



The Cabletow

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



**THE LATE
MW MANUEL M. CRUDO**

CENTENARIAN

(DECEMBER 25, 1906 - JANUARY 10, 1992)

GRAND MASTER IN 1968

GRAND SECRETARY IN 1981-1982, 1984



MW Romeo A. Yu, Grand Master (6th from right, back row), and Dasmariñas Mayor Elpidio P. Barzaga, Jr. (to his right) pose with brethren after the unveiling of the marker of the Masonic Arc at the Dasmariñas-Imus Boundary. Also in the photo are RW Peter Lim Lo Suy, JGW; MW Rosendo C. Herrera, PGM; MW Rudyardo V. Bunda, PGM; MW Raymundo N. Beltran, PGM; RW Jaime Y. Gonzales, DGM; VW Mario G. Marasigan, DDGM; and other leading Masons of Masonic District R IV-A.

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OUR COVER



This issue is dedicated to the memory of the late MW Manuel M. Crudo, our Grand Master in 1969 and Grand Secretary in 1981-1982 and in 1984, the centennial of whose birth falls on December 25, 2006.

From the Grand Oriental Chair



FOCUSING ON ENVIRONMENTAL CONCERNS, OTHER WORTHWHILE PROJECTS

November is when your Grand Master, together with other Grand Lodge Officers, continue to attend District or Multi-District Conventions and when the various Masonic Districts initiate projects like tree-planting, waste management, coastal and underwater clean-up, air/noise pollution control, and so forth, with the end in view to helping preserve our country's natural resources and beautiful environment for the benefit of our children and our children's children, which is, actually, a part of our role as fellow-workers with the GAOTU in His redemptive making of humanity.

November 30 is when we are to hold meaningful programs in memory of **Bro. Andres Bonifacio**, one of the Mason heroes who sacrificed their lives so that we, as a people, would have liberty and opportunity to develop ourselves to our highest potentials in order to be able to participate on free and equal terms with other freedom-loving peoples in the high enterprise of attaining human solidarity. **The least we can do is to participate in public celebrations of the anniversary of his birth.**

December is when we elect new sets of officers of our respective Lodges. Needless to say, we must **choose those brethren possessed of fervent zeal and energetic enthusiasm for the Craft**, the old glory of which we are all desirous of recapturing. We should ever remember that **only leaders with vision, integrity, trustworthiness, and commitment can give the Craft life and direction.**

DDGMs and DGLs, together with other District Officers, are expected to **conduct carefully planned leadership seminars for the further training and development of the officers of our Lodges, which are in need of inspired and inspiring leaders.**

December is also the season for giving gifts to the poorest of the poor in our communities. This is but one way of showing the general public that charity is, indeed, a hallmark of our gentle and caring, as well as philanthropic, fraternity. But, for nationwide impact, our various Masonic Districts should synchronize their gift-giving projects with the celebration of our Grand Lodge's 94th founding anniversary on the 19th.

On that day, we will honor the memory of the late Past Grand Master Manuel M. Crudo, who served as our Grand Master in 1969 and as our Grand Secretary in 1981-1982 and in 1984. He was one Masonic leader who took time out of his busy schedule to preside over funeral rites for our departed brethren not only in Metro Manila but in the provinces as well. It is but meet and proper that we look back with gratitude to the years of MW Crudo's active leadership in the Craft. In demonstration of the sincerity of our past esteem for him, **we are dedicating this edition of our Grand Lodge's official publication to his memory.** The centennial of his birth actually falls on December 25, Christmas Day.

The establishment of the clandestine Independent Grand Lodge of the Philippine Islands (IGLPI) has somehow disturbed the peace and good fellowship that ought to prevail among us, who are supposed to be *"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."* Hence, I issue the clarion call that we live by the message of Psalm 133, and that we act in accordance with our avowal that *"Harmony is the strength and support of all societies, especially of ours."* No Master Mason in our grand jurisdiction should ever forget his charge: *"Your are authorized to correct the irregularities of your less informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. To preserve unsullied the reputation of the Fraternity ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against any breach of fidelity; to your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension ..."*

I think the Yuletide Season is an opportune time for your Grand Master to **reissue his clarion call to all brethren occupying high-level positions in the government and in private industries that they be role models by conducting themselves as Masons in creed and in deed, and that they act as catalysts in unifying our fragmented nation; for, clearly, "divided, we fall; united, we stand."**

In behalf of my personal family and the other officers and members of the Grand Lodge of the Philippines, I greet and fervently wish you, dear brethren, and your families **"MALIGAYANG PASKO AT MANIGONG BAGONG TAON."**

May the GAOTU love and bless us and our Craft always.

Fraternally,

ROMEO A. YU
Grand Master

From the Editor's Desk

A MODEST PROPOSAL

Of vital importance is this information the Senior Deacon gives to the candidates early in the second section of the ritual of the Fellowcraft Degree: "*Our ancient brethren were both operative and speculative. We are speculate only.*"

speculative

From Masonic history we learn that our ancient brethren were operative Craftsmen, who taught Entered Apprentices and Fellows of the Craft the mason's art and shared with them their knowledge of the improved art of architecture, and who at the same time gave their wards moral training and taught them the tenets of the Craft, particularly Brotherly Love and Relief. Our ancient brethren impressed upon the minds and hearts of the young men under their tutelage that the whole human species is one great family, that the Architect and Master-builder of the Universe is the Almighty Parent of all men, that the hurt of one member of the human family is the injury of all, and that therefore all must love, aid, support, and protect one another as well as relieve the distressed, put the wanderer into his way, share their bread with the hungry, and do other acts of charity for the less fortunate. Clearly, since time immemorial, the Craft has pursued its long-term goal: THE BROTHERHOOD OF MAN UNDER THE FATHERHOOD OF GOD.

Early in the 1600s, however, the Craft metamorphosed into an "experimental" search for the Light or truth. Most, if not all, of the members of Masonic Lodges at that time were speculative men – men who observed, sought, examined, and meditated/speculated on the facts or knowledge already known; men who shared the results of their experiments, studies, or investigations with one another.

In the 1700s, Masonry became all the more a Speculative Craft. It placed a very great emphasis on "experimental philosophy" and knowledge of Truth, to which all learning leads.

One of the outstanding Speculative Craftsmen in the second half of the 18th century was William Preston, whose writings were characterized by his lengthy lectures as well as by his famous illustrations of Masonry. It is said that his writings served as the basis of much of the "work" produced in the United States of America (USA) by Thomas Smith Webb and Jeremy L. Cross. Preston studied the existing lectures, rituals and ceremonies in the Masonic Lodges; then he embellished these with what he knew about classical art. His works appeared in London in 1772.

Here is a significant statement of Preston: "*Without much instruction, and more exercise, no man can be skillful in any art; in like manner, without an assiduous*

application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true values of the institution."

To enable members of Masonic Lodges in Preston's day to get sufficiently acquainted with the true value of Masonry, leaders thereof not only gave them instruction, but they also employed the "give and take" method of intellectual exercise; that is to say, leaders and members of Masonic Lodges exchanged ideas on Masonry not only while the Lodge was at work, but also at refreshment, the table lodge being an integral part of every meeting.

For example, the Master or the Lecturer asked a member of the Lodge to explain the symbolism of the tyler's sword, not because the member was expected to give the "correct" answer, but rather to afford him a chance to exercise his speculative skill or his ability to explain his insight into the meaning of a particular Masonic tool, implement, or emblem. At the same time, the other members were given the opportunity to make sure that the brother asked realized that in Masonry the sword is always a defensive, and not an offensive, weapon. In this way they would help him to improve his speculative skill and Masonic understanding.

Down through the centuries, this kind of intellectual "give and take" has become the image of Masonry – an image that has attracted outstanding men of every rank and walk of life into its ranks. It was this image which attracted the intelligent young Filipinos engaged in the campaign for reforms during the later part of the Spanish colonial regime in the Philippines to join the fellowship of the Craft. It was the same image which made the courageous leaders of the revolution against Spain knock at the door of Masonry. It was the same image which impelled the patriotic Filipinos who participated in the Philippine-American war, as well as the Filipino statesmen engaged in the struggle for Philippine independence from the neo-colonial rule of the United States, to become members of Masonic Lodges here and abroad.

Indeed, our Masonic forebears looked forward to attending Lodge because they loved the healthy exchange of ideas therein. They were very interested in the pursuit of Light or Truth. They sincerely tried to observe and describe the moral principles which working tools, implements and emblems of Masonry symbolize. They persistently pondered the application and uses of these symbolic objects in their intellectual, moral and spiritual activities. They enthusiastically endeavored to acquire moral and spiritual knowledge through study and contemplation. They really speculated on ways to achieve the long-term goal of Masonry, which is, as said earlier, the establishment on this planet of a veritable Brotherhood of Man under the Fatherhood of God, and to seek further Light or Truth in Masonry.

I am not saying that we do not work anymore in Speculative Masonry. In fact, I am well aware that a significant number of us are proficient in degree work. I have seen many members of our Lodges religiously rehearsing for the exemplification of

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Masonic degrees. I admire the brethren who confidently conduct Lodges of Instruction periodically. I have heard Grand Lecturers give enlightening and informative lectures during Lodge meetings. I have witnessed senior members of the Craft serve as tutors to their junior counterparts on the various aspects of Masonry. And I know that the Institute of Masonic Education and Studies (IMES) is doing a splendid and admirable job in preparing brethren for the task of giving lectures at the different levels of the Craft. But I do believe that we should give members of our Lodges more opportunities to exercise their speculative power.

For example, we should ask our newly raised brethren not merely to express their appreciation for our having admitted them into our fellowship, but rather to explain their reactions to their initiatory experiences. Besides, during stated meetings, we should give members chance to explain what they believe they have learned about the Masonic creed, philosophy, jurisprudence, rituals, and symbolism. In this way they do not merely listen to their more knowledgeable brethren. There can be no doubt that if we give ordinary members of our Lodges opportunity to verbalize what they think they have learned about Masonry, they will feel important and needed, will experience that exhilarating flow of achievement for being able to contribute, and will feel they really belong to the Lodge and to the Craft.

I do believe, furthermore, that we should organize discussion or study groups that would meet outside the lodge hall at a designated venue on an appointed time and day.

Let us help one another to understand the essence, mission, creed, philosophy, and spirit of Masonry, as well as to improve in it, with a lot more zeal than before; for this is, after all, the fundamental meaning of Masonic charity. Let us recapture our ancient brethren's spirit or temper of really working in Speculative Masonry. That is my modest proposal. – **eF.R.eN**

The typical Freemason is a responsible member of his community, busily engaged with his domestic, social, vocational, and civic obligations. As such, he finds that his time does not permit an exhaustive search for the sources from which he may obtain Masonic knowledge. Consequently, it is advisable to provide him with the means which will both satisfy and stimulate his quest for further light in Masonry. – **MSA**

Grand Master's November, December Activities

NOVEMBER

- 03-04** - Southern Mindanao Multi-District Convention, Davao City
07-08 - Bi-District Convention, RVIII-A & RVIII-B, Tacloban City
10-11 - Northern Mindanao Multi-District Convention, Cagayan De Oro City
10 - Temple Dedication, Punta Sulawan Lodge No. 242, Alubijid, Misamis Oriental
15 - Courtesy Call, Philippine Special Olympic Team, with VW Nelson T. Yao, DDGM, NCR-B
17 - Guest of Honor, Festive Board, Royal Order of Scotland, Provincial Grand Lodge of the Philippines, Fairway & Green Room, Wack Wack Golf & Country Club, Mandaluyong City
18 - NCR Multi-District Convention, GLP, Manila
- Guest of Honor & Speaker, Lodge Perla Del Oriente 1034, S.C. Centennial Installation Ceremonies, Scottish Rite Temple, Manila
21 - Guest of Honor & Speaker, Foundation Anniversary, Daguma Mountain Range Lodge No. 244
24-25 - District Convention, NCR-A, Puerto Princesa City, Palawan
24 - Guest of Honor, 73rd BIRTH, INC. Regular Meeting, Asturias Hotel, Puerto Princesa City, Palawan
25 - Guest of Honor and Speaker, 80th Anniversary, Palawan Lodge No. 99, Puerto Princesa City, Palawan
28 - Attended the wake of Ill. Jose M. Asturias, 33^o SGIG, Tacloban City
30 - District Convention, Masonic District RIV-A, Dasmariñas, Cavite
- Fellowship Dinner, 33rd Founding Anniversary, Andres Bonifacio Lodge No. 199, Ma. Orosa Hall, Balara, Quezon City

DECEMBER

- 01-02** - Central Luzon Multi-District Convention, Olongapo City
01 - Cornerstone Laying, Pinatubo Lodge No. 52, San Narciso, Zambales – 3:00 P.M.
04 - Guest of Honor & Speaker, Saigon Shrine Oasis Installation of Divans, 2006-2007 – 5:00 PM
05 - Institution of Trinity Lodge U.D., Abad Santos Hall, GLP, Manila
06 - Presiding Master, Necrological Service for WB Alfonso Cañizares, PM, Andres Bonifacio Lodge No. 199, Arlington Fun. Homes, Pasig City

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- 07 - Grand Master's meeting with Past Grand Masters to nominate candidates for Junior Grand Warden in ANCOM 2007
- 08 - Fraternal Visit to VW Benjamin T. Araniego, Jr., PDGL, Marcelo H. Del Pilar Lodge No. 272
- 09 - GM's Visitation to VW Pablo S. Chu, JGL for Western Visayas, Roxas City
- 10 - Centennial, Mary Johnston Hospital, Fiesta Pavillon, Manila Hotel, Rizal Park, Manila -6:00 PM
- 15 - Stated Meeting & Election of Officers for Masonic Year 2007, Beacon Lodge No. 213, Davao City
- 16 - Masonic District RXI-A Christmas Celebration & Gift Giving
- 18 - Hiram Lodge No. 88 Testimonial Dinner for MW Reynato S. Puno, PGM, Makati Sports Club, Makati City
- 19 - GLP Employees Christmas Party – Aguinaldo Hall,
- GLP Anniversary & 100 years Birth Anniversary of MW Manuel Crudo, PGM
- 21 - Testimonial Dinner in Honor of MW Reynato S. Puno, PGM - Chief Justice, Supreme Court of the Philippines, Manila Hotel – 7:00 PM
(*Hosted by MW Rosendo & Sister Esperanza Herrera*)
- 27 - Official Visitation, Special Meeting, Toril Lodge No. 208, Davao Masonic Center, Davao City
- 28 - Christmas Party of Davao Masonic Lodge No. 149
- 29 - Cornerstone Laying of Cagayan de Oro Lodge No. 298, Cagayan de Oro City (*Represented by RW Peter U. Lim Lo Suy, JGW*)
- 30 - Wreath-Laying Activity, Rizal Monument, Cagayan de Oro City



MW Romeo A. Yu, Grand Master of Masons in the Jurisdiction of the Philippines (2nd from right), is interviewed by Radyo ng Bayan during the convention of MD RIV-C in Lucena City. With him are (L-R) Fe Gutierrez, announcer; VW Jesus R. Decena of Kalilayan Lodge No. 37; and Windel Dionisio, manager, Radyo ng Bayan, Lucena City.

CIRCULARS

VW GELI APPOINTED MEMBER OF THE ELECOM

In his Circular No. 18, issued on November 17, 2006, MW Romeo A. Yu, Grand Master of Masons in the jurisdiction of the Philippines, appointed VW Benjamin S. Geli, the current Senior Grand Lecturer, as a member of the Electoral Committee (ELECOM) up to December 31, 2008.

At present, the ELECOM is composed of a Chairman and only three members, "in view of the fact that one of the members has been declared a clandestine mason and his name ordered expunged from the records of the Grand Lodge and all Appendant Bodies in Edict No. 232-B."

But our Masonic Law Book requires that the ELECOM shall be composed of one Chairman and four members appointed by the Grand Master.

BRETHREN URGED TO GIVE SUCCOR TO VICTIMS OF SUPER TYPHOON REMING

"Many areas in Southern Luzon, particularly the Bicol Region, Mindoro and Romblon, suffered huge losses, in human lives and properties, due to Super Typhoon Reming.

"It is but proper that we give succor to the suffering victims of Super Typhoon Reming, both in cash and in kind."

Thus MW Romeo A. Yu, Grand Master of Masons in the jurisdiction of the Philippines, urged DDGMs and other district officers, as well as Worshipful Masters and brethren of Subordinate Lodges, in his Circular 19, issued on December 4, 2006, to offer assistance to the victims of the said Super Typhoon.

The brethren should course their contributions, which may be in cash or in kind, through the Grand Lodge of the Philippines.

Brethren, let us put our tenet of Relief into meaningful action by offering assistance to the victims of Super Typhoon Reming!

THE HURT OF ONE IS THE INJURY OF ALL.

Cover Article

MW MANUEL M. CRUDO, PGM

(December 25, 1906-January 10, 1992)

by Flor R. Nicolas, PM (42)



THROUGH THE RECOMMENDATION of VW Samuel P. Fernandez, I was appointed by then Grand Master Rosendo C. Herrera as a member of the editorial staff of *The Cabletow* for Masonic year 1983-1984. Again through the recommendation of VW Fernandez, MW Herrera appointed me member of a team of brethren that would prepare a volume that would serve as his fraternal tribute to the Past Grand Masters of the Grand Lodge of Free and Accepted Masons of the Philippines. Hence, I had the rare chance of working closely with then Junior Grand Warden Reynold S. Fajardo, VW Samuel P. Fernandez, and WB Abelardo P. Mojica. Producing *Kinship to Greatness* (1983), MW Herrera's pet project, was to us hard work but fun. Bro. Reynold and I frequently worked at the Bustamante Press in Quezon City toward the accomplishment of the project.

In the process of producing MW Herrera's tribute to the PGMs, I had the singular opportunity to have an interview – or rather a series of interviews – with the then Grand Secretary, MW MANUEL M. CRUDO, PGM. He had served as Grand Secretary in 1981 and in 1982; he would again be elected by the brethren to serve in that capacity in 1984. Although he was busy performing his duties as Grand Secretary, he took time out of his busy schedule to preside over funeral rites for departed brethren not only in Metro Manila, but in the provinces as well. His proficient performance in the funeral rites impelled Bro. Napoleon A. Soriano to emulate his example.

Given hereunder are facts I got from MW Crudo himself and from then RW Fajardo.

Birth and Education

Manuel M. Crudo was born in Imus, Cavite on December 25, 1906. He attended elementary classes in his native town and graduated as valedictorian of his class. Then he moved to the Nueva Ecija High School, where he continued to be an outstanding student leader, winning in literary contests both in English and in Tagalog, and again graduating as valedictorian of his class.

He took up Law at the Philippine Law School (PLS) and passed the bar examinations in 1938.

Pro-Patria, Professional Activities

During the Second World War, he got actively involved in the resistance movement against the Japanese interlopers, unselfishly and courageously serving his country and countrymen during those trying war years.

After the war, he practiced his law profession and got himself actively involved in the Civil Liberties Union.

In the late sixties, which marked the height of a seething public disorder spurred to a great extent by angry activist demonstrations against the alleged establishment ills, Right Worshipful Crudo assisted then Grand Master Joseph E. Schon in rallying the brethren to take a serious hard look at what was going on "out there" and, if necessary, write analytical essays on what they had observed, as well as in calling upon all Masons in the Grand Jurisdiction to get actively involved in defending Masonic tenets and principles which had been subjugated by the encroaching claws of anarchy at all levels and sections of Philippine society. RW Crudo was not only a civil libertarian but a concerned constitutionalist as well.

Masonic Career and Family

Bro. Manuel M. Crudo was initiated, passed, and raised in Bagumbayan Lodge No. 4 on June 19, June 30, and July 26, 1947, respectively. He later on became a dual member of T.M. Kalaw Lodge No. 136.

In 1956, Bro. Manuel M. Crudo was elected Worshipful Master of his Mother Lodge, exerting much effort to bring Bagumbayan to greater heights of achievement.

WB Crudo joined the Luzon Bodies, Ancient and Accepted Scottish Rite of Freemasonry, in 1949 and was elected five years later as Venerable Master of the Harmony Lodge of Perfection.

In 1961, he was coronated 33^o Inspector General Honorary (IGH).

His beloved wife, the former Visitacion Alba, was chosen Worthy Matron of Sampaguita Chapter No. 3, Order of the Eastern Star (OES). Thus, Ill. Manuel M. Crudo served as Worthy Patron of the same.

He got also actively involved in the affairs of the York Rite in Cavite.

He was an Active Member of the International Supreme Council, Order of DeMolay, serving as Executive Officer of the Council for the Philippines, Guam, and Okinawa.

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As such, he called on the brethren to actively involve themselves in the affairs not only of the Order of DeMolay but also of the Orders of the Rainbow for Girls and Job's Daughters.

Ill. Manuel M. Crudo sat as chair of the Committee on Youth of our Grand Lodge. He served as chair, or at least as member, of other Grand Lodge Committees.

He saw to it that members of his personal family got actively involved and participated in the affairs of the Masonic Family. Thus, his sons, Manuel Jr., a lawyer, and Rogelio, a geologist, became Master Masons. The former is a member of T.M. Kalaw Lodge No. 136 and Past District Deputy Grand Master (PDDGM), while the latter is a Past Master of Capitol City Lodge No. 174.

The daughters of Ill. Manuel M. Crudo and Sis. Visitacion Alba Crudo, namely, Grace, Elizabeth, and Olive, were all members of the Order of the Rainbow for Girls. Now all professionals, they have families of their own, training their children in the light of Masonic teachings and principles.

Ill. Manuel M. Crudo served the Grand Lodge of the Philippines, as well as the brethren and their families, as Junior Grand Warden in 1966; as Senior Grand Warden in 1967; and as Deputy Grand Master in 1968. Then in 1969 he was elevated by the brethren to the Grand Oriental Chair. The brethren felt confident that the man and Brother who, to them, was a legal luminary, a patriotic poet, an outstanding orator, a dauntless defender of the poor and the oppressed, would be able to lead the Craft amidst the discouraging disarray which was then prevailing in Philippine society.

In his inaugural address, MW Manuel M. Crudo zeroed in on the three principal tenets of our ancient and honorable fraternity, stressing in his characteristic eloquent style the meaning of each to the brethren. To him, Masonry means, among other things, unselfish and dedicated service to family, community, country, humanity, and Deity – service without counting the cost, service without expecting any other reward than that inner flow of achievement that one feels when he has fulfilled his obligations and duties to the best of his ability.

Even after his stint as Grand Secretary in 1984, MW Manuel M. Crudo, PGM, continued to be of unselfish and dedicated service to our Grand Lodge and the Craft.

His Death

On January 10, 1992, MW Crudo, 86, dropped the working tools of life – or, to put it in other words, the Grim Reaper was sent by the Supreme Grand Master of

the Universe to translate him from this imperfect to that all-perfect, glorious, blissful, and celestial Lodge which no time can close and which, to those worthy of admission, will remain open during the boundless ages of eternity – and where, with His divine mercy, we hope to meet our beloved Brother Manuel M. Crudo and other brethren again to part no more.

In Fraternal Tribute to His Memory

In fraternal tribute to our Grand Master in 1969 and Grand Secretary in 1981-1982 and in 1984, we are dedicating this issue to his memory. MW and Ill. Brother, we fraternally greet you on the centennial of your birth!

A Couple of MW Crudo's Significant Statements

Masons are not known for shirking their duties and responsibilities. More than anything else, they are known for their capacity to endure, to face the facts, to keep their cool, and to tackle their problems with enthusiasm, the better to solve them with courage and fortitude, with patience and prudence. Tighten our belts, we must; but, let us not throw up our hands even before we are stared by the hard facts. Let us, in fact, throw everything we have into the solution of the problems and as long as nothing daunts us, we shall overcome. – An Excerpt from MW Manuel M. Crudo's Message in THE CABLETOW, January 1970

Although Masonry is not a religion, it is a sincere worship where good men of various persuasions, irrespective of race, creed and color, unite in splendid conjunction of spiritual dissimilars. This is made possible by a voluntary renunciation of religious discords and their intense unification into an enduring concord by spreading the cement of tolerance and thus the venerable Fraternity has been enacted on the impregnable rock of brotherly love. Herein lies the strength of Masonry. – MW MANUEL M. CRUDO, GRAND MASTER (1969)

III

MASONRY'S CREED, PHILOSOPHY, HISTORIC DEMAND AND PERSISTENT PLEA

(3rd in a series of articles based on Part III of *The Builders*, by Rev./Dr. Joseph Fort Newton)

The Creed of Masonry

Masonry is theocratic as well in its creed or faith as in its philosophy. If we examine its foundations, we find that it rests in God, the Father of all men, the Architect and Master-builder of the Universe, who is the most fundamental of all truths, the first truth and the last, the sovereign and supreme Reality. Hence, Masonry asks its candidates to confess their faith in a Supreme Being, and it urges its initiates to dedicate and devote their lives to His service as well as to be so influenced by its pure principles as to be better enabled to display the beauties of holiness, to the honor of His holy name.

Masonry, however, does not limit its conception of the Divine, much less insist upon any other name for "the Nameless One of a hundred names." Indeed, its most fascinating and revealing feature is its age-long quest of the Lost Word, the Ineffable Name. Besides, it has persistently searched for a more satisfying and revealing vision of the meaning of the universe, the unity of which Science has unveiled with overwhelming emphasis. And Masonry invites all men to unite in the quest and search.

On the Volume of the Sacred Law, which is one of its great lights, the other two being the Square and the Compasses, does Masonry base its creed or faith, which is summed up by Bro. Newton in the following manner:

"Masonry believes that there is one God, who is Love; who conceived all of us human beings in love; and who requires of all of us that we love one another, do justly, keep ourselves unspotted by evil, and walk humbly before Him in whose hand we stand. It believes, moreover, that since we are all members of one great family, all akin – united in origin, duty, and destiny, we ought to relieve the distressed, put the wanderer into his way, divide our bread with the hungry, and do other acts of charity for the welfare of our fellowmen, which is but the way of doing good to ourselves, the hurt of one being the injury of all."

That is the profound and reverent creed or faith which Masonry has taught at all times and which it has propagated zealously in every age and country.

Comments Bro. Newton: *"From that faith flow heroic devotedness, moral self-respect, authentic sentiments of fraternity, inflexible fidelity in life, and effectual consolation in death. Upon that faith Masonry rests; in that faith it lives and labours; and by that faith it will conquer at last, when the noises and confusions of to-day have followed the tangled feet that made them."* (**The Builders**, pp. 188-192).

The Masonic Philosophy

Out of that faith or creed logically grows the philosophy which Masonry teaches in signs and symbols, in pictures and parables. This philosophy is summed up by Bro. Newton thus:

"Behind the pageant of nature, in it and over it, there is a Supreme Mind which initiates, impels, and controls all. Behind the life of man and his pathetic story in history, in it and over it, there is a righteous will, the intelligent Conscience of the Most High. In short, the first and last thing in the universe is mind, the highest and deepest thing is conscience, and the final reality is the absoluteness of love."

The one real alternative to the Masonic philosophy summed up above is neither atheism nor agnosticism, but **materialism**, the dogma of which may be succinctly stated in this manner: *"The first and last things in the universe are atoms, their number, dance, combinations, and growth. All mind, all will, all emotion, all character, all love is incidental, transitory, vain. The sovereign fact is mud, the final reality is dirt, and the decree of destiny is 'dust unto dust.'"*

Masonry, on the other hand, adamantly affirms and inflexibly insists that the soul of man is akin to the Eternal Spirit or Eternal Soul of all things. By this it means that we human beings are not shapes of mud placed here by chance, but children of the Most High, citizens of eternity, deathless as God is deathless. There is, therefore, laid upon each of us an abiding obligation to live in a manner befitting the dignity of the soul. What each of us thinks, the quality of his feeling, and the character of his activity and career are of vital and ceaseless concern to the Eternal. The eternal quality of the soul is revealed in a life of righteousness.

Masonry also maintains that the mind of man is akin to the Mind that made it, as may be gleaned from the fact that we can understand the universe, follow its forces, trace its laws, and make a map of it.

Masonry holds, moreover, that there are two aspects of the nature of man which lift him above the brute and bespeak his divine heredity, namely, reason and conscience, both of which are more than sense and time, having their source, satisfaction, and authority in an unseen, eternal world. In other words, if he is not actually immortal, man is called upon by the very law and necessity of his being to live as if he were immortal.

Comments Bro. Newton once more: *"Here is a philosophy which lights up the universe like a sunrise, confirming the dim, dumb certainties of the soul, evolving meaning out of mystery, and hope out of what would also be despair. It brings out the colours of human life,*

investing our fleeting mortal years – brief at their longest, broken at their best – with enduring significance and beauty. It gives to each of us, however humble and obscure, a place and a part in the stupendous historical enterprise, make us fellow-workers with the Eternal in His redemptive making of humanity, and binds us to His will upon earth as it is done in heaven. It subdues the intellect; it softens the heart; it begets in the will that sense of self-respect without which high and heroic living cannot be. Such is the philosophy upon which Masonry builds; and from it flow, as from the rock smitten in the wilderness, those bright streams that wander through and water this human world of ours.” (Ibid., pp. 192-195).

Masonry’s Historic Demand, Persistent Plea

Masonry argues that because the human soul is akin to God, and is endowed with powers to which no man may set a limit, then it is and of right ought to be free. Hence, it has been impelled to make its historic demand for liberty of conscience, for the freedom of the intellect, and for the right of all men to stand erect, unfettered, and unafraid, equal before God and the law, each respecting the rights of his fellows.

Bro. Newton points out that *“before this truth was advanced by any other, or embodied in any political constitution, it was embedded in the Will of God and the constitution of the human soul,”* and he avers that Masonry will never *“swerve one dot or tittle from its ancient and eloquent demand till all men,*

everywhere, are free in body, mind, and soul.”

Predicts the author of **The Builders:** *“Someday, when the cloud or prejudice has been dispelled by the searchlight of truth, the world will honor Masonry for its service to freedom of thought and the liberty of faith. No part of its history has been more noble, no principle of its teachings has been more precious than its age-long demand for the right and duty of every soul to seek the light by which no man was ever injured, and that truth which makes man free.”*

Then he strongly states, *“Always and everywhere Masonry has stood for the right of the soul to know the truth, and to look up unhindered from the lap of the earth into the face of God. Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of scepticism.”*

Masonry, Bro. Newton says, pleads for (1) that liberty of faith which permits a man to hold what seems to him true, and (2) the liberty which faith gives to the soul, emancipating it from the despotism of doubt and the fetters of fear. Hence, it seeks to keep in the hearts of men a great and simple trust in the goodness of God, in the worth of life, and in the divinity of the soul.

Aware that the quality of life – its depth, its purity, its fortitude, its firmness of spirit and gesture of soul – is much more important than its quantity or length, Masonry has insistently stressed the

building of character and the practice of righteousness, that moral culture without which man is rudimentary, and that spiritual vision without which the intellect is the slave of greed and passion. It has also insistently stressed that what makes a man great and free of soul is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God.

Here are the concluding paragraphs of Bro. Newton:

"How to live is the one that matters, and the oldest man in his ripe age has yet to seek a wiser way than to build, year after

year, upon a foundation of faith in God, using the Square of justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest, and the service to our fellows.

"Let us begin now, and seek wisdom in the beauty of virtue and live in the light of it, rejoicing; so in this world shall we have a foregleam of the world to come – bringing down to the Gate in the Mist something that ought not to die assured that, though hearts are dust, as God lives what is excellent is enduring!" (Ibid., pp. 195-198).

Freemasonry embraces the highest moral law and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man.

— BRO/GENERAL DOUGLAS MACARTHUR

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

– MSA

Masonic Education Articles

1. The Allegorical Search for That Which Was Lost

The allegorical search for that which was lost, one of the fascinating features of Masonry, is next to the Tragedy of the Grand Master Hiram Abif (GMHA) in importance, and in many ways equal in interest. It has an interesting historical background and, like all symbols, is replete with meanings, one of which is given below.

Its Historical Background

A name was, to the early Jewish people, something peculiarly identified with a person, and held in reverence. Sometimes it was secret and a substitute name was used in daily life.

The name of God was held in extreme reverence. This holy name was never pronounced above a whisper. After a while only the priests were permitted to use it, and finally, only the High Priest, and then only when alone in the Sanctum Sanctorum or Holy of Holies on the Day of Atonement. During some national calamity, perhaps at the time of the Babylonian captivity, the High Priest was destroyed before he had the opportunity to pass the Name on to his successor. In that way the Name was lost.

The Name must have been preserved in the sacred writings of the Jews. Their written language, however, has this peculiarity: the vowels were understood, not written. The consonants of the Divine Name are known, JHVH, but not the vowels, and therefore not the Name.

All this appears in our Ritual in the form of an allegory: A Word was possessed; the Word was lost.

A Profound Meaning

One of the profounder meanings of the allegorical Search for That Which Was Lost is that if a man has lost the ideals and standards of his youth, his character, his faith in truth and goodness, the secret of what it is to be a man, he must, if he is to live the Masonic life, go in search of that which was lost, and continue searching until he finds it. Without manhood it is useless to be a man.

Why doesn't the Ritual fully and clearly explain the meaning of the Allegorical Search to the candidates?

The Ritual is silent regarding the meaning of the allegorical Search for That Which Was Lost for the following reasons:

1. Lack of sufficient time. To explain the meaning fully and clearly would require not three nights but thirty, perhaps three hundred.
2. The Masonic life grows by what we do for ourselves, far more than by what others do for us. The Ritual presupposes that we are grown men, not boys in school, and that each of us does his own thinking.
3. The method of the Ritual is to bring us into the presence of the greatest truths of life, knowing that their mere presence will have a deep influence over us; each man is left to work them out in detail according to his own need.

2. The Other Wise Man

by Henry van Dyke

Given below is an inspirational story of beauty and charm, which tells of the days when Augustus Caesar was the master of many kings and Herod reigned in Jerusalem. Its central thought is the quest of the Lost Word. Bro. H.L. Haywood explains the quest in this manner: *"The search for a lost word is not the search for a mere vocable of a few letters which one might write down on a piece of paper; it is the search for a truth. It is a quest for the highest possible life in the spiritual unfoldment of humanity; it is the seeking after the name, the power and the glory of God."*

Here is the story. Enjoy it!

ARTABAN, THE MEDIAN, the fourth wise man, studied the constellations and certain prophecies of Zoroaster, Balaam and Daniel. Inspired by the appearance of a star in the sky, he sold his possessions and bought three gems, a sapphire, a ruby, and a pearl, to bear as tribute to a newborn king. The other three wise men were in wait for him at the Ancient Temple of the Seven Spheres. Because he tarried in a palm grove outside the walls of Babylon to minister to a Parthian Jew in the ravages of a fever, he did not reach the appointed place in time, and found a note which said, "We have waited past the midnight hour and can delay no longer. We go to find the King. Follow us across the desert." This means that Artaban must sell the sapphire to buy camels and provisions for the journey. A ministry of mercy cost him the first jewel.

The third day after the wise men had laid at the feet of a child in a manger their gifts of gold and frankincense and myrrh Artaban entered Bethlehem, weary but full of hope, bearing his ruby and his pearl. The streets were deserted, but from the

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open door of a low stone cottage, he heard a woman's voice singing softly. He entered and found a young mother hushing her baby to sleep. She told him of the strangers from the East who had appeared and gone, that the man of Nazareth had taken the babe and its mother and fled to Egypt. She placed food before him, the plain fare of humble peasants. The baby slumbered, as great peace filled the quiet room, but suddenly there came the noise of wild confusion in the streets, the shrieking and wailing of women's voices crying, "The soldiers of Herod! They are killing our children."

The mother's face grew white with terror; she huddled with her child in a dark corner of the room. Artaban's form filled all the doorway, and looking straight at the captain, he said, "I am alone in this place and am waiting to give this jewel to the prudent captain who will leave me in peace." He showed the ruby glistening like a great drop of blood in the palm of his hand.

The lines of greed tightened hard against the captain's lips. He took the ruby in his fingers and gave the order: "March on; there is no child here; the house is still." Artaban turned his face to the East and prayed, "God of truth, forgive my sin. I have said that which was not to save the life of a child." The voice of the woman said, very gently, "Because thou hast saved the life of my little one, may the Lord bless thee and keep thee, lift up the light of His countenance upon thee and give thee peace." Thus he parted with his second jewel.

Down in Egypt Artaban found faint traces here and there of the holy family. Though he found none to worship, he found many to help. He fed the hungry, clothed the naked, healed the sick, and comforted the captive. His years moved swiftly by; after thirty-three had gone, in his old age an irresistible impulse came upon him to go up again to Jerusalem. He had his pearl and was looking for the King.

It was the season of the Passover when he reached the city. There was great excitement; multitudes were being swept as by a secret tide toward the Damascus Gate. He joined the throng and inquired the cause of the tumult and where they were going. "We are going," they answered, "outside the city walls to a place called Golgotha where Jesus of Nazareth, King of the Jews, is to be crucified!"

How strangely those words fell on the tired heart of Artaban! At last he was to see the King and he still had the pearl, in time, perhaps, to offer it as ransom. A troop of Macedonian soldiers came down the street dragging a young girl into bondage and slavery for the debts of her father who had died. Being of Artaban's country, she recognized the sign of the priesthood, the winged circle of gold, which he wore. Tearing away from the soldiers and throwing herself at his feet, she prayed, "Have pity upon me; save me from a fate that is worse than death."

Artaban trembled as a conflict entered his soul. It was the old conflict which had come to him in the palm grove and again in the stone cottage, the conflict between the expectations of faith and impulses of love. In the darkness of his mind it seemed clear that the inevitable comes from God. He took the pearl from his bosom and placed it in the slave girl's hand, saying, "This is thy ransom. It is last of my jewels which I kept for the King."

As he spoke, the sky darkened, the earth quaked, the houses rocked, a heavy tile shaken from a roof fell and struck the old man on the temple. He lay breathless and pale.

As she bent over him, there came a voice through the twilight, small and still like the music sounding from a distance. The old man's lips began to move; she heard him say, "Not so, my Lord, for when saw I Thee an hungered and fed Thee, or thirsty and gave Thee to drink? Thirty and three years have I sought Thee, but I have never seen Thy face nor ministered to Thee, my King." Again the maid heard the sweet voice, faintly, as from afar, but now it seemed as though she understood the words: "Verily, I say unto thee, inasmuch as thou has done it unto one of the least of these my brethren, thou hast done it unto me."

At the end of the journey, in the presence of human need, in the expression of human sympathy, in the rendition of human service, he came face to face with his King and discovered his Lost Word. He heard a divine voice saying, "Inasmuch..." and "Well done, thou good and faithful servant!"

Postscript

The Masonic Service Association, in its *Short Talk Bulletin*, May 1928, has the following to say about the Lost Word:

"The Lost Word symbolizes the kind of truth that cannot be acquired from reading books, that cannot be obtained by paying so much money and listening to so many college lectures. It symbolizes a truth that must be wrought out through the vicissitudes of life in personal experience.

"If the Word stands for the personality, the attributes, the power and the glory of God, we must be satisfied with a substitute, because human life and ages of time are too short for a complete revelation of that high and holy Name.

"The whole design of Masonic science is a quest for the truth. Divine truth is symbolized by the Logos, the Word, the Name. Through this symbol all other symbols of Masonry guide a man onward and upward to God."

*Over the hills of time to a valley of endless years,
Over the roads of woe to a land without a tear,
Up from the haunts of men to the place where angels are,
This is the march of mortality to a wonderful goal afar.*

3. "Catechism" on the Third Degree

This "catechism" is based mainly on *Tried and Proven*, pp. 45-52. We hope it will help you, dear Brother, understand the sublime degree of Master Mason much better than before.

What is the symbolism of the sublime degree of Master Mason?

The symbolism of the sublime degree of Master Mason is a spiritual symbolism of life and death, while its practical teaching is the immortality of the human soul.

What does the Scriptural Reading from the book of Ecclesiastes picture?

The Scriptural Reading from the Book of Ecclesiastes pictures a man, brought tottering by old age to the brink of the grave. This last breakdown is one of the bitterest of all the experiences man is called upon to bear; but even this, the scriptural passage tells us, will become a light burden to him who has learned to trust God, who is the God not only of youth and strength but also of old age and the soul after death.

What are the Working Tools of the Third Degree?

The Working Tools of the Third Degree are all the implements of Masonry, but more especially the Trowel, by which we spread the cement of Brotherly Love, which in turn has its source and seat in the soul. To love a man above his sins, to cherish him in spite of his faults, to forgive him in all sincerity, to bear with him, and to forbear – all this is possible only when we live in the spiritual life and have our souls purged of selfishness.

What does the Grand Master Hiram Abif (GMHA) symbolize?

The Grand Master Hiram Abif (GMHA) symbolizes the human soul, "the inspiration of that great Divinity whom we adore and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never, never die."

What does the work which the GMHA was engaged to supervise symbolize?

The work which the GMHA was engaged to supervise symbolizes the work which every one of us has in supervising, organizing, and directing his life from birth to death.

What do the three J's, the ruffians who assaulted the GMHA in the temple, symbolize?

They symbolize those lusts and passions and failures of the spirit which in our breasts and in the breasts of other men make war on man's character, spiritual aspirations, and life. According to the Rev. Joseph Fort Newton, they represent "the forces of evil, so cunning yet so stupid, which come up against the soul, tempting it to treachery, and even to the degradation of saving life by giving up all that makes life worth living." The GMHA, on the other hand, who chose rather to lay down his life than forfeit his integrity, reminds us that there is in man that "which is most akin to God, his love of truth, his loyalty to the highest, and his willingness to go down into the night of death, if only virtue may live and shine like a pulse of fire in the evening sky." (*The Builders*, p. 199).

Why did the three enemies of the GMHA come from his own circle and not from outside?

Because the enemies to be feared by the soul are always from within, and are nothing other than its own ignorance, lust, passions, and sins. As the Volume of Sacred Law reminds us, it is not that which has power to kill the body that we need most to shun but that which has power to destroy the spirit.

When you were a candidate for the Sublime Degree, why were you personally made to participate in the drama as representing the GMHA?

To impress upon your mind that it was your drama, not another's, that was then being exemplified. No one can be a mere spectator of that drama because it takes place in one's own soul. Likewise because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason, by teaching you the secret of a Master Mason, namely, that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name. The reality of being a Master Mason is nothing other than to be the Master of one's own self.

What does the GMHA's fate stand for?

The GMHA's fate stands for the same fate that befalls every man who becomes a victim of those enemies that make war on his life or character, to be interrupted in his work, to be made outcast from the lordship (or mastership) over his own soul, and at the end, to become buried under all manner of rubbish – which means defeat, disgrace, misery, and scorn.

Why was there so much confusion in the Temple after the GMHA was slain?

Because the Temple is the symbol of a man's character, and therefore breaks or falls when the soul, its architect, is rendered helpless. Because the Craftsmen are symbols of our powers and faculties and they fall into anarchy when not directed and commanded by the will at the center of our being.

How did the Craft meet the tragedy of the GMHA?

The Craft met the tragedy of the GMHA in three steps. First, the supreme penalty was imposed on those who had possessed the will to destruction and therefore had to be destroyed, lest tragedy follow. The great enemy man has makes war upon the good; to it no quarter can be given. Secondly, those who acted not out of an evil will, but out of weakness, had to be disciplined and pardoned. Forgiveness is possible if a man himself condemns the evil he has done, since in spite of his weaknesses he retains his faith in the good. Thirdly, the Craft had to recover from the wreckage caused by the tragedy whatever of value it had left understoyed. Confusion had come upon the Craft; order was restored. It is in the nature of such tragedy that the good suffer for the evil, and it is one of the prime duties of life that a man shall toil to undo the harm wrought by sin and crime, else in time the world would be destroyed by the evils that are done in it.

Why was the victim of the Tragedy raised from a dead level to a living perpendicular?

Since the victim of the Tragedy was such a good man, his goodness rooted in an unvarying faith in God, that which destroyed him in one sense could not destroy him in another sense. The spirit in him rose above the reach of evil; by virtue of it he was raised from a dead level to a living horizontal... Let us imagine a genuinely good man who has been the victim of the most terrible of tragedies, one caused by treachery of friends. This treachery has brought destruction upon the foundation of his life, his home, his reputation, his ability to earn a livelihood. How can he emerge a happier man than before? How can he be raised above the clutch of such circumstances? By his spirit rising to the level of forgiveness, or resignation, or self-sacrifice, refusing to stoop to retaliation or to harbor bitterness. In such a spirit the truest happiness is found.

What symbolizes the secret of such a power?

In the Third Degree, the Word symbolizes the secret of such a power. If that Word is lost, a man must search for it. If a man possesses that Word, he has the secret of the Masonic Art. To rise to the height of spiritual life is to stand on a level above the reach of tragedy or the powers of evil. To have the spirit rest in God, to

have a sincere and unvarying faith in truth and good is the inner secret of a Master Mason. To teach this inner secret of a Master Mason is the purpose of the Third Degree.

What signifies the manner in which the GMHA was raised from that dead level to that living perpendicular?

The manner in which the GMHA was raised from that dead level to that living perpendicular signifies that it is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery.

Who is the GAOTU, by the power of whose word the GMHA was raised?

He is the same GAOTU in whose arms each man forever lies, and whose mighty help each man needs to raise him out of the grave of defeat (or evil) and death itself.

In what way was the death of the GMHA also his triumph?

The death of the GMHA was also his triumph just as the resurrection of truth over ignorance is always a victory, in spite of its being buried for a while in the rubbish of scorn and deliberate persecution.

What is the real importance of the legend of the GMHA?

The real importance of the legend of the GMHA lies in the fact that it still stirs men to serve the Truth by steadfastly maintaining the necessity of their noblest aspirations, even to apparent defeat in death, out of which can arise a more perfect living Perpendicular.

Why did the Lodge appear to neglect to explain the ritualistic drama?

The Lodge appeared to neglect to explain the ritualistic drama to you at the end of your raising to the sublime degree of Master Mason because it is impossible for one man to explain the Tragedy of the GMHA to another. Each Brother must learn it for himself. The most we can obtain from others is such hints and suggestions as those given on these pages. Print the story of the GMHA indelibly upon your mind; ponder upon it. When you are at grips with your enemies, recall it and act accordingly to the light you find in it. Your inner self will give, in the form of first-hand experience, that which the drama gave in the form of Ritual, and you will be wiser and stronger for having the guidance and light the drama can give you.

In My Opinion

by VW Godofredo V. Señires, Jr., AGS



OF ELECTIONS IN BLUE LODGES, IN THE GRAND LODGE

Elections in Blue Lodges

Our Masonic Law Book (revised 1994 and Updated 2005) provides in Article II, of the Uniform Code of By-Laws for Subordinate Lodges Part III of the Constitution that:

"Sec. 1. The Master, the Senior and Junior Wardens, the Treasurer, the Secretary and the Auditor shall be elected by ballot in the stated meeting of the Lodge in December. The other officers shall be appointed by the Master, except the Junior Deacon who may be appointed by the Senior Warden. Any Master Mason in good standing, whether or not a member of the Lodge, may be appointed as the Tyler.

"Sec. 2. No member shall solicit for himself or for any other member of any Lodge any elective or appointive office in a Lodge, nor shall any electioneering, canvassing or soliciting of votes or support, for any member be allowed. Nominations of candidates for office shall not be allowed. A violation of this section shall be deemed unmasonic conduct and shall subject the offender to such discipline as the Lodge may determine. This section shall be read in open Lodge by the Master at the stated meetings of October, November and December of each year."

Under our Miscellaneous Regulations, a "vote by ballot" means a vote with the ballot box with balls and cubes or with pieces of paper written upon by individual members voting, both of which shall be secret. (Proc. 1915, p. 22; see Masonic Law Book, p. 244.)

A Master Mason in good standing is a member of any Lodge who is not under the penalty of suspension or expulsion.

However, although a member of the Lodge has not been suspended or expelled, he cannot vote or be voted upon if he is in arrears in the payment of his dues at the time of the annual election (Sec. 2, Article IX, Uniform Code of By-Laws for Subordinate Lodges, Part III of the Constitution).

The election of Blue Lodges is very different from elections of government officials and private corporations. Elections of government officials, such as mayors, governors, congressmen, senators, etc., allow campaigning for votes. But elections

in Blue Lodges do not allow such campaigning because each of us is prohibited from electioneering, canvassing or soliciting votes or support for himself or any other member. (Sec. 2, Article II, Uniform Code of By-Laws for Subordinate Lodges).

Elections in the Grand Lodge

During the Annual Communication of the Grand Lodge in Cagayan de Oro City in 2004, the Committee on Electoral Reforms presented the proposed electoral reforms, as follows:

First: The suggested names for the position of Junior Grand Warden (JGW) can come from individual Masons or group of Masons, Blue Lodges, Districts, etc. The Past Grand Masters (PGMs) are prohibited from making any suggestion, so that they will remain, or at least appear, to be impartial.

Second: The deadline for submitting the suggested names for the position of JGW shall be November 30 of each year.

Third: Within one week after November 30, the MW Grand Master shall certify to the PGMs the names of the suggested brethren who prima facie appear to qualify or not to qualify for the position of JGW on the basis of the records of the Grand Lodge. If a candidate is disqualified due to lack of age, the Grand Secretary shall so indicate the ground for disqualification. The PGMs have the ultimate right to pass judgment upon the qualifications, or disqualification, of those in the certified list submitted by the Grand Secretary.

Fourth: Not later than December 7, the PGMs, upon the MW Grand Master's call, shall deliberate on the qualifications of the suggested brethren and choose five brethren whom they believe to be the best qualified, and the five shall be immediately notified of their choice and asked whether they agree to be considered for the position of JGW. If they agree, they shall be required to submit their bio-data and respective programs for the fraternity, if elected.

Fifth: The bio-data and programs of the five brethren will be circulated to all the Blue Lodges within the first week of January by the Grand Secretary at the expense of the Grand Lodge. The bio-data and program of each candidate shall, if possible, be published in the January February issue of *The Cabletow* and placed in the website of the Grand Lodge, to give the brethren the widest opportunity to comment on the qualifications and programs of the five brethren for the guidance of the PGMs.

Sixth: The five brethren shall strictly comply with our election laws and refrain from doing any or all of these acts: (a) direct or tolerate any person or group of persons to work in favor of his election; (b) attend any Blue Lodge meeting (except his won Blue Lodge) and any district or regional convention, (c) accept any invitation to be the speaker or lecturer in any Blue Lodge meeting or district/regional convention or the guest of honor or installing officer in any Blue Lodge installation; and (d) attend or participate in any Masonic function, fellowship, or gathering, whether in the Blue Lodge

or in any Appendant Bodies and any other related institution. The PGMs shall monitor compliance by the five brethren with this duty.

Seventh: The MW Grand Master will, again, call the PGMs to a meeting a day before the election by the brethren of the Junior Grand Warden, to give the PGMs a final opportunity to reassess the qualifications of the five brethren under consideration for the position of Junior Grand Warden. During this meeting the PGMs shall review again the qualifications and programs of the five brethren in the light of the comments, if any, of the brethren at large. The PGMs are enjoined to give special regard to the five brethren's compliance with our election laws; they shall, on the basis of their final reassessment and re-deliberation, nominate at least three but not more than five brethren for election to the position of Junior Grand Warden. The final list shall be announced to the voting brethren during the Annual Communication, one hour before the election.

The report of the Committee on Electoral Reforms further stated that the brethren should take note of the four phases of the election process, namely, (1) the suggestion phase, (2) the recommendation phase, (3) the nomination phase, and (4) the election of the Junior Grand Warden, which will be conducted by the ELECOM.

When the proposed electoral reforms were presented and discussed during the plenary session of the Grand Lodge, MW Reynato S. Puno, PGM, the chairman of

the Committee on Electoral Reforms, recommended that the number of initial nominees be increased from "not more than five," and that the final nominees be also increased correspondingly to "not more than seven but not less than five." He also stated that if a nominee is a District Deputy Grand Master, a Grand Lecturer, or a holder of any other Grand Lodge appointive position, he would have to resign as such. The delegates, however, considered the blanket prohibition against attending Masonic gatherings to be too harsh, and they agreed that a nominee should not be stopped from attending Masonic funeral rites for a relative who is a brother Mason. Thus, it was decided that the PGMs might give a dispensation in meritorious cases to a nominee to attend a Masonic gathering or function.

The Rules governing the election of Junior Grand Warden (Section 6, paragraph d, sub-paragraphs 1 t y, Article V, of the Constitution) are as follows:

1. All suggested names for the position of Junior Grand Warden, coming from individual Masons, Blue Lodges and Districts, should reach the Past Grand Masters, through the Office of the Grand Secretary, by the last working day of November. Past Grand Masters are prohibited from making any suggestion.
2. Within one week after the last working day of November, the Grand Secretary shall prepare a certified list of the brethren suggested for the position of Junior Grand Warden.

3. Not later than the 7th day of December, the reigning MW Grand Master shall call the Past Grand Masters to a meeting to consider the suggested names for the position of Junior Grand Warden. The meeting is to be presided by the most senior Past Grand Master present. Only the brethren included in the certified list prepared by the Grand Secretary shall be considered by the Past Grand Masters.

4. After deliberation, the Past Grand Masters shall choose from the certified list of suggested names the seven brethren who they believe are best qualified to be considered by the brethren for the position of Junior Grand Warden, and the seven shall be immediately notified in writing, through the Grand Secretary, of their initial choice. Within a week after receipt of the notice, the seven should inform the PGMs, through the Grand Secretary, whether or not they agree with the recommendation of the PGMs, and if they agree, then they should, within the same period, submit their bio-data and their brief but comprehensive programs for the fraternity.

5. Within the first week of January, the PGMs, through the Grand Secretary, shall circulate to the Blue Lodges the names of the seven brethren, their bio-data, and their programs for the fraternity, thereby enabling the brethren at large to comment thereon. The Grand Secretary shall then report to the most senior Past Grand Master his compliance with this duty. The names, bio-data, and programs of the seven chosen brethren shall also be published in the January-

February issue of *The Cabletow* and in the website of the Grand Lodge.

6. The seven brethren chosen by the PGMs are strictly enjoined to follow all the laws, edicts, rules and regulations governing Masonic elections, and any breach thereof, whether done directly or indirectly, personally, or through agents or representatives, shall not be countenanced. In addition to the present laws, edicts, rules and regulations, the seven shall bind themselves, in writing and under the Masonic oath, to refrain from committing any or all of these acts: (a) direct or tolerate any person or group of persons to work in favor of his election; (b) attend any Blue Lodge meetings (except his own Blue Lodge) or district/regional conventions; (c) accept any invitation to be the speaker or lecturer in any Blue Lodge meeting or district/regional convention or to be the guest of honor or installing officer in any Blue Lodge installation; and (d) attend or participate in any Masonic function, fellowship or gathering, whether of a Blue Lodge, Appendant Bodies, or any other related institution. However, the PGMs may grant dispensation to any of the seven brethren who requests that he attend a Masonic function or gathering, subject to the conditions they may impose. The PGMs shall monitor compliance with the prohibition, which shall last until the day of election for the position of Junior Grand Warden.

7. On the day before the election of Junior Grand Warden, the MW Grand Master shall again call the PGMs to a meeting to make a final reassessment of the qualifications of the seven brethren

previously chosen and, on the basis of the comments of the brethren at large on their qualifications and programs, the PGMs shall make a final deliberation on the worthiness of each of the seven previously chosen brethren for the position of Junior Grand Warden. They are specially enjoined to consider whether or not the seven have strictly complied with our election laws, edicts, rules and regulations on the basis of the best available pieces of information. The final list of the brethren considered worthy for election to the position of Junior Grand Warden, which shall not be less than five nor more than seven, shall be announced to the brethren one hour before the election.

Some Points of Observation

In should be observed that in the election of the officers of both the Blue Lodges and the Grand Lodge, no campaigning is allowed

In the Blue Lodges, no candidate is even nominated for any of the elective positions, while in the election of Grand Lodge officers, nominations are allowed.

The brethren in the Blue Lodges aspiring for positions in the Lodge, as well as the brethren nominated for election to positions in the Grand Lodge, are prohibited from doing any campaigning or soliciting of votes or support.

We really have a unique way of choosing our Blue Lodge and Grand Lodge officers.

It should also be observed that the Past Grand Masters are the sole authority to nominate candidates for the elective positions in the Grand Lodge.

However, the Electoral Committee (ELECOM) has the powers to screen, evaluate and determine the qualifications of the nominees and to act on written complaints under oath against any violations of the election rules and regulations by a nominee or any of his supporters. By a vote of three members, the ELECOM may disqualify a nominee/candidate. (See Section 7 b and c, Article VI of the Constitution.)

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry.

Hard Talk

by Mawi Lazaro, Jr., PDDGM (NCR-E)



ON REFORMS

About this time of the Masonic year, elections and resolutions on proposed reforms get into center stage. By the time this issue gets into print, the Past Grand Masters have already selected possible nominees for the position of the Junior Grand Warden, among other positions. Those selected for the position of Junior Grand Warden must confirm their interest in running for the position and submit their respective profiles and programs. These will be printed in the January-February issue of this publication.

Meanwhile, the more important concerns pertain to what brethren propose as reforms for the betterment of our Grand Lodge's state of trust, system and resources. Worthy of serious consideration by us are resolutions, such those on quorum; on requiring every petitioner to have an appreciable understanding of the Masonic Law Book and Lodge By-laws before accepting his application; and on those eligible to vote at elections during Annual Communications (Ancoms).

On Quorum

From the formation of the Grand Lodge of the Philippine Islands (now Grand Lodge of Free and Accepted Masons of the Philippines) on December 11, 1912 up to 1972, the quorum prescribed by our Constitution had been "50% plus one" of all the chartered Lodges. There were three Lodges at the start, and each of them was represented by three brethren. Six Past Masters of the Lodges represented were considered as "visitors". Then came the 1972 version of our Constitution, which provided that the required quorum was to be cut down to a third of the total number of Lodges.

The mandate of the Grand Lodge during the Ancom should be beyond doubt or question. On account of Landmark No. 22, like Masons, Lodges are to be considered as equals and, therefore, should be governed by the rule of at least a "simple majority." Anything less could erode the mandate of the Ancom in so far as majority representation is concerned.

On Requiring Petitioners to Have Appreciable Understanding of the Masonic Law Book, Lodge By-laws....

Edict No. 164, which is the relevant instrument here, provides that all Subordinate Lodges shall furnish all newly raised Master Masons with copies of (1) the Masonic

Law Book, latest edition; (2) Monitors; (3) Masonic Demeanor & Proper Decorum Manual; and (4) By-laws of their Lodge. States the Edict: "These materials shall be supplied immediately after the raising ceremonies and all Lodges should have these materials before the conferral of degrees." It further decrees "that a working knowledge of the Laws, Rules and Regulations of Freemasonry in our jurisdiction be a required topic in the post-conferral orientation of candidates."

When I was raised to the Sublime Degree, I got dazed. At the fellowship afterwards, I remember, I shared with a Brother my concern about having been obligated to, among other things, "all the laws, rules and regulations ... etc., etc.," without having been given the opportunity to read and comprehend what I would be sworn to.

The point I was then stressing is TRUST. The Brother kept on insisting to me that if one had been prepared in his heart to become a Mason even before undergoing the ceremonies of his initiation, he need not be introduced to the Masonic Law Book nor to the By-laws of the Lodge he would be a member of.

I take the contrary view. I would have appreciated the rituals and degrees more if otherwise. Petitioners, to me, should be made to understand the organizational rules and regulations even before we accept their petition forms, to make sure everything is, so to speak, "on the level." They should be made to understand what they are getting into.

That way, the world outside would have no reason to cite that we are hiding something outside of our rituals and codes.

On Those Eligible to Vote at Elections during Ancoms

Implicit in Landmarks Nos. 9, 12, 17, and 22 is the equality of Masons. By extension, there is also the equality and, thus, the autonomy of Lodges. Majority rule governs our elections, whether in the Blue Lodges or in the Grand Lodge, as derived from Landmarks Nos. 4, 10, 14, and 22.

Before the formation of the first known Grand Lodge (1717), Landmark Nos. 12 and 14 were most significant. And drawing from the concept of "equality of Masons," brethren practiced the principle of "one-man/Mason, one vote." The practice has been known as "direct democracy."

Brethren have, by this Landmark, been electing officers of the Lodge by a simple majority, and consistent with the logic of our organizational precepts, that mandate of the majority is transformed into the almost absolute power of the Master.

From then on, by casting their votes during elections, brethren have surrendered their will to whoever gets elected as Master of the Lodge. By and large, brethren size up candidates for various positions on the parameters of skills in our Ancient Craft, zeal for our Fraternity, and abilities to discharge the duties of the specific positions. Along these parameters the dimension of trust among brethren, especially those who

have the potential for leadership, has been generated. Because the potential candidates have been around and about, we brethren could, more or less, objectively appraise them, even if there is no brother whispering to us any preference for any candidate. Thus, personal characteristics, such as morality and uprightness of character, dependability, consistency, regularity, predictability, etc., have become dear.

Once information and knowledge on these parameters and characteristics of potential candidates are democratically shared, all brethren would have the benefit of an intelligent vote, no matter who wins the election. The information and knowledge possessed by brethren enable them to cast their mandate, and the rule of simple majority does not rest. The one who wins, normally, would not have any problem governing the Lodge.

That is also the simplest level of demonstration and articulation of direct democracy, and because of our other Landmarks there results for us the phenomenon of democratic centralism. Based on the democratic election conducted by brethren, a simple majority ascribes to the Master the centralist absoluteness of power.

The equality of Masons, as in Landmark No. 22, extended to the equality of Lodges. Take note that by Landmark No. 16, each Lodge is autonomous and no other Lodge can intervene in its affairs nor can it "give degrees to Brethren who are members of other Lodges." Should there be a need

for bilateral talks between Lodges, then they would be represented by their elected officers, particularly the "Lights."

Before the invention by Lodges of a Grand Lodge, the former were represented by their officers in conferences, or what was noted by Dr. James Anderson in his Constitutions (1723) as "Quarterly Communications" or "Annual Assembly" among the same – hence, Landmark No. 12. But, with the formation of the first Grand Lodge and the formation of others of its kind thereafter, the phenomenon of representative democracy became a formal organization practice.

With a Grand Lodge, "the three lights" of every Blue Lodge which constituted the former elected the Grand Master. Thus, representative democracy among the constituent Lodges was translated into the absoluteness of power or centralism by the Grand Lodge or by its Grand Master, who was, in turn, expected to rule the entire "body of the Craft." Such were the origins of our democratic centralism, whereby the absoluteness of power by the Grand Lodge or by the Grand Master, based on democracy within the "body of the Craft," generated the centralism to rule and guide its body of organic Lodges.

Clearly, the mandate of the Grand Master then was derived from the majority vote of the "body of the Craft" consisting of the Masters and Wardens of Lodges, and from such has been generated the absoluteness of his power to direct the "Grand Assembly of Masons."

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According to Brother Anderson again, "The Grand Lodge was in its earliest days a modest organization. Its officers were a Grand Master (elected annually) and two Wardens. Its members were the Masters and Wardens of the four old Lodges that had founded it and of any Lodges that afterwards adhered to it. These 'private' Lodges each had its Right Worshipful Master, a Secretary and Treasurer, Tyler or somebody acting as Tyler, or somebody acting as Tyler, and Stewards or Brethren acting as Stewards. In the Lodges of the first half of the eighteenth century the period of election for the Master might be quarterly, half-yearly or yearly."

At the beginning of the setting up of the early Grand Lodges, the principle of equality of Lodges was strictly observed. So each Lodge was allotted three votes, one each for the Master and the Wardens. Whoever was elected Grand Master then did not have much of a problem about mandate. There was democracy at the level where votes were coming from, and when these were tallied, the simple majority rule did not have any complication. In other words, the derivation of the mandate, and by extension the all-powerful reign of the Grand Master, was democratically-based. This was consistent with the Landmark

on the equality of Masons and of Lodges. Harmony prevailed as long as this Landmark-based organizational principle remained unblemished or unadulterated. The Logic was such that if the Lodges considered themselves equal, and they decided to constitute a superior body to which they were organic, then it was perfectly correct that those they considered as leaders, or "lights," should vote on their supreme ruler. Those who did not technically represent and Lodge as "lights" had no voting rights.

But once the equation is adulterated by allowing persons other than the "lights" to vote, I submit that there will be, as there was, something amiss. The magic in the perfected formula will be lost. There will be an adulteration, an imbalance, an imperfection. And in the course of time, such imperfection might, with the appointment and granting of voting rights to additional functionaries of the Grand Lodge, become compounded and compounded again, making the practice so wayward from the original perfection that reference to the magic formula might, time and again, be overlooked. There would be a little disharmony at the beginning adulteration, which may grow bigger and bigger, if there is no movement toward returning to the original formula.

Our ancient landmarks you are carefully to preserve, and never to suffer them, on any pretense, to be infringed; and you are never to countenance any deviation from our established customs.

WHAT DOES IT TAKE TO BE A MASON IN CREED AND IN DEED?

by the Brethren of Mayon Lodge No. 61

We think that our theme and slogan for the current Masonic year is appropriate and timely. It is about the human beings that we are – our strengths and weaknesses as well as our efforts to mold ourselves into persons deserving of being called and regarded true Brothers among the Craft.

Whatever the positions we occupy in the hierarchy of our fraternity may be, we should, each one of us, thoroughly look into ourselves, honestly listen to the beating of our hearts, and sincerely ask ourselves, *"Somewhere along the way, could I have been guilty of sins of commission or omission that could cast doubt on my being a Mason in creed and in deed?"*

There is posted on or about the door of many a lodge hall the question "ARE YOU IN PROPER MASONIC ATTIRE?" In a deeper and expanded scale, in the heart and mind of each one of us, the question could very well be phrased thus:

AM I A PROPER MASON? IS IT HONEST ON MY PART TO ALLOW MY BROTHERS TO CALL AND REGARD ME AS A TRUE MASON?

If we come to think of it, what does it take, really, for one to be called and regarded a true Mason? Life membership by longevity? Making a thorough study of the different aspects of Masonry through reading many books on Masonry? Occupying positions at various levels of the Craft – Blue Lodge, Masonic District, Grand Lodge? Proficiency in the Ritual? Regularly attending Lodge meetings and promptly paying annual dues and assessments? Visiting other Lodges?

Certainly, these are all signs that we are members of Masonry. But the matter of becoming and being a Mason in creed and in deed is either more complicated or simpler, depending on how one views it. What we need is to always go back to our obligations when we were initiated, passed, and raised, and to put into play and practice the simple virtues that we naturally have and have acquired in the course of our travels.

The irony is that the longer some of us travel and immerse ourselves in our creed, the more we take lightly our basic and simple obligations to our Brethren, to our Sisters, to our neighbors, to our Brethrens' widows and orphans, to our countrymen, and to mankind in general.

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Here are ten questions we should honestly ask and answer toward becoming Masons in creed and in deed?

1. Do I really know and practice the Masonic creed and philosophy?
2. Have I attended the wake, the services, and the burial of a dead Brother and contributed an amount that I can afford? (You should have been in the wake often because he was your Brother, but were you? You should equally do the same in case it was his wife who dropped life's working tools.)
3. Have I attended the wake of a Brother's father or mother, child, or sibling and found time to be at the burial because I should share the grief of my Brother?
4. Have I visited a sick Brother or Sister and advised the Lodge Secretary and other members of the Lodge about the sick Brother or Sister?
5. Have I given proper and timely advice to a Brother about a matter which could create a problem to him?
6. Have I been fair, honest and truthful in my decisions, allowing thorough discussion and ventilation of issues or concerns affecting the Brethren, the Lodge, the Masonic District, or the Grand Lodge?
7. Have I given all the Brethren a chance to be heard and applied the rules equally without bias or prejudice?
8. Have I participated in the discussion of issues or concerns in my Lodge as well as matters affecting the fraternity for the stability, harmony and well-being of the Brethren? (A voice unheard, an idea kept, and an ability not used will not a good Mason make.)
9. Have I been reviewing at the start of a Masonic year what I have done for my Brethren, for my Lodge, for the Masonic District my Lodge belongs to, for the Craft, for the country, for my fellowmen?
10. Have I been making plans for my Masonic activities, to change if there is a need to alter course and improve if there is room for it? (Review is the initial stage of planning.)

We believe such and related questions will go a long way toward making ourselves Masons in reality and in name; Masons in creed and in deed; men who think, speak and act as worthy and exemplary Masons.

... Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character which you (as a Mason) now sustain... You shall ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason.

WHERE HAVE ALL THE FORESTS GONE?

by Sis. Josie Carballo-Tejada
Past Grand Guardian
Job's Daughters International

Note: *We agree with WB Rolando Y. Tejada, a Past Master of Panabo Dalisay Lodge No. 237, that this article be printed in this publication since it jibes with the Grand Lodge directive that in November we focus our attention on helping preserve our country's natural resources and beautiful environment for the benefit of our children and our children's children. – Editors*

JUAN CARLOS, age five, has never seen a forest and probably never will see one. He lives in a residential area in the heart of the throbbing city with houses built so close to one another that only a bare two-meter slit of sky could be seen between rooftops. Plants thrive around, mostly bushes, and a small flowering – or fruit – tree, perhaps, where space would allow.

Juan Carlos has never travelled farther than the airport. Along the way thither he saw tall coconut trees. This is, to his innocent mind, his one and only perception of a forest.

But to one who has seen a real forest of apitong, yakal, narra, and the like, set in the magnificent backdrop of blue sky in rolling slopes and steep mountainsides, the city's coconut groves offer a pale and poor substitute. Sadly, these forests are gone now. Gone to high-rise condominiums in Hong Kong and Singapore; gone to furniture and interior panels that grace posh homes in Alabang or Dasmariñas; gone to loggers and businessmen who have enriched themselves from the mindless and wanton plunder of this natural resource.

Approximately half a century ago, the countryside was coolly shaded by hardwoods. Where the highways wound along the seashore, mangroves thrived in abundance. Cliffs were crowned with gnarled century-old mahogany trees and from time to time, the sound of chirping birds accompanied the murmur of the breeze. Today, though the highways have much improved from the all-weather gravel to the asphalt and cement, the surrounding scenery has been reduced to bald hills of brown and cogon-covered mountains sizzling in the heat of the angry sun.

The logging industry has boosted our GNP over the past two decades with alarming efficiency. For a country that prides itself with 14 million hectares of arable land, this should be a cause for celebration – fifty years ago perhaps. Now that less than two million remain of this land, we have every cause for fears. The rate of denudation

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is 100,000 hectares a year, and this constitutes mainly the rainforests and watersheds. Of our mangrove resources, all but 38,000 (or even less) remain of the 500,000 hectares in 1920. These doomsday statistics continue with the rate of soil erosion at 1 billion cubic meters per year, which includes 50% of our 9 million hectares of cropland. The staggering and horrifying figures are endless, and all point to one disturbing reality: our country's ecosystem is dying! So are we!

Various attempts have been made by both government and private sectors to preclude further deterioration of our forest zones. Fiscal authorities have imposed reforestation and apprehended kaingineros. Private entities launched educational drives to teach upland farmers the rudiments of soil conservation. All these were attempted in both large and small scales, entailing vast investments in time and money, but apparently to little, if not to no, avail.

Tomes of certifications have been produced of loggers allegedly complying with law, when in truth, the actual area inspected was precisely the 8-1/2 x 13 inches span of the legal size bond paper of the certification. As for the private sector, educating the upland farmer is one thing; monitoring them is another. For the most part, it becomes an exercise in futility as many of them more than likely would rather opt for the easy way out. Where education ends and practice begins is a crucial point, and sadly not even a handful purportedly taught the basics of soil conservation practice them with regularity. As the old

clichés go, "you can't teach an old dog new tricks" and "bad habits die hard."

Travelling now to the countryside, one feels a pang of sorrow and at the same time grit one's teeth with frustration. Forty years passed with no genuine effort really being done to replenish our forests. Already the hills and mountains show the telltale signs of severe erosion. A soil scientist once said, that what nature formed through hundreds of years, man can destroy with but one sweep of a chainsaw. If our forests are dying, then it follows that our ecosystem is suffering from the same disease. And if our ecosystem is dying, then it follows that we are next in the casualty line.

Providence has so created the world with a natural reciprocal law. If we must make use of our natural resources for our survival, then we should take the responsibility within ourselves to replenish them in order to ensure their survival. If we murder our ecosystem, we are really killing ourselves, our children and ultimately, the future.

"Be fruitful and multiply," the Biblical dictum states. But few fail to read further on where it is likewise mandated "and replenish the earth." It is each and everyone's responsibility to preserve our natural resources, especially our watersheds and forests that act as buffer against floods and soil erosion.

The soil is our one irreplaceable commodity. It is from it that vegetation derives its nurture. The soil is the basic link in the process of survival and its

importance cannot be overemphasized. The corollary effect of losing our forests is the loss of our soil resources, for we cannot separate one from the other. The soil needs the organic from vegetation to replenish the various substances required to reach a dynamic state. When vegetation is eliminated, the soil is left to the mercy of the ultra-violet rays of the sun like a naked skin. In time, it dries up, loses its suppleness and moisture, cracks and hardens and eventually reduced to a mass of mud by the rain. Without the vital roots of vegetation to hold it together, the soil is as fragile as a child's skin. It is the epidermis of the earth!

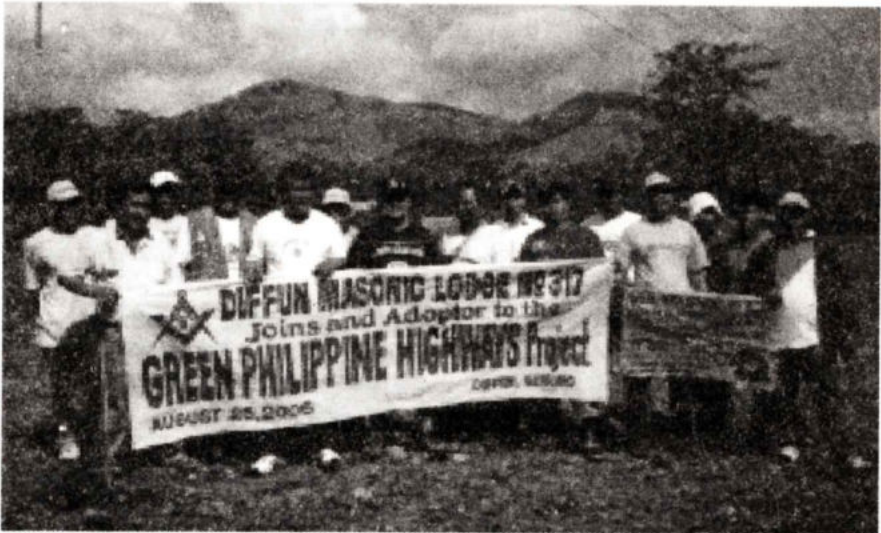
Juan Carlos would not likely miss not seeing a forest. Although he has seen photographs of it in books and films, it would mean little to him other than a pretty picture of green. It would mean nothing to him that the food he may be

eating is saturated with poisonous chemicals. He would not mind if the grass in their backyard is slowly turning yellow, or if the fruit trees and coconuts are losing their leaves from the dry spell. The child probably would never know the difference between having to drink from a glass or from a styrofoam cup. His innocent mind takes all these in stride because he's only five.

When he's fifty, then he probably would – if he's lucky enough to live that long.

Postscript

The various Masonic Districts should continue the worthwhile projects they have initiated like tree-planting, waste management, coastal and underwater clean-up, air/noise pollution control, and so forth; for this is a part of our continuing role as fellow-workers with God in His redemptive making of mankind.



Diffun No. 317 is but one of the Masonic Lodges that have participated in the DENR's Green Philippine Highways Project.

REMEMBERING, EXALTING OUR DEPARTED BRETHREN OF THE MYSTIC TIE

by VW Samuel P. Fernandez, PGH



Note: *This is the text of the talk which VW Fernandez, who has served this publication in various capacities, gave during the Lodges of Remembrance organized by Masonic District NCR-C, headed by VW Arnold D. Gunnacao, DDGM, and held at the Plaridel Masonic Temple on October 28, this year.*

WE FREEMASONS, both living and dead, are all Brethren of the Mystic Tie. This phrase, according to Brother Albert G. Mackey, was first used by Brother Robert Burns when he bade farewell to his brethren in Saint James Lodge, Tarbolton, Scotland. Said Brother Burns in part:

Adieu! A heart-warm, fond adieu!
Dear Brethren of the Mystic Tie,
Ye favored, ye enlightened few,
Companions of my social joy!

Brother A. Glass of Ayr Operative Lodge No. 138 also made effective use of the expression in the following manner:

His was the keen prophetic eye
Could see afar the glorious birth
Of that great power, whose mystic tie
Shall make "One Lodge" of all the earth.

Brother Rob Morris of the Order of the Eastern Star fame similarly referred in his poem "We Meet Upon the Level" to Freemasons as "royal Craftsmen in the bright, fraternal chain." The poem reads in part like this:

Let us meet upon the Level, while labouring patient here.
Let us meet and let us labor, tho' the labor be severe;
Already in the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the Square.

Hands round, ye royal Craftsmen in the bright, fraternal chain!
We part upon the Square below to meet in Heaven again!
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the Square.

Indeed, we Freemasons, both living and dead, are brethren united in a sacred and inviolable band of kindred spirit. We may differ in our religious persuasions, but we kneel at the same altar, all believing in one God and one Creator and belonging to one glorious band chained together to Eternity.

A poem authored by an anonymous Brother and included in *Gems of Thought for Fraternal Speakers in Poetry and Prose* goes this way:

And when God calls the dearest ones I love
To dwell with Him in perfect bliss above,
I cannot feel that He has loosed the tie
That bound their human hearts to earth. So I
Find comfort in the thought that they may be
My guardian angels keeping watch o'er me.

At times my heart is sad and I feel the need of cheer.
'Tis then my loved ones seem to hover very near;
I almost feel the touch of each dear hand
Upon my own, to help me understand
I still am theirs and they are mine, e'en though
They dwell in Heaven above and I on earth below.

Not broken ties, but just a veil between
My earthly vision and that world unseen;
A little time to wait, while loved ones there
Keep tender watch, till I may share
Their perfect years and God's perfect love
That's known to those who dwell with Him above.

On this special occasion we remember our departed Brethren of the Mystic Tie and exalt their virtues. This custom was initiated by our Brethren in Continental Europe, who annually held what they called Funeral or Sorrow Lodge. This annual affair has, since then, been clothed in the habiliments of mourning and decorated with the emblems of death, accompanied with solemn music to fit the occasion.

Allow me to catalogue various views of death, the "grand perhaps." Some sages and scholars have portrayed it as a gloomy and grim reality. Other mortals have viewed it differently. An anonymous author has called death "a swift rider." John Ayecough has stated, "Death is but a sharp corner near the beginning of life's procession down eternity." In *Letters from the Dead*, Sir Thomas Browne has described death as "a leap unto the dark"; in *Alcestis*, Euripides refers to death as "a debt we all must pay"; in *Gnomologia*, Dr. Thomas Fuller alludes to death as "a grand leveller," and in *I Never Sang for My Father*, Jal Holbrook refers to it as that which "ends life, but it doesn't end a relationship." In *Fantasia of the Unconscious*,

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well-known writer D.H. Lawrence describes death as "the only pure, beautiful conclusion of a great passion," while Sir Oliver Joseph Lodge has left us this statement: "Death is not a foe, but an inevitable adventure," In his poem entitled "Michael Angelo," Henry Wadsworth Longfellow has written, "Death is the chillness that precedes the dawn. We shudder for a moment, then awake. In the broad sunshine of the other life." In *Meditations*, Marcus Aurelius Antoninus informs us that "Death is a release from the impressions of sense, and from the impulses that make us their puppets; from the vagaries of mind, and from the hard service of the flesh."

Let us now turn our attention to some views of death in the Holy Scriptures. In Gen. 15:11, death is seen as "the cessation of natural life"; in II Tim 4:6 as "a departure of the spirit from the body"; in Eccl 1:20 and 12:7, as "the return to the former natural state"; in John 11:11, as "a sleep"; in Isa 3:11 and in Job 35:14, as "a state in which God is not seen"; and in Gen. 2:17, as well as in Rom 5:21, as "a result of sin."

John 6:24, moreover, declares this: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

In Cor. 15:53-57, furthermore, we read, "For this corruption must put on incorruption, and the mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Whether Christian or non-Christian, we Freemasons view death as a gate or entrance to eternal existence. Our view is clarified in the following poem written by another anonymous Brother and included in *Gems of Thought for Fraternal Speakers in Poetry and Prose*:

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace,
They are but come so close
We need not gripe with hands.
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes,
Softly to walk by day
Within our thoughts, so tread

At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all their faithful years.
Not lost are they who reach
The summit of their climb;
The peak above the clouds
And storm.
They are not lost who find
The light of sun and stars
And God.

We Master Masons are quite familiar with the eighth class of emblems explained in the Third Degree, namely, the Hour Glass and the Scythe. The former is "an emblem of human life. Behold! How swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine – how they pass away almost imperceptibly! And yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today, he puts forth the tender leaves of hope; tomorrow, honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth." (*MM Monitor*).

The latter (the Scythe) is "an emblem of time which cuts the brittle thread of life, and launches us into eternity. Behold! What have the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood, yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us." (*Ibid.*).

Dear Brethren of the Mystic Tie who have gone before us to "that blissful Lodge which no time can close and which, to those worthy of admission, will remain open during the boundless ages of eternity" (*Manual for Masonic Funeral and Memorial Services*, p. 22), we exalt you; for we learned from your zeal that duty and honor must be upheld, that we show dignity of character on all occasions, that by precept and example we make manifest to the world how to uphold the tenets of Masonry. We are, indeed, blest by your example of righteous and honorable living. You demonstrated to us how to fortify our minds with resolution against the snares of the insidious, how to guard against the allurements to vicious practices, how to correct the irregularities of the less informed brethren, how to preserve unsullied the reputation of the Fraternity, how to be true and faithful to our fraternal

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commitments and imitate the example of that celebrated artist whom we represented on the memorable night of our raising to the Sublime Degree. We do miss all of you who have, as William Alexander has put it, entered "the part where all may refuge find." Now that you are in what William Shakespeare has referred to as "the undiscovered country from whose bourne no traveller returns," we fondly remember your deeds while still in the flesh. You will continue to be in our hearts, dear departed Brethren of the Mystic Tie. We who have survived you give you the assurance that, with God's grace, we will "be yet strongly cemented by the ties of brotherly love, that, during the brief space allotted to us here, we may wisely and usefully employ our time, and in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other." (*Ibid.*, p. 18). Thus, we will "be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious and celestial Lodge above, where the Supreme Grand Master of the Universe forever presides." (*MM Monitor*, p. 64).



MW Romeo A. Yu, Grand Master, visited sick brethren during the 13th Western Mindanao Convention, such as VW Victor Velasco, VW Ed Gawchua and Bro. Donato Miranda.

EVENTS . HAPPENINGS . DEVELOPMENTS

GRAND MASTER AND PARTY'S
FOUR-DAY TRAVELS: AN ACCOUNT

From Plaridel Masonic Temple to Kalipayan Resort

In the afternoon of Wed., Nov. 29, 2006, MW Romeo A. Yu, Grand Master, and his party – RW Peter U. Lim Lo Suy (JGW), VW Godofredo V. Señires, Jr., (AGS), VW George T. Ang Dy Pay (SGD), VW Emmanuel J. Diesta (AAGM), VW Mawi B. Lazaro, Jr., (PDDGM, NCR-E), Bro. Manny Sanico of Gen. Artemio Ricarte Lodge No. 322, and this reporter – traveled posthaste to the Kalipayan Resort in Dasmariñas, Cavite, where the leading brethren of Masonic District R IV-A (Cavite), headed by VW Mario G. Marasigan, were waiting. MW Rosendo C. Herrera, PGM, was there; so was RW Jaime Y. Gonzales (DGM), accompanied by WM Sammy Laus of Taga-Ilog Lodge No. 79 and VW Emil Dela Rosa, DGL, R III-D.

The Table Talk that evening was marked by mutuality of inner action: our Cavite brethren asked anxious questions relating to recent developments in their district following the establishment of the Independent Grand Lodge of the Philippines Islands, and the Grand Lodge Officers tried their best to answer the questions satisfactorily. The evening's dialogue was punctuated by the Grand Master's remarks. As VW Geli is fond of saying, "After the Grand Master has spoken, even the dogs stop barking."

A big throng of the Masonic Family assembled at the municipal grounds of Dasmariñas early in the morning of the day following, Bonifacio Day; brethren of the 17 Lodges in the district; members of Allied Orders therein (Amaranth, Eastern Star, DeMolay, Rainbow for Girls, and Job's Daughters); MW Yu and his party; Past Grand Masters Herrera, Rudyardo V. Bunda, and Raymundo Beltran; dignitaries from the NCR – VW Percival T. Salazar, DDGM, and VW Avelino I. Razon, Jr., DGL, NCR-A; VW Nelson T. Yao, DDGM, NCR-B; VW Arnold D. Gunnacao, DDGM, NCR-C; VW John T. Teng, DDGM, NCR-E; and VW Edgardo B. Tolentino, DDGM, NCR-F; as well as brethren from other Masonic Districts. What a show of Masonic unity and harmony!

The courtesy call on Hon. Elpidio P. Barzaga, Jr., Mayor of Dasmariñas, over, a simple flag-raising ceremony cum program took place. VW Antolin Gemanil, PDGL, led the invocation; Hon Barzaga welcomed one and all; and MW Yu delivered a brief message.

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Long but orderly was the foot parade from the municipal grounds to the Kalipayan Resort! MW Yu, VW Marasigan, Hon. Barzaga, WM Eduardo V. Diaz of host Dasmariñas Lodge No. 346, and representative brethren then motored to the Dasmariñas-Imus Boundary, where was unveiled the Marker of the Masonic Arc, and VW Gemanil delivered a historical message.

Well attended was the convention proper at the Kalipayan Resort. After the usual reception of dignitaries, WM Juan del Rosario led the invocation. After the one-minute silent prayer for the departed brethren, WM Eduardo Diaz delivered his welcome remarks; District Secretary Alfredo delos Santos called the roll of participating Lodges; the Masters of the Lodges submitted their reports; and VW Geli enlightened the brethren with his Masonic Education lecture. The minutes of last year's District Convention having been read and approved, some resolutions were presented and approved.

MW John L. Choa, PGM, the president of the GGPMP, inducted the officers of the District's Guild of Past Masters. After the Grand Master's message, VW Marasigan closed the Lodge.

The post-luncheon fellowship program was emceed by VW Edgardo E. Lupisan, JGL for S. Luzon, and Past Master Antonio B. Gomez.

The 17th Annual Convention of R IV-A was, indeed, successful and fruitful because well-attended and smooth-sailing. The brethren were not obstructed in their labors by Supertyphoon Reming.

On to Balara, Quezon City!

Late in the afternoon of Nov. 30, accompanied by two brethren of Dasmariñas Lodge No. 346, the Grand Master and his party left the brethren and sisters behind in Kalipayan Resort and hied to Balara, Quezon City, where we joined the brethren of Andres Bonifacio No. 199 and their families, who were celebrating their anniversary as a Lodge. We did not know then that WB Al Cañizares, PM, would drop his working tools.

Zambales, Here We Come!

We reached Subic early in the morning of Dec. 1. After a brief respite, we proceeded to San Narciso, Zambales, where the Grand Master presided over the cornerstone-laying ceremony of the Temple of Pinatubo Lodge No. 52, which is currently led by its Lights – WM Manuel D. Arce, SW Agapito V. Velasco, and JW Levi D. San Luis. Assisting the GM in the ceremony were Grand Lodge Officers; Masonic

District R III-C officers, led by VW Opiniano L. Jayme, Sr., DDGM; WM Arce and other Pinatubo Lodge Officers.



The rain during the cornerstone-laying ceremony was viewed as God's sign for Pinatubo Lodge No. 52's bright future.

MW Romeo A. Yu stimulates the brethren to erect their temple a.s.a.p

The cornerstone-laying ceremony over, we joined the delegates to the 16th East and West Central Luzon Multi-District Convention at the Convention Center in Olongapo City, where was held an enjoyable Grand Master's Night, which was highlighted by a raffle, giving of awards to the golf tourney winners, and dances featuring the Bellas Dance Troupe. Brethren (including our dear Brother Manny Sanico) participated in the Tahitian Dance Contest, which was won, to the brethren's delight, by WM Ernesto R. Carandang of Marcelo H. del Pilar Lodge No. 272. Again, the Grand Master having spoken, "even the dogs stopped barking."

Early in the morning of Dec. 2, we joined the brethren from the different districts, members of the Order of the Eastern Star, the Job's Daughters, and the members of the Zambales Chapter, Order of DeMolay, in a wreath-laying ceremony at the monument of Bro. Jose Rizal. Said VW Jayme: "Bro. Mendoza of Lincoln Lodge No. 34 worked the whole night of Dec. 1 to finish the floral wreath offered during the ceremony. It was his labor of Love!"

A motorcade to the Convention Center ensued.

The convention proper was well attended by delegates from the different districts of East and West Central Luzon. WM Ric Sarreal, Sis Arlene, and their two daughters executed an impressive Tribute to the Flag. Hon. James "Bong" Gordon, Jr., Mayor of Olongapo City, informed the brethren of the planned development of his city. The DDGMs of the participating Masonic Districts reported on their accomplishments and forthcoming projects. VW Benjamin S. Geli, as had been his wont, gave an enlightening Masonic Education lecture. RW Pacifico "Boy" B. Aniag, SGW, inspired the brethren with his eloquent plea for unity and harmony among the brethren. (We'll print his message in a forthcoming issue of this publication.)

Although the attendance of the delegates had dwindled, the Grand Master, MW Romeo A. Yu, was overtly pleased with the results of the convention. As William Shakespeare, who was reportedly a Widow's Son, would say, "All is well that ends well."

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After a brief fellowship social at the shop of VW George Ang Dy Pay, the Grand Master and his party were driven back to Manila by Bro. Manny Sanico as well as by VW Opiniano L. Jayme, Sr. and his son. Thus ended the Grand Master and his party's four-day trek. — **eF.R.eN**



Members of Masonic Lodges and Allied Orders pose with the Grand Master after the floral offering at Bro. Rizal's monument.

Grand Honors being given to the MW Romeo A. Yu in the East.



Presiding DDGM welcomes Guest Speaker, Hon. Mayor James "Bong" Gordon, Jr., of Olongapo City.

GLP Celebrates 94th Founding Anniversary: Honors MW Crudo & Family

On Dec. 19, 2006, the MW Grand Lodge of Free and Accepted Masons of the Philippines celebrated its 94th founding anniversary with a programme cum dinner-fellowship at the Emilio Aguinaldo Hall of its Plaridel Masonic Temple.

A special feature of the celebration was paying tribute to the late MW Manuel M. Crudo, PGM, PGS, the centennial of whose birth was to be celebrated on December 25, this year.

RW Jaime Y. Gonzales, DGM, gave the opening remarks; VW Roberto O. Asuncion, JGL-NCR, introduced the dignitaries and guests present. VW Flor R. Nicolas, GH, presented highlights of the GLP's history. MW Danilo D. Angeles, PGM, GS, paid the late MW Crudo a tribute, and Ms. Cerise P. Crudo, Past Worthy Advisor, International Order of the Rainbow for Girls, and a granddaughter of the late MW Crudo, gave a response in behalf of the Crudo family.



VW Manuel A. Crudo, Jr., PDDGM, flanked by MW Romeo A. Yu, Grand Master, and MW Danilo D. Angeles, PGM, Grand Secretary, displays Certificate of Appreciation given by the GLP to the Crudo family.

After the awarding of commemorative certificates/plaques of appreciation to the Crudo family, MW Romeo A. Yu, Grand Master of Masons in the jurisdiction of the Philippines, delivered his message.

Dinner-fellowship ensued.

Present were Past Grand Masters Leon Angel Bañez, Percival Adiong, Raymundo N. Beltran, Eugenio S. Labitoria.

VW Elmer Gamiao, PDDGM, gave a tribute to MW Crudo in behalf of the Order of DeMolay, and MW Adiong in behalf of Bagumbayan Lodge No. 4

The celebration was sponsored by a committee chaired by VW Asuncion, with all the Deputy Grand Masters for the NCR as members. (Thank you very much, VW Brothers, for your cooperative and magnanimous help. *Mabuhay po kayong lahat!*)

Response from the Crudo Family

by Cerise P. Crudo

Past Worthy Advisor

International Order of the Rainbow for Girls



VW Horacio S. Gonzales, DGL, reads text of Plaque of Appreciation to the Crudo family represented by WB Rogelio A. Crudo and his daughter Cerise

Frankly I have been a Masonic granddaughter long enough to know that this fleecing of the audience is only but a longstanding and normal ritual in our feasts... and so for those who stayed... thank you.

It is truly an honor for me to stand here because truth be told – I and everybody else you see sitting in our table – we still stand in awe of the man. We're still trying to measure up to the very big shoes that he has left for us to fill. And we his family appreciate the amazing reception Lolo Maning

is still getting from you after all these years.

I was born in 1978 so Lolo had already three quarters of his life filled by the time I gained consciousness but since I'm the most gregarious of the brood and I have had the distinction of being the only granddaughter when he was still alive, I think my uncle picked me to speak in behalf of the family in order to say something new and fresh from the perspective of the younger generation.

I remember him dressed in barong white from head to toe as he would get ready to head over to whoever contemporary's funeral schedule he saw in the Manila Bulletin on that day. For it was one of his beliefs that whatever happens in life, we should always never forget to pay our last respects to our friends in their deathbeds or in their funeral services, as the case may be. And for those who knew him, they know that he always made sure he paid his respects to those who have passed with his passionate orations and tributes which maybe have driven some to tears and some... to sleep.

Anyway, Masonry figured a lot in his life. I don't have to elaborate on that since his involvement in the fraternity had already been described in detail by the wonderful tributes that came before mine. I remember being immersed in the literature and

the essence and the enigma of what it feels to belong to a very Masonic family. I even have pictures of me sitting in a very huge brown chair in Lolo's office in the old Grand Lodge with, of course, Lola Vising. And when I joined Rainbow when I was 11 years old, wearing white and getting initiated into the mysteries of initiation and installation ceremonies and all the magnificent ritual work was just, to put it simply, grand.

His devotion to Masonry has such a tremendous influence in my life that when I was in UP I probably had to be the most knowledgeable co-ed there about Masonry so much so that when I got hospitalized during my group's scheduled reporting in the only subject about Jose Rizal there – P.I. 100, I immediately proposed to my teacher that I would give my own report on the subject I knew best – the impact of Masonry on Jose Rizal's life and the whole Philippine Revolution. He was kinda stunned that I would volunteer for a topic as unusual as that but what could I do? We live and breathe Masonry in our house in San Juan. So building on what I knew about the Fraternity and even using the library of the Grand Lodge, I produced a class report that, frankly, brought the house down with boys at the back fully awake (which is no mean feat in college reporting, as we all know) and with all of them giving me a standing ovation afterwards which was gratifying in itself. I must have been so transparent in my awe of the people I was reporting about – since I virtually filled the three walls of our classroom with manila papers containing the names of the Katipuneros who were also

Masons and I think I made it my mission to make them aware that this magnificent Fraternity exists and that it has produced a lot of good men in this country and all around the world that I was adamant that they should listen to what I had to say because it was important. And they did. And I was glad because that was the least I could do in the memory of those 'brethren' who 'have fallen during the night.'

One last point, Lolo was never a wealthy man. He may have given his family a comfortable life like all fathers ought to. But he was a working-class man who rose through the ranks with quiet fortitude, unbridled compassion towards his fellowmen armed only with the excellence he demanded of himself. He and his family did okay and he had a lot of friends and a library well-stacked with the best classics western democratic thought has ever produced. But somehow the one big thing that I got from him was the integrity that one can possess by relying solely on what one has and what is. He never ingratiated himself onto anyone and that has left an unmistakable imprint in my outlook on men and an abstraction in them called integrity. He just willingly devoted himself to the things he seriously believed in. He believed in law and giving a hand to those who were unable. He believed in civil liberties when 'civil liberties' still meant something in the Philippines. He believed in Philippine independence when Filipinos still knew what being independent was. He believed in brotherly love, in relief or charity towards others, in the truth. Furthermore, he believed in fortitude, prudence,

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temperance and justice. All lofty ideals but somehow I get it that one can only actually learn from what one is taught if one really wants to translate these ideals into concrete manifestations of the good life. Otherwise, these words are just words from the dictionary, hollow and useless. I learned from him that everything I needed to succeed in life I got here inside of me just as long as, like him, I firmly hold on to the strength of my convictions because, really, there is nothing else here but us and the character we cultivate and the dignity with which we try to live it. Actually, as a girl growing up in his household, in the extended family sense of the word, I was not made to feel like I was just a girl with all the derogatory assumptions of weaknesses that it contains. In the family that he presided over, I was raised to believe that I was an intellectual being worthy and capable of being the best human being and Filipina I can be.

Pilosopong Tasio nurtured this idea of him being a madman when he started writing the history of the Philippines in his time in the weirdness of the alibata. When Crisostomo Ibarra asked him why

he was doing what he was doing, the philosopher-madman answered that this was so the future generations of Filipinos could say that 'in the time of our grandfathers, not everyone was asleep.' I am proud to say mine certainly wasn't.

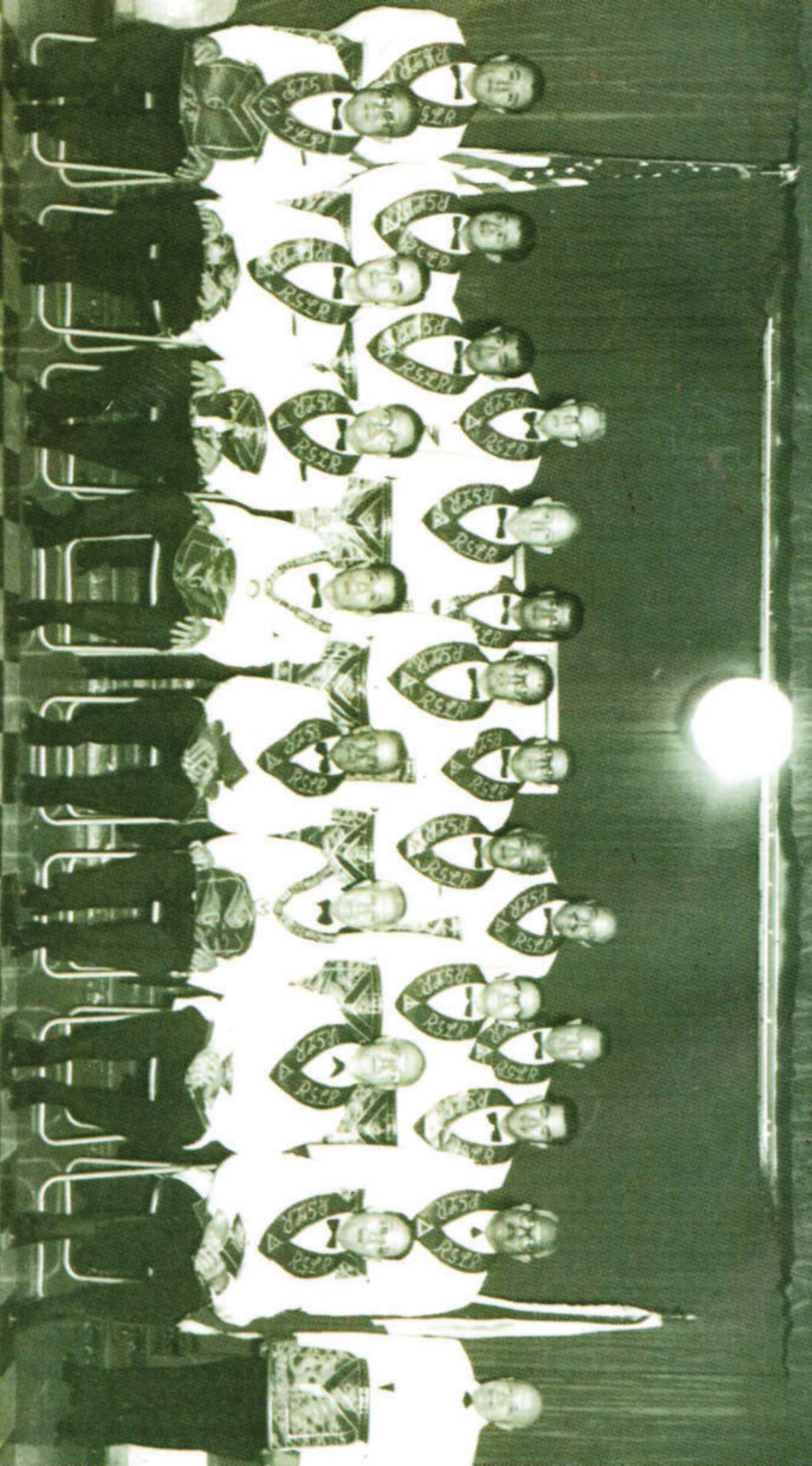
Finally, I think what would make him even happier is the thought that all the things he gave his life to are now being carried on by those he left behind. I mean, what are tributes to great men really but our mere deep-seated aspirations to remind ourselves that we can also achieve what they have done and maybe more since the only difference between them and us is that they tried and we, all of us, are actually on our way there now. I bet Lolo is now looking down on all of us gathered here in our tribute for him and maybe he's saying, "Wow! Look at what one man can do!" And I'd be like, yes Lolo, look now at what all of us can do partly because all of us are truly great men and women too partly because we were inspired by you.

Thank you.

**"To me, Masonry means, among other things, unselfish and dedicated service to family, fraternity, community, country, humanity, and Deity - service without counting the cost, service without expecting any other reward than that inner flow of achievement that one feels when he has fulfilled his duties and obligations to the best of his ability." -
MW MANUEL M. CRUDO**



**WELCOME LANDMARK NEAR THE ILIGAN CITY-
MISAMIS ORIENTAL BOUNDARY
Judge Valerio V. Rovira Lodge No. 259's
Gift to Philippine Masonry**



**MW MANUEL M. CRUDO, Grand Master
in 1969, and His Grand Line Officers**