



The Cabletow

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



MW REYNOLD SMITH FAJARDO

Past Grand Master, Grand Lodge Gold Medal of Honor Awardee
Grand Secretary

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Our Cover

Two great pillars of Philippine Masonry in general and of our Grand Lodge in particular, MW Reynold S. Fajardo, PGM, GMH, Grand Secretary, and MW Ricardo P. Galvez, PGM, dropped the working tools of life on January 27, 2006 and on November 2, 2005, respectively. We, their brethren, will surely miss them, but the memory of their many virtues is recorded in the heart of each one of us.

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From the Grand Orient



EXPRESSIONS OF GRATITUDE, COMMENDATION, AND CONFIDENCE

Since the short story of my one-year sojourn in the Grand East will come to a climactic close at the Annual Communication of our Grand Lodge in Cebu City, I want to dwell on four important things.

First, I want to express my deep and abiding **gratitude** to:

- The **office and administrative staffs in the Grand Lodge**, as well as to the **editorial staff** of *The Cabletow*, for their unselfish cooperation and dedication to duty, without which we would not have been able to fully implement the administrative reforms we had instituted.
- All the **brethren in our grand jurisdiction and their families** for their sincere gestures of warm welcome, admirable accommodation, and solid show of zeal and enthusiasm for the Craft during my official visitations of their areas of jurisdiction, as well as for their unstinted support and cooperation in the implementation of our Grand Lodge's program of administration, which I jumpstarted and which I am confident my successors will follow through.
- The **officers and members of our Allied Orders** – the Amaranth, the Eastern Star, the Rainbow for Girls, the Job's Daughter, and the DeMolay – for extending to the brethren their helping hands in the conduct of projects designed to make Masonry seen and felt by people in the communities.

Indeed, throughout my watch in the Grand East, I have witnessed the unity and pride of the brethren and their families and the officers and members of our Allied Orders in accomplishing things together so as to show off Masonry as a "quality product" and create a demand for it, thereby removing every aspersion against it.

- The **chairmen and members of the various Grand Lodge Committees** for expending time, talent and energy to accomplish their assigned tasks, thereby demonstrating their zeal and enthusiasm for the Craft, the old glory of which they really want to help recapture.
- The **Board for General Purposes** and the **Council of Elders** for lending me, as Grand Master, their wise counsel, instructive tongue and attentive ear when I consulted them on certain issues and concerns relating to the

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Craft, especially strategies to use for accomplishing our mission, which consists in imbuing the brethren with Masonic values and principles and motivating them to consistently exemplify them in life; enhancing the Craft's welfare and growth, as well as strengthening our Masonic Family; promoting harmony among members of our Masonic Family, as well as among other men, with the end in view to contributing our share to the achievement of universal peace and harmony among God's creatures, which is, according to Bro. Jose Rizal, the purpose of humanity dictated by Him.

- **My fellow Grand Lodge Officers, both elected and appointed**, for their all-out support and cooperation, their spirit of service beyond the call of duty, and their willingness to go the second mile with me in pursuit of our vision, which is to develop ourselves into a Fraternity that is dynamic, strong and meaningful in today's fast-changing world – a task which requires of all of us renewed commitment to enhancing our Fraternity's main tenets and improving not only ourselves and our families, but also other men, so that we will contribute significantly to the attainment of an enlightened and a progressive humanity.
- The **brethren of the foreign grand jurisdictions which I officially visited** for their warm welcome and heartfelt hospitality during our stay in their midst, thereby manifesting that, indeed, as Ill. Albert Pike has put it, *"Masonry is useful to the traveller, whom it enables to find friends and brethren in countries where else he would be isolated and solitary."*

My visitations of foreign jurisdictions have resulted in the establishment of closer and stronger ties with other Grand Lodges and enhanced commitment of the Filipino Masons therein to extend support to our Grand Lodge in all its programs and projects.

- **My beloved wife and children** for their understanding, patience and support during my entire Masonic career, but particularly during my year in the Grand Orient. Needless to say, they have been *"the wind beneath my wings"* in all my Masonic endeavors, as well as in my other lawful undertakings.
- **All others who, in one way or another, have extended assistance to me** in the process of performing my assignment to lead our Grand Lodge and Craft during my one-year watch.
- **The Supreme Grand Master of the Universe**, above all, for giving me the opportunity to dedicate and devote my life to His service, as well as to the welfare and happiness of our country, and to become a true and faithful brother to you, my fellow Freemasons, and enduing me with a competency of His Divine Wisdom since my elevation to the Oriental Chair of Dapitan Lodge No. 21 to the present time.

Secondly, I want to reiterate my sincerest **commendation** to all those brethren who have stood tall for Masonry in the face of the intermittent vilification campaign waged against our ancient and honorable fraternity by the majority church and some fundamentalist preachers. Instead of being discouraged, let us prove to all and sundry that once we become Masons, we are only asked that, in addition to being good and true Masons, we be better members of the religions we belong to, so that the world may know we have benefited from our Masonic way of life.

Thirdly, I would like to express my **confidence** that those who will succeed me in the Grand East will continue the administrative program of our Grand Lodge which I jumpstarted. I stated in my inaugural address:

"It rests upon my shoulders to jumpstart the five-year development program of our Grand Lodge. The Grand Lights, with the concurrence and guidance of our Most Worshipful Past Grand Masters, have entered into a Covenant to adopt and pursue a development plan which will serve as our road map – a road map that will guide every Grand Master that will come this way after me, one that will do away with annual plans and programs, which also change whenever there is a change in leadership."

With this road map, we hope to see a more focused, dynamic, vibrant, and mission-oriented Grand Lodge – one that is committed to the well-being of the Craft and its members.

Finally, I want to **assure** you, dear brethren, that throughout the rest of my life I will cherish the many pleasant memories of my twelve months stay in the Grand Orient. Thank you very much for having given the opportunity to serve you and the rest of our widespread Masonic Family.

Faternally,

(Sgd) **MW Hermogenes E. Ebdane, Jr.**
Grand Master

We are determined to make our Grand Lodge more focused, more dynamic and vibrant, and more mission-oriented, so that it will be more capable of promoting the welfare and happiness of the Craft. – MW Jun Ebdane

Editorial

REFLECTING FURTHER ON OUR VISION

Our vision is to develop ourselves into a dynamic Fraternity committed to enhancing brotherly love, relief and truth, as well as to improving men towards the attainment of an enlightened and a progressive humanity. Actually, it entails recapturing the old glory of the Craft in this grand jurisdiction.

Time was when Philippine Masonry was acknowledged as the cradle of heroes and statesmen, who built the Filipino nation on the pillars of brotherly love, relief and truth; the producer of Presidents of the Republic, Presidents of the Senate, Speakers of the House of Representatives, Chief Justices and Associate Justices of the Supreme Court, and even framers of the Philippine Constitution; and the organization to which were affiliated many of the drivers of the engine of growth and development in the private sector.

Today, however, the demoralizing perception is that Masonry has been on a steep decline as a defining influence in our country. So, how can we recapture the dynamism of those brethren who came this way before us? How can we regain our old glory? How can we achieve our vision?

Let us "revisit" the answer offered by MW Reynato S. Puno, PGM, GMH, during his installation as our Grand Master in 1984 or approximately 21 years ago, which is as follows:

"The requirement of the time is for every Mason to imbibe every syllable and all the intricate polysyllables of our Masonic faith. I maintain that only those with fingertip familiarity of our touchstone tenets can save the fraternity from the wayward route. Only Masons who immensely immerse themselves in the imperishable principles of Masonry can lead and be a light to other men. And only among Masons whose hearts have been soaked in our tenets can we hope to find the resurgence of that blood that flowed in the veins of our heroes."

Decidedly, unless we ourselves, especially our leaders, dedicate ourselves to studying Masonry's history, philosophy, rituals, symbology, traditions and practices, and jurisprudence; unless we consistently live Masonry's simple lessons of practical morality and sublime teachings of religious philosophy; unless, as the late Bro. Manuel V. Moran, who once served as Chief Justice of the Supreme Court of the Philippines, put it, we become what Masonry wants us to be: *"a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings,"* we will not be able to bring the best

of Masonry to the level of the public eye. As pointed out by MW Puno once more: *"We cannot talk about regaining our old glory unless we can silence our critics with our principles plus their practice,"* and as the late Bro. Ading Fernando, 33° IGH, one of the most revered directors in the Philippine film industry, emphatically enunciated, *"Ang Masonerya ay dapat nasa puso at 'di lamang nasa nguso."*

Therefore, as RW Romy Yu, who will succeed MW Jun Ebdane in the Grand Orient, has emphasized and will stress, *"We Freemasons, especially our leaders, must be soaked in the essence of Masonry and consistently exemplify its tenets and teachings in daily life, so that the non-Masonic public will see that we are good and true men precisely because we are Masons both in creed and in deed."*

Clearly, our leaders, elected and appointed alike, at all levels of the Craft play a crucial role in the herculean task of re-establishing the glory of Philippine Masonry. That is why we must not err in choosing those who will lead the Craft, and those we have chosen to lead the Craft ought to appoint to responsible positions those brethren who are devoted to working for the interest of our venerable institution and not their individual, personal interest. Bro. Jose Rizal's motto should also be theirs: *"Tayo bago kami, bago ako!"*

At all levels (Grand Lodge, Masonic District, Blue Lodge), the Craft needs leaders who, besides being recognized for their outstanding achievements in their own professions or fields of endeavor, possess unquestionable understanding of the exoteric and esoteric aspects of Masonry and who are exemplars of Masonry in life. If our leaders do not possess complete comprehension of the various aspects of Masonry, how can they fulfil the charge *"and give them proper instruction"?*

At all levels, moreover, the Craft needs leaders who are both inspired and inspiring because leadership, at least in part, is the ability to inspire others to a great unity of purpose; the ability to inspire teamwork, with a high degree of morale, and direct it toward an objective; the ability to get others do, willingly, what is to be done; the ability to originate and facilitate new ideas and practices, as well as to encourage a pleasant group atmosphere and reduce conflicts between and among members.

At all levels, furthermore, the Craft needs leaders *"who can best work and best agree"*; for if our leaders themselves cannot harmoniously work together towards common ends, how can they make of Masonry *"the realm of peace"* that it ought to be? How can they inspire or motivate the brethren to work together in close harmony to achieve the goals they have set before them? How can they bring the Blue Lodge, the Masonic District, or the Grand Lodge to higher thresholds of achievement?

In fine, if all of us Freemasons in this grand jurisdiction, especially our leaders, work a little harder than before to make Philippine Masonry recognized by all and sundry as a fraternity of men committed to the amelioration of our local, national

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and international communities; if all of us, especially our leaders, demonstrate a little more zeal and enthusiasm to do Masonry's inner and outer work, so that the non-Masonic public will see that we are, indeed, an organization of excellence; — then and only then will Philippine Masonry recapture its golden moments and be perceived once more as a defining influence in our country.

But, dear brethren, our entire grand jurisdiction – nay, the whole world – is waiting for us to do all this.

Flor R. Nicolas, PM (42)

• *Ang Masonerya ay dapat nasa puso at 'di lamang nasa nguso.*

– **ILL. ADING FERNANDO, 33° IGH**

• *The requirement of the time is for every Mason to imbibe every syllable and all the intricate polysyllables of our Masonic faith. I maintain that only those with fingertip familiarity of our touchstone tenets can save the fraternity from the wayward route. Only Masons who immensely immerse themselves in the imperishable principles of Masonry can lead and be a light to other men. And only among Masons whose hearts have been soaked in our tenets can we hope to find the resurgence of that blood that flowed in the veins of our heroes.*

– **MW REYNATO S. PUNO, PGM, GMH**

• *We Freemasons, especially our leaders, must be soaked in the essence of Masonry and consistently exemplify its tenets and teachings in daily life, so that the non-Masonic public will see that we are good and true men precisely because we are Masons both in creed and in deed.*

– **RW ROMEO A. YU**

• *We cannot talk about regaining our old glory unless we can silence our critics with our principles plus their practice.*

– **MW REYNATO S. PUNO, PGM, GMH**



REVISITING THE LAST QUARTER, LOOKING FORWARD TO THE NEW MASONIC YEAR

by VW Juanito "Boy" B. Vaño, Jr.
Senior Grand Lecturer

As in the past issues, we revisit the events of the 4th and last quarter of the Masonic year about to close, and then look forward to attending and participating in the Annual Communication of our Grand Lodge in Cebu City, which ushers in yet another Masonic year, which is, in turn, another golden chance for us to be of further service to the family, the Lodge, the Masonic District, the Craft, the local community, our country, and humanity for God's greater glory.

Revisiting the Last Quarter Events

February is Love Month. Hence, every Masonic District is enjoined to hold a Ladies Night in demonstration of our sincere appreciation of the continuing concern and support of our ladies (spouses, daughters, mothers, sisters, and even girlfriends) for our Masonic undertakings. If we make our ladies feel that we really need their inspiring support in order to succeed in our Masonic endeavors, all the more they will get involved. If members of our own families, as well as those of our Allied Orders, get involved in our initiatives, particularly our charity works, we ourselves wax more zealous and enthusiastic in doing Masonry's inner and outer work.

There can be no doubt that our projects will have a greater impact on the community if the members of our own families and those of our Allied Orders get involved in them.

February is also when we endeavor to augment our knowledge of Masonic government through continuing to discuss the questions asked in the proficiency examinations for Lodge Lights. This endeavor is of no small significance; for if we are well acquainted with the requirements of conduct and obligations set forth in our Masonic Law Book, we will shun the many pitfalls which may result in great embarrassment to ourselves, our Lodge, other Lodges, and most of all, our Grand Lodge. It is, therefore, imperative that we eagerly study (or continue to eagerly study) the Constitution of our Grand Lodge.

March is when we hold a district-wide Past Masters Night, during which we honor our Past Masters and give them the recognition due them.

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In this connection, I want to express the fond hope of any Master Mason who is concerned with and interested in the welfare and growth of our Fraternity and Masonic Family, the enhancement of which is, actually, part of our mission, as stated in the "Program Thrusts of the Grand Lodge of the Philippines for Masonic Year 2005-2006", that the tribes of the "passive" and "invisible" Past Masters decrease and the tribe of the "fast" Past Masters grow both in number and in strength.

The "passive" Past Masters are apathetic to the future of the Lodge, while the "invisible" ones hardly attend the stated meetings and other functions of the Lodge, although they are "visible" during social fellowships. But the "fast" Past Masters are the strong pillars of the Lodge. They are those who, even long after vacating the Oriental Chair, never miss to attend any stated or called meeting of the Lodge and are sometimes re-elected as Masters; elected as Treasurers, Secretaries, or Auditors; or appointed as Marshals, Lecturers, Tylers, or chairmen of important Lodge committees. Some of them are appointed Grand Lodge Officers in fitting recognition of, all well as award for, their Masonic worth and past accomplishments. As always, they remain active and steadfast in their true devotion to the Fraternity. They are really FAST in stretching forth their helping hands to the Lodge officers and to brethren who may be in need of assistance. They are also FAST in serving as instructors to the less informed brethren and those who are new in the Craft, ever mindful of the charge *"to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices."* These Past Masters are truly deserving of our admiration and high tribute.

March is also the time for discussing the significance of the Annual Communication of our Grand Lodge to us, both as Symbolic Lodges and as individual Master Masons.

As Symbolic Lodges, we have to be duly represented at the Ancom, and our representatives thereat ought to actively participate in the discussion of, as well as deliberations on, issues and concerns vital to the Craft's interest and growth.

As individual Master Masons, we should endeavor to attend the Ancom. But if we cannot do so due to some inevitable reason(s), then we should, at least, read and study the proceedings thereof. How many Master Masons, I wonder, exert effort to do this?

April is Family Month. It is when we carry out activities through which we acknowledge the love, understanding and support which members of our families give us in our Masonic pursuits. **It is also the time for getting more familiar with our Order's ancient landmarks and old laws and regulations.** Every one of us should have a meaningful and faithful grasp of these and even commit them to memory since they are fundamental guides in our Masonic undertakings.

On the last week of the same month, all roads lead to Cebu City. The brethren of the host district have assured us that they are exerting every ounce of energy to make the 90th Ancom of our Grand Lodge a big "showcase" for Philippine Masonry and the delegates' stay in Cebu City a truly pleasant and memorable one.

But, of course, we must not lose sight of the necessity of choosing those who will lead the Craft if we are to recapture our lost glory and become once more a deciding influence in this country.

Looking Forward to the New Masonic Year

After the Ancom in Cebu City, as Symbolic Lodges and as Masonic Districts, we should be highly resolved to **align our program of activities to the new Grand Lodge leadership's program thrusts and calendar of events**, which we are confident are a continuation of those jumpstarted by MW Jun Ebdane during his watch.

Let us all face the new Masonic year with dedication to our Masonic duties and obligations, more resolved than ever to do all that is in our power to make our Masonry felt and seen around us. **Let us convince the world, by our actions, that the hope for friendship, peace, harmony and understanding lies in Masonry in action.**

Masonry in action, at least in part, is working, actively and earnestly, for the benefit of our brethren, our country, and humanity; taking the side of the oppressed; comforting and consoling the unfortunate and wretched; advocating the common people in those things which concern the best interest of mankind; hating insolent power and impudent usurpation; pitying the poor, the sorrowing and the disconsolate; endeavoring to raise and improve the ignorant, the sunken, and the degraded. (*Morals and Dogma*, or *MAD* for short, p. 152).

Masonry in action, let me add, is acquiring more and more light in Masonry and dispersing the light of Masonic teachings as widely as we can; promoting universal brotherhood, religious unity, and loftiness of character; and doing other things that contribute to the attainment of an enlightened and a progressive humanity. Those other things are suggested in the following quotation from *Morals and Dogma* (pp. 187-188):

"Is freedom yet universal? Have ignorance and prejudice disappeared from the earth? Are there no longer enmities among men? ... Do toleration and harmony prevail among religious and political sects? There are works yet left for Masonry to accomplish, (such as) to enlighten the minds of people, to reconstruct society, to reform the

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laws, and to improve public morals ... And Masonry cannot cease to labor in the cause of social progress without ceasing to be true to itself, without ceasing to be Masonry."

Masonry in action is actively exercising charity, which includes forgiving wrongs done to us, alleviating sufferings, sympathizing with the sorrows of others, and relieving necessities and destitution. (*Ibid.*, p. 147).

Yes, dear brethren, our beloved Fraternity requires and expects each one of us, its initiates or votaries, to do something, within and according to his means, and there is no one of us who cannot do something, if not alone, then by combination and association. (*Ibid.*, p. 179).

States Ill. Pike still: *"Life is real, and is earnest, and it is full of duties to be performed. It is the beginning of our immortality..."* (*Ibid.*, p. 251).

We must, therefore, demonstrate our deep interest in, as well as our sincere affection for, the world by working for its amelioration, so that it will be our portion to hear from the Supreme Judge the welcome words, *"Well done, ye good and faithful servants; enter ye into the joy of your Lord."*

In Conclusion

I convey sincerest fraternal thanks to MW Jun Ebdane for giving me the opportunity and privilege to be of service to you, dear brethren, and your families as our Grand Lodge's Senior Grand Lecturer.

I also convey my deep gratitude to all Junior Grand Lecturers, District Grand Lecturers, and Lodge Lecturers for their support and cooperation in the implementation of our Masonic Education Lecture Program for the Masonic year about to come to a close.

I hope to see you, dear brethren, at the Ancom in Cebu City, where I will give you a full report of things done during my watch as SGL.

Finally, I want to express my great joy to be given the chance to maintain a column in this official quarterly publication of our Grand Lodge.

*What is the purpose of Freemasonry?
To create in the world a band of men to whom others may look for
example and inspiration - men who others will say are men of honor,
virtue and charitable feelings.*
- CHIEF JUSTICE MANUEL V. MORAN

MW REYNOLD S. FAJARDO, PGM, GMH
A EULOGY

by MW REYNATO S. PUNO

Since the dawn of time, mankind has viewed death from different perspectives. Some consider death as the ultimate equalizer. As well put by Socrates, the midwife of wisdom, "you can say many things about death but you cannot fault its impartiality." On the other hand, Shakespeare spoke of his fear of death; fear of the uncertainty of its coming. He warned that man should guard against the "inaudible and noiseless foot of death as it passes by." Still on the other, the writer of Ecclesiastes called our attention about the inevitability of death. He wrote: "No one can hold back his spirit from departing; no one has the power to prevent his day of death, for there is no discharge from that obligation, no exemption from that dark battle."

MW Reynold Fajardo answered the summons of death last January 27. but even while he has travelled to the land where no man has returned, we gathered this evening to pay tribute to his imperishable spirit, that spirit that will always be with us, the spirit of a brother Mason now in the bosom of the Great Architect of the Universe.

MW Fajardo's public and Masonic lives are well chronicled. In both his public and Masonic lives, we can say, without provoking the arching of a quizzical eyebrow, that he did exceedingly well. I essay this conclusion with confidence for I am a personal witness to his exemplary career as a Mason and as a public servant. I was GM in 1984 and he served as my Senior Grand Warden. But before that, in the turbulent decade of the '70s or some 35 years ago, we were the young Turks in the Grand Lodge engaging its Old Guards in both earthly and esoteric arguments but always abiding with their wisdom derived from the ages. I worked with him in the Department of Justice when he was a rising star in the Public Assistance Office while I was making my own mark in the Office of the Solicitor General. For a long while, our career paths traversed each other, and this gave me the opportunity to get an unencumbered view of what now constitutes as his footprints on the sand of life.

As a Mason, MW Fajardo has successfully climbed the mountain top of Masonry – the Grand East. In our post-war history, he is one of the blessed few who got elected as GM on his second try, an irrefutable proof of the brethren's regard and respect for him. As GM, he constituted five of our Lodges: Mandaluyong Lodge No. 277 (Mandaluyong City), Talavera Lodge No. 273 (Talavera, N.E.), Don Salvador P. Lopez Memorial Lodge No. 276 (Mati, Davao Oriental), Illana Bay Lodge No. 274 (Pagadian City) and Margosatubig Lodge No. 275.

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Undeniably and as rightfully stressed, MW Fajardo is the GL historians' historian. As our 1986 GM, the reconstruction of our history was his undeviating preoccupation. Let me quote his report to the brethren as GM:

As Grand Master, I xxx personally undertook the task of compiling a Directory of Philippine Masonry xxx. The Directory provides the reader with a bird's eye view of all the Masonic entities, past and present, that have been introduced in our jurisdiction, plus a study I made in the etymology of the names of Lodges including those no longer working.

In conjunction with my efforts to make materials on Philippine Masonry available to the brethren, I collected the pictures of our Masonic temples of our Masonic temples including those old building used as meeting places by our Masonic forbears. xxx

xxx I also intensified efforts to gather the historians of all our lodges. Xxx With these materials, we should be able to make available to the brethren a credible and comprehensive history of Masonry in our jurisdiction.



The Grand Lodge Officers take their respective stations to offer up to MW Fajardo's memory before the world the last sad tribute of their affection, thereby demonstrating the sincerity of their past esteem for him ...

One would think that after his faithful stewardship of the Grand Lodge, MW Fajardo would stop his romance with our Masonic history. But the best was yet to come from his profile pen. He wrote two volumes of our history which, to my mind, will always be considered as the bible of our Masonic history. The first volume entitled *The Brethren* presents the Filipino people's epic struggle for independence and the heroic role played by Masons in winning the independence of our people. The second volume entitled *The Brethren in the Days of Empire* chronicled the history of Philippine Masonry from the US Colonial Era to the Commonwealth Years. MW Fajardo gave me the rare privilege to write the Foreword of the two books and I wish to quote it as part of my tribute to him:

The history of Masonry in the Philippines is xxx written in scarlet. In the Brethren, Bro. Fajardo plumbs the past of Philippine Masonry with a facile pen and commendable scholarship. Such a seminal work on Philippine Masonry comes as a labor of love from Bro. Fajardo. xxx Due to his eminent Masonic background, Bro. Fajardo is able to give the public new information about the Masonic affiliation and connection of some of the key players in the 1896 Revolution hitherto unknown to the uninitiated. More important, Bro. Fajardo has explained in a remarkable way how Masonic ideas directed the flow of the 1896 Revolution. He was at his intellectual best interpreting our history through the Masonic prism.

This book is not a mere compilation of inert information about the birth and growth of Philippine Masonry. With careful scholarship, Bro. Fajardo provided the reader with a credible interpretation of some of the controversial chapters of our history. He attempted to give us a rational understanding of the roots of antagonism between the more dominant Church and early Filipino Masons. Many have searched for the reason for this hostility without any success.

Bro. Fajardo's explanation is that Masonry only acquired the character of a subversive society due to its constant harassment by the Church and State. He noted the transformation of Spanish Masonry as an "active champion of modernism, secularism and democracy, in opposition to all forces seeking a renewal of medieval theocracy," including the Church. In time, he observed that "the clash of Masonic and clerical ideals in Spain expressed itself in the field of politics." It was Bro. Fajardo's conclusion that "the Masonry introduced in the Philippines was the military Masonry of Spain that had a hostile relationship with the Church."

In addition, Bro. Fajardo chronicled the disintegration of the Spanish empire which he attributed to the revolutionary work of Masons. With unassailable facts and figures, he showed that the revolutions in Venezuela, Colombia, Ecuador, Panama, Bolivia, Argentina, Paraguay, Uruguay, Mexico, Nicaragua, Honduras, Costa Rica, Guatemala and El Salvador were all engineered by Masons. Spain, ultimately, also lost the Philippines due to the revolution led by Masons.

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Bro. Fajardo postulated that it was the Masons who reduced Spain to a second-rate world power, and the fall of the Spanish empire consequently downed the Church from its pedestal.

*Bro. Fajardo's book will not easily fade from memory, for it evokes once again the unflattering role played by the dominant church in our nation's history. I am sure Bro. Fajardo himself will encounter bumps of bigotry for taking us back to routes of our history that are not scenic to various interests that still hold power in our country today. If only for the debates the book may provoke, it is advisable to keep **The Brethren** within arm's length.*

As related by the other speakers, MW Fajardo also authored "The Golden Years," a history of Scottish Rite Freemasonry in the Philippines; *Dimasalang, the Masonic Life of Dr. Jose Rizal*; "Kinship to Greatness," a compilation of the biographic sketches of all PGMs of the Grand Lodge. Before he dropped his working tools, MW Fajardo completed the manuscripts of the history of the Knights of Rizal. This is an organization laden with talents but never was its history written by so able a hand.



MW Pablo C. Ho, Jr. deposits sprig of acacia on MW Fajardo's coffin consigning the latter's body to the tomb; then places his right hand over his heart, signifying that he cherishes MW Fajardo's memory; and raises his right hand above his head and pointing upward, signifying that he commends his spirit to God. MW Jun Ebdane waits for his turn to do likewise.

MW Fajardo's love for Masonry knows no bounds. In April 1998, he was requested by the PGMs to accept the position of Grand Secretary. The office of the Grand Secretary is the nerve center of the Grand Lodge and the position demands the most generous offering of time, talent and treasure. MW Fajardo did not hem haw before accepting another call for sacrifice for the fraternity. Indeed, Ancom after Ancom until his earthly time was no more, the brethren continuously elected him Grand Secretary. We can count on our fingers the PGMs who have been bestowed this rare honor of serving as Grand Secretary.

Let me likewise talk a bit about MW Fajardo as a public official. An alumnus of the UP College of Law, MW Fajardo could have engaged in the lucrative private practice of law and, given his legal acumen, I am sure success could not have eluded him and he would now be wallowing in wealth. But MW Fajardo belonged to a different breed; he was an incessant idealist, an incorrigible dreamer who took to heart the romanticism that law is the great leveller of human differences; he was an incorrigible dreamer who believed that equality before the law of the prince and the pauper is not only a constitutional creed but should be robust reality. I reckon that this is the reason why from the intellectual mecca that was the UP College of Law, he joined the legal staff of the Court of Agrarian Reforms and cast his lot with our lowly farmers. I like to believe too this is the reason why he devoted the best years of his legal life in the Department of Justice where his crowning glory was his appointment as Chief of the Public Attorney's Office, the office that extends free legal assistance to the indigent sector of our society. It is said that the PAO is the biggest law office not only in the Philippines but in the whole of Asia. Its inescapable meaning is that MW Fajardo has helped the poor and the powerless in the region more than any other Filipino lawyer.

What then is the common thread in the life of MW Fajardo? I respectfully submit that his public and private life has been driven by love — love, one of the highest virtues in our hierarchy of Masonic values. I carried many conversations with MW Fajardo during his lifetime. I cannot forget the occasion when we tirelessly talked about the biggest factor that can cancel the virtue of love or charity. After revisiting the fields of law, politics, the social sciences and theology, we agreed that it is greed or covetousness — the spirit that is always wanting more - that destroys love or charity.

If you come to think of it, the major problems of life are greed-related. Graft and corruption are rooted on greed. Lust for flesh is rooted on covetousness. Crimes have economic etiology that goes all the way to the spirit which is always wanting. We agreed that greed or covetousness should be a special Masonic concern for it poisons the well-spring of every worthwhile virtue in our hearts. The virus of greed causes our amnesia of other men's needs. It blocks our sight of others' needs. Greed is the steel that supports the vertical pronoun, I, I, and I, which dominates

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most of our selves. The world of a man ruled by greed is bounded on the North, the South, the West and the East by the vertical pronoun I. Surely, a Mason can never grow without levelling the vertical pronoun I.

We agreed that greed or covetousness blurs our sense of time and if there is one thing that is forever lost it is time. Greed makes us forget the Masonic lesson imparted by the 24-inch gauge – that of wisely dividing our time for work, for refreshment and for sleep. We agreed that as Masons, we ought to know that we live on borrowed time; that today can be tomorrow; that now may not be followed by next time; that life is not a series of commas and semi-commas but can be abruptly ended by a period. The hourly glass, a Masonic symbol, reminds us that our earthly existence has an end, our life is not forever.

MW Fajardo is leaving us as a legend. Legends are never gone; they just go ahead of us. Indeed, we don't speak of legends in the past tense but always in the present tense. They are the kind that rules us even beyond their graves. Their teachings, their wisdom will always serve as our compass. MW Fajardo is dead. Long live, MW Fajardo!



Grand Master Jun Ebdane stretches forth his right hand and bids adieu to MW Reynold Fajardo, P.G.M, G.M.H, Grand Secretary, assuring the latter that “though thy mortal frame be now laid in the dust by the chilling blast of death, thy spirit shall spring into newness of life and expand its immortal beauty, in realms beyond the skies...”

***GRAND SECRETARY
REYNOLD S. FAJARDO, PGM, GMH***

by MW HERMOGENES E. EBDANE, JR.

Death diminishes us especially if our departed Brother is a stalwart in our mystic tie. When good men die, they leave a painful void in our hearts. Past Grand Master and Grand Secretary Reynold Smith Fajardo is a leader with a mind few can match. Given to a lot of reading, our Bro. Rey was a walking Masonic encyclopaedia. Ask him about Freemasonry and he will regale you with insights that only a well-read person can share.

PUBLIC ATTORNEY'S OFFICE

As a civilian law practitioner, Bro. Fajardo was a poor man's lawyer.

After a short stint as a legal practitioner, Atty. Fajardo joined the legal staff of the Court of Agrarian Relations in 1957. In 1971, he transferred to the Department of Justice as a Special Assistant to the Secretary of Justice.

Atty. Fajardo was appointed Chief of the Citizens Legal Assistance Office (CLAO), now Public Attorney's Office (PAO).

The Citizens Legal Assistance Office was created to extend assistance to the indigent sector of Philippine society so that the poor might have equal protection under the law in their legal struggle vis-à-vis the affluent in our society.

When Atty. Fajardo retired in October 1997, he left the biggest legal office in Asia. He had over a thousand lawyers and more than 260 offices located in the various centers in our country.

The CLAO or the Public Attorney's Office (PAO) is now a permanent fixture in the legal landscape of our country. Thanks to Atty. Reynold S. Fajardo.

FREEMASONRY

The brethren most welcomed Past Grand Master Reynold S. Fajardo when he was elected Grand Secretary of the Grand Lodge in April 1998. With his rich legal knowledge, Bro. Fajardo provided the brethren with his legal insights and Solomonic wisdom.

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Grand Secretary Reynold S. Fajardo was our 1986 Grand Master and is a Past Royal Patron of the Grand Court of the Order of the Amaranth. Sis. Asuncion V. Fajardo is a Past Royal Grand Matron of the same Order.

A Grand Orator and Sovereign Grand Inspector General of the Valley of Malate, Orient of Manila, Ill. Reynold S. Fajardo, 33^o, actively participated in disseminating Masonic knowledge in many Orient Conventions. A number of brethren were blest with his erudite revelations. Listening to Ill. Fajardo was an educational experience itself.

MASONIC HISTORIAN

Grand Secretary Rey is an acknowledged Masonic historian. He has a library of rare history books. Many of his enlightening articles found print in Masonic journals here and abroad. To Masonic scholars, the following books are collector's items: "Historic Perceptions", "The Golden Years of the Grand Lodge", "Dimasalang, the Masonic Life of Dr. Jose Rizal" and "The Brethren" (two volumes). Grand Sec, as the brethren affectionately called Past Grand Master Reynold S. Fajardo, is co-author of "Kinship to Greatness" and "The Golden Years". "Kinship to Greatness" is a collection of biographical sketches of Past Grand Masters and "The Golden Years" is the history of Scottish Rite Masonry in the Philippines.

One of the few Masonic writers who served the Craft, Grand Sec was once Editor-in-Chief of "Far Eastern Freemason" and "The Cabletow". He is at present the Editorial Consultant of The Cabletow, the official organ of the Grand Lodge of the Philippines.

The brethren will surely miss the learned and scholarly articles of Grand Sec. His highly educated dissertations on Masonic history is a legacy that will continue to link us to the past as we chart our destiny.

AWARDS

Our Grand Secretary was a recipient of several awards as a career executive and as a Mason.

In 1990, Grand Sec was given a plaque as the "Most Outstanding Kapampangan in the Field of Law." In Freemasonry, Grand Sec received the "Legion of Honor" conferred by the Supreme Council of the Order of DeMolay and the "Grand Lodge Gold Medal of Honor" by the Grand Lodge of the Philippines.

Enumerating the citations and certifications of Awards and Recognitions will occupy our time for indeed Grand Sec lived a fulfilled life worthy of emulation.

Now that Grand Secretary Reynold S. Fajardo has gone to his Celestial Reward, we can only say farewell. The good deeds he has done will be enthroned in our hearts. Grand Sec's labor is done. We who are left behind will continue his vision. We will open our hearts with the hope that as we continue our earthly journey his inspiring example will energize our beings to do more.

Farewell, my Brother. farewell.

THE MANY FACES OF MASONRY

*Masonry has many faces. In the 1st degree is the **Masonry of the conscience**, where we are taught how necessary is obedience, apprenticeship and industriousness if we would become good men and true.*

*In the 2nd degree is the **Masonry of the mind**, which holds aloft the Liberal Arts and Sciences as a great symbol of the trained intellect, which declares ignorance to be one of the worst misfortunes and deadliest of enemies; which proclaims that enlightenment is one of the great goods of life; and which holds that a man must be a Mason in his head as well as in his heart. This Masonry of the mind develops one of the real meanings of the 2nd degree; it is what is truly signified by the word "Fellowcraft" in the system of Masonry. Whenever you prove yourself a friend of enlightenment, whenever you become a champion of the mind's right to be free, the enemy of bigotry or intolerance, support schools and colleges, and labor to translate into action the motto "Let there be light," you live the teachings of the Fellowcraft degree.*

*In the 3rd degree is the **Masonry of the soul**, in which a candidate learns the secret of spiritual life.*

*Running through all three degrees is the **Masonry of the sentiments, fellowship, goodwill, kindness, affection, brotherly love**; we also learn the **Masonry of benevolence**, expressed in **relief and charity**.*

*In all three degrees is **Masonry as an institution**, organized under laws and managed by responsible officers. We also have a **Masonry of the ideal** that holds above and before us those great ideals of justice, truth, courage, goodness, beauty and character, which we can always pursue but never overtake.*

— *Tried and Proven, pp. 41-42*



Eulogy for a Departed Grand Master

MW RICARDO P. GALVEZ

(July 31, 1933 - November 2, 2005)

by **JUDGE SEVERINO C. AGUILAR**

(Retired Judge Aguilar, PDDGM, PSGIG, is a contemporary of the departed PGM as lawyer and Freemason. In that capacity, his eulogy was made on behalf of both the Craft and the Iloilo community of lawyers.)

"Life is a deodand, but must come to an end, sometime, somewhere, to return to God who gave it," so spoke the ancients in the Craft.

As mortals, we dream of living for all infinity. But life that lasts forever is bereft of all meaning. It is an abandoned shell that affects not the vast seashore of humanity. It is a trumpet that sounds an uncertain note, influencing not a soul nor enriching the lives of others. Life without death is like a stream devoid of direction, flowing aimlessly among the rocks and pebbles, never meeting its fate with that Great Ocean of Fulfillment.

Like all mortals, Justice Ricardo Galvez succumbed to the failings of ordinary men. Because death is a thief in the night, and by stealing the hearts he has stilled, he has left grief in the hearts of the family and the Masonic fraternity.

We have no cause to protest.

Our lamentations are silenced. Our throats are closed by the remembrance of the Divine judgment which marks the dust as our origin and our destiny. Thus humbled, we can only echo the injunction uttered in Gethsemane: "Thy will be done!"

It is in vain that an inner voice, the bearer of sweet consolation like that of the Angel who spoke to the woman on the dawn of resurrection, bids us now to weep not for he is not dead. For life is a transition from this world of uncertainties and fleeting pleasures to the lasting glories of a brighter and better land, the Land of Immortality.

We have gathered here this afternoon to pay our last offices of respect to a Brother Mason who in life ascended to the Grand Oriental Chair. He has brought honor to Masonic District No. 20 in general and to Kalantiao Lodge No. 187 in particular. In death he has now ascended to the pedestal of the reverend.

Justice Galvez is dead, but his premature passing away is the celebration of the life he lived. He has fulfilled that which Oliver Wendell Holmes admonished us: "It is required of a man that he should share the actions and passions of his time, at the peril of being judged not to have lived." A just and upright man of learning, he

had an indomitable desire to excel in all his endeavors in the judiciary and especially in the academe, which he loved with so much ardor that the joys of the world would turn pale by comparison.

He persuaded me to teach the subject of remedial law in the college of law. Thanks to Justice Galvez, I, also in the twilight of my years, now cherish the experience with equal delight and satisfaction, knowing that the legacy of teaching is immeasurable in the development of the youth, the future leaders of the nation.

Justice Galvez was one of the brightest sons of Iloilo, gifted with a superabundance of intelligence. His intelligence was a kinship not only with the field of law but also with the humanities, a discipline necessary to better insight into and understanding of the tangled strands of human perplexities which affect sensitive judgments. His well-written decisions on cases brought before him shall continue to reverberate through the ages until the language dies.

I know he did not fear death. On the contrary, his faith in his Creator gave him a touch of keen anticipation as he looked forward to that experience that shall surely reward his hopes and excel his most glorious expectations. Although Justice Galvez is no longer within our realm of sound and touch, his good deeds to humanity, his thoughts and the pleasant memories of him shall continue to keep his family and friends constant company. We will surely miss his fellowship. Although the sound of his laughter is now muffled and subdued by the soft whispers of the pines, the murmuring of the brooks and the singing of the birds, we are made confident by the feeling of assurance that in God's hands he has, at last, found eternal rest in peace.



RW Romeo A. YU, together with other brethren, gives last tribute to MW Galvez's memory. Relatives and friends look on.



PIONEERS OF PHILIPPINE MASONRY, 1756–1890

by **VW Samuel P. Fernandez**
Grand Historian

There were not many Masons in the Philippines from 1756 to 1890. These few were mostly military men or sojourners influenced by the libertarian movement abroad and almost all of them were foreigners. The small group was "cursed and condemned by church and state." The Royal Letter Patent dated January 19, 1812 in Cadiz issued by the Council of Regency of Spain in the Indies which embodied the first official prohibition of Masonry in the Philippines sternly warned the faithful that "one of the most serious evils that affected the Church and the State is the growth of the Order of Freemasons, so repeatedly proscribed by the sovereign pontiffs and by all the Catholic sovereigns under Europe and against whom His Majesty the King, Don Ferdinand VI, fought." This was followed by other similar decrees prohibiting anyone from becoming a member of the Order.

Besides the royal decrees, numerous propaganda materials were circularized by the Roman Catholic Church in the Philippines against Masonry. Needless to say that the language used was far from fraternal. They were abusive and at times revolting.

Of course, the friars' vitriolic tirade towards Masonry was greatly influenced by the intellectual wind of change sweeping across Europe at the time that threatened the ecclesiastical syncretic doctrine. The reactionary leaders after 1848 dreamt of swinging the pendulum of time when society had been passed on inherited privilege. True, the revolution of 1848 in Europe was a failure as most of the revolutions of the 1820's and 1830's, but the desire for freedom of speech, religion, press and assembly could not be stifled. The tremendous effect of liberalism left its imprint around the world. Men started looking for organizations embodying such ideals. One organization that stood for Liberty and Fraternity was Masonry. No wonder, despite ecclesiastical and state warning, some dared affiliate with it.

British Masonry

Ironically, the British, not the Spaniards, were the first to bring Masonry to Philippine shores. From extant records, the British army established a lodge during their brief stint here, but it was as short-lived as the 1762 to 1764 Manila Occupation. The British presence here was the result of the war between Spain and Britain. This was triggered by the Pacto de Familia signed by Charles III of Spain and the Bourbon kings of France, Naples and Parma on August 25, 1761 at Versailles. Following this

historic event, an English sailboat appeared on the waters of Manila on September 14, 1762 and reconnoitred by the bay at pleasure and leaving without paying the customary respect. Apparently, the governor was not bothered by this foreboding sign that on September 22 the British expeditionary force which was dispatched from India, composed of 13 vessels, anchored at Manila Bay without any resistance.

At the time, Manila counted with 550 men of the garrison of the Rejimiento del Rey and 80 artillery men against the 1,500 British marines armed with muskets, 800 sepoys, and 1,400 laborers. The ill-prepared governor took the challenge of Samuel Cornish, Admiral of the fleet, and Gen. William Draper, Commander of the Land Forces. Of course, the Spanish "mosquito squadron" was no match for the British forces despite the Council's resolve: "that the port defend itself to the last; that the enemy be informed that the Spanish arms would not surrender to any power because they venerate only their sovereign whose royal sovereignty never deserted its loyal vassals, not even in this most distant dominion, where love and loyalty of its inhabitants is great and obliged them to defend the city." This bravado bathed the city of Manila with its own blood.

According to Eugene Arthur Perkins, 32^oKCCH, during the British stay here, brothers of Gibraltar Lodge No. 128 conducted their Masonic activities and initiated to the Craft members coming from the 39th regime of foot. The lodge was under the provincial Grand Mastership of Pascall, and later of Matthew Home, who served throughout the Manila campaign. From all indications, the lodge was established for social purposes and went into the dark without the participation of the native elements.

Spanish Masonry

The establishment of lodges by military sojourners was partly to wield its ranks and to bridge the widening communication gap between the Spaniards and the other Europeans assigned to Southeast Asia at that time. Spain at this time was in a political upheaval. In 1868 a revolution broke out and dethroned Queen Isabela II. Aside from the series of Carlist forces, there were military uprisings in which soldier politicians, through *pronunciamentos* and *golpes de estado*, became political figures to reckon with. The disturbed and unsettled condition of Spain ended in the triumph of the clerical conservatives exiling many liberals to the Philippines.

In Asia, the Dutch, Germans, English, and French had lodges in Singapore, Hong Kong, Java, Macau. Fraternal communications were not uncommon among Masons of different nationalities. Members of the Craft were influenced by libertarian movements in Europe and were united by the Brotherhood. Jose Malcampo and Casto Mendez y Nuñez, officers assigned to ward off Muslim pirates in Southern Philippines, noted that this fraternization was absent in the Philippines. As a matter of fact, in the south, the pirates they were fighting against were aided by Europeans from neighboring colonies. This was an irritant the Spaniards had to bear.

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Taking the cue that dialogue could be better achieved in fraternal fellowship, the two Masonic brothers founded lodges in Cavite and Zamboanga composed of Spanish navy, army, and government employees. The first Spanish lodge, La Primera Luz Filipina (The First Philippine Light) was born at Cavite in 1856 under the auspices of the Gran Oriente Lusitano.

First Filipino Mason

Following the establishment of Spanish lodges, a German Consul in Manila founded La Perla del Oriente in 1868, composed mostly of Germans and a few Spaniards. The secretary of this lodge was Don Jacobo Zobel y de Zangroniz, son of Don Jacobo Zobel y Hirsch, a German, and Doña Ana Maria Zangroniz y Arrieta, a Filipina. Zobel started his studies in Manila and continued his bachelor's degree in pharmaceutical science in Germany. He figured in the liberalization movement during the time Gen. dela Torre was in command, and later governor. Zobel was later branded a conspirator and revolutionary. An intellectual, he received a number of awards which included the "Gran Cruz de Isabel la Católica." He was a Knight of the Order of Carlos III, member of the Real Academia de la Historia and the Sociedad de Amigos del Paris. He married Doña Trinidad de Ayala on June 10, 1875. Don Jacobo is considered by some Masonic writers as the First Filipino Mason. Maybe it is more accurate to say that he was the first Philippine-born to be initiated to the Craft.

The British followed the example of the Germans by founding the lodge of Nagtahan ostensibly to admit prominent Filipinos. Not to be outdone, the Spaniards founded the lodge of Pandacan under the auspices of the Gran Oriente de España and had as its initiate Señor Enrique Paraiso, a native of Tayabas (now Quezon) and a temporary official of the customs house. Many republican Spaniards exiled from Spain, hungry and sometimes penniless, were saved by Filipino members of this Lodge.

After the founding of the lodge of Pandacan, there was a proliferation of Masonic lodges in Manila and neighboring provinces. Teodoro M. Kalaw, Past Grand Master, observed that "Grande Oriente de España had jurisdiction over Regularidad No. 179, Luz de Oriente No. 204, and España No. 208, all in Manila; Magallanes No. 218, Luz de Balabac No. 282, and Peninsular No. 311, all in Cavite; Minerva No. 309 with chapters Esperanza No. 64 in Manila; and Fe No. 50 in Cavite. Under the jurisdiction of Grande Oriente Español were Integridad Nacional No. 25, Union No. 39, Patria No. 41, Camarra del XXX No. 7, Caballeros de Rosa Cruz No. 18, Real Arco No. 20, and Elejido del Nueva No. 21, all in Manila." T.M. Kalaw further noted that there were two lodges of the Orient of Memphis and Mizraim and perhaps two more of foreign oriens.

Persecution of Filipino Masons

Elsewhere in Europe, Francois Marie Arouet, a member of Les Neup Soeurs Lodge and better known as Voltaire, wrote that "superstition was ridiculous, that religious bigotry was evil and that man should be guided by tolerance and reason." Voltaire was the leader of the Enlightenment Period, which produced writers like Dennis Diderot, Charles de Montesquieu, and Jean Jacques Rousseau. It was Rousseau who penned the statement that "social and political reforms should depend not on the decisions of an absolute ruler or a hereditary aristocracy, but on the brotherhood of man." In 1789, France inaugurated a series of upheavals that ended in 1815 with the French people enjoying more "liberty, equality, and fraternity" – the watchword of the revolution.

In Spain, Bourbon Ferdinand VII was forced to surrender to the demand for a liberal constitution in 1820. The Spanish revolt triggered a revolution in Portugal and the Italian kingdom of Naples. While the political unrest of the half of the 19th century came with the triumph of the reactionaries, its effect was felt around the world, including the Philippines. Authorities were wary of any forms of reformation and were quick to blame Masonry whenever there was social and political agitation. In the Philippines, the Cavite Revolt of 1872, considered by some Spanish authorities as a widespread movement to challenge Spanish sovereignty, was merely the uprising of liberals in the Cavite arsenal who were made to pay tribute in spite of their long service. Capt. Gen. Izquierdo's order precipitated the mutiny led by Sgt. La Madrid. From the Spanish viewpoint, this conspiracy was influenced and initiated by Fathers Jose Burgos, Mariano Gomez and Jacinto Zamora and natives with separatist inclinations. The three priests were sentenced to death and as fate had it, all were advocates of religious reforms. The Very Reverend Father Burgos, who was a Doctor in Theology, Canon Law and Philosophy, particularly championed the cause of the Filipino clergy and was very active in the secularization movement.

The Cavite Mutiny may be a small incident, but it finally opened the eyes of the native elements that they were discriminated against and that they were second-class citizens in their own country. This feeling of being discriminated grew into a national consciousness that later kindled the fagots of nationalism that spread like wildfire throughout the islands.

After 1872, Masonic membership dwindled. Friars, who were the sacrosanct watchdogs of government, were hot on the heels of the Masonic trail. Enrique Paraiso, Maximo Inocencio, Crisanto Reyes, and others were exiled to foreign places. Some unfortunate ones were incarcerated and tortured and finally put to death. The exiled Filipino Masons were not without help. Germans and English Masons came to their succor aiding some to escape, to the consternation of the Spanish authorities.

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The most notable event at this time was the celebrated case of Bro. Jacobo Zobel y Zangroniz. In 1874, Jose Malcampo y Monge, a Rear Admiral in the Spanish Navy, returned to the Philippines as Captain General. Malcampo's return caused great rejoicing among the Masonic circle in the Philippines. At long last, they had an ally and a protector. But their joy was short-lived. Malcampo, through the influence of the friars, was apprehensive that Masonic teachings might be confused with revolutionary doctrines. Thus, his first act was to ask the Deputy of the Gran Oriente de España to eliminate from the lodge all Filipinos and later dissolve the lodges uniting them under the Gran Oriente de España. Malcampo's move only added tension between Spanish and foreign Masons as many foreigners did not recognize the Oriente de España. Out of this strained relationship came the famous case of Bro. Zobel.

At this particular period of Philippine history, the middle class rose to power and influence, but was looked down by the peninsulares-Spaniards born in Spain – who were the actual rulers at that time. The insulares, Spaniards born in the Philippines, were regarded as inferior and were contemptuously called Filipinos. The native elements were called Indios and remained that way until Gov. Gen. Basilio Agustin in 1898 recognized them as Filipinos also. It was not surprising then that Bro. Zobel who had a German father and a Filipino mother should be the object of a malicious campaign of the reactionaries. He was financially influential at that time and his detractors were wary about his activities; thus, he was accused of corresponding with those who were implicated in the 1872 Cavite Mutiny, of smuggling Masonic books to the Philippines, of financially assisting exiled brethren, and of being a German agent. The German Government, through the Minister Plenipotentiary in Spain, interceded during the trial of the accused and had the case dismissed. Bro. Moscoso, Manila chief of police, accused together with Bro. Zobel, was also exonerated. It was Bro. Moscoso who turned the alleged incriminating papers against Bro. Zobel to Gen. Valderrama, who was second in command, and was suspected also as a Masonic sympathizer. Malcampo ordered the immediate return of Gen. Valderrama to Spain. He also ordered the arrest of Moscoso and Zobel when he was informed that these important documents were withheld from him. Actually, the fabricated documents were to destroy Zobel. Grand Master T.M. Kalaw wrote that some of the documents taken from Zobel said "associates of the month of June, responsible of Malanesia, Philippine Independence, poison." Reading this statement, one will find that there was nothing subversive and to say the least anything that will point out to Zobel's unpatriotic tendencies, if he had any at that time.

There were attempts to make Masonry one big solid organizations in the Philippines. In fact, on March 1, 1875, the District Grand Lodge under the Gran Oriente de España was installed with Bro. Rufino Pascual Torrejon as Grand President. After the unjust execution of the Filipino priests and the Zobel incident, the Filipinos (not the natives who were called "Indios" at that time) found that it was too risky to

become a member of the fraternity. The peninsulares finally dominated Masonic lodge membership. The insulares shunned the Lodges. With the collaboration of liberal elements in Spain, the insulares instead aided secret societies in the Philippines. Meanwhile, sons of wealthy "Indios" families migrated to Spain and other parts of Europe to breathe a freer intellectual atmosphere. It was from this aggrupation of wealthy natives abroad that a Lodge would be born. This Lodge would unite the "Indios" in Spain. It was from this group that a determined and sustained campaign for reforms would be launched later, then it would eventually usher in a militant Masonic era.

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THE 3RD J'S SOLILOQUY

*'Twas I who struck the Master down, — 'twas I
Did plot and plan his death and burial;
'Twas I with devilish cunning did conceive
To plant Acacia to hide his grave.*

*Alas, my cunning saved me not, and now
In grief too great for human strength to bear –
In misery, disgrace, dishonor and despair,
The food of ghouls I've had to eat or starve,
And on such loathsome stuff I've lived
Some months, as measured by the sun, but if you count
The time of suffering – Eternity
Were not enough to measure all my woe.*

*But, no; 'tis God's own way of punishing;
To love intact the minds of guilty men,
'Tis greater pain than a thousand deaths to let
The conscience work and prey upon the mind.*

Note: This is the somber soliloquy of the 3rd assassin, Jubelum (also called Abairam in the 9th, or Elu of the Nine, degree of the Scottish Rite of Masonry) on the remorse and guilt he feels having killed the GMHA.



OF THE man WHO KNOCKED AT THE DOOR OF THE CABLETOW OFFICE

by eF.R.eN

Many a man has knocked at the door of the Cabletow office to ask how he may apply for Masonic membership. Invariably, we members of the editorial staff lay aside whatever we are doing in order to make the most of the opportunity given us to practice public relations, which is briefly defined as the art of telling the truth well.

Such a man, accompanied by his wife and a male friend (a relative of the late VW Amancio S. Donato, Past Grand Orator), visited the Cabletow office one busy afternoon.

We first inquired why he wanted to join the fellowship of the Craft, and he replied, "I've observed that, generally, you Masons are good men. You seem to be happy being together and doing things together for the benefit of the community. That's why I want to join your ranks."

The man appeared to have a good impression of Masons and a favorable opinion of Masonry. But whether he was "unbiased by friends and uninfluenced by mercenary motives" we did – and could – not know. Hence, we told him, as well as his companions, some truths about Masonry. These include the following:

- Masonry does not give any material reward to us, its members. Instead, it asks us "to be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give when to give deprives us of a luxury or a comfort." (MAD, p. 120).
- Masonry does not give us worldly honors, either. In fact, it regards no man on account of his worldly wealth or honors. It stresses that what recommends a man to be made a Mason is not his external qualifications but rather his internal ones.
- Masonry does not even give its members power. On the contrary, it thrives in humility. It teaches us to travel on the path of perfection with humility because God has seen it fit to show us that path and guide us by the surest route, manifested in the lives and teachings of the great philosophers, teachers and prophets of the world. It charges us, moreover, to avoid vices and to practice virtue, especially to be humble and modest, as well as trusting in God.
- Masonry stresses responsibility more than privilege, duty more than right, giving more than getting.

- Masonry, as a “quality product,” sells itself. But we can help our ancient and honorable Fraternity sell itself by conducting ourselves in daily life in such a way as to merit our membership in it. This is, decidedly, the kind of silent sales that each of us can and must do for Masonry.
- To preserve unsullied the reputation of the Fraternity ought to be the constant care of every one of us. Hence, it becomes the province of every one of us to caution the inexperienced against any breach of fidelity. We are to zealously inculcate universal benevolence, and by the regularity of our conduct we must endeavor to remove every aspersion against our venerable Institution.

The man, as well as his companions, seemed to be all ears to what we were telling them about the Craft. So, we gave them more doses of Masonic information.

Said the circulation manager: “Masonry aims at helping us, its members, to develop ourselves into men of sterling character – men who are truthful, just and industrious; men who are regarded by others as honorable, virtuous and charitable; men who are faithful to every trust, constantly support the dignity of their Masonic character, and strenuously enforce, by precept and example, a steady obedience to the precepts of Masonry.”

Added the editor-in-chief: “Masonry requires us to observe probationary discipline by undergoing its three degrees, the various forms and ceremonies of which are fraught with symbolic meanings. As we undergo each degree, we are made to realize that the real value of each degree to us depends upon our capacity to understand it and upon the amount of study and the degree of reflection we have bestowed upon it. Besides, we are urged to strive after higher and higher ethical standards, so that we will exert beneficent influence over other men and help build a better society.”

On my part, I quoted this statement from *Morals and Dogma*: “Essentially philanthropic, philosophical, and progressive, Masonry has for the basis of its dogma a firm belief in the existence of God and His providence, and in the immortality of the soul; for its object, the dissemination of moral, political, philosophical, and religious truth, and the practice of all virtues” (p. 220).

Thinking we had told the visitors enough about Masonry, we gave them copies of old issues of *The Cabletow*.

Stated the editor-in-chief: “By reading these, you can learn more about Masonry.”

“By the way,” I said, “Masonry is not a secret society but a revealer of secrets. The great truths of ancient man were, in their time, also great secrets, and few were admitted into the sanctuaries where these great truths were taught, and

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today the Craft teaches those great truths to all worthy men who ask to learn them.”

Added the circulation manager: “Many of those truths are taught in the degrees of the Symbolic Lodges; many more are taught in the various Rites which have sprung up in the course of Masonic history ... In this jurisdiction, the Scottish Rite and the York Rite confer degrees beyond the third.”

Then the editor-in-chief informed the visitors about the Orders of the Amaranth, the Eastern Star, the Rainbow for Girls, Job’s Daughter, and DeMolay.

Reiterating that Masonry is in itself a quality product and therefore sells itself, I stressed that we don’t invite men to join our fellowship; they rather must freely and voluntarily offer themselves as candidates for the mysteries of Masonry and must declare, upon their honor, that they will cheerfully conform to all the ancient established usages and customs of the Fraternity.

The man’s wife, at this juncture, remarked that if her husband would be admitted into Masonry, she would petition for membership in either the Order of the Amaranth or the Order of the Eastern Star – “on my own free will and accord,” she said with a smile.

On that note, the visitors thanked us for an “enlightening” afternoon and bade us adieu.

Recently we heard that the man had filed his petition for Masonic degrees in a Lodge in Masonic District No. 5. Will his wife petition for membership in either the Order of the Amaranth or the Order of the Eastern Star?

It is our fond hope that after his raising to the sublime degree of Master Mason, he will conduct himself Masonically everywhere he will go; for this is the best way in which to sell Masonry as a “quality product” to the general public, as well as to defend it against those who think they have the monopoly of truth.

FREEMASONRY IS DEVOTED...

- ***To God***, the Great Architect of the Universe and Almighty Parent of men of every country, sect and opinion.
- ***To Brotherhood***. It exists to furnish opportunities to its members to enjoy it not only for its own sake but as means of something beyond. It teaches that all men are brothers because they have a common Father, God Almighty.

JGW for Masonic Year 2005-2006

RW PACIFICO “BOY” ANIAG

by Nathaniel D. Dueñas
WM, Araw Lodge No. 18

At 53, our Junior Grand Warden is still a “Boy,” as he is fondly called by friends and relatives, as well as by brethren.

Born in Barangay Atlag, Malolos, Bulacan, under the Chinese zodiac sign of the Dragon, on the 2nd of October 1952, Pacifico “Boy” Aniag comes from a family of Masons. His father, the late VW Francisco Aniag, Sr., was a Past Master of Malolos Lodge No. 46 in Malolos, Bulacan, and later was appointed Grand Master’s Deputy for Masonic District No. 7. His brother, Francisco Jr., is a member T.M. Kalaw Lodge No. 136, and also a dual member of Malolos Lodge. His son, Carlo Pacifico, a 3rd-generation Mason, is the current Worshipful Master of Malolos Lodge; hence, he nurtures a long-honored tradition of Freemasonry is their close-knit family.

Our Junior Grand Warden took his early studies in Malolos. Then he proceeded to the De La Salle College (now University) on Taft Avenue, Manila, where he finished Bachelor of Arts in Mathematics (AB Math). From there he went on to the Kennedy School of Government at the Harvard University

in the United States, where he finished a Special Course on Financial Institutions for Private Enterprise Development. His studies best describe his interests: first in business, and secondly in politics.



The family owns the Enrian Development Corporation, which is engaged in fish farming, in addition to the family-owned printing company.

Posting a sterling record in commerce and trade, our Junior Grand Warden was named Director of the Bulacan Chamber of Commerce and Industry and at the same time member of the Bulacan Federation of Aquaculturists.

Pacifico “Boy” Aniag began his political career in 1982 when he won the position of Barangay Captain of Brgy. Atlag. In 1987 he was elected municipal councillor. Later on, he handily won a seat in the Bulacan Provincial Board, where he served as Majority Floor Leader for three consecutive terms and Chairman of the several committees, namely, those on Rules, Trade & Industry, Cooperatives, Information & Communications Technology. He also served as a member

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of the ad-hoc committee on System & Procedures. As a Director for Luzon of the National Board of the Provincial Board Members League of the Philippines, he has opportunity to share his talents with his peers.

Right Worshipful Aniag is like the Grand Master Hiram Abiff in that he possesses fidelity and unfeigned piety to the Great Architect of the Universe. This may be seen in the fact that he is a lay leader of the United Methodist Church and a member of its Philippine Central Committee. He is also a member of several church organizations here and in the United States, aside from being a member of the Board of Trustees of the Wesleyan University based in Cabanatuan City.

"Boy" Aniag first knocked on the doors of Masonry on the 25th of January 1978 when he submitted his Petition for membership in Malolos Lodge No. 46. He was initiated on March 11 of that year, passed to the degree of Fellowcraft on April 08, and raised to the sublime degree of Master Mason on June 10.

In 1984, he was unanimously elected Worshipful Master of the Lodge. In the year following, he was re-elected as such. During his two terms, he proved his worth. In 1986, therefore, he was tapped by the Grand Lodge as Grand Master's Deputy for Masonic No. 7. So, he retraced his father's Masonic travels.

In 1995, he was chosen Junior Grand Lecturer for Luzon. This time, he set his moist eyes on the Grand Oriental Chair. A man driven by his own destiny, he

worked hard to earn the respect and esteem of the brethren.

In the 89th Ancom, he vied for the position of Junior Grand Warden, capturing the approval of his fellow Masons and besting five other hopefuls. He won a pace-setting election in Tagaytay City, thereby setting a precedent which, hopefully, will characterize Masonic elections in the years to come.

Notably, RW Aniag has always been active in Masonic and Appendant Bodies, first as a Master Councilor of the Loyalty Chapter of the Order of DeMolay, where he was invested with the degree of Chevalier of the Order of DeMolay, the highest honor of service to the Order, and in the Supreme Council of the Order of DeMolay, where he holds a charter member portfolio. He is also a Past Executive Officer for Region III and Past Jurisdictional Deputy Grand Master for Luzon for 10 years (i.e., from 1984 to 1994) and the Deputy Grand Master of the Supreme Council from 1990 to 1994. He was invested with rank, honor and dignity as a recipient of the Legion of Honor of the Order of DeMolay in 1992, the highest honor within the gift of the Supreme Council to to extend to those who have rendered exemplary service to humanity.

In the Scottish Rite, RW Aniag was conferred by the Luzon Bodies, A. & A.S.R., the 32nd or MRS (Master of the Royal Secret) degree in 1980.

Our Junior Grand Warden is just as active in the community through his many

memberships in prestigious civic groups, including the Jaycees, where he was elected President of the Malolos Chapter in 1979. In 1986, he was voted President of the Rotary Club of Malolos. In 1989, he was chosen as the team leader of the Rotary Study Exchange Team which travelled to England. He served as Governor of Rotary International, District 3770, from 1992 to 1993.

A pillar of concern for his community, he was honored by his kababayan in Malolos with the "Dangal ng Maloleño" Award for Public Service in the year 2000.

Reflective of his DeMolay activities, he is keen on instituting programs for youth development and the promotion of stronger inter-family ties among Masons through fellowship and sports activities. Being a gentleman farmer, he is also promoting higher awareness of the care of the environment. Setting his focus on history and nationalism, RW Aniag intends to enshrine the commemoration of the lives of Masonic heroes on the top list of Masonic education subjects, to relive and immortalize their greatness and their noble deeds.

RW Aniag is married to the lovely Alice Umlas, and is blessed with three children: WM Carlos Pacifico, Katrina and Benjamin Antonio.

Like the vast expanse and the legendary waters of the Pacific, magnificent in its breadth, so bountiful and mysterious in its depth, posing a great challenge to man's daring and ingenuity, so full of history and romance, Pacifico, Junior Grand Warden, too, has, in more ways than one, flirted and lived with the paradoxes and the truths of that great ocean. As in politics, business, or in his quest for personal fulfilment of his destiny, he has kept within the circumscribed limits of his Masonic and religious beliefs his lambskin apron – pure and spotless.

Voicing his thoughts and ideas, RW Aniag said, "The ancient teachings of Freemasonry must be preserved at all costs if we intend to remain as a potent moral force in our society. This is what Freemasonry is all about, and its very reason for being."

There you have it – Right Worshipful Pacifico "Boy" Aniag, Junior Grand Warden, Filipino, thinker and doer, a good and true Mason.

A good and true Mason would be just even if there were no laws, human or divine, except those written in his heart by the finger of his divine Creator.

- THE FARMERS ALMANAC FOR 1823

THE INIMITABLE WRITING/SPEAKING STYLE OF PGM PUNO

by Flor R. Nicolas, PM (42)

Introduction

Most Worshipful and Ill. Reynato S. Puno, PGM, GMH, PSGC, GC, is at once the favorite and most sought-after guest speaker on Masonic occasions in this jurisdiction because he invariably has something significant to say to, as well as share with, the brethren and knows how to say and share it effectively. He succeeds in providing his listeners with both emotional and intellectual pleasure through the use of rhetorical devices, such as alliteration, i.e., words starting with the same sound or letter.

Here are examples of his effective use of alliteration:

- *I maintain that only those with fingertip familiarity of our touchstone tenets can save the fraternity from the wayward route. Only Masons who immensely immerse themselves in the imperishable principles of Masonry can lead and be a light to other men.*
- *On the Masonic altar the Holy Bible and the Koran lie side by side, and this position is the most pellucid proof to our Muslim brothers that inside a Masonic Lodge, they are safe from the virus of religious bigotry.*

The phrase "virus of religious bigotry" is an example of reification (i.e., a special kind of metaphor in which an abstract idea is made concrete). The following are other examples of MW Puno's use of fresh figurative language:

- *the tyranny of number*
- *the tyranny of selfishness*
- *the bloating zone of misunderstanding between Christians and Muslims*
- *the bridge of understanding*
- *building blocks of peace*
- *the military and the police are studded with stars from the universe of Masonry*
- *the slide of the fraternity to lower depths of forgettable history of misgovernance*
- *the rough and rugged roads of life*
- *leapfrog to an unprecedented height of achievement*

MW Puno's careful diction or choice of words is another aspect of his inimitable style. Listen to this:

The Berlin wall has crumbled. The Iron Curtain has collapsed. The Bamboo Curtain is going up. The Mussolinis, the Stalins, the Mao Tse Tungs and others who have ligated the liberty of man have lost their crowns and thrones. Democracy has triumphed over totalitarianism.

Let us take a close look at some other Puno pointed paragraphs and savor in sips his wise words.

Excerpts from His Address before Brethren of Centenarian Manila Mt. Lebanon Lodge No. 1

When they celebrated their centennial, the brethren of Manila Mt. Lebanon Lodge No. 1 invited no other than MW Puno as their guest of honor and speaker. On that occasion, he talked, among other things, on the terrorism of number, developing his thesis mainly through the effective use of an example from the Bible, as follows:

... I cannot overemphasize the need for us to overcome the terrorism of number, for we may never find ourselves enjoying the comfort of the majority in this land. Masonry teaches us to make good men better, and this difficult mandate will destine us to be in the permanent minority. Those who founded Manila Mt. Lebanon Lodge No. 1 demonstrated to us that in the struggle of light against darkness, it matters little to be in the minority; for in Masonic geometry, we are inspired by the hypothesis that he who stands for righteousness can be considered the majority of one. This Masonic geometry is validated by the story of Gideon in the Holy Scriptures.

Gideon was faced by an enemy composed of 135,000 soldiers. He had only 32,000 men. Instead of being discouraged by lack of number, Gideon even put his men to a test in order to reduce their number. First, all the men who were afraid of the big number of the enemy were ordered to go home. 22,000 left and only 10,000 stayed. Second, those who stayed were told to drink water. 9,700 drank water by lapping the water as the dogs do. They were told to go home. Only 300 men drank water from their hands. Gideon told them to stay and to fight their enemy composed of 135,000 soldiers. Thus, a tiny minority of 300 fought with faith in their hearts, with the unbending belief that God would make them prevail and true to their belief, they prevailed.

Like Gideon, the 16 founders of Manila Mt. Lebanon Lodge No. 1 proved that sublime ideals can be fought and won by men regardless of number. They demonstrated that it takes only a handful of dedicated souls to be catalysts of meaningful change.

Later on in his address, MW Puno urged the brethren of the same Lodge not to rest on their Lodge's past glory but rather to become more proficient users of

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Masonry's symbolic working tools or emblems, particularly the Ashlars and the Square and Compasses. Said he:

- *The ultimate aim of Freemasonry is to enthrone in the hearts of men 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 has created the worst of political, economic, and spiritual tyrants. It is for this reason that Masonry seeks to purge men of all 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 gain perfection. This is an endless task, a task that can only be finished when time shall be no more.*

(Another Masonic writer, VW and Ill. Vicente R. Hao Chin, 33^o, agrees that "the purpose of Masonry is to bring about inner change – the transformation of the individual from a rough and self-centered person to a refined and principled individual; from a helpless conditioned pawn of circumstances to a self-determined charioteer; from a self-oriented struggler to a service-oriented philanthropist...")

Excerpt from an Address before Scottish Rite Masons

When the Scottish Rite Masons, led by our Senior Grand Warden, RW and Ill. Jaime Y. Gonzales, 33^o IGH, then the Venerable Master of Philippine Bodies, A.&A.S.R., revived the Scottish Rite Luncheon Forum (SRLF), they chose no other than MW Puno as the first guest speaker.

In his address, MW Puno submitted, among other things, that the religious and peace and order dimensions of the war on terrorism could provide Masonry with the rare opportunity to re-establish itself as a relevant force in this country. He validated his submission in the following manner:

First, Masons are in a unique position to reduce the bloating zone of misunderstanding between Christians and Muslims. Masons well understand the mind of the Muslims. We can plumb their consciousness and beyond because Masonry offers real brotherhood to the Muslims. The strength of our cabletow binds Muslims and Christians alike, and I know of no stet institution that can glue them together as strongly as we do. On the Masonic altar lie the Holy Bible and the Koran side by side, and this position is the most pellucid proof to our Muslim brothers that inside a Masonic lodge, they are safe from the virus of religious bigotry.

Let me emphasize that our Scottish Rite Masonry clings with a claw to the concept of universal Freemasonry; that is, we accept within our fold Christians and non-Christians alike, for as long as they nurture an unbending belief in the Great Architect of the Universe.

It may shock some of you to know that there are Scottish Rite bodies in other jurisdictions that close their doors to non-Christians and they withhold recognition to our Scottish Rite because we accept Muslims as brethren. During my reign as Sovereign Grand Commander, there was a move to win the recognition of some of these Scottish Rite bodies that restrict their membership to Christians. But I rejected the effort, for its unconscionable cost was to turn our backs on our Muslim brothers. I stood pat on the policy that I would sooner lose the hand of recognition of these foreign, albeit influential, Scottish Rite Masons rather than forfeit the faith of our Muslim brethren. We did not develop knees of jelly in standing for this principle of universal Masonry, and today, of all institutions in the country, it is in the citadels of Masonry where you can find ensconced some of our most prestigious and influential Muslim leaders and personalities.

I submit that Masonry can regain part of its glory if Masons can build the bridge of understanding between the majority of our people who are Christians and the minority who are Muslims. We can succeed in this endeavor, for we enjoy the advantage of trust of our Muslim brothers, and this trust can be expertly used as the building blocks of peace.

Second, the problem of peace and order and its elusive solution cannot but keep to the center-stage our military and police officials. I invite you to look at the roster of the best and the brightest among our military and police officials. Again, you will come to the happy conclusion that among all institutions, it is the Craft that commands the biggest number of the best and brightest of those men in uniform. We have the greatest number of generals, and if you cast your eye further on the list of junior officers, you will discover that a good number of them are brethren. Beyond argument, Masonry will be a compelling force in the military and the police for some time.

History, without the beauty shop treatment, will reveal that the military and the police forces have directed the flow of our history in the last decades. The ideals of EDSA I and EDSA II would not have been translated into virile realities without the hand of the military. Among the heroes of these two people power revolutions are men of the military and the police and not an insignificant number of them bear the unmistakable badge of Masonry.

The peace and order problem will make or unmake us in the first decade of this millennium.

Again, it is my submission that Masonry can regain its luster by contributing to the solution of this stubborn problem. The Craft can be the source of the solution, for the military and the police are studded with stars coming from the universe of Masonry. We may not be able to produce Presidents in the near future, but we need not despair; for in their stead, we have Generals, and they have the power to be a

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force for the good of the country. The challenge to our Masonic leaders is to harness the potentials of these brethren in uniform, these good men made better by the values of Masonry.

The foregoing paragraphs are pointed because well crafted and adequately developed. One of the devices MW Puno used is litotes; this is a mild negative understatement designed to stress the positive. Stated MW Puno: *"Among the heroes of these two people power revolutions are men of the military and the police and **not an insignificant number of them** bear the unmistakable badge of Masonry."*

Address during the Tri-Orient Convention in Dagupan City

When the Scottish Rite Masons held a Tri-Orient Convention in Dagupan City, again the Brother whom they invited to speak on "Masonry Unites All Men" was no other than MW and Ill. Puno. He started his address by strongly suggesting that today, when *"the widening fissures and fractures between the West and the East threaten to break the brittle peace of mankind,"* Masons should disseminate the principle of Brotherly Love with a lot more earnestness and vigor than before. Did you notice his effective use of alliteration: *fissures* and *fractures*, as well as *break* and *brittle*?

In any case, the salient feature of MW Puno's address in that convention is the effective use of the "literary circle," which consists in beginning with an idea and ending with the same idea.

The first part of his address is composed of the following paragraphs:

Perhaps the best way to understand the thesis of unity is first to know its antithesis, which is disunity.

Theologians trace the roots of the disunity of man in the Garden of Eden. If you remember your catechism, God created Adam and Eve and the two became one. More importantly, the two were one with God, for they obeyed Him without any reservation.

But this unity was not to last for long. The devil in the form of a snake succeeded in separating them from God by inducing Eve to disobey God. Eve succumbed to the temptation that by eating the prohibited apple, she would gain knowledge and be like God. And if she could be God-like, then she could disunite from God and be master of her own destiny.

Theologians hold that this break-away from God is the reason why peace has always eluded man.

The first to be disunited and disharmonized because of violence was the family of Adam and Eve itself. The first heinous crime – murder – was committed in their family when Cain killed Abel. The murder broke the band of the first family of man and since then man has never experienced the blessing of unity.

I must say that Masons have not lost sight of this blessing; for early in our first degree, we have been taught to put our trust in God as we travel through the rough and rugged roads of life.

MW Puno then explained that since the murder by Cain of his brother Abel, history has been marked and marred by violence, citing authorities in the process. Listen:

Jacques Ellul, an authority on the psychology of violence, teaches us that the first law of violence is continuity. He warned that "Once a man begins to use violence, he will never stop using it, for it is much easier and more practical than any other method."

History sustains Ellul's thesis that violence inevitably breeds violence. In the 20th century, we witnessed with awe how man did leapfrog to an unprecedented height of achievement. He was able to fly the airplane, walk on the moon, and even land on Mars. With Einstein's theory of relativity, he split the atom and uranium nucleus. He deciphered the structure of the DNA and completed the cell map of our being. He had started cloning mice and sheep. Unless banned, he could clone man and create either supermen or monsters.

Within the new millennium, it is confidently predicted that the average human life will be stretched to 140 years. Be that as it may, as man's brain becomes bigger, his hands become more violent, more destructive, more divisive.

Rene Dumont, a well-known French ecologist, decried the 20th century as a "century of massacres and wars." Untouched statistics validate his lamentations. Facts and figures reveal that the casualty in World War I was 13 million people. In World War II, the death toll was 50 million people. Add to this grim number another 100 million people who perished in the pogroms and purges from Stalin's Gulag Archipelago to Pol Pot's killing fields in Kampuchea. The world has yet to discover the number of victims of ethnic cleansing in Kosovo, Checknya, and East Timor and the less publicized wars in Africa.

British historian Eric Hobstrown stated that the 20th century started with the life expectancy of 37 years and ended with the life expectancy of 67. But he stressed that the tragedy is that unending violence did not allow man to enjoy his average life expectancy.

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Did you notice that, besides citing authorities, MW Puno used statistics for stressing his point?

Next, he explained that man's hope of harmony was elevated, only to be shattered to smithereens on September 11, 2001. Again listen:

The beginning of the 21st century elevated mankind's hope that the level of worldwide violence would dive to a negligible low. The rising expectation was based on reasons on ground zero. The Berlin Wall has crumbled. The Iron Curtain has collapsed. The Bamboo Curtain is going up. The Mussolinis, the Stalins, the Mao Tse Tungs and others who have ligated the liberty of man have lost their crowns and thrones. Democracy has triumphed over totalitarianism. In 1900, only 49 countries could qualify as democratic. By year 2000, 173 of 193 countries are democratic, and they cover more than half of the world's population. Thus, the buzzword at the start of the new century was globalization. The dream was one world.

Unfortunately, mankind's hope of harmony was shattered to smithereens on September 11, 2001 when Arab suicide terrorists crashed hijacked commercial planes on the World Trade Center and the Pentagon. The violent terrorism snuffed the lives of more than 5,000 innocent people and caused monetary damage that hit the trillion dollar mark. Immediately, President Bush of the United States declared an unconditional war on terrorism. Every civilized country coalesced with the United States to extirpate the virus of violence.

Several weeks later, the United States started dropping smart bombs in Afghanistan to force its leadership to surrender Osama Bin Laden, the leader of the suspected terrorists. Then American ground forces started pouring into Afghan territory.

The war on terrorism is a war that knows no border, and it has spilled out to other Muslim countries suspected of harbouring terrorists, such as Iraq...

... The disquieting question remains: Why do civilized men continue to resort to violence to settle their disputes?

MW Puno then pointed out that reputable historians had noted that of all races, the Muslims are more prone to violence than people of other civilizations. One of these historians is Prof. Samuel Huntington of Harvard University, who offered several reasons for the resort of Muslims to violence, as follows:

"First, ... Islam has from the start been a religion of the sword and it glorifies military virtues. Islam originated among 'warring Bedouin nomadic tribes' and this 'violent origin is stamped in the foundation of Islam. Muhammed himself is

remembered as a hard fighter and a skilful military commander'. (No one would say this about Christ or Buddha.) ... The Koran and other statements of Muslim beliefs contain few prohibitions on violence, and a concept of non-violence is absent from Muslim doctrine and practice.

"Second, from its origin in Arabia, the spread of Islam across northern Africa and most of the middle East and later to central Asia, the Subcontinent, and the Balkans brought Muslims into direct contact and conflict with many different peoples

...

"A third possible source of Muslim-non-Muslim conflict involves what one statesman, in reference to his own country, termed the 'indigestibility' of Muslims ... Muslim countries have problems with non-Muslim minorities comparable to those which non-Muslim countries have with Muslim minorities. Even more than Christianity, Islam is an absolutist faith. It merges religion and politics. ...As a result, Confucians, Buddhists, Hindus, Western Christians, and Orthodox Christians have less difficulty adapting to and living with each other than any one of them has in adapting to and living with Muslims ...

"Finally, and most important, the demographic expansion in Muslim societies and the availability of large numbers of often unemployed males between the ages of fifteen and thirty is a natural source of instability and violence both within Islam and against non-Muslims ..."

After quoting Prof. Huntington, MW Puno stated, *"You may or may not agree with the perception of Prof. Huntington. However it may be, I respectfully submit that Masonry offers a more penetrating perspective of the aetiology of violence by man against man ... We know that Hiram Abiff was the victim of violence by the three ruffians. He was ultimately murdered."*

He proceeded to give the reasons given by Bro. J. Otis Bell for this violence, as follows:

"In life's journey, man encounters many obstacles which may be symbolically referred to as enemies. They may be considered as accosting him from the three aspects of his being – the mental, spiritual, and physical. Three of these enemies are Ignorance, Doubt, and Prejudice.

"The encounter with Ignorance (the 1st J) may be considered as symbolical of the first effort which man makes in his progress. The twenty-four inch gauge, as the weapon used by Ignorance, is symbolical of the mental and the idea that the knowledge which man already has is sufficient.

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"As he presses on in his journey for further light, man encounters Doubt (the 2nd J). the little knowledge which man has is largely confined to material things, and there is doubt about those things which are spiritual. The square, symbolical of the earth, may be used by Doubt and a correct understanding of eternal and spiritual truths is thus prevented.

"As man still presses onward, he will encounter a third and more deadly enemy – Prejudice (the 3^d J), which often slays him and stops his progress. The word prejudice comes from the Latin prae, meaning before, and judicium, meaning judgement. Prejudice is a previous judgment, clung to even after contrary facts are disclosed. Our prejudices, or previous judgments, often come from the passions. Fear, hatred, jealousy, and love of the passionate sort, all engender prejudice. These passions have their abiding place in the physical."

After citing Bro. Bell's symbolic meaning of the ruffians' violence on the GMHA, MW Puno concluded that *"the legend of Hiram Abiff warns man to watch out for three evils: ignorance, doubt in spiritual truth, and prejudice arising from passions. These three triggered the violence against and caused the death of Hiram Abiff. They are still killing men in every corner of the world. They are the ones that killed the victims of terrorism in the United States, Afghanistan, and other countries."*

Then he stressed that *"the war on terrorism has rekindled the debate on how man should deal with violence,"* and that *"Masonry is not without an answer to this paradox."* He reminded the brethren that:

... there are two groups of criminals who conspired to murder Hiram Abiff. The first group included the three ruffians who, blinded by ignorance, doubt and prejudice, proceeded with the murder of Hiram Abiff. The second group included the Fellowcrafts who, stricken by their conscience, desisted from consummating their conspiracy. In the legend of Hiram Abiff, Masonic justice was meted to these two kinds of wrongdoers.

He then quoted the Masonic Service Association (MSA) on the quality of Masonic justice, as follows:

"... Masonic justice calls for the destruction of those who are committed to destroy the good, forgiveness to those who repent of their evil ways, and reconstruction of society from the wreckage wrought by the bad.

"... The first step was to impose the supreme penalty on those who had possessed the will to destruction and therefore had to be destroyed lest tragedy follow. The greatest enemy o man makes war upon the good; to it no quarter can be given.

"The next step was to discipline and to pardon those who acted not out of an evil will, but out of weakness. Forgiveness is possible if man himself condemns the evil he has done, since in spite of his weakness, he retains his faith in the good.

"The next step was to recover from the wreckage caused by the tragedy whatever of value it had left undestroyed. Confusion had come upon the Craft, but order was restored. Loyal craftsmen took up the burdens dropped by the traitors. It is in the nature of such tragedy that the good suffer for the evil, and it is one of the prime duties of life that man shall toil to undo the harm wrought by sin and crime, else in time, the world would be destroyed by the evils that are done to it."

Having quoted the MSA on the quality of our Masonic justice, MW Puno emphatically stated, *"Our abiding concern is that the war on terrorism, as it goes on, could seriously sever the thin thread of unity that precariously binds man. Given our teachings, I respectfully submit that Masonry can well be the glue that can prevent the ultimate disunity of our world."*

His listeners being Scottish Rite Masons, he went on to point out to them that *"Scottish Rite Masonry has the special duty of spreading the cement of brotherhood that should unite mankind,"* which is *"the last testament of the legendary character Constans to Scottish Rite Masons."* He reminded his listeners that:

... Constans had to resist four evils in life. First is the enticement of pleasure – wine, women and song – offered by the tempter Florio. Second is the allurements of power offered by the tempter Urban. Third is the temptation of property offered by the tempter Robos. And fourth is the seduction of safety through solitude and indifferentism offered by the tempter Ignatius.

The legend of Constans in our 32nd degree reminds us that the struggle against evil is a long unending fight and demands extreme endurance. By no means is it a cake walk for we are to fight life's vices by means of virtues; we are asked to engage evil in actual battles, and we are directed never to retreat to the barrack of life. Constans tells us that to be true Scottish Rite Masons, we should not follow the easy advice of Ignatius to isolate ourselves in ivory towers and to forget the world.

Given the non-divine nature of man, some may ask whether Masons are being asked to do a mission impossible. The answer is no and again, Constans shows us the way how we can succeed in our mission to make man better. He teaches us that man can prevail if, in all his undertakings, he puts his unrelenting trust in the omniscience, omnipotence and omnipresence of the Great Architect of the Universe. With Him and through Him, Constans was able to purge himself of his impurities and to cultivate in himself the finest of human virtues – fidelity, truth, love, justice and mercy. He was able to develop the unyielding spirit that it is not enough to

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establish man's spiritual mastery over his sensual self. He put his hope in the Grand Architect of the Universe, and that decision united him with Him (with a capital H), a decision that corrected the decision of Adam and Eve disuniting themselves from their Creator.

To drive home his point that man should put his hope in, as well as unite with, the GAOTU, MW Puno recounted the story of an old, illiterate, colored woman who survived the great earthquake of California. Here is how he punctuated his speech:

When the earthquake hit the 8th point of the Richter scale, the woman said she felt helplessness and she had the strange experience of nothing to hold on to, and fear seized her entire consciousness. She looked at solid structures and saw them all toppling down. She rushed out to the open space and saw the once firm earth was heaving. She looked at the great forest trees and they were rocking in a raging tumult. She was about to give up hope when her eyes looked up and saw the heaven and the stars. She then felt their steadfastness, and she felt the assuring presence of God. In the midst of the movables was the immovable God.

Brethren, today, we are buffeted by the crisis of violent terrorism. This crisis cannot but strain man's patience, and render him vulnerable to give up hope.

We should, however, never bewail finding ourselves in the eye of storm after storm of life. A Scottish Rite Mason knows how to deal with the next violent storm of life. And the reason is because, in the words of Ill. Bro. Rex Hutchens, a Scottish Rite Mason knows the royal secret, and this secret enables him not to let the ray of divine light within him to be darkened by any vice, indulgence and passions; this secret enables him to prefer exertion over ease, self-denial for the good of others, and to choose the approval of his own conscience than the honors bestowed by others.

If Masonry will but be true to her mission, and Masons to their promises and obligations ... if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, ... then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerate nor drooping to a fatal decay. - ALBERT PIKE, MAD, p. 160

THE LEGEND OF THE MASTER'S WORD¹

by VW Servando V. Lara, PDDGM

We Masons are taught that the Master's Word symbolizes Truth – not just the verifiable truth of science or the relative truth of history, but the truth that makes us understand the scenes of nature and the ultimate reality of the Deity. In Lodges of Instruction, it has been emphatically brought to our attention that the one final purpose of Masonry is the search, the mystic quest, for the Truth, which may only be grasped by the worthy soul at the end of mortal life, when "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it."

Masonic history informs us that during the building of the first Temple at Jerusalem, King Solomon instituted the Master's Word so that all craftsmen would venerate Almighty God as they labored in the quarries and in the Temple Mount to construct a permanent home for the Ark of the Covenant. This symbol of God's sacred covenant with His chosen people had been moved from Kiriath-jearim to a Tabernacle in Jerusalem.²

The three Grand Masters (Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, the widow's son) had agreed among themselves that the Word might not be given to anyone until the Temple was completed and then only in the presence and with the concurrence of all three.

Unfortunately, three Fellowcrafts from Tyre, seeing that the Temple was nearing its completion and fearing that they would not be given the Master's Word, conspired to acquire it by force from the Grand Master Hiram Abif (GMHA).

In fact, Adoniram, chief receiver of the tribute in the reign of King Solomon, worried too on how he would receive the Master's Word if one of the Grand Masters died before the Temple was completed. The GMHA reassured him and pointed to the place where the Word would be preserved just in case.³

As we all know very well, the three craftsmen from Tyre observed the pattern of the GMHA's movement and found out that it was his habit to inspect the work and/or progress at noon and then offer prayers at the Holy of Holies. Hence, they waited at the doors of the Temple to confront the Grand Master and extort from him the precious Word. The GMHA preferred to die rather than break his covenant with two other Grand Masters (an exemplary act worthy of emulation), and he was killed by the three in their frustration at his stubborn refusal.⁴

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When they learned of the murder of the GMHA, Solomon and Hiram of Tyre knew that, for all moral and practical purposes, the Master's Word was lost since the agreement was that it could only be given in the presence and with the concurrence of all three. Fate had decreed and one was gone!

Twelve craftsmen are said to have been dispatched by King Solomon to search for and apprehend the murderers. The three culprits were found in clefts of the rocks in the countryside near Joppa. They were seized and, upon confession of their guilt, punished according to what they had uttered in remorse for their deeds.

There is another version of this part of the legend, and it goes as follows:

The Tyrian craftsmen who had killed the GMHA with a setting maul was the first one apprehended. He had escaped and hid, thinking that he was safe. But a poor herdsman named Pharaos learned of him and reported the intelligence to King Solomon, who then dispatched nine craftsmen, under the leadership of Banaias, to arrest him. He was captured and put to death.⁵

Subsequently, King Solomon again received information that the other two murderers had escaped to the country of Gath and were working in the quarries of Ben-daker. This time he sent a group of 15 craftsmen to arrest the two remaining culprits. Apprehended, the two murderers were initially imprisoned in the tower of Akhizer and soon after also executed.⁶

Justice having been meted out to the three assassins, King Solomon ordered that the body of the GMHA, which had literally been accidentally stumbled upon as marked by a sprig of acacia, be brought back to the Temple for proper burial.

Solomon ordered Adoniram, Grand Inspector of the Work, to make the funeral arrangements. There mourning prevailed among the craftsmen, and eulogies were offered to the memory of the great man whose life was cut short in an unseemly manner.

After the interment of the GMHA's remains, King Solomon proclaimed a substitute for the Master's Word for temporary use.⁷

It is here that the story closes as far as the Master Mason is concerned. But it is not yet the end of the legend.

In the history of the Jews we find that the Temple was completed seven years after its foundation was laid in 960 BC. With much celebration and ceremony the Temple was dedicated to the One True and Ever Living God.

The building was then used for worship of Him for a long period of time until something happened!⁸

It is said that Solomon had changed his ways and broke the Sacred Law, and his people forgot and forsook God, too. They embraced *"the abomination of the heathen and polluted the house of the Lord. God sent them messengers, but they mocked these and ill treated His prophets."* Thus, divine punishment was heaped upon the children of Israel. God caused the Hebrew nation to be invaded and plundered by King Nebuchadnezzar of Babylon, who had the Temple burned and razed to the ground. Although no mention is made of the Ark of the Covenant, all the sacred vessels and treasures of the House of the Lord, together with the brazen pillars, are said to have been hauled off as booty, and the Jews led to Babylon as slaves. There they lamented in sorrow as expressed in Psalm 137: *"By the rivers of Babylon, there we sat down, yes, we wept, when we remembered Zion."*

In later years, Cyrus, King of Persia, conquered Babylon, and as he respected the religion of the Jews, among the first things he did upon ascending the throne in 538 BC was to appoint Zerubbabel, a Prince of the House of Judah, Governor of the Jews and permitted them to return to their native land and rebuild Jerusalem and the Temple.⁹

After the return of the Hebrews from the Babylonian Captivity, it is said that not much was accomplished due to the harassment of enemies and the poverty of the people, until the time when King Darius succeeded to the throne of Persia in 522 BC. This king provided protection and material assistance to the Jews. Thus, work was resumed in the reconstruction of the holy edifice and the second Temple was finally completed after 23 years in 516 BC.

It was at the start of the reconstruction work that three sojourning craftsmen arrived and volunteered to join in the rebuilding of the House of God. While working in the ruins of King Solomon's Temple, the three persevering and patient craftsmen discovered a keystone to an arch. Upon removing the keystone and enlarging the hole it occupied, they were able to descend to a secret vault beneath where the windowless room of the Temple, called "Debir" in Hebrew, once stood. Here they recovered the Master's Word under the old foundations! For their fervency, zeal and sacrifice, the discovery of the long-lost Master's Word was their reward.¹⁰

At this point of the exposition, let us digress in the telling for a moment.

In his writings, RW George Oliver, Past Deputy Grand Master of Lincolnshire, England, says that there is evidence to prove that in the year 1725, the loss and recovery of the Word were still in the ritual of the Third Degree and that the Royal Arch Degree in which now the recovery of the Word is told had not yet been fabricated. After the schism of the Grand Lodge of England into the "Ancients" and

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the "Moderns" in 1751, it is written in the Masonic historical records of England that RW Laurence Dermott, Past Deputy Grand Master, then Grand Secretary of the "Ancient" Grand Lodge of England, in modifying the rituals for the "Ancients" in 1753, dismembered the Word from the 3rd Degree of the Symbolic Rite, and transferred it to a 4th Degree, which is now the Holy Royal Arch Degree of the York Rite. RW Thomas Dunckerley, Past Grand Senior Warden, Premeire ("Modern") Grand Lodge of England, having been authorized to prepare a new system of lectures in 1766, did the same for the "Moderns". When the two Grand Lodges were reunited in the Act of Union of 1813, which established the United Grand Lodge of England, the separation of the Word from the Third Degree was formally and officially confirmed in the proclamation made that "Pure Ancient Freemasonry consists of but three degrees and three degrees only, namely, those of Entered Apprentice, Fellowcraft, and Master Mason including the Holy Royal Arch."

The obvious question now is, Why and how did the Master's Word find its way under the Temple?

Masonic teaching tells us that before the Jews revolted in 586 BC, their nation having become a part of the Babylonian empire since 597 BC, and the forces of Nebuchadnezzar sacked Jerusalem and destroyed the Temple, King Solomon in time realized that he and the people had sinned, had not assiduously kept the covenant with God, and divine punishment was surely forthcoming! Before the GMHA died, the three Grand Masters had come to know from the writings of Moses and the prophets that His terrible retribution could result in the loss of the Master's Word. To prevent this possible tragedy, they anticipated the wrath of God and arranged to be built an underground vault "leading from Solomon's most retired apartment and ending under the Sanctum Sanctorum" of the Temple. This secret vault was divided into nine compartments by arches, and in the compartment after the 9th arch, below where the Ark of the Covenant was kept, was where a record of the Master's Word was deposited. For although the agreement among the three Grand Masters was that the Word could not be given to anyone unless certain prerequisite conditions obtained, nothing was violated in keeping it in safety and a substitute word used "until future ages may discover the right." Thus was the Master's Word secured.

This concludes the legend, which teaches us why and how the Word was preserved in the place.¹¹

The mystic quest, nevertheless, goes on! While Masonic archives show that the Master's Word has been recovered beneath the Holy of Holies of King Solomon's Temple, the symbolism of its import and meaning has not yet been grasped, much less learned, by Master Masons.

Notes

1. VW Lara delivered this as a lecture in the May 2005 stated meeting of Mabini-Kalaw Lodge No. 195. But it was deemed proper to print it in this issue to coincide with the lecture-forum on Ritual Management and Masonic Protocol slated for November.
2. This part of the legend is in the ritual of the 14th, or Grand Elect, Perfect, and Sublime Mason, degree of the Scottish Rite.
3. This account is contained in the 8th Degree, Royal Master, of the York Rite.
4. This is learned in the conferral of the 3rd Degree of the Symbolic Lodge.
5. Told in the 9th, or Elu of the Nine, Degree of the Scottish Rite.
6. Told in the 10th, or Elu of the Fifteen, Degree of the Scottish Rite.
7. As reported in the 5th, or Perfect Master, Degree of the Scottish Rite.
8. Described in detail in the 6th, or Most Excellent Master, Degree of the York Rite.
9. As narrated in the Illustrious Order of the Red Cross of the York Rite.
10. The details of this event are dwelt upon in the ritual of the 4th, or Holy Royal Arch, Degree of the York Rite, as well as in the 13th, or Knight of the Royal Arch of Solomon, Degree of the Scottish Rite.
11. In this jurisdiction, the story of the preservation of the Word has two versions: one in the 9th, or Select Master, Degree of the York Rite, as herein described, and the other in the 13th, or Knight of the Royal Arch of Solomon, Degree of the Scottish Rite. Here Enoch, the ancient Patriarch, preserved the Word.

THE NECESSITY OF MORALITY

Masonry teaches the necessity of morality, requiring its members to be good men and true, righteous when tried by the Square, upright when tried by the Plumb, their passions kept in due bounds by the Compasses, just in their dealings with their fellows, patient with the erring, charitable, truthful, and honorable. A candidate for its degrees must possess such a character to be qualified for admittance, and a Mason must persevere in it to retain his membership. – TRIED AND PROVEN, pp. 43-44

THE TROWEL :OUR MOST IMPORTANT TOOL

by eF.R.eN

As Master Masons, we are to use all the implements of Masonry as our working tools, but especially the trowel.

Why is the **trowel** our most important working tool?

First, just as operative Masons employ the trowel to spread mortar between the stones to make a solid structure, we use the symbolic trowel for spreading the cement of brotherly love and affection, which creates a firm society. This cement, in the words of our Monitor, "unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist except but that noble contention, or rather emulation, of who best can work and best agree."

Secondly, just as operative masons utilize the trowel to spread the plaster of beauty over the masonry to help perfect the building, we use the symbolic trowel for giving the finishing touches to our labors in order to achieve aesthetic satisfaction.

Thirdly, just as operative masons make use of the trowel to strike edges off the building stones to fit them in their places, we use the symbolic trowel for learning to distance ourselves from passion and lust in order to take our rightful places in the community.

Fourthly, we employ the symbolic trowel to fashion ourselves into cubes. We should recall that in the first degree of the Symbolic Lodge, a cube is the perfect ashlar, by which we are reminded of that state of perfection at which we hope at last to arrive by a virtuous education, our own endeavors and the blessings of God.

Above all, we should visualize the symbolic trowel as a stylized equilateral triangle, which is the traditional symbol of the Grand Architect of the Universe, in whose name we labor. The trowel is, indeed, the symbol of the absolute, inconceivable and unimaginable Divine Being, whose perfection each one of us should strive hard to approximate.

In effect, we are at once the working tools and the pieces of work we are striving to fashion.

By aid of the symbolic trowel and other symbolic working tools, each Master Mason labors incessantly and indefatigably to build himself into a magnificent temple, the various parts of which fit with such exact nicety that it has more the appearance

of the handiwork of the Supreme Architect of the Universe than that of human hands.

Since the symbolic trowel is our most important working tool, we ought to exert all-out effort to make the most proficient use of it in order to effectively help our ancient and honourable fraternity build its symbolic temple of liberty, equality and fraternity in the souls of men and nations, so that, eventually, it will attain its long-term goal, the Brotherhood of Man under the Fatherhood of God, which is actually the purpose of humanity God Himself has dictated.



Grand Secretary Reynold S. Fajardo, PGM, GMH, presenting the Masonic Traveller Certificate to Bro. Jomel Dennis L. Maranan of Mendez-Nuñez Lodge No. 336. Bro. Maranan is the first to receive the Masonic Traveller Certificate as mandated in Edict No. 91. (The brethren who travel to other places are encouraged to avail themselves of the Certificate.)