

THE NATURE AND MEASURE OF SUCCESS A FREEMASON PURSUES

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I WISH to submit to your consideration some of my thoughts and convictions regarding the nature and measure of success a Freemason pursues. People in diversified fields of endeavour, professions, vocations, trades, callings or services most certainly desire and attempt at success in ways preferable to their natures. I believe human nature is so constructed in such a way that success in whatever form or effort allowed to achieve success is a highly intriguing, and at the same time, preferential goal. It is the same thing with us, as Freemasons. We pursue success.

What, however, is the nature and measure of success a Freemason pursues? When has a Freemason attained success in his endeavour as a Freemason?

Masonic article of faith made part of mind and life.

When a Freemason has made as integral part of his mind and life the statement of faith that men are brothers living under the fatherhood of God, he has achieved success. A restatement of this inherent, basic Masonic article of faith was stressed by Jesus when a lawyer, according to Mark, asked Jesus what commandment should be the first of all commandments. Jesus' reply was a terse but universal message of advocacy. First, one should love God wholeheartedly; and second, he must love his neighbor as he loves himself.

It will be noticed that there are two requirements to make up this first commandment, that of loving God fully and that of loving one's neighbor as he loves himself. Both of them have made distinctly one and inseparable into the foremost commandment. "And indeed," wrote the writer of the first book of John, "this command comes to us from Christ himself: that he who loves God must also love his brother."

It is love, furthermore, that sustains this great commandment. While it is a command, the nature of the command is predominated by love, love

of God and love of fellowman. For when one dwells in love, the writer of the first book of John wrote, he is dwelling in God, and God is dwelling in him. "In a word," Paul wrote to the people at Corinth, "there are three things that last forever: faith, hope, and love; but the greatest of them all is love."

After the lawyer had agreed with Jesus regarding this first commandment, Jesus then told him, "You are not far from the kingdom of God."

Success in the study of Masonic writings, rituals, history, and laws.

A Freemason should be imbued with the duty of study. He should study and study more and more Masonic literature, writings, the rituals, history, laws and other Masonic writings. This Venerable Brotherhood is not primarily a matter of membership and identity. It is also a matter where the personality of a person concretely develops, where his character attains depth, and where the tempers of his thoughts grow with more truth and light. A vigilant and sincere personal study of Masonic writings, literature, laws and other treatises provides for these developments and completion.

It is not enough for one to pass the bar examinations and become a lawyer. His duties in service of the law, whether he engages in private practice, becomes a corporate lawyer, enters government service or politics, must necessarily enjoin him to continue in his sincere studies of recent decisions and jurisprudence on novel points of law and contemporary legal papers. He may not be able to master all areas of law, but the reward of constant studies will bring him the probability of confidence in his profession, happiness in his work, and success in his pursuits. So it is with other professions, trades, vocations or callings. So it should be with Freemasonry, where study leads one to more and greater study, urging him to strive for excellence in this duty.

For how can we prepare ourselves with the tight and removal of the stings of intolerance, the arsenals of bigotry and superstition, the corruptions of tyranny and despotism, error and darkness cramping men's minds if we have not studied vigilantly and sincerely the facts about them, the nature, forms and manners they appear and advance against men. We are more strong and able to confront this octopus of mankind by study and more study with vigilance and sincerity.

Freemasonry is engaged in a continuous quest for truth and truths. In a Freemason's firm involvement in this concern, he continuously travels. "Yet we are not to relax," wrote Albert Pike, "in the pursuit of truth, nor contentedly acquiesce in error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views, is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light."

A Freemason, in this incessant pursuit of truth and light, will unravel success as he evolves into a complete man, most capable as the bearer of God's splendid image.

It is along these principles that I should like to end my presentation. In ending, I wish, moreover, to state what the great Masonic writer Albert Pike, left us to know, that "The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object, and not ourselves, should be our inspiring thought."

BY WAY OF EXPLANATION (Continued from page 112)

At the height of the persecutions to which the Masons in the Philippines were subjected by the Spanish authorities all Lodges had ceased working by 1897. (**La Masoneria Filipina**, Chapter V)

After the occupation of the Philippines by the Americans the Lodges one by one resumed Masonic labor. (Kalaw, **La Masoneria Filipina**, Chapter VI)

On December 19, 1912 the Grand Lodge of the Philippines was formed by the three American Lodges holding charters from the Grand Lodge of California. (Leynes Corcuera, **The First Grand Lodge Communication**, The Cabletow, Vol. XXXVIII, No. 5 for November 1962, pp. 132-138; Leynes Corcuera, **The Founding of the Grand Lodge**, mimeographed copies distributed at the Special Communication of the Grand Lodge in Celebration of the Golden Jubilee, December 19-20, at the Fil-American Auditorium.)

The Spanish-speaking Lodges joined the Grand Lodge of the Philippines by "affiliation" on February 14, 1917. (Leynes Corcuera, **Bagumbayan Lodge No. 4 and the Unification of Masonry in the Philippines**, to be published in a forthcoming issue of The Cabletow).

—AURELIO LEYNES CORCUERA