



The CABLETOW

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MW CAMILO OSIAS, PGM

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Editorial

Hosanna to MW CAMILO OSIAS, PGM

This year we are observing the 100th year of MW Camilo Osias, PGM. It is with despair to note that his centennial is about to pass with hardly a salute from our people whom he has served so well. The despair is deepened by the irony that others whose accomplishments stand in sandy soil have been aggrandized in a byzantine fashion by the powers that be.

But those who were able to have keyhole look on the life of MW Osias will never submerge his legacy to the silts of their subconsciousness. Grandmaster Osias belongs to that rare breed of Filipinos who laid down the enduring foundation of our nation through their far-seeing vision. Without any clout except their wit and wisdom, they convinced the Americans to grant us an early independence. He was an influential member of two constitutional commissions that hammered out the political framework of our government from the anvil of republicanism. He was a foremost educator who inculcated on the impressionable minds of our young people such eternal values as love of country, fear of God, respect for parents, simple living, down-to-earth honesty, dignity of labor, and obedience to law and order. The *Osias Reader* espousing these virtues used to be the Bible of all grade schoolers. When it disappeared from our library shelves, our values also dematerialized from our selves.

Amnesia is one of the most wicked maladies that can punish a people. It makes them forget the experience of the past and make them an easy prey to the vultures of the present. Our people are on the verge of forgetting the greatness of MW Osias and we are near the precipice of disaster. Let others forget MW Osias but not the masonic fraternity whose ideals he included as part of his fighting faith. We are heartened by the issuance of Edict No. 93 where our reigning Grand Master, MW Juan C. Nabong, Jr., enjoined all lodges to establish scholarships for indigents in public schools. The public schools system was an abiding concern of MW Osias as it ought to be the passion of every mason. Years after MW Osias, our public school are in a despicable rut. Of the legions of government employees, our public school teachers are the most neglected and the worst exploited especially during elections. Their most sulfurous statements in their last strike achieve little for them. But their neglect is hounding us. Its present products and by-products are turning out to be our most damning weights of woe. This is an area of concern where the fraternity can use all its resources and

make an impact on the nation. It is one little way of remembering MW Osias yet a big step in re-establishing our old glory.

It is the 100th year of MW Osias but it will yet be a long, long time before we can say adieu to his ideas. Perhaps for another century we shall still be trying to reach MW Osias' unfulfilled dream of "More men in Masonry, more Masonry in Men". RSP

Osias Gem Among Fellow Masons And Fellow Filipinos

• **Samuel P. Fernandez**

"A Mason thus is a seeker of knowledge," succinctly concluded MW Camilo Osias in one of his speeches. "He is never satisfied with the knowledge that he possesses. Alone or in company he wants knowledge and more knowledge, knowing that the light of knowledge alone can illumine his path in life."

A scholar par excellence, a convincing and forceful speaker, a consummate politician of principles, a tireless civic leader, MW Osias is undoubtedly one of the most respected pedagogists in the Philippine educational firmament. Not only was he a distinguished Mason, but he also made himself conspicuous in the realm of our national life by his unceasing pursuit of knowledge which he shared with his countrymen.

MW Osias first saw the light of Masonry in Bagumbayan Lodge No. 4 in 1918. But his political activities barred him from concentrating on his Masonic involvement. Thus, it was only after 30 years that he was elevated to the honored Oriental Chair. Seven years later he was Grand Master of the MW Grand Lodge of the Philippines.

A man with vigorous intellect and tremendous drive, he blazed the trail with the wisdom of the cultured and educated, drawing along many to follow his lead.

One of MW Osias' obsessions was his educational program. He enumerated the parts of his program thus:

"1. We should enrich or build Masonic libraries in all the Lodges. Well-chosen books should be acquired and wisely used. There should be organized reading and discussion circles. The philosophy and teachings of Freemasonry must become familiar to Masons that they may the better live them and spread them.

"2. The history of each Lodge should be written. Where beginnings have been made chronicles should be brought up-to-date. Most, if not all, I dare say all, Lodges have events and personalities of thrilling human interest. These should be recorded and preserved to help build a greater Masonic tradition.

"3. More studies and publications on Masonry should be undertaken. We must not be weary of well-doing and those with ability should not be indolent. Masonry is a creative art and a progressive science.

"4. The more prosperous Lodges and Masons may well take upon themselves the task of donating or furnishing worthy Masonic works to deserving men and institutions. Every work donated may bear these words: Offered with fraternal love for the cause of More Masonry among Masons and More Men in Masonry."

That educational program, unfortunately, has not been fully concretized yet in many Masonic Lodges. So, let us be up and doing.

Born in Balaoan, La Union on March 23, 1889, MW Osias was sent in 1908 to the Illinois State College to study. In 1910 he finished his Bachelor of Science in Education (B.S.E.) at the Columbia University, where he came to be the heart-throb of many an American woman impressed with his oratorical prowess.

After many years of dedicating his life to education, he was honored, in 1929, by the Otter Bein College with the title Doctor of Laws (LL. D.).

Starting as a humble teacher in the public schools, MW Osias rose to become Superintendent of Schools in Tayabas (Quezon Province) in 1917. Three years later, he was appointed Assistant Director of Education.

From 1919 to 1921 he served as professorial lecturer at the University of the Philippines. Later, probably with a heavy heart, he left the government service to assume the post of first President of the National University. In his inaugural address, he enunciated:

"A people devoid of national freedom and happiness may experience spiritual bankruptcy. Freedom and happiness must enter into the consideration of efficiency. We may, therefore, say that education seeks to secure for humanity as a whole, and for every nation, for every human being, the highest and fullest measure of freedom, of happiness, and of efficiency."

The first National University President further articulated his conception of the nationalistic principle in this manner:

"A sane, disciplined, humanized patriotism is always a virtue. The modern conception of patriotism is to the narrow, bigoted sectional feeling, on the one hand, and to the exaggerated nationalism, on the other. Time and again, I have expressed the opinion that although this is an age of internationalism, there is no concerted movement — there should be none — to eradicate or to weaken the feeling of nationality. The fact is that in each civilized country, people are engaged more than ever in intensifying their national spirit, not only to strengthen their

national existence, but also to lay a foundation upon which the superstructure of a new humanity shall rest.

For those of us who equate as anti-foreign anything that is associated with our colonial past, he offers this wisdom:

"The nationalization of our education is by no means an anti-foreign movement. It is not an expression of antagonism for anything that is not ours, or for everything that is not indigenous in the country. It is not an exclusivistic tendency. It does not mean the overthrow of the subject-matter and method of education which are not distinctly native. It is an expression of an ungovernable tendency to seek office or position regardless of merit. And, certainly, it does not mean the sacrifice of efficiency on the altar of a narrow and superficial nationalism."

Like his fellow legislator and educator and fellow Mason, Bro. Jose P. Laurel, MW Osias may be said to be Filipinistic. In fact, he wrote:

"Dynamic Filipinism can and must be nurtured in our educational institutions. Filipinism is a faith in the essential principles of nationality, in the sacredness of our ideals, and in the permanence of our institutions. It is respect for law and for constituted authority. It is devotion to liberty and justice. It is belief in truth and in right. It is recognition of the inevitable victory of merit and reason. It is love of country tempered by sanity and breadth of view. It is service to the people tempered by a patriotism that does not force men to worship false gods or to pursue selfish and ignoble ideals."

Dynamic Filipinism, indeed, is what our fragmented, still colonial-minded, rather confused nation is in dire need of. It is high time we took to heart and put into meaningful action the noble thoughts of Filipino greats like the late Camilo Osias. Let us listen to this great man and great Mason's erudite explication of the relationship between education and democracy. He says:

"Anarchy thrives best where the people's thoughts are repressed and where people's convictions are muzzled. The education which teaches respect for expert service, loyalty to law, devotion to truth, and the eternal verities, obedience as well as leadership — this education, I say, is in accord with the principle of democracy. Democracy prompts men to look upon an office not as an opportunity to shirk work, but to shoulder hard work: to consider a public trust a privilege for service and not a means for power. This precious word *service* which is often abused means freedom of opportunity and equitableness of rewards. It is equality of opportunity and inequality of compensation; inequality of compensation as to worth and merit. Democracy, furthermore, means the giving of the same opportunity to all and special privilege to none. Cultivated democracy makes for unity of purpose, mutuality of sympathy, community of ideals, loyalty to public ends, devotion to

righteous causes, and the identity of human interests. This democratic principle in educational administration demands respect for intelligent public opinion, intellectual tolerance, and an abiding faith in, and a clear vision of, the highest good of each individual as a human being and of humanity as a brotherhood."

The true Mason that he was, he hankered after scholarship, searched for wisdom, and defended truth. He therefore turned himself into a non-ordinary pedagogist, defining his direction for others to follow. He wrote books, such as **Philippine Readers** and **The Filipino Way of Life**, among others, which contributed to the formation of as well as gave delight to many a young Filipino heart and mind.

His serious articles have inspired many senior citizens to live purposeful and productive lives. Those who have read his prize-winning **Jose Rizal, His Life and Times** will notice his painstaking efforts to show how great Rizal was and how he was able to influence our nationalists during the period of chaos and turmoil. Indefatigable, he published and translated into English and Ilocano many of Rizal's major and minor works.

An equally non-ordinary statesman, he signed two Constitutions of the Philippines. He is credited for the educational provision in the Constitution, the preamble and the economic provision therein.

MW Osias championed academic freedom and civil liberties, for he considered these the true foundation of democratic polity.

In 1921, he was named a member of the First Independence Mission to the United States. Returning in 1929, he served as Resident Commissioner to the U.S. Congress until 1935 and zealously worked for the Independence Bill.

As perceived by the people of La Union in particular, MW Osias displayed sagacity and integrity of conviction. Hence, not surprisingly, the people of La Union gave him the mandate to be their Senator, not only once but for several times. In 1935 he was made Assemblyman. In 1947 he won as Senator-at-Large, topping the winning senatorial list.

MW Osias served both as minority and majority floor leader of the Senate and as President of the Upper Chamber of Congress. During this time that he was involved in politics, he never forgot his vision to help the academic world, as evidenced by his many pronouncements and bills.

Our Fraternity, for one, was blessed by his presence. Never was he more articulate when he gently reminded us his brethren of our duties and responsibilities as Masons.

Addressing Bagumbayan Lodge No. 4 during its public installation ceremonies on January 10, 1951, he said in part:

"A Mason is a disciple of truth. He knows that truth makes man truly free. He is a great respecter of that great philosopher who, condemned by his people, ostracized by them, and sentenced that the men of his group or race shall have no converse with him, was adamant in his non-conformism to mere tradition. Strong in his courage, unswerving in the defense of his conviction, he rose to great heights. He said: 'I prefer to be a traitor to my people than to be a traitor to truth.' Fortunately, a Mason can be a devotee of truth without being a traitor to his people."

"Why are Masons independent, happy and strong?" That is the query of a number of brethren "thrown" in this confusing world.

MW Osias would give this rejoinder:

". . . (each of them) has a philosophy that guides him. He has a philosophy that orients his thoughts. He has a philosophy that directs his actions. He realizes that righteousness exalts a nation. He acknowledges the authority of right and reason rather than the authority of might or position. A Mason is straight and unbending. Fearing neither man nor Satan, bowing only to the Architect of the Universe, he is true and faithful ever to his deep-seated convictions."

MW Osias was one of the few who have had the privilege of being not only Grand Master of the MW Grand Lodge of the Philippines but also the Sovereign Grand Commander of the Supreme Council of Ancient & Accepted Scottish Rite of Masonry of the Republic of the Philippines.

Up to the twilight of his years, he gave erudite messages and elocutions. Up to the end, his intellectual keenness did not wane. He wanted his brethren to be educationally enlightened about the Fraternity. Thus, he suggested a compilation of the thoughts of senior Masons. The resultant is his first Masonic book, *Unity and Amity*.

This writer remembers MW Osias prodding Ill. Isabelo Tupas, then *Far East Freemason* editor-in-chief, to hurry his pet project. He wanted to finish other books meant to be his legacy to those who were hungry for Masonic literature.

Then at 1:15 p.m., a Friday, May 20, 1976, the great man and great Mason passed away at the Veterans Memorial Hospital at the age of 87 years. The nation mourned for him, particularly because he was a great educator whose vision has contaminated many to continue the task of teaching pliable minds.

In many Masonic gatherings, MW Osias jestingly remarked he would celebrate his one hundred years with his brethren. But the burden of his crowded life bore on him. He was not able to reach 100 when he wrote his 30.

"His life and ideals," said ex-President Marcos, "will not easily

pass from the nation's memory. They will continue to animate the thoughts and actions of our young; and those of us in public life will "continue to find in them invaluable guidance."

How true! Ideas are more lasting than anything else in this world.

Most probably to those of us in the Fraternity who tend to grumble or to be negativistic, MW Osias would say these lines from "Lucinda Matlock" by Edgar Lee Masters:

What is this I hear of sorrow and weariness,

Anger, discontent, and drooping hopes?

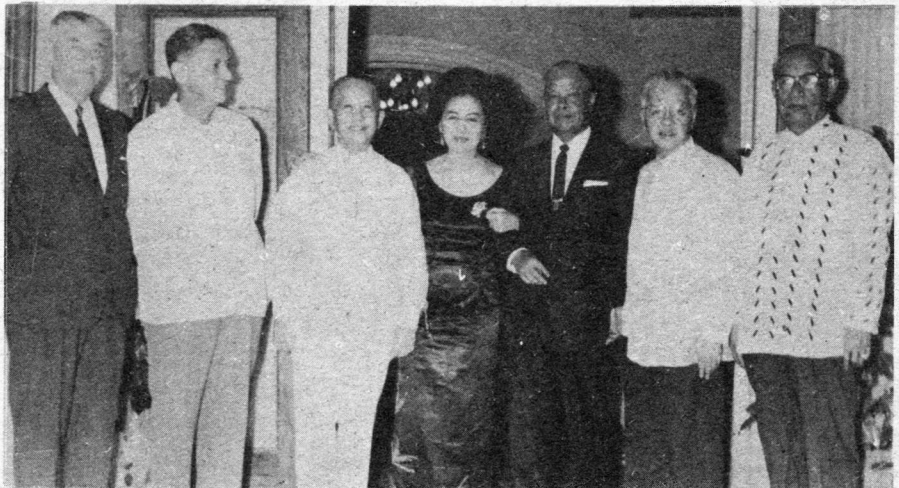
Degenerate sons . . .

Life is too strong for you —

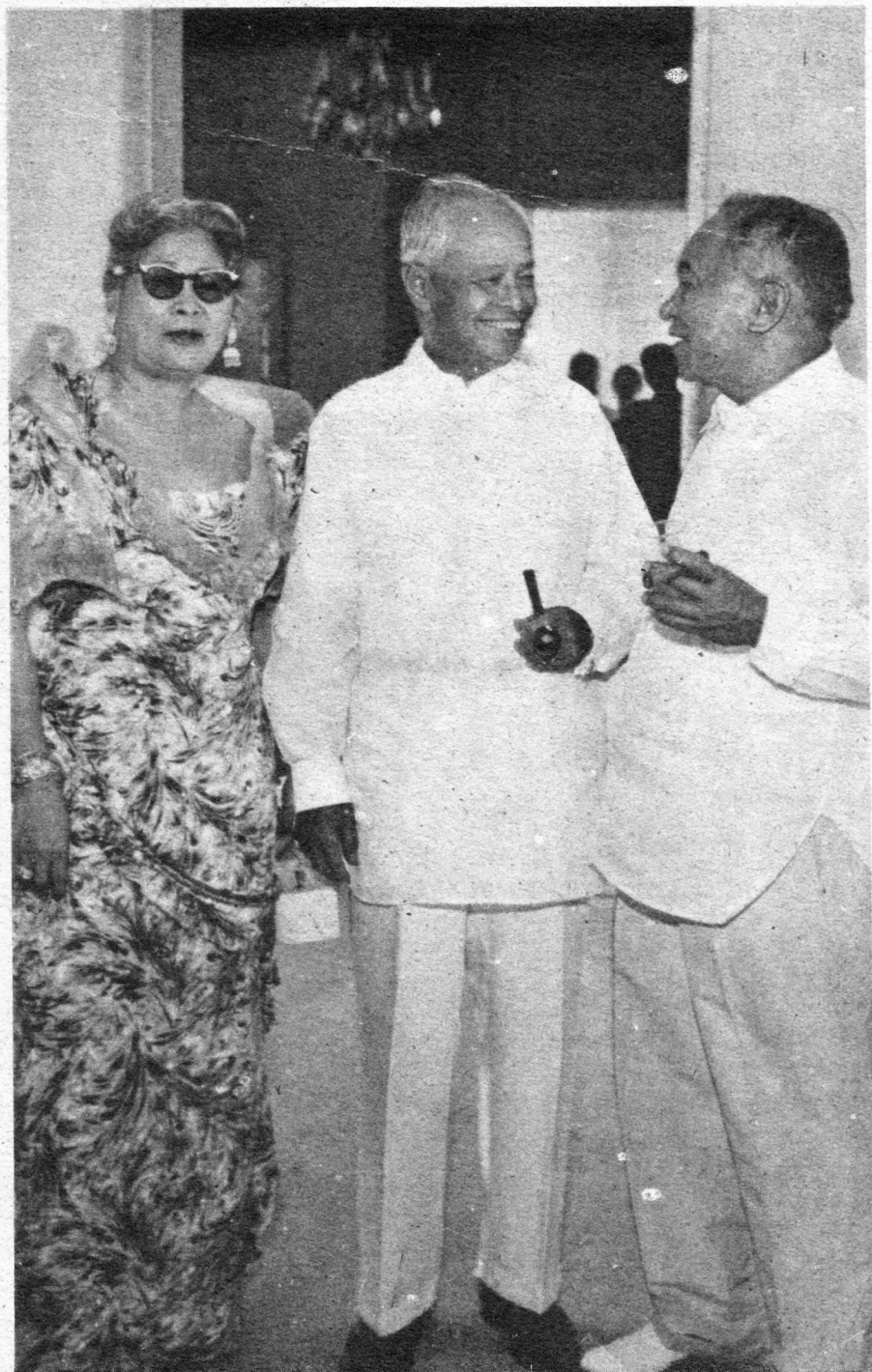
It takes life to love Life.



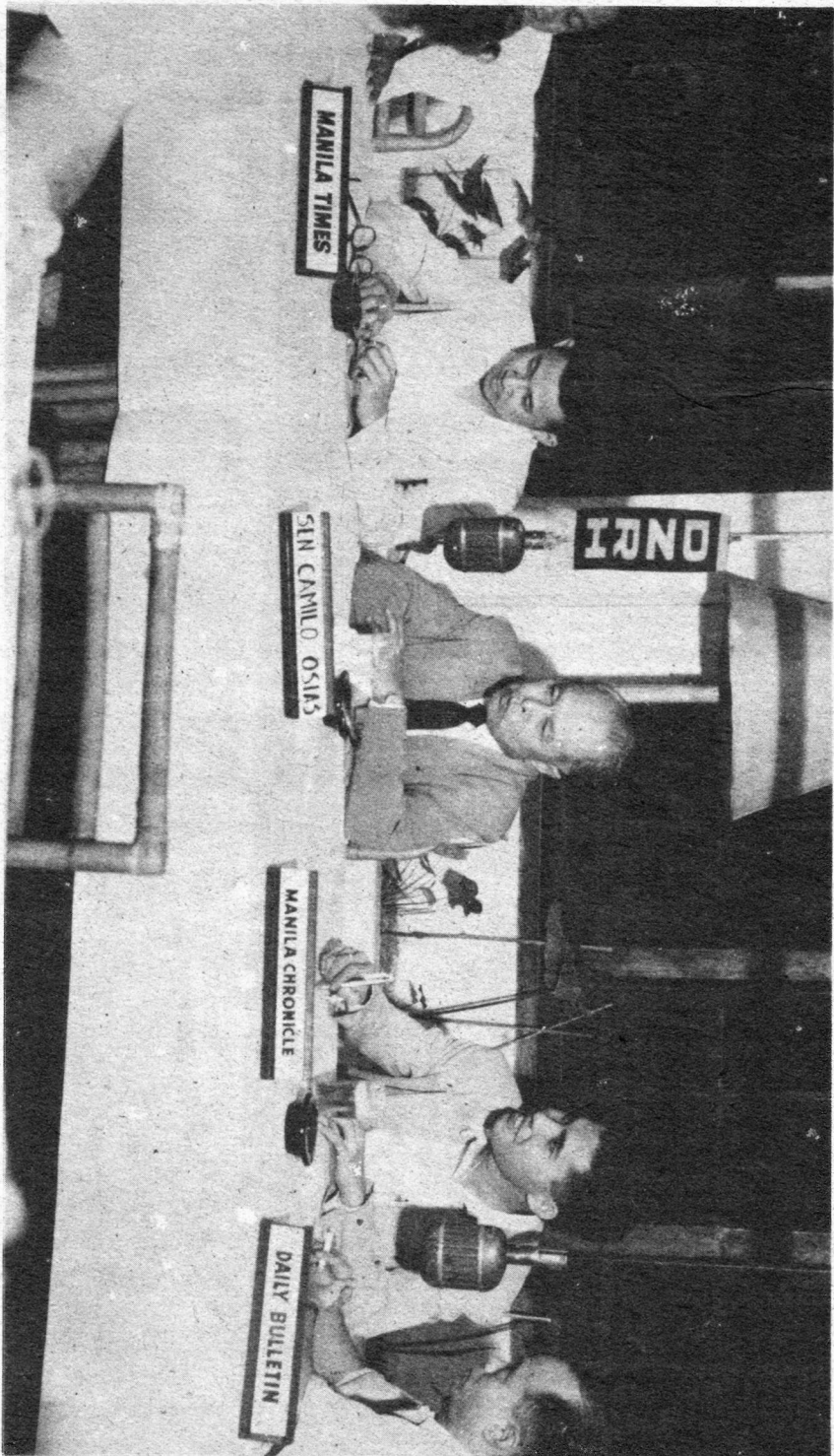
MW Camilo Osias with President Magsaysay and Gen. Alejo Santos



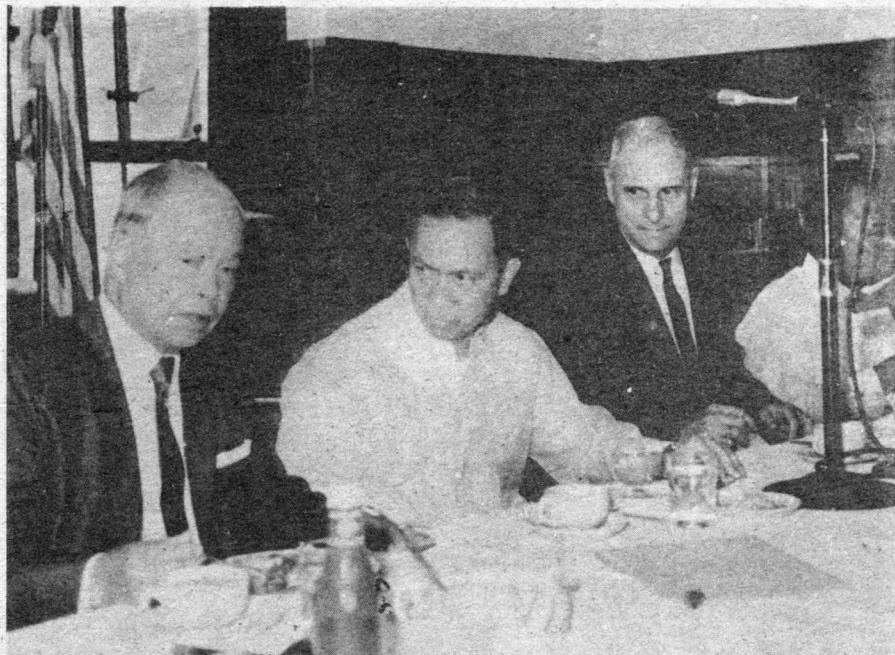
MW Camilo Osias with General Carlos P. Romulo and other dignitaries



President Jose P. Laurel with MW Camilo Osias and Sis. Avelina Osias in tete-a-tete



Sen. Camillo discussing with newspapermen the hot issues of his day



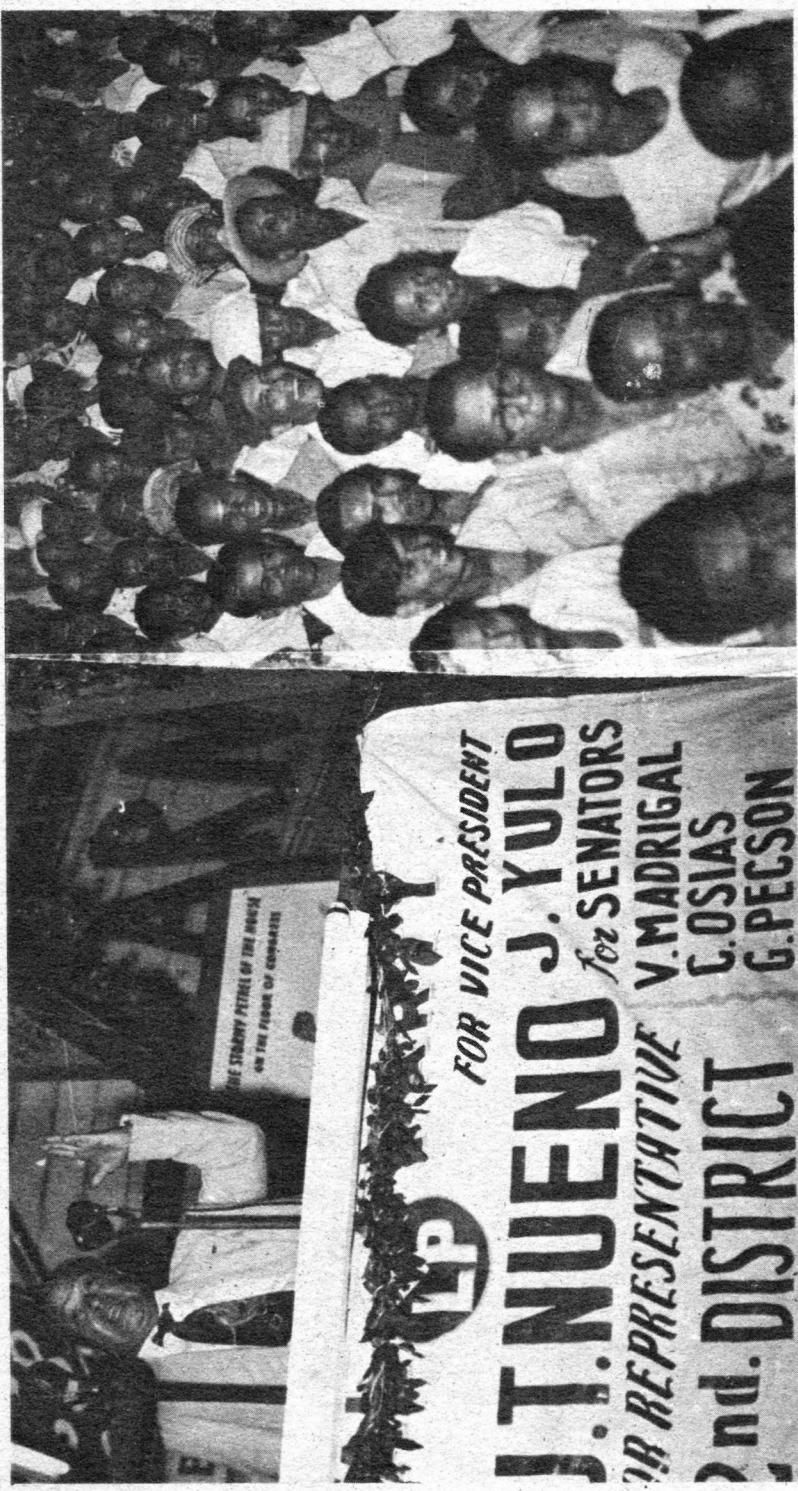
MW Raymond E. Wilmarth with MW Camilo Osias at the Scottish Rite Saturday luncheon



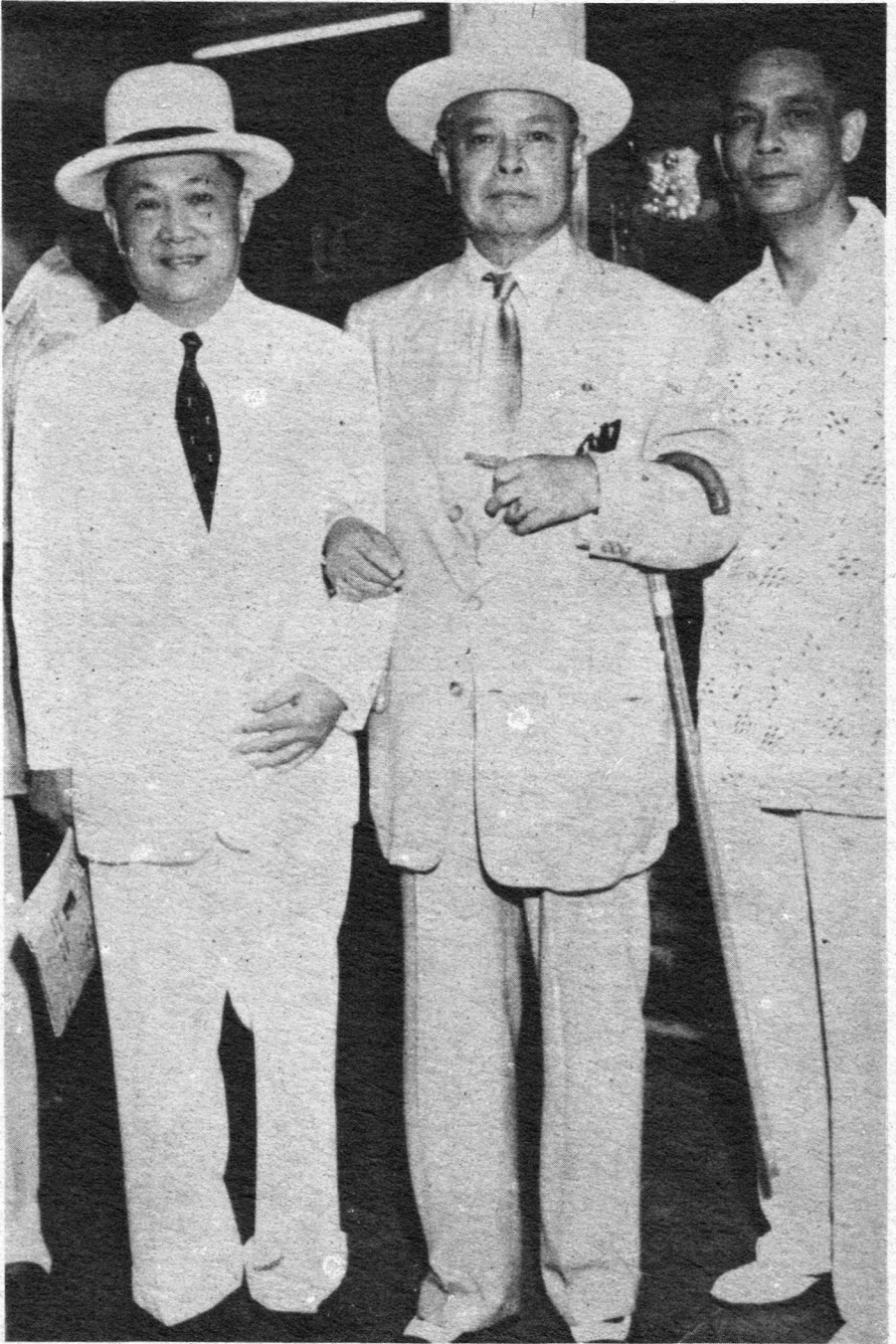
MW Camilo with MW Manuel L. Quezon and party



Sen. Camilo (who would be President) Osias at the campaign trail



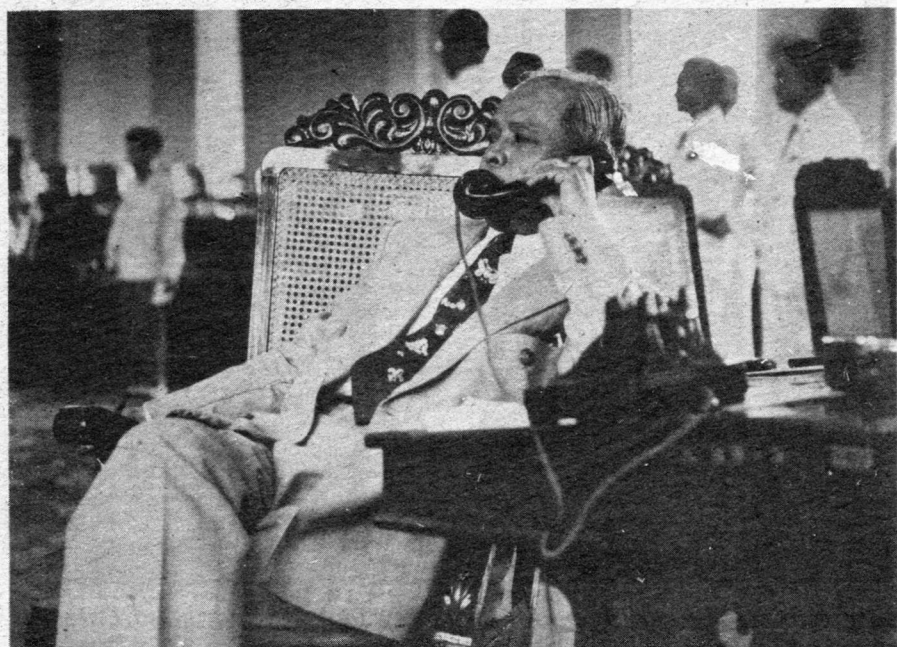
Fiery Senator Camilo Osias swearing his party will deliver the goods.



MW Camilo Osias with political giants Claro M. Recto and Eulogio Rodriguez.



Wife Avelina Osias



Sen. Camilo Osias as Senate President



Osias at 81 and his brother-in-law General Mandac (ret.) on horse-back near their new house in Dalwangan, Malaybalay, Bukidnon in Mindanao about to visit their cattle ranches and piggery.



Sir Camilo Osias, KGCR, stands to acknowledge the ovation of the delegates to the Convention which he addressed on the Constitutional Amendments.



Prime Minister of Japan Ichiro Hatoyama after becoming Master Mason invites Grand Master Camilo Osias and Grand Secretary Mauro Baradi to his residence.



HISTORICAL NOTES

• MW Reynold S. Fajardo, PGM

THE LADY AND THE GRAND LODGE

It was the evening of June 26, 1920 in the coastal town of Unisan, Quezon. Some 600 persons coming from different parts of Luzon, led by Grand Master Rafael Palma, had gathered together in the new public school building of the town to constitute Filipinas Lodge No. 54. Twenty-three Lodges in the Philippines and one Lodge under the Grand Lodge of England were represented.

The meeting took place in the spacious assembly hall of the building transformed for the nonce into a real Masonic lodge. It was literally packed to the doors and there were dozens who could only "hang-on" outside the windows.

In another room set apart and properly prepared the Grand Lodge was opened in Ample Form. This done, the officers marched into the Lodge room to the strains of a lively march played by the orchestra. The impressive ritual of Constitution was then performed in Spanish by M.W. Rafael Palma. After the ceremony, speeches were made by the masonic dignitaries present. Then occurred the most dramatic event of the evening.

A frail but beautiful Filipino lady clad in the habiliments of a Mason addressed the Grand Lodge. Never before in the history of the Grand Lodge and, it is to be imagined, never before in the history of any Grand Lodge of American Masonry has a woman, wearing a Master Mason's apron, been called upon to address a Masonic gathering. But it is the unexpected that always happens; and the quiet wan face of the little Filipino woman, who had travelled all the way from Manila to be with her Mason brothers, and who had in the year 1893 been made a member of a "lodge of adoption" along with Josefa Rizal, Trinidad Rizal, Angelica Lopez y Rizal, Delfina Herbosa y Rizal and others, shone with a spiritual light when she arose to address the assemblage of Masons and profanes and tell of the joy which she felt in finding herself once more in the presence of laborers in the Temple of Truth and in an era in which liberty of public assemblage and free speech was untrammelled by the circumscription of fanatical displeasure. Her name was **ROSARIO VILLARUEL**.

Villaruel belonged to a highly Masonic family. Her father and only brother were both Masons. She herself was initiated as the first Filipino "Masona" on July 18, 1893 in Semilla Lodge of Adoption No. 8 under the Gran Oriente Espanol. She and her family labored selflessly for the fraternity during the Spanish regime and because of their zeal for the brotherhood, suffered imprisonment, torture and grave hardships. Her father, Faustino, was executed by the Spanish authorities on January 11, 1897 because of his involvement in the Craft.

The lodge of adoption to which Rosario belonged is similar to our present-day Order of the Amaranth and Order of the Eastern Star. Just like in these two Orders women members of her lodge were not qualified for membership in a blue lodge. But there was one very important difference in nomenclature. Villaruel's lodge of adoption was denominated "Masoneria de Señoras" or "female masonry" by the Statutes of the Gran Oriente Espanol and its members were called "hermanas masonas" or "sister masons." Villaruel, therefore, although not a member of a blue lodge, was addressed and treated as a "mason" in those days.

In 1920 a majority of the Filipino members of the Grand Lodge, including Palma himself, originally owed allegiance to the Gran Oriente Espanol before they transferred to the Grand Lodge and they still nurtured a close affinity to their former Gran Oriente. To them Rosario was still a dearly beloved "hermana masona".

Was There a Lodge in Surigao in Spanish Times?

Our early Masonic historians inform us that during Spanish times, Masonry succeeded in penetrating only a few provinces outside Manila. In the entire island of Mindanao only two places are mentioned as having been the sites of Masonic Lodges and Triangles — Zamboanga in the Western part of the island, and Mati in what is now Davao Oriental. About Surigao no mention is made of the presence of Masons much less of the existence of a lodge.

Today documents have been unearthed proving that Masonry was far more widespread than pictured by our pioneer Masonic writers. Many provinces which were not heretofore thought of as having been hosts to Masonry were discovered to have been the venues of Masonic activities. One of these is what was then known as the District of Surigao. A recent book, *Angry Days in Mindanao*, written by Peter Schreurs, MSC, brings to light extensive Masonic activities in this district. At the time of the story the District of Surigao composed what are at present the two Surigao provinces plus Agusan del Norte and Agusan del Sur. Schreurs writes about the turbulence in this area during the revolution.

against Spain and the subsequent war against the U.S. from 1897 to 1901. He bases his work mainly on the accounts of Spanish missionaries — "Historia con Visos de Novela de Nuestra Prision en Surigao" by Dom Ricardo Romero, OSB (Barcelona, 1903), *Mision de la Compania de Jesus de Filipinas en el Siglo XIX* by Father Pablo Pastells, S.J. (Barcelona, 1916, 3 vols), and *Diario de la Casa de Surigao*, a diary in manuscript kept by the parish priest of Surigao, Father Alberto Masoliver, S.J. He supplements these materials with old documents from the archives of the Jesuits at the Ateneo de Manila, those of the Benedictines at San Beda College and other sources.

In the revolutionary drama unfolded in the book, Masons turn out to be the principal actors. It tells about the prominent Gonzalez family — Jantoy and his three sons Simon, Wenceslao and Florencio. At the start of the story the Gonzalezes were already *filibusteros* or subversives. Their filibusterism must have been quite serious for at the beginning of 1893, Jantoy and Simon were deported by the authorities to Jolo. Thereafter up to 1898 the entire Gonzalez family, including Wenceslao who was working with the Bureau of Customs in Manila and Florencio who held a position in the Ayuntamiento (City Hall) in Cebu, remained under suspicion by Spanish authorities. Simon, in particular, was the number one problem parishioner of the pastor of Tandag. After the outbreak of the revolution against Spain, Wenceslao returned to Surigao. However, in April 1898, he (Wenceslao) and Simon were arrested and ordered deported. Florencio, on the other hand, became the military leader of the Cebu Katipunan. His group scheduled an uprising for April 8, 1898, but all their careful planning came to naught when Florencio was arrested on April 2, 1898. Out of fear that he and the other prisoners might be tortured and forced to reveal the names of the other leaders, it was decided to start the uprising the following day or the third of April (Tres de Abril), to be led by Pantoleon Villegas (Leon Kilat). Premature by necessity and insufficiently prepared, the uprising was a complete failure. On April 7 Florencio Gonzalez was executed. Today there are streets in Cebu named, "F. Gonzalez", "Tres de Abril" and "Leon Kilat."

The ship carrying the deported Simon and Wenceslao failed to reach its destination because of the outbreak of the Spanish-American War. It could only take them as far as Iloilo. Here Simon and Wenceslao obtained passage on a ship for Hongkong and after staying there for a short time they returned to Manila in September 1898. They then got in touch with Aguinaldo's revolutionaries. They must have had important contacts, for Simon and Wenceslao were both selected to attend the Malolos Congress. Later Simon was appointed Vice-President of the so-called "Central Committee for Mindanao" and Wenceslao was made

a member. On January 2, 1899 Aguinaldo appointed Simon military commander of Mindanao with the special commission to raise troops for the national cause, and Wenceslao as Governor of Surigao. In February 1899, they returned triumphantly to Surigao from where they had been banished in April of the previous year. Their authority was to last for about three turbulent months.

The Gonzalezes brought one town after another under the authority of the Aguinaldo government and in all the areas which came under their control they ordered the arrest of the Spanish priests and the confiscation of church money. It seems the Gonzalezes had no written authority for the arrests; so, the Spanish priests suspected they were driven by anti-Spanish Masonic and personal motivations. As the Gonzalezes were moving South, they came into confrontation with a military warlord, Gen. Prudencio Garcia of Baganga. The latter proved to be the strong leader. One by one the followers of the Gonzalezes moved over to the Garcia camp. In the end, the Gonzalezes — Junttoy, Simon and Wenceslao — were all arrested and executed by the men of Garcia.

Garcia ordered the release of all the priests imprisoned by the Gonzalezes and appointed one of the turncoats, Hermenegildo Narciso, to succeed Wenceslao as Governor of Surigao.

The memoirs and letters of the priests imprisoned by the Gonzalezes are the principal sources of the book of Peter Schreurs. Understandably they are highly critical of the Gonzalez clan. They are called "emisarios del infierno". The priests also compiled a scandal chronicle about Simon's blasphemous manners which they ascribed to his Masonic affiliation, adding that as an act of God his house burned down. One of the priests, Fr. Sanchez, described Simon as a Mason "who trampled a Cross under his feet, who read and propagated the ideas of Rizal's 'Noli Me Tangere'; who called the priests crows; who spoke with disdain about processions and Catholic dogmas and put Masonic symbols on the fiesta arches, ridiculing the crosses placed there by the other leading inhabitants." Garcia the liberator of the priests, on the other hand, is made to float on angel's wings. Although he too was a Mason (symbolic name "Moriones"), the priests simply glossed over his affiliation.

How did Masonry reach Surigao?

The first Masons to set foot in Surigao must have been Spanish officials who were appointed to positions in Surigao. It seems that two of the Spanish Provincial Governors were Masons — Governor Riojo who was in office in 1895 and his successor, Governor Jose Cortes.

According to Father Romero:

"It was said that in 1895 Simon Gonzalez approached the Governor of Surigao and asked him for the apron (of Mason-

ry). The latter answered him that as Governor he could not do this, since he was an inactive Mason. Instead he recommended him to another Master to see to it that the uniform of the Temple be given to him."

Author Schreurs also adds:

"It is rather intriguing to notice that in Surigao (like elsewhere) some highly placed Spanish government officials were at times on good personal terms with people who were known to have Katipunan connections. Mostly their mutual sympathy stemmed from a shared sympathy for Masonry. This was certainly the case with the last-but-one Spanish Governor of Surigao, Jose Cortes, and Hermenegildo Narciso."

Another group who brought Masonry to Surigao were the deportees from Luzon. When the Spanish authorities started their crack-down on filibusters in Manila a good number of Masons were caught in the dragnet and deported to various ports of Mindanao. In Surigao, Schreurs claims there were a number of Tagalog deportees with such names as Cortes, de los Reyes, Nozaleda and Kaimo. He also says, "It has always been believed in Surigao that Hermenegildo Narciso was a deported Tagalog too." Beyond doubt many of these deportees were Masons; certainly Narciso was.

The most important factor, however, which facilitated the spread of Masonic ideology in Surigao was the increase of steamship navigation in the Philippines which enabled natives of Surigao to travel to Manila with ease, and vice versa. Contacts between Surigao Masons and their Manila brothers increased. Thus, for example, Romero claims that when Simon Gonzalez was scheduled to leave for Manila he first secured a letter of recommendation from a certain "H. Azul" or Hermano (brother) Azul. Said Romano —

"Its content, in equivalent and brief terms, is the following: 'The bearer of this is the gentleman from Tago. Since he has to go to Manila, I recommend that he be registered in the Lodge.

From his private office
in Surigao,
H. . Azul"

Not only this. Several maritime officers of the steamship vessels func-

tioned as efficient purveyors of the Masonic movement. Thus Fr. Romano wrote:

“The first to invite and initiate Simon into the secrets of Masonry — if we have to believe what he told our missionaries — was a maritime engineer of the Campania Maritima.”

From the narrative unfolded in Peter Schreurs' book it is obvious that the Masons in Surigao were sufficient in number to organize a lodge or at least a triangle. Most of the leading political figures were Masons. At least two Spanish Governors were Travellers. The Gonzaleses, Gen. Prudencio Garcia, Hermenegildo Narciso, a certain Bro. Azul and several deportees were Masons. Did they found a Lodge?

POINT AFTER

O Samuel P. Fernandez



July 13, 1989

M. W., Juan C. Nabong, Jr.
Grand Master
Grand Lodge of Free & Accepted Masons
of the Philippines

Dear Sir & M. W. Brother:

During a recent official visit to Daguma Mountain Range Lodge No. 244, in Tacurong, Sultan Kudarat, I was officially challenged in open Lodge on The Cabletow articles by Bro. Samuel P. Fernandez which references the **New Testament** — Specially Women in the Bible and various editorial comments, A phrase was loudly stated, “We do not discuss religion in our Lodge, why does our official organ of Communication publish religious articles dealing with the Christian religion of the New Testament?” — It should not be! ”

Whereas, I seldom receive *The Cabletow*, I borrowed the issue which was being waved in the air (Volume 65, No. 3 — September/October 1988) and read all of it — Loved it — articles well written — informative — yet, in the final analysis, I believe that the articles challenged could best be handled as a “one man’s opinion” in hand outs, and not

in the official organ of the Free and Accepted Masons in the Philippines; whereas, we should be deeply concerned about the feelings of the small minority of Worthy Brethren whose religious dedication is at odds with the New Testament, and any reference thereto.

Respectfully submitted, I remain

Fraternally yours,

V.W., L.P. "WOODY" WOOD, D.D.G.M.
DDGM, District No. 37

cc:

M. W., Reynato S. Puno, P.G.M.
The Cabletow – Advisor

Bro. Samuel P. Fernandez
The Cabletow – Editor-in-Chief

It is about time a brother raised the issue on religion. Let me, therefore, thank VW L.P. "Woody" for taking pains to send me the foregoing letter, providing copies of the same to the Grand Master and my adviser, MW Reynato S. Puno, PGM.

It is true that it is forbidden to discuss religion in Lodge meetings and gatherings, for such activities are highly divisive and generative of internecine strifes.

It is also true that in this ecumenical age the religious minority in our fraternity should equally be respected, and that it would be foolhardy to take for granted the fate of those who belong to the minority.

But here is the rub:

1. Masonry teaches us to be religious without becoming fanatical and dogmatic.
2. Masonry is based definitely and decidedly on Christian tenets.
3. The rituals are highly biblical.
4. The perambulation in each of the Masonic degrees is not only based on the Old Testament; it is also based on the New.
5. At the center of the Lodge is placed on the altar the Bible that contains the Old as well as the New Testament.

VW L.P. "Woody" pointed out that the two stories I used for reflection were taken from the New Testament and therefore not acceptable to his "friend". May I request whoever is my brother who took notice of these "lapses" to review the September-October 1988 issue. All of the characters were Old Testament women seldom essayed on by theologians.

Perhaps VW "Woody" would like to impress upon the brethren that we should not proselyte or convert others to whatever faith we have and impose upon them our pet doctrines. Both articles were written to ennoble the brethren with Masonic virtues that can be culled from the stories. The Holy Scriptures, I believe, should not be treated with the silence of the sphinx or the pyramid.

What is forbidden is theological polemical disputation that will divide brethren because of dogmatic, narrow, yeah, proselyting stands. The Cabletow awaits articles based on the Koran and other Holy Writings that will lift up our spirits and make us appreciate Masonic virtues and divine injunctions.

Once more, thank you for writing us.

SHALOM AND SALAAM ALEIKUM.

HARVEST

by eF.R.eN



I would like to start with an interesting article the beauty of which I appreciated when I re-read the October 1988 issue of The Virginia Masonic Herald.

"The Beatitudes of Freemasonry's Enemy"

1. Blessed are you who find excuses not to attend your Lodge, for you are my mainstay.
2. Blessed are you who profess to love Freemasonry but can't stand your Brother, for you show your true self.
3. Blessed are you who have no desire to support your Lodge, for you are easy prey for me!
4. Blessed are you who feel the cabletow is for others, for you demonstrate your true feelings.
5. Blessed are you who are easily offended and won't support your Lodge, for you are truly my friends!
6. Blessed are you who cause dissension, for you are my helpers!
7. Blessed are you who say "Masonry is my religion" but attend neither your church nor your Lodge, for you don't understand either.
8. Blessed are you who are preoccupied with the Worshipful Master's and officers' mannerisms and mistakes, for you will

be distracted and get nothing out of the meeting.

9. Blessed are you who wait to be invited to your own Lodge, for you make my work easier!
10. Blessed are you who say you know nothing of what is going on in your Lodge but neither read your monthly bulletin nor attend communications, for you demonstrate how much you really care.
11. Blessed are you who are always delinquent with your dues, for that puts extra burdens on the Worshipful Master and that keeps him from doing other things.
12. Blessed are you who show no enthusiasm for Freemasonry to outsiders; for you are causing the world to say, "Freemasonry is failing," and that makes my work easier!

(Blessed are you, Grand Senior Warden George W. Farley for having provided the foregoing beatitudes for our readers to ponder!)

A Mason to Emulate

The *Virginia Masonic Herald* (April 1989) features on its cover WB Henry Cleveland Winesett who was installed Master of Bland Lodge No. 206 at the age of 100 years. Can you beat that record?

WB Winesett was raised in Ceres Lodge No. 262 (which later would be joined with Bland Lodge) in 1912, served as Ceres' Worshipful Master in 1932, as Master of Bland Lodge in 1961, and as DDGM for the 42nd Masonic District in 1961. Today he remains a dedicated ritualist.

A Mason for 72 years and the Chaplain of Bland Lodge for 27 years, WB Winesett up to date attends all Lodge meetings and functions as well as participates in all degree work. *Ergo*, he is a tremendous example of everything a Mason should be and a living reproach to those of us who think we are too old to be of further service to the Craft.

Are You a Grumbler?

Philosopher Henri Bergson has pointed out that it is more appropriate to call our species *homo faber* (making man) than *homo sapiens* (knowing man), for man's characteristic feature is not his wisdom but his constant urge to improve his environment and himself. Indeed, the atmosphere we live in is primarily that which we ourselves create and develop. Now, we want to create in and out of the Fraternity an atmosphere of peace, harmony, unity and brotherhood among men of whatever race and religion under the fatherhood of God. Therefore, instead of grumbling or complaining, we should keep an optimistic attitude. Like WB Winesett, we should feel that something fine is just ahead of us; for, if we do so, we may yet become shining lights in our communities and achieve felicity, if not success.

Advises Grand Lodge of South Carolina Grand Chaplain John Wood Robison: "When you start to grumble or complain — stop, and count your blessings." (See "Count Your Blessings," *Masonic Light*, April 1989, p. 4.)

Brazil Sends Huzze

In the June 1989 issue of *Huzze*, official organ of the Knights of the Order of the Temple No. 12, under the jurisdiction of the MW Masonic Grand Lodge of Brazil, mention is made of the Grand Lodge of the Philippines as one of the grateful recipients of the issues of the said newsletter.

Like us in *The Cabletow*, the staffers of *Huzze* are greatly gratified for the recognition or reception given their work, as manifested by the vast correspondence they have received. Like the staffers of *Huzze*, we in *The Cabletow* invite our readers to send us their comments and suggestions which will redound to the improvement of our newsmagazine.

By the way, it is interesting to note the phrase "MW Masonic Grand Lodge of Brazil." What happened to the resolution submitted by Masonic District 1-C, stating that, due to the proliferation of lodges other than Masonic in different places, particularly in the cities, the word *Masonic* should be added to the name of the Grand Lodge and Blue Lodges, so that, for example, Noli Me Tangere Lodge No. 148 should rather be called Noli Me Tangere Masonic Lodge No. 148? We think the resolution is sound and therefore should be acted upon.

Let's Stop Being Defensive and Go on the Offensive

What do non-Masons know about Freemasonry? The results of an exclusive national survey conducted recently in the United States show that most Americans know little or nothing about the fraternity other than the name, and that there is a potential market of 16 million men who are or may be interested in joining some fraternity or civic organization. Hence, in his message in *The Northern Light*, May 1989, Sovereign Grand Commander (SGC) Francis G. Paul, 33°, Supreme Council, 33°, AASR of Freemasonry, Northern Masonic Jurisdiction, USA, urges his brethren to give non-members the opportunity to learn about Masonic membership by making them know what we Masons are, what we stand for, and what we do.

Commenting on one finding of the survey that many men feel that they are too busy to be members, the SGC says, "*Masonry will only come to be a priority for those who understand what it can mean to*

the list of District No. 18 Grand Lodge Officers for this year, namely: VW Jonathan D. Montillo, DDGM; VW Ernesto N. Ortonio, GMDL; WB Roselo T. Toledo, GLI, Sarangani Lodge No. 50; WB Renato S. Sarenas, GLI, Davao Lodge No. 149; WB Nonito A. Balbas, GLI, Datu Bago Lodge No. 197; WB Felizardo A. Najera, GLI, Digos Masonic Lodge No. 198; WB Romeo A. Yu, GLI, Toril Lodge No. 208; and WB Federico T. Domingo, GLI, Beacon Lodge No. 213.

Sarangani Lodge, as of the end of 1988, had 159 members. On the trestle-board are two Entered Apprentices, three Fellowcrafts, and eight petitioners. Did you know that the Lodge rejected two petitioners? And yes, the brethren of Sarangani and Davao Lodges jointly gave Masonic Education to their respective candidates!

"God Belongs to All Religions"

"Raul was a Protestant; I am a Catholic. But there was no occasion in the past in which we quarreled about religion because we believed that God belongs to all religions. And it was Raul who taught me that — a Mason . . ."

That was part of the impressive response Bro. Raul Pañares' widow gave after witnessing the equally impressive performance of the Luzon Bodies team, led by WB Teodulo "Joe" Yap, PM, who served as Wise Master, in giving the 18th degree funeral service to their late Brother.

Inconspicuously present were three Jesuit priests, who later said they were impressed by what they had witnessed.

ERRATA

GRAND MASTERS' DISTRICT LECTURERS

- I-A — VW Jose A.L. Obillo
- VW Juliano N. Chua

- I-B — VW Eduardo Y. Lachica
- VW Neville P. Penalosa

- I-C — VW J. Waldemar V. Valmores
- VW Luis C. Santos



Pamana ng Lahi

• Irineo P. Goce

ANG WIKA AY DIWA NG LAHI

O, Ang Tore ni Babel sa Pilipinas

*Anang Kasulatan nang unang panahon,
Ang sangkatauhan ay iisang nasyon;
Unawaa'y lubos sa pagpulong-pulong,
Sa mga panayam ay walang linggatong.*

*Dumunong ang tao, hangad ay lumabis,
Inambisyon niyang maabot ang langit;
Ang Tore ni Babel, tayog di malirip,
Sinikap itayo, tampok sa daigdig.*

*Lubhang nabalisa si Haring Bathala,
Nang makita Niya toreng ginagawa;
Wika sa sarili'y dapat maapula,
Mapigil ang tao sa labis n'yang tangka.*

*Isang iglap mandi'y di na magkamayaw
Itong mga tao, sa pag-uusapan;
Iba't-ibang wika na ang inuusal,
At hindi na muling magkaunawaan.*

*Ang Tore ni Babel, sanhi at simula;
Pagkalat ng tao sa balat ng lupa;
Ang baw't pulutong, naiibang bansa,
Natatanging nasyon, na may kan'yang wika.*

II

*Sa katagalan ay nagdalang-awa rin,
Nahabag sa tao, Amang maawain;
Tinulutan silang dunong ay malining,
Sariling kultura't wika'y pagyamanin.*

*Itong mga bansa'y nawag kay Bathala,
Na ang pagdalangi'y kani-kan'yang wika;
At ang baw't nasyong nagpita ng kusa,
Umani't nagtamo-lubos na biyaya.*

*Dalangi'y Niponggo ng mga Hapones,
At ang taga-Pransiya ay sa wikang Pranses;
Mga Amerkano'y sa salitang Ingles,
Ang taga-Holandia'y sa wikang Holandes.*

*May sa wikang Ruso, Kastila, Aleman;
May lenguaheng Intsik, Griego at Arabyan;
At ang baw't bansa'y may tanging paraang
Magpita't humiling sa Poong Maykapal.*

*Si Bathala nama'y tuloy ang pagdinig,
Sa daing ng tao sa buong daigdig;
Saganang biyaya'y Kan'yang hinahasik
Sa lahat ng nasyong awa N'ya ang sambit.*

*Ay bago'y patuloy naman ang pagpita,
Nitong Pilipino sa Bathalang Ama;
Naging gawi nga lang nitong pagsambitla
Ay sa wikang dayo't banyagang salita.*

*Kaya ang dalangin nito ay Bathala,
Ay nakalilito sa Poong Lumikha;
Di N'ya mapagwari't anaki'y himala,
Na parang kulisap ang nagsasalita.*

*Nguni't walang lihim na di nababatid,
Ang dakilang Ama sa taas ng Langit;
Sabihin ang poot na hindi malirip
Sa'ting wikang dayo ang s'yang laging sambit.*

*Disin ay biyaya ang sa ati'y hasik
Ni Bathalang Ama, magmula sa Langit;
Unos, baha, lindol, bagyo, salot, init — —
Mga dusang ganti sa pagmamalabis.*

III

*Anong kasawian, Bansang Pilipinas,
Ang Tore ni Babel dito ay natuklas;
Sa salitang hiram nagpapakautas
At ang mamamaya'y walang pagkawatas.*

*Balintunang laya: paglaya'y di laya;
Kuro-kuro't isip ay sa dayong diwa!
Laging nililining ay hiram na wika't,
Likas 'tang talino'y napapanganyaya!*

*Kung sa wikang dayo tayo magsasanay,
Sa unlad ng buhay laging maiiwan;*

*Maghihintay na lang ng dunong na hiram,
Subali't luma na kung ating makamtan.*

*Lahing mauunlad, anang kasaysayan,
Katutubong wika ang pinagyayaman;
At ng sa pagtuklas, bagong kaalaman,
Hindi mahuhuli kaysa ibang bayan*

*Kung sa dayong wika tayo'y maninig,
Batas, kautusan sa masa ay lingid;
Dukhang mamamayan sa alam ay umid,
Mga dayo'y higit na makababatid.*

*Ito'y alipusta sa 'ting mamamayang
Sa guguli'y kapos, di makapag-aral;
Lantay man at likas talas ng isipan,
Mangmang pa rin sila sa sariling bayan!*

IV

*Ating pagyamanin ang sariling wika;
Wikang magbubuklod sa 'ting pagkabansa:
Ang alin mang lahing hiram ang salita,
Lahing kapus palad sa balat ng lupa.*

Pagdakila sa Watawat*

Kap. Irineo P. Goce

O, Watawat ng Bansang Pilipinas, sagisag ng lahing Pilipino at timbulan ng ating mga mithiin at pangarap!

Sa dangal mo'y naging alay ng dugo at buhay ng ninunong mga bayani; sa iyo'y naging handog ang hirap at dusang tiniis ng libu-libong kabataan, mga kapatid at kaanak na nagpunyaging tayo ay lumaya, at upang mahango ang ating bayan at lahi sa pagka-alipin.

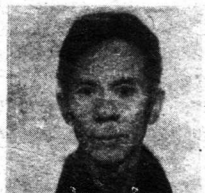
Sa oras na ito ay minsan pang binibigkas ang taos-pusong pagdakila sa iyong alindog!

Idadambana ka sa bawa't pintig ng alaala at gunita; paglilingkuran ka sa hirap at ginhawa, sa kalungkutan man o kaligayahan, hanggang sa matamo at magpataloy ang pag-iral ng lubos na pagkakapatiran, pagmamahalan at pagkakaisa naming iyong lipi. hanggang sa makamtan at malasap ng bawa't Pilipino ang tagumpay sa tunay na kalayaan, katiwasayan, kaunlaran at kasaganaan sa silong ng langit nitong ating Inang Bayan; hanggang sa manatiling kinikilala at iginagalang ang ating Republika at lahi sa kalipunan ng mga bansa; at upang patuluyang maghari ang wagas na kapayapaan at katahimikan para sa lahat.

*Binigkas sa seremonya at paggunita ng ika-91ng Ataw ng Kalayaan, at pagsilang ng Unang Republika, sa Kawit, Cavite — ika 12 ng Hunyo 1989.

MASONIC EDUCATION

• Conrado V. Sanga, PDDGM



74. **Who was Solomon?**
He was the King of Israel and the other principal figure in the building of the Temple. Son of David and Betsheba born in the year of the world 2871. When he died in the year 975 B.C. he was 58 years old.
75. **How old was Solomon when he became King?**
Some authorities say he was 14 years of age, others say between 18 and 25, but we are inclined to believe that he was 20 years old.
76. **How long was Solomon King of Israel?**
About 40 years. He became King in the year 1015 B.C.
77. **Did Solomon build the Temple after he became King?**
He began the construction of the Temple five years after he became King.
78. **Who was Adoniram?**
He is said to be the brother-in-law of Hiram, the builder. He is also the principal receiver of King Solomon's tribute and chief overseer of the 30,000 brethren sent to cut timber in the forest of Lebanon.
79. **How old were the cedars of Lebanon when they were cut?**
Many of them were 100 feet high and 30 feet in circumference. Cedars grow slowly and therefore when the cedars were cut in Mt. Lebanon they must have been more than 1,000 years of age.
80. **What were the boundaries of Solomon's Temple built on Mt. Moriah?**
It was bounded on the East by the brook of Kedron, on the South by the reservoirs and the great water sheds, on the West by Jerusalem, and on the Southeast by the City of David.
81. **What is a Footstone?**
It is, according to Oliver, the cornerstone of the Temple placed in the fourth year of Solomon's reign.
82. **Who was King Solomon's successor to the throne?**
Rehoboam, his son.
83. **Which way did King Solomon take to arrive at the Middle Chamber of the Temple?**
Through a flight of winding stairs. I Kings, vi-8

84. **How many years did it take to erect King Solomon's Temple?**
Seven years, six months, two days. The construction of the whole building, including the sculptural works and ornaments, required another 20 years.
85. **Did Hiram Abiff survive the construction of the Temple?**
Yes. See Chronicles IV:11.
86. **What are the contents of the Ark of the Covenant at the dedication of the Temple?**
Two tablets of stone, on which were engraved the Ten Commandments.
87. **What Mosque is now located on one of the slopes of Mt. Moriah?**
The Mosque of Omar.
88. **Were there any bells used in King Solomon's Temple?**
Bells were not invented till the fifth century Anno Domini. Hence, bells as used in the third degree are an anachronism.
89. **From whom did King David acquire Mt. Moriah as site of the Temple?**
From Ornan, the Jebusite. He paid six hundred shekels of gold.
90. **How old was the Temple when destroyed by the Chaldeans?**
Four hundred and thirty five years old.
91. **Why were there no axe, hammer or any tool of iron used in the building of the Temple?**
The stones were hewn, marked and numbered in the quarries perfectly fitted, so that the assembly needed no more polishing.
92. **As culled in the Holy Bible, what were the globes on the pillars of Boaz and Jachin called?**
Pommels. See II Chronicles, iv-13.
93. **What was Jachin?**
The name of the pillar on the right standing at the porch of the Temple. It was derived from two Hebrew words, namely, *jah* and *iachin*, which mean will establish — that is, God will establish.
94. **What is a shekel?**
In the 4th or Mark Master's degree, it is said that the value of a mark is a Jewish half-shekel of silver, or 25 cents (US dollar). The shekel of silver was a weight used in antiquity among the Jews. Its value is roughly about half a dollar.
95. **What does the name Adam mean?**
It means the ground because he was created from the dust of the earth.

96. **How long did Adam live?**
About 93 years.
97. **Who was Aaron?**
A brother of Moses and sister of Miriam, the first High Priest of the Mosaic dispensation.
98. **Where is St. Sinai?**
It was a mountain of Arabia, between the horns of the Red Sea.
99. **What is the significance of Mt. Sinai?**
It is the place where Moses received the two tablets of stone where the Ten Commandments were inscribed.



ANECJOKES

VW Bienvenido G. Ongkiko

Misquoted Information

One day a young man came to the Grand Lodge. He inquired, "How can I join Masonry?"

"Why are you interested to become a Mason?" a Grand Lodge employee asked.

"My late father was a Mason."

"Very good!" said the employee. "What lodge did your father join?"

The young man thought for a moment. Then he said, "I am not sure of his Lodge. But I quite remember that my father came from the Eastward until he reached the Worstful Master."

Foolish Question

Assigned to prepare an answer to a query the office had received, a clerk presented what he had prepared to the Chief of Office.

"What kind of an answer is this?" remarked the Chief.

Readily the clerk replied, "Sir, I could not understand the question. So, I prepared an answer which the inquirer would not be able to understand, either. You once told me, sir, that a foolish question will need a foolish answer."

Mistaken Identity

A few years ago I was in Bacolod City when I received from my mother a telegram asking me to go home immediately.

The flight was 12:00 noon. But I was still in Kabankalan at 10:00 a.m. Kabankalan was a hundred kilometers away from Bacolod City. My driver rushed me to the airport, and we arrived there at 11:45 a.m. or 15 minutes before the scheduled flight. Right away I went to buy my ticket at the counter.

The beautiful lady at the counter asked for my name and my baggage. I told her my name and presented my small handbag.

She got a tag and scribbled my name. I got my ticket and proceeded to board the plane which was already warmed up.

When already inside the plane, I looked around. To my surprise, most of the passengers were Chinese. Amused, I looked at my handbag and lo! on the tag was written ONG KEE KHO.

Bragging Aside

Two brethren were seated together during the recess of the Lodge. They were heard bragging about each other's youthful feats.

"During my younger days," one told the other, "I was an outstanding athlete."

The other one very humbly said, "When I was young and in my prime I could do it all the time. Now that I am old and weak, I can do it only once a week."

DM or Drunken Master

During fellowship hour, the newly installed Master who must have taken one bottle too many was sitting alone, speechless.

A concerned brother (or CB) approached him, "How are you?"

DM said, "I am all right. But everything seems to be turning around."

CB suggested, "Why don't you go home!"

DM remarked, "I am waiting for my house to stop in front of me."

"Come on," said CB, "let's go home. I will take you home."

CB took DM to his car. After a few minutes of driving towards the suburbs, DM told CB to stop the car and pointed to the house near the road. Then he pulled from his pocket some keys. He tried to open the door lock, but he could not. He was then accosted by a policeman.

"This is my house," said DM, trying to turn the key. Accidentally, the door lock gave way and the door was ajar.

"You see," DM said to the policeman, "this is my house. Do you see this sala set? It is mine."

Fearing that DM might be apprehended by the policeman, CB went near the two. DM went to the kitchen, where he told the policeman, "Do you see that refrigerator. That is mine. Do you see that range? That is mine, too."

They went to the bedroom. On the bed lay a woman.

"Do you see that woman on my bed? She is my wife. And do you see that man beside her? That's me."

The couple on the bed were awakened and were surprised to see DM.

"Uncle," said the man on the bed, "what happened? "

The couple then pleaded with the policeman to forget everything, considering that their uncle was drunk.

(This anecdote was related by the late Ading Fernando.)

A DECK OF CARDS

(With due Apologies to a Soldier's version)

My dear Son,

A set of cards which you and I use in playing Solitaire reminds me so much about Freemasonry.

The ACE reminds me that there is ONLY One GOD.

The two reminds me of the two Patrons of Freemasonry — John the Baptist and John the Evangelist.

The THREE reminds me of the three Great Lights of Masonry — the Volume of the Sacred Law, the Square, and the Compasses.

The FOUR reminds me of the four Cardinal Virtues — Temperance, Fortitude, Prudence and Justice.

The FIVE reminds me of the five points of Fellowship which preceded the utterance of the Substitute for the Ancient Master's Word.

The SIX reminds me of the six appointed Officers of a Lodge — the Chaplain, the Tyler, the Senior and the Junior Deacon, the Senior and the Junior Steward.

The SEVEN reminds me of the seven working Tools of a Master Mason — the Square, the Compasses, the 24-Inch Gauge, the Common Gavel, the Plumb, the Level and the Trowel.

The EIGHT brings to my mind the figure 8 which when cut crosswise produces 0 (zero or nothing), which reminds me that from whence we came, thence, shall we return.

The NINE reminds me of the nine Craftsmen in the Tragedy who answered the roll call — Ahishar, Adonairam, Azariah, Joseph, Harman, Joab, Nathan, Obed, Shallum, Talmun, Sabud and Zimry.

The TEN reminds me of the ten Heiroglyphical emblems which were explained in the Lecture of the Third degree-Three Steps, Pot of Incense, Bee Hive, Book of Constitution, Sword Pointing to the Heart, All Seeing Eye, Anchor and

Ark, 47th Problem of Euclid, Hour Glass and Scythe.

The JACK reminds me of Hiram Abiff, the celebrated artist whom each and every Master Mason represented in the Tragedy once upon a Degree.

The QUEEN reminds me of mother who is the embodiment of Womanhood which every Master Mason is bound to love and respect.

The KING reminds me of King Solomon, Son of David, and King of Israel, noted for his wisdom and magnificence, and builder of King Solomon's Temple.

The JOKER not being a legitimate card of the pack, reminds me of cowans and eavesdroppers against whom all Master Masons should be on guard.

That there are four (4) distinct and different identifying shapes/figures (Club, Diamond, Heart and Spade) reminds me of the different colors to which our brethren and all people of the world belong. The Spade reminds me of the need to work. The Heart reminds me of Charity and Love. The Club reminds me of Discipline. The Diamond reminds me of the pressures and temptations in Life which are indispensable and significant in the process of purification and perfection.

The three (3) personages (KING, QUEEN, and JACK) remind me of the three (3) Lesser lights in Masonry – the SUN, the MOON, and the MASTER of the Lodge. That there are a total of fifty-two cards, which when read backwards yields twenty-five (25), reminds me of Mackay's list of twenty-five Landmarks which all Master Masons are to observe and obey and never be infringe or change.

That I can hold in my hands the whole pack of cards with all its meanings signifies to me that with my unwavering and steadfast Trust and Faith in GOD and in performing my duties and obligations as a Man and as a Master Mason should, I hold my fate and my future in the palm of my hands.

Shuffle the cards time and again, Sonny. And shuffle them well. But never allow any card to drop or fall from its rightful place. Put your complete, Trust in GOD. Play your cards right and you will, without doubt, savor the flavor and smell the sweet scent of Success which is just round the corner.

Happy playing. Regards to the family and God Bless.

With love,

Dad

VW Bro. Mabini G. Hernandez



RESEARCH

• Eufemio dela Cruz

THE WORKER'S DELIVERANCE, a periodical publication in defense of the Workers in the Philippines- Director: D. Isabelo de los Reyes, Year I, No. 1, Manila, October 8, 1903, page 1 :

A COUPLE OF WORDS . . .

Let those who are easily swayed keep their calm. We all know very well that it is never a task worth our while to consider like it were a professional undertaking, to stir up and vitiate the impulses of peoples.

On the contrary, we will always strive to belie the reputation of an urgent advocate which people only known by their names are trying to impute unfairly to our director.

To educate peacefully the worker by awakening in him the love for work and a genuine interest in the compliance of his obligations, and at a proper time to teach him his rights so that in his exercise of these with the means that the law proportionately allows to him, he may find dignity in his work and comply with his duties — these are the only supreme aim our director aspires for.

We come in the defense of those who are the real and true children of labor, but never for the workers who are lazy and tricky, who, in seemingly accepting very, very low wages abandon their work half-way, or those who work for such a level of compensation maliciously contemplated in the light of deceit or other evil aims; much less for those who, instead of looking for bread for their children, waste their time in politics with the ambiguous belief that this would somehow favor their efforts, when in fact they can expect nothing more than the very cruel and harsh realities, thus exposing themselves gradually to laziness . . .

Never! . . . Work is the only deliverance of the worker. Thus, he must convince himself that it is only through this means (work) that he can improve his lot and that of his family; and a solid and conciliatory education will greatly contribute to put him back early into the real road to progress and his proper dignity.

In sowing turmoils, the workers will only find their way into the jails, as it would only be natural for the authorities to employ all the powerful means they have in order to stifle all signs and indications of

disorder. The true and real friend of the workers must recommend to them (the workers) a serious and peaceful behaviour in order that they will merit the sympathies of the Government, which in turn will fulfill its promise of improving the present very sad situation of the proletarian class of the Philippines, by enacting protective measures which are non-existent and very much needed in here.

We wish to end by greeting respectfully the authorities, the press and the people in general and we hope that they will not deny at least the sincerity which always must be found in all reputable publications.

LA REDENCION DEL OBRERO, — Periodico Defensor de los Trabajadores de Filipinas- Director: D. Isabelo de los Reyes, Ano 1, Num. 1, Manila, 8 de Octubre de 1903., Pagina 1:

Dos Palabras Previas

Calmense los impresionables; bien sabemos que no es nada honroso para nosotros el tomar como profesion el agitar y envenenar las pasiones.

Por el contrario, procuraremos desmentir la fama de agitador que personas que solo de nombre se conocen, quieren colgar injustamente a nuestro Director.

Educar pacificamente al obrero despertando en el amor al trabajo y verdadero interes por cumplir sus compromisos; y al propio tiempo enseñarle sus derechos a fin de que ejerciendolos con los medios que la ley le proporciona, dignifique el trabajo y pueda cumplir sus deberes, he aqui la sola y suprema aspiracion de nuestro periodico.

Nosotros venimos a defender a los verdaderos hijos del trabajo; pero no a los obreros holgazenes y viciosos, a los que finjen aceptar baratisimas pagas, para luego abandonar su trabajo a medio hacer, o buscan la compensacion de esta baratura mal entendida en enganos u otros medios reprobados, a los obreros que en vez de buscar pan para sus hijos, malgastan su tiempo en politica, creyendo equivocadamente medrar con este, cuando en realidad no les esperan mas que crueles desenganos, aficionandose tambien poco a poco a la pereza.

No; el trabajo es la unica redencion del obrero, y debe convencerse de que solo con este medio mejorara su suerte y la de su familia; una solida y pacifica educacion contribuira grandemente a franquearle mas pronto la senda del progreso y su propia dignificacion.

Con perturbaciones, los obreros no iran mas que a la carcel, porque es muy natural que las autoridades empleen sus grandes recursos en ahogar todo germen de desorden. El verdadero amigo de los obreros debe recomendar a estos una conducta pacifica y seria, para que merez-

can las simpatias del Gobierno y para que cumpla este sus promesas de mejorar la hoy tristisima situacion de la clase proletaria de Filipinas, con leyes protectoras que much falta hacen aqui.

Terminamos saludando respetuosamente a las autoridades, a la prensa y al publico en general y esperamos que no renieguen siquiera la sinceridad que siempre debe emponerse en toda publicacion honrada.

JURISPRUDENCE

RE: CONFERRAL OF THE INSTALLED OR PAST MASTER DEGREE
ON WB EFREN AYSON BALLESTAMON.

It appears that a Lodge of Past Masters was duly constituted and convened on March 18, 1988 at the Scottish Rite Temple, Agana Heights, Guam, for the purpose of conferring the degree of Past Master upon WB Efren Ayson Ballestamon, Master of Micronesia Lodge No. 173, by VWB Fred Dumlaio, PDDGM.

The point in issue is whether the conferral of the Installed or Past Master on WB Efren Ayson Ballestamon by VWB Fred Dumlaio, PDDGM, is in accordance with the Constitution of the Grand Lodge of Free and Accepted Mason of the Philippines.

Article XIX. Section 4, (e) provides: The degree of Installed or Past Master is not a condition precedent to being installed as a Master but in conformity with Masonic usage and custom, the Master should, whenever practicable, receive this degree which shall be conferred by the Grand Master or by any member of the Grand Lodge authorized in writing by the Grand Master and who has duly received the same degree.

From the above-quoted provision, it would appear that only the Grand Master or any member of the Grand Lodge authorized in writing by the Grand Master may confer this particular degree. Furthermore, the member as authorized to confer this degree must have received the same degree.

Records on file with the Grand Lodge show that VWB Fred Dumlaio has not been duly authorized by the Grand Master to confer such a degree on WB Efren Ayson Ballestamon. Therefore, the conferral of the Installed or Past Master degree on WB Efren Ayson Ballestamon is considered null and void.

Fraternally submitted:

WB JESUS F. GUERRERO
Chairman

VW MABINI HERNANDEZ
Member.

VW FERNANDO V. PASCUA, JR.
Member

WB RODRIGO Y. ARANDIA
Member

WB CESAR FRANCISCO
Member

-oOo-

RE: ANNULMENT OF THE SUSPENSION OF THE BRETHREN
OF INDANG LODGE NO. 115, F. & A. M.

1. The brethren referred to in paragraph 1 of the basic communication, dated April 25, 1988, may be restored/reinstated pursuant to the provisions of the Constitution (Article VII, Section 10).

2. The suspension of the brethren referred to in paragraph 3 of the same communication is NULL and VOID as the procedure required therefore was not complied with. Hence, these brethren should be considered in good standing.

3. Regarding the query contained in paragraph 4, attention is invited to the provisions of the following section of Article VII:

Section 8. In case any member shall have refused or neglected to pay his regular dues during the period of twelve months, the Secretary shall notify him, either by registered letter addressed to him at his last known address or by actual service of notice, duly certified by the Tyler, that unless at the next stated meeting either his dues be paid or sickness or inability to pay be shown as the cause of such refused or neglect, he will be suspended from all the rights and privileges of masonry. (underscoring supplied)

Section 9. If neither of these things be done, he shall at the stated meeting, be declared by the Master to be suspended, unless for special reasons shown, the Lodge shall remit his dues or grant him further time for the payment. (underscoring supplied).

In the determination as to whether or not the reasons presented by the member are justifiable, the circumstances attendant thereto shall be looked into with utmost care and understanding. Suspension of members should be treated on a case to case basis.

It is suggested that, in order to avoid misunderstanding and to foster harmony in the Lodge, the Lapsation Committee should first make a report and be heard before any suspension be declared.

Fraternally submitted:

WB JESUS F. GUERRERO, Chairman

VW MABINI HERNANDEZ, Member

VW FERNANDO V. PASCUA, Jr., Member

—oOo—

RE: DUAL MEMBERSHIP:

Opinion is sought on whether votation is necessary in cases of dual membership.

Article VI, Section 8, of our Ordinances provides:

“No lodge shall accept a petition for dual membership unless the petitioner is a resident of this jurisdiction. The petition must be accompanied by a certificate of good standing from the parent lodge and the dual membership fee if required by its By-Laws.”

The above provision has three requirements:

- (a) Petitioner must be a resident of this jurisdiction.
- (b) Certificate of good standing from the parent lodge.
- (c) Dual membership fee if required by the By-Laws of the lodge petitioner wishes to join.

While our ordinance is silent on votation of dual membership, it should be the better part of procedure to require a votation on the same. In the acceptance of a petitioner as a dual member, possession of and/or compliance with the requirements of Article VI, Section 8, may legally suffice. However, there would be no assurance that petitioner is acceptable to all the members of the lodge. Hence, disharmony may prevail. Noteworthy is it to state here that every member of a lodge is entitled to be heard on who may join him/them. Once a petitioner is accepted as a dual member, he is entitled to all the rights and privilèges of a regular member of that particular lodge, to vote and be voted upon, to participate in its proceedings, discussion, business, etc.

On the basis of the above rationale, the Committee on Jurisprudence is of the opinion that votation should be a part of the procedure in the acceptance of dual membership.

Along this line, it is suggested that an Edict be issued to settle once and for all the question concerning votation on dual membership.

Fraternally submitted:

WB JESUS F. GUERRERO, Chairman

VW MABINI HERNANDEZ, Member WB RODRIGO Y. ARANDIA, Member

VW FERNANDO V. PASCUA, JR., Member WB CESAR FRANCISCO, Member

—oOo—

RE: SUSPENSION OF VW LADISLAO H. ARJONA, MEMBER
PINAGSABITAN LODGE NO. 26. F. & A.M.

x-----x

Opinion is sought on the contents of letter of Bro. Leopoldo M. Ongkiko, Secretary of Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna, dated September 4, 1988.

The fourth paragraph of the above-mentioned letter alleges:

“That, no records that the Secretary sent him a notice either by registered letter or by actual service duly certified by the Tyler, specifying that he has not paid his regular dues during the twelve months, which is a ground for suspension if subject Brother refuses or neglect to pay.”

On the basis of the above paragraph, which for all intents and purposes is a recital by the Secretary of Pinagsabitan Lodge No. 26 of the true facts on which an opinion is sought, and considering that due process was not duly complied with as per Article VIII, Section 8 and 9 of our Ordinances, the Jurisprudence Committee is of the opinion that as suggested in the above-mentioned letter, the suspension of VW Ladislao H. Arjona should be lifted.*

Fraternally submitted:

WB JESUS P. GUERRERO, Chairman

VW MABINI HERNANDEZ, Member

VW FERNANDO V. PASCUA, JR., Member

WB RODRIGO Y. ARANDIA, Member

WB CESAR FRANCISCO, Member

—oOo—

RE: CHARGES FILED BY WB REYNALDO PAZ AGAINST
BRO. EDILBERTO F. RIVERA

The letter, dated August 26, 1988 of WB Danilo A. Ursua, Worshipful Master of Andres Bonifacio Lodge No. 199, states that charges were filed by Bro. Reynaldo Paz against Bro. Edilberto F. Rivera, a member of Andres Bonifacio Lodge No. 199 and a dual member and incumbent Senior Warden of Jacobo Zobel Lodge No. 202.

Andres Bonifacio Lodge No. 199 has already elected five (5) trial commissioners to try the case. However, before trial could start, said Lodge received information during its stated meeting on July 29, 1988 that similar charges were filed by Bro. Paz against Bro. Rivera with Jacobo Zobel Lodge which had also previously constituted five (5) commissioners for the purpose.

The query is: Which Lodge shall try the charges filed by Bro. Paz? Andres Bonifacio Lodge or Jacobo Zobel Lodge?

The Jurisprudence Committee is of the opinion that since our Masonic Constitution and By-Laws are silent on the above matter, since respondent Bro. Edilberto F. Rivera, though a member of Andres Bonifacio Lodge is also a dual member of Jacobo Zobel Lodge, propriety demands that the Lodge which first took cognizance of the charges should try the case. In this case Jacobo Zobel Lodge No. 202, as per contents of the letter of WB Ursua.

However, a verification of the minutes of the stated meetings of both Lodges filed with the Grand Lodge should settle the question of which Lodge first properly took cognizance of the charge, observing all the requirements of our Ordinances relative to Charges, Trials and Procedures (Article XVII).

Fraternally submitted:

WB JESUS F. GUERRERO, Chairman

VW MABINI HERNANDEZ, Member WB RODRIGO Y. ARANDIA; Member

VW FERNANDO V. PASCUA, JR., Member WB CESAR FRANCISCO, Member

—oOo—

RE: LETTER DATED SEPTEMBER 12, 1988, of VW DATU SANGCALA M. BARAGUIR OF SHARIFF KABUNSUAN LODGE NO. 266, COTABATO CITY, REQUESTING PROPER INTERPRETATION OF SECTION 5, ARTICLE VI OF THE MASONIC CONSTITUTION OF THE GRAND LODGE WHICH READS AS FOLLOWS:

"No Lodge shall accept a petition from a person who within the preceding twelve (12) months has been rejected by the lodge except by dispensation of the Grand Master. The request for dispensation must be unanimously approved by the lodge at a meeting of which the members shall have due notice."

For clearer understanding, let us have some assumptions:

1. Juan Cruz filed a petition for membership with XYZ Lodge.
2. After his petition was accepted and given due course, XYZ Lodge, in the votation on his petition for membership, rejected by the Lodge said petition on May 12, 1987.
3. In the month of September, 1987 (or any month within twelve months from the time of rejection), either
 - a) Juan Cruz, upon being informed of the rejection of his petition, sought a reconsideration thereof, or
 - b) A brother, in a stated meeting (within twelve months from rejection) moved for the reconsideration of the rejection of Juan Cruz's petition.

On the basis of the above assumptions, we may now submit the proper interpretation of Section 5, Article VI.

1. In the notice of the stated meeting to be sent by the Lodge Secretary to the members, said notice should clearly state that the petition of Juan Cruz is subject for reconsideration, but before any reconsideration may be taken by the Lodge, a request for dispensation from the Grand Master and/or the District Deputy Grand Master, UNANIMOUSLY APPROVED by the members of the Lodge, is a requirement for said dispensation to be issued, since the reconsideration is to be done within twelve (12) months from the rejection of the petition to be reconsidered.

2. After the request for dispensation has been UNANIMOUSLY APPROVED, the Lodge Secretary may make proper representation with the Office of the Grand Master or the District Deputy Grand Master. If the request for dispensation is granted, a dispensation fee follows.

3. With the compliance of paragraph 2 above, XYZ Lodge may then act on Juan Cruz's rejected petition for Lodge reconsideration.

The rationale for requiring a UNANIMOUS APPROVAL for the request for dispensation is that, if said request for dispensation will not be unanimously approved by the members of the Lodge, the inescapable conclusion is that the reconsideration of the rejected petition will suffer the same fate.

Respectfully submitted:

WB JESUS F. GUERRERO, Chairman

VW MABINI HERNANDEZ, Member

VW FERNANDO V. PASCUA, JR. Member

WB RODRIGO Y. ARANDIA, JR., Member

WB CESAR FRANCISCO, Member

—oOo—

RE: THE QUERY FROM MANILA MOUNT LEBANON LODGE NO. 1 ON RESTORATION WAS REFERRED TO THE JURISPRUDENCE COMMITTEE FOR COMMENT. FACTS OF THE INQUIRY WERE AS FOLLOWS:

1. Brother X was suspended in 1979 for non-payment of dues.
2. Brother X requested restoration after paying in 1988 his arrearages for 1977, 1978 and 1979.

Query is, "Should Brother X be required to pay his other arrearages, i.e. for 1980 up to 1988, inclusive before he may be restored?"

The pertinent provision in this case is Article VII, Section 10 of our Ordinances which provides:

"A lodge shall restore any member suspended for non-payment of dues upon payment of all arrears up to the date of suspension plus dues and fees for the current year if payment is made before two (2) years have elapsed from the date of suspension, the restoration shall be immediate and mandatory, otherwise restoration may be made only by a three fourth (3/4) vote of all the members present at the next stated meeting after the petition for restoration is presented. (Under-scoring supplies)

From the aforecited provision, Brother X does not have to pay the dues from 1980 up to 1987 for restoration purposes. The latter is mandated to pay only all of his arrearages up to the date of his suspension and the dues and fees for the current year when he paid his arrearages, It is but fair not to charge Brother X the dues and fees appertaining to 1980 up to 1987 for the obvious reason that the latter was suspended during those years. Besides, during suspension, Brother X was deprived of all of his masonic rights and privileges.

In short Brother X while in suspension, did not enjoy any thing pertaining to a member of good standing.

As such why must we require a brother to pay for the rights and privileges the latter never actually received.

Fraternally submitted,

— VW JESUS F. GUERRERO, Chairman

VW MABINI HERNANDEZ, Member

VW RODRIGO Y. ARANDIA, Member

WB CESAR FRANCISCO, Member

VW FERNANDO V. PASCUA, JR., Member

CIRCULARS...

CIRCULAR NO. 5

Series of 1989 – NABONG JR.

TO : ALL WORSHIPFUL MASTERS AND WARDENS
AND BRETHREN OF THIS JURISDICTION

SUBJECT : SHRINE CEREMONIAL
OCTOBER 26-28, 1989
"Es Selamu Aleikum! "

Noble Ed Murdock, President, Philippine Shrine Association (PSA), wrote the Grand Master to inform that Nile Temple will conduct this year's Ceremonial in coordination with the PSA on October 26-28, 1989.

Brethren who are 32^O Scottish Rite Masons and Sir Knights Templar York Rite Masons are invited, nay, even encouraged to join Shrinedom whose mission is the treatment and rehabilitation of crippled and burned children and the improvement of their lives. A Noble becomes an active part in the "World's Greatest Philanthropy" for "No Man Stands So Tall As When He Stoops To Help A Crippled Or Burned Child" as Shriners say.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt, such action entered in the Minutes.

Given under my hand, causing the Great Seal of the Grand Lodge to be affixed hereto, this 9th day of June, 1989, in the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

CIRCULAR NO. 6

Series of 1939 – NABONG JR.

TO: DISTRICT DEPUTY GRAND MASTERS, GRAND MASTER'S DISTRICT LECTURERS, MASTERS AND WARDENS OF SUBORDINATE LODGES IN THIS JURISDICTION

SUBJECT: MATTERS APPROVED DURING THE 73RD ANCOM

GREETINGS:

For the information of the Brethren in this jurisdiction, we are pleased to announce the following:

A. Elected and Appointed Officers of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines for the Masonic Year 1989-1990:

- | | |
|---|-------------------------------|
| Grand Master | – MW Juan C. Nabong Jr. |
| Deputy Grand Master | – RW John L. Choa |
| Senior Grand Warden | – RW Jose R. Guerrero |
| Junior Grand Warden | – RW Agustin V. Mateo |
| Grand Treasurer | – MW Rudyardo V. Bunda, PGM |
| Grand Secretary | – RW Alejandro A. Eusebio |
| Asst. Grand Treasurer | – RW Domingo T. Chua |
| Asst. Grand Secretary | – VW Bienvenido G. Ongkiko |
| Administrative Asst. to the Grand Master | – VW Agerico V. Amagna, Jr. |
| Grand Orator | – VW Alberto C. Reyes |
| Grand Chaplain | – VW Benvenuto C. Alegre |
| Grand Marshal | – VW Manuel T. Lee |
| Grand Standard Bearer | – VW Oscar L. Fung |
| Grand Sword Bearer | – VW Pablo S. Chu |
| Grand Bible Bearer | – VW Guillermo R. Narvaez |
| Senior Grand Lecturer | – VW Eduardo P. Gonzales, Jr. |
| Junior Grand Lecturer (For Luzon) | – VW Juanito U. Fernandez |
| Junior Grand Lecturer (For Visayas) | – VW Pablo C. Ko, Jr. |
| Junior Grand Lecturer (For Mindanao) | – VW Moises G. Dalisay, Jr. |
| Junior Grand Lecturer (For Overseas) | – VW William Bozel, Jr. |
| Junior Grand Lecturer for Works, Rituals and Ceremonies | – VW Leopoldo G. dela Rosa |
| Junior Grand Lecturer for Continuing Masonic Education | – VW Raul A. Laman |
| Senior Grand Deacon | – VW Raymundo Yu |
| Junior Grand Deacon | – VW Rolando M. Rivera |
| Senior Grand Steward | – VW Vicente Antonio Cu |
| Junior Grand Steward | – VW Ruben V. Bonnellillo |
| Grand Pursuivant | – VW Wilfredo P. Chavez |

Grand Organist	– VW Rodrigo L. Barrientos
Grand Tyler	– VW Manuel L. Battung

B. Assessments approved:

1. G. L. per capita dues – from P100.00 to P150.00
2. Fees for degrees conferred – from P30.00 to P50.00
3. Cabletow subscription – from P36.00 to P50.00

C. Charters granted:

1. Unity Lodge No. 285
2. Kagitingan Lodge No. 286
3. Tangkulan Lodge No. 287

D. RESOLUTIONS APPROVED:

1. To pay homage and respect to our acknowledged national heroes who are Masons, by placing the Philippine National Flag and a bouquet of flowers in front or beside their respective busts on the occasion of their birth and/or death anniversaries.
2. All petitioners for membership in Freemasonry be required to undergo a clear, simple but concrete Orientation Course before the conferral of degrees.
3. Presentation of Lodge Standard after the singing of the Grand Lodge Hymn in every stated and special meetings of all Lodges under the Jurisdiction of the Most Worshipful Grand Lodge of the Philippines.
4. The Most Worshipful Grand Lodge draw up a "Single Architectural Lodge Plan" for use by all Subordinate Lodges when constructing and/or renovating their Lodge Temple.
5. Grand Lodge Inspectors be placed in the mailing list by the Grand Lodge furnishing them such Edicts, Circulars and Memoranda which are periodically issued to Lodges, DDGMs and GMDLs.
6. Creation of a permanent Heraldry Committee in the Grand Lodge.

It is hereby directed that you bestow upon this Circular the widest publicity in your jurisdiction to keep our members abreast of the significant developments of our Fraternity.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt and that action hereon duly recorded in the minutes.

Given under my hand and the seal of the Grand Lodge in the City of Manila, this 16th day of June 1989.

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

—oOo—

CIRCULAR NO. 7
Series of 1989 — NABONG JR.

SUBJECT: PAYMENT OF THE P200.00 1979 ASSESSMENT
FOR THE GRAND LODGE TEMPLE FUND

1. The resolution to assess every Brother Master Mason in this Jurisdiction of the amount of P200.00 for the Grand Lodge Temple Fund was duly approved during the 1979 63rd Annual Communication. In conformance therewith, MW Jelly R. Bugarin issued Circular No. 1 to implement the assessment.
2. During the 1986 70th ANCOM a motion that each and every Lodge in this Jurisdiction must pay to the Grand Lodge in its next Annual Report (1987) the money due every Brother who has not paid the P200.00 mandated of him to pay was then duly approved, for immediate and strict implementation. The intent and desire for the accomplishment of Circular No. 1 — Bugarin was stressed by our Overseas Brethren who have complied with the Circular.
3. Starting 1980 all petitioners for the degrees of Masonry automatically pay the P200.00 with the petition fee.
4. Only regular members therefore of Lodges up to 1980 are hereby required to pay the P200.00 assessment (Circular No. 1 — Bugarin), if they have not done so.
5. The Lodge is held responsible for the payment of such assessment of Brethren who have failed to settle the obligation to the Grand Lodge. This shall be a requirement for the accreditation of a Lodge in the 1990 ANCOM.
6. Masters, Wardens, and other Lodge Officers, the District Deputy Grand Masters and Grand Master's District Lecturers shall exert utmost effort, patience, and perseverance to accomplish this mission.

This Circular shall be strictly complied with and the corresponding report hereon and remittance of the payment be forwarded monthly to the Grand Lodge. This Circular shall be read in open Lodge at the stated meeting next following its receipt and every stated meeting thereafter until the P200.00 shall have been fully paid by every member or by the Lodge. This shall be recorded in the minutes.

Manila, Philippines
June 15, 1989

JUAN C. NABONG JR.
Grand Master

Attest:

ALAJENDRINO A. EUSEBIO
Grand Secretary

—oOo—

CIRCULAR NO. 8

Series of 1989 — NABONG JR.

SUBJECT: PROCEDURE IN THE RECEPTION OF PETITION FOR DEGREES

There has been a lot of confusion and misinterpretation in the reception of petition for degrees. To minimize, if not entirely eliminate, these recurring problems, a simple procedure is now prescribed for all Lodges in this Jurisdiction, as follows:

1. Reception for petition for degrees — Read petition for degrees during the stated meeting next following its receipt.
2. Referral to Investigating Committee — The Master shall refer the petition for degrees, if no objection is interposed, to the Committee of three (3) which shall undertake a strict examination into the moral, physical and other qualifications of the petitioner (Sec. 10, Art. VI-B, p. 39).
3. Report of the Investigating Committee — The Master announces the report of the Investigating Committee at the next stated meeting of the Lodge, unless further time is granted upon the Committee's request (Sec. 10, Art. VI-B, p. 39).
 - 3.1 Unfavorable — If report of the Committee or any member thereof be unfavorable, no ballot shall be had. The Master shall, upon reception of such report, declare petitioner rejected (Sec. 13, Art. VI-B, p. 40).
 - 3.1.1 Inform petitioner and return degree fee including the P400.00 Grand Lodge Temple Fund.
 - 3.2 Favorable — Upon favorable report, balloting follows:
 - 3.2.1 Balloting —
 - 3.2.1.1 If balloting yields favorable result, send petition for degrees to the Grand Lodge with the following:

- 3.2.1.1.1 Photo showing the whole person of the applicant (Sec. 9, Art. VI-A, p. 39).
- 3.2.1.1.2 Contribution of P400.00 to the Grand Lodge Temple Fund (Circular No. 5, S-85 - Guerzon).
- 3.2.2 Wait for Grand Lodge Circular before initiation (Edict 49).
 - 3.2.1.2 Unfavorable — If balloting is unfavorable, (one black cube only) repeat balloting for possible mistake (Sec. 20, Art. VI-C, p. 42).
 - 3.2.1.3 If 2nd balloting is unfavorable, petitioner is rejected.
 - 3.2.1.2.1 Inform petitioner, return degree fee and the P400.00 Grand Lodge Temple Fund.
 - 3.2.1.2.2 If petitioner requests for reconsideration within the preceding 12 months following rejection (Sec. 5, Art. VI, p. 39).
 - 3.2.1.2.2.1 Require petitioner to fill and file new petition.
 - 3.2.1.2.2.2 Present new petition form to the Lodge together with request for dispensation prepared by the Secretary.
 - 3.2.1.2.2.3 If request for dispensation unanimously approved by the Lodge at a meeting with due notice to members, present the same to DDGM for appropriate action.
 - 3.2.1.2.2.4 If dispensation granted, balloting of petition for degrees follows. Repeat procedure in 3.2.1 to 3.2.2 except 3.2.1.1.2.

The number of request for re-application of a petitioner depends upon the sound discretion of the Lodge.

All Sections referred to above are from our Masonic Law Book, revised 1984.

This Circular shall be read in open Lodge at the Stated Meeting next following its receipt, such action entered in the minutes.

June 21, 1989
Manila, Philippines

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

EDICTS

EDICT NO. 98

This institutionalizes our scholarship program.

It is the duty of a Lodge to its community "to aid and support the public school system" (Sec. 5, Art. III, Part II (Ordinances), page 33, Book of Constitution). By providing scholarships to students in public schools, we would, in a substantial way, have complied with this duty.

WHEREFORE, I, JUAN C. NABONG JR., Grand Master of Masons in the Jurisdiction of the Philippines, hereby decree that every Subordinate Lodge shall provide scholarships to needy, not necessarily those with excellent grades, students in public schools (primary, secondary and tertiary levels) who are desirous of furthering their studies.

Each Lodge shall design and devise the strategies and ramifications of its scholarship program.

WITNESS my hand and the seal of the Grand Lodge at the City of Manila, Philippines, this 8th day of June, 1989.

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

EDICT NO. 101

TO ALL MASONS TO WHOM THESE PRESENTS
MAY COME:

WHEREAS, time was when the Philippine Masonic Jurisdiction was, in the Asia-Pacific region and in terms of area, the largest as it comprised the Philippine Archipelago, South Korea, the Marianas Islands, the Marshall Islands, the Ryukyu Islands, South Vietnam, and its existing Lodges in Japan; and at a time, even including a Lodge in Shanghai, Mainland China; and moreover, the Mother Grand Lodge of the Grand Lodge of China, F. & A. M. is the Grand Lodge of F. & A. M. of the Philippines;

WHEREAS, all throughout these years, there were those Brethren who kept and sustained the flame and spirit of Masonry vibrantly and zealously alive and burning, most specially in our Overseas and Distant Lodges and Districts, devoting and dedicating their exemplary talent, their wholehearted time, and unflagging effort to make Masonry happen in their lives, in their community and society, in their world, through The Brotherly Way propagating the tenets and teachings of the Craft in a truly meaningful, relevant, and Masonic Way;

WHEREAS, for all their unwavering and tireless Masonic labors and endeavours, these Overseas Brethren, these Masonic leaders, justly deserve due and signal honor and recognition;

NOW, THEREFORE, I, JUAN C. NABONG JR., Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the power in me vested by the Constitution and conformably to ancient custom and usage, hereby DECREE, AS IT IS HEREBY DECREED, the conferment upon each one of the following and hereinbelow named Brethren with the HONORARY RANK OF PAST JUNIOR GRAND WARDEN with the right henceforth to be addressed as RIGHT WORSHIPFUL:

RW ANTHONY S. VASCONCELLOS
(Grand Master's District Lecturer, 1989-90;
District Grand Lecturer, Masonic District
No. 30, 1979 to 1989)

RW DENNIS E. EVANS
(Junior Grand Lecturer for Masonic District
No. 22, 1976-77; and 1983-84;
District Deputy Grand Master (22), 1975-76)

RW DENNIS E. PROVENCHER
(District Deputy Grand Master, 1989-90;
1983-84; 1985-86; and 1988-89 for
Masonic District No. 34)

RW ELSON R. ROSS
 (District Grand Lecturer,
 Masonic District No. 21, 1980,
 1981, 1982, 1983, 1984, 1985)

They heeded the clarion call of Masonry which is service: service to the Craft, to the Brethren, to the community and society. Their masonic work is one primordial reason why Masonry, and Lodges of the Philippine Jurisdiction in South-Korea, Kwajalein, Marshall Islands, Japan, and Okinawa, continue to exist as a vital component in promoting peace, democracy, harmony, and brotherly love.

and I furthermore hereby DECREE by virtue of the power in me vested that the HONORARY RANK OF PAST SENIOR GRAND WARDEN with the right and privilege to be addressed as RIGHT WORSHIPFUL be conferred and invested upon:

**HONORARY PAST SENIOR GRAND WARDENS
 OF THE PHILIPPINE MASONIC JURISDICTION**

RW WILL K. PRESTIDGE, JR.

Prime mover and guiding energy in the formation and establishment of the Regional Grand Lodge of the Ryukyu Islands under the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, becoming its Regional Grand Master, Masonic No. 21 (1964-65); Masonic District No. 34 (1981 to 1983); constantly performing Committee work in Grand Lodges Committees; and serving as Grand Line Appointive Officer with distinction.

RW WILLIAM O. BOZEL, JR.

The first Junior Grand Lecturer for Overseas (1989-90); Past Grand Marshal (1987-89); District Deputy Grand Master (1985-86); District Grand Lecturer (1978-83) for Masonic District No. 34 (Okinawa); tireless worker and leading spirit in the enhancement and progress of Masonry in Okinawa, promoting the Universal Masonic Doctrine of Brotherhood of Man under the Fatherhood of God, and infusing the democratic ideal and love of freedom and Christian charity in his community.

RW GEORGE F. KRAUSE

Indefatigable and consistent masonic leader in South Korea; District Deputy Grand Master for Masonic District No. 30 for Fifteen (15) Years; immensely contributing to the progress of Masonry in the Philippine territorial jurisdiction; and a model Mason whose heart and mind have been dedicated to making Masonic Principles felt and grasped meaningfully by the Brethren to quietly transform and renew their lives with greater deeds and doings.

RW KENNETH M. CRAB TREE

It is about time that we honor a Past-District Deputy Grand Master of Masonic District No. 21 (Kwajalein, Marshall Islands) who devoted the best years

of his life (eighteen to the District) to the cause, the goals, and the tenets of the Order in a far away place which only one Past Grand Master has ever visited. He has zealously let the Light which is Freemasonry shine in the hearts of Men and Masons in that place.

RW MURRAY V. HARLAN, JR.

One whose masonic endeavours in the Regional Grand Lodge of the Ryukyu Islands (Regional Junior Grand Warden, 1968-69; Regional Senior Grand Warden, 1969-70; Regional Deputy Grand Master, 1970-71; Regional Grand Master, 1971-72; and Regional Grand Secretary, 1974-78) and being a Past Senior Grand Warden of the Grand Lodge of F. & A. M. of Japan, and currently the Worshipful Master of Okinawa Lodge No. 118, display a deep sense of commitment and dedication to the Craft and to the Brethren of the Region and the District. Loyalty to Freemasonry is his Guiding Light.

RW JAMES B. KING

From the ranks of those who are unwavering and faithful in serving the Fraternity come a man and Mason who has served Grand Lodge as a Grand Line Appointive Officer, a District Grand Lecturer (1968-69; 1981-84) and District Deputy Grand Master (1964-65; 1966-67; 1968-69; and 1984 to 1990) for Masonic District No. 22 (Japan). He has shown an admirable and exemplary kind of masonic leadership, worthy of emulating by those who seek to share their time, talents, and toils to tread the path of masonic responsibility and office.

RW HUGH C. DONALDSON, RW PAUL C. HALL, RW FRED

G. DURLAO AND RW VINCENT A. CASTRO

MASONIC DISTRICT NO. 20

(AGANA, GUAM AND INCLUDING BEFORE

SAIPAN, MARIANAS ISLANDS)

These Masonic District Leaders served with distinction and excellence their Brethren, the Lodges in the District, and the District itself. RW Hugh C. Donaldson was District Deputy Grand Master during the masonic years 1965-66; 1966-67; 1967-68; and 1968-69. RW Paul C. Hall was District Deputy Grand Master during the years 1972-73, 1973-74, 1974-75, and 1975-76.

RW Frederick (Fred) G. Durlao started District service as a Junior Grand Lecturer (1974 to 1976), becoming a District Deputy Grand Master (1976 to 1979 and 1984-85). RW Vincent A. Castro performed as District Deputy Grand Master during the years 1980-81, 1983-84, 1985-86, 1986-87, and 1988-89.

In the course of the performance of their duties and responsibilities, they were moved and imbued with a keen sense of coordination of masonic programs and activities, the desire to maintain good fellowship and camaraderie among the Brethren, and the love of masonic education to continually re-

vive in the Brethren the dedication to the tenets of the Craft and the attainment of more Light in Masonry.

RW ERNEST L. ALBERT

Advocate and exemplar of masonic teachings and tenets, he served with vigor the Regional Grand Lodge of the Ryukyus in 1973-74 as its Regional Grand Master. He continued serving the Craft as Junior Grand Lecturer for Masonic District No. 34 in 1978-79 and became District Deputy Grand Master in 1980-81. He, together with our York Rite Companions and Sir Knights from Overseas, notably, Right Eminent Grand Commanders Wallace H. Morris, Lloyd O. Haig, Will K. Prestige, Jr., James L. Norris, William O. Bozel, Jr., Clyde L. Whitfield, Mariano A. Cantos (all Past Eminent Grand Commanders of the Grand Commandery of Knights Templars of the Republic of the Philippines, all Past Most Illustrious Grand Masters of the Grand Council of Royal and Select Masters of the Philippines, and all Past Grand High Priests of the Most Excellent Grand Chapter of Royal Arch Masons of the Philippines), Andrew H. Bulkley (PGHP, PMIGM), Serafin M. Malubag (PGHP, MIGM), and Frederic L. Pendergraft (PMIGM) revitalized and strengthened York Rite Masonry in the Philippines in moments of slow growth and development, when it suffered the pangs of inactivity, poor communication, inadequate records management, and when there were lapses in leadership excellence.

True it is, when a Brother helps or strengthens a Rite in Masonry (York or Scottish Rite), or an appendant body or an allied organization or even a Committee in Grand Lodge or Blue Lodge or a Square and Compass Club, he strengthens the very fiber, the very cabletow, the very root and growth of the Fraternity!

Given under my hand and the Great Seal of the Grand Lodge being affixed hereto, this 8th day of June, 1989; in the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

—oOo—

EDICT NO. 102

TO DISTRICT DEPUTY GRAND MASTERS
GRAND MASTER'S DISTRICT LECTURERS
MASTERS AND WARDENS

SUBJECT: APPROPRIATE MUSIC FOR MASONIC RITES,
RITUALS CEREMONIES AND CONFERRALS

WHEREAS, on the basis of Circular No. 5 dated May 18, 1989 issued by then Most Worshipful Grand Master, Reynato S. Puno, PGM, creating a Special Committee to choose appropriate music to make our rites and ritual, particularly our degree conferrals, more meaningful and more impressive, the Committee (VW Alberto C. Reyes, Chairman; WB Magdangal de Leon, WB Julio M. Cabali and the undersigned) in January 21, 1985 submitted its report and recommendation which was duly approved by Grand Master Puno. The 69th Annual Communication had passed Circular No. 5 – PUNO, Series of 1984.

NOW, THEREFORE, I, JUAN C. NABONG JR., Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the power in me vested by the Constitution, hereby DECREE AND PROMULGATE the appropriate music by way of hymn, vocal, instrumental or choral rendition, as follows:

CONFERRALS

First Degree

- 1) After the Senior Deacon has opened the door and before inquiring, "Who comes here?" the hymn "Lead, Kindly Light" is sung.
- 2) Background music during perambulation – "O Master, Let Me Walk With Thee".
- 3) After the Worshipful Master has pronounced, "In the beginning God created . . . Let there be light . . ." the hymn "Light of the World" is sung.
- 4) After the Worshipful Master's remarks: "So I expected to find you . . . without serious injury to yourself" an instrumental or choral rendition of "We Plow the Fields" follows.

Second Degree

- 1) After the Senior Deacon has opened the door and before asking "Who comes here?" (twice), the hymn "Walk In the Light" is sung.
- 2) Background music during the perambulation. ("O Brother Man.")
- 3) After the Obligation, solo or choral rendition of "Crossing the Bar" is given as a substitute for "Nearer My God to Thee." However, "Nearer . . ." is the basic song.

Second Section

- 1) Background music when Candidate prays orally or mentally. "Guide Me, O Thou Great Jehovah." The same music can be played after Candidate's confrontation with JA, JO and JM.
- 2) Background music during the prayer of King Solomon or the Chaplain. ("I Need Three Every Hour.")
- 3) After instructing the Candidate on the Five Points of Fellowship, a choral rendition of "Thine Is the Glory" is given.
- 4) After the lecture, a choral rendition of "God the Omnipotent" follows.

OPENING AND CLOSING

It is also meaningful for music to be part and parcel of the Third Degree opening and closing.

Opening. After the Chaplain's prayer, the hymn "We Would Be Building" will be sung by the Brethren.

(Tune: "Finlandia")

Closing: Before the Chaplain's prayer, the Brethren will sing "Hymn of Nation" (Tune: "My Faith Looks Up to Thee.")

After the Benediction, the Brethren will sing "God Be With You Till We Meet Again."

FUNERAL

The proceedings in our Masonic funeral Lodge of Remembrance and memorial services include musical renditions already designated certain portions of the ritual. In most cases, church choirs are invited to assist in the funeral service and great care is exercised particularly by the choral director to choose appropriate music for the occasion.

As a matter of preciseness, however, "The Lord's Prayer" may either be recited in unison by the Brethren or sung by the choir. Reciting this prayer and repeating it through music as explicitly outlined in the Manual is pure redundancy. To make the prayer more effective, "The Lord's Prayer" can be sung immediately after the Chaplain's invocation — either by a soloist or by a choir.

INSTALLATION

This is true too with the Installation Service of Blue Lodges. Although not within

the context of the ceremony, music is a necessity in the total program of installation by way of instrumental or vocal renditions. Music, however, can be an integral part of the ceremony and can be introduced after the installation of the elected officers; after the installation ceremony more impressive and revived with the creative spirit.

Moreover, songs or music proper and attuned to the occasion during the Installation of Grand Lodge and Regional Grand Lodge Officers, Constitution of a Masonic Lodge, Dedication of Masonic Halls, and Ceremony of Laying Foundation Stones transforms the event into a most meaningful and glorious one.

Appropriate local or native songs or music can be rendered.

GIVEN under my Hand with the Great Seal of the Grand Lodge affixed hereto, this 21st day of June, 1989, in the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

—oOo—

EDICT NO. 103

TO DISTRICT DEPUTY GRAND MASTERS
GRAND MASTER'S DISTRICT LECTURERS
MASTERS AND WARDENS

SUBJECT: HALL FOR HEROES

A resolution approved during the 73rd Annual Communication in Baguio City requires the rendition of homage and respect to our acknowledged National Heroes who are Masons by placing the Philippine National Flag and a bouquet of flowers in front or beside their respective busts on occasion of their birth and/or death anniversaries.

If we hail our Heroes, we must establish or build a Hall for Heroes which invariably include Masonic Heroes.

Youths, students, and visitors may well visit and view the Hall for Heroes and be inspired with fervor and spirit soaring high with emulation and devotion because of our Heroes' deeds, their daring, and sacrifices for our Country in propagating and sustaining the Democratic ideal of Philippine Grand Lodge Masonry. As Past Grand

Master Jose de los Reyes (1940) spoke on the evening of August 7, 1941 at Mount Lebanon Lodge No. 80; "We must do and give all we can to help the cause of Democracy, which is also the cause of Masonry."

NOW, THEREFORE, I, JUAN C. NABONG JR., Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the power in me vested by the Constitution, hereby DECREE that all Temples and Lodges and rooms presently used as Lodges, and heretofore, any and all Temples and Lodge buildings and edifices, and rooms to be constructed and erected to God and dedicated to the Holy Saints John shall include or establish as significant part or portion thereof a hall or room or even a center or corridor for MASONIC HEROES.

This Edict shall be read in open Lodge at the Stated Meeting next following its receipt and the reading minuted. The copy of the Edict shall be filed in a Book of Edicts and Resolutions which shall be maintained by the Lodge Secretary in addition to Registry of Circulars, Rulings and Opinions of the Jurisprudence Committee, Memoranda, Bulletins, and such other Grand Lodge Issuance to be henceforth also safely kept by him.

WITNESSES MY HAND AND THE SEAL of the Grand Lodge of Free and Accepted Masons of the Philippines this 20th day of July, 1989 A.D. 1989. A. L. in the City of Manila, Philippines.

JUAN C. NABONG JR.
Grand Master

Attest:

ALEJANDRINO A. EUSEBIO
Grand Secretary

YESTERDAY, TODAY AND TOMORROW

It is not the experience of TODAY that drives men mad—it is remorse or bitterness for something which happened YESTERDAY and the dread of what TOMORROW may bring.

Let us, therefore, live but one day at a time. YESTERDAY is a Cancelled Check. TOMORROW's a Promissory Note, but TODAY is CASH. Spend it Wisely.

33° FAHRENHEIT

In the January 1927 issue of *New Age Magazine*, Sovereign Grand Commander John H. Cowles enthusiastically wrote about his official visit to the Scottish Rite Bodies in the Philippines. The red carpet was laid out for him; several banquets were tendered in his honor. "These gatherings", wrote Cowles, "were inspiring, because of the interest and the character of the men participating, among whom were the Governor General (Bro. Wood), army officers, judges, senators, representatives, a bishop (33° Northern Jurisdiction), city officials, leaders of the education interests, business and professional men." Notwithstanding all the efforts and preparations of the local Masons, however, one grievous *faux pas* was committed. Wrote Cowles: "A local newspaper made a peculiar 'break' in writing up my visit. Someone connected with the paper, and supposedly a Filipino, but not a Mason, made my name appear as 'John H. Cowles, 33° Fahrenheit, Sovereign Grand Commander'.

Cowles took the mistake in stride. His only complaint was that the real temperature was nearer 100°.

Concept by:
S. Fernandez
Art. by:
L. Samaniego

CURIOUS



MASONS ON THE LOOSE!!

Why is your leader following you?



You're not attending lodge meeting? You must be a Past Master?



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