

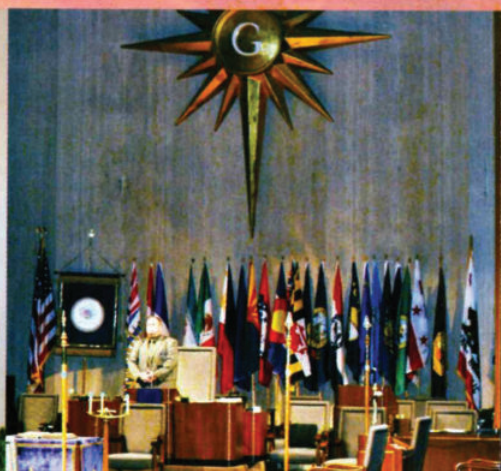
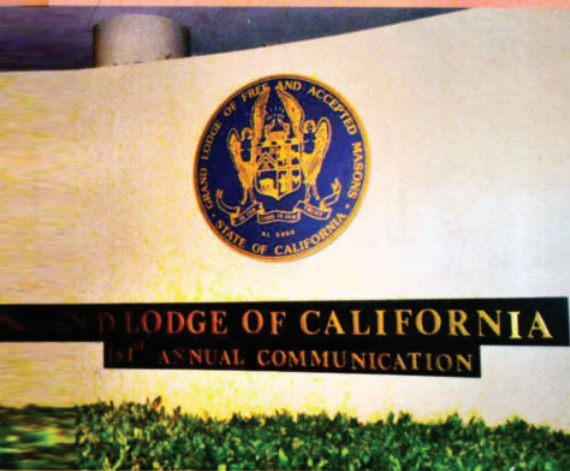


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The Cabletow

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



GLP VISITS GLC

The GLP, represented by MW Avelino I. Razon, Jr., Grand Master (2nd from right), and RW Juanito P. Abergas, Deputy Grand Master (extreme right), attended the 161st ANCOM of the Grand Lodge of California, represented by RW William Bray, Deputy Grand Master (extreme left), and MW Kenneth Nagel, Grand Master (2nd from left)



MW Avelino I. Razon, Jr. and party's visitation of the Grand Lodge of Washington.



Our Grand Master and Deputy Grand Master, together with other members of the GLP delegation, pose outside the Grand Lodge of California Bldg.

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(For this issue, we held in abeyance the usual columns to give way to contributions from other brethren. We will resume the columns in the next issue.)

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TOWARD CROWNING OUR
PLANS AND PROGRAMS
WITH MUCH SUCCESS, WITH
MUCH FRUITION

Warmest fraternal greetings!

We are now in that phase of my year in the Grand East when its initial excitement has, to a certain extent, subsided. But most, if not all, of the officers of our Grand Lodge, both elected and appointed, have remained steadfast in their commitment to help implement our plans and programs, and the brethren, generally, have continued to provide their full support and all-out cooperation to such officers, who they perceive are inspired and inspiring leaders. To such officers and brethren, I express my deep appreciation.

Year in and year out, our Grand Lodge sets out its plans and programs in furtherance of the purpose of our existence, namely, to make good men better. While we do this every year, there is a need for us to ask ourselves **now**: "Have we, as a Craft, been fulfilling this purpose? Have we, as an ancient and honorable institution, convinced the world of the goodness of our organization through conducting ourselves so amiably, discreetly and virtuously on all occasions that, to borrow the words of

the Installation Service of Subordinate Lodges of our Grand Lodge, "when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; one to whom distress may prefer its suit; one whose hand is guided by justice and whose heart is expanded by benevolence"? Have we continued to transform the rough ashlar we accepted into our fellowship increasingly better ashlar?"

Admittedly, there are amongst us those who are interested only in the material or mercenary aspects of our noble brotherhood. But this unfortunate and awful fact should not discourage us from performing our obligation to provide light to guide such brethren out of the darkness they have gone into. Nor should it extricate us from such an obligation.

While precepts and words may enlighten and inspire others, I do believe that living the useful tenets of Masonry and practicing the virtues on which it is founded is the most effective and friendly way to bring about re-

forms. Believing so, we purposely crafted our plans, programs and activities, including the year-round Masonic education program prepared by our Senior Grand Lecturer, towards stimulating the brethren to exemplify our Masonic principles and values. We believe that we will not accomplish the desired goals of our plans and programs unless we give due importance to learning the underlying tenets and principles of our Craft and then practicing them in daily life. We must not forget that, as Ill. Albert Pike, 33^o, has put it, "Masonry is an essentially philanthropic, philosophical and progressive science and art of living which has for the basis of its dogma a firm belief in the existence of God and His Providence and in the immortality of the soul, and has for its object the dissemination of moral, political, philosophical and religious truths, as well as the practice of all the virtues." (*Morals*

and Dogma, p. 320).

Therefore, my dear brethren, let us imbibe and assimilate into our philosophy of life the teachings and principles of Masonry which are taught in the Lodge, and then go forth into the world "out there" highly resolved to conduct our daily lives in a manner well worthy of emulation by those who come under the pale of our influence. If each of us endeavors to become better one day at a time, we will distinguish ourselves creditably as men and as Masons.

Fraternally yours,



AVELINO I. RAZON, JR.
Grand Master

- **MW AVELINO I. RAZON, JR.:** "While precepts and words may enlighten and inspire others, I do believe that living the useful tenets of Masonry, as well as practicing the virtues upon which it is founded, is the most effective and friendly way to bring about reforms."
- **ILL. ALBERT PIKE, 33^o:** "Masonry is an essentially philanthropic, philosophical and progressive science and art of living which has for the basis of its dogma a firm belief in the existence of God and His Providence and in the immortality of the soul, and has for its object the dissemination of moral, political, philosophical and religious truths, as well as the practice of all the virtues."
- **MW RAZON:** "Let us imbibe and assimilate into our philosophy of life the teachings and principles of Masonry ... and then conduct ourselves every day in an amiable, discreet and virtuous manner."

ON "SPIRITUAL DIABETES"

THERE ARE, according to a famous American pulpiteer or preacher, eight categories of "strange people" or people suffering from "spiritual diabetes" because they live in such a luxurious and comfortable fashion that too much sugar runs in their veins or in their bloodstreams. These strange people are as follows:

1. Those who talk about prayer, but seldom or never pray;
2. Those who say tithing is right, but seldom or never tithes;
3. Those who wish to belong to a certain church, but do not attend its services nor support its projects and activities;
4. Those who say the Book of Holy Writings is the Word of God, but seldom or never read it;
5. Those who say eternity is more important than time, but live for the present time;
6. Those who follow the devil all their lives, but expect to go to heaven;
7. Those who criticize others for things they do themselves; and
8. Those who stay away from church for trivial reasons, and then sing hymns like "O How I Love Jesus."

The foregoing classification of strange people or people suffering from "spiritual diabetes" is applicable to our situation in the Craft in the following manner:

1. We say that before entering upon any great or important undertaking, we should first invoke the blessing of God. Concededly, we do this during Masonic functions, but do we consistently do it on non-Masonic occasions? It is important to convince the world, by our acts, that we are truly men of prayer because our duty to God includes,

among other things, never mentioning His name but with that awe and reverence which are due from the creature of his Creator; imploring His aid in all our lawful undertakings; and looking up to Him in every emergency for comfort and support.

We ought to heed the Solomonic admonition, "When human strength and wisdom fail, we should ever remember that divine assistance is vouchsafed us through the medium of prayer."

Yes, let us heed the admonition because as someone has said, "More things have been wrought by prayer than the world has ever dreamt of." Therefore, we must emulate the example set by the GMHA, who, at high twelve, when the Craft were called from labor to refreshment, went into the Temple to view the work and see if any improvement could be made either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever Living God and pray for wisdom necessary to enable him to draw designs upon the trestle board, where-by the Craft might pursue their labors.

2. We do recognize our duty to contribute to the Almoner's Fund. There are, however, some brethren who go to the motion of putting their hand into the bag of fraternal assistance without dropping any cent into it. We should drop some amount of money into the bag:

for our contribution, decidedly, will go a long way toward assisting a distressed worthy Brother or a deceased Brother's widow and orphans.

3. We say we are proud to belong to our Lodge, but do we regularly attend its meetings and other functions? Do we support its projects and activities? We must do these things if we want our Lodge to reach greater heights of achievement.

4. We have been charged to regard the Volume of the Sacred Law as the great light in our profession; to consider it as the unerring standard of truth and justice; and to regulate our lives and actions by the divine precepts it contains. But do we really study its contents with reverence? Do we use it as our spiritual, moral and Masonic trestleboard; that is, do we use the rules and designs laid down in it by the GAOTU for building ourselves into His magnificent temples?

5. Certainly, we do realize that eternity is more important than time; that life on earth is uncertain; and that all earthly pursuits are vain. But we often postpone the all-important concern of preparing for eternity. Let us, therefore, emulate the example set by the Zen Buddhists, who embrace the present moment or the here and now for leading virtuous and well-spent lives. In other words, while time and opportunity are offered to us by God, we must wisely spend every day of our lives by making optimal use of the symbolic working tools and hieroglyphical emblems with which the Fraternity has equipped us. This requires us to faithfully discharge the duties and consistently practice the virtues which those tools and emblems have been selected to illustrate.

6. As symbolized by the mosaic pavement, we must do good and avoid evil. But we often fail to renounce Satan and his ilk. Hence, we must periodically renew our resolve to constantly and regularly pursue what we came here to do: to learn to subdue our passions and improve ourselves in Masonry. We must always be governed by principles and by a sound hierarchy of values. Never should we allow our hedonistic or epicurean tendencies to become the masters of our minds and hearts.

7. Never should we criticize others for things we do ourselves. Never should we palliate nor aggravate the offenses of our Brethren. In case a Brother transgresses our rules, we should, as our Monitor advises, judge him with candor, admonish him with friendship and reprehend him with justice. Never should we judge others, so that they, too, will not judge us.

8. We must not stay away from Lodge for trivial reasons. We must ever remember that both honor and duty bind us to be faithful to our Lodge in particular and to the Fraternity in general. Hence, we must regularly attend the meetings and other functions of our Lodge. This is a prima-facie evidence that we have deep sense of Masonic responsibility and a keen sense of belonging.

In fine, as true and faithful members of our respective Lodges and of the Fraternity, we must not suffer ourselves to be suffering from spiritual diabetes." We must, instead, be "spiritually, morally and Masonically healthy so as to be better able to attain our own perfection, by means whereof we will contribute to the progress of Philippine society in particular and to the amelioration of all humanity in general.

OUR GRAND MASTER'S SEPTEMBER, OCTOBER ACTIVITIES

SEPTEMBER 2010

In the morning of the **2nd**, MW Avelino I. Razon, Jr. paid MW Carl Banks, Grand Master of Masons in the Jurisdiction of the State of Nevada, a courtesy call.

On the **3rd** to the **5th**, he was Guest of Honor and Speaker at the National Convention of the Philippine Masonic Association of America, Inc. (PMAAI) held in Las Vegas, Nevada, USA.

In the afternoon of the **8th**, he met with Bros. Bantayan, Carabit and Muzares and with VW Jess Decena. Later he attended the Trial Commission meeting with the Worshipful Master of Siete Martires Lodge No. 177 and VW Luis B. Ramirez. In the evening, he attended the Thanksgiving Dinner Party at the Aguinaldo Hall of the Plaridel Masonic Temple in honor of VW Tomas Rentoy III, Asst. Grand Treasurer, who had been promoted to the rank of a one-star General. In fact, he delivered a message in praise of the AGT.

On the **10th** and **11th**, he attended the 13th Southern Mindanao Multi-District Convention, hosted by R II-B, SOCSARGEN, General Santos City, with Dadiangas No. 225 as lead Lodge. The other participating Districts were RXI-A (Davao City & Davao Del Sur); RXI-B (Davao Del Norte & Davao Oriental); and RXII-A (Cotabato City).

At 10:00 a.m., **Sept. 13**, he attended the meeting of the Special Awards Committee headed by MW Oscar V. Bunyi, PGM, at the Grand Mas-

ter's Conference Room.

In the afternoon of the **same day**, he attended the meeting of the Grand Organist's Committee, also at the Grand Master's Conference Room, GLP Bldg. Later on he attended the meeting of the Cavite Recovery Team.

In the evening of the **14th**, he was Guest of Honor and Speaker on the occasion of the Thanksgiving Party of Masonic District NCR-A. In the evening of the **day following**, he was again Guest of Honor and Speaker, this time on the occasion of the anniversary celebration of Dalisay Lodge No. 14.

At about 4:00 p.m., **Sept. 16**, he had a meeting with the San Francisco Party at the Grand Master's Conference Room. Several hours later, he went to Malen's Place in Noveleta, Cavite, where he attended a Thanksgiving Party.

In the afternoon of the **17th**, he attended the meeting of the Corporate Board. On the **day following**, he attended the District Convention of MD RIV-D (Batangas), which was hosted by Sixto Lopez Lodge No. 129 in Balayan, Batangas.

In the afternoon of the **21st**, he attended the meeting of the Dormitory Committee at the GLP.

On the **24th** to the **26th**, he attended the 161st Annual Communication of the Grand Lodge of California in San Francisco, CA, USA.

He celebrated his 58th birth-

day, not on the 27th, but on the 30th at the GLP Bldg.

OCTOBER 2010

In the evening of the **1st**, he attended the 90th Birthday Celebration of MW Leon Angel Bañez, PGM, held at the Main Restaurant, AFP Commissioned Officers Club (AFPCOC), Camp Aguinaldo, Quezon City. He gave a brief birthday message during the occasion.

On the **2nd**, he attended the Northeastern Luzon Convention, which was hosted by RII-A (Nueva Vizcaya-South). Other participating districts were RII-B (Isabela & Quirino) RII-C (Cagayan Valley), RII-D (Isabela & Quirino). RII-E (Nueva Vizcaya- North), and CAR-A (Mountain Province).

On the **8th** and **9th**, he attended the Visayas Regional Conven-

tion, which was hosted by RVII-A, with Mactan No. 30 in Cebu City as lead Lodge. The other participating districts were RVI-A (Iloilo, Antique, Capiz & Aklan); RVI-B (Negros Occidental); RVIII-A (Samar); and RVIII-B (Leyte).

On the **15th**, he attended the GH/S Mid Year, TWE Bd of the Royal Order of Scotland at the Elks Club in Makati.

On the **16th**, he attended the GH/S Annual Grand Reunion of the Grand Yorkrite at the GLP, as well as the GH/S of the Filipinas Council 490, Allied Masonic Degrees, also at the GLP.

On the **30th**, he attended the District Convention of RIV-B (Laguna), which was hosted by Sierra Madre Lodge No. 181 at the Sta. Cruz Cultural Center in Sta. Cruz, Laguna.

• “We represent a fraternity which believes in justice and truth and honorable action in our community, men who are endeavoring to be better citizens and to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly.”

– PRES. & MW HARRY S. TRUMAN, PGM

• “Verily, compassion and service are deeply inculcated in every Mason’s psyche.”

– MW & CHIEF JUSTICE REYNATO S. PUNO, PGM, GMH

• Masonry is a bridge to peace and harmony.

Circulars

IMES BOARD OF REGENTS APPROVES RESUMPTION OF IMES CLASSES

In his 12th Circular issued on the 20th of September 2010, MW Avelino I. Razon, Jr., Grand Master, informs all Master Masons in this grand jurisdiction that the Board of Regents of the Institute of Masonic Education and Studies (IMES) has approved the resumption of IMES classes on Masonic History; Masonic Philosophy and Symbolism; Masonic Jurisprudence, Laws and Regulations; Masonic Liturgy, Rituals and Ceremonies; Management (General and Lodge).

By reason of the said approval, the IMES has scheduled classes to be held at the New Plaridel Masonic Temple in Manila, as follows:

- Masonic History (weekdays, from 6:00 to 9:00 p.m.)
Sept. 20 (Mon.); 22 (Wed.); 24 (Fri.); Oct. 04 (Mon.); and 06 (Wed).
- Masonic Philosophy and Symbolism (All Saturdays – from 9:00 a.m. to 12:00 noon) – Oct. 02, 09, 16, 23, and 30.
- Masonic Liturgy, Ritual and Ceremonies
Nov. 06, 13, & 20 (All Saturday – from 9:00 a.m. to 12:00 noon);
Nov. 29 (Monday) and Dec. 01 (Wednesday) – from 6:00 p.m. to 9:00 p.m.
- Management (General & Lodge) – 6:00 p.m. 9:00 p.m.
Nov. 15 (Mon.); 17 (Wed.); 19 (Fri.); 22 (Mon.); and 24 (Wed.).

Each of the above courses consists of 15 hours of lectures-discussions, divided into three hours per session, or a total of 5 sessions per course of study.

Enrollment may be made for the full five courses or on a per-course basis. Enrollees will be awarded a Certificate of Completion for every course completed and a Diploma, upon successful completion of all the five Departmental Courses.

Each enrollee will be charged PHP 500 per course upon enrollment to help defray the costs of conducting the classes.

The brethren are enjoined to enroll in the above IMES classes, so that the incoming Grand Master may have a wider field from which to choose his Junior Grand Lecturers and District Grand Lecturers, starting Masonic Year 2011, as provided for in Edict No. 239-Aniag.

Interested enrollees may contact IMES at Telefax No. (02) 536-6281 or IMES Director for Operations at Mobile Phone Nos. 0921-2600202/09153152373 or send e-mail to hlp.imes@yahoo.com, for further details.

OUR GRAND LODGE IS UPDATING ITS MEMBERS' RECORDS

In his 13th Circular dated September 21, 2010, MW Avelino I. Razon, Jr. informs the brethren that the Grand Lodge of the Philippines is updating the records of its members in order to come up with accurate data concerning each member of the Fraternity.

To accomplish the early updating of the records of its individual members, our Grand Lodge directs all Worshipful Masters and Lodge Secretaries to submit the following to her not later than January 5, 2011:

1. Regular members
2. Dual/plural members
3. Life members by longevity/purchase
4. Honorary members

MW Razon fondly hopes that this updating will help to determine the true strength of Freemasonry in this grand jurisdiction.

CENTENNIAL YEAR OF FREEMASONRY IN MINDANAO

Bros. Fulgencio F. Pangan, Nicolas Capistrano, Isidro Vamenta, Emilio Pineda, Apolinar Velez, Uldarico Akut, Juan Roa Valdeconcha, Ricardo Reyes, and Celedonio T. Abellanosa organized a Masonic Triangle (equivalent to today's Lodge No. U.D.) under the Grand Oriente Español.

Having initiated, passed and raised an adequate number of members, the aforementioned brethren met again on July 14, 1911 to lay out plans to upgrade their Triangle into a regular Lodge. In accordance with the requirements of the Gran Oriente Español, the same brethren held another meeting on July 16, 1911 and elected the three Lights: Pangan in the East, Vamenta in the West, and Emilio Pineda in the South.

We can glean from the foregoing recorded history of Freemasonry that the year 2011 will be the Centennial of the organization of a Masonic group in Mindanao.

In order for the brethren to commemorate the inception of Masonic activities in Mindanao, MW Razon declares in his 14th Circular, dated September 22, 2010, that the year 2011 is the "Centennial of Freemasonry in Mindanao." He directs the brethren in the whole of Mindanao to celebrate this milestone during their 55th Mindanao Masonic Convention, which is to be held in Cagayan de Oro City on February 25-26, 2011. He also enjoins the brethren in this grand jurisdiction to unite with our brethren in Mindanao in celebrating the Centennial of Masonry in Mindanao and to attend and support the 55th Mindanao Convention.

BUILDING BRIDGES

by MW and Chief Justice Reynato S. Puno, PGM, GMH



(Speech delivered at the Heritage Hotel on March 12, 2010 on the occasion of the Annual Session of the Supreme Council, SGIG, of the 33rd and Last Degree of the A.&A.S.R. of Freemasonry of the Philippines)

Former United States President and PGM Harry S. Truman once said: "We represent a fraternity which believes in justice and truth and honorable action in our community, men who are endeavoring to be better citizens and to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly."

Indeed, Masonry is a fraternity founded on justice and truth and benevolence. At present, however, laypersons do not share this view, but perceive Masonry as nothing but a secret society. Nevertheless, we know that its essence goes beyond this perceived cloak of confidentiality, as the remarkable achievements of the brotherhood, by itself and through its distinguished members, clearly speak for themselves. This is so because throughout the fraternity's existence, its members have vigorously contributed to the attainment of our democracy and the eventual shaping of our modern society. At present, the brethren are also widely involved in charity and community service activities such as the provision of sheltered housing and nursing care, educational grants, medical assistance, and relief goods. In addition to these initiatives, the brethren have founded thousands of philanthropic organizations around the world. Verily, compassion and service are deeply inculcated

in every Mason's psyche.

These accomplishments of our brotherhood are directly related to our theme today, "Masonry: Bridge to Peace and Harmony." This topic speaks of core Masonic values and generally explains how Masons have evolved to become valuable global citizens. This feat, however, does not come easy. As we all know, Masonry is a way of life that is as challenging as it is fulfilling. To expound on this, let me first refresh your memories on the qualities of a quintessential Mason.

A genuine Mason is a man who in his heart has been duly and truly prepared, has been found worthy and well qualified, has been admitted to the fraternity of builders, and has been invested with signs by which he may be enabled to work for self-improvement. The true Mason enters his Lodge with one thought uppermost in his mind: "How can I, as an individual, be of

greater use in the Universal Plan? What can I do to be worthy to comprehend the mysteries which are unfolded here? How can I build the eyes to see the things which are concealed from those who lack spiritual understanding?" Truly, a real Mason is completely unselfish in every expression and application of the powers that have been entrusted to him. His unselfishness is seen, as he does not seek anything for himself, but instead labors for the good of all. He is an individual who is compassionate, and who has a firm grasp of his purpose and of his beliefs.

A true brother, while constantly striving to improve himself in all aspects, continues to be focused on the needs and demands of others. He lives to serve for the common good, and he is perpetually ready to share his compassion and utilize his common sense. A true Mason considers charity as one of the greatest traits, a trait that involves not only charity of the purse but also charity in thought and in action, and thus strives to undertake sincere endeavors. While carrying out these acts, a true Mason also advances wisdom, strength and beauty.

These characteristics paint a picture of the archetypal Mason, but this picture is not yet complete. To fully understand his profile, the foundation of his beliefs and passions also needs to be identified. As Masons, we adhere to the moral lessons symbolized by the square and the compasses, lessons that teach us that our lives should always be led in harmony with the lives of others. The square and the compasses, which in the mathematical and the architectural realms result in the harmony of lines and figures, teach us to seek harmony with our brothers, peers, community members, and ultimately with our

Supreme Being. These tools symbolize morality and our boundaries, and when placed together with the Supreme Being as the central focal point, a wonderful synchronization is the result. Staying true to these principles, we have committed ourselves to act always on the square, live by the plumb line of virtue, and curb our passions, making such commitment the true foundation of our esteemed brotherhood.

It is apparent that Masonry brings out the best in its members by reminding us how to behave properly in relation to our peers and neighbors, and by stressing the relevance of service and responsibility. Masonry teaches us to act with our neighbors on the square, to render them aid when they need it, to soothe their burdens, and to do unto them as we would wish they would do to us. As Masons, we seek to soothe the unhappy, sympathize with their misfortunes, and restore peace to their troubled minds. Such excellent principle of Freemasonry actually promotes justice, which is a human virtue that leads to the flourishing of the individual. Plato once said that "the just person achieves harmony of the soul." Clearly, therefore, Masons flourish as just persons, who have harmony of the soul, who find the mean between service to others and preoccupation with their selves.

Unfortunately, this level of harmony is seldom found in our country, as discord reigns in almost every aspect of society. The main root of this discord is the fact that our people do not know how to live with one another. There is a prevailing system marked by distrust of others and, almost always, no one is receptive to arriving at a compromise. There is too much debate and discord regarding the various concerns of our country such as economic and social

equity, regional conflicts and terrorism, labor, human rights, health, and education. Instead of churning out solutions to pressing problems connected to these issues, our people end up participating in a never-ending brawl of varying opinions and philosophies. There is also a prevailing trend of lack of compassion, selfishness and apathy among our fellowmen, leading to more corruption and bigger pools of poverty. Further, honest governance and genuine public service are rare, and the marginalized are becoming even more oppressed. An endless blame game also exists, thereby creating more tension, misunderstanding, and conflict.

Looking at this perennial problem, it becomes clear that the principles of Freemasonry have the potential to be the solution all of us are yearning for. Masonry posits that we must learn to live together, respect one another, and do acts that are geared to the common good. Our tenets also put forward the lesson that we should always speak of and stand by what is true, and shun hypocrisy and deceit. If we Masons, assiduously do our duty regardless of consequence, I believe that our fellowmen will follow our example. Verily, our smooth interpersonal relationships inside our fraternity and our strong system of interdependence serve as perfect models of accord and as classic paradigms of serenity. Moreover, our ability to surmount differences, even in the most disturbing circumstances, is a solution to discord. When men and women dissolve their dissimilarities to join hands and minds in order to create a better world in the light of the Masonic way, then peace, progress and prosperity will reign among us all.

I therefore encourage you, my brothers, to start building bridges of communication and mutual understanding between yourselves and our other fellow human beings. Since it is manifest that our task as Masons is to lead by example and bring people together, let us start demolishing walls and fences and, instead, begin building bridges of understanding and kinship. Let us construct passageways of friendship and catalyze tolerance among people having differing views. Let us also promote effective communication, and strive to close gaps and even chasms of attitude among our people. I believe that with the combination of these efforts, our bond as brothers will be further strengthened, and our ultimate goal of promoting understanding among all will finally be achieved.

In closing, let me share with you a quote from noted author and Mason Manly Palmer Hall: "Masonry is an ordainer of kings. Its hand has shaped the destinies of worlds, and the perfect fruitage of its molding is an honest man. What nobler thing can be accomplished than the illumination of ignorance? What greater task is there than the joyous labor of service? And what nobler man can there be than that Mason who serves his Lights, and is himself a light unto his fellow men?" Without a doubt, the pursuit of masonry is a righteous calling. Let us continue to heed this call in the years to come, and may the tenets of our fraternity guide us now and forever.

Long live Freemasonry, particularly its Scottish Rite, -- in its never-ending battle for human progress, liberty of thought, freedom of conscience and guarantee of equal rights.

A FEW THOUGHTS ON THE MASONIC RITUAL

by MW Godofredo Santy Lascano
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WE SHOULD "REVISIT" the early days of our Masonic journey to rediscover the beauties of Masonry contained and portrayed in the Masonic ritual, particularly the impressive symbolic and moral instruction it has to offer to candidates for Masonic degrees.

If we carefully study and picture the true interpretation of the precepts and principles taught to us in the first, or Entered Apprentice, degree, we will appreciate the true wisdom contained in the ritualistic ceremony of the degree. We must, for instance, never lose sight of the reasons why the candidate for the same degree is hoodwinked and a cabletow is placed around his neck.

As Entered Apprentices, we were armed with useful ethical knowledge and admonished to apply this knowledge consistently in daily life, not only to convince the world, by our acts, that Masonry had made us better men, but also to induce others, by our example, to ennoble themselves likewise by practicing the same precepts and principles. We were, moreover, forcibly charged to faithfully perform our duties to God, our neighbor, and ourselves. We were urged to do all this in order to lead virtuous and well-spent lives and, hopefully, to die in glorious immortality.

We have been enjoined to gain increasing proficiency in the Masonic ritual not only as a means of accomplishing the initiatory course of gaining membership in our venerable Institution, but also because the Masonic ritu-

al is the bond that ties all of us Masons wheresoever dispersed together as Brothers of the Mystic Tie. The Masonic ritual is the common denominator that draws us into "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree."

When we were advanced to the degree of Fellow Craft, each of us was charged in part thus: "Masonry is a progressive moral science divided into different degrees; and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind." Have we lived up to that expectation?

At any rate, the Masonic ritual gives us the all-important feeling of belonging to the oldest and biggest fraternal order in the world. If we know it, understand it, and are proficient in it, we feel that we are a part of that solid mass that strengthens and supports the existence of our honorable society of friends and brothers. As we work together in improving ourselves and, through us, the society in which we live and work, we get acquainted with one another better; we are brought closer

to one another; and we experience the true meaning of the three main tenets of the Fraternity: Brotherly Love, Relief and Truth. Experiencing the true spirit and significance of these tenets or principles, we are motivated to faithfully fulfill our charge "strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry."

Finally, my brethren, the clause "... but my brethren are almost out of sight. I must arise and pursue my journey" should make us realize that interest in learning our rituals sufficiently well is fast declining. Observably, there are those who contribute so much time and effort to other Lodge activities but fail to devote some time to learning the ritualistic work of the Lodge. This failure or neglect has resulted in the obvious decline of our ritualistic standards to a very low level. We need to refocus and start thinking of the welfare of our beloved Order. How often do we feel that we are losing touch of our ability to express to ourselves in our moments of despair, "... Had I heeded the lessons taught me, I might be at the temple

honored and respected." We have laid aside that which had brought us together to this time-honored Institution. Now is the time for us to rebuild that temple, to strengthen the bond, as well as support that legacy, which once was full of glory. I now address this plea to those brethren who have managed to become well-versed and proficient in our rituals: "Please extend a helping hand, so that we can reestablish those strict rules for decorum and the fraternal observance of our ritualistic rendition. Let us try to redevelop that structure to increase the other brethren's interest in the ritualistic work of the Lodge and encourage them to hone their skills and then participate in it, for this is the best way to enjoy and appreciate the beauty and value of the ritual of Craft Masonry, which is described by Ill. Joseph Earl Perry, 33^o, as 'an allegorical representation of the course of man's life, beginning at his birth and portraying his attainment of skill in his occupation, his acquisition of learning and wisdom, his development of character and, finally, his hope of immortality.'"

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► "The ritual of Craft Masonry is an allegorical representation of the course of man's life beginning at his birth and portraying his attainment of skill in his occupation, his acquisition of learning and wisdom, his development of character and finally, his hope of immortality." – ILL. JOSEPH EARL PERRY, 33^o

► Let us all gain ritualistic and ceremonial proficiency!

FREEMASONRY AND PUBLIC EDUCATION

by Bro. Malcolm S. Garcia



(Adopted from the lecture which Bro. Garcia, a member of Kapitan Pepe Lodge No. 293 and at present the CEO VI, Schools Division Superintendent, of Cabanatuan City, delivered before the brethren of Cabanatuan Lodge No. 53 during their June 2010 stated meeting. Bro. Garcia was invited by WM Cesar S. Villar to be their guest lecturer.)

WHY SHOULD MASONRY concern itself with public education or the students in the public schools? Is this one of its legitimate concerns?

The answer to the foregoing questions lies in the history of Masonry itself. The value of education is embedded in its teachings; it assures its initiates that its teachings are designed to make them wiser, better and happier.

We are at once a philosophical fraternity and an educational institution, as may be gleaned from our concern with people, by our dealings with people, as we educate and develop people.

An article in *The Masonic Trowel* placed the commitment and advocacy of Masons to public education in a historical perspective. It cited the practice of Master Masons to take in as apprentices young men of sound mind and body, little past puberty. A Master Mason would house his apprentices, board them, clothe them and, for all practical purposes, "adopt them" as his sons for a period of about seven years. While they were under his care, they were taught the skills of the building trade, along with other abilities considered necessary for them to do the world's

work. This training included the study of grammar and rhetoric, arithmetic and geometry, and social and political topics.

As these young men progressed in their work with mortar and stone, their skills were being developed until eventually they were allowed to submit their respective "master pieces." If their "master pieces" would satisfy the Master's rigid examination, they would likewise become Journeymen and then Master Masons, capable of seeking or receiving work independently. And the process was repeated. Clearly, this was primitive education, but it was education nevertheless.

During the Middle Ages, illiteracy was the accepted norm. Common people were mostly agrarian laborers, beholden to some forms of nobility. Practically no one could read or write, except the clergy and a few others. There were no public schools (yet), only private tutors. Until the Renaissance and Reformation periods, there were no colleges.

Though there were oppositions to Freemasonry's support to public education, as spelled out in "Humanum Genus," the encyclical issued by Pope Leo XIII in 1884, the Fraternity continued

to promote public education, stressing reason and science rather than faith and superstition.

As time went on, scholars, philosophers, clergymen, and even members of the nobility sought to associate themselves with the Lodges of the Operative Masons; they were what we classify today as "Associate Members." This development was a great compliment to the Lodges, which were generally highly regarded for practicing a high level of morality, intellectuality and integrity.

This social transformation opened the ground for men of royal or noble blood, men of high military or social rank, scholars and philosophers to mingle with the craftsmen of the building guilds. Thus evolved the Fraternity of Speculative Freemasons, which quickly spread over the entire civilized world and endured through time.

Our Masonic forebears supported the idea of free universal education for the citizenry. They were, generally, the first to take practical steps in support of public education in any newly developing area. As they joined like-minded men in exploring the flourishing "New World," other Masons were to be found among the pioneers who had moved into these areas.

We need not go into the long list of Masonic educators, scientists and others connected with the education system. But for the purpose of recognition, let me cite some Filipino Masons who devoted their lives to the cause of education.

On top of the list is our foremost national hero, Bro. Jose Rizal, a dedicated nationalist, physician, poet,

novelist, historian, painter, sculptor, linguist, educator, anthropologist, ethnologist, sportsman, traveler, and prophet. He was made a Master Mason on November 15, 1890 at Logia Solidaridad 53 in Madrid, Spain. He affiliated with a Lodge under the jurisdiction of the Grand Orient of France in 1892. Although educated in a parochial school during his basic education days, Kuya Pepe was a symbol of how powerful education was amidst the image of indolence of the indios, which, according to the Spanish colonizers, was the root cause of the lack of progress in the country.

Another distinguished Brother whose Masonic life was devoted to education is MW Conrado Benitez, a firm believer in the potentials of the youth, the president of the YMCA from 1949 to 1968, the first Filipino instructor in history and economics at the Philippine Normal College, the first dean of the UP College of Business Administration, and one of the first founding trustees of the Philippine Women's University. He was made a Master Mason on November 11, 1914 at Bagumbayan Lodge No. 4. Then 25 years old, he was the said Lodge's first candidate. He became its Worshipful Master in 1918. Then his ambitious feet trod round after round of the ladder that leads to fame in our mystic circle. In 1936, the Masons in the jurisdiction of the Philippines elected him as their Grand Master.

Like MW Benitez, MW Camilo Osias first saw light in Masonry at Bagumbayan Lodge No. 4 in 1918. In 1948, he became this Lodge's Master, and in 1955, he ascended the time-honored Grand Oriental Chair. A man of vigorous and superior intellect, he became an eminent writer, educator, legislator, statesman and patriot, who dedicated

most of his life to the education of the youth of his fatherland.

We have learned that Brotherly Love, Relief and Truth constitute the principal tenets of the Fraternity – so called because they are universally accepted and believed without any question; these principles are self-evident realities, not visionary ideals. Yes, my brethren, Brotherly Love, Relief and Truth are tremendous realities in human life. We are not to question their validity. The problem is not whether we believe them, but rather what we are going to do about them.

Intellectually, Truth means something more than the search for truths. As we have been taught, it is also a divine attribute and the foundation of every virtue. It is not confined to Masonic teachings, but it is found wherever men exist and dwell together.

First, let us recognize the truth that education is, indeed, the ultimate solution to making things happen. However, the sad state of public education in our country is, in itself, a truth we cannot question. Undoubtedly, our public education system is in crisis.

Those who formulated the 2008 Omnibus Education Act pointed out that only 65 out of 100 grade one pupils are able to complete grade six; that of these, only 43 graduate from high school; and that most of these "surviving" students do not even achieve up-to-standards mastery of English, Science and Math. They averred that only 23% of those graduating from grade six could actually read with understanding.

Another stark and awful truth is that 91% of our high schools have classes with 41 or more students,

whereas the ideal class size would be 35, and that 30% of pupils whose ages range from 6 to 12 are considered underweight or under-height. Since 95% of all elementary pupils attend public schools, we can safely infer that the educational crisis in our country is basically a crisis in public education. The wealthy can easily send their children to expensive private schools, many of which offer first-class education.

This crisis in public education, according to Senator Mar Roxas, who was then the Chair of the Senate Committee on Education, is the result of many factors, particularly the law governing spending on education, which is at present only 3% of the Gross National Product, which in turn drastically falls below the 6% global standard.

In the public schools, the per-capita expenditure for each elementary pupil is P145 a year, and that for each high school student is P180 a year. Besides, although efforts have been exerted to provide textbooks on a 1:1 ratio, the supply of textbooks in our public schools does not yet meet the demand. With more than 17 million students enrolled in our country's public schools, and with an annual population growth rate of 2.3% some 1.7 million babies are born every year. In a short time, these individuals will claim their share of the limited educational provisions.

The government, both local and national, cannot build an adequate number of classrooms to accommodate all these children.

There is, moreover, a lack of teachers, pieces of furniture, and learning materials to be used in upgrading the quality of public education.

In short, there are too few resources for too many students. This, again, is a glaring truth about our public education. But then, the problem is not whether we believe it.

The Masonic conception of relief is, as we Craftsmen know very well, far greater and deeper than that of it being a form of charity, as we think of charity as relief from poverty. To extend relief is not what is generally described as charity, but rather one of the natural and inevitable acts of brotherhood, and any conception of brotherhood must include the willingness to extend the necessary aid.

We Freemasons are committed to aid and support the public schools since the public school system was established throughout our country by our Masonic forebears. This commitment of ours is not just a form of charity, but our way of developing better individuals, better family men, better citizens,

men of sterling character and dynamic leadership.

My own children are being educated in the public schools. Many of my brethren's children are being educated in public schools likewise. As brothers who are to demonstrate Brotherly Love, we are bound by the social responsibility of assuring a better future for our children and their children's children.

Inevitably, we are all stakeholders in public education. Many of us are, after all, products of public schools; hence, we owe what we are and what we have right now to the public schools. Clearly, we are no longer operative, but rather speculative, Masons. As such, we are no longer engaged in building catedrals, but rather involved in building a better humanity and a better Philippine society. This engagement or involvement may as well take the form of giving aid to, as well as support for, our public schools.

- *Our involvement in the building of a better humanity and a better Philippine society may as well take the form of giving aid to, as well as support for, our public schools.*
- *Since the public school system was established throughout our country by our Masonic forebears, we Freemasons are committed to aid and support the public schools.*
- *The educational crisis in our country is basically a crisis in public education.*

CHALLENGES TO US AS FILIPINO CITIZENS AND MASONS

by VW Voltaire T. Gazmin, Past Grand Marshal
and Honorable Secretary, Department
of National Defense

*(Delivered during the Induction of the Officers of the BIRTH,
Inc. for 2010-2011 held in Cebu City on July 23, 2010).*



Let me thank you for this rare opportunity to join you today and convey our warmest congratulations to the newly inducted set of officers of BIRTH.

Without doubt, this is a testimony to the dynamism of the sectoral groups of our fraternal society, however exclusive and select they may be.

The BIRTH has shown us the way. Nationally organized, it cuts through the top organizational layers down to the smallest offices of your bureau, where it generates more revenue officers, who would be potential inductees into the general membership of BIRTH.

I am pleased to observe that BIRTH has timely held this important occasion at this very crucial stage of our national life as a people.

By an overwhelming mandate, our citizens installed a national leader, P-Noy – whose promise of change was never meant as a campaign slogan, but genuine restoration of righteous governance for the betterment of our country and people.

He marshals us now, through leadership by example, to help him clean the ugly mess of misdeeds and omissions of our government leaders, public servants, and even of our ordinary citizens, that have been accumu-

lated through long years of utter neglect, or sheer tolerance by the former administration.

This is, indeed, a very formidable task. Hence, President Aquino summons us to demonstrate our civic-mindedness and patriotism and, armed with moral courage, to assist him in ensuring the protection of our human rights, in ridding our streets and surroundings of hoodlums and criminal elements, and in cleansing our public service of corruption and other forms of unlawful and immoral acts and practices.

I would like to believe that President Aquino has found a natural ally in us, the Masons, because he firmly believes we are the bearers of the higher moral ideals.

I also would like to believe that we are ready to accept the challenge, as we fully subscribe to the judiciousness and fairness of his moral leadership.

Finally, I would like to believe that when the highest interest of our country and people is at stake, we can rise above our personal and fraternal goals and objectives, and bear our torch of Masonic wisdom to illumine the path of our national survival.

My esteemed brethren, our Masonic ideals have been placed, time and again, on so many tests, not a few of which seemed serious and critical. But these tests only served to strengthen the tenacity of our fraternal conviction, that righteousness and justice always take precedence over other human virtues and qualities.

Our election of the new leadership for our Grand Lodge is fast approaching. This is a significant event that would define the degree of our individual adherence to our fraternal ideals and, on the whole, validate the usefulness and efficacy of our avowed moral standards for our Craft. As your inspirational speaker, allow me to take this privilege and submit to you my humble fraternal views on this matter.

For clarity, let me begin with the three stages that would characterize and define the life of an individual Mason: **nomination, selection, and election.**

First, I believe that our nomination of the petitioner-candidate should be premised on the strength of his character – our belief in the goodness of his person. This is consistent with the ultimate goal of Masonry – to transform good individuals into better persons. Power, material wealth, friendship and influence should never be the bases of our nomination.

Second, our selection process

should be based on and concluded from our thorough research and evaluation of the true character and integrity of the petitioners. Clearances that would attest to their clean records should be required; from the police, the courts and the National Bureau of Investigation. Dubious characters, hoodlums, and criminal elements are a disgrace to our Craft, and they should never be a part of us.

And, lastly, our election of the candidates should be the consequence of our honest judgment on their overall worthiness to the position. It is reckoned from their individual deeds and achievements, and the totality of their worth or value to the Craft. We vote for our candidates not because they wield great powers, not because they are wealthy, not because they are influential, not because of the quantity of the favors, goodwill and convenience that they have lavished upon us, not because of their promises of future rewards, material or otherwise. We vote for our candidates for a singular reason – **because they are the most worthy.**

This process of nomination, selection and election therefore is a testament of our desire to maintain the excellent traditions of our institutions as Masons have done in all ages before us.

I now ask: do we not use these criteria to select those who will lead us? I would like to believe that we should not depart from the teachings of our forebears, lest we go astray in our appreciation of the moral values that they have bequeathed upon us.

My brethren, lest I be misconstrued, I recognize that so many things

can be achieved through the art of diplomacy. But the power of tact alone loses its effectiveness when utilized to express the ideals of Masonry

We, as Masons, should speak from the depths of our hearts. But most of all, we should speak of the truth. I beg your kind indulgence; this is what I am attempting to do before you now.

Once more, I thank you all for this distinct honor that you have accorded me today. To all our brethren from BIRTH, thank you most of all for your generous invitation of this momentous occasion.

I wish one and all a very pleasant BIRTH day!



MW Avelino I. Razon, Jr., Grand Master, inducts new set of officers of BIRTH, Inc.

BIRTH, Inc. donates Php 50,000 to the Grand Lodge of the Philippines;



Php 100,000 to the Maharlika Foundation, Inc.; and

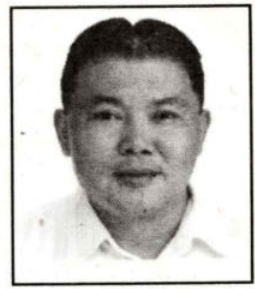


another Php 50,000 to Cebu Lodge No. 128



MASONIC REALITY VIS-À-VIS THE LOFTY IDEALS OF MASONRY

by VW Joseph Hufano, PDDGM



DOES REALITY OFTEN MANIFESTED by the corrupt state of man's heart and his stubborn determination to hold on to his worldly ways somehow influence us Masons to depart from the lofty ideals of our Craft? Those among us who have steadfastly and sincerely practiced the virtues taught us by the rituals and lectures of the different degrees into which Masonry, as a progressive moral science, is divided will answer the question with a "righteous NO." But those who have professed adherence to the lofty ideals of Masonry and at the same time have remained slaves to their carnal passions and covetous love for mundane things will answer it with a "wayward YES." Let me explain these statements.

When we applied for membership in the Craft, we are expected to have done so with the right intent or the proper motive, which is, invariably, "to learn to subdue the passions and improve myself in Masonry." To attain this intent or motive, we were admonished to engage ourselves in an honest-to-goodness study of the various aspects of Masonry, particularly its philosophy – its teachings, precepts, principles and ideals – and then to live by them in daily life. We were admonished thus because Masonry is monitorially defined as "an institution having for its foundation the practice of the social and moral virtues" and because its principal purpose is, in the words of the late WB and Chief Justice Manuel V. Moran of Pangasinan Lodge No. 56, "to create in the world a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings."

It follows, then, that one who calls himself a Mason and Brother but has not learned nor does he practice the various virtues upon which Masonry is founded is a great pretender or hypo-

crite. On the other hand, one is deserving or worthy of being called a Mason and Brother if and when he steadfastly holds on to, or consistently upholds, the lofty ideals of Masonry and at the same time refuses adamantly to succumb to the allurements of worldly pleasures, titles and honors.

Moreover, one is deserving or worthy of being called a Mason and Brother if and when he faithfully fulfills all his obligations and charges, if and when he responsibly performs all the pledges and promises he made when the degrees of Craft Masonry were conferred on him. After all, to a man of honor, his word is his oath. If he has pledged and promised to do certain things or to refrain from doing certain things, he must abide by his pledge and promise.

As Masons, we have been charged, for instance, to regard the Volume of the Sacred Law as the great light in our profession; to consider it as the unerring standard of truth and justice; and to regulate our actions by the divine precepts it contains. We have been

enjoined, furthermore, to learn in the Volume of the Sacred Law the important duties we owe to God, to our neighbors, and to ourselves. But, have we strictly obeyed that injunction? Besides, toward the end of every Lodge meeting we pray that God help us practice out of the Lodge those great moral duties which are inculcated in it and to reverently study and obey the laws which He has given us in His Holy Word. But, do we really mean to do those things we say in our prayer?

If we are to be worthy and exemplary Masons and Brothers, we must convince others, more by deeds than by words, that we actually use the Volume of the Sacred Law as one of the great lights in our profession, the two others being the Square and the Compasses. We must, moreover, earnestly endeavor to erect our respective spiritual buildings agreeably to the rules and design laid down by the GAOTU in the great books of Nature and Revelation, which constitute our spiritual, moral and Masonic trestle board.

There can be no doubt that the Fraternity equips us with an adequate number of useful teachings and symbolic working tools, whereby we may lead rich, abundant and meaningful lives. Ironically, however, there are still not a few misguided elements in our fold. They are the "unworthy Masons and Brothers." They include those who do not comprehend Masonry, those who understand Masonry but compromise its principles and ideals for their selfish benefit, and those who ask what Masonry can do for them instead of contributing to Masonry's best interests. These undesirables or misfits now dwell among us because we have not been very circumspect in the process of investigating petitioners for Masonic degrees. We are supposed to admit into our fold only those who, unbiased by friends and

uninfluenced by mercenary motives, freely and voluntarily offer themselves as candidates for the mysteries for Masonry; only those who are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to their fellow creatures; only those who we firmly believe will cheerfully conform to all the ancient established usages and customs of the Fraternity. But, we frequently do not live up to that supposition or expectation. As a consequence thereof, we now reap the whirlwind of correcting the irregularities of those undesirables or misfits in our midst.

That is the stark and awful reality we have to admit and accept. Although the characters and lives of those unworthy Masons and Brothers do not reflect any credit or honor on our venerable Institution, it is still our duty to reach out to them and to extend to them the Five Points of Fellowship. Who knows, our earnest endeavor to help them reform themselves will make them realize that they must do that which they declared in open Lodge they had come here to do, namely, "to learn to subdue the passions and improve myself in Masonry." We must convince them, by both precept and example, that they should allow themselves again to be influenced by the pure principles and imperishable ideals of Masonry, so that, eventually, they will also become worthy and exemplary Masons and Brothers.

As we earnestly endeavor to reach out to those unworthy or undeserving Masons and Brothers, we may as well adopt this famous prayer as our very own: "Lord, grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference!"

WHY MUST YOU, WORSHIPFUL MASTER, WIELD THE GAVEL JUDICIOUSLY?

by Bro. J.S. Nepomuceno, PDDGM

TOWARD THE END of the ceremony of installation of Lodge officers, the Installing Officer says, "Worshipful Master, it now remains for me to present to you the gavel, the emblem of power. In the hands of the Master, it may be made the instrument of great good, or of a greater evil. With it, the Master governs his Lodge; and the welfare and prosperity of your Lodge, in a great measure, depend upon its judicious use. In your hands, I am confident, it will be wielded for the best interests of your brethren."

Those statements might have led you to suppose that during your year in the East you have absolute power and authority over your Lodge and its members. You must remember, however, that you, as well as other Lodge officers, are also admonished to make yourself so familiar and conversant with the rules of propriety and the laws of the Institution that you will avoid exceeding the power with which you have been entrusted. Clearly, then, instead of being the absolute ruler of your Lodge and its members, you are their FIRST SERVANT. The honor, reputation and usefulness of your Lodge materially depend upon the skill and assiduity with which you manage its concerns; its welfare and prosperity, in a great measure, depend upon the judicious use by you of the gavel. Besides, the happiness of your brethren of the Lodge is generally promoted in proportion to the watchful care with which you cherish the genuine principles of our Institution; their best interests are promoted if you use the gavel judiciously and proficiently.

We are not inclined to believe that you will use the gavel for promoting your selfish interests or realizing your mercenary motives. On the contrary,

we believe that you are a just and upright Mason, and that, as such, you will diligently observe the By-Laws of your Lodge, the Constitutions of Masonry, and above all, the Holy Scriptures in order to realize things that will redound to the betterment of the brethren of your Lodge in particular and of the Craft in general.

Some Worshipful Masters sometimes rationalize when they use the gavel erroneously or indiscreetly. They say, "*Nagawa ko 'yan sapagkat ako'y tao lamang.*" No, Worshipful Master, you must not use the frailty of human nature as a justification or rationalization for your errors or indiscretion in the use of the gavel. You must be particularly careful to use the gavel for the best interests of your brethren, who have reposed their confidence in your integrity, in your zealous regard for the interests of Masonry, and in your ability to discharge the special duties of the Master's office. Besides, whether you use the gavel as the instrument of great good or of greater evil, you are answerable for your acts to four personalities.

First, you are answerable to **God**. Every one of your decisions in

the exalted station of Worshipful Master should always be in accordance with the tenets, precept, principles and ordinances of the Fraternity, as well as in conformity to the will of the majority of the brethren of your Lodge. Even if your brethren would not cry "Foul!" when you misuse or abuse the gavel.

Secondly, you are answerable to **Death**. In olden times, those who willfully disobeyed the laws, or who trespassed against the normal customs and traditions of their land were either hanged or stoned to death because they were undeserving of occupying the minutest space in an orderly society. At present time, by death we Masons allude to the penalties for transgressions of the obligations assumed in the three degrees of Craft Masonry, as well as for trespasses against the rules of our venerable Institution. If you do not use the gavel judiciously as the instrument of great good, you may be said to be worthy of suffering moral death.

Thirdly, you are answerable to the **Grand Master**, who is vested with an authority that is more potent than yours as Worshipful Master. If you misuse or abuse the gavel by trespassing against our rules, he may use his absolute power and prerogative for disciplining you. A sitting Grand Master is, indeed, like a demigod among the Craft; he is, by virtue of Landmarks Fifth to Eighth, vested with absolute power and authority over the brethren; his word is the law.

Fourthly, you are answerable to your own **Conscience**, that "voice" within you which reprimands your evil

acts and commends your good ones. A devil is believed to have a conscience, too; it makes him aware of the causes and consequences of his wrongdoings. We should thank Masonry for constantly urging us, its initiates, to strive morally to ennoble ourselves or to attain purity and perfection. It has deeply impressed upon our hearts and minds the paramount importance of its mild and gentle precepts; it has implanted in our consciences the beauty of uprightness, justice, peace and harmony, and other virtues or principles. If you, Worshipful Master, are not influenced by the pure principles of Masonry, you may make an off-tangent or imprudent decision as you wield the gavel; hence, you bring emotional affliction to yourself and harm or damage to the Craft. If, on the contrary, you use the principles of Masonry as your guides in your official acts as Master, you will use the gavel as the instrument of great good for your Lodge in particular and for the Craft in general. Thus, your own conscience will praise you for your good act.

In fine, Worshipful Master, convince the brethren of your Lodge that the dignity of the Oriental Chair is well preserved in your keeping, and that the interest and welfare of your Lodge have been safely confided to your charge. Always be a disinterested, wise, judicious and therefore responsible wielder of the emblem of power, the mighty gavel.

(This article was based on the essence of the inspirational message which our Grand Secretary, MW Danilo D. Angeles, PGM, GMH, delivered during the latest installation of the officers of Cabanatuan Lodge No. 53.)

IMPROPER SOLICITATION

by RW Bro. E. Morrell

MASONRY, BEING FREE, requires a perfect freedom of inclination on the part of every candidate for its mysteries. The decision to join Masonry must come from the candidate himself, and it should be based on a favorable opinion preconceived of the institution, a general desire for knowledge, and a sincere wish to render himself more extensively serviceable to his fellow creatures.

How does a candidate get a favorable opinion of the institution? How does he know he can secure knowledge? How does he know that Masonry can make him more serviceable to his fellow creatures? If, without any information on what Masonry is, he answers these questions in the affirmative when they are put to him, is he not, in effect, simply agreeing with these principles, rather than stating that his application was predicated on these same principles? It is possible, of course, to have a favorable opinion of Masonry before joining, but much more than that a candidate cannot know unless the information is supplied to him.

This brings me to the nub of my subject. I have heard some of my brethren say, "No one is ever asked to join the Masons." This statement simply is not true. I was asked if I would like to join, the brother who asked me to join was asked to join, and I have heard of many others who were approached to join the order. The candidate agrees that he is joining the order unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives. I believe the word "improper" in the previous sentence is used advisedly and deliberately. I think it is an adjective referring to the "kind" of solicitation. It may be argued that its use implies that all kinds of solicitation

are improper, but if that be the case, how much stronger the sentence would be if the word "improper" was left out altogether, and read "unbiased by the solicitation of friends ..." I am of the opinion that there is proper solicitation and improper solicitation.

Improper solicitation may include offering special inducement to join, the offer of speedy advancement in office, the suggestion of material gain to be expected, and so on. If I have a friend who I believe is good material for Masonry, and who I think would enjoy being a member, I would tell some of the things that may properly be told about Masonry. He must believe in a Supreme Being who has revealed His divine will to man, a Supreme Being who rewards and punishes; that Masonry is founded on the purest principles of piety and virtue; that it possesses great and invaluable privileges for worthy men; that its has philosophy of life, which, if practiced by men the world over, would bring peace and happiness; that it has a beautiful system of moral instruction, and a friendly atmosphere in which all men may find brotherly love.

I would suggest to him that he might find real pleasure in being a member of our Order, and I would then leave it to him, "of his own free will and accord," to come to a decision.

How much better it is, that an applicant for Masonry knows definitely the kind of institution he is joining, rather than joining in ignorance, paying his fee, and finding, after taking his first degree, that he did not get what he expected, so we see him no more. We have taken his money, (but) he received nothing.

I hope I am not breaking any

landmarks, customs or usages in expressing these views. I should like to hear through "The Tracing Board" the view of others on this subject.

Note: Originally published in "The Tracing Board," July 1969, this article was reprinted in *Updates*, Vol. 42, July 2010, pp. 3-4. If any brother would like to express his view on the same subject, he may send it to our editorial office.

IMPORTANT ANNOUNCEMENTS

On December 17, 2010, the Grand Lodge Library will be inaugurated and its Marker unveiled. Then the ceremonial pouring of cement to mark the start of the construction of the 4-storey dormitory building will ensue, followed by a program in which the donors of library books and funds will be acknowledged.

On the day following, the ceremonial kick-off of the celebration of the Centennial of our Grand Lodge will take place at the Aguinaldo Shrine in Kawit, Cavite, to be followed by the awarding of distinguished Masons in Government at the Island Cove Resort, also in Kawit, Cavite.



The Fellowcraft Degree in Focus

"Revisiting" the Symbolism of the Fellow Craft Degree

by eF.R.eN

ILL. ALBERT G. MACKEY, 33^o, in his *Symbolism of Freemasonry*, informs us that:

"If the Entered Apprentice represents childhood and youth, and the Master Mason old age, the Fellow Craft degree should, in order to complete the allegory, represent the middle life and its labors ...

"Although the candidate for the Fellow Craft degree is to be regarded as a seeker after knowledge, yet the first section of this degree consists chiefly of a reiteration of the moral teachings of the first degree. This is to remind the young man, as he is about to enter upon the serious labors and struggles of life, that virtue is to be always the first consideration, (and) that no knowledge, no success which is purchased at the sacrifice of morals, honor or integrity is to be prized. This lesson is repeated more than once in the course of this degree, admonishing us that, no matter how engrossed in the affairs of life we may become, we should never suffer the allurements of coveted gains to seduce us from the pathway of strict rectitude and justice.

"Although thus reiterating and emphasizing the moral precepts of the first degree, the Fellow Craft degree is as directly intellectual in its purpose and spirit as the Entered Apprentice is moral. The great theme of the second degree is the attainment of knowledge, the cultivation of the mind and the acquisition of the habits of industry. This feature becomes predominant in the second section of this degree."

Yes, in the second section of the Fellow Craft degree, new duties and increased obligations to their performance press upon the individual. The lessons of wisdom he has received in youth are now to procure their active fruits; the talent lent to him must now be returned with usury. Therefore, as the Fellow Craft degree is intended to represent the thinking and working period of life, it necessarily assumes a

more important position in the Masonic scale, and is invested with a more dignified ritual, and a more extensive series of instructions.

Since labor is the divinely appointed lot of man, in this degree the rewards of industry are set forth in emblematic forms, that by faithfully performing his task, the individual may, in due time, be entitled to the wages for which he has worked.

Comment Bro. H.L. Haywood in *The Symbolism of the Second Degree of Masonry*:

"This 'work of the world'! This great enterprise of organized human life! How is it to be carried forward? Not by ignorance, surely; for it is the very essence of ignorance to be helpless. Neither can it be done by unskilled hands, for life is complicated and involves an endless amount of technique. Rather, the 'work of the world' rests on the shoulders of those who have knowledge, skill, and experience, and such is the principal idea of the Fellow Craft degree. It is the drama of education, the philosophy of enlightenment."

The North Dakota Monitor similarly states the following:

"This degree, therefore, by fitting emblems, is intended to typify man laboring amid all the difficulties that encumber the beginner in the attainment of learning and science; the struggles of the ardent mind for the attainment of truth – moral and intellectual truth – and above all, Divine Truth, the comprehension of which, standing in the Middle Chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that 'hieroglyphic light which none but Craftsmen ever saw.'"

The second section of the Fellow Craft degree is not an allegory of reflection, but rather of experience. Middle age is the time both for work and for education, the education obtained by experiments, trials, and errors of practical life as contrasted with that derived from mere schooling.

The candidate's passing be-

tween the pillars of the porch symbolizes his entrance into the world of active life with the added suggestion that it is a world of dual nature partaking of both earth and heaven, as indicated by the terrestrial and celestial globes. The solid construction of the pillars typifies the sort of development that is needed in this world. The fact that the pillars were cast by a master workmen symbolizes that such a development is to be acquired by skill and knowledge.

The flight of winding stairs is especially symbolic. Man must exert constant effort if he is to acquire education and achievement. He must be ever climbing upward step by step in order to exercise his faculties. Wise men say, "The development of people is the central objective of Nature." To develop themselves, people must expend energy.

The stairs is winding because:

1. **Advancement in knowledge is spiral.** In acquiring or mastering a problem, one keeps turning the subject in his mind. As he does so, he gradually sees it more clearly until he gets above it and looks down upon it, comprehends and grasps it. ...Nature, whose laws are a manifestation of God's purpose, builds freely with spirals.

2. **Common experience teaches us that very often what we achieve is not what we set out to accomplish.** Man strives with a particular end in view and finds that the result is not at all what he expected. Indeed, some of our greatest scientific discoveries, such as x-rays, vulcanizing of rubber and dynamite, were the result of researches of men who were seeking for something else.

3. Although man climbs the stairs, what he believes to be his goal may be only an illusion. The end and purpose of his striving is not for him to decide, but it is always partially hidden from his view. God knows what He would have done; the duty of the workman is to work toward the fulfillment of His plan.

4. As elaborated in the lecture, the steps of the winding stairs are also symbolic. The Lodge and its three principal officers symbolize the world and civilized society. In climbing the stairs of life, we are dependent on the assistance of other men. Therefore, we must reciprocate by giving them assistance. Our labors must tend to advance society; we are to work, not for ourselves alone, but for the good of mankind. Thus, Ill. Albert Pike, 33^o, points out, "We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another... sometimes by receiving, sometimes by giving, and sometimes to cement human society by arts, by industry, and by our resources." (*Morals and Dogma*, p. 120).

The five senses of human nature, (the descriptions of which will be presented in a subsequent edition of this publication), symbolize the faculties which we are to use in climbing the stairs. The first three (i.e., hearing, seeing and feeling) are particularly essential since they are the most necessary to our intellectual and moral development.

As enumerated in the lecture, there are seven grand divisions of

knowledge; these constitute the application which man makes of his God-given faculties.

At the time the ritual was written (i.e., in the early 1700's), it was supposed that the "seven liberal arts and sciences" constituted universal knowledge; the second section lecture, according to many a Masonic scholar, was included to provide Masons with learning they could not reality obtain elsewhere because at that time there were no public schools yet in England or anywhere else.

In its present form, the lecture is much abridged. Today it serves only a symbolic purpose, suggesting the dignity and importance of knowledge; it is at the same time a profound pronouncement of some of the basic laws that govern the universe.

A workman's prime qualification is accuracy, as well as clearness of comprehension. Although 99% of his work be perfect, yet his failure may be complete if he fails in the remaining 1%. The true Fellow Craft must not only learn, he must learn thoroughly. He must not guess; he must know – he must be accurate.

The habit of relying on superficial knowledge is all too common. Many think that knowledge and skill are a mere trick, the result of a magic formula, which can be passed along or bought for a fee. Besides, many jump at conclusions, fail to observe, listen inattentively, assume an understanding when they do not have it, and are satisfied with giving an impression of knowledge. Thus they sow the seeds of their own failure. They are the Ephraimites of life. They do not have the Pass!

The Craftsman does not comprehend the Pass until he has climbed the stairs – that is, until he has gained an understanding of the need of accuracy from actual experience.

The Pass is a preliminary qualification (outer door), while the Word is the final qualification (inner door). Stability imports more than strength; it means persistence of strength, the capacity to endure, to withstand wear and tear, to function in use. The Word is the complement of the Pass. Only he who has both enters the Middle Chamber to become a Master Craftsman.

The word **Geometry** literally means the science of measuring and analyzing the universe. Masonically speaking, Geometry comprehends all science, art and philosophy, all skill and learning. In the last analysis, all knowledge can be defined as an understanding of the world in which we live, its laws and forces, and of the living things which inhabit it. Education is, to Thomas Henry Huxley, "the instruction of the intellect in the laws of Nature, and the acquisition of the ability to conform to those laws."

States the Indiana Monitor: "All discoveries of science demonstrate that

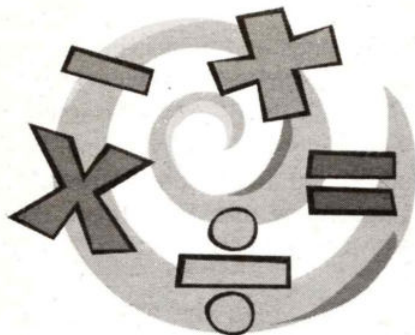
the natural world is no haphazard collection of things and forces, but a system and a design governed by universal laws. All living things can be classified by tribes or species. Every animal has a balanced and proportioned structure, and functions by rule. Every plant and tree grows in geometric pattern."

On his part, the great French scientist Fabre informs us that "Geometry – that is to say, the science of harmony in space – presides over everything. We find it in the arrangement of a fir-cone, as it is in the arrangement of an Eperia's living web; we find it in the spiral of a snail's shell, in the chaplet of a spider's thread, and in the orbit of a planet. It is everywhere as perfect in the world of atoms, as in the world of immensities. And this universal geometry tells us of a Universal Geometrician whose divine compass has measured all things."

To us Masons, Geometry is particularly essential; for a study of it leads us to the conviction that behind such a universe there must be a Supreme Intelligence, an Architect who has planned and designed it, for and under whom we work, and from whom we receive our wages.

• The Fellow Craft degree, according to the North Dakota Monitor, is intended to typify man laboring amid all the difficulties that encumber the beginner in the attainment of learning and science; the struggles of the ardent mind for the attainment of truth – moral and intellectual truth – and above all, Divine Truth...

• The flight of winding stairs symbolizes the exertion by man of constant effort to acquire education and achievement...



ARITHMETIC

by James L. Sieber

(From *Royal Arch Mason*, Winter 1995,
237-241)

The second degree teaches us to be lovers of the arts and sciences. It names the Seven Liberal Arts as grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. The old Gothic Constitutions say "Arithmetic teaches to reckon and count all manner of numbers."¹ Reckoning is problem solving in today's terminology.

In an issue of the *Philalethes*, an author states critically, "The idea that there is something mystical ... about Freemasonry is viewed with suspicion ... by some ... Masons who say ours is a social organization of men for their enjoyment and nothing else."² The fraternity's objective, among others, includes improving good men's minds academically, for example, in the seven liberal arts. This paper claims arithmetic is in Masonic ritual for three purposes. The first purpose, coming from the operative ancestors, is that arithmetic is a tool. Second, the ritual of Egypt, where some of the ancient rituals originated, uses mathematical symbols for teaching the allegorical lessons of the Fraternity. Lastly, the Enlightenment and the Pythagorean school use the study of arithmetic to enable one to better understand God and His purposes.

The number 781^3 is an odd number or, as Pythagoras would say, a male number. He considered the even numbers to be female and the odd numbers to be male. Being odd means the number can not be divided evenly by two while numbers that are a multiple of two are called even numbers. A

prime number is a number that can be divided evenly only by itself and one. The number **seven** is a prime number as nothing but **one** and **seven** divides into it. The number **781** is not prime since $781 = 11$ times **71** or the product of the two prime numbers **11** and **71**.

The number **twelve**, or **two** squared times three, is an especially interesting number in the mystical world. From religion there were **twelve** tribes of Israel, the **twelve** disciples, and the **twelve** months of the year. If one considers the **3-4-5** right angle triangle, the sum of the sides equals twelve and the product of the two legs equals twelve. **Twelve** is equal to **three** times **two** squared. **Three** is a very Masonic number as well as religious. There are **three** degrees and the Trinity of God, Jesus and the Holy Ghost. **Three** is the first odd prime and stands for the first man or male. **Two** is the first even prime and the only even prime and represents woman. Each whole number can be individually studied the same way this paper has discussed **twelve** and **781**. Numerous books both ancient⁴ and current⁵ ⁶ have been written

on numerology.

Another concept of numbers is the properties of being perfect, deficient, or abundant. A number is perfect? if it is equal to the sum of its proper divisors, that is, the sum of all numbers that divide evenly into it other than itself. **Six** is perfect since $1+2+3=6$. Remember six is the product of the first two primes and the product of the first male and first female numbers. The numbers **28** ($28=1+2+4+7+14$) and **496** are also perfect but the readers will likely want to use a computer if they wish to calculate the next two perfect numbers. A number is **deficient** if the sum of its proper divisors are less than the number. Note that the numbers **four** and **781** are deficient since $1+2<4$ and $1+11+71<781$. A number is **abundant** if the sum of its divisors is greater than itself. The number **twelve** is abundant since $1+2+3+4+6>12$.

A **nominal** number is a number only used for identification. The number **781** can be used by Grand Lodge to identify a Lodge. it makes no sense to add the number of Lodge **781** to the number of Lodge **681** and say that the answer **1462** has any significance. A person's social security number is a nominal number as it has no meaning but for identification purposes just as a person's name has no arithmetic meaning. Bro. Lenhart is not a number but is a name used to name a member of a Lodge. In some societies he may be known by his social security number or his credit card number which are nominal numbers. Considering **781** again, or rather **seven hundred and eighty one**, it has twenty four letters. **Twenty-four** has **ten** letters. **Ten** has **three** letters. **Three** has **four** letters. **Four** has **four** letters and this continues indefinitely. Consider the number **three**

hundred and fifteen. It has **twenty-two** letters which has **nine** letters which has **four** letters, etc.

You should try several other large and small number. Can make a conjecture? Once you have solved this problem, you might want to consider the same problem in German or French. That solution is interesting but not the same.

An **ordinal** number is an ordered number. Lodge No. **21** has the distinction that Lodge No. **781** does not have. It is likely that the Lodge No. **781** was constituted between Lodge No. **780** and Lodge No. **782**. This does not say that Lodge No. **781** was the **781st** Lodge to be constituted or that it is the **781st** oldest Lodge. The early Grand Lodges reused numbers when a Lodge went out of existence and today they sometimes skip numbers if the Lodges cease to exist. The fact that a Lodge is numbered **781** does say, since the numbers are ordered and **21** is a smaller number, that Lodge No. **21** is older than Lodge No. **781**. This ordering is used for voting in Grand Lodges and for positions at banquets and not for arithmetic operations, like addition and multiplication. However this linear ordering becomes more complicated when one considers the Grand Lodge of Scotland has a Lodge No. **0** and three Lodge No. **1**. This occurred because of lack of information on which Lodges are the oldest. Since they need to be listed in order in the yearbook they are listed Lodge No. **1**, Lodge No. **1₂** and Lodge No. **1bis**.

A third way to look at a number is as a cardinal number which is the primary way to look at arithmetic. What does the cardinal number **56** mean? Look at the following set of **x's**. The cardinal number **56** represents the number of **x's** in the set: xxxxxxxxxxxxxx

XX
XX
XX
XXXXXXXXXXXX

Consider a stack of index cards. A person could count them to see if there is the same number of cards as **x's**. What if the person counting forgot how to count over fifty? If they wanted to see if there was the same number of cards as **x's**, all they would have to do would be to take each card and match it with an **x**. If there was a perfect match between the cards and the **x's**, there would be the same number of elements in the two sets. The cardinal number **56** represents the property that is in common with all sets that can be matched up perfectly with the set of **x's**. The number of elements in these sets is said to be **56** or that the cardinal number of them is **56**. Why is this number called 56? Most of the world uses a numbering system called the base ten system that tells how to write numbers so that **56** means there are five groups of ten plus six more or **5(10)+6**. The two sets, namely the set of **x's** and cards, have the same number of elements or the same cardinal number regardless of which number system is used. When it is said that there were **125** present at Lodge No. **87** and that John Smith was the **23rd** person who arrived, **125** is used as a cardinal number, **87** as a nominal number and **23** as an ordinal number.

The base ten number **781**, written **7(10 squared)+8(10)+1** can be represented in other bases. Some people feel that a better number system to use would be a base twelve number system which would use twelve digits. Using the digits in base **12**, namely **0, 1, 2, 3, 4, 5, 6, 7, 8, 9, t, e**; one counts **1, 2, 3, 4, 5,**

6, 7, 8, 9, t, e, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 1t, 1e, 20, 21, etc. In this system the set of **x's** or the base **10** cardinal number **781** would become **551** or **5(144)+5(12)+1** or **5(12 squared)+5(12)+1**. In base **16**, as computer scientist prefer, using sixteen digits **0, 1, 2, 3, 4, 5,6,7,8,9, A,B,C,D,E,F** one gets **30D** or **3(16squared)+0(16)+D**. (Remember **D** represents our 13). Startrek fans would be happy being a member of the 30D Lodge. Base five using the five digits **0, 1, 2, 3,** and 4 gives for the number of **x's** the number **1111** which would be a beautiful number for a Lodge. Base two, which most consider to be the language of computers, only uses the digits **0** and **1** so it becomes **111101** for the set of **x's**.

Using the Roman numerals studied in elementary school the number **781** becomes **DCCLXXXI**. This is a modified base ten number but using another notational system. Traveling to Cancun, Mexico many people see the Mayan numerals⁸ that look completely different from the English system. It is an adaptation of a base twenty system. Using it, one gets **** *** *** (Mayan). Without going into detail on the general method, each of the dots on the left represent **360**. This was used because of its proximity to the number of days in the year. Each of the middle dots represents **20** and the single dot represents one. The three groups of ***'s** above should be arranged vertically instead of horizontally but were written this way for typesetting. These different naming systems **do not** change the cardinal number but only its name. For example, Bro. Lenhart, Bro. Secretary, Charlie, and Charlie, Jr. are all different names used for the same brother and he is the same person regardless of

which naming system is used.

These arithmetic concepts may seem very simple but they were not simple to our ancestors. It was a major advance in mankind's knowledge when they discovered the concept of **oneness** of a set and the other number which they called **many**. Then after many more years it was discovered that if a person put together two disjoint sets, each of which had **oneness** they got a set that did not have **oneness** but had **many**. The first addition table would look like:

+	oneness	many
oneness		
many		

Later these concepts were defined more to discover a concept of **twoness** that was the kind of set that one got in the particular case where two disjoint **oneness** sets were combined. The counting numbers came following this thinking.

Since every number comes from combining repeated **oneness** sets, there is something mystical about oneness sets. Since all sets can be so created, the number **one** or **oneness** properly was identified with God as all is created from it. The bases or axioms of the positive number system are:⁹

1. **One** is in the set of numbers. It does not matter which of the above systems that are used or what it is called but there will always be a number that has the properties of **one**.

2. Every number has a successor, that is, given any number there is a number that is one larger than it.

3. The number **one** is not the successor of any number.

4. No two different numbers have the same successor, that is, it is impossible

to add one to two different numbers and get the same answer.

5. The induction property taught in high school, namely, that there is no subset of the numbers except the whole set that has these five properties.¹⁰

If people exist somewhere out in space and have a number system with the above five properties it must be exactly like ours. It may have different names like English or German or different notational systems such as the Roman notation or even different base system such as the Mayan, but it must be the same system. That is the reason people who try to communicate with intelligent life in outer space use the language of mathematics instead of verbal languages.

Different number systems called Clock Arithmetic or Modular Arithmetic, which is the arithmetic in which computers really work, are useful but they do not satisfy the above five properties. No system exists that will have the arithmetic properties of the natural number system except the system of counting numbers. The systems of integers, that is, the positive and negative whole numbers, the fractions, and the decimals are all extensions of the natural numbers and built upon them using only the properties of the natural numbers. All the arithmetic properties, such as commutative, associative, identity, etc., can be proven using the above five axioms.

Did early man invent or discover the number system? The Wright brothers invented the airplane. The chemical composition of water was discovered. Since there cannot exist any other system of numbers with these properties the number system must have existed before men and so was discovered by

him. It must have been created by God, the Great Architect of the Universe. As Masons searching to learn about God and his universe, the properties of numbers can hopefully help one discover more about God and the great mysteries. This likely was one reason that the Masonic ancestors included arithmetic as one of the foundations of the fraternity. Masons desiring enlightenment will hopefully exercise their minds not only for the purpose of their livelihood but also to better serve the Great Architect of the Universe.

(Ed. Note: Professor Sieber is a member of the Department of Mathematics and Computer Science at Shippensburg University, Shippensburg, PA. He has been on sabbatical leave at the University of Edinburgh, Edinburgh, Scotland. Our author is a Past Master of Cumberland Valley Lodge No. 325, Shippensburg, and a member of the York Rite bodies in Chambersburg, PA, where he is presently King in George Washington Royal Arch Chapter No. 176. He is a 33rd Scottish Rite Mason in the Valley of Harrisburg.)

FOOTNOTES

1. Wallace McLeod, *The Old Gothic Constitutions*, Masonic Book Club, 1985.

2. John H. Yingling, "Mystical and Esoteric, or Social?", *The Philaethes*, XLVI (1963, December, 135-136).

3. The original version of the paper was written to be presented to a Lodge numbered 781 so that number will be used in many examples. The reader is encouraged to use other numbers, for example his own Lodge number, and investigate them using the same methods.

4. Iamblichus, *The Theology of Arithmetic: On the Mystical, Mathematical and Cosmological Symbolism of the First Ten Numbers Attributed to Iamblichus*, translator from the Greek by Robin Waterfield, Phanes Press, Grand Rapids, Mich. 1988.

5. Reid, Constance. *From Zero to Infinity*, Routledge and Kegan Paul, London, 1956.

6. Paulos, John Allen., *Innumeracy: Mathematical Illiteracy and Its Consequences*, Viking, London, 1989.

7. Eves, Howard., *An Introduction to the History of Mathematics*, 5th Edition, Sanders, New York, 1982, p. 50

8. Boyer, Carl B., *A History of Mathematics*, Wiley, New York, 1968, pp. 235-237.

9. Edmund Landau, *Grundlagen der Analysis*, Chelsea, 3rd. Edition, 1960.

10. Francis D. Parker, *The Structure of the Number Systems*, Prentice-Hall 1966.

The Enlightenment and the Pythagorean school use the study of arithmetic to enable one to better understand God and His purposes.

OF "THAT UNDISCOVERED COUNTRY FROM WHOSE BOURNE NO TRAVELER RETURNS"

by VW Elmo P. Pilapil, PDGL

THE CANDIDATE FOR THE DEGREE of Fellowcraft is presented with three working tools: the plumb, the square, and the level. He is admonished to act by the plumb – that is, to walk uprightly in his several stations before God and man; to always square his actions by the square of virtue – that is, to let all his actions be governed by the principles of morality and virtue; and to ever remember that he is traveling upon the level of time to "that undiscovered country from whose bourne no traveler returns." This last expression or word-group is from Scene 1, Act 3 of HAMLET, one of the famous tragedies of William Shakespeare (1564-1616), who is acknowledged by a great many people as England's greatest poet and playwright and considered by not a few Masonic historians as having been affiliated with the Masonic fraternity.

There can be no doubt that the thought of death frightens many people, particularly the rich, the materialistic, the pretentious, the liars, the usurpers, and the like; for they fear the unknown ... "from whose bourne no traveler returns."

To most brethren of my Lodge, Naga City No. 237, "that undiscovered country from whose bourne no traveler returns" refers to heaven; to some, it may refer to purgatory; to none of them, it refers to hell.

According to many religions, heaven has been mapped out as man's final destination after his earthly sojourn. Not a few theologians and mystics describe heaven as a place in which men spend eternal solitude with God alone, or as an unknown territory without landmarks, or as some place imaginable only in moments of intense prayer or spiritual introspection.

Listen to what British author Peter Stanford has to say about heaven:

"Of all religions, Christianity

is the archpromoter of heaven. It has portrayed heaven as a paradise or an eden, which serves as man's post-mortem destination, where all stresses and strains of the world would waft away amid clouds, soothing music, and the omnipresence of the 'ultimate guide'.

"Christianity has promoted the concept of heaven vigorously since it has proved to be an effective way of wooing waverers in religious faith to the fold. In its travel brochures, it 'sells' heaven as a place of reward or as the oldest and most attractive destination of man the traveler or pilgrim.

"Heaven is religion's biggest con-trick; it is religion's way of insuring that churches, synagogues and mosques will remain full and flourishing. Heaven has been traditionally exploited as a consolation to those who are mourning their loved ones, exploited by the major faith systems as a means of capturing and holding the allegiance of their members."

On his part, the late Pope John Paul II, in one of his Easter messages

to the pilgrims gathered in St. Peter's Square, declared, "Heaven is not a place above the clouds, where angels play the harp, but simply a state of being after death. The heaven in which we will find ourselves is neither an abstraction nor a physical place among the clouds... There is no physical heaven or hell. Heaven or hell is a condition of life."

To Desmond Tutu, Anglican Bishop of Johannesburg, South Africa, there is no such thing as hell. When he was once asked if he believed that the architect of apartheid, or even Hitler, could go to heaven, the good bishop elegantly affirmed, "All will be there, wherever it is, because God is so forgiving."

Now, what is Masonry's conception of the afterlife?

Masonry informs the newly-raised brother that the acacia, which is said to have marked the temporary resting place of one illustrious in Masonic history, who is none other than the GMHA, is an emblem of our enduring faith in the immortality of the human soul or spirit, which shall survive the grave and will live when time shall be no more. It is described in the MM Monitor as "the inspiration of that great Divinity whom we adore, and bears the nearest resemblance or affinity to that Supreme Intelligence that pervades all nature, which will never, never, never die."

The lecturer then urges the newly-raised brother thus: "Hence, my Brother, how important it is that we endeavor to imitate the GMHA, in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may

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."

In Masonry, heaven is metaphorically described as "that blissful Lodge which no time can close and which, to those worthy of admission, will remain open through the boundless ages of eternity," or as "that temple, not made with hands, eternal in the heavens," or as "the kingdom prepared by God from the foundation of the world for those worthy of inheriting it," or as "that heavenly sanctuary" where, if God, in His infinite mercy, will grant it, we will meet our brethren and other loved ones again, there to part no more from one another.

We learn in the Lecture of the EAM Degree that "The covering of a Lodge is no less than the clouded canopy or star-decked heaven at which all good (and true) Masons hope, at last, to arrive by aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven..."

We are also admonished in Masonry to make proficient use of our working tools, especially the lambskin apron, our badge as Masons, which continually reminds us of that purity of life and conduct so essentially necessary to our gaining admission into the Celestial Lodge above where the Supreme Architect of the Universe forever presides.

We are further advised to develop ourselves from "rough" to "perfect ashlar," or from slaves of our own passions, prejudices and interests to Inward Masters, who have attained their

own perfection or have mastered themselves by dint of a virtuous education, our own endeavors, and the blessings of God.

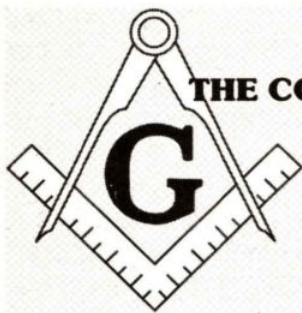
If we are influenced by the pure principles of Masonry, we will exert all-out effort to conduct ourselves so amiably, discreetly and virtuously on all occasions during our earthly pilgrimage that when each of us drops the working tools of life and his trembling soul stands naked and alone before the Great White Throne, there to receive judgment for deeds done while in the body, it will be

his good portion to hear from Him who sits as Judge Supreme the welcome words: "Well done, though good and faithful servant! Enter thou into the joy of thy Lord."

We can glean from the foregoing discussion that Masonry appears to have a traditional or conventional conception of what heaven is, and where it is. I strongly suggest, therefore, that we examine further the implications of the late Pope John Paul II's declaration about heaven (and hell) given above.

• *"Heaven is not a place above the clouds, where angels play the harp, but simply a state of being after death. The heaven in which we will find ourselves is neither an abstraction nor a physical place among the clouds... There is no physical heaven or hell. Heaven or hell is a condition of life." – POPE JOHN PAUL, II*

• *"There is no such thing as hell ... All will be in heaven, wherever it is, because God is so forgiving." – BISHOP DESMUND TUTU OF JOHANNESBURG, SOUTH AFRICA*



THE COMPASS AND THE SQUARE

by Edgar Lee Phillips
Daytona Lodge No. 270

Note: We are reprinting this poem at the request of MW Jaime Y. Gonzales, PGM. This is from http://www.themasonic.trowel.com/Masonic_poetry.htm

*Once upon a special time three thousand years ago
Two guided kings a vision shared to make a Temple grow
This special place began to form according to God's plan
To house His sacred tablets and His rules for guiding man
One hundred thousand labored long and eighty thousand more
Until at last in seven years they stood before the door
Each and every Ashlar fit exactly as it should
Showing off the perfect work of stone and precious wood
The Temple was at last complete each workman treated fair
Guided by the founders of the compass and the square*

*Four hundred years upon the hill this Temple served the Lord
Until at last the Word was lost because of great discord
Centuries again did pass the Temple rose again
To show us all what we can do if only we begin
Alas, this temple too would fall when all the Romans came
To erase all that it stood for and to leave a man in shame
The builders now would journey forth to share what they had learned
Constructing new cathedrals as they traveled and they earned
Apprentice rose to master as their secrets they did share
Of knowledge of the crafts that use the compass and the square*

*Millennia have come to pass yet still the Craft is strong
Because the Truth still guides us all and calls us to belong
It doesn't matter where we're born or what we do in life
The principles are there to help in friendship or in strife
Presidents and common men have at the altar knelt
To take the oath of brotherhood and feel what others felt
The more you learn the more you know how little that we see
And so you dedicate your life to more than you and me
So if you see a quiet man who serves and seems to care
The odds are good he's guided by the compass and the square*

*You meet them every day. They are hard to find.
They search for every way to make the rough refined.*

*Their sacrifice in red is known to Liberty
as those who dare to tread that road which makes man free.*

*From broom to crown I sing of those who strive to bear,
(in heart as well as ring) the compass of the square.*

*Their wise have always taught that kindness is a seed
which roots itself in though and blossoms in the deed.*

*This garden Earth will green, (the desert made by mind),
when man fills every scene with care for every kind.*

*From broom to crown I sing of those who strive to bear,
(in heart as well as ring), the compass on the square.*

*My moon reflects their sun, but not enough to grow,
or harvest by the ton, the seed I need to sow.*

*That shoots of love may start, I seek the Greatest Light,
and call upon my heart to rise and glow sun bright.*

*O let my heart strive-on and gather in the ways,
to serve my crop of dawn, with joy from Beauty's rays.*

*From broom to crown I sing of those who strive to bear,
(in heart as well as ring), the compass on the square.*

• **BRO. MANLY PALMER HALL:** "Masonry is an ordainer of kings. Its hand has shaped the destinies of worlds, and the perfect fruitage of its molding is an honest man. What nobler thing can be accomplished than the illumination of ignorance? What greater task is there than the joyous labor of service? And what nobler man can there be than that Mason who serves his Lights, and is himself a light unto his fellow men?"

Featuring...

VERY WORSHIPFUL AND JUSTICE MAGDANGAL M. DE LEON

by eF.R.eN



OUR GRAND CHAPLAIN in 2009-2010 has, by precept and example, distinguished himself as a good and true Filipino and as a worthy and exemplary Mason, as may be gleaned from the highlights of his life hereunder given.

A product of the Philippine public school system, he was recognized for leadership and academic excellence throughout his student years. He obtained his Foreign Service degree in the University of the Philippines, where he became Secretary General of the U.P. Foreign Service Corps and was selected as a member of the Phi Kappa Phi International Honor Society and Pi Gamma Mu International Social Science Honor Society.

When he graduated from the U.P. College of Law in 1972, he was among the top ten in his batch, aside from being chosen as most talented student.

After a few years in private practice, starting with the law office of the prominent trial lawyer, Crispin Baizas, Dangal entered government service as a Trial Attorney in the Office of the Solicitor General, the law firm of the government and its officials. Rising from the ranks, he was appointed Assistant Solicitor General (ASG) by

President Corazon Cojuangco-Aquino in 1991.

Subsequently, he was appointed Associate Justice of the Court of Appeals by President Gloria Macapagal-Arroyo.

As ASG, he handled several significant cases, among which are the Bataan Petrochem, Manila Hotel, Petron Privatization, Rolito Go, and Party List cases – and then the PIATCO, Kuratong Baleleng, Photokina, LDP, Misuari, Agus Dwikarna, Dancer-Corbitto, and Rod Strunk cases.

For several years now he has been a faculty member and bar reviewer at the Ateneo Law School and other law schools.

His other great love than law is music. Born to a musical family, being the son of National Artist for Music Felipe Padilla De Leon and concert pianist Iuminada Bonus Mendoza, who was a granddaughter of Ladislao Bonus,

the first Filipino opera composer, Dangal is a musician in his own right. As a composer, he has produced such works as the Philippine Army March, the Philippine Coast Guard Hymn, the Rotary Hymn, the IBP March, the PLEB March, the OSG March, the U.P. Law Graduation Hymn, the Davao Millennium March, **the Grand Lodge of the Philippines March, the DeMolay March,** and the Batangas Bel-Air March. Aside from being a former member and soloist of the Philippine Madrigal Singers, he has done choral arrangements for said groups and other choirs. A choral conductor, he has handled, among others, the Malacañang Department of Health and the National Irrigation Administration choral groups. He has, moreover, conducted both the Philippine Philharmonic Orchestra and the Manila Symphony Orchestra. He has, furthermore, served as judge at the National Music Competition for Young Artist (NAMCYA) and the Yamaha Guitar Competition. As a baritone, he has been featured on stage, television and radio; as an instrumentalist, he plays the flute, guitar, piano and rondalla instruments.

He is married to Patria Manalastas-De Leon, Presiding Judge of RTC-Muntinlupa City, Branch 206, with whom he has three children: Pantas, Alaya and Aldo.

Born in Manila on August 19, 1948, he was initiated in Araw Lodge No. 18 on September 19, 1981; passed on November 7, same year; and raised on November 28, same year. He served as Senior Warden and Worshipful Master of his Mother Lodge in 1985 and 1986, respectively. He is a Life Member of his Lodge by Longevity. He served as

the Grand Chaplain of the Grand Lodge of the Philippines in 2009-2010, during the term of MW Peter U. Lim Lo Suy as Grand Master.

VW Dangal De Leon has the following to say about the Filipino self-image:

"Because of our colonial experience, we Filipinos have been taught to believe that we are inferior, and that what is native or indigenous is primitive, underdeveloped and a source of embarrassment. Up to now, we still have a negative self-image, or a negative mental picture of ourselves. This is the greatest single cause of our national disunity or factionalism, dismembering our country. Without a sense of pride in being a Filipino, there can be no national unity. The basis of collective self-respect and respect for each other – thus of national unity – is a sense of one's worth as a Filipino, a firm belief in one's own strength and creativity.

"We must erase our negative self-image and replace it with a new program that gives us a positive self-image. This can be done by making us aware of our strengths, gifts, talents, tremendous cultural and natural resources. In short, by knowing where we excel. Also, by being reminded of our oneness as a people and of the positive things we have in common. When we feel good about ourselves, then we could be willing to work, to persevere and sacrifice for the common good, and then attain national progress."

VW and Justice Magdangal M. De Leon, therefore, fervently wishes that every one of us could proudly say:

I am a Filipino

My country is a land of incredible beauty, natural wealth and splendor.

I inherited a glorious past, and I honor noble heroes who have sacrificed their lives so that I may enjoy the blessings of freedom and democracy.

I have my talents and skills and abilities, and stand on equal footing with any citizen of another country.

I have a firm belief in my own strengths and creativity, and in my capacity to achieve greatness.

I have a strong sense of my identity and self-worth as a Filipino, and I feel good about myself.

I am proud to be a Filipino, and I am confident to stand before the world, because I have something unique to offer for the enrichment of world culture.

I recognize the men and women whose achievements have dignified and exalted my people.

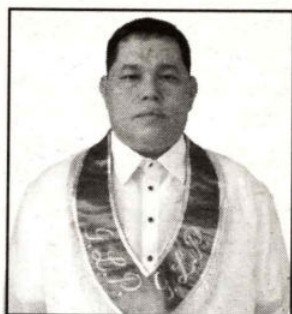
I love my country, and I am willing to serve, support and defend it whenever necessary.

I am doing my best to fulfill my responsibilities as a morally upright and law-abiding citizen of the land.

I am filled with hope, courage, determination and true grit to overcome any obstacle on my journey toward self-realization.

With God's help, and in unity with my countrymen, I am always ready to work, to persevere and to sacrifice for the common good, to make the nation strong, self-reliant, peaceful, dynamic, prosperous and progressive, secure in its place in the community of nations.

Featuring...



Bro./Gen. Alan LM Purisima: A Follower and a Leader

by Bro. Jose Ariel G. Domingo, PDGL

"BY OUR ACTS SHALL MASONRY BE JUDGED" was the theme we pursued during the tenure of MW Danilo D. Angeles as Grand Master of Masons in the jurisdiction of the Philippines. It is a timely and timeless theme.

On June 30, 2010, Benigno C. Aquino, III, a descendant of Bro./Gen. Servillano Aquino, was installed as the 15th President of the Philippine Republic, and in his inaugural speech he stressed that the use of sirens and blinkers would be prohibited during his six-year term; a simple gesture of equality among Filipinos.

In the July 23, 2010 issue of the People's Journal, we learn that a brother in Masonry was again tried, and he passed the test by simply walking uprightly in his station. The news item I am referring to was written by Alfred Dalizon, who entitled it "LTO men learn their lesson late."

It is about six men from the Land Transportation Office (LTO) Flying Squad who committed the biggest mistake of their life at about 9 a.m., July 22; for they acted as if they were kings of the road, maneuvering the heavy traffic along EDSA near Buendia Avenue, banging the doors of the vehicles that

blocked their way and blowing their sirens.

One of them, identified only as "Gaters," drove past a van whose driver refused to pull over. The former arrogantly told the latter to yield out his driver's license and the vehicle's Certificate of Registration.

The driver of the van said he had not violated any rule; then he asked "Gaters" to talk to his passengers. When the van's door opened, "Gaters" was astounded to see seven police generals in blue duck uniform: **Chief Supt. Leonardo Espina**, PNP Highway Patrol Group Director; **Chief Supt. Alan Purisima**, Deputy Director of Directorate for Investigation and Detective Management; **Chief Supt. Francisco Don Montenegro** of the Maritime Group; **Chief Supt. Charles Calima, Jr.** of the Training Service; **Chief Supt. Reginald Villasanta** of the Intelligence Group; **Chief Supt. Napoleon Estilles** of the Directorate

for Information, Communications and Technology Management; and **Chief Supt. Francisco Altarejos, Jr.** of the Health Service.

Purisima asked "Gaters" why he had the courage to violate President Benigno C. Aquino, III's order. Reportedly, the general told the man on motorcycle, **"We are police officers who are following the President's directive not to use sirens, and here you are, flagrantly violating it and abusing your authority."**

The enforcer suddenly turned pale and offered no explanation. He left the scene without issuing any violation ticket to the driver of the van.

The generals said they would ask LTO Chief Virgie Santos to see to it that "Gaters" and the other abusive LTO enforcers would be punished.

The police officers were to attend the burial of former Special Action

Director Servando Hizon at the Manila Memorial Park in Parañaque City. They did not use any sirens and blinkers; yet they arrived at the memorial park on time to carry the coffin of Hizon, a member of PMA Class 1973.

The Gen. Alan Purisima mentioned in the news item is the incumbent Deputy of another General, MW Avelino I. Razon, Jr., for Masonic District RIII-D (South Nueva Ecija).

In that simple testimony, VW Bro. and Gen. Alan La Madrid Purisima displayed that he really walks uprightly in his several stations before God and man; that, despite his rank, he abides by the law; and that, therefore, he is not only a dynamic leader, but a faithful and obedient follower as well.

On August 3, 2010, Bro./Gen. Alan LM Purisima was installed as Regional Director of the Philippine National Police for Region III.

• **GENERAL ALAN PURISIMA TO "GATERS": "We are police officers who are following the President's directive not to use sirens, and here you are, flagrantly violating it and abusing your authority."**

• **VW Bro. and Gen. Alan LM Purisima walks uprightly in his several stations before God and man; despite his rank, he abides by the law; and, therefore, he is not only a dynamic leader, but also a faithful, obedient follower.**

MY ACCIDENTAL PILGRIMAGE TO THE "TOMBE DE HIRAM"

by Bro. Teddy Lopez (#4)

ALTHOUGH BUSES ARE the major means of transportation in Lebanon, we were advised by the United Nations Interim Forces in Lebanon (UNIFIL), where my wife works as a trainor, to take taxicabs for visiting tourist spots. It was my good fortune to have as taxi driver and guide a former university student named Mohammed, who was very knowledgeable in world affairs and trivia.

One bright, cloudless summer day, I directed Mohammed to drive me to Cana, where Jesus is said to have worked his miracle of turning water into wine. Along the way, I spied a small entry on the Mechelin tourist guide which said, "Hiram's Tomb." This was briefly described as the burial place of King Hiram of Tyre (properly pronounced TEER by locals), who assisted King Solomon in building his famous Temple on Mount Moriah in Jerusalem. When I told Mohammed to drive me to Hiram's Tomb, he casually commented, "It's just a pile of boulders." Brushing his comment aside, I ordered him to drive me thither.

As we drove through the winding roads, through scenic vistas of hills typical in Mediterranean ambiances, and meeting hardly any traffic along the way, I spent some minutes in the cinema of my imagination. I fancied Hiram's tomb to be a monument to a king whose place in history is celebrated in numerous rituals the world over. I thought of King Hiram's men cutting down cedars in the forests of Lebanon and then transporting these over hills at a time when transportation and roads were very rudimentary. I imagined those workmen dragging the timbers up and down the hills and on the Tyrian

seaports. This train of thought led me to infer that King Hiram was as committed as King Solomon to completing the construction of the Temple on Mount Moriah in Jerusalem.

When we emerged from a rise in the well-asphalted road, however, I saw a pile of boulders by the roadside. Mohammed's comment was correct, after all. The pile of boulders was in a sort of a sharp drop on the roadside, more like a cliff even. The sign set up by the Ministry of Tourism was labeled "TOMBE DE HIRAM." That was it! Just a small official recognition of the man who occupies a significant place in Masonic history and lore and who is honored by men traveling to the East from different directions. I was a bit disappointed at how cavalierly the tomb had been treated - weeds growing around it; defaced by graffiti of lovers proclaiming to everyone their love for their sweethearts; used as a canvas by a lone communist activist who wielded his paintbrush to etch his contribution to his cause.

But I realized later on that King Hiram was so much honored and esteemed by his subjects; for the tombs of men in highly exalted positions, such as those I had seen in the ruins of Byblos and Baalbeck in the countryside north

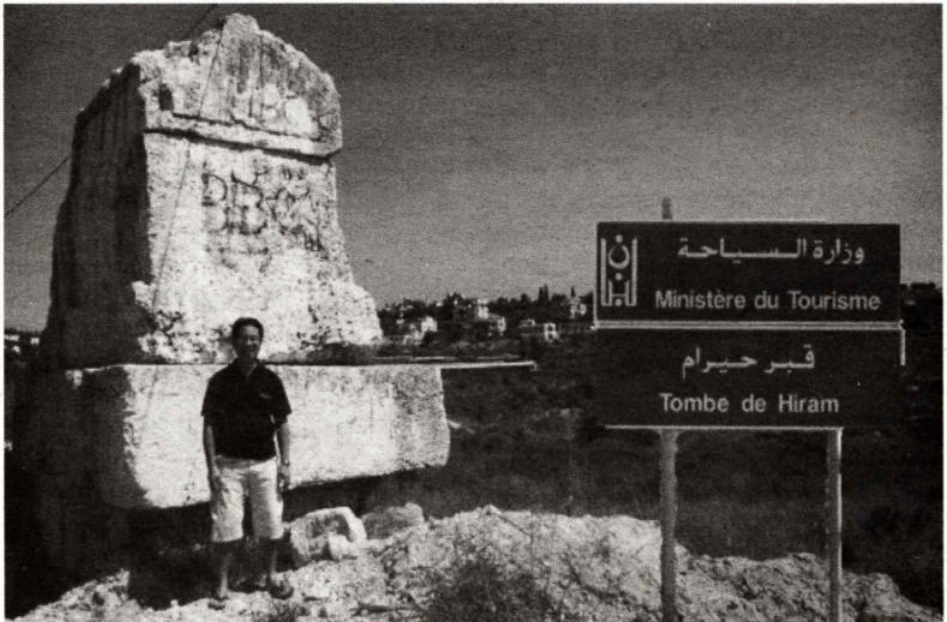
of Beirut, were designed or constructed the way King Hiram's tomb was. In those places, the tomb of an eminent man consisted of a cave or a pile of stones placed on top of his wrapped corpse; this served as a testimony of his greatness. That the tomb was made up of huge boulders closely fitted together in itself testified to the skill, workmanship and care of the masons who had built it as his final resting place.

The choice of King Hiram's burial place also points to his stature among his people as well as to the high regard with which they held him. Since the tomb was on top of a rise on the road, one could view from there the whole countryside and the surrounding hills. King Hiram's burial place was, to me, so serene and beautiful.

Those men who brought his corpse from Tyre, which was a major seaport at that time, to its actual burial place must have exerted much effort

since they had to journey arduously over many hills at a time when transportation was horse-drawn. Why didn't they bury him at a well-appointed place in a cemetery reserved for people of his rank or stature? Why did they bury him by a roadside as I had described above? The only reason I could think of was that they wanted him to be near the place where his men had felled and prepared the timbers which were used for the construction of King Solomon's Temple at Jerusalem.

In any case, I thought I should have brought some floral wreath in tribute to his memory. Well, there will surely be a next time. When that happens, the people in these parts who will pass by will see a floral wreath, on which is emblazoned the square and compass and which is adorned by a ribbon proclaiming the high regard with which the brethren of Bagumbayan Lodge No. 4 hold him.

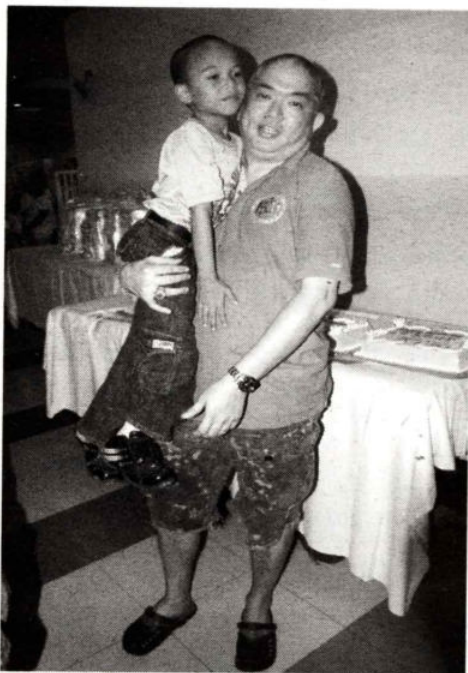


Bro. Teddy Lopez poses before the "Tombe de Hiram."

"MR. CHARITY" CONTINUES TO REACH OUT TO UNFORTUNATE CHILDREN

by VW Samuel A. Laus, PDDGM (NCR-D)

MY ARTICLE entitled "A Brother Not Undeserving of Being Dubbed Mr. Charity" was published in THE CABLETOW, March-April 2008, pp. 47-49. Since then Bro. Robert Sing has persisted in extending assistance to unfortunate children. The young patients at the Burnt Unit of the Philippine General Hospital (PGH) continue to regard him as their "father" not only because he regularly visits them, but also because he has not stopped to give assistance to them. He has provided the Unit with electric fans and television sets, as well as assumed responsibility for its maintenance and beautification. He has continued to make the annual Christmas celebration in the hospital more colorful, more cheerful, more joyous.



Bro. Robert Sing has also extended help to the patients in the Children's Ward of the National Orthopedic Hospital on Banawe Street in Quezon City. He has renovated not only the said Ward but the hospital's Library as well.

MW Avelino "Sonny" I. Razon,

Jr., our incumbent Grand Master, can attest to the fact that Bro. Robert Sing has persisted in giving to the children of the Ward not only the much-needed medicines but also things that can make them happy, particularly now that the Christmas Season is fast approaching.

He celebrates his birthday month, which is February, at the said Ward. In fact, several of the children therein are recipients of scholarship grants from him.

Nay, more than that! He has assisted several brother Masons who have to be operated on at the National Orthopedic Hospital, and he has religiously contributed his share to make the annual Christmas party which the Masonic Charities for Crippled Children, Inc. (MCCCI) tenders to its patients.

Bro. Robert has also contributed to the benevolent or charitable projects of Masonic District NCR-E, particularly those of his Lodge, Frank Reed Horton Memorial Lodge No. 379, of which he is the incumbent Senior Warden.

Bro. Robert has been a "father" to Rose Ann, who is suffering from tuberculosis of the bone, as well as to 7-year-old EJ Labor, who has to be provided with an artificial leg yearly since he was 3 years old.

Given below are some photos of Bro. Robert Sing with a couple of the beneficiaries of his magnanimous charity or benevolence.



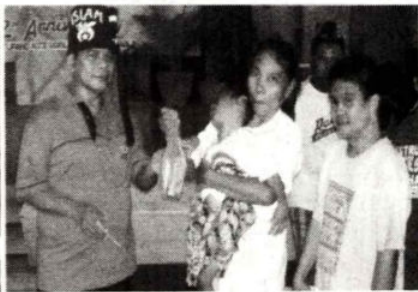
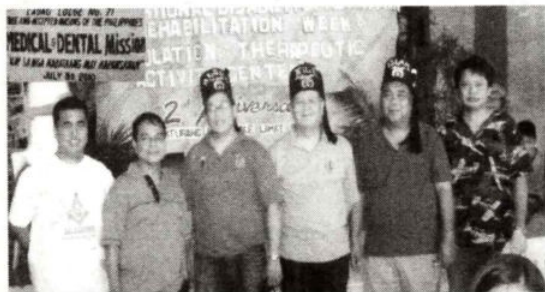
IN OBSERVANCE OF THE 32ND NATIONAL DISABILITY PREVENTION AND REHABILITATION WEEK

by VW Joey Soriano, PDDGM

WE BRETHREN OF LAOAG LODGE NO. 71 have been undertaking joint medical-dental missions together with the Nobles of Maginoo and Bamboo Shrine Clubs and representatives of the Laoag Court No. 22, Order of the Amaranth. So, in observance of the 32nd National Disability Prevention and Rehabilitation Week, we conducted a joint medical-dental mission at the Imelda Convention Center in the City of Batac on July 30, 2010.

We attended to the medical and dental needs of a good number of young boys and girls with physical disabilities and distributed to them free medicines.

Earlier, we gave out wheel chairs to some crippled children.



Laoag Lodge No. 71 Masons hold "Alay sa mga Kabataan na may Kapansanan" medical and dental mission.

BETHEL NO. 1, JDI, HOLDS 108TH PUBLIC INSTALLATION OF ITS OFFICERS

by Tin-Tin Geronimo, PHQ

The officers of Bethel No.1, Job's Daughters International (JDI), in Olongapo City, who would hold office from June to December 2010, were installed at the Unity Masonic Temple in the Subic Bay Freeport Zone on June 6, 2010. To them was administered the solemn oath of office by retiring Honored Queen Charmaine Vida.

The special event, which was attended by no fewer than 200 members of the Masonic Family, began with a program and ended with a reception dinner.

In her inaugural address, newly installed Honored Queen Charmaine F. Faustino, daughter of VW Lito B. Faustino, PDDGM, emphatically exhorted the new set of officers to be morally upright, socially responsible and sufficiently strong to face and overcome trials in life. She also said, "I appeal to all of you, my Sister Jobies, to extend

to me your full cooperation and all-out support in carrying out our organization's endeavors, one of which is to assist our Dad Masons in their community undertakings."

The guest of honor and speaker was RW Juanito G. Espino, Jr., Junior Grand Warden of the MW Grand Lodge of F.&A.M. of the Philippines. He not only congratulated the newly installed officers, but also expressed his admiration for the Jobies' commitment, sacrifices and dedication to the JDI in general and to their Bethel in particular. He further urged his brethren in Masonry to extend more committed support to the Jobies. And to the Jobies, he said, "Look further into the future, and explore other services to better serve your organization and assist us, your Dad Masons, and the Eastern Stars in the community for the economic upliftment of the poor."



Newly installed
HQ Charmaine G.
Faustino,
together with
Bethel
Guardian Teresita
A. Frias, GHQ
Aimee Mariano
O. Rentoy, and
Past Honored
Queens.

LAGUNA MASONS FOR KMG

by VW Butch A. del Rosario, PDGL

LED BY OUR DDGM, VW Nilo B. Gavia, we participated in the Ecology Fun Trek of the Keep Makiling Green (KMG) Movement, which was held early in the morning of September 11, 2010 at Mt. Makiling in Los Baños, Laguna.

About 30 Masons from Laguna's Blue Lodges, particularly the officers and members of Makiling Lodge No. 72, headed by WM Jay Bunyi, supported the Eco Fun Trek, which was dubbed as "9:11 Emergency, Rescue Mt. Makiling," and which was participated in by more than 300 trekkers, most of whom were employees of the Temic Automotive Philippines in Taguig City and young boy and girl scouts from Sta. Rosa City, Laguna.

Along the trail from the BSP Jamboree Site to the UP College of Forestry and Natural Resources, the mountain trekkers picked up trash.

Many participants joined the Eco Trivia Quiz held at the Makiling Botanic Garden Pavilion Hall, the end point of the trek, and hosted by KMG brothers Adrian Smith and Anton Joshua del Rosario.

Besides, the trekkers gave inputs to the KMG on activities which everybody should start doing, sustain doing, and stop doing toward improving Mt. Makiling and its ecosystems.

Dr. Robbie Cereno, the Head of the Makiling Botanic Garden and concurrently the Deputy Director of the Makiling Center for Mountain Ecosystems,

gave a short message; he encouraged everyone present to join the forthcoming centennial celebration of Mt. Makiling Forest Reserve.

Aaron Jude del Rosario handed out special awards to the oldest trekker, the youngest trekker, the greenest trekker, and the team that collected the most number of trash.

Everybody partook of the lugaw, turon, suman, mamon, and bottled water prepared by the brethren of Lodges Pinagsabitan No. 26, Makiling No. 72, Sierra Madre No. 181, and Dr. J.P. Rizal (Calamba) No. 270.

Not only did we brethren have physical exercise, fun and bonding, but we also went home very much fulfilled, knowing that we did something beneficial to the environment while living up to the Panunumpa sa Watawat – "Ang Pilipino ay ... MakaDIYOS, makaKALIKASAN, makaTAO at makaBANSANG."



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W. Bro. Eddie Yeo, P.D.G. Tyler
District Grand Lodge of the Eastern Archipelago
Noli me Tangere Lodge #42
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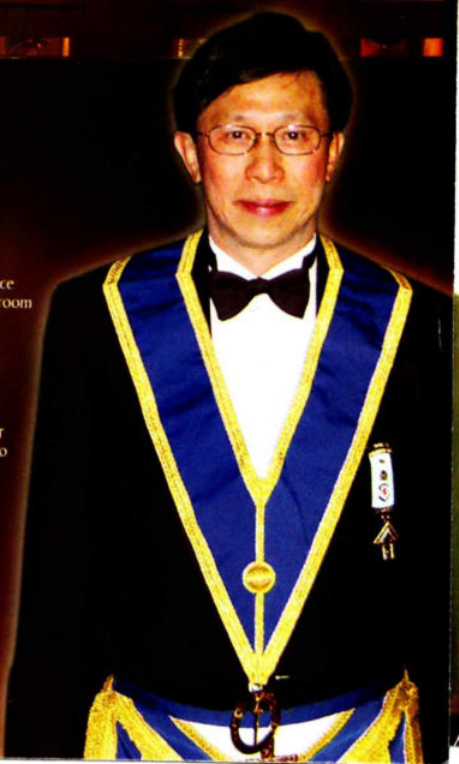
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GLP DELEGATION TO GLOC

The GLP, represented by a delegation led by MW Avelino "Sonny" Razon, Jr., attended latest ANCOM of the Grand Lodge of China