



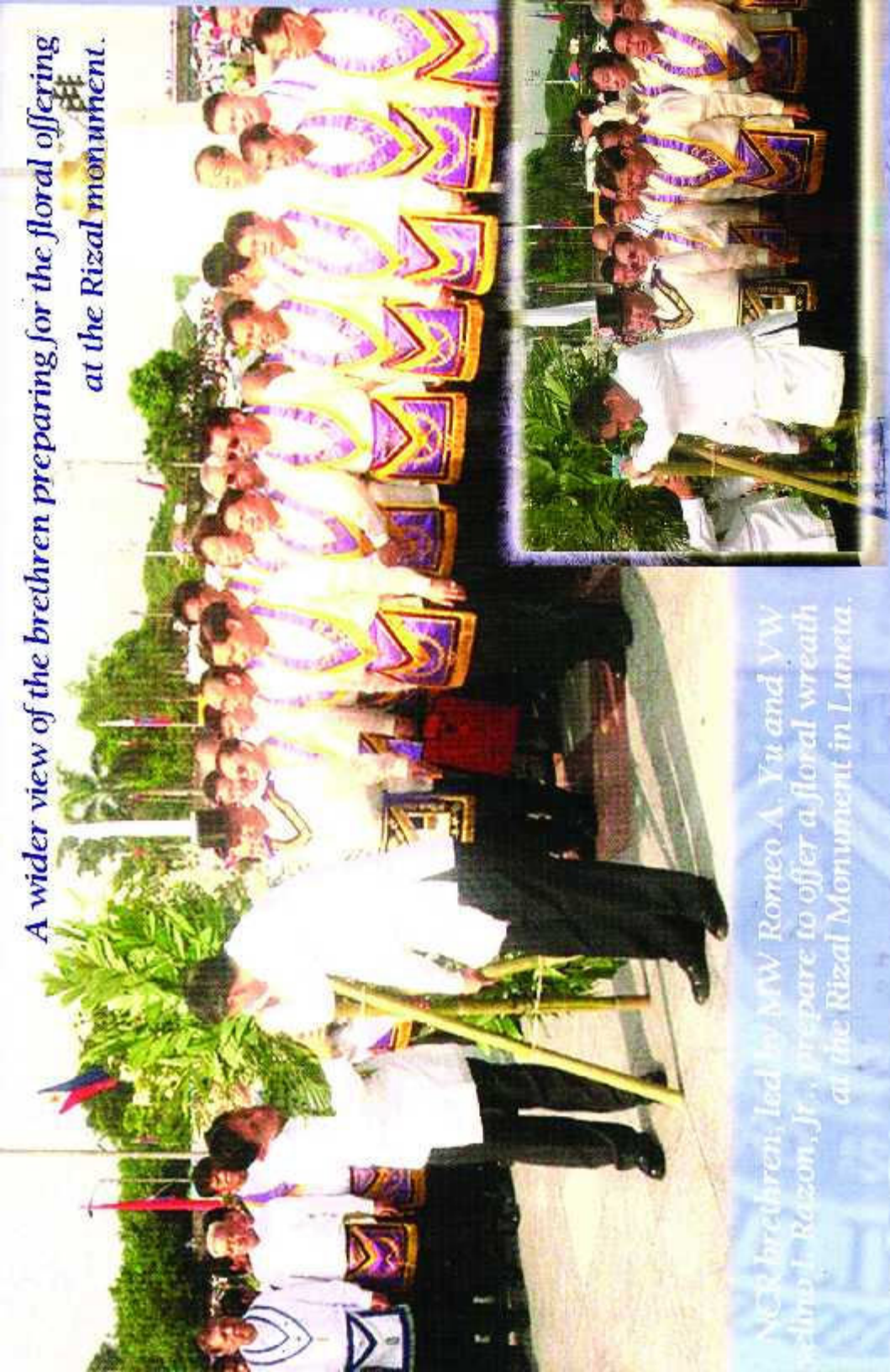
The Cabletow

THE OFFICIAL PUBLICATION OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES



**MASONS DEMONSTRATE PRIDE IN THEIR
FOREBEARS' CONTRIBUTION TO
PHILIPPINE INDEPENDENCE**

A wider view of the brethren preparing for the floral offering at the Rizal monument.



NCR brethren, led by MW Romeo A. Yu and YW Melvin L. Razon, Jr., prepare to offer a floral wreath at the Rizal Monument in Luneta.

CONTENTS

The Cabletaw

Vol. 83, No.2, July-August 2006

- 2 Grand Master's Message: On Surviving the Crisis of Our Time
- 5 Grand Master's July, August Activities
- 7 Edicts
- 9 Circulars
- 12 From the Editorial Desk: A Timely and Timeless Theme;
An Invitation for the Brethren to Contribute
- 16 Masonry's Essence and Mission
- 20 Comments: In My Opinion; "May" or "May Not"
- 26 Stirring in the Beehive – Of Masonic Acts of Kindness
- 29 Features – Beacon Lodge No. 213; VW/Congressman Matoy
Barinaga; Provincial Grand Lodge of the Philippines, Royal Order
of Scotland
- 39 A Bit of History – Keystone Returns to Roots
- 42 District, Lodge Events

Also in this issue:

The Laws of Masonry – 11, 15, 19, 25, 28, 38; Masonic Unity, 4; Masonry's Ancient Landmarks, 24-25; Duties of a Lodge Master, 34; The Royal Art of Freemasonry, 47.

OUR COVER

Leading Masons in the National Capital Region, headed by MW Romeo A. Yu, Grand Master, and VW Avelino I. Razon, Jr., DGL for Masonic District NCR-A, pose for posterity after participating in the Flag-Raising Ceremony at the Rizal Park and offering a floral wreath at the monument of their preeminent Brother, Dr. Jose Rizal, who, together with other patriotic Filipino Masons, fought hard to liberate their country and people from colonial and neocolonial rule.

EDITORIAL STAFF

VW J. FLOR R. NICOLAS

Editor-in-Chief

VW GUILLERMO "MAWI" B.

LAZARO, JR.

Managing Editor

MW REYNATO S. PUNO, PGM

Consultant

From the Grand Oriental Chair



ON SURVIVING THE CRISIS OF OUR TIME

There are, partly as a result of the election of candidates for the position of Junior Grand Warden during the last Annual Communications of our Grand Lodge in Cebu City and the appointment by the Grand Master of his Deputy for a certain District, talks about some brethren intending to secede from the Grand Lodge of the Philippines. Although this is an acid test for Philippine Masonry, I am quite sure that unity and harmony among the brethren will soon return. Freemasonry has survived the crises of the past, and it will survive the crisis of the present time. We recall, at this juncture, some paragraphs which the late MW Raymond E. Wilmarth, PGM, wrote way back in 1984. MW Wilmarth wrote:

"For Freemasonry to cope with the crisis of our time, the welfare of the fraternity must take priority over that of its members. Its members come and go with the passing of time, but the Grand Lodge and its subordinate Lodges must continue if they are to survive the crisis and be ready to serve Freemasons of the future Our Brotherhood must be able to ... outlive the crisis and aim for the future. Every Freemason is a part of the fraternal team. Your contribution of time, effort, material means, and, most of all, constructive suggestion is needed and most welcome."

The apparent crisis notwithstanding, we are gratified to take note of the fact that our Masonic Districts, by and large, are faithfully complying with our directive that they observe the calendar of events we have prepared.

We are optimistic that they observe July as "Physical Fitness & Sports Month" and August as "National Heroes Month."

There can be no doubt that holding physical fitness and sports activities among members of our Masonic Family will strengthen the indissoluble chain of sincere affection that links us together.

There can be no doubt, either, that showing our interest in, our support of, and our commitment to our Masonic youth organizations will go a long way toward strengthening our Masonic Family. Inviting selected DeMolays to deliver the Flower

Talk during the stated meetings of our Lodges may induce those intelligent young men to seek membership in our Craft and join in our assemblies.

Another activity slated in July is the updating by Lodges of their respective histories, with particular focus on Lodge activities in the past three years. The Lodges will then forward their updated histories to their respective District Deputy Grand Masters, who will collate the histories of the Lodges in their areas of jurisdiction and send the collated histories to the Grand Lodge. According to plan, the Grand Lodge will come out with a sequel to *Philippine Lodges*, by the late MW Reynold S. Fajardo, PGM, which was published during the term of MW Eugenio S. Labitoria, PGM. Of this the brethren should take due notice and act accordingly.

Still another activity which the Masonic Districts are to hold in July is a Friend-to-Friend Program. The brethren of every Masonic District are to invite their non-Mason friends to the Lodge and the knowledgeable among us explain to the invited the nature, purpose and projects of Masonry and Masons. This activity is part and parcel of our Public Awareness Program, which aims at raising the general public's awareness and understanding of Masonry and Masons. Who knows, some of the non-Masons who attend the Friend-to-Friend Program will get interested in joining the Craft!

As Masonic Districts, we are enjoined to participate in the celebration of National Heroes Day. We are also to commemorate the birthday anniversaries of MW Manuel Luis Quezon and Ill. Marcelo H. del Pilar on August 19 and August 30, respectively.

But, of course, good citizenship involves more than celebrating events in which Masons prominently figured. We must set the example of faithfully discharging our civil duties. This is, after all, one of our charges.

In my official visitations of Masonic Districts and Lodges, I have seen the unity and pride of the brethren in accomplishing things together. I have seen them involve the officers and members of our allied orders and appendant bodies in their conventions and in their community outreach projects.

I look forward with much anticipation to officially visiting more Districts and Lodges, so that I can spur the brethren to give due meaning to our theme and slogan, as well as to carry out the 13 thrusts of our administrative program for the current Masonic year.

Let us, brethren, unite in perfect solidarity of purpose and interest not only to solve the problems that beset our Order at the present time, but also to attain the very purpose of Masonry, namely, to create in the world a band of men to whom others may look for example and inspiration — men who others will say are men of honor, virtue and charitable feelings. As the late MW Wilmarth said, every one of us

The Cabletow

is a part of the fraternal team. The contribution by each one of us of time, effort, material means, and, most of all, constructive suggestion is needed and most welcome.

Let us recommit ourselves to fulfilling our Charges. Let us always bear in mind, for instance, that, as Master Masons, "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..." Let us not lose sight of the symbolic message of the trowel, which admonishes us to ever strive to become "one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree." Let us, finally, live by the message of Psalm 133.

Fraternally,

ROMEO A. YU
Grand Master

OF MASONIC UNITY

What is the mystic tie of Fraternalism?

The symbolic tie that binds men together, the cement of brotherly love. The Lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship. (1Thes. 4:9).

That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the mystic tie." (Psalm 133: 1-3)

What passage of Scripture refers to Masonic unity?

Recorded in the 133rd Psalm is a song of the degree of David, and refers to the beauties of brotherly love, the mystic tie of fraternalism, the tie that binds men together into one temple of living stones.

GRAND MASTER'S JULY, AUGUST ACTIVITIES

JULY 2006

- 01 - Official Visitation, Manuel Valencia Ko Mem. Lodge No. 210, Victorias, Negros Occidental
- 03 - Official Visitation, Leonardo T. Pañares Mem. Lodge No. 220 Cagayan de Oro City
- 04 - Guest of Honor & Speaker, 59th Anniversary of Teodoro M. Kalaw Mem. Lodge No. 136, Club Filipino, San Juan, Metro Manila
- 05 - Official Visitation, Jose Rizal Lodge No. 22
- 07-08 - Visayas Regional Convention – Bacolod City
- 12 - Guest of Honor & Speaker, Sultan Kudarat Lodge No. 348, Koronadal City 3rd Anniversary Celebration
- 13 - Corporate Board Meeting, Grand Master's Conference Room
- 14-15 - Northeastern Luzon Convention – Cauayan City, Isabela
- 16 - Presiding Master, Necrological Service for VW Ellizer Restituto D. Seville, Jr., PDDGM, Mayon Lodge No. 61, Funeraria Paz
- Presiding Master, Necrological Service for Bro. Jorge Y. Duyongco, Jr., Saint Augustine Lodge No. 300, Funeraria Paz
- 19 - Guest of Honor & Speaker, 10th Founding Anniversary, General Artemio Ricarte Lodge No. 322, Ft. Bonifacio, Taguig
- 22 - District Convention, NCR-E, Quezon City
- 23 - Presiding Master, Necrological Service for WB Oscar D. Maclang, Worshipful Master, Malolos Lodge No. 46 – Malolos City
- 24 - Guest of Honor & Speaker, 30th Founding Anniversary, Koronadal Lodge No. 209, Koronadal City
- 26 - Meeting, Board for General Purposes, GM's Conference Room
- 27 - Guest of Honor & Speaker, BIRTH, Inc. 2nd Induction of Officers Club Filipino, San Juan Metro Manila
- 28 - Cornerstone Laying, Datu Lapu-Lapu Lodge No. 347, Lapu-Lapu City
- 29 - Lodge of Instruction, Masonic District RVII-A, Cebu City

AUGUST

- 03-04 - Visitation to MW Manuel D. Mandac, PGM, Cagayan de Oro City
- 10 - Meeting, Board for General Purposes with 2007 ANCOM Host Committee Members, GM's Conference Room
- 11-12 - Bicol Multi-District Convention – Daet
- 12 - Joint Visitation, Isarog Lodge No. 33 and Naga City Lodge No. 257
- 13 - Grand Master's Fellowship Night with brethren of Bulusan Lodge No. 38

The Cabletow

- 14 - Visitation of Mayon Lodge No. 61, Legaspi City
 - 15 - Visitation of Ma-Bu-Ti Lodge No. 329 – Masbate
 - 19 - Southern Luzon Multi-District Convention, Tayabas, Quezon
 - 20 - Presiding Master, Necrological Service for VW Ricardo T. Gloria, PGC Digos City, Davao del Sur
 - 23 - Official District Visitation, MD RXII-B, Lodge of Instruction General Santos City
 - 25-26 - Northern Luzon Convention, Dagupan City
 - 30 - Marcelo H. Del Pilar Day, M.H. Del Pilar Shrine, Bulacan, Bulacan
 - Institution of Quingua Lodge U.D., Malolos City
 - 31 - Institution of Wenceslao Trinidad Memorial Lodge U.D. Conrado Benitez Hall, SRT, Manila
-



The brethren of District NCR-E and NCR-F, led by their DDGMs, VW John T. Teng and VW Edgar B. Tolentino, respectively, salute Philippine Flag at the Quezon Shrine in Quezon City. The highlight of the celebration of this year's anniversary of the birth of the late MW Manuel Luis Quezon, PGM and 1st President of the Philippine Commonwealth was a wreath-laying ceremony.

Edicts

EDICTS 232, 232-A

In **Edict No. 232**, issued September 7, 2006, MW Romeo A. Yu, Grand Master of Free and Accepted Masons of the Philippines, declared the following members of Pilar Lodge No. 15 as clandestine masons:

Cesar L. Go, Abelardo T. Camahalan, Camilo T. Tabularin, Joselito A. Quintana, Zafiro V. Benedicto, Renato G. Camarse, Manuel L. Carranza, Jr., Felimon R. Hernandez, Venancio I. Cuvin, Abraham L. Escandor, Philbert R. Laplap, Loreto B. Roa, Albert C. Poblete, Mario M. Ramirez, Antonio R. Castaneda, Fernando B. Hernandez, Gorgonio A. Torres, Jaime N. Bartolome, Reynaldo Abad, Domingo De Leon, Manolo Contreras, Ponciano Mabaga, Mario C. Leopoldo, Bernardo F. Bondoc, Esmeraldo I. Cantada, Augusto C. Fernandez, Jorge Lopez, Angelito V. Lam, Dexter S. Magno

The foregoing brethren signed a "resolution declaring independence from the Grand Lodge of the Philippines and joining other Lodges in forming a new Grand Lodge." Such a resolution had made the brethren who signed it clandestine Masons, as far as the Grand Lodge of Free and Accepted Masons of the Philippines is concerned; for under Section 2, Paragraph c, Article XVII of the Ordinances, Part II of the Constitution, a Mason's membership in a Lodge shall be terminated by voluntary withdrawal therefrom. Considering that the persons named above had signified in writing their withdrawal from the Grand Lodge of the Philippines, of which Pilar Lodge No. 15 is one of the subordinate Lodges, they have ceased to be members of Pilar Lodge No. 15 *unless they will signify in writing that they did not freely and voluntarily sign the Declaration of Independence.* (emphasis added).

Having been declared clandestine masons, they are not entitled to any of the rights, privileges, benefits, charities and courtesy due to a regular Mason in the jurisdiction of the Philippines.

MW Yu directed that the names of these clandestine masons be expunged from the records of the Grand Lodge of Free and Accepted Masons of the Philippines, as well as from those of subordinate Lodges and Appendant Bodies within this Grand Jurisdiction....

Stressed the Grand Master: "Henceforth, a Master Mason who will signify a similar intention in writing or in any other form to declare independence from the Grand Lodge of the Philippines shall be considered as a clandestine mason, who is

not entitled to any of the rights, privileges, charities, benefits and courtesy due to a regular Master Mason under the jurisdiction of the Grand Lodge of the Philippines."

In **Edict No. 232-A**, issued on September 11, 2006, MW Romeo A. Yu, Grand Master, declared as irregular the INDEPENDENT GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS and all its members enumerated below as clandestine masons:

JAIME V. BANTOLO, its alleged Grand Master; NICOLAS G. RICAFFRENTE, its alleged Deputy Grand Master; MANUEL L. CARRANZA, JR., its alleged Senior Grand Warden; JOSEPH A. CAPUYAN, its alleged Junior Grand Warden; FEDERICO D. DELA CRUZ, its alleged Grand Treasurer; ARMANDO L. QUION, its alleged Grand Secretary; ROXY H. SARMIENTO, its alleged Grand Auditor; ALBERT C. POBLETE, its alleged Grand Lecturer; BAYANI R. LEONCIO, its alleged Grand Chaplain; ALDO G. OLAGUER, its alleged Grand Marshal; REYNALDO D. GENERILLO, its alleged Grand Orator; MEDARDO O. CAMBALIZA, its alleged Senior Grand Deacon; ALFREDO M. MOISES, its alleged Junior Grand Deacon; BRAULIO A. CANDIA, its alleged Senior Grand Steward; ROLLY G. ARIAS, its alleged Junior Grand Steward; RENATO G. CAMARSE, its alleged Junior Grand Standard Bearer; REYNALDO A. FABROS, its alleged Grand Sword Bearer; EDILBERTO D. ESPERAT, its alleged Grand Bible Bearer; DOMINADOR P. RAMOS, its alleged Grand Organist; RAE M. JARDER, its alleged Grand Tyler; AMORICO M. ALVAREZ, its alleged Grand Lodge Inspector; MARIO M. RAMIREZ, its alleged Grand Lodge Inspector; WILBERTO M. FAMOSO, its alleged Grand Lodge Inspector; JOSE LIDO T. ROSTIT, its alleged Grand Lodge Inspector; ERNESTO A. MADRAZO, its alleged Grand Lodge Inspector; CRISOSTOMO B. MIRA, its alleged Grand Lodge Inspector; and EDUARDO V. BAYOT, its alleged District Council Chairman.

As such, the aforementioned persons are not entitled to any of the rights, privileges, benefits, charities and courtesy due to a regular Mason in the jurisdiction of the Philippines.

The Grand Master directed that all their names be expunged from the records of the Grand Lodge of Free and Accepted Masons of the Philippines and from those of all subordinate Lodges under the Grand Lodge of Free and Accepted Masons of the Philippines as well as those of all Appendant Bodies.

Stated the Grand Master: "It is understood that present members of Lodges under the Grand Lodge of Free and Accepted Masons of the Philippines who will affiliate or become members of the Independent Grand Lodge of Free and Accepted Masons of the Philippine Islands shall, in the same manner, be declared as clandestine masons."

Circulars

Grand Master Creates Committee on Masonic Information Forums and Dialogues, Prescribes Its Duties and Responsibilities

MW Romeo A. Yu, in his Circular No. 13 dated July 26, 2006, created the Committee on Masonic Information Forums and Dialogues for MY 2006-2007.

The committee's functions shall be as follows:

1. To officially represent the Grand Lodge in official forums and dialogues, upon instructions from the Grand Master;
2. To assist Lodges and Districts in this jurisdiction in conducting Masonic Information Forums by providing guidance to Masonic reference materials and preparation of resource speakers from the Lodges and Districts for such occasions;
3. To perform other functions as may, from time to time, be assigned to it by the Grand Master.

VW Benjamin S. Geli, SGL, is chairman of the committee, with the following brethren as members: VW Fernando V. Pascua, Jr., GC; VW Vicente R. Hao Chin, Jr.; VW Pax S. Mangudadatu, PJGL; VW Alfredo S. Li, PJGS; VW Robert O. Asuncion, JGL-NCR; VW Victor A. Yu, PSGI; and VW Jesus Flor R. Nicolas, GH.

MW Reynato S. Puno and MW Danilo D. Angeles, both PGMs, are advisers to the committee.

The Grand Master found it necessary to create the said committee for the following reasons:

1. Masonry possesses features which distinguish itself from other organizations and is often misunderstood by some sectors of society.
2. Masons have a deep history and played a major role in Philippine Independence as well as in democratic movements worldwide and continue to contribute to nation-building and betterment of humanity up to the present day existing effectively without fanfare and publicity.
3. The public are becoming more curious about our ancient institution and yearn for more information about us most especially in the light of recent developments in popular literature.
4. There is a need for a committee in the Grand Lodge to represent the Grand Lodge in official forums and dialogues with various sectors of society as well as assist Lodges and Districts in our jurisdiction in conducting Masonic Information Forums.

Edicts 131, 131-A to Be Complied with

MW Romeo A. Yu, Grand Master, in his Circular No. 14 dated August 18, 2006, directed Masters and Secretaries of Subordinate Lodges in our grand jurisdiction to notify their respective DDGMs and/or DGLs and/or GLIs of the date and time of the conferral of degrees and to indicate the attendance of the said Grand Lodge officers in the minutes of the meeting. Without the presence of any of the above-mentioned Grand Lodge officers, the conferral of degrees will be considered by the Grand Lodge as invalid.

It should be recalled that under Edict No. 131-A, the DDGM, the DGL and the GLI, together with Lodge officers, are required to ensure that Edicts 131 and 131-A are strictly complied with; otherwise, they shall be held liable for their failure to ensure the conformity of the Lodges in the degree works prescribed by the Grand Lodge. Failure of said Officers to attend and monitor degree conferrals does not excuse them from liability, as they shall be considered negligent in the performance of their duties.

Process, Procedure of Lodge/District Resolutions Forwarded to Grand Lodge

MW Romeo A. YU, Grand Master, in Circular No. 15 issued on September 5, 2006, directed that a certain process and procedure of Lodge/District resolutions forwarded to the Grand Lodge be followed. His directive is based on the following premises:

1. Masonry has existed with its own unique structure and procedures arising from its written and unwritten laws and regulations, immemorial traditions, ancient customs and common usages that vary from those of other conventional organizations.
2. The Committee on Resolutions, which was created by virtue of Edict No. 231, is duty-bound to assist the Grand Secretary in his various duties pertaining to resolutions received.
3. There is a need to clearly define the process and procedure of Lodge/District resolutions that are subsequently forwarded to the Grand Lodge

The process and procedure of Lodge/District resolutions forwarded to the Grand Lodge shall be as follows:

1. All resolutions, according to the Rules of Order in our Constitution, shall be in writing and submitted to the Grand Lodge, through the Grand Secretary, not later than 60 days before the Annual Communications. Such resolutions

include those coming from Lodges and Districts as well as those endorsed during multi-district and regional conventions.

2. The Grand Secretary shall refer all resolutions he has received to the appropriate committees for their study and recommendations.
3. The committees shall submit their evaluation and recommendations on all resolutions referred to them on or before February 28, 2007.
4. The recommendations of a committee on the resolutions that are not in conflict with any recommendation of another committee shall be part of that committee's report to be submitted for consideration and decision by the brethren during the plenary session of the Annual Communication. Once approved, such recommendations become part of the matters binding upon the Craft.
5. If there are conflicting committee recommendations, the Grand Secretary shall call to a joint meeting all the committees concerned for the purpose of reconciling the recommendations.
6. In case the conflicting committee recommendations are still unreconciled after the joint meetings, the Committee on Resolutions shall include in its report the conflicting recommendations for consideration and decision by the brethren during the plenary session at the Annual Communication.
7. The Grand Secretary may assign and/or request the Committee on Resolutions to assist him in the performance of the above-mentioned duties.

THE LAWS OF FREEMASONRY

Every Master Mason is obliged to abide by the laws, resolutions and edicts of his Grand Lodge, the by-laws of the particular lodge of which he is a member, and to maintain and support the Landmarks and "ancient usages and customs of the Fraternity."

The laws of Masonry, like the laws of nations, are both unwritten – the "common law" – and written. The written laws, based on the "General Regulations" and the "Old Charges," are the Constitution and by-laws of his own Grand Lodge, its resolutions and edicts, and the by-laws of his particular lodge. The Ancient Landmarks are written in some jurisdictions; in others, they are a part of the unwritten law...

"General Regulations" as set forth in "Anderson's Constitution of 1723" has a curious history, into which it is not necessary to go here; suffice it that they were adopted shortly after the formation in 1717 of the First or Mother Grand Lodge in England. The work was first published under the date of 1723. Unquestionably, it embodied the laws of Masonry as they were known to the members of the four old Lodges which formed the first Grand Lodge, and hence have the respectability of an antiquity much greater than their printed life of 209 years. (Turn to p. 15.)

From the Editor's Desk

1. A TIMELY AND TIMELESS THEME

Our theme, "Masons in Creed and in Deed," is both **timely** and **timeless**!

It is **timely** because it opportunely reminds us that Masonry has never failed men; it is men who oftentimes fail Masonry. It is a timely "monitor" or reminder to us that we should, each one of us, be true to our charges, pledges and solemn promises – or that we should be so regular in our daily behavior and performance on every occasion that other good men and true may be attracted to seek our fellowship and join in our assemblies.

Our theme is also **timeless** because it sums up in three key words what the real Freemason or true Mason was, is, and always will be; it tells us succinctly what Freemasonry has always been in every country and in every age. It strongly suggests that the real Freemason or true Mason has always been a man who strives for truth and ardently seeks after knowledge; possesses honor, conviction, principle, virtue, uniform unrestrained rectitude of conduct, sound sense of values, sterling character, and charitable feelings; acts, rather than reacts, or does what is right, not because he is compelled to do so, but rather because he is firmly convinced that the basis of all morality is to do what one must in spite of the pressures, in spite of the dangers, in spite of the consequences. The real Freemason or true Mason has always been a good and true man, who constantly strives for personal perfection or self-mastery, by means whereof he will contribute to the progress of humanity. He has always been so influenced by the touchstone tenets, imperishable ideals, and pure principles of Masonry that others look to him for example and inspiration.

We can glean from Masonic literature that what the worthy and exemplary Mason is has not changed since time immemorial. This is the rich heritage which the Masons of yesteryears passed on to us; it is the same heritage which we must carry on to the Masons of tomorrow. We are the caretakers of our ancient and honorable fraternity. To preserve unsullied its good reputation, or to remove every aspersion against it, is a duty incumbent on each one of us. We must protect its name or its brand by living up to its high ethical standards and by persistently practicing its invaluable ideals and priceless principles. We must live up to our Masonic forebears' expectation that we will, each one of us, always think, speak and act as worthy and exemplary Masons.

Hence, throughout this Masonic year and even beyond it, we will, each one of us, convince the non-Masonic public, by our actions, that Masonry has made us better. We will prove to all and sundry that we are Masons both in name and in fact,

both in creed and in deed. We will also work together in closer harmony to make the residents of our communities see and feel the presence of the Craft in their midst. By so doing, we will make them recognize us as an organization of excellence or as an institution of moral leadership, educational advancement, and philanthropic endeavors.

To attain this end, we will extend to the current leadership of our Grand Lodge our all-out support in the implementation of its 13-point program of administration. We must, moreover, loyally comply with the calendar of events it has prepared, so that our projects and activities will have more impact on the general public. We have got to be more visible to the community and exert a deciding influence on its affairs, ever bearing in mind the following statement of the celebrated author of *Morals and Dogma*, Ill. Albert Pike, 33°:

"We are not born for ourselves alone, and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another."

2. AN INVITATION TO THE BRETHREN TO CONTRIBUTE

One quality of a member of the Craft is the ability and willingness to share in, or to contribute to, the attainment of common goals. One of our goals is to give due meaning and substance to our theme, "Masons in Creed and in Deed," and the accompanying slogan, "Think, Speak and Act as Masons." One way to accomplish this goal is to take a journey backward into the Masonic literature of the past for the main purpose of recapturing the spirit of our ancient brethren, which is embodied in various definitions of the real Freemason or true Mason.

Many of such definitions are found in *Morals and Dogma* (1871), by Ill. Albert Pike, 33°. A couple of these are the following:

- He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge, and he knows that books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the past. (p. 112).
- A true Mason does not lie at all, neither in a little nor in a great thing, neither in the substance nor in the circumstance, neither in the word nor in the deed. He avoids that which

deceives, equally with that which is false. He endeavors to so live and deal and act that no man on earth is poorer because he is richer. Hence, he is careful that he receives no wages, here or elsewhere, that are not his due. (pp. 117-118).

Another definition is found in the *Farmers Almanac for 1823* published at Andover, Mass., USA. It reads as follows:

The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine, except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received or in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religions of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is certain he cannot discharge, because he is honest upon principle.

In 1987 (or 184 years after the publication of *The Farmers Almanac for 1823*), when it celebrated its diamond anniversary, our own Grand Lodge issued a significant statement, which reads in part as follows:

The Jubelas, the Jubelos and the Jubelums will always taunt, harass and persecute our ranks. A true Mason will oftentimes be misunderstood, sometimes be threatened physically and spiritually, and a few times be persecuted to death for his beliefs. But a true Mason should not barter away his conscientious convictions. His conviction should not be changed by the corruptions of comfort. Neither should his conviction be dictated by the demands of the majority or by the catcalls of the minority. A true Mason clings to his conviction because to the best of his God-given light, it is the truth or the nearest approximation thereof.

The foregoing definitions are pithy, deep, substantial; they reveal what Freemasonry was, is and always will be, and point to the direction which we should

take if we are to demonstrate our pride in being members of the oldest and biggest fraternal organization which has ever graced the annals of human history. We should incorporate such definitions into our own philosophy of life and act accordingly.

It is in this light that we invite you, dear brethren, to share the definitions of the real Freemason or true Mason you have come across in your readings. Send in to our editorial office at least one such definition, together with the exact source (i.e., author, title of book, place of publication, publisher, year of publication, and page/s in which it is found), plus your own comments on the definition. We will publish your contributions **on a first-come-first-served basis**.

The Laws of Freemasonry (cont.)

In general, it may be said that the "Old Charges" are concerned with the individual Brother, and his relations to his Lodge and his Brethren; the General Regulations with the conduct of the Craft as a whole. The General Regulations permit their own alteration by Grand Lodge, while the Old Charges do not.

The Old Charges very evidently deal with both the Operative and the Speculative side of Masonry; some of their phrases are concerned with "the Lord's work." The text shows that it is not the Lord God who is here meant, but the particular nobleman for whom building construction is undertaken.

Law in Masonry is so much more a matter of the heart than of the head, so much more concerned with setting forth conduct than in assessing penalties, that, thoroughly to comprehend it, we must be willing to revise our ideals of law, as we understand the enactment of legislatures.

Many civil laws are provided with measures of enforcement and penalties for infringement: Masonic law knows but four penalties: reprimand, definite suspension, indefinite suspension, and expulsion or Masonic death. Those Masonic penalties for serious infraction of Masonic law may be ordered after a Masonic trial and a verdict of guilty, but the punishment is usually made to fit the crime, and mercy is much more a part of Masonic than of civil law. Infractions of Masonic law resulting in trial and punishment are rare, compared to the number of Masons: the vast majority of whom are so willing and anxious to obey the laws that "enforcement" is seldom required. (Turn to p. 10.)

Review

MASONRY: ITS ESSENCE, MISSION, PHILOSOPHY, AND SPIRIT

by Flor R. Nicolas, Grand Historian

Our theme for the current Masonic year strongly suggests that we are supposed to have embraced Masonry as our creed and to pursue it as our way of life. But to have embraced Masonry as our creed implies getting more and more Masonic light through reading more and more pieces of Masonic literature, and to pursue it as our way of life requires us to live its precepts and principles in daily life.

One important piece of Masonic literature which we should peruse in order to get more Masonically educated is *The Builders* (1918), by the Rev. and Dr. Joseph Fort Newton, 33°, who has given us the beautiful passage entitled "When Is a Man a Mason?" — a passage which we should incorporate into our respective philosophies of life.

Let's focus our attention on the salient points Bro. Newton raises in Part III of his monumental opus cited above. For convenience, we divide this part of the book into four sections:

1. What is Masonry, and what is it trying to do in the world?
2. What are some misconceptions about Masonry?
3. What is the Masonic philosophy?
4. What is the spirit of Masonry?

In this issue, we focus our attention on the first question; in the succeeding editions, on the three other questions.

I

The Essence and Mission of Masonry

The Rev. and Dr. Newton advises us to exercise circumspection when dealing with definitions of Masonry because these may be dangerous. To drive home his point, he cites some definitions of Masonry and comments on each of them.

Is Masonry an Ancient and Honorable Fraternity?

Masonry is, as declared in one of the *Old Charges*, "an ancient and honorable institution: ancient no doubt it is, as having subsisted from time immemorial; and honorable it must be acknowledged to be, as by natural tendency it conduces to

make those so who are obedient to its precepts. To so high an eminence has its credit been advanced that in every age monarchs themselves have been promoters of the art, have not thought it derogatory from their dignity to exchange the sceptre for the trowel, have patronized our mysteries and joined in our Assemblies."

That declaration is quite familiar to us because it forms the initial part of the Charge of the Entered Apprentice degree. It is, to Bro. Newton, "more than justified by sober facts," but he quickly adds that "it does not tell us what Masonry is, much less its mission and ministry to mankind."

Is Masonry a System of Morality...?

An oft-quoted definition is that Masonry is "a system of morality veiled in allegory and illustrated by symbols." This is, to us, a true statement. But, to Bro. Newton, it is "obviously inadequate, the more so when it uses the word 'peculiar' as describing the morality of Masonry." Besides, he says, "it gives no hint of a world-encircling fellowship and its far-ramifying influence."

Is Masonry a Science Engaged in the Search After Divine Truth?

Ill. Albert G. Mackey, 33^o, gives us many definitions of Masonry in his book entitled *Symbolism of Freemasonry*. One of these is that Masonry is "a science which is engaged in the search after divine truth." Experience teaches us that this statement is also true. But Bro. Newton considers it to be "vague, indefinite, unsatisfactory, and lacking any sense of the uniqueness of the order since it is as applicable to one science as to another."

Is Masonry Friendship, Love and Integrity?

In Chapter XVI of *History and Philosophy of Masonry*, A.C.L. Arnold operationally defines Masonry as "Friendship, Love and Integrity – Friendship which rises superior to the fictitious distinctions of society, the prejudices of religion, and the pecuniary conditions of life; Love which knows no limit, nor inequality, nor decay; Integrity which binds man to the eternal law of duty."

We know from experience that friendship, love and integrity are among the ideas or feelings associated with or suggested by the term *Masonry*. Bro. Newton, similarly, concedes that Arnold's description captures the very essence and spirit of Masonry; he points out, however, that "Masonry consists, rather, in the form in which it seeks to embody and express the gracious and benign spirit which is the genius of all the higher life of humanity. Masonry is not everything; it is a thing as distinctly featured as a statue by Phidias or a painting by Angelo."

What, Then, Is Masonry?

Bro, Newton submits that the following is the best description of Masonry so far given:

"Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now in a small scale."

This definition is from the German *Handbuck*, an encyclopedia of Masonry published in 1900, Vol. I, p. 320. Why does Bro. Newton consider it the best description of Masonry so far given? Here is how he validates his submission:

"Civilization could hardly begin until man has learned to fashion for himself a settled habitation, and thus the earliest of all human arts and crafts, and perhaps the noblest, is that of the builder. Religion took outward shape when men first reared an altar for their offerings, and surrounded it with a sanctuary of faith and awe, of pity and consolation, and piled a cairn to mark the graves where the dead lay asleep. History is no older than architecture. **How fitting, then, that the idea and art of building should be made the basis of a great order of men which has no other aim than the upbuilding of humanity in Faith, Freedom and Friendship. Seeking to ennoble and beautify life, it finds in the common task and constant labour of man its sense of human unity, its vision of life as a temple 'building and built upon', and its emblems of those truths which make for purity of character and the stability of society. Thus Masonry labours, linked with the constructive genius of mankind, and so long as it remains true to its Ideal, no weapon formed against it can prosper.**

"One of the most impressive and touching things in human history is that certain ideal interests have been set apart as especially venerated among all peoples. Guilds have arisen to cultivate the interests embodied in art, science, philosophy, fraternity, and religion; to conserve the precious, hard-won inheritances of humanity; to train men in their service; to bring their power to bear upon the common life of mortals, and send through that common life the light and glory of the Ideal – as the sun shoots its transfiguring rays through a great dull cloud, evoking beauty from the brown earth. **Such is Masonry, which unites those high interests and brings to their service a vast, world-wide fraternity of free and devout men, built upon a foundation of spiritual faith and moral idealism, whose mission is to make men friends, to refine and exalt their lives, to deepen their faith and purify their dream, to turn them from the semblance of life to**

homage for truth, beauty, righteousness, and character. More than an institution, more than a tradition, more than a society, Masonry is one of the forms of the Divine Life upon earth. No one may ever hope to define a spirit so gracious, an order so benign, an influence so prophetic of the present and future upbuilding of the race." (Underscoring added).

How well Bro. Newton describes the essence and mission of Masonry! Such is the beauty of the order, the fraternity, the fellowship to which we are affiliated. We are bound by duty to prove to all and sundry, including our critics and adversaries, that we are, indeed, "closely united men," able to set aside factionalism, bickerings, intrigues, prejudices, and promotion of personal interests in favor of the welfare of the Craft and the amelioration of mankind; — men who make proficient use of the "symbolic forms borrowed principally from the mason's trade and from architecture" in order to become Masons in creed and in deed, to whom others may look for example and inspiration; — men who regularly and incessantly "work for the welfare of mankind," which is, actually, one big family, whose members are all children of one Almighty Parent and inhabitants of the same planet and, therefore, must aid, support and protect one another, instead of being inhuman to one another; — men who exhibit friendship, love and integrity to one another and to all other humans, all "linked together by an indissoluble chain of sincere affection" and, therefore, must de-emphasize those things that divide us and, instead, put emphasis on those things that unite us into "a sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree"; — men who, individually and collectively, labor "to bring about a universal league of mankind," a microcosm of which we should all aspire to exhibit.

Once this mission of Masonry is accomplished, then throughout the world will, at long last, reign universal peace and harmony among God's creatures, which is, according to Bro. Jose "Dimasalang" Rizal, the very purpose of humanity dictated by Him who is the most fundamental of all truths, the first truth and the last, the sovereign and supreme Reality upon whom rests Masonry, the Great Architect of the Universe, whose greater glory Masonry, "one of the forms of the Divine Life upon earth," has labored and promoted from time immemorial.

The Laws of Freemasonry (cont).

Although there is no universality in Masonic law in all jurisdictions the vast majority of Grand Lodges throughout the world adhere to the spirit of the "Old Charges", and, so far as modern conditions permit, to the sense of the "General Regulations." (Turn to p. 25.)

Comments

IN MY OPINION

by Godofredo V. Señires, AGS



Lately, there has been some misunderstanding by some Lodges and their Masters regarding their duties, as provided in our Constitution and Ordinances vis-à-vis the authority of the Grand Master and the powers of the District Deputy Grand Master, the District Grand Lecturers and the Grand Lodge Inspector.

Under Section 2, paragraph h, Article XI of the Ordinances, Part II of the Constitution, it is the duty of the Master of a Lodge "to guard against any infraction of the Constitution, By-Laws, Edicts, Ordinances or General Rules and Regulations of the Grand

Lodge or the General Regulations of Masonry."

Under Section 2, paragraph O, Article II of the Ordinances, it is the duty of a Lodge "to receive the Grand Master or his representative, the District Deputy Grand Master, Grand Lecturers or Grand Lodge Inspector, with Grand Honors, on official visits."

The District Deputy Grand Master has the power to visit any Lodge in his District at any time, as provided in Section 2, paragraph b, Article XVIII of the Constitution and the Grand Lodge Inspector has also the power to visit the Lodge of which he is the Inspector, at any time, as provided in Section 2, paragraph a. Article XX of the Constitution.

If a Lodge refuses to admit the District Deputy Grand Master or the District Grand Lecturer or the Grand Lodge Inspector into the Lodge, it violates its duty under Section 2, paragraph o, Article II of the Ordinances, and the Master violates his duty to guard against any infraction of the Constitution and Ordinances. For this reason, the Master may be suspended from office by the Grand Master until the expiration of his term or until the next Annual Communication, pursuant to Section 2, paragraph i, Article IX of the Constitution.

For any neglect or violation of any duty imposed by the Constitution, Edicts, By-Laws, Ordinances, Rules and Regulations, the Master may be suspended or expelled, by the Grand Master, pursuant to Section 4, Article XI of the Ordinances and the Charter of the Lodge may be arrested withdrawn or revoked, by the Grand Master, pursuant to Section 2, paragraph g, Article IX of the Constitution.

It is about time that all Masters of Lodges and prospective Masters, within this grand jurisdiction, study and comply with their duties under the Constitution and Ordinances, as provided in the above-cited provisions of the Constitution and the Ordinances.

Comments (cont.)

"MAY" OR "MAY NOT"

by Mawi Lazaro, Jr., PDDGM

Introduction

Article XVII of the latest version (2005) of the Constitution of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines (GLP) pertains to "District Deputy Grand Masters." Section 1 is on "Qualifications, Nomination and Appointment." Section 2 is on "Powers." Section 3 is on "Duties."

This submission is not concerned with Section 2 and 3. The focus is only on the "may" as contained in Section 1, thus: "A District Deputy Grand Master (DDGM) shall be a Past Master residing in the district to which he is appointed. Each District during its annual convention may nominate not more than three (3) Past Masters and submit their names to the Grand Master for consideration in the appointment of the District Deputy Grand Master. In the selection during the District Convention of three a (3) nominees for the position of District Deputy Grand Master, each subordinate Lodge shall be entitled to four (4) votes individually represented in person by its Master, Wardens and the immediate Past Master. No District Deputy Grand Master shall hold any office in his Lodge except Master"

It has been ages since a DDGM was not received by a Lodge, and the Master of that Lodge got sanctions from the Grand Lodge. The Master did not sit well with the DDGM appointed by the Grand Master.

Some four years ago, a DDGM filed a Masonic case against a Lodge for allegedly not receiving him and even prayed for the arrest of the Lodge's Charter. I was sent by the then Grand Master to investigate and found out that the said DDGM was in the vicinity of the Lodge before it "opened." Upon opening of the Lodge, the Worshipful Master was ready to receive the DDGM but the latter but the latter was nowhere to be found. In other words, nagtampo na! The controversy had to be amicably settled.

This article is being written just after the Grand Master suspended a Worshipful Master in Cavite for not having received into the Lodge for official visitation the appointed DDGM, the incumbent Junior Grand Lecturer, six DGLs and the Grand Lodge Inspector. Earlier, two Lodges, also in Cavite, denied a duly-appointed and installed District Grand Lecturer entry and the proper reception as required by our rules and regulations. These infractions are now being investigated and appropriate action will surely be on the way, with dispatch.

The Cabletow

Because of the foregoing, an emphatic clarification on the "may" needs to be done. Not only for discouraging some further conduct unbecoming and thus keeping harmony for the present dispensation, but also for ensuring order and propriety among the Craft for the following Grand Masters.

Trust and Mandate

Just so there be no misunderstanding on the premises of the issue of the Grand Master's sole and absolute prerogative on appointing his DDGMs (and even DGLs), let us refer back to the Ancient Landmarks.

Landmarks (according to Albert G. Mackey) Nos. 4,5-8, and 13 all point to the absolute power or supremacy of the Grand Master. While Landmarks Nos. 7,8, and 13 buttress such superiority of the Grand Lodge/Grand Master over the Blue or Subordinate Lodges. If one wishes to look at it the other way around, he can fall back on additional Landmarks Nos. 9, 10, and 12. (Ancient landmarks according to Albert G. Mackey, as abbreviated by Brother Bernard E. Jones in the latter's *Freemasons' Guide and Compendium* [1950] are at the end of this article, for your reference).

Once a Grand Master is elected and is duly installed, he assumes all the executive, judicial and legislative power and authority as granted to him by the Constitution, as stipulated in Article IX. Among his vast powers are:

"Sec. 2. Letter o) To divide the jurisdiction of the Grand Lodge into Districts, and to appoint his official representative (underscoring mine), to be known as District Deputy Grand Master, for each District.

"p) To appoint one ore more District Grand Lecturers for ach Masonic District."

The underscoring is to emphasize that the DDGM is the Grand Master's representative, his alter ego, so to speak, in the District. A DDGM is not the District's representative to the Grand Lodge, for that office does not exist. The office of the DDGM has been created to facilitate the governance by the Grand Master over the lodges under what he has preferred as a Masonic division. A Grand Master has the prerogative to retain an operative grouping of Lodges into districts. He also has the power to reconstitute a long-existing district; he may for facility even decide to divide one into two or into three.

The DDGM should therefore have the Grand Master's full trust and confidence. A Grand Master should not and cannot appoint one who does not have that. He may consider the brethren as nominated by a District Council during its annual convention; he may not and instead appoint one not nominated by any one, regardless of whether

or not there are so-called "traditions" or "rotation" in a particular district. Even if the district is unanimous in nominating only one brother for the positive of DDGM.

Nor should a brother aspire to become a DDGM if he does not have the full trust and confidence of an incoming Grand Master. That is altogether an absurd proposition.

Almost all districts have adhered to the foregoing. And noticeably, it has been those districts which have grown too large to handle by one DDGM, and which has insisted not to be divided, that there have arisen issues about their coming out with their own formulas about how to nominate prospective DDGMs. Because some districts have so many Lodges, chances of Past Masters becoming DDGMs or DGLs are diminished in inverse proportion.

I have a couple of times been to a district convention where prospective DDGMs parade their lechon baka and lechon baboy and cases of beer just to court the support of brethren that they top the nominations. Once, a topnocher got the initial nod of the incoming Grand Master, but later on the former got too arrogant he would not even accommodate the two appointments of the Grand Master for DGLs. The Grand Master in disgust has to change his entire line up and selected instead a former DDGM to serve him another term.

When "May not"

So while there is a "may" as earlier cited, I would rather pay attention to when it should be a "may not," meaning, for a District Council not to nominate anymore. It should be Standard Operating Procedure for an incumbent District Council to first ask an incoming Grand Master if the latter would prefer that they still proceed with nominating candidates for prospective DDGM for the coming year. Meaning, we first get the blessings or inclination of the incoming Grand Master.

If the incoming Grand Master already has in mind a brother he intends to appoint as his DDGM, he should say so, when asked by the District Council, without having to divulge his choice. In such a case, the District Council need not proceed to conducting nominations anymore. The exercise would not only be futile; it would even be divisive, as many of such experiences have shown in the past.

In the past, even as recent as last year, there were a couple of DDGMs who still proceeded on conducting nominations for their successors, despite having been reliably informed that the incoming Grand Master had already made a choice for their district. And they proceeded even to have nominated those whom they thought were not the Grand Master's choice. Probably they thought they must have done a very good job during their term. They even had the gall to say that they had accomplished some legacy they thought should be continued. And by extension of

their egos they were trying to ride on some wrong notions of democracy to force the hand of an incoming Grand Master to appoint a brother even if the latter did not have the full trust and confidence of the appointing authority.

On the other hand, I am glad that they were more the exception than the rule. Most districts have respected the prerogative of the incoming Grand Master. They understood fully well the almost absolute power he has in choosing his appointees. That power and mandate was derived from the ANCOM, which is the Grand Lodge duly assembled. In majority of the districts harmony prevailed, before, during, and after the turn-over of the reigns of authority. And thru that harmony, these districts moved on to more meaningful Masonic endeavors, rather than otherwise being tied down to factional dynamics which only eroded the organizational fiber of our ancient brotherhood.

Very recently, I recall that the incoming Grand Master discretely got across his request to a few districts to come up with their nominations. Those districts complied and their nominees for DDGM, and even for DGLs, were duly appointed.

I just hope that brethren, before nominating candidates for DDGMs, better first get the sense of the incoming Grand Master. That way, there can be more harmony, thus more strength. And more peace of mind for all and sundry.

MASONRY'S ANCIENT LANDMARKS

Masonry's Ancient Landmarks offered by the well-known American Mason, Albert G. Mackey, as abbreviated by Brother Bernard E. Jones in latter's *Freemasons' Guide and Compendium* (1950), are as follows:

- "1. Modes of Recognition.
2. The division of symbolic masonry into three degrees.
3. The legend of the Third Degree constituting 'the very essence and identity of masonry.'
4. Government of the Fraternity by an elected Grand Master.
5. - 8. The prerogative of the Grand Master (a) to preside over every assembly of the Craft, (b) to grant dispensations for conferring degrees at irregular times and (c) for opening and holding lodges, and (d) to make masons at sight.
9. The necessity of masons to congregate in lodges.
10. The government of a lodge by a Master and two Wardens.
11. The necessity that every lodge should be duly tiled.
12. - 14. The right of every mason to (a) be represented in all general meetings of the Craft; (b) to appeal from a lodge decision to Grand Lodge; (c) to visit every regular lodge (known as 'the right of visitation').

15. No unknown visitor to enter a lodge without examination.
16. No lodge to interfere with the business of another lodge nor give degrees to Brethren who are members of other lodges.
17. Every mason to be amenable to the laws and regulations of the masonic jurisdiction in which he resides. 'Non-affiliation, a masonic offense, does not exempt a mason from masonic jurisdiction.'
18. A Candidate for Initiation to be a man — unmutilated, free-born, and of mature age. 'A woman, a cripple, or a slave or one born in slavery, is disqualified.'
- 19, 20. Belief in (a) the existence of God as the 'Grand Architect of the Universe,' and (b) resurrection to a future life.
21. The Book of Law to have a place in every lodge. It is that volume which, by the religion of the country, 'is believed to contain the revealed will of the Grand Architect of the Universe.'
22. The equality of all masons.
23. Secrecy. 'If divested of its secret character, it would lose its identity and cease to be freemasonry.'
24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious and moral teaching. 'The temple of Solomon was the symbolic cradle of the Institution.'
25. The crowning landmark is that these landmarks can never be changed."

The Laws of Freemasonry (cont.)

It is, therefore, of real importance that Masons desiring to understand the laws by which the Craft is governed, and the legal standards by which Grand Lodge measures its "laws, resolutions, and edicts" should read both the "Old Charges" and the "General Regulations of 1723." When he reaches the last (i.e., 39th) of the "General Regulations," he will read that "every Annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this Ancient Fraternity, provided always that the Old Landmarks be carefully preserv'd," etc.

The Ancient Landmarks, as we customarily call them, are thus stated to be those foundations of the laws of Masonry which are not subject to change. Had the Grand Lodge which first adopted those General Regulations formulated the "Ancient Landmarks" it would have saved much trouble and confusion, for those newer Grand Lodges which come after. Apparently, however, the unwritten law of Masonry — the common law — was so well understood and practiced that it was not thought necessary to codify it. (Turn to p. 28.)

Stirrings in the Beehive

by Bro. Generoso G. Calonge
Island Luz Minerva Lodge No. 5



OF MASONIC ACTS OF KINDNESS

Introduction

When I was raised to the sublime degree of Master Mason about 12 years ago, I was excited by the prospect of having gained thousands of friends almost instantly. Since then I have eagerly awaited the chance to be a witness to, if not a beneficiary of, a magnanimous Brother. Indeed, I have had both personal and vicarious experiences relative to the caring nature of members of the Craft.

An Encounter with a Highly Regarded Brother

Within a year after becoming a Master Mason, I met a highly regarded Brother. Upon learning that there was a new Brother in the building where he was working, he took time to find me. I was impressed by his show of fraternal affection even if we had met for the first time only that day. In the course of our conversation, he told me a story about a Filipino Brother residing in the United States, who, one day, needed to proceed to the Philippines because of an emergency. Narrated my interlocutor:

"Although he had a plane ticket, our Brother found that the airline had apparently overbooked the number of passengers for his flight. Since he was at the end of a long queue, he had the highest probability of getting bumped off the flight. True enough, after a few minutes, an announcement blared in the airport public address system that those passengers who would not be accommodated in the flight would have to spend the night at a hotel very close to the airport and leave the following day because of the heavy volume of travelers. Before the airline had to name those who would not be allowed to board the plane, it asked for volunteers, especially those who had no urgent business in their destinations. Desperate to go home, our Filipino Brother had nowhere to turn to. Because he was at the end of the line, he had time to examine the dress and demeanor of the airline's customer service personnel who were processing boarding cards. From a distance, he noticed that the person in charge was wearing what appeared to be a Masonic pin on his coat. As he inched his way toward the counter, our Brother saw that the manager was, indeed, wearing a Masonic emblem on his lapel. As he approached the manager, he gave three distinct knocks on the counter. The manager thereupon dropped everything he was doing and focused his attention on him. Asked the manager: 'What can I do

for you, my Brother?' Our Filipino Brother then quickly narrated his problem to the manager. Without uttering any word, the latter handed the former his boarding card. Our Filipino Brother was able, therefore, to fly to Manila as scheduled."

A Strikingly Similar Story

I decided to go on vacation to Baguio City and La Union during the last Holy Week. Knowing from past experience that commuting on Holy Wednesday is not very pleasant because of the long lines of passengers and the short supply of buses available due to the heavy demand, I opted to take my chance on the day following.

At 9 a.m., Thursday, I went to a bus station, where I was told that there were no more air-conditioned buses available. Looking at the waiting passengers heavily perspiring and strenuously fanning themselves, I proceeded to another bus station nearby. Here only non-airconditioned buses were available for succeeding passengers. So, I went to a third bus station at about 11:15 a.m. I was told there was an air-conditioned bus that was to leave at high twelve that day, but it could not take walk-ins until those with reservations did not show up at about 10 minutes before departure time.

While at the end of the queue, I noticed that one of the employees was glancing at my Masonic ring. After a few minutes, the employee took my bag and showed me the way inside the bus. I felt a bit uncomfortable because I was the last in the queue. Later, however, I was relieved of my discomfort when I saw that the rest in the queue were all accommodated because many of those who had reservations had not arrived.

I had no illusion at all that the man who had helped me was a Brother because he did not fit the profile of a member of the Craft. Nor did I believe that he was trying to be anonymous because his glances at my ring were very amateurish and indiscreet. I fancied, then, that he could have received assistance from a Mason, or that his good boss or a blood relative was one, for he attached some significance to the Masonic ring I was wearing that day; otherwise, he would not have put me on board the bus, considering that I was one of the last in the queue.

An Anonymous Benefactor

When I lived abroad, the Jobies near our place of residence held periodic car wash projects to raise funds. In this case, the Jobies, armed with rags, soap and pails, wash a car, and the driver gives the girls a few dollars.

At one instance, the girls approached a car. The man on the wheel shouted, "I only want a squirt of water on my windshield!"

The Cabletow

As requested, one of the Jobies squirted some water on the windshield and the driver turned on his wiper. Then he said, "That's all! Work finished!" Without saying anything more, he handed \$100 to the girls and motioned them to proceed and wash the next car. Then, like a phantom, he disappeared amidst the traffic.

The anonymous driver must have been a Mason. Otherwise, one may wonder, "Why was he so generous and so kind to the Jobies that he gave a lot of money and wanted them to maximize their time in fund raising?"

Concluding Words

Such stories as the foregoing bring to mind our reasons for becoming Masons. Perhaps all of us have been asked why and how we joined our gentle Craft. May I share with you, dear brethren, the answer of a Past Master of a Lodge when I posed that question to him. Said he: "I was raised by an aunt (I did not ask him why, but I surmised that he was an orphan). During the Depression years (1920s to the 1930s), everyone had a hard time and my aunt's condition was no exception. Although I was born much later, the days of the Depression had an indelible imprint in my mind. My loving aunt told me that Masons are good people. She said that through the help of the Masons, she had survived the extreme difficulties of the Depression years. So, when I was growing up in Chicago, my old aunt requested that I become a Mason... Eventually, I knocked on the door of the Fraternity and became a Mason..."

Our acts of kindness distinguish us from the rest of society, and good men are constantly drawn into our Fraternity because we sow goodness whenever we can. We do all these things without expectation of recognition or reward. Such is the nature of our ancient and honorable Fraternity!

The Laws of Freemasonry (cont.)

There is still a great body of unwritten law which Masons customarily observe – our "ancient usages and customs" – which are not specified in print now, any more than they were then. But the Landmarks have been reduced to print and made a part of the unwritten law in many jurisdictions.

There are 25 landmarks in Mackey's list... With these landmarks as a foundation, the "Old Charges" for precedent, the first "General Regulations" for organic law, Grand Lodges write and adopt their constitutions and by-laws and particular Lodges write and adopt their by-laws, which are usually subject to approval by Grand Lodge, Grand Lodge Committee, or the Grand Master.

Grand Masters, ad interim, formulate and issue edicts and make decisions; often these are later incorporated by the Grand Lodge into the written law of the jurisdiction. (Turn to p. 38.)

Features

BEACON LODGE NO. 213 MADE HISTORY THIS YEAR ALONE

by Charles Reginald D. Reyes, DDGM

This year alone, Beacon Lodge No. 213 made history by producing the first DeMolay and youngest Mason to occupy the Grand Oriental Chair, namely, MW Romeo A. Yu, who saw the light in Masonry therein in 1984 and became the Worshipful Master in 1988, and the first Japanese Worshipful Master in the Philippine grand jurisdiction, WB Hikaru Suzuki Miyake, who knocked at the portals of Freemasonry and was made a Master Mason in Beacon Lodge in June 2003 at the age of 60. WM Miyake, fondly called "Mickey" by his brethren and friends, was installed Junior Warden in 2004, Senior Warden in 2005, and Worshipful Master this year.

WM "Mickey" was born in Hakata City, Fukuoka, Japan on January 3, 1941. He graduated from Hokkaido University in Sapporo City, Hokkaido, Japan in March 1967 with the degree of bachelor of Agriculture.

In June 1971, he migrated to the Philippines. From 1973 to 1980, he worked in Ataka & Co., a Japanese firm based in Manila. An agriculture graduate, he established, in 1981, his own agri-business, Morado Farms & Trading Corporation, in Panabo, Davao del Norte, where he met Sis. Julita, with whom he has two sons and two daughters. The couple now have four grandchildren.

Prior to becoming a Traveler, he was an active member of various organizations. From 1976 to 1981, he was chairman of Davao Japanese Association Inc. He again chaired the same association from 1991 to 2005. In 1995, he became a member of the Rotary Club of East Davao, the largest Rotary Club in District 3860. He was President of the same club in 2003-2004. He was given the Most Outstanding President of the District Award toward the end of his term, and the Rotary International granted him the "Service Above Self" Award in 2004. In 2003-2005, he was Rotary World Community Service District Committee Chairman.

Since 2003, he has been a member of the Davao Chamber of Commerce.

Worshipful Brother Miyake's schedule is hectic, but he still manages to use his 24-inch gauge proficiently and sees to it that his family and his work are never neglected.

The Cabletow

During the first half of his year in the East, Beacon Lodge No. 213 conferred the degrees of Masonry upon several candidates. Since Masonic District 11-A will host the multi-district convention in November, MW Miyake has been tasked to head the Ways and Means Committee. He considers this to be a very challenging task. In addition, he has lined up a series of community outreach projects for the second half of his term.

His brethren in Beacon Lodge are unanimous in saying, "Keep up the good work, Worshipful Brother Miyake. Kampai!" They are also optimistic that Most Worshipful Brother Romeo A. Yu will govern the Craft in this jurisdiction judiciously, knowing that he is guided by the dictum, "Time, patience and perseverance will accomplish all things."



Two stalwarts of Beacon Lodge No. 213: MW Romeo A. Yu, 1st DeMolay and youngest Mason to become a Grand Master, and WM Hikaru S. Miyake, first Japanese to become a Worshipful Master in the Philippine grand jurisdiction.

The form of a Lodge is oblong. It extends from east to west and from north to south to denote the UNIVERSALITY OF MASONRY...

Features (cont.)

VW Matoy: Mason Exemplar

Towards the end of the last Masonic year, *The Cabletow* had the bust pictures of our brethren-Congressmen in the House of Representatives. But only thirteen of them were featured. One of them was left out, that of VW Cong. Roseller Lara Barinaga of the Nationalist People's Coalition Party, for the 2nd District of Zamboanga del Norte.



The Cabletow owes him an apology. Among the 14 brethren-Congressmen, it is with VW Roseller Barinaga that I, being the Chief of Staff of the Congressional Office of Partylist Partido ng Manggagawa, have had most interaction. It is because VW "Matoy", as he prefers to be called, has been the Chairperson of the House of Representatives' Committee on Labor, which is the focus of advocacy efforts of our party.

I first saw and heard VW Matoy way back February 2001, in Dipolog City, where he delivered his inspirational message before the Mindanao-wide Masonic Convention. He exhorted the brethren to live the Masonic credo, in thoughts and in deeds. I queued in to shake his hand. In the merienda time afterwards, I learned from the host-brethren that VW Matoy contributed a very significant amount to the logistics of said confab.

He has come a long, long way. VW Matoy was born on August 4, 1936 in Zamboanga City to a family of public servants. His father Leon was then Zamboanga del Norte's provincial treasurer; while his mother Soledad was a public school teacher. His grandfather on his father's side was a politician.

He did his elementary and high school in Basilan, college in Siliman University in Dumaguete, and proceeded immediately into law school at the University of the East, wherefrom he graduated in 1962.

He also got exposed to Freemasonry early with his father being a Worshipful Master in three lodges – first in Mt. Apo Lodge No. 45 in Zamboanga, then in the Juan Alano Memorial Lodge No. 137 in Isabela, Basilan, and finally, as Charter Master of the Dipolog Lodge No. 162.

His heart has really been for labor causes. In no time after passing the bar examinations, he started his law practice in arbitration and conciliation of labor-

management disputes. He then had a short stint as a COMELEC registrar in his hometown.

It was during this time that he knocked at the door of Freemasonry, through Dipolog Lodge No. 162. He was initiated on September 25, 1965, passed on October 23, the next month, and raised on November 11, 1965. The next two years, he served as Secretary of the Lodge.

Around this time, he and his wife, Sister Glenda, started their family. Their union has been blessed with son Saint, and daughter Faith Esther, both of whom seem to be following the footsteps of their father, as both have served, among others, as Councilors of the City Government of Dipolog City.

In 1968, as an independent, he ran and won as Councilor for Dipolog City. In 1972, he won as Vice-Mayor of the same. Meanwhile, he was active in his Masonic life serving as Senior Warden for the Lodge in 1972, and then as the Worshipful Master the next year.

After serving as City Vice Mayor for six years, he won as Mayor in 1978, which office he was to occupy for 18 years (1978-1986; 1988-1998). Thenceforth, he got elected as Congressman for the 2nd District of Zamboanga del Norte for three consecutive terms — 1998-2001; 2001-2004; 2004-2007 (his current and last term).

Meanwhile, he remained active in Masonry. He served as District Deputy Grand Master for Zamboanga del Norte (then No. 32) in Masonic year 1991-1992. On top of his blue lodge, he opted for the Scottish Rite path, where he had also been bestowed the rank Inspector Grand Honorary, a rank reserved only for 33rd Degree Masons. His wife and sisters are all active in the Order of the Eastern Star and the Order of the Amaranth. His four blood brothers are Masons, as well as two brothers-in-law and two nephews.

Through years 1995 to 1998, he served as executive vice president of the League of Cities in the Philippines. He was also President of the Zamboanga del Norte Press Club for four terms. And he was also active in the Rotary Club of Dipolog City.

With all the foregoing, especially the magic for winning in highly-contested public offices, our very own VW Matoy must have something very powerful in him to draw in the so-called "masa". This I was to discover myself with my exposure to him at the House of Representatives.

I estimate that his magic has been an inherent love for humanity. He has always kept himself attuned to the signs of the times, most especially to the needs of those who have less in life. To him, the quality of any society can be judged only by the quality of life the leaders give to the masses. If the masses are downtrodden, that

society is good-for-nothing. And so I realized why he has been so committed to the phenomenon and need for a living wage.

Overall, VW Matoy has long adhered to the principle that agriculture must not be neglected in favor of industrialization. That is why whether he was Mayor or later on Congressman, his main projects have been on facilitating infrastructure in the countryside, as in farm-to-market roads and irrigation facilities. He had long recognized that Zamboanga del Norte would be the "last stop" should there be a nautical connection between Luzon and Mindanao along the western side of the archipelago. That is also why he has focused on the two coastal towns of his district — President Manuel Roxas and Katipunan — for the development of a new industrial corridor in their vicinity.

His projects have been varied — agriculture, health, education, labor relations, natural resource management, peace and order, local government development, as well as networking, especially among the brethren. His training on regional development management pushes him more to spread new ideas, new technologies and new processes among his constituents. His health projects, among others, have benefited from his visits to different countries in Europe and the Americas.

But his heart is really into industrial relations, just as he started right after the bar. His main focus has invariably been on labor education. No wonder he easily contributes significantly whenever labor federations solicit financial support for their education forums and networking. He works for an empowered civil society that will adequately take care of raising workers' consciousness of rights and opportunities. He laments that employers are still unaware of labor and safety standards. His heart is also close to the rights and welfare of women workers in their workplaces. He has thus sponsored bills that will prohibit acts of discrimination against women in the workplace.

What has preoccupied VW Matoy in recent months is the workers' struggles for a living wage. Living wage is that salary which should assure a family of six to live modestly with the acceptable "basket of goods" for a day. This is enshrined in our fundamental law, the Constitution of the land. Partylist legislators in 1999 filed a proposal enabling a living wage, with Rep. Oscar Rodriguez filing House Bill 1390 to raise the minimum wage by 125 pesos a day. Opposition from the corporate sector stalled the bill.

The bill was again filed in the 12th Congress (2001-2004), to no avail. In the 13th Congress (2004-2007) the bills for a P125 legislated wage hike had again been filed, this time consolidated as House Bill No. 345. VW Matoy, being the chair of the House Committee on Labor, has been on the forefront of this advocacy. With minimum wage levels less than half of the prescribed living wage, VW Matoy will for sure again be at the head of the broad front to raise workers' welfare. He might be less visible at Masonic lodge meetings, but he does his labor, literally-speaking, by

advocating for the ideals of truth, justice and charity in the halls of Congress, at public forums, even at peoples' rallies where the heat or the rains hardly dampen his spirit.

Such is a true mark of a Mason — in creed and in deed! —**Mawi**

DUTIES OF A LODGE MASTER

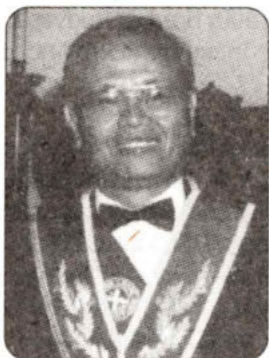
*As Master of a Lodge, you are to inculcate these duties on your brethren. Teach the employed to be honest, punctual, and faithful as well as respectful and obedient to all proper orders: but also teach the employer that every man and woman who desires to work, has a right to have work to do; and that they, and those who from sickness or feebleness, loss of limb or of bodily vigor, old age or infancy, are not able to work have a right to be fed, clothed, and sheltered from the inclement elements: that he commits an awful sin against Masonry and in the sight of God, if he closes his workshops or factories, or ceases to work for mines, when they do not yield him what he regards as sufficient profit, and so dismisses his workmen and workwomen to starve; or when he reduces the wages of man or woman to so low a standard that they and their families cannot be clothed and fed and comfortably housed; or by overwork must give him their blood and life in exchange for the pittance of their wages: and that his duty as a Mason and Brother peremptorily requires him to continue to employ those who else will be pinched with hunger and cold, or resort to theft and vice: and to pay them fair wages, though it may reduce or annul his profits or even eat into his capital; for God hath but loaned him his wealth, made him His almoner and agent to invest it. — Albert Pike, *Morals and Dogma*, p. 330*



The true Mason is just in his dealings with his fellows, patient with the erring, charitable, truthful, and honorable. He privately extends a helping hand in relief of an unfortunate Brother, or of his dependents. He knows, however, that he is not asked to give relief in damage to himself or hardship to his family.

OF THE PROVINCIAL GRAND LODGE OF THE PHILIPPINES, ROYAL ORDER OF SCOTLAND

by Bro. Benito T. Ty
Provincial Grand 2nd Steward
Provincial Grand Lodge of the Philippines



*R.W. Provincial Grand
Master Jose B. Abejo*

The Provincial Grand Lodge of the Philippines, Royal Order of Scotland, was warranted on November 6, 1918. While it does not appear to have been one of the more active Provincial Grand Lodges, it did remain in existence until darkness closed upon it in 1942, due to the Japanese occupation of the country.

Brother Raymond E. Wilmarth, then the Provincial Grand Master, gave the following verbatim recollections of the Provincial Grand Lodge of the Philippines on its chartering:

"For some years, there had been discussions on the possibility of reopening the Provincial Grand Lodge of the Philippines; however, in order to achieve this, it was required that at least one member of the old Provincial Grand Lodge still be alive, and willing as reopening member. While there was a surviving member, MW Brother Fredrick Stevens, his advanced age precluded any possibility of travelling from the U.S.A. to the Philippines to assist in reopening the Provincial Grand Lodge.

"After some discussion between Brother Ray Wilmarth and Brother Bill Council, it was decided that during a visit to America by the latter, he would go to Washington to visit Brother Marvin C. Fowler, Provincial Grand Master of the Provincial Grand Lodge of the U.S.A. and determine if there was any way to establish a new Provincial Grand Lodge in the Philippines. Fortunately, Brother Fowler was enthusiastic and when the possibility was put to him, he responded with a cry, 'let's go'.

"Brother Fowler then arranged a visit to the Philippines, where he initiated thirteen (13) members into the Royal Order and thus paved the way for the formation of Provincial Grand Lodge in the Philippines on July 10, 1978."

Of the original 13 members, the following are already deceased: Brother Teofilo A. Abejo, Jose L. Araneta, Atanacio S. Bayan, Leandro A. Cruz, Teodoro Kalaw, Jr., Eugenio L. Padua, William L. Samara, Oscar Uy, and Raymond E. Wilmarth. The others are still alive, namely: Brothers Jose B. Abejo, Raymundo N. Beltran, Richard S. Hart, and Joseph W. Pickard.

Although the By-Laws of the Provincial Grand Lodge of the Philippines allows membership up to 50, there are only 36 living members on record as of date. An "eminent brother" proposed by any of the members is processed by the Selection Committee, and finally by the general membership. Eminence in the context of the By-Laws' qualification refers to a brother's dedication and contribution to the cause of Freemasonry in general. Three black cubes reject a candidate.

Brother Raymond E. Wilmarth served as Provincial Grand Master in the Philippines from 1978 to 1988; Brother William L. Samara, from 1989 to 1990; Brother Rudyardo V. Bunda, from 1990 to 2006. Brother Jose B. Abejo is the incumbent Provincial Grand Master in the Philippines.

The Executive Committee, or the governing body of the Provincial Grand Lodge is composed of the following brethren: Jose B. Abejo, the R.W. Provincial Grand Master; Rudyardo V. Bunda, Immediate Past R.W. Provincial Grand Master; Agustin V. Mateo, W. Deputy Provincial Grand Master; Reynato S. Puno, W. Substitute Grand Master; Agerico V. Amagna, Senior Provincial Grand Warden; Raymundo N. Beltran, Junior Provincial Grand Warden; Lucas T. Ty, Provincial Grand Secretary; Richard S. Hart, Crispulo M. Fernandez, Jr., Benito K. Tan, Benito T. Ty, and Ernesto A. Uy.

The statutory stated meetings of the Provincial Grand Lodge are the Saturday nearest July 4 and the fourth Thursday of January.

Formal Festive Board dinners are in April and October.

The Executive Committee, likewise, regularly meets twice yearly.

The Royal Order of Scotland

The Royal Order of Scotland is composed of two degrees, namely, that of Heredom of Kilwinning and that of the Rosy Cross.

Tradition informs us that the former degree was established at Judea in Palestine, but it is silent on whether the degree was established at the time of the Crusades or earlier. In any case, the term Heredom has been variously interpreted, but the most obvious derivation is from the Hebrew word Harodim, which means "The Rulers", and the term Kilwinning refers to the re-establishment of the Order by King Richard The Bruce at Kilwinning, where he presided as its first Grand Master.

The Degree of Heredom of Kilwinning is, or should be, particularly interesting and enlightening to students of Craft Masonry since its lectures deal exhaustively with the symbolism and teachings of the first three degree of Saint John's Masonry.

Tradition also informs us that the Rosy Cross Degree originated on the field of Banneckburn on Summer Saint John's Day in the year 1314, and was instituted by Robert The Bruce, who, having received signal assistance from a body of Freemasons in the battle for Scottish independence, conferred upon them the civil rank of Knighthood, as a reward for their loyal services. To ensure the continuance of the Order, he granted those Knights authority to confer the Knighthood of the Rosy Cross on such Scottish Freemasons professing the Christian faith as have proved themselves worthy of this high honor, but the number of Knights admitted to the Rosy Cross degree was not to exceed 63.

In subsequent years, certain Knights who were domiciled elsewhere than in Scotland were permitted to erect Provincial Grand Lodges in their places of residence, and each Provincial Grand Master was authorized to confer the Degree of Knighthood on 63 deserving Masons holding the Degree of Heredom of Kilwinning.

In more recent years, certain Provincial Grand Lodges which boast of many hundreds of members of the Degree of Horedom of Kilwinning have been granted special dispensation to increase the number of Knights of the Rosy Cross beyond 63.

The Degree of Rosy Cross, as its name implies, deals more with the subject matter of the Rose Croix Degree of the Ancient and Accepted Scottish Rite than that of the Craft Masonry, and the Degree of Knighthood can only be conferred in the Grand Lodge of the Royal Order, which has its seat in Edinburgh, or by special authority granted to the Provincial Grand Master or his Deputy. This authority is purely personal to the individual Provincial Grand Master; it cannot be transmitted by him to his successor.

The Constitution of the Royal Order decrees the King of Scots to be the hereditary Grand Master. For this reason, at every meeting of the Royal Order, wherever held, a vacant seat or throne must be placed at the right hand of the Presiding Officer; this is reserved for the King of Scots. In the absence of a reigning Scottish Monarch, the acting head of the Order is the Deputy Grand Master and Governor, who appoints a Deputy Governor.

There are no reliable records tracing the history of the Order from its alleged revival in 1314, until the middle of the 18th century, when it appears to have flourished in France from 1735 to 1740. The principal practitioners at this time were the adherents of the Jacobite cause, who, being refugees from Scotland, no doubt practised these degrees for the purpose of maintaining a common bond of union in a strange land. In this regard, it is recorded that in 1747, Prince Charles Stuart granted a charter to the Masonic Lodge at Arras, in which he styled himself Sovereign Grand Master of Rose Croix de Heredom Kilwinning.

From France, the Order appears to have moved to London, where it flourished from 1741 to 1750, and on the 22nd July of that year, its adherents reconstituted the Grand Lodge of the Royal Order of Scotland in Edinburgh, where it has ever since had its Headquarters. From that time the Order has continued to prosper and advance, and many men, distinguished not only in Freemasonry, but also in other walks of life, have occupied the highest office, in presiding over the Order as Deputy Grand Master and Governor. A goodly number of these brethren have also served as Grand Master Masons of Scotland, and a fair proportion can claim direct descent from King Robert of Bruce. The present Deputy Grand Master and Governor of the Royal Order, the Earl of Elgin and Kincardine, is the closest surviving descendant of King Robert the Bruce, and has in his possession the sword which was wielded by the monarch at Bannockburn in 1314.

Originally, membership of the Order was restricted to Scotsmen or those of Scottish descent, but later, the privilege was extended to deserving and highly esteemed Masons of other nationalities. The only Masonic qualification required by the Constitution of the Order is that invitees must have been Master Masons for at least five years, but in the United States of America, where the Order is highly prized, it is not conferred upon anyone who has not received the 32nd degree of the Ancient and Accepted Scottish Rite.

The ceremonies of the degrees of the Royal Order of Scotland are singularly interesting, being markedly different in presentation from those of other degrees in Freemasonry, and part of the ritual is rendered in an irregular diversified rhyming form. The beautiful and impressive workings serve to inculcate and enhance the three great principles of Freemasonry – Brotherly Love, Relief, and Truth.

The Laws of Freemasonry (cont.)

The Craft is, indeed, well governed. Its "ancient usages and customs" so soon win their way into the hearts of new brethren that there is a great resistance to any attempt to change the old order, unless necessity shows that it is inescapable. Masons much prefer to whisper good counsel to an erring Brother, rather than subject him to Masonic trial, whenever gentler method can be made effective.

The Fraternity as a whole can take in the undoubted fact that it is orderly, well governed, and almost completely law-abiding, and very reluctant to make any more new laws for itself than are absolutely necessary. The reason, of course, is found in the answer to the classic question: "Where were you first prepared to be made a Mason?"

A Bit of Masonic History

KEYSTONE RETURNS TO ROOTS

by Bro. Ignacio V. Illenberger

"As the sun now approaches meridian height, the Worshipful Master has called the brethren from labor to refreshment."

So intoned Bro. Luis O. Oreta, Junior Warden of Keystone Lodge No.100, during the pilgrimage of its members to Corregidor Island on June 4, 2006. The site of the age-old Masonic ritual was inside the Pacific War Memorial in Corregidor Island.



The Pacific War Memorial was built in 1968 in honor of the gallant soldiers who died during the war in the Pacific. It is a domed structure with features bearing uncanny resemblance to the Mosque of the Ascension or the Dome of Rock in Jerusalem. At the apex of the dome is an opening that allows the light to shine focused on the disc-like altar at the center of a circular worship floor. On a certain day during the vernal (spring) equinox, the sun shines directly over a given point in the areas proximate the earth's equator (where Corregidor is likewise located). At this exact time and date, the sun at meridian height, though shining only through a two-meter wide opening at the top of the dome, floods the entire 25-meter diameter of worship floor with light for about 15 seconds. In the case of Corregidor Island, this phenomenon usually occurs sometime in late April or early May. At any other high noon during the year, only the altar is lighted by the sun at meridian height. Among the known practices of the U.S. Pacific Command is to notify its military forces at the start of the year about the exact date and time of the solar transit at meridian height over the many war memorials in the Asia-Pacific region. This information is vital to the observance of time-honored rituals during commemoration of military honors for the dead. Honors for the dead in the military tradition are always held at high noon, reminiscent of the military burials when the coffin is opened briefly before interment - that ***"the sun at meridian height being the beauty and glory of the day, may shine upon the face of the fallen one last time."*** Such were the learning points gathered during this working visit of the Keystone brethren who had agreed to have a yearly pilgrimage to the place where their lodge was first opened.

Corregidor Island was the birthplace of three lodges under the Grand Lodge of the Philippines. Corregidor Lodge No. 3, chartered in 1907, was opened for officers

of the American military forces assigned in the Philippines. Although No. 3 held meetings in Manila, they chose the island's name symbolizing its gatekeeper location in Manila Bay. This was following the example of American military personnel in San Francisco, California who named their lodge Golden Gate after the rock cropping in the middle of San Francisco Bay that anchored the famous bridge. Island Lodge No. 9, chartered in 1914, was organized by American enlisted personnel Masons stationed in Corregidor who desired to formalize their meetings. In the early 1920s, the long process of building Corregidor into the anchor of the defense of Manila was assigned to the U.S. Army Corps of Engineers. Together with this move was the bringing into the country of American civilian engineers and the employment of Filipino civilians experienced in military civil engineering work. Inevitably, surviving members of the Spanish military's civilian workforce at Fort San Felipe in Cavite City found themselves working for American military engineers in Corregidor Island. Many of these Filipinos were Masons coming from the many lodges in Cavite province. These Caviteños soon worked for the founding of a lodge in the island that their calling as Masons might continue formally. Thus, on March 27, 1926, a delegation from the Grand Lodge of the Philippines led by Grand Master Francisco A. Delgado sailed for Corregidor to constitute Keystone Lodge No. 100 and install Cornelio M. Aguirre, Worshipful Master; George A. Holt, Senior Warden; Esteban Castillos, Junior Warden; Donato E. Poblete, Treasurer; and Primitivo Villapando, Secretary.

Keystone Lodge began its existence very auspiciously. Right after its birth, the lodge was able to put degree work in both English and Spanish. The regular officers of the lodge composed the English team while Santiago Boter, Felix Carreon and Pedro Angeles headed the special team for the work in Spanish. The nearby lodges in Cavite became the main beneficiaries of this bi-lingual conferral capability of Keystone who often sailed across the bay to initiate, pass and raise Masons as a service. Masonic intercourse in the island became active with Island Lodge No.5 and Keystone Lodge No.100 sharing the Spanish War Veterans Hall for their stated meetings and fellowships. Sadly, Keystone suffered the same fate as those of the many lodges whose membership were predominantly American. After the Pacific war, it suffered an irreversible decline in membership. Finally, at the Annual Communication of 1971, GM Edgar Shepley sadly informed the delegates: "Due to the failure of the Lodge to meet since January 1970, the absence of reports and utter disregard of Section 3, Article VI of our revised Constitution, I was constrained to arrest the Charter of Keystone Lodge No.100."

In hindsight, Keystone Lodge No. 100 was not destined to remain in darkness any longer than it had. The eve of the turn of the century brought about a vigorous interest in our country's history. Efforts were exerted to correct and revive those aspects of our growth as a nation and people seemed to pervade the different sectors of Filipino society. Filipino Masonry was not an exception. Lodges were renamed to reflect history with more relevance, old numerical designations were restored, certain former practices that had contributed to the maturation of the Craft were revived. These were but a few of those actions that seemed to spawn

from this new-found interest in our past. Amidst these developments, Keystone became a beneficiary.

In September 2005, Bro. Paul H. Ocampo, a member of Jose Rizal Lodge No.22, initiated the reactivation of Keystone Lodge with the assistance of then Grand Secretary Reynold S. Fajardo, PGM; WB Edgar P. Borje ((Panares #220), Bro. Luis O. Oreta (Pañares #220), VW Samuel P. Fernandez (Noli Me Tangere #42), VW Francisco M. Lovero (Noli Me Tangere #42) and a former Keystone Past Master, MW Agustin V. Mateo (GM, 1992). On January 18, 2006, the resolution for reactivation was approved and the charter was re-issued by MW Hermogenes E. Ebdane, Jr., Grand Master for 2005-2006.

The Keystone Corregidor Pilgrimage of 2006 saw its working brethren ponder upon the historical deductions from the available information regarding its past and its implications for future generations of Masons. From the strictly Masonic symbology, the Keystone, after which this lodge was named, is the central topmost stone of an arch, which holds the others in place. It is a well-known emblem in both the Royal Arch and Mark degrees of the York Rite. The Keystone when templated to the conditions which led to the birth of the lodge bearing its name assumes a different symbolism.

Viewed from the front, the Keystone at same time connects and separates the components of the arch on the left and the right sides, just as the Shalom lintel beam connects and separates at the same time the Boaz and Jachin columns. The Filipino Masons who organized the lodge symbolized the link between the two phases in the transition of Filipino nationhood: the Spanish era that had just passed on one hand and the American era that was just starting on the other hand. Masonic leaders brought about the violent end of the former, and Keystone Masons were bringing about a productive transition to the latter. Corregidor Lodge No. 3 was a lodge for American military officers while Island Lodge No. 5 was a lodge for American military enlisted personnel, Keystone Lodge was a Filipino lodge for civilian builders that accepted into its ranks American civilian engineers. As these reflections were being shared by the brethren, it became apparent that with its reactivation, Keystone Lodge No. 100 can serve another purpose, just as symbolic as intended. That of bridging the lessons of globalizing civilization in the early half of the past century to that of globalization in the modern village of nations in the early half of this century. The mission of organizing and hosting the annual pilgrimage to Corregidor for the benefit of all Filipino Masons was agreed upon by the brethren and was sealed by a toast.

The first of these "Return to Roots" was closed with a prayer: ***"Supreme Ruler of the Universe, Creator of all life, wilt Thou be so pleased as to grant that each one of us stays in remembrance of our desire to make the lessons of humanity that Corregidor symbolizes remain within reach for the profound learning of the generations of Masons who shall follow our footsteps. Amen."***

District, Lodge Events

GM, DGM Visit ALSM Lodge No. 158

Grand Master Romeo A. Yu and Deputy Grand Master Jaime Y. Gonzales officially visited Alfonso Lee Sin Memorial Lodge No. 158 on the occasion of the district assembly held on June 21, 2006. On that occasion, they attended the ground-breaking ceremony of the school building the Lodge had donated to Lucao Elementary School.



The GM and the
DGM with ALSM
Lodge Officers

The GM and the
DGM with brethren
and sisters at the
Lucao Elem.
School grounds



82 DELEGATES ATTEND 23RD BICOL REGIONAL CONVENTION

by VW Godofredo O. Peteza, Sr., PJGL
& VW Jose D. Ching, District Council Secretary

The 23rd Bicol Regional Convention, which was hosted by Camarines Norte Lodge No. 107, was held at the Central Plaza Restaurant in Daet, Camarines Norte on August 11-12, 2006, with 82 delegates participating and several Grand Lodge officers in attendance.

VW Oscar J. Villafuerte, PDDGM, WM of the host Lodge, led the brethren in welcoming the visiting dignitaries from the Grand Lodge and brethren of different Lodges from as far as Cagayan Valley in the north and Cagayan de Oro City in the south.

Aside from the host Lodge, the following Lodges participated in the convention: Daet No. 247, Isarog No. 33, Naga City No. 257, Julian Ocampo Mem. No. 146, Catanduanes Island No. 291, Mayon No. 61, Bulusan No. 38 and Ma-Bu-Ti No. 349.

In the early morning of August 11, some brethren, led by VW Tomas L. Ong, DDGM, MD R V-A, motored to Pili Airport to meet MW Romeo A. Yu, Grand Master, and his party, who were later billeted at the Villa Mila Resort Hotel and Restaurant.

VW Ong then brought all the brethren to the famous Bagasbas Beach Resort.

In the evening, the brethren converged at the Music Theater restaurant, where they enjoyed the sumptuous dinner, courtesy of Hon. Renato J. Unico, Jr., Representative of the Lone District of Camarines Norte. The occasion was dubbed Grand Master's Night, in which camaraderie and merriment prevailed among the brethren.

Due to intermittent showers, the scheduled parade on Saturday morning was changed to motorcade from the Camarines Norte Masonic Center. MW Yu led the laying of a floral wreath at the First Rizal Monument ever erected in the country. Then the brethren motored to the venue of the convention.

Desirous of getting first-hand information from the brethren on the problems of Lodges in the Bicol Region, MW Yu directed VW Benjamin Geli, SGL, to lead the brethren in a frank exchange of ideas. The brief huddle was punctuated by a short message from the Grand Master, who assured the brethren of his genuine concern for the Fraternity he and they love so much.

The Lodge, led by VW/WM Oscar J. Villafuerte, received VW Tomas L. Ong and his DGLs, together with the GLIs, with grand honors. VW Ong, in turn, received VW Eduardo N. Ty and his DGLs; MW Romeo A. Yu, GM, and his party; MW Danilo D. Angeles, PGM, Grand Secretary; Hon. Elmer S. Panotes, Mayor of Daet; and Hon. Renato M. Unico, Jr., Congressman, Camarines Norte.

Mayor Panotes and Congressman Unico welcomed the delegates and visiting dignitaries, assuring them of peace and tranquillity during their short sojourn in Daet. The two government officials were presented with miniature models of the First Rizal monument ever erected in the country.

Aside from MW Yu and MW Angeles, the dignitaries in the East were RW Jaime Y. Gonzales, DGM; RW Peter Lim Lo Suy, JGW; VW Benjamin Geli, SGL; VW Godofredo Señeres, AGS; and VW Jesus Flor R. Nicolas, GH and Cabletow Editor. With them was VW Manny Diesta, Administrative Assistant to the GM.

VW Geli via power-point presentation conducted a very informative and enlightening Masonic Education session on proper attire, decorum, and many other interesting topics.

Catanduanes Lodge No. 291 was chosen as the host of the 24th Bicol Regional Convention. The choice was the brethren's way of saying they would support Catanduanes Lodge against the attacks of anti-Masons.

In his closing remarks, MW Romeo A. Yu praised the brethren for the successful holding of the convention, and then talked on the significance of the theme and slogan for the current Masonic year.

VW Tomas L. Ong, aided by VW Villafuerte, then awarded miniature models of the First Rizal Monument ever erected in the country to the Grand Master and to the Masters of the participating Lodges.



VW Tomas L. Ong, Grand Lodge Officers headed by MW Romeo A. Yu, Mayor Panotes and Congressman Unico in the East

MASONIC DISTRICT R IV-B HOLDS 48TH CONVENTION

by Celso B. Hilbero
JW, Dr. J.P. Rizal Lodge No. 270

Masonic District R IV-B (Laguna) held its 48th convention on June 19, 2006, the 145th anniversary of the birth of our foremost national hero, Dr. Jose P. Rizal.

The event started with a flag-raising ceremony at the Rizal Shrine. This writer was one of the officers who raised the national colors as the national anthem was sung.

During the wreath-laying ceremony, MW Romeo A. Yu, together with RW Jaime Y. Gonzales, RW Pacifico B. Aniag, MW Danilo D. Angeles, PGM, and VW Benjamin Geli, headed the delegation from the Grand Lodge of the Philippines; District Officers, led by VW Renato A. Mogol, VW Edwin C. Tan, and VW Najie Gapanggada, also offered a floral wreath during the ceremony. Then WM Dionicio G. Bateria, SW Josefino M. Melgar, Jr., and this writer led the brethren of Dr. J. P. Rizal Lodge No. 270 in offering flowers at the monument.

The Grand Line officers held an open forum with the brethren at the lodge hall. Many ticklish issues that threaten to divide the Craft were fruitfully and satisfactorily discussed and settled, ranging from election reforms to wrong impressions by non-Masons of Freemasonry.

From Calamba, the brethren motored to San Pedro, Laguna, where San Pedro Lodge No. 292, headed by WM Cesar Medina, hosted the 84th district convention. The six Lodges in Laguna, all of which were well represented, reported their accomplishments and plans.

Introduced by VW Artemio A. del Rosario, MW Romeo A. Yu, Grand Master delivered his message, in which he harped on the theme, slogan, and thrusts during his term of office.

Dinner and fellowship capped the 48th annual convention of Masonic District R IV-B.



MW Angeles, MW Yu, and RW Gonzales with District R IV-B Officers

Gov. Eduardo L. Joson Memorial Lodge No. 326 Celebrates 7th Anniversary

by Bro. Errol V. Santiago

We brethren of Gov. Eduardo L. Joson Memorial Lodge No. 326 celebrated our 7th anniversary with seven major activities and with several Grand Lodge Officers present.

The celebration started with a motorcade around the Science City of Muñoz, Nueva Ecija, which ended at the Philippine Carabao Center Products Outlet, where MW Romeo A. Yu, Grand Master, and his party (RW Peter Lim Lo Suy, JGW; MW Danilo D. Angeles, PGM, Grand Secretary; and VW Alexander G. Coloma, JGL for Central Luzon) were waiting.

Afterwards, we went to Barangay Labnoy, the recipient of our Lodge's "Adopt a Barangay Program." Last year, we distributed 24 buffaloes among resident farmers in the barangay; this year, we loaned out 21 more to other resident farmers. The recipients attended a two-day training in the mechanics of the project and management of buffaloes at the Philippine Carabao Center, CLSU.



MW Romeo A. Yu is assisted by VW Philip M. Natividad and WM Jose N. Torres in the awarding of "Certificate of Scholarship" to two first-year high school students. MW Danilo D. Angeles, PGM, Grand Secretary, and RW Peter U. Lim Lo Suy, JGW, are witnesses to the awarding.

We also launched our Lodge's milk-feeding project with the participation of the Philippine Carabao Center, headed by Dr. Felomino V. Mamuad, Jr., immediate Past Master of our Lodge. Sisters Virgie Mamuad, Mina Abella and Florell Aguinaldo lent able assistance in the project, which benefited 125 children.

Besides, WM Jose N. Torres, Asst. Prov. Agriculturist and Asst. Director of the Fruits and Vegetables Seed Center in CLSU, led the vegetable and seed dispersal for the resident farmers of the barangay. Moreover, the residents of the barangay were given a lecture on waste management.

The anniversary celebration was highlighted by the awarding of certificates of scholarship to two poor but deserving first-year high school students.

A fellowship dinner at Villadez Restaurant capped the anniversary activities. RW Jaime Y. Gonzales delivered a short speech on the administrative program of MW Yu. With him were MW Napoleon Soraino, PGM; VW Godofredo V. Señires, Jr., Asst. Grand Secretary; and VW Emil Andrew dela Rosa, DGL, MD R III-D.

The Royal Art of Freemasonry

Beyond the specific duties, rights and privileges of a Mason stands a more general region in which all are mingled together; the whole domain of Masonry, teachings, her Ritual and symbols, her history, her ideals, her jurisprudence, her philosophy, her literature, the whole Royal Art. That Royal Art includes truths, ideals, and teachings and every Master Mason owes a duty to be faithful to them. It is his right to be taught that Art and to have it in its fullness, none of it being reserved to a privileged few. It is his right to enjoy all the privileges it offers to the spirit, the mind, the heart. All that Freemasonry is, all that it means, all that it has to give or offer, belongs to every individual Mason in the same way and to the same extent as to all others. However onerous your duties may prove to be, or however rigidly your right may at times appear to be regulated, such burdens sink into nothingness by comparison with this one privilege, that Freemasonry in all her height, and breadth, and length, and richness belongs to you to use and enjoy.

BAGUMBAYAN LODGE NO. 4 CELEBRATES 92ND ANNIVERSARY

The brethren of Bagumbayan Lodge No. 4 celebrated their 92nd anniversary with a dinner cum program at the Masonic Heroes Hall of the Scottish Rite Temple on Taft Avenue, Manila in the evening of August 18, 2006. The special event was spearheaded by WM Romeo Ramos and his Wardens and Officers.

Part of the celebration was honouring the Past Masters of the Lodge. In behalf of the honorees, MW Damaso Tria, PGM, gave a response, in which he challenged the officers and members of the Lodge, as well as other brethren present, to continue studying Masonry and to live it persistently, so that they, like him, will live to an advance age. MW Tria is now 95 but still strong and sturdy.

The occasion was made festive and lively with the music of the HQ Bar Band.

It was, indeed, an affair to remember, the brethren enjoying fellowship with one another and receiving some memorabilia like bags and shirts, as well as ballpens and pencils from the DDGM, VW Nelson Yau.

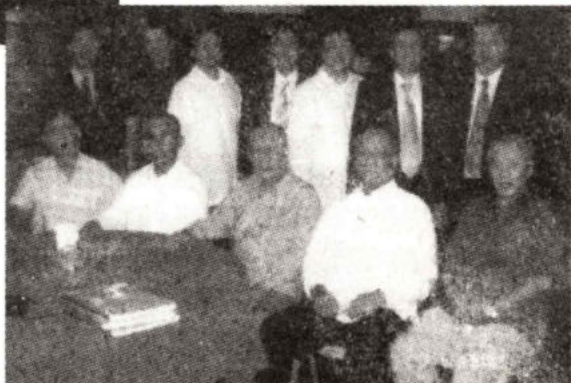


MW Damaso Tria, PGM, a Past Master of the Lodge, receives token of appreciation from WM Romy Ramos. WB Tony Lim is at MW Tria's right

THE HONOREES

Seated (L-R): Bro. Alex Go, Bro. Valeriano Cartagenas, MW Tria, WB Carlos Iñigo, Bro. John Yupiton.

Standing (L-R): Bro. Teddy, Bro. Santiago Resurreccion, VW Gilbert Pazcoguin, WB Antonio Lim, WB Eric Lee, WM Romeo Ramos, and Bro. Subair Diron.



“Save the La Mesa Watershed Project” Highlights District NCR-E Convention

The Annual Convention of District NCR-E, which was held at the social hall of the Sugar Regulatory Administration and hosted by Norberto S. Amoranto Memorial Lodge No. 358 and coordinated by VW John T. Teng, DDGM, was highlighted by the signing of a memorandum of agreement between the Masons, represented by VW Teng and WM Reuben A. Ganaden of the host Lodge, and Bantay Kalikasan of ABS-CBN Foundation, represented by its Program Director, Antonio Jaime Jose V. Fernandez.

All the Lodges in the district reported their accomplishments and ongoing projects.

MW Romeo A. Yu, Grand Master commended the brethren, particularly the leaders in the district, for a fruitful convention, stressing that they should pursue environmental concerns since it is one of the major programs of the Grand Lodge, and that they should continue being and doing their best on all occasions in conformity to the theme and slogan for the current Masonic year.

MW Romeo A. Yu was accompanied by RW Jaime Y. Gonzales, Deputy Grand Master; RW Pacifico B. Aniag, Senior Grand Warden; VW Roberto Asuncion, Junior Grand Lecturere, NCR; VW Godofredo Señires, Jr., Asst. Grand Secretary; VW Emmanuel Diesta, Adm. Asst. to the Grand Master; and VW Nelson Yau, DDGM, NCR-B



*WM Ganaden and
VW Teng hold
Memorandum of
Agreement, while
the latter shakes
hands with Program
Director Fernandez
of ABS-CBN
Foundation*

Officers of BIRTH, Inc. Inducted

by VW Hermeno A. Palamine, PGH

The officers of BIRTH (Bureau of Internal Revenue Travellers' Haven), Inc. were inducted into office by MW Romeo A. Yu, Grand Master, in the evening of July 27, 2006 at the Club Filipino in San Juan, Metro Manila. They are Percival T. Salazar, Chairman of the Board; D. Paulo D. Vidanes, President; Manolo A. Rodriguez, Vice President; Edgar B. Tolentino, Treasurer; Conrad C. Lee, Auditor; Rodolfo A. Cañido, Secretary; and Oliver V. Yabut, Public Relations Officer.

VW Vidanes, newly inducted president, assisted by Bro. Sixto S. Esquivias IV, presented token of appreciation to MW Yu, who delivered the keynote address.

Other Masonic personalities who graced the occasion were MW Pablo C. Ko, Jr., PGM; MW Danilo D. Angeles, PGM, Grand Secretary; MW Raymundo N. Beltran, PGM; MW Eugenio S. Labitoria, PGM; MW Napoleon A. Soriano, PGM; MW Oscar V. Bunyi, PGM; RW Jaime Y. Gonzales, Deputy Grand Master; and RW Pacifico B. Aniang, Senior Grand Warden.

The affair was capped by the singing of the BIRTH theme song, led by Bro. Jose Edimar P. Jaen.



MW Romeo A. Yu, GM, and other GL Officers pose with BIRTH, Inc. officials and members

CUPANG LODGE NO. 295 SHOWS CONCERN FOR DISADVANTAGED CHILDREN

Cupang Lodge No. 295 celebrated its 14th anniversary on July 22, 2006 by visiting the street children in Bahay at Yaman ni San Martin de Porres in Bustos, Bulacan and by launching a feeding program for malnourished pupils of the Sta. Ana Elementary School.

The brethren handed over to the orphanage household goods worth P10,000 (groceries, rice, detergent, etc.), while VW Marcelino S. Garcia, Jr., who was then celebrating his birthday, sponsored a sumptuous lunch for everybody.

After lunch, the barbers brought by the brethren with them cut the hair of 45 boys and 15 girls, while the dentists belonging to Saint John the Baptist U.D. examined the teeth of the children and extracted the decaying teeth of some of them.

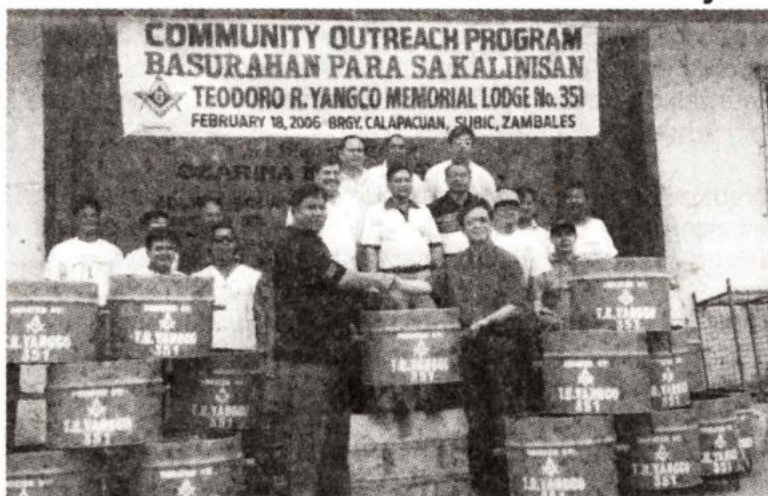
The brethren of Cupang Lodge No. 295 also launched a feeding program for pupils of the Sta. Ana Elementary School. This is in support of the government's "Kumain ng Right, Para Bright" program. They would provide the pupils with milk drink everyday from July to December. In December they will assess the success of their project.

Not only the school principal, Mrs. Erlinda D. Franco, but also the municipal mayor, Hon. Ma. Elizabeth A. Villegas, were very appreciative of the brethren's concern for the health of the elementary school pupils.



*Officers of
Cupang Lodge No.
295 pose with
Mayor Villegas
and Mrs. Franco,
school principal.*

T.R. Yangco Memorial Lodge No. 351 Reaches Out to the Community



The brethren of T.R. Yangco Memorial Lodge No. 351, led by WM Jose Roberto A.F. Sarreal, donated round garbage bins to Brgy. Calapacuan, Subic, Zambales in order to inculcate into the residents thereof the importance of cleanliness at the barangay level.



Then they donated a dental chair for use by the health center of Barangay Pundakit, San Antonio, Zambales to enhance its efficiency in providing dental care services to the less fortunate residents of the barangay.



A portion of the big number of brethren who attended the rites at the Luneta pose for a souvenir photo.



The Grand Master with other NCR brethren before the Rizal Monument



A Memento of the fruitful convention of Bicol Masons attended by MW Romeo A. Yu, Grand Master and other Grand Line Officers

If undelivered, please return to: **Grand Lodge of the Free & Accepted Masons of the Philippines**
Plaridel Masonic Temple, 1437 Gen. Luna St. Paco, Manila, Philippines D-2801