



The Official Publication of the Most Worshipful Grand Lodge of
Free and Accepted Masons of the Philippines

VOLUME 102, ISSUE NO. 3

THE CABLE TOW



Bla mahalaga

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Protecting the Lodge from
Political Division.

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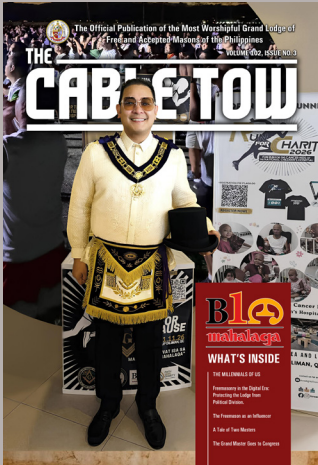


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About the COVER

MW Raul E Canon Jr. presides over the launch of the Run for a Cause program during the North Luzon Multi District Convention

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EDITORS' NOTE

Faith, hope, charity—these three; but the greatest of these is charity.

With these enduring words we often speak, we are pleased to present the third issue of our publication, The Cable Tow that the editorial team has aptly called the Charity Issue. More than a central theme, charity is expressed as a defining principle of action, clearly envisioned and vigorously pursued under the leadership of our Grand Master MW Raul E Canon Jr.

Not only did he lay out a vivid picture of how charity ought to be undertaken, but also ensured that these aspirations were carried out with direction, structure, and with measurable results. This is charity close to his heart that is deliberate, impactful, and deeply rooted in the values of the Craft.

Complementing this issue are a diverse range of articles that reflect the many facets of our Masonic life and labors and further enriching it is Who Comes Here, Senior Grand Lecturer VW Raj Palacio's lecture delivered during the different Multi District Conventions throughout the jurisdiction.

It is our hope that this issue will serve not only as a source of inspiration but also as a guide to further Masonic Education, Masonic Governance, and continuous Masonic Improvement. May it encourage each of us to embody charity—not only in grand initiatives, but in the quiet, consistent acts that define our daily lives as Freemasons.

Fraternally,

VW Edward Q. Barin & Danilo L. Concepcion

Editors-In-Chief

RUN FOR A CAUSE: STEPS OF BROTHERLY LOVE

WHEN CHARITY MOVES IN STRIDE ACROSS THE NATION

BY WB RYAN ANTHONY NOBLEJAS



A NATION IN MOTION FOR COMPASSION

In the stillness before dawn when streets were hushed and the first light had yet to crest the horizon, hundreds gathered in quiet anticipation with running shoes laced tight, event bibs fastened and Prayers to the Great Architect of The Universe offered. With the crack of the starting gun, they moved, not merely as runners, but as Brothers united by a singular purpose.

The nationwide Run for a Cause initiative of Most Worshipful Raul E. Canon Jr. stands as a living embodiment of the Masonic tenet of Relief. Conceived not simply as a physical activity but as a fraternal labor of love, the campaign united the Brethren across the Philippines in support of the cancer stricken patients of the National Children's Hospital.



From Luzon to Mindanao, from historic districts to modern urban centers, the Craft marched and ran with one heart.

RELIEF IN ACTION: CHARITY WITH A HIGHER CALLING

At its core, the initiative serves a sacred mission: to raise funds for the renovation of the Palliative Care Room at the National Children's Hospital. Within that room are young patients whose time on earth is, in many cases, measured in months. It is a space not of surrender, but of compassion, a sanctuary where comfort replaces fear, and dignity stands firm against suffering. The proceeds from the nationwide runs are devoted to transforming this room into a haven of warmth and peace. The vision is simple yet profound: To make each child's remaining days meaningful, dignified, and as comfortable as human compassion can provide. In a world that often measures success in profit and power, the Craft measures it in mercy.

BROTHERHOOD BEYOND THE LODGE

While the charitable mission remains paramount, the Run for a Cause also reinforces another Masonic principle: the cultivation of a sound body as an instrument for service. Freemasonry teaches that a disciplined life strengthens one's ability to serve God, Country, and Mankind. The early morning assemblies, the steady cadence of footsteps, and the shared fatigue at the finish line all symbolize something deeper, self-mastery and unity in labor. More than a race, the event became a moving lodge under the open sky.



NORTH LUZON: THE FIRST STRIDE

The initiative was first launched on September 27, 2025, during the North Luzon Multi-District Convention under the leadership of VW Richard Chan, DDGM for RI CAR Benguet & La Union. Over 400 runners gathered before dawn. Among them stood the Grand Master himself, MW Raul E. Canon Jr., setting an example not only in word but also in deed. The 4:00 a.m. gun start marked the beginning of what would become a nationwide movement. Discipline. Devotion. Determination.



SOUTHERN LUZON: COLLABORATION AND COMMUNITY

Held on October 12, 2025, at LIMA Park Estate, the Southern Luzon Run for a Cause led by VW Irvin Estrada, DDGM for RIV Batangas brought together various Masonic bodies and private partners. Here, partnership amplified purpose. The collaboration illustrated how shared values can extend beyond lodge halls into corporate and civic spaces.

CENTRAL LUZON: MOMENTUM BUILDS

At New Clark City, with the lead of VW Michael Paul P. Diamsay, DDGM for RIII Tarlac (North), more than 700 participants filled the modern sports complex on November 23, 2025 with energy and enthusiasm. The wide boulevards of this rising metropolis bore witness to a growing wave of commitment—proof that the message of charity was spreading.

VISAYAS: UNITY BEFORE SUNRISE

On November 8, 2025, in Cebu City, VW Efren Nemeno, DDGM for RVII Cebu, Bohol & Siquijor spearheaded the Visayas leg of the run. At 3:30 a.m., 400 runners assembled at CDM, demonstrating that brotherly love recognizes no inconvenience when duty calls. The sea breeze carried not only the scent of saltwater, but the spirit of solidarity.









NATIONAL CAPITAL REGION: RUNNING THROUGH HISTORY



On November 21, 2025, on the eve of the Multi-District Convention, runners gathered within the storied walls of Intramuros. Led by VW Manjit Reandi, DDGM for NCR J, the event blended heritage and hope. Beneath centuries-old fortifications, modern-day Masons ran not for conquest, but for compassion History bore witness once more.





THE
CABLE TOW



WEST MINDANAO: STEPS AT SUNRISE

In Zamboanga City, VW Aldrin Ibbo, DDGM for Zamboanga City Basilan Tawi Tawi led the December 12, 2025 run at the Butterfly Park Pasonanca, with a 4:00 a.m. gun start. The symbolism was unmistakable: just as dawn breaks over Mindanao, so too does hope rise through collective action.



for the benefit of the Pediatric Cancer Patients
of the National Children's Hospital



PLAY CENTER, ACTIVITY AREA AND LIBRARY AT NCH
JAN. 11, 2026 | UP DILIMAN, QC



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Charitable Foundation Incorporated

contact us for event updates at:

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SOUTHERN MINDANAO: POST CONVENTION RUN

Tagum City, Davao Del Norte was the site for the Southern Mindanao run and walk charity activity hosted by VW Mario DS Campaner, DDGM for RXI B on November 16, 2025

NORTHERN MINDANAO: PREPARATION AND PURPOSE

On October 3, 2025, along Pimentel Boulevard, VW Felippes T. Pasok III, DDGM for RXIII Agusan & Surigao organized the run in preparation for the SDS Multi-District Convention. The event demonstrated that service need not wait for ceremony rather can precede it.











A Charity Run and Walk for a Cause was conducted after the **27th Southern Mindanao Masonic Multi-District Convention** on November 16, 2025. It is fund-aising event of our Grand Master Raul E. Canon, Jr., dedicated to aid and assist Pediatric Cancer Patients of the National Children's Hospital, Quezon City, Philippines.





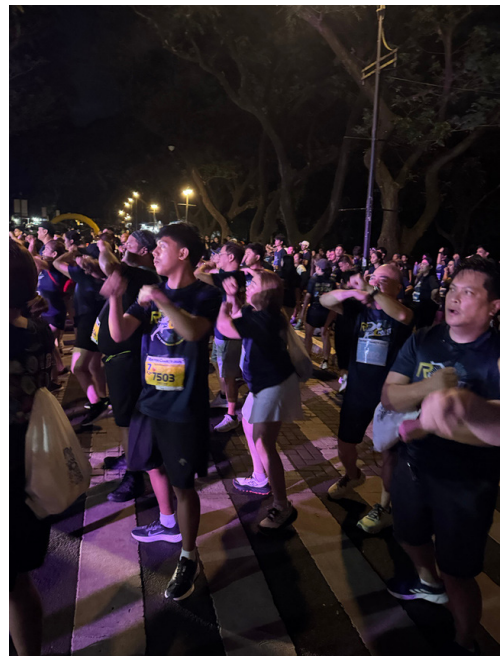
THE ULTIMATE RUN: A CULMINATION OF BROTHERHOOD

On January 11, 2026, the initiative reached its pinnacle at the iconic University of the Philippines Diliman specifically at the favorite running spot, the UP Oval. A remarkable 1,300 registered runners answered the call. In partnership with the University of the Philippines Diliman, Three Lights Charitable Foundation Inc., Mandaluyong City Masonic Lodge No. 277, Nilad Lodge No. 12, and U.P. University Hotel, the event represented the unified strength of academia, fraternity, and civic society.

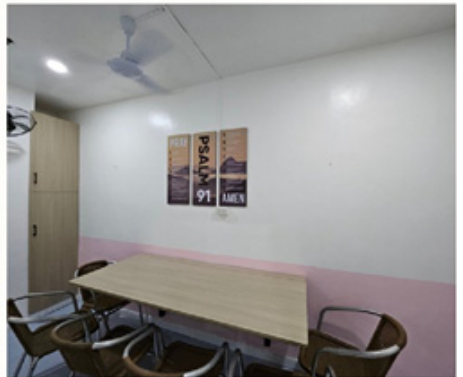
Organized by WB Rafael Ma. Guerra III, PDDGM, WB Ryan Anthony A. Noblejas, and then Worshipful Master Elect Angelo O. Castro II, the Ultimate Run was more than a milestone, it was a testament. Under the canopy of acacia trees lining the Oval, each stride echoed a single truth: When Masons labor together, guided by compassion and bound by brotherly love, charity becomes a beacon of hope.



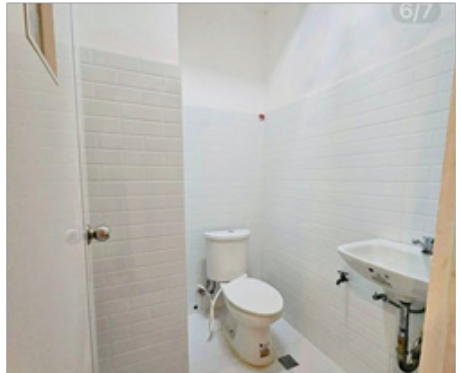
Proceeds of the
run went into
the construction
of the **Rainbow
Room** at
the National
Children's
Hospital



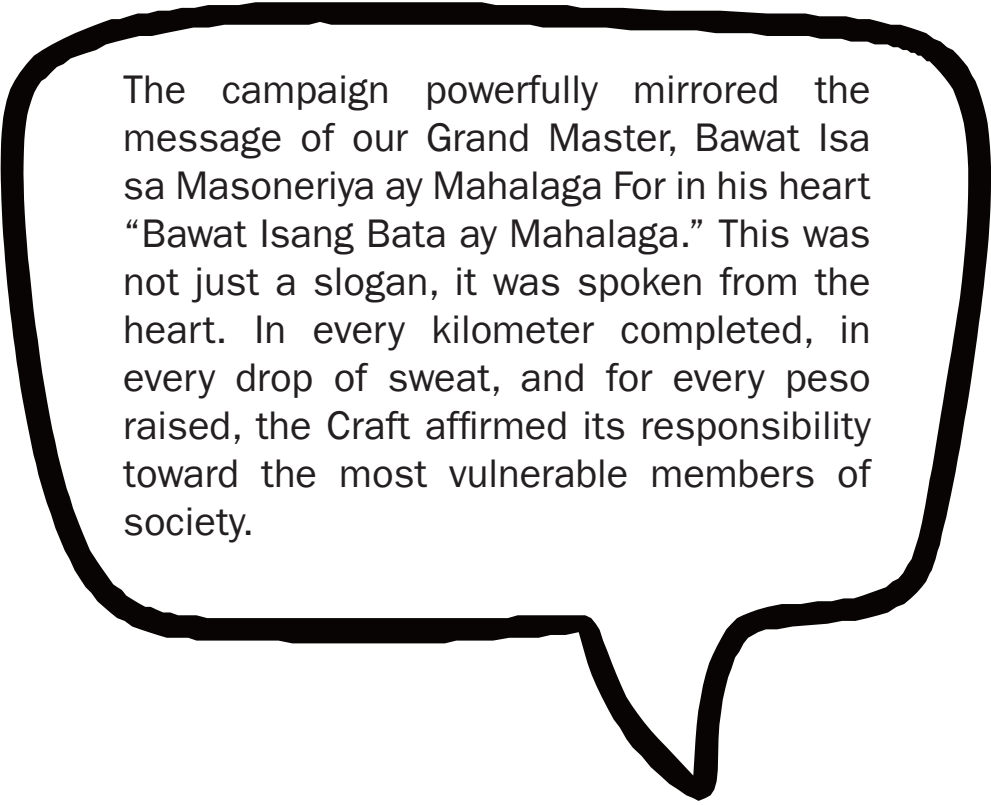
Rainbow Room at the National Children's Hospital



Rainbow Room at the National Children's Hospital



MORE THAN A RUN: A LIVING MESSAGE



The campaign powerfully mirrored the message of our Grand Master, Bawat Isa sa Masoneriya ay Mahalaga For in his heart “Bawat Isang Bata ay Mahalaga.” This was not just a slogan, it was spoken from the heart. In every kilometer completed, in every drop of sweat, and for every peso raised, the Craft affirmed its responsibility toward the most vulnerable members of society.

THE LEGACY OF MOTION

What distinguishes the Run for a Cause is not merely the number of participants, nor even the funds generated. It is the transformation of principle into practice. Freemasonry teaches brotherly love, relief, and truth. Through this collective initiative, those teachings stepped off the pages of ritual and onto the roads of the Republic. From Luzon to Mindanao, the Brethren moved as one, united in stride, united in purpose. And somewhere within the walls of the National Children's Hospital, a child rests in a room made gentler because of that unity. That is the true finish line.

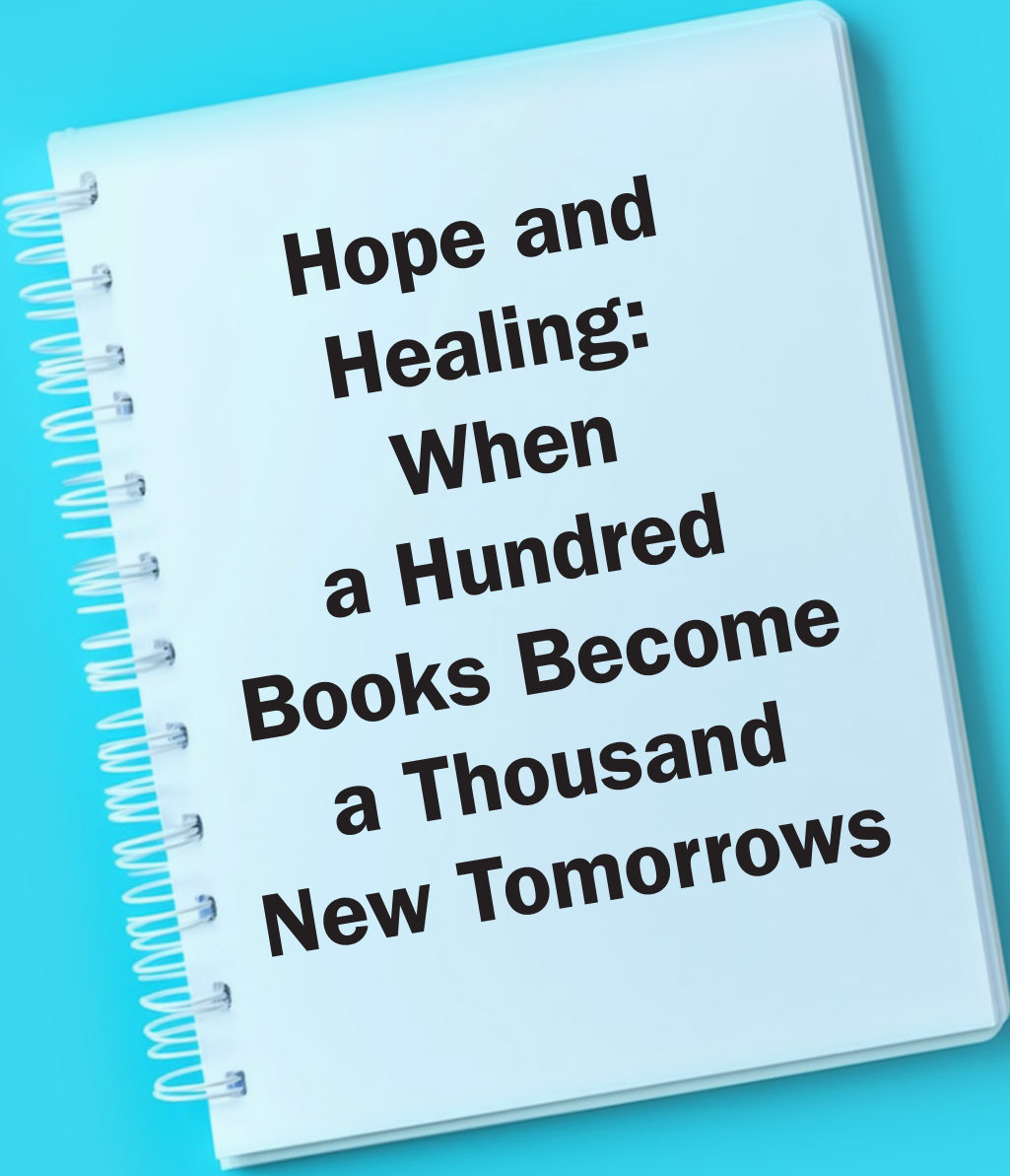
THE MASONIC TENET OF RELIEF

Relief, in Masonic philosophy, refers to the moral obligation to alleviate the suffering of others. It is not limited to financial charity; it encompasses emotional support, compassionate presence, and active service. The Run for a Cause demonstrated that Masonic Relief is not theoretical—it is kinetic. It runs. It moves. It transforms.

Bawat Isa sa Masoneriya ay Mahalaga...

*“Bawat
Isang
Bata ay
Mahalaga.”*





**Hope and
Healing:
When
a Hundred
Books Become
a Thousand
New Tomorrows**

By Bro. Danilo L. Concepcion
Co Editor-In-Chief

On September 06, 2025 at 11 in the morning the Grand Lodge of the Philippines was filled with the distinct, promising scent of new books. Sunlight illuminated neat stacks of glowing picture books, cheerful early readers, and slim chapter books. These one hundred volumes were not merely paper and ink; they were vessels of hope waiting to journey into the hands of children undergoing cancer treatment. This was “Hope and Healing: A Donation Program”—a one-hour turnover ceremony that affirms further commitment to Most Worshipful Raul Canon’s charity activities for the National Children’s Hospital. Led by Nilad Lodge No. 12 as the primary donor, the initiative brought together a powerful coalition including Mandaluyong Lodge No. 277, the Aloha Shriners – Tenjin Shrine Unit, and private partners Scholastic Philippines and Cyberdyne Industries Management. VW Edward Q. Barin, Grand Scribe, formally received the donation for the Grand Lodge ensuring the books would find their way to the pediatric beneficiaries who need them most.

A Vision for Tomorrow: Why This Matters



In an age often dazzled by grand, fleeting gestures, Freemasonry reminds us that history is shaped by those who believe the smallest act can change a life. Imagine a single book, offered with love, becoming a beacon for a child braving illness—a story that kindles courage and whispers: you are not alone. The Masons and their partners involved in this program are more than donors; they are architects of possibility. They are building a legacy where every child, regardless of their physical struggle, is cherished and inspired to rise.



THE MORNING AS IT UNFOLDED

The program unfolded with the precision of a well-rehearsed Masonic ritual and the warmth of a family gathering:



1

The opening prayer set a tone of gratitude and intent

The National Anthem united all those present in a single breath of civic duty.



2

Statements from Partners: Mary Noli Gulberte, LPT (Scholastic Philippines) explained the curation of age-appropriate titles, while Bro. Clifford Ilagan (representing WB Ryan Noblejas of Mandaluyong Lodge No. 277) reaffirmed the Grand Lodge's tradition of service.



3



4

Opening Remarks by Bro. and Capt. Ranier Vincent F. Dy (Nilad Lodge No. 12/ Cyberdyne Industries) framed the hour as a pledge to the inner lives of children—an investment in joy during a difficult season.

The Grand Lodge Message: VW Edward Q. Barin emphasized the institution's commitment to stewarding these books and making the initiative replicable.



5



6

Signing of the Turnover: The promise became paper.

Adjournment: A moment where people lingered, reluctant to leave a room where the future felt tangible.



7

What One Hundred Books Can Do

When a book is placed in a hospital ward, it achieves five critical objectives:

Calming Ritual:

Page-turning slows the mind and de-escalates anxiety.

Restoring Choice:

In an environment where children have little control, choosing a story reclaims choice.

Strengthening Bonds:

Reading together can stitch families together in a supportive way.

Advancing Learning:

Books protect academic continuity during treatment.

Signaling Dignity: A curated shelf tells a child that the world sees them as a person, not just a medical chart.

The Names Behind the Pages

The success of this day was etched with the “human fingerprints” of those who turned a vision into reality:

- **Grand Lodge of the Philippines:** VW Edward Q. Barin, Grand Scribe (receiving the donation)



- **Nilad Lodge No. 12:** WB Federico D. Aranzamendez III and Bro. Ranier Vincent F. Dy
- **Mandaluyong Lodge No. 277:** WB Ryan Anthony A. Noblejas (Rep. by Bro. Clifford Ilagan)
- **Aloha Shriners – Tenjin Shrine Unit:** Noble Frederick H. Hernandez
- **Scholastic Philippines:** Mary Noli Gulberte, LPT, Program Consultant
- **Masonic Academicians Club:** WB Joselito Dela Cruz, President
- **Cyberdyne Industries Mgmt Corp.:**
Bro. Ranier Vincent F. Dy (Nilad 12)

As the room emptied, one book sat open of a child flying a kite under a bright sky. The image echoed the event’s artwork. Such hope isn’t naiveté; it’s strategy. Turning a page is how children face the next step. Hope and Healing was never just an event—it was the spark of a visionary story, one that grows stronger with every act of courage and every page turned.





Republic of the Philippines
Department of Health
NATIONAL CHILDREN'S HOSPITAL
PhilHealth Accredited



February 9, 2026

TAGA ILOG MASONIC LODGE 79

Subject: Narrative Report of Donation

Dear Sir,

We would like to express our sincere gratitude to **TAGA ILOG MASONIC LODGE 79** for their generous Christmas donation to the patients of the **National Children's Hospital**. The medicines, toys, and food you provided brought joy and comfort to the children, helping them smile and momentarily forget the hardships of their illness.

We also deeply appreciate your support to our transient house, **The Little Ark Foundation**, through your donation of rice, raw meat, and grocery items. These greatly benefited our cancer patients undergoing chemotherapy, medical procedures, and blood transfusions, as well as their families staying at the facility.

Your kindness and generosity have made a meaningful difference in the lives of our patients and their families.

Thank you for your continued support and compassion.

Respectfully yours,


ROSEMARIE J. CATAP, RSW, MSW
Head, Medical Social Work Department

"Alagang Maaasahan, Tatak NCH 'yari!"

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The Brethren of Taga Ilog Masonic Lodge No.79 led by their Immediate Past Master, Paul Bacho, WM Don Gabriela, SW Gary Baluyot, JW Edgie Manlulu and facilitated by WB Rolando Rocha, PSGL followed through with direct donations to the National Children's Hospital.

Through the charitable activities, true magic unfolded not just in ceremonies, but in the quiet moments when a child discovers hope between the covers of a book, and a new tomorrow takes flight.

Freemasonry is exemplified at its best as we understand that sometimes the most powerful way to change a life is to hand a child a story and stay long enough to see them smile. If you're looking for a place to invest your time, talent, or your company's resources, consider this a standing invitation.

FREEMASONRY IN THE DIGITAL ERA: PROTECTING THE LODGE FROM POLITICAL DIVISION

**WB GEOFFREY T. BARRIENTOS PDDGM
PINACANAUAN MASONIC LODGE NO. 318**

Time and again, the question returns to us: Should political discussion ever enter the Masonic Lodge? The discussion is not new. Since the earliest days of our Craft in the Philippines, Masons have wrestled with how to uphold freedom of thought while guarding the harmony of the Lodge. But in an age shaped by social media, polarization, rapid information cycles, and the rise of identity-driven politics, the question demands fresh reflection. Before entering the issue, it is helpful to revisit the guiding ideas behind two words: Freemasonry and politics.

Freemasonry, in its simplest public definition, remains an institution dedicated to moral improvement, mutual assistance, and the strengthening of brotherly love.

Politics, on the other hand, involves the contest of ideas, public persuasion, and too often the maneuvers and rivalries that divide communities. One aims to unite; the other, by its nature, can separate. Inside the Lodge, we open our meetings with a prayer that “every discordant passion may be subdued.”

This alone is a clear reminder that the Lodge is not a forum for partisanship, but a sanctuary where men of every opinion meet on the Level. Our working tools, particularly the trowel, symbolize the cementing of brotherly affection, not the sharpening of factions. The obligations we take bind us to honesty, fairness, and fraternal respect; none of these virtues thrive when political disputes are allowed to breed contention. History shows that Craft has been consistent on this matter. For generations, Lodges in the Philippines have refrained from adopting political positions, endorsing candidates, or allowing partisan debate. This discipline preserved harmony even during turbulent periods from the struggle for independence to the many national elections that have tested Filipino society. Again and again, our leaders have reminded us: a Mason speaks and acts as a responsible citizen in society, but never as the voice of his Lodge or of the Craft. Today, however, the challenge takes on new forms.

Political messages circulate instantly on mobile phones; private conversations spill into group chats; and strongly held opinions quickly become public labels. Within these currents, brothers sometimes forget that what is acceptable in the profane world may not be suitable within tiled walls. Even the appearance of political alignment by a Lodge, whether through online posts, photos, or remarks shared in public, can create misunderstanding and suspicion. Thus, the question becomes not only should politics be avoided in Lodge but how diligently

**The answer remains
the same:
Masonry and partisan
politics cannot coexist
within the Lodge.**

must we guard against it in this digital age? But today, the vigilance required is greater. Brethren must be mindful that their personal advocacies, however noble, should never be presented as Masonic positions.

Lodge events must remain free from campaign colors, slogans, or political personalities seeking endorsement. Masonic platforms, whether printed or online, must resist becoming vehicles for partisan expression. The mission of the Craft is universal and timeless: to build better men, to promote harmony, and to strengthen the bonds of brotherhood across all divisions religious, social, or political.

Politics belongs to the realm of government and civic life; Freemasonry belongs to the higher realm of character, wisdom, and moral improvement.



We have inherited a tradition of keeping our Lodges free from political strife. In an era when division is easy and unity is rare; it becomes our duty to protect that tradition more firmly than ever. By doing so, we safeguard not only the peace of our meetings but the integrity and dignity of Masonry in the Philippines. Let us continue this course calmly, steadfastly, and faithfully so that our Lodges remain places where harmony prevails, wisdom is sought, and Brotherhood stands above all earthly differences.

THE MILLENNIALS OF US

By WB Jonathan R. Amoroso, PDGL

“Mga milenyal kasi!”

A Human Resource Manager quickly tossed the blame to the perceived problem faced by her employer, a lending company. In the past, loan collectors would literally comb a whole neighborhood, diligently handpicking each and every debtor in their list, and satisfactorily meeting their quota at the end of their daily grind. Recently, the recruits in the collection department abandon this proven antic without a hard try, resign from the company complaining of sunburn, and hop to a new job where they thought that folding sleeves is professionally a Jurassic old fogy.



The fault is passed to the Millennials who allegedly comprised the most, if not all, job applicants but who, in the perception of the company officer, just do not possess the patience that was made known at the first instance as the prime requirement in the job description. Strictly speaking though, a reference to the Millennials being the exclusive source of the issue is inaccurate as some culprits may belong to another age group or demographic cohort known as the Generation Z who, by mathematical computation, appear with higher probability to be the first time employment searchers.

Internet materials say that Millennials are those “who were born between 1981 and 1996” and “are the first generation in history that have grown totally immersed in a world of digital technology, which has shaped their identities and created lasting political, social, and cultural attitudes” while Generation Z are those born “between 1997 and 2012.”

In essence, the term Millennial has become the generic word for individuals who, because of their digital mastery, refuse to bring off the dirty work because in their “culture”, a job is accomplished by a mere tick of their index finger.

But regardless of the above distinction, a wholesale censure against the Millennials may be too hasty and unfair.

In fact, in one paper, they are described as “confident, ambitious, achievement-oriented, and are not afraid to question authority.” To hold them accountable for lack of patience, focus, or dedication in the workplace is straight away discriminatory for the simple reason that these vices have been pounding the workrooms long before the millennium.

And if one may care to ponder, the Millennials are simply the perfection, or at least just a few steps closer to that vision, of an idea of convenience and comfort that every man, now in his dotage, has dreamed of.

The story of an overseas worker’s wife who had cried a river waiting for months to receive her husband’s letter or tape recorder had inspired the creation of video calls, Face Time, Viber, and so on, to mitigate separation anxiety among families.

The bone fracture of a student falling from a library stepladder led to the invention of Wikipedia, Google, and e-libraries so he could do his research even on a treadmill or under a tree. The lean choices of programs in the TV during the 80's influenced the design of YouTube, Netflix, and more, where there are hundreds of shows in just a single trending row. And there is no rush for Kuya Dante to go around the Bougainvillea bush to unleash his pick-up lines, Tinder would be pleased to find his match. And the list of the wonders of the cyber world stretches to the moon and back.

In fine, the Millenials are simply the persona of the old men's wannabe living in an easy world that they had hoped was ready during their time so that in this sense, everyone who had been liberated from the privation of the years past, including the century old Facebook user, becomes a millennial in his own right.

If in this digital progression, some customary traits and habits were over stepped, recalculated and recalibrated and new practices were formed in their lieu, these may only be innocent collaterals in humanity's continuous and worthy struggle for a better life.

Some say that sour aftermaths are already taking shape

and as they may have observed, an over-use of social media has the subtle but treacherous likelihood of bloating one's ego, of transmuted himself to become self-centered and self-important dictating his time to be the cadence of other persons' lives, filling all platforms with himself, and envious of the possessions of others wanting them to be his own.

Yet even if these remarks are true, old-school and reliable masonic virtues and traditions inform us that in this life, the only righteous factor that could make one follow is Faith, the only element that could bloat a human being is Hope, and the only upright way to deal with possessions is Charity. And still, masons could relentlessly preach that waiting a time with patience could always do the trick, anywhere and anytime, of doing the job right which, in the context of this essay, is to convince the debtors, one by one, to settle their dues as transparently provided in the labor contract.

After all, patience could open a door, could tutor a 3-year old daughter, and could crisp a bagnet.

The Baby Boomers (born between 1946 and 1964) and the Generation X (born from 1965 to 1985) may miss the feel of a pen romancing the paper when they wrote their poems or those times when a busy tone in the phone would just pacify the caller and would just make him wait for an hour or a day

with no hurt feelings knowing by heart that relationships are not measured by the quickness of a reply, instead, they even rise above its absence.

But the world is changing and digital technology has taken it in a wild ride where people are now classified depending on the impact upon their lives of the milieu that such technology has created, and the highways are infinite and unpredictable even at this very point. By all means, one can freely resist, parry, embrace or welcome the unbelievable surprises that it brings to the world but the crux of the matter is that every soul – Millennials or not - is one in this journey.

***All we have to do is just
follow, like, and subscribe to
life's amazing channel.***

(Adopted from the August 2022 issue of the Tinig Silanganan)

The Grand Master Goes to Congress

Grand Master MW Raul E. Canon, Jr., Deputy Grand Master Robert Joseph S. Moran, and Past Grand Master and former Chief Justice MW Reynato S. Puno, went to Congress and was met by Freemason members and leaders of the House of Representatives.

This was in connection with House Bill No. 3909, seeking to declare December 19 as National Masonic Day, highlighting Freemasonry's long-standing contributions to Philippine nation-building, charity, and nationalism.

December 19 marks the 1912 founding of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, which the proposed "National Masonic Day Act" seeks to honor through the declaration of a special working holiday nationwide.

The House of Representatives subsequently approved the measure on third reading on February 11, 2026, and transmitted it to the Senate on February 12, 2026.



Masonic leaders led by MW Raul E. Canon, Jr. paid a courtesy call to House Speaker Faustino “Bojie” G. Dy III, after appearing as resource persons for House Bill No. 3909.



freemason
influencer

**The
Freemason
as an
influencer**

WB Ozone Azanza PDGL

Every mason worth his salt knows the line we all hear during the closing of the lodge; a line delivered by the Chaplain, invoking the GAOTU's blessing for us to be able to "practice out of the lodge those great moral duties inculcated in it." By going through the degrees of Freemasonry, we are taught many lessons on how one must behave in our complex world.

These moral lessons, imprinted into our memories by way of the instructive tongue, are received by us through the attentive ear, and safely deposited in our faithful breast.

Having a full understanding of these lessons, we are expected to be the instructive tongue at some point in the future, so that masons can be assured that Freemasonry will still be here a thousand and more years from now, and perhaps through all eternity. This is how our noble fraternity has survived the ravages of time.

But our Chaplain speaks of a certain duty every time our lodge closes. What is this duty? The dictionary definition of a duty is that it is a task or action that someone is required to perform; a moral or legal obligation or responsibility. This should lead every Mason to reflect upon the true meaning of "practicing" our moral duties.

As a good man made better by the principles of Freemasonry taught through the Three Degrees, we carry with us the inculcated ability to apply our system of morality outside of the lodge.

A true-blue Mason must start from his family. When Jesus told his apostles to preach the Word in Acts 1:8, He asked them to start from Jerusalem, and work outwards to Judea and Samaria and then to the rest of the world. In parallel, as a harbinger of the masonic system of morality, a brother mason has his family as his “Jerusalem.” Then later also go to his “Judea and Samaria,” which would be his workplace, his neighborhood or kinfolks.



As a good man made better by the pure principles of Freemasonry, he cannot just be preaching to the choir. In other words, he must exercise his influence to the rest of the world. He must become the positive influencer that the world needs; and ambassador of our noble fraternity, not just behaving as a good citizen, but exerting utmost effort to spread the system of morality that dwells in his faithful breast.

From the Volume of the Sacred Law, we can read that the servant and successor of Moses, a man by the name of Joshua, son of Nun, from the Tribe of Ephraim, affirmed his stand in regard of service and allegiance. He said in Joshua 24:15: “but as for me and my house, we will serve the Lord.” This powerful statement has a very pivotal implication.

It might prove easy for a mason to say that they will serve and stand true to the moral barometers of the Great Architect of the Universe and pass the tests of the square, the plumb and the level.

But can the same brother also say that apart from himself, so will his own family? Our spouses, mothers and daughters may be unable to knock on the door of our fraternity, but through us, if we are true exponents of the GAOTU’s moral code, our family —our “Jerusalem,” can also be made better.



**Let us therefore
embrace our role as
positive influencers,
spreaders of truth,
resisters of fake news,
and harbingers of our
beautiful system of
morality.**

A TALE OF TWO MASTERS

A First in Teodoro Rafael Yangco History

Steering the esteemed Teodoro R. Yangco Masonic Lodge No. 351 and the distinguished Teodoro R. Yangco Chapter No. 04 of the Order of DeMolay in 2025 is an extraordinary father-and-son partnership: Al Derrick and his son, Angelo Miguel Gonzales.

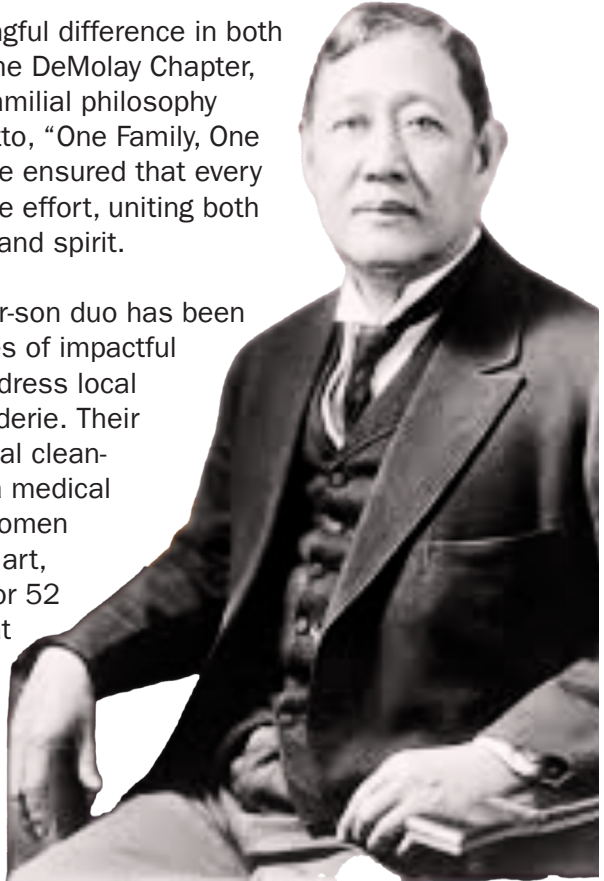
This unique collaboration not only marks a momentous first for both organizations but also reflects a legacy of leadership and dedication.

Angelo, a passionate and driven young leader, has taken on the role of Master Councilor for Term A - 2025, bringing fresh ideas and a vibrant energy that resonates with the youth in the community. Meanwhile, Derrick, who has cultivated years of wisdom and experience within the Masonic traditions, proudly serves as Worshipful Master for the Masonic Year 2025, guiding members with a steady hand and profound insight. Inspired by a deep



desire to create a meaningful difference in both the Masonic Lodge and the DeMolay Chapter, they embraced a warm, familial philosophy encapsulated in their motto, “One Family, One TRY.” This guiding principle ensured that every project was a collaborative effort, uniting both organizations in purpose and spirit.

Since February, this father-son duo has been actively organizing a series of impactful community projects to address local needs and foster camaraderie. Their initiatives include a coastal clean-up, free zumba classes, a medical mission benefiting 327 women in Botolan, Zambales; an art, dance, and magic show for 52 underprivileged children at the Social Development Center of Olongapo; a career mentorship program for 61 grade 12 students, in partnership with the Schools Division of Olongapo; a TRY DeMolay versus



Mason basketball friendship game; and the donation of slowdown signages to 6 elementary schools in Castillejos and San Antonio, Zambales, among others. With each project, Derrick and Angelo strive to uplift their community and inspire a sense of purpose and unity among their fellow members. Their dedication to service and leadership leaves a meaningful legacy for the Masonic Lodge and the DeMolay Chapter on the timeless principle of comradeship. Like any organization, they faced hurdles within their memberships—differences in opinion and occasional setbacks. Yet, it was their unwavering commitment to service that transformed these challenges into opportunities for growth. Through their collaboration, they not only strengthened their bonds but also cultivated a rich, family-oriented culture that thrived both within the walls of Masonry and in the broader community.

“Who Comes Here?”



By VW Andre C. Palacios, SGL

Masonic Lecture

During Multi-District Conventions

“Who comes here?” First, let us revisit this familiar question. Then, let us reflect on our progress in our personal Masonic journey.

The question “Who comes here?” is very familiar to us. We hear it each time a candidate knocks to enter the Lodge and receive the degrees of Masonry. We have heard it so many times that perhaps we have taken it for granted. Perhaps the question has lost its meaning, and often we are content with the canned answers: “A poor blind candidate who desires to be brought from darkness to light”; “Brother so-and-so, who now seeks further light in Masonry.”

However, it is important to revisit the question because it strikes at the heart of our motivation for joining and wanting to advance in Masonry: “Who comes here to join and advance in Masonry?” “What are your reasons for joining and advancing in Masonry?”

If we asked each Brother to take the question seriously and respond to it truthfully, and we grouped the Brethren based on their answers, we can classify the Brethren into three groups. In the first group, we will have Brethren who joined and seek to advance in Masonry primarily for fun and friendship. They wish to be brought from isolation and insecurity, to camaraderie and confidence; from loneliness to happiness. There is nothing wrong with seeking fun and friendship, but should these be our primary motivation? Are these sufficient reasons for joining and wanting to advance in Masonry? As petitioners, we were told: “Be sure in your heart that you are not prompted by idle curiosity, or the desire for social prestige. For such motives, Masonry has no reward.”

Yes, we have fun and friendship in Masonry, but Masonry does not exist for these alone. We are not like the college fraternities whose immature members brag about their body count but cannot control their alcohol. Fun, friendship, and fellowship are, indeed, part of Masonry because they are a means to an end. They are a means to promote our principal tenets of Brotherly Love, Relief, and Truth. They are a means to promote Harmony among the Brethren, which is the strength and support of all societies, especially of ours.

For Brethren who are motivated by fun and friendship, we can think of them as good and godly men having clean fun and meaningful fellowship. Masons cannot act like juvenile delinquents with raging hormones who have not yet learned to circumscribe their desire and keep their passions within due bounds.

Yes, Masonry provides opportunities for profit and professional advancement of the Brethren. However, Masonry does not exist for these. These are not the aims of Masonry. Quite the opposite: profit and professional advancement are supposed to be the natural by-products of our consistent practice of our principal tenets of Brotherly Love, Relief, and Truth when dealing with Brother Masons as well as with non-Masons. As we were taught in the Entered Apprentice lecture: “Hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us.”

For Brethren who are motivated by profit and professional advancement, we can think of them as good and godly men who can drive a hard bargain, but are fair in their personal and professional dealings. Masons cannot act like opportunistic individuals who will take undue advantage of their power and influence to exploit the ignorant, the weak, and the vulnerable.

In the third group, we will have Brethren who joined and seek to advance in Masonry primarily to find a higher purpose in life. They wish to be brought from the mundane to the sublime; from the ordinary to the inspiring.

These Brethren who are looking for a higher purpose in life are not unhappy with their life. In fact, they are happy with life. These Brethren are not bored or dissatisfied with their career or business. In fact, many of them find fulfillment in their successful career or business. Yet, despite their happiness and fulfillment in the ordinary things, they seek a higher purpose.

Their search for a higher purpose in life has brought them to Masonry. Because their search has brought them to Masonry, they join the fun and fellowship of the Brethren. However, they are not intoxicated by these. They know that there is more to Masonry than fun and fellowship.

Because of their search for a higher purpose through Masonry, they inevitably meet Brother Masons who can provide them with opportunities for profit and professional advancement. However, they are not blinded by the glitter of these. They know that there is more to Masonry than profit and professional advancement.

Their search for a higher purpose through Masonry has taught them to be serious about their personal Masonic journey. They know that their Masonic journey is an individual process. It is a journey that they need to do on their own, at their own pace, with no one to blame for their progress or delay except themselves.

They know that their Masonic journey is primarily an inward process. It is a process that may require them to step back from the distraction of fun and fellowship, in order that they may look inward. Stepping back will allow them to listen to

Are we primarily motivated by fun and friendship, like the poor blind candidate who desires to be brought from loneliness to happiness? Or are we primarily motivated by profit and professional advancement, like the poor blind candidate who desires to be brought from poverty to affluence?

their thoughts and be mindful of their feelings and physical experiences.

While these Brethren know that their Masonic journey is an individual, inward process, they still wish to advance in Masonry in order to be surrounded, supported, and inspired by likeminded individuals who are on a similar inward journey of self-awareness, self-control, and self-mastery.

To summarize: The question “Who comes here?” is an important question as it strikes at the heart of our motivation for joining and wanting to advance in Masonry.

Or are we, instead, primarily motivated by the search for a higher purpose in life, like the poor blind candidate who desires to be brought from self-ignorance and primal urges to self-awareness and self-control?

Let us now reflect on our progress in our personal Masonic journey. To determine our progress, we need to identify the starting point and the end point of our personal Masonic journey. Only then can we gauge our progress in our journey.

The starting point for our personal Masonic journey is our belief in the existence of God and the immortality of the soul. As petitioners, we were told: “Masonry does not inquire into your religious beliefs or religious affiliation. It is requisite, however, that you must sincerely believe in the existence of God, or a Supreme Being or Creator, by whatsoever name or title you may choose to call Him.”

In our petition for degrees of masonry, we were asked two important questions: (1) “Do you believe in God?”; and (2) “Do you believe in the immortality of the soul?” If we did not believe in God and the immortality of the soul, then we would not have been eligible to join Masonry.

**“When your trembling soul shall stand
naked and alone in front of the Great
White Throne, there to receive judgment
for the deeds done while in the body,
may it be your portion to hear from Him
who sitteth as the Judge Supreme, the
welcome words, ‘Well done, thou good and
faithful servant, enter thou into
the joy of thy Lord.’”**

We cannot be Masons if we do not believe in God and the immortality of the soul.

Now that we have identified our starting point, we must determine the end point of our personal Masonic journey. Are we physical beings who are having a spiritual experience as Masons? If so, then our personal Masonic journey ends when we die and our physical existence terminates.

Or are we, instead, spiritual beings having a physical experience? If so, when we die, our personal Masonic journey does not end; it merely transitions from the physical to the spiritual. Masonry tells us that our end point is the latter: We are spiritual beings having a physical experience.

As we were taught in the Lambskin Apron Lecture: The starting point of our personal Masonic journey has been identified: belief in the existence of God and the immortality of the soul. Also, the end point of our personal Masonic journey has been determined: judgment by God of what we, spiritual beings, have done during our physical existence on Earth.

What then is the path? What is the route that we should take in our personal Masonic journey? As petitioners, we were told: “Masonry imposes upon you the obligation of advancing yourself in knowledge and by every possible means to make yourself a more desirable and useful member of the community in which you live.” Thus, as Masons, we must follow the path of:

1. self-awareness,
2. self-control, and
3. self-improvement

for the welfare of our community and society.

The theme of the Grand Lodge of the Philippines for this Masonic Year under the leadership of our Grand Master, MW Raul E. Canon Jr., enjoins us to take this path of self-awareness, self-control, and self-improvement for the welfare of our community and society. First, with “Bawat Isa sa Masoneriya ay Mahalaga” as our theme, the aim of our monthly Masonic lectures is to inspire self-awareness.

To inspire each Brother to be conscious of how the principal tenets of Masonry are reflected in his thoughts, words, and deeds inside the Lodge. This is the internal aspect of our theme. Our monthly Masonic lectures also aim to inspire self-awareness about how Brotherly Love, Relief, and Truth are reflected in our daily lives interacting with non-Masons. This is the external aspect of our theme.

Second, with “Bawat Isa sa Masoneriya ay Mahalaga” as our theme, we are enjoined to practice self-control, to circumscribe our desire and keep our passions within due bounds. Finally, with “Bawat Isa sa Masoneriya ay Mahalaga” as our theme, our third thrust is self-improvement. As previously stated, “Masonry imposes upon you the obligation of advancing yourself in knowledge and by every possible means to make yourself a more desirable and useful member of the community in which you live.”

In closing, may our re-examination of the familiar question “Who comes here?”, and our reflection on our progress in our personal Masonic journey, help each one of us in our ongoing search for more Light and deeper understanding through Masonry.

G R A N D L O D G E

113th

A N N I V E R S A R Y

**VW EDWARD BARIN and
BRO. DANILO L. CONCEPCION**
EDITORS-IN-CHIEF

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


113rd Anniversary of the Grand Lodge of the Philippines

Message

Today we offer our profound gratitude to the Great Architect of the Universe for allowing our grand jurisdiction to exist for 113 years. While we enjoy the privileges of membership in an honorable and enduring fraternal institution, let us constantly be aware that we should never rest upon the glories of our forebearers. But we should rather labor diligently that the tenets of our institution may be transmitted, pure and unimpaired, from generation to generation.

On this auspicious day, it is also essentially necessary for us to seriously reflect upon the purposes of the creation of our Grand Lodge. Our jurisdiction was not merely organized to exclusively rule and govern Masons in this part of the world. It is evident in the Preamble in our Book of Constitutions (Masonic Law Book) that our jurisdiction was founded "to set forth and exemplify the tenets and teachings of Freemasonry, promote love, foster brotherhood and achieve harmony among Masons and men, enhance the welfare of our Order, and preserve liberty, equality and fraternity."

Such are our purposes because our ancient fraternity is an organized society of men employing the symbolism of architecture and building in the character development of its members. Its ageless reason for existence is to promote a better humanity with the improvement of one's character as the cornerstone.



The Grand Lodge of Free and Accepted Masons of the Philippines commemorated its 113th Anniversary on December 19, 2025, with a celebration that was not only grand in scale but also profound in meaning. Held at the historic Manila Hotel, the occasion stood as a testament to the enduring values of Freemasonry. More than a ceremonial gathering, the anniversary unfolded as a full day of reflection, unity, and purposeful action, embodying the principles that have long defined our Fraternity.

The day began with a deeply moving interfaith prayer service, an initiative spearheaded by Service Lodge No. 95. This opening activity set a powerful tone for the celebration, emphasizing inclusivity and mutual respect among different religious traditions. In a world often marked by division, the gathering of spiritual leaders from various faiths symbolized a shared commitment to peace and understanding.

Among those who led the prayers were Pundit Ashok Maharaj of the Sanatana Dharma Hindu Temple Manila, Imam Usman Amilul from the Ermita Islamic Mosque located at Marcelo H. Del Pilar Street Manila, Reverend Lemuel E. Grencio of the Church of Christ at Cruzada Street Manila, and Monsignor Emmanuel Ballesteros representing the Philippine Independent Church. Each offered prayers rooted in their respective traditions, yet unified in its message of gratitude for blessings received, hope for continued harmony, and a call for compassion among all people.

This interfaith initiative was more than symbolic; it reflected the universal Masonic belief in the Supreme Being while honoring the diversity of ways in which faith is expressed. It underscored a central tenet of Freemasonry: that while members may come from different backgrounds and beliefs, they are united in their pursuit of moral and spiritual betterment.

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

113th Anniversary of the
Grand Lodge of the Philippines

Continuation... *Message*

As we celebrate our founding annually, we should regularly examine the nature of our increasing membership so that our fraternity will not denigrate into a social or civic club. So for this term, I specifically chose the theme "Bawat Isa sa Masoneriya ay Mahalaga" (Each One Within Masonry Matters), to reawaken each Mason's consciousness and remind him to constantly practice the principal tenets of Freemasonry - brotherly love, relief and truth. For it is in earnestly applying such tenets in both our Masonic and daily lives, that we can ensure the welfare of each brother and fortify the foundations of our moral institution.

As we support, aid and assist every worthy brother who may come our way, we should likewise be admonished that brethren who allured themselves to vicious practices, also do exist. They equally matter because they serve as due and timely reminders of approaching dangers that slay the zeal of worthy Masons for our beloved fraternity. Hence, each Mason should diligently labor to ensure that all the living stones of the Craft are suitable for the labors to erect that spiritual building, not made by hands but eternal in the heavens. If the credibility of any moral institution like Masonry is tainted by the offenses of its members, it becomes impaired in developing the character of its members.

Therefore, in this day of our utmost gratitude and to better enable us to persevere in fulfilling the purposes of the Grand Lodge, let us invoke the blessings of our Almighty Creator. May His care be always over us, His All-Seeing Eye be ever upon us, and His presence dwell in the temple of each Mason's heart. May all our labors be ever to His glory as the welfare of our fellow creatures. Together, Brethren.

Bro. Raul E. Canon, Jr.
Grand Master

Blomalaga
mahalaga



Grand Master Raul E. Canon Jr. eloquently captured the significance of the moment. In his remarks, he expressed that beginning the anniversary with an interfaith prayer was both “glorious” and deeply meaningful, as it aligned with the fraternity’s commitment to reverence, unity, and humility before the Great Architect of The Universe. His words resonated with attendees, reinforcing the idea that the strength of the organization lies not only in its traditions but also in its ability to foster inclusivity and shared purpose.

Following the spiritual opening, the celebration transitioned into one of the most impactful aspects of Freemasonry which is charitable service. The traditional gift-giving activity for families in the vicinity of the Grand Lodge served as a tangible expression of compassion and solidarity. In a gesture that reflected genuine care, Grand Master Raul E. Canon Jr., alongside MW Don Terng Ramas-Uypitching, PGM personally led the distribution of goods to the beneficiaries.

This act of service was not merely ceremonial; it was a reaffirmation of the fraternity’s enduring mission to uplift communities. By directly engaging with the beneficiaries, our leaders demonstrated that charity within Freemasonry is not distant or abstract, but personal and heartfelt.



The smiles and gratitude of the families served as a powerful reminder of the positive impact that collective goodwill can achieve.

As the day progressed into evening, the celebration reached its pinnacle with a grand gathering at The Manila Hotel, a venue steeped in history and elegance. The setting provided an ideal backdrop for an occasion that honored both tradition and achievement. The evening program was carefully curated to celebrate the Fraternity's legacy while recognizing the individuals who continue to shape its future.

One of the most anticipated highlights was the formal reception of the Past Grand Masters in attendance, as well as the incumbent Grand Lights. Their presence symbolized continuity and the passing of wisdom from one generation of leaders to the next. It was a moment of reflection on the Fraternity's journey, our triumphs, and enduring relevance in modern society.

The evening also featured a significant ceremonial recognition: the conferral of the Honorary Past Junior Grand Warden title to RW Samuel P. Fernandez. This honor was bestowed in acknowledgment of his exemplary service and unwavering dedication to the craft. The conferral was met with admiration and respect, as it highlighted the importance of recognizing those who have made meaningful contributions to the organization's growth and integrity.



Equally noteworthy was the awarding of outstanding Masons in government service. These individuals were recognized for exemplifying the principles of Freemasonry in their professional lives, demonstrating integrity, leadership, and a commitment to public welfare. Their achievements served as a reminder that the values cultivated within the fraternity extend far beyond its halls, influencing broader society in meaningful ways.

Throughout the evening, a spirit of fellowship and camaraderie prevailed. Members in attendance shared not just meals but also renewed bonds, and reflected on their shared journey as Freemasons. The celebration was not only about honoring the past but also about inspiring the future—encouraging members to continue upholding the ideals of brotherhood, charity, and truth.

In its entirety, the Grand Lodge anniversary celebration was a harmonious blend of spirituality, service, and tradition. From the solemn interfaith prayers in the morning to the charitable outreach and the elegant evening festivities, each segment of the day contributed to a deeper understanding of what Freemasonry represents.

More importantly, the celebration served as a reaffirmation of the fraternity's relevance in contemporary society. In an ever-changing world, the values of unity, compassion, and moral integrity remain as vital as ever.

The events of December 19, 2025, demonstrated that the Grand Lodge of Free and Accepted Masons of the Philippines continues to be a guiding force for good bringing people together, serving communities, and fostering a sense of purpose among its members.

As the evening drew to a close, attendees left not only with a sense of pride in our Fraternity but also with renewed inspiration to carry forward its mission. The anniversary was not simply a commemoration of years passed; it was a celebration of enduring principles and a commitment to the future.



April 1985

From The Archives...

A MASONIC ELECTION IS A MOST SACRED SACROSANCT PROCESS

**Statement of MW Reynato S. Puno
as a candidate for Junior Warden**

Lawyers are known or notorious for their propensity to speak. Not only have they been denounced for talking too much but worse for their white lies. That is why when one lawyer died, his epitaph read: Here lies a lawyer; he lieth still. Another lawyer's epitaph read: Here lies Mr. A. Edmunton, a good man and a lawyer. The epitaph, it is said, led a boy to ask why they buried two men in one tomb — a good man and a lawyer. Those stories are of course, apocryphal.

Well, brethren, levity aside, let me first of all express my thanks to all the Past MW Grand Masters for their nomination. Such a magnanimous expression of trust is to me enough compensation for all the personal difficulties that one has to go through in this election. A nomination, an endorsement that comes from brethren who have held the stewardship of our beloved fraternity for so long a time and in so fruitful a manner is honor enough,

irrespective of the results of the election.

My dear brethren, to be very candid, I feel a certain disquietude standing before you as a candidate. I am far from being a dye in the wool politician. In fact, I am no politician at all. This election has not and will not make me a politician. Consequently, I beg your indulgence if I do not act as a politician and if I do not talk as a politician. In line with this principle, I will not speak about myself. After all, our bio-data are spread out in the Cabletow. Nor will I talk about the other candidates. I have nothing but praises for all of them. They are real masons and genuine gentlemen. Regardless of the result of this election, I assure them my highest esteem.

At this point, I would rather articulate some thoughts on the nature of a masonic election. It is only by having a clear understanding of the nature of a masonic election that

... an exercise where prudence has to be the rule on the part of the aspirants ...

we can be guided accordingly when we cast our precious ballot, tomorrow.

To my mind, a masonic election is not a contest where the parties assume a real adversary stance against each other. It is not a machiavelian struggle where the parties are free to employ every means to justify the end. Nor is it an occasion for mindless merry making, or a cause for charivari, or an excuse to wine, dine and womanize.

I submit that, a masonic election is a most sacred, sacrosanct process. This is an exercise where the parties are not unknown to each other, but on the contrary, where the parties are brethren bound by an obligation taken before the Holy Bible. This is an exercise to choose the brethren who can most competently lead our fraternity in spreading out our tenets of brotherly love, relief and truth. It is therefore an exercise where prudence has to be the rule on the part of aspirants and where wisdom has to be displayed by the voting brethren.

Consequently, it is my view that more than anything else a masonic election is a test of character, a test of whether one is really a mason not only in creed but also in deed. For in this kind of an election, as it is in other elections, one is continuously bedevilled and beguiled by

many temptations, temptations directly opposed to masonic tenets.

- There is the temptation to unduly propagandize oneself bigger than life itself and yet we have been taught the values of humility;
- There is the temptation to spend one's wealth to assure one's victory but masonry teaches us the social value of material wealth;
- There is the temptation to speak ill of one's opponents even when the grievances are more imaginary than real and yet masonry frowns upon the evil tongue; and
- There is the temptation to use dirty tricks to assure victory even when masonry teaches temperance, and forbids all acts that break brotherly love.

In the same vein however, that a masonic election tests the strength of character of candidates, it similarly provides the brethren an opportunity to firm up the foundations of the Craft. A masonic election gives them an opportunity to choose who best can serve and best agree. And more important, it gives them a chance to repudiate brethren who, in their sometimes unbounded desire to win may take unnecessary liberty with our tenets.

At this point of time, I should think that the brethren should come out loud and clear against

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**... let us preserve the interest of the
fraternity, let us protect the future of our
enduring tenets.**

practices that are verbotem to our dogmas. In this election, the personality of the winners should not be the material consideration. After all, personalities lack permanence, they are mere passing shadows in a world of change. Rather, we should see to it that we completely vindicate in this election our rule against electioneering that for if we default in this all important fight, we will see the sad spectre of our Grand Lodge falling into the hands of those whose only power is the purchasing power. God forbids that possibility for when that time descends upon us that sacred letter G will no longer mean what we know it to mean but may be misinterpreted to be the initial for Gold. On my part, I have to the best of my ability conformed with our rules on election, the do's and dont's. And in doing so, I am willing to pay the price, however exorbitant it may be, for over and above my passing interest is the permanent interest of the fraternity.

Let me close my brethren with

the story of a wise man named Paederatos from Sparta. The story goes that an election was held in Sparta and ten men were supposed to be elected to the Council of Elders. Paederatos was the best of the several candidates. When the election was finished, Paederatos did not win the election. The day after, Paederatos was walking the street of Sparta and one of his sympathizers asked him the question — Are you not sorry or mad that you lost the election? The answer of Paederatos was a classic in politics. He said: No, I am neither sad or mad. For I am glad that in Sparta the people have found at least 10 better men than I am.

My brethren, as we prepare ourselves for tomorrow's ritual of election, let us think of the spirit of Paederatos, let us think not of the stake of the candidates. Above everything else, let us preserve the interest of the fraternity, let us protect the future of our enduring tenets. Let us shield them from any and all assault.

Bla

mahalaga



The Grand Master and Past Grand Masters in attendance during the Grand Lodge's 113th Anniversary.

Bla

mahalaga



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