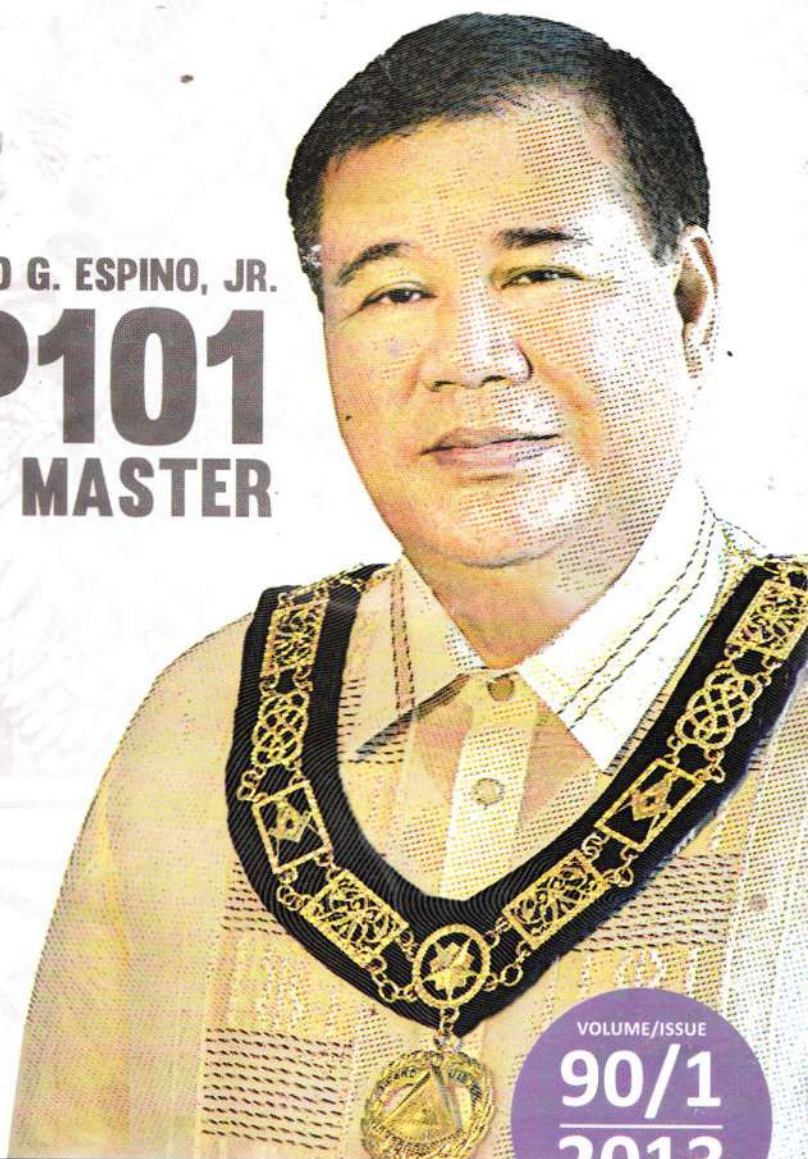


The Cabletow

The Official Publication of the Grand Lodge of Free & Accepted Masons of the Philippines

MW JUANITO G. ESPINO, JR.

GLP101
GRAND MASTER



VOLUME/ISSUE

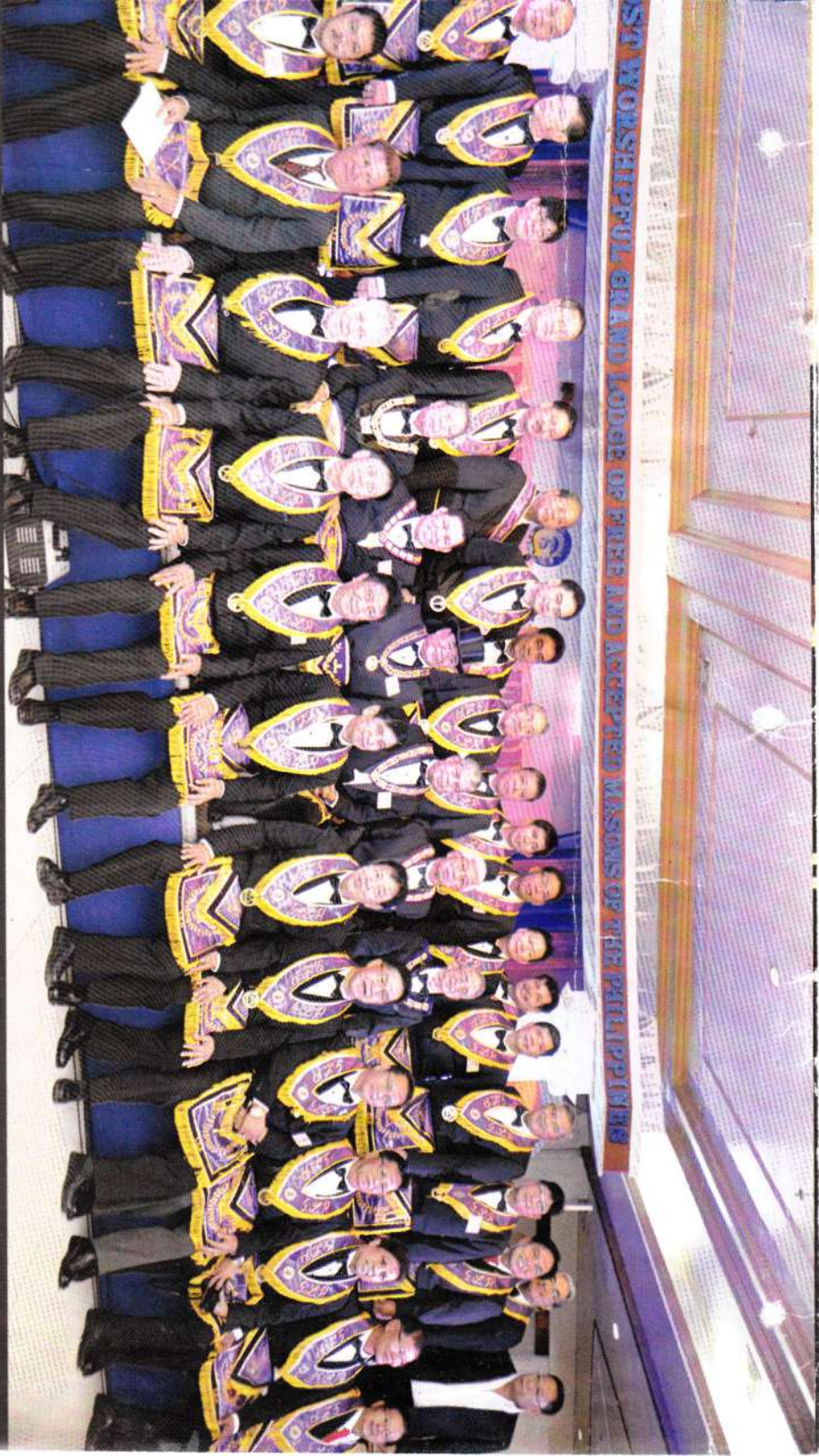
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2013

MAY & JUNE

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7 Points of Light

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The Cabletow

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By MW Juanito G. Espino, Jr.
Grand Master



Going for the millenium

Firming up the basics—laid out in his Seven-Point Program—is MW Espino’s answer to make the Craft last through tough and uncertain times ahead.

Thank you and more thank yous can I only convey to all the brethren who have seen me through the Grand Line and finally onto the Grand Orient. My three-year passage has been devoted to patient learning and faithful labors—and, admittedly, not without eager expectations for the day when I will hold a Grand Installation of my own.

Now, the day has come. As the joys of the Grand Installation wear off, and the brethren come addressing me respectfully as “Most Worshipful,” I must admit shaking occasionally with fear or hesitation. Dream is a delicious feeling when it yet remains distant and unfulfilled. Now, it has become reality—and I feel humbled by the size of the job and the historic grandeur

that come with the Grand Master’s office.

My friend and mentor, MW Santiago T. Gabionza, Jr., our Immediate PGM, was generous with his instructions when we teamed up during the Centennial Year. I feel honored to share in his labors. Despite the economy of our means, he gave the Craft dignity and respectability in our milestone year. Let us hand it to MW Gabionza for bringing the Most Worshipful Grand Lodge of Free & Accepted of the Philippines (or GLP) to the shores of a new century.

Now, it falls on the lot of this humble Grand Master to test and sail the waters of this new era looming upon us.

We now face uncertain times—more uncertain than

decades before. It is enough that we look to the east, for instance. The Pacific Ocean incubates storms more deadly and destructive than before. We look to the west. The West Philippine Sea similarly incubates a kind of storm which, God forbids, will break out into something else.

These are just examples of the glaring challenges now staring us at the face. When big trouble erupts, the Craft cannot simply look away as body counts pile up; the wails of despair growing sharper and more deafening. Amid dire situations, we must deliver help and provide relief channels to fellow Masons first; then, to the needy public.

Pondering on these scenarios at times, I wonder just how many Masons will rise and respond to these challenges? How many Masons, pressed by daunting situations, will stick it out to the end? How many true and worthy Masons are really out there? Will they even survive the illnesses of the times to make it to the race?

Once, it was Freemasonry that gave society its ideals and shape. Now, society is all over Freemasonry—declining quality of education, loosening of faith, emptiness of values, prevalence of materialistic outlook, emerg-

ing male issues, and vanishing of good old traditions.

Masons are very much part of society. And the members we Raise come from this same society in throes of upheaval and change. I cheer for true and worthy Masons who swim up against the current. But it saddens me to see brethren, made with fragile Masonic edifices, crumbled and swept away by the tides of the times, leaving their mess and ruins behind the lodges.

With this observation, I made my rounds among the brethren, sat down with them, and solicited their suggestions. From these consultations, I finally singled out the areas in our Craft needing improvement which have become the Seven-Point Program of my administration, as follows:

- 1) selection process of petitioners for the ancient craft degrees;
- 2) mentoring of candidates in all three ancient craft degrees;
- 3) a continuing Masonic education for Regular Masons;
- 4) family Involvement in Masonic affairs;
- 5) strengthening of ties with and greater role for the appendant bodies and allied organizations;

- 6) administrative and financial reforms; and
- 7) electoral reforms for the Junior Grand Warden position.

My program is, by all means, modest. But looking closely, these are the very areas that require fixing if we have to check on and raise the quality of the Craft. With uncertain times ahead, a Grand Master must cast a far and wide vision beyond his one-year term if he truly cares for the interest of the Fraternity at heart. Undoubtedly, the challenges at hand are big; the problems, many. Not for nothing why a review and return of the basics will firm up our foundations before we set out on a long and daring journey.

For this, I am banking on the potentials of Masonic Education to bring about improvements in the Craft. Much trust have I placed on education during my early years and it never let me down. Similarly, I pass this well-founded personal experience to the brethren. I trust that they will take advantage, not only of the immense benefits that knowledge brings; also, of the uplift that comes with every new discovery,

My emphasis on education is yet besides the fact that Free-

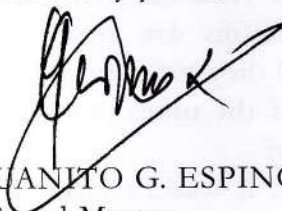
masonry is a “degree-conferring institution.” It is a part of the Craft that we have not fully explored yet. But it is a function that we must now pay attention to and develop.

So, on the one-hundredth and first year of the GLP, on its first year into the bicentenary, in the first decade of the Second Millennium, the brethren will perhaps understand why this humble Grand Master is nagged by his intention to make the Craft last.

So, he takes for his banner theme:

**“Today’s Masonry,
Tomorrow’s Continuity:
Brotherly Love, Relief and
Truth as Edifice in Bridging
Freemasonry to the
Next Millennium.”**

Fraternally yours,



JUANITO G. ESPINO, JR.
Grand Master



From the Table of the Grand Sec

By MW Danilo Angeles, PGM
Grand Secretary



Coveting the Grand East

There is more to being—and having—a Grand Master than just power and fame.

First of all, my heartfelt congratulations go to our newly-installed Grand Master, Most Worshipful Juanito “Jun” Espino, Jr.

Coming in the 101st order of the Grand Ori-ent line, MW Espino is properly the first Grand Master of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines

(or GLP) to step into the 21st century. The conclusion of the GLP centenary, coinciding with the first decade of the second millennium, puts significance into his term. By all means a milestone year, expectations—founded or otherwise—

rise from the brethren who are eager to see new thrills or frills with the changing of the era as much as with the changing of the guards.

Just like anything human, the Craft is not exempted from tendencies to amusement, novelty or diversion. But leadership, particularly Masonic leadership, is not measured by fireworks spec-

tacle or fiery bravado. Soft-spoken, MW Espino is far from being Mr. Excitement. But while he was yet Deputy Grand Master (DGM), he had proven himself dependable always. We have not seen a GM and DGM tandem this close and efficient in years than the preceding

Notice

The column “Pro Bono Fraternitatis” changes its title to “From the Table of the Grand Sec” for a more direct and explicit reference.

Gabionza-Espino partnership.

MW Espino accomplished many and smartly in the background during his DGM term. Now, his time has come as he takes to the front and center of the Craft. The brethren can only look forward to brighter days as MW Espino leads the Craft to new heights in the first year heading to the GLP bicentenary.

My congratulations also go to RW Voltaire Gazmin who was elected Junior Grand Warden at the 97th Ancom in Iloilo City. We wish you all the best in your travel to the Grand East in the next three years.

Recollection

With every takeover of a new Grand Master, Past Grand Masters (PGMs)—yours truly included—cannot help but lapse into sentimental recollections of our own Grand Installations. But there is something more in my arrival at the Grand East in 1995 that I wish to impart to the brethren who have grown used to all the extravagance and the money that go with our Ancoms lately.

Every Grand Master comes by way of election to the Junior Grand Warden (JGW) office. That's why certain JGW candidates are giving out beer bashes and other freebies on the night before the polling day to get the votes. Brethren who, in turn, give in to this vote-buying

schemes have shut their eyes to the fact that every “free lunch” actually comes with a price tag.

So, way back at the onset of the 1990s, there was talk of nominating me to the JGW office. I could have gotten there earlier. MW Reynato Puno wanted me to become his Senior Grand Lecturer in 1983—a fast track to the JGW, of course. But the demands of the job meant neglecting my family obligation especially when I was yet sending my kid to college. So, I turned the alluring offer down.

Brethren who, in turn, give in to this vote-buying scheme have shut their eyes to the fact that every “free lunch” actually comes with a price tag.

Chance popped up again in 1992. By this time, vote-buying and the fielding of big and wealthy names for the JGW post were already becoming a practice. I was decided to run against these emerging but ugly trends with a firm condition: if I would ever get elected to the JGW post, I mustn't hold any GLP office. To earn the nomination meant that I had exercised influence—even used the GLP machinery—into becoming a Grand Master.

What I really wanted was to be nominated freely without any big title or office to my name. If I would

ever become a Grand Master, I only wished that the brethren had taken me for what I am and had demanded for my service and not for anything else.

So, it happened. My election to the JGW office came as a big surprise to many. The late MW Reynold Fajardo, well aware of the odds stacked up against me, wondered out loud, “Magkano ba ginastos ni Danny? Ano ba gagastusin ni Danny?” (How much did Danny spend? What money will Danny spend?)

Prayer

In 1992, the Ancom was held here at the GLP (in Manila)—just as the other Ancoms before it. I came to the Ancom without money except for a decent man’s monthly wage. Without any war chest like certain JGW nominees today, my friends and I didn’t check in any hotel. WB Carlito Puno—younger brother of MW Puno—was then president of the Philippine Christian University (PCU) at Taft Avenue. He lent us a couple of classrooms in the campus. So, we opened the collapsible dividers for our room and spread out newspaper sheets for our sleeping mats.

For breakfast, we took *tapsi* from the sidewalk *carinderia* which only cost Php 8 then.

Not for nothing why MW Puno

loved to tell Masons later, “We have elected for the first time a poor boy from a small town without breaking the strictest norm.”

This is the material side of the story where money mattered very little—if not at all—and the spirit of Freemasonry prevailed. But it is this spiritual side which I want to share with all the brethren and hope they will find it worthy for contemplation.

After election, I was called from the floor and asked if I was willing to accept the office.

“We have elected for the first time a poor boy from a small town without breaking the strictest norm.”

Rather than affirm right away, I replied, “I will not answer your question now. I would rather ask your permission to allow me to pray at the Altar first.”

Okayed to go to the Altar, I could hear the hall buzzing with surprises behind me. But I had a more pressing business before me. “*Diyos ko,*” I said, “*hindi ko po hiningi ito. Hindi ko po alam paano gagawin ang bagay na ito. Kayo lamang po ang makatutulong sa akin.*” (My God, I didn’t ask for this. I don’t know how to accomplish this. It’s only you who can help me.)

A couple of seconds had passed

until I felt peace descended upon me. I took it for my cue to stand up and answer the chairman of the Commission on Election "Yes."

The brethren were surprised—others, delighted—by my spontaneous response. But nothing had struck me more than the Mason, an international airline pilot, who came to visit me one day and said, "From the stories I have heard, I thought that Bro. Angeles is 6-feet tall. But when you prayed before the Altar on your election, I am now certain that Bro. Angeles is 10-feet tall."

The words of this brother—whom I had never met until his visit—were certainly uplifting. These were the kind of compliments that had given me more reason to carry my job out in the Grand East more conscientiously and always with circumspection. Coming to the Grand Master's office with very little material resources amid overwhelming odds, I could do no less but to take the best of care of the trust invested by the Craft, conducting my businesses with full deliberation as if I were handling a highly valuable treasure that must never be marred even by the slightest dent, tear or scratch.

After all—as I used to say—I don't have the wisdom of MW Reynato Puno. Nor the vast resources of MW Pablo Kho, Rosendo Herrera, or Rudyard Bunda. Nor do I

have the wide and deep influences of the late MW Reynold Fajardo. The only thing I have in me is the purity of soul for which not one, but so many angels give meaning, to the name ANGELES.

Protocol

Protecting the honor of your name is one thing. Protecting another's—particularly the Grand Master's—is another.

The Grand Master is the governing authority of the Craft. But unlike any other executive office, the Grand Orient is an institution itself within our ancient and honorable institution. Landmark Fourth says that the office has come even before the first grand lodge is established—and it will stay even if the grand lodge is abolished.

In effect, the Grand Master's office is the alpha and omega of the Craft's governing bodies. The supremacy of the GM in matters Masonic is graphically described in Landmark Fifth which says that the Grand Master's chair, "as it is called in England, "the throne." "

Wielding absolute powers, the Grand Master is a virtual monarch. Kings, after all, had extended job contracts and royal patronage to the ancient stonemasons not enjoyed by everyone else. Out of gratitude, stonemasons rewarded the mon-

archs in turn with the honorary title and privileges of a “grand master.”

The Grand Master’s office is the alpha and omega of the Craft’s governing bodies.

Some of the courtesies carried out by the ancient stonemasons around the king survived—some in our Monitor (like the arms across the breast gesture); some in handed-down but unwritten practices. Sadly, Masons today—especially the younger generation—are increasingly growing uninformed about the protocol between Grand Masters and Regular Masons.

First and foremost, fidelity must top all concerns of a Mason when in the presence of, or doing business with, a Grand Master. As the Grand Secretary for eight years now, I always bear in mind that the Grand Master is the law whom I must pay with obedience his every order—so long as he introduces no changes or innovation to our ancient Craft.

Since the Grand Master is the law, then his every statement in a Masonic assembly is policy or law. For this, it has become common practice that the Grand Master always speaks last. Should he make any important announcement, then the body, undistracted, is all ears to receive it. If he speaks first, then all the Mason attendees must take care to conform

to his instructions or message in the duration of the event.

Corollary to this, Masonic officers must see to it that the Grand Master never answers spontaneous questions from the floor—unless he allows it. Or better, officers present must take and reply to the inquiry first with the Grand Master having the last word.

Not all Grand Masters are bright, quick-witted or sharp. Nor do they come to every assembly with ready answers. Spontaneity sometimes asserts itself. But there are questions where caution and deliberation present the better course.

Elected from the body, a Mason acquires a new persona once he becomes a Grand Master. He is no longer just Bro. Jose or Bro. Pedro. He represents the entire Craft, at least, for a year. Tough and controversial questions might push him to a corner and pressure him into blurt-ing out the most unstudied, contradictory or damaging statement. Any blunder he makes whacks right onto the Fraternity, bruising its thousands of members.

When that happens, it is the Craft—not the Grand Master—that pays the price.

But then again, prudence and circumspection keep many troubles away. After all, Heaven has its reason for picking a Mason to become a Grand Master. ❖

Photo News

Defense Secretary and newly-installed Junior Grand Warden, RW Voltaire Gazmin (far left), represented the Grand Lodge of F. & A. Masons of the Philippines at the June 12 Flag Raising Ceremony before the Bureau of Post Office building at Liwasang Bonifacio in Manila with Pres. Benigno Aquino III leading the Independence rites.



Brethren of Intramuros Lodge No. 363, led by WM Jaime A. Pacanan and NCR-B DDGM VW Rene M. Paynaganan, held a tree-planting activity along Molino Road in Bacoor, Cavite on March 16.





Renewal and Continuity of Philippine Freemasonry

By MW Juanito G. Espino, Jr.

**Inaugural speech of then newly-installed
MW Juanito G. Espino, Jr. delivered at his Grand Installation
at Iloilo Grand Hotel, Iloilo City, on April 27, 2013.**

We gather here today to celebrate, not just the Installation of one Mason into the Grand Orient; rather, to celebrate the renewal of Philippine Freemasonry. A century is over. A new century begins. But a new cen-

tury that is significantly situated AT the beginning of a complex and challenging Second Millennium.

It is not without reason, therefore, why the imperative of Masonic Continuity has never pressed so hard

than on this newly-installed Grand Master. Today, we mark the first day, of the One Hundredth and First Year, of the Philippine Grand Jurisdiction. A hundred and first year that lies, so clearly, right at the demarcation of two eras of time. A bygone era that has brought the Craft to its pinnacle of prestige and glory. And a future era that threatens to obliterate, not only the prestige and glory of Freemasonry but worse, Freemasonry itself.

So, to say that dark clouds are now gathering over the horizon is not baseless at all. Today, the GLP membership—as the GLP records show—stands at a total of 25,000. Certainly, a Fraternity that has grown this big consequently outgrows its britches—and occasionally, it runs out of control. For the rise in quantity adversely affects our quality. We paid our growth with backslides and reverses among our members. Now, we must administer the long-delayed quality-control measures to shape the Brethren up, and strengthen the Craft inside and out.

All this time, I have thought that I am alone in this observation. But fortunately, I found kindred spirits in the succession of Grand Officers who are similarly driven by fervent love for the Craft and a sense of mission to renew it, Freemasonry, actually, needs no new introductions. It is complete in and by itself. Rather, it

is the membership that needs it—to consummate their Masonic instructions, or to infuse the Masonic spirit, which has been stalled, thwarted or aborted in the course of their Masonic years.

For this reason, RW Allan Purissima (Deputy Grand Master), RW Tomas Rentoy III (Senior Grand Warden) and yours truly had come together, and identified the issues pestering the Blue Lodges. We assembled next our deliberations into, and agreed on, a Five-Year Development Program.

With only a year in the Grand Orient, a Grand Master can only do so much to deal with the issues that have pestered the Craft for twenty years now. A focused and consistent approach, over a period of time, is necessary if we were to really eliminate these problems. For this reason, we have banded together—with the next two Junior Grand Wardens to be elected in the Ancom included—to work successively on these issues, in progressive stages, until all these are banished from the Craft hopefully, in five years time.

Now, central to the Five-Year Development Program are the seven issues which we have jointly identified. These are the issues which we read as the source of leaks and host of problems which, if remedied in time, can put the Craft on a stable track of many, bright, possibilities. These is-

sues are—

1. Selection Process of Petitioners for the Ancient Craft Degrees
2. Mentoring of Candidates for the Ancient Craft Degrees
3. Continuing Masonic Education for Regular Masons
4. Family Involvement in Masonic Affairs
5. Strengthening of Ties with the Appendant Bodies and Allied Organizations
6. Administrative and Financial Reforms
7. Grand Orient Electoral Reform

Brethren, allow me to briefly expound on each of these issues for a while.

Over the years, the vigilance at the West Gate has grown from careless to zero. The Guard is either tricked or bribed into playing blind. And Lodge Investigators are just as blind and careless in spotting, collecting and evaluating the facts.

Certain skills are required in keeping watch over the West Gate. We must, therefore, equip the lodges with the know-hows of screening and handling Petitioners. There is a lofty reason behind it. MW Danilo Angeles, PGM and Grand Secretary, timely wrote in his latest column, in *The Cabletow* January-February 2013 Issue No. 5, about the proper care and guarding of the West Gate.

He wrote that the Balloting of Petitioners is always done on the Altar. And everything done over or about the Altar is sacred. Therefore, the Balloting of Petitioners is a sacred duty. But moreover, submitting our ballots before TGAOU, by placing the box on the Altar, implies that we are asking the Almighty to intervene in our too human, too faulty and prejudiced decisions. We want God to correct us.

This age-old balloting practice makes Freemasonry stand out from other organizations. The Almighty has a hand in rejecting and picking out who is to become a Mason.

There is a heavy reason, therefore, why we must be cautious, rigorous and circumspect in the admission of Petitioners. Forcing or manipulating an unworthy Petitioner into admission blatantly ignores our sacred obligation, and arrogantly refutes the intervening power of the Almighty in the lodge since time immemorial. This is ... unacceptable.

It is plain to see, Brethren, that the making of a Mason involves the Almighty from start to finish. Committed to a higher purpose, we are therefore compelled to make Masons right by observing our Masonic principles right.

Now, the understanding of Masonic principles comes under the function of Masonic education. But Masonic education is a sporadic af-

fair over the past 10 or 20 years. It comes and goes with every Grand Master who has sponsored it. No Masonic education program, regardless how sound or sorry it was, lasted.

No Edict even is powerful enough to compel Masons to study, at least, willfully. One takes the IMES Course because it is a requisite before holding office in the district or in the lodge. So much so that, despite the best intentions of its designers, the IMES Course has become a “Career Officer’s Course.” But certainly, not all Masons are charmed by a lodge or district position.

What interests me is a kind of Masonic education that tells it all what Freemasonry is. A kind of education that explains, not only the rituals but moreover, the reason behind the liturgies and the rituals; to know the meaning behind the words we memorize and automatically speak out, the elaborate symbols that stupefy us, and the strange and simple acts that we do inside the lodge.

It is a kind of education that persuades a Mason why Freemasonry is worth dedicating his whole life to.

It is a kind of education that, we hope, will draw Masons to enroll voluntarily, without administrative compulsion or material gain, except for the sheer pleasure of learning it.

I know, Brethren. This is a tall order. And the job comes with a long list of considerations like the con-

tents of the course and the method of instruction. With the information explosion that has marked the advent of the 21st century, teaching the usual stuff of Masonic history, philosophy, rituals and jurisprudence is certainly not enough.

So, in the midst of our deliberation, we were once confronted with a question: how tough really is the teaching and understanding of Freemasonry?

Searching for answer, we stripped the Ancient Craft Degrees down to the basic imperatives that each degree advances. And so we get ... Virtues, Knowledge and Ideals.

Just as an Entered Apprentice Mason stands just and upright, so are Virtues the FOUNDATION of every Mason. And just as Grand Master Hiram Abif is the exemplary and ideal Mason, so must Ideals—the ideals of Wisdom, Strength and Beauty—become the SUPERSTRUCTURE of every Mason.

Where Virtues rest at the bottom and Ideals take to the top, Knowledge—the imperative of the Second Degree—comes in between. For our passage to the Middle Chamber ended in a mind-opening discovery of the letter “G.” So much so that Knowledge holds Virtues and Ideals together—even to work together. It is not without reason, therefore, that when we fail to grasp what the Fellow Craft Degree is all about, we also

fail to appreciate the fullness of Freemasonry.

But there is more to the simplification of the Ancient Craft into Virtues, Knowledge and Ideals alone. We now see that the whole range of Masonic imperatives—the imperatives of Virtues, Knowledge and Ideals—is constructed, after all, on the foundations of Western philosophy.

The Perfect Points of Entrance—Prudence, Temperance, Fortitude and Justice—are nothing but the Cardinal Virtues of the Ancient Greeks. Faith, Hope and Charity are the Theological Virtues of the Scholastic Period.

It is the same with the Seven Liberal Arts & Sciences of the 3-5-7. Grammar, rhetoric and logic were the trivium courses of the Scholastic Period. Astronomy, music, arithmetic and geometry were the quadrivium courses. These were the courses that had been taught in the Medieval universities in Europe.

And of course, Wisdom, Strength and Beauty are nothing but the modifications of the Platonic ideals of The True, The Good and The Beautiful.

Until and unless we have come up with a deep, relevant and no-nonsense study of Freemasonry, only then can we fully appreciate and effectively practice our Craft.

There is no better description of Freemasonry than the description

cited in the Second Degree: “Freemasonry is a PROGRESSIVE ... MORAL ... SCIENCE taught by degrees alone.” Today, Freemasonry is all about “moral.” But the practice, the continuous pursuit of ideals—of what is best and right—will make Freemasonry “progressive.” And a conscientious application of the Seven Liberal Arts & Sciences will put the SCIENCE in the “progressive ... moral ... science.”

Brethren, it is about time that we make Freemasonry as “progressive moral science” ... real.

So, now we see, that what have been taught to us as mystical from the start is, actually, “secular.” And only after realizing it did we finally see the problems in clearer light. Problems that are both internal and external to Freemasonry.

So, first: why do Masons today always speak in terms of “morality” when Freemasonry is more than just morality? We rarely hear any Mason speak in terms of “ideals.” Or “Knowledge.” Virtue, a fundament of morality, is to the First Degree. So, it is like that the Craft has been stuck in the First Degree over the past one hundred years—and never advanced.

This has led me to the second problem: how come that the Brethren rarely speak, or expound Masonry, in terms of “Ideals” or “Knowledge”? Is it because we Filipino Masons are so intellectually backward that we

are incapable of comprehending, so much so articulating, Ideals or Knowledge? I have asked this question to a couple of Brethren. One even counseled me to spare myself from all the troubles by settling for the old reliable Tried and Proven handbook, instead. And THAT is the answer.

As much as I wish to, yet I cannot totally rely on the Tried & Proven. The Philippines is not the United States; nor is it England.

Of course, Masonic education is universal. But a Filipino Mason is not as privileged in Liberal Arts education as an American or English Mason. Philosophy, the backbone on which our Masonic principles have been

constructed, is central to the Liberal Arts, Architecture, music, history and a host of humanities subjects are the mainstays of the Liberal Arts. Grammar, rhetoric and logic—intellectual equipments so basic and essential to any educated man—are the main staple of the Liberal Arts.

It is the knowledge of the Liberal Arts that has given rise to the old saying that “only intelligent men can become Masons.” But sadly, we

have a national system of education that is hostile, if not inhospitable, to the Liberal Arts. Since the 1980s, the expansion of the professional, technical and vocational courses has conversely seen to the gradual abolition of the Liberal Arts from the educational system. Now, only the big Philippine universities offer good liberal arts education where it has been banished from most schools in the country today.

Brethren, I am so particular about the Liberal Arts because they give off

A Continuity of Freemasonry means a restoration, a return, to good old Freemasonry. A restoration that will sound like new, not because we have deviated too far; rather, we have forgotten too long.

a civilizing and humanizing effect, making their devoted students into cultured individuals. By the Liberal Arts, we come to appreciate the inner beauty and symmetrical order; learn culture and tolerance of other people; read literature and every text of knowledge; see deeply into the moral lessons of history; distinguish falsehood from the truth; and aspire for what is Good, True and Beautiful.

Liberal Arts have been deeply structured into Freemasonry. And besides Faith, the Liberal Arts make up the “invisible” mechanism of “making good men better.”

So, you now see, Brethren, the

immense complexity that undergirds the issue of Masonic education alone. But it is Masonic education that precisely mirrors where Freemasonry stands today. And it is Masonic education that holds the crucial key in securing the longevity into the next century, even into the next millennium, of our Fraternity.

That longevity is attainable by a restoration, a return to, good old Freemasonry. Interestingly, we will move forward by returning to the basics. You see, Freemasonry is a speculative society. It is a society where the members use brainpower to ponder and reason about the Craft, the world and life. We are deep thinkers before we have become do-gooders. But sadly, Masons today are increasingly losing the ability—and the will—to speculate, to think.

For this, I have directed a couple of Brethren to study and prepare Masonic education courses that are fit for Candidates of Masonic Degrees and for Regular Masons as well. When over, the results will be placed under a series of pilot tests and evaluations until it they are good to go. We have conducted consultations before. We will go on consulting the Brethren even more—and I hope you will not mind the inconveniences entailed.

A return to Speculative Masonry will bring the forgotten habit of mind back to the Fraternity. It is a habit

of mind founded on right-minded actions and squared-and-angled decisions. This right-angled habit of mind will also filter down on the other issues that bug Freemasonry.

We are a Fraternity. And as a Fraternity, we cannot simply looked away from the contemporary issues that hound the men of today's world—male issues that somehow slip into the lodges and pester the Craft.

Psychologists and sociologists describe the many types of men that are presently emerging—the übersexual male (or the Adonis type of man), the metrosexual male (or the city-animal type of man), the soft-emotional man, the alpha male, and a host of other labels. Women are lucky. They have Feminist or Women Studies. Men do not.

But amid these disturbing 21st century trends, Masonry offers no remedy to its members except a return to sanity. For this reason, we will increase family involvement in Masonic affairs—just as we shut the lodges down from the monkey businesses and juvenile inanities of un-masonic Masons.

You see, a man who doesn't spend time with his family is not a man at all. In the family, traditions take root, individuals grow, and faith is nurtured. Within this setting, a father or head of the family provides sustenance, protection, guidance, and stability. These are the same qualities re-

quired of a Mason. So much so that a home shapes a Mason into a better man—just as a Lodge shapes a good man into a Mason.

Our priority on our natural families also extends to the widows and orphans of our departed brethren whom we are bound to aid and assist. For hypocrisy is the undertaking of big medical-dental missions, with hundreds or thousands of indigent patrons, while avoiding our obligations to the widows and orphans we have sworn before God to support. We excuse ourselves away by saying that they are nowhere to be found. But nothing will be subtracted from our masculinity if we will go out of our way and look for them right in our own communities.

Family involvement also extends, not only to the Appendant Bodies but moreover, to the Allied Masonic Organizations such as the Orders of Amaranth, Rainbow, DeMolay and Job's Daughters. They are mostly the wives, sons and daughters of Masons. We will see them more often in our Masonic affairs in the coming months. We are, after all, a Masonic family.

But a renewal of the Masonic family will not be complete if no changes will be introduced in the Elections of the junior Grand Wardens. We will do a review on matters of electorates, campaign and the voting process itself in an effort to see good and true

Masons sit in the Grand Orient in the coming years.

A Continuity of Freemasonry means a restoration, a return, to good old Freemasonry. A restoration that will sound like new, not because we have deviated too far; rather, we have forgotten too long.

Virtues strengthen us to conquer our diversities and make Brotherly Love real. Ideals drive us to ease burdens and extend Relief, be it to a Brother or to society at large. And Knowledge, with all the equipments of the mind and the senses of the heart, brings us ever closer to the shining Truth.

Secured in the timelessness of our Masonic tenets, this humble and newly-installed Grand Master finds confidence in the success of our labors in the coming days so as to foresee joyfully the Continuity of our Craft into the future ages. For this, I formally announce before you all, the theme that will prevail in the Masonic Year Two-thousand & Thirteen—

**“Today’s Masonry,
Tomorrow’s Continuity:
Brotherly Love, Relief and
Truth as Edifice in Bridging
Freemasonry to the
Next Millennium.”**

Thank you very much and good evening to you all. ❖

Grand Installation Moments



**Memorable scenes from the
Grand Installation of MW Juanito G. Espino, Jr.
at the Iloilo Grand Hotel on April 27, 2013**



Laughter precedes the solemn occasion. RW Alan Purisima displays one of his rare animated moments, with RW Tomas Rentoy III behind, as he meets old friends. (above) Then RW Espino and MW Santiago T. Gabionza, Jr. broke into a laugh during the Opening Ceremonies in their final job as GM-DGM tandem. (below)





The Past Grand Masters, who have come to witness the Grand Installation, are escorted into the hall. (above) MW Franklin J. Demonteverde, PGM, Master of Ceremonies, presents then newly-elected Junior Grand Warden VW Voltaire Gazmin at his right, and then Incoming Senior Grand Warden RW Tomas Rentoy III at his left, before the Grand East. (below)





Handover. MW Espino kisses the Holy Bible first before he goes on to take the oath. (above) MW Reynato S. Puno, PGM, Installing Officer, hands to MW Espino the gavel and all the authority that comes with it. (below)





Well wishes. The Past Grand Masters stand behind then newly-installed MW Espino and the 2013 GLP Grand Officers during the photo shots. (above) Congratulations and well-meaning wishes come from MW Bro. Kazufumi Mabuchi, PGM, Grand Lodge of Japan F. & A.M. at left, and MW Bro. Samuel C. Lo, PGM, Grand Lodge of China F. & A. M. (Taiwan) with wife at right. (below)





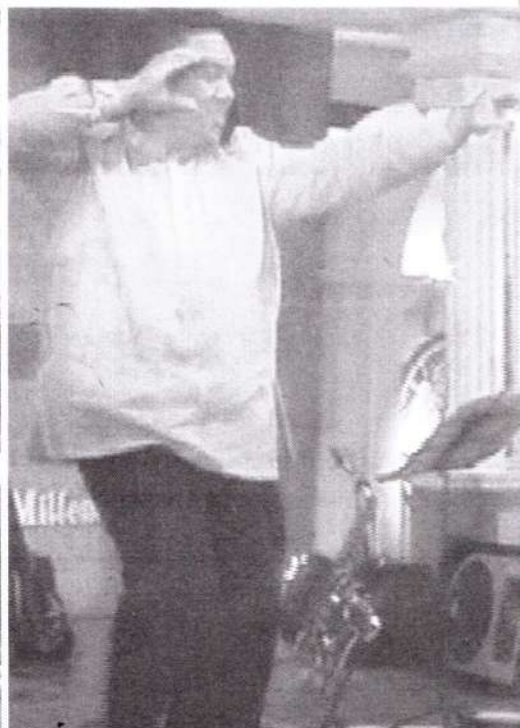
Family bonds. MW Espino is flanked by his wife, Sis. Susana Saldaña-Espino, his two daughters, and the females from both sides of the family. (above) MW Espino dances with his eldest daughter Paula, a medical doctor, while younger daughter Monique, an architect, watches from her seat. (below)





Well wishes. The Past Grand Masters stand behind then newly-installed MW Espino and the 2013 GLP Grand Officers during the photo shots. (above) Congratulations and well-meaning wishes come from MW Bro. Kazufumi Mabuchi, PGM, Grand Lodge of Japan F. & A.M. at left, and MW Bro. Samuel C. Lo, PGM, Grand Lodge of China F. & A. M. (Taiwan) with wife at right. (below)





Fun before the work. A band plays live music until a brother from Hawaii takes the stage and renders a traditional dance from home. (above) MW Espino and Sis. Susan swings through the night before lending her hubby to the Craft for the whole year. (below)



For more installation photos visit this link <https://www.facebook.com/PGMJJojoAtienza>

Seven-Point Program to shape up the Craft

MW Espino draws up a Seven Point Program for his term. But he has unwittingly assembled a wake-up call for all Masons.

With the party atmosphere of the GLP Centennial Year over, MW Juanito G. Espino Jr. now buckles down to work as he takes stock of the Craft's resources at hand. Tallying heads and wherewithals comes second nature to this former and youngest chief of the constitutional watchdog, the Commission on Audit (COA).

But he has other objectives in mind.

He is the "GLP 101" Grand Master. There is significance in the starting year of the Craft's bicentenary, coinciding with the first decade of the Second Millennium. Situated at the onset of a new era, he must fit the Fraternity out for a long voyage into the future.

This conjunction of time led MW Espino to come up with a forward-looking theme: "Today's Masonry, Tomorrow's Continuity: Brotherly Love, Relief and Truth as Edifice in

Bridging Freemasonry to the Next Millennium."

Consultation

His predecessor, MW Santiago T. Gabionza, Jr., laid out the course—production of timeless Masonic references, the Tokyo Declaration, proper closure of lodges convened, etc. But none of these will matter if "BRP GLP" is not captained by skillful officers and manned by the best and gutsy crew.

A team player, MW Espino picks up where his predecessor has left. But he never follows trails without a keen sense of the right and efficient. An auditor's cold precision on things—digging up for answers no matter how tiny or how intricate the mess is—goes into the search process of his program objectives.

So, his raising of the Craft's qual-

ity zeroes in on seven areas which he properly calls the “Seven Point Program,” as follows:

1. Selection Process of Petitioners for the Ancient Craft Degrees;
2. Mentoring of Candidates for the Ancient Craft Degrees;
3. Continuing Masonic Education for Regular Masons;
4. Family Involvement in Masonic Affairs;
5. Strengthening of Ties with the Appendant Bodies; and
6. Administrative and Financial Reforms; and
7. Electoral Reform for the Office of the Junior Grand Warden.

These points were drawn from consultations he had begun with various Masonic sectors the year before. Then, all inputs were laid out and assembled in two strategic planning sessions held on March 23 in Fontana in Clark Freeport, Angeles City, Pampanga; and on April 2 in Camp Crame, Quezon City. Delegates who came were representatives from the succeeding Grand Line Officers—then Senior Grand Warden Alan Purisima, and then Junior Grand Warden RW Tomas Rentoy III.

The proxies came to ponder on how the streamlining of the Craft can be possibly achieved in 3 years’ time or more. A year up in the

Grand East is too short. If doable, the Grand Line officers will not mind implementing the quality upgrade in tag-team successions.

After all, the job needs to be started, regularized, maintained and capped for a period of time if it were to succeed.

Hence, the Seven-Point Program—the frontline in the planned 3-year upgrade or so—came out as a result.

Apparently, there is reason for MW Espino to make it good. This is yet besides the two major considerations that have weighed heavily on his mind while working the details in.

One, Freemasonry needs no changes or new introductions. It is whole in and complete by itself. This led him and the proxies back to Masonic basics as a surefire method to fix the issues and lapses occurring in the Craft today.

Two, there is a crucial GLP function that is often ignored by Masons. Freemasonry is a “degree-conferring institution.” It is not in the same class as U.P. and other Philippine colleges and universities, of course. But the GLP must live up to its educational function to the full, and raise the standards if necessary—lest, it declines into another moneymaking diploma mill.

Conversely, Masons must make real the dignity that goes with the

degrees they have earned; otherwise, they cheapen themselves as much as Masonry.

Both ways, the GLP and its membership must defend and advance the dignity that comes with our Masonic degrees—just as graduates from top universities come out with quality and achievements. We must make Freemasonry's claim to “moral soundness” and “excellence” real. What brilliance our Masonic diplomas evoke must go beyond the paper and deep down into the soul.

For this, MW Espino seized on Masonic education as crucial instrument in his “human resources development” thrust. After all, 3 of his 7 program objectives are directed to regular Masons. How much we have learned will tell on how we value our families—both our natural and extended Masonic families.

With 5 program objectives covered, the last 2 fall under “systems

fix”—one going to managerial repairs; the other, to Masonic jurisprudence and electoral reforms.

What follows below are the descriptions of MW Espino's program objectives. A couple of the issues discussed at the planning sessions were thrown in; others from observations on the prevailing thoughts and incidents making the rounds of the Craft today.

Controversies, which have served as illustrative cases of the discussions, are not general. But still, they need to be eliminated before they become common practice.

1. Selection Process of Petitioners for the Ancient Craft Degrees

This comprises the “defense of the West Gate.” The Craft requires peaches for Petitioners. But why are



When Masons cast their ballots at the Altar, they call on TGAOU to guide what their hands must pick and drop—and to have His say in the admission of members.

we getting lemons?

The biggest problem about Petitioners is not the Petitioners themselves; rather, certain Masons who ignore, twist, or subvert the process. Once a Petitioner knocks, the designated lodge committee say, the Committee on Education, takes over. Or the more specific and specialized Committee on Petitioners and Candidates for Degrees. Certainly, it must have a program from Petition to Raising.

But problem appears when certain Masons stand in the way of smooth, objective, processing that often leads to lodge troubles. They fiercely lawyer for lodge applicants. Some Masons cannot just let go of the Petitioners they bring to the lodge.

Possessive emotions, as much as hidden agenda, obstruct the process. Worse, certain Masons even look at Petitioners as milking cows for personal money gains. Or fresh recruits for their factions. Or even objects of their psychological defects.

The second problem is the slipshod, even the absence of, Lodge Investigation.

Investigation is one of, if not the most, crucial part of the Petitioner's process. But sadly, certain Masters of the lodge are not complying with it. Worse, not even the Grand Lodge Inspectors (GLIs) care to check on, even to take a look at, an accom-

plished Form 372 before this document is allegedly destroyed.

Form 372, the "Reference of Petition for Degrees," is the document that the 3-man Lodge Committee on Investigation ought to accomplish when it sets out to check a Petitioner at his home, community and/or workplace. Once filled up, each committee member submits his form to the Master with detailed report of his findings.

What the Investigation Committee recommends is what the Master often acts upon.

Investigation is conducted even among locals where everyone knows everybody. But unlike in the more urbanized areas, the job is handled in more friendly manner with even more precise results.

"The biggest problem about Petitioners is not the Petitioners themselves; rather, certain Masons who ignore, twist, or subvert the process."

No investigation means either the Master is incompetent or preferential to the Petitioner. Worse, investigators favoring the Petitioner do away with the probe. They just go on to write glowing reports.

Both ways, they have deceived the brethren.

The third problem about Petitioners is the manipulation of the

Balloting itself.

Once a Petitioner goes to Balloting, he has already slipped past all human guards possible at the West Gate except for one—TGAOU.

This makes Freemasonry different from other organizations. Once the ballot box is placed at the Altar, the lodge members are not just voting for the Petitioner's admission. They are calling on the help and guidance of the Almighty in deciding what our hand must pick and drop. We want God to have a say on who becomes a Mason or not.

It is revolting to learn that the Lights of a lodge in Ilocos, for instance, had deceived their brethren in 2012. They conducted the Balloting twice. But the three went on to conspire reporting before the members "fai clr brt"—when the result was actually "clou dar blk." Worse, they initiated the candidate two days after.

When this came to the knowledge of the GLP, the Lights were quickly suspended with a pending complaint.

With these issues obtaining, the more we must firm up our watch at the West Gate. But ironically, we already have a multi-layered defense posted there. It's just stunning how many lemons have slipped past the guards all these years.

We actually have, first, Masons who endorse Petitioners—but only

Petitioners who are "good man and true."

Second, there must be a Lodge Committee on Petitioners and Candidates for Degrees—or equivalent—at work. It can spot flaws early while training the Petitioner. (See related story.)

"If lemons were slipping through the West Gate, the guards have either abandoned their posts—or are just fast asleep."

Third, tough, fair-minded and preferably street-smart investigators are not just our point-men in the lodge's quality control. Their combined decisions bear down on the future of the lodge. Hence, objective and diligent investigators are a blessing to the brethren. Grand Secretary MW Danilo Angeles is correct to write in his column that they are "the silent heroes of the lodge." Fourth, the Master of the lodge must see to it that all three agencies are in place and at work—and working in synch. He must stay out of the Petitioner's business until the investigators come to report. Should ugly findings popped up, he turns the Petitioner away. If the Petitioner lives up to the qualifications, he goes on with the Balloting—and he must ballot with due reverence.

And fifth, the GLI must keep

a hawk's eye over it all—from the West Gate to the ballot box on the Altar. He sees to it that investigations are conducted and Form 372 is accomplished. He defends, not only the Craft, but moreover all things sacred in the lodge. He admonishes everyone on the sanctity of the ballot.

The GLI virtually holds, not only the trust but moreover, the power of the Grand Master in the lodge. Should the Master or any of the lodge agencies go bonkers, he issues a first and final warning. Unheeded, he unleashes the thunder. After all, he is the last line of defense. If he fails, the Craft fails.

The role of the GLI has never been more crucial than today. Certain Masons are devising new schemes to go around the rules. Out-of-town Masons, for instance, put up lodges in suburban areas. Milking the local Masons of money, they flood the newfound lodge with

cronies and Petitioner rejects from the Manila lodges. Expectedly, they run it like a dog kennel.

Freemasonry is equipped with the necessary systems to handle Petitioners. But if lemons were slipping through the West Gate, the guards have either abandoned their posts—or are just fast asleep.

We strongly recommend for your reference the 2-part series “The Proper Watch and Conduct at the West Gate” in the Pro Bono Fraternitatis column of MW Danilo Angeles in THE CABLETOW (January-February 2013 and March-April 2013 issues).

2. Mentoring of Candidates for the Ancient Craft Degrees

The job of educating the Candidate falls on the lodge degree conferral team, the Proficiency exam



We construct our moral and Masonic edifice in three layers: Virtues at the foundations, Ideals for the superstructure above, and Knowledge which holds them together at the middle.

coach, and the committee handling him. They actually comprised the vast faculty staff of our “degree-conferring” Fraternity.

Rituals confer, not only the degree but moreover, the instructive experience. In Masonry, instructions and experience always go together.

Next, the Lectures fill in the knowledge at its basic level. To say that “The Form of a lodge is oblong,” or “The Lights of a lodge are three,” is as simple as teaching “A is for apple,” “B is for ball,” and so on. Here, objects and concepts are matched.

Then, the Proficiency test coach raises the level to comprehension. Inquiries of “What was then done?”—and corresponding replies of “I was ..” “I was...”—is meant to show how one object works when attached to another. It’s a method as simple, again, as “ $1+1=2$... $2+2=4$...” and so on. The coach assembles it all together for the Candidate.

Where the Candidate has reviewed the rituals, the committee caps the learning process with application. What the Candidate has learned, the committee draws it out from him, straightening his words and actions simultaneously after the requirements of his degree.

According to Bloom’s Taxonomy—a handy classification system basic to educators—knowledge, comprehension and application

make up the lower order of thinking skills. Interestingly, all three have been built into our ancient practices.

Now, all study resides in the head. We must bring it downstairs to the heart. Hence, the committee’s job goes beyond the practice zone. It must put everything in right perspective for the Candidate.

“Studying in parts is more effective than swallowing the ritual in one long undivided whole.”

Studying in parts is more effective than swallowing the ritual in one long undivided whole. So, the committee shows the Candidate the portions of each ritual. It explains to him that he begun with the Rite of Divestment for so-and-so reason, then the Rite of Entrance for so-and-so reason, next the Rite of Circumambulation and so on.

Supplementary education is what the committee does. A back-up, yet it completes what the other lodge units cannot. But above all, it makes Freemasonry as “a progressive moral science” real.

Diligently, it must impress on the Candidate the distinct trait of each degree as he advances through the ranks. Giving the “right perspective” goes, not only for the Candidate, but also for Regular Masons who haven’t grasped yet the pro-

gressive nature of the Craft.

It begins with the Petitioner who must be a “good man and true.” It is the only kind of Petitioner that the Masonic charter allows.

“Good” basically denotes moral excellence. To be good is to be virtuous. Therefore, we equipped him with Virtues in the First Degree. After all, the Perfect Points of Entrance are nothing but the Cardinal Virtues—temperance, prudence, fortitude and justice.

“Cardinal” came from the Latin word *cardo* which means “door hinge.” The practice of the cardinal virtues will open to more practice and acquisition of other virtues like responsibility, humility, loyalty etc. Without the cardinal virtues, the theological virtues of faith, hope and charity will not be possible no matter how “the greatest of these is charity.”

**“In sum, Virtues,
Knowledge and Ideals are
what a Mason ought to be ...
lest, he builds temples
without plan or form.”**

Look at the Biblical passage of the Third Degree perambulation (I Corinthians 13: 1-13, King James Version). What actually makes up charity is nothing but the cardinal virtues practiced in combinations (v. 4-7).

So, Virtue is what the First Degree is all about. In the Second Degree, it is Knowledge. In our ascent up the winding stairs, we have been shown around to the three objects of knowledge (wisdom, strength and beauty); the five human senses to apprehend knowledge; and the means to cultivate knowledge (the Seven Medieval Arts and Sciences). In the Third Degree, we have been instructed next on the lofty ideals of wisdom, strength and beauty.

“Ideals” is the closest word to what the ancient Greeks have called the “transcendentals.” These are the characteristics of an advanced or lofty existence—characteristics that can be found in man as well as in “Heaven.” And these are composed of “the true, the good and the beautiful.”

Translated into Masonry, the true becomes “wisdom;” the good, “strength;” and the beautiful, “beauty.”

The transcendentals are all over the Raising story. Virtuous and intelligent, GMHA attained to highest Masonic honor by living up dramatically to these ideals (transcendentals). Bound by an oath of secrecy with a force of law (the good), he gave up his life in a tragic but heroic manner which commanded, in turn, the admiration of all craftsmen (the beautiful). In the final analysis, what is life but only a transitory pas-

sage when greater things, like honor, count more importantly in this world and beyond (the true).

In sum, Virtues, Knowledge and Ideals are what a Mason ought to be. These are the respective themes of the ancient craft degrees which every Mason must grasp—lest, he builds temples without plan or form. The First Degree Charge says that Freemasonry is “an institution having for its foundation the practice of the social and moral virtues.” So must Virtues become the foundation of every brother once “placed at the first step of a Mason ... whereupon to erect the future superstructure.”

But the superstructure yet needs a frame to hold it up. It cannot be flatly imposed on the columns right away. So, “Geometry, the first and noblest of science, is the basis on which the superstructure of Freemasonry is erected.”

Therefore, Knowledge—which

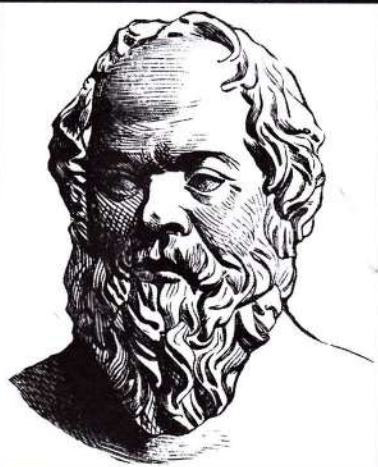
Geometry stands for—is the intervening frame that holds together the ideals above and the Virtues below. The “moral and Masonic edifice” is a three-layered construction.

The committee handling the Candidate must never lose sight of the meaning and order of this three-leveled structure—lest, it squanders its powers in making a man into a Mason.

3. Continuing Masonic Education for Regular Masons

The establishment of the Institute of Masonic Education and Studies (IMES) by the GLP is a right-headed move. But it must yet effectively and relevantly address the continuing and advanced education needs of Masons.

At the blue lodge, we get in-



**Does Socratic
philosophy hold
the “holy grail”
to Ancient Craft
Masonry?**

structions like the Catechism, or the history of Masonry. But these only comprised the “induction process” that comes with the admission package. To mentor a Candidate is to equip him and run. Every lodge ought to do this if it were to keep and manage members. It cannot strictly qualify as “education” in the real sense.

Besides, mentoring a Candidate only involves the lower order of thinking skills in the Bloom Taxonomy—knowledge, comprehension and application. It is grade school. Like kids, blabbering Masonry from memory is just the start and certainly, never enough.

What, therefore, makes for an appropriate Masonic education—as all Masons ought to be intelligent—is a kind of education that runs on the higher order of thinking skills: analysis, synthesis and evaluation. There must be some kind of a higher Masonic learning. This gives Masons the right to call themselves “Speculative” Masons. “Speculative” describes someone or something marked with, or accomplished by, intellectual deliberation. It is brainwork but only on matters theoretical than practical. So, a Speculative Mason is a deep-thinking, well-reasoning, Mason—with achievements that are conversely profound and well-founded.

There is a number of bros striving

to live up to the name albeit without decent materials, forum, know-how or schooling. This is where the IMES must come in.

Today, the IMES offers a single course so far which some Masons call a “Career Officer’s Course.”

“The IMES must, therefore, provide a respectable place—and means of support—for these speculative or theoretical men, of whom at best there are only few in the Craft, to meet, exchange their thoughts, and train young Masons.”

But let’s hand it to IMES. All this time, it is a little flame flickering in the dark. It has survived as a skills training school. What else is Lodge Management or Ritual Floor Works, for instance, but a skills course? After all, supply only meets demand. But then again, these are basic knowledges which will remain ignored had not an edict made enrollment in the IMES course a requisite to crucial lodge positions.

So, were it not for IMES’ persistence, the overwhelming darkness will have totally wrapped us and no final refuge for Masons desiring for knowledge stands today.

“Refuge” best describes IMES’ role in the coming years. To do Spec-

ulative Masonry is to engage more or less in philosophy. But the dignity and charm of philosophy—particularly speculative philosophy—have not always, or widely been, popularly recognized.

What has kept Speculative Masonry out of reach from the bros all this time, among other reasons, is the wherewithal and temper to do it. MW Espino was correct to observe in his Grand Installation speech: “It is the knowledge of the Liberal Arts that has given rise to the old saying that “only intelligent men can become Masons.” But sadly, we have a national system of education that is hostile, if not inhospitable, to the Liberal Arts. Since the 1980s, the expansion of the professional, technical and vocational courses has conversely seen to the gradual abolition of the Liberal Arts from the educational system. Now, only the big Philippine universities offer good liberal arts education where it has been banished from most schools in the country today.”

Liberal arts comprised the backbone of Masonic knowledges—language (grammar, rhetoric, logic), philosophy, history, literature and the abstract sciences (geometry, arithmetic, astronomy). But it is philosophy that binds them all into one coherent field.

Masonry only takes what society gives. So, curricula and courses

stressing on precision, efficiency and speed—all valuable to the professionals and specialists of a technical and complex society—gradually bumped liberal education off. The love of truth, and the passion for good life (as in virtuous life), that liberal education foster are now nearly gone.

Where there is a generation of Masons not touched by the introspective, the theoretical, and the humanizing, we can only expect some of our bros grappling hard with the Masonic basics—if not remaining indifferent to the very Masonic principles at all. And there goes the complaint about the Craft’s declining quality—and Petitioners with bad education and lacking intellectual taste.

“A Masonic school goes beyond the temporal concerns and addresses itself to the basic questions.”

Noteworthy, this problem is not limited to Philippine Masonry alone. With this situation obtaining in and out of the grand jurisdiction, the IMES can serve the interest of the Craft well by opening its doors wider and playing host to the higher purposes of education.

As an “institute,” IMES is a functionally-limited body, either as a think-tank or a specialized unit op-

erating outside of the ordinary. Educational obligation requires IMES to satisfy Masons who come hoping for uplifting discoveries or widening visions, on one hand. But on the other, it is an obligation that is crippled by the same problem bugging even the big colleges and universities today: is there enough to teach the students?

Exclusively mandated by the GLP as the only Masonic school, the IMES must therefore step up its acts commensurate to the breadth of its privileges—and do what educational institutions ought to do. It must gather, shelter, train and engage the vanishing few Speculative Masons among us. Reviving speculation among the bros means instilling the habits and ways of theoretical thinking. It is a long, big, push. It requires a qualified manpower that must be trained and plowed back to the lodges.

The IMES must, therefore, provide a respectable place—and means of support—for these speculative or theoretical men, of whom at best there are only few in the Craft, to meet, exchange their thoughts, and train young Masons. The effort includes soliciting the warm and valiant efforts of Masons of peculiar gravity and depth. Rounded up, they go through a kind of education that serves as a counterpoise to the ignorance and vulgarity we wish to see

eliminated.

Still, much skill courses are expected from the IMES. A course for Grand Lodge Inspectors (GLIs), for instance, is necessary to make them work, to see Masonic laws enforced in the lodges—and do away with most of the complaints prevailing about the Craft. But it is not enough. A Masonic school goes beyond the temporal concerns and addresses itself to the basic questions. Before, Speculative Masonry had flourished when discussions dealt with the world and a Mason's place in it. Luminaries like James Anderson and Albert Pike explored it. Masonic writers like Jean Jacques Rousseau and Rudyard Kipling tried giving flesh to it. Local Masons like the late MW Reynold Fajardo, PGM established its foundations in this grand jurisdiction. These are questions which have been debated by the best minds at the highest level.

But time came when the Craft had gradually lost sight of the first principles—and decay set in. The unified vision of the Mason and the world was forgotten. Hence, we begun subsisting on partial and disparate knowledges.

Without a synoptic view of the Masonic world, there is no canopy that will coherently shelter our principles together. No organization of doctrines arranged after the lay of the land. And no Masonic Tree

of Knowledge can possibly grow above the height of a bonsai.

After Raising, Masons go to the appendant bodies for “advancement.” But with all due respect to the York and Scottish Rite Masons, what philosophical advancement they represent is not in direct origin from the ancient craft. Each holds its own lore which has distinctly shaped its respective worldview in turn. After all, an appendant is an attachment. It is a branch, not the trunk.

An attempt to further push the trunk up has led a handful of Masons to go deep down into our roots. By going deep, we can achieve height. So, they looked up to the Classical Greek philosopher Socrates for answers. After all, he was the first to propound in Western civilization that virtues can be taught. Besides,

he was the first to call the workings of the cosmos as “Geometry”—and the state of a well-ordered soul, again, as “geometry.”

“To the Greeks therefore, and not to the Romans, we are indebted to what is great, judicious and distinct in architecture,” so hints this very loaded line from the Second Degree Lecture.

4. Family Involvement in Masonic Affairs

The Master of Laureano S. Ledres Memorial Lodge No. 271, WM Alberto M. Pastor, had a good reason for holding a Family Day in May. We relied on our families during our Petition. But we forgot them after our Raising.

For the same reason, MW Espino



“Out of sight, out of mind.” So, bringing the families to the lodge will regularly remind Masons to speak and act like the best of fathers and men.

wants to bring the Masonic families out of the background and into the lodge. “A man who doesn’t spend time with his family is not a man at all,” he said in his Grand Installation speech.

His statement picks on our manhood. But the family actually needs something more than that: fatherhood.

**“We do not only equip
them with the means of life.
We also ready them to face
the world.”**

The notion of most men about manhood is still anthropological. Bronislaw Malinowski, an anthropologist, observed that the biological role of the human male runs similar to the other male species—to impregnate the females and disappear after fulfilling his duty. But the olden “go-forth-and-multiply” practice ceased when subpoenas had begun coming with the mail.

Manhood is a composite of qualities such as courage, determination, and vigor that must come with every male adult. It works when one say, bravely faces up to his paternal responsibilities. Or firmly sees his family through rough and troubled times.

A family is basically made up of parents and kids. Hence, one-third of the role goes to the fathers.

With good qualifications and connections, Masons no doubt are capable family providers. This is what fathers basically do. They give nurture, not only food, but also training. Besides the physical, the emotional, social, and intellectual well-being of our family members are factored into our parenting jobs, from infancy to adulthood. We do not only equip them with the means of life. We also ready them to face the world.

So, we teach our kids how to get along with the rest of the family first, and with other people next. We teach them the good from the bad, the dos from the don’ts. This is where the Craft comes in. The family is where the blueprint of the kids’ future social relations are formed. The lodge offers a place where these blueprints can be practiced, even made real.

With increased means for better life, families have become more home-centered. With social networking or more spectacular computer games right at their finger tips, kids dug in deeper at home at the expense of social life. They grow up to become Dungeon Masters living in virtual reality, chatting with moving Skype images, or crashing aliens and monsters—but incapable of dealing with the real world.

Holding a Lodge Family Day for instance draws families together.

They meet and sit together where the bros can comfortably introduce and steer them through friendship. Moreover, the occasion offers a chance not only for bonding. The bros can get to know the kids they have missed all the time they were at work. It's a fulfilling experience. Seeing your kids do the gwiyomi and the cup song routines leave you wondering where our civilization is heading to.

But in Masonry, "family" is not only limited to our natural families alone. Our Obligation sweeps over the widows and orphans of our departed brethren. Forgotten, it is time we revive our Lodge Committee on Widows and Orphans, search for them, inquire into their conditions, and extend what possible help they need. Invite them to our Lodge of Remembrance. But see to it that they also join in our Family Day outings and Lodge Anniversaries.

Lodges must make it a point to help our widows and orphans first

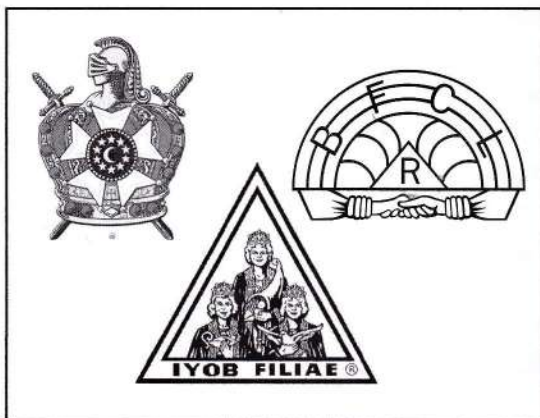
before launching into any community projects. After all, charity begins at home. We take care of our own first and foremost—lest Masonic "charity" declines into a word of pretense.

With a whole lodge of "dads," looking after the families of our deceased brethren will not be any burden at all.

5. Strengthening of Ties with the Appendant Bodies

Unknown to many Masons, there are dozens of Appendant Bodies attached to the Craft. The structure confuses not only cowans but even Masons.

Before, Operative Masonry was a 2-grade system—first the Apprentice and next, the Fellow. Speculative Masonry added a third, the Master. Called as the "sublime degree," it caps all advancements in the ancient craft—hence, marking all succeeding



Backing up the adoptive bodies shows where our heart—and Obligation—is: in our families.

degrees as “appendant” or attachment.

There are, at least, 20 established appendant bodies recognized around the world today. Each has its own lore, organization, ways and set of terminologies. But each is also sworn to help the ancient Craft and the society where it operates. In effect, an appendant body is an extension—sometimes called a “playground”—of Masons for activities beyond the bounds of the ancient craft.

“The structure (of Masonry and the appendant bodies) confuses not only cowans but even Masons.”

What we commonly know as appendant bodies are actually the “concordant bodies” comprised of the York and Scottish Rites. Peopled with Master Masons, they profess lessons that are “in harmony” with the ancient Craft philosophy; hence, “concordant.”

The next set of appendant bodies are the “adoptive bodies” composed of youth and women organizations where Masons and their family members are affiliated.

The Order of Amaranth admits Master Masons and women, 18 years old and up, with relations to Masons, living or not. Taken after the 16th century “Order of Amarantha” of Queen Christina of Sweden—a

woman ahead of her time—the order advances the practice of the Golden Rule, the theological virtues, and wisdom.

The Order of Eastern Star—the world’s largest fraternal organization for men and women—admits Master Masons and women, 18 years old and up, with relations to Masons.

Other women groups are the Daughters of the Nile and the White Shrine.

Topping the youth groups is the Job’s Daughters International made up of girls, with or without Masonic relations, aged 10 to 20. Called as, “Jobbies,” they hold meetings in the Masonic lodge which they call “Bethel” in turn. Focused on the Holy Bible, Jobbies operate and hold activities through the sponsorship of Masons.

The International Order of the Rainbow for Girls is made up of girls, aged 11 to 21, with or without Masonic relations. It passes leadership skills to its members through community service.

Closely modeled after the Craft, the Order of Demolay admits young men between ages 12 to 21. Sponsored by Masons, Demolay chapters hold meetings in Masonic lodges. It fosters seven virtues which are filial love (love between a parent and child), reverence for sacred things, courtesy, comradeship, fidelity, cleanliness and patriotism.



Upgrading certain ignored services, like publications and lodge update notices, to 21st century standards can maximize resources and deliver results.

Another class of appendant bodies are the “Masonic clubs” with Master Masons for its members. Being clubs, they commonly bond for fun, fellowship and the practice of Masonic tenets.

Most well-known—as it is the most established—in the GLP jurisdiction is the Ancient Arabic Order of the Nobles of the Mystic Shrine or “Shriners.” They support Shriners Hospitals for Children, an international health care system of 22 hospitals for special pediatric care, innovative research and outstanding teaching programs for children.

Other established and recognized Masonic clubs around the world are the Grottoes of North America, High Twelvians, National Sojourners, Sciots, Societas Rosicruciana in Anglia, and the Tall Ceders of Lebanon.

The last set of appendant bodies are the “bodies in amity.” These are organizations which operate, and accept members, across grand jurisdictions.

This includes the Royal Order of

Scotland which operates a branch in the GLP jurisdiction. Others are the Red Cross of Constantine, the Brotherhood of David and Jonathan commonly known as the “Secret Monitor of Canada,” and the Grand Council of Allied Masonic Degrees.

By all means, ancient craft Masons must extend support first and foremost to our adoptive bodies. Masonic youth groups look up to their “Dads,” not only for venue of meetings, but also for aid and assistance in running their respective organizations. We can raise the level of help by inviting them in our Masonic activities, like giving them a job in our medical-dental missions. Or by asking for a musical or entertainment number for our lodge festivities. It supplements the self-development goals they aspire for.

Where Masons’ wives are members, greater support must be extended to the Orders of Amaranth and Eastern Star. Certainly, you will never wish to leave our “Honored Ladies” out.

6. Administrative and Financial Reforms

The GLP central office in Manila, ran by an 18 non-Mason staff, is the grand jurisdiction's hub of operations. Here, MW Espino will administer a couple of systems-fix to better service the Craft.

Topping his list is the on-line display of all the lodges' standing with the GLP. He was formerly chairman of the Information Technology Committee in the Centennial Year. Now, he will see through the completion of the public posting of lodge status and other information in the GLP website come November.

With lodge status publicly accessible, members can confirm fast for instance on whether their lodge has settled its annual obligations to the GLP or not. The on-line posting also aims at eliminating the cramming, hassles and electioneering that come with the Junior Grand Warden

(JGW) election in the Ancom. Easily, the Committee on Election can bar a lodge with outstanding arrears from voting without question.

Rumor has it that certain lodges, with outstanding obligations to the GLP, are selling their votes to JGW candidates willing to write the liability off.

An IT fan, yet MW Espino believes in the power of the written word. Masonic materials can be downloaded from a host of websites. But a publication can document Masonic events for history's sake. Moreover, it is a very handy medium that is good for a studious pace.

For this, he will work changes in THE CABLETOW which is a very very undermanned organization at present. It needs correspondent from each district to keep the bros informed—and firm up the cable-tow running across the grand jurisdiction.

Subsidized by GLP members, THE CABLETOW must keep up with the times, match the readers'



Among other reform measures, the election of the Junior Grand Warden must be the concern, not just of the Lights, but of all Masons.

information needs, and shape up to the level of a pro. Or near it. In line with MW Espino's objectives to upgrade the Craft, the GLP's official publication is now reverting to Masonic Education features and series. Decades ago, THE CABLETOW was the Craft's only source of Masonic Education—and things went okay.

Formerly the top honcho of the state auditing agency, MW Espino will certainly look into the GLP's books. Just as he instituted reforms in COA, so will he introduce corrections and streamlining in the Craft's money flows.

7. Electoral Reform for the Office of the Junior Grand Warden

If the West Gate is to the blue lodge, the Junior Grand Warden (JGW) office is to the Grand East. Both ways, defense and selection are needed.

The JGW office is the entry level to the kingdom, the power and the glory of the Grand East. A Grand Master holds office for a year, of course, But a crazy JGW who has slipped past our vigilance and onto the Grand East can wreak deep and wide devastations to the Craft in a day or week. Hence, all the more reason we have to be choosy.

JGW hopefuls file their candida-

cies at the GLP in November. A Past Grand Masters' committee screens the qualified and okays their running. Aspirants must reach seven in number at the least—lest the Grand Master extends the filing period.

MW Espino wants to see the “magic seven” all come in November. Beating the deadline proves their determination. But the timely filing has its reward. He wants to put all hopefuls on the stump leading to the Ancom. For this, the GLP will hand the candidates a calendar of district conventions and other Masonic assemblies and send them out.

In effect, MW Espino is eyeing for an open campaign season by JGW aspirants—but on a limited condition to prevent gross electioneering. What he wants is for the bros to see, know, hear, examine, and wisely pick their future Grand Masters.

Electing JGWs is exercised only by the Three Lights of the Lodge. But an open campaign will sweep the opinion even of the most ordinary Mason into the discussions. Hence, the Lights will march to the polling booths and vote according to the consensus reached by their lodge.

MW Espino is virtually hoping for a more democratized system of JGW election that is now limited to the Lights only. He will sit down with Masonic legal luminaries to see the reforms through. • EC

GM's May-June activities

MW Espino kicks off with heavy sked

By VW Roseller Malabanan

Chief of Staff & Administrative Assistant to the Grand Master

Barely a week after the Grand Installation of MW Juanito G. Espino Jr. in his office, he hit the ground running. Cordially, he accepted and attended various Masonic functions and was warmly welcomed by the brethren, families and friends of Masons.

For the month of May, the activities of the Grand Master was highlighted with presiding over with the Turnover Ceremonies of various Masonic Districts in Metro Manila and Region III; Cornerstone Laying (Ground-breaking Ceremonies), Lodge and Temple Dedications, Institutions and Constitutions of newly approved Lodges; attending Annual Conventions, Conclave and Grand Session of Appendant bodies as Guest of Honor and Speaker; visiting Lodges and District Meetings, including overseas Lodge; and, receiving dignitaries and families in their courtesy visitation with him.

The whole month of May is normally considered to be the busiest month for every newly in-

stalled Grand Master as it signals the warming up of his seat and the welcoming gesture of the brethren to him.

MW Espino had a great time spending fellowships and fraternal gatherings with the brethren and their families in different occasions. He had gladly welcomed everyone with his warm accommodations. Despite busy schedules, the Grand Master still finds time to attend to his administrative functions and responsibilities in the Grand Lodge of the Philippines.

Still holding on to his clutches for more actions and activities, MW Espino started his schedule for the month of June with the Constitution of other newly Chartered Lodges, Dedication and Cornerstone Laying of Lodges and Temples, attending Stated Meetings, District Meetings and Lodge Founding Anniversaries, and regular meetings of appendant bodies.

The following are the day to-day account of his activities.

Month	Day	Activity/ies
May	2	Turnover Ceremony, MD NCR – F, Capitol Masonic Temple, QC
	3	Turnover Ceremony, MD NCR – E, Capitol Masonic Temple, QC
	4	Turnover Ceremony, MD RIV – D, <u>Batangas Lodge No. 35, Batangas City</u>
		Turnover Ceremony, MD RIV– A2, Mendez, Cavite
	5	Grand Session, Order of the Amaranth, Cagayan De Oro City
	6	Turnover Ceremony, MD NCR – G, <u>Jacobo Zobel Temple, Makati City</u>
	7	Turnover Ceremony, MD RIII –D, Cabanatuan City, Nueva Ecija (Represented by RW Allan LM <u>Purisima</u>)
	8	Reception of courtesy call of the following: <ul style="list-style-type: none"> - Mabuhay Shriners Philippines - <u>Bagumbayan Lodge No. 4, GLP</u> - Jose Rizal Lodge No. 22 - Dr. Sun Yat Sen Lodge No. 398
	9	Meeting with Masonic Coordinating Council (MCC)
	10	Turnover Ceremony, MD III– C, Unity Temple, Subic, <u>Olongapo City</u>
		Turnover Ceremony, MD NCR – D, Manila
	11	Cornerstone Laying, Golden Beehive Lodge No. 388, Nueva Ecija
		Turnover Ceremony, MD III – F, Munoz, Nueva Ecija
		Turnover Ceremony, MD III – A, Leonard Wood Lodge No. 105, Clark, Pampanga
	14	Courtesy Call of the following: <ul style="list-style-type: none"> - MW Enrique <u>Locsin</u> - Manila Mt. Lebanon Lodge No. 1 - MD NCR – A - Masonic Charity on Crippled Children (MCCCI)
	16	Meeting with Senior Grand Lecturer and Junior Grand Lecturers
	17	Annual Conclave of the International Order of <u>Demolay, Bulacan</u>
	18	Cornerstone Laying of <u>Tiburcio Lodge, Bacolor, Pampanga</u>
		Turnover Ceremony, MD NCR – A, Manila
	19 - 21	Visited MacArthur Lodge No. 183, Seoul, South Korea
	22	Unveiling of Masonic Marker, <u>Lapu-Lapu City</u>
		Turnover Ceremony, MD RVII– A, Cebu City
		Installation of Officers of Mt. <u>Morish Lodge No. 252</u>
	23	Turnover Ceremony, MD III– G, <u>Tarlac City</u>
	25	Dedication of Sanchez Mira Lodge No. 223, Sanchez Mira, Cagayan
	27	Institution of <u>Muntinlupa City Lodge UD, Muntinlupa City</u>
	28	Courtesy Call of the following <u>appendant</u> bodies: <ul style="list-style-type: none"> - International Rainbow for Girls - International Order of the Eastern Star
	29	Turnover Ceremony, MD RI-A, <u>Dagupan City</u>
	31	Constitution of <u>Ang Rehenerasyon Lodge No. 402, GLP</u>

Month	Day	Activity/ies
June	1	Constitution of <u>Nasugbu</u> Lodge No. 407
		Stated Meeting of <u>Primera Luz</u> Filipina Lodge No. 69, <u>Kawit</u> , Cavite
		25th Year of International Order of the Rainbow for Girls, Cavite
	3	Flag Raising Ceremony of <u>Mabuhay</u> Shriners Philippines, GLP
		IMES <u>Mancom</u> Meeting
	4	Courtesy Call of the Royal Order of Scotland
		Stated Meeting of <u>Manila Mt. Lebanon</u> Lodge No. 1
	5	Constitution of <u>San Miguel de Mayumo</u> Lodge No. 412, <u>Bulacan</u>
	6	Constitution of <u>Pasig City</u> Lodge No. 409, GLP
	7	GM's Meeting with the MDs of NCR, GLP
		Shriner's Ball, PNP Multi-Purpose Hall
	8	Constitution of <u>Magtagumpay</u> Lodge No. 410, GLP
	10	Constitution of <u>Aliaga</u> Lodge No. 404, GLP
	11	Unveiling of Masonic Marker for the GLP Clinic
	12	Wreath Laying Ceremony in <u>Luneta</u> Park and GLP for the Celebration of Independence Day
	13	Constitution of <u>Lucman</u> Lodge No. 406, GLP
	14	Constitution of <u>Madayaw</u> Lodge No. 403, <u>Davao</u> Masonic Lodge
	15	Dedication of <u>Eulogio R. Dizon</u> Memorial Lodge No. 321, <u>Nueva Ecija</u>
	16	Centennial Celebration of <u>Pinagsabitan</u> Lodge No. 26, <u>Santa Cruz</u> , <u>Laguna</u>
	18	Constitution of <u>Porac</u> Lodge No. 411, GLP
	19	Celebration of Bro. Jose Rizal's 151st Birthday, <u>Calamba</u> , <u>Laguna</u>
		Dedication of <u>Muntinlupa City</u> Lodge UD, <u>Muntinlupa City</u>
	21	Unveiling of Masonic Marker in <u>San Pablo</u> , <u>Isabela</u> Province
		Dedication of <u>Casili Creek</u> Lodge No. 342, <u>Isabela</u>
		Constitution of <u>Aurora</u> Lodge No. 405, <u>Isabela</u>
22	Constitution of <u>Tuguegarao</u> Lodge No. 408, <u>Tuguegarao City</u>	
24	Cornerstone Laying of <u>St. John de Baptist</u> Lodge N. 362, <u>Bulacan</u>	
25	GM's Meeting with the Southern Luzon and Bicol Region DDGMs	

Wearing a Masonic Ring



When the points of the compasses are outwardly directed to the fingertips, the wearer publicly professes his Masonic affiliation.

When the points of the compasses are inwardly directed to the knuckles, the wearer constantly reminds himself of the Masonic principles. ❏

Monthly theme and events

The Office of the Grand Master has readied its line up of monthly theme and big events for Year 2012-2013. Lodges can plan activities after the monthly themes. Bros can schedule trips ahead for local conventions they wish to see and join. Details of certain activities and events will be announced in later dates.

May 2013

Theme: Masonry 101: Terms of Endearment

SGL, JGLs, DGLs bring the theme of the Masonic Year down to respective jurisdictions. DDGMs are also directed to introduce Masonry 101 to their respective Districts.

Activities up for this month:

- Turnover ceremonies and Orientation of District Officers
- Assignment and Installation of Grand Lodge Inspectors
- Chartering of New Lodges

June 2013

Theme: Revisiting our past through our future

As Masons, we should encourage the brethren to attend and commemorate the Independence Day and Rizal's birth anniversary to draw inspirations from our Masonic heroes, ever remembering to honor to their selfless sacrifices for our country. Districts and Lodges are also encouraged to schedule a Family Day to introduce our family with the Masonic importance of this month.

Activities up for this month:

- June 12: Independence Day Celebration (Rizal Park Manila; Kawit Cavite; Bonifacio Shrine Monumento; Liwasang Bonifacio, Manila; & GLP)
- June 19: Birth Anniversary Dr. Jose P. Rizal, Rizal Shrine, Calamba Laguna

July 2013

Theme: A time to Reflect and A time to Rededicate

This is a time of the year when reflect and rededicate ourselves to

Freemasonry by giving time to our Lodges and brethren. It also calls for the Nutrition Month celebration, Districts and Lodges are enjoined to design activities for the families and community.

Possible activity is project or activity involving the family. Also, public schools and communities can be possibly drawn into Nutrition Month activities.

August 2013
Theme: Wika at Kultura sa Makabagong Panahon

Panahon ng pagkakilala sa ating kapatid at Ama ng wikang Pilipino, si MW Manuel L. Quezon, sa kanyang galing at kontribusyon sa pagpapalawak ng ating wika at kultura. Pagyamanin at anyayahan ang ating mga kapatid na makiisa sa mga aktibidades at palatuntunan sa ating komunidad at paaralan gaya ng Essay Writing Contest at Poster Making Contest na may angkop na tema para sa buwan ng Agosto. Gayundin naman, at ating kapatid na si Marcelo H. del Pilar ay dapat parangalan sa kanyang masigasig na pangunguna sa pagtatayo ng Masoneriya sa ating bansa.

Activities up for this month:

- August 19: Manuel L. Quezon Day,

Quezon Memorial Circle, Quezon City

- August 30: Marcelo H. Del Pilar Day, Del Pilar Shrine, Cupang, Bulacan, Bulacan

September 2013
Theme: Inward Bound

Charity begins at home. Taking care of our brethren is one of our obligations. And this is the time of the year that we honor our elders, as well give importance, help and care to our sick brethren. Districts and Lodges are encouraged to hold rejuvenation activities and medical missions.

Activity up for this month:

- Annual Communication of the Grand Lodge of California

October 2013
Theme: Remembering our departed brethren, their widows and orphans

Lodge of Remembrance is held in Districts and Lodges to remember and honor our brethren who have travelled to the Great Beyond. Edict 162 (Aportadera, 1993) decreed the designation of the last Sunday of October of each year as "Widows and Orphans Day" in coordination with the Order of the Eastern Star

and Order of the Amaranth.

Activities up for this month:

- Annual Convention, Grand York Rite Bodies of the Philippines, GLP
- Annual Communication of the Grand Lodge of China, Taipei, China

November 2013
Theme: Bringing the Grand Lodge closer to the districts and lodges

The Grand Lodge is geared towards enhancing its relation with the Blue Lodges by bridging the gaps and enhancing the ties that bind them. There is a need to conduct regular consultations with the brethren, especially with the District Deputy Grand Masters, in order to keep the Grand Lodge abreast with the issues and concerns of the Blue Lodges and to recommend measures for the betterment of service to the Lodges. Voices shall be heard and grievances shall be resolved so as to help maintain harmony among the brethren. This shall also be the Grand Lodge way of reaching out our brethren and bringing them as well closer to the Grand Lodge.

Activities up for this month:

- November 23: Multi-District Conven-

tion, National Capital Region (NCR)

NCR Multi District Convention
NCR-A – Scottish Rite Temple
NCR-B – Plaridel Masonic Temple
NCR-C – Plaridel Masonic Temple
NCR-D – Plaridel Masonic Temple
NCR-E – Capitol Masonic Temple
NCR-F – Capitol Masonic Temple
NCR-G – Makati, Las Piñas

- November 30: 150th Birth Anniversary of Illus. Bro. Andres Bonifacio

December 2013
Theme: Oneness in spirit and happiness

Celebrating the joyous spirit of the holiday season is a moment that every Master Mason anticipates. Districts and Lodges shall schedule activities such as Family Day, Christmas Party, and other Masonic functions.

Activities up for this month:

- Multi-District Convention, Northern Luzon

RI & CAR-B - Baguio, La Union
RRI-A – Pangasinan
RII-A - Nueva Vizcaya (South)
RII-B – Isabela & Quirino
RII-C – Cagayan & Tuguegarao
RII-E - Nueva Vizcaya (North)
CAR-A – Kalinga, Apayao, Mt. Province
RI & CAR-C - Ilocos Sur, Ilocos Norte & Abra

RII-D - Isabela (North), Quirino

- Multi-District Convention, Central Luzon

RIII-A – Pampanga

RIII-B – Bataan

RIII-C – Zambales

RIII-D - Nueva Ecija (South)

RIII-E – Bulacan

RIII-F - Nueva Ecija (North)

RIII-G - Tarlac

- December 30, Rizal Day, Rizal Park, Manila

January 2014

Theme: Renewal of Masonic ties with mother lodges

Public and Tyled Installations of Officers of Lodges start from this month and will end in March. Districts and Lodges are encouraged to support all the Lodges in their respective places and to strengthen the ties between and among Lodges.

Activities up for this month:

- Multi District Convention, Southern Luzon and Bicol Region

RIV-A-1 - Cavite

RIV-A-2 - Cavite

RIV-B - Laguna

RV-A - Camarines Norte, Camarines Sur, Catanduanes

RV-B - Albay, Sorsogon, Masbate

RIV-D - Batangas

RIV-E - Mindoro

RIV-C - Quezon

- Multi-District Convention, Visayas

RVI-A - Iloilo, Antique, Aklan

RVI-B - Negros Oriental, Negros Occidental

RVII-A - Cebu, Bohol

RVIII-A- Samar

RVIII-B - Leyte

February 2014

Theme: Keeping the light of Masonry aflame

This is a continuation of the Public and Tyled Installations of Lodge Officers in different Masonic Districts. Districts and Lodges are encouraged to support all the Lodges in their respective places to strengthen the ties between and among Lodges.

Activities up for this month:

- Mindanao Convention
- Overseas District Multi District Convention

Overseas A – Guam

Overseas B – Japan

Overseas C – Japan

Overseas D – Korea

Overseas E – Marianas Island

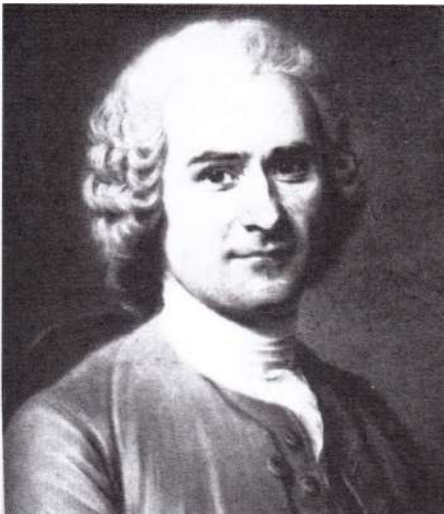
March 2014

Theme: A tribute to our Past Masters

Our Past Masters are the pillars of our Lodge and great defenders of our tenets and constitution. They have provided wisdom and support when the brethren were at lost and depressed. They have infused strength when confusion and uncertainty thrived. This month signifies the opportunity to honor and give respect to their contributions to our Lodge. The brethren are encouraged to organize a fellowship and a special night for their Past Masters and their families.

Activity up for this moth:

- Annual Communication, Grand Lodge of Japan



April 2014

Theme: Renewal of fraternal ties with the Grand Lodge

It is the time of the year when the renewal of ties among the brethren abounds and new acquaintances thrive. And it is with no doubt that in the line-up of ANCOM activities, the Fraternity shall definitely reap more success and accomplishments helpful to our Craft in strengthening its mandate to serve the brethren. While the Grand Lodge maintains its vigor and steadiness in the continuous progress and development of our Fraternity, it is worthy of note that the tenets of brotherly love, relief and truth have been kept aflame as the hallmark of our cause as we all take the challenges of time.

Activity up for this month:

- April 24 to 26: 98th Annual Communication, Mall of Asia, Pasay City

“What wisdom can you find that is greater than kindness?”

Illus. Bro. Jean-Jacques Rousseau, 18th-century philosopher, writer and composer



Male youngsters served in European dining halls until 18th century

Mentoring the Petitioner

The goal of MW Juanito G. Espino, Jr. to raise and promote Masonic Education begins right here in this issue. One of his program objectives lays emphasis on “making” Masons right. And the job can never be bet-

ter than working in the correct approaches right from the very start.

Easily, the Petitioner becomes the quick pick. Once he pops up in the lodge, the process begins.

But there is a problem. Numerous are the books that have been printed about Masonry. But there is hardly any manual on how to handle Petitioners—if any at all.

So, we sat down with VW Teodoro Kalaw IV, president of the Institute of Masonic Education and Studies (IMES). He is in charge of assembling the Mentoring Program for Petitioners and Candidates for Degrees. We pored over available materials, lunched, and pored over materials again.

In the end, THE CABLE-TOW snatched some of the instructional materials taking shape on his drawing board and printed them here in this series. (By the way, thanks Kuya Ted!)

Surveying the materials we have pocketed from Kuya Ted, a couple of significant points stand out which will serve the brethren well—

- A Petitioner is not a slave. (We only admit “free born” men.) In ancient Masonic practices, he was a youngster—a male of non-age.

- A learned committee must han-

dle the Petitioner. It must administer a programmed care and instructions to this “youngster.” Handling a Petitioner is like quarrying a rock. A number of profound wisdom have lain buried under the forgotten methods of the olden stonemasons—but are very usable to Freemasons today. A “quarry master” knows how to.

- Qualifying a Petitioner goes for every member of the lodge. We didn’t choose our families. Our wives—for good or bad—came by way of destiny. But we can, at least, select our lodge members and friends.

- Never forget Form 372. Tell your Master to comply with it—and comply well.

- A Petitioner that goes to a Balloting meant that he has already slipped past all human guards possible. At the Altar, you are asking TGAOU to give his say on the Petitioner. So, never never mess with the ballot box once it is placed on the Altar.

In case of emergency, call the Grand Lodge Inspector (GLI). They know—or ought to know—the law. When he fails, the Craft fails. • **EC**

Understanding the Petitioner

No younger than 21 years old, yet a Petitioner is symbolically a youngster of non-age.

The Petitioner is often looked down as the lowest individual in the lodge. He is not yet a member. But without a Petitioner, there will be no lodge.

Petitioners actually give cause to the founding of blue lodges.

In the EAM Lecture, it says that the Charter—the empowering instrument of the ancient craft lodge—authorizes Masons “to Initiate, Pass, and Raise all **good men and true** who may apply for the purpose and whom they may find worthy.” (Emphasis added.)

Therefore, all Petitioners must be “good men and true.”

Who will qualify as a Petitioner?

In the Masonic Law Book, (MLB), the Ordinances set the general qualifications required of a Petitioner:

“A man at least twenty-one (21) years old at the time of signing of the petition, free born, a believer in God and a future existence, of good moral character, literate and physically able to conform substantially to what the several degrees require

of him and has made adequate provision for himself and for his family in case of death.” [Sec. 1, A, Art. VI, Ordinances, Part II, MLB]

The word “free born” often escapes many Masons. Petitioners under bonds of servility or chattel service were barred from application. The “free birth” requirement dated back to the Middle Ages. Without total control of his will and time, a slave would certainly fail to accomplish his sworn duties with “freedom, fervency, and zeal” should he be admitted to the Craft.

With slave-ownership gone, “free born” is now interpreted to imply to any obstruction to a Petitioner’s willful application to the Craft and his performance of Masonic duties once admitted.

Also, a Petitioner must have resided in the Philippines or in any of the 5 overseas districts of the GLP (Northern Marianas, Guam, Korea, Okinawa and Camp Zana in Japan) for 12 months at the least. Locally, he must have been a resident of the jurisdiction, where the lodge he is petitioning for is situated, for at least 6 months.

Good man and true

“Good men and true” tops the theme and requirement of the Petitioner.

To be “true” denotes a sense of honesty. The Petitioner gives free, straightforward and sincere statements—written and orally—above suspicions of pretense or deception. Being “true” is in accordance with facts or reality. Words and actions must match. Any claim must show in his person, home, community or work.

Basically, “good” denotes moral excellence. To be good is to be virtuous—which is opposite to vicious.

A good man is not debased in morals but *up to standard*. Not crude in taste but *discriminating*. Not despicable in manners but *admirable*. Not self-interested in relations but *kind*. Not foul in disposition but *pleasant*. Not excessive in measure but simply *satisfactory*.

These italicized adjectives commonly describe what a good man is. It will help the bros to keep these attributes handy.

What is Masonically “good”?

Since the Petitioner is seeking admission into Masonry, then we measure him up against the “good” required by Masonry.

For this, we evaluate him after Masonic standards, no more no less. If we were to search him for goodness, we search him after what is Masonically “good,” no more no less.

Therefore, “good man and true” is the Petitioner’s theme. It acquires greater relevance once the Petitioner is initiated as an Entered Apprentice. He steps into the Fraternity on the Perfect Points of Entrance which are nothing but the cardinal virtues—temperance, prudence, fortitude and justice. “Virtues,” therefore, is the theme of the First Degree.

A climb up the winding stairs is an ascent to the realm of knowledge—the means to apprehend knowledge (the five human senses), the means to comprehend knowledge (the Seven Medieval Arts and Sciences), and the fruits of knowledge (the Three Great Lights). “Knowledge” becomes the theme of the Second Degree.

Virtuous and intelligent, what has a man got to do but to live up to the best, the ideals of the “true, the good and the beautiful.” Translated into Masonry, these are wisdom (the true), strength (the true) and beauty (the beautiful).

“The true, the good and the beautiful” are what the ancient Greeks called the “transcendentals” which are the the characteristics of an ad-

vanced or lofty existence—characteristics represented by GMHA.

Therefore, we must search the Petitioner for signs of Virtues, Knowledge and Ideals. (See related story.)

External qualifications

In the First Degree, it says that “it is the internal and not the external qualifications which recommend a man to be made a Mason.”

The “good” is largely invisible or hard to see. It is the “internal qualifications.”

The “external qualifications” validate more or less what we have inferred as internal. But what exactly are these “external qualifications”?

“External qualifications” do not mean the jewelry a Petitioner wears, or his flashy car. It is not the size of a Petitioner’s income, or the number of his businesses, or the big honors and titles that go with his name.

The late Bro. Albert Mackey, a respected authority on Masonic jurisprudence, defined “external qualifications” as the social extensions of an individual by which he is linked to, and accepted in turn by, the society or the world. These extensions are his—

- Social relations (Is he associating with decent people or people with police character?);
- Social standing (Is he respected in his

barangay? Or is he being complained at the barangay justice?);

- Physical fitness (Is he a disabled or an able-bodied individual?);
- Moral or religious reputation (Is he a common, silent, worshipper? Or is he a blabbering bigot and fanatic?); and
- Quality of mind (Is he fairly intelligent? Or is he an intellectual retard?).

Another social extension that came nearly a hundred years after Bro. Mackey is “value.”

Value is something (like an idea, belief, concept etc.) that denotes a high degree of importance to an individual or group by which they ethically live by. Some values are universal. Family values, for instance, gives rise to respect for the elderlies. Nature values led to the caring of the environment and tree-planting.

But some values are relative (that is, good only for a specific situation) and often found among social minorities. A cultural clan, for instance, which pays absolute worship to the moon will not salute any emblem like the Philippine flag.

The bros must therefore keep a watchful eye on Petitioners carrying values opposed or injurious to the Craft. “Value” is what the 20th century put in place of virtues. Virtues make impossible demands. But values are light and can even be invented.



*Kitchens are associated with mothers. Woodcut print above from 1485 German cook book *Kuchenmaistrey*.*

For this, Masons must learn to distinguish values from virtues. Some values are relative and flitting. But virtues are universal and permanent.

Values are openly displayed like fashionable clothes demanding recognition and respect. But virtues are what a wise man keeps secret—and he hates to be praised for having it.

Portal and kitchen assignment

Assignment of Petitioners to the

lodge door and kitchen duties has come down to us in practice than in writing.

Posting Petitioners at the lodge door alludes to the petitioners crowding the doors and steps of the ancient Greek temples. One version has it that they regularly waited for the temple priest or priestess to come out, collect their petitions, and walk back in.

Another version says that they often pulled at the sleeves of worshippers walking up the temple steps, pleading to drop a few good lines before Zeus and other Olympus deities in behalf of their petitions yet unfulfilled.

But the kitchen duties present a more historic reference to the Petitioners' origin.

Dining in a mess hall, the Medieval stonemasons were served largely by teenage boys. By all indications, these early waiters and busboys were the household domestics of the Master. Probably, they were even the sons and kinsmen of the stonemasons themselves. They were plucked from home to learn the trade on-site. Board and lodging were paid by doing kitchen services and other kinds of domestic help.

Regardless, a number of these boys went on to become apprentices next.

A couple of significance goes with the Petitioner's assignment to the kitchen.

It basically stands for his youth or non-age. Since the kitchen tops a mother's homemaking chores, a Petitioner in the kitchen means that he is yet a boy under maternal charge. Not until he has become a Fellow will the menfolk treat him as an equal.

Working in the kitchen exposes the

Petitioner to the four elements—air, fire, earth and water. The station is a counterpoise to preceding inquiries about his financial sufficiency. Where he has proven his financial worth, he is led next into deliberation about his humble station.

The olden stove, heated by firewood, collected ash. Ash, the remnants of burnt-out wood, is an element closest to earth. It is symbolic of mortification. It readies him for Initiation where the symbolic death of his old self is ought to be achieved. ❖

Instructions to the Petitioner

A Petitioner must know his place in the lodge. But he will not unless he is told where to stand and what to do.

Below are two samples of instructions to the Petitioner. The first intones civility which gives the Craft its distinction from other organizations. The second jogs his mind in preparation for his Initiation. Both ways, these give him a preview of what Masonry is.

The committee handling the Petitioner is most fit to deliver the instructions. Better, the delivery is held before the lodge members say, after the lodge meeting outside the hall. It will drive the Petitioner to a conscientious compliance as it draws the whole lodge in monitoring him.

These instructions can be delivered in straight English or with a mix of the vernacular for clearer understanding and impact.

First Instruction

Mr. _____

In regards to your Petition for Masonic Degrees, allow me to give you the necessary instructions on your proper conduct about the lodge and your association with its members.

First: we expect you to come every _____ of the month at (time) which is our Regular Stated Meeting. We also hold special meetings and other lodge functions on certain days for which you will be notified.

Should you come, we expect you to appear (minutes/hour) before the meeting or event.

Come in business attire of white (polo) barong, or shirt with tie.

Second: Your station is at the portal of the lodge so you can present yourself to every incoming and outgoing member. Make yourself available to all inquiries.

You will stay at this station unless instructed otherwise or so demanded by the situation.

Third: We expect civility in your conduct. As you can see, our members are professionals, even men of repute and social standing. Our customs are opposite to the ways of the Greek-lettered juvenile fraternities, even of civic and professional clubs. We will be pleased to see you conduct yourself like a true gentleman.

Therefore, you are not compelled to do anything against your will. Nor will you act with servility, fawning or patronage towards all. It is enough that you carry yourself with conduct appropriate to your age and status, with sincerity of the best intentions in your heart, and the well-being of all in your mind.

These instructions are not impositions; rather, it is the custom that all Masons have gone through before you.

We wish you the best of luck in your Petition.

Second Instruction

Mr. _____

Your conduct in the past month/s have pleased the members of this lodge. Now, I give you your second set of instructions.

Besides your usual station at the portal of the lodge, the kitchen comes next as your second station.

In the eyes of the Fraternity, a Petitioner is still a child of non-age. During the Medieval Age in Europe, in the hey-days of the Operative Masons, the craftsmen convened at the dining hall after work. Teenage boys served them meals and filled the cups for refreshment. Sooner or later, these youngsters would petition to train as Apprentices to become stonemasons themselves.

Your service at the dining hall is an age-old Masonic custom. But it also has a deeper meaning.

The kitchen is the domain of mothers. Symbolically a youngster of non-age, your kitchen assignment alludes to your attachment to your natural mother which will be severed once you take a gainful occupation.

In the kitchen, you will also find the basic elements that constitute this world—fire, earth, air and water. These elements present lessons which you will no doubt find invaluable in later life. Air stokes the flames of the kitchen stove just like ideas that stir up the mind. Fire heats the food just as it warms and burns the human passion. Water is shapeless and malleable so that it seeks its own level. And earth, represented by ash of the burnt-out firewood, signifies the mother earth of which we are all made of and to it, we will all return in time.

Continue with your good works. We wish you the best of luck in your Petition. ❖

Petitioner lessons from the old stonemasons

By learning how the old Operative Masons have quarried the rocks, we draw valuable lessons in the handling and teaching of Petitioners.

The ancient stonemasons quarried rocks from the hills and mountains which they altered next into ashlar for building purposes.

Petitioners are like these rocks marked and hewed from the quarries.

Lesson 1

Like a rock, a Petitioner is selected for alteration into an ashlar.

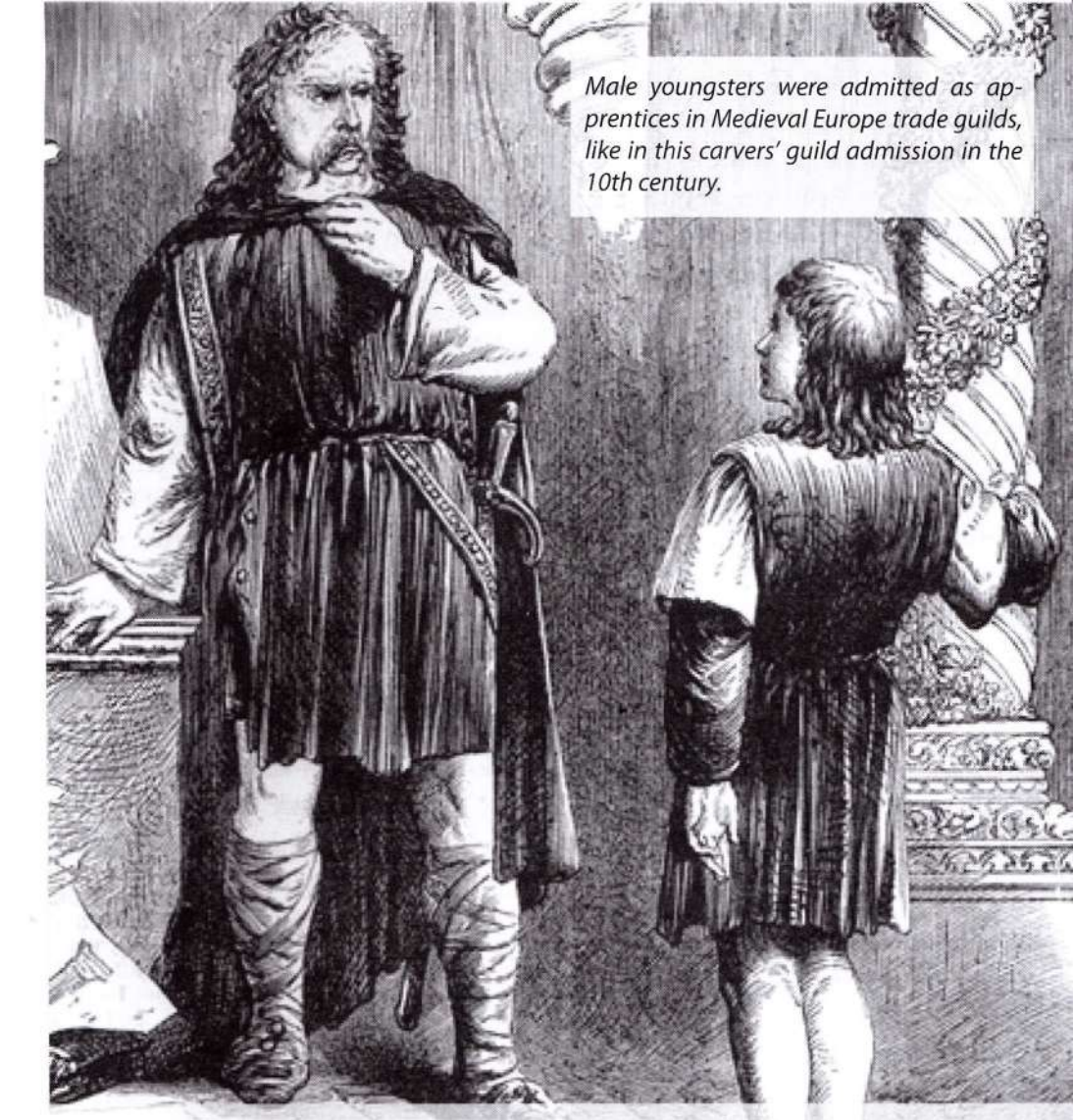
A couple of qualifications goes to a petition—a man 21 years old and up, a theist or God-believer, free born, literate, free of physical disability, a local of the Masonic jurisdiction, financially capable or

self-sufficient, and of good moral character.

Meeting these requirements is not enough. Of all the qualifications, “good moral character” goes under a closer and longer inspection. The Petitioner is observed in the duration of his probationary service to the lodge. There, he presents himself for inquiries and even casual tests. Members want to find out if he will fit into the ways, habits, vision, traits and plans of the lodge.

The final and most telling inspection comes when the Master sends out the confidential Investigation Committee for a final check. When done, the Petitioner goes to a balloting.

A favorable result readies him for Initiation.



Male youngsters were admitted as apprentices in Medieval Europe trade guilds, like in this carvers' guild admission in the 10th century.

The olden stonemasons picked and cut stones only with planned usage—granite for the foundations, sandstone for the façade, limestone for the mass and built, and mar-

ble for art or ostentation.

They never cut without a plan or purpose.

Lesson 2

Like stones, not all Petitioners can fit into Masonry.

Admitting an out-of-character Petitioner will shatter the balance

of the lodge—if not the lodge itself. A black ball can blow a Petitioner's months of services. But an unacceptable Petitioner can waste a lodge's years of labors.

A smart lodge knows what to look for in a Petitioner. Hence, it is firm in accepting or rejecting an applicant even before his probationary service begins.

There are many reasons why a lodge must be choosy in admitting members—just as there are many lodges that don't know why. But then, a lodge is picky because it has a name to protect. Or a culture to preserve. Or a standard to maintain.

“The greatness of a lodge is not in the quantity, rather in the quality, of its membership.”

Regardless, the contrary results in problematic situations. A lodge that is “hungry” for Petitioners is either new, mercenary or cheap. It is bound to crash and burn. If not, it is a storehouse of troubles and quarrels.

Like old and established lodges, a smart lodge is not excited by the sight of would-be Petitioners. Nor is it eager to acquire new members. What drives it is the plan or vision it ought to accomplish. Where the

interest of the lodge prevails, lodge labors take the first priority. Everything else comes second.

With a plan or vision in place, the members can come up with a wise “manpower” estimate they will need in the coming years for their labors. So, admitting members will be programmed, not whimsical; objective, not subjective.

Moreover, a plan instills temperance among the members. The lodge admits only Petitioners that it needs, not all the Petitioners that it sees. It knows when is too much and when is enough. It is not greedy.

Temperance accidentally paints a classy image on the lodge. It will be discriminating in accepting petitions; too gentlemanly even to ballot more than once in a year. By reversed psychology, it will draw Petitioners of substance who, in turn, are too willing to do anything just to take shelter in its prestige.

After all, the greatness of a lodge is not in the quantity, rather in the quality, of its membership.

The old stonemasons picked only whole boulders without gaping cracks or thin break lines for quarrying. Only a “healthy” rock, which has remained unaltered

in its natural state, is suitable for building.

Lesson 3

Petitioners come in many packages. But not all Masons—just as all men—are good judges of character. This is where the problem begins.

The Craft sets a couple of qualifications. But these are good for general application—not for specific conditions.

Going by the old stonemasons' practices, we ought to pick a "whole rock." By all indications, it means a "whole person." And a "whole person" is someone with more or less visible good moral character.

Good moral character is an individual's make-up comprised of virtues, right-thinking and right habits. (See related article.) The combination of the heart (virtues) and mind (right-thinking) gets translated into action (right habits). What makes the habits and thinking "right" is decided by morality be it say, Judeo-Christian or Islamic morality.

Heart and mind comprised what we call the "internal qualifications."

The habits are just indications or signals of his "external qualifications." A Petitioner's politeness, courtesy, grace, taste

and other visible traits are just consequences of his family upbringing, educational attainment, attitude in the workplace, or relations with his community.

"Whole" means unimpaired or unbroken. So, what a Petitioner says or does must be traceable back to his mind and heart—and vice versa. The internal and external qualifications matched. There is a system working in synch about his person. This is a "healthy rock."

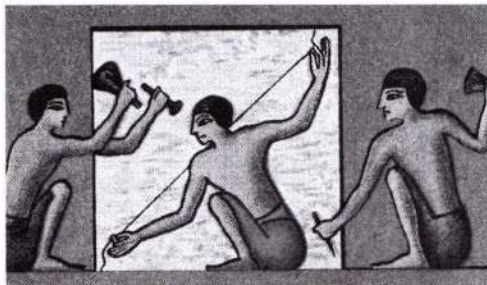
A disruption in his character possibly meant pretense or compulsion. Something blocks inside him to get his system going all out for his Masonic petition. Either way, it is "unnatural."

Now, some bros just cannot tell the "whole" from the "broken" or "cracked"—no matter how these sometimes stare them at the face.

A lodge dazed and excited Petitioners with by big and famous names, for instance, must stop and pause for a while. Or ask the Petitioner to come back after a year.

Big and famous names do not make a "quality" Petitioner, even a

Mason. Worse, the glare around the Petitioner's celebrity persona effectively hides his many cracks and breaks. Masons,



blinded by the glitter, fail to search for the “quality” imperative to every bro.

Sometimes, a big and powerful name will overshadow the lodge and soon, everything Masonic that it stands for. Worse, he becomes a burden, not only to the lodge, but to the entire Craft.

Money, which has drawn certain Masons to a wealthy Petitioner like flies, will eat up the mind and soul of the lodge. Never forget: where there are flies, there is s_____.

The fault actually rests, not on the Petitioner, but on certain Masons who fiercely lawyer for the former. But a century ago or so, Masons did not need rich, famous, or powerful Petitioners. Why? Because they were either rich, famous or powerful themselves.

Rather than trust on their own sweat and abilities, certain Masons bring rich, famous or powerful Petitioners to the lodge for mercenary reasons—to enrich themselves fast, to borrow honor, or to feed off the crumbs dropping from the tables of the powerful and the famous.

The bros must also be smart and fast in spotting the cracks or breaks which have been painted by certain Masons on a Petitioner. Sadly, lodge factions are not only agents of injustices. Worse, they are cancer tumors slowly killing the Craft.

Interestingly, a stone cracks or

breaks when exposed regularly to fire and rain.

Interview the Petitioner yourself. Ask him point-black when and how he surpassed the most adverse circumstances of his life. And when and how the happiest occasion of his life has passed. There will always be a thread—either a real or fictive thread—of continuity in the stories. This is your trail.

Where the trail is heavily interspersed with lies and the real, it is time for the lodge to pass a decision. Where the narratives are 100 percent make-believe, then somebody must phone the mental hospital.

The old stonemasons quarried either from the side, or from the heart, of the mountain or hill. Long-concealed, yet these were stones which had been richly aged by the elements and time.

They never picked stones from the roadside. After all, no moss grows flat on a rolling stone.

Lesson 4

Stonemasons quarried where there was a lode deposit of rocks

that they wanted. Similarly, a Petitioner must be admitted only if the lodge has full knowledge of his nature and origin.

Hence, Masonic law requires that all Petitioners must come from the lodge's local jurisdiction. The olden investigation method works if only the Petitioner is a local. Everyone knows everybody. Investigation comes easy. Relations go smoothly. The lodge enjoys harmony.

But the hometown advantage is just a mitigation for what is actually a difficult job. It gives the lodge the upper hand of the place—as it throws its energies on probing into the complexity of the Petitioner's character.

Good moral character, as discussed above, makes an individual “whole.” It's what the Craft calls the “moral and Masonic edifice.” But investigators go deep beyond appearances. They must know what makes this edifice work.

Masons must look deep because the Craft's order is tall. “Good men and true” is a very loaded phrase. We don't okay Petitioners just because they are kind-hearted, humble

and God-fearing. Otherwise, Filipino Masons would now number to a hundred thousand. We want something more out of our Petitioners.

One is taste. A Mason—despite current reality obtaining—ought to be a gentleman. (See related article.) To be a gentleman requires taste—a preferment for the true, the good and the beautiful. He sharply discriminates the true from false, right from wrong, the aesthetic from the

vulgar. Often, there is a sense of nobility and delicacy in his words and manners.

Making a man into a gentleman is not easy. English King James I, widely believed to be a Mason, exclaimed in exasperation, “I can make a lord, but only God can make a gentleman.”

Taste is acquired either by school education or home training.

But home nurturing makes the deeper impression; hence, making tasteful manners a second nature. In certain cases, taste even comes with birth.

British prime minister and statesman Benjamin Disraeli said, “Cleanliness and order are not matters of instinct; they are matters of education, and like most great things, you must cultivate a taste for them.”



Cultivation of taste is not achieved say, by regular drills on table manners. To discriminate knowledge from garbage, or beauty from porn, requires a good stock of knowledge in the head. By this knowledge, a man arrives at a well-informed commitment to look and act good. Living up to it daily, under various circumstances, flexes his mental muscles; hence building up his intelligence.

This brings in another of Masonry's tall order for Petitioners: intelligence.

Knowledge is the range that a person knows or understands about something. But intelligence is the ability that allows a person to know or understand anything.

Many people just don't get it, even Masons. To mistake knowledge for intelligence is like mistaking a glass of milk for a cow. Seemingly, intelligence doesn't come every-day. So, people often mistake it for something else.

The great Aristotle said, "Wit is educated insolence." So, people who are throwing witticisms in place of reason are practicing well-polished rudeness. Blabbermouths, who cracked jokes in place of reason, are very likely covering up a personal defect or vile intention. They conceal their true colors by diversion to laughter.

Witticisms and jokes—for which

many Masons fall for—are not intelligence. They are the stock-in-trade of the "rolling stone" types. Without personal, spiritual or intellectual grounding, they never take root in things of substance—be it principle, profession, faith or even a meaningful outlook in life. They are mental and spiritual lightweights.

"It's about time to measure Petitioners up to intelligence and taste."

So, when the wind comes, they are blown from one job to another. Even mastermind one conspiracy to another. They do not age. Hence, they have no wisdom. Without age, no moss dares to cling on them—no matter how they decorate themselves with money, awards, professional titles, even with Masonic jewels. Thank God. They never leave a mark in this world.

The 19th century American poet Ralph Waldo Emerson is correct to say "Common sense is genius dressed in its working clothes." What he has meant is that common sense is intelligence at work.

Noteworthy, intellectuals are not necessarily intelligent. They explain in 400 words and up what a wise man can say in a single sentence.

An intelligent man is supposed to be flexible. Stephen Hawking, English physicist and cosmologist, said,

“Intelligence is the ability to adapt to change.”

Another trait of intelligence is focus. “The ability to focus attention on important things is a defining characteristic of intelligence,” said Robert J. Shiller, an American economist and Yale professor.

If anything, the greatest definition of intelligence goes to Socrates. He said, “I know that I am intelligent because I know that I know nothing.”

By following Socrates’ definition, we now see that an intelligent man keeps focused because he wants to learn more. He is flexible because the world is too vast to understand and control it.

This often escapes the grasp of certain Masons who are insecure with intelligent Petitioners, even fellow Masons. So, they bar him from petition, or blackball him in the balloting. Of course, intelligent Petitioners can discover quickly into the fraud, pretense and anomalies that they do. Also, people with brains can push out of the limelight Masons who enjoy empty superiority say, by precedence in the Craft, by the jewels they wear, or by the titles they flaunt. These Masonic fakes wanted power, not brotherhood.

The insecurity must stop. The fact that Filipino Masons now number to 25,000—simultaneous with the rise of controversies here and

there—is cause enough to ponder where quantity has brought us all these years.

Before, only the best and the brightest were admitted to the Fraternity. They were men of distinct quality. Masons were few then because they were intelligent men. And intelligent men tend to have less friends than the average person. They were discriminating in associating with people. They looked for friends with same wavelengths.

Seemingly, it is quality that is behind Masonry’s exclusiveness. The English mathematician Godfrey Harold Hardy said, “It is not worth an intelligent man’s time to be in the majority. By definition, there are already enough people to do that.”

But it is not intelligence alone that keeps Masonry exclusive.

Stanley Walker, editor of the New York Herald Tribune in the first half of the 20th century, said, “Associate with well-mannered persons and your manners will improve. Run around with decent folk and your own decent instincts will be strengthened.”

Men with tastes do just that.

So, taste and intelligence are among the key traits that Masons must pursue in the investigation trail. Look around for signs—fine manners, focus, well-thought out words, eagerness to learn, etc. A man with taste is a prime material for a gen-

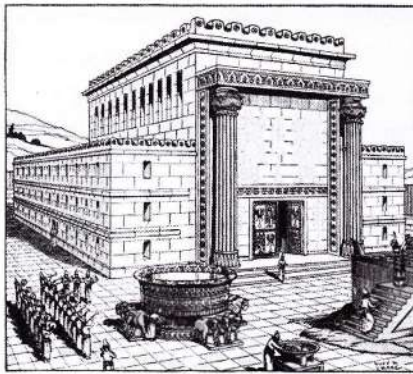
tleman—if not already a gentleman himself. An intelligent person is one who speaks with common sense regardless if he agrees with you or not. True, smart people hit targets nobody else can hit. But intelligent persons hit targets no one else can see.

So, it's about time that quality returns to the Craft. It's about time to measure Petitioners up to intelligence and taste.

King Solomon's Temple was supplied with timber from Lebanon, gold from Ophyr, and the finest marble from Paros in Greece. But all the stones for building were dug and cut from the hills of Bezetha where the city of Jerusalem itself had been built.

Lesson 5

Accessories for King Solomon's Temple came from all over the world. But the body and mass com-



prising the edifice were all local.

So must every lodge. It must be peopled by members who are locals to the jurisdiction.

Masonic law is explicit about it. What “outsiders” the law only per-

mits are the police and military Petitioners who switch places of assignments as their jobs require them to. But still, Petitioners in uniform have yet to file a waiver of jurisdiction at the GLP.

The Craft puts up lodges in the localities covering the grand jurisdiction to “spread the Masonic light.” Once a blue lodge is up, it gets a charter allowing it “to Initiate, Pass and Raise all good men and true who may apply for the purpose and whom they may find worthy.”

Of course, the Grand Lodge gives recognition and power to the blue lodges to admit Petitioners. If not, Petitioners from Aparri to Jolo must all go to the GLP in Manila and file applications there.

The processing of petitions by the local lodges rests on the assumption that local Masons know the local conditions better. The EAM Lecture says that “in every country and in every clime are Masons to be found.” But what the

Lecture has omitted from saying is that Masons worked by the ways of their countries and by the temper of their climes.

True, Masonry is universal. But the lodges are local. Hence, Masons think universally. But they act locally. "Local empowerment" is the operative principle behind the blue lodge. But it is also a principle that Masonic frauds often seized for twisted purposes. This saddening phenomenon is most obvious among certain suburban lodges today.

Mason migrants, for instance, put up a subdivision lodge in their newfound resettlement site. Or Masons from the city, say Metro Manila, come to adjacent province in the guise of helping establish a new lodge. Both ways, they run the local lodges like a dairy farm where local members are milked of their money. Or like a dog kennel for sheer honor, power, respect and money that they have never had in life.

Once the lodge is up, these Masonic frauds dominate it by shoveling in cronies and rejects—Petitioners and Masons alike—from Manila lodges. Next, they bully the lodge into electing a local front to the East who, in turn, holds a 2, even a 3-year term. The front is an accomplice in, as much as a cover for, the pillaging of the local members through money scams.

"The processing of petitions by the local lodges rests on the assumption that local Masons know the local conditions better."

Sadly, district officers here cannot tell the right from wrong. So, rather than "spread Masonic light," these Masonic frauds propagate "Masonic stupidities" in the towns that got to despise them.

These illustrate the emerging schemes Masonic frauds devise to go around Masonic laws and principles. The provincial lodges are lucky. Everyone knows everybody. Hence, there is lodge harmony.

But in certain suburban lodges, migrants and outsiders dominate, flimflam the local members, and flee back to their hometowns and mother lodges with the loot—while leaving the mess and shame behind to the locals.

For local lodges, local is number one. But until some of our Grand Lodge Inspectors finally care to do their jobs, then Masons will keep on wailing and despairing the declining quality of Freemasonry.

Stonemasons worked in groups with precise methods in quarrying

stones. First, they hacked the weathered top portion of the boulder off. Next, a trench was dug around it.

Then, the quarry master would search for the weak spots around the rock and mark them with grid lines or regularly-measured lines. Three stonemasons would chisel holes along the lines, insert iron wedges in them, and hammer hard to force the rock to break cleanly apart.

A stonemason sat on top all throughout to suppress the shock of the hammer and chisel.

Lesson 6

In olden stonemasonry, a crew of experts was assigned to quarry the rocks.

Similarly, a designated lodge committee must handle the care and instructions of Petitioners. A 3-man body is just right, with the youngest or the latest newly-Raised member, included.

This job traditionally goes to the wide-embracing Lodge Committee on Education. But a Committee on Membership Education, or a Committee on Petitioners and Candidates for Degrees, signifies a more specific and specialized function.

The first arrangement goes well for small lodges; the second, for bigger lodges with more members to fan out to various jobs.

Going by the way of the Operative Masons, the committee must see to it that the Petitioner gets an Orientation on what Freemasonry is all about. (See related article.) “Hacking off the weathered portion of the rock” clears whatever notions the Petitioner holds about Freemasonry. An Orientation session can be conducted individually or in group, in the lodge or district-wide.

It aims to equip the Petitioner with the right information from the right sources. If conducted well, it firms up his resolve whether to go on with his application or not.

Once a Petitioner begins his probationary service, the designated committee totally takes over. “Digging a trench around” the Petitioner is meant to keep the endorsers, meddlers, and smart-alecks out. Too many cooks spoil even a simple broth.

The “trench” clearly sets the line between instructions and abuse.

The committee must defend that line. The lodge must have a well-defined policy on Petitioners in the first place—what to do when inside and outside of the lodge. If none, the committee must write it. Petitioners also have rights.

Three years ago, a Petitioner complained before the GLP about the gross unmasonic conduct of certain Masons. They often woke him up at night just to pay for the former's bills at a local nightspot. Next, they abused the hospitality of his family—even a good-looking female member of the Petitioner's family. These shameless Masonic frauds deserved more than just a simple Masonic death.

Predations over Petitioners must stop. They came to learn Masonry—not to despise it. The Craft strengthens and warms the family—not to shatter and ruin it. The committee must therefore take care of the Petitioner under its charge just like a teacher looking after the well-being of his student. After all, a Petitioner is still a person of non-age in the eyes of the Craft.

Masonic learning is what the committee must give to every Petitioner. With the rest of the lodge, the committee takes measure next of the Petitioner's character. It matches the facts and interviews with actual observations. It pursues the leads hoping to find “regularly-measured

lines” at the end of the investigation's trail.

Certainly, this Petitioner's committee is different from the lodge's Investigation Committee. But it serves the lodge's interest well if both bodies can come to work together.

If the character evaluation resulted in “regularly-measured lines,” then the committee head—the “quarry master”—next orders “the chiseling of the holes.” No Petitioner—just as no Mason—is perfect. Everyone has a flaw or soft spot. Once the committee has felt and marked them, actual instructions begin. It picks up where the Orientation has left. (See related article.)

It is okay to start the instructions by addressing the Petitioner's soft spots—and work through them. But by all means, the committee must teach in a way that the lessons will cut right through the bones.

In Operative Masonry, there was a crew hammering on the rock while a worker muffled the reverberations with his own weight. Taking after the olden method, the committee head must therefore give the strict and serious instructions. The youngest member comes in later explaining the why-and-wherefore of those instructions to, even adding a little touch of commiseration with, the Petitioner.

In effect, we see a good-cop-bad-cop routine at work here. Throwing

a Petitioner say, into waiting services, must always come with instructions. Without explaining its why-and-wherefore, the Petitioner can never draw the right reflections—thus, failing to make sense out of his humbling experiences.

Personal reflections are what every kind of Masonic education strives to draw out. The mind must meet the heart—thus, assembling into “will.” That is, the will to become a “good man and true.”

But Masonic frauds prevent this so crucial development by imposing their own stupid ways. They come with the properly stupid but tyrannical attitude of the old Spanish frailes. Or the arrogance of a poor-boy-that-suddenly-got-rich. They treat Petitioners like themselves—fools.

It is right to keep a distance between regular Masons and a Petitioner. The latter must know his place—besides the lodge door (during meetings) and at the kitchen (after meetings). But it doesn't mean that Petitioners are slaves. Never forget: they are figuratively youngsters of non-age. Yet, certain opportunistic Masons require them to do jobs only covered by the Third Degree Obligation; sometimes, jobs only fit for domestics or regularly-paid employees. So, we see Petitioners forced to buy insurance policies, or fix the business papers for this and that Mason, or deliver flowers to women other than a Mason's wife. Keeping distance doesn't mean isolating Petitioners. Communication is most necessary to get to know a person well.

The bros must occasionally ask the Petitioner to sit down with them during fellowships and engage him in casual conversation tantamount to an interview.

Reducing Petitioners to the level of lackeys or slaves is, by all means, wrong. Masonic frauds, never doubting their own ignorance, debases the Craft in the eyes of the world to the level of Greek-lettered fraternities ran by men with arrested adolescence.

The committee, therefore, comprises one of the Craft's front liners. They not only train Petitioners into becoming Masons. More than that, they restore the Craft to its olden and original function as an advanced and highly-special school—even as ancient as Pythagoras' school in Greece.

When the Petitioner is balloted favorably, the committee consequently raises its job to the next level. It must now “break the rock”—and break it perfectly and smoothly. Now, this is where all the committee's expertise—Masonic and otherwise—comes into play.

It must ready the Petitioner for Initiation. But it must put him under a “workout session” first. The committee—maybe, with the Master of the Lodge included—calls the Petitioner for a “final and formal interview.” They sit down with the Petitioner behind closed doors.

Then, they hold a heart-to-heart talk with him. Tell him it's a so serious affair that you must really know his intentions, fears, and what else about Freemasonry.

Let him talk, no matter how his mind wanders, until he “cracks up.” Let him spill out everything hidden in his heart before taking a so sacred and solemn vow; moreover, before taking a new life where he must leave his old self behind.

Cap the session with friendly, if not spiritually-uplifting, advices.

Noteworthy, some Masons begin by throwing the question: “When you see your mother and your wife both drowning in a river, who will you save first?” Rather than soften the Petitioners, the answers often come expectedly lopsided. Devise your own ways.

“Cracking the rock open” is a big achievement for the committee itself. It magnifies the committee’s skills. But more than that: a vessel, once emptied of its contents, is ready to be refilled anew.

This sets the next and final stage.

In the quarry, the boulder was cut into slabs, blocks or panels. Then the stones were loaded onto the sleds or logs, and rolled down the hill or mountainside, riding on gravity’s natural pull.

The most experienced stonemason saw the whole transport through,

particularly the speed and direction of the descent. The youngest coated the wheels or logs with soap to ease the slide as he also removed obstructions along the way.

Lesson 7

After the Petitioner “cracked up” in a workout session, it now all becomes a downhill ride.

With his intimate thoughts and fears finally out, the Petitioner becomes more relaxed and cooperative with the lodge. The walls are down. What humility the lodge members wish to see in the Petitioner now comes out naturally.

Interestingly, Filipino Masons are so particular about the Petitioner’s humility—as if humility is the only virtue that matters to Petitioners. But humility is actually a combination of temperance and fortitude. Just as fortitude and prudence add up to loyalty.

What the committee, therefore, must teach the Petitioner at this stage is the Cardinal Virtues: Prudence, Temperance, Fortitude and Justice.

“Cardinal” came from the Latin word *cardo* which means “door hinge.” Hence, the practice of these basic virtues, especially in combination, leads to other virtues. Like humility.

So, give the Petitioner a copy of

the readable or “uncoded” portion of the virtues to memorize. Explain it all to him with corresponding examples.

Impress on the Petitioner that the memorization will come very handy in his Initiation.

The Cardinal Virtues are universal—not exclusively Masonic. So, start the Petitioner on the Virtues early. After all, Masons forget them after the Raising. A number of Masons, who have already worn overlays of purple jewels on their breasts, cannot even tell justice from injustice when they see one.

Starting the Petitioners on Virtues also sets him up for the Initiation. Learning the right from wrong wises at it also sobers any young man. Moreover, the downhill direction of the passage, from Petitioner to Entered Apprentice, not only means the practice of humility. It also presages a sense of death.

In the ancient times, human sacrifices were felled into the Northeast Corner pit during the building rites. Then, the first column of the building was erected next into the hole.

What we wish to see here is that the Petitioner will come out feeling the death of his old self—and his new self rising from the foundations of Virtues.

But we will not achieve the effect if we will not ready him mentally and emotionally ahead.

Noteworthy, the passage of the

Petitioner—like the transit of the stones from the quarry to the workshops—is attended again by an old hand and a newbie. It carries a profound wisdom that the Mafia knows too well. They never pass a “hit job” to fresh recruits or upstarts. They often call on old pros who will not be carried away by the thrill of power or by the sight of blood.

A lodge that demands proof of humility from a Petitioner tends to go overboard resulting in abuses. Similarly, a Mason handling a Petitioner tends to be tempted by the privilege of power and command.

For this, an old Masonic hand, already weary of power and disgusted by display of riches, is the best Petitioner handler. For a man, already tired of the world, has already done and seen much to desire more from the world. He can possibly become the best teacher of all. So, the “quarry master,” capable of breaking men as much as stones, can keep watch over both Petitioner and the regular lodge members.

Fresh from the rituals, the youngest “crewmember” in turn coaches the applicant along the way, often striking a middle ground.

With correct handling of our lodge’s induction process, temperance will make a comeback. The training of Petitioners will take on a clear direction. But above all, sense and reason will return to the olden Petitioning custom. ❖

Basic Masonic terms for Petitioners

Not yet obligated, a Petitioner must know the things and ways in the lodge. He still needs to be coached. So, we prepared a layman's explanation of certain Masonic terms. We trust that you will improve on this guide should you decide to put it into real-life use.

Apron

This object is a source of public misperception about Masons. Just imagine: tough men—like cops and soldiers—who do not wear aprons at home but go to the lodges just to wear aprons behind closed doors! Worse, they have long black rods! What is happening inside the four walls of a Masonic lodge hall, really?

Prudish and faint-hearted Petitioners must quit. This is a test of courage—that is, moral courage. Is the Petitioner really worthy to wear the Masonic apron for all its worth?

Brethren

Contrary to popular understanding, “brethren” is not a baked or leavened food made of flour and sprinkled with raisins. It is the plural form of brother in a formal sense.

Craft

“Craft” is not a cheese. It refers to a trade and the skills that go with that trade. In Masonry, it also means “Masonry.”

Fellowship

In some Christian circles today, “fellowship” means worshipping together and jumping and singing as they are being seized by the ecstatic spirit of the Lord. But for Masons, it is difficult to eat dinner and drink beer while jumping and singing at the same time.

That's because Masonic fellowship sim-

ply means “company”—the fact or state of being fellows. It is unlike the Judeo-Christian fellowship of John, Peter, Paul and the apostles. Being British, it leans more on the likes of Frodo, Gandalf, Gimli and the rest of the Fellowship of the Ring.

Jewel

This is the metallic pendant dangling from the neck of a lodge officer. It signifies his office. Trust me. You can never pawn it.

Lodge

It disappointed many smart-alecks to see no beds and Jacuzzi pools inside a Masonic lodge. The word actually stands for two things. First, it refers to that particular hall or building where Masons come together to meet. Second, it refers to those Masons who come together to meet in a particular hall or building.

It is confusing at first. But certain Masons wanted to keep it that way. Coming home late at night, they tell their wives, “Hon, I came from the lodge, really.”

So, we coached our sisters to ask the bros, “Which lodge? The hall or the barkada?”

Worshipful

This is another word lifted from the old English language. “Worshipful” simply means “respectable” or “honorable” during the ancient days of King Arthur, Boy George, the Beatles, and Elton John. Nothing sacrilegious about it. ❖

Why I am a Freemason

By Bro. Herbert P. Quimpo, PM, PCDGL
Pagkakaisa Lodge No. 282

A practicing but closet mystic, WB Quimpo, finally came out with this timely article that hits all issues prevailing in the Craft today right at the heart: humility and spirituality.

During my younger days, I was touched by the beauty of the world in my first and feeble attempt to investigate the formula of Nature. So, around the age of 10, I earned my first experience of talking with elders who commanded supernatural powers.

Only in later and serious studies of Mysticism did I learn that the skills these aged men had possessed, an acquisition from their great forefathers, was called "hermetic."

At the age of 11, I began seeing strange and inexplicable things one day, purportedly from other dimensions, which ordi-

Editor's Note

Standard publishing practices have led this Editor to violate his terms with VW Quimpo: one, not to attach any officious title before his name except only as a plain "Bro."; and two, not to mention that he was the "Centennial Year Outstanding District Grand Lecturer" awardee recognized in Iloilo City on April 26. There you have it. Sorry, Bro.

nary people normally cannot see. I presumed that, maybe, this is a gift to me by the GAOTU.

Stranger visions came to me as the days passed by.

Once, there was a big boulder beside the road which a landslide had deposited in

place. It remained unmoved since then. But it sometimes obstructed the traffic causing occasional headaches to motorists.

What was unforgettable about this rock was the sight I caught about it one day. In the same place I saw a different type of creature. It was a wide, big, white lizard but it wasn't a lizard. Peo-



ple hushed me up and reproached me for pointing my fingers at the unknown regardless how I proved my point. Certainly, this would confuse a child of 10 or 11 years. For just as the sight of ghosts and souls was normal to me, I wondered why grownups were, in turn, troubled.

In the years to come, I would learn that the sight for the supernatural is called a “third eye.” But my third eye was shut when I reached about 21 years of age. In place, there grew instead a very strong intuition deep within me which mystics called a “transmitter.”

It is the transmitter that guides the Third Eye during travel—that is, “astral travel” or out-of-body wanderings consciously and otherwise.

Pride

My search continued. I even joined the acolytes in the Catholic Church and served a priest for many years. He wanted me to enter the seminary but I had no intention, especially the vocation, to wear the soutane.

About this time, Freemasonry was alien to me. I didn't know what the Craft was all about. All I knew was there were three Masons in the family all from the

maternal side of the house. They were brothers of my grandparents who had immigrated to the U.S. in the 1930s and later joined the American lodges.

When my grandfather's brother, a Mason, retired and settled down in the Philippines, he helped our relatives particularly in sending the kids to college. He was a very generous man. I didn't know what he had learned from Freemasonry. But his Masonic character greatly impressed me.

Going to college myself, I came to know Professor Porfirio Reynoso, a very learned man in the mystic arts. Discovering our common interests, our association soon extended beyond class. Determined to cultivate what we had believed as “special gifts,” we went into off-curricular off-classroom study sessions about Mysticism under Prof. Reynoso in the next 6 years with five other “disciples.”

All this time, I came to know the many arts that comprised mysticism—Purification, Concentration, Contemplation, Projection, Meditation and the highest which is Healing. Our sessions were made more interesting with comparative studies on Tibetan and Egyptian mysticism.

It was not all theories. We

also had practicum. But to tell it all would certainly raise the most disbelieving eyebrows and subject me to derisions. Advancement in ancient knowledge is attained by the gradual rise in the degrees. But for every advancement, there is a test. It would certainly tax the contemporary mind to picture, for instance, how a couple of these tests were conducted outside the bodies of both master and initiate—that is in, the astral realm.

Profound and “otherworldly” does mysticism appear to most men. Yet every practitioner must come down to earth and apply every acquired wisdom in the most common situations of daily life.

So, in spirituality, the lofty and the lowly meet. An initiate or disciple is expected to earn spiritual achievements. But he is also tested for “spiritual pride.”

Now, is there such a test in Freemasonry? Is there any term called “Masonic Pride”? A Mason may enjoy high-sounding titles like “WB,” “VW,” “RW,” or even “MW.” There is a lot more in the appendant bodies. He may even have received a number of medals, plaques and awards. But what does it make of him with all this material achievements?

In spirituality, spiritual pride

is the greatest enemy in man’s travel to his ultimate self; the end of which—when man is stripped naked of this world’s illusions—is the union with the Supreme Being.

How many Brethren are oversupplied with Masonic pride but impoverished of humility?

Spirituality

I joined Freemasonry to learn what goes inside the Lodge and what knowledge I can possibly gain compared to the mysticism I have been reared up.

From the First Degree, I learned some virtues which comprised the foundations for self development just as in mysticism. But in mysticism, the initiation comes from the above and the initiate must stay ready anytime. It is not given by any man but only by the adepts or the masters.

In Freemasonry, everybody should “knock” and discover what is hidden in the ritual. So, every Mason must strive to reach what we call as the “spiritual path.”

As Freemasons, we are instructed to practice charity. But the greatest charity is compassion. From the virtues, we learned that it is a key to open

the spiritual self and continue learning the concealed in the rituals of the great mysteries.

When I became a Master Mason, I compared what I have learned between Freemasonry and Mysticism. I came to the conclusion that Freemasonry is a way of life by preserving its teachings, becoming a better person, until we reach spirituality.

In my opinion, Freemasonry will not survive without Spirituality. Freemasonry is not just about fellowships, connections, brotherly love, or relief. But the truth behind it all is the growth of the Soul and the mastery of the wisdom of the ancients. It recognizes the oneness of every species regardless how diverse—that we all belong to One Creator who is omnipresent, omniscient and omnipotent.

In Freemasonry the wages of a Mason are corn, wine and oil.

In Mysticism the wages of the mystic are peace, love, life and harmony to every living creature.

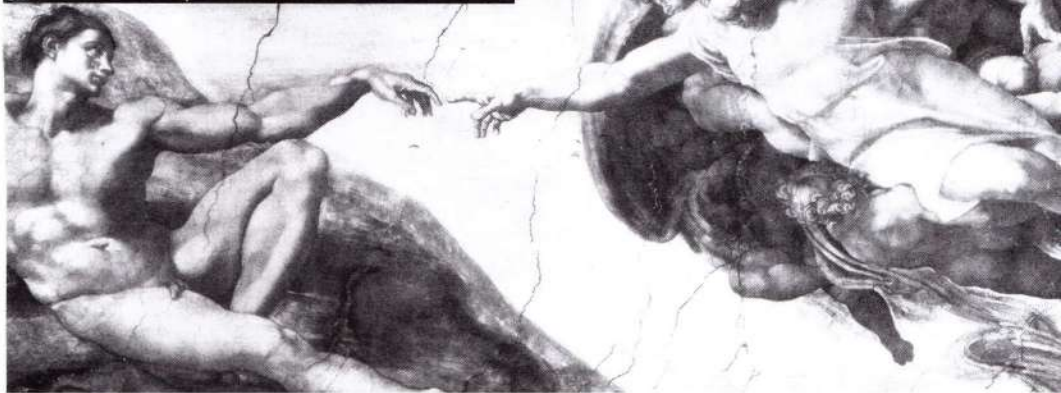
When a spiritual person heals the sick, he doesn't ask for, or even accept, monetary payment. A spiritual teacher doesn't ask for tuition fees, donations, or seminar fees in exchange for instruction. We don't invest money in spirituality to build a class for yoga or esoteric lessons.

Spirituality is to nothingness when we have reached the absolute. We are building the temple which is inside our Self.

Masons were taught the Principal Tenets of “Brother Love, Relief and Truth” and a set of virtues which are the great foundations to open the Self. But few Masons today tend to realize the mystic meaning as concealed in our rituals. A brother should open the door in order to pass to the unknown and learn the mysteries in which the Self has been longing for. Then the Gardeners of Life will make you comprehend that which was Lost.

A true Mason is not selfish of what he has learned and practiced. It is in his Temple where the Self is contemplated and ready to accept the spiritual food that Mother Nature has created there. It is in the “Within” that he can find the victory of human soul and recognized the importance of Spirituality.

My brother, it is time now to realize that, in your basic foundation, you will find that which was Lost. Then the golden aura of self realization will spark and unite that true meaning and answer “Why I am a Freemason”. ❖



Wanted---A Man

By Orison Swett Marden

Written in 1894, this article serves both Petitioners and Regular Masons well. Read it and see how much it hits you.

Over the door of every profession, every occupation, every calling, the world has a standing advertisement: "Wanted---A Man."

Wanted, a man who will not lose his individuality in a crowd, a man who has the courage of his convictions, who is not afraid to say "No," though all the world say "Yes."

Wanted, a man who is larger than his calling, who considers it a low estimate of his occupation to value it merely as a means of getting a living.

Wanted, a man who sees self-development, education and culture, discipline and drill, character and manhood, in his occupation.

Wanted, a man of courage who is not a coward in any part of his nature.

Wanted, a man who is symmetrical, and not one-sided in his development, who has not sent all the energies of his being into one narrow specialty and allowed all the other branches of his life to wither and die.

Wanted, a man who is broad,

who does not take half views of things; a man who mixes common sense with his theories, who does not let a college education spoil him for practical, every-day life, a man who prefers substance to show, and one who regards his good name as a priceless treasure.

Wanted, a man "who, no stunted ascetic, is full of life and fire, but whose passions are trained to heed a strong will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself."

The world wants a man who is educated all over; whose nerves are brought to their acutest sensibility; whose brain is cultured, keen, incisive, broad; whose hands are deft; whose eyes are alert, sensitive, microscopic; whose heart is tender, magnanimous, true.

The whole world is looking for such a man. Although there are millions out of employment, yet it is almost impossible to find just the right man in almost any department of life, and yet everywhere we see the advertisement: "Wanted---A Man."

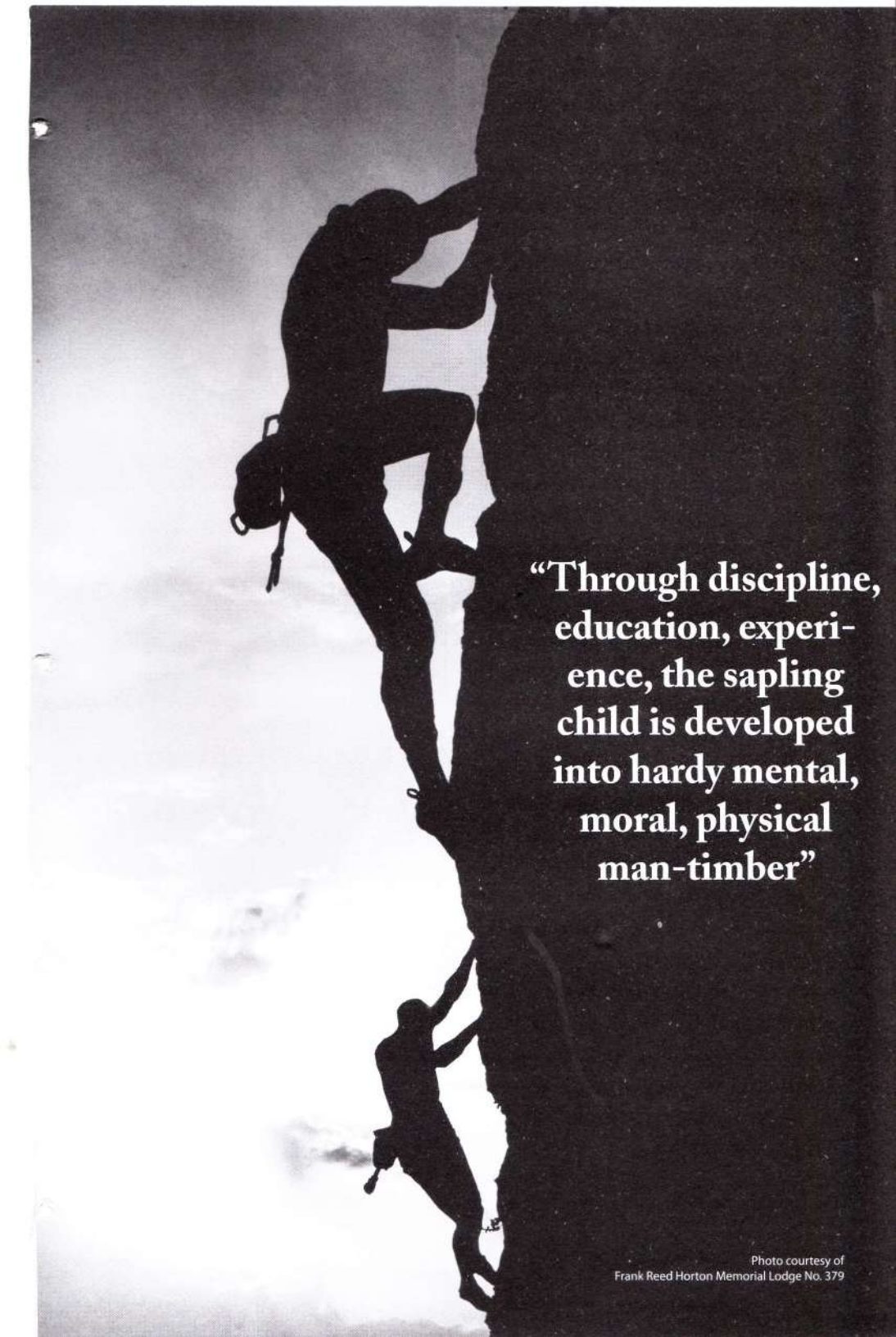
It is a sad sight to see thousands of students graduated every year from our grand institutions whose object is to make stalwart, independent, self-supporting men,

turned into the world saplings instead of stalwart oaks, "memory-glands" instead of brainy men, helpless instead of self-supporting, sickly instead of robust, weak instead of strong, leaning instead of erect. "So many promising youths, and never a finished man."

The character sympathizes with and unconsciously takes on the nature of the body. A peevish, snarling, ailing man can not develop the vigor and strength of character which is possible to a healthy, robust, cheerful man. There is an inherent love in the human mind for wholeness, a demand that man shall come up to the highest standard; and there is an inherent protest or contempt for preventable deficiency. Nature, too, demands that man be ever at the top of his condition.

The first requisite of all education and discipline should be man-timber. Though timber must come from well grown, sturdy trees. Such wood can be turned into a mast, can be fashioned into a piano or an exquisite carving. But it must become timber first. Time and patience develop the sapling into the tree. So through discipline, education, experience, the sapling child is developed into hardy mental, moral, physical man-timber.

If the youth should start out

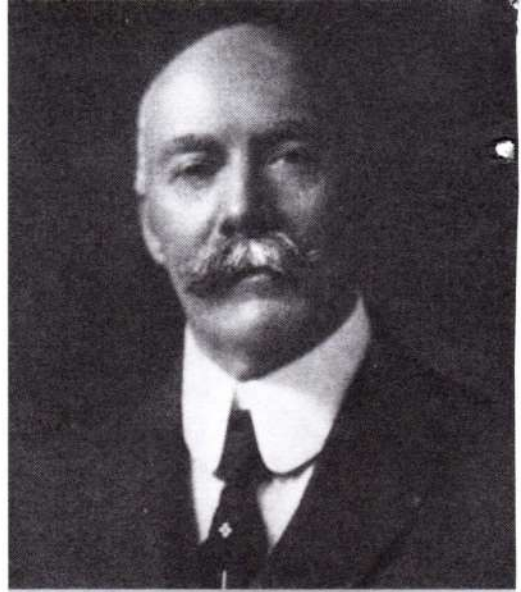


**“Through discipline,
education, experi-
ence, the sapling
child is developed
into hardy mental,
moral, physical
man-timber”**

with the fixed determination that every statement he makes shall be the exact truth; that every promise he makes shall be redeemed to the letter; that every appointment shall be kept with the strictest faithfulness and with full regard for other men's time; if he should hold his reputation as a priceless treasure, feel that the eyes of the world are upon him, that he must not deviate a hair's breadth from the truth and right; if he should take such a stand at the outset, he would ... come to have almost unlimited credit and the confidence of everybody who knows him.

What are palaces and equipages; what though a man could cover a continent with his title-deeds, or an ocean with his commerce; compared with conscious rectitude, with a face that never turns pale at the accuser's voice, with a bosom that never throbs with fear of exposure, with a heart that might be turned inside out and disclose no stain of dishonor. To have done no man a wrong ... to walk and live, unseduced, within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude---this is to be a man. ❖

[From: Brett and Kay McKay, *The Art of Manliness: Manvotionals*. How Books. (Cincinnati, Ohio). 2011. pp. 7-9.]



Orison Swett Marden (1850 - 1924)

was an American inspiration author of the "New Thought Movement." Coming from a poor family, he sent himself to school, successively earning a degree in medicine and law. Working as a hotel employee, he soon rose to become a young hotel-and-resort chain owner himself. But the 1893 U.S. economic depression took all the good life away from him, sending him back to his humble beginning as a hotel employee.

It was during this low period in his life that Marden wrote his first book, *Pushing to the Front*, and published it in 1894. It became a runaway bestseller, establishing Marden as the top inspiration writer of his time.

This newfound career led him to write 20 other titles on self-development (largely dealing with will power and positive thinking), put up his own magazine, and ran the League for the Larger Life which people had labeled then as "New Thought Movement."

He died in 1924 at the age of 74. ❖

Family Bonds



Ledres Lodge 271 held Family Day

Bros from Ledres Lodge 271 in Bukidnon took the time out for an out-of-town fun-filled family day worth remembering.

Energetic children knowing each other. Committed husbands and wives mingling with one another. Dedicated band of Master Masons sharing fun moments together. One big happy family ever strengthened.

These were just the few sights seen in the Family Day Celebration held by the Laureano S. Ledres, Sr. Memorial Lodge No. 271 of Quezon in Bukidnon province under Bro.

Alberto M. Pastor, Worshipful Master, on May 31 to June 2.

Some 22 Master Masons, their wives, kids and relatives came to General Santos City for the vaunted “fish port” experience and later, to White Haven Beach Resort at Gumasa, Glan in Sarangani province.

What made the affair even more fun and challenging was the lodge visitation by, and fellowship with, the brethren of Kaduh Lodge No. 278 in Gen-

eral Santos City celebrating its 27th Anniversary.

The affair was organized after the theme and goals of MW Juanito G. Espino, Jr. for this year, "Today's Masonry, Tomorrow's Continuity: Brotherly Love, Relief and Truth as Edifice in Bridging Freemasons in the next Millennium"

WM Pastor stressed the importance of including our wives and children in Masonic affairs. Masonic activities were largely centered on its direct members only.

He recalled that when they

knocked on the doors of the Fraternity, they had asked for the permission of their families. But when they were admitted, Masons eventually left their wives and kids out of Masonic affairs.

On this premise, Masons must uphold family bonding as an expression of fellowship, a core discipline of the Craft.

WM Pastor also said that the Family Day Celebration is one of the best gifts Masons can offer as a legacy to their families, making and preserving pleasant memories worth treasuring for a lifetime. ❖



OFFICERS FOR THE CENTENNIAL MASONIC YEAR 2013 LOGIA PINAGSABITAN NO.26



100
YEARS OF



FRATERNAL LEGACY

Pinagsabitan Lodge No.26
Centennial Celebration
1913-2013

*"A proud heritage to cherish, a glorious tradition to uphold,
a noble standard to maintain, and a vital mission to accomplish..."*

Antonio C. Salgado Jr. (Worshipful Master)
Norman T. Tolentino (Senior Warden) Joriz A. Cantoria (Junior Warden)

Santa Cruz, Laguna
Meets every first Saturday of the month

Harmony

Harmony is not the unanimity of voices. No song begins, plays and ends with a single note.

Robots, not lodges, do that.

Harmony is not the absence of conflict. Dead silence is not music.

Zombies, not Masons, are the Walking Dead.

On the contrary, harmony is the skillful arrangement of conflict—sound and silence, light and heavy, pause and continuity, fast and slow, high and low.

Conflict defines the world—black and white, yin and yang, darkness and light. But it is harmony that shapes the form and puts order.

Because conflict is antithesis; harmony, the synthesis. The first stalls life. The second advances life. After all, both make up the stages of life.

Only a true master can assemble chords and pitches into harmony, setting them all into a rapturous melody.

But harmony only achieves great quality if it measures up to wisdom, strength and beauty.

The Cabletow

The Official Publication of the Grand Lodge of Free & Accepted Masons of the Philippines

