



# The Cable Foot

The Official Publication of the

Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines

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*Proposed Reconstruction of*

**PLARIDEL MASONIC TEMPLE**

**Grand Master and Sister Juliet with Ill. and PGM H. Douglas Lemons 33°, of California and his lovely lady Maxine during the Scottish Rite reception at San Diego, California on Sept. 25, 2002.**



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**OUR COVER:** *The Artist's Layout of the proposed reconstructed Old Plaridel Temple is described more in detail in Pages 50-51 (Traveller's Journal)*

## GRAND MASTER'S MESSAGE

**F**or some forty days up to October 4, I embarked on a goodwill mission to the Masonic bodies in the North American continent and the Pacific region. The objective of this mission was two fold. The first was to fulfill the basic courtesy of reciprocating the visit of the many Grand Masters who attended our last ANCOM in Subic. The second was to reaffirm our ties with those bodies from where we trace many of our roots. My visit to the Grand Lodges of Canada was the first to be undertaken by an incumbent Filipino Grand Master and has served to rekindle the Masonic fervor of the now countless Filipino Masons who have transferred residence there.

*The trip was both inspiring to me as a Mason as it was educational - even to a Grand Master. Visiting the lodges around the United States and Canada, I observed that Freemasonry in these countries are really very influential institutions in their way of life. The Brethren there both past and present have been and still are role models for citizenship and civilization. The contributions of Freemasonry to the national life of these countries flow out of the hallowed halls of the Craft, halls that vibrate with continuing programs in Masonic education and leadership exposure. No wonder the Craft was a dominant force during the birth of their nations and continue to play an important role in sustaining the spirit of their creation. Here in our jurisdiction, we have done no less.*

*Our Filipino Brethren during the dark days of the independence movement in the 1800s provided the enlightened leadership to our quest for a national identity. The Craft of that era and during the subsequent trials of nationhood, were composed and led by Masons who understood their mission and subordinated their individual inclinations to build a fraternity of great internal unity and thus succeeded in thwarting all threats to the fraternity from without. We owe it to their memory that this torch is carried onward into the future. But as we continue to stoke the torch, let us bear in mind that Filipino Freemasonry, as perhaps likewise in other parts of the world, even in this age, still has to struggle for survival. The survival of a perpetually threatened organization must first draw upon its internal strength and unity and carefully observe that conviviality among the Brethren is not "converted as a means for intemperance and excess". Our fraternal relationships must therefore take the form of a balancing act between its leadership and membership - "harmony being the strength and support of all societies, especially of ours".*

*When we take stock of this balancing act, we may look at it as the interac-*

tion of three major components – Trust, Systems and Resources. From my limited exposure, Trust is the most important, if not the decisive component among these three. If Trust is intact, Systems, however flawed, can be rationalized, and then Resources can be generated. Generally in organizations, with ours as no exception and especially with our experiences these recent years, when Trust is eroded, it is very difficult to improve on Systems and build Resources. And there go the Systems and the Resources. And when Resources are lost, the resulting phenomenon eats up on the Trust, not to mention the Systems. This deterioration when it does start to occur is all the more difficult to arrest due to the nature of the office of the Grand Master. Although the Grand Master governs with an authority that borders on the absolute he cannot pursue his visions and intentions beyond his one year term. This, the membership must always bear in mind when forming conclusions about certain issues. We must therefore maintain our wellspring of Trust for each other.


Trust is very hard to build, and it is fortunate for us Brother Masons that we have that long and stable legacy from which we can work out programs and activities. Trust is determined by, among others, Constancy, Congruity, Reliability, Integrity and, to a great extent, depends upon the democratization of correct information. If there is the tendency for misinformation, Trust will somehow be eroded. Widely shared, correct information among people and the distillation of good morals enable them to come up with good and shining decisions. The same dynamic works in our Fraternity. In our jurisdiction, sharing of information among the members of the Craft comes in many forms and media, the Cabletow is one, our WebSite is another, so are the circulars and other official publications. Among the numerous subordinate bodies, there abound many forms of information media, newsletters, etc. Text messaging has even become a favorite medium of the Brethren in spreading the jargon of the Craft. While all these serve to effectively diffuse the light of Freemasonry, they can also be purveyors of disinformation if not properly guided by responsible editorial policies and individualized discretion.

As I return to my duties at the Grand Oriental Chair, I will continue to be judicious in performing this balancing act even as I reiterate my commitment to pursue the objectives of my program that was published in the first issue of the Cabletow. The contents of this second issue of the Cabletow will reflect those concerns.

Challenges notwithstanding, being back home is still a welcome feeling.

**EUGENIO S LABITORIA**  
Grand Master

## *Grand Master Labitoria Returns from Successful US-Canada Trip*

 On October 5, 2002, our Grand Master, MW Eugenio S. Labitoria returned from a grueling and exhaustive trip to the Grand Jurisdictions of USA and Canada and associations of Filipino Masons in both countries. His travel itinerary was prepared and arranged by RW Ross Rosales for the U.S.A. and VW Eugenio Sicat for Canada.

GM Labitoria took off August 26, 2002 from Manila accompanied by wife, Sister Dra. Juliet and their only daughter Jeanette, brother Masons Rudy Ancheta, Alberto Siasuyco, Neville Penalosa and Charles Agar. VW Emil Langomez, who arranged the initial itinerary and Chicago Coordinator WB Macario "Butch" Ramos were on hand to take charge of the first leg of the trip.

First stop was Memphis, Tennessee. The Grand Master and his party were received and hosted by the Philippine Masonic Association of Tennessee, Inc. led by its President, Bro. Alan Conopio and WB Dandy Barawid, WM of White Station Houck Lodge No. 707 who accommodated the entire party in his sprawling house. The party was then hosted by the Grand Master of the Grand Lodge of Tennessee, MW Joseph Harrison and his lovely lady Laurel Harrison. The Tennessee jurisdiction is composed of more than 72,000 Masons.

From Memphis, the GM's party next proceeded to Chicago where they were joined by Grand Chaplain Neville Penalosa. They were received by Filipino brethren belonging to the Association of Filipino Freemasons of Illinois (AFFI). The GM was then received by the Grand Master of Illinois, MW James E. Durbin and the officers of that Grand Jurisdiction which has a membership of over 83,000 Masons. On Aug. 28 a reception

was held at the Jefferson Masonic Temple, hosted Northwest Lodge No. 271. Another meeting was hosted by the Deputy Grand Master RW Chuck Sullins who is to assume the Grand Oriental Chair next year. These meetings were very heartening to the Filipino Masons in Chicago as well as the many home-sick Filipinos who now reside there.

From Chicago the Grand Master and his party proceeded to New Jersey to grace the 18th Annual Convention of the Philippine Masonic Association of America, Inc. (PMAAI) held at the Wyndham Newark Airport Hotel from August 30 to September 1. On hand to welcome the Filipino Grand Master was no less than Past Grand Master Gerald H. Grosskopf of the Grand Lodge of the State of New Jersey, a Masonic jurisdiction which boasts of a membership of close to 40,000 brethren. MW Grosskopf was the Guest Speaker of the PMAAI convention. A highlight of the convention was a workshop seminar on leadership

where Filipino-American Masons looked back on what they have been doing for Masonry and also looked ahead to ways they can improve Masonic service and charity, not only among their immediate clientele, but also the needy in the Philippine homeland. It was a fitting convention activity, after all, the PMAAI with 18<sup>th</sup> chapters is the biggest umbrella organization of Filipino Masonic associations across the United States. There was even a workshop for Sister-wives of the Brethren.

GM Labitoria also served as the Inducting Officer of the new set of officers of PMAAI led by incoming President III, Jesus S. Raquitico. In his remarks, GM Labitoria brought the Fil-Am hosts up-

dates on the GLP. Time was simply not enough to answer the questions about developments in the Philippines and its Masonic jurisdiction.

Toronto, Ontario, Canada was the next stop with Dufferin Lodge No. 570 and Vaughan Lodge No. 54 of Maple, Ontario, Canada. The reception the following day was tendered by the Nueva Viscaya Community and Filipino Lawyers Association, led by WB Jesus Hembrueno, PM of Magat Lodge No. 68 and Justice Delano Europa of Toronto, Canada respectively. The dinner immediately turned into a party of Ilocanos as the familiar diction rattled off and filled the air. The hosts were not only asking about the Philippines; their questions



*GM Labitoria speaks before the Convention of the Philippine Masonic Association of America Inc.*

were specific, about Bayombong, Santa Fe and Bagabag. It was a hectic night, and the hosts more than made up for keeping the Grand Master and Sister Juliet late by taking them over to a pic-

nic the following day at the scenic Niagara lake. This time there was much more time than ever to soothe Grand Master's tired nerves with an immersion with nature and a very pleasant environ-



*Picture of the Grand Master with MW Clayton C. Munz of Alberta, Canada with Brother Masons.*

ment. Especially when accompanied by brother Masons and their families. The Grand Master even joked about taking a dip at the lake, the only problem was attire, as he did not have anything extra and appropriate clothing for the dip. He just entertained the hosts with anecdotes during his childhood when they would monkey around in their regular, almost everyday, dip at the Bayombong River.

It was a well-deserved respite, for the following day, the Grand Master had almost the whole day with the Grand Lodge of Canada, with VW Noli Sagrada PGL Orator acting not only a tour guide but also as host to a sumptuous lunch and coffee break. The historical significance of this first ever meeting between the two Grand Masters was felt even during their most casual conversations. The hosts assured their guest their full appreciation of the visit and their full acceptance and support of Filipino Masons, not only for those who had become mem-

bers, but also to sojourners as well. This Grand Lodge of Canada, which Masonic jurisdiction covers the province of Ontario, boasts of more than 63,000 members.

Two lodges with a number of Filipino members then hosted the GM and his party in two consecutive fraternal dinners — Vaughan Lodge No. 54 and Grenville Lodge. It was here that the Grand Master began to ask his party in what ways could they direct the offers of brethren for support to the Grand Lodge of the Philippines. There was more to come at the next stop — Montreal.

From Sept 12 to the morning of the 15th, the GM and his party were in Montreal. The Grand Lodge of Quebec is one of the oldest Grand Lodges in Canada, having been formed way back 1869 by brethren with roots in France. It is significant that the Grand Master paid a visit to this Grand Lodge, because the

latter does not recognize many Grand Lodges, especially those in Latin America. Filipino Masons are not that many as in other jurisdictions such as those in the Vancouver area. Again the Quebec host fully appreciated this first formal meeting of Grand Masters of both Grand Lodges, MW Emmanuel U. Liechti and GM Labitoria and hoped to establish more firmly fraternal and organizational ties. The Grand Master of Quebec, under which the Montreal lodges belong was ably assisted by RW Alberto Tan, the first Filipino elected DDGM of Masonic District 3. It was in Montreal that the Filipino Canadian Community staged a Barrio Fiesta Program in coordination with the brethren of Canada in honor of the head of GLP.

From Montreal, GM Labitoria and party proceeded to Winnipeg, which is under the Masonic jurisdiction of the Grand Lodge of Manitoba, which boasts of a membership of close to 5,000. Upon arrival, WB Chiou Uson checked in GM and party into the Ramada Inn just near the airport and immediately after Bro. Ross Rosales brought them to his house where the brethren and their families were waiting. What was supposed to be a lazy Sunday turned out into a riotous one, as the GM began to share with them his classic jokes. At the Oak Hammock Marsh, the GM, Sis Juliet and the rest of the party took a canoe tour. They all shared in the paddling, including the GM who was familiar with the art back at Bayombong River. There was also time for a dinner at the Gort Garry Revolving Restaurant, at the 30th floor of the building, and with its proximity to heaven, the dinner became a more than appropriate

occasion for the 30th wedding anniversary celebration for WB Bert Siasoyco and Sister Delia.

On Sept 17, the Grand Master and his entourage of brother Masons, honored the invitation of Capitol Lodge No. 136, Northern Light Prince Rupert No. 1 and the Seven Stars Lodge No. 180 to a special fellowship. GM Labitoria and party were received by the Grand Master of the Grand Lodge of Manitoba, MW Clayton C. Munz. Aside from the formal interaction, both hosts and guests enjoyed the fellowship that followed. It was another hectic day, and there was even a nightcap. The entourage gathered again at the hotel where the Grand Master delivered a string of jokes which resulted in laughter so loud the other guests had to complain. It was this Grand Master's visit that the Winnipeg brethren would surely remember for a long, long time.

From Winnipeg, the Grand Master and his party proceeded to Vancouver on Sept. 18., over at the Pacific Coast, which is under the jurisdiction of the Grand Lodge of British Columbia & Yukon, which altogether has a membership of a little over 14,000. It is the most popular destination of Filipinos in Canada, including those who tour from the long West Coast areas of the United States. The following day, RWB Grand Secretary Larry Parent brought GM Labitoria to the Grand Lodge Building on 8th Avenue where they were joined by Past Grand Master MW Robert Kitchen and his wife. RW Parent then treated everyone to lunch as he gave GM Labitoria a situationer of Vancouver and that of the

Grand Lodge of British Columbia & Yukon. The two then probed into the possible areas of understanding and cooperation between the two Grand Lodges. The rest of their stay in Vancouver was taken care of by the Blue Mountain Lodge No. 182, under the leadership of VW Rafael Ching whose membership boasts of many Filipino Masons.

GM Labitoria and party on Sept 20, 02 then proceeded to Calgary, Alberta, Canada and immediately paid a visit to the Calgary Masonic Temple. The following day at 6:30pm, GM Labitoria and party were received in due form by MW Terrence Drolet, Grand Master of the Grand Lodge of Alberta, which has a membership of close to 10,000 Masons. Here, GM Labitoria was given the Canadian Grand Honors 9 times, which later on was explained by Brother Glenn Battad. It was a meeting attended by a lot of visiting brethren from other lodges, Grand Lodge officers and DDGMs of other districts. GM Labitoria delivered his message to the applause of everyone. The next day, the GM and his party flew out to Seattle in Washington state.

It was a short but profound stay for the Grand Master and his party in Seattle, Washington, whose Grand Lodge has more than 26,000 members. After a welcome dinner upon arrival and a daytime tour of Seattle and Bremerton the following day, the Filipino Masonic Association of Greater Seattle headed by Brother Marcelo "Mars" Olegario and wife Joan tendered a banquet reception for the Grand Master and his party. The day after, GM Labitoria proceeded to San Diego, California.

The day after arrival at San Diego on Sept 25, GM's party was laid out for a familiarity tour. That evening was the big night, courtesy of the officers and members of the San Diego Scottish Rite, headed by Venerable Master H.B. Chico Alvarez, who E-mailed about the affair, thus: "The evening was an outstanding fun-filled success in every way, starting with your (GM's) grand entrance, escorted by the Sovereign Grand Inspector General (SGIG) in California, MW & Ill. H. Douglas Lemons, PGM into the Corinthian Ballroom. Honoring of our revered Philippine flag with much dignity and flair is much too emotional to bear. Sharing laughter with dear friends is one of life's greatest pleasures. Your delightful message and the magnificent manner in which you portray your high office is just truly impressive. From all of us down the Valley, .. special thanks to you and Lady Juliet for the pleasure of your company."

MW & Ill. H. Douglas Lemons, 33, PGM, on Oct. 9, 02 E-mailed the following message to GM MW Labitoria:

"Mere words are inadequate to express how greatly pleased and delighted I was to officially welcome you, the very lovely Dr. Juliet, and other members and guests of the Grand Lodge of the Philippines, to our Scottish Rite Valley of San Diego on Sept 25th.

"Our already great admiration for our beloved Brethren of the Philippines was magnified one hundred times over the warm Masonic love and respect which you and your Brothers demonstrated at that meeting. Your remarks were both timely and informative. I don't know when



*MW Eugenio S. Labitoria with the Grand Master of Hawaii, MW Lyle G. Phillips together with the Worshipful Master of the Lodge that received them.*

I have enjoyed a Grand Master's speech so much! You actually built a verbal bridge in the minds of all our California Masons who were lucky to be present at that meeting, and we shall be eternally grateful to you for making the effort to visit with your Brothers in California. Please, come again soon!

"Should there be any way in which I may be of service to you, I would be most happy to hear from you, and I will be proud to assist you in any way possible, at any time. Until the GAOTU is pleased to bring us together once again, I will hold the memory of you and your lovely wife deep in my heart. My wife Maxine has also asked me to convey her love and respect to your lady. Both she and I were quite taken with the beauty, presence and bearing of the First Lady of Freemasonry in the Philippines."

From San Diego, USA the Grand Master visited the brethren of Sublime Benecia Lodge No. 5, the oldest lodge of the Grand Lodge of California, where he was made an Honorary Member. His stay in Benecia was made very memorable, courtesy of VW Quezon and his

lovely lady and the officers members of said lodge. From Benecia, the Grand Master visited Torrance University Lodge No. 394 where he inducted the officers of Acacia Craftsmen Association led by Bro. Ernesto Marso, its President, Bro. Manuel Quiteves, WB Pedro Navarro and WB Lito Santarina.

Finally, the Grand Master and his party sojourned in Honolulu, Hawaii where he was received by MW Lyle G. Phillips, Grand Master, and the Filipino American brother Masons. Incidentally, the Grand Master was made a noble by the Aloha Temple A.A.O.N.M.S. of Honolulu, Hawaii under the leadership of potentate Thomas.

*(From the Reports/Accounts of Bro. Alan Conopio - Memphis; RWBs Ross Rosales - New Jersey & Winnipeg; Albert Tan - Montreal; WBs Chibu Uson - Winnipeg; Rafael Ching - Vancouver; Narlo T. Serquina - Calgary; WB Chico Alvarez - San Diego; VW Neville Penalosa, Charles Agar, Sis.Dra. Juliet Labitoria as received at GLP by Elo Morillo, GM's Secretary and VW Mawi Lazaro Jr. Chief of Staff).*

## MASONIC EDUCATION

**I**n the pamphlet "*What is Freemasonry*" published by the Masonic Service Association of the United States and reprinted by the Grand Lodge of F&A Masons of the Philippines in 1973, it is stressed that there will always be a need to periodically come up with some convenient guide to Masonic studies. Satisfying this need is one of the objectives of the Masonic Institute for Education and Studies when it was established in 1998. Likewise, the CABLETOW is also expected to act as an alternative medium for continuing Masonic education. For this issue the CABLETOW has gathered and arranged into a form of structured instructional reading, excerpts from different Masonic publications as well as articles from among the works of the countless Masons and non-Masons who have significantly contributed to the body of knowledge that have made the Craft a virtual discipline. *IVI*

*Man is inherently an inquisitive and social being. He inquires into the nature of things which interest him but which he does not understand. He does not like to be alone, but rather seeks the companionship of his fellow men. It is therefore natural that his curiosity should be attracted to a fraternal organization which advocates and promotes friendship, morality, and harmony among human associations – an ancient institution founded upon the principle of the brotherhood of man—Freemasonry.*

## WHAT IS FREEMASONRY?

(By the Masonic Service Assn., USA)

**“** **F**reemasonry is a system of morality, veiled in allegory, and illustrated by symbols”. This is the classic definition of the Craft—one in such general use that it has virtually become the accepted definition. There are others, however, amplifying the above, which are worthy of note. Albert Gallatin Mackey contends the Freemasonry “is a science which engaged in the search after divine truth.”

No useful purpose would be served by presenting the many other existing definitions of Freemasonry, the majority of which contain common elements. At best, any definition can give only a meager description of the philosophy of the

organization, and amplification is not only helpful, but necessary.

Some authorities have differentiated between Freemasonry as a system and Freemasonry as an organization. While

this is essential in understanding its historical background, one must take the logical position that today the two are inseparable. This being so, the following seems to be an acceptable descriptive conclusion: Freemasonry is a system of moral philosophy structured on the principle of the Brotherhood of Man and on a belief in God and immortality, imparted symbolically and allegorically through a coordinated complex of Masonic lodges.

Within the structure of Freemasonry itself, there have developed particular systems of Masonic philosophy, each varying somewhat in its point of view as to the purpose of the Order, its relation to other human activities, and in the method and principles involved in achieving its purpose. Roscoe Pound has considered the philosophies of four eminent Masonic authorities, Preston, Krause, Oliver, and Pike, and has classified them under two separate categories: Intellectual Systems, and Spiritual Systems.

The concepts of these four Masonic writers regarding the emphasis and purpose of the Craft may be outlined as follows:

### I. Intellectual Systems

#### A. William Preston (1742-1818)

Emphasis: Knowledge

Purpose: To diffuse light; i.e., to spread knowledge among men.

#### B. Karl Krause (1781-1832)

Emphasis: Morals

Purpose: The perfection of humanity;

to organize the universal moral sentiments of mankind.

### II. Spiritual Systems

#### A. George Oliver (1872-1866)

Emphasis: Tradition

Purpose: With religion and science, to bring men into relation with the absolute.

#### B. Albert Pike (1809-1891)

Emphasis: Symbolism

Purpose: The attainment of the fundamental principle of the universe and bringing man into the harmony of the ultimate unity which alone is real.

These were philosophical systems which originated in the eighteenth and nineteenth centuries and whose principles were influenced and determined by conditions of the time. In keeping with our modern era, Pound gives these answers to problems of Masonic philosophy: the purpose of Freemasonry is common to that of other social institutions—to preserve, develop, and transmit to posterity the civilization developed by our ancestors and passed on to us. Its relation to other human activities is as follows: what other human organizations do along these lines of caste or creed or within political or territorial limits hampered by political feeling or local prejudice, Masonry seeks to achieve by universality – by organizing the universal elements in man that make for culture and civilization. To achieve its end, Masonry makes for civilization by its insistence on the universality, and by the preservation and transmission of the tradition of human solidarity and of universality.

## HISTORICAL BACKGROUND

If the question is asked, "When did science begin? Art? Religion? Literature?" Most replies would have a common core, which would indicate that they did not begin; rather, they evolved—developed coincidentally with the intelligence and creative thinking of man, with the more recent and refined aspects being dependent upon the more primitive expressions which had appeared before. So it is with Freemasonry. It did not begin, but over an extended period of time, emerge from the rudimentary philosophy of early man to the structured organization which exists today.

## MASONRY AND RELIGION

Religion has been described as a systematic effort to implement and preserve a code of moral values embracing such concepts as the existence of a Supreme Being, reverence, prayer, and immortality. Although this definition is not at all incompatible with the aims and purposes of the Order, as outlined earlier, Masonry does not profess to be a religion, even though it is religious in character. Neither does it pretend to take the place of religion, nor serve as a substitute for the religious beliefs of its members.

Freemasonry opens its doors to all men, regardless of religious conviction, the essential requirements in this regard being an avowed belief in God and in immortality. Since the doctrines of most religions include this tenets, the virtual impossibility of conflict in this respect is obvious. It is therefore understandable why so many religious faiths, including the clergymen who represent them, are

found among the members of the Fraternity.

## MASONIC EDUCATION

In the early days of American and British Freemasonry, the opportunities for the average man to receive a liberal education were decidedly limited. Lacking a system of public instruction such as we have today, only a relatively few were fortunate enough to attain an amount of schooling which in modern times is considered commonplace. Thus many Masonic lodges assumed the responsibility of supplying its membership some of the cultural embellishments which were not available to them elsewhere. To do this, the discourse method of teaching was employed, as is evidence by the nature of some of the lectures which still remain a part of Masonic ritual. This is especially apparent in the Fellowcraft lecture, with its stress on the orders of architecture, the function of the human senses, and the nature of the liberal arts and sciences.

Because of the coordinated system of public instruction we have today, Masonic lodges no longer need be concerned with supplementing the academic backgrounds of its members. The educational responsibility, however, has not been eliminated; rather, it has taken a new turn. It is now the inherent obligation of every lodge to provide each member with the means of satisfying his desire for more detailed and comprehensive information regarding the order to which he belongs. Some have done this by implementing an educational program coordinated through an appointed committee on Masonic education. This procedure, while decidedly advanta-

geous, is in some instance impracticable, and thus other approaches must be utilized. The encouragement of the reading of recognized Masonic books and periodicals is an excellent alternative which will be welcomed by the member who is motivated to learn more about

our time-honored institution.

There are countless books which have been written on Masonic affairs and the newly-raised member is often faced with a dilemma as to where to start his program of self-education.

## MASONS MUST STUDY

*By Leon Godown*

*(Reprinted from the Far Eastern Mason, July, 1960)*

**W**e have been taught from time immemorial that the design of Masonry is to make its votaries wiser and better and consequently happier. This can only be brought about by constant study of the teachings of our ancient and honorable craft, and then apply those lessons to our conduct as we associate with our fellowmen from day to day.

To anyone who will pause to give it a moment's thought, it is perfectly clear that the mere ability to commit words to memory has never made a man wiser and better, nor himself and his neighbors the least bit happier. It simply cannot be done that way. It is only when we come to grasp the noble meaning that these words teach and let the meaning be a guide to our way of life, that any real good along that line will be accomplished. What a wonderful world this would be if ever Masons would try half as hard to know the meaning, and live it, as he does to memorize the words of the ritual.

When a new brother is accepted into our midst, he is practically forced to commit certain things to memory; but all too frequently, once he has memorized them, we let him go hang so far as their true meaning goes. In learning the words, he is subjected to forced feeding; but when it comes to getting the meaning, in far

too many instances he is let to forage for himself. In lodges where such a practice prevails, real live men soon lose their interest and stay away, and such lodges soon die of dried rot.

There must be brought to the mind of a Mason a realization that there lie hidden among the pages of the ritual great thoughts; and that to come to know them will mean comfort in hours of care. From those pages it is possible to draw inspiration which will prevent life from becoming dreary, and reveal a path of service which will make life sweeter for even the humblest mortal on earth. But unless the Mason comes to say these things - unless he gets the vision - the ritual become somewhat like an electric power from which the current is cut off. When that happens, Masonry fails in her function.

There is a great hunger in men's souls

today, and it is possible for Masonry to supply this want. The only way this can come to pass would be for Masonry to educate the brethren concerning the things for which the ritual stands. Such plans as our Lodges System of education can do so much to convince our brethren that the ritual is not a magic singsong of empty words, but a means by which it is possible to attain the light—

that “Light that never was on land or sea.” Give our brethren a course of study, and men aflame with faith in human brotherhood to teach them, and you simply will not be able to drive them away from the Masonic study class. You will be surprised how hungry the Mason’s are to go to such school—all they want is a chance. (*The Orphans’ Friend and Masonic Journal*)

## BOOK CORNER

### *PHILOSOPHY MADE SIMPLE*

By Richard H. Popkin, Ph.D.

Avrum Stroll, Ph.D.

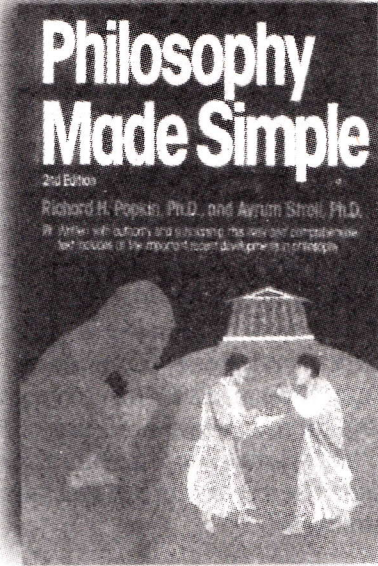
(Published by Doubleday, a division of Bantam Doubleday Dell Publishing Group, Inc. 1540 Broadway, New York, New York 10036; August 1993)

**Philosophy is generally regarded as perhaps the most abstruse and abstract of all subjects, far removed from the affairs of ordinary life. But although many people thing of it as being remote from normal interests and beyond comprehension, nearly all of us have some philosophical views, whether we are aware of them or not. It is curious that although most people are vague about what philosophy is, the term appears frequently in their conversation. (from Introduction)**

Some years ago the New Yorker magazine ran a typically witty cartoon. The scene was a bookstore and four books were prominently displayed for sale on the table. Their titles could easily be read: the first was “Philosophy Made Simple” and the next “Philosophy Made Simpler”. The third said “Philosophy Made Still Simpler,” and the fourth was “Philosophy Made Simplest”. Since the first title was that of our own *Philosophy Made Simple*, it occurred to us to ask whether the new edition of this

work, the first since 1985, should, following the cartoon, perhaps be entitled “Philosophy Made Simpler” or even “Philosophy Made Simplest”. But when we read over the first edition of the work we realized that we had made philosophy about as simple as it could be made without distorting the subject drastically, and so in this new edition we’ll leave the title intact.

*Philosophy Made Simple* has been translated into foreign languages and is



stract” subject. And many of our readers fall into this category.

There have been important developments in philosophy during the past three decades. We therefore felt that a new, reworked, and updated edition would be desirable at this time. These may take new and sophisticated forms, but the great philosophers of the past who addressed these issues are not really dated. Questions about nature and purpose of human life, about the ideal form of that a political association should have, whether one can obtain absolutely certain knowledge about the world—these questions go to the heart of the philosophical enterprise and will endure as long as human beings are able to use their rational faculties to examine their lives and the environment they inhabit. Philosophy Made Simple is devoted to these important issues. Our update continues this focus but goes on to describe often innovative forms these matters take as we move toward the end of the twentieth century (*Excerpts from Preface*)

sold in nearly every country of the Western World, and in Nigeria, Hong Kong, Singapore, Israel and Australia. We had expected that this book would be used by ordinary readers most of whom would have no special training or background in philosophy but would like to know something about this supposedly “ab-

## A DICTIONARY OF PHILOSOPHY

(Revised Second Edition)

By: *Antony Flew*

*Professor of Philosophy, University of Reading, England*

(Published by St. Martin's Press, 175 Fifth Avenue,  
New York, N. Y., 10010; 1984)

‘My philosophy is . . .’ When a leading figure in the eye of the media is invited to adorn some ceremonial occasion by discoursing upon the philosophy of whatever it may be or when we speak of someone taking something philosophically, the word is being used in a perfectly reputable and useful sense. In this sense philosophy is a matter of standing back a little from the ephemeral urgencies to take an aphoristic overview that usually embraces both value-commitments and beliefs about the general nature of things. But, but although the two senses are not altogether unrelated, it is with philosophy in the second sense that this *Dictionary* deals. (*Excerpt from Preface*)

## THE BASIC IDEAS OF OCCULT WISDOM

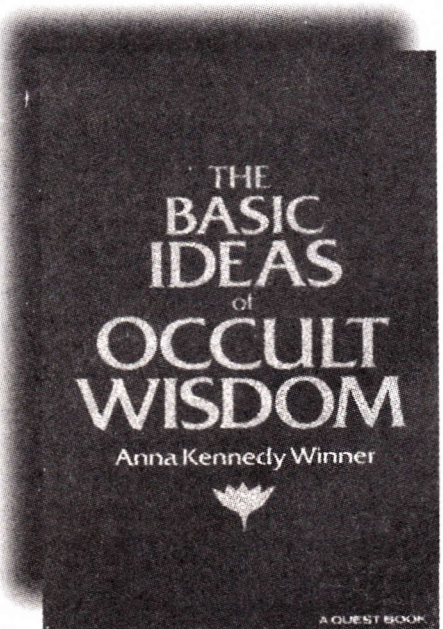
By: Anna Kennedy Winner

(Published by The Theosophical Publishing House, 306 West Geneva Road, Wheaton, Illinois 60187; 1970)

The preliminary draft of this book was written in 1942, for the benefit of individual students of this philosophy, with no thought of publication. The writer had already spent many years in study and investigation of these ideas. Now, after a great many more years of study and discussion, this outline is being offered, in a somewhat expanded form, to the reading public, in the belief that it may of some use. It is an attempt to present the concepts basic to "Occult Wisdom" (considered as a system of philosophy to be investigated and held as a tentative hypothesis rather than as a rigid "belief") in a logical and organized way. For those people who have had some personal experience, or who have some intuitive conviction, which makes them dissatisfied with rigid materialism, it offers a framework of suggested relationships.

During the past decade, the studies of the writer have been focused especially on physical anthropology and the paleontological evidence for human evolution, in the biological sense. If this book should chance to fall into the hands of any anthropologist, the writer hopes that he will remember that it is written primarily for individuals who cannot intellectually accept the religion they were taught but who feel some emotional craving for, or psychological need for, the "comforts" of religion. It is not intended for those who are in agreement with, and emotionally quite at ease with, statements such as that made by J. Buettner-Janusch in his 1966 book *Origins of Man*, that "of course" man is "nothing but an animal". (Excerpt from Foreword)

stores with national branches, while *The Basic Ideas of Occult Wisdom* may be ordered from Stellar Books Distributor, No.1 Iba St. cor Florentino St., Quezon City 1114; PLDT 02-741-5740).



THE  
BASIC  
IDEAS  
of  
OCCULT  
WISDOM  
Anna Kennedy Winner

(Editors' Note: *Philosophy Made Simple* and *A Dictionary of Philosophy* may be ordered from the major book-

## ESOTERIC REALM

### MAN THE SPIRIT

*Jesse D. Alto, PM, Luzon Lodge No. 57, F.&A.M.*

**A**n ancient sage defines man as: spirit and matter linked by intelligence. How true is the definition if we consider the meaning and truly understand who we really are and why are we in this world of matter. In prayer we affirm unity and oneness with our Creator. In the holy books writing, we are told to be perfect as our Father in heaven is perfect. It means that we are yet imperfect spiritual sons of a perfect Spiritual Being. Indeed with the prevalence of innumerable pain and suffering and the religious and political conflicts evident in the world not to mention greed and selfishness, we are truly imperfect sons living in this world but someday will become perfect as our perfect spiritual Father. Are we not told as travelers that man is immortal and are provided the necessary working tools to rebuild to highest perfection and beauty the King Solomon temple? The rebuilding of the King Solomon temple is a process with the use of the necessary working tools that the spiritual man can become perfect sooner or later while living in this material world.

Like the prodigal son, armed with the knowledge of the perfection of the kingdom of his Father, and with certainty of his spiritual eternal existence and immortality of the soul, unity and intellect, wish that someday he will become like Him and so ask his Father his spiritual inheritance and bade to let him go and gain the necessary experiences in the material world. Descending into the material world, the spiritual son forgot his spiritual origin and identified himself in the body of flesh, emotion and mind. He identified himself to his temporal personality in selfishness and greed. He uses the intellect to promote selfishness and separateness. He discovers eating food fit for the swine. Because of ignorance of his true spiritual nature, the apron

as tool that he uses to learn and gain experiences in the material world in now soiled and dirty. The traveler must now restore the purity of his flesh, life, emotion and intellect if he is to continue rebuilding the King Solomon temple. He needs additional instruments like the square and compasses to remind him that virtue and upright and noble characters are important tools to regain the knowledge of unity, harmony and peace with all beings. He uses a yardstick that his time is well spent in study, service to fellow beings and devotion and love to the Great Architect of the Universe. He knows that the different religious teachings are expression of unity in diversity in relation to human temperaments of purity, love, charity,

faith, and hope of the sons to the Father, (The existence of the present religious conflict is because of man's ignorance of such high religious ideals. The symbolic unifying all mystical religious teachings are lost and replaced by separate, exclusive, dogmatic and selfish creeds that promote materialistic attitude, separateness, and prideful men leading to numerous classes and conflicts in all classes of society). The temporal Material body of the spiritual man comprising earth, water, fire and air can be symbolic of the apron soiled because of man's ignorance of his true spiritual nature. With proper use of the working tools and a con-

trolled and disciplined mind which links the spiritual man to his material bodies or vehicles can now be used in right discrimination, selflessness, desirelessness, good conduct and love.

Man indeed is a spiritual being that manifest in the material world to gain experiences in the life of matters and form. He learns to use his working tools and harmonizes his vehicles and life in love and peace. Realizing the spiritual brotherhood of men is truly a unifying link of all mankind. Fortunate are those who know the ultimate and glorious goal of human existence.

### *Widow and Son Reunited*

## **MW JOLLY R. BUGARIN, PGM** **Oct. 6, 1916 - Sept. 2, 2002**

*A Grand Master - a widow's son - has dropped his working tools. Born in Calapan, Oriental Mindoro, Bro. Bugarin was initiated, passed and raised with Tamaraw Lodge No. 65 in 1946. Although, Bro. Bugarin was a colonel in the military, his career in the public service was spent mostly in police and investigative work. The pinnacle of his career was that of Director of the National Bureau of Investigation. The dictates of his duties in the metropolis caused him to change the venue of his Masonic career from his mother lodge in Mindoro to Quezon City Lodge No. 122 where he signed up as a dual member. His equally illustrious Masonic career brought him to another pinnacle, that of Grand Master of the Grand Lodge of the Philippines in 1979. Among his numerous services to the Craft, Bro. Bugarin is best remembered as having initiated the construction of the New Grand Lodge Temple in 1979. The story of his life has since been immortalized in print in the 1997 book "Kinship to Greatness".*

## FEATURES

### THE TREEHOUSE DIALOGUES

**Wor. Master:** Bro. Tyler, how goes it in the gardens of the Temple?

**Tyler:** The sky is clear and cool, Worshipful. The Fellowcrafts have prepared more refreshments in the gardens and await to honor the Master Masons herein assembled who wish to accede to their invitation.

**Wor. Master:** Very well Bro. Tyler, call the last toast of this Middle Chamber Fellowship. *(Tyler complies)*

**Tyler:** Wor. Master, the final toast is done.

**Wor. Master:** Bro. Jr. Warden, at your installation to the South station you were committed the superintendence of the Craft during the hours of refreshment. What was the injunction given you at that time?

**Jr. Warden:** Wor. Master, I was admonished that it is indispensably necessary that I should not only be temperate and discreet in the indulgence of my own inclinations, but that I should carefully observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

**Wor. Master:** Very well Bro. Junior, it is now my direction that you will extend your superintendence among the Fellowcrafts awaiting us in the gardens of the Temple. You will communicate that South station injunction to one and all thereat assembled. Bring them to remembrance that observance of due order and propriety behooves all Masons, lest this assemblage of the honorable degenerates into a carousing by a rabble of ruffians *(Excerpts from the Script, Middle Chamber Fellowship, MD20 MY 2000 District Convention)*.

And so it has come to pass that after stated meetings at Plaridel Temple, the Brethren would retire to the treehouse by the acacia trees in the temple courtyard and partake of refreshments, discussing deep into the night matters sublime. Acacia trees abound in Masonic Temples nationwide as do treehouses. Attending a gathering of Masons during the hours of refreshment can be an enlightening experience not only to the un-

initiated.

Bro. Eduardo I. Hashim, a regular Plaridel Temple treehouse visitor, narrates one such dialogue a few months ago where he happened to share in fellowship with some prominent brethren, his present position and understanding as regards the Deity (GAOTU). During the course of their discussions, he intimated that he no longer espoused the

belief in a Supreme Being – to the consternation of the brethren present in that table fellowship. Bro. Hashim recalls “It was not surprising on my part to see the shock of the Brethren but I was rather taken aback by the sudden outburst of emotions that ensued. I was even told that I had no right to hold such opinion as long as I was a member of the Masonic Fraternity. One illustrious brother even suggested that I immediately resign or leave the fraternity”

With some fear of treading the path of frivolity, this incident narrated by Bro. Hashim may be likened to the classic treehouse dialogue between characters

Filosopo Tacio and Crisostomo Ibarra over an old wooden table under the tamarind tree in the Rizal novel *Noli Me Tangere*. The message in those dialogues became widespread among Filipino intellectuals and plebeians alike and helped inflame the patriotic fervor of Filipinos. They also provoked waves of repression by the friars and Spanish colonial government authorities.

Sedate discussions of matters sublime have been part and parcel of the Masonic experience and to do justice to that tradition, we are publishing several works related to the subjects brought up by the account of Bro. Hashim. IVI

## The Intolerance of Freemasonry

*(Condensed from the Speech delivered by Mrs. Pacita de los Reyes-Philips, former Miss Philippines, and later lawyer-politician, before the Scottish Rite luncheon-meeting on July 2, 1960 and published in the Far Eastern Freemason, July-September Issue 1960)*

**A**fter I had accepted the invitation to speak before you, I had the pleasure of meeting one of your members at a party and it occurred to me to ask him this question:

**“Will you please tell me in short what Masonry stands for?”**

**He replied: “Masonry stands for the brotherhood of man under the Fatherhood of God.”**

**“Wonderful,” I answered. “But do you mean to tell me that if a man does not believe in God, you cannot consider him as your brother?:**

**“Of course not,” he exclaimed. “If he does not believe in God, he has no father and that makes him a— you know what.”**

My immediate reaction was to smile because, certainly, I thought the gentleman must have been joking. And I would have dismissed the subject right then and there, but I had this speaking engagement and so I felt obliged to make some research on the whys and wherefores of your organization if I must speak intelligently. After all, it has been said, rightly or wrongly, that the intellectual cream of any community is found in Masonry.

Till then, I had always believed that Masonry is the most tolerant organization in the world. But doubt has crept in.

I borrowed a quote from the book of one of the pillars of Philippine Masonry, Teodoro M. Kalaw: "Masonry does not require its members to abjure their religious beliefs, nor does it interfere with their particular dogmas. The candidate who professes a religion and who believes in God and His mighty work, with such a candidate Masonry is fully satisfied. The doors of Masonry will never open to an atheist or to those who deny the existence of the Supreme Creator."

After reading this, my reaction was one of amazement. How can an organization whose ennobling commandments include:

*Thou shalt love thy neighbor as thyself.  
Never do evil, even though thou shouldst  
not receive good.*

*Detest anger, for it only rests in the hearts  
of the stupid.*

*Avoid quarrels, ignore insults, and see  
that all thy acts are on the side of rea-*

*son.*

*Do not be proud; be humble without  
meanness,"*

How can such an organization suddenly perform an about face and close its doors to a man because he does not believe in God? Is it not amazing that an organization should welcome anyone as long as he believe in a God-no matter what kind of a God-and then should turn its back, almost in derision, on a man who does not believe?

*"You write in hieroglyphics! And why?"  
the young man asked, doubting what  
he was seeing and hearing.*

*"So that they won't be able to read  
me now." Ibarra was regarding Tasio  
with attention, debating whether the old  
man was mad. He examined the book  
rapidly to see if the old man did not lie,  
and saw well-drawn animals, circles and  
semi-circles, flowers, feet, hands, arms  
and so forth.*

*"And why then do you write if you  
don't want to be read?"*

*"Because I do not write for this gen-  
eration. I write for other ages. If the  
present one were able to read me, they  
would burn my books, the work of a life-  
time, on the other hand, the generation  
that can decipher these characters  
would be an educated generation, they  
would understand and would say: "Not  
all slept during the night of our ances-  
tors'. The mystery, or these curious char-  
acters, will save my work from the igno-  
rance of men, as the mystery and the  
strange rites have saved many truths  
from the destructive priestly class".  
(From the chapter "In the Philosopher's  
Home", Noli Me Tangere)*

If it is intolerance to condemn or persecute anyone simply because he believes in a God different from your own, surely, it is another form of intolerance to shut the door on a man-no matter how good he is-for the reason that he does not believe in a God.

Why does Masonry disqualify a man for membership simply because he does not believe? Is it because, when a man does not believe, he can no longer love his neighbor as himself? And when a man does not believe, is he automatically angry, always greedy, incessantly quarrelsome, inordinately proud, and, therefore, it is impossible for him to follow the commandments tell? Could all this be the reason?

I was born a Catholic. I still am. During my childhood and in my adolescence, I was Thought top obey the Ten Commandments- Not to tell a lie, not to kill, nor to steal- Other wise, God would be very angry with me and would send me to hell. So, fear of violating the Commandments was implanted in my heart and nourished in my mind. And, if I follow the Commandments, I was promise a reward. I would go to heaven, a place where only the good can do, where angel sing, and where I shall be happy forever and ever.

I thought then that a person who did not believed in God was not good, and could never be one. If he did not believe, I told myself, with all the simplicity of adolescence, he could not be good because he will not believe in the Ten Commandments. In addition, how could a man be good and go to heaven if he

did not follow the Ten Commandments? Impossible, I concluded.

Then, because of my profession, I came to grips with life itself. In the fields of law and business, I had to associate with men of various beliefs and creeds, exchange views with men of varied persuasions and philosophies, and match wits with men of multifarious talents and skills.

And in the process of living, and struggling for survival, certain ideas, nebulous at the start, crystallized with almost embarrassing clarity. In the end, I think, the validity of an idea should be tested, not in cloistered walls of the library, nor in the tentative hypothesis of the laboratory, but in the arena of life itself. And here what I read in the books did not quite coincide with the realities of life. I found out to my pleasant surprise that there are men who do not believed in God but our honest and good and kind, in the same way as there are men who constantly protest their belief in God but are nonetheless dishonest, cruel, and selfish.

Belief in God, even god himself, seldom, if ever, enters the picture in their pursuit of wealth, fame, power, or pleasure. Let me take some of you, gentlemen, as an example. I am sure that if anyone of you here has desisted from deviating from the straight and narrow path and has never been unfaithful, it is not because you are afraid of God, but most probably because you are in mortal fear of your wife.

Voltaire once said that if there is no God, it is necessary to invent him. And

this, because it would be difficult if not impossible to make the children behave properly if there is no God to frighten them with; and the poor, because of their miserable existence and abject poverty, will rebel against the rich if they have no Heaven forward to where they can live happily forever.

Children are little barbarians, selfish, grasping, greedy, and quarrelsome- and only belief in, and the fear of, God could compel them into good behavior. They have no ethical values, no sense of right and wrong, and no idea of morality whatsoever. Having no social life, their point of reference is only themselves. It is quite clear, therefore, why for the children and the poor, belief in God is imperative.

But masonry is not an organization for children or for the poor. It is rather an association of mature men, men of such established morality and broad intelligence that they can envision the ideal of brotherhood among men, irrespective of race, color, or creed. Why then should masonry confuse belief in God with goodness, and equate lack of belief with lack of virtue?

Up to now, I keep on examining and re-examining how belief in God influences my daily behavior. If I am still honest, and I do not lie nor steal, nor hurt my neighbors, it is not because I am still in the fear of God, who is always watching me and who would send me to hell if I did not do all these things, but rather because I do not want to cast dishonor upon my name. I have come to believe that, regardless of God, honesty is still

the best policy.

All of you gentlemen present here, I am sure have had the same experience. If tomorrow morning, all of you suddenly woke up no longer believing in God, I am certain that you would still behave exactly in the same ways as you do now. You would be as honest as you are now, as good and kind as every good Mason should be, and would be just as charitable to the needy and generous to the hungry. I could not imagine all of you becoming thieves because you no longer believe. In short, you are good and kind and honest now, not because you believe in God but because these virtues have become second nature to you, and you get an inner satisfaction in being good and kind and generous. In psychology, this is known as conditioning.

Let us suppose that bigamy is permitted in this country, and you have two wives. One of them is faithful to you because she loves you and enjoys being faithful to you, while the other is faithful to you only because she is afraid you might beat her cast her away. Who is the better wife?

All these examples should prove that, as far as individual behavior is concerned, there are three kinds of goodness. First, there is a goodness imposed by fear of punishment; second, the goodness inspired by expectation of a reward; and third, there is the goodness for goodness sake. I am sure you would agree with me if I said that the really good man is the man who is good because he believes it good to be good- irrespective of whether he believes in God or not. And

### A PROVERB FROM THE DESERT

*He that knows not and knows not that he knows not, SHUN HIM*

*He that knows not but knows that he knows not, HELP HIM*

*He that knows not but knows not that he knows, WAKE HIM*

*He that knows and knows that he knows is a wise man, FOLLOW HIM*

yet, it would seem, your organization disqualifies the really good man.

Of course, I can find room for a little understanding of the fact that Masonry closes its doors to those who do not believe in God. In a world wherein belief is almost universal, the atheist who says "there is no God" would be a discordant note in an otherwise harmonious song singing paeans to a God on high, and he would be stigmatized. To the common mind, inexperienced with the ways of the world and unschooled in the virtue of tolerance, the atheist would be, as it were, a moral leper.

Still this would not justify your organization in joining the general condemnation of the atheist, especially if you are tolerant enough to tolerate any belief. After all, the belief that there is no God is in itself a belief.

And how about the agnostic who, conscious of the limitation of his finite mind and fully cognizant of the fact that men who discuss God are like ants discussing Shakespeare, says he does not know whether there is God or not? Why should he also be disqualified?

That is why I say that when Masonry closes its door to those who do not believe in God, this is a form of intolerance.

This is a very superficial and unkind way of judging a man's worth, and it comes as a shock to me to know that Masonry which is reputed to be composed of intelligent men, is guilty of such cruel and superficial judgment. It would seem to that Masonry has unwittingly committed this form of intolerance because it has failed to distinguish between belief and precepts of God and belief in such precepts as valid precepts.

In the last analysis, I believe the question of whether a man is good or bad should be determined by the principles he believes by, irrespective of whether these principles have any supernatural basis or not if he believes that to kill is evil and to steal is bad, it does not matter to him whether God said so or not. That is why, as I have said, I have seen men who do not believe in God but who are honest, good, and kind. It breaks my heart to think that these honest, good, and kind men who could be worthy members of your organization are forever barred from your fraternity on the mere accident that their mind, either because it is too brilliant or too limited, is incapable of belief which according to your tenets, anyway, could probably be wrong.

I said I am shocked that your organization disqualifies the atheist and the ag-

nostic from the membership. But, perhaps, you are also shocked that I am shocked because I am a Catholic.

Well, I have read your commandments, your orders, and your dogmas. And I whole-heartedly agree with all your principles- except your disqualification of the atheist and the agnostic. And I agree not only as a Catholic but also as a human being who looks upon everyone as my brother or sister under the Fatherhood of God. And this includes the atheist and the agnostic because I think that even if a son or daughter erroneously disowns his father, It does not mean that he is really fatherless.

Let me now examine this intolerance of yours, not in the context of life, but in the very context of your dogma. In a book published by the Authority of the Supreme Council of the 33<sup>rd</sup> Degree, for the Southern Jurisdiction of the United States, entitled *Morals and Dogma*, it is stated on page 163 that:

"Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadows of St. Peters at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo, we should have condemned Christ as an impostor; in Constantinople, we should have cried 'Allah il Allah', God is great and Mohamed is his prophet!' Not one man in the ten thousand knows anything about the proofs of his faith.

"What is truth to me is not truth to another. The same arguments and evidences that convinced one mind make no impression on another. This differ-

ences in men at their birth. No man is entitled positively to assert that he is right, where other men, equally well-informed, hold directly the opposite opinion."

This is the most broad-minded exposition of belief as any man could make. In all my years of reading about religion, never have I come across a more penetrating analysis or a more profound understanding of the various factors, which determine the direction of a man's faiths. And yet Masonry, in an effort to embrace all faiths and bind all creeds into one vast organization has shortsightedly excluded men without faith. I cannot understand how and organization could believe that all religions are good and at the same time also believe that not all men, especially those without faith, could be good.

And if it is true, and it is, as your own dogma states, that "Not one man in ten thousand knows anything about the profits of his faith" and that "What is true to one is not true to another," Why then cannot Masonry look with understanding and with charity upon a man who has no faith? And if truth to one is not truth to another, why should Masonry say that truth lies only in belief- no matter what belief- and then draws the line and say that truth cannot dwell in one who lacks of belief?

Lastly, according to you dogma, "No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion."

What directly is the opposite of belief? It is unbelief. And if no man is entitled positively to assert that he is right in his belief- why then disqualify a person because he does not believe.

All in all as is obvious to all of you now- Masonry, in seeking to end intoler-

ance of belief, is at the same time seeking to foist another form of intolerance- which is intolerance of unbelief. Either way, intolerance is there, and universal brotherhood would be impossible of realization, and would forever be a dream, as long as the virus of any form of intolerance poisons the thinking of mankind.

## The Intolerance of Freemasonry

*By Bro. Eduardo I. Hashim, 32° MRS*

**The purpose of this article is first, present some clarification on the inflexible adherence to a belief in God, the unalterable tenet of Anglo-Saxon Craft Masonry; and second, the writer will zero-in on the question: Is toleration the grand characteristic of Freemasonry?**

### **Early Masonry was Christian.**

Since time immemorial man has attempted to define who and what God is. He has not been successful in this attempt as there are today many definitions as there are religions or sects, and this could be subdivided still further if personal definitions are to be considered. This leaves the question "What is the God of the Mason?" a peculiar one to answer. A careful study of the ritual when they were formulated cannot but lead us to the conclusion that the traditional God of the Mason is the "personal" God of "fundamental" Christianity. We know Him to be a personal one, a being who directs the affairs of the universe, who looks after man as a Father watches his children. And so with the God of the Jew or Muslim or the Unitarian, He is "personal", having conversed with and revealed himself to man.

Speculative Masonry has on its membership roll Christians of diverse

sects Unitarians, Jews, Muslims, Theosophists and what not. But Masonry has also on its membership roll Pantheists, Buddhists, Animists, Taoists and the like whose creed or beliefs are in direct antagonism to the foregoing – it negates all personality of God. Now this leaves us in an embarrassing position as we have admitted into our ranks men whose beliefs are atheistic – consider the Pantheist for example: The Oxford Study Dictionary defines Pantheism:

The doctrine that the universe, taken or conceived as a whole is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe. A doctrine that equates God with the forces and laws of the Universe.

When, for example, a pantheist gives an affirmative answer to the question: "Do you believe in God?", he is techni-

cally correct. Or, is he? The pantheist believes in "god" but not the God of the Masons which is a "Personal" anthropomorphic God. Strictly speaking, however, a pantheist is an atheist, and yet doesn't it become anomalous to accept a pantheist in Masonry and deny admittance to a professed atheist? Is not masonry in a ridiculous position for having a ritual that is quite orthodox Christian in that it demands a belief in God and a future life as pictured in the Bible and then admit to membership many whose views are the very antithesis to this? It is very apparent that many men of various religious persuasions have gained admission in freemasonry under false pretenses.

**History of the belief in God Requirement.** Freemasons in almost every Grand Lodge recognize that an abiding belief in the GAOTU is the solid foundation upon which the Masonic edifice rests. Records show that it is a Landmark in Masonry co-eval with its birth. Any Grand Lodge who have broken away from this standpoint are regarded as renegade and are rigorously excluded as in the case of the Grand Orient of France, Belgium, etc.

It is essential for us to trace the beginning of Speculative Masonry. The documentary evidences from around 1390 AD to 1717 AD (nearly a hundred of them are in existence) show conclusively that the Craft was influenced by Roman Catholicism and had a very Orthodox Christian character whereby heresy was very much in the same class as treason, an offense against the law. Such was the condition of affairs when the Grand Lodge of England came into

being in 1717. Around 1722, a Dr. Anderson was completing the first edition of the Book of Constitution and was subsequently published in February 1723 whereby was inserted "The charges of a Free-Mason extracted from the ancient Records of Lodges" and under the heading "Concerning God and Religion it read as follows:

A Mason is obliged by this tenure to obey the Moral Law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious Libertine.

But though in ancient times Masons were charged in every country to be of the religion of that country, or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their peculiar opinions to themselves; that is to be good men and true men of Honor and Honesty by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

The above charge or formal instructions about a freemason's duty or responsibility has been basis of the craft's requirement or prerequisite for admission, i.e., a candidate must profess a belief in a Supreme Being (God) or else be denied admission. But does this charge as wondered in 1723 support the craft's unalterable tenet requiring a belief in a Supreme Being as condition for admission into the fraternity?

Let us now analyze the charges of a

Free Mason concerning God and religion – It declares that it obliges the Mason “to obey the moral law” and “to that religion in which ALL men agree”. Notice that if this article stopped here there might have doubts as to what religion is meant “in which ALL men agree”. But it proceeds at once to define this Religion – and that is, “to be good men” and “true men of Honor and Honesty” leaving the “peculiar opinions” of Masons concerning God and Religion “to themselves” whereby “Masonry becomes the center of union” which otherwise, because of their differing opinions on this matter, “must have remained at a perpetual distance”. The article proceeds to opine by saying “if we (meaning, the Author) rightly understand the Art he (the Mason) will never be a stupid atheist nor an irreligious libertine”. The reader is cautioned to note carefully the peculiar phraseology – It does not say an atheist or an irreligious libertine cannot be admitted into the craft, but rather, he (the Mason) from atheism and irreligious liberalism. Freemasonry has no quarrel with the man who has no conception of Deity!

### **What about the Bible or the VSL?**

As regards the Bible – even though it is one of the great lights, it had not a place in Masonry from time immemorial. The fact is, the Bible was not mentioned in Masonic ritual until 1724 and it was only in 1760 that Preston moved that it made one of the great lights of Masonry. Prior to the promulgation of the “ancient Landmarks” in 1723, we have no evidence that any use was made of the Bible in the Lodge except to obligate candidates upon it in the way witnesses and jurors in court are sworn. The Bible or any scriptures displayed in a Masonic Lodge

should not be taken to mean that Masons are required to believe its teachings. The Mason should take the Bible (VSL) as a symbol of truth, of ALL truth, in same manner that the two other great lights (The Square and Compass) are symbols and should be treated as such only.

**Is Tolerance the Grand Characteristic of Masonry?** Is tolerance the Grand Characteristic of Masonry? Mackey said it was. Many other eminent members of the Craft have the same opinion. We speak of toleration freely under the impression that we know quite well what the word means, or do we? But, Freemasonry is intolerant because it demands a belief in a Supreme Being excluding atheists from joining their ranks. How, then can it claim that one its cardinal virtues is tolerance?

Allow me to examine this intolerance and what Albert Pike wrote on page 163 of *Morals and Dogma*:

“Not one man in ten thousand knows anything about the proofs of his faith. What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally informed, hold directly the opposite opinion.”

As Pike says “not one man in ten thousand knows anything about the proofs of his faith” and that “what is true to one is not true to another”, why then cannot Masonry look with understanding upon a man, who, either is too brilliant or

too limited, is incapable of belief? If Masonry is tolerant of any belief it should tolerate unbelief for Theism and Atheism are both belief systems. Methinks that people in general (and majority of freemasons) hold to the supposition that no atheist could be a good man. Is it because, when a man does not believe (in God) he can no longer love his neighbor as himself? When a man does not believe, does it necessarily follow that he has no conscience, he is incapable of charity, he cannot stretch out a hand to lift the downtrodden or dress the naked or share his bread with the hungry? Could all this be the reason? Why should Masonry confuse belief in God with goodness and equate lack of belief with lack of virtue? Shouldn't Masonry take the position, that, the question of whether a man is good or bad should be determined by the principles he lives by, irrespective of whether these principles have any supernatural basis or not? If a man believes that to murder is evil, to discriminate is bad, it does not matter to him whether God said so or not – in fact does not matter whether God exists or not!

**The “deficiency” of the Scottish Rite Creed.** In view of the foregoing, as I examined the Scottish Rite Creed and compared it with Article 18 of the Universe Declaration of Human Rights, I cannot help but be saddened to see how the Scottish Rite Creed falls short as regards freedom of conscience. The Scottish Rite Creed states:

“Human progress is our cause, liberty of thought our supreme wish, freedom of Conscience our mission, and the guarantee of equal rights to all people every-

where our ultimate goals”

The Universal Declaration of Human Rights Article 18 states:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice worship and observance.

There are 30 articles in the Universal Declaration of Human Rights (UDHR). It covers a very wide spectrum recognizing the inherent dignity and of the “equal and inalienable rights” of all the members of human family which is the foundation of world peace. I find that the UDHR as regards “conscience and religion” espouses not only “in freedom of conscience and religion”, it also espouses that “this right includes freedom to change his religion or belief” Ergo, a man has the right to his concept of religion/belief and the freedom to change it (from belief to unbelief and vice-versa).

**Freemasonry’s Intolerance.** That is why I dare say that when Freemasonry closes its doors to those who do not believe in God, this is a form of intolerance. Methinks men and especially every Freemason should look upon every one as his brother (or sister) under the Fatherhood of God – AND THIS INCLUDES, NAY, SHOULD INCLUDE THE ATHEISTS BECAUSE I SINCERELY BELIEVE THAT EVEN IF A SON OR DAUGHTER ERRONEOUSLY DISOWNS HIS FATHER, IT DOES NOT

MEAN THAT HE IS FATHERLESS. The universal brotherhood of man would be an IMPOSSIBLE DREAM as long as any form of intolerance (qualified tol-

erance as in Freemasonry) exists.

In closing, I quote Bro. Victor Hugo who said: "TOLERANCE IS THE BEST RELIGION" .... So mote it be!

## WHAT THE PHILOSOPHERS SAY

(From the book "Philosophy Made Simple" )

**The problem of the nature of God.** Another question dealt with by philosophers of religion is that of the nature of God. By and large, this is a metaphysical question in which the attempt is made to develop a theory compatible either with our general information as given in certain religious traditions, our scientific knowledge about how the world operates, or with our rational understanding of the character of the various aspects of our experience. Theories about the nature of God range from different forms of scientific atheism, contending that God is a figment of the human imagination invented for various psychological, sociological, economic and other reasons, to very elaborate metaphysical theories purporting to explain the characteristics of the divine will, the divine intelligence, and the like.

**Atheism.** Atheism is the theory that either there is no God, or if there is, He cannot in any way affect human existence. To support this contention, evidence is offered consisting of our knowledge of the physical world and human behavior, or some sort of materialistic or naturalistic metaphysical, or insoluble difficulties that confront those who affirm the existence of God.

In modern times, the increased un-

derstanding of the operations of the natural and human world has led many thinkers to claim that all problems can be resolved by natural rather than supernatural concepts, and that supernatural concepts can themselves be explained in natural terms. This view is perhaps summed up in the attitude of the mathematician Pierre-Simon de Laplace, who, when he was explaining to Napoleon his theory of how the astronomical universe came into existence, was asked where God fitted into his scheme. He replied, "I have no need of such a hypothesis". The atheistical contention is that the questions that formerly were answered in terms of God can now be answered in terms of scientific knowledge.

In addition, the atheists contend, we now have information that explains why people hold religious beliefs and this information suggests, if it does not show, that the role played by religious belief in human history has nothing to do with the actual existence of a God. Psychological theories developed by Friedrich Nietzsche, Sigmund Freud, and others suggest that religious beliefs have arisen because of certain human needs, a human desire to feel secure in such a vast cosmos, and the like. Thomas Paine, Karl Marx, and others have drawn attention to the role played by religious belief

in securing certain institutions and keeping classes in social and political power. Some psychologists like James Leuba and Freud tried to establish a connection between sexual problems and religious convictions. In this manner, the atheists have claimed that God as an actual entity does not exist but is only a construction of the human mind, invented to meet certain needs.

### **Philosophical Basis of Atheism**

A more philosophical basis for atheism is given by any metaphysical theory that provides an adequate rational comprehension of what we know about the world by means of a system containing no supernatural concepts. A materialistic or naturalistic metaphysics that attempts to account of our knowledge and experience in terms of a cosmos containing nothing but material or natural objects has been advanced as a rational justification of atheism. If one can satisfactorily account for everything without requiring the concept of a divine being, then, the atheist asks, why should we have need of, or believe in, such being?

As part of the philosophical justification for atheism, some philosophers have pointed out that no consistent or satisfactory theory of the nature of God explains how a divine being can have the properties usually attributed to divinity and yet have anything to do with the human world. From ancient days, in the views of Epicurus, down to such present-day thinkers as Bertrand Russell, philosophers have argued that there are paradoxes and contradictions involved in the notion of an all-powerful God, in the notion of a just God who governs an unjust universe, in the notion of an eternal, un-

changing deity who acts and creates the universe, and so on.

**Pantheism** Another theory of the nature of God, which its opponents have regarded as merely another form of atheism, is pantheism. This is the view that God is not a separate being, but is either the entire natural order or an aspect of the entire natural order. Either the universe as a whole is God, or the power or force that pervades the whole of the cosmos is God. God is everywhere, and is everything, or is in everything.

**Spinoza** Perhaps the most famous presentation of pantheism is the metaphysical system of Spinoza. He sought to establish that God and nature are one and the same substance; that everything that exists or takes place in the world is an aspect, modification, or attribute of God; and that everything can be explained or accounted for by showing the manner of its derivation from God or nature. Every physical or mental event in the universe was interpreted in Spinoza's great metaphysical system as an aspect of one of the two known attributes of God or nature thought or extension.

According to the Spinozistic view, God has no personal qualities, since He is not a being independent of, or separate from the universe. Those views that describe the divine being as having properties analogous to those of human beings were dismissed as being merely anthropomorphic and having nothing to do with the true nature of things. The proper attitude toward the universal divine nature is what Spinoza called "the intellectual love of God," the apprecia-

tion of the divine character of everything, through understanding the nature of reality. Thus, through comprehending the structure of the universe, by means of grasping the vast scientific system that determines the various specific events of the cosmos, one is expressing the intellectual love of God, and recognizing the pantheistic character of the world.

**Deism** This theory of the nature of God maintains that there is a divine being or divine power separate from the physical world, which it has created or started, but that this divine being or power exercise no direct influence or force on events occurring within the universe as it now exists. With the development of modern astronomical and physical systems in the seventeenth century, many thinkers saw that these scientific views suggested a picture of the universe as a self-contained mechanism, like a clock, and each successive state of affairs could be completely explained in terms of the previous state of the mechanism. In these terms, they developed the conception of the nature of God called "deism" to account for God's relations to this mechanical cosmos. God was pictured as the "perfect watchmaker," who had created or regulated this mechanism according to the best rational principles, and then, having set the machine in motion, no longer played any role in the affairs of the nature world.

The deist theory finds no place for the relationships believed to exist between man and God by most religious traditions. Since God takes no active

part in the affairs to the world, there is no point to prayer or supplication. In fact, assuming complete wisdom on the part of God, some of the deists claimed that this must be the best of all possible worlds, and that prayers to bring about certain changes in the world actually constituted a form of dangerous blasphemy against the perfectly ordained and ordered system of the universe.

**Theism** The theory of the nature of God that best fits most religious traditions in the Western world is that called "theism". This is the view that there is a God, or there are gods, who stand in some kind of direct or personal relationship with human beings. Either the theistic conception of divinity can be polytheistic, that is, that there are many gods, e.g., the theism of Greek mythology; or it can be monotheistic, that is, it can limit the conception of divinity to one God, as is the case in the Judeo-Christian-Islamic traditions. But in either the polytheistic or the monotheistic conception of God, there are several further questions about the nature of God that have to be resolved.

**The Nature of God** One of these is whether the God or gods are finite or infinite in power, knowledge, and other attributes. In ancient Greek polytheism, each of the deities was limited as to what he or she was able to accomplish. In the conception of God in the Judeo-Christian-Islamic tradition, the deity has usually been portrayed as all-powerful, unlimited in what He is able to do. How-

### GROWTH OF CULTS AND RELIGIONS

*All main line religions were once cults and any of today's cults could one day become a mainline religion. What they have in common is that both pander to the ignorance of man. Both support and maintain an irrational abject attitude of mind toward the supernatural, notwithstanding the absence of evidence or the presence of evidence to the contrary. Cults and religions maintain beliefs and practices resulting from ignorance, fear of the unknown and false conceptions of causation.*

*The only explanation for the growth and propoganda of cults and religions was once well stated by the inimitable H. L. Mencken when he said that, "The curse of man, and the cause of nearly all his woes, is his stupendous capacity for believing the incredible." (JAMES LITTON, 312 Shaw Boulevard, Mandaluyong, City /Reprint from Philippine Daily Inquirer, June 27, 2002)*

ever, there have been several philosophers of region, even within this tradition, who have thought that the only way of reconciling the conception of the divine nature with the evils that occur in this world was to portray God as lacking complete or absolute power or knowledge.

**The Ethical Problem** Another question that has been much discussed by theists is the relationship between the divine nature and the standards of goodness, justice, morality, and the like. As the problem was put by Plato long ago, is something right because the gods will it, or do they will it because it is right? The question at issue is whether the standards of value are only the arbitrary pronouncement of God or the gods, or whether there are some universal standards of value that even the deity accepts and obeys. On the one hand, there are theistic theories that conceive the nature of God as coeternal with certain eternal truths, such as the ultimate stan-

dards of value and truth, which God accepts and employs in His relations with the world.

On the other hand, there are theories, sometimes called voluntaristic, that assert that the power of the deity is totally unlimited and that it is within this divine power that God makes various things true or good. Anything that God wills is, by the very fact that God has willed it, necessarily right and just.

As is evident, the range of possible theistic theories is very large. Conceptions of the number and character of the divine being can be adjudged in terms of their consistency and their coherence with our general understanding of the world. Most theistic theories have been developed in terms of how they fit in with certain religious traditions, which begin with what they believe to be certain knowledge about God and his relation to the universe. The theistic philosophers' achievements can then be evaluated according to how well they fit in with the

view of God held by these traditions.

In the Judeo-Christian-Islamic tradition, there has been a long history (dating back from the Book of Job, the Epistles of St. Paul, the philosophy of Philo Judaeus, and other works) of attempts to develop a theistic point of view in harmony with the picture of the divine nature as revealed in Scripture. Those who were concerned with working out an intelligible and rational conception of God that was compatible with our other knowledge about the world, and who were also believers either in Judaism or Christianity, tried to construct philosophically acceptable forms of theism. The conceptions of the nature of God (or the gods) of Plato, Aristotle, and the Neoplatonists have been studied, modified, and combined in order to present a rationally satisfactory version of theism that is also consistent with the Judeo-Christian-Islamic God's nature.

Philosophers and theologians within the three traditions of Judaism, Christianity, and Islamic tried, especially during the Middle Ages, to work out acceptable rational explanations of the fundamental belief of their religions. Some like Averroes, Maimonides, and St. Thomas Aquinas based their explanations on Aristotelian and Neoplatonic philosophy. Where they could not reconcile Aristotle's view with their basic religious beliefs, they insisted that some knowledge of the nature of God and God's relations with the world could be known only by faith and not by reason.

**Fundamentalism** Others, like Sir Isaac Newton, have held the view that both nature and Scripture were presentations of God's message to man, which was to be learned scientifically or through the study of God's revelation as presented in the Bible and/or the Koran. Newton, in his *Principia Mathematica*, offered a version of the argument from design to show what we could know of God scientifically. In his *Observations on the Prophecies of Daniel and St. John*, Newton sought to show what we could know of God and His plans for mankind from the Bible.

A rising movement of Bible scholars, starting with Spinoza, developed what was called the "Higher Criticism of the Bible," a study of the work in terms of its history and development, which questioned whether we have an accurate text and whether it is a divine text or one written by human beings in certain historical situations. In the latter, the Bible would provide information not about God but about man at an early stage of human history. This, the Higher Critics said, would account for the many discrepancies that people have found in the text and for the claims that are counter to now accepted scientific findings.

At the end of the eighteenth century and the beginning of the nineteenth century a view was set forth that would now be called "fundamentalism." It insisted that the Bible is the Word of God, that the Bible that we possess is inerrant in all matters, and that the meaning of the Bible can be ascertained by literal read-

ing of the text. This view presupposes that we know God exists, that He does not change, and that He communicates His will to mankind through a text that he has preserved for us through all of the vicissitudes of history.

Fundamentalism was especially important in the United States as a way of opposing Darwinism as an explanation of man's nature and destiny. In the early part of the twentieth century, it appeared as an anti-intellectual way of opposing new scientific knowledge. In the post-Second World War era it has become a serious and growing view in Judaism, Christianity, and Islam. Its adherents take the developments in the modern world – the return of the Jews to Palestine, the rebuilding of Jerusalem, the Cold War, the emergence of Islamic republics – all as evidence that the prophecies in the divine books are being fulfilled and that our knowledge of God and His plans come to us by literally interpreting what has been set down in holy writings.

Some fundamentalists take this way of knowing God and about God in most scholarly fashion. They learn the requisite ancient languages, study Biblical archaeology and Biblical history to grasp the literal meaning of the texts and to predict the future course of events in terms of the prophecies in the texts. Their opponents remain skeptical in view of the disagreements among fundamentalists about what the literal meaning of a given text is, and in view of the predictions made by fundamentalist readers that have not been fulfilled. They would suggest that either

the text is errant or the literal interpreter is. In either case, other means would be required to learn about God and His message.

**Conclusion** In view of the age-old concern of humankind with religious problems, this area of human experience constitutes a subject matter for philosophical analysis. The philosopher – in examining the problems of religious knowledge and metaphysical theories about the nature of God – is not necessarily concerned to argue for or against any particular religious belief or theory. Rather, his/her interests is to analyze it, to raise questions about it in order to understand it rationally.

Although much philosophizing about religious questions has been of an apologetic character, that is, has been aimed at rendering various religious beliefs intellectually acceptable, it is just as likely that careful rational examination may result in doubts that an intelligible theory is possible. The philosophy of religion is committed to developing evidence neither for atheism nor for religious belief. Instead, its crucial concerns are to examine the knowledge-claims that are made in this area, to see if there are standards in relation, to which they can be justified, and to evaluate and interpret these claims within the framework of rational understanding. It is always possible that the best conclusion one may be able to reach is a fideistic or skeptical one – that no defensible rational comprehension can be gained in the area of religious knowledge, and the no satisfactory rational interpretation or explanation can be made.

We may best follow the attempts to understand the special character of religious experience and its effect on human affairs, rather than seeking arguments for or against various religious-knowledge claims. With the present rise in religious activities all over the world, we may better profit from examining the role religion is now playing and why it is again a very vital force in the human world, than by reexamining ad nauseum the arguments for the existence of God, and the various theological conundrums that have bedeviled philosophers for two millennia. (By: *Richard H. Popkin and Avrum Stroll*)

**THE SCOTTISH RITE TEACHES** that Masonry is a crusade against ignorance, intolerance, Fanaticism, superstition, and charitableness, and error. That Masonry is a crusade all over the world to establish a reign of love, peace, charity, and toleration. That Masonry is not a religion, but a way of life, a belief in God, a search after truth, a belief and a search for immortality. It is a will, a determination to so live in the eyes of God, That when the hour glass of our time has run out and our work on earth shall be finished, that we may be weighed in the skills of God's mercy and justice not found wanting.

## MASONRY AT THE CROSSROADS

### *OUR THINNING RANKS*

*by MW Gerald H. Grosskopf, PGM, New Jersey*

**AA** Most Worshipful Sir, Right Worshipful Deputy Grand Master, Brother President, Right Worshipful District Grand Master, Distinguished East, Ladies, Brethren and Friends. It is an honor and a pleasure to be with you this evening, and to welcome our visiting Brethren and Ladies to the Garden State.

When our Brother, the Chairman asked if I could address you this evening it brought back fond memories of the evening a few years ago, when at Enterprize Lodge No. 31, I had the get pleasure of sharing the East with two other sitting Grand Master, Most Worshipful Sir they were one of your predecessors Most Worshipful Leon P. Bañez and Most Worshipful Stuart M. Cowan, Grand Master of Hawaii.

That was an evening that I will always cherish.

If I may would like to share a few thoughts with you this evening.

A frequently asked question of various Masonic publications, study groups and Masonic speakers is "What's wrong with Freemasonry?" – The next question many times is "if there is nothing wrong

with Freemasonry then why is membership and interest dwindling?"

Lets examine this a little further.

Within the population of the United States which is approximately 250 Million souls we can claim about 3 to 4 Million of these. About 10% of what membership we do have might fall in the definition of being active. Therefore, there is just a fraction of 1% of the population that is any way active in Freemasonry.

### WHY IS THIS???

Why is the Fraternity that has provided so many of the Worlds leaders not more sought after?

Maybe we have not kept up to the expectations of our Brethren.

There are many theories of the origin of Freemasonry, but they all seem to agree on the original concept going back to the Cathedral Builders who were required and permitted to travel from their homes to the sites where they were needed. These operative Masons were engaged in one of the most hazardous professions and as mentioned before, they were called upon to travel long distance to the building sites and stay there for long periods of time. In a period when medical aid was scant at best and medical benefits were nonexistent the Lodges of Guilds were best help for the families of the Brethren who were absent, injured, or killed, Help for the widows and children was the glue that bound Lodges to-

gether and soon the fact "that Freemasons take care of their own" was well known.

Lodges of the time were also established at the building sites to provide a sanctuary for these travelers and a place where they could be instructed in the requirements of their trade. A side effect of the ability to travel to foreign places expanded their knowledge. Soon there were men who wished to associate themselves with these informed Brethren and were accepted as Symbolic or Accepted Masons, denoting that they did not possess the skills of a bricklayer but were members of a Symbolic or Accepted Lodge.

As Freemasons we are known for our generosity and charitable works, both through our Lodges and Grand Lodges but also through our appendant bodies. The Philippine Masonic Association of America is well known for their generosity both here in the United States and in the Philippine Commonwealth.

We must keep in mind that our primary duty is to kept our Fraternity alive and prosperous and serviceable to our Brethren wherever so disposed. When we join this great Fraternity the fact that we are Freemasonry must be our primary consideration while the Lodge that we join and it's Grand Lodge is secondary. We are Freemason foremost and our Brothers are all Freemasons of all recognized Grand Lodges and the Lodges thereof. The precepts of Freemasonry we are to keep secure and inviolable.

In reviewing history we find that a good number of the leaders of the past were Freemasons. Many, if not most of the men involved in the forming of this our country of the United States were Brothers, as it was with the Commonwealth of the Philippines, Dr. Joseph Warren and Paul Revere as well as Manuel Quezon in the Philippines.

The first President of the United States was our Brother George Washington and in the Philippines the first President was our Brother Emilio Aguinaldo. In South America it was Simon Bolivar and in Italy it was Garibaldi.

Over the years our Brethren were the stalwarts of the Judiciary System as is our Most Worshipful Sir, Eugenio S. Labitoria, the first appointed Supreme Court Justice was Brother William Cushing and later our Brother Earl Warren was one of the many Freemason Justice to serve on the Supreme Court.

In the military there was Generals Douglas MacArthur, Omar Bradley, George Marshall and Antonio Luna. Industrialists Henry Ford, Henry J. Kaiser, and Henry De Foe. In Medicine Brother and Doctor Alexander Fleming, Leon Bañez, and Gabriel Sinisi. These Brethren as were many others, were all leaders in their chosen fields and were Freemasons.

What was it that brought them to the Fraternity in the first place?

Of the forty-three presidents of the United States 14 of them were confirmed as Freemasons. Until the most recent period the longest time between the election of a Freemason, as President was 20 years with an average of 14 years span. The last time we had a Master Mason elected to lead our Country was 49 years ago. There has always been a goodly number of Freemasons serving as Governors and in the Congress. These numbers are also going down.

Why are we not drawing these leaders?

In the past the Lodges of Free and Accepted Masons were known as places where a man could expand his abilities and associate himself with like men who sought the same self-improvement.

These Lodges also provided an avenue where Brethren could also practice their leadership ability in an orderly well-run atmosphere.

When General MacArthur was commandant of West Point he stated in one of his addresses to the plebes "that the ability to lead is not an ordained gift of the deity nor can it be inherited, it is a professional skill that must be learned" We can offer this training in our Lodges to our Brethren and to our youth groups. This action on our part may well restore the interest of the future leaders to our Brotherhood, not for the political gain but for the self-improvement of the individual.

Recently I read a quote from Most Worshipful Brother Richard A. Hageman, Grand Master of Masons for Montana, I would like to share it with you.

"I have often heard it stated that Masonry takes a good man and makes him a better man. Recently, upon reflection, it occurred to me that this isn't totally true. Wouldn't it be more accurate to say that Masonry takes a good man and gives him the tools the environment and the encouragement to MAKE HIMSELF a better man? I cannot believe in Masonry

by osmosis, and that the simple observation of the degrees and being issued dues card make a better man. It seems to me that the basics of our purpose would require us to focus our work not only on that man, but more especially ourselves."

Perhaps if we follow The Worshipful Sir's advice and provide the aid and means to assist our fellowman we can once again return to the position where Freemasonry supplied the leaders for our society.



*MW Labitoria is received in New Jersey*

## VIEWS ON LODGE LEADERSHIP

by the Masonic Service Association, USA

**I**n far too many of our lodges, there is no effective leadership. We are all aware of the many lodges which meet only because the by-laws provide for a stated meeting. If there happens to be a quorum present, the lodge is opened, the bills are allowed and read, the correspondence is read, and there being no further business, the meeting is closed and the members go home. Sadder yet are the many times that there is no quorum.

Too many times, we find a man elected as Worshipful Master of his lodge who has had very little and sometimes no training for that office. I would guess that in a majority of our lodges, there is no program of training to prepare the officers for the post of Master of the Lodge, except in the practice of the ritual, if ever.

We must face the fact that even the Mystic Tie of Masonry will snap under the strain of such repetition – monotony or dullness.

I have worked in other organizations over the years and have seen many officers, GOOD and BAD. All of them wanted to be good officers and all wanted the best for the organization. Some succeeded and some failed. Why?

Why do governments fail and others succeed? It's leadership.

Where does juvenile delinquency really begin? – in leaderless families. Where do slums fester? – in leaderless cities. Which armies falter, which political parties fail? – poorly led ones.

The effectiveness of any organiza-

tion, be it government, business, or fraternal, is determined by its leadership. The importance of leadership is nothing new; it has always been important. Its effects can be traced throughout the written records of mankind. Therefore, the fact that we discuss lodge leadership today does not mean that we consider something new.

From reading and research, we have found that this has been of great concern of all our Grand Masters. During the darkest days of the Civil War, a message was delivered to President Lincoln that a general has been captured by the enemy. A member of his cabinet exclaimed, "We cannot fight a war without generals. We suggest that you promote a colonel immediately and create a new leader".

Lincoln then said: "I can promote a colonel to the rank of general at the stroke of my pen, but that won't make him a leader. Leaders create themselves!"

The same is true in our lodges. We can appoint men in line and we can elect them through the chairs, but that won't

make them leaders. What are the qualities of a good leader? We would submit the following for consideration:

**Confidence:** If a leader does not believe in himself, no one else will. It must be acquired by training and accumulation of experience and skill.

**Energy:** A leader must be willing to do everything he asks of the members and more.

**Timing:** A combination of alertness, imagination and foresight.

**Clarity:** A leader must be able to reason logically, make decisions and then convey his thoughts clearly.

**Tenacity:** Courage is the capacity to hang on five minutes long and inspire it in others.

**Boldness:** A willingness to take chances, a readiness to experiment.

**Concern:** Concern for others is a sign of imagination and vision.

**Morality:** A firm code of ethics, a strong sense of personal morality.

**Faith:** Above and beyond all, a leader must believe in his followers as well as in the goal toward which he is leading them.

Basically, the leader is one who by training understands the objectives and tenets of the organization and who has, by planning, devised a method of accomplishment and by proper instruction gets others to follow in carrying out the

plans.

Lodge leadership is the ability to produce unified lodge action toward an objective by the effective use and cooperation of its members.

How should we train our leaders?

We must make the Masters of our lodges understand that one of their principal responsibilities is training those who follow. We must insist that "going through the chairs" does not mean marking time, but does mean a time in which junior officers are being trained. The end result of a system of line officers must be a Worshipful Master conversant with all phases of lodge management.

The line officers should be assigned new duties and responsibilities each year, so that when the individual has assumed the Master's chair, he will be fully qualified and capable of carrying out his responsibilities of leading, teaching and encouraging his subordinates.

It is the responsibility of the Master to utilize the abilities of various brethren of the lodge on working committees. This accomplishes a two-fold purpose: first, the development of potential officers and second, it frees the officers from some of the routine operations of the lodge.

I would like to assert that the best measure of the success of a Master is not that of his year in the East. The real effectiveness of a Master cannot be measured until six years after his term of office. It is in those next six years that the men he helped train will have put their

lessons into practice.

A word to Junior and Senior Wardens, we know you desire a most successful year as Master, and we hope that you will achieve it. But your chances of success depend upon the amount of thought you put into it. The thinking and planning comes first, for once you take the gavel as Worshipful Master, you will find other responsibilities awaiting your attention. If a farmer wands a field of corn, he doesn't sit in the shade during the planting season. You must first plant before you can harvest.

The process of revitalizing member participation in our lodges can best be achieved through planning and conducting meetings that will stimulate the interest of all members.

The primary purpose of meetings of any kind is to establish communications between members. The one feature that distinguishes a good meeting from a poor

one is planning. Lagging attendance at our lodge meetings is symptomatic of ill planned, disorganized or uninteresting meetings. You can have all the plans, ideas, committees and school of instruction, but if you do not have leadership, nothing happens.

Action must come from the top. The Master must realize that the extent to which his members enter into lodge activities is in proportion to the Masters enthusiasm and to the extent that the Master enters into the real spirit of Masonic brotherhood.

We Masons are taught that when there are no designs on the trestle board, there is confusion in the temple.

Wardens must study hard. They must plan ahead so that they will be prepared to carry out the duty of the Master, which is to lead: or put another way, "To set the Craft at work and give them the necessary instruction whereby they may pursue their labors".

### PRINCE HALL MASONRY

On March 6, 1775, a sergeant named John Batt of the British Army's 38<sup>th</sup> Foot Regiment then stationed in Boston, Massachusetts initiated 15 black men, one of them named Prince Hall. When this regiment was stationed elsewhere, Prince Hall led the effort of securing a warrant from the Grand Lodge of England (Moderns) authorizing his group of black Masons to form a lodge. On September 28, 1784 they became African Lodge No. 459 in the English Roster of Lodges. Amidst lingering racial attitudes, Prince Hall Masonry is still struggling to maintain their legitimacy among many of the Grand Lodges in the United States. What could be more legitimate than the Masonry that descended from the Grand Lodge of England and is as old as the American nation itself? The Grand Lodge of the Philippines on its part has long been in the process of extending recognition to the Prince Hall Grand Lodges in the USA and has already recognized the Prince Hall Grand Lodge of the State of Washington.

# HEAVEN and the Musings of an Old Man

by WB BEN C. CARESS

(Past Master, High Twelve No. 82 and Life Member)

**L**iterally heaven is paradise elsewhere. We are on earth which is one of the ten planets in our solar system. For the living, there is heaven on earth and for the dead perhaps they do not know heaven or hell anymore. There is also hell or suffering in pain, sometimes beyond humans can bear. Therefore, heaven could be enjoyment whereas hell could be suffering (physical, emotional, mental and spiritual).

But heaven can be relative if not controversial. In my searchings and vicarious wandering into every corner of the imagination, I have tasted and tried all kinds of heaven that my limited consciousness could ever know. Heaven could be a state of mind for the thinker; could be breath-taking view of built-up areas or landscapes, mansions and gardens or the opulent life style of the rich and famous. Money, diamonds, wine, women (or men), why – even drugs is heaven for the sensualist. Gambling in the dens of Las Vegas, Reno, Atlantic City, Monaco, the French and Italian Rivas is heaven to the gambler. Fashion, dancing, sights and sounds, literature and music is heaven to the artist. Nature is heaven for the environmentalist. Power, wealth, fame and influence is heaven for the transcendentalist. For those who have less in life and wanting of vanities, a literal heaven is promised by the Christian churches advocated by Islam and practiced by the Hindu Yogis which are all very accommodating to the novice. I cannot appreciate yet the heaven of the Hindu, Buddhist and Radha Soami (Lord of the Soul) faiths which are the union with the Divine in the ocean of

bliss. But for enlightenment – yes I can appreciate. Sometimes, I am confused along the way in my pilgrimage to eternity. They all appear to be the same – ENJOYMENT. Perhaps my soul is still clouded of karma. After spending much time in my reading, wandering and physical travel and upon the level of time, seeking the truth, experiencing and exposing the self, even indulging a bit in these heavens if only to know and satisfy the curiosity, I realize that all is vanity, evanescent and ephemeral. How many we know the truth if it is relative also alike heaven (part, half, whole, absolute)? Does truth depend upon the propensity of the seeker? What if he is not enlightened? It would seem that I have reached the farthest points of the four branches from the crossroads of beliefs and they all appear speculative and profit motivated. For the Christian churches their doctrines are explicit and esoteric but Jesus taught in parables, implicit and esoteric messages. For the Hindu and Buddhists individuality is lost when the soul is merged with the Divine Essence and from this point in my logical analysis it does not matter anymore being engulfed in the ocean of bliss. For the

pragmatic materialist and sensualist the only consciousness that matters is now. How can we know heaven when it is relative? If the mind's inclination of the seeker depends on his enlightenment, then it is only me who could know heaven for what I am myself or you alone and no another else know heaven for yourself. My knowledge of Divine Providence could not be fully explained to others who have not felt neither experienced it. So? You will never know how much I am in heaven neither will I mind to know yours.

Is there a need to live another lifetime in the physical plane if only to gratify the five senses? Yes for the worldling. Yes for the darkened soul caused by karmic experiences. perhaps no to the black balled or blackened soul whose propensity is demotion in the next life. No also for the Christian because the Living Entity of flesh is against spirit. According to the knowledgeable only six percent live for the present and the rest 94% just endure the moment for their future. Being smart is preferable to stupidity. King Solomon was a very fortunate biblical personality because he prayed for wisdom to discern and perceive the truth in everything under the sun. he had a thousand wives and concubines but he realized later that all is vanity, useless and there is no end to desire; it's like chasing the wind, why? I think because of old age and his time was limited. If he should have lived 1,000 years in his time, his realization would have differed much and would have been better than repetition of birth and death.

In my search and understanding of scriptures like the version of the Good News, Living Bible and King James of

the Holy Book to include the other Bible (Copyright 1984 which are the ancient esoteric texts Jewish Pseudapigrapha, Christian apocrypha, gnostic scriptures, Kabala Dead Sea scrolls) Bagavadgita as it is, Johrei, Edgar Cayce's Readings meetings with remarkable men, the Vedas, the Quoran, the Grand Sahib and the Radha Soami (Lord of the Soul), and even ancient fraternities all contain counsels of perfection and trakle down to either reincarnation, union with the Divine in that ocean of bliss of Nirvana, resurrection and the fourth branch still being probed by science. I am not an authority yet and still studying not a few sciences like paleontology oceanography, evolution, astronomy, psychology, natural and spiritual sciences and the fixed law of cause and effect to include the Process. The absolute truth, in behalf of this composition, is but only the Positive and the Negative for all matters to move or exist. In other words: If there is day there is night, If there is man there must be a woman, if there is heaven there is hell, if there is height there is depth and so forth and so on and on. Everything from the tiniest atom to the big starts have their own orbit and cycles to follow over and over even for a billion years. From the big bang to the black hole to infinitum, our planet earth is 4 ½ billion years which is young to the astronomer. Creation was only about seven thousand years but man is known to have existed 40 thousand years already. How can he be created within six days when the procreated baby that is born of a woman stayed nine months from the inside? Creation was not literal. There are numerous explanations and presentations acceptable to the open mind. Billion years here could be 7 days elsewhere in the cosmos like one

day in the Holy Book is equal to one year on earth. When our earth and the heavens were created they were elsewhere (creators). The first couple were Adam and Eve but how come there are red, white black, yellow and brown races all over? I will not allow my intellect to just believe on this. What I know is the author did not include the others. The deserts were below the ocean in only 160 million years ago.

The oldest and highest form of life known to have existed one thousand million years or a billion years is the jellyfish and still a jellyfish today. The nearest nebula or star to our solar system is 3 ½ light years away and Andromeda is several million light years away. What intelligent being is the modern man today when his life is good only for 120 years? Well it does not matter when we talk of light years or billion years.

What matters in my search for fulfillment, spiritual development and enlightenment is practicing the golden rule and the virtues like honesty, giving and living in the spirit and these are enough to sustain my soul. The fruit of the spirit is: love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control. If there should be more than these I want to know and appreciate. The most valuable of feelings in heaven's borderline come unexpectedly in following the path to assurance pointed out in the New Testament to get in touch with the Saviour JC. Make that personal contact by turning your life over to him and He will show you the right way. Live out the teachings of Charity. I do not wait for physical death to enter into eternity or experience my heaven. It happens the

moment when one is born again. It happens everytime I realize Divine Providence or an answer to a prayer. It happens when I experience the miracle of turning disappointment into joy and blessings (blessings-in-disguise). It happens everytime I have depth dimension fellowship with a brother, a friend or same believers. These are heaven's borderline, foretaste of heaven and immortality or a pre-view and glimpse of eternity. Saint John's message in the gospel is that heaven is not so much a place but a mystical experience of joyful living. So? Heaven and eternal life can be partially, even fully realized here and now. In these realizations of my personal relations with JC lie the proof of heaven and eternity.

I know that there is hope of a seed or a tree if it be cut down; that tender branches shall sprout again. I also know that there is hope of return for the waters from the springs and rivers that run down to the ocean, because the ocean is not full. Unto from whence the waters comes there they return again and the cycle goes on and on and on until time shall be no more.

While sojourning in this short lifetime of uncertainties and remote-sensing what is there beyond the Great Divide, let me do good to everything the right way and hoping somehow that when my clouded soul (will not allow darkened neither blackened by karma) will stand naked and alone before the Great White throne, there to receive judgement for the deeds done while in the body, may it be my portion to hear if I can still hear the words of the GAOTU: Well done thou good and faithful servant, enter thou into the joy of the Lord.

## MOVIE: FROM HELL

By: VW Carlos R. Manabat, PM, DGL MD#29

**W**hen I thought that I was lucky to become a Freemason in this generation, it was in fact made with guarded optimism. It didn't take long when the discrimination previously held at bay insinuated itself through the unsuspecting mind sets, fanning a faltering flame of sham knowledge about the fraternity. The revolting ignorance just refuses to die out resurrecting in vain the ghost of the papal bulls from the dustbin of moral turpitude.

*"That Freemasonry dates from before the Flood; that it is a mere creation of yesterday; that it is only an excuse for conviviality; that it is a soul-destroying, atheistic organization; that it is a charitable association, doing good under a silly pretense of secrecy; that it is a political engine of extraordinary potency; that it has no secrets; that its disciples possess in secret the grandest knowledge vouchsafed to humanity; that they celebrate their mysterious rites under the auspices and the invocations of Mephistopheles; that their proceedings are perfectly innocent, not to say supremely stupid; that they commit all the murders which are not traced to somebody else; and that they exist only for the purpose of promoting universal brotherhood and benevolence – these are some of the allegations made by babblers outside the circle of Free and Accepted brethren. Omne ignotum pro magnifico. The less one knows the more one takes of Freemasonry." (The Daily Paragraph, London, 1871; as reprinted in The Hiram Key)*

Freemasonry, in all its restraint, is a logical target of social and moral shamans creating a "we against them" at-

mosphere to ensure the cohesiveness of their respective flocks. A nasty strategy to survive that in a way, added to the aura of mystery to the Craft. Our silence has provided more than the necessary answers to their queries and our indifference gave them a comfortable edge in the bar of public opinion.

*"Masonry puts considerable stress on encouraging high standards of morality among its members. But it is hardly surprising that a society which uses secret handshakes, signs and language for the mutual recognition of its members is suspected of being an influence for bad rather than good. Why have such methods, if not to hide the truth? Why hide, if there is nothing to hide?"*

*Those outside Masonry find the whole idea of dressing up, reciting esoteric texts and performing strange rituals so silly that they tend to believe there must be some other, and probably more sinister, attraction to it. Probably there isn't . . . but a negative is always hard to prove." (The Daily Paragraph, London, 1995; as reprinted in The Hiram Key)*

The latest affront to the members of our honorable fraternity was shown in Metro Manila theaters months ago and was also expected to hit the provincial movie houses and video stores. Originally titled "Letter from Hell" but was reduced to "From Hell" for reasons, which may become obvious later on. It was a story about Jack the Ripper, a notorious 19<sup>th</sup> century English serial killer with a propensity to abduct and mutilate prostitutes. A methodical murderer who seemed to mislead the authorities and kill his victims with brutal accuracy. First, he would slash the victim's throat from ear to ear then disembowel her. He may occasionally remove other vital organs depending on his rage at the given moment. The pattern of death was so consistent that it can only be attributed to a single culprit. The story however focused on the police investigator who has the habit of indulging himself in drugs, periodically that is, so he can have a snap shot of the Ripper's next victim while under its influence. His method of searching and knowing the identity of the next victim was dubious, of course, and in fact he was not able to prevent one from happening.

All throughout the movie, however, one will notice the clear attempt of the film maker to emphasize the direct or indirect role of Masonry in the conduct of Jack the Ripper's murderous odyssey. From the very start, it was established that Masonry played a big role in the mayhem that will ensue. The actors prominently displayed the rings of the members of the Craft. The Police Commissioner, the Judge, members of the academe, and other persons in the high and powerful social stratum were intro-

duced with obvious subtlety that they were indeed Freemasons. Jack the Ripper, with his ring frequently focused by the camera and most damning of all, the suitcase containing the murder weapons, had a square and compass on its lid. It was a humiliating moment for us, briefly but may have a perpetual impression, that our fraternity condones people like Jack the Ripper.

Jack as the physician-surgeon of the royal family would be amore logical reason why the police had a hard time pinning down the criminal. Instead, it was strongly implied that the fraternity was providing the protection. To illustrate the point clearly, they even showed a lodge of Entered Apprentices, complete with a Tyler and a candidate at the altar reciting the obligation. Nothing was hidden except for the apparent discrepancy in the position of the candidate, which was not appropriate for First Degree conferral as we know it. The penalty was emphasized at the end of the obligation and the overheard side comments of some senior members about the secrecy of the meeting were enough to implicate the Craft to one of its member's dastardly acts.

All throughout the film, there was an unabated attempt to galvanize in one's mind the prejudiced conclusion that Freemasonry is more evil than one can see. It was a sordid depiction when the Police Commissioner was portrayed as the one who was blocking the investigation. To complete the psychological conviction, all the attendant Freemasons in the story were collectively shown as having guilt during an episode of hallucination of the police

investigator handling the case. Interestingly, the police' repeated use of drugs was never derided until the end of the film depleting if of moral lesson.

The only saving grace of the story was when the Freemasons did convict Jack the Ripper during a Lodge trial and one of the most brutal and inhumane punishments of that time was meted out. The frontal lobe of his brain was removed and he was thrown in jail for life. But it was late, too late in fact. The bias was so intense from the beginning of the movie that no brief scene of salvation can possibly erase the doubt against the fraternity.

As I went out of the theater, I held my ring with pride. Deep inside, I know that I still harbor the honor and privi-

lege of being a member of our Order. I am also aware that they will not cease on gagging us with the iniquity that we never did. It brings to my mind the last grand master of the Knights Templar, Jacques De Molay, when he condemned himself to martyrdom. It was at the height of Inquisition when he was forced to confess to foul crimes which have never been committed by his Order. He said, "Life was offered to me, but at the price of infamy. At such a price life is not worth having. I do not grieve that I must die if life can be bought only by piling one lie upon another." Having said those words, he was brought to the stake and was roasted alive. As modern Freemasons, we may not suffer the same cruelty but we are still subject to civilized persecution. This may be one of them....this movie from hell.

## TRAVELLERS' JOURNAL

**April 5 - MENCIOUS UNDER-TAKES MEDICAL MISSION AT ISLA PUTTING BATO.** Mencius Lodge No. 93 under the leadership of WM Tommy Uyliapco and the AFP reservists led by Bro. Col. Eduardo S. Ramos jointly undertook a Medical Mission at the depressed area of Isla Putting Bato, Tondo, Manila coinciding with the birthday of President Gloria Macapagal-Arroyo.

**May 12- LIBRENG GAMUTAN SA BARANGAY.** With the noble purpose of helping the distressed and the needy, the Alfonso Lee Sin Memorial Lodge # 158 conducted its annual Medical Mission for year 2002 at Barangay

Anonang, San Fabian, Pangasinan. A project under the Community Service Committee chaired by WB Alex Aurelio, the project was led by the project chairman VW Roy Serrano and actively participated in by 13 brethren from Lee See and Pangasinan (#56) Lodges, medical doctors from the Pangasinan Association of Family Physicians led by the president, Dro. Glorioso Maramba, the Pangasinan Dental Society led by Dr. & Sis. Rosa Eleria and DeMolays.

**May 30 - FREE CIRCUMCISION PROJECT.** Victory Lodge No. 116 sponsored a free circumcision clinic at Poblacion F, Camiling, Tarlac. The three

lights led by WM Danilo A. Agustin and the brethren with the district officers of MD35 led by DDGM Manny Yu attended in full force. The surgical procedure were performed by physicians VW Manny Yu and VW Primitivo C. Beltran PDDGM assisted by two military doctors from the Army's Light Armored Brigade based at Camp O'Donnel in Capas, Tarlac.

**June 19- ISAGANI LODGE FETES SCHOLARS.** On the occasion of the birthday of our national hero Dr. Jose P. Rizal, Isagani Lodge No.96 reiterated the hero's concern for "the Youth, the Hope of the Fatherland" by hosting a fraternal dinner with 24 scholars of the Tarlac State University.

**June 22- ISABELA LODGE NO. 60 TURNS 78.** Isabela Lodge under the stewardship of its Worshipful Master, Eddie D. Maningding, celebrated its 78<sup>th</sup> founding anniversary by conducting a "four-in-one" activity in Sta. Victoria, Ilagan, Isabela jointly with the Queen Isabela Court #14 of the Order of Amaranth under HL Mercedes P. Pacquing and the DeMolays of the T. De Leon Chapter. No less than the town's municipal mayor, the Hon. Delfinito "Jojo" C. Albano Jr. graced the occasion.

**June 29 - BOOK LAUNCHING BY LUZON BODIES – Luzon Bodies (Scottish Rites) launched the Supreme Council Yearbook (1950-2000).** This recent publication contains the history, important personages and listing of SGIGs, IGH, KCCH and how the Philippine Supreme Council was established. The book is worth keeping as a valuable addition to a Mason's personal library.

**July 6 - BAGONG BUHAY ANNUAL SISTER LODGE VISITATION STORM HIT.** Bro. Reinaldo A Cedeno, SW of Bagong Buhay Lodge No. 27 of Paranaque reports that their annual visit with sister lodge Union Lodge No. 70 in San Fernando, La Union, was hit by a storm while on the road in Pampanga. Led by their Worshipful Master, WB Norman Cases, twelve trusty brethren braved the storm and arrived safely at San Fernando to savor the feeling "*Behold, how good and how pleasant it is for Brethren to dwell together in Unity*".

**August 16 - JOHN L. CHOA, PGM ANOTHER FEATHER ON HIS CAP.** Our Grand Treasurer was recently elected Asia President of the Y's International and was formally inducted during the 65<sup>th</sup> International Convention held in Sydney, Australia. MW CHOA is the first Filipino to be elected as the Asia Area President. He is a past president of Manila Downtown Y's Men Club and Past Regional Director and incumbent member of the International Council of Y's Men International with headquarters in Geneva, Switzerland.

**August 17- MASONIC CHARITY IN ACTION IN THE HIGHLANDS.** In commemoration of the 25<sup>th</sup> Founding Anniversary of the Lodge, the officers and members of Ifugao Lodge No. 218 headed by WM Andres P. Morales Jr, SW Andres M. Benigno and JW Claro D. Tocyap, conducted a charity project in the Municipality of Lamut, Ifugao. Food items and clothing were given to some 100 indigent families. This project was conducted in cooperation with LGU-Lamut through its Social Welfare Office.



**July 24 - LIFE RE-INSURANCE AGREEMENT.** *Acacia Mutual Aid Society, Inc. signed a Memorandum of Agreement with Philippine Prudential Life Insurance Company, to administer exclusively the re-insurance requirements of Acacia during a luncheon meeting held at Casino-Espanol-Manila. With this reinsurance facility, Acacia Mutual Aid Society, Inc. is further boosted in its capability to extend the best possible insurance benefits and services to all members of the Free and Accepted Masons of the Philippines and its appendant bodies.*

## OLD PLARIDEL TEMPLE RECONSTRUCTION

*Excerpts from the report of MW Enrique L. Locsin, PGM  
86th ANCOM, April 25, 2002 Olongapo City*

Immediately after my appointment as Chairman of the Committee to rebuild the Old Plaridel Masonic Temple, I set to task the formation of a group of noted and prominent Architects and Engineers from members of the Craft to prepare a design for the burned structure. After a series of meetings and consultations with the group, it was decided from the view point of aesthetics, economics, commer-

cial, government regulations and more importantly of Masonic purposes, that a 4-storey building be erected to replace the burned edifice. Being a historical landmark, the design will retain the facade of the old Temple while the rest of the structure will be a modified blend of the old and contemporary architecture to suit the requirements of modern day function and of Masonry in particular. The group also

unanimously decided to have Bro. Benjamin So Si Hok as lead Architect and Project Manager with Bro. Herman Atuel, VW Eluderio Salvo and VW Sergio Regala, as collaborators in the project, while VW Ramon G. Nuñez who in his own right is a Civil Engineer and has supervised several high rise and housing projects in the country, was designated Coordinator and VW Isaac F. Arribas, Jr. as Recorder.

I will be requesting Bro. Ben So to make the architectural and engineering presentations shortly. Meanwhile, it will be interesting to note, that each members of the team in this project comes with impeccable credentials in the construction and engineering industry. In this regard and by way of introducing them to this august body.

1. Bro. Benjamin So Si Hok, of Hiram Lodge No. 88, a highly respected Architect, has designed and constructed several commercial high rise buildings which dots the skyline of Metro Manila. He has been designated lead Architect of the re-building project.

2. Bro. Herman Atuel of Zapote Lodge No. 29, another respected Architect was an associate in the architectural firm of Leandro Locsin, a noted national artist and architect who designed and constructed several landmark edifices in the country.

3. VW Bro. Eluderio Salvo of Quezon City Lodge No. 122 a noted Sanitary and Safety Engineer who heads the consult-

ing firm bearing his name, has to his credit designed and installed sanitary and safety facilities in several commercial and industrial structures in the country.

4. VW Bro. Sergio Regala, Jr. of Quezon City Lodge No. 122, a prominent Mechanical Engineer, has designed and installed several air-conditioning, ventilating and other mechanical engineering facilities in the country.

5. VW Bro. Joselito Santos of King Solomon Lodge No. 150, a prominent contractor of the Ayala Companies, has volunteered to undertake the structural works of the project.

6. Electrical - This aspect will be undertaken with caution as this phase will require a very experienced Electrical Engineer.

What would be interesting to note is that all these Brethren have agreed to render their professional services free to the project.

In summary, the project profile will be as follows:

a. **PROJECT** - Construction to re-build the Old Plaridel Masonic Temple into a 4-storey Commercial and Multi-Purpose Bldg.

b. **ESTIMATED TOTAL FLOOR AREA** - 4, 380 sq. m.

c. **ESTIMATED TOTAL PROJECT COST** - P45 million

d. **START-UP OF PROJECT** - as soon as the architectural plans are approved and the necessary city permits are secured. And when the full amount for the completion of Phase I is raised. It is necessary that Phase I be started as soon as possible since its use will be an income generating source for the Grand Lodge.

e. **CONSTRUCTION CALENDAR** - Because of logistical situation, the

project will progress in 4 Phases. Phase 1, will cover the construction of the foundation and the 1st floor. This will be prioritized as its commercial section will be income generating for the Grand Lodge. Phase 1 will start immediately as soon as the architectural and engineering plans and sufficient funds for it is in place and more importantly upon the approval of this ANCOM. Phase 2 to Phase 4 will be implemented by stages as funds will warrant.



*GM Labitoria opens the 1st GM's Pistol and shotgun all steel shooting Competition at the Armscor Shooting Range in Marikina City from August 23-25. This fund raising event for the GLP was organized and ran by RW Hermogenes E. Ebdane Jr., JGW, chairman of the GLP Fund Raising Committee. The coffers of The Grand Lodge is how richer by P500,000 as a result of the shoot fest.*



**GM Labitoria  
is made Noble at  
Aloha Temple  
of  
Honolulu, Hawaii  
with  
MW Lyle G. Phillips**



*If undelivered, please return to:*  
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The First Filipino Grand Master to visit Canada is  
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