The Cable Tow

Vol. 74, No. 2 July - August 1997

GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES





INDEPENDENCE DAY CELEBRATION

Our PGMs Born in July & August

MW AGUSTIN V. MATEO	-	July 7, 1931
MW SYDNEY M. AUSTIN	-	July 26, 1891
MW EDGAR L. SHEPLEY	-	July 28, 1910
MW SAMUEL R. HAWTORNE	-	August 1, 1891
MW JOHN L. CHOA	-	August 2, 1943
MW PEDRO W. GUERZON	-	August 3, 1927
MW WERNER P. SCHETELIG	-	August 6, 1895
MW CHARLES MOSEBROOK	-	August 7, 1907
MW VICENTE CARMONA	-	August 8, 1878
MW STANTON YOUNGBERG	-	August 14, 1887
MW JOSE DE LOS REYES	-	August 19, 1874
MW MANUEL LUIS QUEZON	-	August 19, 1878
MW MAURO BARADI	-	August 22, 1899
MW MILTON E. SPRINGER	-	August 27, 1875
MW ANTONIO GONZALES, SR.	-	August 28, 1895
MW JOHN O. WALLACE	-	August 31, 1911
MW REYNOLD S. FAJARDO	-	August 31, 1932

Of these PGMs, only MWBs Mateo, Choa and Fajardo are still using life's working tools.

We wish all of these PGMs, dead or living,

"HAPPY BIRTHDAY, MW SIRS!"

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Our cover:

... Two photos of the biggest participation of the Masonic Family in Independence Day celebration. The first shows Grand Master Leon Angel P. Bañez, Jr. taking off his hat while the national anthem is being played. To his right is Sis. Elizabeth Araneta while to his left are VW Gregorio M. Camiling, Sis. Bes Amagna and some Grand Line Officers. The second photo shows the Grand Master, PDDGM Camiling, members of the Order of the Amaranth and other Masonic dignitaries approaching the Rizal monument prior to the wreath-laying ceremony.

GRAND MASTER'S MESSAGE



I convey sincerest appreciation to all brethren and members of appendant bodies and orders for responding to my call for co-operative participation in the Independence Day celebration not only at the Luneta and in Kawit, Cavite but in other parts of the country as well. By participating in the Independence Day celebration, we were able to show to the public that we are, indeed, proud of our membership in the widespread Masonic Family and that we "dwell together in unity" as a team to accomplish the many worthwhile goals and objectives we have set before us. We also gave due meaning to our motto, "Together is better."

I also express most heartfelt thanks to the brethren and their families, as well as members of appendant bodies and orders, for according me and my party fraternal affection, utmost kindness and courtesy and cordial accommodation during our official visitations of the various Masonic Districts and Lodges. Indeed, we have received laudable and helpful cooperation from every segment of our Masonic Family in the implementation of the various thrusts of our administrative program for this Masonic year.

All this makes me feel confident that we, the members of the Masonic Family in this grand jurisdiction, will increasingly get united and demonstrate our pride in Masonry, both to the public and to one another. Pride and unity, decidedly, are the keys to our survival and growth; they are, or should be, routine by-products of the sincere affection and beautiful fellowship that exist among members of our Masonic Family.

To further stimulate unity and pride among the brethren and members of the appendant bodies and orders, I invite not only the Grand Line officers, but also other leaders and members of the Craft, as well as officers and members of appendant bodies and orders, who have the time to join me in my official visitations of the various Districts and Lodges. A Masonic convention or gathering will assume added dimension with the presence of such leaders and officers and members, as well as greater meaning or substance with their participation (e.g., contribution of brilliant ideas or announcement of important matters relative to the Craft or to the appendant bodies and allied organizations).

May I, moreover, remind the brethren that getting our candidates "well done" involves, not inflicting on them physical pain **per se**, but rather, impressing upon their minds the necessity of acquiring the virtues of speculative Masons, particularly subduing the passions, acting upon the square, keeping a tongue of good report, **keeping inviolate the valuable secrets with which they have been solemnly entrusted**, and practicing charity. It should be our constant practice to make our candidates feel and realize that gentleness is a hallmark of our Fraternity.

Finally, I invite you to peruse the subsequent pages, so that you will get to know the goings-on in our Grand Lodge and its constituent Districts and Lodges, in the various appendant bodies and allied organizations, and in other grand jurisdictions, get further Masonic education or instruction, and get acquainted with famous personages in Philippine, as well as worldwide, Masonry.

May the Supreme Architect of the Universe shower His blessings on all members of our Masonic family, so that we will the better be enabled to work together in close harmony toward achieving peace, unity and human progress. So mote it be.

Fraternally,

LEON ANGEL P. BANEZ, JR.
Grand Master

EDICT NO. 173-B
AMENDING THE EXTENSION OF PRESCRIBED PERIOD FOR AMNESTY UNDER EDICT NO. 173-A

WHEREAS, Edict No. 173-A extended the deadline for the submission of applications for general amnesty to the Grand Lodge to March 31, 1997;

WHEREAS, the brethren and the Lodges were so busy with the usual preparation for the 81st Annual Communication and the installation of their new sets of officers for the ensuing Masonic year as to be unable to comply with the requirements before the expiration of the deadline, there is a resounding clamour for the extension of the same to accommodate the brethren who failed to apply for general amnesty within the mandated period ending March 31, 1997;

NOW, THEREFORE, I, LEON ANGEL P. BAÑEZ, JR., by virtue of the power in me vested by the Constitution as Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, do hereby decree that the deadline for the submission of applications for general amnesty to the Lodge be extended to February 28, 1998, and that for the submission of the recommendations of the District Deputy Grand Masters to the Grand Lodge to March 31, 1998.

This Edict shall take effect immediately upon its receipt and shall be read in open Lodge at the Stated Meeting next following its receipt and that action duly recorded in the Minutes.

Given under my hand and the Seal of the Grand Lodge of the Philippines in the City of Manila this 2nd day of May, 1997.

LEON ANGEL P. BAÑEZ, JR.
Grand Master

Attest:

RAYMUNDO N. BELTRAN, PGM
Grand Secretary

THE WHYS AND WHEREFORS OF S.N.P.D.

What could be more embarrassing than when a brother is suspended for non-payment of dues (SNPD)? It is refusal or neglect to pay his regular dues which is the cause of suspension and not the lack of resources; for were it so, then brotherhood is a failure.

The question is, *"Why does a brother neglect or refuse to comply with his duty and obligation?"* What seems to be the reason? Could be lack of self-discipline. Very often different matters on our schedule just jam up. Many concerns compete for attention and make demands which pile up on our limited resources and limited time. Then we find ourselves pushed by competing priorities and pulled in different directions. But which should be given first priority? Not knowing which, then we are lost. Problems start and before we know it, they have piled up. Why? There are several reasons. But the main reason seems to be lack of self-discipline.

Complexities in our lives can be lessened and straightened out if we allow discipline to systematize our life and be more productive. Discipline will make us reason out over passion and let our minds overrule our feelings. Instead of trudging through life as if we were travelling through a minefield with passions ravaging, emotions blowing up, feelings and impressions running wild, we need self-discipline so that we can live with calm and peace. We need discipline to command our passions, emotions, impressions and to set directions to them.

Though we feel we had a good start, without discipline, we ultimately return to "square one." It is all starts - - nothing accomplished or solved to our satisfaction. A repetition of this cycle compounds the issues and makes matters worse than before. We run in circles—just like when we enter through and stay inside a revolving door. We go "round after round" till we feel exhausted. But this escapade will never happen though how limited our resources might be, **if and when we have self-discipline.**

With discipline our mind is enlightened by faith and aided by grace. Discipline will make us see the relative importance of various priorities and judge the fitness and appropriateness of different directions. It can help us determine where our time can be devoted most productively, where our money can be used most effectively. It follows that those matters which should be given more importance and urgency should be attended to at once and others should be attended to later.

With self-discipline our mind is guided by fundamental priorities like God, family, country, work, commitments, social responsibilities, etc. With self-discipline we can meet this complex and perplexing world; we can be the masters by setting a clear course guided by reason and faith. With self-discipline, we can say **"NO"** to many options presented to us. With self-discipline we can block passions that often rage out of control and feelings that often run wild.

With self-discipline, we shall overcome. Lack of discipline could appear to be the cause, the source, the eye of the storm, or the main reason for the Suspension of a Brother. With discipline, S.N.P.D. (suspension for non-payment of dues) should now be spelled backwards, D.P.N.S., and should mean **DISCIPLINE PROMISES NO SUSPENSION.** In the vernacular, Ang S.N.P.D. ay puede rin sabihin o basahin SUSPENSIYON NAIIWASAN PAGKAT DISIPLINADO.

How about it, Bro?—From **After Thoughts** by **MGH**

LIVING BY, STIMULATING OTHERS TO IMBIBE MABINI'S "DECALOGUE"

Since, as was mentioned in previous editions of this periodical, we Freemasons should be in the forefront of the continuing campaign for the Filipino people's moral and spiritual reconstruction, we must encourage and stimulate our countrymen to imbibe the precepts of "The True Decalogue" and to make these part of their philosophy of life. The precepts are as follows:

First. Love God and your honor above all things: God as the fountain of all truth, of all justice, and of all activity; and your honor as the only power which will oblige you to be truthful, just, and industrious.

Second. Worship God in the form which your conscience may deem most righteous and worthy; for in your conscience, which condemns your evil deeds and praises your good ones, speaks your God.

Third. Cultivate the special aptitudes that God has given you by working and studying to the best of your ability, without ever separating yourself from the path of righteousness and justice, in order to attain your own perfection, by means whereof you will contribute to the progress of mankind. Thus you will fulfill the mission which God has assigned to you in this life, and fulfilling it, you will have honor, and having this, you will glorify your God.

Fourth. Love your country after God and your honor—and even more than yourself; for she is the only paradise that God has given you in this life, the patrimony of your race, the only inheritance of your ancestors, and the only future of your descendants. Because of her, you have life, love and interest, happiness, honor and God.

Fifth. Strive for the happiness of your country before your own, making of her a kingdom of reason, of justice, and of labor; for if she is happy, you and your family will likewise be happy.

Sixth. Strive for the independence of your country; for only you can have any real interest in her advancement and exaltation. Her independence constitutes your own liberty; her advancement, your perfection; and her exaltation, your own glory and immortality.

Seventh. Do not recognize in your country the authority of any person who has not been elected by you and your countrymen; for all authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can exercise true authority.

Eight. Strive for a republic and never for a monarchy in your country; for the latter exalts one or several families and founds a dynasty, and the former makes a people noble and worthy through reason, great through liberty, and prosperous and brilliant through labor.

Ninth. Love your neighbor as yourself; for God has imposed upon him, as well as upon you, the obligation to help you and not to do unto you what he would not want you to do unto him. But if your neighbor, failing in this sacred duty, attempts against your life, your liberty, and your interests, then destroy and annihilate him because the supreme law of self-preservation shall prevail.

Tenth. Consider your countryman more than your neighbor. See in him your friend, your brother, or at least your comrade, with whom you are bound by one fate, by the same joys and sorrows, and by common aspirations and interests.

By consistently observing these precepts, as well as those in the Code of Ethics formulated by President and MW Manuel L. Quezon, PGM, we and our countrymen can forge a brighter destiny for our country sooner.—eF.R.eN

APOLINARIO MABINI: *PACIFIST TURNED REVOLUTIONARY*

by J. Flor R. Nicolas *(148)*



Born to a family of poor farmers in Talaga, Tanauan, Batangas on July 23, 1864, Apolinario Mabini had to live a hard life of constant toil. His parents, Inocencio Mabini and Dionisia Maranan, stimulated him to develop a strong character, so that, to borrow St. Gregory's paradox, he could become "his own parent."

Struggling, Self-Supporting Student

As a pupil in the public school of Tanauan and later in the private school of Fr. Valerio Malabanan in Lipa, he studied hard, shunning social activities, except playing *sipa*, and winning academic contests.

In 1881, having won a competition for free scholarship, he enrolled in the Colegio de San Juan de Letran. Once more he proved himself to be a brilliant student, and to support himself he worked as assistant teacher of Latin in the school of Melchor Virrey.

The following year, however, a cholera epidemic in Manila forced schools to close and Apolinario to return home. This prompted his old mentor, Fr. Malabanan, who had moved his school to Bauan, to appoint him assistant teacher of Latin. For two years, Apolinario was a strict but sympathetic teacher, explaining lessons lucidly and concisely, inspiring his pupils to study hard and to complement their intellectual formation with the principles and virtues of the Christian religion.

In 1884, he returned to Manila, resumed his studies at Letran, and taught again in the school of Melchor Virrey. But, again, he had to forego his education because during the same year Mr. Virrey died.

Upon his return to the province, he was called by Melchor Virrey's brother, Sebastian, to teach in his school in Lipa. After another two years of teaching, he returned to Manila to resume his studies in Letran, where he finished A.B. in 1887.

Passing on to the University of Santo Tomas, where he took up Law, he not only lived frugally but also undertook all sorts of jobs. He served as a private tutor to rich students in 1888 and 1889, a copyist in the Court of First Instance in Manila in 1890, and later an assistant to law clerk Numeriano Adriano, who together with Moises Salvador, Arcadio del Rosario, *et alii*, founded Lodge **Balagtas** in Sampaloc.

When Adriano left his position to practice Law, Mabini also

resigned. In the mornings he worked as a clerk in the **Intendencia General**; in the afternoons he taught in the school of Raymundo Alindada, his erstwhile classmate at Letran.

Mabini, meanwhile, applied for membership in the Masonic fraternity.

His Masonic Affiliation & Activities

He was initiated at **Balagtas** Lodge in September 1892.

Comments **The Far Eastern Freemason** (April-June 1992):

"Pale and sickly he barely passed the physical requirements for admission. He was only a working student, not a man of means, unlike the other candidates who mostly belonged to the affluent class. Above all, he had not manifested any nationalistic inclinations..."[1]

But some of the leaders of the Lodge were his associates and neighbors in Nagtahan, described as "*a short street in Sampaloc, barely 400 meters long, from the Carriedo Fountain to the banks of the Pasig, with hardly a dozen houses, but it was a hotbed of nationalists.*" [2]

One of these was Moises Salvador, an associate of Jose Rizal and Marcelo del Pilar in Spain who was with Rizal when the **Liga Filipina** was founded and who helped in the founding of **Nilad** Lodge and later of **Balagtas** Lodge.

Another was Domingo Franco, also a member of **Balagtas** Lodge and the **Liga Filipina**, a long-time friend of Rizal, and financial supporter of the Propaganda Movement in Spain.

Still another was Ambrocio Rianzares Bautista, an original member of **Liga Filipina.**[3]

Adriano, one may surmise, must have given members of the Lodge a tongue of good report about Mabini, who adopted **Katabay**, meaning cautious and calculating, as his Masonic name.

"Katabay" proved himself to be an ardent disciple of Freemasonry while he continued to be a self-supporting student. Soon he gained the respect and admiration of his Brethren, who subsequently sought his advice and views and whom they frequently invited as speaker at Masonic meetings.

At one meeting, Mabini expounded on the situation of Philippine Masonry at that time. Galicano Apacible described his impression of the speaker thus:

...Unconsciously and because of his newness I took notice of the physical aspect of the speaker. He was a tall man, slim, somewhat pale, whose face, though Malayan, had a Roman profile. His voice was almost a soprano; he spoke softly and he did not make gestures. His physical look did not impress me favorably. I imagined his speech would be boresome, and I prepared to sleep in my chair. But, as he advanced in his speech, he stirred my interest until my attention was completely absorbed. In my eyes his figure was transformed; it was growing gigantic; his ideas were concrete, vigorous and virile, impregnated with patriotism and sane judgment. At those moments he proved false the maxim of ***mens sana in corpore sano****. The speaker was a sickly man and looked sick in striking contrast to his very sane,*

robust, and vigorous mentality. After the meeting, during the refreshment, I asked to be introduced to him personally and then I learned that his name was Apolinario Mabini.[4]

The *"difficulties and defects"* in the Philippine Masonic situation that Mabini delved into in his speech stemmed from the growing disenchantment of the Filipino Lodges—**Walana**, **Balagtas**, **Bathala**, **Dalisay**, **Luzong**, and **Taliba**—with the way **Nilad**, designated by the **Gran Oriente Español** in Spain as the Mother Lodge in the Philippines and authorized to exercise administrative supervision over the others, managed Masonic affairs. Bolstering his solid arguments with provisions in the Constitution and Regulations of the **Gran Oriente Español**, he proposed the establishment of a Grand Regional Council rather than a Regional Grand Lodge.

In the end, his proposal was adopted by the Masons who met at Binondo in April 1893.

Ambrosio Flores, the founder and Master of Lodge **Bathala**, was elected Grand Master; Numeriano Adriano, Grand 1st Vice-President; Faustino Villaruel, Grand 2nd Vice-President, etc. Mabini himself was chosen Grand Orator.

Despite expressions of support for the Grand Regional Council (GRC) from practically all quarters, **Nilad** tenaciously fought back, declaring the "rebels" suspended from their Masonic rights and privileges. Worse, to the disgust of the majority of the Brethren, Grand Secretary Ruiz upheld **Nilad**. But the officers of the GRC protested. Del Pilar, finally, was able to discuss the problematic situation with Grand Master Morayta, who directed Ruiz not to send any future correspondence without his prior clearance. On December 10, 1893, the officers of the GRC were, at long last, installed.

Undoubtedly, Mabini was among the intellectual leaders of the Craft.[5]

Lawyer, At Last!

All the struggle of Mabini against poverty paid off; in 1894 he obtained his Bachelor of Laws degree.

The following year Adriano invited Mabini to be his assistant in his flourishing notarial office. In that year Mabini lived in comparative comfort at Nagtahan. On Adriano's suggestion, he took private lessons in civil law from Arcadio del Rosario.

Pro-Patria Activities

Aware that Masonry as an institution did not advocate the violent overthrow of the established order, progressive members thereof reactivated the **Liga Filipina** in April 1893.

As such an organization, they would be able to collect funds for a twofold purpose.

They would use the funds to move the press, specifically **La Solidaridad**, edited by Del Pilar, the aim of which was *"to obtain by earnest entreaty from the Metropolis the gradual and progressive implantation in these Islands of the freedoms existing over there, making use, to accomplish this end, of the only means to inform the Government of His Majesty and public opinion of the real needs and aspirations of these people, born of the degree of their culture and the development of their interests."*

Second, they would use the

funds to move the public tribunes that should help promote the specified aim.[6]

After six months, however, the reorganized **Liga** was dissolved, having split up into the **Cuerpo de Compromisarios** and the **Katipunan.**

Andres Bonifacio, Teodoro Plata, Jose Dizon, Alvaro Nepomuceno, Jose Turiano Bautista, Jose Reyes Tolentino, Eustaquio Javier, Valentin Diaz, and many other **Katipuneros** advocated separation from Spain through an armed uprising.

Domingo Franco ("Felipe Leal"), Numeriano Adriano ("Ipil"), Bonifacio Arevalo ("Arem"), Apolinario Mabini ("Katabay"), Timoteo Paez, Jose A. Ramos, Moises Salvador, Faustino Villaruel, and Ambrocio Rianzares Bautista, among other **Compromisarios**, stuck to the original aim of supporting the Propaganda Movement in Spain.

Franco was the first president of the **Cuerpo.** Later, however, he tendered his irrevocable resignation from the presidency. Hence, Adriano was elected president, with Arevalo and Mabini serving as treasurer and secretary, respectively.

Correspondence between "Katabay" and "Cupang"

It came to pass, therefore, that from 1893 to 1895 Mabini, using the pseudonym "Alipio Oran", corresponded with Marcelo H. del Pilar or "R. Lipa"

Let us take closer look at some of the letters of "Oran" to "Lipa".

From the letter dated September 5, 1894 we learn that:

1. The **Cuerpo** promised to send "Lipa" a fixed monthly allotment of $100, which might be augmented by voluntary contributions from individuals and Masonic Lodges.

2. The Augustinians circulated rumors that the campaign for reforms was going broke, that "Lipa" was living in a miserable attic, and that they learned about it from a letter of "Lipa" to Limjap.[7]

From a subsequent letter we learn that, due to the death of a certain Belda, the **Cuerpo** could not regularly send the allotment of $100. This news impelled "Lipa" to present his resignation from the editorship of **La Solidaridad.**

In his letter dated November 28, 1894, "Oran" said in part:

"Ipil" begs you, and all of us who help you in the maintenance of the campaign, to withdraw the resignation you have presented. Neither he nor anybody else thinks, nowadays, of changing policy, inasmuch as we have already done all we can do with the collection of the necessary funds to maintain our campaign. Besides, our trust in you is such that, should you insist on resigning, the ***Propaganda*** *would be dissolved. So, please consider well inasmuch as this campaign has already cost you great sacrifices, certainly much greater than those that we have been able to do. Please consider my words as those of a friend, who, although he has never been on a talking acquaintance with you, loves you as if you have been his childhood friend.*[8]

In the same letter "Oran" included the following news briefs:[9]

1. In the last town fiesta of Cavite, moments before the start of the bicycle race, one of the highlights of the celebration, the captain of the Civil Guards of one of the military posts of the said

province pushed Don Jose Luna, who in turn challenged the captain to a duel. But the latter refused to accept, thereby revealing that he was the kind of a man who valued his life as much as he despised the dignity of a fellow human being.

2. The parish priest of Santa Isabel, Bulacan visited the Municipal School for Girls and displayed *"his brazen and discourteous behavior,"* so that a fight between him and the two girls ensued. The girls came out with bruised heads, while the parish priest, his garments torn to shreds, ran down the streets, *"giving a show of nakedness never expected even by Christ himself...."*

3. In his letter to his brother-in-law Hidalgo, Rizal revealed that General Blanco had promised to transfer him, first to Iloilo or La Union and, later, to set him free. Rizal expected the transfer to be decreed in January of 1895.

In January of 1895, Mabini contracted an ailment. All the efforts of Dr. Ariston Bautista to stop the progress of Mabini's ailment were to no avail.

Yet, on the 22nd of that month, Mabini felt duty-bound to answer the letters he had received from "Lipa". In his rejoinder he said in part:

"Rumors of an approaching rebellion are starting again to circulate here and the government is trying to forestall it by giving secret orders to the police to raid any meeting of the Freemasons and arrest the people they come upon as if they were gamblers. For this reason, the workshops here, which will never be found guilty of audacity because they have learned enough prudence, have suspended their work to avoid criminal complaint for unlawful assembly. In truth, I do not know how Freemasonry, being a lawful association in Spain, could be unlawful in the Philippines, where it is practiced exactly as Spanish Freemasonry." [10]

Mabini also shared the account of the municipal captain of the town of Talisay in Batangas who was under court-martial because a letter, signed by him and addressed to Rizal, was allegedly found in the person of a drunkard. In the letter Rizal was being informed that the people of Talisay and others were already prepared and only waiting for his decision.

"It is clear," Mabini commented, *"that it is a coarse scheme, plotted by his enemies, which does not even deserve to be mentioned had the authorities not given it importance and, like Quixote, started persecuting what did not exist."* [11]

In his letter dated April 29, 1895, "Oran" revealed that the **Cuerpo** could not make the monthly remittance through the direct way because of the members' inability to collect the needed amount and, therefore, could only give "Lipa" one hundred pesos. "Oran" also recounted the following: [12]

1. The Captain of Talisay who was supposed to be the author of a letter addressed to Rizal was imprisoned, but the case did not progress because the enemies of the said captain did not succeed in what they wanted to do.

2. The Civil Guards committed abuses on the residents of Lipa, Batangas because of the revenge of the new parish priest there, Padre La Pierta.

3. Two sacristans, suspected of having stolen a ciborium in the church of Paco, Manila, died in the

San Juan de Dios Hospital because of the tortures inflicted on them with real inquisitorial fury. *(Isn't this reminiscent of the story of Basilio and Crispin in the Noli?)*

In his letter dated May 27, 1895, 'Oran" explained why the **Cuerpo** had previously sent "Lipa" a telegram informing him of the necessity of stopping the sending of both the newspaper and the correspondence:

"The action we took was due to the retention by the Director of Communications of the packages that recently arrived here. Now, the persons suspected of receiving the newsletter are strictly watched. According to news, a government action is under way, the outcome of which is still unknown.

"It is highly convenient that in the future you dispense with the heading of the letters, limiting yourself to just giving brief news of the events over there. Above all, please take care that in the letter no allusion is made to a group of people, so that it will appear addressed to only one person whose name should also be omitted. In the meantime that the situation does not return to normal, please try to give your letters a familiar tone, addressing the envelope to your brother-in-law Dato (Arellano)."[13]

Besides, "Oran" informed "Lipa" that he would send the letter and the monthly remittance through Messrs. E. Sainz and Sons, and that the following residents of Malolos were or would be apprehended and taken to Manila, only because they had sent to General Blanco a written petition, requesting the annulment of the appointment of a protege of the parish priest to the position of municipal captain:

1. Manuel Crisostomo, municipal captain and treasurer of the Lodge of Malolos;
2. Vicente Gatmaitan, delegate and Worshipful Master of the Lodge;
3. Ceferino Aldaba, *teniente mayor adjunto* and member of the Lodge;
4. Justo Teodoro, delegate and member of the Lodge;
5. Juan Pilar, secretary of the tribunal and member of the Lodge;
6. Prudencio Fernandez, delegate and secretary of the Lodge;
7. Juan Aldaba, chief of police;
8. Valentin Aldaba, *cabeza de barangay*; and
9. Saturnino Buendia, cadastral judge.

"Oran" also expressed hope that Blanco, a Mason, would use his reputed prudence in handling the case.[14]

Then, in his letter dated August 19, 1895, "Oran" revealed why the publication of **La Solidaridad** had to stop:

...The efforts of a few could not prevail against the belief of many that the newspaper is useless, since the authorities refused to listen to our clamors for help.

...I do not know whether they even realized the difficulties that the new procedure would bring with it and considered whether they have enough strength to meet and overcome said difficulties. All I know is that they believe it is the only good way, and they refuse even to think whether the death of the newspaper could cause us some damage.[15]

He suggested, moreover, that "Lipa" should use the money they would send him for leaving Spain and going to Japan, where some compatriots already were.[16]

The following response of

"Lipa" to "Oran" revealed the former's disillusionment and abject disappointment because he had placed all his hopes in the campaigns of **La Solidaridad:**

To discontinue the only newspaper we have is not only condemning us to voluntary strangulation, but it is also discrediting us and throwing into the gutter the considerations and sympathies that the Filipino cause has earned in Spain as well as in other countries. If it were a daily needing a big budget, its failure to continue would be excusable. But being a modest bi-weekly for a big and rich country, like ours, its failure would fully justify what our enemies have been proclaiming, to wit: that we are some oversized children, devoid of every instinct of social preservation.

I do not consider enough reason what the letter says, that, over there, the people are taking another course. Whatever course may be taken, the service of the press is an indispensable factor, either to give ardor to the steps that may be taken, or to work earnestly for the needed sympathies and respect of civilized nations. You know better than I do what I want to tell you on this particular. (translated from the Spanish by T.M. Kalaw).[17]

Completely Bedridden, Arrested

In January 1896, Mabini became so completely bedridden that Dr. Isidro de Santos and Licentiate Santiago Barcelona, who had taken over from Dr. Bautista, prohibited him from all mental work. In accordance with this medical advice, Mabini wrote the Bar Association of Manila that, because he was afflicted by multiple sufferings and the continuous worries caused by the expenses for his ailment and the needs of daily life, he be exempted from paying professional fees.[18] Later Dr. Trinidad Pardo de Tavera, the last to treat Mabini, pronounced the latter's ailment chronic.

Clearly, then, Mabini could not have taken actual part in the revolution that erupted in August of that year. Yet, on October 10, Mabini was arrested, like other progressive fellow Freemasons. But while many of his Brethren were executed, due to his paralysis, he was saved from death penalty. He was held in seclusion in San Juan de Dios Hospital from October 1896 to June 1897.

Petition to Captain General

On May 8, that year Mabini drafted a petition to the captain general that the latter decree that the case against him be dismissed or, should this be impossible, that he dispose that the trial of the case be expedited, so that whoever would be called upon to pass judgment could hand down the corresponding sentence in as short a time as possible. Mabini admitted that he was one of the reorganizers of the **Liga Filipina** and one of the contributors to the support of **La Solidaridad.** Then he reasoned out:

But just because of this, is it, by any chance, within the limits of what is reasonable and just to hold me responsible, whether directly or indirectly, for the present events? Was the campaign pursued by the said newspaper, by any chance, the thing that prepared the actual insurrection? That is certainly what the entities that cannot get along with progress... want and try to make appear, not precisely because

they think this way, but because it suits them better that the Government should think along the same way and help their selfish designs.

The plan of campaign adopted by ***La Solidaridad*** *was of public knowledge. The Spaniards knew the moderation with which its articles were written, to the extent that not even once did it deserve to be censured by the Government like certain radical newspapers of the Peninsula.* ***La Solidaridad*** *did not hide from anyone the efforts it exerted to gain more and more the attention and the paternal care of public authorities in favor of these Islands, in order, precisely, to prevent certain impatient groups from resorting to violent means that are admittedly pernicious and self-defeating.*

It is not my fault if some people, feeling aggrieved in their interests, worked out a systematic opposition to everything that stood for progress and better life for the Filipinos. I am not to blame, either, when said opposition, powerless against the logic of truth that always shone in the arguments of La ***Solidaridad,*** *in a sudden burst of passion and exasperation, said that Spanish freedoms were earned at the cost of blood and not of ink, thus suggesting to the restless the first thought of insurrection. Nor was the fault mine when, on my dissolving the* ***Liga,*** *for having become useless and unserviceable to my aims, another had used it for his own particular purposes.*

Fortunately, those moments of uncontrollable excitement of the mind, when reason was obscured by dark clouds of warnings, suspicions, and jealousies of all kinds have passed. Today enough light has been shed on the real causes of the actual insurrection; and Your Excellency, with your clear intellect and deep understanding, can appreciate things serenely and form an impartial judgment on the culpable and the innocent.[19]

Free Again!

Mabini obtained his freedom on July 5, 1897 in accordance with the decree of general amnesty of May 17 of that year.

Commented MW Teodoro M. Kalaw, PGM: *"From the hospital, he had taken a very great interest in the course of the insurrection. As soon as he was free, he sought the acquaintance of some revolutionary leaders and joined the Revolution."*[20]

His Proposal to Revolutionary Leaders

When news of the Cuban war reached the Philippines, Mabini addressed to the revolutionary leaders an open letter dated April 1898. He proposed to them a ten-point course of action in case the Spaniards and the Americans would war against each other in the country.

In the same letter he offered the following observations:

It is not convenient for the revolutionary forces to start hostilities against the forces of the Spanish government before the outcome of the combat is known, because the Spaniards may win...

It may be said that attacking the Spaniards and weakening them would make triumph of the North Americans certain; but as we do not know what these people have in mind, should they happen to covet the possession of these Islands, then, we shall have unwittingly helped them, as if we had voluntarily opened to them the

doors of our house to let them rule over it.

And do not deceive yourselves. The North Americans, like the Spaniards and all other European powers, covet this most beautiful pearl of the Orient Seas. But we prize it more ourselves, not only because God has given it to us as a present, but also because we have already shed so much blood for it.

But when those colossi of ambition and of power shall be convinced that there exists here a strong and organized people who know how to defend the laws of justice and their honor, they shall be forced to restrain themselves and to seek just settlements in order to get the best terms possible.

We, on our part, shall take care that they do not deceive us and that they should realize that we know how to live on our own, so that they will lend themselves to aid us at the cost of some sacrifices.[21]

Chosen Aguinaldo's Adviser

In Hongkong, meanwhile, General Emilio Aguinaldo was awaiting the arrival of the U.S. revenue cutter **McCullough** that would bring him back to Manila in May of that year. During the wait, he asked of Don Felipe Agoncillo to recommend somebody who would serve as his adviser once he returned to the Islands.

Now, to qualify for the post of adviser to the commander-in-chief of the rebel forces, one must have unquestionable patriotism, the broad background of a political scientist with a knowledge of law, a facile if not virile pen, and a staunch belief in the destiny of the Filipinos as an independent nation.

Unhesitatingly, Don Felipe recommended his provincemate from Tanauan: Apolinario Mabini.

"*Iyan po,*" he said, "*may ulong ginto!*" (*"That one, sir, has head of gold!"*)

Thus, three weeks after he had landed in Cavite, General Aguinaldo fetched Mabini from Bay, a little town in Laguna, where the paralytic had been undergoing treatment for his affliction, to become his adviser

Later Mabini was named Premier of Aguinaldo's Cabinet and Secretary of Foreign Affairs and eventually became the *"Brains of the Philippine Revolution."*

Notes:

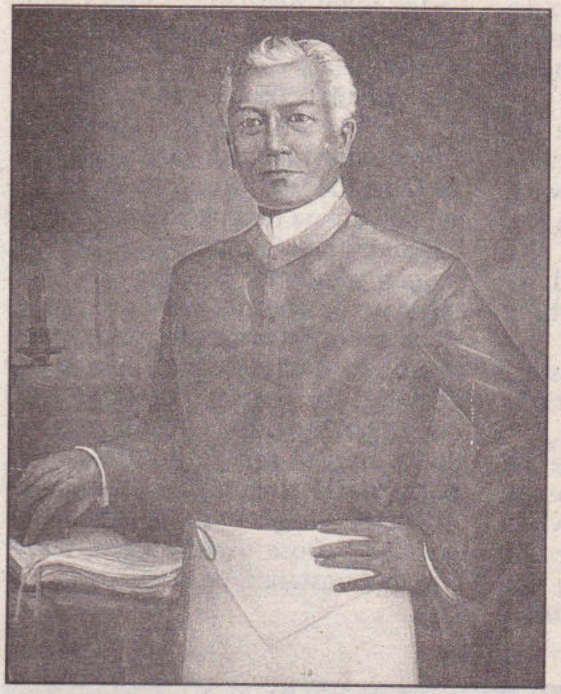
1-5. **The Far Eastern Freemason**, April-June 1992.

6-21. **The Letters of Apolinario Mabini**, translated, edited & published by the National Heroes Commission in 1965.

BRO. AGLIPAY: COMPASSIONATE BISHOP

by VW Samuel P. Fernandez, PSGS

Compassion is no attribute. It is the Law of Laws...a shoreless universal essence, the light of everlasting right and fitness of all things, the law of love eternal." (The Seven Portals)



One ecclesiastical ***indio*** who served the ***peninsulares-dominated*** religious hierarchy was a ***revolucionario*** whose compassion had been obscured by our polemical diatribes. He was Obispo Gregorio Labayan Aglipay, the priest from Batac, Ilocos Norte who may be considered a religious reformer much like Martin Luther (1483-1546) of Germany, Ulrich Zwingli (1484-1531) of Switzerland, John Calvin (1514-1572) of Scotland. He was a priest who *"delighted in mercy and compassion."*

Take the case of the plan of the ***cura parroco*** in 1897 that all males in Victoria, Tarlac be arrested. Fr. Aglipay appealed to the Friar-in-Charge; thus, the order was revoked.

Take the 20 October 1898 incident when Fr. Aglipay was appointed as military chaplain of the Revolutionary Government by General Emilio Famy Aguinaldo. Through Fr. Aglipay's intercession, Spanish Jesuit Fathers Antonio Rosell and Felix Mir, who were held prisoners by the ***revolucionarios,*** were ordered released and sent back to Manila.

Take, for example, the Laoag incident when the once-proud Spanish friars were made to cut grass in the public plaza. The emotional vent of the ***revolucionarios*** to humiliate the ***peninsulares*** was not without basis. The Spanish friars were practically the ***de facto*** colonial rulers and agents in all ***pueblos*** in the country at that time. The ecclesiastical hierarchy was governed by five Spanish bishops, and most of the parish priests were Spanish Augustinians, Dominicans, Franciscans or Recollect Augustinians. It is to the tribute of ***Obispo Maximo*** Gregorio Labayan Aglipay, ***Vicario General Castrense*** (military vicar general) that he showed compassion to the once-proud Spanish friars who would not hesitate to waste the lives

of such secular priests as (1) Father Jose Apolonio Garcia Burgos, whose father was a Spanish 1st Lieutenant of the ***Batallion Milicias de Ilocos 5 de linea*** and his mother a Spanish-Filipino mestiza; (2) Father Mariano Jacinto del Rosario Zamora, whose father, Don Venancio, was a former ***capitan*** of Pandacan; (3) Father Mariano Custodio Gomez, whose parents were both of Filipino-Chinese descent.

It is to the tribute of Supreme Bishop Aglipay that he was always humane in his dealings with friends and foes alike, even in the face of the secularization of the parishes movement initiated by Father Pedro Gomez Pelaez, which safeguarded the rights of the Filipino senior priests and abolished the Church's rules and regulations that tended to be anti-Filipino.

It is to the tribute of Supreme Bishop Aglipay that he did not allow his bitter experience when he was arrested at the tender age of fourteen for not meeting the required quota of tabacco as motive to strike back at any ***peninsulares.***

Supreme Bishop Aglipay was ordained Roman Catholic priest in 1889; excommunicated in 1899 for joining Gen. Aguinaldo's Revolutionary Government; member of the Malolos Congress; Titular Head of the Philippine Independent Church; initiated on May 3, 1918 in Magdalo Lodge by a Grand Lodge team headed by Past Grand Master Manuel Luis Quezon, Past Grand Master Rafael Palma and Worshipful Master Emilio Tria Tirona.

The Philippine Centennial Commission has calendared August 3, 1997 as the 95th Anniversary of the Iglesia Filipina Independiente. To the inimitable revolutionary leader-priest, we pay tribute for showing us what it means to be a patriot, what it means to stand for one's principles, and what it means to dedicate one's life to the service of one's country and countrymen without losing sight of one's duty to relieve the distressed, particularly to compassionate their miseries, even if these are one's enemies, whose dignity must, under any circumstance, be respected.

FROM YOUR BRETHREN FOR YOUR FURTHER MASONIC EDUCATION

THE RESURRECTION OF THE THREE RUFFIANS

by **MW Reynold S. Fajardo, PGM**

In one part of the Hiramic legend, the three ruffians who assassinated Hiram Abif are executed on orders of King Solomon. Later, without explanation, they suddenly reappear in the drama and assist in raising from the grave the body of the very man they had murdered. Why were they ressurrected and then given an important role?

We know that the Hiramic drama is an allegory and the three ruffians are only mythical figures. They were included in the play to

teach us grand universal principles that are at the root of all modes of living activity. Just what specific lesson they impart, however, is the subject of varied interpretations.

It is well known that the second half of the 18th century witnessed the birth or invention of hundreds of new degrees or grades of Masonry. The innovators belonged to different disciplines or creeds. Among them were astrologers, alchemists, occultists, kabalists, etc. They flavored the grades that they invented with their particular beliefs. Some saw the three ruffians as the three typical rebels—the rebel against Nature, the rebel against Science and the rebel against Truth. Others thought they represented the three heads of Ceberus in the classical Hades; or Koran, Dathan and Abiram in the Bible. Those steeped in the Ancient Mysteries considered them to be the symbols of the Evil Principle or Typhon, slaying the Good Principle or Osiris. To some they were Ahriman contending against Ormuzd. Those who were partial towards solar worship considered them as representing the conspiracy of the three winter months to destroy the life-giving heat of the sun. Astrologers held that the three stood for the three visible angles—Mid-heaven, Descendant and Ascendant. There were even interpretations that did not attach a deep esoteric significance to the symbolism of the ruffians. Thus, to those who sought to associate Freemasonry with the Templar legend, the story of the ruffians came to be understood as symbolic representation of the execution of DeMolay. To champions of civil liberties, the ruffians were Liberty, Equality and Fraternity. Hiram Abif became a despotic monarch. The killing, therefore, was transformed from an impious act into a heroic deed.

Even in our day and age, a wide divergence in interpretation subsists, for Freemasonry leaves to each individual the privilege of interpreting the Hiramic legend in his own fashion. Differences may also be found in the rituals of the various Grand Lodges throughout the world. Admittedly, a measure of uniformity exists in their presentation of the broad or grand outlines of the drama. But when one goes to the details, he will discover startling variations. Thus, the King Solomon ritual which is used in several American jurisdictions does not ressurect the ruffians. Neither do the Scottish ritual nor the rituals of several other Grand Lodges. Ours does, and I think, for a good reason.

There is one common thread that runs through the various interpretations of the symbolism of the three ruffians. They are pictured as the negation or antithesis of what the three Grand Masters—Solomon, Hiram of Tyre and Hiram Abif—represent. Our version of the Hiramic drama adheres to this. Thus, in our ritual, Hiram Abif was killed by the members of his own craft when he was about to complete the Temple and cast into the Molten Sea. Later, his entombed spirit was raised from the grave also by the members of his own craft. The

three ruffians slew him with the tools of his profession, and yet these very same tools are given to every Mason to prepare himself for that cyclic journey back to the bosom of God. Stated otherwise, the forces that killed Hiram are the same forces that raised him from the grave. The message is clear: the laws of the universe are always the same; the only question is whether we will use them in an inverted sense, which will sum them up in the Law of Death, or in that true and harmonious order, which will sum them up in the Law of Life.

In our ritual, the three Grand Masters represent Wisdom, Strength and Beauty. These three are essential ingredients in the building of our spiritual temple, it being necessary, as we are told, that there be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings. The three ruffians thus represent the opposite of Wisdom, Strength and Beauty. Instead of Wisdom, they stand for perverted thought or brutal instincts which slay the spirit of life in man and bring down the Temple of creation in ruin. Instead of constructive or creative Strength, they stand for destructive action or unregulated force, which not only is *"wasted in the void"* but also brings about destruction and ruin. Instead of Beauty, they represent ugly or uncurbed emotions that wrinkle the soul and imprison life incarnate within the dark stone walls of matter.

In the three degrees, we learn that the temple we are building is our own spiritual temple. In the drama we played the role of Hiram Abif; hence, it is our spirit which was symbolically slain and which must now be liberated. We are also taught how to *"execute"* the ruffians within us, that is, master our lower nature, which stands between us and the Altar of God. Thus, we learn the value of being physically sound, mentally alert and spiritually upright. In the first degree, we realize that our body is the living temple of the living God and should treat it accordingly. In the second degree, we are taught how to attain Masonic maturity, cultivate the five senses, master the liberal arts and sciences and consecrate our knowledge to the unfolding of our spiritual nature. In the third degree, after undergoing the purification and probationship of the two earlier degrees, we embark upon the search for the Lost Word, but in the upper steps of our spiritual unfoldment we stand alone. Each of us must solve the problem of our relation to the Great Architect of the Universe for ourselves, or as our ritual says, we must pray alone for now we have no one to guide us. Once we have *"executed"* the ruffians within us, they will be reborn, purified, and help liberate our entombed spirit, just as they reappeared in the ritual and helped raise the body of Hiram Abif. In fine, our ritual resurrected the ruffians to teach us in the most emphatic way that if we attain self-mastery by taming the beast within us, it will become an energizing power which will guide us in ascending the steps that lead to the eternal Temple.

FREEMASONRY: BASTION OF PEACE AND UNITY

by: ***VW Roberto Q. Pagotan, SGL***

Harmony is a condition without which a fraternal organization like Freemasonry cannot survive nor yet thrive. It is the happy combination, or the proper mixture, of brotherly love, relief and truth. It is the magic word that is supposed to bind all Masons together. It is the strength and support of all societies, especially of ours; for when there is no harmony in a club, organization or institution, the members thereof will be polarized or divided. Polarization or division, in itself, creates weaknesses; weaknesses, in turn, as history has shown, have been exploited a countless times by unscrupulous persons.

Disharmony, decidedly, diminishes the attendance of members of any club in meetings or other functions. It may even cause members to shy away altogether from such activities, thereby leaving the rest of the members to suffer from consequent mental, emotional and physical upsets. Not only attendance in organizational affairs is adversely affected, but also the feeling of brotherly love, which should prevail among the members. This is so because some of the ingredients of disharmony include envy, greed, frustration, hate, anger and the like. If harmony is lost, brotherly love, to an alarming degree, is set aside. If, for instance, a Brother gives vent to his feeling of being right or superior, he usually does not care anymore whether or not his action will hurt others.

Contrary feelings lead to frustration and even to hate, thereby beclouding the truth. As water puts out fire, so disharmony among the brethren suffocates the principal tenets of Masonry; it melts their true meaning and, therefore, lessens the strength of the Lodge in particular and of the Craft in general. With the strength of the Lodge and the Craft lessened or dissipated, their growth becomes stunted; pretty soon they deteriorate.

Due to the existence of disharmony in the Lodge or among the Craft, not a few brethren distance themselves from the Fraternity. This has several adverse effects.

First, such brethren cannot be expected to give favorable answers to questions about the Fraternity; in fact, they may not give favorable comments about the Fraternity because hate, not love, for other brethren is strong in their hearts and minds.

Second, there is a dearth of qualified members from whom to choose the officers of the Lodge, both elected and appointed. If the leadership is weak, the Lodge suffers accordingly. Remember, active followership presupposes dynamic leadership.

Third, the amount of monetary collections is minimal. The less the budget is, the fewer are the projects that the Lodge can undertake.

Put in another way, the Worshipful Master, qualified or not, has fewer brethren to instruct and set to work in pursuit of their Masonic goals. Besides, the Senior Warden, who is supposed to assist the Worshipful Master in building the Temple, has fewer Craftsmen to pay; for some of the Craft have gone to *"utopia"* because of their dissatisfaction with the disharmony within the Craft.

Harmony, which is supposed to be the strength and support of the Masonic society, has been disturbed. There is no more beauty and glory of the day to behold, and there are fewer Craftsmen who are called from labor to refreshment and vice versa.

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We are doing our Fraternity a disservice if and when we merely pay lip service to its beautiful teachings. In the First Degree, for instance, we open the Bible at Psalm 133 because it should be our constant practice to *"dwell together in unity."*

At every stated meeting, the Worshipful Master or the Reverend Chaplain offers this prayer for and in our behalf:

"Supreme Ruler of the Universe, we reverently invoke Thy blessing at this time. Wilt Thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace and harmony. Amen."

Yet not all our meetings are conducted thus. Moreover, many brethren apparently do not take into heart this prayer of the Worshipful Master toward the end of the meeting: *"May the blessing of Heaven rest upon us and all regular Masons! May Brotherly Love prevail, and every moral and social virtue cement us ! Amen."*

We emphatically tell candidates for Masonic degrees that the rite of divestment signifies that they should bring nothing offensive and defensive into the Lodge whereby its peace and harmony might be disturbed. We also impress upon them that the cabletow signifies that they are bound to the Fraternity by an increasingly stronger tie, or that we Freemasons are linked together by an indissoluble chain of sincere affection. When these candidates perceive that we do not do what we preach, they become disillusioned and gradually disappear from the Masonic scene.

We emphatically tell candidates, too, that we Freemasons contemplate on the twin principle of goodness and truth, by the dictates of which we endeavor to regulate our lives and actions. We add, *"..while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and with heart and tongue we join in promoting each other's welfare and rejoicing in each other's prosperity."* When the candidates see that their elder brethren break this principle, they are scandalized and gradually fade away from the Masonic scene.

Considering all this, there is, I believe, a great need for us to remind ourselves of some of the teachings of Masonry that should impel us to *"dwell together in unity."*

We should ever bear in mind that it is not the external but the internal qualifications which recommend a man to be made a Mason, and that we meet on the level, act by the plumb and part upon the square.

Besides, by the exercise of brotherly love we are taught to regard all men, especially Masons, as our brothers in the Fatherhood of God and therefore we should aid, support and protect one another.

The Volume of the Sacred Law being the great light in our profession or the unerring standard of truth and justice, we must ever regulate our conduct by the divine principles it contains.

We should constantly do our obligations to our brothers. We should not, for instance, injure our brothers in their person and in their good name. We should respect their families and their loved ones.

We should, moreover, ever bear in mind the significance of the hoodwink, a part of which is to become obedient to the rules and regulations of our ancient and honorable Fraternity.

One of these rules and regulations is to aid and assist our distressed worthy brothers and their families, as well as never to palliate nor aggravate their offenses.

Suppose a brother transgressed a rule or regulation of our Fraternity.

We are to judge that brother with candor, admonish him with friendship, and reprehend him with justice.

Both while in the Lodge and when abroad in the world, we should ever display the discretion, the virtue, and the dignity which becomes a worthy and exemplary Mason.

We must, furthermore, lead by example; we have to show our younger brethren, by word and by deed, what a true Mason is. We have to remember that we have been charged to support the dignity of our character on all occasions and strenuously to enforce, by precept and by example, a steady obedience to the tenets of Freemasonry.

As Master Masons, we are authorized to correct the irregularities of our less informed brethren, to fortify their minds with resolution against the snares of the insidious, to guard them against every allurement of vice or indulgence in any licentious or vicious habits, to caution them against any breach of fidelity, to whisper good counsel.

As speculative Masons, we are expected to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. This includes not telling the world about a brother's shortcomings. I refer here to the most violated part of our OB, namely, passing around some *"news"* about a certain brother and telling the brethren to whom he told the *"news"* that *"it is strictly in charge.."* Before you know it, the brethren to whom the *"news"* was told *"strictly in charge"* are aping the originator of the *"news."*

There is a need for us to put Freemasonry, *a progressive moral science taught by degrees only,* into our hearts and minds, and not in our mouths only. If we do this, then we can proudly say that we are Masons in heart and in mind.

I want, finally, to stress the fine art of harmonious thinking, of which we are regularly reminded by the Senior Warden. Harmonious thinking begins with reflecting on who we are. Next we put our reflection into application, including making the most of whatever blessings, material or otherwise, we have received from God for the progress of mankind. Thus, by our actions shall the non-Masonic public judge our beloved Fraternity. Seeing us practicing the tenets of our Fraternity, the public will also behold the beauty of our Fraternity, which is, or should be, a group of men working together in close harmony to create a better and finer Philippines, as well as a better and finer world.

Yes, showing the whole world that Freemasonry is the bastion of peace and harmony, which are the foundation of strength and beauty and the clear manifestation of genuine brotherly love, relief and truth, should at once constitute our duty and our happiness.

WHAT MAKES MASONRY DISTINCT

by **VW Mabini G. Hernandez, PDDGM**

In nearly all clubs, organizations or associations, the titular head is a president, that is to say, a presiding officer in whom little autonomy is vested. In a Masonic Lodge, the titular head is not a presiding officer but a Master whose word, within due limitations, is law. The Master does not request but commands. His duty is to set the Craft at work and give them the necessary instructions for their labor, and the Craftsmen are under a solemn obligation to obey him. A Lodge member who goes on the assumption that a Master is a mere presiding officer will find himself out of joint with the system of his Lodge like a fish out of water.

In majority of associations, it is the right of the members themselves to decide the principles, policies and purposes of the organization either directly or through their chosen representatives. Thus, it happens that a club for one purpose will, in time, become transformed by its own membership into something entirely different. The members of the Masonic Lodge have no such power. The Landmarks on which the Lodge is based are not open to discussion by anybody. Even the Grand Lodge in Annual Communication has no power nor any right to change them.

Masonry is not a pliable system that adjusts itself to its members. They must adjust themselves to it. Our jurisprudence is rooted upon profound ideas of law and is adjusted to the requirements of a permanent and universal fraternity. Ours is not a mere set of arbitrary rules but the embodiment of a philosophy of life on which one may ground his behavior.

The ground work of Masonry consists of a number of fundamental ideas related to one another in a system, the whole of which may be described as Masonic Truth, the pursuit of which in turn will lead one toward intellectual and moral ascendancy. As it is impossible to list or develop these ideas, a few may be suggested--God, Truth, Religion, Prayer, Volume of the Sacred Law, Death, Immortality, Conscience, Morality, Patriotism, Equality, Secrecy, etc. When these ideas are thoroughly comprehended, all systematically interrelated, all caught up and organized into the mission-vision of the Fraternity as a whole, it is only then that one begins, perhaps for the first time, to gain some insight into the breadth and depth of the Fraternity.

As a brotherhood, we have a clear vision of life, which includes the high moral standards we observe and the high goals we set for the common good. Possessed with a clear vision and committed to a worthy mission, the brotherhood focuses on the best means to move ahead instead of scattering our intentions and resources among many base distractions. With rhyme and reason we direct all efforts straight.

MORE ON BALLOTING...

The petition for degrees submitted by an applicant and received by the Lodge in a stated meeting cannot be balloted unless the investigation committee has submitted a full and favorable report and acknowledged by the Worshipful Master in open Lodge. If majority of the members of the investigation committee submitted a favorable report and one did not, and this should not be taken against him, the WM orders a ballot to be taken. But if any one member submits an unfavorable report, the WM announces the same in the Lodge and no ballot is taken. It has the effect of a rejection by ballot.

If you believe that the petitioner to be balloted is not fit for admission, you should state your reason to the WM, who keeps your name secret. If your reason is found valid, our laws provide that no ballot be taken on his name and if the objection is not withdrawn within sixty days, it will have the effect of a rejection by ballot, and shall be so reported to the Grand Secretary.

You should accept the report of the committee that investigated the applicant if you do not know him; do not allow a candidate to be balloted and complain later. It is your duty to inform the WM of any wrongdoing by one who

is elected to receive the degrees, be it fact or rumor. The WM may then follow up the rumor through an Investigation Committee.

No member, when present, is excused from voting or permitted to refrain therefrom. No one is allowed to retire from the room during the ballot unless he is sick or there is some valid reason.

The ethics of the ballot calls for the sanctity of your vote. There shall be no discussion regarding unfavorable ballot, and no member of a Lodge shall be required, requested or allowed to divulge his vote upon a ballot nor to assign reasons for such vote, if it be known, except to the Worshipful Master, for the purpose of correcting a mistake. You are therefore NEVER to REVEAL your vote. You must understand that only in extreme cases a candidate is rejected and the rejection must be based NOT on personal reasons but for the good of the Order.

--**VW Mags A. Nuevo, PDDGM**

QUERIES & COMMENTS

Last year VW Irineo P. Goce, Secretary of Mabini-Kalaw Lodge, addressed a couple of queries to then Senior Grand Lecturer Fernando V. Pascua, Jr. The queries and corrsponding comments are as follows:

Query 1: *"After a Master Mason shall have been granted, or elected, in his mother Lodge a membership for life by longevity, may he be also accorded life membership in his dual Lodge? In either case, does the Brother have to formally request, or apply, for the grant of that privilege?"*

Comment: The Master who has been declared a life member by longevity by his Mother Lodge under the provisions of Sec. 5 (a), Ordinances (**1984 Masonic Lawbook**) may not extend the effects of said life membership to his membership in his dual lodge.

If he also qualifies for life membership in his dual lodge by fulfilling the requirements stated in Sec. 5(a) (i.e. longevity) in so far as these apply to his dual lodge, then he may also be declared by his dual lodge a life member, in which case, he becomes a life member by longevity of the two (2) lodges of which he is regular member. If not qualified to be a life member by longevity in his dual Lodge, he has to continue paying the dues required of him by his dual lodge in order to maintain his membership therein.

There appears to be no legal provision that prohibits a qualified brother from petitioning or requesting his lodge to declare him a life member by longevity. Therefore, he may, or need not, as he may prefer, apply for such privilege.

Query 2:*"If a Master Mason member of a lodge formally requests, in writing, to be on leave from the Fraternity, what course of action should be taken by the Lodge?"*

Comment: The Lodge should request, in writing, the brother to specify his reasons for asking such a leave (of absence).

If the purpose is to sever all active connection with the Order and become an unaffiliated Mason, there will be time enough to deal with the matter when the reasons or purposes for the leave of absence are made known.

In my view, the leave of absence sought for, if granted by the Lodge, is

essentially a **demit**, and in any other society, would amount to or be called a **resignation.**

The only question of Masonic jurisprudence on this matter is whether a member can demit from a Lodge for the distinct purpose of severing all connection with the Fraternity.

While it may be argued that there is no Masonic duty more explicitly taught in the ancient Constitutions than that which requires every Mason to be a member of a Lodge, **we cannot deny to any man the right of withdrawing, when he pleases, from a voluntary association.**

Freemasonry is a voluntary association and as no one is allowed to enter within its folds unless it be of his own free will and accord, so should its continuance in it be through also his own free will and accord.

In short, a Mason in good standing has the right to demit from his lodge and the lodge cannot withold it.

But it must also be remembered that a demit severs the relation of the member to his Lodge and while it releases him from the obligation to pay dues, it also deprives him of certain privileges of membership.

While there is no law which prohibits granting demits to individual Masons, the whole spirit of FMy is opposed to such, so that to ask for a demit **without the intention of joining another Lodge** is an act which essentially violates the obligations that a Mason owes to the Order. Although we have no power to prevent his desertion, yet we can afflict his unfaithfulness with moral condemnation.

Our Grand Master's June Activities : A Closer Look

GRAND LODGE, APPENDANT BODIES JOIN NATION IN INDEPENDENCE DAY CELEBRATION

Officers and members of the MW Grand Lodge of F. & A.Ms. of the Philippines and appendant organizations, such as the Orders of the Amaranth, the Eastern Star, DeMolay, the Rainbow for Girls, Job's Daughter, and the Philippine Shrine Association, joined the nation in celebrating the 99th anniversary of the Declaration of Philippine Independence at the historic Luneta grounds last June 12. This was in proud demonstration of their observance of the current Grand Lodge motto: "Together Is Better."

The event was seen nationwide on Television Channel 4, which prominently showed the Filipino Freemasons' participation in the annual parade.

The big Masonic family delegation was led by Grand Master Leon Angel P. Bañez, Jr., Assistant Grand Secretary Emil Langomez, Jr., Assistant Grand Treasurer Agerico Amagna, Grand Marshal Artemio Tadiar, Jr., Senior Grand Steward Edilberto Fragante, Grand Tyler Oscar A. Suguitan, Grand Orator Cesar de Leon Go, Senior Grand Deacon Simeon Torralba, Junior Grand Lecturer

Manolo A. Cipriano, Junior Grand Lecturer Godofredo O. Peteza, Sr., PDDGM Greg Camiling, Jr., and other Grand Line, District, and Blue Lodge officers, Past District Officers and members, as well as by HL Elizabeth Araneta, HL Consuelo Racimo of the Amaranth, HL Eva B. Panopio of the Eastern Star, Sis. Fe Suaco of the Rainbow for Girls, Sis. Nieves Amagna of the Eastern Star, and officers and members of the various Masonic Youth Organizations.

The delegation offered flowers at the statue of Dr. & Bro. Jose P. Rizal, immediately after Vice President Joseph E. Estrada laid a traditional wreath, complete with honor guards from the Philippine Navy.

Also on hand during the morning rite were Manila Mayor Alfredo Lim, MMDA Chairman Prospero Oreta, DECS-NCR Director Nilo Rosas, and a host of other government dignitaries.

The wreath laying by the Grand Lodge, a first and an historic event in Philippine Masonry, was preceded by ruffles and flourishes followed by three volleys of fire, the Pambansang Awit and the Grand Lodge Hymn provided by the GHQ Band.

The brethren and members of the appendant bodies then returned to the Grand Lodge premises where they partook of the brunch prepared by the Grand Lodge staff.

After a brief respite, they proceeded to Bonifacio Drive near the Anda Circle and organized themselves in massed formations to join the formal parade where President Fidel V. Ramos was the guest of honor and speaker.

At the head of the contingent was Grand Master Leon Angel P. Bañez, Jr., followed by Junior Grand Warden Oscar V. Bunyi, Grand Secretary Raymundo N. Beltran, PGM, and VW Cesar de Leon Go, Grand Orator, who served as his staff.

Immediately behind them were other Grand Line Officers, incumbent and past officers of various Districts and Blue Lodges, and officers and members of appendant organizations.

Approaching the grandstand, the Masonic Family contingent marched smartly to the beat and tune of the Grand Lodge Hymn provided by the AFP Band, executed their version of snappy salute under the sign of fidelity, and then waved to the dignitaries at the stands amid cheers and applause of schoolchildren lining both sides of the route.

Hon. Salvador H. Laurel, former Vice President of the Philippines and Chair of the National Centennial Commission, was among those seen proudly smiling as the contingent passed in front of the Independence Grandstand as other dignitaries waved back at the Masonic Family participants.

Overall military coordinator for the parade was Gen. & WB Santos B. Gabison, who was assisted by Col. & VW Gregorio M. Camiling and Major & WB Felix U. Golla, Jr., together with a contingent of active military officers from Artemio Ricarte Lodge U.D. in Masonic aprons over their gala uniforms, forming a line as color officers of the Grand Lodge and appendant bodies.

Overall coordinator of the Grand Lodge contingent was VW Mateo V. Bawagan, the dynamic DDGM of Masonic District No. 7, who was assisted by VW Mag Nuevo, PDDGM and Cabletow Circulation Manager & Exchange Editor.

The participants went back to the Grand Lodge after the parade in high spirits due to the unprecedented success of their participation—unprecedented because this was the biggest participation of the Masonic Family in Independence Day celebrations. At the Aguinaldo Hall of the Plaridel Masonic Temple they again partook of the food prepared by the Grand lodge staff.



Job's Daughters pose with GM prior to the parade.
⇒



Delegation from the Order of DeMolay...
⇓

⇑
Rainbow for Girls' delegation...



The Masonic delegation waving to the crowd at the Luneta Grandstand with the Masonic streamer at front..
⇒



WHAT A TREAT... THANKS!

On the way to Isabela for the Constitution of three Lodges, the Grand Master and his party were treated to an unforgettable buffet tendered by Nueva Ecija brethren at La Parilla in Cabanatuan City. Stopping for lunch, they were met by the waiting VW Leonardo Ting, DDGM-MD 29, and VW Jimmy Austria, PDDGM and Past Asst. Grand Treasurer. Also on hand to give the GM and party company were VW Felix Legarda, DDGM-MD 33; VW Ding Domingo, DGL-MD 29; VW Andres Merlin Bersado, DGL-MD 29; WB Romy Rellege; WB Voltaire A. Francisco; WB Filoteo M. Jimenez, GLI; and Bros. Eduardo Morales, Federico de Guzman, Gavino T. Domingo, Jr. and Rolan Esteban. MW Danilo D. Angeles, PGM, the ever smiling Most Worshipful Kuya of Nueva Ecija, joined the group a little later, providing added joy to the already jolly gathering.

The GM's party enjoyed the fellowship very much as might be judged from the volume of food consumed, but they had to leave with heavy hearts for brethren find it very difficult to part from one another. Having yet a long way to travel, the Grand Master thanked the Nueva Ecija brethren, for the very warm reception accorded him and his party. Then he and his party pursued their journey, content that the spirit of brotherhood is very much alive and well. -***Mag N.***

ISABELA GOVERNOR WELCOMES GRAND MASTER

Governor & Brother Benjamin G. Dy of Isabela welcomed Grand Master Leon Angel P. Bañez, Jr. and Party at his office at the provincial capitol building on Alibagu, Ilagan, Isabela upon their arrival on June 13 with a feast fit for royalties and a reception and fellowship. On hand were several brethren from all over the province who witnessed the impromptu program that followed after dinner.

Earlier, the GM and his party were met by the Isabela brethren at the Nueva Vizcaya-Isabela boundary. Then they rode with the motorcade through Santiago City and San Mateo, where they made a brief stop-over to greet the officers of San Mateo Lodge, which was to be constituted the following day.

The Grand Master, looking forward to the labors of the day following and having been on the road for several hours, begged to retire ahead of the other members of his party. But Kuya Ben, the Governor, requested the others to remain and continue the fellowship with him until later in the evening. MW Pablo C. Ko, PGM, VW Roberto Q. Pagotan, SGL, VW Mag A. Nuevo and the others obliged and engaged Kuya Ben in lively exchange of pleasantries and stories on Masonic-related subjects and others. The Governor emphasized his delight for the Grand Master's visit and stressed to the brethren who are with the provincial government to be always guided by the lessons taught by and learned from the Fraternity.



⇐ *Hon. Jose C. Co, Lady Governor of Quirino Province, listens intently to GM Bañez. Also in picture are VW Monching Piaña, JGL for Overseas Lodges, Bro. Albert Co and VW Mag Nuevo, PDDGM.*

GM CONSTITUTES THREE LODGES

The Grand Master, MW Leon Angel P. Bañez, Jr., assisted by brethren from different Masonic Districts in Cagayan Valley and Grand Lodge Officers, constituted one after the other San Mateo Lodge 319, Pinacanauan Lodge 318 and Diffun Lodge 317 last June 14 and 16, 1997.

Present to give the GM a helping hand were: MW Pablo C. Ko, PGM; RW Oscar V. Bunyi, JGW; VW Cesar de Leon Go, Grand Orator; VW Roberto Q. Pagotan, SGL; VW Leonardo T. Chua, Grand Sword Bearer; VW Manolo A. Cipriano, JGL-North Eastern Luzon; VW Jose A. Añez, Jr., Grand Deacon; VW Edilberto R. Frangante, Senior Grand Steward; VW Renato H. Cruz, Grand Organist; VW Dante E. Simon, DDGM-45; VW Napoleon H. Roque, who was newly installed as DDGM for MD 51, together with DGLs VW Cesar Purugganan, VW Gilbert Pagulayan and VW Nicomedes A. Collado; VW Eugenio Labitoria, PDDGM; VW George Roque, PDDGM; VW Rudy Estrada; VW Pablo Macaraeg, PDDGM, MD 39; VW Angel T. Bacoling, PDDGM; VW Dionisio Panajon, PDGL, who very well performed as Grand Chaplain; and this writer, who acted as Director for the Ceremonies and as Grand Marshal; and many others from the neighboring districts.

After the constitution, the officers of the Lodges were installed.

RW Oscar V. Bunyi installed the officers of San Mateo Lodge 319, with VW Manolo A. Cipriano and VW Dionisio C. Panajon as MC and Asst. MC, respectively.

The newly installed officers were led by WB Nicomedes P. Federizo, *Worshipful Master*; Bro. Benjamin G. Lucas, *Senior Warden;* Bro. Camilo O. de los Trinos, *Junior Warden;* Bro. Dominador M. Apaga, *Treasurer*; Bro. Francisco Bumagat, *Secretary*; WB Luciano Balisi, *Auditor*; VW Pablo Adduru, *Chaplain;*

Bro. Wilfred Philip Leaño, *Marshal*; Bro. Venancio C. Villarta, *Orator*; Bro. Luis Narcisa, *Historian*; WB Antonio A. Ramos, *Senior Lecturer*; Bros. Melanio A. Castillo and Jose B. de los Trinos, *Junior Lecturers*; Bro. Samuel de la Cruz, *Bible Bearer*; Bros. Avelino E. Moreno

and Francisco G. Ricafort, *Senior and Junior Stewards*; Bro. Eleodoro A. Corbe, Organist; WB Rodrigo M. Vicarme, *Custodian of Works.*

The dignitaries and visitors were welcomed by Bro. Venancio O. Villarta, Municipal Mayor of San Mateo, Isabela, while WB Jolly P. Silverio, Municipal Mayor of San Isidro, Isabela and a native son of San Mateo, gave a very inspiring Masonic speech as Guest of Honor.

Later in the day, after an enjoyable South with *Hermanas* and Honored Ladies of the Order of the Amaranth's Court No. 12, the GM and his party proceeded to Ilagan, Isabela and constituted Pinacanauan Lodge No. 318.

WB Honofre B. Acosta was installed as *Wor. Master* by MW Pablo C. Ko., PGM, assisted by VW Manolo A. Cipriano and VW Conrado U. Gabriel, Jr. as MC and Asst. MC, respectively.

Others installed were Bros. Antonio R. Palogan, Jr. and Mario F. Sison, *Senior and Junior Wardens*; WB Domingo M. Pintucan, *Treasurer*; Bro. Carlos C. Neyra, *Secretary*; WB Vicente T. Bulan, *Auditor*; Bro. Pablo T. Cayaba, Jr., *Chaplain*;

Bro. Domingo Manaligod, *Marshal*; Bros. Ferdinand R. Sajonas and Arnel Val Pe B. Acosta, *Senior & Junior Deacons*; Bro. Silvino C. Mondoñedo, *Orator*; Bro. Francisco B. Binag, *Lecturer*; Bro. Oñate O. Tabangcura, *Historian*; Bros. Gil S. Aluning, Jr. and Valentino C. Perdido, *Senior & Junior Stewards*; Bro. Jemuel T. Cayaba, *Organist*; Bro. Allyson M. Tumaneng, *Almoner*; and WB Erasto B. Cruz, *Tyler.*

In Diffun, Quirino the following Monday, June 16, the GM and his party were received by the charming Lady Governor, Hon. Josie C. Co, and her husband, Bro. Albert Co, who served a sumptuous breakfast at their residence before proceeding to the town's community center for the Constitution and Installation of Officers, which was officiated by RW Oscar V. Bunyi, JGW, this writer and VW Leonardo P. Chua as Installing Officer, Master of Ceremonies and Assistant MC, respectively.

Installed officers of Diffun Lodge No. 317 were: WB Lorenzo G. Itchon, Jr., *Worshipful Master*; Bros. Elmer A. Domingo and Bailey E. Temanel, *Senior and Junior Wardens*; Bro. Jovino F. Navalta, *Treasurer*; Bro. Nelson G. Macato, *Secretary*; WB Bonifacio B. Cristobal, Sr., *Auditor*; Bro. Julian C. Ordinario, Jr., *Chaplain*;

Bro. Ceferino B. Parungao, *Marshal*; Bros. Venancio R. Sadang III and Rogelio A. Ganotisi, *Senior and Junior Deacons*; Bro. Julian A. Alvarez, *Orator*; WBs Manuel T. Meña and Samuel O. Benigno, *Senior and Junior Lecturers*; Bro. Remy R. Corbe, *Almoner*; WB Ernesto B. Manzano, *Historian*; Bro. Avelino B. Agravante, *Bible Bearer*; and VW Clemente S. Salvador, Jr., *Tyler.*

A sidelight of the affair was the collaring of almost all of the members of the newly constituted Lodge as Active Members of the Supreme Council of the Order of DeMolay, Philippines. It was officiated by MW Leon Angel P. Bañez, Jr., Grand Senior Councilor of the Supreme Council of DeMolay; WB Francis Lovero, Grand Secretary; and Bro. Jose Avelino Magbanua, AGS; and Bro. Ramoncito P. Javier, NCR Executive Officer.

—**VW Magtanggol A. Nuevo, PDDGM**



⇑ *GM Bañez proceeds to the East to preside over the Constitution of Pinacanauan Lodge No. 319 in Ilagan, Isabela.*



GM Bañez presents to Worshipful Master Lorenzo G. Itchon, Jr. of Diffun Lodge 319 and Sister Itchon DeMolay Chapter kits in the presence of MW Pablo C. Ko, PGM, RW Oscar Bunyi, JGW (partly hidden) and WB Francis Lovero, Grand Secretary, Supreme Council, Order of DeMolay. ⇒

GM Bañez congratulates the new Active Members of the Supreme Council, Order of DeMolay . ⇓



POOR CLARE'S MONASTERY OFFERS THANKSGIVING MASS FOR GRAND MASTER BAÑEZ

Mother Fides, the Mother Superior of Poor Clare's Monastery, taking cognizance of the ascension of Most Worshipful Leon Angel P. Bañez, Jr. to the Grand Oriental Chair, offered a Thanksgiving Mass in his honor at the monastery's chapel at Bayo, Tuguegarao, Cagayan in the early morning of June 15. The Mass was officiated by Father Ranillo C. Aquino of the Diocese of Tuguegarao. VW Jun Tumaliuan assisted Fr. Rani and read verses from the Holy Scriptures.

In his homily, Fr. Rani recognized the misunderstanding between the Church and the Fraternity. But nothing, he said, in the extensive researches he had undertaken shows any truth to the negative accusations and allegations made by his colleagues in the Roman Catholic Church, particularly in other dioceses. He promised he would make honest efforts to convince the hierarchy of the Diocese about the sincerity of purpose of the Freemasons.

The chapel was filled to overflowing capacity, for the Mass was attended not only by brethren and sisters from Cagayan, Isabela, Quirino, Nueva Vizcaya, and Kalinga, but also by residents of the neighboring communities, many of whom belong to religious denominations other than the Roman Catholic.

After the Mass, hot native chocolate and native delicacies were served to the brethren and guests that included members of Santiago Court No. 12, Order of the Amaranth, led by HL Luzviminda P. Roque, Past Grand Royal Matron.

Later, a press conference was held at the Casa Ludivina. Questions about Freemasonry from TV and broadcast journalists were answered by the Grand Master and other members of his party.

Among the journalists present were Ms. Digna Pagulayan of RPN DZTG, Ms. Margie Valdez of NBC DZYT, Mr. Ogie Gerona of RBC Cable, Mr. Cristopher Estolas of Bombo Radyo, Ms. Purita Likas of PNA and Bro. Concordio Zuñiga, Regional Director of the Bureau of Lands, DENR, who was superb in his performance as moderator of the press conference.

Though the time was short, conversations with the TV and broadcast journalists about Freemasonry continued throughout lunch, where knowledgeable members of the Fraternity provided them with additional revelations about the Order.

--*Mags A. Nuevo,* PDDGM

MASONRY... A FRATERNITY BLESSED BY GOD

by **Rev. Fr. Ranhilio C. Aquino**

(Last June 15 the nuns of Poor Clare's Monastery in Bayo, Iguig, Cagayan offered a Mass in thanksgiving for the elevation of a beloved resident of Tuguegarao, Cagayan, MW/Dr. Leon Angel P. Bañez, Jr., to the honored position of Grand Master of Masons of the Philippine grand jurisdiction. The Mass was attended by MW Bañez and his family and relatives, as well as by other Grand Lodge officers and Brethren from Masonic Lodges in Cagayan, Isabela, Quirino, Nueva Vizcaya and other provinces. Rev. Fr. Aquino, who celebrated the Mass, gave an interesting homily, excerpts of which are here given.)

When I attended one of your ceremonies, I was very pleased to see that *"faith in God"* plays a central role in your fraternity. I noted with great joy that in your ceremonies you give God's word a position of honor. This, for me, was certainly an encouraging sign.

But, of course, the physical presence of the Bible in your ceremonies is not enough. What is more important is the presence of God's word in your lives, in your actions, in your decisions. This holds true for all men, including us priests; for we may be surrounded by the physical trappings of religion, but we could have very unreligious, unholy and uncharitable decisions and dispositions towards others...

No, it is not enough to have a Bible in our ceremonies. It is not enough to give the Bible the marks of honor and respect. It's by far more important to make the divine precepts it contains the criteria for our decisions and the norms for checking the acceptability of our decisions and actions.

Next, I would like to make it exceedingly clear that, as far as the Catholic Church is concerned, it is not true that one religion is as good as another. That, my brothers and sisters, was exactly one of the fears the Church in the past had about Masonry; for to say that one religion is as good as another would be some sort of religious indifferentism.

As a professor of Law, I myself would advocate that sects be given equal status before the law.

But as far as we Catholics are concerned—and now I speak as a Catholic, what was clearly enunciated in the second Vatican Council as part of the dogmatic constitution of the Catholic Church is this: **There subsist in the Roman Catholic Church the elements of the true church of Jesus Christ.** This means, it is not true that one religious sect is as good as any other. If we are sincere Catholics, then we must profess our faith that in the Catholic Church subsist the elements of the true church of Jesus Christ.

My third point is, Religion cannot and should never be a secondary issue. All other issues are, in fact, secondary to religion. Religion should be the primary governing and determinative issue.

But, my brothers and sisters, we cannot go back to the old days of bigotry towards others. It is, in fact,

unchristian to assume the position *"I'm better than all the rest."* It is, indeed, presumptuous to consider ourselves wise and all the rest dumb. Rather, in the face of the truth of Jesus Christ, we should have the humility that allows us to open to others, to dialogue with them, to be hospitable to them.

If the Masonic fraternity is, above all, a fraternity that welcomes all men, well and good. If it is a fraternity by which character is built and moral fiber strengthened, then it can only be a fraternity blessed by God. If its members take their religious duties with utmost seriousness and if, through its light, they make religion the pole star of their actions, the criterion of their decisions and the standard by which their choices and options are resolved, then Masonry can be a fraternity blessed by God.

The Lord tells us that when He will judge us, the most important standard by which he will judge us will be this: *"When I was hungry, did you feed me? When I was thirsty, did you give me a drink? When I was lonely and ostracized by others, did you welcome me? When nobody else would have anything to do with me, were you ashamed to deal with me?* And if you, my brothers in the Masonic fraternity, can say in your own humble way that you recognize Christ in others, and that you give comfort and solace to your brothers and sisters, then you are, indeed, doing God's work...

In the end, I think, what can dissipate all doubts, suspicions and misunderstandings is more frequent dialogues between your Fraternity and the Catholic Church.

I have no doubt that those of you who belong to the Catholic Faith can be sincere about the practice of your religion.

Allow me, therefore, to recapitulate the sentiments I have for you, which I think will capsulize the position of the Church vis-a-vis any fraternity like yours.

First, the centrality of God's word and its importance as the foundation and criterion of our lives.

Second, as Catholics, we cannot compromise the truth that is in our religion. It cannot be the case for us that all religions are equal. We must have faith that in this community resides the Spirit of God, which in turn leads us to all truth.

Third, religion cannot, and should never, be a secondary issue. The destruction to which the world is heading due to its own unbridled permissiveness is a sign of decadence that follows when religion becomes a secondary issue. When Eraserheads, River Maya and Co. and the like become more important than the Church, then we have such decadence as the one we are experiencing now. When *shabu, marijuana* and others similar become more important than receiving communion, then we have the corruption that is endemic in present-day society.

I believe that you in the Masonic fraternity and we in the Catholic Church are working toward a better world where we respect one another, love one another, and fear and worship God more.

With these remarks I wish to reiterate my gratitude for your presence on this occasion. I fondly hope that this will not be our last Mass together, and that you will make it a habit to come with more regularity and frequency.

I will do my best to represent your position to the Church authorities, so that there will be better understanding and rapprochement.

But, as the gospel tells us, please be patient because these things take time. Many of our bishops are aging and, as you know, it is not very easy to convince the aged. It takes time to convince the aged. So, we must work with patience until the dawn of understanding comes on all of us.

*(In the press conference held at Casa Ludivina, Tuguegarao, Cagayan, media practitioners took turns to ask questions relative to misperceptions and misconceptions about Freemasonry. The Grand Master himself sincerely answered the questions. It was really an opportune time for making known to the public the different programs, projects and activities Masons are undertaking to alleviate the plight of less fortunate fellowmen.—**WB Rogelio P. Matalang**, District Correspondent.)*



MW Leon Angel P. Bañez, Jr., GM, with VW Edilberto R. Fragante, SGS; VW Roberto Q. Pagotan, SGL; MW Pablo C. Ko, PGM, and Brother Concorde Zuñiga who acted as moderator during the Press Conference at Tuguegarao, Cagayan.

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PALANYAG LODGE U.D. INSTITUTED

VW Benjamin G. Brown, Grand Chaplain, was installed Worshipful Master of Palanyag Lodge U.D. during its Institution on June 28 held at the Jacobo Zobel Masonic Temple in Makati City. The ceremony was officiated by MW Leon Angel P. Bañez, Jr. He was assisted by VW Emil P. Langomez, Jr., AGS, who acted as Master of Ceremonies, and VW Francisco B. Ibay, PDDGM, as Grand Chaplain. Others who graced the occasion were PGM and Grand Secretary Raymundo N. Beltran, Senior Grand Deacon Simeon L. Torralba, Grand Sword Bearer Leonardo T. Chua, DDGM Hernani B. Lopez and DGL Danilo C. Datu.

Appointed to assist VW Brown were Senior Warden Nicanor Mangunay, Junior Warden Wilthy Benal, Treasurer Perfecto M. Lucesta, Secretary Margarito M. Flores, Auditor Jose P. Santillan, Senior Deacon Homobono Pique, Junior Deacon Vivencio Lirio, Chaplain Vicente C. Vina, Organist Jaime M. Sanchez and Tyler Reynaldo Madrid.

Also on hand to witness the momentous event were brethren from other Lodges and sisters Elsie Benal, Luchie Berroya, Ellen Pique, Nerissa Flores and Loreta Mangunay, Palanyag Ladies all.

THE MAKILING CONVENTION

Masonic District No. 6 held its convention on June 19th, the birthdate of Bro. Dr. Jose P. Rizal, at the Elvira O. Tan Hall, PCARRD in Los Banos, Laguna, with Makiling Lodge No. 72 hosting the affair. The Grand Master, MW Leon Angel P. Bañez,Jr.,was accompanied by VW Emil P. Langomez, Jr., Asst. Grand Secretary, and VW Simeon L. Torralba, Senior Grand Deacon. VW Roberto Sangalang, DDGM of MD 2, and VW Patrick Casao and VW Geminiano Noche, DDGM and DGL of MD 10, respectively, and brethren from Cavite and Batangas were also on hand to greet the Grand Master and his party.

Earlier, the Grand Master and VW Lorenzo C. Diaz, District Deputy Grand Master of Laguna, led the brethren in the floral offering at the Rizal Shrine in Calamba, Laguna. Governor and Bro. Joey Lina warmly greeted the Grand Master and thanked him for finding time to attend and grace the occasion.

After the reception of the Grand Master and his party, the Hon. Lorenzo C. Meneses, Jr., Municipal Mayor of Los Baños, Laguna, who welcomed the honored guests and delegates to the convention, was received in to the hall.

The Grand Master, breaking protocol, spoke ahead of schedule due to earlier commitment he had to attend to.

VW Perfecto L. Alibadbad delivered a very enlightening Masonic education lecture in the afternoon after a luncheon was partaken by the brethren.

Among the other dignitaries present were VW Rolando A. Bagabaldo, DGL; VW Florante D.C. Faustino, DGL; WB Magdaleno B. Dimaranan, District Treasurer; WB Francisco L. Tan, District Auditor; WB Laurito C. Villarin, Jr., District Chaplain; WB Dante Oliveros; WB Narciso Infante, Vice-Mayor of Sta. Cruz, Laguna; and VW Charles C. Agar, DGL of MD 7. Providing a wholesome sight were the beautiful members of the Ladies Square and Compass Club of Laguna, who also graced the affair.

— Mags Nuevo, PDDGM

MW Bañez Gives Inspirational Talk during 20th Public Installation of Bethel 22 Officers

MW Leon Angel P. Bañez, Jr. conveyed the Grand Lodge's sincerest, warmest congratulations to the "Stars" of the 20th public installation of Bethel 22 held at the Plenary Hall, Plaridel Masonic Temple last June 29.

The "Stars" were Geinah L. Nierra, Honored Queen; Chand Beth Evangelista, Senior Princess; Pauline Sison, Junior Princess;

Grace Madrid, **Guide**; Joy Cabiles, **Marshal**; Gigi Anna and Hilda Abigail Carreon, **Outer** and **Inner Guards**; Melyn and Michelle Veando, **Junior** and **Senior Custodians**; Michelle Gonzales, PHQ, **Librarian**; Berna Cabiles, PHQ, **Recorder**; Michelle Ilumba, **Tresurer**; Hannah Aragon, **Chaplain**; Ehge Madamba, **Musician**; Grace Evangelista, Ma. Vida Nina Vibrandor, Joyce Ureta, Honey Angel Carreon and Isabel Ilumba, **First** to **Fifth Messengers**, respectively.

Installing Officer was Berna B. Cabiles, PHQ. She was assisted by Claudia J. Esquivel, PHQ, **Installing Narrator**; Michelle T. Gonzales, PHQ, **Installing Guide**; Edge R. Madamba, PHQ, **Installing Marshal**; Grace Sabio, **Installing Chaplain**; Rouselle M. Medina, **Installing Recorder**; Dainty Denia, **Installing Senior Custodian**; Sarah Thea F. Benitez, **Installing Junior Custodian**; Williardo Renim, IOD, **Installing Flag Bearer**; and Anna Lorraine S. Reserva, **Installing Musician.**

Also installed by the Grand Guardian Council were the following officers of the Bethel Guardian Council: Mom Edna Madamba, **Bethel Guardian**; Dad Fernando P. Carayo, **Associate Bethel Guardian**; Mom Rachel Edna F. Florendo, **Guardian Secretary**; Mom Charlotte Aguba, **Guardian Treasurer**; and Mom Grace Sison, **Director of Music.**

The Grand Guardian Council is composed of Grand Guardian Eva Panopio, Associate Grand Guardian Van Cornelius Luspo, Grand Secretary Madeleine Gonzales, and Grand Treasurer Marietta Luspo.

In her farewell address, PHQ Berna B. Cabiles said that to be an Honored Queen requires enough patience, understanding and courage.

"I believe I was able to overcome the trials that came our way," she said. Then she thanked *"all those persons who have helped me during my term and in all my endeavors."*

PHQ Berna continued: *"My term is over. But I've learned that it is not the cape, crown or gavel that is important but rather the cherished memory that you have worked very hard, with commitment and dedication..."*

HQ Geinah, on her part, expressed confidence that, with the support of the other officers, their Bethel would reach new heights of achievement.

The Grand Master was very pleased to see the Jobies in action. *"We readily lend ourselves to the Masonic youth organizatons,"* he said, *"because we want to influence and guide the thinking of the members of these organizations into proper channels. The members of our Masonic youth organizations are, after all, our future — the future of Masonry."*

He expressed sincerest appreciation to Grand Guardian Eva Panopio and other officers of the Grand Guardian Council of the IOJD for responding to his call for a united participation in the celebration of Philippine Independence Day. Stated the Grand Master: *"It is, indeed, desirable that the different segments of thec Masonic Family in our grand jurisdiction dwell together in unity to accomplish the goals and objectives we have set before us."*

He also commended the Executive and Associate Members of the Guardian Council of Bethel 22.

He commented, *"With your dedicated service, who knows, Bethel 22 may yet produce another Marion Jaimee Uy, Miss International Job's Daughter..."*

To the "Stars" of the afternoon's public installation ceremonies, he said:

"I consider the Book of Silver ceremony of your installaton very fitting because the Latin word for silver is ***argentum****, the chemical symbol of which is AG, which may as well stand for Almighty God. Hence, it jibes very well with your theme: 'No Star shines brighter than a life lived in Godly virtue and in the service of one's fellowmen'. It is my fond hope that you will live by that theme, before God and before men, in your several stations in life. You are, as your emblem signifies, 'stars' not only in this afternoon's solemn ceremonies, but also in daily life, wherever you are and wherever you go, precisely because you live your respective lives in Godly virtue and in the service of your fellowmen, specially your fellow Filipinos."*

Merienda cena ensued at the Emilio Aguinaldo Hall. — ***eF.R.en***

FINANCIAL ASSISTANCE TO A DISTRESSED WORTHY BROTHER

WB Galileo G. Padero, PM of Maguindanao Lodge No. 40, was operated on due to brain tumor. MW Leon Angel P. Bañez, Jr., therefore, recommended that the Grand Lodge of the Philippines and the Grand Past Masters Guild of the Philippines extend medical assistance to WB Padero. The Grand Lodge gave a check of P10,000 while the Grand Guild gave P 4,000.



GM Bañez hands over checks to WB and Sis. Padero. Also in photo is the couple's son, Benjamin.

GRANDMASTER'S JULY-AUGUST ACTIVITIES IN A NUTSHELL

July 18-19 - MW Leon Angel P. Bañez, jr. presided over the Cornerstone-Laying of the Temple of MW Joseph E. Schon, PGM Mem. Lodge No. 186 in San Carlos City and he Constitution of MW R.S. Demonteverde Mem. Lodge No. 320 in Kabankalan.

Aug. 8 - The GM and his party left for Legaspi City, leaving behind the important meeting of the Committee on Environmental Conservation at the GLP Conference Room.

Aug. 9 - The GM and his party attended the joint convention of Masonic Districts 12 and 14, hosted by Mayon Lodge No. 61, F. & AM.

Aug. 12 - The GM attended the meeting of the Masonic Charities for Crippled Children at the Phil. Columbian in Paco, Manila.

Aug. 14 - MW Bañez attended the monthly meeting of the ACACIA Mutual Aid Society, Inc. (AMASI) at the GLP Conference Room.

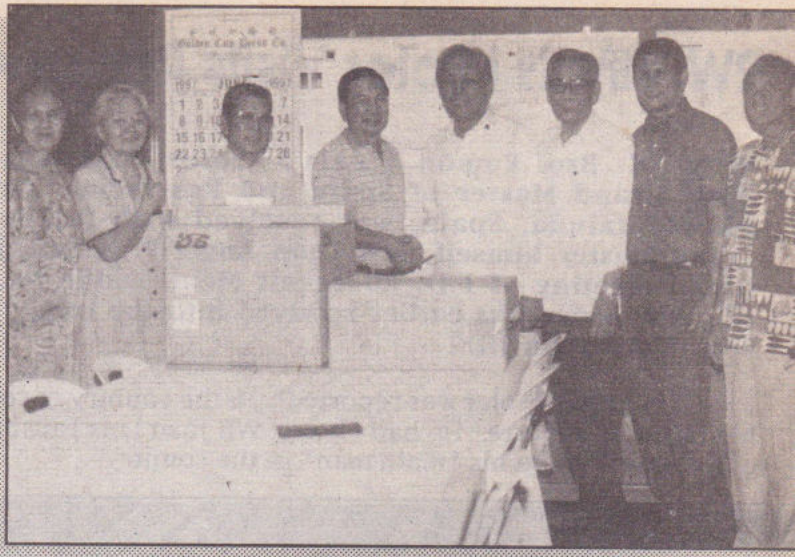
Aug. 15-16 - The GM and his party attended the West Mindanao multi-district convention hosted by Gregorio O. Calit Memorial Lodge.

Aug. 20-30 - The GM and his party attended the convention of Masonic District 20 in Iloilo City, hosted by Iloilo-Acacia Lodge No. 11.

Maharlika Donates Computer to GLP

WB Ernesto Uy, Wor. Master of Maharlika Lodge No. 180 in Cauayan, Isabela, accompanied by some Brethren and Sisters, personally handed over to MW Leon Angel P. Bañez, Jr., Grand Master, a computer unit donated by Hon,/ Bro. Benjamin Dy, Governor of Isabela.

The installation of the brand-new computer unit was overseen by VW Emil Langomez, Jr., Asst. Grand Secretary.



MW Bañez shakes appreciative hands with WM Uy after receiving computer unit. Others in the picture are two Sisters, Bldg. Administrator Mabini G. Hernandez, two Maharlika Brethren, and AGS Emil Langomez.

SON DONATES FATHER'S MASONIC APRON

WB Hernan Miguel C. Mapua, a member of Saigon Lodge No. 188, recently donated to the Grand Lodge the apron of his father, WB Tomas Mapua, owner and founder of Mapua Institute of Technology.

The turn-over of the apron was witnessed by several Masonic leaders, including Past Grand Masters Reynold S. Fajardo and Raymundo N. Beltran.

The apron is being cured and restored to its original form. Soon it will be displayed in the museum of our Grand Lodge. **(Please see GM's grateful letter on p.68).**

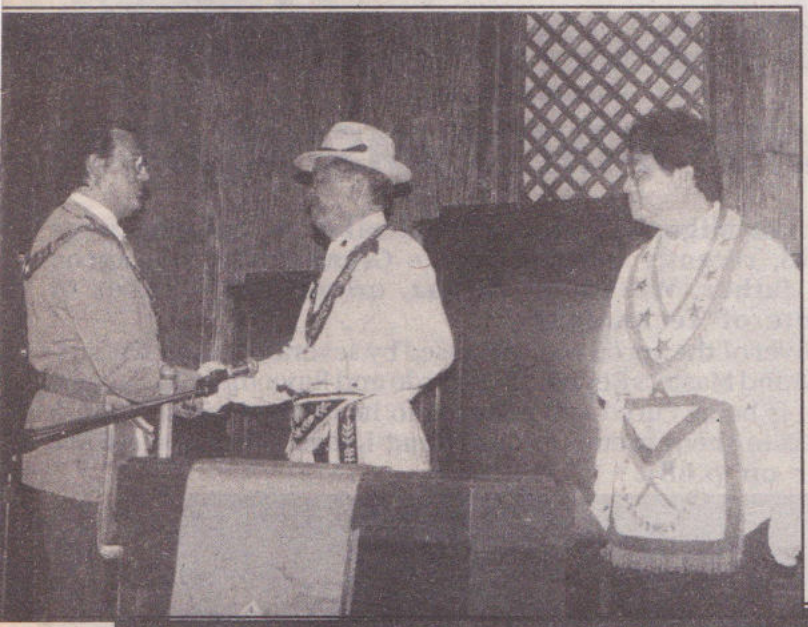


WB Hernan Miguel Mapua smilingly presents to the Grand Master his father's old Masonic apron.

RW Viñals i Soler Visits Roosevelt, GLP

RW Bro. Ramon Viñals i Soler, Assistant to the M.W. Grand Master of Spain and Provincial Grand Master of Cataluña, Spain, was received with full honors by our Grand Master himself, MW Leon Angel P. Bañez, Jr. during the stated meeting of F.D. Roosevelt Mem. Lodge No. 81 last July 12. MW Bañez was earlier received into the Lodge by WM Ruben Roy G. Azarcon III.

RW Viñals i Soler was reportedly in the country in connection with a big business venture. He had chosen WB Juan Luis Faustmann, Secretary of Roosevelt, to be his "main man" in the country.



MW Bañez extends fraternal welcome to his friend, RW Bro. Ramon Viñals i Soler. Looking on with amusement is WM Ruben Roy G. Azarcon III. ⇐

L-R: VW Alberto Reyes, RW Ramon Viñals i Soler, MW Leon Angel P. Bañez, Jr. and VW Mabini G. Hernandez in the GM's office. ⇓



GM PRESENTS CHEQUE TO RAINBOW FOR GIRLS

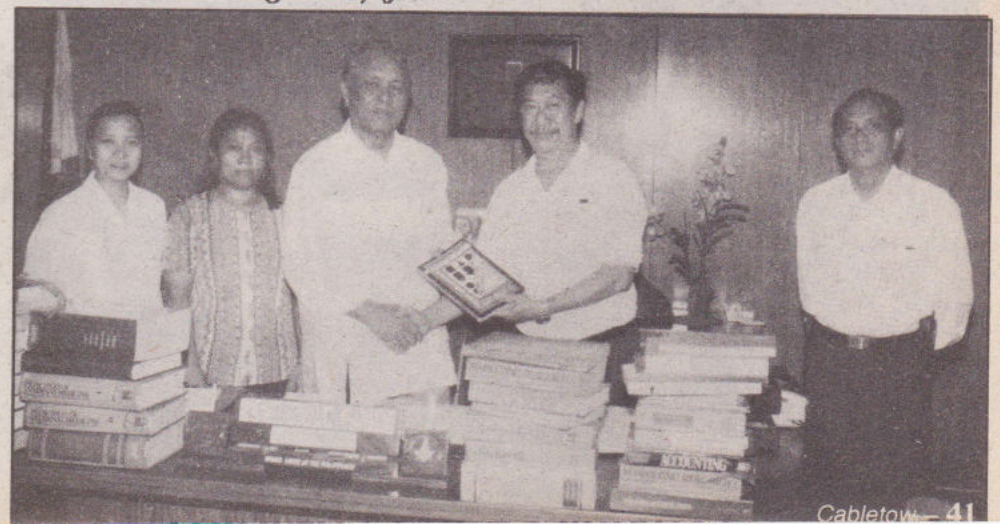
To help the Supreme Assembly of the Rainbow for Girls augment its resources for the 2nd Biennial and 7th Grand Assembly Session held in Tagbilaran City, Bohol, which was attended by 104 delegates, the Grand Lodge extended financial assistance in the amount of P50,000.



GM Bañez presents P50,000 cheque to Sis. Norie Redor in the presence of WB Samuel Flores, Ms. Nancy Que Hanko, Norie E. Moldez, and Sis. Esperanza del Castillo.
⇒

GM RECEIVES BOOK DONATION

MW Leon Angel P. Bañez, Jr. accepted with great joy the various volumes donated by VWB Leonardo T. Chua, Grand Sword Bearer. The turn-over of the books was witnessed by Ms. Rosario Bañez, Ms. Cecilla Amancio and VWB Emiliano P. Langomez, Jr.



GRAND MASTER GIVES CONSOLING CHEQUE TO SIS. LUCIA DYSANGCO

Our Grand Lodge has lost another hard-working Craftsman: VW Marcelino P. Dysangco, who dropped his working tools last June 10 after serving the Masonic fraternity for more than 46 years.

Raised to the sublime degree of Master Mason on April 21, 1951, he came to be Master of Pampanga Lodge No. 48 and Noli Me Tangere Lodge No. 148, an Honorary Member of many Lodges, a District Deputy Grand Master, an Asst. Grand Secretary, a Grand Treasurer of the Grand York Rite, and Secretary of Luzon York Rite Bodies. Actively involved in Luzon Bodies, A. & ASR, he was invested with the dinstinct honor of 33rd Degree, IGH by the Supreme Council, Scottish Rite Masonry, Republic of the Philippines.

In his last year on this earth he was able to attend the stated meetings of Noli Me Tangere Lodge No. 148; for, in conjunction with the Lodge's Hatid-Sundo program, he was fetched from and returned to his home.

One of his ultimate wishes, that his body would lie in state at the Grand Lodge Temple, was granted.

While his body lay in state at the Grand Lodge Temple, the Grand Master, MW Leon Angel P. Bañez, Jr., accompanied by AMASI Administrative Officer Rodolfo Cardona, Grand Secretary Raymundo N. Beltran, Senior Grand Lecturer Roberto Q. Pagotan and DDGM-46 Jose R. de Guzman, presented a cheque of P10,000 to Sis. Lucia Dysangco, the widow of VWB "DY".



GRAND LODGE OF THE PHILIPPINES
F. & AMs. COMMITTEES 1997

COMMITTEE ON FINANCE

Chairman	RW ENRIQUE L. LOCSIN
Vice	RW FRANKLIN J. DEMONTEVERDE
Members	RW OSCAR V. BUNYI
	MW JOHN L. CHOA, PGM
	MW RAYMUNDO N. BELTRAN, PGM

COMMITTEE ON ACCOUNTS

Chairman	MW RUDYARDO V. BUNDA, PGM
Vice	VW JOSELITO C. VILLAROSA
Members	VW BENITO T. TY
	VW JOHNNY M. MENDOZA
	VW PABLO M. ELAURIA

COMMITTEE ON JURISPRUDENCE

Chairman	VW EUGENIO S. LABITORIA
Vice	VW JESUS M. ELBINIAS
Members	VW JAINAL D. RASUL
	VW ELEAZAR S. CALASAN
	VW RODRIGO Y. ARANDIA

COMMITTEE ON REVISION OF THE CONSTITUTION & BY-LAWS

Chairman	VW EUGENIO S. LABITORIA
Vice	VW JESUS M. ELBINIAS
Members	VW RAOUL V. VICTORINO
	WB ELEAZAR CALASAN
	VW MABINI G. HERNANDEZ

COMMITTEE ON ADMINISTRATION OF LODGES

Chairman	RW ENRIQUE L. LOCSIN
Vice	VW RODRIGO R. ARANDIA
Members	VW PABLO M. ELAURIA
	VW JOHNNY M. MENDOZA
	VW BENJAMIN J. TORRES

COMMITTE ON RETURNS

Chairman	RW ENRIQUE L. LOCSIN
Vice	VW RODRIGO R. ARANDIA
Members	VW PABLO M. ELAURIA
	VW JOHNNY M. MENDOZA
	VW BENJAMIN J. TORRES

COMMITTEE ON CHARTERS

Chairman	RW ENRIQUE L. LOCSIN
Vice	VW RODRIGO R. ARANDIA
Members	VW PABLO M. ELAURIA
	VW JOHNNY M. MENDOZA
	VW BENJAMIN J. TORRES

COMMITTEE ON GRIEVANCES

Chairman	MW JUAN C. NABONG, PGM
Vice	MW PABLO C. KO, JR., PGM
Members	VW MANUEL T. LEE
	VW NAPOLEON A. SORIANO
	VW RICARDO P. GALVEZ

COMMITTEE ON CORRESPONDENCE/ FOREIGN RELATIONS

Chairman	MW REYNOLD S. FAJARDO, PGM
Vice	MW JUAN C. NABONG, PGM
Members	VW DOMINGO T. CHUA
	VW FIDEL S. CHUA
	BRO. GENEROSO D. E. CALONGE

COMMITTEE ON RESEARCH & MASONIC EDUCATION

Chairman	VW ROBERTO Q. PAGOTAN, SGL
Vice	VW FERNANDO V. PASCUA, JR.
Consultant	MW DANILO D. ANGELES, PGM
Members	VW JAIME D. AUSTRIA
	VW BENJAMIN S. GELI
	ALL JUNIOR GRAND LECTURERS

COMMITTEE ON MASONIC TEMPLES & BUILDINGS

Chairman	MW JOSE PERCIVAL L. ADIONG, PGM
Vice	VW NICOLAS G. RICAFRENTE
Members	RW OSCAR V. BUNYI
	VW LEONARDO T. CHUA
	VW SIMEON L. TORRALBA
	VW BENJAMIN G. BROWN
	VW JOSELITO C. VILLAROSA

COMMITTEE ON WORKS

Chairman	MW DANILO ANGELES, PGM
Exec. Vice	VW FERNANDO V. PASCUA, JR.
Vice	ALL JUNIOR GRAND LECTURERS
Members	ALL DISTRICT GRAND LECTURERS & GRAND LODGE INSPECTORS

COMMITTEE ON CREDENTIALS

Chairman	MW PABLO C. KO, JR., PGM
Vice	VW MANUEL T. LEE

Members VW JAIME D. AUSTRIA
VW NAPOLEON A. SORIANO
VW ISAAC F. ARRIBAS, JR.

COMMITTEE ON AWARDS
Chairman MW PABLO C. KO, PGM
Vice MW DANILO D. ANGELES, PGM
Members RW ENRIQUE L. LOCSIN
VW NAPOLEON A. SORIANO
VW JORGE C. ROQUE
VW EMILIANO P. LANGOMEZ, JR.
BRO. J. FLOR R. NICOLAS

COMMITTEE ON APPENDANT BODIES
Chairman VW ISAAC F. ARRIBAS, JR.
Vice VW ALBERTO C. REYES
Members VW ROBERTO C. REYES
VW FIDEL S. CHUA
VW IRINEO L. RACIMO

COMMITTEE ON NECROLOGY
Chairman VW BENJAMIN G. BROWN
Vice VW NAPOLEON A. SORIANO
Members VW EMILIANO P. LANGOMEZ, JR.
VW JOHNNY M. MENDOZA
VW PABLO M. ELAURIA
VW JOSE JOEY Q. SORIANO
ALL DDGMs & DGLs IN THEIR RESPECTIVE AREAS

COMMITTEE ON RESOLUTIONS
Chairman VW EUGENIO S. LABITORIA
Vice VW FERNANDO V. PASCUA, JR.
Members VW RAOUL V. VICTORINO
VW DENNIS T. GABIONZA
VW RODRIGO Y. ARANDIA
VW JOSELITO C. VILLAROSA

COMMITTE ON SUNSHINE, INFORMATION MASONIC, CHARITY & MEDICAL ASSISTANCE
Chairman VW NAPOLEON SORIANO
Vice-Chairmen:
Metro Manila - WB WILFRIDO S. JUCO
Luzon (North Eastern) - WB DOMINGO S. DE LEON
Luzon (North Western)-VW ROY V. SERRANO
Luzon (Central)-WB EMILIANO G. PEREZ, JR.
Visayas - VW FELIX J. VICUNA, JR.
Mindanao - VW RONALD T. ANG
Members - ALL DISTRICT DEPUTY GRAND MASTERS

COMMITTEE ON YOUTH
Chairman MW ROSENDO C. HERRERA, PGM
Vice VW ROBERTO C. REYES
Members VW EVARISTO A. LEVISTE
VW ALBERT K. TAN
VW RENE C. DAMIAN

COMMITTEE ON CEMETERY
Chairman VW RODRIGO Y. ARANDIA
Vice VW LUCAS T. TY
Members VW BENJAMIN G. BROWN
VW LEONARDO T. CHUA
VW JOHNNY M. MENDOZA
BRO. AVELINO I. RAZON, JR.

COMMITTEE ON LIBRARY & MUSEUM
Chairman MW RAYMUNDO N. BELTRAN, PGM
Vice VW BENITO T. TY
Members VW MABINI G. HERNANDEZ
VW BENJAMIN J. TORRES
VW JOHNNY M. MENDOZA

COMMITTEE ON ENVIRONMENTAL CONSERVATION
Chairman WB SABADO T. BATCAGAN
Vice VW OSCAR A. SUGUITAN
Members BRO. GERARDO T. CABREROS
BRO. MARCELINO V. DALMACIO
BRO. JAIME L. CANATOY
VW ISAAC F. ARRIBAS, JR.
VW JAIME Y. GONZALES
BRO. FELIX L. TAÑEDO
BRO. GUILLERMO B LAZARO, JR.
VW JOSE P. GATUS
WB ISIDRO F. VASQUEZ
WB GAUDENCIO V. FABROA
BRO. MARION C. AGNAR
BRO. RAFAEL P. CREENCIA
BRO. WILFREDO C. TOMAS

COMMITTEE ON PHIL. CENTENNIAL
Chairman RW ENRIQUE L. LOCSIN
Vice VW NICOLAS G. RICAFRENTE
Members RW OSCAR V. BUNYI
VW BENJAMIN G. BROWN
VW ISAAC F. ARRIBAS, JR.
VW RAMON G. NUNEZ
VW RUPERTO S. SANGALANG
ALL NCR DDGMs

OUR JUNIOR GRAND WARDEN:

PORTRAIT OF A TYPICAL SALESMAN



The man and Mason catapulted to the position of Junior Grand Warden during the Annual Communication of our Grand Lodge at Tacloban City is, among other things, a seasoned salesman, a successful entrepreneur, a magnanimous soul, and a disinterested doer.

Humble Beginnings

He was born under the zodiac sign of Sagittarius, for he was born on December 17, 1947 in Candelaria, Quezon. He is the second of the eight surviving children (four died) of Felix Bunyi and Consortia Velasco, both natives of San Pablo City. His father was a laborer in Peter Paul Corporation, whose president then was Howard Hick, who was to become our Grand Master in 1958. His mother used to be a balut and vegetable vendor in Candelaria. (Now a widow, she resides in the United States, living with one of her daughters, who got married to an American.)

The young Oca finished his elementary and secondary education in Candelaria. Recalled RW Oca: *"When I was a cadet officer in Tayabas Western Academy, I requested the Miss High School then to be my sponsor. But she turned down my request* ***dahil wala akong bagong sapatos."***

When he was a med tech student at the Centro Escolar University, he noticed that his parents were having much difficulty sending their children through school. Hence, he mustered enough courage to accost Mr. Quimson, then the president of Peter Paul Corporation, whom he requested for



RW Oscar Bunyi with Sister Ester

financial assistance.

Commented RW Oscar V. Bunyi: *"Mr. Quimson must have noticed my determination to finish my studies, so that he acceded to my request for financial assistance, on a study-now-pay-later basis. So, during vacations I worked as a casual laborer at Peter Paul. In 1967, I completed my med tech course."*

RW Oca referred to his ability to persuade Mr. Quimson for pecuniary support as his first major achievement in sales.

Early Jobs

The young med tech graduate had a hard time getting a job in line with his specialization. Hence, he first worked as an insurance agent and when his father retired, he worked at Peter Paul as a sanitary inspector. Next he taught as a high school teacher at the Pagbilao Academy.

In 1969, he was commissioned as a 2nd Lieutenant in the Army since he was an Advance ROTC graduate; he was stationed at Camp Capinpin in Tanay, Rizal.

After a year's stint in the Army, he got employed as a salesman at Ciba-Geigy. Through his outstanding salesmanship he contributed a significant share to the growth of that company. He was, in fact, a recipient of the "Millionaire's Award."

"Another Major Achievement in Sales"

Oca the salesman met nee Ester Oblea, a nurse, at the Quezon Memorial Hospital. He referred to her consenting to marry him as "another major achievement in sales." (Sis. Ester agreed with a hearty laugh.)

Sis. Ester and he being devout Roman Catholics, they have sent their children to Catholic schools.

Oliver, the eldest of the Bunyi offsprings, is now a businessman and a member of the Saigon Lodge No. 188, too. Ella Cecilia, 22, is a businesswoman like her mother. The others are still studying. Evita, 21, is enrolled at De La Salle University;



Our Junior Grand Warden with his big, happy family.

Enrico, 19, at Colegio de San Juan de Letran; Kristian, 17, at the University of Sto. Tomas; Oscar Jr., 16, at San Beda College; Ma. Monina, at St. Paul's College in Pasig; and Eugene, 6, at Lourdes School of Mandaluyong.

Three of the Bunyi sons are candidates for DeMolays, and the youngest daughter is a Jobie candidate.

As a family man, as an employer, and as a Masonic leader, RW Oca is patient and understanding. He is also compassionate toward his fellowmen, especially the less fortunate ones. He traces his magnanimity to his childhood experience. *"Masakit matanggihan,"* he said, alluding to his sad experience as a cadet officer in high school.

Business Ventures

In 1978, RW Oca and several friends established a local pharmaceutical company, which distributed locally manufactured products.

In 1979 he and a partner put up their own pharmaceutical company. But after ten years the partnership was dissolved. This paved the way to his founding his own company.

At present he is the president of **Ronyt Pharma**—importer, identor, distributor of pharmaceutical, veterinary, cosmetics and fine chemicals. He is also the president of **Supervet International, Inc.**—manufacturer and distributor of veterinary products—and of **Cosmique- Pharma Laboratories, Inc.**—manufacturer of cosmetic products. He is, furthermore, chairman of the Board of **Pharmaceutico Pilipino, Inc.**—drug trader and distributor.

Patience, hard work and determination—these are, according to RW Oca, the keys to his success as an entrepreneur. *"And, he added, "salesmanship, of course!"*

RW Oca is profuse with gratitude to United Laboratories, particularly Senior Vice President Llapitan, and to a lot of Filipino pharmaceutical laboratories that supported him.

"I owe my success to a lot of clients who supported me," he stated. *"I was then the lone supplier of Attapulgite, a main ingredient of Diatabs, which I supplied to United Laboratories."*

Masonic Career

RW Oca is also profuse with gratitude to many brethren and Masonic leaders who have lent him help and support throughout his Masonic career.

He wanted to be a Mason as early as 1975. But it was only in the early 1980s that he was given the opportunity to apply for membership. It so happened that one of his playmates at the S.P. Tennis Club was a dual member of Saigon. So, with Bro. Maning Cortes and VW Popoy Briñas as sponsors, he knocked at the door of Saigon Lodge No. 188, in which he was initiated on March 17 and passed on May 19, 1982. He was raised to the sublime degree of Master Mason on June 16, the same year, courtesy of Malinaw Lodge in San Pablo City.

RW Oca told us that a day before his raising he attended a party at the residence of then Deputy Grand Master Rosendo C. Herrera. The brethren, led by the late VW Vic Pajaro, then Senior Warden of Cosmos Lodge, subjected him to a test, insinuating to him in no uncertain terms that he would undergo a rigorous third degree. They almost succeeded in getting Fellowcraft Oca's goat. Sensing that

the Fellowcraft was about to lose his temper, then DGM Herrera approached him and whispered, *"You know, Brod, one of the most important characteristics of a Mason is patience, and tomorrow, in your raising, you will know what that means."*

Perhaps it was in gratitude for the Deputy Grand Master's concern for him. Perhaps it was the temptation to show off to his "tormentors". No one ever knew why Fellowcraft Oca, with utmost confidence, said suddenly, *"Right Worshipful Sir, please attend my raising, and be a witness to the raising of a future Grand Master of Masons."* Sure enough, then Deputy Grand Master Rody Herrera attended Bro. Oca's raising.

When Bro. Oca was elevated to the position of Junior Grand Warden in Tacloban City, MW Rody C. Herrera, PGM, reminded him of their conversation in his residence 15 years ago. *"Your words were, indeed, prophetic!"* he told the newly-elected JGW.

Bro. Oca became the Worshipful Master of his dual Lodge, Tayabas No. 43, in 1985. It was only ten years later (1995) that he became Master of his Mother Lodge, Saigon 188.

In 1987, he was appointed by MW Ted Baldonado to the position of Junior Grand Steward. In 1994 he was appointed by MW Pablo C. Ko, Jr. as Junior Grand Lecturer for Southern Luzon and member of the Committee on Awards. In 1995, he was appointed by MW Danilo D. Angeles as District Deputy Grand Master for District 12 (now District 8).

When he was DDGM, he was able to attract 11 Districts and 38 Lodges to attend the tri-district convention held in Lucena City.

In 1996 he was appointed Grand Chaplain by MW Jose Percival L. Adiong, whom he accompanied in his official visitations of districts. This, to a great extent, contributed to his election as Junior Grand Warden in Ancom 1997.

Regarding his election, he casually said, *"If the position needs you, it will seek you. But, certainly, a leader must be a good follower."*

Honors & Awards

In addition to receiving awards in salesmanship, RW Oca was chosen Most Outstanding Graduate of Tayabas Western Academy in 1973, and 20 years later, as Most Outstanding Citizen of Tayabas, Quezon.

Professional, Civic Organizations

RW Oca is a Paul Harris Fellow, Rotary International; Member, Ambassador Club International;and Member, Knights of Columbus, Tayabas Council No. 5973. From 1995 to the present he has been President of the Filipino Drug Association, Inc.

"Together Is Better"

"The Grand Lodge Officers, Masonic leaders at all levels, and all the brethren must wholeheartedly support the Grand Master, for we have only one Grand Master a year," RW Oca said. *"If and when I will assume the Grand Oriental Chair, I will continue the unfinished and continuing programs of my worthy predecessors."*

While he is learning the ropes *"through the line,"* he wants to plan in advance, fine tune his plans, and put them into motion when the right time comes.

We wish our Junior Grand Warden success in all his endeavors.

OF THE MASONIC ASSISTANCE AND INFORMATION CENTER (MAIC) AND THE MASONIC ASSISTANCE SERVICES, OPERATIONS AND NETWORKING SYSTEM (MASONS)

The Masonic Assistance and Information Center (MAIC) was organized in Masonic year 1996-97 by the Grand Lodge's Sunshine and Masonic Assistance Committee, which was under the chairmanship of then Deputy Grand Master Leon Angel P. Bañez, Jr. It was given the go signal by then Grand Master Jose Percival L. Adiong.

At present the MAIC occupies a space at the back of the Emilio Aguinaldo Hall of Plaridel Masonic Temple II (ground floor).

As its name indicates, the Center has a twofold purpose: **assistance** and **information.**

In regard to **assistance**, the center shall:

1. Assist and participate in worthwhile community projects, aid and support the public school system and other social and welfare government facilities, as well as conduct civic action projects, such as medical-dental mission and relief distribution.

2. Closely cooperate with proper government agencies in carrying cut the program of effective law enforcement.

3. Provide assistance to the fullest extent possible in cases of national emergency, calamity or disaster. In such cases, the Center shall mobilize its members, including all means of transportation and communication any member can provide and render.

In regard to **information**, the Center shall:

1. Promote brotherhood, the spirit of unity, patriotism, cooperation and nationalism among its members in particular and among the Filipino people in general.

2. Devise and provide an effective communications network for the immediate dissemination of information within the organization, including the need of assisting a distressed member or his immediate family.

3. Conduct fellowships, outreach programs, seminars, spiritual and legal counseling, lectures on such vital topics as the importance of cooperation between the citizenry and law enforcement agencies, film showing on the prevention of drug abuse and other crimes, and the like.

4. Serve as the main information outlet of the Grand Lodge of the Philippines, specifically in relaying and receiving pertinent information through such means as printed matter and other media of mass communication.

The Center shall be equipped with radio transceivers with relay stations, computer networking facilities, fax mahines and telephone lines.

The Center's Secretariat Office shall be supervised by a competent Master Mason, who shall respond immediately to all inquiries and calls for assistance. This Office shall operate from 6 a.m. to 12 midnight. From 12 midnight to 6 a.m. it shall be manned by a Duty Officer, who must be a Master Mason, whose main responsibility is to be on call or to answer all calls for assistance and emergencies. He shall be provided with a telephone number, which may be provided by the telephone answering machine.

The MASONS shall be the Center's operating arm toward the facile achievement of the purposes enumerated above.

MASONIC HARVEST By EF.R.EN.

TWO IMPORTANT DOCUMENTS

Following are our modest translations of two interesting documents published in LEYENDA, the official publication of the Grand Lodge of Costa Rica:

1. Prayer of Pope John XXIII

Lord and Grand Architect,

We humble ourselves at your feet and invoke your forgiveness for the heresy of not recognizing that our brother masons are among your chosen followers. We have always fought against free thought because we have not understood that the first duty of a religion, as the Council has affirmed, consists in recognizing even the right not to believe in God.

We have persecuted all those who within the Church itself have not distanced themselves from the path of Truth but who have affiliated themselves in Lodges, defying all injuries and threats.

We have irreflexively believed that a sign of the cross could be superior to three points forming a pyramid.

For all this we are sorry, Lord, and with your forgiveness we pray that you make us feel that a compass on a new altar can signify as much as our old crucifixes.

Amen.

2. Code of Ethics of Masonry

—Adore the Great Architect of the Universe.

—Love your neighbor.

—Do good, sympathize with the weak, shun the malevolent, but do not hate anybody.

—Talk with respect to superiors, with prudence to peers, with sincerity to friends, and with tenderness to the poor.

—Never flatter anybody because flattery is a treachery.If somebody flatters you, distrust him because he may be desirous of corrupting you.

—Always listen to the voice of your conscience.

—Be the father of the poor. Each sigh that your rudeness elicits from them will be a curse that will fall on your head.

—Respect the stranger and the traveller because their circumstance makes them sacred for you.

—Avoid disputes and shun insults; on such occasions utilize your reason.

—Respect women. Never abuse them and die before dishonoring them.

—If the Grand Architect of the Universe gives you a son, thank Him but tremble for the deposit He has entrusted to you because in future, you will be for that child the image of thedeity. Make sure he fears you until age 10, loves you until age 20, and respects you until

death. Until 10 be his teacher, until 20 his father, and until death- his friend.

—Teach your children sound principles before fine manners. See that they owe you a clarified doctrine before a frivolous elegance, and that they prefer to be honorable men rather than able men.

—Read and make the most of your reading. Observe and imitate. Reflect and work. See that everything redounds to the benefit of mankind rather than your own benefit.

—Be always content for everything, with everything, and of everything.

—Never rashly judge the actions of men by either pardoning or condemning them. God is the only one who can pass judgment on their works.

TWO STORIES IN CONTRAST

The *Emessay Notes* (November 1996) reprints two stories in contrast taken from the *Grand Lodge of Alberta Bulletin*. These stories demonstrate the inconsistencies we Freemasons encounter in our relationship with the Catholic Church.

The first concerns the decision of the board of trustees of the Greater St. Albert Catholic School Division, in a 4-3 vote, to turn down St. Albert Masonic Lodge's offer of $500 bursaries to some graduating students of the school division. Why? Because Freemasonry is an organization Catholics are forbidden to join.

Stated board chairman Dave Caron: *"The Masons who approached us have done a lot of good in our community. Christianity is about building bridges. But the board members were concerned about Freemasonry's inconsistency with the Catholic faith."*

"Our intentions were honorable," WB Peter Rodger, Past Master of the Lodge, commented. *"We just wanted to help some kids. We don't want to stir up wounds."*

This incident indicates that old attitudes *"die hard."* But, of course, we have to keep trying!

Anyway, as the second story suggests, membership in a Masonic Lodge is no longer detrimental to receiving a papal award.

Bro. C.L. Van Hecke received the papal award *"PRO ECCLESIA ET PONTIFICE"* (For the Church and the Pope) for the outstanding ways in which he conducted various administrative tasks during his 35-year service as secretary of the parish of St. John the Baptist in St. Jansteen, Netherlands. His membership in a Masonic Lodge is well known to the Catholic Church, yet the latter deemed him deserving of the award.

Angalo Brethren Treat VW Gloria to Fellowship

During a recent visit of VW Ricardo T. Gloria, DECS Secretary, to Ilocos Sur, he was treated to a fellowship social by brethren of Angalo Lodge No. 63. Hon. Sammy C. Parilla, Mayor of Bantay, hosted the event.



⇑ VW Gloria with Angalo Lodge No. 63 brethren and sisters
(Photo by VW Geronimo B. Singson, PDGL)

"FAMILY REUNION"

by VW Bartolome G. Cabato, PDGL

We, the brethren of Ari-Tau Lodge No. 279 in District No. 39, and our families decided to have our "family reunion" in San Fabian Beach, San Fabian, Pangasinan as our first major activity for the current Masonic year.

We started from Aritao, Nueva Vizcaya at around 4 a.m. and arrived at the beach at past 8:00 a.m. Upon our arrival, the members of our families were so eager to dip themselves in the ocean.

We stayed overnight at the big cottage we had rented.

The next day, a Sunday, after breakfast we packed up. We proceeded to the well-known church in Manaoag, Pangasinan and invoked the blessings of God.

From Manaoag we proceeded back home, feeling rather tired but assured that the outing had made the members of the Lodge and of our families closer to one another.



Ari-Tau brothers, their ladies and children at San Fabian Beach ⇐

HAMON SA KATALINUHAN 1997

Since 1981 the Aritao Masons Club and Ari-Tau Lodge No. 279 have sponsored the "Hamon sa Katalinuhan" project in support of the public school system.

This year the contest was between the grade six pupils of the 15 elementary schools in Aritao District and selected pupils from Kayapa District and Sta. Fe District, Division of Nueva Vizcaya, DECS. It involved the following subjects: Science, Filipino, English, HEKASI and Mathematics. It was composed of three encounters, each of which had five rounds; that is five questions were asked for every subject. The quiz master was the only one who prepared the test questions.

Of the 36 contestants, 20 qualified for the second encounter, which took place a week later. Of the 20 contestants in the second encounter, ten went to the finals. The contestant with the highest points was adjudged champion, who was given P2,000. The first runner-up was given P1,500; the second, P1,200; the third, P1,000; the 4th P800; and the rest of the finalists, P350 each. The top five also received plaques of recognition.

PANGASINAN MASONS SUPPORT PUBLIC SCHOOL SYSTEM

Last June 6, in line with the Grand Lodge's theme, Freemasonry: a Brotherhood for Peace, Unity and Human Progress, the brethren of Pangasinan Lodge No. 56, led by Worshipful Master Danilo C. Uy, embarked on their "Adopt a School" project, thereby showing to the public Freemasonry's continuing support for the public school system.

In the morning, WM Uy, JW Conrado B. Gaerlan, WB Teodoro E. Coquia, and WBs Edgar C. Tacadena (DGL), Mariano G. Garantoza and

Jaime L. Nabua (**The Level** editor-in-chief), among others, went to Bugayong Elementary School in Binalonan, Pangasinan.

WM Uy explained the why and wherefor of the project; then the brethren distributed notebooks, pencils, ballpens and goodies to enrollees of the school. Later WM Uy handed P5,000 over to the PTCA as seed fund for procuring additional supplies.

In the afternoon, the team motored to a far-flung, mountainous barangay of the next town, Pozorrubio. They were joined by brethren from Alfonso Lee Sin Memorial Lodge No. 158, led by WM Alexander A. Aurelio, SW Daniel C. Uy, JW Joseph Hufano, WB Michael V. Nava and VW Rafael B. de Peralta, Jr. *(Pangasinan Masons have consistently lived by the motto "Together Is Better.")*

Enthusiastically welcomed by the barangay captain, the councilmen and the school's faculty, the brethren once more distributed notebooks, pencils, ballpens and goodies to the students.

The barangay leaders and teachers were very appreciative of the Freemasons' show of concern for the far-flung barangay.

"During rainy season," the barangay captain explained to the group, *"this place can be reached only by walking several kilometers from the other side. In this case, one has to cross two rivers on foot to reach this place."*

The Masons noticed that the makeshift school buildings were already dilapidated. Said the principal: *"We have to make do with those buildings.... Many pupils and students cannot afford to pay the required contribution of about P270 for enrollment. Perhaps you Freemasons can sponsor some of the students."*

In response to this appeal, WM Uy handed the amount of P10,000 over to the barangay treasurer and the principal to be used for the benefit of the elementary and high school students.

Reported VW Nabua, editor-in-chief of **The Level**: *"While we brought along with us some sandwiches for merienda, the hosts also prepared something for us. As a result, everyone had a nice time sharing each other's provisions."*

The Level editor-in-chief concluded, *"We went home tired but very happy; for we knew we had projected a good image for Freemasonry, and were hopeful that some of the young schoolers would, some day, become successful and work for peace, unity and human progress as well."*



Pangasinan Masons support the public school system.

⇒

PANGASINAN MASONS CELEBRATE INDEPENDENCE DAY, RIZAL'S BIRTH ANNIVERSARY

The brethren of Masonic District No. 37, headed by DDGM Roy V. Serrano, were one with the citizens of Dagupan City in celebrating the 99th anniversary of Philippine Independence Day. Masonically-arrayed, they occupied a prominent place during the program proper. Even during the floral offering at the foot of the monument of Bro./Dr. Jose P. Rizal, the Masons were among the first to be called to make the offering.

After the program, the brethren had a joint breakfast at a fast food chain near the city plaza. Having broken fast, they freely discussed either separate or joint projects of their Lodges.

Last June 19, the whole District 37 celebrated the birth anniversary of Bro./Dr. Jose P. Rizal, with Alfonso Lee Sin Memorial 158 and Pangasinan 56 as lead Lodges.

VW Alberto C. Reyes, Secretary General of the Supreme Council, A&ASR, delivered a lecture on the Masonic life of Bro. Rizal.

Other Lodges represented were Lingayen 161, Agno 75, Urdaneta 302, and Hundred Islands 201.

Pangasinan 56 Chaplain Victor C. Vinluan delivered an invocation. Then officers and members of each Lodge offered flowers with due solemnity and dignity.

VW Reyes mentioned, among other things, that Rizal always performed his Masonic duties assigned to him to the best of his ability.

Curious passersby stopped to observe the celebration.

Commented VW Jaime L. Nabua: *"We were able to show to all and sundry that THIS birth anniversary is to be remembered and celebrated more than any other anniversary."*

We learn from **Lee Sin Times**, moreover, that ALSM 158's temple is undergoing major renovation *"under the watchful eyes of WB Jose R. Benin, Chairman of the Committee on Lodge Improvement & Beautification."*

ALSM 158 Undertakes Various Projects

Alfonso Lee Sin Memorial (ALSM) Lodge No. 158 conducted "Operation Tuli" within its premises last May 18. Spearheaded by Community Service Chair Simon Brown, the project benefited 34 young boys from depressed areas of Dagupan.

WM Alexander A. Aurelio most sincerely thanked and acknowledged all brethren, sisters and friends of Masonry who supported the worthy project. He gave special mention to the doctors of his Lodge, namely, Bro. Brown and VW Roy V. Serrano, and those of Pangasinan Lodge No. 56: WB Mario de Guzman, Bro. Delfin Gabatan, Jr. and Bro. Mario Meneses; WB Gerry Padilla, who donated two welcome streamers and three cases of Absolute Distilled Water; SW Daniel Uy for Ways and Means; Bro. Roy T. Co and company for the physical

arrangement; VW Eduardo J. Dalusong, Jr. for documentation; JW Hufano for food and drinks; to the brethren of his Lodge who contributed financially and in kind; and Sisters Norma S. Aurelio, Loreta Jabanes, Baby de Peralta, Sonia Garcia, Dr. Liza Benin (daughter of WB Jose Benin).

Pangasinan 56 and ALSM 158, moreover, jointly celebrated June 12 (Independence Day) and June 19 (birthday of Dr. & Bro. Jose P. Rizal).

Furthermore, through its Committee on Lodge Improvement & Beautification headed by WB Benin, the Lodge will raise a fund amounting to P450,000. This will be used for major repair of the roofing of the Lodge building and major face-lift of the main entry to the Lodge Temple.

JOSE RIZAL LODGE 22 SPEARHEADS MEDICAL-DENTAL MISSION OF M.D. 5

"Love is a wonderful thing. You never have to take it away from one person to give it to another. There's always more than enough to go around."
—Pamela J. deRoy

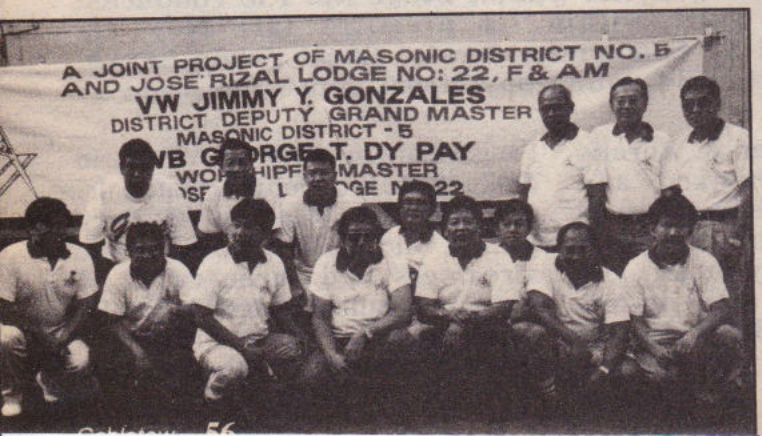
Masonic District No. 5, with Jose Rizal Lodge No. 22 in the lead, conducted a medical and dental outreach mission at Barangay Bagong Buhay, Kaloocan City.

Attended by 30 brethren of Masonic District No. 5 and their families, the one-day affair was very successful. This made WB George T. Dy Pay, WM of Jose Rizal Lodge, and VW Jaime Y. Gonzales, DDGM of MD No. 5, very happy. A total of 98 dental cases (tooth extractions) and 156 medical cases were handled by the mission. Bro. Victor Alcantara and family, in addition, spread joy and happiness to the children of the barangay by giving out food and toy items.

WB Rolando G. Liwanag, PM, chairman of the District's Committee on Outreach Program, assembled a medical staff of seven doctors, three dentists and three nurses, who ably attended to all the cases. Free medicine was likewise given to the patients and beneficiaries.

The medical and dental mission is part of the objectives of the District for this Masonic year, in support of the programs of MW Leon Angel P. Bañez, Jr., Grand Master.

Other Lodges than Jose Rizal that supported the mission were Araw 18, Dapitan 21, Kasilawan 77 and Zapote 29.



Front Row: *WB Bon Hoi (3rd from left), VW Jaime Y. Gonzales (5th from left), DDGM, with Bro. Jun Magtanong, Bro. German Chong, Bro. Nolan Cabrera and two Petitioners.*
Back Row: *WB Rolando G. Liwanag (extreme left), Chairman-Outreach Committee; WB Eliseo Miranda of Araw Lodge #18; WB George T. Dy Pay; WB Noli Ong; VW Felix Ko, DGL; VW Pabling Elauria; Bro. Stephen Sia & Bro. Mariano Lee.*

DISTRICT 5 SPONSORS SEMINAR ON DUTIES OF A GRAND LODGE INSPECTOR

"It is the supreme art of the teacher to awaken joy in creative expression and knowledge."—Albert Einstein

In conjunction with the Grand Lodge thrust for Masonic Education, Masonic District No. 5 sponsored a seminar on the duties and responsibilities of the Grand Lodge Inspector (GLI) on June 7, 1997 at the three house facility of the Plaridel Masonic Temple.

VW Florencio Y. Sy, PDGL, of Bagumbayan Lodge No. 4, conducted this half-day seminar, which was attended by no less than MW Leon Angel P. Bañez, Jr., Grand Master, and VW Jaime Y. Gonzales, DDGM of the sponsoring district. VW Sy distributed handouts which listed down the duties and responsibilities of the GLI; he backed this listing with scholary quotes and citations from the Masonic Law Book, Edicts and Circulars. The handouts also included real situations and cases that GLIs might encounter in the performance of their duties in the Lodge.

The seminar, which was open to GLIs and brethren other than those in the sponsoring district, was attended by 19 participants.

VW Felix S. Ko, DGL of M.D. No. 5, asked questions that made the seminar lively, informative and enjoyable. VW Flor Sy provided a lot of insights and clever and scholarly answers, so that MW Bañez remarked, "This kind of seminar should be replicated throughout the jurisdiction." He even sought permission from VW Sy to have his handouts reproduced and distributed to other Lodges.

The seminar is part of the thrust of the district and of the Grand Lodge for Masonic Education. It is designed to create awareness among, as well as provide knowledge to the brethren.

DISTRICT 9 RESTRUCTURES COUNCIL

by **WB Geminiano V. Galarosa, Jr., PM**

In a strong bid to regain the glory it once enjoyed before it was gerrymandered in two, VW Eluderio S. Salvo, incumbent DDGM, reorganized the district council to enable it to meet the challenging needs of the times. The organizational meeting was held at the Capitol Masonic Temple.

VW Salvo informed the assembly that the positions of chairman, vice chairman and press relations officer had been reserved for himself, VW Peter U. Pagunuran, DGL, and the moonlightning District 9 correspondent, respectively.

The following were elected: Bro. Alexander P. Frias, Treasurer; WB Godofredo Senirez, Jr., Secretary; and WM Cris Balaoing, Chaplain. All of them, incidentally, are members of Andres Bonifacio Lodge No. 199.

Also selected were the chairmen of the various standing committees, namely: Executive, Finance, Jurisprudence, Masonic Education, Awards, Special Projects, Sports, Benevolence and Sunshine.

The Mutual Assistance Fund and the District Guild of Past Masters were also discussed.

A side issue, namely, the proposal of the Acacia Mutual Aid Society, which offers parallel benefits with the Mutual Assistance Fund, was also discussed. This was later put on hold to pave the way for the creation of a consultative body composed of brethren from Districts 9 and 11.

In addition to the forthcoming district convention and the sportsfest to be conducted during the year, the Quezon City anniversary celebration on August 19, which the brethren of the two districts always participate in, was also taken up.

With a vibrant council headed by a very energetic DDGM (you don't become an outstanding Mason awardee for nothing), the Fraternity can really expect a very active district this Masonic year.

Elswhere in District 11, Mandaluyong City Lodge No. 277 held its 20th anniversary celebration at a private nook somewhere in Tandang Sora, Quezon City, where the brethren partook of sumptuous food, complete with roasted calf, "lechon baboy" and overflowing wine and beer. As usual, dignitaries who attended include MW Reynold S. Fajardo, PGM, who took along his spouse, Sis. Siony; VW Jose "Pong" Lustre, PAGS, who came solo; VW Emil "Boy Andrion, PDDGM; VWBs Rogelio S. Talastas and Juanito P. Abergas, both PDDGMs and two of the Lodge's stalwarts; several PDGLs, Past Masters, and the entire membership of the Lodge.

The affair was a success, not only in terms of drinks and foods, but also in terms of the crystal-clear swimming pool, which the children and some of the daring old-timers found just too inviting to resist.

It was, as in the past, an affair definitely worth remembering.



Post-meeting photo session: *Sixth from left is VW Eluderio S. Salvo, DDGM, while standing at background is VW Emil "Boy" Adrion, PDDGM. At right is VW Peter U. Pagunuran, DGL and at extreme left is WM Cris Balaoing of Andres Bonifacio Lodge No. 199.* ⇒

QUEZON CITY 122 CELEBRATES 49TH FOUNDING ANNIVERSARY

Quezon City Lodge No. 122, true to its tradition, celebrated its 49th founding anniversary with aplomb at the Orosa Hall, Balara Compound in Quezon City.

At the helm of the festivities was WM Alexander P. Fabian, who was ably assisted by SW Alexander L. Castulo and JW MArio F. Ignacio, both of whom took command of the festivities during the hour of refreshment.

Also on hand was incumbent DDGM Eluderio "Ev" Salvo, who used to be Lodge Treasurer, and DGL Peter U. Pagunuran, honorary member of the Lodge.

Notable personalities who graced the celebration include no less than MW Reynold S. Fajardo, PGM, and his amiable wife, Sis. Siony; VW Agerico V. Amagna, Jr., Asst. Grand Treasurer, and Sis Bes; VW Jose "Pong" Lustre, PAGS, who came solo; VW Saul R. Exmundo, PDGL, who tagged along Sis. Becky; VW Sev Castulo; WB James K. Donadilla, who was with his teenage children; and WB "Peck" Lacuesta sans the presence of Sis. Medy.

Present, too, were the three famous Gabionza brothers, two of whom were accompanied by their respective charming spouses (Sis. Soc and Sis. Aileen) and their children.

Other Lodge members who attended the gathering include Bro. Domingo Bascara, who was with his spouse, and Bro. Felix Arcebal, Bro. Caloy Fomento (Sec. Robert Barbers' reliable sidekick), and Bro. Tony Reyes. Also on hand was honorary member Crispiano Perez, PM.

Dignitaries from other Lodges who were in attendance include VW Emil "Boy" Adriano; VW Ramon Nuñez; Bro. Fred Feir, JW of Capitol City 174; Bro. Bernard Valenzuela, JW of Juan Sumulong 169; Bro. Alex Friaz of Andres Bonifacio 199; and a host of other brethren.

The "eating part", as in the past, was immediately followed by the fun games that were ably orchestrated by Sis. Soc Gabionza, who was assisted by *"the only lady Very Worshipful of the land."*

The Traveller editor-in-chief Geminiano V. Galarosa, Jr., PM, and Bro. Jonathan won the egg-throwing contest.

Many other fun games elicited the delight of the attending brethren and their families.—Adapted from **The Traveller**, June 1997

BANTUGAN HOSTS 6TH M.D. 46 ASSEMBLY

Bantugan Lodge No. 223 considered it a great honor to host the 6th assembly of Masons in District No. 46 last August 16 at the Kutang Bato Masonic Temple, Cotabato City.

VWBs Jose Agerico R. de Guzman and Wilfredo T. Siao, DDGM and DGL, respectively, commended the brethren of the Lodge, led by WM Benedicto A. Lu and WM Lorenzo C. Cando, PM, for having successfully hosted the assembly, which focused on the theme *"Freemasonry: Brotherhood for Peace, Unity and Human Progress."*

This was the second time Bantugan hosted the district's convention, the first being in 1992.

The other Lodges in the district played hosts in subsequent years. They are Midsayap 267, Kutang Bato 110, Rio Grande 192, Shariff Kabunsuan 266, and Kidapawan 170.

Our brethren in Cotabato enthusiastically attend their district's annual assembly and actively participate in its proceedings because, in the words of WM Benedicto A. Lu, *"the observance of the annual assembly simply spells the opportunity to share Masonic learning and experience, as well as to renew and strengthen the mystic bond amongst masons in this jurisdiction."*

MENCIUS HONORS PAST MASTERS

Mencius Lodge No. 93 celebrated its 73rd Charter Day mainly by giving due honor and recognition to its Past Masters.

Among the guests were the following: MW Leon Angel P. Bañez, Jr., Grand Master; MW Raymundo N. Beltran, PGM, Grand Secretary; VW William P. Liao, WM, Manila-Mt. Lebanon No. 1; VW Robert P. Liao, PDDGM;VW William Rañaga, PDGL; VW Michael Jugan, DDGM, MD-21 (Korea); and VW William Webb, DDGM, MD-1.

The ladies present included Sisters Patricia Ang, Maria Sih, Michelle S. Sih, Angra Choi Webb and Conchita Ong.



⇑ *Grand Master Bañez awards Plaque of Recognition to VW Sih. Also in photo are Sis. Maria Siy Sih, VW Michael Lim Chee Ko and SW Alejandro L. Tan.*



MW Bañez awards Plaque of Recognition to WB Angeles Lim Guat, PM, 72 years old. ⇒

MANILA-MT. LEBANON HONORS PAST MASTERS

Past Masters of Manila-Mt. Lebanon Lodge No. 1 were honored in a fitting testimonial dinner at the Club Filipino in Greenhills, Mandaluyong City. Worshipful Master William P. Liao welcomed the dignitaries and guests who were introduced and their presence acknowledged by Senior Warden Joel Felix Bernardo. They included MW Leon A. Bañez, Jr., Grand Master; MW John L. Choa, PGM, Grand Treasurer; MW Raymundo N. Beltran, PGM, Grand Secretary; VW Simeon L. Torralba, Senior Grand Deacon; VW Geronimo Singson of Angalo Lodge No. 63; VW William Webb, DDGM MD #1, VW Al Dualan, PDDGM; and many others from different Lodges.

Each Past Master of the Lodge was presented with a beautiful award of recognition. Special Awards were presented to MW John L. Choa, PGM and MW Raymundo N. Beltran, PGM, for their Masonic achievements giving honor and prestige to their Lodge. Special mention was made in recognition of VW Romeo Malimban for being the first Filipino Master of the Lodge and for being the oldest Past Master still active whose dedication is well worthy of emulation.

The Past Masters were presented by VW Ernesto A. Uy, PJGL and Bro. Michael Omar P. Sevilla, Junior Warden and Chairman of the Festivities. MW Beltran delivered the response in behalf of the honorees.

Entertainment was provided by the Liao children under the expert prodding and wonderful introduction of VW Robert P. Liao, PDDGM, who also excelled as Master of Ceremonies.

MW Leon Angel P. Bañez, Jr. in his closing remarks acknowledged the important role of the Past Masters in the progress and survival of a Lodge and once again stressed the significance of the motto: *"Together Is Better."*

— ***Mags A. Nuevo, PDDGM***

SPECIAL GRAND EDITION OF THE CRAFT

The Craft, a monthly publication of Kutang Bato Lodge No. 110 in Cotabato City, is one of the runners-up in the newsletter competition among Blue Lodges for Masonic year 1996-97. Its special grand edition consists of a series of medical articles, titled You and Your Health, by Bro. Santi P. Armamento, Jr., MD, FPCS, and a Life Member by Longevity of the said Lodge.

With VW Roland V. Sublay, PDDGM, hard-working editor of the monthly publication, engaged in a gruelling match with retinopathy, we hope the brethren of the Lodge will help WM Marcelo U. Soyao maintain the publication.

A continuing project of the Lodge is *"Doktor sa Templo,"* a medical-dental service which has gained more support from different benefactors.

Brethren of Bantugan Lodge No. 223 and Shariff Kabunsuan Lodge No. 266, as well as the Amaranths and DeMolays, have extended their support for the project. As MW Leon Angel P. Bañez, Jr. says, *"Together Is Better!"*

DESPEDIDA PARTY

A despedida party for VW Roger Manuto, PDDGM of MD No. 20 and member of Micronesia Lodge No. 173, and his wife, Sister Gloria, was given at the residence of VW Celso Gianchand, PDDGM. The couple decided to return home to the Philippines for good after a long stint in Guam. Quite a number of Brethren with their wives and friends attended the party and enjoyed the foods and the fellowship.

On that ocasion the Worshipful Master of Micronesia Lodge No. 173 presented a plaque of appreciation to VW Roger Manuto for his unselfish contribution to the Lodge as well as to the district.

Meanwhile, a meaningful project was launched by Micronesia Lodge No. 173, namely, a fund-raising campaign through a ball room dancing at Cariñosa Club, which netted the amount of $1,100. Worshipful Master Ben Apuyan stated that portion of the proceeds would be given to the American Red Cross and the Saint Dominic Health Care for Senior Citizens and the rest would be used for other valuable community projects.

The committee on the fund raising was composed of VW Celso Gianchand, VW Jojo Gamboa and Bro. JW Mike Camaganacan.

—VW Charles G. Agar



⇑ WM Ben Apuyan hands over plaque of appreciation to VW Roger Manuto.



⇐ VW Roger Manuto at center kneeling with Sister Gloria and Brethren of Micronesia Lodge.

MD 29 HOLDS FUN-FILLED MINI-OLYMPICS

Masonic District No. 29, under the leadership of VW Leonardo T. Ting, DDGM, held its annual mini-olympics at the Nueva Ecija provincial grounds in Cabanatuan City.

The sports event, the theme of which was "UGALING MALAKAS, ISIP AT KATAWAN, UPANG LALONG HANGAAN-MASON NA SAMBAHAYAN," started with a motorcade around the city. This was followed by a fun-run around the oval.

Participating teams were clustered into five tandems, namely: RED—Talavera 273, Nueva Ecija 73, and Pantabangan-Bonari 203; BLUE—Cabanatuan 53, Kapatiran 228, M.S. Garcia 306; GREEN—General Llanera 168, Factoria 311, M.L. Quezon 262, Antonio Lamson Mem. 290; and WHITE—DeMolays.

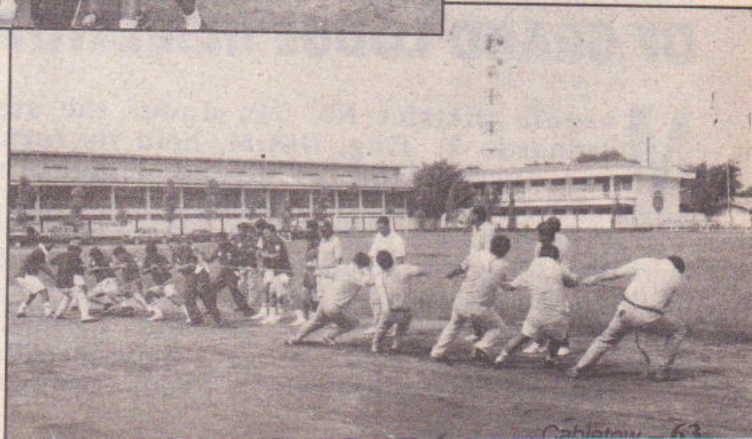
The five tandems competed in 100-meter dash, 4 x 100-meter relay, tug of war, swimming, volleyball, and basketball.

Reported District Secretary Juan S. Nepomuceno: *"... A certain portion of the oval was practically filled with foodstuffs, thereby putting on the appearance of a virtual fiesta. The sports activity tended to convey one thing: enjoy attaining physical fitness in the spirit of camaraderie and togetherness."*



⇐*The Red Team beaming with pride and confidence as they join the parade.*

It seems that the Blue Team's effort is not enough to wallop the fury and power of the Red Team. ⇒



DISTRICT NO. 33 HOLDS ANNUAL TENNIS TOURNAMENT

District No. 33, led by VW Felixberto Legarda, DDGM, recently held its annual tennis tournament at the San Jose City Tennis Courts, Pag-asa Sports Complex, San Jose City. Participated in by representatives from all of the eight Lodges in the District, the tournament drew the biggest attendance ever in a clear display of support to the DDGM and to District Sports Coordinator Gavino T. Domingo, Jr., Junior Warden of Narra Lodge No. 171.

The presence of many non-playing brethren added festive atmosphere to the occasion. As more aces were served and topspins and lobes swung on the shell court, so were brown bottles and longnecks served and downed on the sidelines....

The championship game in the Class B division was rather dramatic. The game took so long that plays had to be halted several times since players of both teams suffered cramps, one after the other. But what a sight to behold! Players of the opposing teams relieved each other—truly a noble gesture exhibited by virtual champions! Their action eloquently expressed the essence of the competition, which is, in the words of VW Felixberto Legarda, the Grand Master's Deputy in District 33, *"We are here to compete, not to outdo each other, but to bring out the best in each and every one of us, to bring out the best of Masonry among us."*

Bro. Bebot Castillo of Narra 171 and Bro. Noli de Jesus of Memorial 90 emerged as champions in Class A, while Bro. Gener Ramos of Memorial 90 and Bro. Rod Balanagay of Gen. M. Tinio 167 settled for runner-up honors.

In Class B, VW Felino Catabona of Gen. M. Tinio 167 and WB Voltaire Francisco of Narra 171 were crowned champions; runners-up were Bro. Al Alfonso of Narra 171 and Bro. Tony Agapito of E.R. Dizon 264.—*by VW ANSELMO E. MUNSAYAC*

TURN-OVER CEREMONIES, INSTALLATION OF GRAND LODGE INSPECTORS

Masonic District No. 29, under the stewardship of VW Leonardo T. Ting, DDGM, held its turn-over ceremonies and installation of Grand Lodge Inspectors at the Allessandra's Restaurant, Cabanatuan City.

The affair was attended by more than 200 guests, composed of Brethren, Amaranths and friends not only from the District from nearby District 33 as well.

The Amaranths presented a near-perfect intermission number. PDGL Juanito Bernardo outlined the accomplishments during his term and awarded Plaques of Appreciation and tokens to brethren with exemplary performance and

dedicated service to the Fraternity.

VW Ting publicly installed the GLIs. He wanted the ritual witnessed by non-Masons, so that they would have a better understanding of Masonry. He also outlined his thrusts for District 29.

"Let us actively participate in all Masonic functions and in civic activities, so that the general public will see that we are pro-God, pro-people, pro-government and pro-nature," he said.

He promised to pursue and continue the thrusts of the PDDGM and urged the brethren to help him give flesh and meaning to the theme *"Freemasonry: a Brotherhood for Peace, Unity and Human Progress"* and to the motto *"Together is better."* —***Juan S. Nepomuceno, District Secretary***



The Amaranths unleashing their own version of power and authority not against Masonry but to enliven their spouses' Masonic involvement. ⇒

GLIs are caused to kneel for the benefit of prayer as they prepare to be installed. ⇓



THE AFP, THE CHURCH *AND THE MASONS*

by Bro. Gardy T. Roxas

"BIRDS OF LIKE FEATHER FLOCK TOGETHER."

This widely known adage, which has been proven time and again, may be viewed in another light when Primera Luz Filipina (PLF) Lodge No. 69 in Binakayan, Kawit, Cavite involved the Armed Forces of the Philippines and the Church in a joint civic action project.



⇐ Boys nervously waiting for their turn to be circumcised

Masons, Sisters and parishioners of our Lady of Fatima pose after the humanitarian project. ⇓



The Masons of PLF Lodge No. 69, in coordination with members of Tierra Luz Court No. 33, Order of Amaranth, Tierra Alta Assembly No. 4, International Order of the Rainbow for Girls, and Marriage Enrichment Apostolate (MEA) of Binakayan, recently spearheaded a medical-dental and circumcision program on the ground of the newly constructed parish church of Our Lady of Fatima—finished in time for the celebration of the Feast of the Patroness Saint.

This civic action project was made possible through the efforts of medical personnel from Cavite Naval Hospital, headed by Lt. Col. Joe Avanceña, who took the labors of circumcision; dental

personnel from 1302 Dental Dispensary of Naval Base Cavite, headed by Dr. Julie Ann Agana, DMD, an Amaranth (Conductress); and another medical team from the Philippine Army, through its Commanding General, Bro. Clemente P. Mariano, Senior Warden of PLF No. 69.

The officials of Barangay Samala and Congbalay did their share, too; they took charge of the traffic and orderliness in the area.

Members of the different committees tasked to ensure the success of the activity gave their full support. Working under the stewardship of Bro. Boyet Narvaez, Junior Warden, they made sure that everything was in order.

Truly the project was a success since hundreds of less fortunate residents in the community were benefited. A total of 287 patients were treated of common ailments and were given free medicines; 120 patients underwent tooth extraction and were likewise given free medicines; and 214 teenagers, whose ages ranged from 7 to 5, were "baptized" through circumcision.

The project could not have been a success without the donors of medicines and medical supplies, such as Cong. del Abaya, the Philippine Army, the Philippine Navy, the REACT Group of Bro. Anthony Cristobal, Jet Roxas Trading and Mailig Pharmacy; of foodstuffs, such as VW Ed Perez, PDDGM and HL Elong Racimo, PGRM; and of cash. The cash donations came from brethren and friends of Masons.

Stressed WB Willie S. Handog, PM, Project Overall Coordinator: *"The parish community contributed much to the success of the project because even the parish priest, Rev. Fr. Oliver Genuino, and the Parish Council President, Mrs. Airene G. Perez, attended to the patients, giving advice and encouragement to the almost-crying little boys and directing the crowd to be orderly."*

In union there is strength, the Amaranth teaching separate goes. Or, as MW Leon Angel P. Bañez, Jr. would put it, "Together is better."

LCDR Tony M. Mendoza, a naval officer, church goer and incumbent Worshipful Master of PLF No. 69, described the project thus: *"The AFP, the Church and the Masons—together for a cause.... An organization exists because members support it; members support the organization because they find themselves in it."*

Through the project, the Lodge, together with the appendant bodies/orders involved, has shown how Masonry relates to the community and how Masonry cares for humanity. It has shown how Masonry should be.

Editor's Note:
Bro. Gardy T. Roxas is the Public Relations Officer of PLF Lodge No. 69, proud member of the Couples for Christ and happily married to a service woman.

GM'S GRATEFUL LETTER

July 31, 1997

Dear Brother Hernan Mapua:

We are very elated for the gesture you have extended by donating the Masonic (Lakandula) apron of your late father, Bro. Tomas Mapua, together with a Lambskin Apron (Bagumbayan Lodge #4, F & AM) and an invitation made of abaca fibers in honor of Gov. Gen. Francis Burton Harrison on January 6, 1921 at the Philippine Columbian Association Clubhouse, Pasay Beach.

Please be informed that after putting together your late father's apron in order, we will display it, as well as the other items we received from you, at our Masonic Museum there to be viewed by our brethren and interested others.

Allow me to reiterate our sincerest appreciation.

Fraternally yours,

LEON ANGEL P. BAÑEZ, JR.
Grand Master

RELIEVING DISTRESSED EVACUEES IN NORTH COTABATO

Our brethren in Masonic District No. 46, led by DDGM Jose Agerico R. de Guzman and DGL Freddie Baynosa, distributed relief goods to evacuee families who were displaced as a result of heavy fighting between the government's military forces and the MILF rebels at Pihit, North Cotabato in the first two weeks of July this year. The relief goods consisted of sacks of rice, dried fish and used clothes.

Stated VW de Guzman when he visited The Cabletow office: *"This is in line with our tenet of relieving the distressed, which is a duty incumbent on all men but particularly on us Masons, who are linked together with an indissoluble chain of sincere affection. We must put into action our avowal that to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries and to*

restore peace to their troubled minds is the great end we have in view. Thus, we were able to show that Masonry is a caring Fraternity."

District 46 will host the 15th Southeastern Mindanao Multi-District Convention. The other participating Districts are Nos. 42, 44 and 48.

The venue for the convention is Kidapawan Municipal Gymnasium. On Sept. 19, the brethren will compete with one another in tennis at the Kidapawan Tennis Court. Then they will be led in a sightseeing tour of the PNOC and Lake Agco. After Lunch, we will pay Hon. Luis P. Malauan, M.D., Mayor of Kidapawan, a courtesy call; later we will offer flowers at the Rizal monument.

In the afternoon, after the opening of the Lodge in due and form, the DDGMs, DGLs and GLIs of the participating districts will be received. As presiding officer, I will receive the Grand Master and his party, as well as Hon. Malauan.

According to DDGM de Guzman, WB Marion S. Martin, Jr., PM, will lead the invocation; WB Roberto A. Omandac, M.D., and WM of host Lodge Kidapawan 170, will deliver the welcome address.

During the Grand Master's Night, WB Jun Martin will again lead the invocation; Sis Pinky Isla, Associate Matron, OES, the pambasang awit.

The fellowship dinner will be capped by an intermission number by the Jobies of Bethel No. 14, a short talk by Hon. Malauan, speech by an invited guest, a surprise number from the OES, and a message by the Grand Master.

On Sept. 20, the tennis competitions will be continued. The Lodge of Instruction and workshop will be followed by the plenary session.

After Lunch, Hon. Jose de Venecia, Speaker, House of Representatives, will address the assembly.

(We wonder, which district will host the next convention of the districts in Southeastern Mindanao? We wonder, too, what will the Grand Master stress in his closing remarks?)

NARRA 171 UNDERTAKES "WHEELS & CRUTCHES FOR CRIPPLED INDIGENTS"

by VW Anselmo E. Munsayac

Eleven disabled persons from San Jose City and two from Lupao, Nueva Ecija were the first beneficiaries of "Wheels & Crutches for Crippled Indigents," the pet project of Narra Lodge No. 171 for Masonic year 1997-98.

The eleven beneficiaries from San Jose City are Leonel Manuel, John Martin Ordoñ, Jerry Caritativo, Bonifacio Espiritu, Catalina Naco, Victoria de Guzman, Teodoro Perez, Jonathan Cacho, Amy Rose Eusebio, Winnie Pueblos and Pinang del Rosario. The two from Balbalungao, Lupao, Nueva Ecija are Prevelyn Casero and Val Dacanay.

Four of the beneficiaries were below 11. Because of physical deformities, they had been barefoot since birth.

Looks of disbelief, tears of joy, and grateful smiles — these were what we Masons beheld as we

gave wheelchairs to the indigent cripples. For the donors, making the weak feel strong truly brings joy that comes from giving. For the beneficiaries, the gifts they received were like manna from heaven—things they needed very badly but could not afford to buy.

The project has created a stir in the barangays of the beneficiaries. More disabled persons are now expecting to be served as the community has become aware of this Masonic endeavor. Requests for wheelchairs have been received by the Lodge, and pledges from donors, both Masons and non-Masons, keep coming in. We fondly hope, then, that our Lodge will assist more crippled indigents.





SPECIAL NEWS

Gran Canaria, Victoria, Aruba Visit GLP

GRAN CANARIA CONTINUES TO SEND MEDICO-HUMANITARIAN EXPEDITION TO THE PHILIPPINES

Filipino surgeons, dentists, and volunteers from the Expedicion Canaria Medico-Humanitaria, in coordination with the Gran Logia Provincial de la Gran Logia de España in Las Palmas de Gran Canaria, Spain, have been coming to the Philippines for four years now. Besides taking a vacation, they conduct a medico-dental mission, distributing in the process assorted goods, footwear, clothes, medicines and sanitary materials to the less fortunate in the country.

Last year the group, consisting of Bro./Dr. Jose Miguel Hernandez Cabrera, Bro. Pedro Farcon Armas (hotel manager), Bro./Dr. Manuel Cabezas de Herrera Sta. Maria, Dr. Agustin Henriquez, Mr. Francisco Acevedo Orams, Mr. Carlos Perera, Mr. Javier Reyes Barroso, Mr. Salvador Anzar Angulo, Capt. Carlos March Balle, and Mr. Ric and Mrs. Annabelle Parser, arrived in Manila and were met by their usual contact: WB Mar Remoquillo, PM.

Before they left for San José, Romblon, Kalibo and neighboring towns of Aklan, they left eight boxes (two containing biscuits; one, chocolates and *tacos;* one, 15 pairs of pants; one, bread; and one, assorted medicines and sanitary materials) to be distributed to needy Filipinos, care of the Grand Lodge.

In Romblon and Aklan they performed minor surgical operations and attended to more than 3,000 patients.

When they came to the country for the first time to conduct their medico-humanitarian mission, Bro./Dr. Cabrera was the only Mason. On their second mission, there were two Masons: Bro. Cabrera and Bro. Farcon. On their third mission, there were three Masons; added was Bro. Cabezas de Herrera Sta. Maria.

Will there be more than three Masons on their visit to the country this year? *Vamos a ver.*



Brethren present at the Grand Lodge at the time of the visit examine contents of packages donated by the Canarian Medico-Humanitarian "expeditioners".

BRO. BROWN ATTENDS JOSE RIZAL LODGE MEETING

Bro. Iain Brown, a member of a Lodge in Victoria, B.C., Canada dropped by our Grand Lodge and paid MW Bañez a courtesy call. The Grand Master in turn entrusted Bro. Brown to the Cabletow editor, who accompanied the visiting Brother to the meeting of Jose Rizal Lodge No. 22.

Bro. Iain Brown, a sergeant in the Saanich Police Department in Victoria, enjoyed the post-meeting fellowship social of our brethren held somewhere in Chinatown.

He returned to Victoria with pleasant memories about his short stay in our grand jurisdiction and with copies of **The Cabletow** and Proceedings of Ancoms of our Grand Lodge.

A PLEASANT SURPRISE IT WAS!

He came for another purpose: to supervise the Espinosa-Medina championship bout, dubbed Battle of Manila Bay II, as representative of the WBC. Visiting the site of the bout a day early, he could not believe what he saw: the statue of the Philippines' foremost national hero, Dr. Jose P. Rizal, a Mason? clad in Apron?

He immediately made inquiries and wearing a newly bought Barong, he went to the Plaridel Masonic Temple several hours before the bout. To his pleasant surprise he was warmly received by MW Leon Angel P. Bañez, Jr., the Grand Master himself, who introduced him to this writer from whom he received back issues of **The Cabletow** for his library and for distribution to lodges under his jurisdiction. Luck was on his side for his wish of attending a lodge meeting in the Philippines was granted. It so happened that VW Mateo Bawagan, DDGM of Masonic District No. 7, and his DGLs, VW Charles G. Agar and VW Emilio C. Dalican, were on their first official visitation of Taga-Ilog Lodge No. 79. Together with them, then, he was received with Grand Honors by the Worshipful Master and brethren of the Lodge.

His name: RW Lloyd F. (Roy) Van Putten, the Deputy Provincial Grand Master of Aruba, Antilles and the Netherlands under the Most Worshipful Grand Lodge of the Netherlands.—***MagN***

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