

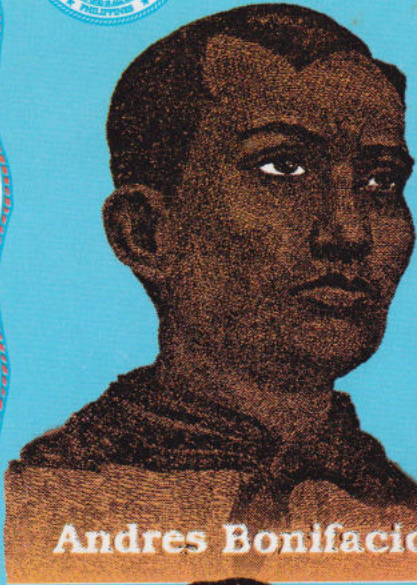
# The Cable Tow



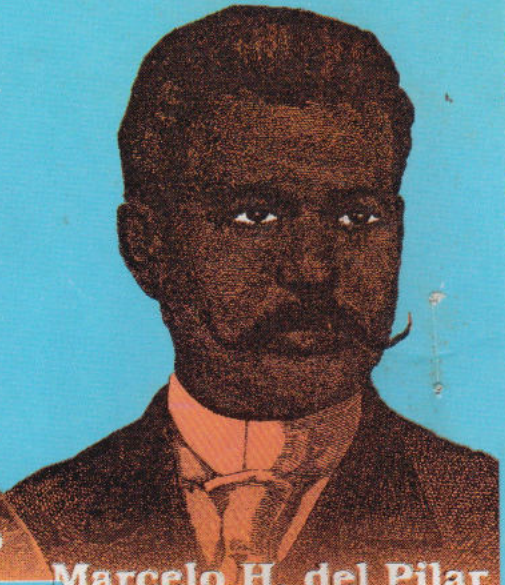
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GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES



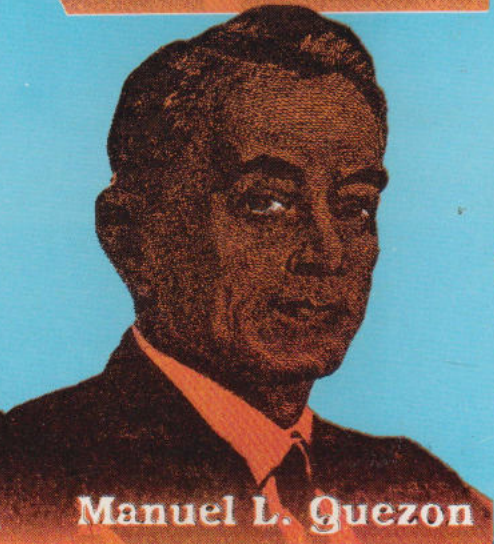
Andres Bonifacio



Marcelo H. del Pilar



Apolinario Mabini



Manuel L. Quezon



Quezon Memorial in Q. C.:  
*Wisdom, Strength, & Beauty*

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## REMEMBERING OUR MASONIC FOREBEARS

July and August are, as they should be, meaningful to us Masons of the Philippines particularly because they are closely related to Philippine emancipation from alien rule.

On July 3, we celebrated the 104th anniversary of the formal organization of *La Liga Filipina*, which Bro. Jose P. Rizal intended to be the foundation of his conceived Filipino nation. Masonically inspired, the ideals and principles that Bro. Rizal enshrined in *La Liga Filipina* are, as may be gleaned from VW Dennis Gabionza's article, still relevant to our pursuit of a more progressive Philippines and the Brotherhood of Men under the Fatherhood of God.

On July 4, we celebrated the 50th anniversary of the solemn proclamation of the Philippines as an independent nation. Masons, both American and Filipino, figured prominently in the events that paved the way to that historic occasion.

On July 23, we commemorated the 132nd anniversary of the birth of our Illustrious Brother, Apolinario Mabini, who, as WB Emilio Aguinaldo's chief adviser, urged the Filipino people to follow "The True Decalogue" as guide toward their moral regeneration. Without this, he stressed, the external or armed revolution against the colonialists would not succeed.

On August 19, we celebrate the 118th anniversary of the birth of MW Manuel L. Quezon, PGM, who urged the Filipino people, likewise, to dedicate themselves to the task of national spiritual reconstruction by persistently observing the "Code of Citizenship," which is reprinted in this issue.

On August 19, too, we celebrate the centennial anniversary of the discovery of the existence of the *Katipunan* by the Spanish authorities.

On August 26, exactly a century ago, Bro. Andres Bonifacio tore his *cedula personal* to pieces in front of his followers to signify that he had renounced his allegiance to Spain. Four days later blood flowed; the revolution had begun.

In commemoration of the centennial anniversary of the Philippine revolution, this



edition features "Masonry and the Philippine Revolution" by MW Reynold S. Fajardo, PGM, "Bro. Fernando Ma. Guerrero: Poet of the Revolution," and a translation by our editor of "A Los Heroes de '96" by Claro M. Recto.

On August 30, we commemorate the 146th anniversary of the birth of Ill. Bro. Marcelo H. del Pilar, the Father of Philippine Masonry.

Our Masonic forebears demonstrated their sincere desire to work for the good of others. They had no ambition

for glory or fame, nor did they expect any reward or recompense from anybody. As Masons, they firmly believed in God, the immortality of the human soul, and the constitutional provision of the separation of Church and State. At the same time they condemned bigotry, fanaticism and blind subservience. Avid nationalists, all of them stood against tyranny and oppression, fondly hoping that in their own country would prevail some day those democratic principles that had been espoused by fellow Masons like Danton and Robespierre.

Whether through reformist or revolutionary means, they prepared their country and their countrymen for a world order where the Brotherhood of Men under the Fatherhood of God would be accepted and where the virtues of tolerance and understanding would be best exemplified.

The best tribute we can give to those courageous fellow Masons is for us to uphold the glorious tradition of Philippine Masonry by putting a little more enthusiasm, a little more zeal and a lot more aggressiveness in our leadership. As the late MW Emilio P. Virata, our Grand Master in 1947, put it, "We will be unworthy of our Masonic heritage if we don't take our Masonry seriously and practice its tenets constantly. Our Masonic life must be guided by the Masonic virtues of honesty and sincerity, service and charity, truth and love of God and Man."

# Rededicating ourselves to the task of national moral, spiritual reconstruction

**O**n July 23, we commemorated the 132nd anniversary of the birth of illustrious Bro. Apolinario M. Mabini, who at one time served as secretary of Bro. Jose Rizal's *Liga Filipina* and played a vital role in the establishment of the Grand Regional Council, the first Grand Master of which was Ill. Bro. Ambrosio Flores.

As WB Emilio Aguinaldo's chief adviser, Bro. Mabini urged his fellow revolutionaries to dedicate themselves to pursuing a unified plan of revolution and to motivating the whole nation to support the plan. He urged both the revolutionaries and the people to undertake an internal revolution, or a radical change in their thinking and acting, without which the external, or armed, revolution they were waging against the colonial power would not succeed. He therefore drafted "The True Decalogue" as a guide to accomplishing the task of national moral regeneration.

On August 19, we commemorate the 118th anniversary of the birth of MW Manuel L. Quezon, our Grand Master in 1918, who became the first President of the Philippine Commonwealth.

As President, he offered the people the useful life — one that is devoted to self-improvement and service to the State; one that is rooted in character, self-discipline, a high sense of responsibility and the ethical values; one whose objectives are personal perfection and social efficiency. To attain these aims, he wanted to fashion the people's culture and character so as to provide them with spiritual and physical energies of the highest order.

To insure the accomplishment of this task of national spiritual reconstruction, MW and Pres. Quezon formulated "Code of Ethics and Personal Conduct." He wanted this to be explained in the schools, preached from the pulpits and taught in the streets and plazas and in the remotest corners of our land. He wanted every man, woman and child to be indoctrinated in its precepts. He called upon all the teachers, the ministers of every faith, the political and social leaders, the young men and women, and particularly his fellow Masons to be the vanguard of the crusade for the Filipino's regeneration.

**Unfortunately, the social order in our country today is a far cry from that**

**which was envisioned by our two illustrious Brothers. Criminality is continuously on the rise. Graft and corruption-laden government and politics, general moral debasement among our people, and rampant juvenile delinquencies are some of the marks of our present social system. Covetous materialism seems to have taken a strong and hard grip on our people who exalt and idolize wealth, albeit furtively and ill gotten. Greed for political power and social affluence, with its corruptive and tainting effects, seems to have become the crowning ambition of many of our countrymen.**

That is why in the last Ancom of our Grand Lodge, Grand Orator Amancio S. Donato challenged us to take the lead in the movement for the people's moral and spiritual regeneration. The great practical objective of our Craft is, after all, the physical and moral amelioration and the intellectual and spiritual improvement of individuals and society. Perforce, then, we cannot afford to stand by with folded arms and, with unconcerned complacency, allow ourselves to be remiss on our duties and responsibilities as part and parcel of this society, often described by many a social scientist as "a changeless society." *We must, instead, join hands to help build up our local, national and international communities for the greater glory of God.*

# CODE OF CITIZENSHIP

by MW Manuel L. Quezon, PGM

1. Have faith in Divine Providence that guides the destinies of men and nations.

2. Love your country; for it is the home of your people, the seat of your affections, and the source of your happiness and well-being. Its defense is your primary duty. Be ready at all times to sacrifice and die for it, if necessary.

3. Respect the Constitution, which is the expression of your sovereign will. The government is your government. It has been established for your safety and welfare. Obey the laws, and see that they are observed by all, and that the public officials comply with their duties.

4. Pay your taxes willingly and promptly. Citizenship implies not only rights but also obligations.

5. Safeguard the purity of suffrage, and abide by the decisions of the majority.

6. Love and respect your parents. It is your duty to serve them gratefully and well.

7. Value your honor as you value your life. Poverty with honor is preferable to wealth with dishonor.

8. Be truthful and be honest in thought and in action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.

9. Lead a clean and frugal life. Do not indulge in frivolity or pretense. Be simple in your dress and modest in your behavior.

10. Live up to our people's noble traditions. Venerate our heroes' memory. Their lives point the way to duty and honor.

11. Be industrious. Do not be afraid or ashamed to do manual labor. Productive toil is conducive to economic security and adds to the nation's wealth.

12. Rely on your efforts for your progress and happiness. Do not be easily discouraged. Persevere in the pursuit of your legitimate ambitions.

13. Do your work cheerfully, thoroughly and well. Work badly done is worse than work undone. Do not leave for tomorrow what you can do today.

14. Contribute to your community's welfare and promote social justice. You do not live for yourselves and your families alone. You are a part of society to which you owe definite responsibilities.

15. Cultivate the habit of using goods made in the Philippines. Patronize the products and trades of your countrymen.

16. Use and develop our natural resources and conserve them for posterity. They are the inalienable heritage of our people. Do not traffic with your citizenship.

## WAIT A FURTHER TIME WITH PATIENCE

by MW Raymund E. Wilmarth, PGM

(Our GM in 1966; an American with a Filipino heart)

**T**he challenge to Masons is not how to change Masonry to keep up with the times, to compete with civic clubs, to administer the government, or to service the community. There are many organizations specifically designed to accomplish these purposes. The purpose of Masonry is to serve

The service we render to Masonry must be to support its tenets, enforce its traditions, and safeguard its fundamental status in civilization as the Brotherhood of Men under the Fatherhood of God.

Our discipline is to change ourselves to fit Masonry — not to change Masonry to fit ourselves.

At times progress seems so slow, enthusiastic brethren become impatient. Straining at the leash, they dash about prodding fellow members into action with inspiring words, promising achievements never before accomplished.

On such occasions, it is well to follow the teaching of the prophets and the masters of the centuries past: Meditation before decision. In the modern vernacular: look before you jump. In Masonry, wait a further time with patience.

It is important to reflect upon the question: What is Freemasonry? Knowing what it was, we know what it must be, and what it will always be — if it is to remain Freemasonry.

*If, when we find out what Freemasonry is, we honestly feel it is not what we think it should be, we must not try to change Freemasonry, but to change ourselves. If we cannot change ourselves, perhaps it would be better to change from Freemasonry to whatever association we find fits us, leaving Freemasonry for those who love Freemasonry as it was, is, and evermore shall be.*

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## THE REAL FREEMASON

**T**he real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment which the law might inflict. They are religious in expectation of being rewarded, or in dread of the devil in the next world.

A Freemason would be just as if there were no laws, human or divine, except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same.

He kneels before the Universal Throne of God in gratitude for the blessings he has received and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions because they cannot be indulged without injuring his neighbor or himself. He gives no offense because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge because he is honest in principle.

— *Quoted from the Farmer's Almanac, 1823, by the Grand Lodge of Alberta Bulletin, June 1996*

# MAN AND MASON WITH LEONINE HEART AND ANGELIC DISPOSITION

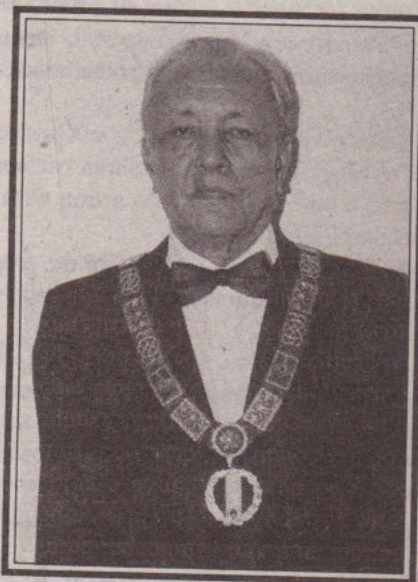
by VW Amancio S. Donato, Grand Orator

**D**eputy Grand Master Leon A.P. Bañez, Jr. was born in Manila on October 1, 1920 to the late Worshipful Brother and Colonel Leon Crisologo Bañez Sr., who was a medical officer of the old Philippine Constabulary, and the late Mercedes Paredes Purugganan of Bangued, Abra, the daughter of Nicolasa Paredes Purugganan, the eldest sister of our late Grand Master Quintin Paredes.

He acquired his elementary, intermediate, and secondary education from public schools in Bangued, Abra, then pursued his medical course in the University of the Philippines. But his medical schooling was interrupted when the Pacific War erupted. He saw action as a medical non-commissioned officer of the Artillery Unit of the USAFIP Northern Luzon, where even at an early age, aside from fighting the enemy, he cared for the wounded and the sick in the various areas of operations in Northern Luzon from 1942 to 1945. In late 1945 he was mustered out of the service so that he could go back to UP and finish his schooling in Medicine. It was while he was assigned in Camp Spencer, Luna, La Union, near the scenic Darigayos, where he met our late sister, Ludivina Singson of Luna, La Union. Later he married her, and their marriage was blest with nine children, some of whom are also members of the Craft.

He got his Doctor of Medicine degree from UP in 1948 and passed the Board in the same year and landed on the 14th place.

The medical specialization of our Deputy Grand Master is Chest and Pulmonary Diseases. He served as the Medical Director of the



Cagayan TB Pavilion from 1953 to 1986. Then he retired from the government service.

He is member Emeritus and Fellow of the International Academy of Chest Physicians and Surgeons as well as of the Philippine College of Chest Physicians. Our DGM is now a gentleman farmer, medical consultant, and Innkeeper on the side when he is not too occupied in the works of Freemasonry almost on a fulltime basis.

The Masonic record of RW Leon Angel P. Bañez,

Jr. is indelibly marked by unselfish dedication to the cause of Freemasonry in this grand jurisdiction and by sincere concern for the growth and development of the Fraternity now and in the years ahead. Our Brother worked hard to fulfill his Masonic duties and responsibilities, defying the odds and undergoing personal risks and sacrifices. His adult life was mainly devoted to the service of the Craft in various positions. That service and vision was shared by his late wife Ludivina and his son and our late Brother Lenny, both of whom he lost in an accident on the North Express Way en route to fulfilling a Masonic engagement in 1993. That tragic loss did not deter him from pursuing his vision of greater

service to Masonry. In this respect, then, RW Bañez is indeed a profile of courage and determination, which are rare virtues among us Masons of today. That is why he may be viewed as a man and Mason with a leonine heart but with almost an angelic, sunny disposition. And those of us who know him quite well consider him to be a man and Mason with a generous heart as well.

Deputy Grand Master Bañez has had other commitments than Masonic but his greatest love is the Craft. He has had stints with the YMCA, Lions Club, the Veterans Federation of the Philippines, and the Cagayan Medical Society, which once voted him the Most Outstanding Physician of the Year (1970).

Born into a Masonic family, he must have imbibed Masonic principles and values at an early age from his late father Leon Sr., who was a Charter Member and Past Master of Abra Lodge No. 86 and a GLI (1936) for Mabini Lodge No. 39 in Aparri, Cagayan. But his rebirth into the Ancient Order occurred when he joined the Gonzaga Lodge No. 66 in Tuguegarao, Cagayan, where he was raised a Master Mason on October 23, 1959. He became Worshipful Master of that Lodge twice — in 1964 and in 1973. He was appointed several times as District Deputy Grand Master of Masonic District No. 2 (now MD No. 49).

With the gift of our brethren he was

lected as Junior Grand Warden in the Annual Communication of 1994 in Cebu City; Senior Grand Warden in the Ancom of 1995 in Manila; and Deputy Grand Master at the Ancom of 1996 in Cagayan de Oro City.

Deputy Grand Master Bañez is a dedicated Scottish Rite Freemason. In the Supreme Council of the Ancient and Accepted Scottish Rite of the Thirty-Third and Last Degree in the Republic of the Philippines, he was an Active 33rd Degree SGIG, and has just retired for the Orient of

North Cagayan, which has two Bodies: the Tuguegarao and the Delta Bodies for Tuguegarao and Aparri, Cagayan, respectively.

RW Bañez is also involved in the works of the Order of DeMolay, particularly in the establishment of

the Colonel Tirso H. Gador Chapter in Tuguegarao, Cagayan. To date, he is a Grand Senior Counselor of the Supreme Council of the Order of DeMolay in the Philippines.

RW Leon A. P. Bañez, Jr. is also a member of several appendant bodies like the Order of the Eastern Star, the Royal Order of Scotland, and the Order of the Amaranth.

*He has given his utmost cooperation and support to all the Grand Masters with whom he has had the pleasure of working — for God, country, and mankind. There is no doubt that Grand Lodge Officers will do the same during his term in the Grand Orient when the time comes.*

**In 1993, he lost his wife and son in an accident en route to fulfilling a Masonic engagement.**

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***F*reemasonry is not a benefit society, but it does seek to alleviate human suffering. It assists its members, their relatives and people not associated with Freemasonry when there is a need. Masons are not primarily philosophers. They are doers. They will act to assist those who are hungry or distressed. But Freemasonry does more than engage in charitable activities. Its members practice the virtues of brotherly love, relief, and truth, and it provides a framework in which men can think seriously about these matters.**

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# MASONRY AND THE PHILIPPINE REVOLUTION



by  
MW Reynold S. Fajardo,  
PGM

From the very start of the Masonic organization down to the present, its internal laws have invariably enjoined its members not to involve the Fraternity in political controversies. In every nation where Masonry is established loyalty to government and country are constantly stressed. But notwithstanding the repetition *ad nauseam* of the non-political injunction in Masonic regulations, countless political upheavals have been laid at its doorstep. For a century and a half a large segment of the intelligentsia of Europe believed that many of the events that transpired in the world happened because Freemasons planned them so. Masons were considered *ipso facto* subversives, and were blamed for the French Revolution, and subsequent uprisings in Spain, Portugal, Italy, Austria and Latin America. In 1852 Prime Minister Benjamin Disraeli of England warned that secret societies, in the guise of Freemasonry, were "ever prepared to ravage Europe." A decade later Pope Pius IX attributed to Masons the "great wars and movements of revolt by which all Europe has been set ablaze."

## Origins of Masonry

It is difficult to say when Masonry actually began. According to the mythology of the ancient lodges, its origins may be traced back to the times of Solomon, Noah or even Adam. Some writers, on the other hand, believe it arose from among the ancient Egyptians, Chaldees or Greeks. Other writers adopt the more realistic view that it sprang from a medieval secret order. But whether it began from Adam, ancient civilization or a medieval order, the fact is that at the start of the 18th century there already existed in Great Britain

and Ireland numerous Masonic lodges. In 1717 four of these preexisting lodges organized the first Grand Lodge of the world.

The establishment of a Grand Lodge proved to be the spark that ignited a worldwide acceptance of Masonry. Within a few decades thereafter lodges were organized throughout Continental Europe and the Americas. Masonry gained great popularity because of the harmony between its ideals and the new current of religious and political thought. It enjoyed a universal appeal and was embraced by aristocrat and democrat, conservative and liberal, devout and free thinker, rationalist and lover of magic and esoteric rites. Masonry preached religious toleration based on an irreducible minimum of belief in God and the immortality of the soul, personal and civic morality, liberty, equality and peace. It emphasized the ideal of brotherhood, freedom of conscience, toleration, as well as the absence of class, caste, or race requirement in its standards of admission. All these gave it an appeal not only to devout Christians, but to many faiths in an age of universal intellectual awakening.

## Masonry in Spain

In countries which were not under the domination of an absolutist church, Masonry co-existed in perfect harmony with the civil authorities. Often it was sponsored by the ruling houses with Kings and noblemen occupying high positions in the Fraternity. But in nations, like Spain, which came under the sway of the Catholic Church, the Masons were the objects of relentless persecutions. The first lodge in Spain was barely ten years old when

Pope Clement XII issued a Bull in 1738 excommunicating Masons. From then on the agents of the Holy Inquisition continually harassed the members of the Fraternity. Kings Philip V, Ferdinand VI, Charles IV and Ferdinand VII assiduously implemented the Papal Bull. Persecuted for decades by Church and State, Spanish Masonry developed along lines radically different from those in the English-speaking world. It gradually became anti-clerical and acquired the character of a subversive secret society and active champion of modernism, secularism and democracy in opposition to all forces seeking a renewal of medieval theocracy.

In time the clash of Masonic and clerical ideals in Spain and her Latin American possessions expressed itself in the field of politics. In the second decade of the 19th century, Masons in Latin America - Simon Bolivar, Francisco de Paula Santander, Antonio Jose de Sucre, Jose de San Martin, Bernardo O'Higgins, Augustin de Iturbide, etc. — led their compatriots in a successful struggle to obtain the liberation of the entire Latin America from Spanish dominion. The only colonies left of its once vast empire were the island territories of Cuba, Puerto Rico and the Philippines. Then in 1868, in Spain itself, the Masons under Juan Prim spearheaded a revolution which overthrew Queen Isabela II and resulted in the crowning of Amadeo of Savoy, a Mason, as King of Spain.

### **A Legacy of Hate**

*The decades of hostility between the Masons in Spain and the Church left a legacy of hate. After a long period of persecution the Masons learned to despise their tormentors and instituted anticlerical measures wherever and whenever they came to power. On the other hand, the friars hated the liberal ideology which, once victorious, effected their despoliation in the mother country and her American colonies. In every country where Masonry triumphed the Church lost its pelf and power. The separation of church and state,*

*freedom of religious worship, establishment of public schools and freedom of expression, all standard Masonic ideals, were translated into law. All these, of course, were abominated by an absolutist Catholic Church.*

### **Masonry Reaches the Philippines**

The Philippines in the 18th and 19th centuries was a distant Spanish colony. The Masonry which was first introduced into the country was, therefore, the Masonry of Spain which had an envenomed relationship with the Catholic Church.

Historians tell us that the first Masonic lodge established in the Philippines dates from 1856. It was followed shortly thereafter by lodges organized in Manila. All these lodges, however, were composed of Spaniards and foreigners. Only a handful of Filipinos were admitted into membership. It was not until 1892 that the first lodges composed of Filipinos were set up in the country. But while the doors of the early lodges were closed to the Filipinos, the Spaniards and foreigners who comprised their membership gave the Filipinos a foretaste of the libertarian ideals of the Fraternity and aroused in them a craving for the "new liberties." This was especially true during the terms of Governor Generals Carlos Maria de la Torre and Emilio Terrero y Perinat.

### **De La Torre's Term**

After the triumph of liberalism in Spain in 1868 the Masons who headed the new administration in Madrid appointed hundreds of their Fraternity brothers to government positions in the Philippines as replacements of the officeholders of the deposed regime. The genial liberalism and humanism of the new arrivals awakened at first curiosity and later a feeling of goodwill towards the Fraternity. The Masons spread among their newly-found Filipino friends such dangerous ideas as "liberty, equality, fraternity and independence."

The Masonic regime in Madrid also sent to the Philippines Carlos Maria de la Torre as

the new Governor General. A liberal to the core, he became very popular among the Filipinos. La Torre encouraged freedom of speech, abolished censorship of the press and fostered free discussion of political problems. Encouraged by his liberalism, the Filipinos, both priests and laymen, waged a campaign for the Filipinization of the parishes and the ouster therefrom of the friars and pressed for greater political rights. For the first time Manila witnessed the staging of public demonstrations and the emergence of a crop of agitators for reforms.

The liberal regime in Spain also caused an Assembly of Reformers to be established in Manila. The Assembly had the power to vote reforms in the colony, but monastic supremacy prevailed. The friars in the Philippines were in those days the true rulers of the country, with sufficient clout to frustrate all attempts at change. Thus the reforms voted were never carried into effect. Nonetheless the first sparks of liberty had been struck which no amount of persecution could totally extinguish. The Filipinos had been taught to hope for equal laws. They agitated for their promulgation and became a thorn on the side of the Monastic Orders.

The friars viewed La Torre's liberalism with alarm and utter distaste. They started a campaign in Madrid to bring about his removal and simultaneously plotted their moves against the Filipino intellectuals who in the liberal atmosphere of his administration expressed

their views too freely. In 1870 La Torre's patron, Gen. Prim, was assassinated, and the following year he was recalled to Spain. His replacement, Rafael de Izquierdo, was a Mason, but he was above all a Spanish patriot who took to heart his mandate to reassert Spanish authority. Besides he was convinced the friars were indispensable for the preservation of Spanish rule in the Philippines. He reversed the liberal policies of La Torre and reverted the governorship to its classic form.

### The Cavite Mutiny

*In 1872 the friars got their chance at revenge. The Filipino workers at the Navy yard in Cavite mutinied. It was a minor uprising which was easily suppressed, but the friars saw in it a chance to silence the local intelligentsia and nip in the bud the growing agitation for reforms, so they blew it up all out of proportion. The moment the mutiny started authorities began rounding up prominent Filipinos, priests, lawyers and wealthy traders, who were at the vanguard of the reform movement. Historian O. D. Corpus tells us that "some or most of the lawyers and businessmen were freemasons." After hasty trials those arrested were meted severe penalties. The Masons Enrique Paraiso, Crisanto de los Reyes and Maximo Inocencio were also implicated, but Izquierdo extended protection to them and saw to it they received only light sentences. Nonetheless, Masons were persecuted in the aftermath of the Cavite Mutiny and the lodges were forced to close.*



The harsh measures taken by the regime wiped out the leadership of the reform group, but it was a costly triumph. Instead of fear, a hatred of the friars took hold of the people. Peace prevailed, but it was a peace which had to be enforced by the sword.

### The Term of Terrero

In 1885 there was a resurgence of Masonic influence in the country. In that year, the Prime Minister of Spain was Praxedes Mateo Sagasta, the Sovereign Grand Commander and the Grand Master of the **Gran Oriente de España**. Sagasta sent to the Philippines a 33 degree Mason as Governor General of the country, Emilio Terrero y Perinat. The new Governor started out as a conservative Carlist, but after seeing first hand the abuses and avarice of the friars and their blatant disregard of the laws of the land, he gradually abandoned his absolutist

General for Civil Administration, was a protege of the Mason Segismundo Moret. The three formed what historian Manuel Artigas y Cuerva called the **Triangulo de 33**. For the first and only time during the Spanish regime the Philippines was governed by the **Square**.

The **Triangulo de 33** brought the power and prestige of the friars to their lowest ebb. They struck the first blow in 1887. In the approaching fiesta of Binondo three guilds - one for the natives, another for the Chinese and a third for the **mestizos** - contested the right to manage the affair. The parish priest, Father Hevia Campomanes, ruled in favor of the Chinese guild, but when the matter reached the desk of Terrero he sided with the natives. In protest, Campomanes refused to go on with the fiesta and when Terrero maintained that it be held, he kept away from the celebration. Incensed, Terrero removed him as parish priest over the objection of the Archbishop. He also



and apostolic Carlist convictions and was transformed into a liberal, reform-minded and anti-clerical Governor General. Terrero's two principal assistants were also 33 degree Masons. Jose Centeno, the acting Civil Governor of Manila, was the local head of the **Oriente Nacional de España**, while Benigno Quiroga Lopez Ballesteros, the Director

discharged the **gobrnadorcillos** of the **mestizos** and the Chinese.

The affair was a signal success for the Filipino nationalists. They had prevailed over the parish priest and the Archbishop. Moreover, when they called on Terrero in Malacañang to thank him, he declared that Filipino natives are by law Spaniards. His

statement gave the Filipinos hope for the realization of their aspirations for equal rights with Spaniards despite the uncompromising opposition of the friars.

A greater blow to ecclesiastical prestige followed when Quiroga issued an executive order directing the provincial governors to prohibit the exposure in the churches of the corpses of persons who had died of infectious diseases. Some claim the order was in retaliation for the refusal of a parish priest to grant a Christian burial to a Mason. Be that as it may, the decree hit the friars where it hurt most: the pocketbook. The friars tried to defy the order, but Centeno and the other provincial governors called in the troops.

A third decree which exacerbated the dispute called for the establishment of schools in Malolos "with such assistance as the resources of the Treasury would allow," but with the specific injunction that they should be managed by lay persons and not by the religious. It was an audacious move. Only a few years before Pope Leo XIII issued a Bull, **Humanum Genus**, castigating Masons because they advocated the education of children by laymen. The decree was in direct defiance of the Papal Bull.

The bold measures taken by the **Triangulo de 33** brought them close to the hearts of the Filipino patriots. The Filipinos led by Marcelo H. del Pilar, with the assistance of his group in Malolos, Bulacan and the **gobernadorcillos** and **principales** of Manila, gave them their full and unqualified backing. In Malolos the group of del Pilar published the decree on burials "with music and flags" and paraded in the streets. The Filipinos were also emboldened to report to the civil authorities the abuses of the friars and their infractions of the law.

### The Return of Rizal

In August, 1887 Jose Rizal returned to the country. He was a member of **Acasia** Lodge No. 9 of the **Gran Oriente de España** and was the leader of the Propaganda Movement of the Filipinos in Spain. Before returning to the

country he had written a socio-historical novel, **Noli Me Tangere**, an incisive, full-scale indictment of the Philippine political and religious regime. Understandably, the friars wanted to get their hands on him and his book, but Terrero extended him protection and even gave him a bodyguard. Needless to say, Terrero's coddling of Rizal did not endear him to the friars. The friars, however, were persistent. Daily they demanded that Terrero ban the **Noli** and order the arrest of Rizal. When the pressure became too strong Terrero himself advised Rizal to quit the country.

### The Manifestation of 1888

On March 1, 1888 emotions were raised to their highest pitch. The Filipino patriots, encouraged by the support they were getting from the **Triangulo de 33**, marched through the streets of Manila to the office of Centeno to whom they handed a petition addressed to the Queen Regent which asked for the expulsion of the friars. The demonstration was organized by Doroteo Cortez, Marcelo del Pilar and Jose A. Ramos.

The march of the Filipinos was astounding for its daring. It was the first and only time in the history of the country that a demonstration against Spanish friarchy took place. The manifestation which the marchers presented to Centeno was dynamite. It went too far even for Terrero and the other senior Spanish officials who held anti-clerical views. Compelling the friars to obey the laws and curbing their abuses was already extremely difficult to accomplish; asking for their expulsion was too much. It was declaration of war, something which even the Governor-General could not dare support. Rizal also doubted the prudence of the petition.

### The Fall

Three days after the demonstration, the JUNTA DE AUTORIDADES met and placed responsibility for the manifestation on the

shoulders of Centeno. Within a week he was forced to resign and depart for Spain. In April the 3-year term of Terrero expired and was not renewed. A few months later Quiroga also had to leave. The Filipinos had lost their protectors.

Terrero was succeeded by Valeriano Weyler, a pliant tool of the friars. Immediately the friars took their revenge. Strong measures were adopted to undo the reforms instituted by the **Triangulo de 33**. Quiroga's decree on burials was rescinded. The **Noli** was included in the censor's list and Filipinos caught possessing it were incarcerated. Father Hevia Campomanes whom Terrero removed was restored to his parish in Binondo and given a bishop's miter. The **gubernadorcillos** who supported the **Triangulo de 33** were booted out of office, arrested and charged. Plans were also made to arrest del Pilar, but he was given timely notice by his friends in the administration and was able to sail for Spain before the police could get their hands on him.

### Filipino Masonry in Spain

In the 1880's improved economic conditions in the Philippines enabled Filipinos to sail for Spain to pursue a higher education or, like del Pilar, flee from the dangerous environment of their homeland. At first only a trickle left, but when the Suez Canal was opened reducing travel time to Spain from four to only one month, the exodus grew into a steady flow.

The Filipinos found the political atmosphere in Spain conducive to a campaign for reforms. They had come from a country of oppression and arrived in a country of freedom. There, unlike in the Philippines, the citizens enjoyed all the "modern liberties." The "**carta fundamental**" or Constitution guaranteed to Spanish citizens freedom of speech, press, association and religion. One could criticize, orally or in writing, the policies of the government, and even atheists and agnostics could express their views freely. All these were unheard of in their homeland. If one criticized the authorities in the Philippines he was

branded a **filibustero**, a sobriquet which was enough to cause his detention and deportation. The Filipinos also found that in Spain the vast wealth, power and influence of the friars, so pervasive in the Philippines, was absent, and in fact there existed a large residue of anticlerical feeling. Above all they learned that in Spain Filipinos were in legal contemplation Spaniards and enjoyed all the rights and privileges given to Spanish citizens, unlike in their home country where they were sneered at as **indios**, members of an inferior race.

The Filipinos observed that the Spanish officials and politicians who took great interest in their welfare, defending their rights in the parliamentary tribunals and issuing decrees in their favor, were Masons. Among them may be counted ministers Segismundo Moret and Manuel Bacerra, former Presidents Francisco Pi y Margall and Emilio Castelar, and, above all, Miguel Morayta. Since the lodges in Spain were open to all nationalities regardless of race or color, the Filipinos as soon as possible became initiates of the Masonic lodges. Those who joined included Jose Rizal, Marcelo del Pilar, Mariano Ponce, Rafael del Pan, Graciano Lopez-Jaena, Moises Salvador, Pedro Serrano Laktaw, Galicano Apacible, Teodoro Sandico, Tomas Arejola, Jose Panganiban, Antonio Luna, Ariston Bautista, Tomas del Rosario, Pedro de Govantes, Jose Alejandrino, Julio Llorente and Santiago Barcelona. In 1886 some of these Filipinos participated in the organization of Lodge **Solidaridad** in Barcelona. A few years later they established Lodge **Revolucion** also in Barcelona and in 1890 they started another Lodge in Madrid also named **Solidaridad** which was composed exclusively of Filipinos.

The Filipinos attended lodge meetings with great enthusiasm and in these meetings they were indoctrinated through lectures with the immutable teachings and lofty ideals of Masonry. "*The meetings of the Lodge,*" said Teodoro M. Kalaw, "*were of utmost interest. They were feasts of patriotism and Masonic apostleship; a marvelous communion of ideas and action, spirit and matter. Never did lips*

*utter such eloquent appeals in the name of a universal brotherhood of all men as were heard at these gatherings. Never could Masonry have a more noble or a more chivalrous objective."*

### **A Plan to Establish Filipino Lodges in the Philippines**

The Filipino Masons in Spain soon realized that the Fraternity could be a potent instrument in the promotion of Philippine nationalism. With this objective in mind del Pilar and Rizal initiated a project in 1890 to establish lodges in Manila and the provinces exclusively for Filipinos. Specifically, there were two sound reasons behind the plan.

Firstly, it was perceived, as already mentioned, that Masonry could help unify the Filipinos and imbue them with a sense of nationhood. In spite of the strides already made at that time in arousing among the Filipinos a feeling of oneness and a national consciousness, the Filipino Masons in Spain were sadly aware that the Philippines was essentially still a mere cluster of hopelessly divided tribes. The inhabitants did not have a true sense of nationhood; they did not look upon themselves as Filipinos, but merely as Tagalogs, Pampangos, Ilocanos, Visayans, etc. They belonged to the same racial stock and shared a common grievance against their colonizer, but did not embrace each other as brothers. Tribal and regional differences predominated. They all yearned for freedom and had, in fact, staged a hundred revolts against Spain. But all their uprisings were local in scope, waged by a divided people and, therefore, were easily suppressed. Thus, when the Tagalogs rose in arms, the Spaniards enlisted the Pampangos to put down their uprising, and when the Pampangos revolted, the Spaniards called upon those from other regions to quell it. The Filipino Masons saw the unifying value of Masonry. They had come from different regions and provinces of the country - Rizal was from Laguna, Lopez-Jaena from Iloilo, del Pilar from Bulacan, Apacible from Batangas, Arejola from Camarines Sur,

Panganiban from Camarines Norte, Alejandrino from Pampanga, Bautista from Manila, Llorente from Cebu and Luna from Ilocos, but inside the lodge all their regional differences were forgotten; they all sat in lodge and mingled together as brothers, as Filipinos. As del Pilar expressed it: "*Masonry has consecrated its efforts to the task of uniting all men in brotherhood, erasing the differences of country, race and color, of banishing war, replacing the din of arms and clanking of chains with the sound of work and industry.*" Mariano Ponce, in later years, stated it in the following terms: "*... Masonry was established to give our people a school which would provide it with models for cooperative action (normas de sociabilidad) and accustom it to live as a collectivity. In the bosom of Masonry we have learned to live a life of association; in the midst of that brotherhood we have communicated to one another our impressions, our thoughts, our aspirations, and we have made ourselves apt to unite our desires and our acts.*" Masonry did not always succeed in erasing all ruffled feelings, but it was the best catalyst of unity available.

Secondly, the Filipino Masons perceived Masonry as the "universal protest against the ambition of tyrants," as the "supreme manifestation of democracy," as the organization which could redeem and transform the Philippines "from a downtrodden Spanish colony, poor and sickly, without rights and liberties, into a dignified, free and prosperous nation." They believed that the lodges established in the Philippines could later constitute, together with those in Spain and other countries, a strong, consolidated league against oppression. One by one the members spoke on the need of bringing Masonry to the Philippines. Tomas Arejola, in one of his speeches in the Lodge, said:

*"If Masonry is then the supreme manifestation of democracy, for in democracy are found Masonry's principles, teachings and tenets combined, there can be nothing more profitable and logical for us - children of a*

*forgotten country on the other side of the world - than to adopt those principles for our own and to become strong advocates of reform if we truly wish to see the land of our ancestors redeemed and transformed from a neglected and downtrodden Spanish colony, poor and sickly, without rights or liberties, into a dignified, free and prosperous nation on the horizon of which the sun of justice and civilization will rise in full splendor.*

*"There is no place for doubt. A Fraternity that, like Masonry, has existed and will always exist through the centuries, paying unremitting homage to the eternal verities, consecrating its efforts to the redemption of humanity, is the destined liberator to bring freedom and right to the Philippines."*

Del Pilar, for his part, declared:

**"The failure of the present Government, my dear brethren, proclaims the necessity of trying other civilizing means. If the despotic regime now in force in the Philippines oppresses without doing any constructive or progressive work, then it is our duty to carry beyond the seas the light of Masonry. Let us strive, therefore, to extend to the remotest corners of the Philippines the principles of our august order, teaching the people by precept and example, if not by legislation, the love of liberty, equality and fraternity."**

Rizal put it quite differently. To him Masons *"should not rest so long as the world nurtures a tyrant, so long as the night gathers in its echoes the moans of the oppressed, so long as there are slaves, so long as there are oppressors. And this work is perhaps the greatest that Masonry has imposed upon itself and the only one worthy of its universal name."*

Del Pilar lost no time requesting the Grand Council of the **Gran Oriente Español** for the necessary authority to establish lodges in the Philippines. The **Gran Oriente Español**, under its Constitution, was committed to spread Masonic light in the Philippines, and, in fact,

had already chartered five lodges in the country composed of Spaniards. Approval of the petition was, therefore, anticipated. According to Kalaw, the consent was immediately given. A different version, however, pointed out that the establishment of lodges in the Philippines, composed exclusively of Filipinos, was a ticklish and sensitive matter for it raised the possibility that the role Masonry played in the liberation of the Spanish colonies in the Americas would be replicated in the Philippines. Because of this, it is asserted, the petition was approved only after "conferences, Grand Lodge sessions and finally compromises of some magnitude."

### **Nilad Lodge**

Once the authority was secured, Pedro Serrano Laktaw was commissioned to establish Filipino lodges in the Philippines. After receiving his certificate of *Maestro Superior* from the university where he was studying he sailed for home and arrived in Manila sometime in December 1891. He got in touch with Anacleto Ramos, Timoteo Paez and Moises Salvador who were all Masons. Ramos was initiated into Masonry in England, Paez was made a Mason "under the celestial canopy" by Lopez-Jaena during the latter's visit to the country in 1890, while Salvador joined **Solidaridad** Lodge during his stay in Madrid. The four initiated three new members and with the participation of the initiates founded **Nilad** Lodge on January 6, 1892. They at once applied for affiliation with the **Gran Oriente Español** in Madrid. In March a charter was issued and **Nilad** became Lodge No. 144.

In the following months **Nilad** Lodge was kept busy initiating new members. Filipinos flocked to Masonry with great enthusiasm, "beyond what had been expected," as Rizal put it. The most eager joiners were those who were indoctrinated with liberal ideas by the Spanish Masons during the progressive regime of Gov. Gen. Terrero. Among the first initiates were the **gobernadorcillos** and **principales** who

figured in the **Manifestation of 1888**, those who supported Quiroga's decree on burials, the partisans of del Pilar in Malolos and the officers and members of the **Comite de Propaganda** which was organized just before del Pilar departed for Spain in 1888.

### **The First Filipino National Organization**

In barely fourteen months the Masons were able to establish a truly national organization which stretched from the Ilocos in the North to Zamboanga in the South, bringing together under one umbrella people who belonged to different regions, had dissimilar customs and spoke diverse dialects. What is more, these people - Tagalogs, Pampangos, Ilocanos, Bicolanos, Visayans, etc. - learned to embrace each other as brothers. It was the first time in the history of the country that such a feat was achieved. Never before had a nationwide organization composed of Filipinos been set up. The Masons proved beyond cavil that national unity was within reach. But it was not only the spirit of brotherhood that the Masons propagated. Masonry was nothing less at that time than a campaign for liberty. In every community where Masonry was introduced, the people were indoctrinated in the "new liberties." It was graphically demonstrated to them that their country was a land where "justice is mocked, legal rule is ignored, any semblance of equality contemptuously refused." The campaign had a telling effect. In March 1893, Jesuit Superior Father Juan Ricart complained: "The religious orders have lost much of their prestige. And as religion loses, so does Spain and **filibusterismo** grows together with impiety. The lodges are being organized. May God help us and have mercy on these people once so simple."

Masonry as an institution did not advocate the violent overthrow of the established order, but its teachings of religious tolerance, of man's right to freedom of speech, of the press, etc.,

fanned the flames of discontent and engendered a craving for change, a desire for liberty. Because Masonry was fast spreading throughout the country, the yearning for the "modern liberties" was soon becoming a universal clamor of a united people. It was ominous. In one of his essays, Rizal had spelled eloquently what universal discontent could lead to:

**"All the little insurrections that have hitherto occurred in the Philippines have been the work of a few fanatics or mutinous officers who have had to deceive or cajole or exploit their followers to achieve their ends. And so they failed; all of them. Not one of these insurrections had the people behind it; not one sprang from a whole race's need; not one was fought for the rights of man or the claims of justice. This being so, they left no lasting impression on the memory of the people. On the contrary, once the people's wounds had healed and it recognized itself to have been the victim of deceit, it applauded the fall of those who had perturbed its peaceful existence. But suppose a movement were to arise from the people itself, with the miseries of the people as its motive power? What then?"**

### **Program of Action**

The propagation of Masonry in the Philippines was no doubt hastened by a well-planned program of action which Nilad Lodge observed. Every candidate was required to read and subscribe to a **Masonic Program and Code**. It was a document which was clear and explicit and demonstrated that Masonry was not what it was depicted to be by its enemies. It showed that Masonry is a Fraternity which considers all men as equals, all men as brothers, children of one God, a Fraternity which erases all differences of race, nationality or color; protects and defends freedom of thought and religion; fosters charity, condemns selfishness and the exploitation of people oppressed by obscurantism. The Filipinos saw in the



**Masonic Program and Code** an eloquent expression of all their libertarian aspirations for their country.

### The Liga Filipina

Masonry was growing by leaps and bounds when Rizal arrived in Manila on the 26th of June 1892. He was bringing with him the Constitution and By-Laws of the **Liga Filipina**, a society which he intended to establish and which he hoped would unify the Filipinos and eventually lead to their emancipation from Spanish rule. At the time Rizal drafted the rules of the **Liga** in Hong Kong he knew that Masonry was succeeding exceptionally well in bonding the Filipinos, but then he was also aware the Fraternity has its limitations. Under the ancient landmarks of the Order Masons are prohibited from using the Fraternity as a political organization to bring down an existing government. He felt therefore that a new and different organization was needed to supplement the work of Masonry.

In framing the structure of the **Liga**, Rizal followed the example set by the secret conspiratorial societies that mushroomed in Europe in the 18th and early 19th centuries. These societies owed much of their success to their adoption of Masonic structures, rituals, procedures and rules of secrecy. He had many models to choose from, among which were the Carbonari, Illuminati, Sublimes Maitres Parfaits or Sublime Perfect Masters, Raggi, Lega Nera, Centri and Guelfi. Indeed the Masonic initiatory rituals, the use of secret

recognition signs and passwords, the oaths of secrecy, the binding pledges of mutual assistance, and the adoption by the members of symbolic or secret names fit nicely into the needs of secret societies. Along these lines, therefore, Rizal molded the framework of the **Liga**.

The local Masons got in touch with Rizal the moment he arrived. Timoteo Paez and Pedro Serrano Laktaw accompanied him in his trips to the provinces where he met the local Masonic leaders. Back in Manila they arranged several banquets tendered by the lodges in his honor. On July 3, upon his request, they organized a meeting of Masons and non-Masons during which he founded the **Liga**.

### The Katipunan

Rizal enjoyed only a few days of freedom. On July 7 the local papers published an order of the Governor General deporting him to Dapitan in Mindanao. Shock and bewilderment spread through the ranks of the Fraternity. Upon reading the newspapers, six Masons who were present at the founding of the **Liga** met in Binondo and agreed it was time to found a new and more radical organization, one with separatist aims. They called it **Katipunan**. These Masons were Deodato Arellano of **Luzong** Lodge, Jose Dizon, the Master of **Triangulo Taliba**, Valentin Diaz, Teodoro Plata, Andres Bonifacio and Ladislao Diwa. Profiting from the example of the **Liga**, the founders of the **Katipunan** also carried over into their new organization the symbols,

ceremonies and organizational structures of Masonry, but made a few innovations to suit their needs. For example, they devised three degrees for the **Katipunan** just like in symbolic Masonry, but instead of calling them **Aprendiz Mason**, **Compañero Mason** and **Maestro Mason**, they named them **Katipon**, **Kawal** and **Bayani**. Similarly, in Masonry the degrees were distinguished through the aprons worn by the members; in the **Katipunan** the distinction was through the hoods worn over the heads of the members. In Masonry the candidate was brought to the lodge blindfolded and was conducted to the Chamber of Reflections where he was obliged to answer questions concerning his concept of man's duty to God, to himself and to his fellowmen and thereafter he was conducted through the ceremonies of initiation by a brother called the **Terrible**. In the **Katipunan** the candidate was also brought to the ritual room blindfolded, but the questions asked of him before initiation were about the conditions of the country in the past, at present and in the future. The candidate was also guided through the ceremonies by a brother who was called the **Mabalasik**, which is but the Tagalog translation of the Spanish word **Terrible**. The most important innovation in the ritual was the introduction of the so-called **Pacto de Sangre** where neophytes were required to make incisions on their arms and sign their names in their own blood. This was not a Masonic practice; it was a ritual copied from the Carbonari.

Despite the changes adopted by the **Katipuneros**, the similarities in the initiatory rituals of Masonry and the **Katipunan** were so great that Masons who joined the **Katipunan** were often confused. Santiago Alvarez tells us that when Emilio Aguinaldo was initiated into the **Katipunan** he kept responding to questions in "the Masonic manner," because of which "his cross-examination was prolonged."

In subsequent years the resultant structural similarities between the **Liga**, the **Katipunan** and Masonry, plus the subsequent discovery that all these organizations were led by the same group of people would fortify the conviction of the authorities that they were in fact essentially united and make the government feel perfectly justified in considering Masons **ipso facto** subversives.

## A Crackdown on Masonry

Unknown to most Masons, the authorities were closely monitoring every move of Rizal from the time of his arrival. On July 5 they struck. Simultaneous raids and thorough searches of the houses of those visited by Rizal in Bulacan, Pampanga and Tarlac were conducted. In Manila the houses of leading Masons were also searched. Numerous arrests were made and many were deported. Some officeholders were fired. The severe measures taken by the authorities forced the closure of some lodges and brought Masonic activities to a halt. On November 14, Moises Salvador wrote to del Pilar: "As regards Masonry, no lodge is working at present, because we are so closely watched."

## Masonic Labors Resumed

The surveillance of Masons continued up to the end of the year. In 1893, however, the authorities relaxed their watch, believing that the danger had passed after the deportations. Moreover around the middle of 1893 Ramon Blanco took over as the new Governor General. He was a 32 degree Mason and was not inclined to make life hard for his Brothers. The Masons, therefore, were able to resume their labors. More initiations took place and new lodges were founded. In April the Masons organized a grand body, the **Gran Concejo Regional**, which assumed supervision over the lodges and took over the direction of Masonic affairs. Much Masonic progress was recorded.

## The Liga Revived

In the same month of April, Andres Bonifacio, Apolinario Mabini, Domingo Franco and other Masons took advantage of the relaxed atmosphere and reactivated the **Liga** which had withered away after the rustication of Rizal in Dapitan. As reorganized, the **Liga** was governed by a Supreme Council and had under it Popular Councils which were established in each of the different districts of Manila. The Supreme Council and all its subordinate Popular Councils were headed by Masons. The council in Binondo was headed by Estanislao Legaspi of **Lusong Lodge**, that in Quiapo had Francisco Nakpil of **Balagtas**

Lodge as its president, the one in Tondo was led by Timoteo Paez of **Luzong** Lodge, that in Ermita and Malate was under the presidency of Grand Master Ambrocio Flores, the one on Sta. Cruz was under Isias Toribio of **Nilad** Lodge, and finally the one in Trozo was headed by Andres Bonifacio of **Taliba** Lodge.

The most active of the popular councils was the one in Trozo headed by Bonifacio. It was so successful in recruiting members from the masses it was felt that if an election were held, Bonifacio could have easily wrested control of the association.

The reorganized **Liga** lasted for only six months. Two factions emerged, one which still nurtured the conviction that political reforms could be wrested from Spain through peaceful means and the other, led by Bonifacio, which argued that the time for revolutionary radicalism had come. In October 1893, the two groups parted ways and the **Liga** was dissolved. The moderates organized the **Cuerpo de Compromisarios** under Domingo Franco, Apolinario Mabini, Timoteo Paez, Jose A. Ramos, Moises Salvador, Faustino Villaruel and Ambrocio Rianzares Bautista, all Masons. These men pledged to raise funds for the support of the propaganda organ, **La Solidaridad**, and for the reform crusade. The radicals, on the other hand, who were convinced that an armed uprising was the only solution to the political ills of the country grouped themselves under the banner of the **Katipunan** led by **Taliba** Lodge members Bonifacio, Teodoro Plata, Jose Dizon, Alvaro Neponuceno; Jose Turiano Santiago, Jose Reyes Tolentino, Eustaquio Javier and Valentin Diaz.

### Persecutions Resumed

In March 1894 the persecution of Masons was resumed, but this time with greater severity. As the days passed the repressive measures grew in harshness. The conduct of Masonic affairs became a cat and mouse game. The Guardia Civil in the provinces and the Veterana in Manila were ever on the lookout for Masonic gatherings. The Masons therefore had to adopt ingenious schemes to masquerade their meetings. The same house was seldom used more than once as a meeting place and while a Masonic meeting was taking place, a purely social affair was usually held in another

part of the house to divert attention and lull suspicion.

In 1895 a real reign of terror for Philippine Masonry began. The abuses of the authorities grew in magnitude. Arrests and deportations of Masons were a daily occurrence. By the end of the year the lodges had to suspend their labors. But the losses of Masonry were translated into gains for the **Katipunan**. The ranks of the **Katipunan** began to swell dramatically. Even Masons shifted their attention to it. Antonio Salazar declared that in 1896 **Taliba** Lodge "was dormant because its Worshipful Master Jose Dizon and Andres Bonifacio were engaged together with Pio Valenzuela in the affairs of the **Katipunan**."

The spectacular growth of the **Katipunan** made it vulnerable to discovery and eventually the authorities found it out. Bonifacio was forced to take to the battlefield prematurely. The Revolution had its ups and downs, but in the end the Filipino rebels were victorious. Independence was won.

During the entire period of the revolution, the Masonic fraternity was moribund; the lodges were closed and all Masonic activities suspended. Nonetheless the leaders of the Revolution came from the ranks of the Brotherhood. Emilio Aguinaldo, Baldomero Aguinaldo, Crispulo Aguinaldo, Santiago Alvarez, Ambrocio Rianzares Bautista, Andres Bonifacio, Juan Castañeda, Edilberto Evangelista, Ambrocio Flores, Pantaleon Garcia, Mariano Llanera, Vicente Lukban, Antonio Luna, Apolinario Mabini, Julio Nakpil, Artemio Ricarte, Teodoro Sandiko, Trinidad Tecson, Manuel Tinio, Mariano Trias and a host of others belonged to the Craft.

### An Assessment

Today as we celebrate the centennial of that glorious struggle we may do well to pose and ponder, "What precisely was the contribution of Masonry to the Revolution?" Emilio Aguinaldo, the leader of that heroic campaign, provides the following answer:

*"The successful Revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed, and I venture to say that the first Philippine Republic of which I was its humble president, was an achievement we owe, largely, to Masonry and the Masons."*

# RELEVANCE OF BRO. JOSE RIZALS' IDEALS AND PRINCIPLES TO PHILIPPINES 2000 AND TO THE EMERGING GLOBAL VILLAGE

by VW Dennis T. Gabionza, Past Grand Organist

**T**he principles and ideals which Bro. Jose P. Rizal espoused and exemplified and to which he unselfishly dedicated his life are, I submit, timeless and timely because Masonically inspired.

Hegelianlike, he held fast to his stand that nationalism and internationalism are complementary principles, much like the interrelationship of the violin and the bow, producing the soothing music of a unified planet and the joy of a genuine Brotherhood of Men under the Fatherhood of God. That is why he urged his countrymen to always love their country, wishing nothing but her welfare because, by so doing, they would labor in conformity with the purpose of humanity dictated by God, which is the harmony and universal peace of His creatures.

But, to Bro. Rizal, that One World was a consummation devoutly to be wished. How immense, how vast was the gulf that existed between his ideals and the extremely rigorous socio-economic and political conditions that prevailed in his "lost eden." While many other countries were dynamically building themselves up toward unprecedented progress by dint of such factors as liberalism, nationalism, individualism, laissez-faire economy and constitutional democracy, his country was being misruled, dehumanized — nay, brutalized — weakened, stagnant, miserable.

In the face of all this, Bro. Rizal used his brave pen to make his countrymen realize that the only country they could ever call their own was the Philippines — not Spain — and to make them conscious of, as well as fight for, their rights and liberties.

*"If we really want to progress,"* he stressed, time and again, *"a revolutionary spirit should boil in every Filipino's veins since progress necessarily requires change, implies the overthrow of the past, in the Philippines erected as God, for the present, the triumph of new ideas over the old and accepted ones."*

But the reactionary colonial government, instigated by the hopelessly conservative friars, stubbornly stuck to the status quo and even intensified repression and brutality, thereby violating the requirement of justice, which necessarily derives from common brotherhood of all men.

Relentlessly did these enemies of human dignity and violators of justice hound and persecute Bro. Rizal, unscrupulously picturing him as "a German spy, an agent of Bismarck, a Protestant, a Mason, a witch, a condemned soul."

But Bro. Rizal was one indio, one "gem of a man," who did not cower nor wilt under pressure. All the more he employed his courageous pen to expose the colonialists' abuses and ask from Spain "radical reforms in the armed forces, in the clergy, in the administration of justice. . . more respect for human dignity, greater security for the individual, less strength in the constabulary, less privileges for an organization that so easily abuses them." All the more he endeavored to

When would that unified world emerge?

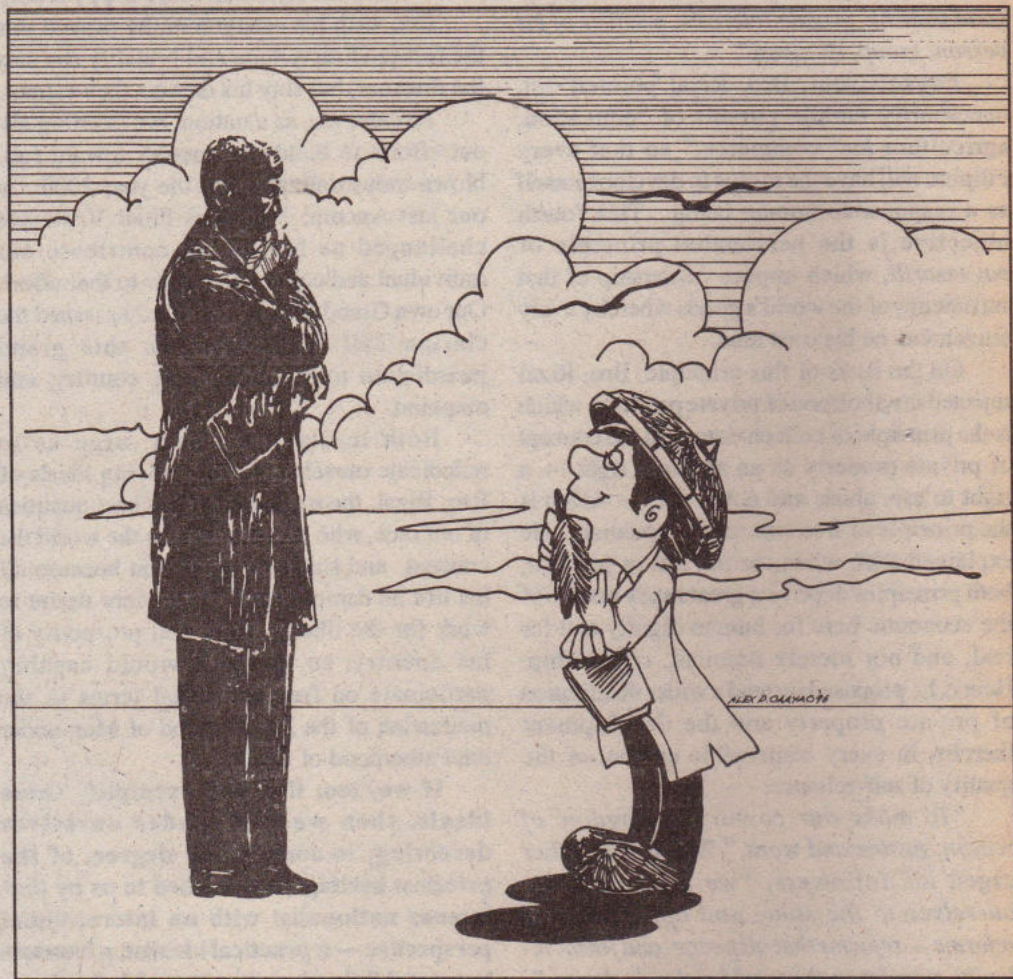
Answered Bro. Rizal: "Within a few centuries when humanity has become redeemed and enlightened, when there are neither tyrants nor slaves, when justice rules and man is a citizen of the world, the pursuit of science alone will remain, the word patriotism will be equivalent to fanaticism and he who prides himself on patriotic ideas will doubtless be isolated as a dangerous disease, as a menace to the social order."

"To bring peace to the world," Bro. Rizal told his fellow-propagandists, "we must enlighten the people first. If everyone in the nation is loyal, devoted, benevolent, faithful, righteous, harmonious and peaceful, then, sooner or later, the whole world will become so."

unite his fellow Filipino expatriates in Europe, so that they would spearhead the movement of redeeming the "lost eden" from Spain's deadly stranglehold.

But with her once-powerful empire fast crumbling down, Spain paid no heed to the propagandists' growing clamor for reforms. Hence, Bro. Rizal, despite the justified warning of family and friends, at long last decided to come home in early July 1892 to organize *La Liga Filipina* as the foundation of his conceived Filipino nation, which he metaphorically called "pearl of the Orient sea."

The Liga's motto, *Unus Instar Omnium* (One for All), and its five objectives clearly revealed Bro. Rizal's intense nationalism tempered only by his keen spirit of humanist internationalism.



"Let us unite the whole archipelago into a compact, vigorous and homogeneous body," he urged his followers. This objective was none other than the Filipino ideal of *pagkakaisa* or the building up of an articulated national community through forms of social organization understood, accepted and undertaken by the people themselves. Power, after all, should rest in the people, not in the clergy, not in the military, nor yet in the government.

Since sovereignty was vested in them, the people would work together in close harmony to achieve the Liga's second objective: "mutual protection in every want and necessity," which is

the partnership principle of *pakikisama* or the willing sharing with one another of the burdens, as well as the rewards, of living together.

To the principles of *pagkakaisa* and *pakikisama*, Bro. Rizal added the ideal of *pagkabayani*. "Every citizen," he averred, "must totally dedicate himself to the nation; that is to say, he must put the nation's common good over his private interests, whether of his person, group, or class."

*Pagkabayani*, Bro. Rizal pointed out, necessarily entails pursuit of "education, agriculture and commerce," so that every Filipino will have the means to develop himself as a responsible human being. This fourth objective is the personalist principle of *pagsasarili*, which implies ownership of that sufficiency of the world's goods whereby every citizen can be his own man.

On the basis of this principle, Bro. Rizal rejected the abolition of private property, which is the principle of collectivism, and the concept of private property as an absolute right — a right to use, abuse and not to use — which is the principle of free enterprise capitalism. He explained that, when carried out in practice, both principles deprive a great many people of the economic base for human dignity and for real, and not merely nominal, citizenship. Hence, he proposed instead a wider distribution of private property and the development thereby, in every responsible citizen, of the quality of self-reliance.

"To make our country a kingdom of reason, justice and work," Bro. Rizal further urged his followers, "we must dedicate ourselves to the study and application of reforms — reforms that all peace- and freedom-loving peoples in the world ardently desire."

This last objective of the Liga is the Filipino ideal of *pakikipagkapwa-tao*, meaning human solidarity, but human solidarity understood as, first of all, dedication to the development of one's nation so as to enable it to participate on free and equal terms in the

total development of mankind.

Unfortunately, as we know very well, Bro. Rizal did not live long to see the realization of his cherished dreams of an independent, free, strong and happy Philippines capable of contributing its distinctive share to the establishment of the One World he had also envisioned to be launched into a happy reality.

But, with his martyrdom, he proved that the forces of repression and brutality can slay the dreamer, but slay his dreams they cannot.

To date, we, as a nation, are exerting all-out efforts to build our country toward full-blown industrialization by the year 2000. In our last Ancom, President Fidel V. Ramos challenged us Masons to contribute our individual and collective shares to that effort. Our own Grand Master likewise has issued the clarion call for Masons in this grand jurisdiction to build for God, country, and mankind.

Both leaders, in effect, urge us to rededicate ourselves to the undying ideals of Bro. Rizal, the exemplar of the best qualities of our race, who elevated before the world the concept and status of his nation because all his life he demonstrated his sincere desire to work for the liberty, unity and prosperity of his country, so that this would capably participate on free and equal terms in the realization of the Brotherhood of Men under the Fatherhood of God.

If we, too, live and exemplify those ideals, then we will render ourselves deserving, to some small degree, of the priceless heritage bequeathed to us by that intense nationalist with an international perspective — a practical idealist; a freedom lover and fighter; an inextinguishable lamp that may guide mankind toward building up the global village where they are no slaves, executioners, nor oppressors; where right and justice, not might or wealth, prevail; where all men live in peace and harmony as one big family; where He who reigns is God!

# TO THE HEROES OF '96

by Claro Mayo Recto

**M**ay the poet's stanza roar  
like a violent cyclone;  
may the combat's red roses  
bloom in their song.  
May the overexcited insistence  
of thunders and gales  
spill over in torrents  
of savage melody  
in praise of the immortal  
heroes of my country.

May the virgins of this land  
burn myrrh over the altar  
for the distinguished courage  
of the heroes of war.  
May the essence that encloses  
the glass of sentiment flow.  
May the wind utter anger,  
and may, in beautiful metamorphosis,  
the bonfire of thought  
be light of apotheosis.

Long live the untamed race  
that, armed only with lances,  
with bolos, and with hopes,  
broke the halter and the gag!

Honor to the iron mace  
that crushed tyrannical foreheads,  
when fraternal isles  
of the indomitable Archipelago  
dispersed the bat  
of human greed.

Hurrah to the nation of Rizal  
which, with faith in the native gods,  
hurled from the altars  
the colonial idol!  
May the ancestral voice sound

imperiously in the spaces;  
may the obstinate spirits  
leave their dark calms,  
and may re-incarnated be  
the souls of the Andres Bonifacios!

Blessed are the doctrines  
of the legendary apostle  
who had his INRI and Calvary  
by giving life to the Philippines!  
May the cross of the patriot  
be the emblem of redemption  
over the tragic ruins  
of the past rout,  
to the tyrant anathema,  
and to the slave hope.

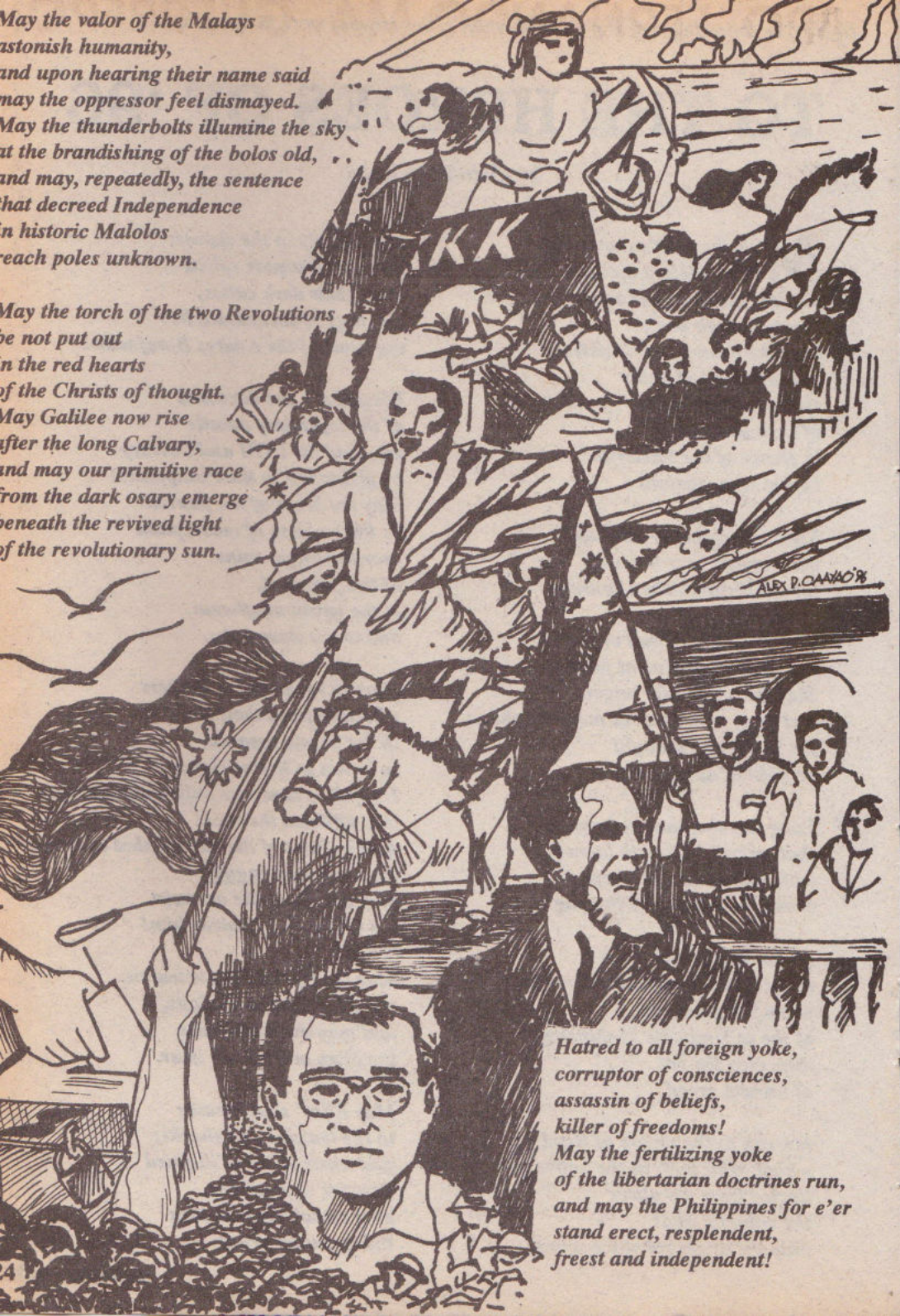
Hurrah to the brave soldiers  
who sacrificed their lives  
in the heroic assaults  
so as not to live as slaves!  
Hurrah to him who pulled out the nails  
that afflicted the race!  
And in front of the banner that embraces  
the legendary suguli  
may the eye of the assassin  
see God who threatens him!

May the fume of the volcanoes  
crown the native exploits,  
and may the hurricanes  
the alien ordinances inter.

May Elias' soul breathe  
in the temples and shacks;  
and when threaten ill-fated  
days for oppressions,  
may emboldened legions  
the tyrannies crush.

May the valor of the Malays  
astonish humanity,  
and upon hearing their name said  
may the oppressor feel dismayed.  
May the thunderbolts illumine the sky  
at the brandishing of the bolos old,  
and may, repeatedly, the sentence  
that decreed Independence  
in historic Malolos  
reach poles unknown.

May the torch of the two Revolutions  
be not put out  
in the red hearts  
of the Christs of thought.  
May Galilee now rise  
after the long Calvary,  
and may our primitive race  
from the dark osary emerge  
beneath the revived light  
of the revolutionary sun.



Hatred to all foreign yoke,  
corruptor of consciences,  
assassin of beliefs,  
killer of freedoms!  
May the fertilizing yoke  
of the libertarian doctrines run,  
and may the Philippines for e'er  
stand erect, resplendent,  
freest and independent!

# BRO. FERNANDO MA. GUERRERO:

## Poet of the Revolution

by J. Flor R. Nicolas (148)

**O**n May 30, this year we celebrated the 123rd anniversary of the birth of Bro. Fernando Ma. Guerrero, one of the celebrated members of Sinukuan Lodge No. 16, which was then housed in the Masonic Temple in Escolta, Manila. Then on June 12, Independence Day, we celebrated the 66th anniversary of his death.

After finishing A.B. at the Ateneo de Manila, he studied Law at the University of Santo Tomas and became a lawyer. But he dedicated himself fully, not to lawyering, but to literary and journalistic writing. He was one of the editors of **La Independencia**, the newspaper of the Revolution founded by another Mason, Bro. Antonio Luna. He was, moreover, a director of **El Renacimiento** and a co-founder of **La Vanguardia**. He founded **La Opinion** and remained a director of the same newspaper up to the time his death at his home in Ermita, Manila. His collaboration was, in fact, solicited by all the newspapers and magazines of the time. He also contributed articles to Masonic publications like **Hojas Sueltas**, **Acacia**, and the Bulletin of his Mother Lodge.

The following paragraphs by our illustrious Brother Fernando appeared in the August 15, 1920 edition of **ACACIA**:

The Masonic doctrines give due importance to Freedom and Progress. They were the inspiration and guide of the greatest social and political reformers, and through their efficacious action has thunderously come to earth the stage in which Imposture will sell to innocent crowds the enervating drugs of its mystifications and fallacies.

The ideal of Masonry has always been to place human reason and conscience "between columns" and "to make light" over them and direct them to the arduous but very noble task of "breaking off the rough and superfluous parts of stones, the

better to fit them for the builder's use."

In 1914 he published **Crisalidas**, a collection of his best poems, one of which is a tribute to the Masonically-inspired Philippine flag. Here is a literal translation of that poem from the original Spanish:

### The Flag

*The torrent runs upset and blind  
and Right a chimera seems,  
but there's still faith, and wherever I go  
my flag must go, too.*

*It is a very holy flag, which men,  
now dead, of my own race, bequeathed me.  
They loved it much, and defended it  
when thundered insult or threat.*

*And today I defend it. The torrent is not  
a superior force that may knock it down.  
That flag is an omnipotent thing,  
it floats, and obsesses, and always lives.*

*It will live!... If some day from my hands  
a blow of accident would detach it,  
behind me will come my brethren  
to wave that flag anew.*

*Fixed in the breach it is. That's its place.  
There other ages will find it,  
there its upright iron will be kissed  
by rays of glory and wild tempests.*

*There my hopes will see it fixed,  
fluttering to the sun,  
old perhaps, but never trampled upon,  
never sold by the brave Elias.*

*And Elias is my brother. His firmness  
burns in all Filipino souls,  
and saturates with faith our heads,  
whether these be girded by flow'rs or by thorns.*

*And what better arm than the fraternal arm  
for the holy flag's sustenance?*

*That would save it from the swamp,  
as it saves it now and raises it.*

*Let's raise it!... May it reach the skies!  
May it wave and stay up high!  
May its glory cover our griefs!  
May it maintain our hope alive!*

*And though the blind torrent may precipitate  
and Right a chimera may seem,  
no one, whilst faith isn't shriveled up,  
will be able to say that that flag has died.*

Cecilio Apostol, another great Filipino writer in Spanish and another editor of **La Independencia**, referred to Bro. Fernando as “the greatest lyricist of our generation.”

MW Manuel L. Quezon, PGM, called him “a veritable genius and patriot” — one who died poor in earthly and mundane things, but who left to his nation a very rich heritage of precious spiritual things.

Another Past Grand Master, MW Teodoro M. Kalaw, Sr., dubbed him “the Poet of the Revolution” and “Teacher of the whole literary youth.” And Past Grand Master Rafael Palma said this of Bro. Fernando Ma. Guerrero:

“All called him Teacher, and they were right. He was not only an outstanding lyricist whose mellifluous and well-crafted verses have been studied by a generation of poets, but also a good heart, open to all amenities of friendship and camaraderie... without malice nor bitterness toward his neighbor, and desirous of doing good to all; an ingenuous and sincere soul who lived in the eternal purity of his ideals, without losing sight of harsh reality.

“His remarkable lyre recaptured all the palpitations of the heart of the race, discovering therein, both in days of combat and in the serenities of peace, the most valiant apostrophes in order to vindicate the violated rights of his country... He lived close to her, singing his love for her in multiple notes that always awakened the interest and attention of the nation.”

Illustrious Brother and General Emilio Aguinaldo called his Fraternity Brother and co-revolutionary “a great mind and a great Filipino” — and one may add, a great Mason, too.

*Note: Other celebrated Sinukuan brethren include, among others, Manuel Alzate, Manuel C. Artigas, Felipe Buencamino, Sr., Hadji Butu, Ramon Diokno, Vicente J. Francisco, Jose Fuentebella, Isauro Gabaldon, Delfin Jaranilla, H. Justo Lukban, Luciano Ortiz, Rafael Palma, Quintin Paredes, Mariano Ponce, Manuel L. Quezon, Celestino Rodriguez, and Jose Zurbito. Among the Lodge's honorary members were Francis Burton Harrison and William H. Taylor.*

# TWO OTHER DISTINGUISHED PANGASINAN MASONS

by Bro. Restituto C. Basa (56)

## 1. The Mason Who Built the Capitol in Lingayen

**B**orn on July 21, 1870 was a child who was to become "The Grand Old Man of Pangasinan": Don Daniel Maramba.

He finished a course in Agriculture at the Colegio de San Juan de Letran and then a course in Surveying at the University of Sto. Tomas.

In 1892, mainly through the influence of his uncle, Valentin Diaz, he became a Mason.

In 1896, again through the influence of his uncle Valentin, he joined the Katipunan in Manila. His uncle, we should recall, was one of the Masons who assisted Bro. Andres Bonifacio organize the Katipunan. Hence, later, President and Bro. Emilio Aguinaldo would say that the KKK was Masonically conceived, Masonically organized, and Masonically executed.

In 1898, Bro. Maramba was under the regional command of General Francisco Macabulos of Tarlac, and under the provincial command of Col. Vicente Prado, the military-political governor of Pangasinan at that time. As such, he participated in the battle of Dagupan, which victoriously ended on July 22, 1898, thereby signaling the end of Spanish rule in Pangasinan and the entire Central Luzon region.

Bro. Maramba's troops participated in the ambush of the advancing American forces under General Lloyd Wheaton's command on the bank of the river in Barangay Macayug in San Jacinto, Pangasinan in 1899.

Tasked to capture the retreating General Emilio Aguinaldo, Wheaton arrived in San Fabian on November 17, 1899. The Filipino contingent gave Wheaton's forces battle, the encounter lasting for six hours, time enough to enable General Aguinaldo to slip out of Pangasinan into the mountains of Northern Luzon.

After that battle, Bro. Maramba went

underground; he continued fighting the Americans as a guerrilla.

Captured, he was imprisoned by the enemy in Bayambang.

It was only after the Americans had captured Aguinaldo in Palanan that he took an oath of allegiance to the American government.

He was appointed Justice of the Peace of his town. Thence, he rose in the ladder of leadership. He served as president of Sta. Barbara, 1906-1909, and Governor of Pangasinan in 1917 and then in 1919.

He started building the capitol building during his first term and completed it during his second term.

Bro. Maramba, moreover, took an active role in organizing Pangasinan Lodge No. 56, which he served as Worshipful Master for three consecutive terms: 1919, 1920 and 1921.

Besides building the provincial capitol, he constructed and/or improved the roads that connected the eastern and western towns of the province to the capital town of Lingayen.

He also donated 10 hectares of his Bigol farm in Barangay Tebag, Sta. Barbara to the government to be used by Pangasinan farmers for learning the latest technology in agricultural production.

He served as Congressman of the third District of Pangasinan for three terms, starting in 1934. He authored the National Defense Act of 1935, which created the Philippine Army that fought against the Japanese invaders from 1941 to 1945.

In the elections of November 1941 he was elected Senator, but he died of tuberculosis on December 27, 1941.

To finance his political career, he mortgaged his farm, which he was never to redeem. A poor man he died; to his people he gave his all.

The people of his hometown named the public high school thereat the Don Daniel Maramba National High School so as to perpetuate his memory.

## 2. The Mason Who Returned His Back Pay

**B**orn on July 12, 1901 in Mabini, Pangasinan, Ill. Bro. Juan De C. Rodriguez came to be an outstanding patriot, statesman and Mason.

He fought against the Japanese as a guerrilla officer in the Zambales-Western Pangasinan area. He had the rank of Major in the 100 Infantry Regiment, Luzon guerrilla Armed Forces organized by Col. Robert Lapham.

During the battle for liberation, his outfit was attached to the contingent that assaulted Mt. Pulag in Ifugao, which led to the capture of Gen. Yamashita.

For his gallantry, General MacArthur awarded to him the Military Merit Medal.

After the war, he was given his back pay of P17,000. But he returned this "to underscore his conviction that he fought for

his country without any thought of financial gain."

From 1946 to 1949 he served as First District of Pangasinan Representative in the Philippine Congress.

A 33rd degree Scottish Rite Freemason, he came to be the third Mason to serve as Governor of Pangasinan. During his stint as Governor (1953-54), he put up three additional buildings in the capitol complex: the Princess Urduja House, the Kalantiao Building and the Malong Building.

In 1955, he was appointed Secretary of Agriculture and Natural Resources by President Ramon Magsaysay. He was well qualified for that cabinet position because he was a holder of a masteral degree in Agriculture from Cornell University in the USA. He worked for the establishment of the International Rice Research Institute (IRRI) in Los Baños, Laguna.

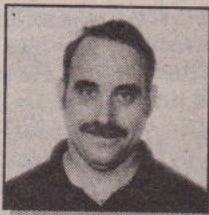
Ill. Bro. Rodriguez died on January 13, 1980 at the ripe age of 79.

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## Freemasonry: Always There in Time of Need

by Bro. Gary Price



**A** Master Mason for the past 13 years, I have always taken for granted that Masonry is by my side. I grew up, after all, in a Masonic family. My father had not only served in the defense of his country for over 22 years, but he had also been a Mason as long as I can remember. He had lived in accordance with the teachings of the Craft, thereby setting an example for me to follow.

Yet it was only recently that I really came to appreciate the beauty of Freemasonry. Certainly, being a foreigner, I have been sheltered by this organization. The brethren have always been there for company and friendship, close to me as if they were my own family. Having joined a foreign lodge originally, I have felt that Masons in this country seem closer than I had experienced. Therefore, I have never doubted their reliability. But one doesn't really know how

much one can depend upon his friend or brother until a crisis strikes.

But on the last week of June 1996, I was stabbed in a brutal attack upon my person. I was able to receive immediate assistance from a nearby hospital. I was also able to contact the Secretary of Cosmos Lodge No. 8. Almost immediately, he was on the scene, together with other brethren. All of them were genuinely concerned about my welfare. They made sure that I had clothing, and they made funds available.

Throughout the investigation of the case, Masons assisted me. Those in the local police, in the NBI and at the Grand Lodge of the Philippines (GLP) all enquired about my recovery. The doctor in the follow-up treatment was, in fact, a Brother.

To each of those who have extended assistance to me I convey a warm, heartfelt

"Thank you." I must admit that I am usually a sensitive sort of person — one who never forgets a favor. After a few hours in the hospital, I tried to contain my feelings. But I really broke down into tears.

"Why?" a Brother asked me. "Are you in pain?"

"No, my Brother," I replied. "It is because even in pain I am happy — happy to be a part of such a fraternity; happy to know that the brethren do care for each other; happy because Freemasonry is really present hereabouts — and more noticeable during my time of need."

## WALKATHON KING AND TRAVELING MONITOR

by Bro. Francis A. Gealogo

**B**orn on July 21, 1903, my idol has been a resident of Caridad, Cavite City. To help his parents support his brothers through school, right after his graduation from the Cavite High School, he worked as a traveling salesman for Singer Sewing Machine. He was employed for some time as clerk at the Cavite office of the Manila Electric Company, and then as agent for Enlarging of Pictures in Oil Painting. He served, finally, as clerk at the Register of Deeds, Department of Justice, for approximately 32 years. In 1968, he retired from government service. This enabled him to devote himself fully to Masonry and, as a consequence thereof, to inspire brethren to emulate his commitment to the Craft.

On April 3, May 31, and July 3, 1951, he received the first three Degrees of Masonry at Cavite Lodge No. 2. Eight years later he was WM of the Lodge. He served as Secretary in 1979-83 and then in 1989-90. In 1991, he categorically refused to accept his reelection as Secretary because he wanted the younger set to be given the opportunity to serve the Lodge as such. Thence, however, he has served the Lodge in other positions — always with admirable, inspiring proficiency.

He has also attended the affairs of other Lodges in the district. His proficiency in all the Masonic Degrees, as well as his devotion to duty, prompted the following Lodges to elect him as their Honorary Member: Aguinaldo Memorial 31, Pilar 15, Bagong Buhay 17, Tagaytay 165 and Indang 115.

On November 30, 1987, he was declared Most Outstanding Past Master of the District.

He has also been considered a strong pillar of the York Rite Bodies. He is a Charter Member of Cavite Chapter No. 13, RAM, of

which he was High Priest in 1963.

He is also Charter Member of Cavite Commandery No. 7, K.T., of which he was Eminent Commander in 1968.

In 1990 he was conferred the title of Honorary Right Eminent Grand Commander by then Rt. Eminent Grand Commander of Knights Templar Juan C. Nabong. He was also appointed Grand Representative of several Commanderies of Sister Grand Chapters in the USA.

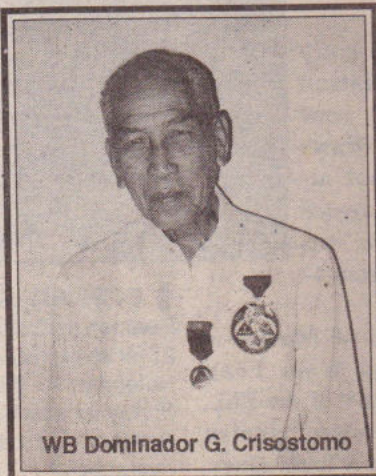
So proficient is he in the Blue Lodge and York Rite rituals that he has been requested to confer Degrees and install

officers of different Lodges and Chapters throughout the country. He often recounts to his brethren his thrilling, even amazing experiences during his travels.

He is a past member of the Advisory Council, as well as re-organizer, of Emmanuel Baha Chapter, Order of DeMolay.

In 1986, he was proclaimed Cryptic Mason of the Year.

He served as a GLI for different Lodges in Cavite, which awarded him with



WB Dominador G. Crisostomo

plaques of appreciation for his unselfish, dedicated service.

He has led such an exemplary, emulation-worthy Masonic life that his son Mario became a Mason, too. In fact, VW Mario is a Past Master and PDGL, and incumbent Secretary of Cavite Lodge No. 2. Like his father, he is proficient in all the works and has displayed intense commitment to Masonry.

All this makes me fancy that the late Dolores Ejercito must be happy in the Celestial Lodge because her husband, WB DOMINADOR GUZMAN CRISOSTOMO, and his son, VW MARIO CRISOSTOMO, have been dedicated to the task of building for God, for country, and for mankind, through Masonry, and that Sis Pacita E. Santos, an Eastern Star, has taken over where she left off: as a doting wife to WB Ding.

And the brethren are happy that he has been known as the Walkathon King and Traveling Monitor at the same time.

In October 1971, he was awarded a

trophy as the fastest walkathon racer among the members of the Craft in Cavite. In 1973, he was second-to-the-fastest. Since then he has walked from his residence to the city park from 4:00 to 6:00 a.m., just in time for breakfast; from 8:00 a.m. to 12:00 noon he has ambled from his residence to the Lodge. But, to him, 3:00-5:00 p.m. has always meant rest.

He may be 93 years old this year. But my idol can still walk unaided, several kilometers to attend Lodge affairs and conduct funeral services for brethren who have dropped life's working tools.

Not only has he witnessed almost half a century of Masonic history in his district (Cavite), but he has also helped mold it and clear its path. In fine, his daily walk to and from his residence to the park and to the Lodge has seemed to be a pilgrimage for him — truly, a walk through a Masonic history he has helped create.

Wor. Bro. Ding G. Crisostomo, you are, indeed, a Walkathon King and a Traveling Monitor — and my idol!

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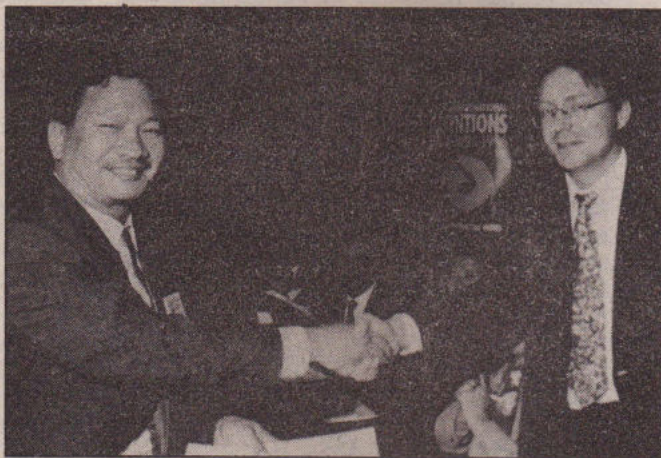
## 2nd Prize Awardee for Ecology at Geneva International Exhibit

by WB John B. Llamas, PM

**A** Filipino inventor won the second prize for ecology and a silver gilt medal at the 24th Salon International Inventions Exhibit in Geneva, Switzerland held on April 19-28, 1996.

The Filipino inventor's entry was the "Jimbo Ventilation System," a non-electric roof ventilation device which draws fresh air in and expels hot air through the suction effect created by channel wind. The SIIIE was participated in by inventors from 42 countries.

A graduate of Bachelor of Science in Aeronautical Engineering from Feati University and now a 737 pilot of the PAL, the Filipino inventor has been a recipient of various awards in Science and Technology,



↑ **ECOLOGY AWARDEE.** Bro. James Foz Reamon (left) of BATONG BUHAY LODGE NO. 27 receives the 2nd prize for ecology from Daniel Rufenacht of the Swiss Office for Trade and Promotions for his invention - "Jimbo Ventilation System" - at ceremonies held in Geneva, Switzerland.

among them the Presidential Gold Medal for the Most Outstanding Inventor in 1995, the World Intellectual Property Organization Gold Medal in 1984, the Presidential Gold Medal also in 1984, and the Gold Medal in World Exhibition of Young Inventors in Plovdiv, Bulgaria in 1985 for his invention of the Giselle Windmill.

That recipient of various sci-tech awards was chosen Most Outstanding Mason in the field of Science and Technology for 1995 in the Philippine Grand Jurisdiction.

He was raised to the sublime degree of Master Mason on Sept. 30, 1986. He is the pride and joy of the former Gilda Novera and their three children, as well as of Batong Buhay Lodge No. 27 in District 13 (formerly 9B). He is none other than Bro. James Fox Reamon — Bro. Bong to his brethren.

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# I FAILED MY SON

by VW Mabini G. Hernandez  
Adm. Asst. to GM

**A** dream was to make my son what I wanted him to be. I sent him to school not of his choice but a school where I wanted him to be educated. I let him take a course which I thought was best for him. I even wanted him to sport my haircut and wear the clothes and color which I felt fit him. My son obeyed and followed all my desires and mandates. He was indeed a very obedient son. I loved and admired him for being so. As far as my son was concerned I was always correct. I was never wrong. His being a DeMolay was not his choice but mine.

However, in our later years, my son did not become what I wanted him to be. He was different from the son I had in my

dream. I was disappointed. I resigned to my fate and said, "My son failed me."

But as I watched my son bring up and rear his children, I realized he had a different style. As a father, he was different from what I was to him compared to what he was to his children. My grandchildren were better, in some ways, than my children. I have to accept that my grandchildren enjoy more freedom and have more privileges than my children during their time.

After some serious reflections, pondering upon the past with deep thoughts, I have to admit my son did not fail me. As the great prophet Kahlil Gibran wrote:

*"Your children are not your children. They are the sons and daughters of life's longing for itself. They came through you but not from you, and though they are with you, yet they belong not to you. You may give them your love, but not your thoughts. For they have their own thoughts. You may house their bodies but not their souls, for their souls dwell in the house of tomorrow, which you can not visit, not even in your dreams. You may strive to be like them but seek not to make them like you. For life goes not backward nor tarries with yesterday. You are the bows from which your children as living arrows are sent forth. The archer sees the mark upon the path of the infinite and he bends you to his might that his arrows may go swift and far. Let your bending in the archer's hand be for gladness; for even as he loves the arrow that flies, so he loves also the bow that is stable."*

Now, I realized and accepted with sincere tears of *mea culpa* that it was I who had failed my son!

# WHATEVER MASONRY MEANS TO MY HUSBAND AND SONS, IT MEANS TO ME, TOO

by Sis Trinidad E. Peteza

**E**arly in my childhood, my step-grandfather used to entertain many visitors who called one another brothers. More often than not, they spoke Spanish; so, nobody in the house understood what they were talking about. But they also used English. Even if I was already of school age and therefore was able to understand a little of English, the words Masons and Masonry, which those men recurrently used in their conversations, were entirely incomprehensible to me.

I could not help observing that whenever they saw one another, they felt so happy as if they had not seen one another for ages; that they partook with gusto of whatever was offered to them for lunch; and that they occasionally stayed overnight in our house and left the following morning with these words of farewell: "May the blessings of heaven be with us always. May brotherly love prevail and the social and moral virtues cement us."

One time I ventured to ask my step-grandfather: "Lolo, who are those visitors?"

And he replied, "They are Masons."

"What are Masons?"

"Oh, you are too young to know about Masonry," my step-grandfather told me.

Time passed. . . .

I was married to a devout Catholic and graduate of the Ateneo de Naga High School. Then sometime in 1977, he told me that he wanted to join Masonry. Having heard by this time that the Catholic Church frowned upon Catholics joining Masonry, I commented, "I wonder if Masonry will not be in conflict with your being a Catholic."

"As far as I know," he retorted, "Masonry is not a religion."

So, in 1978 my husband became a Mason. Since then he has faithfully attended the monthly meetings of his Lodge. I believe he has become a better man, and he has been active in church activities.

Again, I have heard from him about

Masons, Masonry, Brotherly Love, and all those words that I used to hear from my step-grandpa and his visitors decades back.

At one time I got hold of his Monitor. But, of course, I could not read those coded words. But then I found other words and phrases that I could readily understand like "working tools," principal tenets of Freemasonry: Brotherly Love, Relief, and Truth," and many others. So, I said to myself: "This is perhaps the reason Masons are happy whenever they are gathered together."

My husband has involved me in Masonic functions. As a result, I have met wives of other Masons, with whom I have felt at home. We have come to understand that Masonry is a universal brotherhood of men under the Fatherhood of God.

Moreover, our sons who are professionals and who, thank God, have good-paying jobs have also become Masons, one by one. And their families are happy, too. My sons seem to follow the footsteps of their father who has been active in both Craft Masonry and Scottish Rite Masonry.

Although I am quite mixed up with the words Masonry and Freemasonry, from the actualities of my husband and sons, I know that Masonry or Freemasonry is a moral philosophy that motivates good men to become better. And whatever they mean to Masons, particularly to my husband and sons, the words Masonry and Freemasonry mean to me, too.

## BALIWAG 301 TWO-IN-ONE AFFAIR

**T**he Grand Lodge of F. & A.Ms. of the Philippines attended the two-in-one affair of Baliwag Masonic Lodge No. 301 on June 22, 1996.

The Grand Lodge was opened in short form at a room in the Kintaro Restaurant. Then the brethren motored to the DRT Junction in Barangay Sampaloc, San Rafael in Baliwag, Bulacan for the unveiling of the Land Mark. This was led by DGM Leon A. Bañez, Jr. and WM Tony Marollano.

The brethren who served as officers during the cornerstone-laying and consecration ceremony were as follows:

RW Bañez, *Grand Master*; Gilbert Barroquilo, *Deputy Grand Master*; Maning Lee, *Senior Grand Warden*; Boy Montejo, *Junior Grand Warden*; Chito Flor Cruz, *Grand Treasurer*; Bert Pagotan, *Grand Secretary*; Oca Bunyi, *Grand Chaplain*; B.J. Torres, *Grand Marshal*;

Jun Pineda, *Senior Grand Deacon*; Emil

Sarmiento, *Junior Grand Deacon*; Cesar Villarama, *Senior Grand Steward*; Nelson Nario, *Junior Grand Steward*; Benildo Borja, *P.M. with Book of Const.*; Andy del Rosario, *Grand Bible Bearer*; Tony Marollano, *Grand Tyler*; Moises Guevarra, *Grand Standard Bearer*; Marcelo Agustin, *Senior Grand Lecturer*; and Rolando Salvador, *Principal Architect*.

RW Bañez commented on the significance of the cornerstone-laying and consecration ceremony. (The comment appears below.)

The lunch and the fellowship at the Kintaro Restaurant was fraternally warm, with Grand Lodge representatives and the local brethren displaying their singing prowess.

During the open forum, AGS BJ Torres informed the brethren of Baliwag Masonic Lodge No. 301, led by WM Tony Marollano, SW Nelson Nario and JW Maximo Gregorio, that their performance might be rated 95%+. He also updated the brethren on the thrusts of the Grand Lodge during the term of MW Jose Percival L. Adiong.

## CORNERSTONE LAYING AND CONSECRATION: ITS SIGNIFICANCE

by RW Leon A. Bañez, Jr.  
*Deputy Grand Master*

**W**hen King David planned it and King Solomon, his son, built it, the Temple was consecrated to the glory of God, the Great Architect of the Universe. So today, we meet together in this place to lay the cornerstone of your future Lodge building and consecrate it to the glory of the Most High.

In this ceremony all that you have done — your vision of a new Lodge, the planning, the organizing and the gathering of materials of the highest quality — have now become a reality.

We have come to this place to give some treasures to God, as may be gleaned from the prayer of the Grand Chaplain, which goes in part this way:

*... we pray that Thou wilt, on this occasion, give us wisdom to guide us, strength to support us and the beauty of holiness to adorn our labors and to render them acceptable in Thy sight. Grant, O God, that Thy blessing and watchful care may sustain and protect the workmen who are to be employed. So order their lives and their work that no discord or confusion may disturb the harmony that should be theirs. And when the structure shall be finished, we pray Thee that it shall be devoted to all that stands for good, and to the glory of Thy holy name. And when our labors on earth are ended, we pray that we may be received in that House not made with hands, eternal in the heavens. Amen.*

The treasures that we have brought to God to this place include the **wisdom** of the mind of each one of us; the **strength** of character or personality of each Brother, as well as his willingness to support other Brethren in all our endeavors; and the **beauty** of nature — of friendship, working together in close harmony and understanding and brotherhood.

The ceremonial, in a sense, reminds us that Freemasonry is an institution, but it is the sum total of its individual members; that it is a brotherhood wherein all men are equal, helping one another to so live on earth as to be worthy to enter into the Celestial Lodge where presides the Supreme Architect of the Universe. Note that in the ceremonial we use certain symbols — small things, but they remind us of great truths. One symbol is **corn**, the symbol of abundance. It is the hope of our Craft that Morality and Virtue will increase over the face of the earth.

Another symbol is **wine**. It stands for joy. It reminds us of the exhortation that we

Masons should be happy and communicate that happiness to others. As one punster put it, "The best way to **HAVE** happiness is to **HALVE** it" — that is to say, to share it with others.

A third symbol is **oil**. It stands for joy, for peace and unanimity. It reminds us that we should strive to launch the Masonic vision of Universal Benevolence into a happy reality.

A fourth symbol is **salt**, a very precious commodity, particularly to us in the Orient. It represents hospitality; for to take of another man's salt meant, at least in the East, to pledge yourself to support his honor both in his absence and in his presence. It is one of the privileges of Freemasonry that we are welcomed as we visit one another. But, of course, it is also our duty to defend a Brother's honor, as well as to prove to our brethren that we ourselves are Masons worth our salt.

Still another symbol is **incense**, which stands for sacrifice, for an upward aspiration to develop ourselves from rough to perfect ashlar. And we can do this by a virtuous education, our own endeavors and the blessings of God.

All these symbols are small in themselves. They remind us, as we consecrate this Lodge, of the small things that we, both individually and collectively, must do in order to build a better country and a better world where will someday prevail harmony and universal peace among God's creatures.

**In this act of cornerstone laying and consecration of your future Lodge building, then, we pledge not only this Lodge to the service of the Most High, the Living God, but also the living Temples of our lives, that the world may know the Fraternity of Masons wheresoever dispersed are men who build for God, for country, and for mankind.**

# PINACANAUAN U.D. INSTITUTED

**R**W Leon A. Bañez, Jr., DGM, graciously representing MW Jose Percival L. Adiong, presided over the institution ceremonies of Pinacanauan Lodge, U.D. at the Isabela Masonic Temple, Ilagan, Isabela on June 29, 1996. VW B.J. Torres, AGS, was Master of Ceremonies; VW Benjamin G. Brown, JGD, served as Grand Chaplain; and VW Samuel P. Fernandez, GSS, intoned the invocation.

Installed Officers of the Lodge were: Lino M. Respicio, PM, *Wor. Master*; Honofre B. Acosta, PM, *S. Warden*; Antonio R. Balogan, Jr., *J. Warden*; Domingo M. Pintucan, PM, *Treasurer*; Carlos C. Neyra, *Secretary*; Vicente T. Bulan, PM, *Auditor*; Pablo Cayaba, Jr., *Chaplain*; Ronald Allan B. Costales, *Marshal*; Mario Sison and Antonio M. Chua, Jr. — *J. and S. Deacons*, respectively.

Jimmy K. Chy, *Orator*; Ricardo Nicolas, Domingo Manaligod, and Francisco Binag — *Lecturers*; Oscar A. Martinez, *Historian*; Carlos T. Bulan and Silvino C. Mondoñedi — *S. and J. Stewards*, respectively; Joseph C. Paggao, *Organist*; Ricardo G. Laron, *Almoner*; and Erasto Cruz, PM, *Tyler*.

Among those present during the institution ceremonies were Grand Orator Amancio S. Donato; Grand Pursuivant Bernardino L. Saplaco, Jr., Junior Grand Lecturer Leonardo P. Chua; DDGMs Angel T. Bacoling, Jr., Roberto Q. Pagotan, and Emil Langomez; DGLs Conrado U. Gabriel, Jr., Dionisio C. Panajon, and Clemente Salvador, Jr.; GLI Roger M. Balmaceda; PDDGM Mag Nuevo; PDGLs Federico P. Ambatali and Dante E. Simon, together with other charter members of the Lodge, as well as other brethren from Isabela; Bro. Quintin Bañez and brethren from Cagayan and other places; officers and members of the Order of Amaranth; and the editorial staff of **The Cabletow**.

In his inaugural address, WB Lino Respicio traced the events that led to the organization of Pinacanauan Lodge, U.D.

*"The Cagayan Valley is the seat of great rivers — the Cagayan, Magat, and Pinacanauan Rivers — and their tributaries," he said. "These rivers bind the whole region like a circuitous cord, so that the valley's five provinces have become inseparable, despite diversities in belief, creed and language."*

He informed the audience that the formation of Pinacanauan Lodge got hatched in 1995, during the term of WB Vicente T. Bulan, who believed that a new Lodge would not divide the brethren of Isabela Lodge No. 60, but rather, would promote and expand

Masonry in the town. Ad-hoc committee chair Dionisio C. Panajon consulted with VW Federico P. Ambatali, WB Maximo L. Cadatal, WB Cresencio V. Maramag, VW Conrado Gabriel, Jr., and other Past Masters. VW Ambatali, interim secretary, subsequently prepared the petition papers, and the group met a few times more to iron out some intricacies. Then they presented the petition for endorsement by Isabela Lodge No. 60 during its stated meeting in November 1995. In the voting, however, the petition lost by two votes. But the petitioners pursued their objective; as a result, the number of signatories to the petition increased from 30 to 50.

On May 1, 1996, the brethren met at the PNB Compound and chose the prospective Lodge's interim officers. They agreed that the Lodge would have its stated meeting every 3rd Saturday at 3:00 p.m.

On May 4, 1996, the petition was again submitted for endorsement by Isabela 60. All but one voted in favor of the creation of Pinacanauan Lodge.

Armed with DDGM Angel Bacoling, Jr.'s recommendation, WB Respicio and other officers hand carried the petition to the Grand Lodge.

On June 3, 1996, MW Jose Percival Adiong approved the dispensation, and the institution of Pinacanauan Lodge, U.D., was set.

"Today, June 29, 1996," the newly installed Master stressed, "marks the realization of the organizers' ambition to have a Lodge that represents one of the three magnificent rivers that bind the region together. Like the river and Masonry, Pinacanauan Lodge, U.D., will endeavor to bind men together with stronger ties, regardless of belief, creed and language. This auspicious occasion is just the start of more noble things to come; for we know the seeds of Masonry, if properly sown, will definitely sprout and eventually grow into a sturdy tree where men seek refuge. ..."

VW Donato, on the DGM's request, gave an eloquent, inspiring impromptu speech on

the main aims of Freemasonry. He urged the brethren to pursue the Masonic tenets and principles with more zeal, so that this country would become a better place to live in. He stressed that the brethren's regular conduct outside the lodgeroom would reflect a positive image of the Craft in the eyes of the general public.

RW Bañez, in behalf of the Grand Master and other Grand Lodge Officers, stimulated the officers and charter members of the Lodge to prove themselves worthy of being constituted as a regular Lodge. He also emphasized the necessity of living one's Masonry and maintaining unity and harmony among the brethren. He also urged the brethren to get their families actively involved in Masonic affairs and to raise the general public's awareness and understanding of Masonry and Masons.

VW Angel Bacoling, Jr., thanked the Grand Lodge representatives for their presence, assuring them that the brethren of the newly instituted Lodge would "meet regularly and conduct Masonic business in accordance with

the practices and usages of our Craft." He congratulated the brethren who had spearheaded and labored so much for the formation of the Lodge, challenging them to live up to Grand Lodge expectations.

Lunch at the Orchid Plaza was, to say the least, fraternally warm.

It was joy for the brethren to shell out some cash for the fund-raising project of the Jobbies.

Toward the end of the first stated meeting of Pinacanauan Lodge, U.D., WM Lino Respicio read to the brethren the Grand Master's congratulatory letter and announced that the G.L. Officers present during the institution ceremonies, including the Cabletow editorial staff, would be Honorary Members of the Lodge.

**Postcript:** The G.L. representatives would like to express their heartfelt appreciation to (1) the brethren of Pinacanauan Lodge, U.D. and other Isabela brethren for regally entertaining and attending to them during their stay in Ilagan; (2) Bro. Paul Catacutan, for the heavy breakfast on the 29th; and (3) to VW Ber for the much-needed transportation and the meals to and from Ilagan.

## Baliwag 2 in 1 Affair

RW Leon Bañez Jr., Deputy Grand Master, assisted by Wor. Master Tony Marollano, unveils Masonic marker, while the brethren watch with much amusement. ➡



← The hosts and visitors exhibit triumphant smiles before the marker.



RW Leon Bañez spreads cement...



↑ Officers and brethren during the cornerstone-laying ceremonies...



↑ The brethren of Baliwag Lodge # 301 and the Grand Lodge Officers pose for picture after their Masonic labors.

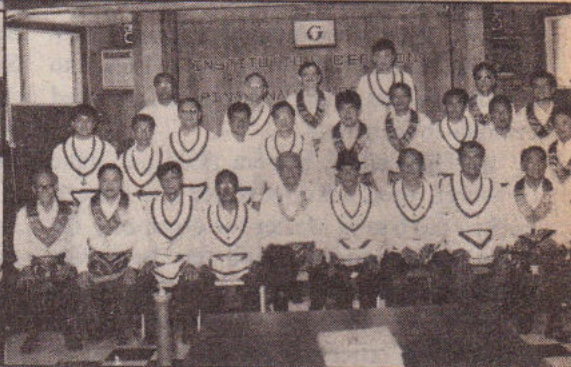
## Mementos of Institution of Pinacanauan



Officers eagerly await their cues. ↑

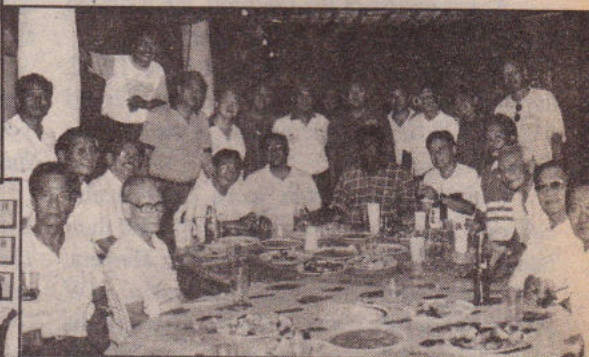


Grand Lodge and District officers with the officers of the newly instituted Lodge ↓



VW Angel T. Bacoling, Jr., DDGM of MD #45, reads names of officers. ←

Brethren, as is their wont, refresh themselves after a fruitful Masonic endeavor. ↓



← "I declare the officers of Pinacanauan Lodge UD duly installed!" -- BJ Torres, AGS

# Bay Cruise for Past Grand Masters, Grand Line Officers

by WB Charles G. Agar # 82

**T**he PGMs and Grand Line Officers, many of whom were accompanied by their wives, enjoyed the dinner-dance bay cruise hosted by Bro. Pio Carranza, Rear Admiral, Philippine Navy, in the evening of July 6, 1996.

The Philippine Navy boat having anchored, the program, emceed by Senior Grand Steward Sammy P. Fernandez, started.

VW Roberto Palmero, PDDGM, for and in behalf of the Rear Admiral, who could not be around during the affair because he had to attend an official dinner engagement, extended welcome to the guests.

MW Rosendo C. Herrera, PGM and Grand Treasurer, then acknowledged the guests, thanked the Grand Master for organizing the cruise, and informed the group that he and Sis Anching had just arrived from New York, where he served as Installing Officer during the installation of officers of Jose Rizal Lodge No. 1172.

"In that occasion," he said, "I represented our Grand Lodge — our Grand Master in particular. The visitation was very fruitful, and beneficial as well; for it built stronger ties with our far-away brethren. . . ."

At the option of the brethren, the program was interrupted to give way to dinner.

The brethren sang MW Gus Mateo, PGM, happy birthday, and VW Oca Bunyi, Grand Chaplain, led a prayer at the start of the boufette dinner *a la carte*.

Dinner over, tables were cleared and ballroom dancing started. The PGMs and their ladies — MW Rody and Sis Ching Herrera, MW Teddy and Sis Teresa Baldonado, MW John and Sis Lily Choa, and MW Gus and Sis Lolit Mateo — showed their prowess in dancing the cha-cha, boogie and swing.

But, of course, the Grand Line Officers were not to be outdone. MW Jose Percival Adiong, RW Leon A. Bañez, Jr., JGW Franklin Demonteverde, VW Oscar Bunyi, VW Servando V. Lara, VW Medardo Apacible, VW Sammy Fernandez, VW Felix C. Flor Cruz, VW Albert Tan, VW Epineto C. Logico, VW Alfonso Dualan, VW Emil Langomez, Jr., VW Cesar C. Mendoza, VW Jose Montejo, VW Nicolas Ricafrente and VW William Webb showed the PGMs and their ladies that they, too, could dance gracefully.

When the dance instructors started teaching the brethren and their ladies some new dance steps, the dance hall seemed to have become smaller.

At about 10 pm, the breeze assumed strength and then rain came pouring down. Hence, the boat had to cruise back to port.

The Grand Master thanked the host, Bro. Carranza, the skipper and crew of the boat, the members of the Seabees Combo, and above all, those who attended and graced the occasion.

"If there was any confusion or mistake done in my appointments," the GM said, "I beg you to understand that I did what I did all for the benefit of the Fraternity."

*(Hearing the Grand Master speak thus, one could not but conclude that one cannot occupy the office of Grand Master and fail to learn valuable and lasting lessons in real humility.)*

Although the affair was cut short, everybody apparently enjoyed the cruise. All seemed to say, "*Isa pa nga!*"

MW Gus Matti, PGM, tries to prove he is one of the best sing-alongers among the brethren.



↑ Grand Lodge officers are eager to fill their bellies before the ballroom dancing.

Tess, MW Gus Matti, Sis Lolit, Nhoree, and RW Leon Angel Bañez, Jr. show their dancing feet.



MW John Choa, VW Sam Fernandez, RW Bañez, RW Frank Demonteverde, VW Nick Ricafrente, VW Al Dualan and VW Eli Solano exhibit various reactions to brethren and sisters on the dance floor.



↑ Dance instructress tells the Grand Master he is a gracious dancer.



# Grand Lodge Sponsors One-Day Tennis Fellowship Tournament

by WM Charles G. Agar #82

**T**he Grand Lodge of F. A. Ms. of the Philippines sponsored a one-day tennis fellowship tournament at Camp Crame, Quezon City on July 13, 1996.

As early as 7:30 a.m. MW Jose Perci L. Adiong, Grand Master, addressed the participants of the tournament. He stressed that a man should not only be mentally and morally sound but physically fit as well, jestingly pointing out that sometimes the mind is willing but the body does not want to cooperate.

Stated the Grand Master: "This tournament was organized with the indispensable Masonic labors and fraternal

care of VW Oscar Bunyi, immediate Past DDGM of Masonic Dist. 12 (now MD 8), not only to promote and foster camaraderie and sportsmanship among the brethren, but also to gauge how much stamina the participants have retained and how young they continue to be."

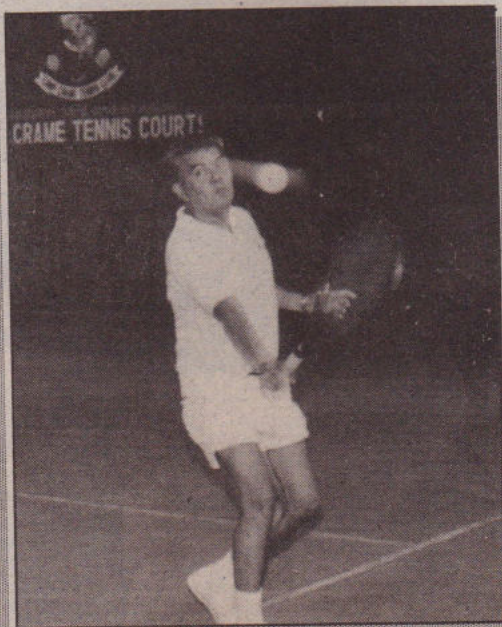
Shortly after lunch, the Grand Master awarded the trophies to the winners, as follows:

*Group A:* EDGAR ROCA, Mabini Kalaw #195, champion; EPINETO C. LOGICO, Araw #18, 1st runner-up; and MANUEL B. ALDANESE, Saigon # 188, 2nd runner-up.

*Group B:* NICK TABLANTE, LeonardWood #105, champion; MARK



The GM alertly awaits the return ball.



Ed Roca displays championship form.

ADIONG, son of the GM, 1st runner-up; and ANACLETO ARQUE, JR., PNP Club President, 2nd runner-up.

After the awarding, the Grand Master proceeded back to the Grand Lodge, where he motivated the JGLs, DDGMs, DGLs and GLs to be more zealous in their leadership.

After a long dialogue with the VW brethren, he hied to the Scottish Rite Temple to give a short message on the occasion of the investiture of the Legion of Honor on Mayor Jejomar Binay, a Senior DeMolay.



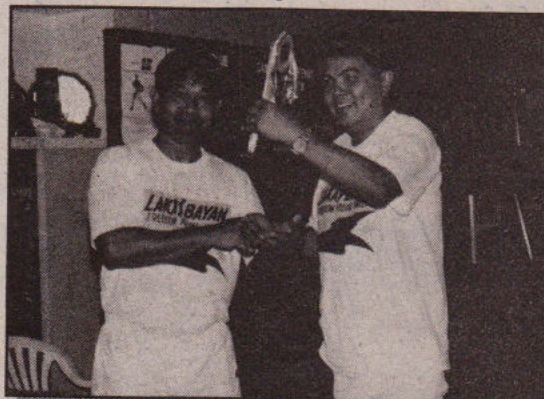
VW Boyet Delmo, VW Oca Bunyi, and the GM oversee tallying of scores.



Says the GM: " VW Nick Tablante, nakatsamba ka na naman!! " VW Oca Bunyi responds with a big smile -- and mild laughter.



Our Grand Master, one of the strong pillars of our country ("Lakas Bayan"), congratulates Class A Champion Ed Roca.



Losers and winners pose.



# SGL Meets with JGLs, DDGMs, DGLs

by WM C.G. Agar #82

**V**W Fernando V. Pascua, SGL, conferred with the JGLs, DDGMs and DGLs of MDs 1 to 14 at the Stafford Hall, New Plaridel Masonic Temple on Saturday, July 13, 1996.

Some 52 Masonic leaders attended the conference.

After a brief review of functions, the SGL lectured on the following subjects: how to organize seminars as well as lodges of instruction; the art of presiding; due guards and signs, Grand H.S., etc.; the substitute of a Master's Word, the three ruffians, etc.; meaning of Masonry; and Masonic philosophy.

The conference was extended up to 5:30 pm.

The Grand Master congratulated all the participants for taking time out to attend the conference, and he admonished them to pursue the principal tenets of the Fraternity with a little more zeal and rationality.

"Unless it is necessary," he cautioned, "establishment of new Lodges should be discouraged."

A lively open forum followed the GM's remarks.

The conference was capped by distribution of Certificates of Attendance by VW Pascua, assisted by VW B.J. Torres, AGS, and VW Emil Langomez, DDGM, MD #5.



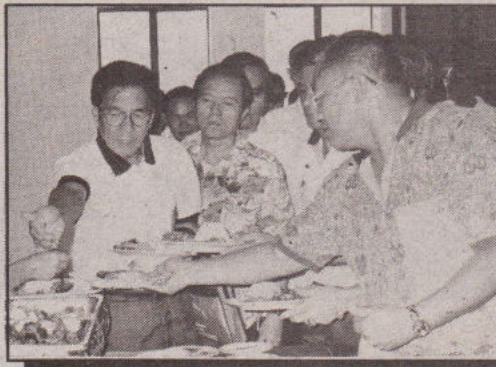
VW Fernando V. Pascua, Jr. confers with JGLs, DDGMs and DGLs.



↑ Brethren attentively listen to GM's speech.



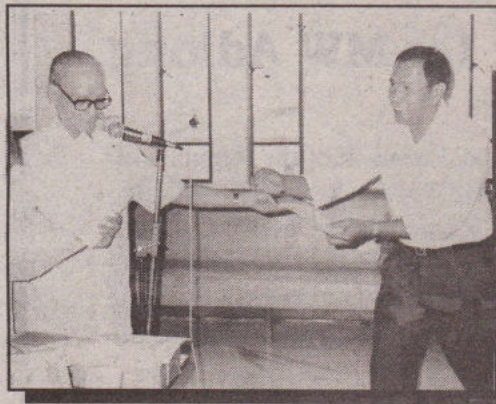
↑ GM answers queries after his motivational speech.



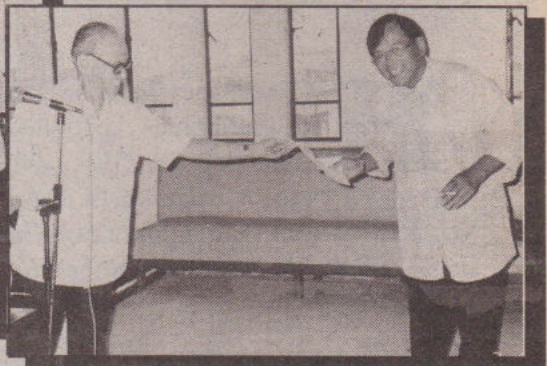
↑ From labor to refreshment...



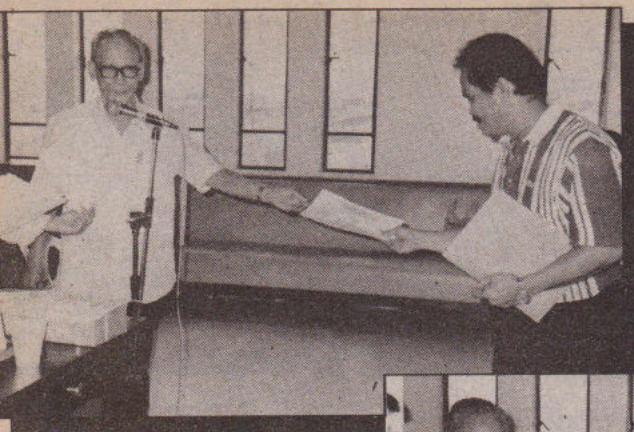
↑ GM congratulates participants.



↑ VW Jose B. Montejo, Jr., DDGM of MD # 23, seems to say, "I deserve this!"



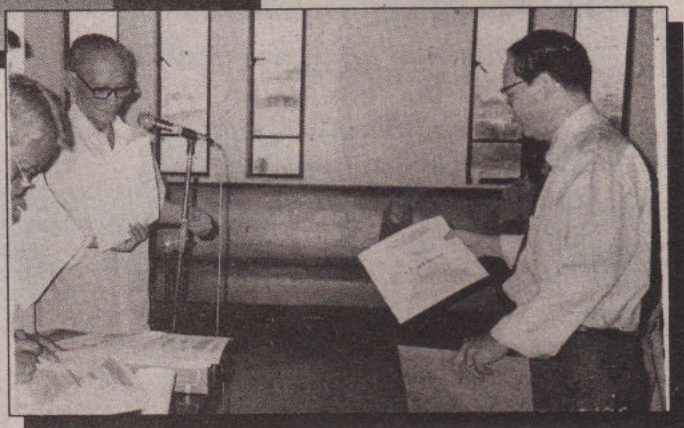
↑ VW Santiago M. Turingan, DDGM of MD # 12, happily receives certificate from AGS BJ Torres.



From far South: VW Pakung "Pax"  
Mangudadatu, JGL of Southern  
Mindanao



VW Nicolas G. Ricafrente, DDGM,  
MD # 12, examines certificate.



## New appointment for MW Adiong

**H**is Excellency Fidel V. Ramos, President of the Republic of the Philippines, appointed MW Jose Percival L. Adiong, Grand Master, GLP, and former PNP Deputy Director General, Vice Chairman of the National Police Commission, Department of Interior and Local Government (DILG) last July 21.

*The brethren extend their heartfelt congratulations to their Grand Master!*

# ANCOM 1997 Contract Signing

**M**W Jose Percival L. Adiong, Grand Master, and RW Leon A. Bañez, Jr., DGM, as well as WB Victor A. Domingo, WM of Tacloban Lodge No. 221 and VW Jose M. Asturias, DDGM for MD # 18, scrutinize terms of the contract for the holding of the 81st Annual Communication of the Grand Lodge of F. & A.Ms. of the Philippines in the province of Leyte.

MW Adiong and VW Asturias signed the contract at the Conference Room, New Plaridel

Masonic Temple on July 18, 1996. Witnesses to the signing of the contract were Bro. Emmanuel Veloso, SW, Makabugwas Lodge # 47; VW Patricio A. Coruña, DGL, MD # 18; WB Victor A. Domingo; RW Bañez; VW Roberto Q. Pagotan, DDGM, MD #13; VW BJ Torres, AGS; and VW Cesar Mendoza, MD # 7.

The Grand Lodge staff and the editorial staff of *The Cabletow* were also present during the occasion.



## GGPMP Increases Gratuity Assistance

**I**n his capacity as President of the Grand Guild of Past Masters of the Philippines (GGPMP), MW John L. Choa, PGM, has decreed and promulgated that:

1. Effective July 15, 1996, any Past Master of good standing in any subordinate Lodge in this jurisdiction who shall drop his working tools shall be entitled to a cash gratuity of P3,000 from the GGPMP.

2. Effective August 2, 1996, any Past Master of good standing in any subordinate Lodge in this jurisdiction who may be hospitalized on account of illness shall be entitled to a cash gratuity of P3,000 per fiscal year from the GGPMP.

In the first case, in coordination with the District Guild President, the Lodge Secretary shall immediately notify the GGPMP in writing of the death of a Past Master of the Lodge, together with the name and mailing address of the widow and/or orphans of the deceased. The Worshipful Master shall attest to the written notice.

In the second case, the Lodge Secretary and/or Wor. Master, in coordination with the District Guild President, shall immediately submit in writing to the GGPMP the name and address of the concerned PM, the date of hospitalization on account of illness, and the xerox copies of receipts issued by the hospital.

## PMAAI Officers for 1996-1998

**T**he national officers of the Philippine Masonic Association of America, Inc. (PMAAI) are, according to Lor Razon of the New Jersey Chapter, as follows: Chico Lojo, President, Pensacola, Florida; Willie Manalang, 1st VP, New York, New York; Bing Barro, 2nd VP, Jacksonville, Florida; Marino Lagatuz, Secretary, Chicago, Illinois; Rolando Guzman, Treasurer, Washington, D.C.; Tom Buno, Auditor, Jersey City, N.J.; Rudy Arbis, PRO, Charleston, S.C.; and Jess Raquitico, Chaplain, Houston, Texas. Adviser to the officers is erstwhile PMAAI president Jun Ramos.

In the assemblage at the Ramada Conference Center hosted by the Jacksonville, Florida Chapter, the applications of the New Jersey and Seattle Chapters were unanimously accepted.

The Charleston, S.C. Chapter will host the convention on August 30 and September 1, 1996. The new set of officers will be inducted.

## 1997 Rose Parade Masonic Float

**T**he Grand Lodge of F. & A.Ms. of California will enter "Follow Your Rainbow" float costing approximately \$90,000 in the 1997 Rose Parade, the theme of which is "Life's Shining Moments."

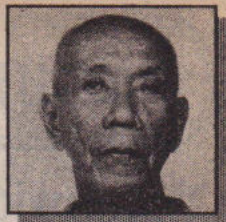
The float will feature a large rainbow stretching the entire length of the float from a storm cloud in the back to a pot of gold in front. It will recognize the 75th anniversary of the International Order of Rainbow for Girls and the 100th anniversary of the Order of the Amaranth.

The float primarily aims at exposing the principles of Freemasonry and its organization to the public in a manner that will attract future members.

The project is part of the continuing thrust of the Grand Lodge of California to emphasize the charitable work of the Fraternity, its role in shaping democracy, its history, the many organizations which comprise the Family of Freemasonry, and its youth organizations.

The Rose Parade provides the most economical method of reaching a potential worldwide audience of more than 450 million people in 90 countries.

# Justice Delayed But Not Denied



**A** war hero, Bataan veteran, and survivor of the Death March, **JUAN C. FRIVALDO** finished Philosophy, Arts and Letters at the University of Santo Tomas in 1954. He then served as a newsman at the Manila Times. Later he ran for the position of governor of Sorsogon and won. For many terms he occupied the gubernatorial chair.

In the early 1970s he knocked at the door of Bulusan Lodge No. 38.

But when martial law was declared, Bro. Johnny sought refuge in the USA. Getting himself a green card, he became a US citizen; at heart, however, he remained a Filipino.

The first chance he got, he returned to his beloved Philippines. In 1988 he

ran for governor, defeated his rival, but lost to the latter when the courts ruled that he had not regained his Filipino citizenship and was therefore ineligible to run for office. He ran again in 1992, defeated his rival once more, but failed to serve again for the same reason.

He then filed an application for repatriation with the Special Committee on Naturalization in August 1994, and again he ran for governor in May 1995. Again, he won the election by some 20,000 votes. But he got his citizenship back only in June that year, taking his oath of allegiance six hours before the Comelec proclaimed his rival governor.

But hooray to the Supreme Court! Through its 13-1 *en banc* decision penned by Justice Artemio V. Panganiban, it has upheld the strong mandate which the voters of Sorsogon had given to their perennial and ever-popular Grand Old Man in the May 1995 polls.

Not only journalists, but we Masons also hail Justice Panganiban's eloquently written 57-page ruling as "a landmark decision whose spirit can be capsulized in the familiar Latin maxim, 'Vox Populi, Vox Dei.'"

The Supreme Court must be lauded "for having moved to prevent the injustice from happening again" to our Brother, who was chosen Most Outstanding Mason in Government for 1996.



## Mutya ng Orani: Anak ng Mason



**F**arida P. Mohammad, Past Honored Queen of Bethel # 13 and daughter of Bro. Mossa S. Mohammad of Victory Lodge # 116 and Sis Rosalina M. Pamintuan, was crowned Mutya ng Orani and is a candidate for Miss Tourism 1996.

← Ms. Melanie Marquez crowns Farida as Mutya while Sis Mirla Zuñiga, Gov. Leonardo B. Roman, and Orani Mayor and Bro. Marlo E. Zuñiga look on.

# AROUND THE DISTRICTS, LODGES

## Nationwide Observance of Phil. Independence

**I**n consonance with our Grand Master's Circular No. 3, all Lodges throughout the country displayed the Philippine flag in front of their temples, and Master Masons displayed it at their residences on Independence Day.

Lodges and Districts, moreover, conducted their respective programs in celebration of the occasion.

For instance, District No. 22, led by DDGM Miller V. Serondo and DGL Jose P. Gomez, sponsored a program at the Community Center Lobby, Bago City. Salient features of the program included the raising of the Philippine flag by Hon. Manuel Y. Torres, City Mayor, assisted by the DDGM, and the closing remarks by RW Franklin J. Demonteverde, JGW.



← The DDGM and the Hon. Mayor raise Philippine flag.

The brethren during a lull in the program. L-R: VW Jose P. Gomez, DGL, Southern Negros; RW Franklin J. Demonteverde, JGW; VW Miller V. Serondo, DDGM; VW Leo G. Cuachon, JGL, Western Visayas; VW Alejandro L. Tupas, Jr., DGL, Northern Negros; and WM Rogelio M. Damazo, WM M. Valencia Ko Mem. #210.



WM George Tad-y of Negrense Lodge #200 shakes hands with Hon. Manuel Y. Torres, Mayor of Bago City, as DDGM Serondo and RW Demonteverde look on. →



# Cotabato Masons Focus on Masonic Visibility

**V**W Jesus C. Veneracion, DDGM, and VW Regino A. Miguel, DGL, have stimulated the brethren of Cotabato to make the Fraternity more visible. Mount Matutum responded by publishing **Torch 156**, the June 1996 issue of which features articles on how the Lodge celebrated its Charter Day and how the district commemorated Philippine Independence Day, Rizal's birth anniversary, and the feast of St. John the Baptist.

Lodges in the district have also invited non-Masons to meetings and other Masonic affairs. Maribulan Lodge No. 304, for instance, invited Hon. Jong R. Ramirez to talk on WM Arthur T. Sendico's theme: "Time, Patience and Perseverance Will Accomplish All Things."

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## District 12 Reorganizes

**U**pon assumption of office, VW Santiago M. Turingan, DDGM, met with officers and committee chairs and co-chairs of the various Lodges in the District to map out strategies for carrying out their pet projects.

According to District Secretary Godofredo O. Peteza, Sr., PDGL, District 12 will focus its attention on the reforestation of the Bicol National Park, the fight against illegal logging in the area, and the establishment of a regional unit of the Masonic Charities for Crippled Children (MCCC) in the Bicol Regional Hospital.

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## How Two Lodges Commemorated Their Charter Anniversaries

**C**amarines Norte Lodge No. 107 and Daet Lodge No. 247, as in the past, jointly commemorated their charter anniversaries in the form of a family picnic, pot-lock style.

The picnickers found the 30-minute trek through the undulating terrain and grassy three-kilometer trail to be an exhilarating experience, for they enjoyed the fresh air and the green vegetation which are found wanting in noisy downtown Daet.

Certainly, they enjoyed lunching together, sharing with one another the variegated food they had brought: the juicy *lechon* contributed by VW Santiago M. Turingan, DDGM, MD No. 12; fried chicken, smoked fish, crabs, fresh buco, buco salad, sweet pineapple and the mouth-watering *tinuto na gabi*.

Present besides VW Turingan were WM Aurelio R. Aguilar of Daet 247; Bro. Godofredo E. Peteza, Jr., JW of Camarines Norte 107; VW Jose and Sis Lourdes Tabios; VW Dantiago P. Ferrer, Jr., DGL; VW Jose T. Seeping, Jr., DGL, and Sis Fe, as well as their sons; this writer and wife, plus a son; WB Arsenio K. del Rosario; Bro. Camilo C. Abordo; VW Ernesto and Sis

Emie Tabanao and children; Bro. Fernando and Sis Mercy Peteza and their three sons; VW Felipe and Sis Carmelita Jardinel; VW Jose Dy and Sis Vicky Ching and son Clinton; Bro. Jovito Palado, Jr.; Bro. P./Supt. Towland P. Albano, PNP Provincial Director, Camarines Norte; Bro. Fernando L. Rabo; WB Ernesto C. Chicombing and Bro. Gaudioso F. Salvador.

There, too, were Sis Linda Turingan, Godofredo B. Peteza III, Jeff B. Peteza, Sis Ma. Josephine Collada and daughters Ma. Cleofe and Ma. Christina, Allan and Niño Seeping, Malane Ebone and Hato, Horiz., and Ismael Tabanao; and Patrick, Christian and Darcy Peteza. — VW Godofredo O. Peteza, Sr.



When brethren partake of a sumptuous meal, they are on the level.



**Sitting** (L-R): Trinidad Peteza, Mercy Peteza, Jose Seeping, Linda Turingan, Lourdes Tabios, Raul Antonio & Vicky Ching.

**Standing** (L-R): Camilo Abordo, Arsenio del Rosario, VW Santiago Turingan, P/Supt. Arnold Lowland Albano, VW Jose Seeping, Jr.

## DGM Inducts GLIs in MD No. 39

**R**W Leon A. Bañez, Jr., DGM, accompanied by VW Roberto Q. Pagotan, DDGM of MD No. 13, officiated in the mass induction of GLIs for Lodges in MD No. 29 (formerly 6A) in early July.

RW Bañez told the GLIs that they are the real workhorses of the Fraternity, and that the progress of the Lodges depends much on them. Hence, they should live up to the Grand Lodge's expectations.

The brethren, led by VW Juanito L. Bernardo, DDGM of MD No. 29, and VW George Roque, together with RW Bañez and VW Pagotan, proceeded to Fort Magsaysay, the Chief of Staff of which is Bro./Col. Alfonso Daguday of Pagkakaisa Lodge No. 282. There they planted trees.

During the fellowship dinner at the Charcoal Grill in Cabanatuan City, MW Danilo D. Angeles, PGM, joined the brethren.

*Planting trees is ever fun for VW Bert Pagotan, the DGM, and other brethren.*



↑ *From labor to refreshment... Says a brother: "Wine stands for joy. It reminds us that we Masons should be happy and share that happiness with others."*

# Pangasinan Masons on the Go

**A**lfonso Lee Sin Memorial (ALSM) 158 and Pangasinan 56 have regularly sent the Grand Lodge copies of their newsletters, Lee Sin Times and The Level, respectively.

ALSM 158 has not only enhanced its members' proficiency in the rituals and visited brethren confined in hospitals, but has also reached out to the local communities.

On June 29, for example, it conducted "Gamutan sa Barangay" at Patalan, Pantalan District, Dagupan City. It extended not only free medical-dental services, but also free ECG and random blood sugar examination to the residents.

Moreover, 36 young boys submitted themselves — some voluntarily and others reluctantly — for "Operation Tuli," a joint project of the Lodge and the Mapandan Community Hospital in Mapandan, Pangasinan during the hospital's foundation day anniversary.

The attending surgeons were WM Roy and Sis Agnes Serrano, Hospital Director Franklin Sable, Gilbert de Vera, Antonio Ll. Pastoral,

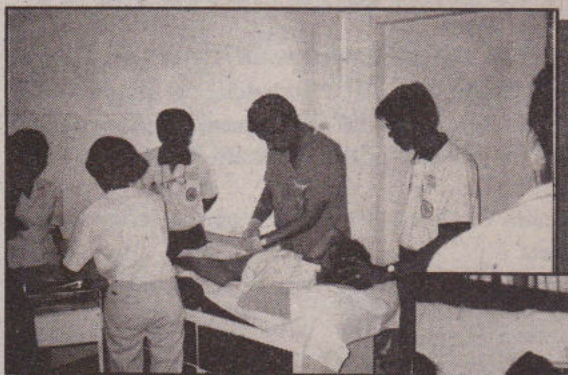
Jr., and Frederick Lalas. They, together with the hospital's nursing staff, had their hands full the whole morning. In fact, lunch had to be delayed to accommodate the patients.

Some officers and members of the Lodge were also on hand to give moral support to the patients.

At the end of the mission, all were tired and happy, as they enjoyed light banter with the young patients' parents.

Marites Vidal, the Lodge's adopted patient, meanwhile, is now walking tall.

Pangasinan Lodge No. 56, likewise, has coordinated with barangay officials and social workers in regard to delivering basic services to the community. In coordination with the Dagupan Water District, it set up water connections at three places in Barangay Tebing. It also conducted a medical mission at Barangay Calma, another depressed area in the city.



↑  
VW Romulo Estrada, DDGM and VWB Mariano Garantoza comfort young patient.

Surgeons and nurses in action





Marites C. Vidal displays sweetest of smiles after wearing her very first pair of shoes.



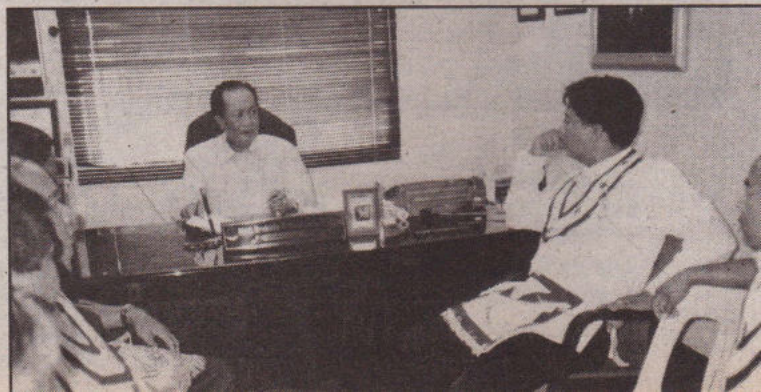
Lower-extremities now restored to normal function.

## Urdaneta 302 Observes 3rd Charter Day

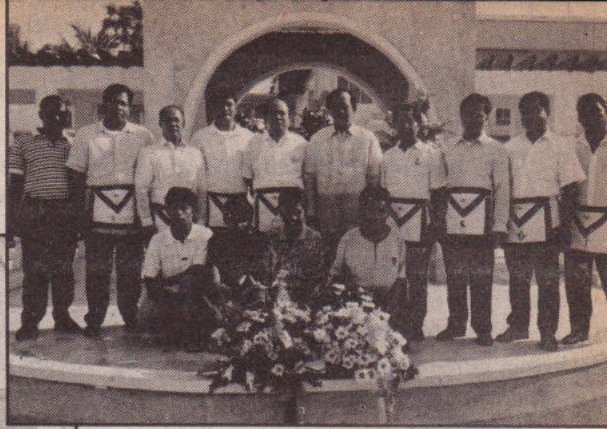
**U**rdaneta Lodge No. 302 celebrated its third Charter Anniversary on July 3, 1996. The officers and members of the Lodge, led by WM Roderick E.R. Mina and WB Manuel A. Ridao, PM, offered flowers at Bro. Jose Rizal's monument at the town plaza of Urdaneta, Pangasinan. Then they paid a courtesy call on Hon. Rodolfo E. Parayno, Town Mayor.

"In the evening," reported SW Reynaldo C. Cruz, "we had a fraternal fellowship at Cocolandia Restaurant in downtown Urdaneta."

Courtesy call on  
Mayor Rodolfo E.  
Parayno of  
Urdaneta,  
Pangasinan



Floral offering at the foot of  
Bro. Rizal's monument



↑  
Brother Masons and Demolays pose  
with Mayor Parayno of Urdaneta,  
Pangasinan after floral offering.



Brethren of Urdaneta Lodge No. 302, F. & A.M., with municipal officials, led by Mayor Parayno, and members of the Philippine National Police during floral offering



## What's Freemasonry for?

**F**reemasonry's purpose is to use sound ashlar (**the good men attracted to its Lodges**), to teach them the skills involved in building a spiritual structure both useful and beautiful (**a brotherhood of man**), and to perform those labors so thoroughly (**responsibility**) that society will recognize the pursuit of excellence in the professional, social, religious, and private lives of Freemasonry's members.

# District 45 Gears Up

**V**W Angel T. Bacoling, Jr., DDGM, revealed that District 45 will hold competitions in Lodge exemplification in November this year.

The District, meanwhile, selected WM Manuel Bañez of Maharlika Lodge No. 180 as chairman of the annual sportsfest which will be held at the NIA Compound, Cauayan, Isabela. WBs Freddie Martinez and Willie Palada were chosen sports coordinators.

VW Diony Panajon, DGL, moreover, was appointed editor-in-chief of the newly revived district newsletter, **The Trowel**. Assisting him are Bros. Edgar Babaran and Pablo Acosta of Ganano Lodge No. 313, Mindo Aquino of R.S. Roque Lodge No. 289 and Bal Valdez of Maharlika Lodge No. 180.

According to the April-June 1996 issue of **The Trowel**, the district sportsfest will include marathon, chess, tug of war, table tennis, lawn tennis, 400-meter relay, basketball, obstacle course and shooting.

The district's Awards Committee is chaired by VW Conrado Gabriel, Jr., DGL, with VWBs Panajon and Clemente Salvador, Jr. as co-chairs. The committee will select Lodges and Masons deserving of commendations for exemplary performance.

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## Labong 59 Implements Programmed Projects

**L**abong Lodge No. 59 is one of the Metro Manila Lodges that have pursued their year-round program of activities.

It had a successful annual family outing at Mabuhay Mineral Resort in Bo. Pansol, Los Baños, Laguna. The outing featured an essay-writing contest among the brethren's children on "How I Appreciate My Parents," presentation of a birthday cake to the family of Bro. Tony Mariano, who was then in the USA, and a silent prayer for the soul of the late WB Richard D. Ong.

Hard pressed to select the winners in each

category, WBs Tony Josen, Tino Ko, and Rudy Ong, who acted as judges in the essay-writing contest, decided to divide the prize money of P3,000 equally among the contestants.

Teary-eyed, the family of Bro. Tony Mariano thanked the brethren for remembering a Brother on his birthday even if he was far away.

The Lodge has also started its Masonic Education Forum series. The resource speaker during the first lecture-forum was VW Conrado Sanga. The Le Gran Restaurant, GLP Compound, was literally bursting at the seams, so that some brethren had to listen to the lecture and discussion from outside the door. Lodges which attended the lecture-forum included Sixto Lopez, Rafael Palma, Batulao, Island Luz-Minerva and Hiram.



*To grow stronger, Labong brethren and their families periodically have outings.*





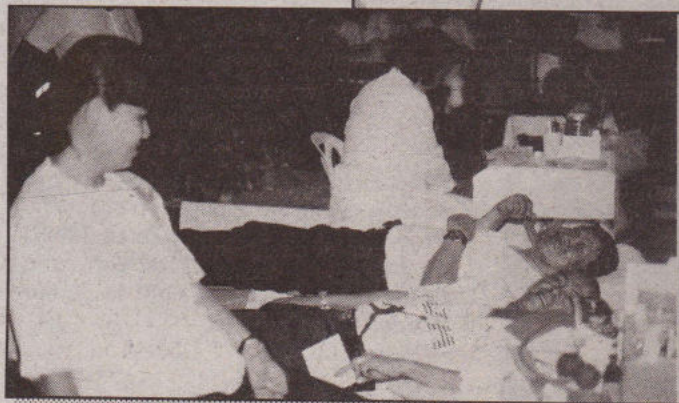
← Labong turns over its donation of a full-length mirror with inscription: *Am I in proper attire?*

*In proper attire are Boyet Salanga, Marcelo Reyes, VW Isagani Cruz, Jr., VW Mabini Hernandez, WM Benito Tan, and VW Celestino Ko.*

Then in mid-July Labong 59, in pursuance of the Grand Lodge's thrust to support the country's public school system, donated some one thousand used textbooks to Timoteo Paez Elementary School. It turned over the donation to Mrs. Josefina Bañes, Principal, during the school's PTA meeting.

The Grand Lodge, meanwhile, through the office of the Grand Secretary, sent Labong 59 congratulatory letters for its worthwhile projects, such as its fumigation of the Grand Lodge buildings and premises and its medical-dental mission at Bo. Paliparan, Dasmariñas, Cavite.

⇒  
July 6, 1996, GLP Lobby.--  
Labong, in cooperation with  
PNRC (Caloocan Chapter),  
undertakes blood-letting  
project.



←  
*WB Benito Tan and Bro. Ruben Bautista donate blood with all their heart because a pulchritude sees that, for humanity's sake, they're doing their part.*

The Lodge's conferral team, moreover, has been honing its skills for more impressive conferral of degrees on its candidates. Some of its members have, furthermore, been helping other Lodges in the form of participating in conferrals of degrees and giving lectures.

# Mencius Is A-Buzzing, Too

**B**esides honoring its Past Masters on its 72nd Charter Day, Mencius Lodge No. 93 has continued its inter-Lodge activities. It has visited Cosmos, Manila-Mount Lebanon, Biak-na-Bato, St. John Corregidor, Nilad, Dapitan, Island Luz-Minerva, Walana, Bagumbayan and Palawan.

It also participated in the conduct of civic action and community services at Camp 6, Tuba, Benguet. The mission benefited some 765 indigents, broken down as follows: medical treatment, 338 patients; dental extraction, 92 residents; deworming and milk feeding, 299 children; circumcision, 36 youths; anti-rabies vaccination, 72 dogs; and anti-FMD vaccination, 20 pigs.

Mencius has been actively involved in the District Council, too. WM Ed Ramos is District Auditor. VW Benito Ang, together with VW Lucas T. Ty and VW Robert Pe Liao, is a member of the District Advisory Council. The Lodge is also in charge of two District committees: Masonic Education and Program & Publicity. Besides, it hosted the District Council meeting on July 20.

Mencius 93, furthermore, extended financial assistance to seven students, each of whom received P2,000.

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## RIO GRANDE 192 DONATES STREET LAMPS

**T**he brethren of Rio Grand Lodge No. 192, District 46, in Kabacan, Cotabato, celebrated Independence Day in a unique way. Not only did they participate in the civic parade and floral offering, but they formally donated 20 sets of electric street lamps to Municipal Mayor Tomas Baga.

Lodge Secretary Teofilo dela Cruz, PM, read the Certificate of Donation; then, assisted by some brethren, WB Roy Zarza, PM, formally presented the donation to the Mayor.

The street lamps were solicited from the Kapalaran Marketing, courtesy of its manager,

Bro. Jaime Quiñonez.



Kabacan (Cotabato) Mayor Tomas Baga accepts certificate of donation of electric street lamps from PMs Roy Zarza, Teofilo de la Cruz, Enrique Tiemsen, and Ceferino Olivo. At far right is Junior Warden Kelvin Costes.

# Legion of Honor Conferred on Mayor Binay

**T**he Supreme Council, Order of DeMolay of the Republic of the Philippines gave due recognition to one of its illustrious sons, **MAKATI MAYOR JEJOMAR C. BINAY**, a member of the Loyalty Chapter, Order of DeMolay, by investing him with the rank, honor and dignity of the Legion of Honor.

The Legion of Honor is the highest honor that can be conferred by the Supreme Council, Order of DeMolay. For Senior DeMolays (Active) it is in recognition for outstanding leadership in a field of endeavor, or for success in fraternal life. For Master Masons (Honorary) it is in recognition for unusual and meritorious service in behalf of the Order of Demolay.

The solemn affair was held on July 13, 1996 at the Conrado Benitez Hall, Scottish Rite Temple.

The conferral team was led by **LEG. ALBERTO C. REYES, HLOH**, Commander in the East; **VW TEODULO O. YAP**, Commander in the West; **WB PASCASIO P. DEL CASTILLO**, Commander in the South; **LEG. VICTORINO Q. JUICO, HLOH**, Grand Chaplain; **WB REYNALDO C. LAZARO, PM**, Grand Marshal; **VW NERVILLE P. PENALOSA**, Grand Herald; **BRO. ANTONIO S. HERRERA**, 1st Preceptor; **BRO. RODANTER. SANTOS**, 2nd Preceptor, **BRO.**

**HUMPREY V. BURNS**, 3rd Preceptor; **BRO. WARREN ANTHONY B. DAMIAN**, 4th Preceptor; **BRO. JOVEH RYAN L. TAN**, 5th Preceptor; **BRO. RAYMOND MICHAEL F. EBRO**, 6th Preceptor; and **BRO. SPYRIDON L. TSAOUSIS**, 7th Preceptor.

Musical accompaniment was rendered by the Male Crusaders.

Part of the program was the presentation of the Charter of the Jose Abad Santos Chapter, Order of DeMolay.

In attendance were **MW John L. Choa**, **PGM** and **MW Raymundo N. Beltran**, **PGM**, Grand Secretary.

**MW Jose Percival L. Adiong**, Grand Master of the **MW Grand Lodge F. & A. Ms. of the Phils.**, gave an inspirational message.

**MW Rosendo C. Herrera**, **PGM**, Grand Master of the Supreme Council, Order of DeMolay of the Republic of the Philippines, enjoined all Senior DeMolays to continue their commitment and support to the Order.

Fraternal banquet at the Heroes Hall, Scottish Rite Temple, capped the solemn affair. -- c.g.a. 82



*Leg. Alberto Reyes, HLOH, Commander in the East, gives LOH obligation to Bro. Binay.*

VW Albert K. Tan, Chairman,  
Advisory Council, receives Charter  
of Jose Abad Santos from MW  
Rosendo C. Herrera, PGM, Grand  
Master of DeMolay.



MW Jose Percival L. Adiong,  
Grand Master, is received with  
full honors.



Ring Hop is given by VW  
Teodulo O. Yap,  
Commander in the West.



LOH medallion is presented to  
Bro. Binay by WB Pascasio del  
Castillo, Commander in the  
South.



Mayor Jejomar C. Binay with  
Grand Line Officers of the  
Supreme Council, Order of  
DeMolay



# GRAND LODGE COMMITTEES

## Masonic Year 1996-1997

### FINANCE

*Chair:* MW Rosendo C. Herrera, PGM  
*Vice-Chair:* RW Enrique L. Locsin, SGW  
*Members:* VW Edgardo M. Espejo  
VW Epineto C. Logico  
VW Benito T. Ty

*Members:* VW Eugenio S. Labitoria  
VW Ricardo P. Galvez  
VW Raoul V. Victorino  
VW Mabini G. Hernandez

### ACCOUNTS

*Chair:* MW Rudyardo V. Bunda, PGM  
*Vice-Chair:* VW Joselito C. Villarosa  
*Members:* VW Teodulo O. Yap  
VW Napoleon A. Soriano  
WB Samson M. Mahimer

### INVESTMENTS

*Chair:* MW Rudyardo V. Bunda, PGM  
*Vice-Chair:* MW Rosendo C. Herrera, PGM  
*Members:* MW Agustin V. Mateo, PGM  
VW Agerico V. Amagna, Jr.  
VW Bernardino L. Saplaco, Jr.

### BUDGET

*Chair:* RW Leon A. Bañez, Jr., DGM  
*Vice-Chair:* RW Enrique L. Locsin, SGW  
*Members:* MW Agustin V. Mateo, PGM  
VW Agerico V. Amagna, Jr.  
VW Amancio S. Donato  
VW Peter C. Chua  
VW Rey A. Banaag

### JURISPRUDENCE

*Chair:* MW Reynato S. Puno, PGM  
*Vice-Chair:* MW Reynold S. Fajardo, PGM  
*Members:* VW Fernando V. Pascua, Jr.  
VW Jainal D. Rasul  
VW Jesus M. Elbinias  
VW Rodrigo Y. Arandia

### ADMINISTRATION OF LODGES

*Chair:* RW Leon A. Bañez, Jr.  
*Vice-Chair:* RW Enrique L. Locsin  
*Members:* RW Franklin J. Demonteverde  
VW Alexander B. Madamba  
VW Joselito C. Villarosa  
VW Remigio B. Lumicao

### GRIEVANCES

*Chair:* MW Reynato S. Puno, PGM  
*Vice-Chair:* MW Raymundo N. Beltran, PGM  
*Members:* MW Reynold S. Fajardo, PGM  
VW Ricardo P. Galvez  
VW Joselito C. Villarosa

### REVISION OF CONSTITUTION

*Chair:* MW Reynato S. Puno, PGM  
*Vice-Chair:* VW Jesus M. Elbinias

### BY-LAWS

*Chair:* MW Reynold S. Fajardo, PGM  
*Vice-Chair:* MW Juan C. Nabong, Jr., PGM  
*Members:* VW Raoul V. Victorino  
WB Magdangal B. de Leon  
Bro. Hemani T. Barrios

## **AWARDS**

*Chair:* MW Rosendo C. Herrera, PGM  
*Vice-Chair:* MW Rizal D. Aportadera, PGM  
*Members:* MW Pablo C. Ko, Jr., PGM  
MW Agustin V. Mateo, PGM  
VW Fernando V. Pascua, SGL  
VW B.J. Torres, AGS

## **RESOLUTIONS**

*Chair:* MW John L. Choa, PGM  
*Vice-Chair:* VW Jainal D. Rasul  
*Members:* VW Ricardo P. Galvez  
VW Amancio S. Donato  
VW Raoul V. Victorino  
WB Samson M. Mahimer

## **CHARTERS**

*Chair:* MW Agustin V. Mateo, PGM  
*Vice-Chair:* RW Leon A. Bañez, Jr.  
*Members:* VW Rodrigo Y. Arandia  
VW Joselito C. Villarosa  
VW Tomas O. del Castillo, Jr.  
VW Rey A. Banaag  
VW Benito T. Ty  
VW Conrado V. Sanga

## **RESEARCH & MASONIC EDUCATION**

*Chair:* VW Fernando V. Pascua, Jr.  
*Vice-Chair:* VW Amancio S. Donato  
*Members:* VW Vicente R. Hao Chin, Jr.  
VW Conrado V. Sanga  
VW Emiliano P. Langomez  
VW Isaac F. Arribas, Jr.  
WB Jesse D. Alto

## **VITAL ISSUES**

*Chair:* MW John L. Choa, PGM  
*Vice-Chair:* VW Amancio S. Donato

*Members:* VW Ricardo T. Gloria  
VW Hilario L. Laqui  
VW Pablo M. Elauria

## **NECROLOGY**

*Chair:* VW Fernando V. Pascua, Jr.  
*Vice-Chair:* VW Napoleon A. Soriano  
*Members:* VW Alberto C. Reyes  
VW Rodolfo H. Cardona  
VW Pablo M. Elauria  
VW Danilo B. Tobias  
VW Saul R. Exmundo  
VW Benjamin G. Brown  
WB Hermeno A. Palamine  
WB Victor Tan Tek Sian  
WB Robert P. Ocampo  
WB Charles G. Agar  
WB Alfredo B. Espino

## **MEDIA RELATIONS**

*Chair:* RW Enrique L. Locsin  
*Vice-Chair:* Bro. Flor R. Nicolas  
*Members:* VW Samuel P. Fernandez  
VW Tomas O. del Castillo, Jr.  
VW Ely Dante S. Solano  
WB Joel P. Palacios  
Bro. Elpidio M. Macalma

## **CREDENTIALS**

*Chair:* VW Agerico V. Amagna, Jr.  
*Vice-Chair:* VW B.J. Torres  
*Members:* WB Robert P. Ocampo  
WB Arnaldo G. Limpin  
WB Victor Tan Tek Sian

## **SUNSHINE & MASONIC ASSISTANCE**

*Chair:* RW Leon A. Bañez, Jr.  
*Vice-Chair:* RW Enrique L. Locsin  
*Members:* VW Emiliano P. Langomez, Jr.  
VW Isagani G. Cruz, Jr.

VW Alfonso D. Dualan  
VW Medardo B. Apacible  
WB Hermogenes E. Ebdane, Jr.  
Bro. Clemente P. Mariano  
Bro. Pio P. Carranza  
Bro. Andres M. Superable

*Members:* WB Wilfrido L. Carreon  
WB Dante D. Dira  
WB Antonio DF. Joson, Jr.

## **YOUTH**

*Chair:* MW Rosendo C. Herrera, PGM  
*Vice-Chair:* VW Albert K. Tan  
*Members:* VW Roberto Q. Pagotan  
VW Emiliano P. Langomez, Jr.  
VW Rene C. Damian  
VW Virgilio F. Sarmiento  
VW Evaristo A. Leviste  
WB Egidio R. Ancajas  
WB Charles G. Agar

## **FOREIGN RELATIONS / CORRESPONDENCE**

*Chair:* MW Rosendo C. Herrera, PGM  
*Vice-Chair:* VW Benito T. Ty  
*Members:* VW B.J. Torres  
VW Virgilio F. Sarmiento  
VW Albert K. Tan  
VW Evaristo A. Leviste

## **WORKS**

*Chair:* VW Fernando V. Pascua, Jr.  
*Vice-Chair:* VW Amancio S. Donato  
*Members:* VW Benito T. Ty  
VW Napoleon A. Soriano  
VW Leonardo P. Chua  
VW Rodolfo H. Cardona  
VW William Rañaga  
VW Cesar O. Bautista  
VW Conrado V. Sanga  
VW Bernardino L. Saplaco, Jr.

## **CEMETERY**

*Chair:* VW Rodrigo Y. Arandia  
*Vice-Chair:* VW Lucas T. Ty  
*Members:* VW Bayani B. Ibarrola  
VW Benito T. Ty  
VW Wilfredo D. Cruz

## **RETURNS**

*Chair:* RW Enrique L. Locsin  
*Vice-Chair:* VW Benjamin G. Brown  
*Members:* VW Melchor C. Loreto  
VW Serafin Z. Valenzuela  
VW Remigio B. Lumicao

## **TEMPLES & BUILDINGS**

*Chair:* RW Enrique L. Locsin  
*Vice-Chair:* VW Cesar C. Mendoza  
*Members:* VW B.J. Torres,  
VW Mabini G. Hernandez  
VW Benjamin G. Brown

## **CHARITY & MEDICAL ASSISTANCE**

*Chair:* RW Leon A. Bañez, Jr.  
*Vice-Chair:* WB Honorio L. Carreon

## **GUARDIANSHIP**

*Chair:* MW Agustin V. Mateo, PGM  
*Vice-Chair:* RW Enrique L. Locsin  
*Members:* VW Medardo B. Apacible  
VW Roberto Q. Pagotan  
VW Gregorio M. Camiling

## **LIBRARY & MUSEUM**

*Chair:* MW Raymundo N. Beltran, PGM  
*Vice-Chair:* MW Reynold S. Fajardo, PGM  
*Members:* VW Benito T. Ty  
VW Robert Pe Liao  
VW B.J. Torres

# International Order of Job's Daughters (IOJD)

by VW Alexander B. Madamba, PDDGM

## What is the International Order of Job's Daughters (IOJD)?

**I**t is a service-oriented, non-profit organization created to unite young girls between the ages of 11 and 20 who share the common bond of a Masonic heritage. It enables its members to learn leadership skills, organizational methods, and the importance of fulfilling individual responsibilities within a group. It teaches them to plan their own activities, to have fun doing what they want to do, and at the same time to create lasting friendships.

Yes, in this age of ephemeral or short-lived relationships, the IOJD assumes significance in that it primarily aims at promoting sincere love and lasting friendship among young women. It gives them the foundation on which to build the qualities needed to becoming leading, organizing and contributing partners of society. It broadens their horizons by bringing them into contact with people from other cultures, both in the Philippines and in such foreign regions as the United States, Canada and Australia. It also provides them with opportunities to establish communication links with the other Masonic youth groups: the Order of DeMolay and the Order of the Rainbow for Girls. Such intercommunication provides for personal growth, bringing members thereof the joys of friendship with kindred souls.

## Who may join the IOJD?

Any single or unmarried girl between the ages of 11 and 20 who is:

1. A Master Mason's daughter, step-daughter, adopted daughter, granddaughter, step-granddaughter, sister, sister-in-law, step-sister, half-sister, niece, grandniece, first cousin, or second cousin; or

2. The daughter of a Majority Member of the IOJD.

The IOJD does not stress any specific religious beliefs. It merely encourages belief and trust in God.

## What is the structure of the IOJD?

The IOJD functions on three levels. The first level consists of the Supreme Jurisdiction. The Supreme Guardian Council has jurisdiction over the whole membership. These are at present found in the United States, Canada, Australia and the Philippines. But interest in the Order is growing in other parts of the world.

The second level consists of the Grand Jurisdictions, which exist in states, provinces, or territories with large enough membership so as to function somewhat independently of the Supreme Guardian Council.

The third level consists of the local Bethels, each of which is governed by the Grand and/or Supreme Guardian Councils.

## How many active Bethels are there in the Philippines?

There are 17 active Bethels located in various regions of the Philippines, with a total membership of approximately 400.

In this light, then, the Supreme Guardian Council instituted a Grand Jurisdiction for the Philippines last July 14. (See news item below.)

**What does the regalia of Job's Daughters symbolize?**

The regalia of Job's Daughters consists in a Grecian robe that is worn by each member during Bethel meetings. It is symbolic of many emblems, ideas and lessons of the Order. However, above all, it symbolizes equality.

The regalia, among other things, prevents the Order from becoming a club signifying social status.

**What can we do to strengthen the Job's Daughters in the Philippines?**

We should encourage and stimulate our young daughters, step-daughters, adopted daughters, granddaughters, step-granddaughters, sisters, sisters-in-law, step-sisters, half-sisters, nieces, grandnieces, first cousins, or second cousins to join the Order. Let us tell them that the Order provides fun activities and conducts service projects while promoting admirable personal qualities and leadership skills.

Better still, let us help organize more Bethels! The more Bethels we help organize, the better we will help build a finer Philippine society!



## **Philippine Grand Guardian Council, IOJD, Chartered; Officers Installed**

*by WM Charles G. Agar # 82*

**T**he Grand Guardian Council of the Philippines was instituted and its officers were installed in solemn ceremonies held at the Jose Abad Santos Hall on July 14, 1996.

Supreme Guardian JUDITH BAVISTER of the International Order of Job's Daughter (IOJD) from Australia and SUSAN GOOLSBY, Executive Secretary of the IOJD in the USA, acted as Installing Officer and Assistant Installing Officer, respectively.

Grand Guardian EVA PANOPIO received the Charter of the Grand Guardian Council of the Philippines from Supreme Guardian Bavister.

MW Percival L. Adiong, Grand Master, who was the keynote speaker, assured the officers that the MW Grand Lodge of F. & A.Ms. of the Philippines gives its full support to all appendant bodies, particularly the IOJD.

"We Masons exist because of you," he said. "The youth are the inspiration of Masons."

The first set of elected officers are as follows:

EVA PANOPIO, Grand Guardian; WB VAN CORNELIUS LUSPO, Associate Grand Guardian; MARIETTA LUSPO, Vice Grand Guardian; WB FELICIANO SALVADOR, Vice Associate Grand Guardian; REMEDIOS AZARCON, Grand Guide; ROSALINA

SANCHEZ, Grand Marshal; WB TEODORO GONZALEZ, Grand Inner Guard; VW ALEX MADAMBA, Grand Outer Guard; MADELYN GONZALEZ, Grand Secretary; ANICETA DEL ROSARIO, Grand Treasurer.

ESTHER AMBATALL, Grand Chaplain; AMPARO ALBANO, Grand Librarian; LYDIA BUNO, Grand Director of Music; BRO. FRANCIS SUE SIEGA, Grand 1st Messenger; BRO. BERNIE CARAG, Grand 2nd Messenger; BELLAADAMOS, Grand 3rd Messenger; RACEL EDNA BENITEZ, Grand 4th Messenger; MARILYN LUCERO, Grand 5th Messenger; BRO. NICASIO PAGTAKHAN, Grand Senior Custodian; and VW ROMEO MUSNGI, Grand Junior Custodian.

Fraternal luncheon at the Social Hall of the new Grand Lodge building capped the memorable occasion.

Supreme Guardian Judith Bavister presents  
← Charter to Grand Guardian Eva Panopio.



Eva Panopio is installed Grand Gurdian. ⇒



← MW Jose Percival L. Adiong addresses assembly.



L-R: Susan Goolsby, Judith Bavister, Eva Panopio, and WB Van Luspo pose with Grand Master. ↑



←  
1st set of officers of the Philippine Grand Guardian Council, IOJD, with foreign dignitaries and Grand Master

# FILIPINO MASONS IN JAPAN

**T**he Filipino Masons are still a minority, but their presence is starting to be felt not only because their number is growing but they are actively involved in the promotion and growth of Masonry in Japan."

Thus stated MW James L. Johnston, PGM and Installing Officer, at the installation ceremony and banquet of Harmony Lodge No. 18. Installed as Master for the second time was WB Reynaldo O. Caliboso, who was the recipient of the "Outstanding Lodge Performance Award" at the last Ancom of the Grand Lodge of Japan and appointed Grand Orator by the current Grand Master, MW William D. Patterson.

MW Rosendo C. Herrera, PGM and Grand Treasurer of our Grand Lodge, was guest speaker at the installation ceremony.

At Harmony No. 18, which is one of four Lodges in Tokyo that meet at the beautiful Tokyo Masonic Center beside the Tokyo Tower near Roppongi, four Filipinos are petitioning for degrees. Besides, Bro. Hamilcar L. Medija of Datu Bago Lodge No. 197 in Davao City and Bro. Jerry L. Rabara of Midsayap Lodge No. 267 in Cotabato are applying for affiliation with Harmony. Another Filipino member of Harmony, Bro. Melvin G. Garcia, a former member of Kapatiran Lodge No. 228 in Cabanatuan City, is Lodge Chaplain.

Two Filipino brethren are frequent visitors of Harmony. They are WB Marcel Agustin P. Pañares, PM, of Sinukuan Lodge No. 16, who is Defense and Armed Forces Attaché of the Philippine Embassy, and Bro. Edgardo C. Villamayor, a member of Camilo Osias Lodge No. 253 in Malaybalay and Police Superintendent of the PNP in Bukidnon, who is on a study tour.

Another Filipino, Macario C. Dimayuga, is WM of Nippon Lodge No. 9 in Sasebo, Nagasaki. He is assisted by SW Jimmy L. Quintana and JW Ferdinand R. Raqueno. WB

Valentino H. Separa was Master of the Lodge in 1995.

Al Ramos Alquerada and Ronaldo D. Espiritu are Senior and Junior Wardens of Aomori Lodge No. 10 in Mizawa, Aomori-ken. WB Clarito P. Miranda was Master of Aomori in 1995.

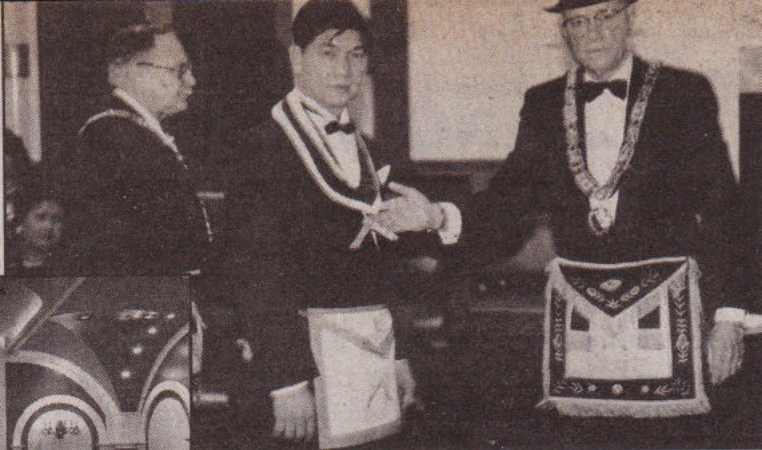
Alberto A. Dellava is Junior Warden of Sagamihara No. 13 in Camp Zama, Sagamihara, while Rufino dela Cruz is Senior Warden of Yokosuko No. 20 in the Yokosuka Naval Base. Of the 300 members of the Lodge, 50 are Filipinos. In fact, WB Antonio Ligaya was Master in 1994 and WB Valentino I. Balancio in 1995.

There are, of course, Filipino members in the two Lodges under the jurisdiction of our Grand Lodge: **Okinawa No. 118** in Okinawa and **Rising Sun No. 151** in Camp Zama. The current Master of the latter is a Filipino: WM Peter Eusoof.

Several more Filipinos who are now US citizens are members of Lodges in the US, but they are assigned in different military facilities in Japan.

All of these Masons of Filipino descent may have become American citizens, but they still strongly manifest their Filipino cultural identity.

Blue Lodge interior



WB Rey O. Caliboso receives Master's Jewel from Installing Officer James L. Johnston, PGM. Also in photo is MW Chester L. Ditto, PGM, Master of Ceremonies.



## Statements of Two of Our PGMs

**T**wo of our PGMs were born 101 years ago: MW Werner P. Schetelig on August 6 and MW Antonio Gonzales, Sr. on August 28. The former was our GM in 1954 and the latter in 1932.

MW Schetelig stated: "The high and the low, the rich and the poor, the colored and the white--they are all created equal and are all God's children. And Masonry respects them as such and accepts them in its fold provided they believe in God and a hereafter. God is too great to care for dogmatic differences; God wants mankind to use the torch of reason to seek for the truth to become free as Christ has said, 'Ye seek the truth and the truth shall make you free.' Masonry, the friend of all religions,

disregarding dogmatic differences, seeks for these divine truths to help build a brotherhood of man in the Fatherhood of God."

MW Gonzales, the editor of **The Cabletow** from May 1938 to May 1940, wrote:

"Masonry has ever responded to the cry of humanity thirsting for redemption. Its gospel of love, peace, and virtue, its teachings of mutual understanding between men and nations all the world over, rise like a tower of brilliant light in the tempestuous sea of human passions."

## Masonic Assistance and Information Center to Be Operationalized

**T**he Masonic Assistance and Information Center (MAIC), under the Sunshine and Masonic Assistance Committee, will be operationalized soon. This was revealed during a meeting at the Conference Room, GLP, last July 25.

The meeting was attended by MW Jose Percival L. Adiong, RW Leon A. Bañez, Jr., MW Raymundo N. Beltran (PGM), VW BJ Torres, VW Amancio S. Donato, VW Emil Langomez, VW Bert Pagotan, the DDGMs of Metro Manila, the WMs of MD #5, and other brethren.

According to plan, the MAIC will be put up near the GL Library at the ground floor of the New Plaridel Masonic Temple.

The MAIC's main functions will consist of (1) **Information:** telephone lines, fax/computer network, transceiver radios --base station/radio group, newsletter and other printed materials, media/video, and information dissemination/campaign; (2) **Operations:** MAIC will take care of base operations and staff, with the MASONS, Inc. overseeing central flow of information; and (3) **Assistance,** which in turn is broken down into basic information, medical/charity assistance

to members, assistance in times of emergencies and calamities, provision of counseling, and outreach programs to non-Masons.

The MAIC, as presented, will result in much closer relationship among the members of the Craft.

Also discussed during the meeting were the rehabilitation of the Library and Museum and the development plans of the Grand Lodge Building Complex.

VW Emil Langomez revealed that some P50,000 is to be raised for the operationalization of the MAIC. Of this amount, P40,000 will be raised by the Lodges of MD No. 5 and VW Emil himself will contribute P10,000.

The Grand Master expressed his desire to have a Philippine Shrine Temple established.

Also discussed was the putting up of a Rehabilitation House for crippled children on the GL premises.

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## AMASI Declares P1 M + Cash Dividends

**T**en years ago the Acacia Mutual Aid Society, Inc. (AMASI) declared a cash dividend of only P 69,103, and five years ago only P141, 198. But in fiscal year 1995 it declared a record cash dividend of P1, 040, 852. This represents a 13-percent increase over the previous year's dividend of P 922, 567.

Beneficiaries of these dividends are members of Individual Membership Plans (IMPs) with cash values and those of the Pure Endowment Plans (PEPs) who have kept their membership plans enforced.

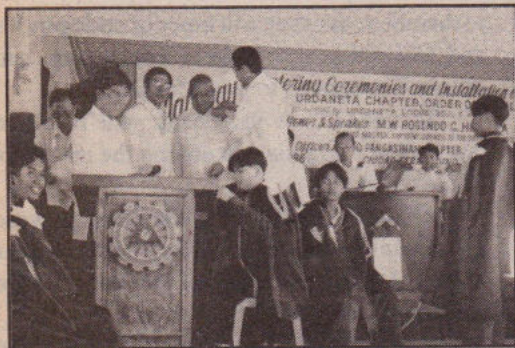
Members of the PEPs enjoy the highest dividend opportunities because their PEP deposits are all entitled to the maximum of 4.5 percent if deposited at the start of the calendar year.

A cross-section of PEP members consists of (1) retirees who have deposited their funds with AMASI, (2) Master Masons who have put their savings in PEP, and (3) Lodges and Appendant Bodies that have deposited their Trust Funds as PEPs. For depositing their funds in AMASI, instead of placing them in banks and other investment houses, these PEP members receive more from the AMASI in guaranteed interest earnings and dividends.

# Urdaneta Chapter, Order of DeMolay Is Born

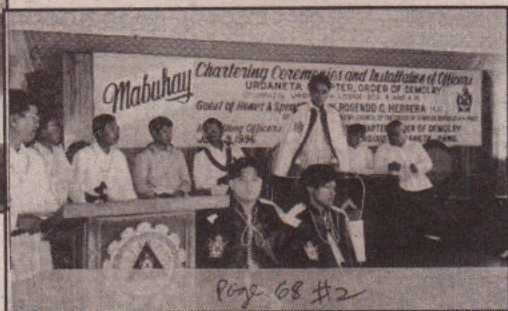
The Urdaneta Chapter, Order of DeMolay held its chartering ceremonies and installation of officers last June 9. The Chapter is sponsored by Urdaneta Lodge No. 302, F. & A.M.

-- Bro. Reynaldo C. Cruz, SW



↑  
DeMolay hats off award

Newly installed Master Councilor Noli Michael Pal-Laya delivers his inaugural address.



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## Masonry and Me

by Kara T. Iñigo

(Editor's note: The author is the daughter of Bro. George G. Iñigo of Luzon Lodge No. 57 and Sis Mia T. Iñigo.)

*Masonry, O Masonry,  
what are you really?  
Are you a secret society  
or an extraordinary fraternity?  
That I once asked my daddy,  
and this is what he told me:  
"Enter, and you'll see."*

*His answer puzzled me.  
To myself came this query:  
How can that ever be,  
for I'm a girl who clearly  
can't join the fraternity?*

*I remained as quiet as I could be,  
but thanked God who blessed our family  
with a man who cares,*

*a man who shares,  
a man who loves and respects  
every living thing.*

*I know I'll grow up  
to be a woman —  
one who has been brought up correctly  
by a loving mother  
and a Mason father  
to do the will of God Almighty.*

*When the right time comes  
for me to face the altar  
to exchange vows with a man,  
I wish he is a Mason  
because I know my children  
will also be brought up correctly  
like me!*



**PRAXEDES MATEO SAGASTA**  
(1827-1903)

**A** progressive-minded engineer, he participated in the revolution of 1854. He was elected Representative for Zamora. In 1856 he fought against O'Donell. He was then exiled to France. Returning to Spain shortly afterwards, he was elected Representative anew.

He acquired and directed the publication **La Iberia**. For having conspired with Gen. Juan Prim, he was exiled to Portugal. Thence he passed to England and then to France.

He was Minister of Governance in the Cabinets of Serrano and Prim. He supported the candidacy of Amadeo de Savoy. In 1871 he was President of the Council. Two more times he served as Minister and President of the Council.

In 1875 he dedicated himself profoundly to the restructuring of Masonry in Spain.

He organized the constitutional group and created the Liberal Party (1880). In 1881 he was President of the Council; as such, he introduced liberal reforms. Upon the death of Alfonso XII, he was the Minister of the Regency of Maria Cristina of Austria. He approved the Law of Universal Suffrage and the bases for the Civil Code.



**FRANCISCO PI Y MARGALL**  
(1824-1901)

**H**e was a lawyer and a member of the Philomatic Society (1841). He authored various books on federalism and progressive thought. He wrote two volumes of the work **Memories and Beauties of Spain** (1848-1852). A student of Fine Arts and History, he wrote **History of Painting and Studies of the Middle Ages** (1851). At this time his political life started, in the Democratic Party. Influenced by the doctrines of Hegel, Rousseau and Prudhom, he was a federalist and pacifist. He fervently defended the freedom of Cuba. He served as Minister of Governance (1873) of the first Republic. He was perhaps the chief ideologue and defender of the bourgeois revolution in the 19th century.

When Masonry was reorganized in 1875, he was already a member of a Lodge in Madrid.



## Grand Lodge of Free and Accepted Masons of the Philippines

PLARIDEL MASONIC TEMPLE 1440 SAN MARCELINO ST., ERMITA, MANILA, PHILIPPINES D-2801



**To Postman: Change of address requested**