



The CABLETOW

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MW CONRADO F. BENITEZ, PGM

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EDITORIAL

THE WISDOM OF MW CONRADO F. BENITEZ, PGM

The month of November 1989 will see the culmination of the centennial celebration of another great masonic personality – MW Conrado Francia Benitez, PGM. We join the nation in paying tribute to a Filipino whose life continues to be our beacon light in an age of seeming sempiternal darkness.

The wordsmiths will never tire minting words to extol the virtues of MW Benitez. For as is true in all human rarities, the Benitez legend will become more luxuriant with the lapse of time and the lapses of men. It is thus pure folly to attempt to capsulize in a few editorial paragraphs the legacy of MW Benitez, nay, not even in a special issue of a mini magazine.

Rather than be lost in the sea of generalization, we would rather focus on a particular principle which MW Benitez vigorously championed up to his last days. This is the principle of separation of church and state. A member of the Seven Wise Men of the 1935 Constitutional Convention, MW Benitez is known to have jealousy guarded the sanctity of the principle in the final draft of our 1935 Charter because of the overt attempts to erode its underpinning. An intellectual steeped in history, MW Benitez knew the value of his efforts. He was aware that the darkest days of man's history occurred when priests reigned as princes and fell victims to the corruptions of temporal power. He knew that the Filipinos during the Spanish time suffered from the malevolence of some men of the cloth who preferred to swing the sword rather than say the Word. Led by Rizal, the masons had to shed their lives to liberate us from the claws and clutches of the Padre Damasos.

We spotlight the principle of separation of church and state because of our current insouciant attitude on its importance. Our apathy is bearing lamentable consequences. The once impregnable wall separating the Church and the State has been weakened by clefts and crevices which in the long run will become chasms that will cause its collapse. Hence, we now see churches supporting political candidates. Churches interfering with appointments. Churches openly using government properties for religious purposes. Yet the brazenness of this breach of the principle of separation appears not to elicit even a pint of protest from any sector of our citizenry.

Remembering MW Benitez is a must to all masons. Even if rudely, it should jog us from our embarrassing stupor. MW Benitez must be happy with the battlecry, "Juan Mason, Gumising Ka Na". (RSP)

The Inimitable Conrado Benitez (1889-1971)

by J. Flor R. Nicolas

"Lives of great men all remind us that we can make our lives sublime. And the departed leave behind footprints on the sand of time."

That slightly modified version of a couplet by the great English bard may as well apply to the man the centennial of whose birth we are celebrating this year.

But not quite, for Conrado Francia Benitez, born in Pagsanjan, Laguna on November 26, 1889, grew up to be not only a great man but a good man as well. Indeed, in his own modest and unassuming ways, he developed himself into a veritable "renaissance man", into a rare spirit who integrated into a harmonious whole the best elements of the eastern world and the western as well as combined with rare facility the disparate worlds of the private citizen and the public figure, into a many-splendored star in the firmament common to Filipino great men and great Masons.

The subsequent paragraphs sum up the rich heritage of shining examples that the inimitable late Conrado Benitez has left us. These examples are certainly worthy of emulation by every Filipino and by every man.

Consistent Scholar

As a student of the Philippine Normal School (PNS), Conrado F. Benitez was both a disciplined athlete and an avid learner, thereby exemplifying the Latin dictum "*Mens sana in corpore sano.*" A serious scholar, he devoted time and effort so intensively to his studies that he graduated valedictorian of his class.

Again, as one of the government *pensionados* went to the U.S.A. in 1906, he so conscientiously extended his abilities to his academics that in 1910 he obtained his baccalaureate degree (Ph.B.) at the University of Chicago with high honors. In the next two years he dedicated himself to his masteral and doctoral studies, once more finishing these with high honors.

When he was already teaching at the University of the Philippines, he enrolled in that institution's College of Law. In 1917 he received his Bachelor of Laws (Ll.B. degree).

(Later in life, in recognition of his contribution in the field of law, Grinnel College in Iowa, USA conferred on him the title Doctor of Laws (L.I.D.), *honoris causa*.)

Exemplary Family Man

In 1912, the year he returned to the Philippines, he married Ms. Francisca Tirona, his salutatorian at the PNS, to whom he was a good and affectionate husband and with whom he had one daughter and two sons. He proved himself to be an understanding and a solicitous father, so that his children aimed at personal excellence. The daughter Helena would become a senator and one of the sons, Tomas, an ambassador and a delegate to the 1972 Constitutional Convention.

Today, when we witness the gradual disintegration of the family as a sacred institution, the late Dr. Conrado Benitez is someone to emulate; for, despite the many responsibilities and tasks he unflinchingly bore, he always had time for his wife and children.

Esteemed Educator, Economist, Author

Dr. Conrado Benitez commenced his teaching career also in 1912 as instructor of History and Economics at the University of the Philippines. Gladly he accepted the assignment to be faculty adviser of the *Varsity News*, the official organ of the student body of the UP. As faculty adviser of that publication (and later as one of the advisers of President Manuel L. Quezon), he was uncompromising in his advocacy of Philippine independence and in his defense of Filipino against alien interests. He also stressed the importance of the sciences and technologies as well as the urgent need for the art and science of human relationship.

In 1915 he was appointed Assistant Professor in Economics, History and Sociology.

Meanwhile, he authored several books, such as *History of the Philippines*, *Philippine Commerce of Long Ago*, *Philippine History in Stories*, and *Philippine Civics*. He co-authored books like *History of the Orient*, *Philippine Social Life and Progress*, and *The Philippines Prior to 1898*. Thus, he antedated the current trend in the academe, *viz.*, "Publish or perish."

One may modify the couplet in Shakespeare's Sonnet 18 to pay tribute to Benitez the author: "So long as men can breathe, or eyes can see, so long live those books, and those give life to Dean Benitez."

In 1919 he founded the UP College of Business Administration and became its first Dean. He was esteemed by his students and by his colleagues. The late Senate President Gil J. Puyat, for instance, said:

"I was a student in the College of Business Administration, University of the Philippines, when I first had the opportunity to meet Dean Conrado Benitez and cultivate his friendship. He had been an esteemed professor. I had sat at his feet to learn my fundamentals in economics. And when upon graduation he encouraged me to keep alive my interest in academic work, it was he who so kindly invited me to become a member of the faculty of the college. As a colleague, he endeared himself to all of us for the almost unlimited academic freedom that characterized our relationship with him. How distinctly do I recall and remember his courageous advocacy for the principle of social justice, for the promotion of vocational efficiency, for the need of developing a socio-economic system that would dispense the gains we have made for the benefit of our entire population. In the fabric of his economic concepts, Juan de la Cruz was always the central theme. In the exposition of his economic philosophy and policies, the beginning and the end had always been Juan de la Cruz's welfare, his well-being, his future, and his opportunities for a happier and more bountiful life. He spoke of a Philippines that was productive and creative, a country identified with the freedoms that all civilized nations have since enshrined."¹

Practical Idealist, Nationalist with International Perspective

Conrado Benitez, eminent economist and educator, was decidedly a rare spirit who combined his boundless idealism with practicable plans of action. A great many people believed in him and sought his counsel because he was a deep thinker, always objective in his views, always expressing himself with humble self-effacement but with keen, cold logic, always fulfilling what he had said.

Like the other members of the Philippine Columbian Association (PCA) which he helped found in 1907,² Dean Benitez tempered his ardent nationalism with an international perspective, believing as he did in the noble pursuit of Freemasonry's goal: the Brotherhood of Man under the Fatherhood of God.

"He dreamt of a strong Philippines, nay, a great Filipino nation," stated Senator Puyat once more, "because he always felt that it was only thus that our country could contribute its share in the establishment of a world order based on law and justice and where all the

peoples wherever they may be found are guaranteed the full enjoyment of their liberties."³

Later, as Sovereign Grand Commander of the Supreme Council 33° of the Republic of the Philippines, II. Conrado Benitez, 33°, would pose this query: "How can the Philippines ever aspire to be a strong member of the United Nations . . . if she is not sustained by a dynamic and progressive Filipinism?"

Authentic Human Being

He demonstrated himself to be "a good man — a man with a kind heart and unsullied conscience."⁴ Said Hon. Salvador P. Lopez:

"Others achieved more power and influence than he; but few, if any, among his contemporaries could match him in honor and integrity or in gentleness of character and friendliness of personality. Those of us who had the privilege of knowing him as elder brother, friend, mentor and counsellor, invariably sensed in him the qualities of an honest, genuine and sincere human being.

"Conrado Benitez belonged to a breed of men for whom wealth, power and influence meant little, and for whom honesty, integrity and honor were everything . . ."⁵

This is the breed of men that our country needs today — men who will lead us out of the wilderness of huge foreign debt, rising inflation and spiralling prices of commodities, graft and corruption, insurgency, social fragmentation and other problems, and place us on the road to national redemption.

Father of Filipino Journalism in English

In the first two decades of American rule in the Philippines there were no Filipino newspapers in English. All the English papers were owned and edited by Americans. Hence, our leaders did not have a forum in which to assert Filipino nationalism against the power of colonialism.

Then came the fight between Senate President Quezon and Governor General Leonard Wood.

That fight led to the birth of the *Philippines Herald* in 1920. Godofredo Rivera was chosen city editor, Jose G. Sanvictores business manager, and Dean Conrado Benitez editor-in-chief.

Dean Benitez was selected for such an important post partly because "He had edited the defunct *Citizen*, the first Filipino weekly

published in English, and he had been prosecuted for sedition. In the Philippine Columbian Association as well as in the University of the Philippines where he was a professor in economics, he had shown not only his ability as a writer and as an economist but also his unalloyed nationalism."⁶

And Dean Benitez lived up to expectations. His editorials were nationalistic in tone and purpose, giving the Filipino side in a restrained, sober manner. As editorialist, Benitez was always playing it cool, always stoic, never flustered, never emotional. He conveyed his message to his readers effectively in his careful diction, putting his treasury of quotations into apt use. Therefore, he deserved to be called "Father of Filipino Journalism in English."

Committed Constitutionalist

When the Constitutional Convention was convened, the people knew the work and worth of Conrado Benitez. Hence, they elected him as delegate to the Convention.

He did not disappoint his constituents, for he chaired the Committee on Industry and was chosen member of the Special Committee on Style, composed of "the seven wise men" tasked to write the final draft of the Constitution.⁷ Furthermore, he staunchly defended academic freedom and firmly advocated adult citizenship training, complete and adequate system of public education, and the principle of separation of church and state, especially in the supervision, control and management of education.

Later in the Grand Lodge and in the Supreme Council, he repeatedly stressed the urgent necessity of implementing the provisions of the Constitution.

"Let us take a second look at the Constitution," he appealed to all Masons as well as to all Christian workers, "and endeavor to contribute to our nation-building by stimulating greater implementation of the socio-economic plan embodied in that historic document, as part of our Christian mission, thereby giving the people a sort of preview of the Kingdom of Heaven while still sojourning on this earth."⁸

Indefatigable Organization Man

Not only was he a founding trustee of the Philippine Women's University, Asia's first university for women, but also the moving spirit behind the world-famous Bayanihan Folk Arts Center. He was a foremost proponent of Philippine culture as a happy confluence of indigenous and foreign influences.

Moreover, he chaired and co-founded the Philippine Rural Reconstruction Movement and was a trustee of the International Institute of Rural Reconstruction. These organizations aimed at the following: (1) livelihood to overcome poverty; (2) health to fight disease; (3) education to dispel ignorance; and (4) self-help and self-government to overcome civic indifference. Dean Benitez was so desirous of uplifting the masses of our people in the countryside that he called on all civic-spirited Filipinos to extend a helping hand in the effective implementation of the barrio charter in their communities.

Furthermore, a firm believer in the potentialities of youth, he got deeply involved in the YMCA. He was YMCA president in 1949 and served as such until 1968. He had to relinquish the post because age was staring to tell on his health. So, Justice Calixto Zaldivar took his place. But even then Dean Benitez was elected honorary president of the YMCA for life.

Dean Benitez was also a well-known leader of the World Alliance and the World Organization of YMCA. For eight years he served as the Vice-President for World Alliance in Asia.

Also, he was associated with Rotary and with the Community Chest.

In all the civic organizations he joined, "he revealed himself as a man who never counted the hours if these hours could be devoted to alleviate the misfortune of the less fortunate and thus add to the joys of our impoverished people."⁹

Humanitarian

Like the late UP President Jorge Bocobo, Dean Conrado Benitez was humanist in the treatment of prisoners. Therefore, close to his heart was the Humanitarian Science Foundation, which was devoted to attaining a better life for prisoners.

(Would that those in charge of prisoners in our country today, including political detainees, be as humanistic as the late Hon. Bocobo and Dean Benitez in their treatment of prisoners!)

Dedicated Mason

His busy schedule as family man, academician and civic leader notwithstanding, he knocked at Freemasonry's door in 1914. He was initiated at Bagumbayan Lodge No. 4, F. & A.M., on October 15, passed on October 28, and raised on November 11 — the Lodge's first candidate. That same year, due to his proficiency and active participa-

tion in the affairs of the Lodge, he was elected Junior Warden.

He also became a dual member of Lodge Perla del Oriente No. 1034, S.C.

In 1916 he joined the Scottish Rite and was conferred the 30th Degree in the Philippine Bodies, A. & A.S.R. Also in 1916 he became a Shriner; he was a member of Nile Temple, A.A.O.N.M.S., in Seattle, Washington, USA.

In 1917 he was elected Senior Warden of Bagumbayan Lodge and Worshipful Master the following year, when MW Bro. William H. Taylor and MW Manuel L. Quezon ruled the Craft in this jurisdiction.

WB Conrado Benitez continued to be active in the Philippine Bodies, so that in 1919 he was made Master of the Royal Secret.

Soon he was designated Grand Representative near our Grand Lodge of the M.W. Grand Lodge of Alberta. In 1927 he was appointed Grand Lecturer.

In 1933 he was elected Junior Warden, in 1934 Senior Grand Warden, and in 1935 Deputy Grand Master. In 1936 he was Grand Master, MW Grand Lodge, Republic of the Philippines.

As Grand Master, he stressed the practice of the three principal tenets of Freemasonry, namely:

1. **Relief** — by distributing with equity and zeal certain sums of money to widows and orphans, flood victims, prisoners, and boot-blacks of Manila, by helping unemployed brethren get employed; by supporting the Masonic Hospital for Crippled Children; by maintaining a dormitory for sons of provincial brethren studying in Manila; by consoling the bereaved; and by spurring the Blue Lodges to engage in relief work.

2. **Truth** — by celebrating Constitution Day; by promoting the separation of church and state; by establishing patriotic libraries; by distributing *Rizal Beyond the Grave* by Prof. R. Pascual; by giving scholarships to gifted individuals; by helping adult education; and by giving greater support to *The Cabletow*.

3. **Brotherly Love** — by transferring the Grand Lodge Office from Escolta to the Plaridel Masonic Temple; by sponsoring monthly Masonic dinners and discussions; by making visitations of the different Districts; and by promoting stronger ties with foreign jurisdictions.

MW Conrado Benitez urged all Masons in this jurisdiction to be loyal custodians of the legacy handed to them by our forefathers by actively and assiduously laboring for the implementation of the Masonic principles of Brotherly Love or Fraternity as the foundation of peace on earth, Relief or Charity as the basis of social justice, and Liberty as the bulwark of our human rights.

In 1937 the Mother Council of the Southern Jurisdiction, USA, honored Mw Benitez, PGM, with his investiture as Knight Commander of the Court of Honor (KCCH).

In 1949, when the Supreme Council 33° of the Republic of the Philippines was about to be formed, he was one of those elected to receive the 33° Honorary (IGH). That same year he helped in the organization of the Luzon Bodies, A. & A.S.R., and served as its first Venerable Master, Harmony Lodge of Perfection.

In 1950 he was crowned Sovereign Grand Inspector General (SGIG) and Active Member of our Supreme Council, serving as its first Grand Treasurer General. He also served as Grand Chancellor and then as Ven. Grand Prior until his elevation as Sovereign Grand Commander in 1961 upon the resignation of III. Frederic H. Stevens, 33°, first SGC of our Supreme Council.

III. Benitez was also the Grand Representative of the Supreme Councils of the Northern Masonic Jurisdiction, USA, of Greece, of Switzerland, and of Germany, near our Supreme Council.

In 1964 he was elected an Honorary Member of the Supreme Council 33° of the Dominion of Canada.

As SGC, III. Benitez time and again called on the Brethren, particularly Scottish Rite Freemasons, to engage in community development projects; to promote the separation of church and state, especially in regard to religious instruction in public schools; and to help strengthen democracy in this country through a more vigorous because adequately funded public school system.

During his term as SGC, our Supreme Council formed committees to study the problems of the public schools and state colleges and universities, and make recommendations. These recommendations were sent to Congress, and they served as bases for Acts passed for the improvement of our public schools.

The Supreme Council also published an educational journal, which somehow influenced the thinking of many policy makers in regard to education. It also invited distinguished government leaders to its Saturday luncheon forums; these, in effect, became a means of airing the sentiments of the brethren relative to certain issues.

"We wish to convey to our Brethren," announced III. Benitez, "that we refrain from contention and partisan politics. However, we Masons cannot become fence-sitters or mere observers of the social scene. Our commitment to the service of mankind cannot but compel us to join, as all organized groups do, to help combat the rampant evils of our time. In other words, we must find our place in our society and be counted among the other elements therein in the solution of the

national problems. For we cannot deny the fact that we are citizens first of the Philippines and Masons next of whatever vintage we may be."¹⁰

Once more he called upon the Freemasons throughout the length and breadth of our Republic to face the peace and order condition of their regions. He said: "Ascertain in what positive ways (you) can improve it as essential part of your community development project. In any civilized society the maintenance of peace and order is given top priority, and it is the duty of Freemasons to lead in any movement directed toward that objective."¹¹

Recipient of Many Awards, Medals

Among the many awards and medals MW Conrado Benitez deservedly received are the following:

- Citation of Good Citizenship and Public Service, University of Chicago, 1944
- Presidential Award of Merit for Community Service, 1956
- Civic Leader of the Year Award, from the Association of Red Feather Agency Executives, 1956
- Distinguished Alumnus Award, University of Chicago, 1957
- Diploma of Merit for Faithful Service to Higher Education, from the University of the Philippines, 1962
- Professor Emeritus of Economics Award, from the UP, 1963
- (together with his wife) Citation of Merit, from the Philippine Association of Graduate Education, 1963
- Pro-Patria Award, conferred on him by Pres. Marcos, 1969, for his distinguished achievements in education, economics and social reform
- Order of the Knight Grand Cross of Rizal (KGCR), from the Order of the Knights of Rizal, 1969¹²

But, according to Senator Helen Benitez, her father treasured a medal given him, through his son (Ambassador Tomas Benitez), by the late Pope Paul VI, most probably because it signified the promotion of smooth relationship between Freemasonry and the Catholic Church. MW Conrado Benitez was an ardent adherent to the tenets of his own religion, but as a true Mason, he was a respector of the religious beliefs of other men.

But, of course, when his weary feet came to the end of their toilsome journey and from his nerveless grasp dropped the working tools of life on January 4, 1971, because he had worn the white linen apron with pleasure to himself and honor to the Fraternity, his greatest

reward was to hear from Him who sitteth as Judge Supreme, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

NOTES

1. From Senator Puyat's eulogy delivered during the Necrological Services for the late Dean Conrado Benitez, January 6, 1971 at the Philippine Women's University, Manila.
2. With Dean Conrado Benitez in the PCA were Francisco Delgado, Maximo M. Kalaw, Mariano H. de Joya, Felipe Buencamino, Jr., Victor Buencamino, Camilo Osias, Ponciano Reyes, Jose Abad Santos, Sr., Vicente Lim, Luis Rivera, Jose G. Sanvictores, Jorge C. Vargas, Miguel Cuaderno, Tomas Confesor, Antonio de las Alas, Antonio G. Sison, Bienvenido Tan, Catalino Lavadia, and many others.
3. From Puyat's eulogy cited earlier.
4. From Hon. Salvador P. Lopez's eulogy in the same occasion.
5. *Ibid.*
6. From Dr. Carlos P. Romulo's article, "To Keep the Past Upon Its Throne," in the special issue of the *Manila Chronicle*, December 28, 1969, honoring Dean Benitez on his 80th birthday.
7. The "seven wise men" of the 1934 Constitutional Convention were Filemon Sotto, Manuel Roxas, Vicente Singson Encarnacion, Manuel C. Briones, Norberto Romualdez, Miguel Cuaderno, and Conrado Benitez.
8. From one of III. Conrado Benitez's allocutions; see Reynold Fajardo, *Conrado Benitez the Mason* (ca. 1976), p. 74.
9. Puyat, *loc. cit.*
10. From a message by III. Benitez, in Fajardo's *Conrado Benitez the Mason*, p. 200.
11. From another message by III. Benitez, *ibid.*, p. 218.
12. The citation of the KGCR award reads thus: "In recognition of his valuable services to the Filipino people both in times of peril and peace, for his vision, dedication and performance in public service and in the propagation of the ideals and teachings of Rizal. For his lasting contributions in the field of education, economic development and public service. For inspiring the youth of the land to meet the challenge of nation building in both rural and urban areas. For his inspired leadership in preaching the doctrines of enlightened nationalism through education and community development and for his zeal in carrying out the purposes and aims of the Order through the end that the ideals and teachings of Rizal and love of God, country and people be the gospel of every Filipino."

MW CONRADO F. BENITEZ 100TH YEAR..



Ill. Benitez, CB Gov. Andres Castillo and Ill. Raymond E. Wilmarth invoking God's blessing in Scottish Rite luncheon meeting



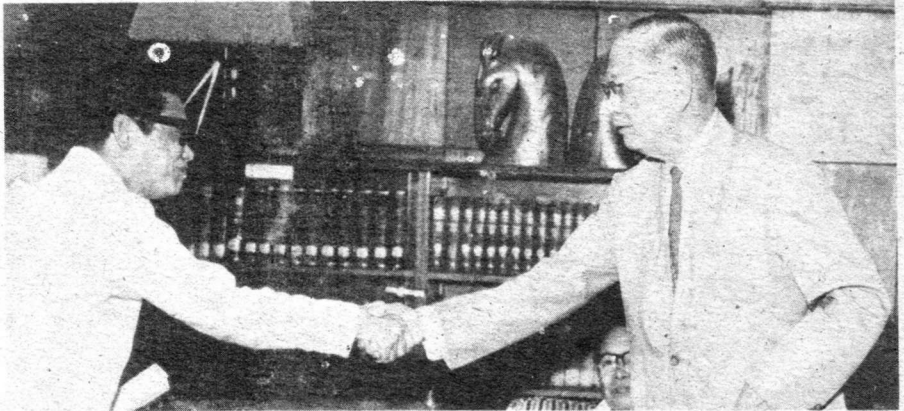
Ill. Benitez in friendly chat with the "Guy", President Ramon Magsaysay



Ill. Benitez, with Ill. Mauro Bradi, poses with VP and Mrs. Fernando Lopez



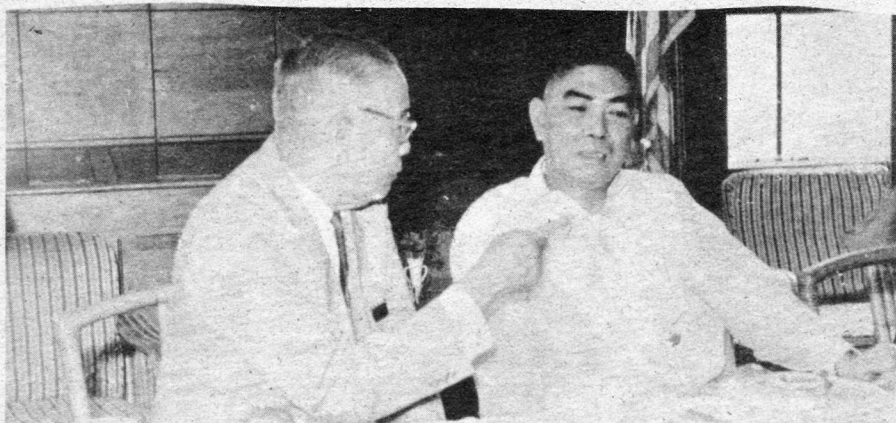
PGMs Moosebrook, Cervantes and Benitez and VP Salvador Laurel



PGM Manuel Mandac and PGM Benitez with right hands joined



III. Benitez in deep concentration as Sen. Lorenzo Sumulong stands still in another Scottish Rite luncheon meeting.



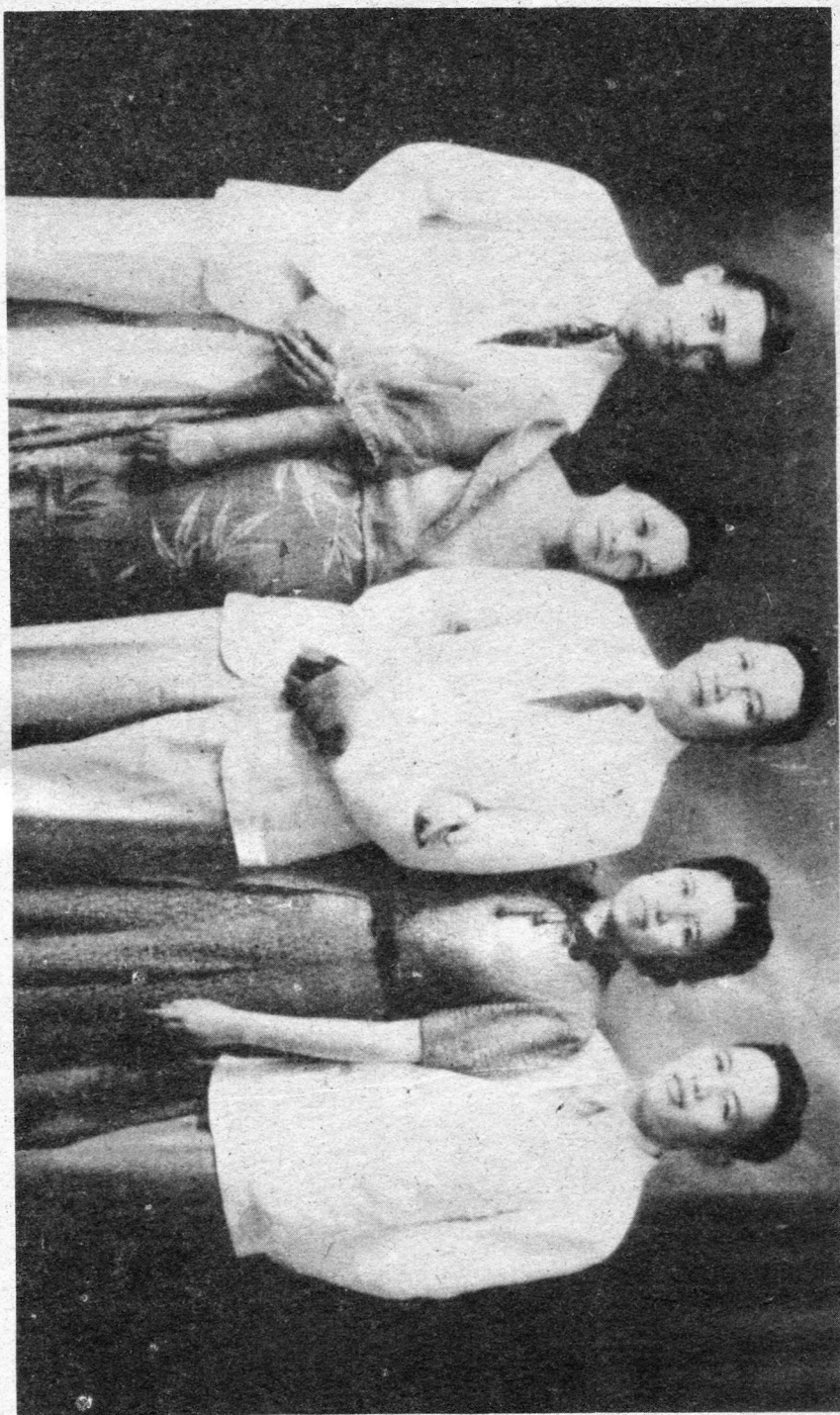
MW Conrado F. Benitez with Rizalist, Historian and Journalist, guest speaker, Armando J. Malay at the Scottish Rite luncheon June 19, 1965.



MW Conrado F. Benitez and MW Charles Moosebrook with guest speaker U.S. Ambassador William McCormick Blair, Jr. at the Scottish Rite luncheon, June 3, 1965.



The Sovereign Grand Commander welcoming guest speaker, then Sen. Raul Manglapus.



Family picture of the Benitez clan.



The couple



Installation of Helena Benitez as President of PWU, July 27, 1966



Joint award given to the Benitez couple by the Philippine Association for Graduate Education, December 28, 1963



HISTORICAL NOTES

• MW Reynold S. Fajardo, PGM

FOUR MORE MASONS HONORED ON PHILIPPINE STAMPS

Since the publication in the January-February 1988 issue of the *Cabletow* of my article, *Philippine Masonic Philately*, four more outstanding Filipino masons have been honored on stamps. The first is *Toribio Teodoro* who was featured on a definitive stamps of two denominations issued by the Philippine Postal Service on April 27, 1988 to celebrate his 101st birth anniversary. A total of 10,500,000 stamps in ₱1.00 denomination and 3,500,000 in ₱1.20 denomination were printed. The stamp shows the portrait of Don Toribio Teodoro and his logo. The ₱1.00 stamp has a light brown background while the ₱1.20 stamp has an aqua blue one.

The second is *Paulino Santos* whose portrait appears on a commemorative stamp issued on February 22, 1989 to mark the 50th Anniversary of General Santos City, the city which he founded. One million pieces were printed. The stamp, aside from the portrait of Santos, shows the logo of General Santos City in the left upper corner and the leading export products of the city in the middle.

The two other Masons who were featured are *Tomas B. Mapua* and *Camilo Osias* who both appeared on se-tenant definitive stamps issued by the Philippine Postal Service on May 16, 1989 to honor the Birth Centenary of Great Filipino, in connection with the celebration of the Decade of Filipinos, Nationalism, 1989-1998. The Postal Service printed 13,160,000 stamps with a composition of 200 pieces per sheet and 11,840,000 with a composition of 180 pieces per sheet.

The stamps honoring the four famous Filipino masons are shown in the following pages together with their biographical sketches.

TORIBIO TEODORO (1887-1965)

Known as the "Shoemaker to the Nation", Don Toribio Teodoro's life is an inspiring tale of one man's rise from rags to riches.

Born on April 27, 1887 in Caloocan, Rizal to poor Tondo farmers, Julian Teodoro and Apolinaria del Mundo, Toribio was forced to quit primary school because of financial difficulties. But although he never acquired a formal education, Toribio taught himself to speak and write

English and Spanish. When he was twelve, he worked in a cigar factory, *El Oriente*, as an apprentice receiving eighty centavos a week, and later ₱10.00 a week. Eight years later he left the factory and worked as a cutter in a slipper shop owned by an uncle. Here he learned the rudiments of slipper making. In 1910 he opened his own small slipper shop with Juan Katindig, a partner, in which enterprise he invested his entire savings of ₱210.00. Eleven years later, the business was worth ₱86,000.00. In 1921, he and Katindig dissolved their partnership, and Toribio ventured into the business alone. In a short span of time his company, *Ang Tibay Footwear Factory*, became the pioneer footwear factory in the country with branches and agencies all over the Islands. Undoubtedly the remarkable success of *Ang Tibay* was primarily due to the sheer perseverance, inspired determination and business acumen of Teodoro. Even Gov. Gen. Frank Murphy acknowledged this. In a letter dated October 26, 1935, Murphy said that Toribio's "example should be an inspiration to his fellow-countrymen. He has demonstrated what is possible of accomplishment when one is possessed of an indomitable will to succeed, and combines with it business integrity and tireless industry."

Toribio was a member of Biak-na-Bato Lodge No. 7, which he served as Senior Warden in 1935 and as Worshipful Master in 1939. In the Grand Lodge he served as a member of the Committee on the Sick in 1939 and of the Special Committee on Charity in 1951. When he passed to the next life on August 23, 1965, the Grand Lodge of the Philippines held Necrological Service for him with R.W. Raymond E. Wilmarth, Deputy Grand Master, presiding.

PAULINO SANTOS

Born in Camiling, Tarlac, on June 22, 1890 to Remigio Santos and Rosa Torres, Paulino Santos started his education in the Spanish parochial school in Camiling and the early American school. After a short stint as a teacher, he enlisted in the 1st Service Company in 1909. In 1914, he placed second in the competitive examination for cadets and was sent to Baguio to study military science and tactics. He graduated as valedictorian of his class and was immediately appointed Third Lieutenant in the Phil. Constabulary. Here he steadily rose through the ranks becoming a Lt. Colonel in 1930.

On December 22, 1930, Santos was appointed Director of Prisons. He founded the Davao Penal Colony on January 1, 1932 and effected the speedy transfer of Bilibid to Muntinlupa. In 1936 he was appointed

Brigadier General and Asst. Chief of Staff, Philippine Army, and a few months later was promoted to Chief of Staff with the rank of Major General.

On January 1, 1939, Santos was appointed Director of the Resettlement Project Administration and it was in this position where he left a lasting legacy.

On February 27, 1939, Santos accompanied 62 settlers from Luzon and brought them to the small village of Buayan in Cotabato. Spurred by his dedication to mission and clear vision, rapid development was achieved. In June 1954 the settlement was converted into a full fledged municipality. And in 1967 was up-graded to a city named after him. Today, Gen. Santos City is one of the more progressive cities in the South and is popularly referred to as the "Banana and Pineapple Quezon of the South" and also as the "Tuna City".

We have not succeeded in pinpointing the Lodge to which Santos belonged. His picture, however, appeared in three issues of pre-war *Cabletow* (August 1924, October 1924, and August 1926). He was a member of the Plaridel Temple Bowling Team of the Masonic Club of Manila which won the national tenpins bowling championship four years in a row. The Masonic Club of Manila was an organization based in Manila composed exclusively of Master Masons and the members of its bowling team were drawn from its rolls. It is safe to assume, therefore, that Santos was a Mason.

TOMAS B. MAPUA (1888-1965)

Tomas B. Mapua was born in Manila on December 21, 1888 to Juan Mapua and Justina Bautista. After attending the Ateneo de Manila and Liceo de Manila, he attended high school in Boones Preparatory School in Berkeley, California and architecture at Cornell University.

Upon his return to Manila he joined the Bureau of Public Works as a draftsman in 1912. In 1915 he resigned and went into private practice. Apparently his decision was triggered by his success in winning the prize of ₱5,000.00 for his designs for the construction of De La Salle College.

Mapua returned to the Bureau in 1918 as supervising architect and stayed up to 1927. This was a busy period of his career as it was under his direct supervision that several public buildings were constructed, among which were the Phil. Gen. Hospital, the Normal School, and the school of the Deaf and Blind. During this period too he founded the Mapua Institute of Technology, which later became one of the finest schools of technology of the country.

In 1927, Mapua left the government service and founded his own company, the M.Y.T. Construction Works, Inc. which undertook the construction of the New Post Office Building designed by Oscar Arellano, the Fox Theater and the annex to Paules Church.

Mapua was a life member of Bagumbayan Lodge No. 4 where he was initiated on February 17, passed on February 24 and raised on March 3, 1915. He had the distinction of being the first member of the lodge to be raised under Charter. In 1916, Mapua served Bagumbayan lodge as Junior Deacon. In 1917 he was appointed Marshall.

Mapua was conferred the 32° degree in the Philippine Bodies on November 30, 1946. Three years after (April 30, 1949) he transferred to the newly founded Luzon Bodies.

Mapua died on December 22, 1965 and his passing was recorded in the Proceedings of the Grand Lodge.

CAMILO OSIAS

(March 23, 1889 – May 28, 1976)

Osias is the 8th Grand Master of the Grand Lodge of the Philippines to be honored on Philippine Stamps eloquent testimony of the greatness of the man who have occupied the Grand Oriental Chair.

A pamphlet written by Osias in 1965, *The Pioneering Courage of Man*, offers the following profile of that truly great mason –

“A man of vigorous intellect, tremendous drive, and a passion for the freedom and independence of the Philippines, Camilo Osias belongs to that rare breed – rare in any nation – of men who through many trials and challenges of life emerge with the integrity of their convictions unsullied and their vision undimmed by the fog of doubt and confusion. x x x

“Chosen one of the 1905 government *pensionados* sent to the United States, he obtained his Teacher's Diploma from the Illinois State Teachers College, his Bachelor of Arts and Bachelor of Science in Education degrees from Columbia University, and obtained his Graduate Diploma in Administration and Supervision from the same University. Otterbein College of Ohio awarded him the honorary degree of Doctor of Laws in 1934 and National University bestowed upon him the degree of Doctor of Pedagogy, *honoris causa*, in 1961.

“A public servant with an indefatigable capacity for hard work, he rose from classroom teacher to First Filipino Division Superintendent of Schools and left public service to become the First President of the National University.

"A scholar and distinguished writer, he authored the well-known **Philippine Readers, The Filipino Way of Life**, the prize-winning **Jose Rizal: His Life and Times**, and many other books and articles. He has published numerous articles on Rizal, translating many of the hero's major and minor works into English and Ilocano.

"He is the only man living today who has signed two Constitutions of the Philippines. As delegate of the first district of La Union to the Constitutional Convention in 1934, he actively participated in committee work and in debates on the floor. With others, he is credited for the educational provisions in the Constitution of the Philippines, the preamble, and the economic provisions therein.

"Camilo Osias, as legislator and constitutional convention delegate, was an outstanding champion of academic freedom and civil liberties, which he considered as the true foundations of democratic polity. Named a member of the First Independence Mission to the United States in 1921, he returned to America in 1929 and served as Resident Commissioner to the United States Congress until 1935, working zealously for the Independence Bill.

"In the rough and tumble of politics, the colossus of La Union displayed sagacity and integrity of conviction. He won as senator of the second senatorial district in 1925. Since then he has been elected several times — as Assemblyman in 1935; as Senator at large in 1947, topping the Senatorial list; and again as Senator in 1961. He has served as minority and majority floor leader of the Senate and was elected president of the Senate.

"Durable, forever young in heart, keen of mind, peerless orator, with his inevitable pipe and optimistic gleam in his eyes, this great son of the North is today fully prepared to render even greater service to the country after more than half a century of service. Born on March 23, 1889, in Balaoan, La Union, the son of Manuel Osias and Gregoria Olaviano, Camilo Osias is today one of the nation's foremost statesmen — a writer, educator, and patriot who has dedicated his whole life to the education of youth and to the service of his people."

Osias was raised to the sublime degree in Bagumbayan Lodge No. 4 on August 28, 1918 and was elected Master of his Lodge in 1948. In 1955 he was elevated to the Grand Oriental chair. Osias was also active in the appendant organizations. He was member of Manila Chapter, RAM, No. 2, a Shriner, and a member of Rosario Villaruel Chapter, Order of the Eastern Star. In 1938 he joined the Philippine Bodies and later helped organize Luzon Bodies. On January 18, 1971 he was elected Sovereign Grand Commander and was re-elected on January 9, 1973. Ill health, however, prevented him from completing his term. He died on May 20, 1976 at the age of 87 years.

POINT AFTER

• Samuel P. Fernandez



Our editor-in-chief observes with perspicacity that the Grand Lodge cannot just issue so-so statements considering the intellectual legacy left to us by our Masonic forebears. "In a world of exploding knowledge," he says, "we do not want to be classified as intellectual midgets. For still another, the danger that such statements may not square with the perception of some members of the Craft and hence breed disharmony ought not to be lost in the horizon of our leaders."

We have a number of "intellectual babies" in Masonry who are not ready to eat the proverbial "meat". We have become "intellectual midgets" because we have not locally produced a body of Masonic literature to satisfy the hunger and thirst for knowledge and wisdom among our brethren. Apparently, to many of us, polity is more exciting than intellectuality, as evidenced by the fact that we tend to talk more and read less.

Our temples are but trysting places for monthly stated meetings *cum* social convocations. Many of our temples, it seems, are isolated "Masonic monasteries" principally reserved for ascetics who shy away from the hub of commercial and civic activities.

But the dream of a few of us is to have a temple that would house books containing the wisdom of the ages and to have wisdom-hungry brethren who would peruse those books and discuss among themselves the sapience they have derived from those books, thereby widening their horizons. How wonderful it would be if our temples would serve as repositories of the mementos of Masons who in their lifetime led lives worthy of emulation!

Our temples, it seems to me, are dead structures. They stir to life only when there are lodge meetings. They are, therefore, not functional. They are isolated from the realities of the present. They suffer from the cleanliness and emptiness of intellectual indigence.

Masonry must touch-base with the Great Books. This means that the raging need today is for us to establish libraries and museums that would satiate those who are hungry or thirsty for knowledge and wisdom. Search for truth, after all, is one of our principal tenets.

Concededly, we have technocrats who have performed creditably in black-smithing efficiency to the level of science. Concededly, we have bureaucrats who have seen to it that their expertise and genius are to be tessellated into the administrative tapestry of our Craft. Yet

all these cannot be sufficient substitutes for the wisdom of such intellectual giants as Baruch Spinoza, Immanuel Kant, John Stewart Mill and John Locke, or for the piety of Saints Thomas Aquinas and Augustine, or for the intellectual grip of David Hume and Teilhard de Chardin. If we want the Craft to become an effective purveyor of knowledge and wisdom, it is high time we concretized our dream of exposing and spousing our esoterics.

—oOo—

Past Grand Master Raymundo N. Beltran bewailed during his incumbency as Grand Master that most District Conventions are but social events rather than meetings of true minds. Hence, during his term, it was suggested that an office be created in the Grand Lodge, the main function of which would be to design a medium and a long-term program for such conventions.

Our feedback mechanism, it has been felt, is rather anemic. It is unscientific, too. We need to preserve important data *now*, so that the various Masonic Districts will have a definite direction. In this age of computer science, we cannot, nay, we should not continue with our traditional ways of doing things. Alas, our management information service has been lackadaisical. This I say because when there is a new leadership, our sense of continuity gets bogged down. Policies, programs, projects, and activities are unclear. New visions are but patchwork. Purposive direction is clearly absent. Result? Socializing becomes the panacea or at least a gauge for a successful convention. There is, as Bill Shakespeare would put it, much ado about nothing in our district conventions.

It is time we put our act together. It is time communities felt our "Masonic clout".

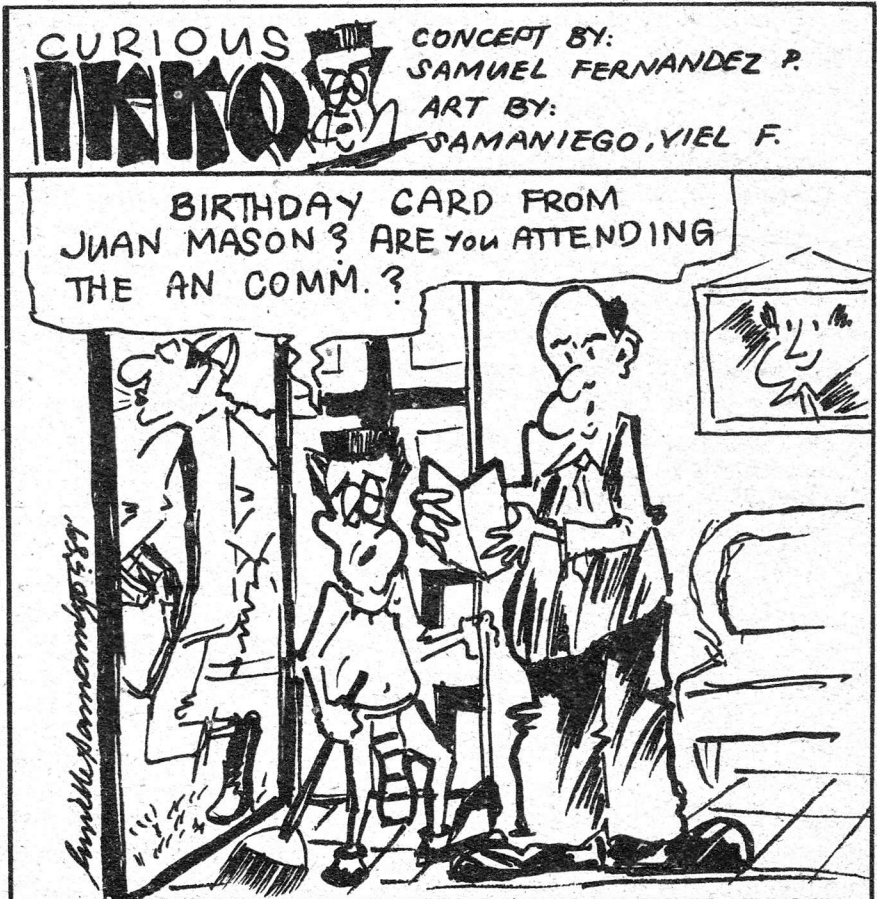
—oOo—

Now that Edict 96 is out, perhaps we deserve to know the personal circumstances of those who would like to serve the Grand Lodge before making our decision to vote for the most deserving among the candidates. Time was when the Past Grand Masters nominated three candidates, whose pictures and brief bio-data were published in *The Cabletow*.

The rub is this: our Grand Lodge being in an archipelago, it is quite difficult to know who is the Brother from the forty Masonic Districts and from 238 Blue Lodges that would best lead us. We have

well qualified brethren who go with the Grand Master as part of the Official Family when he goes a-visiting District Conventions. But these brethren, I believe, will not take advantage of such situations — for delicadeza's sake. Since they are principled, they will remain unknown. We also have brethren who are truly dedicated to Masonry but who will never send birthday and Christmas cards to the brethren for political purposes. Why, omnipotence, omnipresence, omniscience — these, except in fiction writing, are the attributes that belong only to the Divine.

Mechanics in this area of concern, anyone?





HARVEST

by eF.r.eN

Save the Children

Virginia Masons, led by their incumbent Grand Master, MW Cabell F. Cobbs, are engaged in a crusade to provide for the children in Virginia who go to bed hungry, whose parents are unable to care for them properly, and who desperately need the help of magnanimous persons.¹

Let us do similarly; for everyday thousands of young Filipino children die of hunger or malnutrition or both, and everyday thousands of their overfed countrymen do nothing about it.

Character Certainly Counts

The chairman of the Board for General Electric, in an interview several years ago, sketched the essential ingredients of individual leadership thus:

"The first thing you have to have is character. You must be dedicated, not just for the betterment of this company, but for the people around you. There is very little you can do in a company of this size by yourself. If you can't inspire somebody else to get on the same team, and a whole bunch of somebody else, the contribution you can make is minimal, indeed. Another thing, if you have to choose between the smartest man you ever knew and the most honest, the one with the greatest character, take the latter. In this company, we need both."²

Happily, our Fraternity builds on the timeless qualities of character. It urges us its members to courageously stand by our convictions, to lend an attentive ear to others before we make up our minds, and to meet the challenges of the present with both time-tested and new ideas.

"Whence Came You?"

On our journey to becoming Master Masons, one of the first questions we were asked was, "Whence came you as an Entered Apprentice?" And we answered, "From a Lodge of the Holy Saint John at Jerusalem."

Bro. F. Reed Brown, J.D., Cherrydale Lodge No. 42, explains this passage in the following manner:

From the earliest days of the traveling craftsmen, be they called Masons or Sons of Light, it was necessary to identify themselves on occasions. Besides the signs, tokens and grips used for identification, one of the outstanding responses to a particular question was "From the Temple at Jerusalem." It was a custom which was found in the early Rosicrucians and the Roman Collegia to identify the craft with the Temple of Solomon.

Also, from the time of Christianity, it was the custom of all trades to have a patron saint, Saint Clements, for the Hatters and Felt-makers; Saint Crispin, for the Shoemaker, etc. This custom was observed much more openly during the eighteenth century than today. The original patron saint of the Speculative Masonry was Saint John the Baptist³

Bro. Brown says that in the early times the act of sprinkling water on the candidate after he was raised was practiced as part of the ceremonies. This was called Masonic Baptism. Explains Bro. Brown:

It was a common practice in the ancient days in all religions to be purified by water before undertaking any great accomplishment. It was, in fact, called "lustration" and to the ancient was a glorified way of preparing himself to pray to his creator. Man was performing the act of cleansing himself of all worldly sin. He washed away the dirt and earthly evil. After the purification, or lustration, he was a new man entering a new life. In fact, he was born again into the world. His past was forgiven.

John the Baptist used this form of purification, or lustration, in his teachings of the coming of Christ, making all who would see the light cleanse themselves of worldliness. In fact, they were born again as new Soldiers of God. The difference was that John the Baptist went the step further and immersed his followers in water over their heads. This was complete baptism.

With the dropping of the ceremonies of baptism in Masonry the White Apron was born and part of the Masonic baptism ceremonies was transferred to the Apron. At this time Saint John the Evangelist was added. Saint John the Evangelist was symbolic of brotherhood of men. In this he was the patron saint of the fellowship and brotherly love, while Saint John the Baptist was the saint of the newly raised Mason symbolic of not just a new member but a new Brother dedicating himself to God and the Fraternity.⁴

Yes, we have two patron saints for our exemplification and emulation. May Saint John the Baptist always remind us of the need for examining ourselves and repentance thereof, for reproofing vice, for having awareness of greater things to come. May Saint John the

Evangelist remind us to constantly cultivate and practice brotherly love, as may be gleaned from his Gospel and Epistles.

If, brethren, we recognize and translate into action the valuable lessons these two saints convey to each one of us, we will yet prove to all and sundry that Masonry is as relevant as ever in this confused, troubled age.

Improving the Image of Masonry

Many Freemasons, such as the ten outstanding Master Masons recognized by our Grand Lodge during the Annual Communication in Baguio City, have distinguished themselves in many areas of human endeavor.

Our Grand Lodge has done many acts of charity like supporting the Masonic Hospital for Crippled Children, several youth organizations, widows and orphans, and many others. The Blue Lodges, too, have undertaken community development projects. In fact, they have been enjoined to put up their scholarship program.

Definitely, it is encouraging to see our Fraternity, as well as individual Masons, engaged in such highly visible activities. But points out RW Werner Herman Morlock:

Our true Masonic image efforts . . . are those which we carry out personally as Masons. Each one of us is someone's impression of a Mason. If we are active in our communities, in our schools, in our churches, and wherever we go as men, and if we go about those tasks as Masons, we will be truly furthering our Masonic image. By living the lives that we have learned to live as Masons, and by allowing those about us to know that our lives have been tremendously influenced by our Masonic teachings, we are proclaiming to the non-Masons the benefits of Masonry and Masonic membership.⁵

Putting Psalm 133 into Practice

MW G. Ray Marsh of South Carolina, USA agrees with MW William R. Pellow, Grand Master of Ontario, Canada that we Masons may not have it all together, but together we have it all. He told his brethren: "If only we will stand together as Masons and remember our obligations in our daily lives, then Masonry will always remain the greatest Fraternal Organization in this world."⁶

This signifies that we have to put into meaningful action one of the first lessons we have been taught as Masons, to wit, "Behold, how good and how pleasant it is for Brothers to dwell together in unity."

Moreover, as we go about our daily living, we should see to it that our manner or our attitude always causes others to lift their heads in optimism and hope, and not otherwise. Emerson, after all, said, "Men imagine that they communicate their virtues or their vices only by overt actions, and do not see that virtue and vice emit a breath at every moment."⁷

Needed: Stronger Ties Among the Bodies, the Grand Lodge, and the Symbolic Lodges

An indepth statistical analysis of Scottish Rite membership within the Northern Masonic Jurisdiction in the USA was undertaken due to recent decline in membership. One of the recommendations of the study is this: "The future of Scottish Rite within the Jurisdiction is directly related to the 15 Grand Lodges and their respective Symbolic Lodges. Scottish Rite leaders must be willing to offer assistance to Grand Lodges to help to maintain sound Symbolic Lodges. Without healthy Lodges, Scottish Rite cannot survive."⁸

Our Supreme Council, likewise, should work more closely with our Grand Lodge for the task of strengthening our Blue Lodges. Besides, our leaders will be wise to take a cue from this statement of Ill. Francis G. Paul, 33°, SGC: "Those of us in leadership positions in Freemasonry need to catch up with the membership. In too many ways, we are far behind. Our members are thinking, they know what's happening, and they're asking us to move forward! They want our fraternity to grow — starting with the symbolic lodges."⁹

Symposium on Spanish Masonry

The Fourth Symposium on the History of Spanish Masonry will take place in Alicante, Spain on September 27-30, this year. This is in celebration of the bicentennial anniversary of the French Revolution, the centennial of the Gran Oriente Español and of the great Spanish Symbolic Lodge of Memphis and Mizraim.

The central topics to be tackled in the symposium are: Masonry and the Revolution; Reaction of Spanish Society toward Masonry: the Anti-Masonic Phenomenon; Masonry in the Community of Valencia; and Spanish Masonry: Institutions, Men, Events.

The symposium will conclude with a round-table debate on "The Sociological Model of Masonry as well as with a Masonic musical concert of Mozart.

There will take place alongside the Symposium an Exposition of Spanish Masonry.¹⁰

Notes

1. "From the Grand East, *Virginia Masonic Herald*, July 1989, p. 3.
2. "Grand Secretary's Corner," *ibid.*, p. 4.
3. Bro. F. Reed Brown, "The Holy Saints John, Patron Saints of Masonry," *ibid.*, p. 8.
4. *Ibid.*
5. RW Werner Herman Morlock, "Masonic Image," *ibid.*, p. 20.
6. From "Grand Master's Message," *Masonic Light*, Vol. 62, No. 5 (August 1989), p. 2.
7. Quoted in "Our Attitude" by Dr. John Wood Robison, *ibid.*, p. 3.
8. "Future of Scottish Rite Linked to Grand Lodges," *The Northern Light*, Vol. 20, No. 3 (August 1989), pp. 4-6.
9. "The Call to Action," *ibid.*, p. 2.
10. For more details, see the February 1989 issue of *Hiram*, official publication of the Grand Orient of Italy.

Question in Search of Answer

What has the sun in the south at meridian to do with the Junior Warden's duty of calling the Craft to refreshment?

ONLY ONE 33° CHIEF EXECUTIVE

This century eleven Masons have so far served as Chief Executive of the Philippines — American Governors — General Arthur MacArthur (1900-1910), William H. Taft (1901), Newton C. Gilbert (1912-1913), Francis Burton Harrison (1913-1921), Leonard Wood (1921-1927), George C. Butte (Nov. 1931 — Feb. 1932) and Theodore Roosevelt, Jr. (1932 — 1933) and Filipino Presidents Emilio Aguinaldo, Manuel L. Quezon, Jose P. Laurel and Manuel A. Roxas.

Of the eleven only Butte had the 33rd degree when he was a tenant of Malacanang. Wood and Quezon were both elected to receive the 33° but Wood passed away before he could be coroneted, while Quezon "resigned" from Masonry. Aguinaldo got his 33° in 1955, however, that was almost 60 years after he stepped down the seat of power.

Pamana ng Lahi

• Irineo P. Goce



Wala Na Kayang Pakialam Ang Masonerya?

Ang ating Most Worshipful Grand Master Juan C. Nabong, Jr. ay nag-atas sa Circular Blg. 2 na ang bawa't Lohiya ay magsumite ng "Limang-Taong Programang Kaunlaran" na idudulog sa Komiteng sadyang itinatag para sa programang ito.

Sa ating pagbalangkas ng mga programang kaunlaran, sadyang napapanahong pansinin ang kasalukuyang sistema ng edukasyon, at maging ang ekonomiyang lipunan sa ating bansa. Subali't bago maisagawa ito ay dapat munang gisingin si Juan Mason, na malaon nang natutulog.

Simulang ang bansa natin ay nalupig, nasakop at nalango sa mga pangako at paghikayat ng huling nanakop ay unti-unting lumalim ang himbing sa pagkatulog ni Juan Mason. Nagupiling siya sa tamis ng gayumang ipinaloob sa edukasyong kolonyal, kung kaya sa ngayon ang ating bansa ay nagugumon sa isang uri ng kulturang giba, kungdi wasak!

Maraming mga pangyayaring kahambal-hambal sa ating paligid. Sa matataas na opisina ng gobyerno ay umaalingasaw ang imoralidad, katiwalian at pantililang sa madla. Sa mga lansangan naman ay laganap ang pamamalimos, bagaman ang nanghihingi ay hindi tunay na pulubi. Laganap din ang krimen, pambobomba, pagpatay na hindi malaman kung anong motibo at kung saan nanggagaling ang direksiyon.

Makapaghihinala na lamang tayo, batay sa karanasan at nangyayari sa iba-ibang mga bansa. Hindi naman tayo makatagpo ng tiyakang katibayan.

Hindi kaya at ang mga ito ay bahagi ng malagim na pakana para paglabanlabanin tayong magkakalahi, at magkakapatid na Pilipino, panghinain ang ating gobyerno at nang sa ganoon ang ating pambansang kabuhayan ay manatiling nakokontrol at nasasaklaw ng mga interes na dayuhan?

Nguni't ano ang ginagawa ni Juan Mason? Wala na ba siyang pakialam?

Magugunita natin na simula nung nalupig ang isang haligi ng Masoneriyang Pilipino sa natanyag na asuntong libel laban kay MW Teodoro M. Kalaw, Sr. dahil sa editorial niyang "*Aves de Rapina*" sa peryodikong *El Renacimiento* nung unang panahon ng pananakop ng Estados Unidos sa Pilipinas ay naging kimi ang sumunod nating mga

lider upang makipaglaban at pangalagaan ang tunay na kapakanan ng ating lahi at bansa.

Panahon na para si Juan Mason ay gumising sa pagkatulog. Hindi niya dapat iasa sa Grand Lodge and pagkilos ukol sa paglutas ng ating mga pambansang kahirapan. Sa iba-iba at kanya-kanyang lugar na ating kinaroroonan, dapat lamang na tayo'y makialam at iambag ang sariling kakayahan at pagsisikap, paraan sa anumang programang kaunlaran, tungo sa ikalulutas ng mga suliranin ng ating bansa at lahi.

CURIOUS WIKKO



CONCEPT BY:
SAMUEL P. FERNANDEZ
ART BY:
VIEL F. SAMANIEGO

I DON'T UNDERSTAND WHY MANY
ASK: WHO IS TO BE BLAMED?
WHAT ABOUT ANSWERING:
WHAT DO I DO?



Viel F. Samaniego

The Strange Case of Bro. Justice George Arthur Malcolm

• V W Abelardo P. Mojica



At no time in the recorded annals of the Scottish Rite of Freemasonry in the Philippines and nowhere perhaps in any part of the world has a resigned member thereof ever been bestowed the honors of being coroneted Inspector General Honorary of the Thirty-third and last Degree.

Paradoxically as it may see, such is the case of Ill. Bro. George Arthur Malcolm whom the Supreme Council of the Scottish Rite, A & A.S.R. conferred the Thirty-third Degree in full ceremonial form under the direction of Ill. Ildefonso S. Reyes, 33^o on February 11, 1961. At that time he has not yet received the honors of Knight Commander of the Court of Honor (KCCH).

Strangely enough on March 14, 1955, Bro. Malcolm wrote Ill. Henry Gilhouser, then Grand Secretary-General of the Supreme Council, that he was withdrawing from all organizations and clubs in which he could not be active.

"This policy," Malcolm wrote, "likewise includes the Scottish Rite."

We cannot presume that his withdrawal from the Scottish Rite, the Shrine and the Elks among others, was precipitated by the action of an over-eager employee of the Philippine Bodies of which he was a Charter Member, that he update his dues payment.

We, however, quote a relevant portion of his March 14 letter which read: "It was suggested to me that I should normalize my dues. Sometime later, a young man appeared at my suite and collected ₱134.50. This appeared to me as rather exorbitant but I paid without protest."

At that time, or thirty-four years ago, when the peso had its full value, the amount of ₱134.50 was a large sum. The minimum wage then was ₱120 per month for employees on salary basis. But for an honest man who cherish values, certainly the amount is exorbitant.

Let us revert to that eventual coroneting of Ill. Malcolm. It was a distinguished class of thirteen, two of whome became Grand Master of Masons and another Sovereign Grand Commander of the Supreme Council of the Scottish Rite of Freemasonry in the Philippines.

Ill. Damaso Cruz Tria became Grand Master and is now the incumbent Sovereign Grand Commander. Ill. Manuel Mañago Crudo also became a Grand Master.

Three others become Sovereign Grand Inspector General. They are Ill. Cirilo Dictado Constantino, Ill. Nicasio Saison Valderrosa and Ill. Marcelino Tarez Viduya.

During that eventual day of the coroneting, there was also the changing of the guards in the stewardship of the Supreme Council. Ill. Bro. Frederick H. Stevens, 33°, who had long and faithfully served the cause of Freemasonry and occupied the exalted position of Sovereign Grand Commander, submitted his irrevocable resignation. Elected as his successor was Ill. Bro. Conrado Benitez, 33°.

What kind of a person was Bro. Justice Malcolm who served the Fraternity well for sixty years and, unprecedented in all times, in the Scottish Rite, was bestowed such exalted honors?

Ill. Camilo Osias, 33°, Presiding Officer at that eleventh annual meeting of the Supreme Council, who introduced Justice and Illustrious Malcolm, described him as one who "by prodigious industry and sheer merit scaled the ladder of success, achieving the exalted position of Justice of the Supreme Court of the Philippines."

"In all the varied offices he occupied, Justice Malcolm was ever the slave of the rule of law and the servant of good government." Ill. Osias, said, adding that "from his facile pen came several volumes on law, politics, and government."

Said Ill. Osias: "We, in the Philippines, claim Justice George A. Malcolm as one of us as they in the United States claim his as theirs. Truly our guest of honor belongs to both sides of the vast Pacific. In truth and in fact, Mr. Malcolm has often crossed that great pond. He has travelled West and landed in the East, and his travelled East and landed in the West. He is indeed a real bridge and as a good man and Mason, he symbolizes the truth made current by a Masonic poet that there is neither East nor West when men and Masons, good and great, come face to face though they be from the ends of the earth."

After having been coroneted an Inspector General Honorary 33rd and last degree, Ill. Bro. Malcolm, in a brief but emphatic address, urged the youth of the Philippines to be more radical in their thoughts and actions. He hastened to explain that by radical, he means liberal and democratic, not communistic.

Justice Malcolm observed that the youth of the Philippines are too complacent unlike those of other countries. He urged voters to exercise the right of suffrage wisely. He said that the right of suffrage is one of the great attributes of democracy.

Disclosing that 93% of the people of Hawaii go to the poll, he said that he could see no reason why the same percentage could not turn out in local elections. Justice Malcolm urged Filipino politicians to be

more sportsmanlike.

"In the United States," he said, "after all the fury of the last election was over, the loser congratulated the victor, and there were no ill feelings. Scottish Rite Masons should march forward without championing any religion or any political party," he said. "The Fraternity should not attempt to solve all the problems of the world but should instead promote brotherhood, democracy, and liberty," he added.

It is well settled that Ill. Bro. Malcolm's being coroneted an Inspector General Honorary, 33rd and last degree, was well deserved. After all, there were those of lesser qualities who were bestowed higher honors.

The revered and highly esteemed Justice George Arthur Malcolm was the distinguished mentor of four Philippine Presidents, three chief justices and ten associate justices of the Supreme Court of the Philippines.

Born in Concord, Michigan on November 5, 1881, he was the son of Byron Dayton and Carrie MacKenzie Malcolm, grandson of Samuel and Harriet Drake Malcolm, and the great-grandson of Charles and Lucy Rice Malcolm. He was a student at the University of Michigan, where he finished his A.B. in 1904 and LLB in 1906. On receiving his law degree, he went to the Philippine Island where he served in official capacities of increasing importance until 1939. During the thirty-three years that he remained in the Philippines, he achieved the longest record of public service in the island then attained by an American and was credited with making a notable contribution to the development of the concepts of justice, liberty and democracy that eventually won independence for the Philippines by means of peaceful constitutional processes.

Starting as a temporary clerk in the Bureau of Health, he subsequently passed a civil service examination and continued his government service in the Bureau of Justice, successively as an executive bureau clerk, assistant attorney, and acting attorney-general for the Philippines.

In 1911, he established the first English language law school in the Philippines, starting classes in a room donated by the Manila YMCA. Shortly thereafter, the school became the College of Law of the University of the Philippines, of which he was the first dean until 1917.

A beloved and respected figure in the Philippines, Malcolm helped found the City of Baguio, summer capital of the Philippines. He wrote and lectured frequently in the United States about the Philippines and made frequent trips to the Islands, preaching the democracy he tried to ingrain in young students.

In 1917, at the age of 35, he became associate justice of the

Supreme Court of the Philippines, having been appointed by Woodrow Wilson, then President of the United States. He continued in that position until 1936 when, following the attainment of commonwealth status by the islands, he was appointed legal adviser to the U.S. high commissioner.

He served in that capacity until he left the Philippines in 1939, having been appointed by Franklin D. Roosevelt as attorney-general of Puerto Rico, a post he maintained until 1942.

A recognized authority on constitutional law, he devoted considerable time to writing and was the author of *The Government of the Philippine Islands*, (1916); *Philippine Civics*, (1918, rev. 1919, 1924); *Philippine Government* (with Maximo Kalaw, 1921; rev. 1932); *Legal Ethics*, (1932); *The Revised Ordinances of the City of Baguio*, *The Constitutional Law of the Philippine Islands* (1920); *First Malayan Republic – The Story of the Philippines*, (1951).

He saw the light of Masonry in the Lodge of his hometown in Concord, Michigan (Concord Lodge No. 30). He was a founder of a Masonic organization well-known among universities in the United States called the *Acacia*.

Barely three weeks after his return from the Philippines, he died at the age of 79, twenty-eight years ago. His principal purpose in his Manila trip was to take part in the Golden Jubilee of the UP College of Law which he founded.

This son of farmers went directly to the Philippines upon his graduation from college to make a career of what he always termed "colonial service."

"I had this dream, this desire," he said, "and I made it come true. I landed in Manila without a job — I was out to seek my fortune. Nobody would have me, but I landed a temporary job in the Bureau of Health as a bookkeeper."

"I knew nothing about bookkeeping, but for \$75 a month, I would have stook on my head. From there, I went on to take my civil service examinations and that's how my whole career really started."

In June, 1960, planning his "farewell trip," to the Philippines, he said, "This will be my valedictory — my last trip to the land I love. I've reached the age when I know I can't go on forever. I don't want to make a spectacle of myself as an old food before my old students."

This is the strange case of the distinguished and illustrious Bro. George Arthur Malcolm whose record of achievement as a slave of the rule of law and the servant of good government has remained unparalleled and unsurpassed by any of his countrymen up to this point in time.

Nothing more remains to be re-stated than that the honors he received as an Inspector General Honorary of the 33rd and Last Degree of the Scottish Rite of Freemasonry is the least tribute to a great American mind who cared about the Philippines.

ANECJOKES

by VW Bienvenido G. Ongkiko



Sugar Daddy

A Mason found out that he had a high blood sugar count and told a fellow Mason about it.

"How long have you been with sugar in the blood?" asked the fellow Mason.

"Oh, many years ago" was the reply.

Again asked the other Mason, "Is that why you are a permanent 'sugar daddy'?"

Sick?

A lady clerk was observed gossiping around instead of doing her work. The supervisor, therefore, called her attention; she, however, did not mind the former. Instead, she continued talking to her companions. But when she noticed that her boss was already irritated, she approached him and said, "Sir, I cannot work because I am sick."

"If you are sick," said the boss, "this is not the place for you. You either stay in the hospital or in your home for treatment. You file your application for sick leave."

The female clerk started to cry. Then she picked up her boss's telephone and called up her husband, a lawyer.

The husband right away went to the office, and he accosted the boss.

"I came because my wife told me that you had told her to file her application for sick leave."

"Oh, yes," replied the boss. "Don't you know that your wife is sick?"

"She is not sick," said the husband. "She is conceiving."

Said the boss: "Well, that is not my fault."

Dreaming

One night the wife of a brother who had just been raised was awakened because her husband was shouting, "I will take your life."

Waking up her husband, the wife asked, "What is the matter with you?"

Smilingly replied the husband, "Oh, I was dreaming that Juvelo was threatening me."

"Who is that Juvelo?" the wife asked.

"My compadre," replied the husband.

Grieving Brother

A Brother came to the Grand Lodge and informed one of the Grand Lodge Officers that his wife died last night. He wanted some kind of assistance inasmuch as he had no relatives in Manila to run to. He was with a new Mason of his Lodge, who overheard the conversation.

"Please wait for a while," said the Grand Lodge Officer. "I'll find out where or to whom I can refer the matter."

"Why not refer the matter to the Grievance Committee," readily suggested the new Mason..

In Another Dream

A Brother who was assigned to participate in the conferral of the 3rd degree was heard murmuring in his sleep. The wife was awakened, and she listened to what her husband was saying.

Suddenly the husband grabbed her neck, shouting, "Give the secrets...!" And the wife screamed.

When the husband was awakened, he embraced his wife, saying, "Pardon me, darling. I thought I was playing with Hiram Abiff, my playmate."

Absent-Minded

The brethren agreed during their stated meeting that a special meeting be set for the passing of an Entered Apprentice Mason.

On the day set for the conferral the Master and the Secretary were not in the Lodge. After the other Brethren and the candidate had waited for quite some time, one of the members suggested that they call up both the Master and the Secretary.

Both the Master and the Secretary had the same answer, "I was not notified of the conferral."

Lapsation Committee

A brother who had not attended Lodge meeting for quite some time one day appeared in the Lodge.

"I was absent for a long time because of my business," he told the Worshipful Master. "Besides, I was not able to pay my dues for almost two years."

The Master said, "Brother, I will refer your case to the Lapsation Committee for proper action."

Immediately retorted the Brother, "Why, what's funny about it? "

More Ephraimites

In a certain Lodge there were Brethren they called "Ephraimites" since these could not pass their proficiency examinations.

During one of the Lodge's stated meetings, these "Ephraimites" presented themselves for proficiency examination in the third degree because they wanted to join the so-called "Higher Bodies."

The Secretary suggested to the Worshipful Master that a Past Master be requested to conduct the examination. So, the Master announced that WB "X" would conduct the examination. But he was not aware that WB "X" had recently suffered a stroke and lost his voice.

The PM being a very obedient Mason (Masonurin) stood between the Altar and the East along the South side of the Lodge, while the candidates stood in front of the altar.

The PM began the examination. But since he had lost his voice, no word was heard of him. The examinees looked at each other, asking what the PM was asking.

After some time, the PM faced the Master, gave the due guard and sign and was saying something nobody could hear.

The Secretary then said, "He is reporting that the examination was concluded and that the candidates are proficient."

Everybody in the Lodge applauded, including the candidates who were declared proficient.

Industrious Secretary

After the day's heavy work the boss in the office had a very urgent decision to make. So he requested the secretary to stay to render overtime.

Since she was still finishing the work she had on her table, the secretary did not say "yes" or "no."

After some time, the boss again approached the secretary. "Are you ready to take dictation on my decision? "

The secretary unsmilingly said, "With pressure, sir? "

Free from Distress

It had become a tradition in a certain Lodge that the birthday celebrants for the month spend for the post-meeting fellowship. The celebrants were requested to approach the altar and the brethren sang "Happy Birthday" and offered a thanksgiving prayer. Then they approached the celebrants and greeted them "Happy Birthday."

After the greetings the Master declared a recess, saying, "The Brethren will consider themselves free from distress particularly the celebrants until the sound of the gavel in the East."



"Mason" Leaders of a New Revolution

• VW Rizal D. Aportadera, PDGM

These last few days, the Filipino people were treated to a rehash of that event three years ago which marked the turning point of our nation from what had seemed to be an autocratic and dictatorial rule to what we are now enjoying, a democratic system of government.

The People Power Revolution made possible the aspirations of all the freedom-loving Filipinos. We were the focus of attention of the free world for that unprecedented and spectacular event when dictatorship was finally laid to rest, not through the use of powerful weapons but through the faith and unity of spirits of the people who met tanks and guns head-on with flowers, rosary beads, food, compassionate handshake, tears and embraces of brotherhood.

We were able to install and restore the democratic processes, thus blunting the steady gain in influence and numbers by the enemies of democracy.

Yet, when EDSA was recently celebrated, questions were asked, are the Filipinos truly free? Perhaps we can give an affirmative answer to that question because basic rights have been restored, a new constitution has been ratified, implemented and is now on the process of being reviewed, government officials are in authority by the mandate of a popular vote, and we do enjoy other forms of liberty which were once denied us.

But these are not enough to claim complete freedom, for shortly after the EDSA event, the old ills in the Filipino society have resurfaced and we find the disheartening graft and corruption of those in power on the loose again. The weak is exploited, the ignorant and the helpless are growing in number, and leadership is found wanting of the expectations of the voting public. Think of the importation of high

powered guns, cars, exportation of "Buko", expensive junkets abroad which could have been utilized to improve essential services to the underprivileged and the minorities who are languishing in poverty.

We are told that our present government is going through a transition period and therefore such deplorable practices of government officials are expected. Of course there are exceptions, for in the midst of a desert, one can still find clear cool water. In the same manner, there are still honest and dedicated public servants among the corrupt and the greedy and this gives us a flicker of hope that someday we can be truly free from the vantage of people with evil ambitions and struggles for power, and that this nation may once again become a paradise for those who love peace, freedom, and prosperity. It's too good to be true, but let's not feel discouraged. Rather let us roll up our sleeves and get involved in rebuilding this only nation we have.

Two years ago our Grand Lodge celebrated its 75th year of existence in this country, and perhaps we can rightfully claim that the Masons have played a major role in the rebirth of our nation. An awareness of social impurities was made possible through the writings of a mason, our great Malayan hero, Dr. Jose Rizal when he wrote his two immortal classics the "Noli Me Tangere" and the "El Filibusterismo" which unfortunately earned for him a death sentence from the Spanish authorities. The "Cry of Balintawak", the first attempt of the Filipinos to defy Spanish rule was led by Andres Bonifacio, another Mason. The famous Decalogue, the first declaration of the Moral Code of Ethics was formulated by the Brains of the Revolution, the great plebeian, Apolinario Mabini, himself a Mason.

Masonic leaders appeared prominently in the Malolos Constitution under the leadership of the first President of the Philippine Republic, Emilio Aguinaldo, the first President of the Commonwealth of the Philippines, Manuel Luis Quezon, the first elected President of our Republic, Manuel Roxas.

MW Teodoro Kalaw hit the proverbial nail in the head when he referred to the role of Masonry as the brain that shaped and directed the Filipino Nation in the revolution against Spain.

There are roughly 16 thousand Masons scattered all over the seven thousand islands of the Philippine Archipelago, and they function in different capacities in whatever concerns they are in, such as the branches of government service, the Armed Forces, Business and Industry, Education, Religion, and in private establishments. Masons serve as models of moral and virtuous life, tolerance and fortitude. If a handful of our illustrious heroes in the past were able to galvanize and lead successful revolution, then there's no reason that today's

Mason's cannot equal or surpass a similar revolution. I am referring to a revolution that does not connote taking up of arms, but a revolution of virtues and values that can stand against the moral decadence prevailing in our society today. I cannot think of any other group that has stood the test of time and are therefore capable of saving this nation from the claws of wrath. Yes, 16 thousand strong souls who can unite and lead by example to make this country worthy of the blessings of God.

I challenge you to give to the theme of our Diamond Jubilee, "A Mason amongst men is a diamond amongst gem's" Polish to its greatest splendor greater Masonic virtues and with faith and guidance from our Supreme GAOTU, bring to fruition a government that is not only democratic and responsive to the needs of the times but a government that is God-centered and God-powered.

I charge you to practice the great moral lessons which have been inculcated in our minds and lead the way for other to follow. Be a good husband and a father to you family. Be a catalyst for changed by precept and example in your field of profession, business and community. Finally be active in the affairs of our government especially in areas where your expertise and service are needed and in which you may be in a position to provide.

A single lighted candle may not be sufficient to see our way through the storm of moral deterioration in our society, but 16 thou-



sand candles lighted and held high by Masons can dispel the darkness and restore the light of freedom from all the wickedness of man, then we can truly say that we have contributed our share in restoring the faith, dignity and respect of the Filipino placing him on a pedestal where he can look at the whole world with pride, trust, and self-confidence.

“Let us bear in mind that the world cannot always understand a person’s profession of faith but it can always understand service.”



FREEMASONRY: ITS MAIN THRUST

by VW Mabini G. Hernandez

My dear Son,

The main purpose of Freemasonry is the betterment of good men. It makes perfect ashlar out of rough ashlar to better enable the “perfected” to influence by their lives and examples other rough ashlar. The Masonic Fraternity, in other words, furnishes men who can make their neighborhood a better place to live in. It is these “bettered” men, in turn, who will contribute to and take care of the different needs of the community.

We offer our Lodges as laboratories for the improvement of good men who seek membership in the Craft. Through our rituals, stated meetings, conventions, seminars and conferences wherein the members are made aware of and exposed to learn the meaning of the Word of God, the different problems and needs of the members, the community, the country, as well as the Lodges and the Fraternity as a whole, they are afforded the opportunity to LIVE and not merely among their fellowmen.

So there is a crying need for an extensive and systematic Masonic education in every Lodge. By then, the Fraternity shall not fail and be remiss in the fulfillment of its objectives. And then, shall follow the refreshing drops of rain to wash away the dust and dirt which, if not removed in time, shall thicken and toughen and metamorphose into unyielding rocks which Masonic tents and teachings can no longer pierce and penetrate. The teachings of Freemasonry do assure us of the constant and never-ending supply of good men to make the Light they have absorbed shine in all places and in every nook and corner of the earth and where the absence of the teachings of God is felt.

Freemasonry does not compete with other organizations in community projects. These organizations should be lauded and appreciated for their community projects and programs. However, while the Masonic Fraternity sparingly involves itself in community projects, it supplies the men who will. And while we applaud and heap praises on these civic and religious organizations for community work well done, we should not malign nor look down with disfavor and contempt upon Freemasonry for not doing the same. The thrust of Freemasonry is different. Freemasonry, as a brotherhood of men, is more interested in supplying "human bricks", in the building of a grand, radiant, stupendous and illustrious Temple for the glory of God.

And so it is, Sonny. As other organizations have their own purposes, goals and objectives, Freemasonry also has its main thrust. Regard and God bless.

With love,

Dad

NEWS - UPDATES - NEWS - UPDATES - NEWS

BAGUMBAYAN LODGE NO. 4 CELEBRATES DIAMOND JUBILEE

Bagumbayan Lodge No. 4 had a dinner-dance program at the Gen. E. Aguinaldo Officers Club House in Quezon City, August 26, this year on the occasion of its 75th anniversary.

"Continue producing Masonic leaders in the years to come," urged MW Juan C. Nabong, Jr., who extolled the Lodge for having produced eight Grand Masters.

Others speakers were: MW Raymundo N. Beltran, PGM; RW John L. Choa, DGM; RW Jose R. Guerrero, SGW; and Bro. Silvestre Gallarde.

Raffle prizes were given away to lucky winners.

—oOo—

WHAT LODGE DIOKNO BELONGED TO?

Bro. Macario C. Ofilada, Jr., Secretary of Nilad Lodge No. 12 wrote *The Cabletow*, requesting that it rectify a mistake in its January-April 1989 issue, to wit, the statement that the late Bro. Jose W. Diokno was a member of Bagumbayan Lodge No. 4.

According to Bro. Ofilada, the late Bro. Diokno was raised in their Lodge and was a member of good standing of that Lodge until his death.

—oOo—

MACAJALAR TO HOST 1991 ANCOM?

Multi-awarded Macajalar Lodge No. 184 formed a committee to study the viability of hosting the 75th ANCOM in April 1991.

Meanwhile, its members have given full support to the projects underscored by their Worshipful Master. These include a medical-dental clinic, grand fellowship on the occasion of MW Nabong's visitation of the Lodge, drafting development programs, series of Masonic education seminars, a livelihood project for street children, independence day participation, and a raffle designed to produce funds to buy a lot where the Lodge's temple will be built.

—oOo—

ESGUERRA GRANTED LIFE MEMBERSHIP

WB Virgilia C. Esguerra was granted life membership by longevity by virtue of Resolution No. 89-2 passed by Rafael Palma Lodge No. 147 in Masonic District 9.

WB Esguerra was admitted into Freemasonry on March 13, 1959. Since then, he has been a dedicated Mason and a Lodge member of good standing for 30 years.

ABELLA GETS CITATION FOR OUTSTANDING MASONIC ACHIEVEMENT

VW Bro. Eusebio L. Abella, Jr., through Resolution No. 89-1, was cited by Rafael Palma Lodge No. 147 for outstanding Masonic achievements.

A Mason since 1976, VW Abella has served his Lodge with great merit and dedication in different challenging offices. He served the Lodge as Worshipful Master for three consecutive terms. He also served it as Treasurer and then as Secretary. But he had to relinquish the position of Secretary when he was appointed DDGM for District 9.

As DDGM he wisely steered District 9 to many accomplishments, including the well-attended, actively participated District Conventions. The activities of these conventions were so wisely selected that they elicited commendations from the Grand Lodge.

"VW Abella deserves the citation" said Worshipful Master Elias C. Avante, Jr., "because he has clearly manifested the highest quality of leadership, foresight, and dedication to the Craft."

MANTICAO 143 LAUNCHES OUT-OF-SCHOOL YOUTH PROJECT

The brethren of Manticao Lodge No. 243 distributed shoe-shine boxes to 27 children on July 22 at Purok San Antonio, Tubod, Iligan City.

Each shine-shoe box contained shoe polish (three colors), shoe brush, toothbrush and langking.

A savings account, with an initial deposit of ₱100 loaned by the Lodge, was opened for each child. Each child in turn is required to deposit at least ₱10 a week.

"I will double the bank account of the child with the highest saving at the end of every month," promised VW Bro. Chris Chua during the launching of the project.

"OPERATION TULI" CONDUCTED

The brethren of Don Salvador P. Lopez Memorial Lodge No. 276, F. & A.M., recently conducted "Operation Tuli" at Barangay Dawan, 15 kilometers from the *poblacion* of Mati, Davao Oriental.

A total of 60 "patients" were circumcized.

CB MASONS ORGANIZE SQUARE AND COMPASS CLUB

The 51 Master Masons at the Central Bank of the Philippines formally organized themselves into the CB Square and Compass Club in a fraternal luncheon and organizational meeting at the Shin-Shin Garden and Restaurant, July 5.

The club's Constitution and By-Laws, prepared and drafted by WB Pyke Alibadbad, PM, was unanimously approved.

Elected were the following: WB Gerry Lustre, PM (29), president; Bro. Silverio Sabio (199), vice president; Bro. Ben Abando (88), treasurer; Bro. Willy Pasilio (29), assit. treasurer; WB Alibadbad (99), secretary; Bro. Danny de Luna, asst. secretary; WB Freddie Ciriaco, PM (181), auditor; Bro. Andy Nuguid (88), chaplain; Bro. Resty de Leon (53), almoner; and Bro. Filor Atangan (17), tyler.

Elected to the Board of Advisors for a two-year term were: WB Bayani A. Javier, PM (51), chairman; Bro. Josue Baroña (86), member, and Bro. Mario Vicente (3), member.

FIRST K OF C – F. & A.M. BOWLING FELLOWSHIP HELD

Beacon Lodge No. 213, Masonic District No. 18, recently sponsored the first bowling fellowship among four Knight of Columbus Councils and four Masonic Lodges.

After four Sundays of fraternal competitions, Beacon emerged as champion. Davao Council K of C was 1st runner-up, Datu Bago Lodge No. 197, 2nd runner-up, and St. Judge Council K of C 3rd runner-up.

Davao Council captured the highest team single trophy, while Beacon garnered the 2nd highest team single.

Otto Crudo of Datu Bago Lodge No. 197 romped away with the highest individual average, followed by Oscar Carcedo of Davao Council and by Romeo Yuzon of Davao Lodge No. 149.

The highest individual single and the highest individual pinning went to Beacon's Bernardo Tan and Ernesto Lacuesta, respectively.

BEACON VISITS HOME FOR ABANDONED AND MALNOURISHED CHILDREN

Beacon 213, through its Committee on Charities, visited the Mother Theresa Home for Abandoned and Malnourished Children located at Matina, Davao City.

The children were profuse with gratitude to the brethren who delivered rice and canned goods to the Home.

MINDORO 157 AWARDS SCHOLARSHIPS

Mindoro Lodge No. 157, in compliance with Grand Oriental Edict No. 98, recently awarded scholarship to 12 students.

Recipients were Evelyn Cruz, Consuelo de la Cruz, Marilou Labrador, Geraldine de Guzman, Cristino Limos, Ma. Rose Valentine Real, Analiza Mateo, Michael Manee, Roger Ventura, Jerry Rosete, and Obed Alvaro.

KAGITINGAN 286 CONSTITUTED

Kagitingan Lodge No. 286, F. & A.M., was constituted on July 4 at the Jacobo Zobel Memorial Temple in Makati by MW Juan C. Nabong, Jr., assisted by other Grand Lodge Officers.

Installed were the following officers: WB Restituto C. Padilla, Worshipful Master; Bro. Narciso M. Liston, Senior Warden; Bro. Mariano G. Miranda, Junior Warden; Bro. Vicente S. Gato, Treasurer; Bro. Jacobo L. Amoyot, Secretary.

WB Crisostomo B. Mira, Chaplain; Bro. Clarito P. Ambrocio, Marshall; Bro. Rufino G. Arias, Jr., Senior Deacon; Bro. Napoleon M. de los Santos, Jr., Junior Deacon; Bro. Lini L. Hernando, Bible Bearer; Bro. Mamerto P. Santos, Orator; WB Vicente C. Escala, Jr., Lecturer;

Bro. Joel S. Garcia, Custodian of the Work; Bro. Jaime C. Calosing, Auditor; Bro. Angelito C. Monge, Almoner; Bro. Ernesto C. Azardon, Standard Bearer; Bro. Teodulo M. Jutba, Custodian of Building; Bro. Winston M. Aguirre, Master of Banquet; Bro. Carlito S. Alberca, Senior Steward; Bro. Calemerio J. Galagala, Junior Steward; Bro. Ernesto G. Baylon, Organist; and Bro. Federico de la Cruz, Tyler.

RW Alejandro A. Eusebio and VW Leopoldo de la Rosa were installing officer and master of ceremonies, respectively.

HISTORICAL SKETCH OF KAGITINGAN LODGE NO. 286

The history of the Lodge may be traced to a fellowship of brethren at the BNS Officers Club in July 1987. The fellowship was hosted by Bro. Capt. Sonny Liston in honor of his "balikbayan" brother WB Baltazar M. Liston.

Among those present in the fellowship were WB Cris Mira, WB Lindo Erolin, Bro. Vic Gato, Bro. Lito Ambrocio, Bro. Caling Galagala, Bro. Jun Arias, Bro. Winston Aguirre, Bro. Joel S. Garcia, and WB Ric de la Cruz.

Toward the end of 1987 our Navy brethren held another fellowship at the BNS Officers Club. WB Vic Escala gave a lecture on Masonic Education.

In the course of that fellowship the idea of putting up a Lodge in Fort Bonifacio was casually brought up.

In early 1988 our brethren from the Army, the PC, the Air Force, and the Navy had a general meeting in the same venue. The following brethren were conspicuously present: Major Gen. Resty Padilla (then

incumbent Commanding General of the Philippine Army), Brig. Gen. Epineto Logico, Brig. Gen. Temy Tadiar, and Brig. Gen. Jun Dumlaog. All were there to discuss the main agendum: the creation of a Lodge inside Fort Bonifacio.

"I recommend that the Lodge be name *Kagitingan*," said Bro. Nic Blancas. And the brethren unanimously approved his recommendation.

About a month later Bro. Resty Padilla hosted a fraternal tennis tournament at the PA Tennis Court, Ft. Bonifacio. Bro. Sonny Liston made the most of the occasion by soliciting membership for Kagitingan Lodge. He was able to gather 67 Masons from different Lodges. These became Kagitingan's founding members.

A formal petition signed by the 67 founding members was filed with the Grand Lodge on July 5, 1988. Eight days later MW Raymond N. Beltran approved the 67 brethren's petition and granted them dispensation to congregate into a new Lodge effective July 12, 1988 until March 31, 1989.

MW Beltran appointed Bro. Resty Padilla as first Worshipful Master of Kagitingan Lodge, U.D.; Bro. Narciso M. Liston, Senior Warden; and Bro. Mariano A. Miranda, Junior Warden.

MW Beltran presented the duly approved dispensation to WB Resty Padilla in an informal ceremony at the Grand Lodge, July 21. Present were: MW Rudyardo V. Bunda, PGM; RW Alejandro A. Eusebio, Grand Secretary; Bro. Narciso M. Liston; Bro. Vicente S. Gato; Bro. Clarito P. Ambrocio; Bro. Calimerio Galagala; Bro. Jacobo L. Amoyot; Bro. Jene C. Tandoc; Bro. Winston Aguirre; WB Vicente S. Escala, Jr.; Bro. Crisostomo Mira.

Kagitingan Lodge, U.D. was instituted by MW Beltran on August 13, 1988 at Jacobo Zobel Lodge No. 202, Makati. In attendance were Grand Lodge Officers, District 9 Officers, and representatives from several Lodges, such as King Solomon No. 150, Jacobo Zobel No. 202, and Cavite No. 2.

In the period January 17-February 22, 1989 the following were initiated, passed and raised, thereby becoming the first regular members of the Lodge: Bros. Mamerto P. Santos, Jaime C. Calosing, Napoleon M. de los Santos, Ernesto D. Baylon, and Teodulo M. Jutba.

The petition to grant a charter to Kagitingan Lodge was finally approved during the Annual Communication of the Grand Lodge of the Philippines, April 27-29, 1989, Baguio City. The Lodge was given No. 286.

Hopefully Kagitingan Lodge No. 286 will construct its temple inside Fort Bonifacio — with the help of Bro. Mariano P. Adalem, Brig. General, incumbent Commanding General, Philippine Army. (F. R. N)

FREEMASONS PARTICIPATE IN INDEPENDENCE DAY RITES

The Grand Lodge of the Philippines and several Masonic Districts participated in the parade and flag-raising rites at the Aguinaldo Shrine, Kawit, Cavite, June 12, 1989.

The Grand Lodge Officers present were: MW Juan C. Nabong, Jr., incumbent Grand Master; MW Raymundo N. Beltran, PGM; RW John L. Choa, Deputy Grand Master; RW Jose R. Guerrero, Senior Grand Warden; RW Agustin V. Mateo, Junior Grand Warden; RW Alejandro A. Eusebio, Grand Secretary; MW Rudyardo V. Bunda, PGM VW Vicente A. Cu, Sr., Senior Grand Steward; and VW Oscar L. Fung, Grand Standard Bearer.

Also present were the District Deputy Grand Masters for Districts 1-A and 1-B: VW Napoleon A. Soriano and VW Carlos de Castro, respectively. VW Jose Obillo and VW Luis C. Santos, Grand Master's District Lecturers for Districts 1-A and 1-B, respectively, were also there.

VW Ireneo P. Goce, Grand Master's District Lecturer for District 9-A, delivered the Salute to the Flag during the flag-raising ceremonies.

All the subordinate Lodges in Cavite, led by VW Regalado B. Manimtim, DDGM and VW Bros. Aurelio R. Ignacio, Jr. and Edgardo E. Lupisan, Grand Master's District Lecturers, as well as the appendant and allied organizations, were strongly represented during the rites.

Branch followed at the Aguinaldo Memorial Lodge No. 31 Social Hall.

Luneta Park

Masons, led by VW Charlie U. Tang, DDGM for District No. 1-B, an VW Eduardo Lachica GMDL for the same District, participated in the flag-raising and wreath-laying ceremonies at the Rizal Monument, Luneta Park.

WB Roberto A. Palmero, WM of Luzon Lodge No. 57, coordinated with the government's celebration committee for the Masonic participation at the Luneta rites.

Throughout the Land

Meanwhile, throughout the country Masons took active part in the celebration of Independence Day.

GRAND OFFICERS VISIT ANCOM '90 SITE

MW Juan C. Nabong, Jr. met on July 5 with Dr. Raul de Guzman, UP Los Baños Chancellor, relative to the holding of the 1990 Annual Communication of the Grand Lodge in his institution.

The Grand Master and his party (RW John L. Choa, RW Jose R. Guerrero, RW Agustin V. Mateo, VW Manuel T. Lee and VW Oscar L. Fung), led by VW Andrew O. Nocon and the members of the Ancom Committe, had a look-see of the facilities of UPLB and the resort hotels in the area.

According to plan, the Ancom will have the following features: A Youth Camp for the delegates' children, food processing and other seminars for the delegates' ladies, and a Senior Grand Warden's Night.

"Although the Ancom will be hosted by Laguna," VW Nocon pointed out, "other Masonic Districts will contribute their share in the preparation. The Brotherhood Mutual Assistance Foundation Inc. will sponsor a fun-walk. It will give away free t-shirts to the first 100 participants, trophies to the winners as well as scholarship grants to the Lodges they represent."

Moreover, sets of white aprons will be awarded to the three Lodges with the biggest number of delegates. Round-trip tickets will also be raffled off among the registered delegates.

"There will be raffle tickets sold at ₱200 each," added VW Nocon. "Lucky winners will be able to take home prizes worth ₱500,000."

GRAND LODGE VISITS GUAM

MW Juan C. Nabong, Jr. and party had a fruitful visitation of Masonic District 20, June 28 – July 2, 1989.

June 29. They were cordially met, at the Guam International Airport by the brethren. They were the house guests of Bro. Chick Whitfield. Then they were treated to a dinner fellowship by the York Rite Bodies of Guam at the Hongkong Restaurant.

June 30. The Grand Master and his party paid a courtesy call on Gov. Joseph F. Ada Adelup. They next proceeded to Top O' the Mar, the commissioned officers' mess at the U.S. naval station, for a fraternal dinner.

Sight-seeing and shopping followed.

Gov. Adelup hosted dinner at Palace Restaurant.

July 1. District 20 had its annual convention at the Scottish Rite Temple, Agana Heights, Guam. The host was Milton C. Marvin Lodge No. 123.

After the opening of Lodge, the brethren had a motorcade to Asan Point to assist the Grand Master in the floral offering at the Mabini Shrine.

Back at the convention hall, WB Leonardo M. Lupa of the host Lodge gave the welcome remarks. The minutes of the preceding year's convention were read, fraternal luncheon was enjoyed, the First Degree conferral was exemplified by the District Degree Team, resolutions were presented, followed by the question-and-answer forum.

VW Carlos R. de Castro, DDGM for District 1-C, introduced the Grand Master, who essayed on his program.

"Together, brethren!" he said. "Masons make it happen the brotherly way, for the brotherly way is the Masonic way."

The fellowship dinner that followed was hosted by WB Celso Gianchand and the brethren of Micronesia Lodge No. 173.

July 2. The Grand Master and his party, together with our Guam brethren, had breakfast at Cliff Hotel, with Bro. Chick Whitfield as host.

The Grand Master's plane left Guam at 5:00 p.m. An hour and a half later it arrived at Manila.

(Reported by VM Vicente Antonio Cu)

CIRCULARS

CIRCULAR NO. 9

SERIES OF 1989 — NABONG JR.

TO : ALL SUBORDINATE LODGES WITHIN THE JURISDICTION OF THE GRAND LODGE OF F. & A.M. OF THE PHILIPPINES, THE CONSTITUENT LODGES, CHAPTERS, COURTS, COUNCILS, CON-SISTORIES, AND COMMANDERIES OF GRAND BODIES OF SCOTTISH RITE, YORK RITE AND OTHER APPENDANT BODIES.

SUBJECT : SUPPORT TO THE 75TH YEAR OF THE MYSTIC SHRINE

This earnestly supports the 75th Year existence of the Ancient Arabic Order Nobles of the Mystic Shrine (Shriners) for the humanitarian and charitable service rendered to crippled children and burned cases within the Grand Masonic Jurisdiction of the Philippines.

It is fraternally requested that you submit selected masonic stories with pictures, if possible, for publication in the October Panorama issue which will feature Masonic and Shrine themes.

A copy each of the Philippine Shrine Association self-explanatory letters dated July 21 and July 26, 1989 with reference to the requests of Noble Ed Murdock, President, Philippine Shrine Association are enclosed.

JUAN C. NABONG JR.
Grand Master

ATTEST:

ALEJANDRO A. EUSEBIO
Grand Secretary

CIRCULAR NO. 10
SERIES OF 1989 – NABONG JR.

TO : ALL WORSHIPFUL MASTERS, WARDENS, TREASURERS, AND SECRETARIES OF ALL SUBORDINATE LODGES IN THIS GRAND JURISDICTION

SUBJECT : ASSESSMENTS OF ALL LODGES UNDER THIS GRAND JURISDICTION BASED ON THE 1988 ANNUAL REPORT INCLUDING THE INCREASES APPROVED DURING THE 1989 ANNUAL COMMUNICATION IN BAGUIO CITY.

During the several previous Annual Communications, it was a sad observation that there were confusion and chaos on the day of the Communication due to certain requirements which were not readily complied with due to limited time allowed. These were not the making of the implementors of the requirements or to those complying with the fulfillment of those requirements but certainly a more workable and a more feasible system is therefore needed.

In order to forestall or avert any difficulty to our Brethren and their respective Lodges and the Staff of the Grand Lodge and to simplify and expedite the transactions during the next Annual Communication, you are hereby required to remit to the Grand Lodge your

assessments in October, 1989, to give you and the Grand Lodge sufficient time within which to make the necessary adjustments in our records and finances.

Attached hereto are the corresponding assessments of Lodges based on the 1988 Annual Report. When you submit your 1989 Annual Report, the corresponding reconciliation of the accounts shall be made accordingly between your lodge and the Accounting Department of the Grand Lodge.

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 18th day of August, 1989.

JUAN C. NABONG JR.
Grand Master

ATTEST:

ALEJANDRO A. EUSEBIO
Grand Secretary

CIRCULAR NO. 11
SERIES OF 1989 - NABONG JR.

SUBJECT : GRAND MASTER'S PERSONAL REPRESENTATIVES, COORDINATORS, GRAND MASTER'S LADIES COMMITTEE AND OTHER APPOINTMENTS

GREETINGS:

As the need and requirements for a more efficient and steady coordination and networking between Grand Lodge and Blue Lodges, Masonic Districts and Regional Areas develop and grow, and so as to facilitate and harness procedures and processes in the planning and programming of Area and Regional Conferences, District and Multi-District Conventions, Seminars or Workshops, including Official Visitations and such other Grand Lodge functions, social or cultural, I have found it necessary and appropriate, in this Masonic Year, to appoint, name, and constitute, as I hereby appoint, name, and constitute as my Personal Representatives and Coordinators to perform specific duties

and functions to accomplish those aforementioned tasks and directives, assisting the Grand Master in coordinating with District Officers, Officers of Subordinate Lodges, and Brethren in this Grand Jurisdiction or acting as liaison officers with public or private agencies, whenever necessary. They heretofore shall have the rank of Grand Appointive Officers and shall be addressed as "Very Worshipful".

They are the following:

Grand Master's Personal Representatives and Coordinators

For Visayas and Mindanao . . .	VW Luis Y. Sandoval, PM (7)
For Luzon and the Ilocos Region	VW Victor B. Bantegui, PM (79)
For Isabela & Cagayan Region	VW Bienvenido V. de Guzman, PDGL (2)
For Nueva Vizcaya	VW Geminiano M. Alvarado, PDGL (3)
For Okinawa	VW Vic B. Abril, PM (118)
For Guam	VW Douglas Kao (123), Grand Lodge Photographer VW Serafin M. Malubag, PM (123) VW Gregory B. Blas, PM (44 & 173) (District 20 Photographer) VW Leslie D. Moreno, PM (173 & 17) VW Apolinar D. Atienza, PM (238)
For Manila	VW Johnny M. Mendoza, PM (18) VW Modesto D. Gonzales, PDDGM (1-C) VW Benjamin C. MacMurray, Jr. PM (160 & 252) VW Henry L. Koa, PM (88) (District 1-C Photographer) VW Teodulo O. Yap, PDGL (1-C) VW Paquito A. Valenzuela, PM (79)
For Quezon City	VW Conrado C. Veneracion, PM (3)
For City of Baguio and Mountain Province	VW Florentino I. Paragas (67)
For Nueva Ecija	VW Victorino M. Ramos, PDDGM (9) VW Rodolfo L. Espina, PM (263)

For Makati	VW Benjamin G. Brown, PDDGM (1-C)
	VW Benjamin C. Beltrano, PGT (150)
	VW Melchor C. Loreto, PM (150)
For Laguna	VW Andrew O. Nocon, PDDGM (11)
For the Bicol Region	VW Fred T. Guerrero, PDDGM (1-B)
	VW Ludivico R. Madrid, PM (188)
For Caloocan City	VW Fidel S. Chua, PM (152)
For Cavite	VW Francisco V. Trias, PM (51)
For Batangas and Mindoro ...	VW Carlos G. Aguba, PDDGM (28)
To the 1990 ANCOM Executive Committee ...	VW Jaime F. Arcebucho, PM (95) PGORG

GRAND MASTER'S LADIES COMMITTEE AND OTHER APPOINTMENTS

A Grand Master's Ladies Committee has been created: Sister Esperanza "Ching" Herrera, Chairman; Sister Rosella Jean Macasiar Puno, Sister Fe Abarquez-Suaco, Sister Natividad Piguera, Sister Nieves G. Amagna and Sister Luisa Lee, Members, with the Chairman having the right to choose additional members if need be.

Sister Conchita Ramos has been appointed Social Secretary for Travel.

It is hereby directed that you extend to our Brethren and Sisters all fraternal courtesies, cordiality, and warm welcome as they perform their functions.

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

WITNESS MY HAND AND THE SEAL OF THE GRAND LODGE OF THE PHILIPPINES this 21st day of August, 1989 A.D., 5989 A.L., in the City of Manila, Philippines.

JUAN C. NABONG, JR.
Grand Master

ATTEST:

ALEJANDRO A. EUSEBIO
Grand Secretary

COPY FURNISHED:

ALL GRAND ELECTIVE AND APPOINTIVE OFFICERS
DISTRICT DEPUTY GRAND MASTERS
GRAND MASTER'S DISTRICT LECTURERS
BRETHREN AND SISTERS CONCERNED

CIRCULAR NO. 12
SERIES OF 1989 – NABONG, JR.

TO : ALL WORSHIPFUL MASTERS, WARDENS
TREASURERS, AND SECRETARIES OF ALL
SUBORDINATE LODGES IN THIS GRAND JURIS-
DICTION.

SUBJECT : CREATION OF THE OFFICE OF DEPUTIES OF
THE MAC – ON BEING ALERT.

One of the more significant Edicts of MW Raymundo N. Beltran, PGM, is the creation of the Masonic Assistance Committee (MAC). The forerunner was the Special Committee on Special Assistance chaired by VW Eliseo A. Arandia, Jr., created by MW Reynato S. Puno, PGM.

In view of what has happened to one of our District Officers, VW Eden Paraso, GMDL, Masonic District No. 6-A on August 8, 1989 in a parking lot near Cora's Restaurant in Consuelo, Guimba, Nueva Ecija, where he was manhandled dragged and later on, unceremoniously boxed on the stomach, I must heretofore put more teeth in the law. VW Bro. Eden is a performance Officer and Market Inspector of the Municipality of Guimba, Nueva Ecija. Those who had injured his person and feelings were called to public service as men of law and protectors of the community and the Nation. The wheels of justice is now grinding with the filing of charges by our Brother.

As soon as the Grand Master comes back from Masonic Official Trips to Chicago, New York, Canada, and possibly Peru, there shall be created Deputies of the MAC from each and every District of Region whose main functions shall be to be alert and to provide assistance to Brethren in occurrences such as this, to assist Brethren, their widows and orphans, and to carry out the direction previously set forth by MW Puno and MW Beltran.

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

Given under my hand and the seal of the Grand Lodge in the City of Manila, this 30th day of August, 1989.

JUAN C. NABONG, JR.
Grand Master

ATTEST:

ALEJANDRINO A. EUSEBIO
Grand Secretary

CC: ALL DISTRICT DEPUTY GRAND MASTERS
GRAND MASTER'S DISTRICT LECTURERS

EDICT

EDICT NO. 104

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

SUBJECT : ADOPTING THE GRAND GUILD OF PAST
MASTERS' RITUAL EMBODYING "THE MASONIC
EMBRACE"

WHEREAS, the Grand Guild of Past Masters of the Philippines has adopted a ritual whenever a visit to a Past Master or a Senior or Elder Mason is made;

WHEREAS, this ritual was exemplified by Most Eminent Grand Guild Master, MW Rosendo C. Herrera, PGM, Grand Guild President and VW Eduardo P. Gonzales, Jr., Senior Grand Lecturer and Grand Guild Auditor, during the Installation of Grand Officers in the Benitez

Hall, Teacher's Camp, Baguio City, on April 29, 1989, to the Brethren's ardent and warm applause and reception.

WHEREAS, the ritual embodying "The Masonic Embrace" truly exemplifies Masonry's principal tenet of Brotherly Love and shows deep fraternal concern, care, friendship, and unity, those Masonic virtues that preserve and promote Universal Brotherhood, Relief and Truth;

WHEREAS, the Ritual, a first in this Grand Jurisdiction, mainly the handiwork of VW Eduardo P. Gonzales, Jr., SGL, created with the encouragement and guidance of the Grand Guild President, MW Rosendo C. Herrera, PGM, deserves to be used in visitations to our beloved Past Masters, Past District Officers, and Senior or Elder Masons;

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, the use and conduct of the Grand Guild of Past Masters of the Philippines' Ritual or Ceremony embodying "The Masonic Embrace" whenever and wherever a fraternal or masonic visit to a Past Master, Past District Officer, Senior or Elder Mason, or even a Member of a Lodge needing such visit, is done.

This Edict shall be read in Open Lodge at the Stated Meeting next following its receipt, this action spread in the minutes.

WITNESS MY HAND AND THE GREAT SEAL OF THE GRAND LODGE affixed hereto, this 21st day of August, 1989 A. D., 1989 A. L., in the City of Manila, Philippines.

JUAN C. NABONG, JR.
Grand Master

ATTEST:

ALEJANDRINO A. EUSEBIO
Grand Secretary

ALEJANDRINO A. EUSEBIO
Grand Secretary

More on...

MW CAMILO OSIAS...



MW Camilo Osias with political giants Claro M. Recto and Eulogio Rodriguez (Vol. 66 No. 2, p. 13 shows MW Osias with millionaire Jose Yulo.)



The late Ninoy Aquino representing Manila Times taking to task MW Osias.

CURIOUS WIKKI



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SAMUEL P. FERNANDEZ
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VIEL F. SAMANIEGO



TO POSTMASTER: If undelivered, please return to



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THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

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IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.