

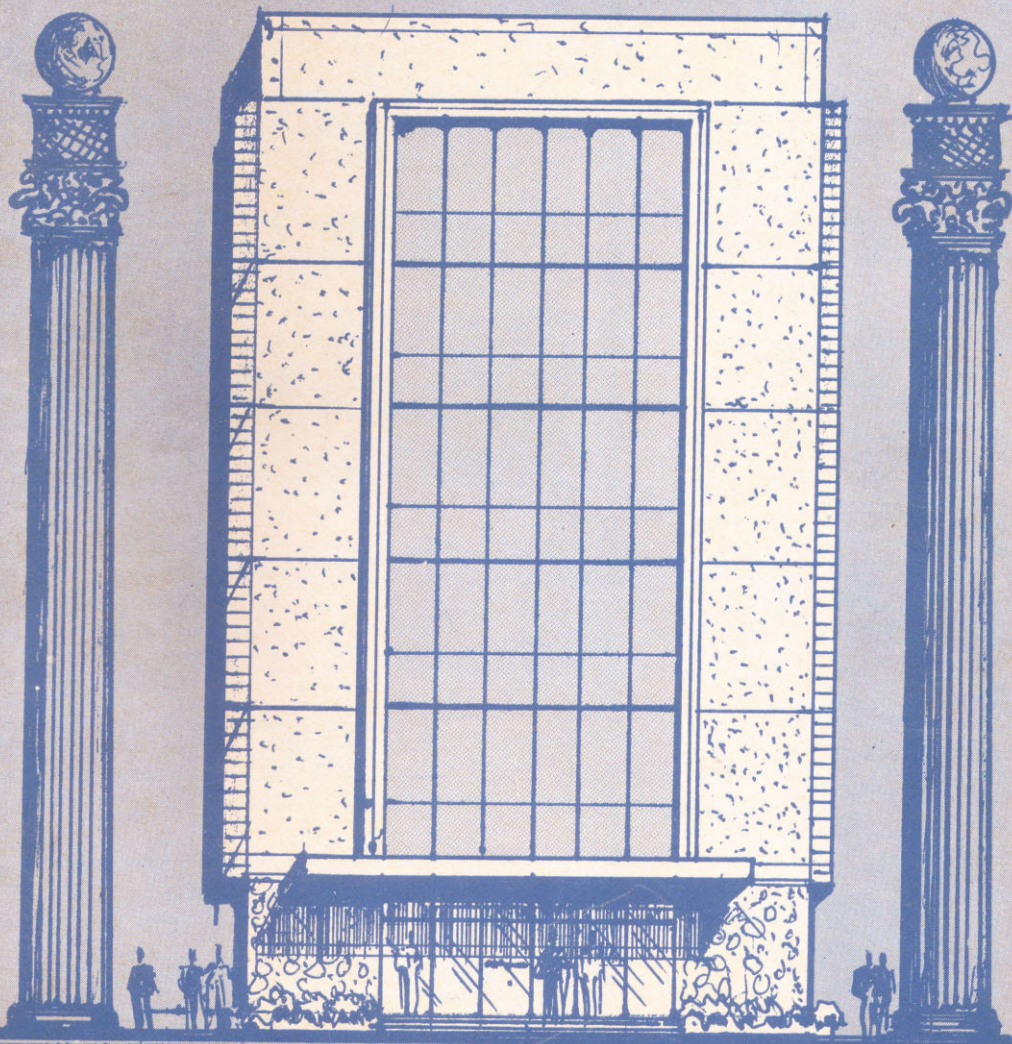


The Cabletown

Official Organ of the Grand Lodge of the Philippines

VOL. LIX NOS. 1 & 2

JAN.— FEB. 1982



THE TWIN PILLARS COMPARED
TO A MODERN BUILDING
(See page 8)

On This Issue

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Grand Master's Page



We are now off for another year of pulsating activities in our fraternity. With a new set of officers at the helm of the different Lodges in the jurisdiction, I am confident we shall all work together more assiduously in the tradition that our forebears enriched the history of Freemasonry in this part of the world.

What is disturbing are information reaching our attention that fund shortages have occasioned many Lodges, such that remittances to the Grand Lodge had not been strictly complied with. While the same may be negligible from the point of view of the individual Lodges, the total sum, if added up, will make the unaccounted funds considerable to a point of becoming alarming and merit our concern.

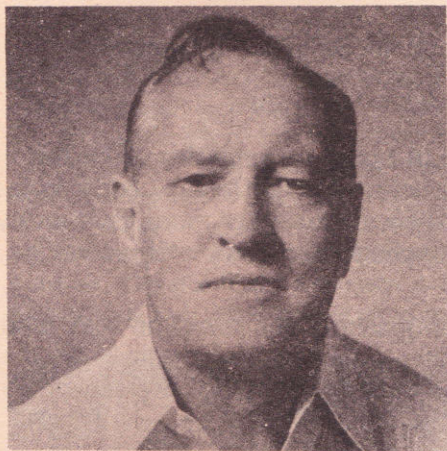
We, as Freemasons, governed by our time-honored principles and strict moral discipline, are supposed to be above all others because of our integrity; our unsullied reputation. Let us guard against the threatening erosion of our moral values. Let us be more diligent in the accounting of our funds because they belong to the brethren and we are merely custodians of their trust.

Let us leave no room for compassion for wrong-doers or blindly follow our instinctive sense of compromising for the sake of "pakikisama" in the face of these annoying situations. Let us not abdicate our right to govern in the interest of the greater majority if we wish to maintain our self-respect as worthy Master Masons.

Simeon Rene Lacson
SIMEON RENE LACSON
GRAND MASTER

PGM's RECOMMEND FOR JUNIOR GRAND WARDEN...

PICKARD



PICKARD

WB JOSEPH W. PICKARD was born 65 years ago in North Dakota, USA and now resides in Paranaque, Metro Manila. He holds a B.S. Mining Engineering degree from Montana Tech. During World War II he was a Lieutenant S.G. in the USNR. He was also employed with

Ingersoll-Rand Philippines, Inc. from which company he retired on January 1, 1982.

WB Pickard is a member of the Manila Polo Club, Baguio Country Club, Benevolent and Protective Order of Elks (Manila Lodge 76), the Children's Garden, Phil-American Guardian Association, Elks Cerebral Palsy Project and A.I.M.E. and is on the Board of Elders of the Union Church of Manila.

WB Pickard is married to Lillian Era Pickard with whom he has six children.

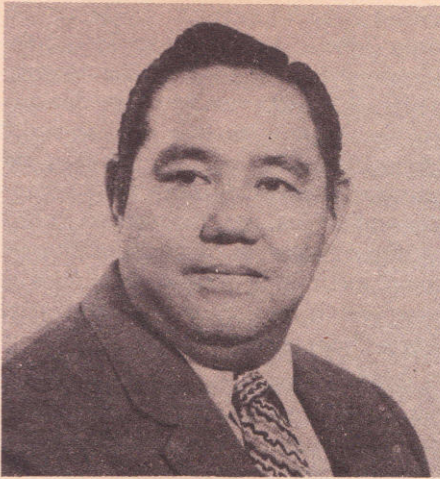
He was initiated in Corregidor-Southern Cross Lodge No. 3 in April 1954 and became its worshipful Master in 1971. In 1954 he joined Manila Bodies, A & ASR and was elected the Venerable Master of its Lodge of Perfection in 1975. He became a KCCH in 1977. WB Pickard is also a Shriner (Nile Temple; Bamboo Oasis), a Past Worthy Patron of Mayon Chapter No. 1, Order of the Eastern Star, a member of the Royal Order of Scotland, and is on the Advisory Board of the Rainbow for Girls.

GUERZON

WB PEDRO W. GUERZON was born in Intramuros in 1927 and is married to Charo Viray-Guerzon with whom he has two daughters. He now lives in Cagayan de Oro City. He is a BSC graduate of FEU. Presently, he is the distributor of Basic-Landoil Energy Corporation for Misamis Oriental, Bukidnon, and the cities of Iligan, Surigao and Butuan. He is the President of Three "G" Distributors, Inc.,

a franchised dealer with recapping plants in Cagayan de Oro City and Ozamis City and furthermore operates the Licoan Basic Service Station in Cagayan de Oro City.

WB Guerzon was raised in Davao City Lodge No. 149 in 1962 and is a charter member of Macajalar Lodge No. 184 wherein he became Master in 1971. After serving as GLI for two years, he was appointed DDGM for District No. 17 and during his incumbency he helped organize several lodges.



GUERZON

WB Guerzon joined the Mindanao Bodies, A & ASR in 1965. In 1975 he became a KCCH and four years later was coronated 33^o IGH. Presently he is the Deputy for Mindanao Bodies. WB Guerzon is also a charter member of the Advisory Council of Wadih Saab Chapter, IOD, and is a Past Worthy Patron of the Order of the Eastern Star.

Aside from his Masonic affiliation, WB Guerzon is active in the YMCA and the Lions Club. He is a past Lions Governor of District 301-E and has represented the local Lions Club in some international Lions Conventions. He is also the recipient of medals and citations for his activities as a Lion.

FAJARDO

VW REYNOLD S. FAJARDO hails from Pampanga and is married to Asuncion V. Fajardo of Batangas with whom he has four children. His wife is presently the Grand Conductress of the Grand Court, Order of the Amaranth, Inc.

VW Fajardo is a 1955 LLB graduate of the University of the Philippines. In 1975 he was appointed the Chief of the Citizens Legal Assistance Office, which now has an authorized force of 653 lawyers and has 118 field offices located in va-



FAJARDO

rious parts of the country. His office is often described as the biggest law office in Asia. VW Fajardo is also the legal counsel of the Bureau Directors Association. In 1979 he was the Philippine delegate to the Conference on Legal Development held in Jakarta, Indonesia.

VW Fajardo was initiated in Quezon City Lodge No. 122 and later affiliated as a dual member with Manila-Mount Lebanon Lodge No. 1. He is a past GLI and JGL. At present he is the DDGM for District 9. In 1980 he was Associate Editor of the "Far Eastern Freemason" and in 1981 was elected Editor of the "Cabletow". He is a member of the Committees on Jurisprudence, By-Laws, and Masonic Research and Education of the Grand Lodge. He is a Past Royal Patron, Order of the Amaranth, and a Commissioner of Appeals of the Grand Court, Order of the Amaranth. VW Fajardo is also a member of Luzon Bodies, A & ASR and Luzon Chapter, RAM.

The Masonic articles of VW Fajardo have been published in the "Cabletow", "Far Eastern Freemason" and "The Sunbeam". Some foreign Masonic publications have requested authority to publish his articles.

THE OBLONG SQUARE*

One of the minor curiosities of Freemasonry in the United States is the different conception held by those who have charge of the ritual as to what is secret and what is exoteric.

In the Monitors of some jurisdictions, under "the form of a lodge" the paragraphs which follow are represented by stars — the "form of a lodge" is secret. In others the ritual is printed and the curious may learn that "the form of a lodge is that of an oblong square."

The Indispensable Mackay, in his "Symbolism of Freemasonry" says of this: "The form of a Masonic Lodge is said to be a parallelogram, or oblong square; its greatest length being from east to west, its breadth from north to south. A square, a circle, a triangle, or any other form but that of an **oblong square** would be eminently incorrect and unMasonic, because such a figure would not be an expression of the symbolic idea which is intended to be conveyed.

"At the Solomonic era — the era of the building of the temple at Jerusalem — the world, it must be remembered, was supposed to have that very oblong form, which has been here symbolized. If, for instance, on a map of the world we should inscribe an oblong figure whose boundary lines would circumscribe and

include just that portion which was known to be inhabited in the days of Solomon, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain in the west to Asia Minor in the east, would form an oblong square, including the southern shore of Europe, the northern shore of Africa, and the western district of Asia, the length of the parallelogram being about sixty degrees from east to west, and its breadth being about twenty degrees from north to south.

"This oblong square, thus enclosing the whole of what was then supposed to be the habitable globe, would precisely represent what is symbolically said to be the **form of the lodge**, while the Pillars of Hercules in the west, on each side of the straits of Gades of Gibraltar, might appropriately be referred to the two pillars that stood at the porch of the temple."

For many years a gay little controversy has raged between those who see nothing wrong with the "oblong square" and those who regard it as a contradiction in terms, as such expressions as a "square circle" or a "round square."

To some a square is a square and an oblong is an oblong, just as a circle is a circle and a triangle has three sides; to these, "oblong square" is nonsense.

To those who defend the expression (and they seem to have the better of the argument) the word "square" as moderns use it was once "perfect square", and "oblong square" was the term used to describe a figure with square corners but with two dimensions long and two short.

There are many words, formed of two words, which mean something quite different from the meaning of the words individually. "Pussy", for instance, is a cat. "Foot" is that upon which man and beast walk. But "pussyfoot" means neither cat nor member, but the process of being silent, secretive, concealing.

"Lounge" is an article of furniture, a room for recreation, a position of the

*Reprinted from the Short Talk Bulletin, MSA.

THE OBLONG SQUARE

body. "Lizard" is a reptile. But "lounge lizard" is a man or woman who spends time in cocktail parlors, doesn't work, drinks too much, is rather beneath the regard of more practical minded humans.

Hay is dried grass. Seed is that from which plants grow, yet "hayseed" in contemptuous reference, means an unsophisticated man from the country.

Bell is a metal object which makes a sound when struck. Hop is to progress on one foot. "Bellhop" is a baggage carrier in a hotel.

"Oblong square" is not necessarily a contradiction in terms, but a joining of two words to mean something different from both. A parallelogram is oblong in shape if two sides are longer than another two sides. A square is not only a figure with four equal sides, each of which is at right angles to the other, but is also the name of a whole city block, the intersection of two streets, a glazier's term indicating a pane of glass, a drafting instrument, a carpenter's tool (with one long, one short leg), the familiar "Masonic square", a tool with two equal sides, an expression meaning correct, honest, a nautical term indicating position of yards on a mast and so on for a dozen definitions, all of the same word.

There are those who contend that the carpenter's square, which has one long and one shorter member was once known as the "oblong square" while the tool with two equal sides, at right angles to each other, was known as "the perfect square". According to these students the term was gradually transferred to the figure of a square (as we know it) called "perfect square" and the figure which, while all right-angled is longer than it is broad (our "oblong") then known as the "oblong square".

A gay little controversy indeed, which becomes more interesting as it is further developed.

Consider the word "right". A square is a right angle. Is there, then, some figure which has a "wrong angle"?

The word "right" comes from old Anglo-Saxon *riht*, *reht*, meaning straight, just; it is probably descended from the Latin *rectus*, and has also come to moderns through the German *recht*. From such words we have *direct* and *erect*, the former meaning the quickest way, the "most right" way; the latter meaning at right angles to the plane beneath. When an Entered Apprentice stands "erect" he leans neither forward nor back, to one side or the other — he is "four square" to the floor on which he stands.

A "right angle" then, is one which has no deviation from perpendicularity. It leans neither forward nor back, nor from side to side. It is "the angle of a square."

But it is also "the angle of an oblong" since the common or usual figure so denominated also has four right angles.

Words mean what they do mean by the common consent of the people who use them. As people die and others take their places, word usage changes with the years. The English of Chaucer cannot easily be read by even a well educated man of today, yet it was perfectly good language when Chaucer wrote. Few can read the Regius Poem (Freemasonry's oldest document) who are not thoroughly familiar with the language of the thirteenth and fourteenth centuries in Britain.

Hence if we find the words "oblong square" in an older time, we have every right to believe that it means what it expressed then, that the term is not a misnomer, and that it has its place in a ritual which brings us many forgotten expressions of the days that come not back — for instance, "profane" not meaning, as we have it, taking the name of God in vain, but "without the temple, uninitiated", and "libertine" not as with us, meaning one sexually promiscuous, but a free

THE OBLONG SQUARE

thinker, a libertarian in common beliefs.

Sir Walter Scott used the expression "oblong square" in *Ivanhoe*, to describe "a space a quarter of a mile in length and about half as broad." Would he have used the words "oblong square" to describe his field, if they were not in common use in his time?

In a lodge ritual of the eighteenth century is found "the form of a lodge is a long square". Other contemporary rituals use "oblong square". Curiously enough, there was no controversy between the Ancients and the Moderns (the two English Grand Lodges which in 1813 formed the United Grand Lodge of England, Mother Grand Lodge to all the world) as to "oblong square". Both used it.

"The Master's Carpet" survives in the chart of emblems with which the lectures of the three degrees are illustrated, or in the lantern slides projected upon a screen for the same purpose. Originally the "Master's Carpet" was the floor of the lodge, on which symbols were drawn with chalk, charcoal or clay and erased afterwards by the newly-initiated brother who was thus taught that secrecy was important.

This "drawing of the lodge" was described as "the oblong square" (rituals of 1740, 1760 and 1767). These drawings were made with steps at the west end, called the Entered Apprentice's step, the Fellowcraft's step and the Master's step.

The late great Charles Clyde Hunt, noted Masonic student, researcher, Honorary Past Grand Master and Grand Secretary and Librarian of the Iowa Grand Lodge Library, states that the expression "oblong square" was given in *Johnson Dictionary*, published in 1765. He also calls attention to a quotation from the Bible (I King VII:5) "All the doors and posts were square with the windows" in which the word "square" obviously means rectangular (or oblong).

In 1819 a M.S.P. Hildredth of Marietta, Ohio, stated in a letter "On the outside of the parapet, near the oblong square, I picked up a considerable number of fragments of ancient potter's ware."

"Oblong" as a word comes from the Latin *ob*, meaning off, or before (as in *ob-literate*, to rub off, make as before, that which was written) and *longus* meaning long. The original meaning was "longer than broad" and had no reference whatever to the angles; any rectangle, any parallelogram was "oblong." Even today we use the word to define shape without reference to angles, as for instance "the oblong leaf of a tree" as against a leaf which is roughly "circular" or roughly "triangular" or roughly "square".

The word "square" comes from Latin *ex* meaning from, out of, and *quadrus*, meaning the fourth of a circle. A square is thus "out of a fourth part of a circle."

The ritual tinkerers, alas, we have always with us. They are invariably brethren with the highest principles and the most honest of intentions; no one tries to make the ritual "nearer to the heart's desire" who does not love it. But, alas, and again alas, too often in the past some "Custodians of the Work" (and, tell it not in Gath nor in the Streets of Askalon) sometimes today, are brethren with no knowledge of where their own Grand Lodge obtained it! The result has been (and is too often now) that good intentions without knowledge do harm to that which should be sacred just because it is old.

Recently three Custodians of the Work in a Grand Lodge, nameless here, tried to "improve" their ritual. All three were elderly men of long experience. All three were eminent, beloved and devoted Past Grand Masters. And none of the three had ever been a Masonic student or knew anything about Masonic history!

THE OBLONG SQUARE

They debated a change in the spelling and the pronunciation of the word "hele". That "heel" or "heal" has nothing to do with the meaning of the Masonic "hele" did not trouble them — "heal" or "heel" just wasn't spelled "hele" any more! And it never occurred to them that "hele" (meaning conceal) and rightly pronounced "hail" was sacred because it was old and venerable and came to us as a touch with the days of yore. It was not until a Masonic student was invited to speak (and he spoke up and **how!** that their eyes were opened to the enormity of that which they proposed. The three let the word and its spelling alone.

The ritual tinkerers have succeeded in getting rid of "oblong square" in a number of rituals, where the curious will now find only the word "oblong". They defend their acts by the statement, correct today, not true of an older day, that a square cannot be an oblong.

But in so doing they have made one more modernization of ancient language; one more change in an old, old ritual; one more severing of the ties of the beautiful "long ago and far away."

Will attempts be made to change "so mote it be" to "so may it be" by some who will quote the change from "in my father's house are many mansions" to "in my father's house are many rooms" as a good precedent?

Will the objectors to "oblong square" soon propose a change of "tiler" to **door keeper**, "eavesdropper" to **listener**, "cow-an" to **uninstructed Mason**, "profane" to **non-Mason**, "Amen" to **that is all**, "holden" to **held**, "near the Grand Lodge of" to **at (or for) the Grand Lodge of**, "Great Light" to **illumination**, "Grand Master" to **President**, and "Worshipful" to **greatly respected**?

A gay little controversy — this oblong square matter.

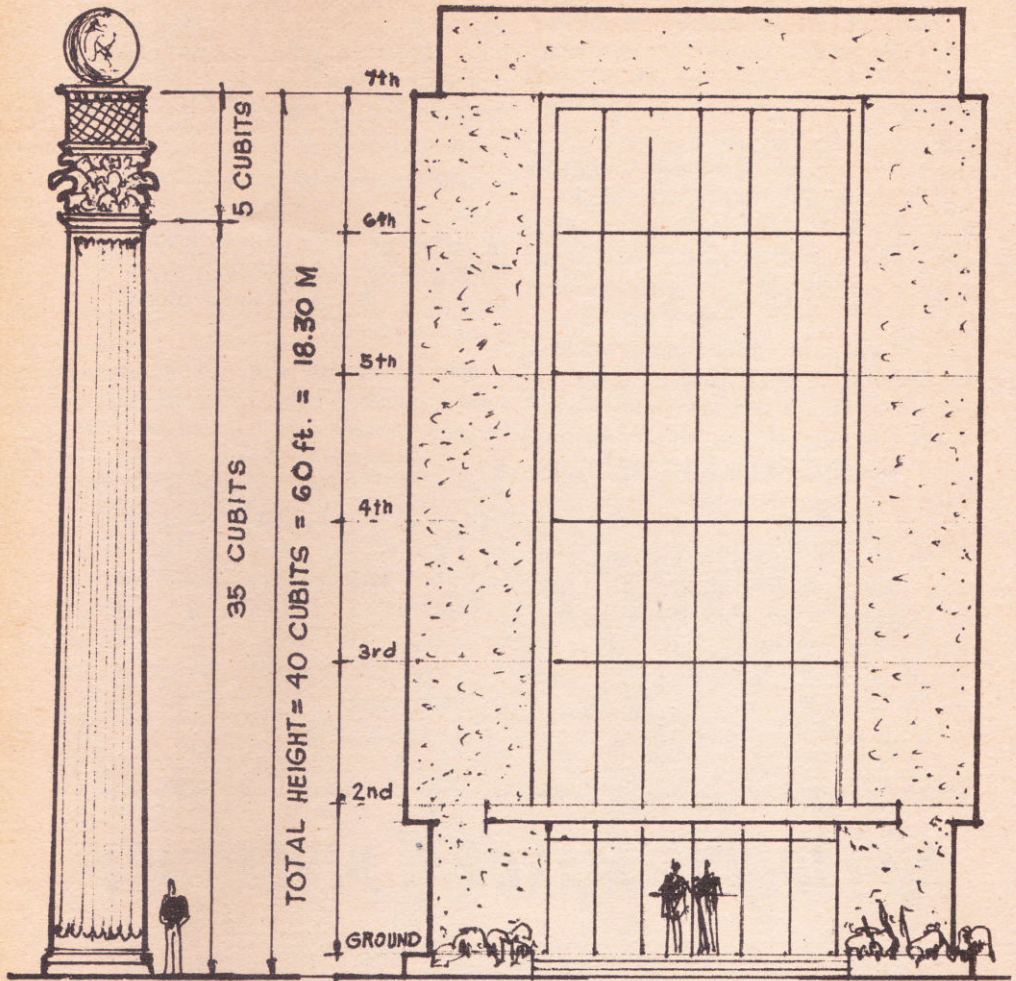
But is it really gay?

PHILIPPINE MASONIC DIRECTORY

Fresh from its success in publishing a Directory of Masons in Districts 1 and 9, T.M. Kalaw Memorial Lodge is now preparing a PHILIPPINE MASONIC DIRECTORY. This project is a first in Philippine Masonry and is enthusiastically supported by our Grand Lodge.

Every Mason under the Philippine jurisdiction is requested to furnish the Secretariat, Philippine Masonic Directory, P.O. Box 2419, Makati Commercial Center, with his complete name; name of his Lodge; profession or occupation; company position or title; name of his company or organization, his address and telephone number and the dates of his initiation, passing and raising. Unless this information is furnished the Secretariat of the Philippine Masonic Directory, only the information available from his Lodge's latest annual report will be entered under the name of the brother.

OUR COVER



Our cover was prepared by WB Jose D. Hinlo, District Treasurer of District No. 9, to show to our brethren in graphic form how the twin pillars at the entrance of King Solomon's Temple compare to a modern edifice.

For purposes of his illustration Bro. Hinlo used the dimensions of the two pillars as given in our Monitor, according to which they were 35 cubits in height, 12 in circumference or 4 in diameter, and were surmounted by Chapters of 5 cubits each, making a total height of 40 cubits in all. A "cubit" is an ancient measure based on the length of the forearm from elbow to fingertips. Its length varied from one ancient people to another, in most cases ranging between the Hebrew length of about 18 inches, and the Assyrian value of more than 21 inches. In the illustration Bro. Hinlo adopted the Hebrew value of 18 inches to a cubit. The total height of the pillars, therefore, came to 60 feet or 18.3 meters. Bro. Hinlo also used the modern method of construction which normally allows a height of only 10 feet between floors. In fine, the twin pillars compare in height to a 7-story structure, including the top floor or penthouse.

PHILIPPINE MASONIC PHILATELY

by VW REYNOLD S. FAJARDO
EDITOR

INTRODUCTION

Collecting stamps honoring famous men who were Masons or those with a Masonic significance is a hobby of thousands of Masons throughout the world. In many countries Masons have banded together to form Masonic Stamp Clubs. One of the oldest is the Masonic Stamp Club of New York organized on January 13, 1934. We also have, among others, the George Washington Masonic Stamp Club in Washington, D.C., the Club Filatelico di Tematica Massonica in Italy; the Masonic Study Unit in Lancaster and the Philadelphia Masonic Stamp Club.

In the early 1940's the Masonic Stamp Club of New York started serious study of Masons on postage stamps and the term "Masonic Philately" was born. Then in 1947 the Masonic philately exhibit won a major prize in the Centenary International Philatelic Exhibition in New York City. From then on interest has grown to the extent that Masonic philately has become a regular specialty and is exhibited at many major stamp shows.

In March 1944, publication of "The Masonic Philatelist" begun. This has grown to a substantial quarterly magazine now in its 36th volume. Some years ago the Masonic Service Association also published "A Masonic Stamp Collection" (in two parts) by Bro. George B. Clark. Many Grand Lodges, furthermore, feature Masonic philately in their official organs, a notable one being the "Revista Massonica" of the Grande Oriente d'Italia.

Over the years, the Fraternity and Masonic Stamp Clubs have sponsored first-day covers honoring Masons and Masonic events. George Washington, Fiorella La Guardia, The Masonic Brotherhood Center at New York's World's Fair 1964-65, the 100th Anniversary Celebration at the Obelisk in Central Park in October 1981 are some of the more popular cachets issued in the USA. In Italy a popular cachet is the consecration of the Temple or Casa Massonica on April 23, 1978. In our country several Masonic cachets have also been issued, some of which are reproduced towards the end of this article. Two cachets, one from Italy and another from the USA, are shown in the next page.

MASONIC PHILATELY



Why do Masons collect stamps? We addressed this question to an avid Masonic philatelist, W. Bro. Julianio N. Chiu of Nilad Lodge, and he told us: "To me a Masonic stamp collection is like a lodge room, with myself as a member. As I turn over the pages of my album and read their Masonic background and see their faces on the stamps, I feel like I am attending a lodge meeting. It brings me to a very close association with them, like I have known them all my life. Everytime new research brings out a stamp which contains Masonic significance or a new stamp is issued with a Masonic connection, I add this to my Masonic album together with the available

information about the stamp. It then becomes a new member". Bro. Chiu also collects stamps with Masonic symbols on them or which help illustrate some feature of the Masonic ritual. While these stamps are not issued with the express intention of illustrating a Masonic tenet or principle, they are nevertheless present, and the research he has to make to find out the Masonic teachings behind the symbols has, to him, been a very rewarding experience.

In the Philippines, to our knowledge, we do not have a Masonic Stamp Club. It is about time, however, that one is organized. Hundreds of stamps either honoring Masons or containing a Masonic connection have been issued by our Post Office. Studying the lives of Masons featured on these stamps or the Masonic symbols they illustrate would, verily, prove to be a stimulating intellectual exercise.

In the hope of kindling interest in Masonic philately in our country we are publishing below several Philippine stamps with a Masonic significance with brief biographical sketches or explanatory remarks. This study is not complete. Had all the stamps with a Masonic connection and all available information regarding them been included, this study would have expanded to a size prohibitive of publication. But perhaps it is so much the better that this is so, for any Mason who chooses to enter the field of Masonic philately can now do so confident he is entering a field only partially explored; there is still room for him for further research.

The stamps in this article came from the collections of Bros. Juliano N. Chiu of Nilad Lodge and the late Bro. Jorge B. Vargas of Sinukuan Lodge. Some were obtained from the Post Office. The Masonic cachets are from the collection of VWB Eliseo Arandia, the macho secretary of Jose Rizal Lodge No. 22. The cachets were first reproduced in full color in "The Sunbeam" of Araw Lodge.

1 MASONS IN PHILIPPINE STAMPS

GREGORIO AGLIPAY

May 5, 1860 — September 1, 1940

Ordained Catholic Priest in 1890; excommunicated in 1899 for joining Emilio Aguinaldo's Revolutionary Government; member of the Malolos Congress; Titular Head of the Philippine Independent Church.

Initiated on May 3, 1918 in Magdalo Lodge by a Grand Lodge team headed by Grand Master Manuel L. Quezon and Brothers Rafael Palma and Emiliano Tria Tirona. Joined the Philippine Bodies, AASR.



EMILIO AGUINALDO

March 22, 1869 — February 6, 1964

President of the Philippine Republic.

Initiated on January 1, 1895 in Pilar Lodge No. 203; founder and Master of Magdalo Lodge No. 371, now Emilio Aguinaldo Memorial Lodge No. 31; Coronated 33° on February 12, 1955, AASR (Phil.). In a speech delivered on April 26, 1955 he confessed: "Since becoming a Mason, I forgot hate. Instead, I learned to love — love God and our fellowmen. I am now at ease with my own conscience. I only do what I think is right and shun all evil. I also forgot fear. I can be alone no matter where I am, what I do, or where I

go. Clean conscience makes a man brave. I hope Masonry has had the same influence upon all of you which is an assurance of a better world to live in, and a happier humanity to live with."



KING AMADEO

After Queen Isabela II of Spain was overthrown by the Glorious Revolution of 1868, the provisional government chose Amadeo of Savoy as the King of Spain. He reigned for only two years. King Amadeo, like the leaders of the provisional government, was a Mason.

The stamps honoring Amadeo were used during the Spanish regime.

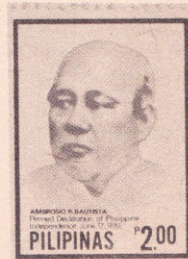


AMBROSIO RIANZARES BAUTISTA

Authored the Declaration of Philippine Independence which he read on June 12, 1898 when Gen. Emilio Aguinaldo proclaimed Philippine Independence on the same day; second President of the Malolos Congress; described in the Calle Ilaya monument as the First Patriot of 1868.

His Masonic affiliation is not clear, however, he was denounced as a Mason in a confidential police report in 1896. Also, Bro. Pablo de Palma of Luzong Lodge claimed that in 1895 Rianzares assisted in

the holding of a Lodge of Sorrows (Sesion Funebre) in his house in Paombong, Bulacan.



MASONIC PHILATELY

CONRADO BENITEZ

November 26, 1889 — January 4, 1971

Author; educator; Dean, College of Business Administration, UP; President, Jose Rizal College, 1920 to 1926; one of the "Seven Wise Men" who drafted the Philippine Constitution of 1935; first editor of the Philippines Herald (1920); member, National Economic Council; chairman of the Board of Trustees, Philippine Women's University.

He was the first candidate initiated (October 14, 1914), passed (October 28, 1914), and raised (November 11, 1914)

in Bagumbayan Lodge No. 4; Master of Bagumbayan Lodge in 1918; Grand Master in 1936; joined the Philippine Bodies in 1916 and later transferred to Luzon Bodies; served as Sovereign Grand Commander, AASR, Phil.



ANDRES BONIFACIO

November 30, 1863 — May 10, 1897

Known as the Great Plebeian; founder and Supremo of the Katipunan, a secret society organized for the purpose of winning independence for the Philippines.

Initiated in Talibá Lodge No. 165, Gran Oriente Espanol. The date of his initiation is not certain, but he is mentioned under his symbolic name "Sinukuan" as a 1st Degree Mason in a document dated June 30, 1892. Bonifacio is mainly responsible for bringing over into the Katipunan Society the symbols, ceremonies and organizational structure of Masonry.



FERNANDO MA. GUERRERO

May 30, 1873 — June 12, 1929

Writer; poet; journalist; Editor of *El Opinion* and *El Renacimiento*; member of the first Philippine Assembly; described as one of "the first three Filipino poets in Spanish whose works can be placed side by side with the best works in Spanish and Spanish-American literature."

Member of Logia Rizal and Sinukuan Lodge. Several of his poems in Spanish appeared in the Far Eastern Freemason.



MASONIC PHILATELY

GRACIANO LOPEZ JAENA

December 18, 1856 — January 20, 1896

Greatest Filipino orator; founder and editor of propaganda organ "La Solidaridad"; leader of Propaganda Movement in Spain.

Initiated in 1882 in Logia Porvenir No. 2, 'Gran Oriente de Espana; co-founded Logia Solidaridad in Barcelona on April 5, 1886, but because he lacked a demit from his former lodge he was able to take his oath of affiliation only on April 4, 1887; co-founder of Logia Revolucion in Barcelona; Master of Lodges Porvenir, So-lidaridad (Barcelona) and Revolucion;

during a brief visit to the Philippines in June 1890 or 1891 he initiated Deodato Arellano and Timoteo Paez under the "celestial canopy".



JOSE P. LAUREL

March 9, 1891 — November 1959

President of the Philippines (1943-1944) and founder of Lyceum of the Philippines.

Initiated in Batangas Lodge No. 383, under the Gran Oriente Espanol, now Ba-tangas Lodge No. 35 under the Grand Lodge of the Philippines. Served as Junior Warden.



ANTONIO LUNA

October 28, 1866 — June 5, 1899

Foremost General of the Filipino-American War; gifted writer and propagandist.

Co-founder of Logia Solidaridad No. 53 in Madrid and a Masonic Triangle in Paris. He did not remain faithful to the Craft. When arrested by the Spanish authorities, he denied being a Mason. He also stated: "I was a Mason in Spain from '87 to '91. In the Philippines as the Filipino Masons can state, I have worked for no lodge, nor do I know any. I have had nothing to do with Masonry in the Philip-

pines. In Spain in 1890, I drew up a project for extending Spanish Masonry to the Philippines, but it was never carried out."



MASONIC PHILATELY

JUAN LUNA

October 23, 1857 -- December 7, 1899

Most famous Filipino painter; won many medals in Art Exhibitions in Rome, Paris, Barcelona and Madrid; awarded two government decorations.

Joined a Masonic Triangle in Paris under the auspices of Logia Solidaridad No. 53.



APOLINARIO MABINI

July 23, 1864 -- May 13, 1903

Known as the "Sublime Paralytic" and regarded as the "Brains of the Revolution"; head of Aguinaldo's first Cabinet; author, lawyer, philosopher.

Initiated in September 1892 in Logia Balagtas No. 149, Gran Oriente Espanol; Masonic peace-maker; spearheaded organization of Grand Regional Council, becoming its Grand Orator.



MASONIC PHILATELY

DOUGLAS MAC ARTHUR

January 26, 1880 — April 5, 1964

General of the Armies; military genius.

Made a Mason at sight on January 17, 1936 in Manila. He was initiated by MW Frederic H. Stevens, passed by MW Francisco A. Delgado, and raised by Grand Master Samuel Hawthorne. He affiliated with Manila Lodge No.1 and was conferred honorary membership by Kanlaon Lodge No. 64. He was elected by Supreme Council, AASR, S.J. on October 16, 1945 to the 33^o at the same time President Truman received that honor but due to pressure of work it was only on December 8, 1947 that the 33^o was actually conferred upon him in Tokyo by Bro. Stevens. Charter member and Orator of the Supreme Council 33^o AASR, Philippines; member A.M.C. No. 63 and life member of Nile Temple, A.A.O.N.M.S., Seattle Washington; Honorary Member of Medinol Temple, A.A.O.N.M.S., Chicago, Illinois; received Grand Lodge of New York Medal for Distinguished Achievement, September 30, 1963.



PAUL V. MC NUTT

July 19, 1891 — March 24, 1955

United States High Commissioner to the Philippines, 1934-1939 and 1945-46. United States Ambassador to the Philippines, 1946-48. He read the Proclamation of Philippine Independence issued by President Harry S. Truman, PGM, during the Independence rites at the Luneta on July 4, 1946. He is shown in the stamp at left just beyond President Roxas.

Member of Martinsville Lodge No. 4, Martinsville, Indiana. Raised, August 14, 1912; 32^o AASR (NJ); member of Murat Shrine Temple of Indianapolis, Indiana.



RAFAEL PALMA

October 24, 1874 — May 24, 1939

Author, journalist, Senator, President of the University of the Philippines.

Initiated September 10, 1907, passed and raised July 4, 1908; Master of Sinukuan Lodge 1914 and 1915; Grand Master 1920; Grand Orator 1929-1930.



JOSE MA. PANGANIBAN

February 1, 1863 — August 19, 1890

A minor propagandist. He was born in Mambulaw, Camarines Norte, which town was renamed after him in 1934. He enrolled in the College of Medicine of UST, then went to Spain to continue his studies. Once there the Filipino cause caught his interest and he abandoned his studies for some time. He joined the editorial staff of La Solidaridad and was a member of the political societies "La Solidaridad" and the Association Hispano-Filipino. Because of his death at the early age of 27 years he left only a few writings.

Panganiban was an original member of Logia Revolucion founded in Barcelona in April 1889.



MARCELO H. DEL PILAR

August 30, 1850 — July 4, 1896

Considered greatest Filipino journalist of his time; founder of "Diariang Tagalog"; editor of propaganda organ "La Solidaridad";

Father of Philippine Masonry; co-founder of Logia Revolucion in Barcelona and Logia Solidaridad No. 53 in Madrid; largely responsible for the organization of Filipino Lodges in the Philippines. He held high positions in the Gran Oriente Espanol such as Grand Counselor of the Order, President of the Grand Commission of Justice, Assistant Grand Orator and member of the Commission of the Award of Masonic Perfection.



MASONIC PHILATELY

MARIANO PONCE

March 23, 1863 – May 23, 1918

Famous author and journalist; leader of the Propaganda Movement in Spain; Secretary General and Diplomatic Agent of General E. Aguinaldo.

Initiated in Logia Iberia in Madrid; co-founder and Secretary of Logia Revolution in Barcelona and Logia Solidaridad No. 53 in Madrid; member of the Supreme Council of the Order, Gran

Oriente Espanol; member Logia Sinukuan No. 272, in Manila and Philippine Bodies, Manila.

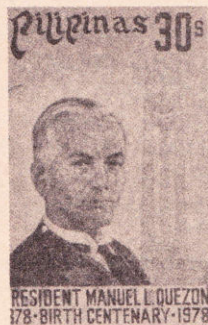


MANUEL L. QUEZON

August 19, 1878 – August 1, 1944

President of the Philippines (1935 – 1944)

Initiated on March 17, 1908, passed May 18, 1908 and raised May 23, 1908 in Logia Sinukuan No. 272 under the Gran Logia Regional de Filipinas, now Sinukuan Lodge No. 16, under our Grand Lodge. Master of Sinukuan Lodge, 1918 and 1919. Was largely responsible for the unification of Spanish and American lodges in 1917; elected Grand Master the following year. Years later he demitted, but maintained his close friendship with members of the Craft.



ANTONIO MA. REGIDOR

April 16, 1845 – December 28, 1910

Famous lawyer and writer; Secretary of the Audiencia; Chief inspector of municipal schools; was the one who defended Governor-General Carlos de la Torre from the grave charges of reactionaries during de la Torre's residencia; implicated in the Cavite Revolt of 1872 and deported to the Marianas; he escaped with the assistance of Masons and thereafter established himself in London becoming a well known lawyer in commercial law; helped the diplomatic missions of the Revolutionary Government.

Regidor joined Masonry after his escape from the Marianas. In 1896 he wrote a pamphlet on the history of Masonry in the Philippines which is now an important source material on Masonry during that period.



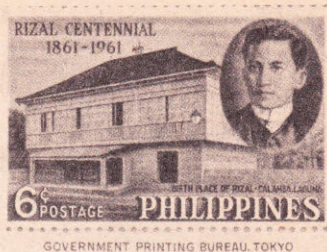
MASONIC PHILATELY

JOSE RIZAL

June 19, 1861 – December 30, 1896

Revered as the greatest Filipino Hero.

Initiated in Acacia Lodge No. 9, Gran Oriente de Espana; invested title of Master Mason by Solidaridad Lodge No. 53, Gran Oriente Espanol on November 5, 1890; his name was incised in the Book of Gold or "Libro de Oro" of Logia Solidaridad; appointed Grand Representative of the Gran Oriente Espanol to the Gran Orient of France and the lodges of Germany on January 3, 1891; affiliated with Temple de L' Honnuer et de L' Union, Grand Orient of France on October 14, 1891; made Honorary Venerable Master of Nilad Lodge No. 144, Gran Oriente Espanol, on January 31, 1892; frequent visitor to St. John's Lodge in Hongkong, under the Grand Lodge of Scotland; reported to have joined Lodges in England and Germany.



MASONIC PHILATELY

FRANKLIN DELANO ROOSEVELT

January 30, 1882 -- April 12, 1945

President of the United States of America, 1933 – 1945.

Initiated in Holland Lodge No. 8, New York City, October 10, passed November 14 and raised November 28, 1911. He received the Scottish Rite degrees in Albany on February 28, 1929 while Governor of New York. He was "Right Worshipful" having been acceded the representative of the Grand Lodge of Georgia near the Grand Lodge of New York, September 22, 1930.

Stansbury Lodge No. 24, D.C. made him an honorary member November 21, 1919 when he officiated at the Masonic laying of the cornerstone of its Temple. He attended Architect Lodge No. 519 of New York City, February 17, 1933, when he raised his son Eliot to the Sublime Degree and made an address in which he stressed the importance of Masonic principles to the USA. He returned to Archi-

tect Lodge on November 7, 1935 when two more sons, James and Franklin D., were raised. He was an honorary member of Washington Centennial Lodge 14, Capital Forest No. 104 and Almas Shrine Temple. On April 13, 1934 he became the first honorary grand master of the Order of De Molay.

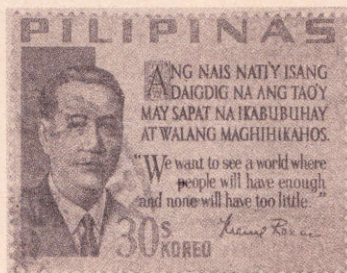


MANUEL A. ROXAS

January 1, 1892 -- April 15, 1948

President of the Philippines (1946-1948)

Past Master of Makawiwili Lodge No. 55; he had the 32^o, AASR; our Grand Lodge records also show he attended some Annual Communications.



JOSE ABAD SANTOS

February 19, 1886 – May 2, 1942

Chief Justice of the Supreme Court of the Philippines; suffered a martyr's death at the hands of the Japanese.

Member of Bagumbayan Lodge No. 4; initiated in Washington, DC (by courtesy); passed in his own lodge on August 27, 1919; raised, September 6, 1919; Grand Master, 1938.



MASONIC PHILATELY

LOPE K. SANTOS

Sept. 25, 1879 — May 1, 1963

Printer; newspaperman; editor of **Muling Pagsilang**; labor leader; last president of Union Obrera Democrata which under him became known as the **Union del Trabajo de Filipinas**; author of socialistic novel entitled **Banaag at Sikat** (Rays and Sunshine); Director of **Surian ng Wikang Pambansa**; Governor of Rizal Province; Senator.

The Masonic affiliation of Santos is mentioned in Manuel Artigas y Cuerva's History of Logia Solidaridad No. 323 in Manila. He was a member of Philippine Bodies, A&ASR.



BASILIO J. VALDES

July 10, 1892 — January 26, 1970

Major General; Chief of Staff of Philippine Army; Secretary of National Defense in President Quezon's wartime cabinet. He was one of the closest intimates and companion of Quezon in Washington during the war. After the war he again practiced his medical profession becoming the medical director of Lourdes Hospital.

He was initiated into the Craft when he was still a young third lieutenant. Some of his Masonic speeches were published in the Far Eastern Freemason.



TEODORO R. YANGCO

November 9, 1861— April 20, 1939

Philanthropist, businessman and millionaire; Resident Commissioner to the United States Congress. Yangco had the 32^o, AASR. He and his brother Luis were both members of Logia Minerva No. 370, under the Grande Oriente Lusitano Unido of Portugal and among their companions in the lodge were many famous men such as, Macario Adriatico, Rafael del Pan, Francisco Ortigas, Teodoro Sandico, Juan Atayde and Pedro Gil. A chapter of the Order of Demolay has been named in honor of Teodoro Yangco.



II MASONRY IN PHILIPPINE STAMPS

AGUINALDO'S MANSION

Better known in history as the place where Gen. Emilio Aguinaldo proclaimed Philippine Independence on June 12, 1896.

For several years Aguinaldo's Mansion served as the lodge temple of Magdalo Lodge. Many famous Masons like Mons. Gregorio Aglipay, were initiated here. It was also here where Emilio Aguinaldo

was installed as Master of Magdalo Lodge on June 13, 1915.

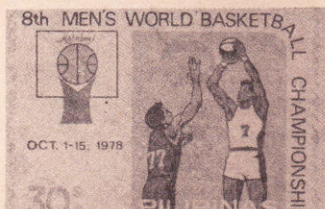


BASKETBALL

The game of basketball is of interest to Masons for it was invented by Bro. James Naismith.

Bro. Naismith became a Mason in Roswell Lee Lodge in Springfield in 1894. The dates of his initiation, passing and raising are February 10, March 17, and April 28, 1894. He was also a mem-

ber of Morning Star Chapter, RAM of Springfield, Massachusetts.



JOSE A. BURGOS

February 9, 1837 – February 17, 1872

MARIANO GOMES

August 2, 1799 – February 17, 1872

JACINTO ZAMORA

August 14, 1835 – February 17, 1872

Filipino Catholic priests; exponents of the secularization movement whose execution by the Spaniards in 1872 shocked the Filipinos into nationhood.

The three were not Masons, but are nonetheless connected with Masonry, thus, (1) when they were arrested and tried on the trumped-up charge of being implicated in the Cavite Revolt of 1872, three of their co-accused were Masons (Maximo Inocencio, Enrique Paraiso and Crisanto de los Reyes); (2) years later, Masons were accused of being anti-friar because like Gomez, Burgos and Zamora, they espoused the replacement of friars with Filipino or secular priests; (3) a sister of Fr. Burgos married Dr. Mariano Marti, a 33^o Mason. (According to Ar-

tigas y Cuerva, Marti is one of our first masonic organizers and was responsible for the establishment of Lodges **Luz de Oriente** No. 6 in Manila, **La Espanola** in Cebu, and **La Libertad** in Iloilo); and (4) during the Spanish regime a Masonic triangle in Mindoro was named after Fr. Burgos; the Chapter of Rose Croix of the Philippine Bodies was also named in his honor.



MASONIC PHILATELY

INTRAMUROS

The first Masonic meetings in the Philippines are said to have taken place inside a cathedral in Intramuros.

In 1762, after England declared war against Spain, a British expeditionary force reduced the City of Manila and occupied it for two years. A field lodge, Gibraltar Lodge No. 128, is said to have existed among the expeditionary force and held meetings in the cathedral in Intramuros.



KATIPUNAN

The "Kataastaasan, Kagalang-galangan, Katipunan ng mga Anak ng Bayan" or Katipunan or KKK for short was a secret society aimed at obtaining independence from Spain. It was organized and led by Masons and adopted the symbols, ceremonies and organizational structure of Freemasonry.

The Katipunan ushered the Revolution of 1896 that gave birth to the Philippine Republic of 1898. In the words of Aguinaldo: "The successful Revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed. And I venture to say that the first Philippine Republic of which I was its humble president, was an achievement we owe, largely, to Masonry and the Masons."



MALACANANG

The Palace of Malacanang is the official residence of the Chief Executive of the country. It is of interest to Masons because in it no doubt, many a drastic measure against Masonry was discussed and decreed during the Spanish regime. On the other hand, it also served as the residence of several Chief Executives who were Masons. During the time of Governor-General Francis Burton Harrison, Manila Lodge No. 1 held its anniversary celebration inside Malacanang. It was also

here where a meeting was held for the purpose of discussing the organization of the Philippine Bodies under charter.



PHILIPPINE FLAG

Before his death, President Emilio Aguinaldo disclosed that the Philippine Flag was influenced by Masonic symbols. Indeed, the design of the Flag is evidently patterned after the Masonic Apron. Even the three stars within the triangle are arranged in the manner in which Masonic abbreviations were made. Thus, for example, under the Gran Oriente Espanol all Masonic documents begun with the salutation "A la Gloria del Gran Arquitecto del Universo" (To the Glory of the Great Architect of the Universe) abbreviated, as follows: A :: L :: G :: D :: G :: A :: D :: U ::.



RIZAL PARK

Named in honor of Bro. Jose Rizal.

A part of Rizal Park, now occupied by the Chinese Gardens, used to be called "Bagumbayan" or New Nation. It was the scene of the execution of several famous Masons, among whom are: Bros. Jose Rizal, Faustino Villaruel of *Walana* Lodge, Jose A. Dizon of *Taliba* lodge, Domingo Franco of *Balagtas* lodge, Ramon Padilla, Francisco L. Roxas, Numeriano Adriano of *Balagtas* Lodge, Antonio Salazar of *Modestia* Lodge and Luis Enciso Villareal of *Taliba* Lodge.

Two lodges have been named in memory of Bagumbayan, i.e; Logia Bagumbayan No. 352 under the Gran Oriente Espanol and Bagumbayan Lodge No. 4, under the Grand Lodge of the Philippines.

Rizal Park is of further interest to Masons because of the old Elks Building which used to overlook the Park. In this building, a three story wooden structure, the Grand Lodge of the Philippine Islands was formed in December 1912. In it Bagumbayan Lodge No. 4 and Southern Cross Lodge No. 6 were constituted, and

in it, the Manila Scottish Rite Bodies were born.



MASONIC PHILATELY

PNB and CONANT COIN

The Philippine National Bank building at the Escolta was erected by the New Masonic Temple Association and was for a number of years the tallest and most imposing building of Manila. It was the first home of the Grand Lodge of the Philippines; many lodges also met here. In 1935, it was sold to the Philippine National Bank for one million pesos.

The Conant coin featured in the stamp was designed by Melecio Figueroa. His designs were used on all regular coins issued during the American regime and on the fractional coins issued by the Republic of the Philippines in 1958.

Melecio Figueroa (May 24, 1842 – July 30, 1903) studied art in Madrid. On his return to the Philippines in 1892 he was appointed professor of engraving in the Escuela de Pintura, Escultura y Grabado. He also served as engraver in the Casa de Moneda, the government colonial mint in Manila. In 1891, while in Madrid, he became a member of Solidaridad Lodge No. 53 under the Gran Oriente Espanol.



STATUE OF LIBERTY

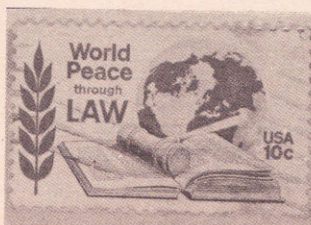
The gift of the French people to the United States of America. It was made by Bro. Frederic Auguste Bartholdi, a member of Lodge Alsace-Lorraine. The Cornerstone of the pedestal was laid on August 5, 1885 by the Grand Lodge of New York. The principal addressess were made by the Grand Master, William A. Brodie, M. Albert Lefavre, Minister Plenipotenciary in charge of the consulate of France in New York, and the Deputy Grand Master, Frank R. Lawrence. On

June 19, 1884 the members of Lodge Alsace-Lorraine went in a body to the USA to review the masterpiece of Bro. Bartholdi.



SYMBOLS AND TEACHINGS OF THE CRAFT

On these stamps may be seen the Gavel, the Naked Heart, the Widow and Orphans, all well-known to Masons.



MASONIC PHILATELY

UNIVERSITY OF STO. TOMAS

The oldest university in the Philippines.

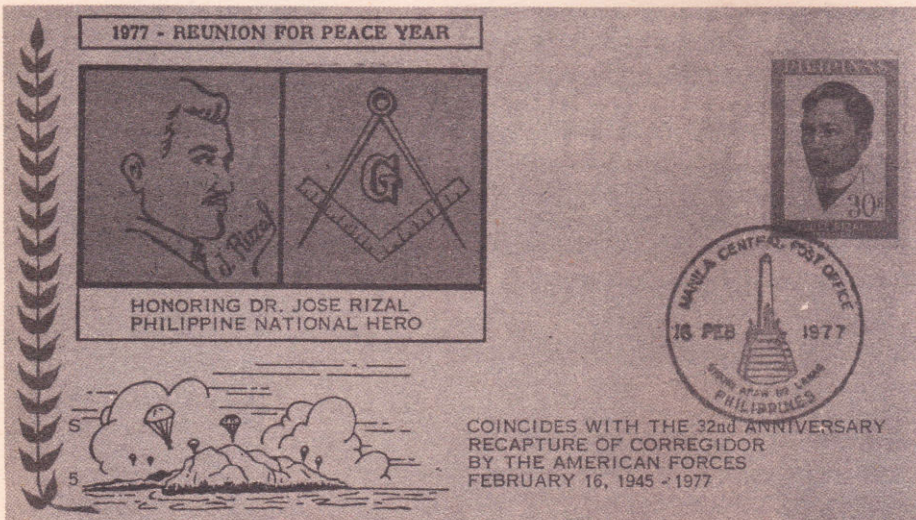
During the Second World War, UST was used by the Japanese as a concentrationcamp for nationals of the Allied countries; hundreds of Masons, including Grand Master John Mc Fie, were interned here. The Japanese absolutely prohibited all Masonic activities during their occupation of the Philippines, but the members of Manila Lodge No. 1 were nevertheless able to hold a meeting on September 19, 1942 inside the main building of UST. The meeting was presided by the master

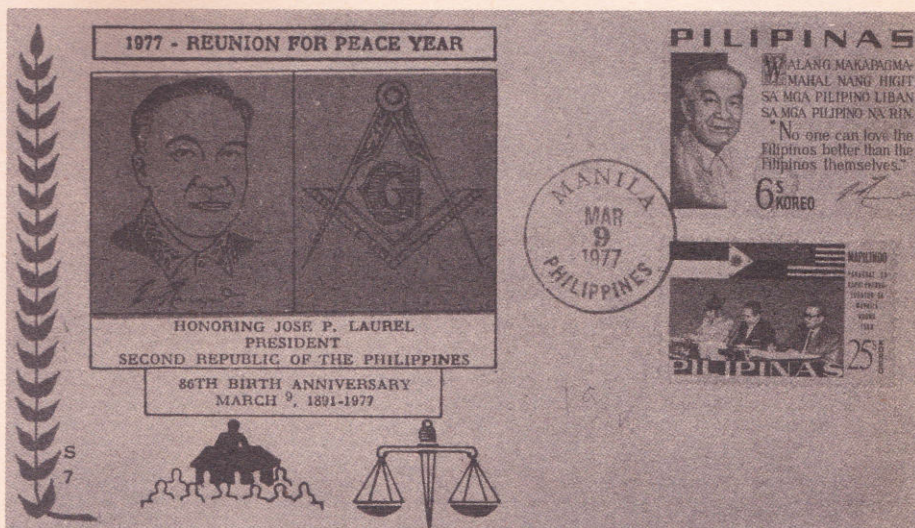
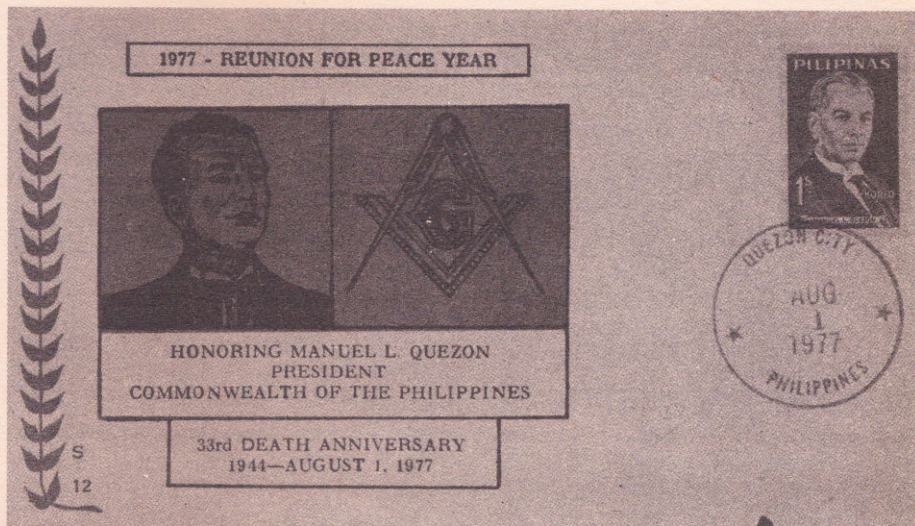
of the lodge, Robert Cecil; they had a dispensation from the Grand Master; the Bible used was borrowed from Rev. Walter Foley of Corregidor-Southern Cross No. 3; the Square and Compasses were taken from the shop; and a crucifix was suspended in the East in lieu of the letter "G". Furthermore, minutes of the meeting were taken and the lodge was opened and closed in due and ancient form.



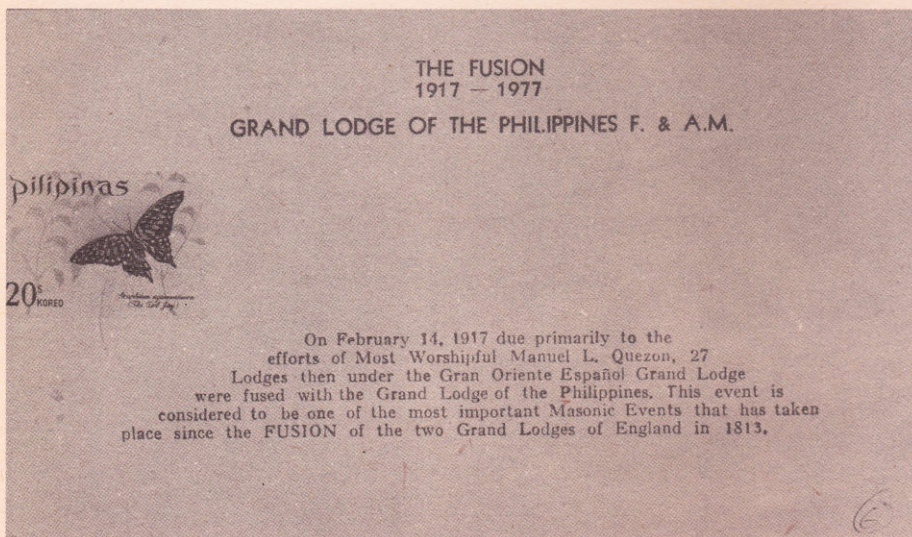
III MASONIC CACHETS

These cachets were printed in connection with the Reunion For Peace Philatelic Exhibition held in 1977 wherein MASONIC PHILATELY was exhibited for the first time in the Philippines.

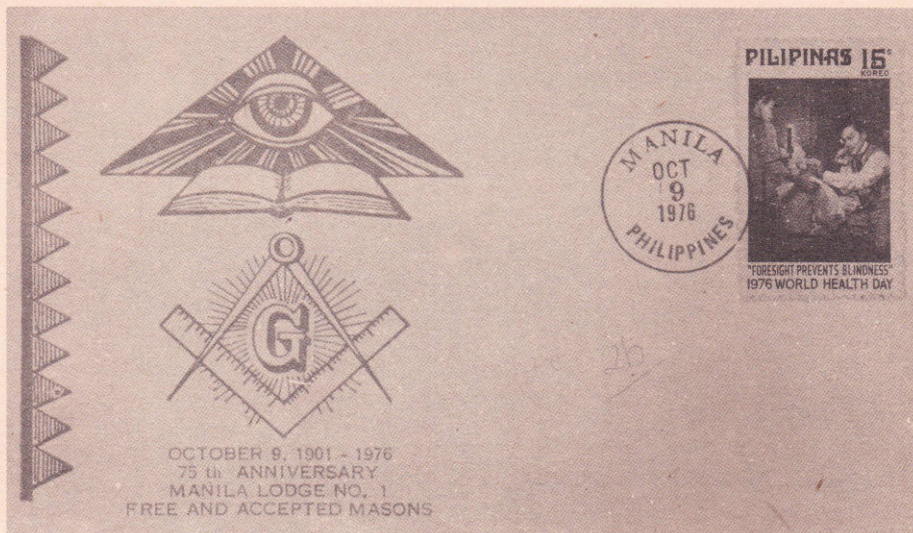




MASONIC PHILATELY



MASONIC PHILATELY



MASONIC PHILATELY



Brother Lindbergh was honored with this Souvenir Cover because of his successful efforts to include the Tamaraw and Monkey Eating Eagle — two of the rarest animal species that are found only in the Philippines — in the list of endangered species, thus protecting them from extinction.



(To be Continued)

OPINION OF THE COMMITTEE ON JURISPRUDENCE

BALLOTING ON PETITIONS; POSTPONEMENT OF SECOND BALLOTING; WHEN JUSTIFIED.

ANTECEDENTS: In the meeting held in August 1981 by Mabini Lodge No. 39 balloting on three petitions was conducted.

The first ballot yielded negative votes for each petitioner. The Master ordered a second ballot with similar results. He then counted the number of votes cast and found out that they were more than the members present. In view of this, he ruled the second ballot was null and void and suggested to the members that the second balloting be postponed until the next meeting. His suggestion was adopted by the members on motion duly made. He thereafter postponed said balloting. Subsequently his action was sustained by the DDGM.

QUERY: The question now raised is, "Was there any infraction of the Constitution & By-Laws of the Grand Lodge by the postponement of the revotation on the applications, particularly paragraph 3 of Article III which says that the second vote cannot be postponed, but must be taken immediately?"

OPINION: We sustain the action of the Master of Mabini Lodge No. 39 and that

of its DDGM. The one-member-one-vote rule which is provided for in Article III, Chapter VII, par. 680 (Sec. 3) of the Constitution (Rev. 1980) wherein "in balloting members entitled to vote shall form lines . . . each member shall cast his vote by dropping a white ball for election or a black cube for rejection of a candidate . . . " must be unwaveringly adhered to. Clearly so, and without exception, a member is entitled to drop only one white ball or one black cube in the balloting of petitions. When the number of ballots cast exceeds the number of members voting, there is thus a violation of the Constitution. The member casting more than one ball may be reprimanded, suspended or expelled for wilful violation of the Constitution (par. 57).

Constitutionally, the reason for calling an immediate second ballot (When the first yields a black cube) is to quickly correct a possible mistake. WB Flojo did order an immediate second ballot after the first revealed negative votes. However in the second balloting the sanctity of the ballot was desecrated. The second ballot therefore was not availed of to cure a possible mistake; worse, and unmasonically,

OPINION

there appeared the act to impugn and destroy its sanctity. As to whoever perpetrated the act, the records in Our possession do not point to the actor. We can only hope that the still, small voice called "Masonic Conscience" would touch his heart and change and mend his ways before the next balloting is taken.

Furthermore, with the brethren's consent shown in a motion duly made and passed by the Lodge, WB Flojo cannot be said to have acted arbitrarily or in defiance of the Constitution or masonic laws or rules in postponing the new second balloting if only to impress upon his brethren the need and the duty to exercise the privilege of masonic balloting with utmost candor, seriousness, fairness and in compliance at all times with the Masonic Law Book.

Moreover we find that the records are bereft of any appeal taken from the Master's ruling to declare the second balloting

null and void and to postpone the new second ballot. This procedural failure is ample reason for the reballoting to continue as directed. Finally, the DDGM had already sustained the Master's action, his decision being attended as it is with worth and weight since "he assist /s/ the Grand Master in the performance of his duties within the District" (par. 250, Constitution).

WHEREFORE, this Committee so holds that the new second balloting on the petitions may be held during the stated meeting in September 1981 of Mabini Lodge No. 39 or if the Lodge has not yet acted, it having waited for the action of the Grand Master to whom the present Committee ruling is now transmitted then at the stated meeting in the month next following receipt of his action on DDGM Hiram T. Kalata's letter of September 17, 1981 (Opinion, dated October 23, 1981, penned by J.C. Nabong, Jr.)

THINK

The noblest tool of the Mason is his mind, but its value is measured by the use made of it. Thoughtful in all things, the aspiring candidate to divine wisdom attains reality in sincere desire, in meditation, and in silence. Let the keynote of the Craft, and of the Ritual, be written in blazing letters: THINK OF ME. What is the meaning of this mystic maze of symbols, rites and rituals? THINK. What does life mean, with the criss-crossings of human relationship, the endless pageantry of qualities masquerading in a carnival of fools? THINK! What is the plan behind it all, and who the planner? Where dwells the Great Architect, and what is the tracing board upon which he designs? THINK! What is the human soul, and why the endless yearning to ends unknown, along pathways where each must wander unaccompanied? Why mind, why soul, why spirit, and in truth, why anything? THINK! Is there an answer? If so, where will the truth be found? Think, Brothers of the Craft, think deeply; for if truth exists, you have it, and if truth be within the reach of living creature, what other goal is worth the struggle?

Manly Hall

— 0 —

Ang isang masamang tao ay walang karapatan maging Mason, at ang isang Mason ay walang karapatan maging masama.

Ading Fernando

THE ERRING BROTHER

by MW JOSEPH H. SCHMIDT, PGM

Editorial Note: *Our Grand Lodge can take pride in the fact that many of its subordinate Lodges have put out Bulletins which contain articles that can be the pride of any Masonic publication. To mention only a few of these Bulletins, we have the Hojas Sueltas of Nilad Lodge, the Eureka published by our brethren from Cebu, and the Sinukuan Bulletin of Sinukuan Lodge. As a salute to our subordinate Lodges we are reprinting an article by M. W. Bro. Joseph H. Schmidt which appeared in the June 1927 issue of the Bulletin of Sinukuan Lodge No. 16.*

On several occasions in my Masonic experience, I have felt myself torn by conflicting emotions and at a loss what to think, say and do. This was when members of our Order had committed an act involving a transgression of the laws of the land and exposing them to disgrace and the contempt of the community.

The first emotions a Mason feels upon hearing such news is doubt and disbelief. It seems incredible to him that a man who has knelt at the altar of Freemasonry and taken the sacred vows of our Institution, could possibly do the thing he stands charged with.

Then, when strong proof of the guilt of the accused is forthcoming, our soul is filled with indignation. The conduct of the offender seems so much the more reprehensible, because of the fact that he is an intelligent man — otherwise he could not be a Mason — and can not have sinned from ignorance. Furthermore, in committing the felony, the accused violated not only the law of the land, but his

Masonic obligation as well. And finally, the disgrace which he brought upon himself and family also reflects upon our ancient and honorable Institution. Is it astonishing if our soul is hardened against the criminal and exemplary punishment alone will satisfy us?

At last, however, a revulsion of feeling takes place. We remember the acts of kindness and charity performed by the man who has strayed from the path of righteousness. We seek and find motives and excuses that make his offense appear in a more favorable light; we persuade ourselves that, sorely tempted as he was, we might ourselves have fallen. And, last but not least, we recollect that we are pledged to aid our fallen Brother to reform.

Our Masonic duty is clear. We are enjoined not to palliate nor aggravate the offenses of our Brethren; but judge them with candor, and rather than place our foot on our fallen Brother's neck and push him deeper into the mire, we must

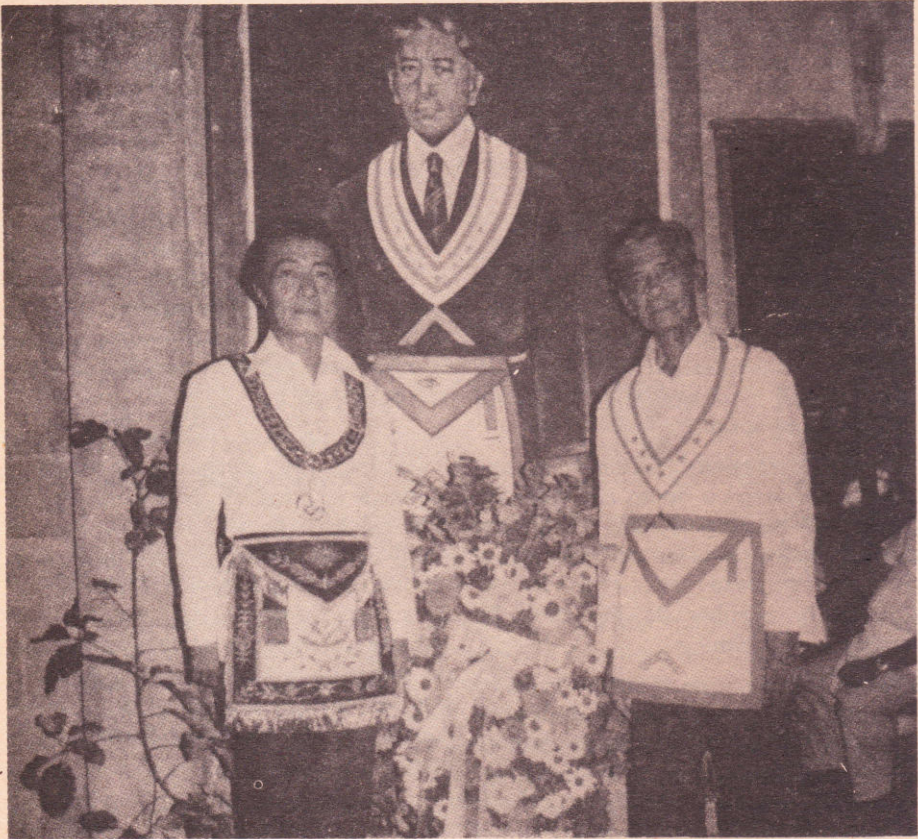
THE ERRING BROTHER

take him by the hand and aid him to rise and retrieve himself. To banish him for a while from our fraternal circle may be not only advisable, but even necessary. Yet such action would disregard sincere repentance and bar a fallen Mason forever from the companionship of his brothers and fellows.

Let us bear all these things in mind when a member of our Lodge has sinned grievously. Let us endeavor to place ourselves in his situation and try to understand his motives. And unless he be utterly depraved and unworthy of consideration let us give him a full measure of com-

passion and sympathy in his trouble.

Another feature of such cases that must not be forgotten is the offending members's family. Is it right for a Lodge to expel a member convicted of a felony and sent to prison for a term of months or years, and allow his family to suffer dire want, his abandoned wife to be forced to take the wages of shame, and his children to beg on the streets? Or should the Brethren get together and help at least the innocent victims of the criminal act that the erring Brother is expiating behind the bars, in their distress? The answer is not hard to find.



This picture was taken during the Constitution of Arcadio Evangelista Memorial Lodge No. 254 at Anao, Tarlac. Eight Evangelistas are members of the Lodge. The Worshipful Master, Senior Warden, Junior Warden and Junior Deacon are all surnamed Evangelista.

DR. RAFAEL PALMA— *A Man of Diverse Gifts*

by WB DEMETRIO ESTRELLA, PM

In Hawthorne's classic short story, *The Great Stone Face*, Ernest always meditated at, and was greatly inspired by the sublime-looking face of stone on the side of a promontory silhouetted against the blue sky. And the boy, absorbed in constant longing for the coming of the man predicted in the legend of the place to be as noble and possessing traits as the face portrayed, little by little and unconsciously developed a bearing and formed a character molded after his high and noble opinion of it.

The effect upon Ernest of the great stone face was the same as the influence of Rizal's life and writings upon young Rafael Palma. While yet a student, Palma braved dangers and secretly read Rizal's *Noli Me Tangere* and subsequently the Hero's other writings which created a lasting impression upon him and became his guide in his future conduct. He was with the multitude that witnessed the execution of the hero. In fact the facial expression of the hero and many of the details of the execution mentioned by him in his biography of Rizal, were actually seen by him. The same day he published in the press an account and his impression of the unforgettable event under a nom-de-plume, Robert Paul.

Later events demonstrated the influence Rizal had upon the life of Palma who developed a burning desire to write about the hero. Since then he gathered materials and made researches for the work. He won the first prize in an essay contest on the theme, "Rizal in the History of the Philippines." In the competition for the biography of Rizal given by the Commonwealth in December, 1938, he again won the first prize under the nom-de-plume, Lakan-Dula.

A portion of the decision of the judges reads thus — "The work of Lakan-Dula has a marked difference from other biographies of Rizal entered in the contest or from those already published. His literary criticism of the novels of Rizal and the intimate presentation of their characters are brilliant and superb. Not only does it present many new things that give lustre to the talents and wisdom of the hero but on the whole it presents a distinct and exceptional picture of Dr. Jose Rizal."

His treatment of the biography was with the passion for details of a Ludwig. It took him almost a life-time of research from his college days up to the last year of his matured life, for he died five months after he won the prize. His penetrating analysis of the motives in any

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actions and the moral deductions and philosophical interpretations of acts and events in the life story, border those of Plutarch's in his Lives of the Great Men of Antiquity. His masterly delineation of the characters in Rizal's novels in relation to the historical and social backgrounds of the time almost approached the genius of Hugo. Young writers should take pain in studying his style: the purity of his language, the clarity of his description the array of his arguments employing not vivid eloquence but cool, calculated logic. His negation of Rizal's re-conversion to Catholicism and the attendant ludicrous superstitious acts attributed to the hero, together with his proofs against Rizal's alleged abjuration of Free-masonry, to me, is beyond comparison. The whole chapter of the CRITICAL EXAMINATION OF RIZAL'S ALLEGED RE-TRACTIONS, was masterly and the refutations convincing.

Few Filipinos of his time ever had the esteem, admiration and respect of their colleagues and associates as Palma had. After the death of Gen. Antonio Luna, Palma was made permanent editor of *La Independencia*, organ of the revolution and mouthpiece of the Filipinos desiring freedom and independence. Guerrero and Apostol, at that time the country's most distinguished poets collaborated with him. When he was editor of *El Renacimiento*, a galaxy of our foremost men of letters were under him. After his first year of brilliant record in the first Philippine Assembly, he was chosen member of the First Civil Commission. Under the Jones Law, when he was in the Senate and President Protempore under Quezon, he was appointed Secretary of the Interior - probably the only Filipino who ever held both the executive and legislative posts at one and the same time. He was the vice-chairman of the First Independence Mission sent by the Philippines to the United States on February 23, 1919, composed of a group of men considered tops in points of culture,

knowledge and prestige. When Dr. Porter Benton resigned the presidency of the University of the Philippines, among a host of prominent Filipinos of executive ability, of culture and of integrity, Rafael Palma was singled out and was insisted upon to accept the vacated position.

Palma did not readily accept the presidency of the U.P. fearing that he was not equal to the task for he held no academic degree. It must be explained that the Sto. Tomas University was closed because of the revolution when Palma was a senior law student. He practiced law after self-studying, reviewing and passing the bar examinations. But, as in the case of Dr. Benjamin Franklin who had only a few months of regular schooling, nobody, friend or foe alike, doubted the ability, knowledge and culture of Palma. Speaker Manuel Roxas intimated that if he would not accept the job it would again be placed under the hands of an American.

It must be noted, and it is here mentioned with emphasis, that he never solicited any of the appointed positions he held. His virtues and abilities glitter like the gold among the dark rocks in the bowers of the earth, which were easily recognized.

His presidency of the U.P. was a signal success. He balanced the budget; established bonus and merit system among professors; sent them to observe in foreign universities; subsidized student societies; and improved the halls and erected new buildings. He confessed that of all the jobs he held this was the one he loved best. He encouraged and made scholars of poor deserving students for he was, himself, self-made. After ten years of successful administration, he resigned the post to become a candidate for senator and to defend the Hare-Hawes-Cutting Act. On December 17, 1938, at the special convocation of the U.P. in his honor, in recognition of his valuable service to the institution, he was conferred the degree of Doctor of Laws (*honoris causa*).

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Dr. Rafael Palma was born in the district of Tondo on October 24, 1874. His life was not wholly a chain of successes and triumphs or a litany of glorious achievements. He had his trials and triumphs; victories in the legal profession and business failures. Always blessed with the dignity of high office, honorable positions and literary triumphs, he died, nevertheless, relatively poor.

A biographer says that he is silent on the little faults and shortcomings of his hero for those were not part of his greatness. This is but a collection of random thoughts about a man — to me not an ordinary one — who, by the process of sublime irony, when viewed in a light different from ordinary, the small defects were his very virtues.

He did not live in luxury and splendor as others would have lived, had they attained his success in the law practice and his length of service in various high government positions. He was relatively poor, and at one time, he felt the pang of want and poverty. But he was not a failure — he was a victor; for he fought successfully the temptations of power long possessed and the allurements of office long enjoyed.

In his law practice he charged small fees from his wealthy clients. He defended and won in law suits the Hacienda El Porvenir, the Roxas Estate and the Estate of the Solar Family worth millions of pesos and charged only from P500 to P1,000 when American lawyers at the time would have charged from P10,000 to P20,000 fees.

His manuscript of the History of the Philippines was bought from him by the government for P5,000 but others said it was worth P20,000.

He resigned the high salaried position as president of the University of the Philippines, entered politics to become a candidate for senator for the sake of principle in order to defend the Hare-

Hawes-Cutting issue although his keen foresight anticipated his slim chance of winning.

He was pitted against his old personal friend, Don Juan Sumulong who was supported by the whole being, skill and shrewdness of another friend, Quezon. The writer witnessed the political battle with keen interest. Against the biting innuendo, voltairian sarcasm of Quezon and the iron logic of Sumulong, there Palma was, a bit stooped by age and asthma, fatigued by a hundred speeches day and night in the whole senatorial district defending the "pro". And like a Toledo blade, polished, hard but resilient, he parried successfully the thrusts and the strokes of his adversaries and fought like a gentleman that he was. He spoke nobly in low tone, with pungent wit, elegant language and beautiful thoughts. Tough and tumble oratory was not in keeping with his nature; but the populace, be it in the gladiators' or in the bulls' arena, want the sight of blood.

The result of the elections was mainly due to the persuasive ability of Quezon. The "Anti" won and Palma lost; but history recorded another victory for him. It was Palma's victory against self — over cowardice, selfishness, cupidity, like Rizal he would risk everything for principle.

To the the average man Palma's resignation from U.P., his too strict an observance of the ethics of his profession in charging too small fees and his little regard for money which caused his relative poverty, may seem wanton improvidence if not plain stupidity. To Palma, however, the humiliation of defeat and the bitterness of want were nothing compared to the spiritual joy he experienced in complying to what he considered his duty to God or to his Country, in much the same manner as when the early Christians climbed the steps of the dungeon upward to the arena, singing with upraised eyes and with stoic resignation approached the

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hungry lions. To Palma, there is no choice; moral cowardice or recreancy, to him, is worse than defeat; it is death itself with no resurrection for there is no immortality in dishonor!

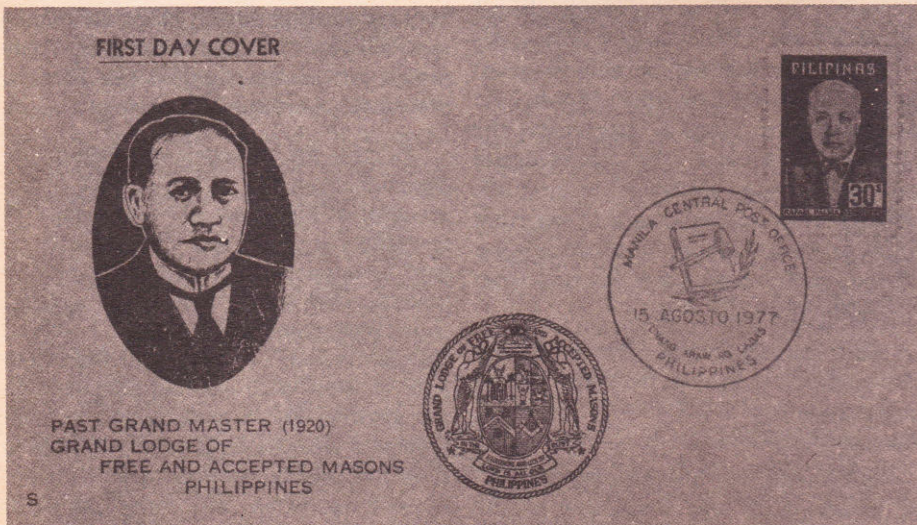
Rafael Palma's researches about the life of Rizal and his knowledge and admiration of the lives of other illustrious and patriotic Filipinos who were Masons, induced him to apply for degrees in Free-Masonry. His character, reputation and standing in the community at the time he applied in the institution made him well qualified for it.

His political campaign in the Hare-Hawes-Cutting controversy caused his first defeat (the very first) in the polls. It was also his last, for he was elected member of the constitutional convention that same year although it was not he but others who filed his certificate of candidacy. The campaign, furthermore, caused his poor health and financial difficulty. He confessed that in the whole

year 1935 he felt the pang of want, but he did not complain to anyone about it. He died during the Commonwealth on May 24, 1939. Amidst handicaps and failing health, he wrote his autobiography which ends thus --

"When I turn back the pages of my autobiography I can recall the sacrifices I offered to our dear country. The dreams of my youth to serve the welfare of our race has been realized! Sometimes when I perceived the darkening sunset of my life and could not foresee the dawn of the morrow behind, my only consolation was to turn back and behold those I left on the way, and, amidst the thorns in the path of life, joyfully picked the roses of love and pleasure which sweetened the memory and perfumed the moments of the setting sun!"

What more could Palma wish? He realized the dreams of his youth! Could Rizal, who died "without seeing the dawn" wish for more? . . .



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A TRIBUTE TO BRO. FRANK

by WB EMIL ANDRION

During his lifetime, WB Francisco D. Ronquillo or Brother Frank as he was fondly called, was not difficult to get to know. He was fair in stature and curly-haired, full of fun for his age, and wore thick spectacles that magnified his squint eyes.

Brother Frank was a fellow with many natures. His Mother lodge, Rafael Palma Lodge No. 147, (the Masonic lodge identified with brethren from the University of the Philippines) was indeed fortunate to have him as member. He was initiated Entered Apprentice and passed to the degree of Fellowcraft in November and December of 1959. In February of the following year, he was raised to the sublime degree of Master Mason.

A person with a deep sense of involvement, he joined several masonic organizations which bolstered his knowledge of the mysteries of the Craft. And displaying the proficiency of a master workman, he was elected to the Oriental Chair in 1968. In recognition of his dedication to duty, his mother lodge continuously elected him Secretary from 1972 to 1978. He was also a member of Luzon Bodies A, & A.S.R. and other fraternal associations, but he will always be remembered as a

"cardinal" amongst his buddies.

His strong desire to sooth and renew acquaintances and his dedicated interest in attending to Masonic congregations, led to Brother Frank's presence in other sister lodges and this became his particular trademark. Brethren greatly admired him not only in Masonic District No. 9, but other districts for his active and tireless participation in degree conferrals and fellowship gatherings. Lodge activities were enlivened with his presence, as he was widely-loved for his humorous approach to the meaning of life. This particular approach brought him great popularity and won for him a preeminent position in every Mason's heart.

Life for Brother Frank was an atmosphere of friendship and camaraderie, and for this he was a dominant character even among non-masons in the University of the Philippines, where he was employed as Assistant Chief of the Property Division. He dared to preach and act upon his beliefs and was revered as a towering figure for his direct and gentle approach to life.

But then, death came to our beloved brother at a time when we needed him most. Everyone was moved by his pass-

A TRIBUTE

ing, untimely as it was. For him, the better part of life was over and for all of us it was a bitter taste of sorrow. Like himself, how many had come here to walk and to sigh, but then in our grief, we took a certain pride in realizing the love and inspiration he had practised. So, in that radiant evening of November 23, 1981 at the UP Catholic Church of Holy Sacrifice, we paid our last tribute and performed in his honor the masonic funeral rites.

The permission to hold a masonic funeral rite was not easy in coming, especially since a gathering of this nature was the first in the history of the University of the Philippines. After a moment's indecision, the ceremony was performed in the cool shade of the UP oval chapel amidst the mingled fragrance of flowers in the air. The crowd of non-masons and their families that witnessed the occasion

perhaps, talked of nothing else but the curious question of what freemasonry was really all about. And the intriguing issues that beclouded the mysteries of the fraternity could possibly be a factor which contributed to the good attendance.

Such was the final chapter in the life of our faithful friend, and though our sentiments may not bring him back that day, we again paid our last respects to him at the North Cemetery on November 24, 1981. For all of us who knew him well, his passing was not a loss but a pilgrimage into a new life about to be. In the same way, we know too that Brother Frank is as happy in the other life as he was during his brief sojourn on earth, for his death was supported by visions of admiration on the part of the brethren and acceptability of the fraternal order on the part of non-mason friends.



SIGN OF THE TIMES — Improved relations between the church and the Fraternity enabled the Brethren to hold funeral services for Bro. Frank inside the U.P. Catholic Church. The growing rapport has also resulted in the filing by a Catholic priest of a petition for membership in Baguio Lodge No. 67.

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