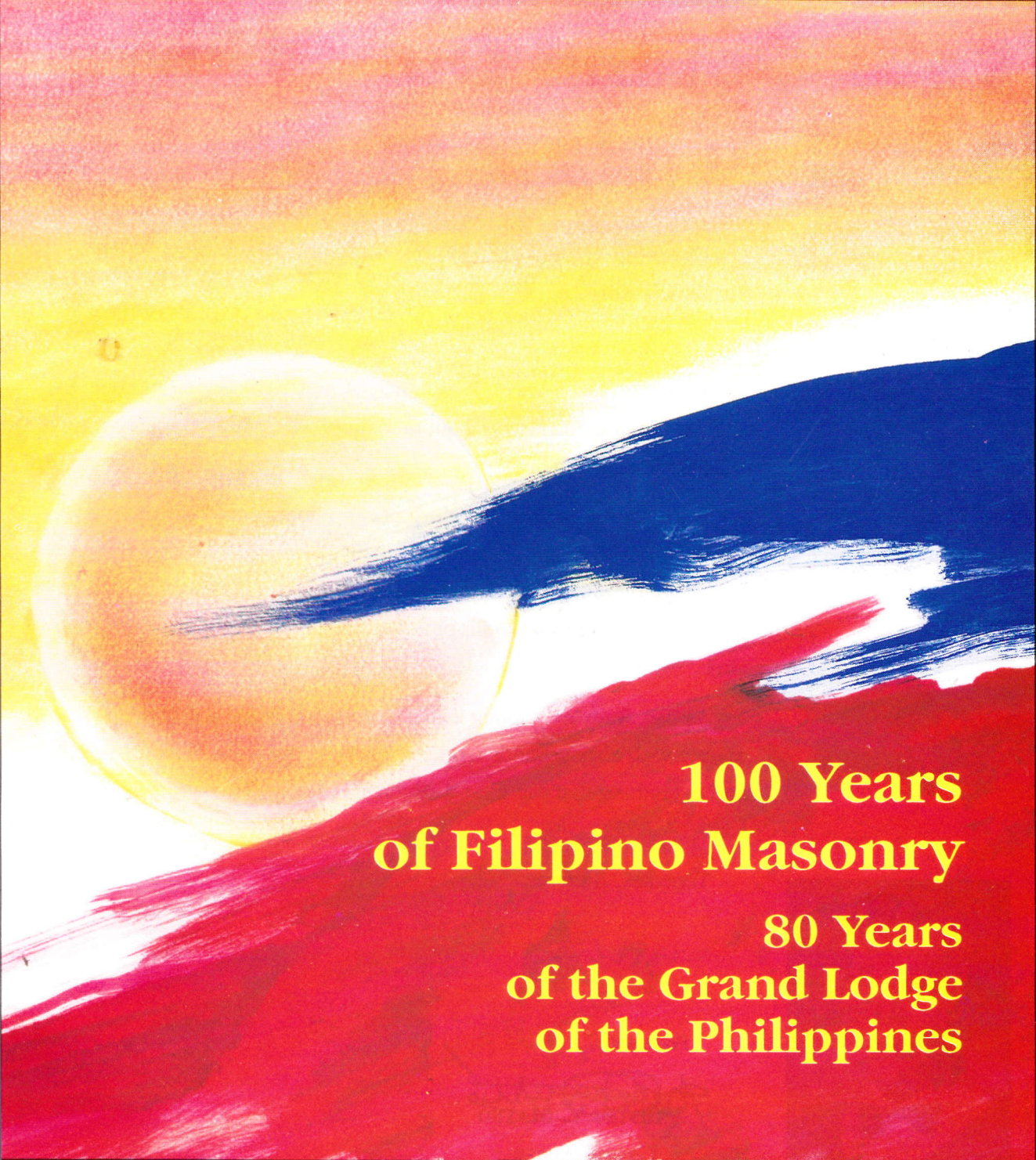


VOL. NO. 69 NO. 3

The Cable News

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES SEPT.-DEC. 1992



**100 Years
of Filipino Masonry**

**80 Years
of the Grand Lodge
of the Philippines**

FROM THE GRAND MASTER

"We who best can work and best agree." This is my guiding principle in Masonry.

During the first half of my term as your Grand Master, I saw many good things happen to our Brotherhood. All this I credit to

Let's Double Our Efforts

your enthusiastic support and cooperation to the programs and projects of the Grand Lodge.

Please accept my appreciation and gratitude.

I have still six months to go as your leader. As you may note, I have issued Edicts which cover the programs and projects of the Grand Lodge: PPSA Shootfest Open, Subscription to the Centennial Car Plates, Project Trowel, Remittance of Annual Dues, December Special Communication, and Submission of Monthly Reports by the DDGM, among others.

We must not bask in the glory of our one-semester achievements. We must not tarry in our tasks. Time lost can never be regained. Let us double our efforts to achieve more for our Fraternity. Let us show to the world that Philippine Masonry is, indeed, vibrantly alive.

As Bro. Rudyard Kipling said, "If you can fill the unforgiving minute with sixty seconds worth of distance run, yours is the earth and everything that's in it, and which is more--you'll be a Mason, my son!"

Together, Brethren.



Fraternally,

A handwritten signature in black ink, appearing to read "Augustin V. Mateo". The signature is written in a cursive style with a large, sweeping flourish at the end.

AGUSTIN V. MATEO

GRAND MASTER

Six Months Report of the Grand Master

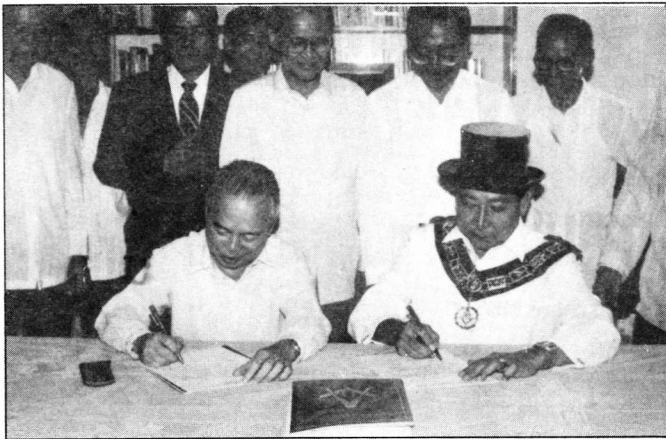
I. MEMORANDA OF AGREEMENT with private and government agencies

1. Health and Family Planning Projects with the Department of Health, October 14, 1992

Implementation of a joint Integrated Health and Family Planning Delivery System in the Philippines.

The delivery system will be implemented free of charge by its members as part of its civic action program.

The Department of Health will provide the project technical advice and whatever other input it may deem fit.



2. MOA with the Department of Natural Resources, Region 5, in support of the Reforestation Program of the government, September 5, 1992

3. The projected signing of a MOA with the Scenag Club, Inc. re: use of radio communication in assisting the government and the community in transmitting important information and messages to the provinces/cities within the country.

II. The installation of the elevator of the new Plaridel Masonic Temple through a financing of P1,500,000 from the Acacia Mutual Aid Society, Inc. (AMASI) and the continued completion of the Temple such as the improvements being done in the third and fourth floors of the building (museum and the ceiling/roofing).

III. Fund Raising Projects

1. Shootfest on 9-13 December 1992, GLP and the AFP Cavalier and Campus Club in cooperation with the Philippine Practical Shooting Association

Net proceeds will go to Mt. Pinatubo victims (70%) and to the charitable projects of the GLP (30%).

2. Centennial Commemorative Car Plates (100 Years of Filipino Masonry). Deadline of order, February/March 1993.

Net proceeds will go to payment of elevator loan.

3. Votaries of Honor Book

Net proceeds to pay for the additional costs of the publication of the Cabletow.

4. Yearbook. Deadline of advertisement submission: March 1993.

Net proceeds to pay for the repair of the Grand Lodge roofing and interior decoration of the museum.

Six Months Report of the Grand Master

- IV. Donation of P223,696.08 of the Grand Lodge to Pinatubo victims
- V. Upgrading of Grand Lodge office equipment and communication facilities through donations of brethren
- VI. Visits to and conferences with brethren re: their projects, such as the laying of the 121st artificial corral reef along Iligan Bay; the planting of trees to green the Bicol region; and the outreach civic, medical, and dental missions of Lodges in the depressed areas like Barangay Bato, Mindoro Oriental, etc.
- VII. Visitation of lodges under the jurisdiction of GLP such as those in Okinawa, Tokyo, Korea, Hongkong, Guam, Marianas, and Saipan
- VIII. The constitution and institution of lodges in the Philippines

CONSTITUTED

1. Cupang Lodge No.295
Cupang, Bulacan
July 25, 1992
2. Camiguin Island Lodge No. 296
Camiguin Island
July 4, 1992
3. Sta. Rosa Lodge No. 297
Sta. Rosa, Nueva Ecija
August 1, 1992
4. Cagayan de Oro Lodge No. 298
Cagayan de Oro
May 30, 1992

INSTITUTED

1. Punta Gorda, U.D.
Villanueva, Misamis Oriental
September 28, 1992
2. Urdaneta Lodge, U.D.
Urdaneta, Pangasinan
November 18, 1992
3. Butuan Lodge, U.D.
Butuan City, Agusan del Norte
September 12, 1992
4. Jacques DeMolay Memorial Lodge, U.D.
Manila

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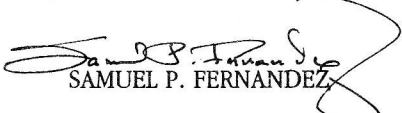
Dear Readers,

This is a special issue on the Centennial of Filipino Masonry and the 80th Anniversary of the Grand Lodge of the Philippines.

Most of the articles on environment, therefore, have been shelved for later issues.

We wish to thank WB Maning Rivera for rendering the cover design.

Happy reading. Merry Christmas! Happy New Year!


SAMUEL P. FERNANDEZ

This year, 1992, we celebrate the 100 years of Filipino Masonry. We also commemorate the 80th anniversary of the Grand Lodge of the Philippines.

A century ago, Marcelo H. del Pilar, the great propagandist, initiated the founding of the first Filipino Masonic Lodge, Nilad. Lodge Nilad was constituted on January 6, 1892 and its charter granted by Grande Oriente, Español on March 20, 1892. Nilad was the mother of many other Filipino Lodges in the Philippines.

100 Years of Filipino Freemasonry

*"The brotherhood
of men under
the fatherhood of God."*

The ideals of liberty, equality and fraternity, which are the principles of the Craft, fired the imagination of those who joined Freemasonry and, later on, the Katipunan.

Many Masons figured prominently in the struggle for freedom against the Spanish regime. Andres Bonifacio, Emilio Aguinaldo, and Antonio Luna, among others, led the revolution.

Lodge Nilad and the subsequent lodges organized during Spanish regime were under the jurisdiction of Grande Oriente Español. On December 19, 1912, 80 years ago, Filipino Masonry freed itself from foreign jurisdiction when three lodges under the California Grand Lodge, namely, Manila, Corregidor and Cavite, organized to form the Grand Lodge of the Philippine Islands.

Masons continued to lead in steering the country towards economic development and independence. Then Philippine Resident Commissioner, later Senate President, and finally the President of the Commonwealth Manuel L. Quezon became the first Filipino Grand Master. Rafael Palma, Teodoro Kalaw, Camilo Osias and many others were the other leaders of our government.

The post-war years saw a rapid growth of the Grand Lodge with the organization of lodges in neighboring countries in Asia.

Freemasonry has weathered the vicissitudes of time. In its long history, Freemasonry oftentimes has been harassed, ostracized, and persecuted. Yet its members firmly clung to its philosophy based on the teachings of an ancient Craft: "The brotherhood of men, under the fatherhood of God." It inspired them to reach up to greater heights and made them what they were. Their names etched in the history of this country is proof. ♦

100 Years of the Nilad Masonic Lodge

by WB Carlo G. Magno, T.M. Kalaw 136

One hundred years ago, the first Filipino Masonic Lodge, **Nilad Lodge**, was organized.

In observance of this significant event, the Post Office issued recently stamps commemorating the centenary of this Masonic Lodge.

The set of three stamps features Marcelo H. Del Pilar, Antonio Luna and the logo of Nilad Lodge.

Marcelo H. Del Pilar, a lawyer from Bulacan, left his native land for Spain because of the persecution of the friars. He became the editor of **La Solidaridad**, the propaganda newspaper of Filipino reformists in Spain. Writing under the pen name **Plaridel**, he championed the rights of his oppressed countrymen. With him were Jose Rizal, Graciano Jaena Lopez, Mariano Ponce, and the Luna brothers (Antonio and Juan), among others.

Filipino Masons in Spain were drawn into the movement. They launched a campaign to unify all Filipino Masons there to help in the propaganda work against the Spanish abuses in the Philippines.

In Spain at that same period, an all-Filipino Masonic Lodge, **La**

Solidaridad 53, was formed. Its first Worshipful Master was Marcelo H. Del Pilar. Rizal was initiated into his Lodge. All Filipinos in Spain affiliated with it. During that time there were already Masonic Lodges in the Philippines but they catered exclusively to foreigners - Spaniards, Germans, Englishmen, and others. Rarely were Filipinos accepted.

Thus Del Pilar and Rizal felt that they must bring Masonry whose ideals are liberty, equality, and fraternity to their countrymen. These Filipino Lodges would later on constitute, together with those in Spain, a strong consolidated league against oppression in the Philippines.

In 1890, Antonio Luna and Pedro Serrano Lactaw were appointed to organize Filipino Masonry. Luna, who had already prepared the regulations and a complete plan of organization, was unable to make the trip because he had to go to Paris.

Initiated into Masonry in Madrid, Antonio Luna was a brilliant scholar who studied military science. He was appointed general in the army headed by Emilio Aguinaldo. During the Philippine revolution against American

rule, he had an unfortunate quarrel with his fellow officers which resulted to his death.

Upon his arrival in Manila in 1890, Pedro Serrano Lactaw immediately took up his assigned task. With three members initiated abroad and three others initiated by Pedro Serrano Lactaw in the Philippines, **Nilad Lodge**, under the jurisdiction of the Grande Oriente Español, was formed.

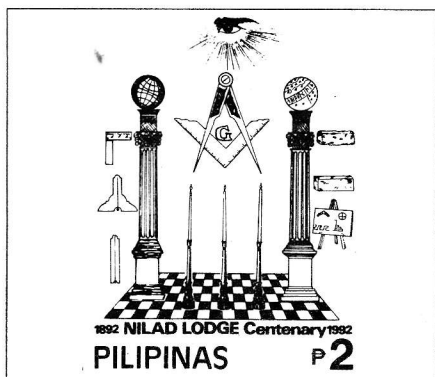
Nilad, named after a tree which grew abundantly in Fort Santiago, was headed by Jose Ramos, Worshipful Master; Moises Salvador, Senior Warden; Lorenzo Tuason, Junior Warden; Timoteo Paez, Orator; Pedro Serrano Lactaw, Secretary; Tomas Tuazon, member; Jose Kaknio, member.

On March 10, 1892, Grande Oriente Español accorded **Nilad's** affiliation, giving the new Lodge the number 144. In one year's time, over one hundred members joined the Lodge. Because of the **Nilad** members, many Lodges were organized all over the archipelago.

During the revolution against Spain, the government believed that the Masons were the leaders and instigators. It ordered the persecution of all Masons.

In 1917, when **Nilad** joined the Grand Lodge of the Philippines, its number was changed to 12.

Nilad Lodge exists up to this day with Orlando Intal, Worshipful Master; Eugene William Chan, Senior Warden; and Tirso Gavero, Junior Warden. ♦



Column Writing

“... to praise, whenever deserved, to criticize, if necessary.” Thus stated a noted mediaman.

A luxury in an in-house or fraternity paper?

No. We’ve hinted many times the feelings and aspirations of brethren hoping that those in Mt. Olympus would hear the cries of the time.

Aware of W. Somerset Maugham’s wis-

Seminar on Newswriting

At the instance of VW Leonardo P. Chua and editor Reynaldo O. Caliboso, Frank Luto and I had our odyssey with the brethren of District No. 23.

Our hearts were buoyed up when a number of brethren came to the newswriting seminar.

Last year **The Trowel** was voted as the Most Outstanding Newsletter. So, the presence of many a brother at the seminar

Column Writing

We've hinted many times the feelings and aspirations of brethren, hoping that those in Mt. Olympus would hear the cries of the time.

dom that “people ask you for criticism, but they only want praise,” we sought advice relative to some of our statements.

The Earl of Chesterfield puts the truth in another light: “Advice is seldom welcome, and those who want it the most always like it the least.”

Tempora mutantur, et mutamur in illis.

Educating the Public

At the 8th Joint Annual Convention of Masonic Districts 13 and 36 in the Bicol Region, hosted by Mayon Lodge No. 61, the parade ended at the Rizal monument for the wreath-laying ceremony.

Nothing mind-boggling really, except for a fleeting moment, when the Legaspi residents saw prominent citizens of Bicol proudly wearing their aprons in a place where Masonry is not openly flaunted.

Austere was the parade. Floats, bunnings, ticker tapes there were none. One could see Masons marching to the cadence of martial air, with the majestic Mt. Mayon lording the postcard scenic ambience — Masons whose business and social connections are legend in that area, Masons who are not afraid to be counted, Masons whose quality civic standing is worthy of emulation.

showed the brethren of the District are not sitting on their laurels.

Frank was dead set in sharing his talent and expertise. My kudos to him.

Any takers?

Christmas

Christmas is a time for love, a time for sharing, a time for learning.

Opined Katherine Anne Porter: “Love must be learned, and learned again and again. There is no end to it. Hate needs no instruction; it wants only be provoked.”

Harry Stack Sullivan believes that love begins when a person feels another person’s need to be as important as his own.

Love was personified by Christ. He gave his life for others. This is the essence of Christmas.

Masons, too, are supposed to be men for others.

Remember this line from Amy Carmichael: “You can give without loving, but you cannot love without giving.”

Merry Christmas to all.

by VW Samuel P. Fernandez, Noli Mi Tangere 148



BONIFACIO AND THE KATIPUNAN

Santiago V. Alvarez was a general in the Katipunan headed by Andres Bonifacio.

*Alvarez published his memoirs in the Tagalog weekly, **Sampagita**, where it was serialized from July 24, 1927 to April 25, 1928.*

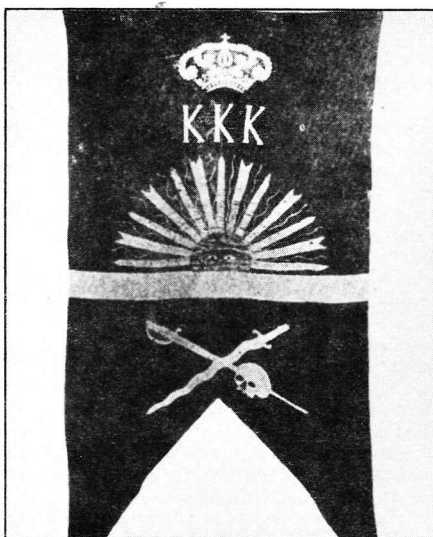
In 1968, the Association for Asian Studies, through financing by the Ford Foundation commissioned Ms. Paula Carolina Malay to translate the Alvarez memoirs into English. She completed the work in 1976.

*Titled the **Katipunan and the Revolution, Memoirs of a General**, the translation into English with the original Tagalog text was published by the Ateneo de Manila University Press in 1992.*

Here are excerpts of the memoirs describing the initial association of Andres Bonifacio and Emilio Aguinaldo. cgmagno

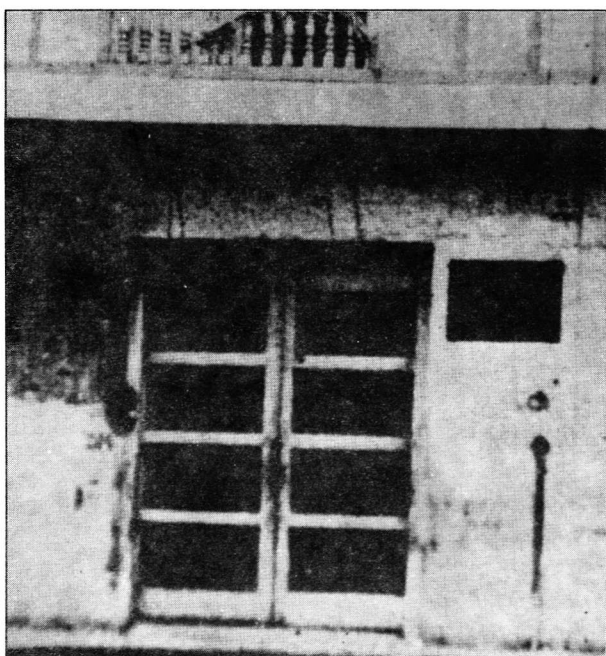
On 14 March 1896, a Saturday, I accompanied Emilio F. Aguinaldo and Raymundo Mata to Manila for their initiation into the Katipunan secret society. Messrs. Aguinaldo and Mata were prominent townsmen of Kawit in Cavite, my home province. Reaching Manila at about five in the afternoon, we waited for the appointed time at the quarters of Jacinto Lumbreras, a Katipunan member. He was the caretaker of the central telephone exchange located on San Jacinto Street in Binondo.

At about seven o'clock that evening, a Katipunan director arrived



KKK Flags

to take us to the Katipunan headquarters. Before leaving Lumbreras's place, my two companions were blindfolded. Then we got into a calesa [horsecart] and reached the home of Andres Bonifacio, the Katipunan Supremo, after about an hour's ride. It was a moonlit night and since the street was well-lit, we could see the house clearly. It was of moderate size, the floor not too much raised from the ground; it had wooden walls and a roof thatched with nipa [palm leaves]. The house was located on Cervantes Street (now Rizal Avenue) in the San Ygnacio area of Bambang. It was surrounded by many guards, some of them police who were Katipunan members. Directing operations was Gregoria de Jesus, the wife of the Supremo Bonifacio.



The house on Azcarraga Street where the first Katipunan meeting was held

We were led into a room in the inner part of the house. On a table covered with black cloth were a skull and crossbones from a human skeleton. Lying beside the skull and crossbones were the following paraphernalia: a new long-bladed weapon, an old revolver, a small knife with a sharp edge, a new pen, a copy of the Katipunan "Primer," and a sheet of paper on which were written blood-colored characters. On both sides of the table were Katipuneros blindfolded with black cloth. On the wall behind the skull was a rectangular banner of black cloth on which was the same motif of human skull and crossbones. Above the banner were three letter K's arranged as in tripod; all were in white paint.

Meanwhile, a woman lookout was heard to say, "Cool!" which was the

code word for "all-clear." Shortly afterward, the guides led the blindfolded into the house. The woman lookout told the guard, "They're all here. Nobody else is coming. Alert your comrades about tighter security."

The ritual trial and examination of the neophytes was held inside the room described above. When Aguinaldo's turn came, the examiners became uneasy because the neophyte was responding in the Masonic manner. Although he denied at the outset that he was a Freemason, in truth Aguinaldo was a member of the Del Pilar Lodge in Imus, Cavite. Thus, his cross-examination was prolonged; and it was not until after ten o'clock that night that he and Mata took their oath as Katipunan members. Despite risk of imprisonment or execution, they pledged to destroy oppression by signing in their names in their own blood. When the ritual was over, the happy crowd of Katipunan members warmly embraced the neophytes amid shouts of "Brother! Brother!"

Still blindfolded, the neophytes were then escorted down the house and cordially sent off with a repetition of fraternal embraces. I then took over escorting Aguinaldo and Mata. When we had walked some distance from the Supremo's house, I took off their blindfolds. We proceeded to Comrade Jacinto Lumbreras's quarters at the telephone exchange, where we retired for the night. Incidentally, Lumbrera's wife delivered a baby that night, and we were witnesses to that event.

Emilio Aguinaldo asked me to accompany him to see the Supremo Bonifacio again to learn more about the Katipunan. We made the trip to Manila on a Monday, 6 April 1896.

In those days, we Cavite folk traveled to and from Manila aboard Spanish vessels called "Ynchausti

boats." They bore names like "Isabel," "Dominga," and others. These vessels were purchased by Mr. Luis Yangco; their operations are now managed by his son, Teodoro.

We left the pier at Cavite at seven in the morning, and an hour later we were in Manila. Aguinaldo went to the port office to attend to some

business while I waited outside. When he came out after about ten minutes, he was agitated. His face was flushed and his steps were longer than usual. I asked him what was the matter. He was upset over the superciliousness of one Ramon Padilla, with whom he had exchanged some sharp words. He said that Padilla, who was a functionary in the port office, tried to impress people with superior airs but only succeeded in showing how rude and uncouth he really was.

We talked while walking, and soon we reached Lavezares Street in Binondo where Dr. Pio Valenzuela was living in a rented house. Dr. Valenzuela was then the provisional chairman of the Katipunan. In the house we met the Supremo, Andres Bonifacio; his wife, Gregoria de Jesus; Jose Dizon; and Dr. Valenzuela himself. We were welcomed cordially with fraternal embraces. Before we took the proffered seats, I introduced my companion. They responded most warmly and said that they already knew Mr. Aguinaldo, but they did not recognize him since he had been blindfolded during their first encounter.

After we were all seated, we happily exchanged news and talked



The Supremo on the battlefield

about the progress of the Katipunan. Once in a while, Brother Aguinaldo hesitated, which prompted the observant Bonifacio to ask solicitously if anything was bothering him. I volunteered the information that he had had some unpleasant experience with an official at the port office and that was what probably was on his mind.

I had scarcely finished what I was saying when the Supremo's face flushed and his voice shook as he said, "It is necessary to defend the honor of our brother here."

Immediately, he sent Dr. Pio Valenzuela and Jose Dizon to the house of Ramon Padilla for redress to the dishonor he had showed to Brother Aguinaldo. In default of an apology, the two emissaries were to be seconds in a duel.

When the emissaries had left, I began teasing Brother Aguinaldo. This I could do because, aside from his being a friend of long standing, he was also my brother-in-law. When I asked him if he would fight, he just looked at me without saying a word. Seeing that he was so pale, I put a hand over his pounding heart. Still he did not say a word, but only smiled back. I made

motion to feel his chest again, but he pushed my hand away and pleaded to be left alone., "If you yourself don't want to sleep, let others who want to, do so." Saying this, he fell asleep.

At two in the afternoon, Dr. Pio Valenzuela and Jose Dizon returned. On entering the house, Dizon

blurted out "Peace!" meaning that Padilla had offered an apology to Aguinaldo. With his honor intact, Aguinaldo accepted the apology, and he and I proceeded home to Cavite uneventfully.

The Katipunan continued to spread.

It was Good Friday in the month of April 1896. At nine o'clock in the morning, the Supremo, Andres Bonifacio, accompanied by Dr. Pio Valenzuela, Emilio Jacinto, and Pantaleon Torres, arrived in the town of Noveleta, Cavite province, to establish a provincial council of the Katipunan.

This council came to be known as the **Magdiwang**. The following were its officers: Mariano Alvarez, president; Pascual Alvarez, secretary; Dionisio Alvarez, treasurer; Valentin Salud, prosecutor; Benito Alix, sergeant-at-arms; Nicolas Ricafrente, Adriano Guinto, Emeterio Malia, and Valeraino Aquino, directors.

When the Revolution broke out and succeeded in disabling the enemy, the **Magdiwang** Council was acknowledged and honored as the



Gen. Emilio Aguinaldo rallies his army

The initiation of new members was held in the home of Emilio Aguinaldo.

A great number enlisted voluntarily, each one signing the Katipunan oath with his own blood.

supreme organ responsible for the successful campaigns against the enemy. The **Magdiwang** record of efficiency in organization, planning, and implementation accounted for the growth and strength of the revolutionary forces. Among the leaders of the council were Mariano Alvarez, president and first general of the army; Pascual Alvarez, minister of administration; Diego Mojica, minister of finance; Mariano Trias, minister of justice; Ariston Villanueva, minister of war; Emiliano R. de Dios, minister of welfare; Cornelio Magsarile, minister of the interior; Santiago V. Alvarez, captain general; and Artemio Ricarte, lieutenant general.

At five o' clock in the afternoon of that day, the Supremo Bonifacio, Dr. Valenzuela, Emilio Jacinto, Pantaleon Torres, and I went to Kawit as secret guests of Emilio Aguinaldo, Baldomero Aguinaldo, and Candido Tirona. Our purpose was to organize another Katipunan council. This council, based in Kawit, was to be known as **Magdalo** [lit., succor] after Emilio Aguinaldo's nom de guerre. The initiation of new members was held in the home of Emilio Aguinaldo. A great number enlisted voluntarily, each one signing the Katipunan oath with his own blood.

The yard of Aguinaldo's house was crowded with volunteers milling around like they were ready to join the Good Friday procession that evening. Others stood by in shops and other places where their presence was not conspicuous. When the procession started, the recruits crowded into the Aguinaldo house to take the Katipunan oath. Afterwards, they quickly and unobtrusively dispersed, so that they would not invite the suspicions of those who were not "in the know."

At about eight o'clock that evening, when we were about to begin the initiation ceremonies and while the procession was going on, we heard shouts of "Fire! Fire in Manila!"

We went to the stone bridge to the east of the house to look across the bay to Manila. When we saw the huge conflagration, the Supremo was dismayed and he fell limply against the stone wall. He said that he felt certain that his house and furniture had gone up in flames. Because of his indisposition, we were constrained to go back to Noveleta to rest for the night, so that he could take the first boat to Manila at Cavite the next morning.

Two days later, I received a letter from the Supremo, saying that his house had indeed burned, along with important Katipunan materials. Subsequently, Baldomero Aguinaldo came to Noveleta to discuss with Mariano Alvarez matters relating to the establishment of their Katipunan council at Kawit. Alvarez suggested that the new council should belong to the category of local community chapter instead of a provincial level, since the supreme president of the Katipunan gave it no sanction as such.

Not long afterwards, the **Magdalo** Council was established. Its leader was Emilio Aguinaldo, but because of his responsibilities as municipal captain, he delegated his duties in the **Magdalo** Council to Baldomero Aguinaldo who became its president. Benigno Santi was secretary. ♦

In the three degrees of Blue Lodge Masonry a man takes certain obligations; he agrees with his brethren, all of whom have gone that way before him, that there are certain things a Mason must do, and certain things no Mason can do. It has been said that any man who lives entirely by both the spirit and the letter of his Masonic obligations is as near perfection as it is possible for human being to become.

Bearers of the Torch

by **VW Ernesto A. Malapaya**, SGL, Malinaw 25

Yet there is a vast amount in Masonry not specifically covered in the obligation; if a Mason be so minded, he may do many acts upon which his fellows would frown, and yet defy them to name a prohibition against them in his Masonic obligation. He may, if he will, make the obligations the boundaries of Masonic knowledge, and so injure himself and, by that much, the fraternity.

But there is an inner spirit to the obligation of brotherhood above and beyond the obligations taken at the Altar. Just why these should be equally binding and equally sacred to the Master Mason is more easily felt than understood, more often sensed than put into words.

The two greatest reasons offered for the sacred keeping of the unspoken Masonic obligations into words are:

FIRST: Because in the Grand Lodge above waits the vast majority of Masons from whose hands the living fire has passed to yours and mine. Be sure, my brother, that in some still hour we will have to render our report to them. They will ask us "What did you with your Masonry? What did you with your Lodge? What did you with your brethren?"

Great men of all ages have revered Masonry. It matters little whether King

Solomon was really the first Grand Master, or whether the tale is but a Masonic myth, used to teach the uninstructed of the antiquity of Masonic truth by the objectives of a quasi-historical story. King Solomon was a wise and just man and on his Altar burned the holy fire, whether it was within the doors of a tyled lodge or but the mystic fire of the truth and righteousness he taught. From Solomon's day to this, wise and just men of many lands and many ages have taken their parts in Masonic work, squared their stones in the quarry and passed on to receive their Master's wages. You and I add to the Temple they built. You and I build upon the foundation they laid. For the sake of the historic dead, the torch must not flicker in your hands and mine; for the honors of the founders of the Republic who blessed the flag with Masonic brotherhood, you and I must carry Masonry's banner held high.

We who take upon ourselves the reputation and the character of our great Order owe a solemn duty to the memory of the men who, having borne the heat and burden of the day, have laid down their tools that we may pick them up.

SECOND: Because in the great womb of time are untold millions of

(Page 20 , please)

The Short Talk Bulletin is right! An overzealous, if not an overblown, ego can and does damage our Craft.

There are some brethren who show their dissatisfaction with the management of the Grand Lodge, District, or Blue Lodge by criticizing, complaining, sounding off, grouching, nitpicking. Their ego, as manifested by their urge to be heard, is frequently a thorn in the side of the Grand Master, District Deputy Grand Master, or Worshipful Master and other officers.

There are, however, some past officers at all levels whose egos would not let them relinquish the gavel; for, most probably, they believe they are better, smarter or more important than the present officers.

"A Past Master of our Lodge," said some brethren, "so interferes in Lodge affairs that the Master finds it quite hard to manage the Lodge in his own measure. Factionalism, as a result, prevails in our Lodge."

But didn't the PM promise allegiance to

Of Ego-Tripping & Loyalty

"Generally, Masons sincerely work for a leader who works hard, not for his own glory and honor, but for the advancement of the Craft and the good of the brethren."

This famous quotation on loyalty may as well apply to — and must be considered by — such brethren:

"If you work for a man, in heaven's name work for him; speak well of him and stand by the institution he represents. Remember — an ounce of loyalty is worth a pound of cleverness. If you must growl, condemn and eternally find fault, resign your position and, when you are on the outside, damn to your heart's content. But as long as you are part of the institution, do not condemn it. If you do, the first high wind that comes along will blow you away, and probably you will never know why."

But, generally, Masons sincerely work for a leader who works hard, not for his own glory and honor, but for the advancement of the Craft and the good of the brethren.

Alas, not all Masonic leaders are like that! There are some who, after going into office, are in an "ego trip" or let their titles go to their heads. In this case, the brethren wonder, "Have they forgotten whence they came? Do they merely give lip service to the principle of **meeting on the level?**"

Past officers or senior members of the Craft should whisper words of wise counsel in the ear of such an ego-tripping leader.

the WM during the installation ceremonies?

Ego, thou art, indeed, a strange thing!

OF THE PLR AND MASONIC DATES

Whatever happened to the Philippine Lodge of Research (PLR) constituted during MW Bro. Johnny Nabong's term? Is it defunct? **Sayang!** Such a lodge could mine many a lode for enriching the minds of brethren seeking the light.

It could, for instance, provide answers to questions that brethren pose in regard to Masonic dates, such as the following:

- What is the significance of the two Masonic years shown on a temple's cornerstone, e.g., "A.D. 1992, A.L. 5992"?

In **Masonic Light**, Vol. 60, No. 10, Ill. Bro. William D. Longshore of the Grand Lodge of South Carolina explains that **A.D.** is the abbreviation of **Anno Depositionis** (Year of the Deposit), which, according to many Masonic scholars, also signifies the secrets and secret papers that were deposited in the first temple. Have those secrets and secret papers been unearthed yet? Have they been deciphered?

Ill. Bro. Longshore also informs us that the **A.L.** stands for **Anno Lucis** (Year of the Light), which, again according to many Masonic scholars, signifies that the world

(Page 20, please)



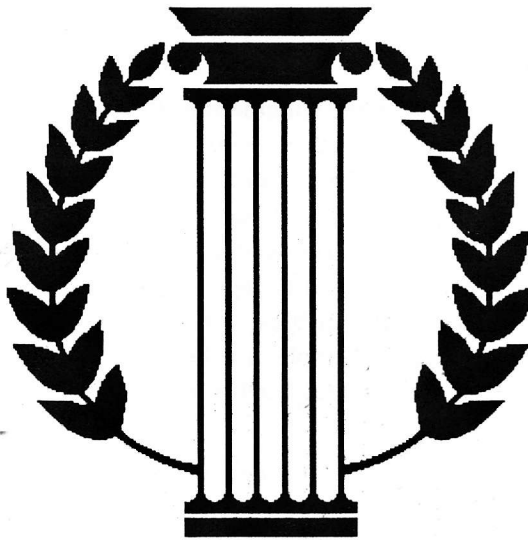
by **VW Flor Ramos Nicolas**, Noli Mi Tangere 148

Masonic "Addicts" in Our Midst

by Ed Z. Paredes, Cosmos 8

There are in our midst certain individuals who take special care to be serious ritualists and avid students of Freemasonry. No, they are not venerable Senior Masons who have spent the best years of their lives in unselfish service to the Craft. They are not elected "Lights" of their Lodges, either. Nor are they "somebodies" in Philippine Masonry. They are, invariably, youthful, almost-newly-raised Master Masons who coach one another toward the exact execution of movements and eloquent recitation of passages in the Masonic ritual. They want to be flawless in floorworks and to be impressively effective in the conferral of Masonic Degrees. They appear, even to fellow-Masons, to be "weird" or overacting (OA). But they don't mind being dubbed as "Masonic addicts" or even fanatics. They so manifest their loyalty and devotion to the Fraternity that they are depended upon to punctually attend stated meetings, as well as participate in the Masonic labors of their mother Lodge and of other Lodges. They exemplify strict adherence to the ancient landmarks of Freemasonry.

Those who belong to this new breed of Philippine Freemasons may be considered romanticists; for they see themselves as inheritors of the trust left by the honored Mason heroes of yesteryears. While they live in the living present, their minds dwell in their Fraternity's glorious past. Sincerely searching for truth, they not only read but devour books on Masonry. All of them possess and exhibit the energy, the drive, the fiery enthusiasm and idealism of youth. Fearlessly they defend their beloved Craft, unhesitatingly meeting heads-



They have much to offer toward strengthening the Craft. Yet they expect nothing in return, except, maybe, the proud feeling of being a part of our ancient and honorable Fraternity.

on with its detractors or maligners. They are a bit more militant than their older, more subdued senior brethren.

They have much to offer toward strengthening the Craft. Yet they expect nothing in return, except, maybe, the proud feeling of being a part of our ancient and honorable Fraternity.

Take, for example, Bro. Mar

Remoquillo of Cosmos Lodge No. 8, the "patron" of such Masonic "addicts". He would sacrifice just about anything else in favor of Masonry. When other brethren would be bar-hopping, Bro. Mar would be Lodge-hopping; for, to him, visiting Lodges, as well as participating in the Lodge's labors, is his idea of having a good time. He is his best and does his best during the rendition of the Masonic Ritual. Why, if allowed, he would confer the Degrees all by himself! That he would do with hearty gusto.

Another Masonic "addict" is Bro. Ed Hashim of Hiram Lodge No. 88, who has gone into very serious study of the origins of the Masonic Ritual. He will never tire of discussing the subject with anyone interested.

Bro. Felix "Boy" Ramos, Jr. of High Twelve Lodge is an addict to the Lectures of the three Degrees. Boy, does he love giving them!

Bro. Walter Macero of Saigon Lodge No. 188 has gone into the field of the Grand Lodge Edicts.

I can mention many other "addicts" who belong to this new generation of Philippine Freemasons. There are, I am sure, many such Masonic addicts in the different Districts whose example is so infectious that their tribe is increasing. In a few years their number will so increase that they will make their mark in Freemasonry. Sooner than expected they will make their presence felt among and by the brethren. Sooner than expected they will be the "frontliners" or leaders of our Fraternity.

I salute such Masonic "addicts" because they serve as pillars of our Fraternity. ♦

Is There a Doctor in the Lodge?

by VW Conrado V. Sanga, Araw 18



A brother's presence of mind, another brother's immediate response, and other brethren's expeditious reaction to a brother's advice forestalled what could have been fatal for another brother.

In the shimmering afternoon of Saturday, February 8, 1992, VW Mabini Hernandez, PDDGM and author of the well-accepted "My Dear Son" series of Masonic articles, negotiated the 81 steps from the ground to the fourth floor of the new Plaridel Masonic Temple in order to attend the stated meeting of his mother Lodge, Araw No. 18.

Before the meeting, the brethren, as was their wont, exchanged pleasantries.

"Very Worshipful Sir, you are not particularly happy this afternoon," one of the brethren kidded.

Conversation stopped. The brethren noticed that VW Hernandez was perspiring profusely, and his face had turned ashen. At that precise moment, he was experiencing a cardiac attack.

The brethren of Araw Lodge No. 18 did not know what to do.

"F.D. Roosevelt Lodge No. 81 is having stated meeting on this same floor," someone suddenly remembered. Without hesitation, he ran to the Tyler.

"Bro. Henry Yang Go, a brother has been stricken ill and needs medical help."

Immediately, Bro. Henry Yang Go rapped three times to alarm the Lodge that a brother desired admission.

From within came three knocks and the door of the Lodge was opened by the Junior Deacon, VW Leonardo Chua, DGL of District I-C.

"Is there a doctor in the Lodge?" shouted the representative from Araw Lodge No. 18.

"I am!" responded WB David Yang Go, who was presiding over the meeting. Forthwith he rapped the gavel and went posthaste to attend to the patient. A practicing physician, he had with him the needed medicine.

"Immediately bring him to the Philippine General Hospital," ordered WB David Yang Go, after administering the medicine to VW Hernandez.

A brother's presence of mind, another brother's immediate response, and other brethren's expeditious reaction to a brother's advice forestalled what could have been fatal for VW Hernandez.

VW Hernandez recuperated in due time. Now he is well and about.

"Please don't attempt the 81 steps again, at least not now. Maybe after a few months," advised well-meaning fellow-Masons.

Did you know that WB David Yang Go is the son of the Tyler, Bro. Henry Yang Go, and the nephew of the temporary Junior Deacon, VW Leonardo Chua? Have you noticed, too, that there are 81 steps from the ground to the fourth floor of the new Grand Lodge Temple, and that the number of F.D. Roosevelt Lodge is also 81? You may call that coincidence. But the coincidence stops there. VW Mabini Hernandez, definitely, is not yet 81. But, for sure, he is not 18 (the number of his mother Lodge), either.

Dear Dad,

As a group of brethren were discussing government and the governed, a brother reminded us that Masons consider the Volume of the Sacred Law as the rule and guide of our faith. He opened his attache case, got his copy and said, "I am reading from Romans, Chapter 13, verses 1 – 7:

"You must all obey the governing authorities. Since all government comes from God, the civil authorities are rebelling against God's decision, and such an act is bound to be punished. Good behavior is not afraid of magistrates; only criminals have anything to fear. If you want to live without being afraid of authority, you must live honestly and authority may even honor you. The state is there to serve God for your benefit. If you break the law, however, you may well have fear: the

Freemasons and the Rule of Law

by **VW Mabini Hernandez**, Araw 18

bearing of the sword has its significance. The authorities are there to serve God: they carry out God's revenge by punishing wrongdoers. You must obey therefore not only because you are afraid of being punished, but also for conscience sake. This is also the reason why you must pay taxes since all government officials are God's officers. They serve God by collecting taxes. Pay every government official what he has a right to ask – whether it be direct taxes or indirect, fear or honor."

And before this brother could give an amplification on what he has just read, another brother butted in and said, "Do you still remember the Charge we received as an Entered Apprentice Mason? We were charged –


"As a citizen you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due your country."

"Put these items into good use. Share them unselfishly with others. Blessings and Graces will pour unto your life," he added.

"How much is my bill?" I repeated.

With a twinkle in his eyes and smile of satisfaction on his lips, the old wise Cashier said, "My dear brother, while you were shopping the ALL-SEEING-EYE has been watching you closely. I received a call to inform you that all the items you selected were all paid for by the Great Architect of the Universe. HE urged you to come back for more and induce others to buy the same items. HE will give

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The Great Architect made Planet Earth the shining jewel in the crown of the universe He had created. But man, so to speak, has thrown the jewel to the swine. He has created industrial societies, the wheels of which grind on without sense, without justice, without providential concern for the generations of earthlings yet unborn.

Plumes of smoke, soot and filth from myriad sources around the world pervade the atmosphere. The electric lights of a thousand cities wink their polluting radiance into a night of poisonous gases and cloying air. The fumes of a thousand million exhausts dizzily swirl through the air we breathe. Industries mercilessly, unscrupulously, and wantonly dump their effluents or wastes into oceans, lakes, and rivers, thereby poisoning the fishes we eat or depriving us of them.

Doing Our Bit Toward Microcosmic Environmentalism

by **Bro. Heneage J. Mitchel**, SW, Saigon 188

Kaingineros continue their destructive slash and burn techniques, while ruthless capitalists continue their illegal logging and over-cutting of forests at breakneck pace, so that, most likely, mankind will eventually end up out of wood.

All around us we see other examples of man's knowing and willing violations of the sanctity of God's creation. Why, if we breathe in deeply, we smell man's frankensteinic labours!

We who profess belief in and pursuit of man's brotherhood under God's fatherhood, therefore, should do our bit to pull Planet Earth "out of the woods." We should, for a start, do the following:

- ♦ Conserve water.
- ♦ Keep the injectors of our diesel engines in good repair and our gas engines tuned up and efficiently running.
- ♦ Limit, if not avoid, unnecessary journeys.
- ♦ Take public transportation or share vehicles when we can.

- ♦ Cut down on superfluous packaging.

- ♦ Recycle whatever is practical, and re-use plastic and paper bags.

- ♦ Stop, or at least limit, smoking cigarettes. We should not lose sight of the fact that if one smokes one cigarette, he shortens his life since he puts more stress on his body, the temple of his soul, than he would if he stood all day on the corner of Taft Avenue and Pedro Gil, that the smoke from the cigarette inflicts damage on the lungs of people in the same room the smoke is in, and that cigarette smoking adversely affect children yet to come.

- ♦ Refrain from carelessly and thoughtlessly passing on poisons to those around us since this is as serious an offense as actual physical assault on their persons. This means, among other things, that we should maintain our vehicles so well as to keep them from spewing diesel fumes, that we don't wilfully spill waste sump oil down the drain, and that we don't casually throw out plastic bags from our car windows.

In brief, brethren, we should so serve as exemplars of commitment to leading environmentally sound lives that we will prod those around us to do similarly. But, of course, we should also endeavor to conscientize other people. If, for example, our favorite fast food chains insist on wrapping their products in non-biodegradable polystyrene containers, we should, in oral or written mode, tell them to change their ways. We should, moreover, suggest directly to bottle and can manufacturers, or indirectly through politicians, that they set up recycling procedures.

In these and similar ways, Masonic light will illumine the path toward a pollution-free environment. And that path starts with each one of us.

Together, brethren! ♦

naging habilin nina Balagtas, Rizal, Marcelo H. del Pilar, Graciano Lopez-Jaena, Apolinario Mabini, Emilio Jacinto, Claro M. Recto, at maraming iba pa na hindi nabigyan ng kaukulang pansin ng baligho nating sistema, na higit pang nagpapahalaga sa kaisipang banyaga. Ang Pitak na ito ay puspusan ang paniniwala at matindi ang hangad na sana ang naging buhay at mga pangaral ng iba nating mga bayani ay dapat bigyan ng higit na timbang sa talaan ng mga araling kailangang mapagdaanan at matapos sa pagsasanay ng mga estudyante, simula pa sa hayskul at hanggang sa mga pamantasan.

Ang buhay ni Andres Bonifacio, at ang mga pangaral ng Katipunan na siyang tanging nagbunsod sa pambansang kilusan para tuluyang maging malaya ang Pilipinas sa pananakop ng mga dayuhan; ang mga sinulat ni Emilio Jacinto na tinaguriang utak ng Katipunan, at maging ang masalimuot na kabanata sa kasaysayan ng ating Unang Republika sa pamumunc ni Emilio Aguinaldo ay pawang sapat na maging isang kursong aralin ng mga kabataan. Gayundin ang mga sinulat nina Del Pilar, Lopez-Jaena, Mabini, at Recto ay dapat panatilihing sariwa sa alaala at diwa ng ating sunud-sunod na mga salinglahi.

Ang kasaysayan ng Masoneriya sa Pilipinas ay isang mahalagang paksa na dapat ding paglaanan ng karampatang timbang at halaga sa programa ng ating edukasyon. Nararapat lamang ito, sapagkat hanggang sa ngayon ang karamihan sa kabataang Pilipino ay ligaw pa rin ang paniwala hinggil sa ating kapatiran. Nararapat din ito sapagkat mga alituntunin ng Masoneriya ang nagpausbong sa binhi ng patriotismo sa mga isipan at damdamin ng nauna nating mga bayani. Ang kapatirang ito pa rin ang naging punong-ugat ng Katipunan, at ng pambansang kilusan tungo sa lubusang paglaya ng ating lahi at Inang Bayan. ♦

*Illustration by Jess Abrera from the book **The History of the Burgis**.*



I Am a Traveller

by **WB Romeo S. Musngi**, Cosmos 8

I am a traveller.

I travel from west to east

upon Time's level,

hand in hand with my brethren,

round and round the ladder

that leads to fame in our mystic circle.

I travel with all the working tools I need

to build temples

in the hearts of fellowmen.

I am a traveller.

I travel on rough, rugged roads

beset with trials and temptations,

with soul that's resolute

to fulfill my charge:

to love my God, my neighbor, and myself.

I want, upon dying, to reach that house

not made by hands eternal in the heavens.

souls waiting to be born, many of them to be Master Masons. The kind of Masonry they embrace will be what you and I leave for them; good, if we make it good; poor, if we do our work ill. True, you and I as individuals may be foresworn Masons, reprobates, criminals, evil to the core, and Masonry will go serenely on, unchanging and unchanged. But if there be enough of "you and me," and we hold the torch not high, it will flicker and burn low, perhaps to be extinguished in the end.

You and I, living by the light of faith, reason, justice, equality, freedom, toleration, reap where the fathers sowed. Many died in agony before Magna Carta was forced upon tyrannical rulers by an outraged public opinion. Many died to win this country from the wilderness and rescue its domain from savagery. Many bled and died to win political freedom, to keep this nation a unit, to win the World War. You and I reap where all these have sown; just as, when we suffer

from the lack of perfection of our human institutions, we pay for the failure of those who built upon sand.

The unborn sons of our loins, and their sons, and their son's sons and so on forever, will burn the royal fire of Masonry on solemn Altars; the flame will burn bright and clear and strong, illuminating a world, shining a beacon light of reason and brotherhood to point the path to weary and hesitating feet, only if we tend it well and pass it on burning steadily and clear.

These, my brethren, are the reasons why we are as solemnly obligated to carry on the unspoken vows of Masonic brotherhood, as to keep inviolate those binding obligations to which we have all pledged our honor and our faith; for the sake of the honor of the fathers, and that we may meet them face to face once more and boast proudly, "I kept the holy fire," for the sake of the little children unborn, who will yet be men as we are, to whom we owe the same love and aid that our fathers in so

large measure gave to us.

My brethren, I write these lines more to myself than to you, and with infinitely humble spirit pray, not that you may succeed, but that I may not fail. For each of us can carry but his own torch. I may not help you, save with the cheery word of brotherhood; you may not lift any of my burdens, save with the handclasp and the smile of a good comrade. Side by side, and shoulder to shoulder, you and I and millions of our brethren bear the torch of Masonry. Let us hold it high aloft, no matter how hard the way or rough the path, for the honor of those from whom we took the holy fire, and for the sake of those to whom, one day, we must hand it on. ▲

Excerpted from Carl H. Claudy's "A Master's Wages," in the compilation by the Masonic Service Association of the United States, copyrighted 1946 & 1977.

Dear Dad, from page 15

all purchasers a big discount plus bonuses beyond expectation.

I was speechless. Happiness refused to make audible my gratitude. After recovering my composure, I bade the Cashier good-bye. I said, "I shall return and take along friends and those who may need a fresh start for a fair chance and better life."

Dad, may I invite you and other brethren to drop by the MASONIC CENTER which is so near everybody's house - just around the corner. It is open twenty-four (24) hours everyday of the week, including Sundays and Holidays. Since all items in the Center are at everybody's command, I wish you and the brethren HAPPY SHOPPING!

Regards and may GOD bless us all.

With love,
SONNY



Harvest, from page 12

was created 4000 years before Christ's birth. Hence, 1992 + 4000 = 5992. Does this computation have a solid scientific foundation?

Ill. Bro. Longshore further states that (1) the Order of High Priesthood adds 1913 years to the current year; (2) the Royal and Select Masters, 1000 years; (3) the Royal Arch Mason, 530 years; and (4) the Knights Templar, 1118 years. He adds that the Scottish Rite uses **A.M. (Anno Mundi)**, meaning Year of the World) and computes this by adding 3760 to the current year. Why do appendant bodies add varying numbers of years to the current year?

Answers, anyone? ▲

ATTENTION

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VOTARIES OF HONOR is now available

WB Abelardo Mojica, Editor of **Votaries of Honor**, comments in his foreword:

"Never before has there been published a more comprehensive chronicle of events that vividly describes the birth, growth and greening of Freemasonry in the Philippines than this yearbook. From its ovulation during the Spanish era in the early part of the eighteenth century to the American regime, the Fraternity overcame and withstood the gnawing pains of growth and survived the intense challenge of time. Yet the ironic twist is the exile and at times the exclusion and/or the execution of Filipino patriots who were enamored by the tenets and principles of this concept of brotherhood and in which they found expression for their nationalistic fervor.

"This book is an attempt to review in more or less detail the vicissitudes

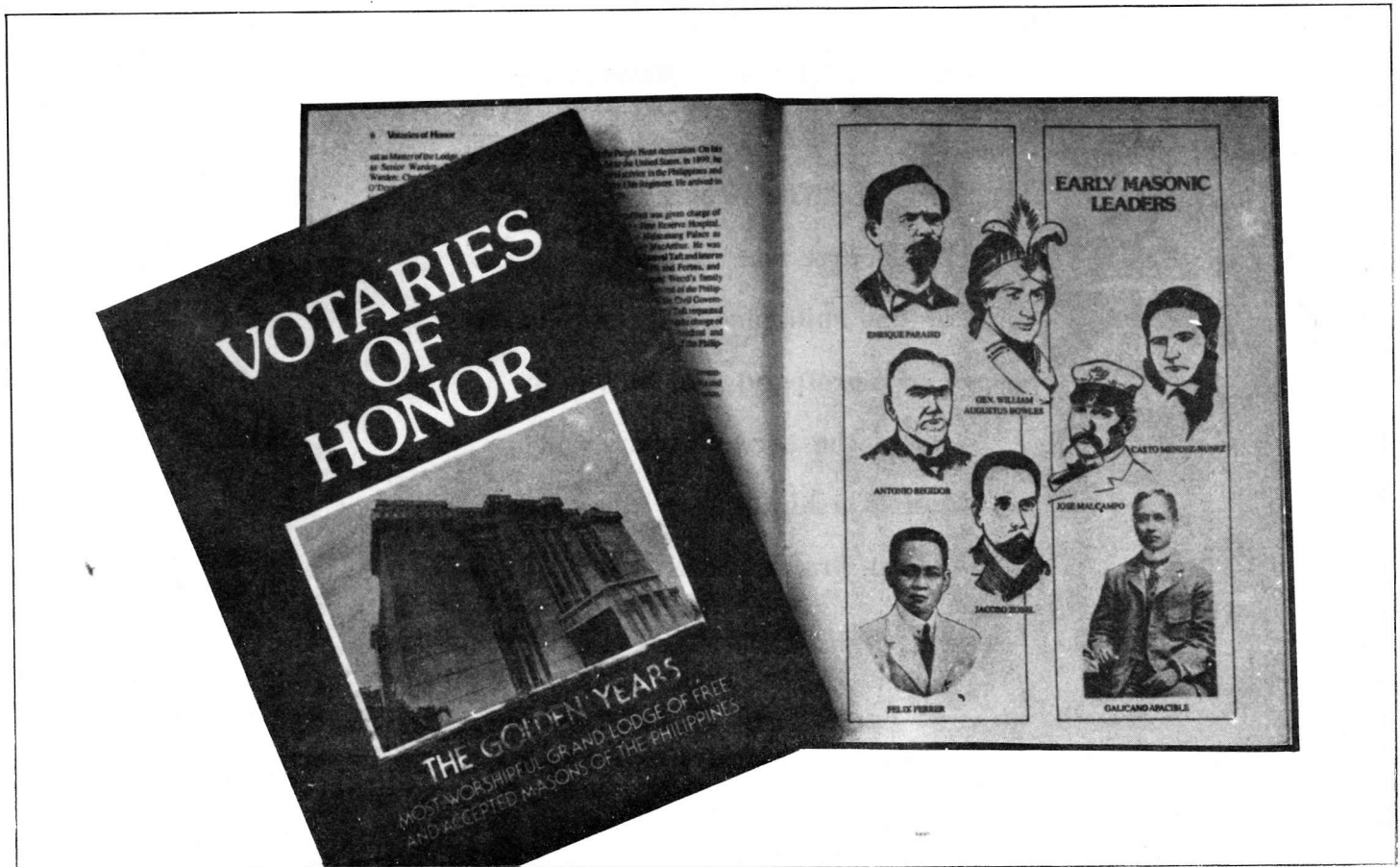
and the heart-rending saga of steel-nerved men of faith and principles, many of whom carved their names in the country's pantheon of heroes. Aptly entitled **Votaries of Honor**, it is reflective of the wisdom of the ages which brought to the fore a way of life that finds vitality for its strict adherence to the teachings and injunctions from the Volume of the Sacred Law.

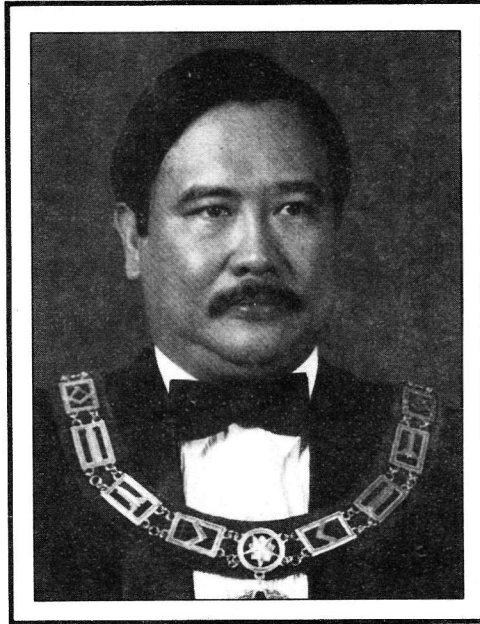
"There is a mounting supply of contemporary Masonic history to make an adequate coverage of all the principal events, but they cannot all be recounted in one single volume. Also, time constraints deterred the Special Committee for the Masonic Yearbook from accurately making a detailed account of events in the Craft's rich history after its first fifty years.

"The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Jurisdiction is fortunate to have in its ranks the Most Worshipful

Reynold S. Fajardo, Past Grand Master (1986), the country's most outstanding Masonic historian and writer, who chaired this special group. His resolute and unflinching dedication to the Craft made possible the collation of hitherto unpublished information which he personally researched through many years of probing into the colorful past of this great ancient institution of freemen. He is complemented by the Most Worshipful Reynato S. Puno, Past Grand Master (1984), a distinguished jurist, whose scholarly and erudite pen beautifully embellishes his judicial wisdom with wit and prose. We have thus come out with this book, a product of experience and deep study, inspired by a fidelity to the faith and devotion to Freemasonry."

Votaries is available at the Grand Lodge and at the National Publishing Cooperative, Inc., tel. nos. 79-75-53, 721-26-96 and 721-26-97.





May 19, 1941 — November 16, 1992

**The Grand Lodge
of Free and Accepted Masons
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the bereaved family of
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