief and described as "an American with a Filipino heart," was in need of assistance, the officers and members of the Grand Lodge of the Philippines, as well as those of the Supreme Council, 33rd degree, of the Scottish Rite of Freemasonry for the Philippines, which he also served as Sovereign Grand Commander, were most helpful and available.

When he finally dropped life's working tools on April 18, 2001 at the age of 90, the Grand Lodge of Free and Accepted Masons of the Philippines conducted the funeral rites for the 3rd degree in his honor and memory.

Given below are a couple of photographs taken during the funeral rites.

The Brethren demonstrate sympathy and offer prayers for the repose of MW Wilmarth's soul.

In behalf of MW Wilmarth's family, Mr. Angelito C. Hernandez gives response.

PGM Raymond Everett Wilmarth: A Big Brother With A Midas Touch

by VW Samuel P. Fernandez

When I was a young Mason, PGM Raymond Everett Wilmarth loomed larger than life to my impressionable mind. He had the Midas touch. PGM Ray was not only a leader of leaders but a consummate Mason. No matter how busy he was he found time to be with his brethren in Biak-na-Bato No. 7.

PGM Ray has gone to the Celestial Lodge but I will not forget him as my mentor and inspiration. In 1983, I wrote about him in the first edition of the book entitled *Kinship to Greatness* thus:

Our 49th Grand Master may be described as an American with a Filipino heart. Also, as a man and as a Mason, he is a cosmopolite. This can be borne out by this portion of his inaugural address:

Masonry knows no language barriers, observes no political bounds, and is not restricted by religious beliefs. Freemasons believing in God, the Great Architect of the Universe, and the life everlasting, constitute a fraternity of men dedicated to the building of temples within the hearts of men throughout the world, whenever men may be.

Even the education and early professional career of the boy born at Warren R.I., USA, on May 23, 1910, show the meeting of West and East in him. Indeed, he got his degrees A.B. (Mathematics), BSE (Economics), MS.B.A. (Economics) and Ph.D. (Economics) – from Bryant College, Boston University, Quezon College and the University of Sto. Tomas. And he taught in two of his alma matres: Boston University and UST Graduate School; he became the dean of the graduate school of another alma mater, Quezon College.

He also dedicated himself to the building of his military career. Attached to the National Guard, he served in the R.I.N.G. from May 13, 1929 to September 15, 1940 in various ranks – up to that of Major. Then, on September 16, 1940, he entered the US Army as Major. In 1942, he was promoted to the rank of Lieutenant Colonel, and in 1946 to that of Colonel. In 1942-43, he was

Commanding Officer of the A.A. Group H.D.N.B., and in 1943, of A.A. Defense Boston (605th A.A. Group). In 1943-44, he became Chief of Gunnery, A.A. Command, Ft. Bliss, Texas. Later, he was detailed to the General Staff Corps as Chief of Organization Branch, G-3, GHQ, AFPAC. He was assigned to all of these responsible positions, partly because of his special studies. He enrolled in these schools: Battery Officers School, A.A. Ft. Monroe, Va. (1932); Field Officers School A.A. Ft. Monroe, Va., (1941); Command and General Staff School, Fort Levenworth, Kansas (1943).

Equally impressive was his industrial background. In 1939, he became the head of Industrial Engineering and Wage Incentive Department and of Time Study Department at Brown and Sharpe Manufacturing Company. In 1940, he entered the US Army, but at the same time worked as Assistant General Manager of Muller and Phipps (Manila) Ltd. As such, he was responsible for the statistical analysis and preparation of management control reports, the preparation of new products for manufacturing, analysis of sales and preparation of sales forecasts. In 1954, he accepted the position of Manager of Industrial Relations, Caltex (Philippines) Inc. In this capacity, he was responsible for the establishment and implementation of all labor-relations policies, including negotiation of collective bargaining agreements, investigation and settlement of grievances, government-labor relations, and other related functions. Finally, after a long, faithful service to the corporation on May 31, 1970, he retired.

"It is sometimes unwise to retire from one's slowed down busy schedule," he thought aloud in one of the conversations I have had with him. "A number of people," he continued, "laid down their working tools at an early phase and start pitying themselves." Decidedly, he remained active at work. He set up his own Industrial Relations Counseling practice on June 1, 1970. His own outfit, Raymond E. Wilmarth and Associates, began a-buzzing. Furthermore, he was one of the incorporators of IPAMS (Industrial, Personnel and Management Services, Inc.), which, up to the present, he has been President of. From 1968 to 1970, he was one of the governors of the Philippine Management Council; from 1968 to 1969, one of the trustees of the Association of Management and Industrial Engineers of the Philippines. In 1972, with other incorporators and charter members, he organized the Arbitration Association of the Philippines. In 1980, he was elected Director of said Association. Since 1974, he has been a senior active member of the Rotary Club of Manila. Since 1975, he has served St. Luke's Hospital as

Director.

Raymond Wilmarth the Mason has been equally active, refusing to slow down his working tools, so that his is the exalted and deserved position of leading the Brethren in practically all allied and appendant Bodies of Masonry. His Masonic life all started when he knocked at the door of Biak-na-Bato Lodge No. 7, F. and A.M., on February 7, 1951. But, curiously enough, he was not passed to the 2° for quite some time. Hence, W.B. Oscar Fung, who discovered the matter, asked Bro. Capt. Eulogio Nadal to contact Bro. Ray. Contact having been made, Bro. Ray was passed on April 4, 1960 and raised as Master Mason two weeks later.

In 1962-1963, he occupied the Oriental Chair. In the Scottish Rite of Freemasonry, he became an M.R.S. of the Luzon Bodies on May 28, 1960; in 1963, he was Venerable Master of the Harmony Lodge of Perfection; and in 1964, Commander, Council of Kadosh.

In 1966, he came to be the Grand Master of the Grand Lodge of the Philippines; ten years later, President of the Board of General Purposes.

In Grand Lodge history, only six Past Grand Masters have served as Sovereign Grand Commanders of the Scottish Rite of Freemasonry. Bro. Ray was one of them. On June 28, 1977, M.W. Wilmarth became the Rite's 5th Sovereign Grand Commander.

In the York Rite Masonry, he was member of Luzon Chapter No. 1, R.A.M., of Oriental Council No.1, R. and S.M.; and of Far East Commandery No. 1 K.T. He was Sovereign in Asoka Conclave Red Cross of Constantine in 1971; Grand High Priest, Grand Chapter R.A.M. in 1973; Grand Commanderin 1974; Grand Master of Grand Council of Royal Select Masters in 1965; York Rite Grand Cross of Honor with Four Quadrants in 1975; and Intendant General, United Grand Imperial Council, Red Cross of Constantine from 1976 to the time of his death.

Bro. Ray was also a member of the Afifi Temple, Takoma, Washington, USA, as well as of the National Sojourners, Far East Chapter No. 15. He was President of this Body from 1964 to 1973. In 1972-73, he was Far Eastern Representative of the National President.

An affiliate of Lodge Perla del Oriente No. 1034, S.C., he was a member of the Villaruel Chapter No. 2, O.E.S., and Far East Court No. 1, Order of Amaranth. He was Provincial Grand Master of the Provincial Grand Lodge of the Froyal Order of Scotland in the Philippines.

Grand Master Wilmarth was one of the much-sought elders. Oftentimes, his expertise was needed.

For several years, he was editor of *The Cabletow*. As such, he had written a number of articles and Masonic dissertations inspiring to the Brethren in the Grand Lodge Jurisdiction. Here is an excerpt from one of his articles:

"The brethren who get so much out of their Masonry have really invested themselves. They have found that the real secret is not to be found in words or material goods, but in the warm feeling of brotherhood and fraternal love that glows within the heart. It cannot be purchased! It cannot be demanded! It cannot be captured by force! It can only be earned by our personal investment. No one can substitute their service for another and get the same dividend. It is yours and yours alone, to have or to have not as you choose. And what you will get out of Masonry will depend on what you gave to it."

Indubitably, Bro. Ray's way of getting the most out of Masonry was to give his utmost to it; to give his utmost to Masonry is to be actively involved in its activities. Indeed, even when the Grand Lodge was practically dominated by Filipino Brethren, he was still effective, not allowing his nationality to get in the way. This is, certainly indicative of his belief in the dynamism of the Craft and of dedicated Brethren who continually give their unselfish devotion to Masonry. This belief, he underscored in his inaugural address in this manner:

"... What we need are Brethren who constructively suggest and recommend, Brethren who are self-motivated to act, Brethren who know how to translate an idea into a deed. We need Masons of few words but tireless action to overcome the inertia of stagnancy and initiate the movement of progress essential to project a positive image of Dynamic Masonry."

Space would, indeed, thin out were I to enumerate in detail the accomplishments of Bro. Ray. Needles to say, a dynamic Mason, he refused to retire and wanted not to pity himself. Rather, he would die with his boots on, doing good out of his desire to do good – for his Fraternity and for humanity.

Now PGM Ray has gone to his Reward. He left a great void in our hearts. During PGM Enrique L. Locsin's stint as 1998-1999 Grand Master of Masons, PGM Ray received the Hiram Award. He confessed to his brethren thus: "If I could not attend Lodge meetings now, it is because of pride. I do not want my brethren to see me in my present condition."

True, PGM Ray was physically weak to walk but VW Flor Nicolas, who was with me that day, could swear that PGM Ray's mind was still razor-sharp despite his physical

handicap. PGM Reynato S. Puno eruditely observed thus: "What is exemplary with Ill. Wilmarth is the magnanimity with which he shares his God-given talents...Every problem that bears a seismic effect on the course sand curves of the history of the Masonry in the Philippines has to be approached in the light of his light." And, rightly so. There was no escaping the wisdom of his penetrating insight. He incorporated *The Cabletow* during his term as Grand Master of Masons in the Philippines. PGM Ray wanted the magazine to reflect the mind of the brethren. PGM Reynato S. Puno wrote: "Wilmarth watchers are however agreed on the most important ingredients of his unusual chemistry – an incisive intellect that pierces any problem, an infinite humility that endures dissecting views, an unbending integrity that insulates him far from the ignoble, a clear view of Life's purpose and vision of the more distant hereafter."

I have served American PGMs the likes of William Quasha, Charles Mosebrook, Raymond E. Wilmarth, Joseph E. Schon, Edgar Shepley, William Councell and John Wallace and all have crossed the Great Divide. PGM Ray will always remain alive in my heart for he was the PGM whose mind transcended time and space. Farewell, Bro. Ray. *Non omnis moriar. Quid virtus junxit mors non separabit.*

"From where I stand, I cannot find anything in Masonry that would disqualify a Catholic from becoming a member of the Craft. Once a Catholic becomes a Mason, we only ask that, in addition to being a good Mason, he be a better Catholic, so that the world may know that he has benefited from his Masonic way of life. If there is anything that prevents a Catholic from being a Mason, it is not in Masonry."

-M.W. and Ill. Bro. Raymond E. Wilmarth

OF KEEPING UNWORTHY MASONS TO A SMALL NUMBER, LEADING BY EXAMPLE AND AVIDLY STUDYING MASONIC HISTORY

The unworthy Masons are, according to M.W. Bro. Reynato S. Puno, PGM, GMH, (1) those who do not understand Masonry; (2) those who comprehend Masonry but will compromise its teachings due to social, political or religious convenience; and (3) those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen.

If we are to give due meaning and substance to the theme we have adopted for this Masonic year, namely, "Harmony and Progress Through Freemasonry," we have got to keep such unworthy Masons to a small number.

For this purpose, we must engage ourselves with a lot more vigor in seeking more light in Masonry. This involves delving seriously into the esoteric meaning of Masonic statements, rituals and symbolisms; for, as VW Bro. Vicente Hao Chin, Jr. has pointed out, we are not just a fraternity, nor are we just a social organization, but an institution of educational advancement. Masonry being a portal to the teachings of the great Mystery Schools of ancient times. But, of course, we must knock and use the proper keys to open the door. Those keys are available to us by study and inward exploration. The cryptic rituals of the Masonic degrees were so designed that only those who are serious will endeavor to discover the keys to them. Those who are not serious will remain profane.

We must also lead by example, not only in Masonic education but in daily living as well, so that our younger brethren will look to us for inspiration.

For instance, if we engage ourselves in the avid study of Masonic history, which is, decidedly, a much needed source of wisdom and instruction that is both necessary and beneficial to our future existence as an organization inasmuch as it enables us to avoid the mistakes of the past and to approach the future with greater optimism, our younger counterparts will do the same.

Now, a part of Masonic history is the origin of the term "Free" in the title "Freemason" or "Free Mason". Let us, then, take a closer look at the theories of the origin of the term that are presented in the anonymous article on page 13 of *The Virginia Masonic Herald*, Winter 2001. The theories are summarized below.

The first is the "liberal arts" theory, which holds that those who practiced the arts, including the fine art of architecture, were governed by the rules of their respective arts of crafts, but they were at the same time free to follow their own inspiration and skills.

The second is the "freestone" theory, which is of two versions. One version maintains that the term "Free Mason" derives from the freestone – a stone that is durable enough to stand in walls for centuries but with little grain as to be carved and hewn without danger of chipping. The other version states that the term derives from the masons' practice of working on stones freestanding as freed from the quarries by the hewers therein. A 1350 document containing the phrase "master mason of free stones" supports this version.

Relative to the "freestone" theory, Past Grand Master Wallace McLeod recounts in his book entitled *The Great Design* that in 1356 the "master hewers" and the "mason layers or setters" in London had a quarrel and, to settle their dispute, appeared before the city fathers; accordingly, they drew up a code of agreement.

The "free of constraints" theory points out that during the Middle Ages, although people were not free to travel and were bound to the land in a given locale, master masons were "free" to travel from one area to another in pursuit of their profession. This theory finds support in the Oxford Dictionary.

The "free of the craft" theory is of two versions, too. The original version holds that apprentices were not free of the craft because they could not earn wages nor accept work of their own. To be free to do both, apprentices had to become Masters. A modification of this version states that local guilds of masons that constructed the simple buildings were not free to travel, but other superior craftsmen who built cathedrals were free to work anywhere their services were needed. This modified version is supported by Brother Albert Mackey, who further informs us that a Mason must be free born and not in captivity, and that the Grand Lodge of England has required Masons to also be free in all their thoughts and actions.

George Steinmetz, in his book entitled *Freemasonry: Its Hidden Meaning*, insists that both the origin and theory of bonds-men being ineligible to join the Operative Guilds and the theory that an applicant comes of his own free will and accord are bolstered by the rituals of different Grand Lodges. Besides, he gives the more mystical explanation that the Egyptian terms "Phrei" and "Mas" mean sun and child, respectively, and that therefore the combined term "Phre-massens" means "children of the sun" or "sons of light," as Masons were called.

Brother Mackey, in *An Encyclopedia of Freemasonry*, mentions that an old lecture used in England reads in part thus: "The Masons who were selected to build the Temple of Solomon were declared Free and were exempted, together with their descendants, from imposts, duties and taxes." Most authorities are, however, insistent that

the statement is strictly allegorical rather than historical.

In any case, a modification of the foregoing views states that the Masons who were selected to build the Temple of Solomon were free to enter and depart from the gates of the city at will without need of a pass. This is, the holders of the modified version point out, akin to the current practice of awarding an outstanding person a key to the city, which signifies "freedom of the city."

The article in *The Virginia Masonic Herald* which presents the aforementioned theories on the origin of the term "Free" concludes with the following paragraph:

"Full analysis of the various theories presented could fill a book of its own. We can only conclude, as R.F. Gould did, that we do not know for sure either the time or reason for the origin of the term. However, we may take pride in the respect the term has implied from time immemorial and redouble our efforts to ensure that we retain the right to all our freedoms."

In fine, dear brethren, we must demonstrate our pride in being Freemasons to one another and to the general public by exerting effort to keep the unworthy men in our midst to a small number; by persistently engaging ourselves in the search for more light in Masonry, which includes avidly studying the history of the Craft; and by ensuring that we, as well as our countrymen, retain the right to all our freedoms, including the freedom to be and do our best. – **e.F.R.e.N.**

Bureau of Internal Revenue Travellers Haven (BIRTH) monthly meeting in Legaspi City on April 27, 2001. Guests were the GM of China, MW Goshen Tsao, a PGM of China and VW Doming Chua.

District Deputy Grand Masters

District Grand Lecturers

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