

The Cabletow

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

MW ALAN PURISIMA SPEAKS ON
**THE WAGES
OF REFORM**

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In this issue:

Masonry's universality

Imaging Bonifacio

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

~ Gen. Douglas MacArthur



The Cabletow

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Proficiently using the working tools and hieroglyphic emblems presented/explained in the degrees of Craft Masonry

During the conferral of Masonic degrees, we are presented with certain working tools and hieroglyphic emblems, which we are to use proficiently for transforming ourselves from “rough” to “perfect ashlars” or for building up ourselves into spiritual temples fit for God to dwell in, so that we will be able to help effectively in erecting a sturdy Temple of Philippine Masonry, which will, in turn, contribute significantly to the great and glorious undertaking of constructing the long-dreamt-of Temple of the Brotherhood of Man under the Fatherhood of God.

We proficiently use the working tools and hieroglyphic emblems presented or explained in the three degrees of Craft Masonry when we patiently and perseveringly practice the principles and virtues, as well as devotedly and disinterestedly discharge the duties, which those tools and emblems have been selected to illustrate.

Let us take another close look at the working tools and hieroglyphic emblems presented or explained in the Master Mason degree in particular.

We learn in the MM Monitor that a Master Mason’s working tools are all the implements of Masonry, but more especially the **Trowel**, by which we spread “*the cement of brotherly love and affection – that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.*”

We are cautioned by the Masonic Service Association (MSA), however, that Brotherly Love itself has its source and seat in the soul, and that only when we live in the spiritual life and have our souls purged of selfishness is it possible for us to love other men above their sins, to cherish them in spite of their faults, to forgive them

in all sincerity, to bear with them, and to forebear.

We must ever remember, therefore, that we declared, upon our honor, that we had sought the fellowship of the Craft because we were desirous of freely and voluntarily offering ourselves as candidates for the mysteries of Masonry, and not because we were biased by friends or influenced by mercenary motives; that we solicited the privileges of Masonry because of a favorable opinion we had conceived of the Institution, a desire for knowledge, and a sincere wish to be of sincere and selfless service to our fellow creatures; and that we would conform with all our heart to all the ancient established usages and customs of the Fraternity.

We must, moreover, be more determined than before not to pay mere lip service to, but rather to faithfully and conscientiously fulfill, our declaration in open Lodge that we had come here to learn to subdue our passions, prejudices and selfish interests and improve ourselves in Masonry.

We Master Masons must, furthermore, periodically renew, if not strengthen, our resolve to emulate the good example set by the Grand Master Hiram Abiff (GMHA), the celebrated artist whom we represented in the morning, afternoon, or evening of our raising. We all know that after calling the Craft at high twelve from labor to refreshment, he went into the temple to view the work and see what improvement could

be made either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the ever-living God and pray for wisdom necessary to enable him to draw designs upon the trestle board, whereby the Craft might pursue their labors. All of us also know that as the architect of the work during the seven-year construction of King Solomon's Temple, the GMHA had to exhibit himself to the thousands of workmen under his immediate direction and inspection that he was a leader by example by manifesting to them, by his actions, that he was a man adorned with exalted and exemplary character, unfeigned piety to God, and inflexible fidelity to his trust.

The daily custom of the GMHA described above strongly suggests that every day we should also enter into the innermost recesses of our souls, there to evaluate the progress of our project of building ourselves up into spiritual temples fit for the GAOTU to dwell in, and also to pray for wisdom necessary to enable us to make the best use of Nature and Revelation, the two great books that constitute our spiritual, moral, and Masonic trestle board, as well as for the strength we need to withstand the assaults of Satan and his ilk as we travel through the rough and rugged road of life. Like the GMHA, we must not give in to the pressure which "ruffians" exert upon us, but rather adamantly adhere to our convictions and principles.

To be able to emulate the good example set by the GMHA, we must proficiently use the nine classes of emblems explained in the MM degree in particular.

The **Three Steps** should constantly remind us that although each stage of a man's life, namely, youth, manhood, and old age, is a unity in itself and therefore possesses its own duties and problems, as well as calls for its own philosophy, we must exert all-out effort to have a well-planned and goal-oriented youth; for this is the foundation of a well-directed and productive manhood, which in turn serves as the foundation of a happy, contented old age. For this purpose, we have to put the message of Ecclesiastes XII: 1-7 into meaningful action. (A verse-by-verse explication of the biblical passage is given below.)

The **Pot of Incense** should serve as a reminder to us that, of all forms of worship, to be pure and blameless in our inner selves is much more acceptable to God than anything else, better than incense; for that which we really are is by far more important than that which we appear to be.

The **Beehive** should remind us to be very industrious and never to sit down contented while our fellow creatures around us are in want, especially when it is in our power to relieve their distresses or to soothe their afflictions without causing any inconvenience to ourselves and to our families. Specifically, we must, both individually and collectively, give due mean-

ing and substance to our theme for this year, to wit, "*Serbisyong Makatotohananan para sa Kapagtiran at Mamamayan – Masonry: A Path of Genuine Enlightenment and Service.*"

The **Book of Constitutions**, which is an emblem of law, should remind us of our charge to ground our moral and spiritual character in law and order as much as in government or nature, and to live so lawfully as to live satisfactorily. Correlatively, the **Tyler's Sword Guarding the Book of Constitutions** should remind us to "*set a guard over our thoughts, a watch to our lips, and post a sentinel over our actions; thereby preventing the approach of every unworthy thought, word and deed, and preserving our consciences void of offense toward God and man.*"

By the **Sword Pointing to a Naked Heart** we are, or should be, reminded of the Worshipful Master's injunction that we walk justly and uprightly in all our stations before God and man; by the **All-Seeing Eye** we, that we live and move and have our being in God, and that we are constantly in His presence, wherever and whatever we are doing; and by the **Anchor and the Ark**, that unless we develop a sense of security and stability of life grounded in truth and faith, we cannot, and will not, be happy.

By the **Forty-Seventh Problem of Euclid**, which is an emblem of the arts and sciences, we are, or should be, reminded

that next to sinfulness, ignorance is the most dangerous enemy of life, and that, we should acquire more and more knowledge and enlightenment, which we are to use for improving ourselves and the world around us. In other words, it should remind us of the second part of our theme, "*Masonry: A Path of Genuine Enlightenment and Service*," which underscores the philosophy of **servant leadership**—a philosophy anchored on seeking more and more Light in Masonry by immersing ourselves in an honest-to-goodness Masonic education and study, and on using what we have learned for rendering genuine service to the brethren, to the Fraternity, and to the community, both local and national, if not global.

By the same emblem we are, or should be, reminded that as Lodges, as Masonic Districts, and even as an entire Craft, we are committed to support the public school system, which our Masonic forebears established throughout the Philippine archipelago. By it, we are, or should be, reminded to strengthen our scholarship programs for economically disadvantaged but intellectually gifted young Filipinos, particularly the children of our distressed living brethren and those of our deceased fellows.

By the **Hour Glass**, which is an emblem of the transitoriness of life, we are, or should be, reminded that no man lives forever in this world and that there is a set time for the work a man has to do.

By the **Scythe**, likewise, we are, or should be, warned that passing time will bring an end to our lives as well as to our work, and that, therefore, we must not postpone doing what we must do if we are to become the persons God meant us to be.

By the **Setting Maul**, the **Spade**, and the **Coffin**, which are emblems of mortality, we are, or should be, reminded that our existence on earth is but ephemeral or short-lived, and that all earthly pleasures are vain, and that, therefore, we must use the **Acacia**, an emblem of immortality, for reminding us to pay special attention to the all-important concern of preparing for eternal life with Him in the celestial Lodge above, where He reigns supreme.

The Tragedy of the GMHA, furthermore, strongly suggests that if we reach the middle years without missing the undeniable truths embedded in the nine classes of emblems specified above, we would be happy. However, if we have ignored the fact that our lives are in God's hand and neglected to take into account the swift passage of time, then we have made a wreck of our lives and find ourselves buried under the pile of rubbish. But, we are consoled by that, even in this case, there is yet hope that we will recover possession of our lives, and will be raised to a new manhood and lifted from the dead level of death to a living perpendicular; that we will be called back from a grave that is more terrible than the dissolution

of the body; and that we will find the path to recovery. But that hope would not materialize unless we regain our faith in God and rely on the power of the Brotherhood. Indeed, if we permit ourselves to be buried under the rubbish heap of sins and passions, we can, with the help of God and the Brotherhood, rise again into a new life, either here or hereafter, provided we have learned the secret of the spiritual life.

We recall, at this juncture, that many senior members of the Craft have expressed their sadness and concern – nay, alarm – that not a few among us persist in violating some provisions of Edicts that prohibit hazing or the infliction of harm and humiliation on our candidates for Masonic degrees, especially the third.

Hence, we reiterate, for the sake of emphasis, that when we exemplify the Tragedy of the GMHA, we should be duly guided by the following good and timely suggestion or warning of the MSA:

We should not treat the Tragedy of the Grand Master Hiram Abif (GMHA) as a mock tragedy or a serio-comedy because it is unlike the initiation ceremonies of savage people, who use these ceremonies as an ordeal to test the nerve and courage of their young men. Freemasonry is not juvenile; we should, therefore, exemplify the ritualistic drama as sincerely, solemnly, and earnestly as when we pray to God before the Altar. If we take the exemplification of the Tragedy trivially or with perverted humor, we betray a shallowness of soul which shows us unfit to

be Masons....

Besides, we should remember that year in and year out, particularly during the ceremony of installation of Lodge officers, we are reminded to serve as examples of discretion and propriety, particularly in the exemplification of the degrees of Craft Masonry; for it is only by a due regard to our laws, rules, and regulations, as shown in our own conduct, that we can expect due obedience to them from others. We should also bear in mind that as newly-made Fellowcrafts, we were charged that at all our assemblies we ought to strictly observe the solemnities of our ceremonies; to preserve the Fraternity's ancient usages and customs sacred and inviolate; and therefore to induce others to keep them in due veneration, too. We must not forget, either, that our brethren deemed us deserving of being raised to the sublime degree of Master Mason because we had proven to them that we were zealous and enthusiastic to promote the welfare and best interests of the Fraternity, intensely interested in advancing our knowledge of its teachings and principles, and highly resolved to conform to its useful laws, rules and regulations.

Brethren, let us do all this if we want to realize our vision, viz., that by 2008, Philippine Masonry should be known and recognized far and wide as a highly credible, very relevant, and much respected and esteemed fraternal organization in our local, national, and international communities.

So mote it be. ❖

Ecclesiastes XII: 1-7

To our relatively young brethren, particularly the newly raised ones, is directed this review of Ecclesiastes XII: 1-7, the passage upon which the Holy Bible is opened at the Altar during a Lodge of Master Masons and which is recited aloud by the Senior Deacon during the perambulation in the Tragedy of the GMHA.

Dear young brother, the biblical passage strongly suggests that when you are old, you suffer from physical infirmities and mental, as well as spiritual, anxieties because you are now aware that:

- The opportunity for you to learn has practically passed away.
- The time for you to labor is almost over since the spiritual temple you have been striving to erect in your heart is now nearly completed.
- You await only *“the arrival of that momentous hour*

when the fading taper of human life shall faintly glimmer in the socket of existence.”

The passage starts with this advice: *“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.”*

In other words, you should adore and love your Creator now that you are still young, when you still have the ability and stamina to do. Do not wait for the approach of the troublesome times, when you will become weary with age and will say, *“I no longer have pleasure in life; all desires and enjoyment of my youth have left me.”* Rather, serve, fear, and revere God while your eyesight is still good; while your outlook on life is still bright,

or while you are still idealistic or optimistic; and while you are still able to overcome difficulties that arise before the clouds of old age set in.

Secondly, the passage counsels you not to wait for *“the days when the keepers of the house shall tremble and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened.”*

This means that you must dedicate and devote yourself to the all-important concern of preparing for eternity while you still have the time and opportunity to do so because when you are old:

- You become decrepit and feeble.
- Your spine now bends with the weight of age, and your legs bow.
- Your teeth decay and are removed, so that you will find it difficult to bite and masticate your food.
- You will soon be unable to see because your eyesight is failing, and you will no longer be able to reason with accuracy.

Thirdly, the passage stresses that you should

serve, fear, and adore God during your youth because when you are old, *“the doors shall be shut in the streets, when the sound of the grinding is low, and he (the old man) shall rise up at the voice of the bird, and all the daughters of music shall be brought low.”*

This means that when you are old:

- You no longer travel as you used to.
- You have slowed down in your movements and activities because you are now feeble.
- You no longer require the sleep which you did in your younger days.
- Although you do not hear the birds, you awaken with them at daybreak.
- Your hearing is failing badly, and you do not receive all the sound of voice or music because the treble scale goes first.

Fourthly, the passage reminds you that when you are old, you *“shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire*

shall fail: because man goeth to his home, and the mourners go about the streets."

This means that when you are old:

- You can no longer climb as you used to, and the hills are now a concern to you because your equilibrium is failing.
- You are afraid of what you cannot do, and many of your physical pleasures and desires are no longer of interest to you.
- Your hair turns to white like the blossoming almond tree.
- Any weight, such as that of a grasshopper, is a burden to you, just as keeping and looking after your own self is a burden.
- You know that you will soon die, and your friends and mourners will be left to this mortal domain.

Fifthly, the passage reminds you that when you are old, "*Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken on the cistern.*"

The "silver cord" refers to the spinal marrow, the loosening of which is the cessation of all nervous ac-

tivity; the "golden bowl," to the brain, which is rendered incapable of performing by the approach of death; the "fountain" or the "cistern," to the heart; the "pitcher," to the great vein that carries the blood to the right ventricle of the heart; and the "wheel," to the great artery which receives the blood from the left ventricle.

Finally, the passage provides you with this biblical reminder: "*Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.*"

Indeed, you must ever remember that like any other man, you were created by God from dust and are returned to dust after death, and that your soul or spirit is returned to God who gave it as His loving gift to you. Thus reminded, you, as well as any other man, should realize the essential necessity of directing your special attention to the all-important concern of preparing for everlasting life with your – and all other men's -- all-powerful and all-loving Creator in "*that blissful Lodge which no time can close and which, to those worthy of admission, will remain open during the boundless ages of eternity.*" ❧



Solemn commemorations

We Grand Lodge officers are pretty confident that you, dear brethren, carried out meaningful projects in honor of the Past Masters and Senior Masons of your Lodges and Districts, as well as conducted tree-planting, coastal-clean-up, and similar activities to help improve our environment. We are likewise optimistic that in the same month you held special conventions wherein you selected brethren who you believe are worthy and well-qualified candidates for the position of Junior Grand Warden.

We entertain no doubt that in October you did not only continue holding community outreach projects designed as to give due meaning and substance to our theme for this Masonic year, but also complied with Edict No. 162, which decreed the designation of the last Sunday of October of each year as "Widows and Orphans Day," and which ordered Subordinate Lodges and Masonic Districts to observe the said day with an appropriate and austere program in coordination with the Order of the Eastern Star and

the Order of the Amaranth to honor widows and orphans. I am sure that you conducted well-planned, well-organized, and well-coordinated Lodges of Remembrance in fraternal tribute to the memory of our deceased brethren, and that you invited as many widows and orphans as you reasonably could to attend such a special event, thereby reassuring them of their continuing link with our fraternal organization despite the passing of their loved ones.

Fraternally yours,

A stylized, handwritten signature in black ink, appearing to read 'Alan Purisima'.

MW ALAN LM PURISIMA
Grand Master



From the Table of the Grand Sec

By MW Danilo Angeles, PGM
Grand Secretary



Thoughts on Ageing and Dying

Pondered for meaning, the 3rd Degree Perambulation verse surprisingly reveals life-affirming thoughts contrary to the gloom and doom we often tagged on death and ageing.

A surprise visit by young Masons from Bulacan suddenly led me into pondering the most gloomy of all subjects—death and ageing.

No sooner had this rollicking band of thirtyish and fortyish Masons knocked on my door when my office soon begun rocking with laughter. Not exactly environmentalists, they were throwing puns and jokes around bordering between “clean” and “green.”

Striving for a counterpoint, I recited a few lines from the Perambulation verse of the Third Degree: “Also when they shall be afraid of that which is high, and fears shall be in the

way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.”

Met with wide-eyed stares, I quickly explained away that time will come when even the most powerful amatory drug shall fail once geriatrics takes over our manly life. White hair will grow abundantly like an almond tree in winter. Rheumatism will stiffen the leg. The swinging colostomy bag will weigh down like a hundred pound lead. All pleasures flee once the ageing process starts to dissipate youthful virility from

all living things.

Still a decade or so away from the golden years, the young Masons took my annotation for a joke. When they left, I realized that the joke was on me. For a couple of days, my mind frequently returned to the subject of death and aging.

A sense of gloom customarily surrounds the topic of death. Even the Perambulation verse is explicit. When aging comes, death follows next—trailed by a line of mourners.

Must we really go to the long home wearing a long face? On the contrary, the Third Degree Lecture ends with the instruction “to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that perfect, glorious, celestial Lodge above.”

Come on. It is a too optimistic injunction. No man in his right frame of mind will attempt smiling at a shadowed skull under a black hood and a large sickle. You don't play curtsy with Death as much as with tigers.

Man grins and flashes a smile for pleasure or scorn. But a tiger flashes his teeth and grins a “smile” only when to rip you arm or head off.

Indeed, there is no bugbear in the world that is more

frightening than Death. Is it really an all-human scare which has been pre-programmed in our DNAs?

But on the contrary, there were times and places when Death counted little in the affairs of the tribe or race. King Leonidas and his 300 Spartan warriors cared more for glory than death. The early Christian martyrs opted to become cat food for the coliseum lions in Rome than denounce the Christian faith. The Japanese kamikaze pilots were more scared of dishonoring the Emperor than nosediving their rickety planes into U.S. warships and carriers. From the looks of it, the Great Death Scare is optional, at least, in certain cultures. So, what makes it scary in some, and optional in others, now takes up our concern.

Not a sociologist myself, yet I draw my observations from the many telltale signs of our postmodern life pointing to the contemporary fixation on the young and avoidance of the old.

Try asking a bro or sis about his or her age. Chances are, they will give a false but younger age, mumble enigmas, evade the subject, divert the conversation elsewhere, or disclose in a hush-hush tone not above the breath like passing the substitute for the ancient master's word.

Not exclusive to the Masonic circle, all the feigning and striving to be young, I believe, is a consequence of decades of mass media bombardment. For half a century, TV, movies and advertisements pampered and glorified the young, all to capture this vast but uncritical (that is, manipulable) market. What has begun as a sales pitch soon becomes the norm, sweeping all other fields into its kaleidoscopic but highly profitable orbit.

Now, the former media-coddled generation—graying, balding and fat—falls out of the march, increasingly replaced by a younger and more beautiful set. Passing over the hill, it yearns for the elixir of life once promised by a pied-piper that is long gone, to renew the vigor for which it has been courted extravagantly before. Each to his own, the members of this lost generation scattered about and set out for a quest of El Dorado. But all they find in the desert of desires are just the mirages of the fountain of youth that they so desperately seek—surgery, botox, Viagra, testosterone injections, and backbreaking exercises.

Truly, market has become the mindset. The single-minded nurturing for profit has ignored nature's irreversible law of ageing and death. Efforts, no

matter how puny or futile, are left unspared to hold back the hands of time like in the recent catchphrase "70 is the new 50." But really? Try locking a 70-year old guy inside a bedroom with two naked buxomy women given to hyperbolic curves. Will he rise to the occasion like any 50-year old fellow? Or will he break down into lamentations like Job?

This prevalent obsession with youth slyly casts a frown upon the golden years. More than words, the silence, or the lack of nodding approval to old age, paints the twilight years like a gloomy, detestable, state one step short of death.

True, old age is the downhill slide to the grave. With a so dreadful prospect ahead, must old-timers really sit outside the city gates, run ashes through the hair, and sulk and pout for the rest of their years?

No. Through the three symbolic steps, Masonry teaches us the three major stages of life—youth, adulthood, and old age. But each one is as distinct as, and connected to, the other. The emptiness we commonly associate with geriatrics—infirmity, senility and home-for-the-aged—is actually wrong. We mistake the images for the substance.

Moreover, emptiness

never falls squarely into our serial connection. Where start-up and activity characterize the first two stages respectively, then old age must be consummation; that is, the consummation of life. Golden-agers never knew how busy they ought to become.

But they must first huddle over the illusion of staying forever young albeit by artificial means. The admission not only acknowledges the failings of our mortal clay. Moreover, it smoothens our admission to our own passing soon, as all things must pass away.

After acceptance, a feeling of authenticity swoops down over the material-shackled soul and catches in midair the key to redemption. Not until the old-timer has gotten past this fact of life without choking on emotions will he attain to the next stage: letting go. It is time to hand out the family business, the condo in Makati, even the very first golf ball on his very first tee off in the green.

It is time to let go of all the vacillating and temporal pursuits that occupy the youth and the middle-age. Until he has unburdened himself of the usual cares of the world, only then shall he acquire a new vision of the world. Without the wavering beliefs of the younger age sets,

he shakes off the superfluties that blind the eyes and bind the soul. Finally, he sees the universe in simpler but more pristine form.

Light and free, he moves on to the higher spiritual realm.

In brief, possessions and emotions are leaden weights that keep the soul from ever rising to spiritual heights. Dump them. Certain individuals, too earthbound, have grown so attached to a person or property so that they missed the light and haunted the land.

But old-timers are just aged and not yet ghosts. Theirs is a long season of life lying ahead teeming with bustling activities. After all, if life was a basketball match, then old age becomes the Fourth Quarter where the team must correct the game, catch up, score points and win.

Letting go practically allows the old-timer to live modestly and moderately. More than that, it grants him the freedom to busy himself in unbridled idleness, spontaneous contemplations and unhurried playfulness. He frequently goes out with his wife for the dates they have missed, celebrating the long marriage that survived countless tribulations. He plays with his grandchildren, even rolling with them on the lawn for the sheer joy of innocent fun.

He ticks off, not only the itinerary of “must-see” places, but also the list of “must-do” things he has put off during his younger busy years. Or what his early prejudice and ignorance have kept him from accomplishing. It is the time to return and tread the mud of the rice field he used to beat for mudfish during the planting season in childhood. Or hang out with a friend made remote by one stupid pique.

Old age is actually a time for experiments and adventures of the more simple but sublime kind. Without the unnecessary pressure and demand of the eight-to-five life, he throws himself into enterprises most people find unprofitable or silly. But who cares? Like the tyranny of the sick, old age wields its own privileges like getting the best seat in the house, a hospitable audience, or the most courteous service. But all this matters only until the golden-ager attains to what the world, from the Ancient Greeks to the contemporary postmodern civilization, highly esteemed: wisdom.

Retiring golden-agers today are leaving the running of the world to officials and managers of the more scientific bent of mind. Equipped with high-tech toys, the intimidating precision they demand is certainly not at par with the experience

that old-timers got. What serves efficiency when leaders cannot grapple with the complexities of say, self and service, joy and sorrow, or love and hate? In the olden times, the elders who had experienced the most of life and battles were elected leaders of the tribe.

The same human longing still persists. But experience never attains to the level of wisdom if not processed through contemplation. How can an old-timer weave a tapestry of life if not by reaching back into time and extrapolating explanations about his once reckless youth, his jagged love affairs, his rocky career, or his shaky family life? No time in his life can be so lucid and convenient than old age when he has seen enough of the world to reflect over the fullness of a life lived.

Old age, therefore, is the peak of life when the golden-ager ties the loose ends together and makes round of an existence which otherwise remains squandered. It supplies him with the report he will present before the Great White Throne to receive judgments for deeds done while in the body.

Contemplation is also a rehearsal for the shock that some will receive once they have been judged to go to the cool place, or the burning place. ❀

Kasiguruhan and Gerona U.D. lodges instituted

MW Alan LM Purisima, Grand Master of Masons, duly instituted U.D. Lodges Kasiguruhan and Gerona in the afternoon of Wednesday, October 8, in solemn rites held at the Jose Abad Santos Hall, Plaridel Masonic Temple.

He also installed the first officers of the two newly-instituted Lodges.

VR Samuel P. Fernandez led the assembly in invoking God' blessing. He also served as Grand Chaplain during the rite of institution.

VW Juanito B. Vaño, Jr., Senior Grand Lecturer, delivered the welcome remarks, and then

served as Master of Ceremonies.

VW Juan Jerome T. Malaca and VW Antonio I. Palomar, both DDGMs, acted as Dispensation Readers.

After the installation of officers, VW Vaño introduced next the guest of honor and keynote speaker, the Grand Master himself.

With the retirement of the flag, the Grand Lodge was finally closed.

After the photo ops, a fellowship dinner followed next at the Emilio Aguinaldo Hall at the ground floor of the Plaridel Masonic Temple.

MW Alan Purisima, Grand Master, and MW Danny Angeles, Grand Secretary, (both center) posed with the bros of Kasiguruhan U.D. after the institution.



R2-E lodges held joint convention

Five lodges in Masonic District RII-E covering Southern Nueva Vizcaya banded and held their 4th Joint Convention at the Palaisdaan Resort in Bagabag, Nueva Vizcaya on September 6,

The R2-E lodges were comprised of Nueva Vizcaya Lodge No. 144 which is the host, Cordillera Lodge No. 178, Villaverde Lodge No. 206, Ifugao Lodge No. 218, and Mt. Palali Lodge U.D.

MW Allan LM Purisima, Grand Master of Masons, came as guest of honor and speaker.

In his message, MW Purisima told the participants, "I am greatly gratified to observe personally that you are not only having fun together and enjoying one another's

camaraderie and fellowship, but you also assessed your performance as separate Lodges and as a Masonic District and discussed intently how you could help us Grand Lodge officers realize the vision of the Craft and to strengthen your resolve to contribute significantly to giving meaning and substance to our theme for this Masonic year...."

Then he extended his most cordial greetings to the brethren selected as district nominees for the position of Junior Grand Warden.

He also congratulated his Deputy for the District, VW Samuel Jamias, and other district leaders for successfully making the convention exciting, enlightening, and therefore enriching for all concerned.

R9-C hosted 21st Western Mindanao Multi-Distcon

Masonic District RIX-C, led by Deputy District Grand Master (DDGM) VW Nabil A. Tan, hosted the 21st Western Mindanao Multi-District Convention on October 3 and 4 at the Garden Orchid Hotel in Zamboanga City.

On October 3, during the Grand Master's Night, MW Alan LM Purisima, Grand Master of Masons, came and congratulated VW Tan and his district officers for their all-out effort in making the multi-district convention an exciting, enlight-

ening, and enriching experience for all the delegates coming from the 27 Lodges in Regions 9 and 20.

He said, "I am quite sure that, in addition to electing the brethren you think are deserving to be the nominees of Western Mindanao for the position of Junior Grand Warden, you will actively participate in the discussion of important issues affecting the Craft as we endeavor most earnestly to realize our vision, namely, to make Philippine Masonry more dynamic,

relevant, and highly respected as a fraternal organization in our local and national communities.”

On the day following, MW Purisima delivered the keynote speech where he focused on the Craft’s continuing mission, Making Good Men Better; alongside this year’s theme of “Serbisyon

Makatotohanan para sa Kapatiran at Mamamayan—Masonry: A Path o Genuine Enlightenment and Service.”

The Grand Lodge’s Strategic initiatives, set forth in the Five-Year Development Plan, were also dealt with. (See related story.)

Pangasinan 56 launched debate seminar, contests ...

By Bro. Philamer C. Celi

In fulfillment of its commitment and program emphasis to empower the youth and students through skills training in free speech and critical thinking, Pangasinan 56, through its newly-formed Youth Committee, conducted the 4th Pangasinan Debate Seminar-Workshop on September 8 at its Temple in Tondaligan Par, Bonuan Gueset, Dagupan City.

Participants in the whole-day seminar were high school and college students together with their respective advisers. The purpose of the seminar-workshop was to provide students with knowledge and skills useful in public discourse and discussion.

Members, as well as alumni, of the U.P. Debate Society were invited to act as resource persons and facilitators in the seminar-workshop.

Eight teams participated in the debate competitions held on October 4, 2014 at the Dagupan

City National High School. The DCNHS team emerged as champion, and its leader was adjudged the best speaker.

Winners in the debate competitions received cash prizes and certificates of achievement.

WM Benedick G. Cuna presented certificates of attendance to participants in the seminar-workshop.

Witnessing the awarding of prizes and presentation of certificates were SW Mario Rustan A. Bañez, RI-A DDGM Michael Camilo G. Datario, and the chairman and members of the Lodge’s Youth Committee.

... as it also teed off the “Fore: Cause” open golf tournament

In conjunction with its 95th Charter Anniversary, Pangasinan 56

held an open golf fellowship tournament dubbed “Fore: Cause” on October 18, 2014 at the Bonuan Golf Club, Bonuan Binloc, Dagupan City. The golf tournament was a fund raiser to defray expenses to be incurred by the Lodge in the construction of a multi-purpose building, which would house an office, a library, and seminar hall, as well as in the implementation of its community and youth-related programs and projects, such as the “Balik Eskwela” and “Brigada Eskwela” programs; “Operation Tuli” project; medical, dental and legal missions; high school and college students’ debate seminar-workshops and competitions; and “Wheels of Hope” program, which consists of donating wheelchairs to physically handicapped children; and many other worthwhile projects.

The golf tourney was participated in by both professional and amateur golfers. Some of these were Masons from Lodges in Pangasinan and neighboring provinces, while the others were non-Mason

friends of the brethren.

Each participant was assessed with an entry fee of Php 1,500, which covered caddy fees and a tournament t-shirt. The registration fees of sponsors who participated in the tournament were waived.

The participants vied principally for cash prizes, tokens, and souvenir items. The winners among them received their prizes during the luncheon program held at the Lodge’s Temple. Some of those who attended the luncheon got surprise gifts that were raffled out.

The fund-raiser was supported by numerous civic-minded persons, business firms, professional organizations, and government agencies. These included philanthropist and Doctor of Humanities Asiok Vassandani, E. P.Nava & Co., Alfonso Lee Sin Memorial Lodge No. 158, MEGASCO, FILCO, Guanzon, Benin Construction Supplies, Toyota, RACC Cars, San Carlos Lumber, AAA, Solane, Pepsi-Cola, Lyguana Bazaar, Unique Lumber, and Centrum.



Kalantiao 187, led by WM John Alexander C. Que, handed out 120 school bags with supplies to the kindergarten students of Sto. Domingo Elementary School at Villa, Iloilo City on September 17. At hand to witness the event were Mrs. Susana P. Villa, Principal III, and Class Advisers Ms. Juiza Belle S. Bodiola and Ms. Maria Solome de la Cruz.

Photo News



Bowling champs. Champions of the 2014 R3-D (Nueva Ecija) bowling games showed off their trophies. Class A Category champs (above) were the bros and sis of Mario S. Garcia Memorial Lodge No. 306; Class B (below), the bros of Palayan Lodge



Champs, too. The bros and sis of San Leonardo Lodge No. 386 (above) came on top of Class C and Kapitan Pepe Lodge No. 293 of Class D.



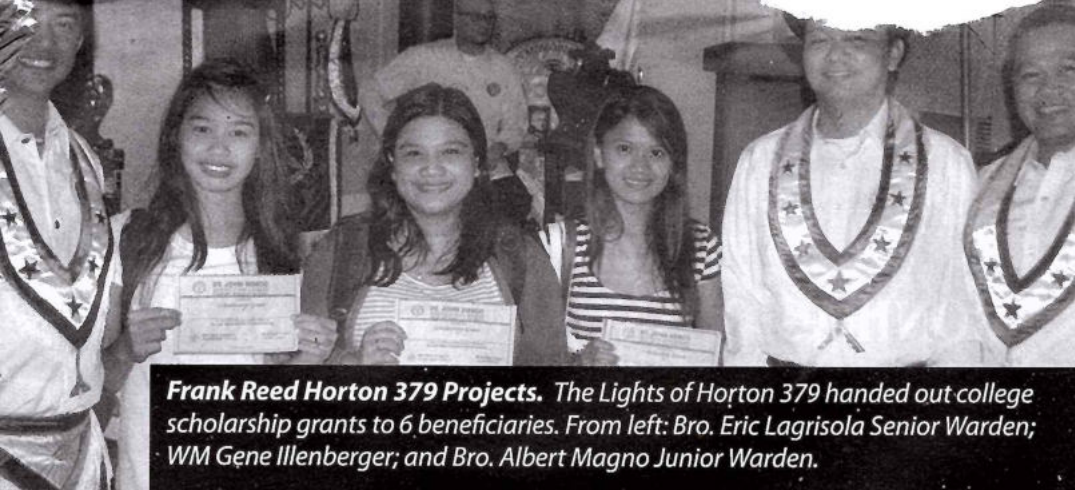
Circular

Circular No. 14:
BONIFACIO, ANG UNANG PANGULO

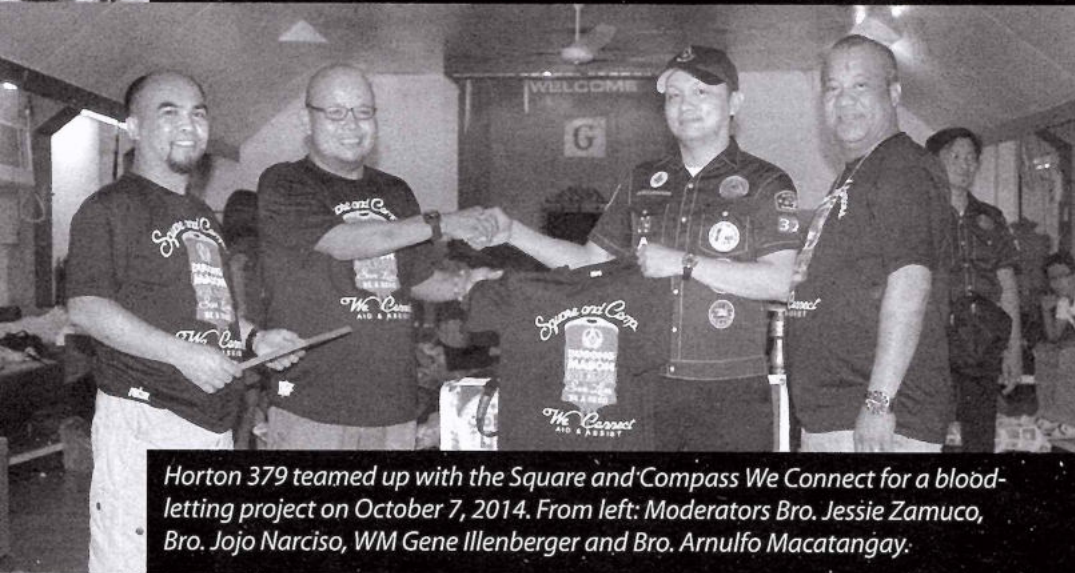
“The Grand Lodge of the Philippines (GLP) is supporting the showing of the movie entitled *Bonifacio, Ang Unang Pangulo*, a fundraiser initiated by Mt. Tapulao Lodge No. 389 and MD RIII-C, which will be shown in this year’s Metro Manila Film Festival (MMFF).”

Thus stated Grand Master Alan LM Purisima in Circular No. 14 issued on October 15, 2014. He described the movie in the following manner:

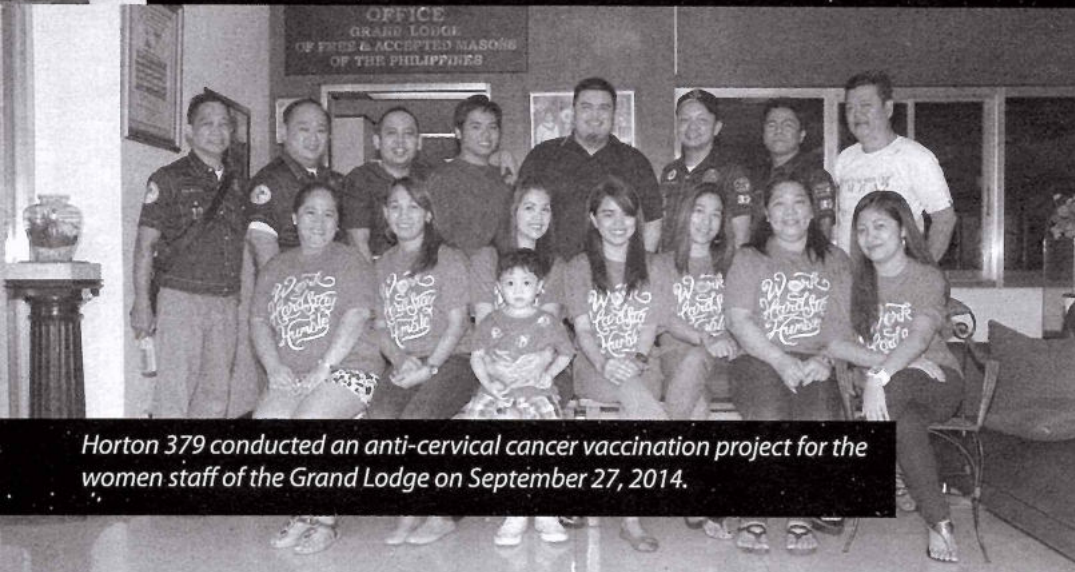
This is a never-before-seen-action-historical film with international Hollywood standards that brings to light a high-impact true-to-life story of Andres Bonifacio, with his virtues and humanity unfolding in our eyes



Frank Reed Horton 379 Projects. The Lights of Horton 379 handed out college scholarship grants to 6 beneficiaries. From left: Bro. Eric Lagrisola Senior Warden; WM Gene Illenberger; and Bro. Albert Magno Junior Warden.



Horton 379 teamed up with the Square and Compass We Connect for a blood-letting project on October 7, 2014. From left: Moderators Bro. Jessie Zamuco, Bro. Jojo Narciso, WM Gene Illenberger and Bro. Arnulfo Macatangay.



Horton 379 conducted an anti-cervical cancer vaccination project for the women staff of the Grand Lodge on September 27, 2014.

at this day and age. The substance of the film is compelling to make us understand the lessons of the past. The death of Andres Bonifacio, a perfect example of “Katapangan at Pagmamahal sa Inang Bayan,” perpetuates a legacy of courage to each and every Filipino freedom fighter, including the young, who will become our future leaders.

This movie is an all-star cast, with Robin Padilla as Andres Bonifacio; Jerico Rosales as Jose Rizal; Vina Morales as Oriang, Andres’ wife; and supporting actors and actresses like Daniel Padilla; Eddie Garcia; Isko Moreno; Ping Medina; Isabel Oli; Jasmine Curtis Smith; and others. The film is directed by award-winning director, Kuya Enzo Williams. The film, according to MW Purisima, will correct the notion that we Masons do not believe in God.

As part of the fundraiser, there will be a Fun Run on November 30, 2014, starting at 5:30 a.m., followed by whole-day activities. Brethren of Lodges in the NCR Districts and adjoining Districts, together with members of their families, friends, and guests, as well as officers and members of Appendant Organizations, are required to participate in the Fun Run in honor of our Brother, Andres Bonifacio. Each Lodge shall field at least 15 brethren and at least 15 family members, friend or guests of Masons. The Fun Run, in effect, will be a family activity. Our Grand Master said, “The registration fee for the Fun Run will be Php 500. This will include race bib and Bonifacio – Ang Unang Pangulo Tshirt. Registration booths will be set up at the Grand Lodge Masonic Store and at the Capitol Masonic Temple. Interested participants may also register at some sporting goods stores...”

He also enjoined the brethren in the entire jurisdiction, their families, relatives, and friends, as well the officers and members of Appendant Organizations, to support and watch the said movie during this year’s MMFF. To motivate them to do so, he remarked, “All of us will feel proud of this movie. It is time to show the life story of our beloved Brother and National Hero, Kuyang Andres Bonifacio, his extraordinary virtues and principles, and his contributions to the building of our nation.”

Moreover, he enjoined all Lodges, as well as Appendant Organizations, in the entire archipelago to use the movie as a good advertisement material. Said he: “You may use the block-screening of the same movie as a fundraising activity. You will get the details and guidelines for the block-screening through your respective DDGMS and WMs.”



Poster of the film “Bonifacio, Ang Unang Pangulo

Keynote Address

The Wages of Reform

By MW Alan LM Purisima

Grand Master

This very timely speech was delivered by MW Alan LM Purisima as his keynote address to the 21st Multi-District Convention, Western Mindanao in Zamboanga City on October 3, 2014.

To VW Nabil A. Tan, District Deputy Grand Master Masonic District R9-C, the Host District of this 21st Multi District Convention; To all the members and Officers of the different Districts and subordinate lodges; Very worshipful Sirs; and Worshipful Sirs; My dear Brethren of Western Mindanao; Greetings of brotherly and peace! Peace be on us and all righteous servants of God. Mapagpalang araw sa ating lahat mga kapatid ko sa masonerya! Buenas Tardes!

I consider it not only a rare privilege but a distinct honor to grace this occasion and say few words to you from the bottom of my heart.

Slander and calumny were

never so insolently licentious in any country as they are these days in ours. The most retiring disposition, the most unobtrusive demeanor is no shield against their poisoned arrows. The imminent public service only makes their vituperation and invective more eager and more unscrupulous, when he who has done such service is in the way of their selfish interest. No act is so pure or so praiseworthy, that the unscrupulous vendors of lies who live by pandering to a corrupt and morbid public appetite will not proclaim as crime. No motive is so innocent, or so laudable that they will not hold up as villainy.

Journalism pries into the interior of private homes, gloats

over the details of domestic tragedies of sins and shame, and deliberately invents and industriously circulates the most unmitigated and baseless falsehood, to coin money for those who pursue it as a trade, or to effect a temporary result in the war of faction in government. Like crocodile, they slime the way of others, to make them fall; and when that has happened, they feed their insulting envy on the life-blood of the prostrate. They set the vices of other men high for the gaze of the world, and place their virtue underground, that none may note them.

“We can say which has the cleanest *hands* before man, but not which has the cleanest *soul* before God.”

It is not a rare thing for him whose indignation is kindled at a tale of wicked injustice, cruel oppression, base slander, or misery inflicted by unbridled indulgence; whose anger flames in behalf of the injured and the ruined victims of wrong; to be in some relation unjust, oppressive or envious, or self-indulgent, or a careless talker of others. No one abets or praises anomaly and fraud; and yet how many who condemn these things,

are themselves guilty of them. It is amazing to see how men can talk of virtue and honor, whose life denies both.

Brethren, journalists have no patent that make them censors of morals. One ought, in truth, to write or speak against no other in this world. Each man in it has enough to do, to watch and keep guard over himself. The censure bestowed upon men's act by those who appointed themselves keepers of public morals is undeserved. There is no obligation resting on us to trumpet forth our disapproval of every wrongful or injudicious or improper act that every other man commits. There is no arrogance as great as the proclaiming of other men's errors and fault, by those who understand nothing but the dregs of action, and who make it their business to besmear deserving fame.. There is but one rule for Mason in this matter. If there be virtues, and he is called upon to speak of him who owns them, let him tell them impartially. And if there be vices mixed with them; let him be content the world shall know them by some other tongue than his. For if the evil-doer deserves no pity, his wife, his parents, or his children, or other innocent persons who love him may. Wise men rather know than tell.

There is scarcely one of us who has not, at some time in his

life, been on the edge of the commission of a crime. Every one of us can look back, and shuddering see the time when our feet stood upon the slippery crags that overhang the abyss of guilt; and when, if temptation had been a little more urgent, or a little longer continued, if penury had pressed us a little harder, or a little more wine had further disturbed our intellect, dethroned our judgment, and aroused our passion, our feet would have slipped, and we should have fallen, never to rise again. We can say which has the cleanest hands before man, but not which has the cleanest soul before God.

As member of society that prize honor and virtue above the external advantage of rank and fortune, it is likely that Masons in their espousal for reform and opposition to tyranny easily become object of malignant envy. Masons will never be an accomplice in corrupting his country and be exemplar of depravity. As your Grand Master and Chief PNP, I have always identified the honor of our country with my own. I will never willingly let die the names of those Masons' heroes who in different ages received upon their own breast the blows aimed by insolent enemies at the bosom of their country. For fortitude is not only seen resplendent on the field of battle and amid clash of arms,

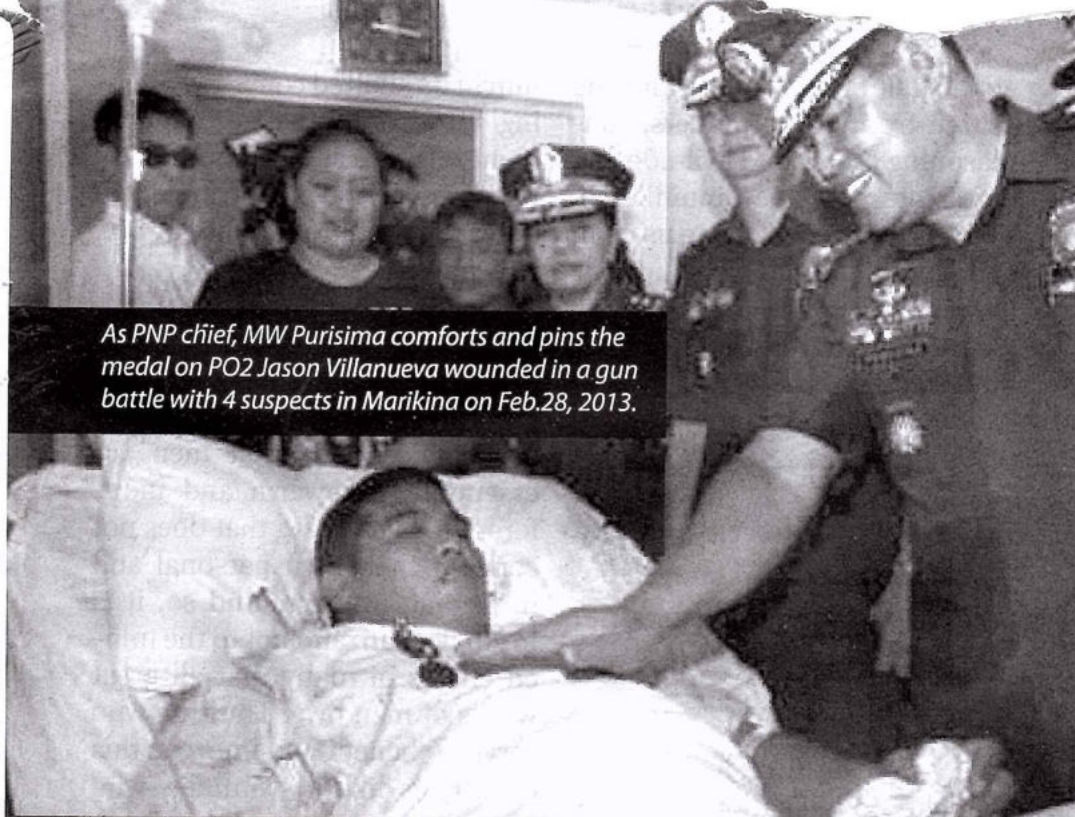
but displays its energy under every difficulty and against every attack.

Long ages ago, the Temple built by Solomon and our ancient brethren sank into ruin, when the Assyrian army sacked Jerusalem. The kings of Egypt and Assyria were forgotten, and their history mere fables, But our quiet and peaceful fraternity continues to increase in stature and influence defying the angry waves of time and the storms of persecution.

“Fortitude is not only seen resplendent on the field of battle and amid clash of arms, but displays its energy under every difficulty and against every attack.”

And God being just as He is good, the ebullition of wrath insidiously percolating our ranks these days as it were aforesaid will not weaken or shatter normal the mutual regard, good opinion and esteem, mutual charity and mutual allowance for faults and failings, and closer fellowship taught us from primitive age by Masonry. Never was a human being sunk so low that he had not, by God's gift, the power to rise.

A day will come when light and truth, and the just and



As PNP chief, MW Purisima comforts and pins the medal on PO2 Jason Villanueva wounded in a gun battle with 4 suspects in Marikina on Feb.28, 2013.



Whether as the country's police chief or Grand Master of Masons, MW Purisima always lives up to the job he has sworn to fulfill.

good shall be victorious, and the brazen-fronted pretenders, unreasoning critics and evil-adoring detractors will be annihilated. The storm rage will bring us calm and smooth seas. This is not our happiest hope. This is the sublime dictate of moral law taught from the infancy of the world by Masonry.

“The hope of success and not the hope of reward should be our stimulating and sustaining power.”

Our leading lesson here is fidelity to obligation, and constancy and perseverance under difficulties and discouragement. Let us be steadfast to make honor and duty the steady beacon-lights that shall guide our Masonic-vestel over the stormy seas of time. Let us not permit the clash and clang of demolition machinery frets us to madness and sinks us to shame and perdition.

The true Mason believes that the ordained operations of nature, which have brought misery to him, have, from the very unswerving tranquility of their career, showered blessings and sunshine upon many paths; that the unrelenting chariot of time, which has crushed or maimed

him in its allotted course, is pressing onward to the accomplishment of those serene and mighty purposes, to have contributed to it even as victim, is an honor and a recompense.

Brethren based upon historical truth and authentic traditions the lesson that he who engages in any great work of reform or beneficence is that men are essentially lukewarm and indifferent to everything that does not concern their own personal and immediate welfare. And so, it is to single man, and not to the united efforts of many that all great works of men owe. Thus, he who serve, to benefit and improve this country is like a swimmer, who struggles against a rapid current, in a river lashed into angry waves by the winds. Often they roar over his head, often they beat him back and baffle him. Most men yield to the stress of the current, and float with it to the shore, or are swept over the rapids; and only here and there the stout, strong heart and vigorous arms struggle on toward ultimate success.

The hope of success and not the hope of reward should be our stimulating and sustaining power. Our object and not we should be our inspiring thoughts. We must find and believe that we do not live by pleasure and content alone and relinquish all prospect of heaven save that of which

trouble is the avenue and portal.

In your present assembly to nominate your candidate for Junior Grand Warden, I urge you to mingle and consult the dictate of duty alone and to be regardful of the advancements and reforms the Grand Lodge must resolutely pursue.

“He who serves, to benefit and improve this country is like a swimmer, who struggles against a rapid current, in a river lashed into angry waves by the winds.”

We need union, concord and peace. We need warden who labor strenuously to help his Order effect its great purposes not excites rivalries and jealousies. We must embark on a new purpose and new direction. Let us free ourselves from leadership and policies that haven't work and will never work. We are up against the chief foe of human liberty symbolized by the assassins of Grand Master Hiram Abif; against whom Masonry has struggled so long. We need leaders, who solve not create problem. Our fraternity long for Grand Masters with the vision and the energy to lift our Grand Lodge up from mediocrity, vagueness and

stagnation. We must therefore avoid the inward-looking attitude of some brethren, who fight a rear guard action to maintain their group's monopoly of the leadership of the fraternity that bring back the policy style that had retarded the growth of Masonry. We were downed not by outside intrusion and dominance. We were enfeebled with wounds we inflict on ourselves and on each other. Let us put in place a take charge Master—Master that will hasten the realization of our fervent desire to reform, modernize and clean up. To attain concord, union and peace, let us break out from the chains of smallness of spirit and the naked self-interest and act in a larger interest of all of us and our honorable fraternity THRU THE SERBISYONG MAKATOTOHANAN PARA SA KAPATIRAN AT MAMAMAYAN.

Repose perfect confidence in the integrity of our nominee and the process through which they will get elected.

May this occasion restrain passion, subdue hearts to gentleness and patience, resign personal interest for another's advantages, raise the fallen, heal the fainting and sick in spirit, and soften and assuage the weariness and bitterness of their moral lot.

God prosper our Craft. MA-PAGPALANG ARAW at MARAMING SALAMAT. ❧

Freemasonry, Psalm 133, and services connected with the dedication of King Solomon's Temple

By Juanito B.Vaño, Jr., SGL

Hiram Abiff in the Tragedy versus Hiram Abiff in the Bible

The Hiram Abiff in the Tragedy or the second section of the ritual of the Master Mason degree is an idealized person and character. With utmost fidelity and conscientiousness, he discharged his duties and responsibilities as the architect of the work connected with the construction of the temple on Mount Moriah. It was his particular duty to call the thousands of workmen under his immediate direction and inspection from labor to refreshment at high twelve and later on from refreshment to labor again.

While the Craft were at refreshment, it was his custom to go into the temple and view the work to see if any improvement could be made either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the ever-living God and

also to pray for wisdom necessary to enable him to draw designs upon the trestle board, whereby the Craft might pursue their labors.

In imitation of the Grand Master Hiram Abiff (GMHA), we should not only faithfully and conscientiously discharge the duties and responsibilities of our several stations before God and man, but also recoil into ourselves every day in order to find out the progress of our self-project, that is, the project of building ourselves up into spiritual temples fit for the Great Architect of the Universe (GAOTU) to dwell in.

When the ruffians assaulted him in the temple and demanded of him the secrets of a Master Mason or they would take his life, the GMHA refused to give the secrets, but chose rather to lay down his life than violate the solemn agreement

into which he had entered with King Solomon and King Hiram of Tyre not to give the secrets until the temple was completed.

Like the GMHA, when we are pressured or tempted by the forces of evil to leave the path of righteousness, uprightness, and justice, we should protect our integrity unsullied or hold on strictly to our principles and convictions.

We should endeavor, moreover, *“to imitate the GMHA in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe forever presides.”*

The Hiram Abiff in the Holy Bible, on the other hand, had a tragic flaw in his character; he was so aware of his unusual skills in the arts and sciences that he demanded large wages. His associates accepted that he deserved large recompense for his extraordinary expertise. But, as they labored with Hiram Abiff day after day, his associates could not help but compare his wages with their own, so that they gradually lost sight of the holy character of their work. Finally, the spirit of self-denial waned tremendously and the spirit of covetousness waxed stronger. So, they demanded higher wages, and their demand was granted by Hiram, King of Tyre, who had entered into

a solemn agreement with King Solomon to pay the Craft their wages, if any be due, so as to preserve the peace and good fellowship that prevailed among them. Many of the workmen, therefore, were given the opportunity to indulge in luxury and extravagance. Those who became rich lost the spirit of self-sacrifice; worse, not a few of them began to oppress the poor.

While willing service and joyous self-denial marked the people who had built the tabernacle in the wilderness, vain self-seeking characterized the workers on the temple on Mount Moriah.

In like manner, selfishness and greed rule the world today. Rife is the spirit of covetousness or of seeking the highest position and the highest wage. Hence, ethicists have resounded the clarion call for the re-evaluation of modern man's priorities or hierarchy of values. They stress the essential necessity for us moderns to persistently practice David's declared requisites for service to Deity and humanity, namely, unselfish devotion and a spirit of sacrifice. They urged those who are blessed with material possessions or high wages to use their possessions or wages not only for supporting themselves and their families but also for relieving the distresses or alleviating the afflictions of less fortunate fellowmen.

We Masons in particular should heed that urgent call of the ethicists. Our ancient and honorable fraternity, after all, regards no man on account of his worldly wealth and honors; rather, it insists

that it is the internal and not the external qualifications that recommend a man to be made a Mason. Hence, it requires every candidate for its mysteries to affirm that he seeks membership in the Fraternity "*unbiased by friends and uninfluenced by mercenary motives.*" In fact, since time immemorial, the Craft has impressed upon the minds and hearts of its initiates that "*in every great and important undertaking, the greatest talents or the most splendid service are acceptable when self is laid upon the altar, a living, consuming sacrifice.*"

Solomon Dedicates the Temple on Mount Moriah...

When the temple on Mount Moriah was completed, King Solomon chose the seventh month for dedicating it because this was the time the people from every part of the kingdom customarily assembled at Jerusalem to celebrate the Feast of Tabernacles. The labors of the harvest being ended and the toils of the new year not yet begun, the people were free from care and could give themselves up to the sacred, joyous influences of the hour.

The hosts of Israel, with richly clad representatives from many foreign lands, assembled in the temple courts. Solomon, with the elders of Israel and the most influential men among the people, had returned from the sanctuary on Mount Gibeon, bringing "*the ancient tabernacle of the congrega-*

tion, and all the holy vessels that were in the tabernacle." Now those cherished reminders of the earlier experiences of the children of Israel during the wanderings in the wilderness and their conquest of Canaan found a permanent home on Mount Moriah. (By that time all the five mountains of Jerusalem had become known as the mountains of Zion.)

In bringing to the temple the sacred ark containing the tablets of stone on which the Ten Commandments were written, Solomon followed David's example of sacrificing every six paces.

With singing, with music, with great ceremony, "*the priests brought in the ark of covenant of the Lord upon his place, to the oracle of the house into the most holy place.*" As they came out of the inner sanctuary, they took their assigned positions. At the end of the altar stood the singers (Levites arrayed in white linen, having cymbals and psalteries and harps); with them were a hundred and twenty priests sounding the trumpets. In unison they praised God, saying, "*For He is good, for His mercy endures forever.*"

Thereupon the house was filled with a cloud, so that the priest could not stand to minister. The house was filled with the Lord's glory!

Realizing the significance of the cloud, Solomon declared, "*The Lord intends to dwell in the dark cloud. I have truly built you a princely house and dwelling, where you may abide forever.*"

Then, turning about, he greeted the vast throng with the following words:

“Blessed be the Lord, the God of Israel, who with His own mouth made a promise to my father David and by His own hands brought it to fulfillment.” He said: *“Since the day I brought my people out of the land of Egypt, I have not chosen any city from among all the tribes of Israel for the building of a temple to my honor, nor have I chosen any man to be the commander of my people Israel. But now I choose Jerusalem, where I shall be honored, and I choose David to rule my people Israel.”* My father David wished to build a temple to the honor of the Lord, the God of Israel, but the Lord said to him: *“In wishing to build a temple to my honor, you do well. But you shall not build the temple; rather, your son whom you will beget shall build the temple to my honor.”*

Yes, David desired to build a house in God’s honor and to dedicate it to His holy name, but because his reign had been of so many wars and much bloodshed, the privilege of erecting the house was granted to Solomon, the son of David.

Next, Solomon knelt upon the platform “in the midst of the court” of the temple and, lifting his hands toward heaven, offered the dedicatory prayer. (For the complete dedicatory prayer of Solomon, see 1 Kings 8: 22-53.)

When Solomon had ended

his prayer, fire came down from heaven and consumed the holocaust and the sacrifices. The Lord’s glory filled the house, and the priests could not enter into the Lord’s house. Thereupon the Israelites fell down upon the pavement, with their faces to the earth, adoring God and praying, *“For He is good, for His mercy endures forever.”*

Thus was the house of God dedicated, with king and people offering sacrifices before the Lord, the Levites standing with music instruments, and the priests blowing the trumpets.

Next, Solomon consecrated the middle part of the court which lay before the house of the Lord. There he offered the holocausts and the fat of the peace offerings because the bronze altar which Solomon had made could not hold the holocausts, the cereal offerings, and the fat.

During the services connected with the completion of the temple on Mount Moriah, Solomon manifested certain traits of character well worthy of emulation by us. These included his childlike humility, his marked love of God, his profound reverence for things divine, his distrust of self, his exaltation of the infinite Creator of all, and his genuine interest in the welfare of his people.

All of us Masons must emulate those admirable traits of character manifested by Solomon during the services connected with the completion of the temple on Mount Moriah, as well as patiently and

perseveringly practice all the virtues and principles illustrated in the various forms and ceremonies made use of during our initiation, passing, and raising, so that we will become "a band of men to whom others might look for example – men who others will say are men of honor, virtue, and charitable feelings." If we become such bands of men, we will help Masonry accomplish its self-imposed mission, which is to bring about a universal league of mankind or to establish on earth a Brotherhood of Man under the Fatherhood of God.

What the Multitudes Did for Two Weeks ...

The Holy Bible informs us that for seven days the multitudes from every part of the kingdom kept a joyous feast, and for another seven days they happily observed the Feast of Tabernacles. Then, "*glad and merry in heart for the goodness that the Lord had shown to David, and to Solomon, and to Israel, His people,*" they turned to their respective places of abode.

Similarly, in the meetings of our Lodges, in the conventions of our Districts or Regions, and in the Annual Communications of our M.W. Grand Lodge, we should first get things done for the benefit of the Craft in this grand jurisdiction, and then have fun and fellowship together so as to strengthen the indissoluble chain of sincere affection that links us together as friends and brothers. Afterwards, we go back

to our respective homes, grateful to God for the good He has shown to us and to other members of the Masonic Fraternity and Family, and more determined than before "*to practice out of the Lodge those great moral duties inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word....*"

God Rewards Solomon with a Vision

Seeing that Solomon had done everything within his power to spur the people to give themselves wholly to Him and His services, as well as to magnify His holy name, God rewarded the king with a vision.

In the first part of the vision, God said to Solomon:

I have heard your prayer, and I have chosen this place for my house of sacrifice. If I close heaven so that there is no rain, if I command the locust to devour the land, if I send pestilence among my people, and if my people, upon whom my name has been pronounced, humble themselves and pray, and seek my presence and turn from their evil ways, I will hear them from heaven and pardon their sins and revive their land. Now my consecrated this house that my name may be there forever; my eyes and my heart also shall be there always.

Clearly, God wanted the

Israelites to remain true to Him, and never to lose sight of the fact that although He unconditionally gives His providential gifts, such as His rain and sunshine and His love, he attaches conditions to His spiritual gifts, namely, (1) humility, (2) prayer and the habit of seeking His presence, and (3) turning from their sins or evil ways.

In his statement quoted above, God wanted His chosen people to kneel humbly before Him and to thank Him for His protection and blessings. But they would become so conscious of their being God's chosen people that they would succumb to jingoistic pride, which would, in turn, make them forget that God had told them, *"Only the humble can hear my voice,"* and that He loves other peoples in the world than the Israelites; for He also created them in His own image. Ironically, they would cease to live by the thesis of Psalm 133: *"Behold, how good and how pleasant it is for brethren to dwell together in unity!"*

Later, they would also forget that God seeks the daily companionship of all men, but particularly that of His chosen people, and that God had assured them, *"If with all your heart ye truly seek me, ye shall surely find me."*

At first, the Israelites engaged themselves in God's worship and walked in His ways. But proud prosperity insidiously would lead them away from God's worship to the commission of apostasy.

Sayang! Had the Israelites strictly obeyed with all their

heart the conditions God attaches to His spiritual gifts, the spacious and magnificent temple on Mount Moriah would have stood forever, as a perpetual sign of God's favor for His chosen people. But because they had failed to do so, like other valuable monuments of antiquity on which the utmost exertions of human genius were employed, the said temple escaped not the unsparing ravages of barbarous force.

Would that we, the Filipino people, ever bear in mind the three conditions God attaches to His spiritual gifts!

In the second part of the vision, King Solomon heard the Lord say:

Even the sons of the stranger who join themselves to me, to serve me, and to love my holy name, will be brought to my holy mountain, and their sacrifices shall be accepted upon my altar, for my house shall be called a house of prayer for all peoples. (Isaiah 56: 6, 7).

Undoubtedly, God wanted King Solomon's temple to be a house of prayer for all peoples who would join themselves to Him, to serve Him, to love His holy name, and to sacrifice on His altar.

Let me point out, at this juncture, that while it is not a religion, Masonry, the main tenets of which are Brotherly Love, Relief (or Service), and Truth, accepts into its fold men of different countries, sects, and opinions, provided they express a belief in the Supreme Be-

ing, and they declare that (1) unbiased by friends and uninfluenced by mercenary motives, they freely and voluntarily offer themselves as candidates for the mysteries of Masonry; (2) solicit the privileges of Masonry because they believe in the institution's inherent goodness, ardently desire to acquire more and more Masonic light, and sincerely wish to be selfless service to their fellow creatures; and (3) are willing to conform to all its ancient established usages and customs.

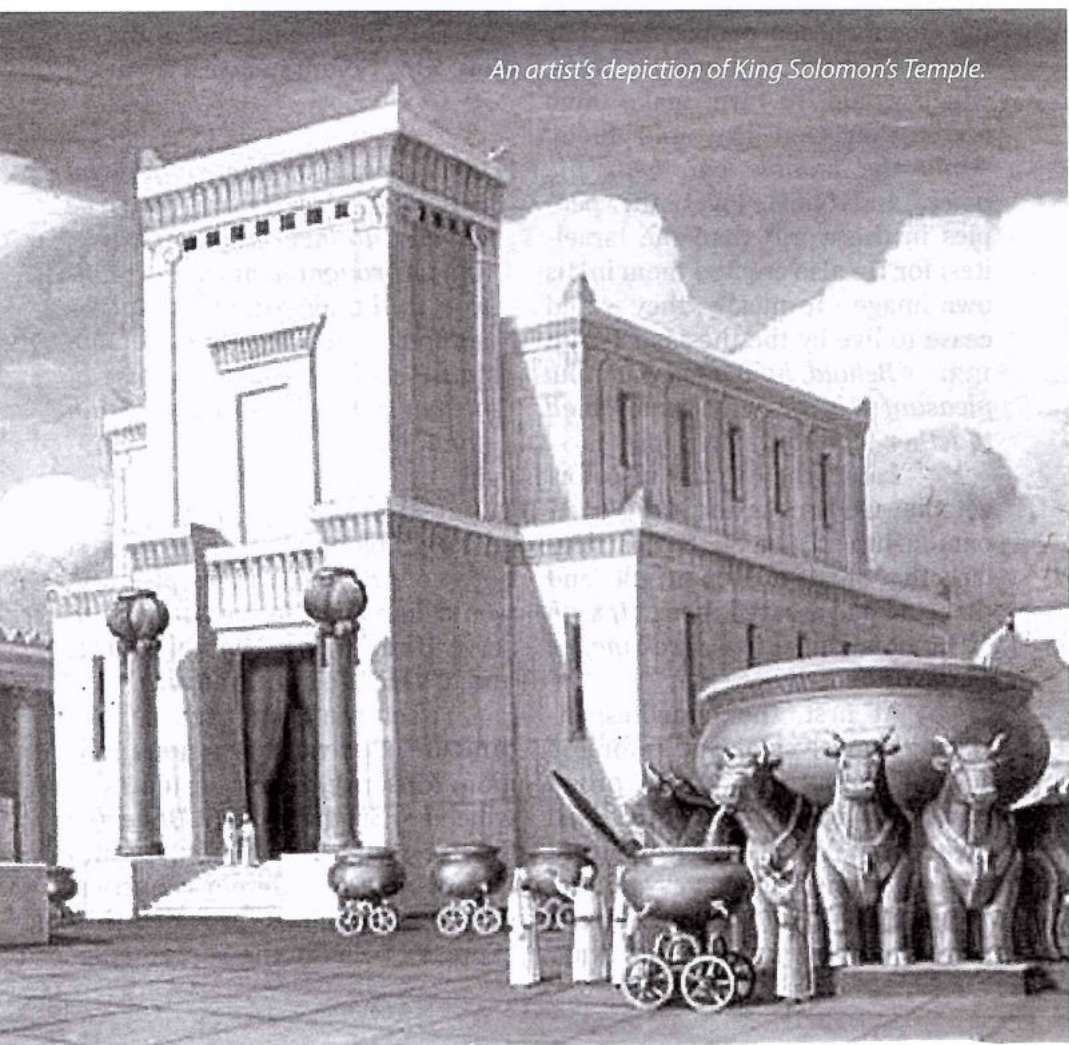
In the third part of the vi-

sion, God exhorted Solomon thus:

As for you, if you live in my presence as you father David did, doing all that I have commanded you and keeping my statutes and ordinances, I will establish your royal throne as I covenanted with your father David when I said, "There shall never be lacking someone of Yours as ruler of Israel."

But, foreseeing that prosperous pride and worldly honors

An artist's depiction of King Solomon's Temple.



would lead Solomon to terrible temptations, God warned the king against the evils of apostasy and foretold the results of sin. Said He:

But if you turn away and forget my statutes and commands which I placed before you, if you proceed to venerate and worship strange gods, then I will uproot the people from the land I gave them; I will cast from my sight this house, which I have consecrated for my honor, and I will make it a proverb and a byword among all peoples. This temple which is so exalted –everyone passing by it will be amazed and ask: “Why has the Lord done this to the land and to this house?”

We may view King Solomon as representing a leader in any walk of life or society, including our ancient and honorable fraternity. To work for the welfare and progress of society and humanity, all leaders in the world must first walk uprightly and justly before God and man; for true greatness does not consist in amassing material wealth nor in reaping worldly honors, but rather serving as an exemplar of righteous, upright and just living, as well as in honoring the Most High and obeying His commands.

Definitely, this message of God is applicable to the situation of our beloved fraternity. There is no gainsaying that it is quite difficult to be a leader in any one of the levels of the Craft

– Blue Lodge, Masonic District, and Grand Lodge. But a true Masonic leader sees in every difficulty a call to prayer; he remembers this statement in King Solomon’s prayer:

“When human strength and wisdom fail, we should ever remember that divine assistance is vouchsafed us through the medium of prayer.”

Thus, he will stand firm against unholy influences and discern good from evil – or right from wrong.

He will approve that which he believes God approves; he will earnestly strive against the introduction of wrong principles into God’s cause.

Invariably, the higher the position a Brother occupies in our fraternal organization, the graver the responsibility he has to bear, the wider will be the influence he exerts, and the greater is his need of dependence on God.

Even if he has not been elected or appointed to any position of responsibility in the Lodge, in the Masonic District, or in the Grand Lodge, a Mason should ever remember that the duty he owes to God consists in never mentioning His name but with that awe and reverence which are due from the creature to his Creator, invoking His blessing in his lawful undertakings, and looking up to Him in every emergency for comfort and support.

What Solomon Did After Receiving a Vision from God

Heartened by God's message that He had hearkened to his supplication in behalf of Israel, King Solomon stimulated his people to walk in God's ways; to keep His statutes and ordinances, as David, his father, had done; and to dwell together in brotherly love and unity. And the Israelites responded favorably to their king's challenge.

Consequently, pleased with king and people, God let fall His blessings, making the inhabitants of the mountains of Zion experience the invigorating and salutary dew of prosperity.

The king, moreover, taught foreigners who sought his presence that the God of Israel is the lover of all mankind, and that He expresses His love for mankind in the works of Creation or in Nature. As a result, many seekers after truth were led to worship such an all-loving and almighty God.

What lesson can we derive from the actuations of King Solomon and the Israelites?

The all-important lesson we can learn is that like the Israelites, we members of the Craft should respond to the challenges coming from our leaders. One of these challenges is to continuously transform ourselves from "rough" to "perfect ashlars," to patiently and perseveringly strive to attain self-mastery, or to build ourselves into spiritual temples fit for the Great Architect of the Universe to dwell in. This re-

quires us, at least in part, to strictly observe the rules and designs which He laid down in the Book of Holy Writings and in the book of Nature.

We should, we repeat, regularly and punctually attended Lodge meetings, as well as actively participate in other assemblages of the Fraternity, because in unity there is strength; because our dwelling together with our brethren and other members of the Masonic Family is Godly; and because, as the existentialists would put it, our brethren and other members of the Masonic Family help us become the persons we were meant to be by God.

Generally, in official Masonic assemblies, we wear the lambskin or white-linen apron, which we regard as our badge as Masons. By doing so, we remind one another of our duty to keep the records of our lives and actions as pure and spotless as the surface of the Masonic apron.

Yes, dear brethren, throughout our pilgrimage on earth, we should continually worship God "in spirit and in truth," so that by a virtuous education, our own endeavors, and the blessing of God, ours will be the triumphant portion of hearing from Him who sits as Judge Supreme these words of welcome: "Well done, good and faithful servants, enter ye into the joy of your Lord" – or, to put it in another way, ours will be "life forevermore" in that "blissful Lodge which no time can close and which, to those worthy of admission, will remain open during the boundless ages of eternity." ❖

Finding the time to be and talk with younger brethren

By Nestor L. Andaliza, PM
Noli Me Tangere Lodge 42

No mentoring of new and young Masons can be more effective than a Past Master sharing his time and knowledge.

When I was relatively new in the Fraternity, I was practically left alone to fend for myself. Hence, I pursued my Masonic journey practically without the voluntary guidance of the elders of the Lodge, who even tended to interfere with the prerogatives of the three Lights of our Lodge. Although a few of them had shared their wisdom with me when I consulted them. That is why, when I became an officer of my Mother Lodge and eventually the Master thereof, I made it a point to spend time with younger brethren in order to help them understand and appreciate Masonry better.

Now that I am a Past Master, I feel I am more bound than before by both honor and duty to sell Masonry as a “quality product”

to the younger members of my Lodge, both by precept and by example. During social fellowships I show them that I enjoy their camaraderie and that I am having fun in their company, singing with them during fellowships. Masonry is, at least in part, sharing things like time, talent and resources with one another in sincere love and fellowship.

More importantly, I manage to find time to informally exchange ideas about Masonry with them; for one of the duties of a Past Master is to continue giving instructions to younger brethren. The following words of the Installing Officer still ring clearly in my memory:

“For a pattern of imitation, con-

sider the great luminary of nature, which, rising in the East, regularly diffuses light and luster to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry....”

What I endeavor most earnestly to impress upon the minds and hearts of the younger members of our Lodge during these informal colloquia is the utmost importance for all of the brethren to meet on the level, to act by the plumb, and to part upon the square. Paraphrasing Bro. Robert Macoy’s definition of a true Mason, I emphatically tell younger brethren that a true Mason is one whose demeanor should be marked by the level of courtesy and kindness; one whose distinguishing characteristic should be uprightness of heart and integrity of action, as symbolized by the plumb; and one whose conduct should be squared by strict rectitude and justice toward his fellowmen, but particularly his brethren in Masonry.

So, I ask them, “Why is it essentially necessary for us to attend the monthly stated meeting of our Mother Lodge?”

They would give me varied answers. Then I would tell them that a sound reason for attend-

ing stated meetings is that we see in the Lodge hall the movable objects of Masonry, which teach us to descend the valley of life with joy and with the hope that we will be found by the Most High as worthy of admission into the Grand Lodge above, where He reigns supreme through the boundless ages of eternity.

Another important lesson I share with younger brethren is that Masonry is a continuous pursuit of personal excellence, perfection, or self-mastery. For this purpose, aside from reminding them of the monitorial statements about the movable jewels of the Lodge, namely, the rough ashlar, the perfect ashlar, and the trestleboard, I urge them to weigh and consider the following oft-quoted significant statement of MW Reynato S. Puno, PGM, GMH:

“ The ultimate aim of Masonry is to enthrone the sovereignty of selflessness over selfishness; for if there is one tyranny that has terrorized men, it is the tyranny of selfishness. If you come to think of it, selfishness created the worst of political, economic, and spiritual tyrants. It is for this reason that Masonry seeks to purge men of the sediments of selfishness in their hearts by subduing their sensual nature, by purifying their mental processes, and by losing their old

imperfect lives in order to attain perfection....”

Further, during informal conversations, I point out to younger brethren that our eminent brother and great Russian writer, Count Leo Tolstoy, has emphatically said, “Instead of thinking of changing Masonry, we should rather think of changing ourselves.”

In addition, I endeavor most earnestly to inculcate in the minds of younger brethren that, as phrased by the late Past Master A.E. Tatton, “Masonry is dedicated to rendering invaluable service to the preservation of human and humane civilization or to the improvement of the ‘human condition’. To help Masonry attain that noble goal, each Lodge must aim at making better Masons, and not at making more Masons; for the force and effectiveness of the Fraternity is in direct ratio with the quality and not with the quantity of its members.”

In fine, I have noticed that younger Masons appreciate very much a Past Master’s kind gesture of spending time and sharing his knowledge about Masonry with them. But, of course, the most eloquent lesson which a Past Master can share with younger brethren is the good example of consistently living his Masonry, specifically of

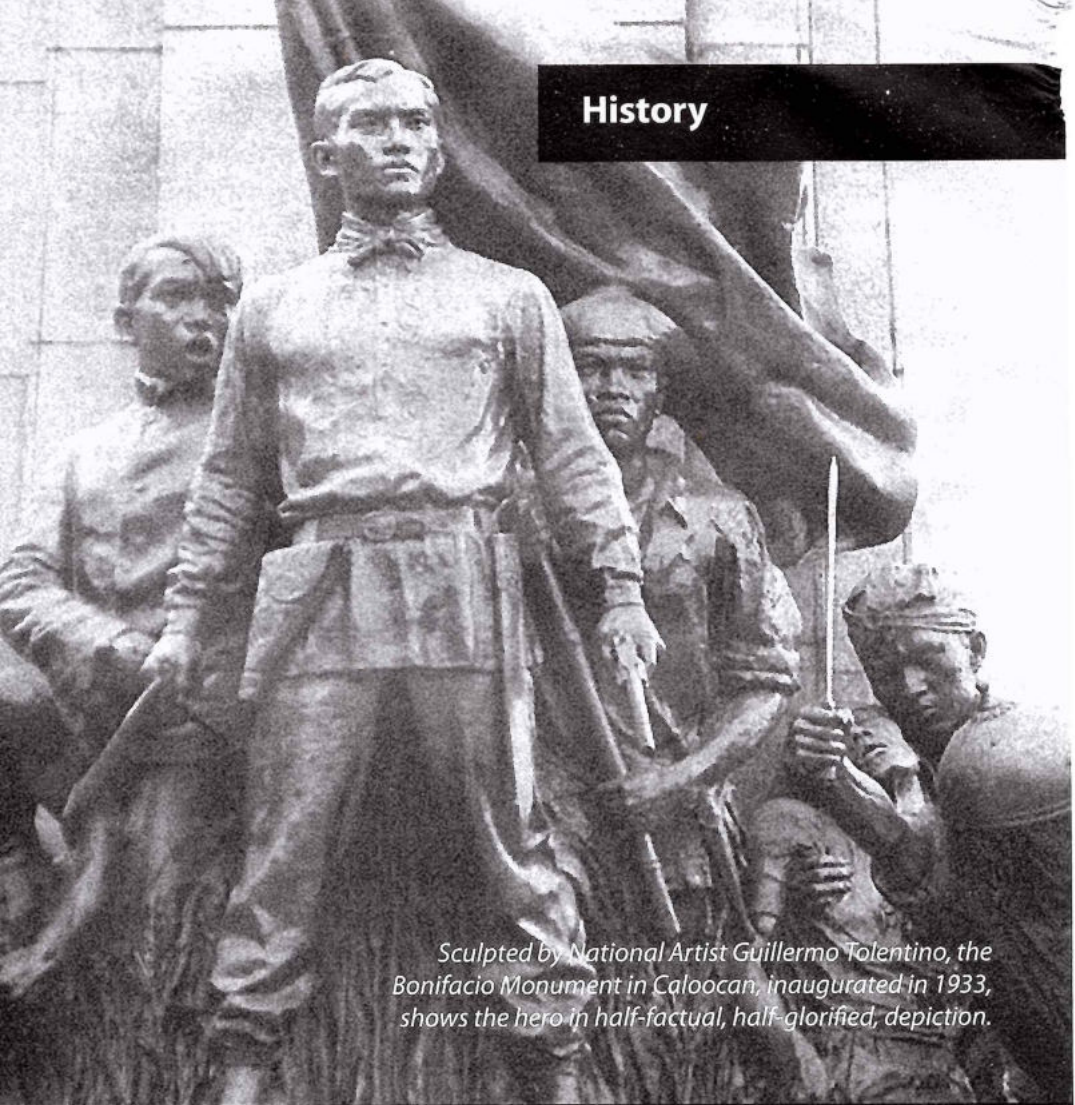
consistently conducting himself amiably, discreetly, and virtuously both within and without the Craft, as well as adhering strictly with all his heart to the precious precepts and principles of Masonry and to its useful laws, rules, and regulations.

“The most eloquent lesson which a Past Master can share with younger brethren is the good example of consistently living his Masonry.”

Fellow Past Masters, we must not suffer the younger brethren of our respective Lodges to fend for themselves. Instead, we should apply the foot-to-foot point of fellowship by going out of our way to talk and share with them our personal and vicarious experiences in Masonry, voluntarily serving as mentors to them. We can be sure that if they see that we are genuinely interested in their advancement in the Craft, they will feel important and become actively involved in the affairs of the Lodge.

In effect, they will extend to us their active assistance toward enhancing our Lodge’s honor, reputation, and usefulness. In short, because we are a blessing to them, they will also be a blessing to our Lodge and therefore to the whole Craft. ❧

History



Sculpted by National Artist Guillermo Tolentino, the Bonifacio Monument in Caloocan, inaugurated in 1933, shows the hero in half-factual, half-glorified, depiction.

Bro. Andres Bonifacio a.k.a. “*Sinukuan*”

By Samuel P. Fernandez, GC

New and conflicting views about Bro. Andres Bonifacio popping up today are Masonically dealt with in this article.

Andres Bonifacio (November 30, 1863 – May 10, 1897) is a baffling, bewildering and enigmatic icon in Philippine saga. He is one of the most misunderstood, misread, misjudged and misapprehended principal and public figures in the Philippine revolution.

Contributing to the confused circumstances of Andres Bonifacio's image are artists and sculptors who created and crafted monuments and memorials that has no historical bases; they have projected Andres Bonifacio as a leader of the disadvantaged, deprived and disenfranchised.

Known as the founder and Supremo of the Katipunan, a secret society organized to fight against Spanish repressive regime, Bro. Andres "Sinukuan" Bonifacio was a patriotic crusader with a singleness of purpose and vision. Undaunted by the immense Spanish military power, he led his ill-equipped followers with fanatical zeal and devotion.

A writer during the Philippine Revolution called Bro. Andres Bonifacio "*el Brazo de la Providencia*" (The Arm of Divine Providence), and poet laureate Cecilio Apostol referred to him as "*one of the true heroes of the Filipino people.*"

Bro. Andres was initiated in Taliba Lodge No. 165, *Gran Oriente de Espanol*. No exact date is mentioned, but he was listed under the symbolic name "Sinukuan" as a First Degree Mason in a document dated June 30, 1892. Why he chose Sinukuan as his symbolic name is not explained. Bro. Andres must have

likened himself to the 1030 meters above sea level volcano, Arayat. The Tagalog name of Arayat is Sinukuan.

"The stereotype image of Bro. Andres created by artists has no historical basis."

Family

Santiago, the father of Bro. Andres Bonifacio, was a tailor. His mother, Catalina de Castro, came from Zambales. Andres was the eldest of the four brothers: Ciriaco, Procopio, and Troadio; and two sisters: Esperidiona and Maxima.

Bro. Andres was born on November 30, 1863 and was baptized by Fr. Saturnino Buntan with Vicente Molina as godfather. He lost his parents at age 14, making him *padre de familia* in his teens. Being an orphan with heavy responsibilities on his shoulders, Bro. Andres did not submit to harsh realities but with determination supported his siblings, doing odd and offbeat jobs, if only to economically survive.

Education

Emigia Castro de Sanchez who taught Bro. Andres his prayers and first alphabet must be a very good teacher. Her pupil never stopped learning on his own. Dr. Pio Valenzuela listed Bro. Andres' books in his bodega: Robiespiere's



Stored in the Archivo General de Indias in Seville, Spain, this only surviving photograph of Andres Bonifacio was taken in 1896 by Hofre y Cia lithographers in Manila probably after his marriage to Gregoria de Jesus.

The French Revolution, Eugene Sue's *The Wandering Jew*, Hugo's *Les Miserables*, Rizal's *Noli and Fili*, *The Ruins of Palmyras*, *The Holy Bible*, *International Law*, *Penal and Civil Code*, *Lives of the Presidents of the United States*, and the novels of Alexander Dumas and his son. (Filipinos in History, Vol I)

Bro. Epifanio de los Santos in his book, *The Revolutionists*, quoted Dr. Valenzuela that "Don Andres had begun to study in the third of secondary instruction in one of the private schools in Manila." Nothing is mentioned what school and when. What is certain is that Bro. Sinukuan was a voracious reader who imbibed the forbidden libertarian thoughts and tenets of the French Revolution at that time. Bro. Andres was a thespian who memorized his lines patiently. He took part in what was then popular,

the *moro-moro*. His talent for organizing was felt early when he and his friend formed *El Teatro Porvenir*.

Love Life

Bro. Andres' first love was a lass named Monica, a captivating and comely neighbor who gave the young man a year of marital bliss. After one year of marriage, Monica contracted leprosy and passed away to the Great Beyond.

Bro. Andres' second love was Gregoria de Jesus whom he met during a fiesta. Unfortunately for Bro. Sinukuan, the father was informed that he was a Mason belonging to Taliba Lodge. It took awhile for the father of Gregoria to accede to the supplication and solicitation of Bro. Andres' steadfast and single-minded marriage proposal.

Finally, in 1893, Bro. Andres and Gregoria were wed at the Binondo Church with Restituto Javiar and wife Benita Rodriguez as sponsors.

Stature

Guillermo Masangkay, a contemporary of Bro. Andres, described Bro. Sinukuan in the following manner:

*I still remember Bonifacio as he appeared that day. Although a mere **bodegero** and earning P25 a month, he was a cultured man. He always wore an open coat, with black necktie, and black hat. At the meeting of Aug. 26, Bonifacio took off his coat and was wearing only his shirt, with*

collar and tie

Some writers still have the notion that Bro. Andres is the Greatest Plebeian. But where are the Patricians? Bro. Sinukuan was a Mason, and at that time no Mason could be initiated if he could not afford to give to charity. No charitable destitute could be a member of Freemasonry.

The stereotype image of Bro. Andres created by artists has no historical basis. There are two pictures printed in history books: one in coat and black tie; the other, in coat and white bowtie.

Like his brother Masons of yore, Bro. Sinukuan knew the meaning of entering a Lodge properly attired.

Katipunan

Bro. Andres took Gregoria to Oroquieta, the home of his sponsors, and the two were married according to the rites of the Katipunan. Bro. Sinukuan fulfilled his obligation as a Catholic, but he proceeded to satisfy his patriotic preference and predilection. Present at the solemn affair were two sisters of Bro. Jose Rizal, Josefa and Trining, Jose Turiano Santiago and his sweetheart Marina Dizon, Dr. Pio Valenzuela, Bro. Roman Basa, and other members of the Katipunan.

La Liga, founded by Bro. Jose Rizal, did not die with his deportation to lonely and isolated Dapitan. Rather, the incident gave birth to two patriotic groups: the Junta de Compromisarios and the Katipunan.

On July 7, 1892, when Bro. Rizal's exile to Dapitan was announced in Manila papers by Governor Despujol, a group of Masons met that night at a house in Azcaraga (now Claro M. Recto Ave.) near Elcano St., and formed a radical faction called *Kataastaasan, Kagalang-galang na Katipunan nang manga Anak nang Bayan*. Members made a blood compact and signed papers with their blood.

The first Supreme Council organized in October 1892 had the following officers: Andres Bonifacio, Comptroller; Ladislao Diwa, Fiscal; Teodoro Plata, Secretary; and Valentin Diaz, Treasurer.

All members of the Supreme Council were all Mason Brethren. Deodato Arellano was a 33rd-degree Mason and Andres Bonifacio was 1st-degree Mason.

A year later, in February 1893, there was a change in the hierarchy. This time, the Supreme Council was composed of: Roman Basa, Supremo; Andres Bonifacio, Fiscal; Jose Turiano Santiago, Secretary; Vicente Molina, Treasurer; Briccio Pantas, Teodoro Plata, and Ladislao Diwa - Councilors.

Roman Basa was a 33rd-degree Mason like Deodato Arellano. During this period, Brother Masons held in high esteem the rank of Brother Masons.

Bro. Andres convened the Supreme Council in early 1895, and the following officers were elected: Andres Bonifacio, Supremo; Emilio Jacinto, Fiscal; Jose Turiano Santiago, Secretary; Vicente Molina, Treasurer; Pio Valenzuela, Physi-

cian; Pantaleon Torres, Aguado del Rosario, Doroteo Trinidad – Councilors

“Bro. Andres organized the Katipunan into a government and had “cabinet” composed of men in his confidence.”

Two more elections were called.

Bro. Andres organized the Katipunan into a government and had “cabinet” composed of men in his confidence. This time, the Katipunan hierarchy was mixed with non-Masons, beginning with Emilio Jacinto. Almost all members were young and very patriotic in their advocacies.

Andres Bonifacio, founder of the Katipunan? How come he was the third Supremo?

Decalogue

Bro. Sinukuan wrote the first *Verdadero Decalogo*; Emilio Jacinto, the second; and Bro Apolinario Mabini, the third.

Bro. Andres called his primer Decalogue *Katungkulang Gagawin ng Z.L.I.B.* (Duties of the Sons of the People) Here is the translation of Gregorio Nieva:

1. Love God with all thy heart.
2. Always bear in mind that the true love of God is the love of thy country, and that this love is

also the true love for thy fellow-man.

3. Engrave in thy heart that the height of honor and happiness is to die in order to save one’s country.
4. Calmness, constancy, reason, and faith in all work and actions crown every good desire with success.
5. Maintain the mandates and aims of the K.K.K. like thy honor.
6. It is of the incumbency of all to deliver and aid, at the risk of their own lives and property, anyone who runs the great risk in the performance of his duties.
7. Let the acts of each in good government and the performance of his duties be such as to serve as an example to his neighbor.
8. In so far as it is within thy power, share thy means with every indigent or unfortunate person.
9. Diligence in the efforts to earn means of subsistence is the genuine love for oneself, one’s spouse, son, daughter, brother, sister, and compatriot.
10. Believe in the punishment of every scoundrel and traitor and in the reward of every good act. Believe, likewise, that the aims of the K.K.K. are God-given, and that desired for thy country are therefore also desires of God.

It is quite difficult to comprehend why Masons are accused of being atheists. As Bro. Andres’ first Decalogue states, “*Love God with all thy heart.*”

What Filipinos Should Know

Bro. Andres challenged his countrymen by exhorting them to open their eyes to reality.

To help our readers understand better and appreciate the import of Bro. Sinukuan's crusade, we are reprinting *in toto* his essay entitled "What the Filipinos Should Know," as translated by Gregorio Nieva. The essay reads as follows:

Of old, previous to the arrival of the Spaniards, these Islands were governed by our own compatriots who were then living in the greatest abundance and prosperity. They maintained good relations with their neighbors, especially with the Japanese, and traded with them in commodities of all sorts. The result was that wealth and good customs were a common patrimony; young and old, and women included, knew how to read and write, using their own alphabet. But the Spaniards came, with the pretense of peace. The persons then governing us, flattered by their honeyed tempting words, allowed themselves to be deceived by their offers to guide us on the paths of wisdom and increased prosperity. They were, however, obliged to comply with the ritualistic custom of the islands, to give binding force to their compacts by means of an oath of peace, which consisted in taking a small quantity of blood from the veins of the contract-

ing parties and then drinking the blood so mixed, as evidence that they were to be absolutely true and loyal to their allies. This was called the Pact of Blood (which was concluded) between King Sicutuna and the representative of the King of Spain, Legaspi.

Since then, for over 300 years, we have been supplying (the wants) of the race of Legaspi with largesse and have enriched them with abundance, despite the hunger and privations that we ourselves have suffered. We have wasted our wealth and blood and even given our lives in their defense; we have even fought for our compatriots who would not willingly submit to their yoke; we have combated the Chinese and the Dutch who attempted to wrest these Islands from them.

Now, after all this, what comfort or liberal concession have they bestowed upon us in exchange for all our sacrifices? How have they kept the contract, the cause, precisely, of our sacrifices? Our munificence they have rewarded with treachery, and far from guiding us on the path of knowledge, they have blinded us and contaminated us with their infamous procedure. They have endeavored to make us abandon our good customs; they have initiated us in a false belief and have dragged the honor of the people into the mire. And if we dare beg for a scrap of love, they give us banishment instead and tear us away from our beloved children, our wives, and our old parents.

Every sign that we utter they brand as a sin and immediately punish it with implacable ferocity.

Now nothing is to be seen of popular tranquility; now our peace is constantly being disturbed by incessant rumors of complaints and prayers, of the wailing and grief of orphans, widows, and parents of countrymen of ours whom the dominator has wronged; of the tears of mothers whose sons have been to death; of the wail of tender children whom cruelty has made orphans, and each tear is like a drop of molten lead that lacerates our suffering wounded heart; now they tighten more and more the links of the chain of vassalage that dishonors every man of integrity. What, then, must we do? The sun of reason that shines in the East clearly shows unto our eyes which, alas! have been blind so long, the way we must follow; by its light we can see the death-dealing claws in the outstretched hands of the malevolent., Reason tells us that we cannot expect anything but suffering upon suffering, treachery upon treachery, contempt upon contempt, and tyranny upon tyranny. Reason tells us that we must not waste our time waiting in vain for promises of a felicity that will never come, that will never materialize. Reason tells us that we must rely upon ourselves alone and never entrust our right to life to anybody. Reason teaches us to be united in sentiment, thought, and purpose, so

that we may acquire the strength necessary to crush the evil that is affecting our people.

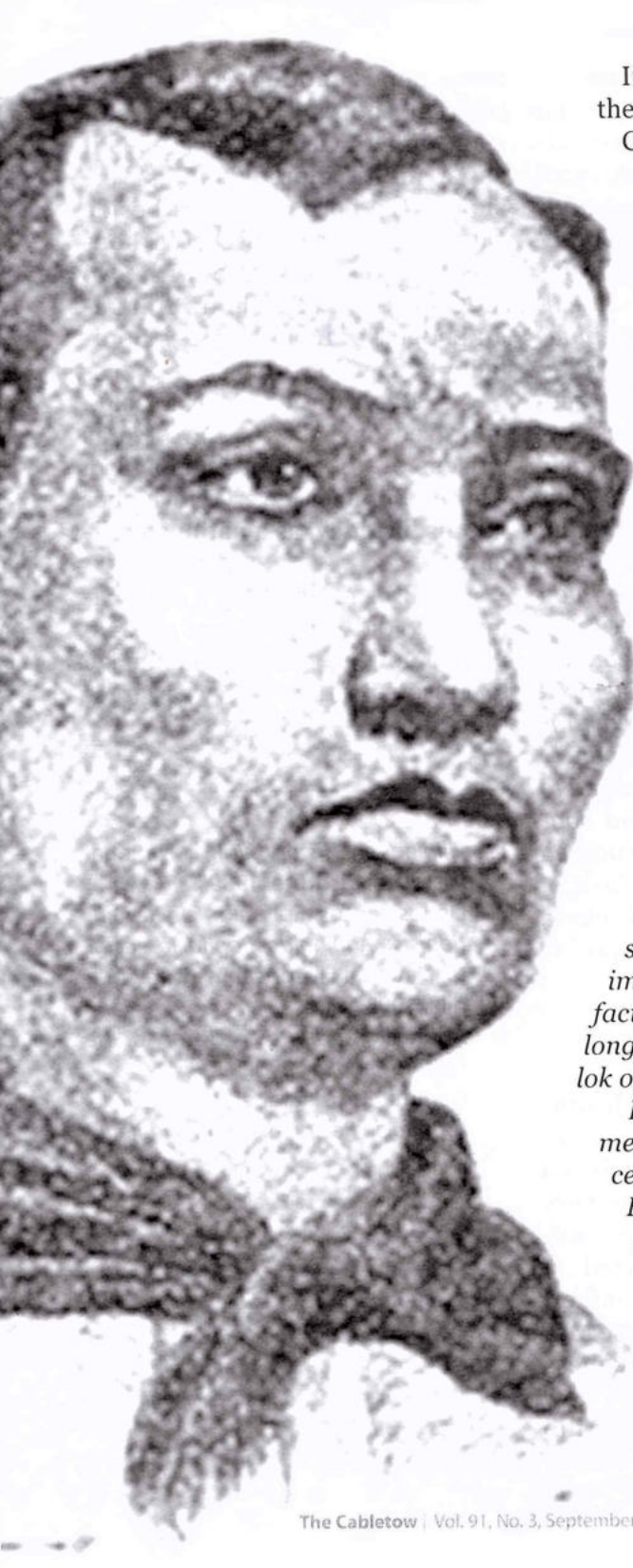
It is time that light of trust should shine; time that we should show determination, honor, shame and mutual cooperation. The time is come now to diffuse the gospel that shall tear the tough web obscuring our intellect, and that the islanders should see whence come their misfortunes. Now it will be made evident that every step we are taking is on unstable ground, on the brink of a horrible abyss of death, dug by our wily enemy.

Therefore, oh my compatriots! Let us open the eyes of our minds and voluntarily consecrate our strength to what is good in the true and full faith that the prosperity of the land of our birth, which is aimed at, will come to pass.

What Happened to His Vision of a United Country?

Because of factionalism, Bonifacio's dream of a united Filipinas was not launched into reality. Historical exigencies aborted ardent aspirations for Filipinas and her people. But the seed of enthusiasm he had planted in the hearts of his countrymen bore fruit in the actions of those who worked during the trying days of the revolution.

Bro. Andres was shot on May 10, 1897 in Mount Nagpatong. His death signaled another era of struggle based on his libertarian vision.



In Landscape, her column in the Manila Bulletin, Gemma Cruz Araneta wrote an article entitled “Bonifacio Restored.” Here she made the following observation:

Rio Almario (National Artist for Literature) restored, quite audaciously, the image of Gat Andres Bonifacio. He said that the venerable founder of the Katipunan never held a gulok nor a tabak; he used a hand gun, a pistol. The audience gasped because, coincidentally, we were all gathered at the foot of the “Bantayog no Bonifacio” behind the Manila City Hall, celebrating the hero’s 149th birthday. The imposing “bantayog,” designed by sculptor Eduardo Castrillo, immortalizes Andres Bonifacio valiantly brandishing, a long bladed weapon (called gulok or tabak).

Rio Almario’s next statement was even more disconcerting. He declared that Bonifacio was not a “gusgusin,” so we must stop portraying him as a pitifully disheveled unkempt rabble – rouser. It is also incorrect, according to Mr. Almario, to even think that Bonifacio was an ignorant man

although by force of circumstances, he could not graduate from a university. He was a self-made man, well-informed, widely read, worked as a foreman in what we now call a multinational company. Like apolitical Mabini, brains of the Revolution, he joined the ilustrado-based "La Liga Filipina" established by Jose Rizal.

Perhaps, the greatest revelation of that morning was that Andres Bonifacio probably knew or learned English as he was working for a British company and that he knew enough Spanish to make a beautiful Tagalog translation of Rizal's "Ultimo Adios". He also wrote a poem, "Mi Abanico", most certainly inspired by his siblings who crafted fans out of delicate "papel de Japon."

There seemed to be no end to Rio Almarino's chain of mind-boggling declarations, all contained in his latest book, an analysis of Bonifacio's most famous work, "Pag-ibig sa Tinubuang Lupa."

A Final Statement

To us, his Mason Brothers, Andres Bonifacio was a revered patriotic Indio who loved the place of his birth. It is very unfortunate that imposing monument in Caloocan is referred to as a landmark's general moniker, "Monumento." If you traverse Manila's street there is the likeness of Bonifacio in the plaza that now bears his name. Eduardo Castrillo monument commissioned by Al-

fredo Lim is another caricature of the real Andres Bonifacio. Historian Ambeth Ocampo described it as "a multi-colored komiks version of the hero of Manila beside City Hall." Mason Brethren honored Andres Bonifacio with two lodges named after him: Sinukuan Lodge No. 16 and Andres Bonifacio Lodge No. 199.

By virtue of Act No. 2946, approved on Feb. 16, 1921, we as citizens of this country honor Bro. Andres Bonifacio every November 30, his birthday, as a national holiday.

Bro. Andres, a.k.a. Bro. Sinukuan, did not die in vain. No matter how we mangled his image to Mason Brothers, he was larger than life. ❧

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An artist's depiction of
"Liberty, Equality, Fraternity"

Feature



On Unity, Liberty, Charity

By Joselito P. Tamaray, PJGL

Ever keeping in mind what every Mason ought to achieve will keep the Craft in steady course amid many challenges of today.

“In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY.”

There is no other human institution that is so widely known and yet really so little understood than the Fraternity of the Free and Accepted Masons. In fact, even many of the members of this ancient and honorable fraternity are strangely uninformed about its eventful past, the purpose for its being, its customs and practices, its interesting ritualistic ceremonies and above all its unique teachings. The votaries of the Craft are clear embodiments of its glorious past and living testaments of the influence it has contributed to the civilization of mankind.

Despite the awesome contribution of this fraternal organization to the world, however, a significant number of people still view it as a secret group of men with hidden agenda or sinister plots. In addition to this negative perception about the Craft, some of its members are involved in nefarious activities that tend to place the image of Freemasonry in bad light. We can only comfort ourselves with a sigh of relief every once in a while when we hear from others, or read in publications, about the good deeds of masons. But such good tidings come like a trickle of manna from heaven to inspire the other mem-

bers of the Craft to follow suit.

But, surely, the imperfections of its members will not put into oblivion Freemasonry and its beautiful teachings, which are written on perfect ashlar that will survive the ravages of time.

“The good and true Mason can influence his fellowmen to eradicate corruption in all human dealings.”

Many ask, “Is Freemasonry still as relevant today as it was centuries ago?”

It is my humble submission that Freemasonry is as relevant today as it was in times past. The events and circumstances in today’s world might be different from those in past ages when the world was then craving for a new order after chaos. Through those tumultuous periods, the principles of Unity, Liberty and Charity have echoed and re-echoed in the four corners of the Earth—from West to East and from North to South—to rally all men to seek for truth and freedom and emancipate themselves from the bondage of corruption, ignorance, poverty, superstition, cruelty of tyranny, and despotism. More often than not, the leaders of the revolutions of past eras were Ma-

sons. Those were, indeed, Freemasonry's shining moments.

Fast forward...

Freemasonry today can, and will, achieve more in the realm of human freedom and progress. It will continue to inculcate individual and collective liberty for the light of liberty shines forth from its inner sanctuaries.

It is an undeniable fact that in the corridors of power are Masons to be found, and these Masons can let their Masonry shine for all to see by adhering strictly to the tenets of Brotherly Love, Relief and Truth. They can act and walk justly and uprightly in their several stations before God and men. Such Masons extend peace and harmony among His creatures. Unity, after all, is the cornerstone of the Craft; harmony, its beauty and strength. By the principle of Brotherly Love, Masonry unites men of different countries, sects and opinions; it causes true friendship to exist among men of different colors, creeds and conditions. The all-important mission it has imposed upon itself to accomplish is to establish upon this planet a Brotherhood of Man under the Fatherhood of God. Unquestionably, the Masonic vision for the unity and peace among God's creatures is one of the most beautiful ever devised by man.

The good and true Mason

can influence his fellowmen to eradicate corruption in all human dealings. Certainly, this will redound to the general welfare.

The good and true Mason can promote strict adherence to the rule of law even if some may go astray by its enforcement. He can educate the citizenry to guard the coffers of the government against the tyranny of abuse for personal gain if the keepers of public funds are tempted by avarice. He can wage war against ignorance and promote liberty of thought if by doing so, his fellowmen persuade those who have more to give and share more for the less fortunate to eradicate poverty under the firm belief that the power of God was evinced through the medium of charity.

Freemasonry and its good and true members can only do so much for humanity, and for that alone, Freemasonry can be relevant today and for generations to come until time shall be no more!

Only then can the world of the profane learn to grasp the very essence of a veritable brotherhood of men of different countries, sects and opinions under the Fatherhood of one almighty and all-loving Parent, the Great Architect of the Universe.

Indeed, in things essential, Unity; in things doubtful, Liberty; in all things, Charity. ❖

The façade of the Freemasons Hall nobly welcomes all to the United Grand Lodge of England, located at Wild St. and Great Queen St. in the Borough of Camden in London.



Masonry is not universal

By Bro. Frank Stevens

Bro. Stevens shares his experiences in his Mother Grand Lodge, the UGLE, which Pinoy Masons will no doubt find very meaningful—and helpful.

Or more accurately, Masonry is not universally the same.

Knowing that I was made a Mason in England, many brethren have asked me how different English Masonry and Philippine Masonry are, particularly because both the United Grand Lodge of England (UGLE) and the Grand Lodge of the Philippines (GLP) are of Free and Accepted Masons.

It is well known that England is where Freemasonry began. Members of other Grand Lodges often refer to the UGLE as The Mother Grand Lodge of The World. The stories that we Freemasons came from Knights Templars are completely untrue. There is no tangible evidence about this. There is, however, evidence that Freemasonry started in the English Guilds; you can read more about this.

The Grand Master of the UGLE is, by custom, a Prince of Royal Blood and is a figurehead. The current Grand Master is Prince Michael, Duke of Kent,

and he is a cousin of Her Majesty Queen Elizabeth II. He will preside over meetings of Grand Lodge, but if he is absent, then the meeting will be conducted by the Pro Grand Master or Deputy Grand Master or an Assistant Grand Master; whichever is most senior. In the UGLE, Brethren appointed to positions in Grand Lodge and Provincial Grand Lodges hold those positions until they are promoted, resign or die.

In the UGLE, the dates of a petitioner for ballot, initiation, passing and raising are decided once they have met the investigation committee and they have approved him. All lodges have a diary and all events are planned in advance, and so even before initiation, the dates for all his degrees are decided by the Lodge Management Committee.

In the absence of the Worshipful Master, the Immediate Past Worshipful Master will sit in the East. If he is absent, then it becomes the duty of the most recent Past Master present.

In the UGLE, Brethren receive a summons to attend the Lodge Meeting; this contains the agenda, list of Officers, minutes of the previous meetings, and reports of committee meetings. All Masonic Work is carried out during the summoned meeting and the name of an alternate candidate will be given so there will still be degree work even if originally scheduled candidate is absent.

My Lodge opens at 7pm sharp and closes at 9 pm sharp. The meeting is followed by the Festive Board, which is a formal dinner, typically a 4-course meal. Once eating is finished, the Master proposes a toast to the Queen. After that, smoking is allowed, but few members smoke nowadays. There is then a toast to the Grand Master, the Pro Grand Master, the Provincial Grand Master and his Officers. The Senior Warden then proposes a toast to the Worshipful Master. At 10 pm, the final toast is given to Sick, Absent and Sea Faring Brethren, because originally the Lodge accepted only Master Mariners as members, but with the decline of the shipping industry, other occupations have been admitted for many years.

After initiation, the new EAM is given the Book of Constitutions, a Book of Ritual and leaflets regarding Royal Arch. The rituals are written in plain English with secrets hidden by asterisks. A Lodge, such as mine,

can use either its own ritual or the Emulation Ritual of The UGLE.

A Lodge Room under the UGLE is different from that under the GLP in that in the former, there is an organ, and the Lodge Organist is a working Officer. There is only one door; there is no Tyler but there is an Inner and Outer Guard. The Senior Warden is 3 meters from the door and behind the Senior Warden is darkness. There is no Altar, the 3 Great Lights being in front of the Master. There is no due guard.

Every Lodge has a Lodge of Instruction (LOI), which meets as determined by the Lodge. In my Lodge, there is LOI six times a year, and the following year, the Master of the LOI becomes the Master of the Lodge.

The election of the Master is simple. The Lodge Management nominates the new Master. Further nominations are invited from the floor, but there never are any!. The Master is then elected by a show of hands. All other Officers are appointed by the Master, with the exception of the Treasurer. There are no multiple ballots, no one canvasses for votes, and there are no bad feelings.

So what can the GLP learn from UGLE? I think there are several good practices that we can adopt. In some respects, the UGLE is how the GLP used to be. When a brother becomes a Mas-

ter Mason, he is encouraged to attend the Lodge of Instruction, where he can practice performing the duties of the various Officers, but the UGLE recognises that not all members wish to sit in the East and so encouragement to learn the rituals is given to those who aspire to higher Office. By the time he becomes an Installed Master, he can perform all the rituals and understand the underlying philosophies, liturgies and symbolism as well as Masonic Law and Jurisprudence. This typically takes at least 8 years before a Brother is judged to be competent to become Master of the Lodge.

The biggest difference is in the relationships between members. It is the duty of the Senior Warden to note who is absent, contact the member concerned, and then report back to the Lodge at the following meeting. By that method, should a Brother become ill or infirm, then the Lodge is informed, so that the Brother can be visited and given assistance as may be appropriate. Consequently, there are no cliques or factions in a Lodge. Brotherly Love is of paramount importance, and if a brother has a disagreement with another brother, they are both required to leave the Lodge and settle their differences and not return until the matter is settled between them. Consequently, there is no need for a Harmony Officer.

Maybe, Brethren, we can learn some things from the UGLE and return the GLP to its days of glory when members were recognised as honest and upright citizens.

IF IT'S NOT WORKING, DO SOMETHING ABOUT IT!

It seems to me that in our Stated Meetings, District Meetings, and even ANCOM, too much emphasis is placed on the fellowship aspect. Although the most essential part of the ANCOM is the Plenary Session, yet so many brethren show little interest in it. This is not a new trend. It has been going on for many years. This has given the Grand Lodge Executive Committee the impression that the members are not interested in the Plenary Session, and that has enabled them to bundle together a number of motions and had them "noddled through" and many pointless motions have been accepted and added to rules, procedure and ritual. How else would the unnecessary and foolish handing back of the collars at the end of the meeting be added to our closing ritual?

Two hundred years of tradition have been lost and the continuation of our rituals ignored!

It has been a part of Freemasonry that if a member from the past could see our

meetings today, he would see little has changed over the centuries. Or do you really believe that tradition does not matter? If so, you should not be a mason! You would no longer use "So mote it be"? Volume of Sacred Law? And other terms of medieval origin?

What it comes down to is that it is time to encourage members to decide what they want from ANCOM. Will it be simply a number of social events or will it be a number of meaningful discussions and resolutions on how the Craft can progress in the future? IT CANNOT BE BOTH IN THE LIMITED TIME AVAILABLE!

Either extend ANCOM by at least a day, so that proper time may be given to debate changes to Rules and Procedures or dump some of the social events. I believe it should be possible to have ANCOM for a complete week. We may open ANCOM at 9 am Monday and close after installations either Friday or Saturday lunchtime. That would allow a proper allocation of time to the Plenary Session, and no brother would go away feeling aggrieved that his point of view was disregarded. It is in the interest of the Grand Master to preside over a meeting that will be remembered as peaceful, constructive and giving satisfaction to the brethren in all the provinces having various aspirations. Harmony is our strength

and support; so, why do we not work towards that aim?

And now let us look at the matter of Fellowship. We already have brethren leave stated meetings early, so that they can start fellowship early. That shows a lack of respect to the Lodge members and especially the Master, and I am sure that all good and worthy brethren will join me in condemning those who persist in this lamentable practice. What it really means is that you allowed a petitioner to become a Mason who is not suitable. He should have been rejected. Furthermore, your petitioners will see what is happening, and they will think this is acceptable. In other words, you may have to reject some, or even all, of your petitioners who have been influenced by an unworthy Mason. This means your investigations have to be improved. That is the only way that your Lodge can become really successful. It is better to reject a petitioner who would have been a good Mason than to allow another bad Mason to be admitted. I am sad to say that we have too many bad Masons already, and it is the responsibility of all good and worthy brethren to identify those bad members and isolate them, so that they have no influence whatsoever. Then Freemasonry will thrive in the Philippines.☒

In Due Form

By Jonathan R. Amoroso, PM

TIME

(From A DISTINCT KNOCK, a compilation of the author's Masonic essays, pp. 21-22).

THERE COMES A QUEER MOMENT, always in a snap of a finger, and almost spontaneously, when one suddenly ponders on the unique complexions of time. The occasion greeted Kuya Dante one day after a night-long fellowship of beer, sisig, chicharon, and the lord knows, what other delicacies that uric acid had transfigured into juicy, crispy, and most of all irresistible food for the gods.

Waking up with a piercing pain in his joints, he wondered where all these discomforts came from. Suddenly, the door of his room, which he used to open by just making a few numbers of steps, and which he used to open by a single jump from his bed sometimes, now has taken him practically an eternity



to reach. And though there is this fast becoming popular antidote against arthritis, he knows a little too well that he cannot take EAM Wency Concepcion around the altar walking backwards during the perambulation on the latter's passing rites. One can only sympathize with Kuya Dante in his lamentation that, many sizzling plates ago, such pain, like the sensual Dyesebel, was nowhere in this me, no universe.

Seriously speaking, Kuya Dante is still as strong as a matador in his prime. He still has a ton left for juicy sisig in his bladder before his uric alert starts to bell. But every time this kind of story fills the air, we face the reality that time is a cruel culprit and that, no matter how hard we try, we simply cannot see forever.

A prominent Masonic symbol, the hour glass, while stressing that "time is the only thing that men have in equal

abundance,” is also a reminder that time has never been a patient by-stander. It is not really far-fetched to carry to mid-life the vivid memories of childhood through those everlasting steps of the years but at the end of the lines, we just end up with a blank memo as to what actually happened along the way. And time, no matter how painstakingly dragging and boring as we have perceived it to be in the passing of each day, literally made its way through unnoticeably. And in the dead of the night, and with grace and sadness, we look at our paling eyes, our withering skin, and our receding hairline, laboriously imagining where had all the time gone. And we hail the rumor as a black and white certainty – a whole lifetime is really short after all.

I cannot but replay the following anecdotes that I heard from the radio one day:

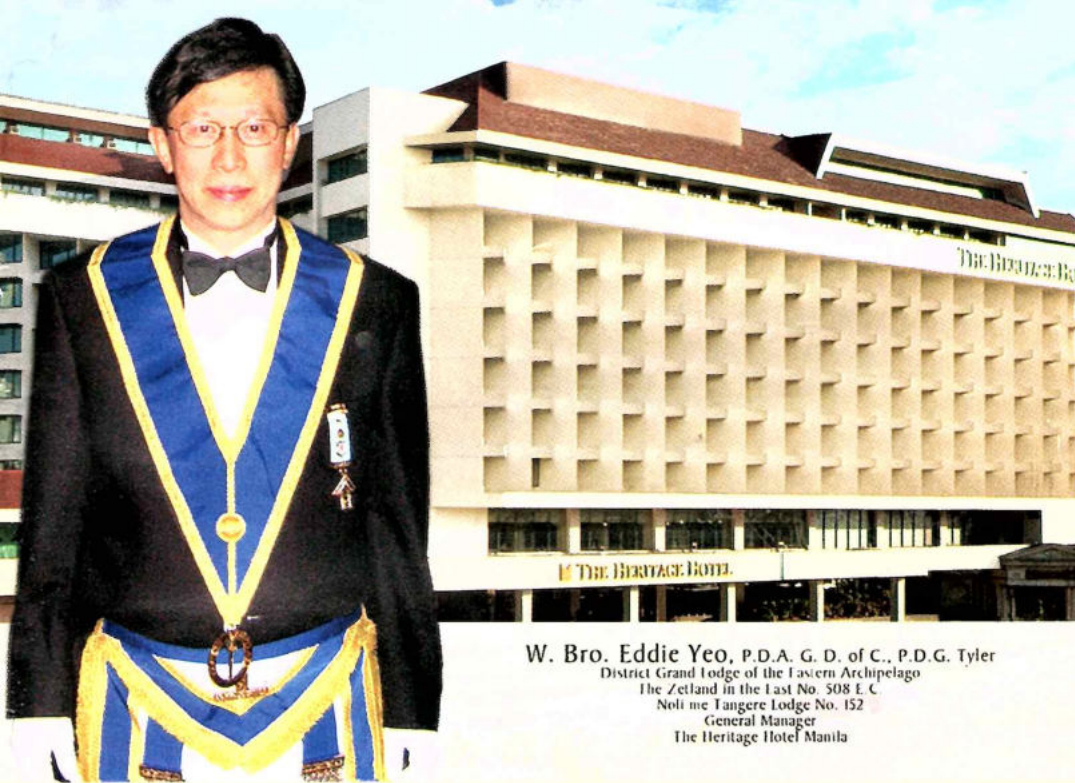
- If you want to realize the value of one year, ask a student who has failed his final exam.
- If you want to realize the value of one month, ask a mother who gave birth to a pre-mature child.
- If you want to realize the value of one week, ask an

editor of a weekly magazine.

- If you want to realize the value of one day, ask two lovers who are anxious to see each other.
- If you want to realize the value of an hour, ask a passenger who missed his plane, bus, or train.
- If you want to realize the value of a minute, ask a person who survived an accident.
- If you want to realize the value of a millisecond, ask an athlete who won a silver medal in the Olympics.

Time is gold, my brothers. In today’s crisis, where gasoline prices rise astronomically by the week, it is our only cherished possession. Let us celebrate every second and every minute of every day that sees the pristine smile of a newly-awakened wife, the careless scutties of a son or daughter on the main gate of the house from pre-school, a wholesome jog around the U.P. sunken garden with loved ones, among others, as these are rare and special moments that, unlike histories, do not repeat themselves.

The hour-glass is turned. And the first grain of sand falls now. ❧



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Am I a Builder?

I watched them tearing a building down,
A gang of men in a busy town.

With a ho-heave-ho and a lusty yell,
They swung a beam and the sides fell.

I asked the foreman, "Are these men skilled
And the kind you would hire, if you had to build?"

And he gave me a laugh and said, "No indeed,
Just common labor is all I need.

I can easily wreck in a day or two
What other builders have taken a year to do."

And I thought to myself as I went my way,
"Which of these roles have I tried to play?"

Am I a builder that works with care,
Measuring life by the rule and square.

Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?

Or am I a wrecker who walks the town,
Content with the labor of tearing down.

—By Robert Herd
Living Stones Masonic Magazine