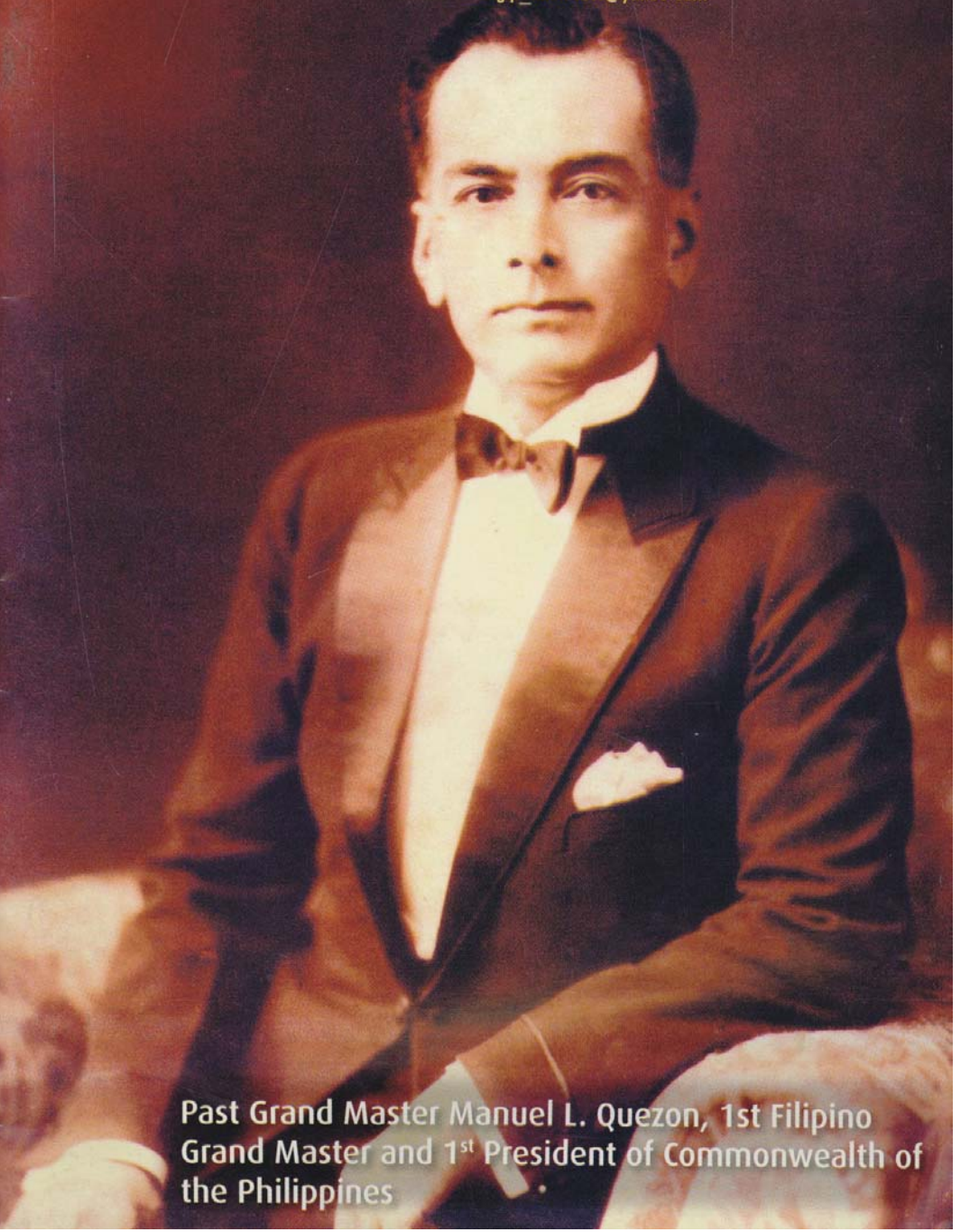




The Cabletow

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A formal portrait of Manuel L. Quezon, the first Filipino Grand Master and President of the Commonwealth of the Philippines. He is shown from the chest up, wearing a dark tuxedo jacket, a white dress shirt, and a dark bow tie. He has a serious expression and is looking slightly to the right of the camera. The background is dark and out of focus.

Past Grand Master Manuel L. Quezon, 1st Filipino
Grand Master and 1st President of Commonwealth of
the Philippines

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Vol. 82, No. 2
2nd Quarter, 2005

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From the Grand Orient



Challenges We Must Embrace

As I stressed in my inaugural address, my vision for my year in the Grand Orient is based on the assertion that Masonry has been and will always be relevant because it is a progressive moral science. Its natural form is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's law. Its goal is mankind's moral, spiritual and intellectual development. It aspires for a universal brotherhood of men under the Fatherhood of God and the neighborhood of nations. Its great crusade is to build its symbolic temple of liberty, equality and fraternity in the souls of men and nations. It aims at the attainment of universal peace and harmony among God's creatures, which is, according to Bro. Jose Rizal, in his essay entitled "Amor Patrio" (Love of Country), the very purpose of humanity dictated by Him. Its great schemes for the improvement of mankind include the following:

- To seek that which is most worthy in the world
- To exult the dignity of every person, the human side of our daily activities, the maximum service to humanity
- To aid mankind's search in God's universe for identity, development and destiny.
- To fight, with moral courage and enthusiasm, every force or power that would seek to destroy freedom, including spiritual despotism and political tyranny.

These schemes will result in the achievement of better men in a better world, happier men in a happier world, wiser men in a wiser world.

Philippine Masonry in particular has been and will always be relevant. As stated in our Masonic Law Book (1994 ed.), the Masons in the Philippine grand jurisdiction formed their Grand Lodge in order to:

- Set forth and exemplify the tenets and teachings of Freemasonry.
- Promote love, foster brotherhood and achieve harmony among Masons and other en.
- Enhance the welfare of our Order
- Preserve liberty, equality and fraternity

On the premise that Masonry has been and will always be relevant, we have put together a development program for our Grand Lodge, which will be vigorously

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pursued not only during my year in the Grand Orient but, hopefully, in the years following. This program covers finances, personnel administration & membership, organization, operations, logistics, and education.

I hope the Craft at all levels pursued the activities lined up for the 1st quarter and will pursue those lined up for the other three quarters, which are explained by our Senior Grand Lecturer in his column.

My brethren, we should not only learn and live by the moral, political, philosophical and religious truths which Masonry teaches, but also disseminate them as widely as we can among our fellowmen, particularly our countrymen; for, as the late Ill. Albert Pike has so aptly stated, "... if men were all Masons, and obeyed with all their heart her (Masonry's) mild and gentle teachings, that world would be a paradise, while intolerance and persecution make of it a hell" (*Morals and Dogma*, or *MAD* for short, p. 53).

Besides, individually and concertedly, we ought to create a positive image of Masonry in the eyes of the general public. The best way to do this is to always reflect in daily life and conduct the image of Masonry passed on to us by our Masonic forebears.

But more than that, we, the Craft at all levels, must implement a well-coordinated public informational campaign with the end in view to making non-Masons aware of and understand what we are and what we are not, what we are doing for our own growth and development and that of our families, and what we are doing for the amelioration of our local, national and international communities.

For this purpose, I created the Grand Lodge Committee on Public Relations. It is desirable that the different Masonic Districts, likewise, create their own Committees on Public Relations.

But what is public relations?

Public relations has been briefly defined as the truth well told.

Ergo, we should tell our families, relatives, friends, and even strangers, including our critics and detractors, the truth about Masonry.

In addition, we should increase our works of charity for the benefit of the residents of our communities, the affairs of which we should also get involved in. By so doing, the world "out there" will come to realize that we are, after all, an institution of philanthropic endeavors and a catalyst for social progress.

We active members of the Craft, however, cannot do it alone. We need reinforcement. Hence, we need to reach out to our inactive brethren and persuade them to go back to the Lodge. We need, furthermore, to involve the members of our families and those of the Orders of the Amaranth, the Eastern Star, the Rainbow for

Girls, Job's Daughters, and DeMolay in our projects. By doing so, we will increase the impact of our undertakings on the community.

If and when we work together in closer harmony toward accomplishing the many worthwhile goals we have set before us, particularly making Masonry more visible in our local and national communities, then we will accomplish much and do a great work for God's greater glory and for the welfare of our fellowmen, particularly fellow Filipinos.

If our Masonry is worth that much to us, all this we must do.

MW HERMOGENES E. EBDANE, JR.
Grand Master

Many brethren have suggested that Freemasonry in our grand jurisdiction be made more relevant for today's age. The issue, however, is not relevance because the principles and tenets of our Craft have been and always will be relevant. If we now find ourselves in danger of extinguishing, it's because we have kept our lights under a bushel. We must, therefore, change. If we do, we should not lose hundreds of years of history; instead, we will gain hundreds of years of future. As Bro. J.R. Rose told the New Zealand Freemasons at the start of the 21st century, "We must set aside our fears and stand against our own negativity toward change. We need to encourage Freemasons in the country to identify practical ways to move ahead – and to embrace the awesome challenge that faces us, to be visible. We must deliberately allow Freemasonry to be known and to be understood. Freemasonry is, after all, a way of life. That's no secret."

Yes, let us demonstrate to the whole world, through individual and concerted action, that Freemasonry is, indeed, a worthwhile way of life. – eF.R.eN

Editorial Comment

by e.F.R.e.N

REVISITING OUR TWIN DUTY OF SEARCHING FOR LIGHT AND BUILDING

To become a dynamic Fraternity committed to enhancing brotherly love, relief and truth and to improving men towards the attainment of an enlightened and a progressive humanity, each one of us must renew his resolve to faithfully perform his twin duty of searching for light (i.e., truth or knowledge) and using the light he has found for improving his own life and the lives of others.

Stated the late Ill. Allen Earl Roberts: "The Order as a whole has what the world has needed and urgently needs and will need in the future. It has been vital for several centuries. It will still be vital in the future if we let it be so."

Undoubtedly, Masonry has something vital to offer to today's fast-changing world. But we, its initiates, must keep its whole body healthy. We must recognize the importance of every one of its parts: its history; its rites or rituals; its symbolism, allegories and legends; its traditions of benevolence, charity toward all mankind, and relief of human suffering; its philosophy, vision and mission; and its jurisprudence – ancient landmarks, laws and regulations. We must avidly study all these parts of the body of Masonry.

We have to avidly study the history of universal Masonry in general and Philippine Masonry in particular because it puts flesh on the body, binding it into an unbreakable whole. By avidly studying Masonic history, we discover, among other things, how well we Masons have treated the body of our Fraternity down the years, what changes have been instituted to make the body more healthy, what our strengths and shortcomings have been, and how we can build on our strengths and shun our shortcomings.

We also have to avidly study and proficiently perform the rituals of Masonry because they make it the distinctive Order it is.

But, of course, knowledge of and proficiency in the rituals do not suffice. We have to avidly study the sublime teachings hidden in or illustrated by the symbolism, allegories and legends contained in the rituals because they constitute the heart and brains which keep the body of Masonry alive and vital. We should discuss these in Lodge and even outside of it. More importantly, we should live by them.

We have, moreover, to increase the valuable good works we have been doing for years for our fellowmen's benefit because Masonry's tradition of benevolence, charity toward all mankind, and relief of human suffering or distress is its soul and the duty of every conscientious Mason to perform.

We have, furthermore, to avidly study and pursue Masonry's philosophy, vision and mission because they pump the blood that brings life-giving qualities to its body and keeps it alive.

We have, in addition, to avidly study Masonry's jurisprudence, i.e., its ancient landmarks, laws and regulations, for these provide the muscles which enable the body to function fully.

We have to strive to gain mastery of the contents of our Masonic Law Book in particular. Like the Monitor, we should use it as our *vademecum*, our constant companion or guide, a ready reference to turn to whenever we are unoccupied in our mundane pursuits.

We must not cease to be avid students of the various parts of the body of our ancient and honorable Fraternity in order to keep it always healthy, always vital, always fully functioning.

Decidedly, the more we learn and know about the body of Masonry, the more we are interested in it; the more we are interested in it, the more benefit we can get from it.

On the other hand, if and when we have not been properly informed and educated by the leaders of the Craft or make no effort to inform and educate ourselves about Masonry, then we are untrue and indifferent Master Masons. If so, we are of no benefit whatsoever to our great Fraternity and the latter can be of little benefit to us.

There needs to be more Masonry among us particularly in the face of the off-and-on vilification campaign waged by anti-Masons against the Craft, which is contributory to the not-so-pleasant impression of the general public of Masonry and Masons. That is why we should ever bear in mind that, as one of the revered and esteemed leaders of the Craft in our grand jurisdiction, MW Reynato S. Puno, PGM, GMH, has emphatically enunciated:

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Masonry will survive all persecutions and harassments; for an institution founded on the pillars of brotherly love, relief and truth will never fall. There is only one thing that Masonry will not survive and that is the lack of Masonry among Masons. The future of Masonry rests on our hands and not on the hands of others.

Thus, besides informing and educating ourselves about Masonry on a continuing basis, we must ever bear in mind the unceasing message of the Ashlars, *viz.*, to stop making excuses for ourselves and get busy raising our ethical horizons until we attain personal perfection, by means whereof we will contribute to the progress of mankind. That is the mission which God has assigned to us as His stewards on earth. By fulfilling that mission, we have honor, and having this, we give glory to God.

So, let us roll up our sleeves and get busy building ourselves into symbolic temples the various parts of which fit with such exact nicety that they appear more to be the handiworks of the GAOTU than those of human hands. All we have to do is use the teachings of our Fraternity, particularly the symbolic working tools with which we have been equipped, for attaining our own perfection, by means whereof we will help perfect the society in which we live.

Individually and in association, let us demonstrate to all and sundry, including our critics and detractors, that we are an organization composed of men with firm and strong character; for, as aptly averred by an eminent Widow's Son, the late US President Woodrow Wilson, "The character of Masons speaks more eloquently than all the books and pamphlets written about Masonry ... If we think about what we ought to do for other people, our character will take care of itself."

Yes, like the Filipino Mason heroes we honored in August, let us walk in more noble paths and live by higher and higher standards and at the same time help build our nation into one that can participate on free and equal terms with other nations in the attainment of human solidarity.

Yes, like the senior members of our Lodges whom we honored and to whom we gave due recognition in September, let us demonstrate our zeal and enthusiasm for the Craft, making our Lodges venues of growth and development and benefactors of our communities, so that Masonry in our grand jurisdiction will regain its past glory because it has become once again dynamic, relevant and responsive to the needs of the greater masses of our people, whose distresses we are bound by duty to relieve.

Speech

**GRAND MASTER MANUEL L. QUEZON:
APOSTLE OF UNITY AND HARMONY**

by **MW Hermogenes E. Ebdane, Jr.**

It is always a joy and delight to speak about great men. President Manuel L. Quezon was not only the first Filipino chief executive but also the first Filipino Grand Master of Masons.

Grand Master Manuel L. Quezon was a leader who left a precious legacy of wisdom that has transcended his generation. For those who have not learned from the past, reading GM Quezon's wisdom can give us insight into how we can be united in our quest for meaning.

GM Manuel L. Quezon had his own political battles but he survived his crises because he loved his country very much to fight for her freedom and liberty.

GM Manuel L. Quezon commented to his political rival, Sergio Osmeña, thus: "The trouble with you is that you take this game of politics too seriously. Our people do not understand that ... All they want is to have the present problems solved, and solved with less pain."

Political wrangling can only lead us to further disunity. Our people want solutions to our political crises, not political grandstanding that tends to divide us.

BUILDING OUR EDIFICE

When GM Quezon was formally inaugurated on November 15, 1935 as the Commonwealth government's first Filipino chief executive, he said in part in his address:

The government which we are inaugurating today is only a means to an end ... It is essential that this last step be taken with full consciousness of its origin and the great opportunities that it affords to us ... We shall build a government that will be just, honest, efficient and strong [to] satisfy not only the passing needs of the hour but also the exacting demands of the future. We do not have to tear down the existing institutions in order to give way to a statelier structure... A new edifice shall arise, not out of the

ashes of the past, but out of the standing materials of the living present.

Apparently we have not learned from the past that building our nation is not by destroying the edifice we have already built.

UNITY AND SOLIDARITY

Today we have political messiahs who want to save our nation by sowing disunity, by sowing internecine strife, by sowing destructive unrest.

On August 16, 1939, PGM Quezon addressed the National Assembly and said in part:

...To insure our country's welfare, we should maintain the unity of our people and I am perhaps in a better position than anyone else at this time to maintain that unity. Nothing gives me more concern than the possibility of our people being divided into two or more political camps at this critical period of our history, when divided counsel and antagonistic efforts may be of fatal consequences to the nation. But I have enough faith in the intelligence and patriotism of our people to believe that they will not fail to see the dangers if partisan strife, that reason rather than passion will rule their conduct, and that they will not allow our national solidarity to disintegrate.

Partisan strifes can be dangerous when our political dimensions are based on personal agenda and ambitions. Country first before self-aggrandizement.

SOUND DEMOCRACY

Commenting on the concept of the need for a majority and a minority party, GM Quezon wrote:

You have been taught to believe that a majority party and a party of the opposition are essential to the growth of sound democracy. You seem to have accepted that theory as gospel truth. And so the young men in this institution of learning, who should learn to have faith in their Government, are made to feel that only in the Opposition can we find men of independent character, men who love liberty, men who are interested in the well-being of the people. That explains why the majority of our youth look upon the Government with suspicion, if not with ill will.

Today's present generation of Filipino have an attitudinal problem. They look at Government as an adversary. They do not have faith in their government. GM Quezon reminds us:

Ladies and gentlemen: This concept of the need of a majority and a minority party is as wrong as saying that in order that a home may be governed well, it is necessary that there should be a division, that there should be fighting all the time in the family. A nation is like a family, multiplied a thousandfold, and just as it is impossible for a family to be happy or to make progress when there is division among its members, when father and mother and children are at cross-purposes, so it is impossible for a nation to grow strong and accomplish great ends if the people are always divided, if they are taught to believe that patriotism means division.

Care to know what divides us? GM Quezon's wisdom is the more relevant today than it was. In the January 19, 1934 memorandum he wrote that he believed that our future is in our enlightened minds. Stated he:

My friends and countrymen: Democracy is indeed facing a great crisis. Whether it will survive or not in this part of the globe depends on you – the leaders and enlightened citizens of tomorrow. If we do away with partisan spirit; if cooperation rather than opposition is made the basis upon which the Government of the Philippines is to operate; if liberty is properly understood and practiced; and if the aim of Government is the well-being of the people as a whole and not of a privileged class, even if it be a property-owning class, then democracy in the Philippines will endure and we shall be able to demonstrate that the natural and the best government of man is the democratic government.

OUR RESPONSIBILITY

Educating our people on the philosophy of democracy is important to our understanding of its efficient and effective function. GM Quezon wrote how we should look upon democracy thus:

We must look upon democracy as a living organism which can thrive only if it is adapted to its environment. Unless our democracy can show this capacity for change and improvement, it will be supplanted by autocratic rule. To avoid this is our common duty and our trust.

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The above statement is taken from PGM Quezon's speech on the "Essence of Democracy." The whole essay is pregnant with social, political and moral insights.

Have we learned anything from GM Quezon's wisdom?

Perhaps it is time to reflect on what ails our country.

Perhaps it is time to learn the basics of democracy.

Perhaps it is time to learn the meaning of unity in diversity.

Perhaps it is time to learn GM Quezon's wisdom that:

We must rely for the security of this new nation, not so much upon the might of brutal force, but upon the undivided loyalty of every citizen to the government ... a loyalty founded upon individual consciousness that this government is his, and that it exists only for his protection, for his liberty and for his happiness.

This government is ours. It exists for our protection. Let us continue to build rather than destroy whatever social, economic and political gains we have.

FREEMASONS' FUSION

GM Quezon led the Filipino brethren in the historic fusion of 1917. The Grand Lodge of the Philippine Islands had then ten Lodges led by Grand Master William H. Taylor. PGM Quezon had twenty-seven Lodges coming mostly from the Regional Grand Lodge of the Gran Oriente Español. PGM Teodoro Kalaw, Sr. wrote: "Our only and exclusive reason for agreeing to the fusion was to save our most important principle: Masonic unity."

GM Quezon showed the American brethren Masonic statesmanship. He led the Filipino brethren to elect GM Taylor for a second term. When worried Taylor assured GM Quezon that he did not influence anybody to vote for him, GM Quezon laughed and said, "It's just what those Filipinos wanted and I am so happy that they did. Since you Americans have acted so magnanimously in giving the control into our hands, you and I will make a gentlemen's agreement, so long as you and I have any influence in Philippine Masonry there will be a rotation in the office of the Grand Master. You are Grand Master this year, I am to be next, thereafter each American holder of the office will be followed by a Filipino Grand Master."

The rotation agreement lasted up to 1974 with GM John O. Wallace as the last American Grand Master of the Grand Lodge of the Philippines.

All told, GM Quezon will be remembered by our Filipino brethren as a leader who taught us the meaning of unity. As he was wont to say: "We need leaders endowed with that attribute of leadership that springs from a character guided only by an honest purpose and can not be swayed by either lust for money or greed for power.

GM Quezon has long crossed the Great Divide but his wisdom has cast a long shadow in today's politics.

Mabuhay si Grand Master Manuel L. Quezon!

Mabuhay ang Pilipinas!

There are no bad feelings against our former colleagues of the Nacionalista Party. We have no grudge against them. We give them the same affection. There is no reason in the world why we cannot consider ourselves as brother. Unless they consider that only those who belong to one party can be called brothers, and if that is their conception of unity in a party, I say that is destructive, suicidal. It is not the unity of the party that should be sought. It should rather be the unity of the people. Partisan struggles should never involve bad feelings and personal hatred. We can and we should remain as we have been, the brothers that we are.

What a beautiful spectacle for the country to behold political fights limited to discussion of principles and eliminating personalities! What a magnificent spectacle for the people to see political opponents eating on the same banquet tables, united by the same links of affection and friendship! Much as I regret it, this seems to be something unknown yet here.

----- MANUEL LUIS QUEZON

REVISITING THE 2ND QUARTER, LOOKING FORWARD TO THE 3RD

by **VW Juanito B. Vaño, Jr., SGL**



In August, we honored Mason heroes and other prominent Masonic personalities through appropriate activities/programs that showed to the participants thereof that Masonry is the cradle of heroes and a builder of nations.

We also reflected on and discussed what Masonic demeanor is and what unmasonic conduct constitutes. By so doing, we were reminded once again that:

- Masonry is the realm of peace.
- Harmony is the strength of all societies, especially of ours.
- "Among Masons there must be no dissension, but only that emulation, which can best work and best agree."
- While influenced by the twin principle of goodness and truth, "hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity."
- We should not allow cliques or factions, petty quarrels or rivalries, fault-finding or destructive criticism to disturb the fraternal fellowship that is so characteristic of our ancient and honorable Fraternity.
- Like our Masonic forebears, we should be kind and affectionate to one another, tender to one another's faults, forgiving, solicitous of one another's improvement and good fortune.

In September, we honored the senior members of our Lodges and gave them due recognition, as well as visited those who are physically unable to attend Lodge and fellowship with us.

We also reflected on and discussed the responsibilities of sponsors/recommenders of petitioners/candidates for Masonic degrees. By so doing, we were reminded once again that when we sponsor or recommend petitioners/candidates for Masonic degrees, we must ascertain that they possess the sincere desire to become Masons, provide them with some idea of what Masonry is and what it is not, inform them that they have to meet certain moral and financial obligations, and be present when they are examined for proficiency, when their names are read in Lodge, when they are balloted, and when they are undergoing conferral of the degrees of Masonry.

In October, we reaffirmed our Masonic vows, with particular focus on the obligations and charges of the three degrees. By so doing, we renewed our commitment to learn and live the lessons and teachings of our Fraternity.

Besides, we held Lodges of Remembrance in honor of our departed brethren and invited their widows and orphans to join us in order that they would see for themselves the sincerity of our past esteem for our beloved brethren and our steady attachment to the principles of our ancient and honorable Order.

In November, we will get involved in community affairs and social development programs. Specifically, we will undertake such activities as tree planting, seminars on waste management and disposal, advocacy for the protection of the rights of women and children, and free legal assistance to members of the Craft and their beneficiaries.

We will also focus our attention on ritual management and Masonic protocol.

Under the guidance of the DGLs, we will discuss the symbolic meanings of the various rites observed in Lodge, Masonic protocol, and conduct of effective ritual management.

If need be, the brethren will participate in the exemplifications of the rites.

Indeed, brethren, if we are to be true stewards of the GAOTU, we must be faithful to the tenets, traditions and regulations of the Craft; we must make sure that the Lodge is always a reflection of the celestial Lodge, where the GAOTU forever presides.

In December, we will celebrate the 93rd anniversary of the founding of our Grand Lodge. This we will do on the 19th.

To project further the good image of our Fraternity, our Grand Master, together with the other Grand Lodge Officers, will carry out gift giving and other charity projects.

Each District/Lodge, likewise, should undertake at least one civic action project.

As Lodges or Masonic Districts, we will also reflect on and discuss the history of Philippine Masonry prior to the founding of the GLP in 1912. By so doing, we will

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discover the important events in the history of Philippine Masonry that are worth remembering as well as learn lessons from our failures and shortcomings.

In January, Lodges start holding Installation of their Officers. But no Master, Senior or Junior Warden shall be installed unless he has undergone a seminar on effective Lodge management under the auspices of the district leadership and unless he has passed the required proficiency examinations, which consists of 100 questions.

Under the guidance and direction of the DGL(s), we will reflect on and discuss the first 50 questions asked in the proficiency examinations for the incoming Lights of the Lodge inasmuch as we are expected to become proficient in Masonic laws.

It is imperative that we increasingly gain mastery of the contents of our Masonic Law Book.

In Conclusion

We hope that the brethren of the Districts/Lodges will work together in close harmony to crown the events of the 3rd quarter with much success, much fruition, and great impact on the general public.

Let's all resolutely follow the precepts of the Craft because therein lies salvation from the great forces that have disturbed the universe in every generation.

The purpose of Masonry is to enlarge, ennoble and glorify the lives of its initiates, as well as to ennoble the spirit of mankind through us.

Ergo, as a Fraternity, we have the real answer to the problems that beset the world today. We continuously strive to make ourselves better, to rise above ourselves to become an influence in our local and national communities.

There can be no doubt that if we learn Masonry's simple lessons of practical morality and sublime teachings of religious philosophy, and then live them in daily life, we will help establish on this planet a veritable Brotherhood of Man under the Fatherhood of God.

Aye, if we responsibly follow the precepts of the Craft, we will yet help build Masonry's symbolic temple of liberty, equality and fraternity.

Till next issue . . .



July 4, 1946: FREEMASONS' CELEBRATION OF FREEDOM AND LIBERTY

VW Samuel P. Fernandez
Grand Historian

It was a time for rejoicing.

THE PROGRAM

It was a day full of joy.

The Rt. Rev. Robert F. Wilmer of the Philippine Episcopal Church rendered the invocation.

It was an event long anticipated.

It was an epoch too historical not be remembered.

Bro. Sen. Millard E. Tydings delivered the first speech of the day stating that: "with the beginning of the republic of the Philippines a new example of human justice, human dignity and friendly relations between great peoples will have been established, and an entirely new concept of international relationship will have been given to all mankind."

It was a day Mason titans gathered to celebrate an affair with an air of achievement, of fulfillment and of realization.

It was July 4, 1946! Freemasons' celebration of Freedom and Liberty.

Bro. Millard E. Tydings

On the grandstand were some 3000 important guests and Freemasons who participated in the recognition of our Philippine independence.

Bro. Sen. Millard E. Tydings was a Senator from Maryland (1937-51) and was a US Congressman to the 68th and 69th Congresses. He served as a colonel of the 29th division of A.F.F. He was awarded D.S.M. and D.S.C member of Susquehanna Lodge No. 130 of Havre de Grace in 1918.

Freemason notables were Hon. Paul V. McNutt, last United States High Commissioner and first American Ambassador to the Philippines; Gen. Douglas MacArthur, who came from Tokyo to attend the event; Sen. Millard E. Tydings (co-author of the Philippine Independence Law); C. Jasper Bell (author of the Philippine Trade Act of 1946; and former Governor and General Francis Burton Harrison.

Next to speak was the Supreme Commander of the allied Powers in Japan. He ably articulated his thoughts thus: "Let history record this event in the sweep of democracy through the earth as foretelling the end of mastery over

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peoples by power of force alone – the end of empire as the political chain which binds the unwilling weak to the unyielding strong. Let it be recorded as one of the great turning points in the advance of civilization in the age-long struggle of man for liberty, for dignity, and for human betterment.”

Bro. Douglas MacArthur

Bro. Douglas Mac Arthur was General of the US Army. In WW1, he was chief of staff of the 42nd Division and Commander of the 84th Infantry Brigade. He served as superintendent of the US Military Academy.

Bro. MacArthur was advisor to the Philippine government and was appointed field marshal of the Philippine Army. In 1945 he was named Allied Supreme Commander to accept the surrender of Japan.

Bro. MacArthur was made a Mason “at sight” by Grand Master Samuel Hawthorne on Jan. 17, 1936 and affiliated with Manila Lodge No. 1 (Now Manila-Mt. Lebanon No. 1). He received the 32° A&ASR (SJ) at Manila the same year; made KCCH in 1937.

Bro. MacArthur received the honorary 33° on December 8, 1947 at the American Embassy, Tokyo, Japan.

Bro. MacArthur was a life member of the Nile Shrine Temple, Seattle, Washington.

To Bro. MacArthur “Freemasonry embraces the highest moral laws and will bear the test of any system of ethics

or philosophy ever promulgated for the uplift of man ... Its requirements are the things that are right, and its restraints are from the things that are wrong... inculcating doctrines of patriotism and brotherly love, enjoying sentiments of exalted benevolence, encouraging all that is good, kind, and charitable, reprobating all that is cruel and oppressive. Its observance will uplift everyone under its influence... to do good to others to forgive enemies, to love neighbors, to restrain passions, to honor parents, to respect authority, to return good for evil, not to cause anger, not to bear false witness, not to lie, not to steal – these are the essential elements of the moral law.”

Bro. Paul V. McNutt

Bro. High Commissioner Paul V. McNutt read Bro. President of the US and Grand Master, Harry Trumans proclamation heralding and announcing to all and sundry the withdrawal of American sovereignty and the recognition of the independence of the Philippines. After reading the proclamation, Bro. Mc Nutt announced: “A nation is born. Long live the Republic of the Philippines. May God bless and prosper the Filipino people, keep them safe and free.”

Bro. Paul V. McNutt (1891-1955) was Governor of Indiana in 1933-37; Commander of the American Legion, 1928-39; Dean of Law, Indiana University, 1917-33.

Bro. MacNutt was a member of Martinsville Lodge No. 74, Martinsville, Ind.; 32° AASR (NJ) and a member of Murat Shrine Temple of Indianapolis. In

addressing the Grand Lodge of the Philippines on January 25, 1939 he said in part. " I believe in the right to worship God as I believe in the fundamental principles which have made Masonry the greatest fraternal organization in the history of men. It is not false pride when we say to ourselves those things which are true; for instance, that Masonry is the first of all such organizations in all quarters of the globe and that all the others, worthy as they may be, are nothing but imitators of our fraternity. Evidently we have given to those organizations something of that life and spirit which has made Masonry and which has endeared Masonry to the hearts of men Through all the years of my life I have put all that I have against those who would deny any man the right to worship God as he pleases or who would draw any line of creed or of color. I believe in that as I believe in the fundamental principles which have made Masonry the great fraternal organization. We have attended strictly to our own business and in attending to our own business, we have carried out those principles of goodwill..."

Bro. Harry Truman

Bro. Truman became a member of Belton Lodge No. 450, Grandview, Mo. USA. He became the first Worshipful Master of Grand view Lodge No. 618 and served later as Secretary of the same Lodge.

Bro. Truman was appointed District Deputy Grand Master of the 59th Masonic district and was appointed a Grand Line Officer in 1930. Later Bro. Truman was

elected Grand Master in 1940 while running for the Senate. Despite tight situation, Bro. Truman became a Senator the same year.

Bro. Truman received his 33^o (SJ) at Washington, D.C., the Order of Knighthood in Palestine Commandery No. 17 of Independence, became a member of the Royal Order of Jesters, Kansas City Court No. 54 and was a member of the Mary Conclave, Red Cross of Constantine, Kansas City.

Bro. Truman was married to former Bess Wallace, daughter of David Wallace, Grand Commander of the Grand Commandery, K.T. of Missouri in 1892. His sister, Mary Jane Truman, was Past Grand Matron of the Order of the Eastern Star of Missouri.

As a Grand Master of the Grand Lodge of Missouri he said in part: "We are living in a period of the world's history which makes those of us who believe in morality and free government thankful that we live in the United States of America. The Masonic Fraternity on the European Continent has been suppressed. It has been suppressed because it stands for freedom of thought, and freedom of expression; for government of the people, by the people, and for freedom of worship.

"We are facing a solemn and serious period in our history; in fact, the most serious emergency we have ever faced. As Freemasons we must continually endeavor to instill appreciation of free government, and free expression;

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freedom of thought and freedom of worship.

"I thank God every day that I am a citizen of the greatest and freest country on earth, and that I have the privilege of worshiping as I please, of acting with complete liberty, so long as I do not infringe upon the rights of others, and of having the right to belong to any organization or Fraternity I choose, so long as it does not foster treason against the Government."

THE HOISTING OF THE STANDARD

Bro. Paul McNutt lowered the American Flag to the accompaniment of the Star Spangled Banner and Bro. President Manuel Roxas hoisted the Filipino Flag to the accompaniment of the Philippine National Anthem.

The occasion was tended with gun salute. Church bells rang all over the country to announce a new era.

After the historic flag ceremony his Excellency Bro. Manuel A. Roxas and Hon. Elpidio Quirino were inducted into office.

Bro. Chief Justice Manuel V. Moran administered the oath of office.

Bro. President Manuel A. Roxas was a Worshipful Master of Makawiwili Lodge No. 55 in 1927. He was a 32° Scottish Rite Mason.

Bro. Chief Justice Manuel V. Moran was a member of Pangasinan Lodge No. 56 and a 32° Scottish Rite Mason of the Philippine Bodies.

Bro. President Roxas made his address and said in part: "Our independence is our pride and honor. We shall defend our nation with our lives and fortunes."

The momentous occasion was capped with colorful military and civic parade.

The fruit of the labor of our Brethren, Filipinos and Americans, had its historic culmination in Luneta on July 4, 1946. Few ever knew that the occasion was a gathering of Mason titans. Fewer still knew that the realization of our recognition of independence was the handiwork of our Masonic forebears. Without Mason leaders, Freedom and Liberty would have remained a dream.

**The history of the Filipino nation is the story
of the Craft in this grand jurisdiction.**

-- MW ENRIQUE L. LOCSIN, PGM

RESURRECTION TO A FUTURE, ETERNAL LIFE: A UNIVERSAL IDEA

by **VW Samuel P. Fernandez**

(Eulogy delivered on October 22, 2005 during the joint Lodge of Remembrance of Masonic Districts 3 and 5, the Grand Master Deputies for which are VW Edmund S. Hao and VW Nazario G. Cordova respectively)

A university professor once said to an innocent child who believes in Christ Jesus: "Do you know whom you believe? There have been many Christs. Which of them do you believe?"

Replied the child: I know which one I believe. I believe in the Christ who rose from the dead."

A central doctrine of Christianity is the affirmation that God raised Jesus from the dead. Apostle Paul wrote: "But tell me this! Since you believe what we preach that Christ rose from the dead, why are some of you saying that dead people will never come back to life again? For if there is no resurrection of the dead, then Christ must still be dead. And if he is still dead, then all our preaching is useless and your trust in God is empty, worthless, hopeless, and we apostles are all liars because we have said that God raised Christ from the grave, and of course that isn't true if the dead do not come back to life again. If they don't, then Christ is dead, and you are very foolish to keep on trusting God who save, and you are still under condemnation for your sins" (1 Cor. 15:12-17 CLB)

Without the doctrine of Christ's resurrection, there would be no Christianity.

FREEMASONRY'S BELIEF

Resurrection to a future and eternal life is an indispensable portion taught by symbolism in the Third Degree.

Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life.

The Third Degree is symbolic of old age. Toiling over, the wearied workman awaits the call of the Grand Master to rest from his labor to the eternal repose.

UNIVERSAL IDEA

The resurrection dogma has existed in many religions of antiquity.

The Egyptians believed in the final resurrection of the soul.

The Brahmans, Etruscans, Druids, Greeks, and Romans subscribed to the belief of resurrection from the dead.

Resurrection is not an exclusive religious idea of Christianity.

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Scholar Albert G. Mackey observed: **"This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thralldom, did not carry this doctrine with them into the desert – for it formed no part of the Mosaic theology – yet they subsequently, after the captivity, borrowed it from the Zoroastrians.**

The Brahmans and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in His own resurrection, by Christ to His followers."

OLD TESTAMENT REFERENCE

The doctrine of resurrection is taught in the Old Testament.

"If a man dies, shall he live again? This thought gives me hope so that in all my anguish I eagerly await sweet death!" (Job 14:14 CLB)

Job answered his own question on the doctrine on resurrection from the dead: **"But as for me, I know that my Redeemer lives, and that he will stand upon the earth at least. And I know that after this body has decayed, this body shall see God! Then he will be on my side! Yes, I shall see him, not as a stranger, but as a friend! What a glorious hope."** (Job 19:25-27 CLB)

The above statements from the book of Job show the immortality of the soul. The conscious existence of the soul between death and resurrection is clearly stated.

NEW TESTAMENT REFERENCE

The Greek word *anastasis* refers to the "rising to life of the dead body."

Apostle John wrote: **"Marvel not at this for the hour is coming, in the which all that are in graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."** (John 6:28-29 KJV).

The mortal body dies but the soul lives forever. Man is a bipartite body composed of body and soul.

To deny resurrection is to deny immortality of the soul.

FEAR DEATH?

Fear death? Ill. Henry R. Evan, 33°, Baltimore, Md. wrote:

**I do not fear to tread the path that leads to God,
The winding way which those I've loved so well have
trod**

**With feeble lamp in hand and feet in sandal shod,
I do not fear to tread the path that leads to God**

Freemasons do not fear death even when grips of the flesh prove to be vain. Freemasons rely on the Strong Grip of Faith, the Grip that binds us together in faith and harmony.

CHURCH PRESENT PRACTICE

Death rites are observed by Filipino Christians. The rite is a celebration of the final passage from earthly life to the Great Beyond where no travelers return.

There are three rites: (1) Vigil (2) Burial and (3) Memorial.

The Vigil rites are held in the evenings after death occurs.

Vigil services are held in the church, or in the home or wherever the body of the departed lies.

Burial Rites normally ends at a *Committal*/Rite or a Service Committal which is usually held at the graveside.

The Memorial Rites are death anniversaries. We remember the life of the person on death anniversaries and how he/she has touched our lives.

Today, we hold a Memorial Rite for our departed brethren.

Life and Death are one as the brilliant day and black aphotic night are one. In our brotherhood, we believe in the immortality of beings, we believe there is life after, we believe our brethren just crossed the Great Divide and are awaiting us.

The good things they have done are entombed in our hearts.

Bro. M.C. Steel penned this immortal lines:

**One by one the shadows fall.
One by one they pass beyond recall;
Yet, somewhere in the realms above,
Where God reigns in eternal love,
They dwell until times is no more
And we, too, shall pass through that same door.**

Bro. L.F. Barrier, M.D., 32^o in his poem "Passing" expresses Freemasons' thought on death:

**Death will bring no fear to me,
This passing from life's mystery
Into knowledge full and free,
Spirit laden with full longings
And hope that, here delayed
Over there will find completion
In Temples new and rightly laid.**

**Death is but a moment's struggle
To the great heart unafraid,**

**Then with soul unmarred by fetters
Of the flesh and undismayed,
I press the road of duty,
With expectant, eager feet.
Death but marks the happy morning
When my schooling is complete,
Master then of time and distance,
Master then of fear and pain,
I will for the Master labor
And will with the Master reign.**

As we remember those who have gone before us, let us pray with Bro. Andrew R. Marker, 32°, KCCH, whose A Masons Prayer have blest many Brethren the world over:

A MASON'S PRAYER

Andrew R. Marker, 32°, K.C.C.H.
202 Laurel Heights Place, San Antonio 2, Texas

May Thy blessings abide forever, O God, on this ancient Brotherhood of Builders, this time-honored Craft of Freemasons! We lift our hearts to Thee in grateful thanksgiving for the Mystic Tie that binds our hearts to Thee, and to our fellow men. We bless Thy Name for the altar of Masonic Light, and for the Master Grip of its Faith – the Grip that lifts the lamented dead from dust and despair to walk in newness of life.

While we extinguish the lesser lights in the dark low-twelves of bereavement, O God may the Great Light – the Shekinah of our mystic glory – never be extinguished on the holy altar of Masonic Faith! May that Light Divine continue to shine, till lodge is tiled on the Glory Shore, till brothers meet at the Mercy Seat and the Weeping Virgin weeps no more!

Without a vision, O God, the people perish! Grant us, we pray, a new vision of the temple in all of its mystic glory. Remove from our eyes the hoodwink of sensuality and skepticism; cleanse the skylight of the soul of the dust and despair of materialism, that we may see clearly the designs on the trestle board of Masonic Faith and practice.

Help us to purge from the sanctum sanctorum of the temple the Ruffians of Doubt, Depravity and Despair – the Assassins of Faith! Give us the courage and the nobility of character, to shun those ways of clandestine folly that lead downward into dust and darkness! Upright and undishonored in our integrity; steadfast, sincere, and stout of heart, may we have the

wisdom to choose and to follow the time-honored highway of Masonic fidelity that leads forever upward towards the Light.

**God, our Father! Grant this prayer
We pray to Thee, upon the Square!
O Bless the Builders, everywhere,
And keep them ever in Thy care
Till we all come home – over there!
— Amen!**

FINAL WORDS

We will miss the goodness of our brethren who have gone ahead of us.
We will miss the touch of kindness they exuded while yet in the flesh.
We will miss their fellowship, their laughters, their smiles.

To the Brethren who animated our lives, walked a mile in our faith journey:
Farewell!

Good night.

See you in the Dawn of our own Awakening in the Land where there will be
Eternal bliss, in the Land where God reigns in all His splendor and glory.

From Labor to Eternal Repose

Manila Mt. Lebanon Lodge No. 1
Bayani R. Sabater 12.26.04
Hampton Johnson 07.30.05

Hiram Lodge No. 88
David HKS Tan 12.26.04

Bud Daho Lodge No. 102
Giokpeng Que 10.18.04
Gambra Rasul 09.01.02
Cenon Moreno, Jr. 01.30.02

Davao Lodge No. 149
Francisco B. Navarro 11.25.04

Molave Lodge No. 261
Gregorio R. Gavina 09.31.04

Bagumbayan Lodge No. 4
Ivan Tulfo Gica 08.23.04

Lam-Ang Lodge No. 164
Samson E. Suen 04.08.04

Zaragoza Lodge No. 262
Manuel S. Suaverdez 12.23.04

Luzon Lodge No. 57
Julian Teodoro Aug. 2004

Rio Chico Lodge No. 182
Manuel T. Dulawon 01.06.05

Baganian Peninsula Lodge No. 275
Eddie E. dela Cruz 10.01.04

Milton C. Marvin Lodge No. 123
Lynell Walker, Jr. 2001

Cagayan Velley Lodge No. 133
Benjamin G. Lucas 11.14.05

Mario S. Garcia Mem. Lodge No. 306
Hector Dysangco no date
Angelito Saclolo no date
Cesar Cruz no date

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Bagon Buhay Lodge No. 17

Filamer A. Bautista 02.06.05
Fidencio F. Pullon no date

Mt. Malindang Lodge No. 130

Gavino A. Yañez, Sr.

Tamaraw Lodge No. 65

Bartolome L. Marasigan, Sr.12.01.04
Edgardo G. Medina 01.27.05

Ifugao Lodge No. 218

Abelardo B. Cayong, Sr. 01.29.05

Nueva Vizcaya Lodge No. 44

Florencio G. Tuazon, Sr. 01.28.05
Roberto Apaga 01.31.05

Mt. Hiram Lodge No. 98

Abraham V. Nazareno, Jr. 01.17.05

Lake Pinamaloy Lodge No. 230

Jose B. Tan 12.26.04

Kutang Bato Lodge No. 110

Wee Han Suh 01.20.05
Roderick Y. Chua 12.08.04

Mencius Lodge No. 93

William T. Chua 08.18.03

Mario S. Garcia Mem. Lodge No. 306

Victor Mateo no date

Gen. Manuel Tinio Lodge No. 167

Bonifacio Galapon 02.12.05

Factoria Lodge No. 311

Hector F. Dyangco 12.04.04

E. Aguinaldo Mem. Lodge No. 31

Ricardo Ariola 02.10.05

Lincoln Lodge No. 34

Leopoldo A. Revadillo 02.05.05

Leonard Wood Lodge No. 105

Cherry Wheat 01.14.05

Alfonso Lee Sin Lodge No. 158

Roberto P. Manaois 12.16.04

MW J.E. Schon Mem. Lodge No. 186

Danilo Urmeneta 01.15.05

Apolinario Mabini Lodge No. 235

Eduardo B. Ador Dionicio 01.02.05

Rio Chico Lodge No. 182

Albert Timpac 02.10.05

Service Lodge No. 95

Roberto Ejercito 11.05.04

Cebu Lodge No. 128

Idelfonso P. Latorena 12.25.05

Lam-Ang Lodge No. 164

Reynaldo C. Olvena 01.11.05

Mati Aurora Lodge No. 190

Jose T. Rodriguez 02.28.05

Eulogio R. Dizon Lodge No. 264

Florencio S. Barawid 12.15.04

Bagarian Peninsula Lodge No. 275

Ernesto Enriquez 11.27.04
Eddie E. dela Cruz 10.01.04

Sarangani Lodge No. 50

William C. Wong Feb. 2005

Isabela Lodge No. 60

Rodolfo Cadeliña 04.11.05

Bagong Ilaw Lodge No. 97

Rainer O. Reutotar 04.09.05

Capitol City Lodge No. 174

Armando C. Borja 02.06.05
Teofilo D. Leonides 09.01.05
Gil M. Madarang 09.10.05
Remy P. Pendon 07.22.05

Gregorio O. Calit Sr., Mem. Lodge No. 154

Vicente P. Oligario, Sr. 04.01.05

Bud Daho Lodge No. 102

Mahmoud E. Bagis
per MMR dated 03.12.05

San Mariano Lodge No. 307

Nilo B. Umayam 11.14.04

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Maguindanao Lodge No. 40
Rufo C. Chan, Jr. 04.16.05

Pinatubo Lodge No. 52
Nicolas N. Fernandez, Jr. Feb. 2005

Gen. M. L. Tinio Mem. Lodge No. 167
Jose G. Macadangdang 04.04.05

Cordillera Lodge No. 178
Patrick A. Doherty 04.30.05

Jose Abad Santos Lodge No. 333
Lamberto P. Ocampo 04.16.05

E. Aguinaldo Lodge No. 31
Antonio C. Saqueton 04.27.05
Howard W. Davis, Jr.
Adriano S. Palma
Michael W. Stasiak
Fred C. Manela
Bonifacio Sanchez
per MMR dated 10.08.05
Roman C. Tuazon
Pampilo A. Mendoza
Jose D. Santos
Joe T. Valdez

Bagong Ilaw Lodge No. 97
David G. Villafior 05.27.05
Gaudioso S. Portugal 06.0605

Leonard Wood Lodge No. 105
Henson R. De Bruler 02.13.05

Sierra Madre Lodge No. 181
Miguel B. Dailo 05.06.05

Naga City Lodge No. 257
Fernando M. Orbase 03.01.04

Hiram Lodge No. 88
Ruben M. Garcia 04.15.05

Quezon City Lodge No. 122
Bonifacio B. Cunamay, Sr.05.23.05

Kapt. Pepe Lodge No. 293
Roland C. Esteban (dual) 05.03.05

Iloilo Acacia Lodge No. 11
Mariano C. Sy Bon Tong 04.13.05

Lincoln Lodge No. 34
Rufino B. Culapan
Edgar Johnson
October 2004
08.13.05

Kutang Bato Lodge No. 110
Jorge W. Go 05.22.05

Indang Masonic Lodge No. 115
Heradel B. Feranil 05.07.05

Nueva Vizcaya Lodge No. 144
Bienvenido C. Reasonda 05.09.05
Eleonor D. Padre 06.02.05
Rajuender S. Singh 10.24.05

Davao Masonic Lodge No. 149
Leon V. Valle 04.25.05
Romeo L. Yuzon 04.26.05
Romeo P. Monteagudo 07.15.05

Cavite Lodge No. 2
Nelson O. Zamora 05.01.05
Saul G. Hofilena 05.15.05
Darrel S. Dragon 09.24.05
Narciso B. Ulanimo 10.13.05

Pilar Lodge No. 15
Ricardo C. Virata 05.04.05

Muog Lodge No. 89
Francisco S.J. Dionida 09.14.04
Romulo D. Alegre 02.12.05

A.R. Evangelista Lodge No. 254
Marcelino D. Ramos 05.14.05

Rio Grande Lodge No. 192
Zenas B. Costes 06.01.05

Magdiwang Lodge No. 238
David G. Villafior 05.27.05
Moises D.J. Buhain 07.20.05

Pinatubo Lodge No. 52
Josepino R. Faraon 06.05.05

Indang Lodge No. 115
Wilfredo N. Sierra 08.08.05

Narra Lodge No. 171
Anacleto M. Bautista, Jr. 06.25.05

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Nueva Ecija Lodge No. 73

Evaristo D. Cupatan 05.07.05
Andres V. Ambas 04.07.05

Gen. Llanera Lodge No. 168

Lorenzo T. Villas 07.23.05

Capitol Lodge No. 174

Remy P. Pendon 07.22.05

Mendez Nuñez Lodge No. 316

Romulo D. Alegre 02.12.05

Mt. Apo Lodge No. 45

Jose M. Valderrosa
per MMR 06.18.05

Laong-Laan Lodge No. 185

Odelardo V. Magayanes
per MMR dated March 2005

Ifugao Lodge No. 218

Jesus R. Ludan 07.20.05

Bagong Buhay Lodge No. 17

Wee D. Chan 08.02.05
Severiano F. Aragon 08.24.05

Mabini Lodge No. 39

Marion L. Co 04.24.05

Mt. Huraw Lodge No. 98

Gilberto R. Rosales, III 06.13.05
Emmanuel R. Daguman 04.29.05

Dr. J. Hofileña Sr., Mem. Lodge 153

Abelardo P. Corpuz 05.25.05
Jose P. Halcon 07.24.05

Emon Lodge No. 179

Ricardo Q. Tayco 05.28.05

Saranay Lodge No. 193

Narciso C. Grospe 02.27.05

San Pedro Lodge No. 292

Avelino M. Matundan
per MMR dated 06.04.05

Batangas Lodge No. 35

Laureano M. Macalintal 08.01.05
Maranaw Lodge No. 111
Leo L. Dagauag 07.09.05

Gen. Tinio Lodge No. 167

Wilfredo S. Wy 08.05.05

Malolos Lodge No. 46

Antonio S. dela Cruz 09.21.05

Nueva Vizcaya Lodge No. 144

Leandro G. Quines 09.09.05
Jose M. Baricaua 08.30.05

Palilan Lodge No. 239

Aureo N. Ampong 06.13.05

Mt. Mainam Lodge No. 49

John T. Roberts 09.24.01
Alipio Reyes 09.30.05

Talavera Lodge No. 273

Florencio T. Roberts 08.08.05

Pantabangan Bonari Lodge No. 203

Fernando F. Tobias
per MMR dated 10.08.05
Victor B. Mateo
per MMR dated 10.08.05
Salustiano R. Rollolazo 04.19.05
Luis R. Sagun, Sr. 09.23.05

Zapote Lodge No. 29

Antonio Capili 12.26.02

M.H. del Pilar Lodge No. 272

Antonio S. dela Cruz 09.24.05

Sixto Lopez Batulao Lodge No. 129

Reymando B. Hernandez 04.12.05

Magat Lodge No. 68

Eddie A. Ventura 07.02.05

Rio Chico Lodge No. 182

Valentin O. Oplay 08.24.05



FOOTNOTE TO OUR VISION

by Flor R. Nicolas (eF.R.eN)

A story has come down to us about one of the early Christian hermits who lived in the deserts of Egypt for many years in order that they would commune with God without much disturbance from fellow humans.

One day a young man visited the old wise hermit and asked him, "Why is it that some men come into the desert, pray zealously for some time, and then leave, while you and other hermits remain here for a lifetime in pursuit of holiness?"

In answer, the wise old hermit told the young man this story:

One day, as I was quietly sitting here with my dog, a large rabbit suddenly ran past us. My dog immediately jumped up, barking loudly, and resolutely gave chase to the rabbit over the sand dunes.

Soon other dogs, attracted by his barkings, joined him in the chase. But they dropped out one by one. My dog was the only one that persevered to the end.

After a brief pause, the hermit told the young man, "In that story is the answer to your question."

Puzzled, the young man asked, "What's the connection between the rabbit and the pursuit of happiness?"

Replied the old pious man: "Those dogs that dropped out of the chase did so because they had not seen the rabbit. Only my dog had seen it. Similarly, without a clear vision, like the other dogs in my story, we will grow weary and tire of running after what we think is happiness."

We Masons in this grand jurisdiction have a clear vision of what we want to be: a dynamic Fraternity committed to enhancing Brotherly Love, Relief and Truth and to improving ourselves and our brethren towards the attainment of an enlightened and a progressive humanity.

"An Enlightened and a Progressive Humanity"

This phrase is akin to the purpose of humanity dictated by God, which is the universal peace and harmony among His creatures or children. It is suggestive of

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the long-term goal of Masonry, which is the establishment on this planet of a veritable Brotherhood of Man under the Fatherhood of God. This goal is anchored on the recognition by Masonry of the great truth that men of country, sect and opinion are of common origin, have the same interests, and therefore should co-operate together toward the same end. That's why Masonry teaches us, its initiates, to regard the whole human species as one big family, the members of which must aid, support and protect one another. This is the ideal or tenet of Brotherly Love.

The last phrase in our vision is also reminiscent of the One World which Bro. Jose Rizal envisioned to emerge within a few centuries. If we will recall, in *El Filibusterismo* Bro. Rizal makes the idealistic student Basilio pronounce these words:

Within a few centuries, when humanity has become redeemed and enlightened, when there are neither tyrants nor slaves, colonies nor mother countries, when justice rules and man is a citizen of the world, science alone will remain, the word patriotism will be equivalent to fanaticism, and he who prides himself on patriotic ideas will doubtless be isolated as a dangerous disease, as a menace to the social order.

But, clearly, the purpose of humanity dictated by God, the long-term goal of Masonry, and the One World envisioned by Bro. Rizal are still very far from realization because man continues to be inhuman to brotherman.

Hence, we Masons must not rest until the teachings of our ancient and honorable Fraternity, particularly Brotherly Love, Relief and Truth, hold sway throughout the world.

Masonic Teachings and the Golden Rule

The teachings of Masonry, particularly Brotherly Love, Relief and Truth, as well as Temperance, Fortitude, Prudence and Justice, may be condensed into, or embodied in, the Golden Rule.

Jesus stated this principle positively thus: "Whatsoever ye would that others do unto you, do ye even unto them."

Confucius stated it negatively: "Do not do unto others that which you do not wish others to do unto you."

In *Kartiya ng Katipunan*, Emilio Jacinto, who was influenced by Bro. Andres Bonifacio and other Mason leaders of the Katipunan, phrased it in this manner: "Do not do unto your neighbor's wife, daughter, mother or sister what you do not wish your neighbor to do unto your own."

Masonry, likewise, charges us, its initiates, to act with our neighbors upon the Square; to render them every kind office which justice and mercy may require; to relieve their distresses and soothe their afflictions; and to do unto them as, in similar cases, we would that they should do unto us.

Masonry Unites Men of Every Country, Sect and Opinion

Essentially philanthropic or humanistic, Masonry is the only world-wide institution in which men of diverse nations, colors, creeds, and stations in life can come together in a spirit of true brotherhood. Because it teaches us, its initiates, to regard the whole human race as one big family, it does not recognize any distinctions, nor does it allow itself to become arbiter in questions relating to religious ceremonies, mysteries and dogmas. Stresses Ill. Albert Pike, 33°:

Masonry is not a religion. He who makes of it a religious belief falsifies and denaturalizes it. The Brahmin, the Jew, the Mohametan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time, and by climate, must needs retain it and cannot have two religions; for the social and sacred laws adapted to the usages, manners, and prejudices of particular countries, are the work of men. (*Morals and Dogma, or MAD* for short, p. 161).

Then he quickly adds:

But Masonry teaches and has preserved, in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. ...Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed. It has taught no doctrines, except those truths that tend directly to the well-being of man. (*Ibid.*).

It is clear, then, that Masonry teaches us, its initiates, to accept the truth as our respective religions define and teach it. Its only requirement from those who seek its membership is belief in the Supreme Being, thereby removing the barriers that divide peoples of the world, sometimes in bitter hostility.

Masonry, moreover, teaches us, its initiates, who are linked together by an indissoluble chain of sincere affection, "to endeavor to make man think better of his neighbor; to quiet, instead of aggravating, difficulties; to bring together those who are severed or estranged; to keep friends from becoming foes; and to persuade foes to become friends." (*Ibid.*, p. 123).

The Cabletow

But we cannot fit ourselves to keep peace and harmony among other men, and especially the brethren, if we cannot first control our own temper and govern our own passions. This is the unceasing message of the Compasses. Indeed, until we have mastered ourselves, our influence over other men can bring no good result.

Let's First Keep Our Home in Order

Oblivious of, or blind to, the unceasing message of the Compasses, not a few among us in the Craft so conduct themselves unmasonically as to be uncharitable to their brothers. Hence, Ill. Pike again gives this wise counsel:

Masons must be kind and affectionate one to another. ...There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune, somewhat of brotherly feeling, that it be not shame to use the word "brother". (*Ibid.*, p. 122).

We should lend Ill. Pike the attentive ear and act accordingly; for how can we attain Masonry's long-term goal if we ourselves cannot even be true and good, as well as faithful, to one another?

We know this monitorial passage by heart:

Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity.

We also know by heart that the five points of fellowship given below are duties plainly written upon the pages of God's great code of laws, and the first among the ordinances of Masonry:

To go upon a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him in your heart, and protect him against malice and evil-speaking; to uphold him when about to stumble and fall; and to give him prudent, honest and friendly counsel... (*MAD*, p. 137).

All of us know by heart, moreover, that:

As a Master Mason, you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against any breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension...

We avow, furthermore, that harmony is the particular strength and support of our Fraternity; that Masonry is "the realm of peace"; and that among us Masons "there must be no dissension, but that noble emulation, which best work and best agree."

We know all these things Masonic and others similar by heart. But, like the Pharisees in the Bible, many of us do not infrequently fail to do what we know by heart, avow, and preach.

There is a need, then, for us to put our house in order before disseminating among other men the moral, political, philosophical and religious truths which Masonry teaches.

Spreading the Message of the Golden Rule

We recall, at this juncture, that a young lawyer once approached Jesus and asked him how he could gain eternal life. Answered Jesus: "Love God above all things... Love your neighbor as yourself..."

Jesus' advice to the young lawyer is, actually, a restatement of the Golden Rule. By loving and trusting God, nations will never think of putting expediency or advantage ahead of principles like Brotherly Love, Relief and Truth. By loving their neighbors, all people will always be guided by justice and mercy in all their dealings.

In such a world, how can ill feelings, disputes, and wars rear their ugly heads? How can man be inhuman to brotherman?

Ergo, let us Masons, conscious of our duty to spread the message of Brotherly Love, Relief and Truth, demonstrate it by action through the practice of the Golden Rule.

The Cabletow

We must do this because year in and year out, in the installation of the officers of our respective Lodges, we are admonished to convince the world of the goodness of our institution so that (and I quote):

When a person is said to be a Mason, the world may know that he is one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, and one whose hand is guided by justice and whose heart is expanded by benevolence.

We are admonished, in other words, to have our good influence felt in the community where we live by putting into meaningful action Masonry's ideal or tenet of Relief, which teaches us "to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds."

We should increase our works of charity because, as Ill. Pike once more has pointed out:

There will always be in this world wrongs to forgive, suffering to alleviate, sorrow asking for sympathy, necessities and destitution to relieve, and ample occasion for the exercise of active charity.

We can best demonstrate active charity by observance of the Golden Rule.

This principle is capable of making a single benign, affectionate, and neighborly act induce a similar act, reciprocally as well as in other directions.

Therefore, if we Masons practice the Golden Rule, not fitfully and spasmodically, but regularly and incessantly, then we can spread it first in the family, then in the community, both local and national, and finally in what is now known as the global village.

If all members of a family faithfully follow this principle in their interrelationships, religiously performing their duties and mutually respecting one another's rights, as well as cooperating together toward common ends, then peace, harmony, and felicity will reign in that family.

If leaders and members of a community all faithfully observe the same principle in their daily lives, then their community will solve its problems and attain its goals.

There can be no doubt that we all will find great aid in the Golden Rule, which embodies the teachings of Masonry, particularly Brotherly Love, Relief and Truth, in our daily lives, in the solution of our problems, in the attainment of our goals.

In our national and international life, all we have to do is to follow the same line of conduct consistently; for, after all, a nation is but an enlarged community, and the global village is but a community of nations.

Let us Masons, then, take the lead in the practice and dissemination of the message of the Golden Rule, which, we reiterate, embody the teachings of Masonry, particularly Brotherly Love, Relief and Truth. As Bro. Rizal would counsel, we must not rest until all statesmen embody and follow this principle in all their actions, until all government leaders throughout the world make it an instrument of national, as well as international, policy.

We like to think that the observance by all and sundry of the Golden Rule will result in the cure of the world's ills and in the attainment of the purpose of humanity dictated by God, which is the universal peace and harmony among His creatures which is in turn equivalent to Masonry's long-term goal, the establishment on earth of a true Brotherhood of Man under the Fatherhood of God, as well as to Bro. Rizal's envisioned One World.

Let us Masons also do our part in the all-important task of uniting peoples of different religions and races under the banner of Brotherly Love, Relief and Truth, which are embodied in the Golden Rule, so that all men may work for the amelioration of human relationships, and so that, instead to being inhuman to one another, men of every country, sect and opinion may devote their time to helping one another and to making this a happier, more peaceful, and more harmonious world.

Let us do all this in order to launch our vision of a dynamic Freemasonry into a reality.

A worthy and exemplary Freemason never suffers any consideration to induce him to act in a manner unworthy of the respectable character he sustains. On the contrary, he always displays the discretion, the virtue, and the dignity which are expected of him by the ancient and honourable fraternity to which he is affiliated. He considers it at once his duty and his honor to be faithful to every trust; to support the dignity of his character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry.

DISTRICT GRAND LECTURERS



VW Jesus L.
Regala
MD No. 1



VW Rufino G.
Tabios
MD No. 1



VW Antonio
DC. Zeta
MD No. 1



VW Redentor
G. Aranas
MD No. 2



VW Rolly G.
Arias
MD No. 2



VW Medardo
O. Cambaliza
MD No. 2



VW Bayani R.
Leoncio
MD No. 2



VW Aldo G.
Olaguer
MD No. 2



VW Ricardo V.
Reyes
MD No. 2



VW Roxy H.
Sarmiento
MD No. 2



VW Felipe C.
del Rosario, III
MD No. 5



VW Rizal A. D.
Meru
MD No. 5



VW Dino R.
Valdez
MD No. 5



VW Emmanuel
T. Yano
MD No. 5



VW Alexis N.S.
Albano
MD No. 6



VW Jose G.
Aspuria
MD No. 6



VW Joselito V.
Maghirang
MD No. 6



VW Felix D.
Ramos, Jr.
MD No. 7



VW Rolando
F. Rocha
MD No. 7



VW Nestor S.
Rivera
MD No. 8

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VW Augusto
E. Alvarez
MD No. 9



VW Alexander
P. Fabian
MD No. 9



VW Christopher
C. Panlilio
MD No. 9



VW Jefferson
P. Soriano
MD No. 9



VW Rodolfo Y.
Magtibay
MD No. 10



VW Danilo M.
Zuñiga
MD No. 10



VW Dante B.
Balbas
MD No. 11



VW Jose Ferlu
O. Sudario
MD No. 11



VW Rogelio T.
Torrices
MD No. 11



VW Roberto P.
Rodulfo
MD No. 12



VW Ramoncito
C. Turingan
MD No. 13



VW Cesar C.
Lopez
MD No. 14



VW Rollin N.
Molina
MD No. 14



VW Eduardo
N. Ty
MD No. 14



VW Miguel R.
Villarín
MD No. 16



VW Julio V.
Tugado
MD No. 18



VW Rogelio T.
Uy
MD No. 18



VW Romeo G.
Gan
MD No. 20



VW Romeo L.
Justiniani
MD No. 22



VW Nelson H.
Tan
MD No. 22



VW Abraham
E. Tionko
MD No. 22



VW Jaime R.
Bernal
MD No. 24



VW Danilo L.
Kimseng
MD No. 24



VW Joselito Y.
Lim
MD No. 24



VW Modesto P.
Salandanan
MD No. 25

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D. Agot
MD No. 26



VW Marcel B.
Melendres
MD No. 26



VW James P.
Best
MD No. 27



VW Ludovico
E. Sabillo
MD No. 27



VW Rudy P.
Brios
MD No. 28



VW Isidro V.
Butaslac, Jr.
MD No. 28



VW Gregorio G.
Fernandez, Jr.
MD No. 28



VW Mariolito O.
Carlos
MD No. 29



VW Jesus G. P.
Descanzo
MD No. 29



VW Prudencio J.
Elegado
MD No. 29



VW Ruben A.
Ilagan, III
MD No. 29



VW Delfin B.
Morfe
MD No. 29



VW Manuel G.
Palomo
MD No. 29



VW Ricardo A.
Samson
MD No. 29



VW Armando
E.J. Veron
MD No. 29



VW Reynaldo
Grepalde
MD No. 30



VW Gabriel F.
Crisostomo
MD No. 31



VW Severino
P. Cruz
MD No. 31



VW Rolando
C. Sarmiento
MD No. 31



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Atay, Jr.
MD No. 32



VW Jaime S.
Vesagas
MD No. 32



VW Alberto S.
Alfonso, Jr.
MD No. 33



VW Voltaire A.
Francisco
MD No. 33



VW Emmanuel
G. Javier
MD No. 33



VW Jose A.
Matutino, Jr.
MD No. 33

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J. Cinco
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VW George E.
Dolotallas
MD No. 34



VW Jose Ariel
G. Domingo
MD No. 35



VW Jorge T.
Rolloda
MD No. 35



VW Flaviano
G. Sinocruz, Jr.
MD No. 35



VW Henry T.
Siao
MD No. 36



VW Mario N.
Meneses
MD No. 37



VW Victor D.
G. Gemarino
MD No. 38



VW Earl L.
Navarro
MD No. 38



VW Fernando
R. Navarro
MD No. 39



VW Purisimo
L. Tiam
MD No. 39



VW Ismael E.
Naypa, Jr.
MD No. 40-A



VW Nicanor J.
A. Abad
MD No. 41



VW Lyndel C.
Canda
MD No. 42



VW Cirilo M.
Lasaca
MD No. 42



VW Brent H.A.
Alawas
MD No. 43



VW Saturnino
B. Domatog
MD No. 43



VW Eugenio G.
Fernando, Jr.
MD No. 44



VW Sherman
S.T. Suarez
MD No. 44



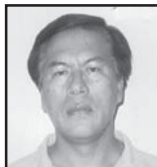
VW Alfredo C.
Hollis
MD No. 46



VW Bernard
D. Isla
MD No. 46



VW Gaspar Y.
Chan
MD No. 47



VW Mailed G.
Molina
MD No. 47



VW Romeo A.
Bartolome
MD No. 48



VW Joseph S.
Chua Kao
MD No. 48

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VW Cesar D.
Taleon
MD No. 48



VW Gualberto
E. Agatep, Jr.
MD No. 49



VW Paulino Y.
LIm
MD No. 49



VW Flor B.
Mandac
MD No. 49



VW Ronald C.
Chua
MD No. 50



VW Dominador
M. Apaga
MD No. 51



VW Santos L.
Torres, Jr.
MD No. 51



VW Danilo M.
Vergara
MD No. 51



VW Edgardo
M. Padilla
MD No. 52



VW Bradley G.
Grospe
MD No. 53



VW Rogelito
B. Galera
MD No. 53

***We Filipinos owe the independence of
our nation to the loving labor of
Mason leaders.***

Lecturers at all levels of the Craft are charged to give the brethren instruction on the various facts of the body of our beloved Order. It is their duty to help the Senior Grand Lecturer give meaning and substance to our Grand Lodge's year-round Masonic Education Lecture Program. They are the professors in the great university of Freemasonry. They stimulate the brethren to be their own professors in Freemasonry—the progressive moral science to which we are all wedded.



Prospero S. Amatong
Shangri-La Lodge No. 196

Masons
in
Congress



Danton Q. Bueser
Malinaw No. 25



Douglas R. Cagas
Digos Masonic No. 198



Ernie D. Clarete
G.O. Calit Mem. No.157



Simeon A. Datumanong
Kutang Bato No. 110



Danilo P. Lagbas
Don Antonio T. Cosin
Mem. No. 308



Teodoro L. Locsin
Jacobo Zobel Mem.
No. 202



**Suharto 'Teng' T.
Mangudadatu
Koronadal No. 209**



**Alfredo D. Marañon, III
Dalusan No. 281**



**Rafael P. Nantes
Saigon No. 188**



**Victor R. Sumulong
Juan Sumulong No. 169**



**Rolex T. Suplico
Rafael Palma No. 147**



**Aurelio M. Umali
Kapitan Pepe No. 293**

These are among the brethren throughout our grand jurisdiction who are to pass laws that are consistent with the pure principles of Freemasonry, so that the Filipino nation envisioned by our Masonic forebears – one that is marked by *pagsasarili*, *pakikisama*, *pagkakaisa*, *pagkabayani* and *pakikipagkapwa-tao* – will soon come into a reality.

OPEN LETTER TO EVERY INVESTIGATOR

Brother Investigator:

Congratulations!

Your appointment as a member of your Lodge's Investigating Committee is a striking evidence of the Worshipful Master's implicit trust and confidence in your ability at investigative work, your good judgment, your zeal, and your concern for the welfare of your Lodge in particular and that of the Craft in general.

Your assigned task, to make a thorough, impartial, and unbiased investigation of whoever seeks admission into our ranks, is one of the most difficult but most important of Masonic work. You and the other investigators throughout our grand jurisdiction and in the rest of the Masonic World are the first line of defense against the external enemies of the Craft as well as those who, through indifferent character, might be prone to bring discredit upon our ancient and honorable Fraternity. On your fidelity to your trust greatly depends our fraternal security. To you particularly applies the charge "to preserve the reputation of the Fraternity unsullied should be your constant care."

You are to ascertain that the petitioner whose physical, intellectual, and moral qualifications you are investigating first has Masonry in his heart because if he does not, he is not likely to acquire it in the Lodge hall.

How far and how deep must you go during your inquiry?

You must go far enough and deep enough to satisfy yourself beyond any doubt that the petitioner is, indeed, worthy of consideration for Masonic membership.

Even if you are pressed for time, do not restrict your inquiry to contacting the petitioner's recommender and asking him for evaluation because when he brought in his recommendee's Petition, he already implicitly showed his satisfaction. Nor should you ask the other members of the committee the results of their inquiry and "go along" with their reports. You must make an independent inquiry and file your own report, regardless of what the others may do.

Just tell the Worshipful Master that you need more time, and he will grant you whatever reasonable time you need. Masonry, after all, is not in a hurry, nor does it have any timetable.

The Cabletow

What the Worshipful Master wants is that you do your assigned task thoroughly, impartially, and objectively, and that you do everything required of you by the Lodge.

These requirements include the following:

- Sectarian religion and partisan politics being forbidden subjects in every Masonic Lodge, you should not probe into the petitioner's religious beliefs. It is enough that he is willing to express a belief in the existence of a Supreme Being, which is the only requirement of Masonry from whoever seeks its membership. You should not inquire into the petitioner's political affiliation or persuasion, either. These do not have any bearing on the evaluation of the petitioner's qualifications for admission into the Lodge.

- If after thoroughly and painstakingly making your inquiry and after exhausting all known sources of information, you are still possessed of doubts regarding the petitioner's qualifications, you should never hesitate to resolve in favor of your Lodge in particular and the Craft in general and not in favor of the petitioner. Remember, no man has the right to become a Mason; it is a privilege controlled by the ballot box.

- Explore all sources of information which would lead you to have a complete picture of the petitioner. Make sure that he is a man who, as was stated earlier, has Masonry in his heart, as well as a man of unimpeachable character – one who enjoys a good reputation among his friends, neighbors, acquaintances, associates wherever he is known.

- Clarify to the petitioner, as well as to his wife and even children, that if he is accepted into the Fraternity, he must sacrifice some time and energy to attend the meetings and other affairs of the Lodge.

- Make clear, likewise, to the candidate, as well as to his wife and even children, that the majority church in the country prohibits its members from becoming Masons, but that Masonry is not a religion, although it is religious.

- Make sure, too, that the candidate is a man who has a record of paying his just debts and living up to his word, and that he is a man who has no record of living a dissolute life or having immoderate habits. Cite, at this juncture, the monitorial charge for a Mason to observe" ... such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you as well to His glory as the welfare of your fellow-creatures."

- Make sure, furthermore, that the petitioner is a man who has no criminal record, and that he has sufficient education to be able to grasp and retain the precepts of Masonry as taught him in the Lodge.

- Make sure, similarly, that the petitioner is literate and sufficiently fit physically to participate in the degrees, and that he has filed his Petition for the mysteries of Masonry of his own free will and accord and not from any improper solicitation of friends.

· Besides, make sure that he is not biased by any mercenary motives, and that he does not view the Symbolic Lodge as nothing more than a stepping stone for what he thinks is something more desirable or where he can have more fun. Rather, he should view the Symbolic Lodge as a group of good and true men who expect him, if admitted, to "dedicate and devote his life to Thy (God's) service, and become a true and faithful brother among us," as well as to strive to be consistently a member of the Lodge in good standing.

Yes, you must explore in detail all these areas and others similar. Conduct your inquiry with the utmost tact, discretion, and diplomacy.

If your report contains derogatory information, you must assist the Worshipful Master in reminding the brethren of the Lodge that such information should not become a subject of gossip and rumors and talk to the detriment of the petitioner. This may result in his acceptance or rejection by the brethren.

Remember, Brother, that what you are looking for is positive statements attesting to the petitioner's good name, or his bad name, as the case may be.

Why should you conduct your investigation in an unhurried and thorough manner?

An investigation so conducted is a means of preserving the Craft's reputation, of ensuring harmony, of promoting our advancement and our progress in our service to God and man, of maintaining our reputation before the world, and of confounding those who oppose us by accepting none but good men and making better men of them – men whom we are proud to address as "Brother", men who can be counted on to practice fidelity even unto death, if need be, to keep the faith of our Masonic forebears and to pass on, unsullied, to those who will come this way after us.

You, Brother, are in the best position to help your Lodge make Masonry hard to get into or, to put it in another way, a "quality product", which is not to be sold cheaply. You, as well as we, your Brethren, must make sure that only men who are worthy of Masonic membership are the only ones we want. We cannot afford less.

Lest you forget, not only your Lodge, but also other Lodges – nay, the whole Craft – are counting on you to make unhurried, complete, impartial, and unbiased investigation of everyone who files a petition for Masonic degrees.

Do not ever lose sight of the universality of our Fraternity. "The form of a Lodge is oblong. It extends from east to west and from north to south, and it is said to be thus extensive to denote the universality of Masonry and teach us that a Mason's charity should be equally extensive; for in every country and in every clime are Masons to be found."

The Cabletow

What affects one Mason affects all the others. When, as a Lodge, we admit a man to join our fellowship and to acquire the status of a Master Mason, we are opening thousands and thousands of doors to him over the Masonic world. We are giving him the right to wear the Square and Compasses and to have a claim upon the kindnesses of million of Masons.

All components of the Craft look to you, Brother Investigator, for the security and well-being of our ancient and honorable Fraternity. You are under the gravest of obligations to discharge your duty as best as you reasonably can. When you have efficiently accomplished this duty, you will have rendered us, your Brethren wherever dispersed, an invaluable service. You will have complied with the dictates of your own conscience and the Masonic law that specifies your duty in this field.

What will be your compensation?

Besides being satisfied for having done your job well, you will know that you have been the eyes and ears of the Craft during this period. We, your Brethren, may or may not tell you, but deep in our hearts we are sincerely grateful to you.

You, Brother Investigator, have a solemn responsibility. Look well to it!

With fraternal respect and esteem,

Your Brothers in Masonry

Postscript

Much of the foregoing "epistle" is based on the *Short Talk Bulletin* of the Masonic Service Association, November 1992.

For further information, read other pieces of Masonic literature on the subject, such as the following:

- "The Investigating Committee," *Short Talk Bulletin*, MSA, June 1988.
- "The Candidate," *Short Talk Bulletin*, MSA, May 1930.
- William C. Councill, PGM, "Masonic Investigation," in *Freemasons for Unity & Amity*.

STARS COMING FROM THE UNIVERSE OF MASONRY



Arturo C. Lomibao
Bontoc Lodge No. 140
Police Director General, Chief PNP



Avelino I. Razon, Jr.
Cosmos Lodge No. 8
Police Deputy Director General



Rowland A. Albano
Agnó Lodge No. 75
Director for Research and
Dev't, PNP



Isidro S. Lapeña
Datu Bago Lodge
No. 197
Director for Operation,
PNP



Rodolfo A. Tor
Island-Luz Minerva No. 5
Director for Plans, PNP

The Cabletow



Charlemagne S. Alejandrino
Bud Daho No. 102
Dep. Dir. DIDM, PNP



Florante J. Baguio
Koronadal No. 209
Chief, PNP Central
Opus Center



Leopoldo N. Bataoil
Negrense No. 200
PNP Public
Information Officer



Arturo G. Cacdac, Jr.
Kapatiran No. 228
Chief Firearms &
Explosive Office



Joseph R. Castro
Cosmos No. 8
PNP Internal Affairs
Service



Reynaldo D.L. Lingat
Digos Masonic
No. 198
PNP Internal Affairs
Service



Fernando C. Pace
Sinukuan No. 16
Deputy Director,
DPCR



Nicasio J. Radovan
Union No. 70
Director, Central
Police District,
NCRPO



Jose Antonio C. Salvacion
Digos Masonic No. 198
Sr. Police Asst. to the
DILG Secretary



Reynaldo P. Varilla
Cosmos No. 8
Dir. for Human
Resource & Doctrine
Dev't, PNP

What we do for the welfare and growth of our Craft and Masonic Family, as well as for the benefit of our local and national communities, is an eloquent rejoinder to the query: "Where are the Masons now?"

PHOTONEWS

Macario R. Ramos Mem. Lodge No. 355.

This Lodge was constituted at the Conrado Benitez Hall of the Scottish Rite Temple on May 2, 2005.

After the invocation led by WB Roger Aragon, Past Master of Integrity Lodge

No. 997 in Chicago, Illinois, VW Julio M. Cabali, PDDGM, assisted by VW Fernando F. Mariano and VW Rufino G. Tobias, installed the officers of the Lodge.



The brethren pose for posterity's sake with their Lodge's Past Masters, who are deserving of their gratitude and admiration. Kasilawan Lodge No. 77 awarded Past Masters and Senior Masons Hiram Awards for services rendered to the Lodge. Grand Master Hermogenes E. Ebdane, Jr. honored the Lodge with his presence.

The Cabletow



Masonic District No. 5 brethren headed by Vw Nazario G. Cordova, DDGM, in cooperation with the brethren of Masonic District No. 8, distributed school bags and supplies to the students of Tignoan Elementary School, Tignoan, Real, Quezon in connection with the Districts' "Adopt a School Program".



YAHOO!!... The jubilant school children of Villa Maraña Primary School who are recipients of the "Adopt-A-School Project" of Timpuyog Lodge No. 343.



Apolinario B. Yap Mem. Lodge No. 328 took another remarkable step by having its Cornerstone Laying Ceremonies led by MW Hermogenes E. Ebdane, Jr., assisted by Grand Lodge Officers and Brethren from MD No. 35, on July 2, 2005 at Victoria, Tarlac.



Pintong Bato Lodge No. 51, F&AM, Bacoor, Cavite, held its local Sportfest and Fellowship successfully last June 12, 2005. Events played were softball and volley ball between Past Masters and Master Masons.

The Cabletow



The brethren of Mt. Huraw Lodge No. 98 conducted a free Operation Tuli at Barangay Buri, Baras, Catbalogan, Samar last May 21. The project, which was spearheaded by JW Joselito Yulo, a doctor of the Samar Provincial Hospital, benefited 89 boys from different barangays. – VW Miguel Villarin



Gen. Llanera Mem. Lodge No. 168 sponsored Operation Tuli at Brgy. San Nicolas, Gapan City, which benefited 230 youngsters whose ages ranged from 9 to 15.



The 1st Infantry Division, Phil. Army, in Pulacan, Zamboanga del Sur, through Bro. General Eugenio Codo, sent a medical team of soldier-doctors. The Medina General Hospital of Ozamiz City, through WB Rico Medina, Sr. and Sis. Beatriz Medina, provided physicians, medical personnel and medicines. The Aruelo General Hospital, through WB Apolinario Aruelo, provided medical personnel and lunch.



The brethren of Mandaluyong City Lodge No. 277, led by WM Dominador D. "Jojo" Ellazar, Jr., held their first medical and dental mission for Masonic year 6005 (A.L.) at the covered court of Brgy. Vergara, Mandaluyong City. More than 700 patients were benefited.

The Cabletow



WB Rufino D. Escote, Ph.D., Worshipful Master of San Jose City Lodge No. 309, turned-over boxes of medicines to Brgy. Chairman Santiago Ramos during the launching of Project Botika Sa Barangay on June 23, 2005 at Barangay Parang Mangga, San Jose City, Nueva Ecija.



WB Ladislao Diwa was one of the founders of the Katipunan. He also served as the 2nd Worshipful Master of Bagong Buhay Lodge No. 17. His 142nd birth anniversary was celebrated by the brethren of the Lodge and officials of Cavite City, headed by Vice Mayor Dino Chua.

TEODORO M. KALAW MEM. LODGE NO. 136
CELEBRATES 52ND ANNIVERSARY

Manuel L. Quezon III is Guest of Honor

Bro. Teodoro Kalaw IV

In heartwarming ceremonies held at the historic Kalayaan Hall of Club Filipino last 4 July 2005, the brethren of Teodoro M. Kalaw Memorial Lodge No. 136 led by their incumbent Worshipful Master, WB Edgar B. Tolentino, commemorated the 52nd Anniversary of the founding of their lodge.

Past Grand Masters MW John L. Choa, PGM, MW Enrique L. Locsin, PGM, MW Napoleon A. Soriano, PGM, and MW Ricardo P. Galvez, PGM, graced the occasion.

Former Senator Eva Estrada Kalaw, wife of the late MW Teodoro Kalaw Jr., PGM, and daughter-in-law of the late MW Teodoro M. Kalaw, PGM, opened the formal portion of the occasion with an inspirational talk on the significance of the Lodge and its work to her personally and the Kalaw Clan.

The Guest of Honor for the evening, journalist Manuel L. Quezon III, grandson of the late MW Manuel L. Quezon, PGM, was introduced by his fellow journalist, Bro. Elpidio "Deo" M. Macalma, who is also a member of the lodge. Extended laughter greeted Bro. Deo's remark that he joined the lodge because he thought that the "M" in "Teodoro M. Kalaw" was his surname "Macalma".





The Sovereign Grand Commander of the Scottish Rite Freemasons of Austria, Illustrious Leopold Throetann, 33^o, with his lady Brigitte, and the Grand Secretary General, Illustrious Frederick Drapel, 33^o, with his lady Dorothea Frank paid the Grand Lodge of the Philippines a courtesy call. They were accompanied by Illustrious Rosendo C. Herrera, 33^o GC. They were met and entertained by MW Hermogenes E. Ebdane, Jr., Grand Master. MW Eugenio S. Labitoria, PGM was around to welcome the visitors.



The brethren of Masonic District No. 8 and members of the Order of DeMolay Kalilayan Chapter, commemorated the 127th Anniversary of the Birth of Commonwealth President Manuel L. Quezon, the first Filipino Grand Master of our Grand Lodge, on August 19 by offering floral wreaths at his monument in Perez Park, Lucena City.

9th DISTRICT ASSEMBLY OF MASONIC DISTRICT NO. 46

The brethren of Masonic District No. 46, headed by their DDGM, VW Roberto O. Ang, held a very simple yet vibrant assembly last September 17, 2005 at Cotabato City. The Kutang Bato Lodge No. 110 as the lead lodge was led by Worshipful Master Cherokee B. Uy.

The assembly was well attended by the brethren of the six Lodges, namely Kutang Bato No. 110, Kidapawan No. 170, Rio Grande No. 192, Bantugan No. 223, Shariff Kabunsuan No. 266, and Midsayap No. 267. Several sojourners were also seen actively participating.

The affair was graciously attended by no less than Grand Master Hermogenes E. Ebdane Jr., who was the Guest of Honor and Speaker. Accompanying him were VW Juanito B. Vaño Jr., Senior Grand Lecturer; VW Samuel Fernandez, Grand Historian; VW Edwin Corvera, Executive Asst to the GM; and Bro. Leopoldo Romero Jr. of Marikina Lodge No. 119.

The highlight of the assembly was the Masonic Plays prepared by the brethren of Kutangbato Lodge entitled "You Cannot Do It" and "A Rose upon the Altar".

Most Worshipful Hermogenes E. Ebdane Jr. was so impressed that he requested the team to perform it in the 8th Multi-District Convention at Tagum City.

Introduced by VW Johnson T. Wee, MW Hermogenes E. Ebdane Jr., urged the brethren to give emphasis and value to this year's theme, "Revisiting the Past for the Future".

The fellowship dinner was held at Casa Blanca Restaurant. The program was emceed by Bro. Leopoldo P. Lughtu. Bro. Hector A. Emberga gave the invocation. In behalf of Bro. Agustin Dema-ala, Commanding General of 6th Infantry Division, Bro. Felipe Tabas delivered the inspiration talk. WB Simeon A. Datumanong, Congressman of the first District of Maguindanao, then delivered his address after a proper introduction by VW Eduardo C. Rabago. The fellowship was made more enjoyable with the company of sojourner brethren and music provided by the 6th Infantry Division combo.

The 9th District Assembly of Masonic District No. 46, to say the least, was a huge success!