

# The Cable Tied



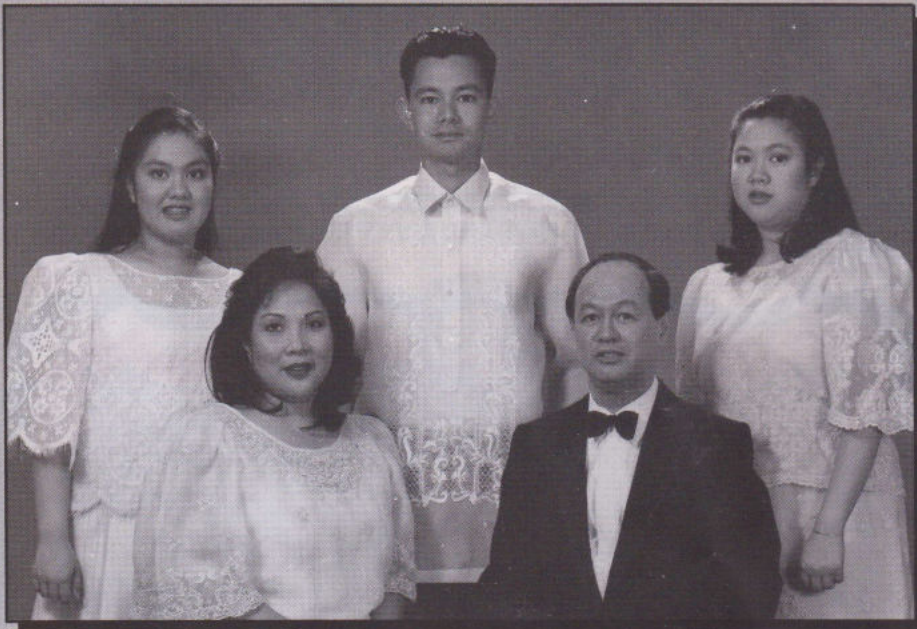
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May-June 1998

**GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES**



**M. W. ENRIQUE L. LOCSIN**  
Grand Master  
1998-1999



### The LOCSIN FAMILY

Seated are (l-r) **Sister Susan Romualdez-Locsin** and **MW Bro. Enrique Lopez Locsin**. Standing are their three children: (l-r) **Monica Isabela**, **Juan Miguel** and **Angelica Josefina**. Grand Master Locsin has involved the members of his family in Masonic affairs to motivate the brethren to also involve their families in Masonic functions. He has designated December as **family month**.

*A Family that encourages togetherness among its members promotes happiness and harmony. A happy individual existing under this condition lives a stressless and healthy life. And happy men are what we need in the Craft--if we are to remain strongly anchored on a solid foundation.*

**--MW Locsin**

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### Our cover:

On the front page is MW Enrique L.Locsin, our 82nd Grand Master; on the inside front cover is a photo of MW Locsin and his family. On the back cover is the Centennial Logo of our Grand Lodge, and on the inside back cover is the seal of MW Locsin.

# FROM THE GRAND ORIENTAL CHAIR

**H**ow I wished that all Brethren who attended the Annual Communication of our Grand Lodge were invited to my installation as Grand Master of Masons in the Philippine jurisdiction at the Manila Hotel on April 25, 1998. But that wish was made impossible by limited space in the venue of installation. We had, however, the whole affair video-taped, for we intend to show it at some future occasions, such as District or Multi-District Conventions, to the Brethren interested to view it.



On being installed as Grand Master, I solemnly and sincerely promised and swore to administer, without partiality and bias, the constitutions of our ancient and honorable Order and to strive, to the best of my ability, for its enlargement and advancement. I assure you, dear Brethren, that I will try my utmost to fulfill that promise and oath.

Aware of my limitations, I will, throughout my term, pray for divine guidance and direction. Please pray for me, likewise, that the GAOTU bless me with competence and wisdom so that, by the influence of the pure principles of Freemasonry, I may the better be enabled to perform my duty of leading the Craft for the Masonic Year 1998-99 to greater heights of achievement, to the honor of God's holy name and in service of fellowmen, particularly the poor among our countrymen.

To confer honors and to express thanks, on behalf of our Grand Lodge, to those Brethren who have rendered special service, I have appointed them to responsible positions in the Grand Line, to the Board for General Purposes, in the various Masonic Regions and Districts, on different Grand Lodge Committees, and in other capacities. I have no doubt that these dedicated Brethren, leaders of the Craft in their own right, will serve with me and the other Grand Lodge Trustees as one great team determined to show to the non-Masonic public that Freemasonry is, indeed, the **cradle of heroes** and **builder of nations**.

I also have no doubt, that all Master Masons in this jurisdiction, as well as officers

and members of the appendant bodies and allied organizations, will join hands with us, the Grand Lodge officers, to accomplish this goal and the other objectives we have set for ourselves.

Let us all, like our Masonic forebears, proudly stand in the community in which we live and function as Freemasons, walk uprightly and humbly before God, be merciful and just to our fellowmen, keep ourselves from wrongdoing, and live in company with one another in mutual trust and respect. This way, we can convince the world that we are a sacred band or society of friends and brothers united in seeking to overcome godlessness, selfishness, immorality and vice in this fast-changing, increasingly materialistic world, where man's inhumanity to man, instead of the purpose of humanity dictated by God, which is the harmony and universal peace of His creatures, unfortunately still prevails.

Together, brethren, let us, particularly during this year when we celebrate the centennial anniversary of the declaration of the independence of our nation from Spanish rule carry out projects and activities that will make the various sectors of our society feel once more in their midst the constructive, beneficent influence of Freemasonry.

Eraternally,

ENRIQUE L. LOCSIN  
Grand Master

## A STRONGER FILIPINO NATION THROUGH MORAL REGENERATION, COMMUNITY DEVELOPMENTAL ACTION

**A** closer look into the sorry state of affairs and happenings not only in our communities but also within some of our Lodges in this noble Order will reveal some of our members' disregard of or indifference to those great moral values we Masons live by. In these critical times, more than ever, therefore, there is a crying need for values clarification among us Masons in this jurisdiction. It becomes our duty to re-examine, analyze and seek out where some of us have failed in our high calling and profession despite the serious presentation to our initiates of those gems of great moral and spiritual teachings available to anyone who seeks enlightenment in our Craft."

Thus stressed the late Grand Orator Amancio S. Donato at the 1993 Annual Communication of our Grand Lodge.

Three years later in Cagayan de Oro City he resounded the clarion call for us Masons to work out a well-calibrated moral education program within our ranks and to help promote and evolve in this country the good and meaningful life of a morally upright citizenry.

For a start, he suggested, we can help disseminate and propagate, through our Lodges strategically located all over the country, the moral teachings of Mason heroes and leaders like Jose P. Rizal, Andres Bonifacio, Apolinario Mabini, Manuel Luis Quezon and Camilo Osias, all of which have been sadly set aside.

Have we heeded that suggestion yet?

If we haven't, then we must do so now because, as the late VW and Ill. Bro. Donato put it, "We can only justify our existence as an institution by contributing our share in the effort of reconstructing this country through moral regeneration....."

We claim, after all, to be "an institution deeply ingrained with a system of morality veiled in allegory and imbedded in symbols." In our installation ceremonies, after all, every Worshipful

Master is given this exhortation: "*Charge the Brethren of your Lodge to practice outside the Lodge those great moral duties they were taught in it, and by amiable, discreet and virtuous conduct to convince mankind of the goodness of this institution, so that when a man is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, one whose hand is guided and strengthened by justice and whose heart is expanded in benevolence.*" Toward the end of the stated meeting of every Lodge, after all, we pray thus: "*Supreme Grand Master, Ruler of Heaven and Earth, now that we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds that we may, each one of us, practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy holy Word. Amen.*"

If all of us Master Masons in this jurisdiction only heed the exhortations of our leaders and practice the teachings of our Craft, as well as become a group of men who work together in close harmony for the good of other men, then we will help strengthen this

nation our Masonic forebears had founded and built up.

But, you may interpose, we have been working together in close harmony for the good of other men.

Concededly, as Lodges and/or Districts, we have tried to bring the tenets and goals of our Craft closer to our communities by undertaking such laudable projects as medical-dental missions, tree planting and other ecology-related activities, blood letting, scholarship programs, seminar-workshops for various groups in our communities, and extending assistance to the needy like crippled children, widows and orphans, old people, bootblacks and other out-of-school youths, and victims of natural disasters.

Yet, as was pointed out by the late VW and Ill. Bro. Donato once more, we may not be addressing squarely the ills of Philippine society. Asked VW and Ill. Bro. Donato at the Ancom in Cagayan de Oro City: *"How efficient are our charity works like spending a lot for a few crippled children and some other substantial contributions that we still make every year for other purposes? Are these monies we contribute through our respective Lodges wisely spent and properly accounted for?"*

Those questions have led many a Brother to believe that it is wise for us to follow through what our Brethren, led by the late MW and Ill. Bro. Conrado Francia Benitez, PGM and PSGC, started in 1957 or 41 years ago. In that year, the Grand Lodge of the Philippines, jointly with the Philippine Rural Reconstruction Movement (PRRM), took the initiative of adopting Barrio Quintana in Trece Martires, Cavite. Instead of merely doling out material goods to the needy residents of that barrio, our Brethren got them to undertake development projects. They, for instance, induced the residents to construct their own soil-brick barrio center, plant higher-yielding rice varieties, and start a moral-cultural revival. Our Brethren, in other words, expressed the tenets of

Brotherly Love, Relief and Truth by stressing the release of the potentialities of the barrio residents for economic productivity and socio-political responsibility aimed at the balanced growth of the individual and the total development of the community.

But, you may object, that is the government's job!

We have to concede that the government seems to be earnest in getting its services to the people. But we insist that volunteer, non-governmental, private citizens, particularly we Freemasons, may serve as catalysts for change in our communities by finding democratic and effective means of encouraging and stimulating the people into community development activities or developmental efforts on their own initiative. This was a point Mr. Ricardo Labez, then Public Relations Director of the International Institute of Rural Reconstruction (IIRR), stressed in his address before the annual convention of Masonic Lodges of Cavite in Imus, Cavite on November 30, 1967. Mr. Labez's final challenge to the Masons was as follows:

*Let ours be a cry of reconsecration to God, country and community built on unity—liberty—fraternity. Unity in diversity. Liberty for all. Fraternity not lodged in the few but flowing out to the many.*

*Brotherly love expressed in shared community development activity.*

*Relief though release of human potentials. Truth to keep us free.*

Our communities, we submit, will feel once more the relevant presence of Freemasonry in their midst if and when all our Lodges and Districts carry out well-planned and closely-coordinated development programs, which should include moral upliftment, on a continuing basis. Thus Freemasonry will become known as a moral science and art that walks arm in arm with progress towards a better way of life. Thus Freemasonry will be much better recognized as *cuna de heroes y constructor de naciones.*—eF.R.eN



Greetings to  
**M. W. Enrique L. Locsin**  
**Grand Master of the Philippines**

Free & Accepted Masons

&

Officers

1998

*Albert & Jackie Adler*  
*Ed & Irene Austria*  
*Asfren & Daisy Bautista*  
*Del & Mona Bautista*  
*John, Coleen, Lydia & Rose Bautista*  
*Loida Fernando Bautista*  
*Randolph, James & Laura Bautista*  
*Romeo & Natty Bautista*  
*Milton & Adeline Bronstein*  
*Minton & Margaret Brown*  
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GLP-ANCOM '98

The brother Masons and friends listed above and myself wish the Grand Lodge of Free and Accepted Masons of the Philippines a successful Ancom '98.

*Eleazer Bautista*  
(EL) Eleazer Fernando Bautista, 32° KCCH  
Oxnard/Los Angeles, California

# OUR 82ND GRAND MASTER

**MW Bro. Enrique L. Locsin, the man and Brother who was installed 82nd Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines in very solemn ceremonies held at the historic Manila Hotel on April 25, 1998, is resolute to lead the Craft in carrying out projects and activities designed to make Freemasonry more known as "Cradle of Heroes, Builder of Nations," his year in the Grand East coinciding with the celebration of the centennial of the declaration of the independence of the Filipino nation from colonial rule.**

There can be no doubt that he will succeed in accomplishing this worthwhile goal because in all his endeavors, in both his public and private life, he has unremittingly pursued standards of excellence but at the same time has kept his feet firmly on the ground. He has, moreover, complemented his practical idealism with his fervent zeal for the interests of the Craft.

His growth and development as a practical idealist may be traced back to his family and scholastic backgrounds.

## **Birth, Family, Education**

Born in Manila on January 28, 1946, Enrique (Henry to his friends, associates and brethren) is the eldest of the three sons of Teodoro M. Locsin, Sr. and Rosario Lopez.

His younger brother, Teodoro Jr. (or Teddy Boy), is also a member of the Fraternity and the publisher of the daily Today. The youngest, Ramon, is at present in the United States.

Certainly, in both thinking and doing, the three

brothers have been strongly and decisively influenced by their parents. Under the guidance of their beautiful and strong-willed mother, they learned, early in life, the value of self-discipline, unfeigned piety to God, and other virtues. Clearly, they imbibed the highly cultured and intellectual qualities of their father.

Teodoro M. Locsin, Sr. has been among the country's respected and feared liberal thinkers, among the staunch proponents of free thought as well as economic equality



*Our Grand Master's parents in their younger years...*

and independence. He is a well-known crusading journalist, a dedicated literary artist, a committed educator, and a steadfast publisher of the *Philippines Free Press*, which has contributed significantly to the reform of Philippine politics and the development of Philippine literature.

He fought successfully for the introduction of agrarian reform in this country, but unsuccessfully for birth control.

Remarked our 82nd Grand Master: *"Since 1946, our father has exposed the corruption of Philippine politics through every administration. Having defied the moves of Marcos to impose martial law, he was, upon the declaration of martial law in 1972, arrested and detained. The Philippines Free Press was shut down, and its assets were sold to a Marcos crony. In 1985, however, our father resumed the publication of the Philippines Free Press to support the candidacy of Corazon Cojuangco Aquino—even in the teeth of military censorship."*

The young Enrique, as well as his brothers, studied in Catholic schools. He attended elementary classrooms at De La Salle College. Then he transferred to Don Bosco Technical Institute in Makati City, where he finished his secondary education. He then pursued his baccalaureate degree in Colegio de San Juan de Letran and then in De La Salle College.

After his college graduation, he enrolled at the Asian Institute of Management, graduating therefrom in 1980. He subsequently participated in the Executive Skills Program of the Alexander Hamilton Institute in the US.

### **Business Affiliation**

MW Bro. Enrique L. Locsin is at present President of El Crown

Merchant Inc., President & General Manager of the Philippines Free Press, and President & General Manager of L.R. Publications, Inc., publisher of the Philippines Free Press Magazine.

### **Devoted Family Man**

MW Bro. Henry is, to a great extent, an efficient user of the 24-inch gauge; for despite his busy schedule as a business executive, he is a devoted husband to the former Susan Romualdez, who is herself a product of Catholic education since she graduated from Maryknoll (now Miriam) College in Quezon City. He is also a loving father to Juan Miguel, Angelica Josefina, and Monica Isabela, all of whom have studied in high-standard schools here and abroad.

Sis. Susan, on her part, will devotedly help her husband refurbish our Grand Lodge buildings and grounds.

### **His Masonic Career**

His fidelity is not only to only one woman but also to only one fraternity.

In 1982, convinced that, as Ill. Bro. Marcelo H. del Pilar put it, *"The Roman Catholic would find nothing incompatible in Masonry, which only asks for liberty, equality and fraternity for every individual of mankind,"* Henry, then 36, filed his petition for Masonic degrees at Jacobo Zobel Memorial Lodge No. 202 in Makati City. On October 27 of that year, he became an Entered Apprentice Mason; on January 14 of the following year, a Fellowcraft Mason; and on February 23, same year, a Master Mason.

Bro. Henry got so actively involved in the affairs of his Mother Lodge that in 1986 he was elevated by his brethren from the floor to the Oriental Chair. In the same year he

received his Certificate of Life Membership, and the following year the degree of Installed Past Master.

For many years up to 1995 (the year he was elected Junior Grand Warden), he served as the Treasurer of his Mother Lodge, the officers and members of which saw him to be a dynamic leader who so unselfishly and devotedly "*worked in the quarries*" that they awarded him in February 1990 with a well-deserved plaque of recognition.

In 1990, too, he was appointed Grand Bible Bearer, in 1991 Grand Standard Bearer, and in 1992 Grand Bible Bearer once more. He also served as chair or as member of several committees of our Grand Lodge, particularly the Committee on Media Relations.

In 1993, during the term of MW Rizal D. Apotadera, he served as Managing Editor of *The Cabletow*. His efficiency as such enabled the editorial staff to upgrade existing equipment like computers and typewriters and to purchase new equipment like a copier and laser printer for desktop publishing.

He could have been tapped to run for a senatorial seat in the May 1995 elections—an opportunity for him to start following in the footsteps of his grandfather, Senator Jose C. Locsin. But he decided, instead, to run for the position of Junior Grand Warden. The decision was, indeed, courageous; for his rivals for the position were his seniors in terms of both chronological age and membership and leadership in the Fraternity. Yet it turned out to be a wise decision because he was the overwhelming choice of the brethren.

As Senior Grand Warden and Deputy Grand Master in 1996 and 1997, respectively, besides serving

in many a Grand Lodge committee, he ably filled in for the Grand Master on many a Masonic ceremonial function.

Our Grand Master has been active not only in Craft Masonry, but in the appendant bodies and allied organizations as well.

In York Rite Freemasonry, he was exalted as Royal Arch Mason at Pilipinas Chapter No. 25, greeted as Royal & Selected Master at the Pilipinas Council No. 16 and dubbed as Knight Templar at Pilipinas Commandery No. 11—all in March 1984. He was elected Illustrious Master at Makati Council No. 14 in 1990 and Excellent High Priest at Makati Chapter No. 26 in 1991. At present he is Grand Representative of both the Grand Chapter, RAM, of Argentina and the Grand Commandery, KT, of New York.

In the Scottish Rite, he was conferred the 32nd degree of Master of the Royal Secret (MRS) at the Luzon Bodies, Valley of Malate, Orient of Manila on February 18, 1995.

Following are the highlights of his involvement in the Ancient Arabic Order of the Nobles of the Mystic Shrine (A.A.O.N.M.S.):

—Trekking the hot sands of Afifi Temple of Tacoma, Washington in 1984. He belonged to the Harry S. Truman Centennial Class.

—Elected High Shereef of the Maginoo Shrine Oasis in 1985.

—Elected Honorary Member of the Islam Temple in 1985.

#### **Awards, Recognition Received**

For his Masonic labors, several Lodges, such as the following, awarded him with plaques of recognition: Pagkakaisa Lodge No. 282, September 8, 1989; Jacobo Zobel Memorial Lodge No. 202 (his Mother Lodge), February

19, 1990; King Solomon Lodge No. 150, February 11, 1991; Noli Me Tangere Lodge No. 148, March 10, 1991; Kalilayan Lodge No. 37, March 11, 1995; Makiling Lodge No. 72, April 22, 1995; Isarog Lodge No. 33, late 1995; San Pedro Lodge No. 292, March 2, 1996; Zamboanga Lodge No. 310, March 29, 1996; Laoag Lodge No. 71, November 9, 1996; Dagohoy Lodge No. 84, March 8, 1997;

Kaduh Lodge No. 278, March 22, 1997; R.S. Demonteverde Lodge No. 320, July 19, 1997; and Daet Lodge No. 247, late 1997.

He was chosen Outstanding Mason in Private Practice on March 4, 1995; Outstanding Mason of District 9-B in April 1996; and he was included in the INTERNATIONAL WHO'S WHO OF PROFESSIONALS in 1997.



## HIS INSTALLATION SPEECH

**T**onight is not MY night but OURS. This occasion marks more than just the installation of a new Grand Master, or the election of the Junior Grand Warden who will eventually take his place, and therefore reminds the Grand Master that all glory is fleeting.

This night belongs to OUR country, to Philippine Masonry, and to Masonry throughout the world.

Now we put the capstone on a century of Philippine Masonry and on the centennial of its highest achievements:

- the Philippine Revolution,
- the Philippine War of Independence,

• and the first Republic in Asia whose fighting standards all carried the symbols of the Craft: the triangle, the sunburst, and the golden eye—perfection, light and wisdom.

I have warned the Brethren that these achievements, now forgotten, will not be recalled.

The official celebration will pass without mentioning the role of Masonry in the struggle for Philippine independence.

The Golden Age of the Grand Masters who ruled our country wisely, and recalled the nation's debt to Masonry, has passed away.

The presidents, the secretaries of departments, the chiefs of the legislature and the judiciary—brothers all—are gone, taking with them the best times of Philippine democracy.

Philippine Masonry has passed from the public stage into the private lives of common men. Better that way.

Now we can do the good work by which Masonry best expresses its beliefs, without the bitterness of its public manifestations.

But Masonry is about justice. Therefore, it is only right and fitting that its greatest achievements should be commemorated where they took place—out in the open, in the field of history.

For 300 years Spain enjoyed the peaceful possession of her Asian empire. Sure, there were sporadic revolts.

But there was not the common sense of grievance that is the compelling motive for national struggle.

Then came Masonry; then things changed completely.

Masonic DOCTRINE upheld the equality of men.

Masons PRACTICED their brotherhood under God.

If all are equal, why are there masters?

If all are brothers, why are so many mistreated like strangers?

From such contradictions arose the need for the answers of Masonry and the spark of the Philippine Revolution.

In a condition of total servitude, the native took it on faith that he was less than his Spanish masters.

He took it as the natural order of things that his life should be one of unquestioning service.

How could he revolt, without clear reasons to fight?

He suffered without a sense of wrong, and was shamed without a sense of dignity.

Then came Masonry from English traders and Spanish liberals. Not a body of PROFESSED beliefs no one PRACTICED, but a set of benign PRINCIPLES and actual PRACTICES of mutual consultation and mutual

help, demonstrating a geometric equality, a perfect reciprocity, an unailing fraternal sense.

Here was a religion that did not preach but held its peace.

Masonry preaches by practice.

•The practice of mutual respect that is the bedrock of the Craft's teaching.

•The practice of solidarity that is the essence of the Fraternity, and the reason for its lodges.

•The practice of that sweet reason by which men of different capacities and needs live together in fruitful cooperation. Of the color of

man's skin, Masonry had nothing to say because geometry is color blind.

The lighter or darker complexion of your brother should not change how you treat him.

Masonry teaches that all men have a duty to build for common purposes. The Temple in Jerusalem in the distant past; free and equal societies in the present.

Hence the political ARCHITECTURE of George Washington, Simon Bolivar and Emilio Aguinaldo—fathers of their countries.

—So, after all, a native was not less than a Spaniard, but his equal in the lodge.

—So, after all, the ignorance that taught the subordination of one race to another shames only those who will not treat their fellowmen with the care and respect owed to natural brothers.

—And so, after all, it was possible for ALL men to live and work together, regardless of color, capacity or creed, if they but subscribe to three principles consistent with any religion:

•All men are created by God.

•In their infinite distance

from the Creator, they must see each other as equals.

•And by the equal proportion of moral sense God puts inside each of us, we, travelers all, must find each other and the common way back to Him.

With these principles, the Filipino was born.

With THAT national identity, the struggle began to find a home of its own.

There are none so blind as those who will not see the central role of Masonry in the birth of our country. But the importance of Masonry transcends the duty of truth with regard to its place in our history.

*In their  
infinite  
distance  
from the  
Creator,  
they  
must see  
each  
other as  
equals.*

---

Masonry shows the way to national renewal and the way to create a better country in the next hundred years.

The central parable of Masonry is the building of the temple in Jerusalem.

To build it, Solomon called on skilled workmen, in and out of his dominion.

Men of different creeds, colors and capacities converged on Jerusalem, with one thing most in common: the willingness and desire to work, which is the mark of a master mason. Masonry excludes no one but atheists and idlers.

The lesson is clear: to build we need a plan. We need men of skill and industry. And we need that capacity to reason which reveals how to make the different parts join and hold: building blocks into a total temple, citizens into a strong nation.

As we endeavor to cement one community from the diversity of our country, I can think of no principles more APT than those of Masonry to forge unity from our differences.

Under the Great Architect of the Universe, all Filipinos—Christian and Muslim—can combine to honor their Maker. They can build the ONLY temple possible in this secular age: the temple of a free and progressive country.

Masonry created our country 100 years ago. It is our duty to recall the country to its DEBT, and to the PRINCIPLES that remain the best PRESCRIPTION for its improvement.

But the last thing we want to do is contradict ourselves by OVER-PREACHING. Masons would do better to hold their tongues and let their actions speak. Our duty, therefore, lies in this: to show by example the answer that Masonry proposes to the problems of our age. It is a dynamic answer, consisting of building rather than talking,

of showing rather than preaching.

But all charity and enterprise must begin at home. I have therefore put forward, as the agenda of the Brethren for the turn of the century, four modest proposals within the capabilities of the Craft in the Philippines.

•First, the PURIFICATION of the Masonic rites. These rites have been watered down in a misguided effort to lighten the mental demands of membership so as to increase it. This has resulted in the neglect of the Craft's symbolism and teachings.

The neglect of the mysteries is just one symptom of the CASUAL attitude that has overtaken the Craft in other respects: our lodges are in disrepair.

•Second, I call for the renovation and refurbishment of the lodges. Nothing fancy, something simple. The quarters of the master masons of the Great Cathedrals were modest affairs.

•Third, the transfusion of fresh blood. Other fraternities and civic groups have overtaken and overshadowed the Craft, despite their lack of sound principle and doctrine. This must change if Masonry here is to survive into the next century.

A return to fundamental teachings is the best way to achieve this.

How Masonry THRIVED in the past is how it will survive and grow into the future.

All this must take place within the context of Philippine Masonry's distinguished history. That history we have brought back to life.

•My fourth proposal has been achieved: the publication of *The Brethren, Masons in the Struggle for Philippine Independence*.

Each Grand Master will leave his small mark on the Craft.

Mine is publishing a comprehensive history of Masonry, and A SHORT SPEECH at my installation.

Thank you, and good evening.

# HIS PLATFORM

**A**s we enter a new century, the Brotherhood must look back as well as forward, take stock and move on. To that end, we propose the following agenda:

## 1. A Return to Tradition and Fraternal Values

The purity of Masonry's ancient rites has been diluted over the years, and the Craft's symbolism and esoteric teachings have been neglected. This is, at least in part, the result of a mistaken effort to make ceremonies faster and to lighten the intellectual demands of membership.

The general neglect of the more mystical aspects of the Craft is just a manifestation of the casual attitude that has permeated all aspects of Masonry. Hence, a return to tradition is imperative.

The brethren's consciousness of, as well as concern for, the symbolic rites and esoteric teachings of Masonry ought to be revived, and all Lodges in our jurisdiction must put their best foot forward in all respects—from rehabilitating and refurbishing their buildings, which is part of our community relations program, to providing hospitality to members of the Brotherhood, which is what Lodges were meant to provide in the beginning.

Masonry is more than a do-good organization. It is here not just to provide a means of fellowship and establishing business contacts. It exists because of certain definite principles and humanitarian aims, which set the Craft apart from other organizations. It exists also to perpetuate a secret knowledge of certain events long

buried, forgotten but critical to the development of the human race, and of certain doctrines that, if known again and studied as deeply as before, may restore the power of the Craft.

## 2. Reclaiming the Past

There is an urgent need to build *esprit de corps* on a knowledge of the history of the Craft throughout the world and particularly in the Philippines.

Since the history of Masonry is also a history of freedom, we Masons must stand tall for Masonry's ideals, which provoked the forces of Reaction to persecute it in the past and which generated among the friends of Reason a deep respect for it.

Relative to the centennial anniversary of the declaration of the independence of our nation from foreign domination, we have a twofold duty, namely:

(1) Get reacquainted with the story of Masonic participation and leadership in the Philippine revolution, in the campaign to achieve autonomy during the American occupation, and in the early decades of independence.

(2) Concertedly remind all citizens of this heritage, particularly in the light of attempts by various groups to distort the historical record and eliminate all references to Masonry and its key role in the story of our struggle for freedom.

## 3. Restoring the Brotherhood's Impact

The stark and awful truth is that Masonry, which was a potent force in politics and national affairs for close to four generations, has receded from the public eye. Therefore, the time has come to restore that influence, which had beneficial effects on the national development.

#### 4. Attracting a New Generation

Having been overshadowed, in many ways, by other fraternal, as well as socio-civic, groups or organizations, Masonry has become less attractive to younger people, except perhaps for further business interests. Expectedly, those young men who join the Craft for this reason lack a deep commitment to Freemasonry and its tenets and principles.

This state of affairs must change if Masonry is to survive into the next century with dignity and vitality intact, and with its message still vibrant for the new age that needs its light. Again, this is best accomplished by a return to the traditional aspects of Masonry, which once accounted for its great power and beneficence.

We should ever remember that the Masonry we love is that Masonry illustrated by the lives of Masons who lived their Masonry. Our Fraternity was built on the examples set by such men. Young men sought out Masonry because of such men. They will seek us still if we work together in unity and live our Masonry.

We should also ever bear in mind these words of the late MW Emilio P. Virata, our Grand Master in 1947: *"We will be unworthy of our Masonic heritage if we don't take our Masonry seriously and practice its tenets constantly. Our Masonic life must be guided by the Masonic virtues of honesty and sincerity, service and charity, truth and love of God and Man."*



## RECOMMENDED PROGRAM OF LODGE ACTIVITIES FOR 1998-99

**I**t is desirable, perhaps for greater impact, that Lodges in our jurisdiction carry out a synchronized program of year-round and monthly activities.

#### Year-Round Programs

One year-round concern is Masonic education, which is to be handled by the Senior Grand Lecturer, who will be assisted by the Regional and District Deputy Grand Masters and the Regional and District Grand Lecturers.

Our Masonic education program for this year may be outlined as follows:

#### 1. Monitorial

- 1.1 Rhetoric
- 1.2 Proper floor works

- 1.3 Proper way of giving signs
- 1.4 Proper way of handling rods

#### 2. Educational

- 2.1 History of Masonry
- 2.2 Ancient Landmarks
- 2.3 Symbolism
- 2.4 Freemasonry—Its Hidden Meaning
- 2.5 Freemasonry and the Roman Church

#### 3. Developmental

- 3.1 Effective Lodge Management
- 3.2 Leadership
- 3.3 How to Preside—Roberts Rules of Order

Another year-round concern is environmental preservation. Programs on this

concern will be recommended by the Environmental Preservation Committee. Each Lodge, District or Region, however, should commence with projects along the following areas:

1. Tree planting (establishing nurseries; identifying and adopting forest areas, parks, school campuses for the program)
2. Water shed preservation
3. Waste disposal education
4. Shoreline policing
5. Improving and safeguarding coral reefs

A third year-round concern is Masonic charities, including (1) assisting crippled and burned children, (2) undertaking community medical-dental extension projects, and (3) organizing harelip surgical operation.

Still another year-round concern is the organization of nonformal education programs for the illiterate in rural areas jointly with the DECS. Such programs may be supported with funds from the World Bank.

#### Monthly Programs

MAY shall be devoted mainly to sports and physical development activities involving members of Lodges and their families. Districts may sponsor competitions cum fellowship among Lodges and even between Masons and members of other clubs in the area.

JUNE shall be dubbed "*Centennial Month*." Every Mason should display a Philippine flag in his residence and place of work. Besides, Lodge members shall collectively participate as Masons during the celebration of the centennial of the declaration of Philippine independence in their respective municipalities, cities and provinces. Masons in the NCR (Metro Manila) and Cavite shall participate in the June 12 celebration.

Masons throughout the jurisdiction shall also participate in the celebration of the birth anniversary of Dr./Bro. Jose P. Rizal on June 19.

JULY shall be devoted to the enhancement of international understanding among men and Masons. Activities in this area may take the form of (1) correspondence/exchange of information among members of the Masonic Family, probably making optimal use of the Internet for this purpose; (2) correspond-

ence of Grand Representatives of sister jurisdictions with their counterparts and reporting results of their communication efforts to the Grand Lodge; and (3) establishing inter-Lodge, inter-District, inter-Region alliances, including sisterhood links between and among Lodges.

AUGUST shall focus on community service. Individual Lodges shall plan and undertake projects that are beneficial to their respective communities.

SEPTEMBER shall be "*Youth Development Month*." Lodges, or even Districts, will sponsor competitions among young people, with the DeMolays, Job's Daughters and Rainbow Girls as lead groups. Such competitions may include oratorical and debating, essay and poetry writing, singing and musical composition, painting and drawing. Appropriate and meaningful awards shall, of course, be given to winners.

OCTOBER shall be devoted to recognition and testimonial of widows and orphans, conducting a Lodge of Remembrance for departed brethren, and visiting elder brethren, cheering them and their families with token gifts.

NOVEMBER shall be "*Inter-Faith Month*." A Brother may invite brethren of different faiths to his own church, and vice versa. We will also foster close amity ties with one another.

DECEMBER shall be devoted to election of Lodge officers. It shall also be "*Family Month*."

JANUARY shall be the month of installation of Lodge officers. Installation of Lodge officers shall be preferably public. As many guests as possible should be invited to the affair.

FEBRUARY shall focus on St. Valentine's Day. Each Lodge may adopt its own program of activities in this regard.

MARCH shall be "*Performance Review Month*." Each Lodge shall collate all its accomplishments and submit the same to the Grand Lodge not later than March 25, 1999. All reports will form part of the performance of the Craft for the year and will be entered into the Proceedings in tabulated form.

APRIL is "*Grand Lodge Month*." Lodges shall prepare for Ancom '99 in General Santos City.

Greetings from:

# TAMARAW LODGE No. 65 F&AM

Calero, Calapan, Oriental Mindoro

List of active Members (as of December 1997)

- |                               |                             |                             |
|-------------------------------|-----------------------------|-----------------------------|
| 1. ABES, JOSE A.              | 36. GOCO, WILFREDO A.       | 71. PARAS, ROBERTO J.       |
| 2. ABIUL, HONORIO             | 37. GUTIERREZ, JAY C.       | 72. PERILLA, DOMINGO JR. V. |
| 3. ACERON, EDGARDO C.         | 38. HANDOG, ARSENIO G.      | 73. QUINTON, RUBEN T.       |
| 4. ACOB, GODOFREDO M.         | 39. ICALLA, ERWIN L.        | 74. QUITOS, WARLITO A.      |
| 5. ADALIA, RODOLFO            | 40. INFANTADO, RAFAEL L.    | 75. RAFA, OLIVO A.          |
| 6. AGUA, BENJAMIN JR. M.      | 41. JOAQUIN, ROSENDO V.     | 76. RIZALDO, NESTOR A.      |
| 7. AGUBA, CARLOS G.           | 42. KAW, ERNESTO C.         | 77. ROXAS, EDGARDO A.       |
| 8. AGUTAYA, JOSE JR.          | 43. LALISAN, JOSE JR. C.    | 78. SANCHEZ, FELIPE G.      |
| 9. ALCANESSES, DAVID JR. M.   | 44. LAO, DELFIN S.          | 79. SEECHUNG, CARMICHAEL D. |
| 10. APACIBLE, LEO O.          | 45. LEACHON EMILIO JR. L.   | 80. SENO, IRENEO            |
| 11. ARAGO, LEVI JR. B.        | 46. LEBUMFACIL, ROLANDO P.  | 81. TECSON, LUIS III A.     |
| 12. BARRIENTOS, ALFONSO A.    | 47. LEYNES, JOSE C.         | 82. TIVIDAD, MAURO C.       |
| 13. BAUTISTA, ARNULFO R.      | 48. LEYNES, MODESTO C.      | 83. TO, JIMMY C.            |
| 14. BROTONEL, MANOLO A.       | 49. LEYNES, VIRGILIO C.     | 84. TO, REY C.              |
| 15. BUGARIN, JOLLY R.         | 50. LUGANOB, LEONCIO JR. H. | 85. TOLENTINO, DANTE        |
| 16. CABALLERO, RUPERTO        | 51. LUMANGLAS, CRISANTO L.  | 86. TOLENTINO, HERMINIO V.  |
| 17. CACHA, ARNALD A.M.        | 52. MAGALING, OSIAS SR. A.  | 87. TOLENTINO, NELSON       |
| 18. CATIBOG, ANTONIO II S.    | 53. MALIWANAG, HONESTO B.   | 88. ULEP, ANSELMO R.        |
| 19. CATIBOG, REYNALDO S.      | 54. MALTO, AMADOR U.        | 89. VALLE, ARMANDO T. DEL   |
| 20. CHUA, NESTOR R.           | 55. MARASIGAN, BARTOLOME L. | 90. VILLAS, HORACIO         |
| 21. COMIA, RICHARD F.         | 56. MARCO, RAMONCITO J.     | 91. VILLAS, REY             |
| 22. CONCEPCION, JAIME B.      | 57. MARTINEZ, LEOVIGILDO    | 92. YAP, DEWEY O.           |
| 23. CORPUZ, TEOFILO S.        | 58. MASANGKAY, BAYANI       | 93. YAP, MANUEL             |
| 24. DAPITO, ANATALIO S.       | 59. MEDINA, AURELIO         |                             |
| 25. DAVALOS, ROBERTO M.       | 60. MEDINA, CONRADO G.      |                             |
| 26. DAVALOS, ROMULO M.        | 61. MEDINA, EDGARDO G.      |                             |
| 27. DELA CRUZ, NOEL S.        | 62. MEDINA, RUBEN G.        |                             |
| 28. DILAY, ELMER V.           | 63. MENDOZA, RIZALINO M.    |                             |
| 29. ESTEBAN, SATURNINO D.     | 64. NG TSAI, OSCAR T.       |                             |
| 30. EVANGELISTA, MARGARITO C. | 65. NUEVAS, JAIME JR. G.    |                             |
| 31. FERRAREN, APOLLO E.       | 66. OLYMPIA, MANUEL S.      |                             |
| 32. GARCELLANO, MANUEL G.     | 67. ONG, ARMANDO A.         |                             |
| 33. GARCIA, DARIUS H.         | 68. ONG, LLEWELLYN S.       |                             |
| 34. GARCIA, RENATO V.         | 69. PADILLA, EDGARDO M.     |                             |
| 35. GOCO, RODOLFO JR. S.      | 70. PANALIGAN, EMMANUEL S.  |                             |

## ADDITIONAL MEMBERS

94. WB NATHANIEL D. LAO
95. BRO. ROMEO C. SANTIAGO
96. BRO. ROLANDO M. AMARILLO
97. BRO. TEODULFO S. BADILLO
98. BRO. EDERLINO C. ACERON
99. BRO. LORENZO A. MAGPANTAY

# OFFICERS OF THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES FOR MASONIC YEAR 1998-1999

## ELECTED, APPOINTED GRAND LODGE OFFICERS

Grand Master	-	MW Enrique L. Locsin
Deputy Grand Master	-	RW Franklin J. Demonteverde
Senior Grand Warden	-	RW Oscar V. Bunyi
Junior Grand Warden	-	RW Napoleon A. Soriano
Grand Treasurer	-	MW John L. Choa, PGM
Grand Secretary	-	MW Reynold S. Fajardo, PGM
Asst. Grand Treasurer	-	VW Ramon G. Nuñez
Asst. Grand Secretary	-	VW Benjamin J. Torres
Grand Orator	-	VW Fernando V. Pascua, Jr.
Grand Marshal	-	VW Crispulo M. Fernandez, Jr.
Grand Chaplain	-	VW Alberto C. Reyes
Grand Standard Bearer	-	VW Pablo S. Chu
Grand Sword Bearer	-	VW Juan Luis L. Faustmann
Grand Bible Bearer	-	VW Hernani B. Lopez
Senior Grand Lecturer	-	VW Isaac F. Arribas, Jr.
Senior Grand Deacon	-	VW Gerardo B. Francisco
Junior Grand Deacon	-	VW Roy G. Azarcon
Senior Grand Steward	-	VW Jaime Y. Gonzales
Junior Grand Steward	-	VW Danilo C. Datu
Grand Pursuivant	-	VW Rafael J. Roxas
Grand Organist	-	VW Roberto C. Reyes
Grand Tyler	-	VW Abelardo L. Aportadera, Jr.

## BOARD FOR GENERAL PURPOSES

Chairman	-	MW Reynato S. Puno, PGM
Vice-Chairman	-	MW Rizal D. Aportadera, PGM
Member	-	MW Reynold S. Fajardo, PGM
Member	-	MW Rudyardo V. Bunda, PGM
Member	-	MW Rosendo C. Herrera, PGM
Member	-	MW Pablo C. Ko, Jr., PGM
Secretary	-	RW Franklin J. Demonteverde, DGM

## REGIONAL DEPUTY GRAND MASTERS

North Western Luzon	-	VW George O. Chua Cham
North Eastern Luzon	-	VW Victor M. dela Cruz
West Central Luzon	-	VW Oscar S. Jaring
East Central Luzon	-	VW Jose R. Dizon

National Capital	-	VW Rogelio S. Talastas
Tagalog	-	VW Virgilio F. Sarmiento
Quezon & Bicol	-	VW Luciano M. Maggay
Eastern Visayas	-	VW Procopio B. Trabajo, II
Western Visayas	-	VW Tommy O. Que
North Central & Eastern Mindanao	-	VW Tomas R. Garcia
Western Mindanao	-	VW Christopher Chua Tek-An
South Central Mindanao	-	VW Froilan G. Tecson
Overseas	-	VW Frederick G. Dumlao

## REGIONAL GRAND LECTURERS

North Western Luzon	-	VW Clemente M. Nava
		VW Noel S. Encarnacion
North Eastern Luzon	-	VW Gualfredo C. Martinez
West Central Luzon	-	VW Emiliano V. Leonor
East Central Luzon	-	VW Juanito L. Bernardo
		VW Andres Merlin N. Bernardo
National Capital	-	VW Raul A. Laman
Tagalog Region	-	VW Abelardo T. Camahalan
Quezon & Bicol	-	VW Ricardo T. Tan
Eastern Visayas	-	VW Noel S. Bañez
		VW Robert E. Savellon
Western Visayas Region	-	VW Enrique C. Lim, Jr.
North Central & Eastern Mindanao	-	VW Ervin S. Aspiras
		VW Renato M. Guerra
Western Mindanao	-	VW John K. Go
South Central Mindanao	-	VW Juanito P. Abergas
Overseas	-	VW Doroteo E. Camaganacan
		VW Angel C. Baldemor

## DISTRICT DEPUTY GRAND MASTERS

*District No.*

01-	VW Andy L. Lim
03-	VW Rudy Lo. Ong
05-	VW Sonny K. Wang
07-	VW Julio M. Cabali
09-	VW Godofredo V. Señirez, Jr.
11-	VW Vicente B. Lopez
13-	VW Ricardo T. Misa
15-	VW Leonilo T. Alger
17-	VW Amado P. Arnaiz
19-	VW Peter Ismael F. Eusoof
21-	VW Michael R. Jugan
23-	VW Jaime R. Camino, Jr.
25-	VW Godofredo O. de Guzman

*District No.*

02-	VW Serafin E. R. Manarin
04-	(Provisional)
06-	VW Roberto C. Santos
08-	VW Luis L. Vizcocho
10-	VW Benjamin Alvaro
12-	VW George S. Yorobe
14-	VW Teodoro C. Rey, Jr.
16-	VW Manuel T. Lao, Jr.
18-	VW Edward Y. Chua
20-	VW Aurelio L. Lopez, Jr.
22-	VW Victorio H. Cortes, Jr.
24-	VW Samuel K. Morgia
26-	VW Johnny T. Pimentel

*District No.*

- 27- VW Tony N. Lee, Jr.  
 29- VW Edward O. Joston, Jr.  
 31- (Provisional)  
 33- VW Enrico G. Divina  
 35- VW Carlito B. Evangelista  
 37- VW Jaime L. Nabua  
 39- VW Godofredo M. Batarao, Jr.  
 41- VW Van Cornelius D. Luspo  
 43- VW Pedro B. Pis-o  
 45- VW Dionisio C. Panajon  
 47- VW Godofredo L. Duque  
 49- VW Fortunato B. Tumaliuan, Jr.  
 51- VW Clemente S. Salvador, Jr.

*District No.*

- 28- VW Filomeno O. Chua, Jr.  
 30- VW Teodorico B. Capuyan  
 32- VW Victor L. Velasco  
 34- VW Felipe G. Zapatos  
 36- VW Francisco A. Labao  
 38- VW Edgardo D. Ortega  
 40- VW Eddie G. Estrella  
 42- VW Elmer P. Alias  
 44- VW Chin Bon Te Lu  
 46- VW Roberto L. Chua  
 48- VW Domingo T. Teng  
 50- VW Daniel A. Tan

<b>DISTRICT GRAND LECTURERS</b>
---------------------------------

*District No.*

- 1- VW Eduardo S. Ramos  
 VW Isaac Ish. B. Arribas, II  
 VW Egidio R. Ancajas  
 3- VW Rodolfo A. Tor  
 VW Enrique G. Cunanan  
 VW Benito K. Tan  
 VW Victor A. Yu  
 5- VW Hermogenes E. Ebdane, Jr.  
 VW Rafael D. Marfori  
 VW Edward D. See  
 VW George L. So  
 7- VW Emilio C. Dalican  
 VW Carlos N. Villanueva  
 VW Danilo C. Angeles  
 9- VW Delfin B. del Rosario  
 VW Conrado A. Boro  
 11- VW Renato T. Apuan  
 VW Pedro R. Falcon  
 13- VW Pedro F. Santiago  
 - VW Herminigildo R. Flancia  
 VW Edwin E. Ventura  
 15- VW Alfredo D. Leon Guerrero  
 VW Edwin E. Ventura  
 17- VW Larry G. Price, Sr.  
 19- VW Joseph O. Torres  
 21- VW Robert E. Ring  
 23- VW Fernito D. Lusung  
 VW Benjamin T. Araniego, Jr.  
 VW Marcelo P. Agustin  
 VW Virgilio E. Bunao

*District No.*

- 2- VW Miguel T. Jimenez  
 VW Angelito C. Monge  
 VW Wilfredo S. Handog  
 VW Manuel A. Baes  
 VW Augusto R. Talicol  
 VW Gumersindo M. Villena  
 VW Rufino G. Arias, Jr.  
 (Provisional)  
 4- VW Iluminado C. Monzon  
 6- VW Emmanuel A. Briñas  
 VW Felizardo P. Tirado  
 8- VW Reymundo M. Valbuena  
 VW Reynaldo O. Calayan, Jr.  
 10- VW Benjamin Alvaro  
 VW Manolo A. Brotonel  
 12- VW Amador D. Cuvin  
 VW Jerbert O. Yao  
 VW Eduardo A. Taduran  
 14- VW Azarias R. Jayco  
 16- VW Neal H. Tan  
 VW Gil L. Viojan  
 18- VW Joselino P. Aguilar, Jr.  
 20- VW Benito K. Co  
 VW Arthur U. Young  
 22- VW Hernan V. Antonio  
 VW Federico M. Espende  
 24- VW Emmanuel B. Mende  
 VW Jose P. Dungog  
 26- VW Santos B. Gabison, Jr.  
 28- VW George G. Lim

- District No.*
- 25- VW Jose V. Oconer, Jr.  
 27- VW Rex Milton A. Dolino  
 29- VW Danilo P. Gamino  
 VW Romeo M. Grospe  
 VW Bernardo A. Espino  
 VW Crisanto D. Carlos  
 VW Manuel E. Romero  
 VW Ricardo L. Villaseñor  
 31- (Provisional)  
 33- VW Jose I. Hidalgo, Sr.  
 VW Rodrigo N. de Guzman  
 VW Wilfredo S. Wy  
 VW Filoteo M. Jimenez  
 35- VW Domingo G. Simon  
 VW Martonino R. Marcos  
 37- VW Amado V. Araos  
 VW Michael V. Nava  
 39- VW Maximino O. Gabatino, Jr.  
 VW Arnel B. de Mesa  
 41- VW Rimas G. Calixto  
 43- VW Mathias B. Golocan  
 VW Dominador W. Tumbali  
 45- VW Antonio C. Catembong, Jr.  
 VW Roger Z. Guzman  
 VW Ricardo G. Nicolas  
 47- VW Ernesto E. Cua  
 VW Llewellyn M. Santos  
 49- VW Perfecto U. Lingan, Jr.  
 VW Dominador T. Bariuan  
 VW Macario C. Ines

- District No.*
- 28- VW Eduardo C. Chan  
 30- VW Abelardo F. Plaza, Jr.  
 VW Roland C. Ramos  
 32- VW Lupe P. Amorado  
 VW Samuel T. delos Reyes  
 34- VW Michael O. Ong  
 VW Ruben Ra. Cagas  
 36- VW Robert S. Co  
 38- VW Adonis B. Macute  
 VW Eddie M. dela Cruz  
 40- VW Dante L. Villa  
 VW Raul G. Cabalang  
 42- VW Melchor R. Ocdenaria  
 VW Randy M. Cadiogan  
 44- VW Mario A. Reyes  
 VW Francisco B. Navarro  
 46- VW Roberto O. Ang  
 VW Cesar M. Sabulao  
 VW Marion S. Martin  
 48- VW Vicente P. Garrido  
 VW Antonio E. Sarossa  
 50- VW Anthony E. Sarossa  
 VW Elmer S. Que  
 VW Rogelio L. Igot  
 51- VW Wilfredo D. Palada, Jr.  
 VW Roger M. Balmaceda  
 VW Nicomedes P. Federizo

## GRAND LODGE COMMITTEES FOR 1998-1999

### COMMITTEE ON FINANCE

- Chairman RW Franklin J. Demonteverde  
 Vice RW Oscar V. Bunyi  
 Members RW Napoleon A. Soriano  
 VW Roberto C. Reyes  
 VW Ramon G. Nuñez

### COMMITTEE ON ACCOUNTS

- Chairman VW Lucas T. Ty  
 Vice VW Gerardo C. Francisco  
 Members VW Domingo T. Chua  
 VW Danilo C. Datu  
 VW William C. Yu

### COMMITTEE ON ADMINISTRATION OF LODGES

- Chairman VW Roberto C. Reyes  
 Vice RW Napoleon A. Soriano  
 Members VW Joselito C. Villarosa  
 VW Crispulo M. Fernandez, Jr.  
 VW Leonardo T. Ting  
 VW Benjamin J. Torres

### COMMITTEE ON THE REVISION OF THE CONSTITUTION

- Chairman VW Fernando V. Pascua, Jr.  
 Vice VW Eugenio S. Labitoria

Members VW Ricardo P. Galvez  
VW Rodrigo Y. Arandia  
WB Victor Y. Eleazar

#### **COMMITTEE ON INVESTMENTS**

Chairman MW Rudyardo V. Bunda, PGM  
Vice MW Rizal D. Aportadera, PGM  
Members VW Roberto C. Reyes  
VW Joselito L. Santos  
VW Rafael G. Rubrico  
WB Jaime L. Canatoy

#### **COMMITTEE ON JURISPRUDENCE**

Chairman MW Reynold S. Fajardo, PGM  
Vice VW Fernando V. Pascua, Jr.  
Members VW Carlos R. de Castro  
VW Ricardo P. Galvez  
VW Rodrigo Y. Arandia  
VW Abelardo L. Aportadera, Jr.  
WB Godofredo C. de Guzman  
WB Victor Y. Eleazar

#### **COMMITTEE ON GRIEVANCES**

Chairman MW Juan C. Nabong, Jr., PGM  
Vice VW Rodrigo Y. Arandia  
Members MW Raymundo N. Beltran, PGM  
VW Raoul V. Victorino  
VW Johnny M. Mendoza

#### **COMMITTEE ON BY-LAWS**

Chairman WB Victor Y. Eleazar  
Vice VW Godofredo C. de Guzman  
Members VW Ernesto A. Uy  
VW Benjamin J. Torres  
WB Santiago T. Gabionza, Jr.

#### **COMMITTEE ON AWARDS**

Chairman MW Rosendo C. Herrera, PGM  
Vice RW Franklin J. Demonteverde  
Members RW Oscar V. Bunyi  
RW Napoleon A. Soriano  
VW Leonardo T. Chua  
VW Benjamin J. Torres

#### **COMMITTEE ON RESOLUTIONS**

Chairman VW Fernando V. Pascua, Jr.  
Vice VW Crispulo M. Fernandez, Jr.  
Members VW Isaac F. Arribas, Jr.  
VW Raul A. Laman  
VW Joselito C. Villarosa

#### **COMMITTEE ON CHARTERS**

Chairman MW Agustin V. Mateo, PGM  
Vice VW Raul A. Laman  
Members VW Isaac F. Arribas, Jr.  
VW Alexander B. Madamba  
VW Joselito C. Villarosa  
VW Benjamin J. Torres

#### **COMMITTEE ON RESEARCH & MASONIC EDUCATION**

Chairman MW Reynold S. Fajardo, PGM  
Vice VW Isaac F. Arribas, Jr.  
Members VW Fernando V. Pascua, Jr.  
VW Conrado V. Sanga  
VW Juan Luis L. Faustmann

#### **COMMITTEE ON VITAL ISSUES**

Chairman MW Rizal D. Aportadera, PGM  
Vice MW Reynold S. Fajardo, PGM  
Members MW Rudyardo V. Bunda, PGM  
MW Teodorico V. Baldonado, PGM  
VW Raoul V. Victorino

#### **COMMITTEE ON NECROLOGY**

Chairman RW Napoleon A. Soriano  
Vice VW Rodolfo H. Cardona  
Members VW Saul R. Exmundo  
VW Jose O. Lustre  
VW Romeo S. Musngi  
VW Mariano S. Remoquillo  
VW Alberto C. Reyes  
VW Pablo M. Elauria  
VW Ernesto A. Uy  
WB Geminiano V. Galarosa, Jr.

#### **COMMITTEE ON MEDIA RELATIONS**

Chairman VW Abelardo L. Aportadera, Jr.  
Vice VW Samuel P. Fernandez  
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VW Manuel S. Crudo, Jr.  
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Masonic District No. 15

under the Jurisdiction of the Most Worshipful Grand Lodge  
of the Free and Accepted Masons of the Philippines

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# Patriotic Poems

## ALAY SA -KALAYAAN- DAANG TAONG KASARINLAN

by VW Romeo S. Musngi, PDDGM

NOON, PAGKAT LUBLOB SA KASAMAAN  
ANG MGA HIDHID NA DAYUHAN  
ANG PAGDURUSA AT KAHIRAPAN  
AY TIKLOP TUHOD NA PINAPASAN  
NG BAYAN KO

ANG SAWIMPALAD NA MAMAMAYAN  
AY LALO PANG PINAHIRAP  
AT SINAWI NG KAMANGMANGAN  
WALANG LAKAS NA LUMABAN  
SA HARI NG KABUKTUTAN

NGUNIT, PAGKATAPOS NA ISILANG  
ANG MGA BAYANI NITONG BAYAN  
ANG PAGKAMULAT NG ISIPAN  
SAYANG NAGBUKAS AT NAGTURO  
UPANG MAGKAISA AT LUMABAN  
SUKDULANG MAGBUWIS NG BUHAY

ANG MGA ANAK NITONG BAYAN  
DI NATAKOT KATITING MAN  
LUMAYA LANG ITONG BAYAN

NGAYON, BAYAN AY MALAYA NA  
ANG LAHAT AY NAGSASAYA  
PATI IBON AY KUMAKANTA  
ANG HANGIN AT BATISAN  
AY MASISIGLA  
ANG ATING BUKID PATI PARANG  
AT KABUNDUKAN AY NAGPAPAHIWATIG  
NG KASIGLAHAN  
DAMANG-DAMA ANG PANGAKO  
NG MAYKAPAL  
SA KANYA AT SA BAYAN  
ALAY ITONG KALAYAAN

HABANGBUHAY, SA ISIPAN KO AT GUNITA  
HINDING-HINDI MAWAWALA  
MGA BAYANING PINAGPALA  
UPANG BAYAN AY LUMAYA  
ANG KATULAD NINA BONIFACIO  
MABINI AT AGUINALDO  
JAENA, MGA LUINA AT JACINTO  
AT SIRIZAL NA BINARIL  
SA BAGONG BAYAN  
SIYANG TUNAY NA DAHILAN  
MATAMASA LANG ITONG ATING  
KASARINLAN

## MY FLAG

by Alberto Campos

NOTE: ALBERTO CAMPOS WAS A CELEBRATED LITERARY ARTIST, A PROFESSOR AT VARIOUS UNIVERSITIES IN MANILA, PARTICULARLY THE CENTRO ESCOLAR UNIVERSITY AND THE UNIVERSITY OF STO. TOMAS, A VETERAN JOURNALIST, EDITOR-IN-CHIEF OF "EL MERCANTIL," AND DIRECTOR OF THE SPANISH SECTION OF BOTH THE PHILIPPINES FREE PRESS AND "EL DEBATE."

FOLLOWING IS eF.R.e.N.'S FREE TRANSLATION OF CAMPOS' ORIGINAL POEM IN SPANISH:

O holy flag, my Country's Sun,  
thy banner to the wind now floats.  
All the Philippines' offsprings  
now raise their hearts beneath thy folds.

The Sun with its cortege of stars  
is now above, there in the sky.  
After quite a long delay,  
O holy flag, I do return  
in order to contemplate thee.

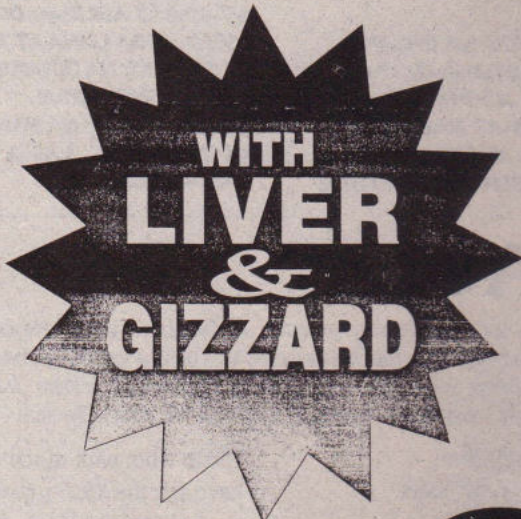
Those who, with much excitement fired,  
have felt the ideal's passion strong  
thy holy banner kiss  
with devotion true.

Glory: for the nation that  
gives acclaim to thee,  
glory, glory, with love and loyalty!  
glory, glory, thy flame of gold  
is the sign of holy liberty!  
Glory, glory to thee, o holy flag!

GREETINGS



**MAGNOLIA  
FRESH-FROZEN  
CHICKEN**



Di basta manok. Manok Magnolia.





# ANCOM 1998: AN OVERVIEW

**T**he Grand Lodge premises on San Marcelino St., Malate, Manila came alive early on April 20 as delegates from all over the jurisdiction registered for the 82nd Annual Communication of our Grand Lodge. On that day and on the day following fraternalism clearly prevailed among local and foreign brethren.

Early in the morning of the 22nd Masons and guests assembled at the Rizal Monument in the Luneta for the flag raising and floral offering ceremonies and thence proceeded in motorcade to the Plaridel Masonic Temple, where they had a light breakfast. Later the officers concerned rehearsed the opening ceremonies of the Ancom at the Jose Abad Santos Plenary Hall.

Golf and tennis aficionados among the brethren, meanwhile, competed with one another in Fort Bonifacio, Makati City, where took place later the drawing of lucky raffle tickets.

*MW William C. Rheubottom of the Prince Hall Grand Lodge of Washington, RW Ramon Viñals y Soler of the Grand Lodge of Spain and Prov. Grand Lodge of Cataluña, MW Leon Angel P. Bañez, Grand Master of the Grand Lodge of the Philippines, VW Edgardo C. Perez, Grand Standard Bearer, MW Agustin V. Mateo, PGM, Incoming Grand Master Enrique L. Locsin, Sis Esperanza delos Santos Herrera, and other members of the Masonic Family during flag ceremony at the Luneta...*

In the evening at the Scottish Rite Temple on Taft Avenue the Grand Guild of Past Masters of the Philippines (GGPMP), which earlier held its 14th Annual Convention at the Jose Abad Santos Plenary Hall of the Plaridel Masonic Temple, and the Supreme Council of the Order of DeMolay Phils. had a joint fellowship dinner, which was highlighted by the giving of awards as well to individual Past Masters as to outstanding District Guilds

and the collaring of Active Members of the Supreme Council, Order of DeMolay Phils.

At 8:00 a.m., April 23, Deputy Grand Master Enrique L. Locsin presided over the opening of the Grand Lodge and the reception of the following: MW Leon Angel P. Bañez, Jr., Grand Master; Past Grand Masters of the Grand Lodge of the Philippines; foreign Masonic dignitaries; and Very Reverend Julio Labayen, OCD, Bishop of the Prelature of Infanta, Quezon, guest of honor and speaker.

The narration accompanying the presentation of the various flags of the Philippine revolution stressed the role of Masons in the Filipino nation's struggle for freedom. The brethren decidedly felt proud of the accomplishment of their heroic forebears.

The Batong Buhay Lodge #26 Choir led the singing of the Pambansang Awit, Senior Warden Virgilio S. David of Hiram Lodge #88 the Pagpupugay sa Watawat (Salute to the Flag), and VW Crispulo Fernandez the invocation. Fr. Leo Usman, AM, then gave the benediction, and VW Hernani B. Lopez, DDGM of the host district, welcomed to the Ancom the brethren and guests, who were next regaled by the rendition of "Bayan Ko" by Amity Rose Ballaret, a graduate of the UP College of Music.

VW Cesar de Leon Go delivered a grand oration on "The Tests of a True Mason," while Bishop Labayen, who was intro-

duced by Junior Grand Warden Oscar V. Buni, delved into the question Is colonialism a thing of the past? and focused on the challenge of globalization today on the occasion of the centennial of the Philippine Republic. He definitely deserved the plaque of appreciation subsequently given him.

In the afternoon, the Acacia Mutual Aid Society Inc. (AMASI) held its annual meeting, and the Masonic Charities for Crippled Children Inc. (MCCCI) presented its report to the assembly.

Grand Master Bañez then received the Grand Representatives and expressed his appreciation of their labors. The Grand Representatives in turn pledged they would work harder to promote closer relationship between our Grand Lodge and the Grand Lodges they are representatives of.

The Grand Lodge of the Philippines then had a corporate meeting...

The Grand Master's Night started, of course, with an invocation, followed by the singing of the Pambansang Awit led by Lodges Batong Buhay #27 and Kagitingan #286.

VW Hernani B. Lopez having given the welcome remarks, dinner at the Grand Lodge premises ensued. Los Caballeros of the Phil. Army provided an entertaining mu-

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***Dignitaries in the East at opening ceremonies of the Ancom held in the Jose Abad Santos Hall, Plaridel Masonic Temple II.***





**Grand Marshal Artemio A. Tadiar, assisted by Senior Grand Deacon Simeon L. Torralba and acting Junior Grand Deacon Emil Dalican, presents MW Damaso C. Tria and other PGMs of our Grand Lodge.**

sical piece and Masonic District No. 48 and Bethel 22, Order of Job's Daughter, dance numbers. The Grand Lodge then presented awards to outstanding Master Masons, Worshipful Masters, Lodge Secretaries, DDGMs, DGLs, GLIs, Lodges, Districts, and Newsletters.

After special numbers from our Tuguegarao, Bicol, and other brethren, as well as ladies and children of Masons, Grand Master Bañez gave the closing remarks, in which he stressed the desirability of working together in close harmony to accomplish worthwhile goals.

Ballroom dancing capped the Grand Master's Night, which was ably emceed by VW Mario T. Buenaventura, PGP.

On the 24th, the Proceedings of the 81st Ancom having been approved, the Grand Master, the Grand Treasurer, the Grand Secretary, the Senior Grand Lecturer, the Standing and Special Committees, and the Committee on Grand Lodge Officers Reports presented

their respective reports.

Next RW Enrique L. Locsin, DGM, presented the accounts and budget of the Grand Lodge for MY 1998-99, and VW Eugenio S. Labitoria reported on the petitions, motions and resolutions his committee had received.

Metro Manila and Cavite, Bicol and Iloilo vied for the hosting of the 84th Ancom in the year 2000, with the last emerging as winner.

In the afternoon of the 24th, the Grand Lodge Gold Medal of Honor was conferred upon MW Bro. Reynato S. Puno, PGM, by MW Leon Angel P. Bañez, Jr., Grand Master, assisted by VWBs Alberto C. Reyes,

Agerico V. Amagna, Jr. and Benjamin J. Torres. MW Puno, in effect, became the second recipient of the "highest award that is within the capacity of the MW Grand Lodge to give" in recognition, among other things, of his continuing dedicated service to the Craft, which he has served as Grand Master in 1984-85, Chairman of many important Grand Lodge Committees, Cabletow Editor-in-Chief, Grand Treasurer in 1987 and in 1991-94, Chairman of the Board for General Purposes under

**Grand Marshal Tadiar presents MWBs Austin Teng and Theodore L. Way, PGMs of the Grand Lodge of China.**



various administrations, and in other capacities, wherein he has always exemplified inflexible fidelity to his trust, and to which he has brought pride through his many accomplishments in the field of law and in public service, all the time serving as exemplar of dedicated and devoted service to God, country and fellowman.

After the honoree's brief speech of acceptance, the Grand Lodge was recessed to give the brethren an opportunity to congratulate the Grand Lodge Gold Medal Awardee.

At the sound of the gavel in the East the election of Grand Lodge officers took place. RW Enrique L. Locsin, RW Franklin J. Demonteverde, RW Oscar V. Bunyi, and MW Reynold S. Fajardo, PGM, were unanimously elevated to the stations of Grand Master, Deputy Grand Master, Senior Grand Warden, and Grand Secretary. The majority of the voting delegates decided to entrust again the office of Grand Treasurer to MW John L. Choa, PGM.

The election of Junior Grand War-

den, as before, was exciting. In the first balloting, VW Juanito P. Abergas got 79 votes, VW Benjamin S. Geli 83, VW Clemente M. Nava 85, VW Eugenio S. Labitoria 139, and VW Napoleon A. Soriano 182. In the second balloting, VW Nava garnered 39 votes, VW Labitoria 190, and VW Soriano 259.

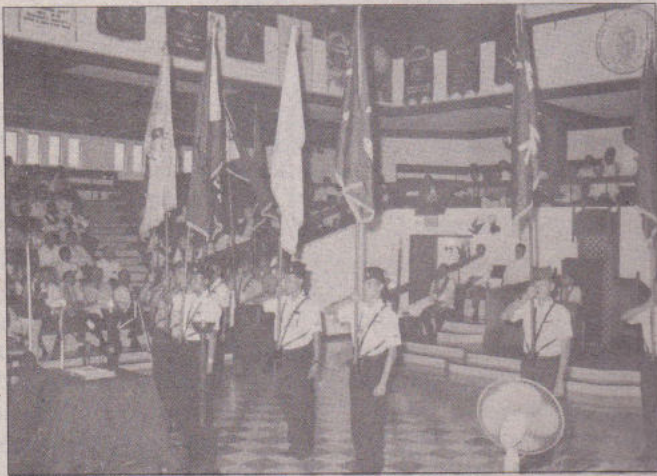
JGW-elect Soriano thanked God first of all and the brethren next. "Kung wala kayo," he said, "wala ako. In the 1994 Ancom in Cebu I was only an alternate. In 1995 I was not nominated. In the 1996 Ancom in Cagayan de Oro City I placed second to now Deputy Grand Master Franklin J. Demonteverde. In 1997 I was not nominated again. And now you elected me Junior Grand Warden. The

moral is, time, patience and perseverance will accomplish all things." Exerting effort to avoid the tears of joy, the JGW-elect reiterated his thanks to the brethren.

Incoming Grand Master Locsin, meanwhile, presented the appointed officers for MY 1998-99.

The JGW-elect gave a blow-out at

**Presentation of Philippine revolutionary standards by brethren of Kagitingan Lodge No. 286**



**Outstanding Masons in various fields of endeavor**

Tezz....

At about 8:00 a.m., April 25, VW Roberto Q. Pagotan, SGL, assisted by VW B.J. Torres, past and incoming AGS, and VW Sammy P. Fernandez, PSGS, presided over

the conferral of the Installed Past Master's Degree in the Stafford Hall.

Next incumbent Masters and Secretaries of Lodges attended a seminar-workshop in the Jose Abad Santos Hall. The

seminar-work shop consisted of lectures, namely: "Administration & Management of Lodges" by VW Clemente M. Nava, "How to Preside" by VW Fernando V. Pascua, Jr., PSGS, and "Introduction to the Internet and Setting Up a Lodge Web Site" by Bro. Pieter Nootenboom.

The incoming Grand Master, Deputy Grand Master and Grand Wardens then met with appointed DDGMs, DGLs, and Grand Line Officers.



**Most Outstanding Local Lodge Narra 171 led by Most Outstanding Worshipful Master (Local) Voltaire A. Francisco with MW Bañez and MW Ko**

**Outstanding Mason in Business Management Jaime Gonzales and family with MW Pablo C. Ko, Jr., Awards Committee Chair, and MW Bañez**

**Incoming Grand Master Henry L. Locsin poses with Most Outstanding Master Mason Eugene Jack Galbreath and two brethren of Dagohoy Lodge #84.**



Finally came the installation of Grand Lodge Officers for MY 1998-99 at the Manila Hotel. Following is a description by a non-Mason of the installation ceremonies and the ensuing dinner-cum-program.





*Susan Romualdez-Loacin, wife of incoming GM Henry L. Loacin, joins MW Bañez and other Tuguegarao brethren and ladies sing their theme song.*

*Ladies and daughters of our Bicol brethren exhibit their dancing feet to lure the brethren to choose Bicol as host of the 2000 Ancom.*



*Brethren and ladies of Most Outstanding District #29, led by Most Outstanding DDGM Leonardo T. Ting. The other Most Outstanding District was #3, led by Most Outstanding DDGM Jose Marlowe Pedregosa.*

*VW Victor Tan Tek Sian of Biak-na-Bato Lodge #7 receives an award for being the most faithful, most patient, most industrious right-hand man of outgoing Grand Master Leon Angel P. Bañez, Jr.*



# MULTIVITE *feeds*

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# A Century of Philippine Masonry

by MY Medina of TODAY

What makes Locsin's installation as Grand Master especially meaningful this year is that his leadership comes at a time when the country is celebrating the Centennial of its independence.

In the past, family and friends of the members were able to witness this stately ceremony. The fraternity opened its doors to the public several years ago after it was accused of being ungodly and of having heretics. But the Masonic movement is really a fraternity of all religions and the Supreme Being—God—is referred as "the Great Architect of the Universe."

This year, however, the pageantry called to mind the vast contributions of the Masons to the country's development. The fraternity is proud to have passed on its legacy of having most of our presidents as members—it has, for example, Emilio Aguinaldo, Jose Laurel, Manuel Roxas, and Manuel L. Quezon. Philippine Masonry has tapped all our national heroes except for Gomez, Burgos and Zamora and three of the 13 martyrs (of Bagumbayan). It's also worthwhile to note that 70 percent of those who attended the Malolos Constitution were Masons.

In other countries, Masonry also contributed to a nation's development

**Y**ou could swear that even the drop of a pin on the carpeted floor or merely clearing one's throat could send echoes amid the solemn atmosphere on April 25 at the Grand Pavilion of the Manila Hotel. About 1,000 people witnessed the 82nd Installation of the Grand Lodge officers of the Masons of the Philippines, especially the installation of this year's Grand Master, Enrique L. Locsin, president and general manager of PHILIPPINES FREE PRESS. Some members from abroad flew in just to attend the gathering.



*Flanked by Grand Deacons Gerardo B. Francisco (right) and Roy G. Azarcon (left), Grand Marshal Cris M. Fernandez, Jr. presents Philippine Flag.*

through its members who became revered leaders. In the United States, for example, the list was begun by George Washington... The same legacy was also true in France, Spain, England, and Old Russia, to name a few.

With a high regard for good morals among these public leaders, graft and corruption was unheard of—a food for thought for our newly elected government officials.

Composed of men from all walks of



**Our PGMs---MW Bros. Damaso C. Tria, Simeon Rene Lacson, Rudyardo V. Bunda, Rosendo C. Herrera, Reynato S. Puno, Reynold S. Fajardo, Teodorico V. Baldonado, Juan C. Nabong, Jr., Raymundo N. Beltran, John L. Choa, Agustin V. Mateo, Rizal D. Aportadera, Pablo C. Ko, Jr., Danilo D. Angeles, and Jose Percival L. Adiong--are received.**

life, the Philippine Masonic jurisdiction includes Guam, Japan and Korea.

The colors of the embellished aprons worn by the members define members according to their stations. These aprons signify the fact that they descended from the Masons who built the temples, cathedrals and castles during ancient times. Later, with the demand for more men to practice the profession, they recruited and formed themselves into an organization. Interestingly, and to this day, the

bond between brothers is so strong that the widows and orphans of Masons who pass away are taken care of by the organization.

At the Pavilion, the setting replicated the fraternity's Grand Lodge, which was built in 1911 on San Marcelino in Manila. Even the checkered black and white floors of their office were recreated through rolls of linoleum laid out on the expensive floor of the Maynila Ballroom. Chairs from the Philippine Masonry office were transported and brought to the place,



**Outgoing Grand Master Leon Angel P. Bañez, Jr. welcomes visiting foreign dignitaries.**



including the seat of the Grand Master.

To give the event a centennial touch, an indigenous Filipino ritual called *Pitong Alay* was performed at the installation. Seven women dressed in tribal costumes

**Reception of foreign dignitaries**

brought out offerings such as water, rice, fire and earth.

With ramrod discipline and a palpable sense of great pride, the Masons went about the three-hour-long ceremony, which was patterned according to the installation traditions of their predecessors. Foreign dignitaries were given a reception. During the procession at the ceremonial hall, the Grand Master was preceded by the Grand Sword Bearer (VW Juan Luis L. Faustman) and the Grand Bible Bearer (VW Hernani B. Lopez). The Grand Standard Bearer (VW Pablo S. Chu) and a page boy, no doubt the youngest person in the room, who carried a cushion with the jewels, on the other hand, followed the Grand Master. Marshals guided the officers to be installed. Lower-rank officers were installed first, followed by the appointive (Grand Line) officers.

Locsin was led to the altar and took

**GSB Juan Luis L. Faustman bears "Excalibur".**



the obligation of Grand Master. He was also given his charges or the responsibilities that were expected of him. Another high point in the ceremony was the turnover by the installing officer (MW Reynato S. Puno, PGM and Associate Justice of the Supreme Court, assisted by MW Rizal D. Aportadera, PGM, who acted as Master of Ceremony) of the hat—the highest symbol of authority in the organization—and the gavel to signify that the new Grand Master would now preside over the affair.

After the Lord's Prayer was sung by a choir during the event, Locsin took his oath of office. Wishing him good luck in his future endeavors as leader of the Philippine Masons, the Grand Chaplain (MW Reynold S. Fajardo, PGM) recited a prayer for the Grand Master, who subsequently delivered his inaugural address.

As in all family celebrations, the celebration culminated with a hearty dinner, cultural numbers and dancing for the rest of the evening.

**Incoming Grand Master Henry Locsin, followed by Grand Standard Bearer Pablo S. Chu and young page....**



*Master of Ceremonies Rizal D. Aportadera, PGM, escorts incoming GM Locsin to the Altar.*

*Incoming GM Locsin: "I most solemnly and sincerely promise and swear to administer, without bias and partiality, the Constitutions of our ancient and honorable Order and to strive, to the best of my ability, for its enlargement and advancement....."*



*Installing Officer Reynato S. Puno, PGM, prepares to give gavel, symbol of authority, to newly-installed GM Locsin.*



*Former Solicitor General Frank Chavez and other VIPs attentively listen to MW Bro. Locsin give brief inaugural address.*



*Masonic dignitaries from overseas do likewise.*



*Newly-installed GM Locsin leads recessional.*



*Makati Congressman Joker Arroyo greets Locsin family: Teodoro Sr., Teddy Boy Jr., and Sis. Susan*



*Our Australian brethren present token gifts to MW Henry Locsin.*



The Grand Guild of Past Masters of the Philipines (GGPMP) held its 14th Annual Convention at the Jose Abad Santos Plenary Hall of the Plaridel Masonic Temple II on April 22, 1998.

After Past GGPMP President Rody C. Herrera, PGM, had delivered the welcome address, the Grand Guild's President, Treasurer, and Secretary, MW John L. Choa, PGM, VW Mariano Sih Chay Huat, and VW Fernando F. Manas, Jr., respectively, presented their reports.

By virtue of Proclamation Nos. 8 and 9, respectively, MW Choa announced, a Past Master is now entitled to a P5,000 death benefit and a P5,000 hospital benefit.

"As of today," he further revealed, "the trust fund which we have established stands at P473,298.07. This amount cannot be touched except by special appropriation duly approved by our members during the Grand Guild's convention."

After the approval of the minutes of the 1997 Annual Convention, the reports of the 1998 Annual Convention were

## GGPMP HOLDS 14TH ANNUAL CONVENTION

submitted to the Grand Lodge for inclusion in the 1998 Ancom Proceedings.

Later during the fellowship dinner jointly sponsored by the GGPMP and the Supreme Council, Order of DeMolay Phils., at the Scottish Rite Temple on Taft Avenue, the following were given awards: WB Gaudencio Fabroa, earliest registrant; VW Romeo Yu, 35, youngest registrant; WB Amador Buenaseda, 93, oldest registrant; WB Amador Buenaseda, Outstanding Past Master, followed by WB Julio Laseda, 88; Dist. Guild No. 46 or South Cotabato, most outstanding district guild; and VW Datu Sangacala Baraquiun of D.G. #46; Dist. Guild #46, first to organize; and Dist. Guild #1, largest delegation.

Another highlight of the joint dinner fellowship was the collaring of new Active Members of the Supreme Council, Order of DeMolay Phils.



### WINNING NUMBERS IN ANCOM RAFFLE DRAW

**Ticket No. 2523 was the winner of Honda Civic LXI.**

This was announced by MW Enrique L. Locsin in his Circular to the brethren relative to the raffle draw held at the Philippine Navy Club, Fort Bonifacio, Makati City, on April 22, 1998 in connection with the 1998 Annual Communication.

Ticket Nos. 0759, 0113, and 3233 won round trip tickets for two to the USA, Hongkong, and Cebu City, respectively.

The following ticket numbers won a personal refrigerator each: 2669, 1796,

4322, 2690, 3961, 0120, 3292, 4925, 3621, and 3301.

Winners of ten units of 11" colored tv are the following ticket numbers: 0419, 1434, 5112, 0648, 1462, 3446, 3462, 3305, 2010, and 0067.

The following ticket numbers won a golf bag each: 1179, 4111, 3564, 4038, 3520, 4366, 1294, 4836, and 1749.

The winners may, upon presentation of their tickets or corresponding proofs of payment (Official Receipts), claim their prizes at the Grand Lodge, but not later than July 15.

# Foreign Dignitaries in the Ancom

WB Ian D. McKinnon, Past Dist. Sr. Grand Deacon; WB Peter J. Baldwin, Past Dist. Grand Pursuivant; WB Robert R. Bull, Past Master; WB Arni R. Highfield, Past Dist. Grand Standard Bearer; WB Andrew C. Gaskin, Past Master; WB Peter L. Page, Past Master; WB Clive G. Holgate, WM, Royal Sussex Lodge No. 501; Bro. Philip J. Ashby, Master Mason; and Bro. Roland Pecht, Fellowcraft.

**M**ore foreign dignitaries attended this year's Ancom than the preceding one.

Among the Grand Masters were MW Virgilio Gaito of the Gran Oriente d'Italia, MW Jumbo C.P. Yu of the Grand Lodge of China, MW Stuart Cowan of the Grand Lodge of Hawaii, MW William M. Heath of the Grand Lodge of Japan, and MW William C. Rheubottom of the Prince Hall Grand Lodge of Washington.

There were five Deputy Grand Masters: RW Bros. Ramon Vñals Soler, Kent Gould, Randy Ang, Adriano Moscatelli, and Peter H.Y. Wong of the Grand Lodge of Spain, Grand Lodge of Colorado, Grand Lodge of Hawaii, Gran Oriente d'Italia, and the Provincial Grand Lodge of Hongkong, respectively.

There were two Grand Secretaries, to wit: MW Raymond M. Chang of the Grand Lodge of China and MW Chester L. Ditto of the Grand Lodge of Japan.

There were also two Grand Representatives near the Grand Lodge of the Philippines, namely, RW Arthur Edwards Thomas of the United Grand Lodge of New South Wales and RW Norman Martin, PDGM, of the United Grand Lodge of Victoria.

The Provincial Grand Lodge of Hongkong and the Far East had the biggest delegation, composed of the following: RW Peter J. Nunn, District Grand Secretary; WB Ken J. Blackburn, Past Dist. Sr. Grand Warden; WB Quincy K. L. Chuang, Past Dist. Jr. Grand Warden;



*Foreign dignitaries exchange pleasantries during recess.*

The contingent from the United Grand Lodge of Victoria, Australia included the following: WM Emmanuel Rapinnet, Kent Lodge No. 31; WB Bob Houston, PM, Carrington Lodge No. 111; WB Graham Flaherty, PM, Henty Lodge No. 279; WB Chris Stevenson, PM, Henty Lodge No. 279; WB Anton Kopecek, PM, Lodge St. James No. 678; and Bro. Lester Hall, Lodge Antiquity No. 1, NSW.

From the Grand Lodge of the Far East were RW Bros. David J. Roads, Hon. Architect, P.S.D.G.M., Francis Batson, Dist. G.M. SC, P.S.D.G.M., and Frank van Ginkel, Hon. Grand Sword Bearer, SC, P.S.D.G.M.

From the Grand Lodge of China were RW Bro. Goshen Tsao, Senior Grand Warden, and brethren from Han Lodge No. 8: C.T. Sun, W.Y. Lei, David Hu, C.M. Chen, and T.L. Wu.

WB James Pua, Past Master, represented Elopura Lodge No. 7445, English Constitution, Sandakan, Malaysia.

Another visitor from the Grand Lodge of Hawaii was WB Frederick Bender.

*Greetings from:*



## Acacia Craftsmen, USA

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# TESTS OF A TRUE MASON

by VW Cesar L. Go  
Grand Orator

**I** do not intend, dear brethren and guests, to give you a grandiose oration. I simply want to talk things Masonic over with you; for I strongly feel that a Masonic gathering like this Annual Communication of Free and Accepted Masons of the Philippines is a fitting venue for talking things Masonic over.

## A Masonic Parable

For this purpose, I want you to listen, listen carefully and attentively, to a Masonic parable that appeared in a Notice of an Arkansas Consistory.

The parable is about Zebulon, one of the faithful workmen found worthy to receive the Master's degree after the completion and dedication of King Solomon's Temple.

Having been invested with the secrets of a Master Mason that would entitle him to receive wages while traveling in foreign countries, he journeyed eastward to a far country. In the course of his travel, his clothes became tattered, his purse light, his strength failing, and his feet sore. In dire need of rest, he sat down by the wayside. Not long afterward, he beheld a stranger approaching him.

Zebulon asked the stranger, "Are you a Mason?" And the stranger answered, "Yes, I am. Behold, I show you the 24-inch gauge and the common gavel

with which I wrought at the building of King Solomon's Temple." Then he passed on.

Later he met a wayfaring man. "Are you a Mason?" Zebulon asked once more. And the wayfaring man replied, "Yes, I am. I can prove it to you by the sheaf of wheat and two of the pillars of King Solomon's Temple." And he likewise passed on.

Zebulon plodded through the streets of the great city. At high twelve he sat himself down upon the steps of the palace. A few moments later the prince came forth. Rising to his feet, Zebulon accosted the prince and asked him, "Are you a Mason?"

"I certainly am," said the prince. "Behold, I have built my palace after designs laid down upon the trestleboard, and the walls thereof have been raised by the square, the level, and the plumb. If you doubt, you can try them."

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**VW Cesar L. Go, Grand Orator, stresses qualities of a true Mason.**

After the prince had left him, Zebulon pursued his journey anew until he passed out of the city's gate. Then he beheld a judge seated in judgment and clad in white ermine robe. Craving audience, he asked the judge the same question: "Are you a Mason?" To prove he was a Mason, the judge said, "Here you can see a keystone I have caused to be set in this grand arch, like unto one of those in the beautiful gate of King Solomon's Temple."

Bowing to the judge, Zebulon walked onward. Then, upon the highway, he met an army with banners, at the head of which rode the captain and his officers, all armed and clad in full pageantry of victorious war. Saluting the captain, Zebulon inquired, "Are you, sir, a Mason?"

Answered the captain: "You bet, I am! King Solomon clothed me with the lambskin, by far the most honorable of all decorations, when worthily worn." And the captain and his host passed on, leaving Zebulon standing by the wayside.

Zebulon then pursued his lonesome journey. At nightfall, he reached a lonely village. Footsore, weary, cold and hungry, he sat down to rest upon the steps of a cottage and soon fell asleep. The owner of the cottage came out and aroused Zebulon. Opening his eyes and seeing the villager, Zebulon at once inquired, "Are you a Mason?"

"I am," the villager replied. "Come into my house." And he took Zebulon by the right hand, helped him to arise, and led him into the cottage. He took off Zebulon's sandals, washed his feet with water, anointed his head with precious ointment, put new clothes on him, and caused him to recline upon a couch at his table. And Zebulon refreshed himself with bread and oil and wine.

### What Is a True Mason?

Which of the men Zebulon met in the course of his travels was a true Mason? Is the true Mason one who makes

good use of the working tools of the Craft? Partly yes, because a Mason must use those working tools for building his own self into an Inward Master—one who has so mastered himself that his influence over other men brings good result.

The true Mason endeavors, for instance, to make optimal use of the 24-inch gauge; that is to say, he strives to faithfully divide every day of his life into three parts—one for the service of God and a distressed worthy brother, another for his usual vocation, and the third for refreshment and repose. It follows, then, that he observes such a prudent and well-regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy, so that he will the better be enabled to exert the talents wherewith God has blest him, as well to His glory as the welfare of his fellowmen.

Hence, in fellowship socials, particularly when there are non-Masons around, he does not lose sight of the importance of the perfect points of entrance. He strives to remain temperate, discreet and prudently sober, so that he will not carelessly let fall the least sign, token or word, whereby the secrets of Freemasonry might be unlawfully obtained by the profane.

The true Mason optimally uses the common gavel, too. That is, he endeavors to divest his heart and conscience of all the vices and superfluities of life, so that his own mind will be a fitting living stone for that spiritual building, that house not made with hands, eternal in the heavens. He knows how important it is that he should endeavor to imitate the GMHA in his exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust.

Every Mason, after all, has been charged to support the dignity of his character on all occasions and to strenuously enforce, by precept and example, a steady obedience to the

tenets of Freemasonry. Every Mason ought to so conduct himself at all times as to convince the world that, upon becoming a Master Mason, he has become a better man.

The following old Indian saying is instilled in the mind of a true Mason: *"When you were born, you cried and the world rejoiced. Live your life in such a manner that when you die, the world cries and you rejoice."* Indeed, the value of a man's life may be determined by the number of persons who are sad when he passes away. *"The true Mason,"* Ill. Bro. Albert Pike stated, *"endeavors so to live that when he comes to die, even the undertaker will be sorry."*

Is the true Mason one who can use the proper signs, words and tokens, as well as understand the symbols of Masonry? Partly yes, because we Masons make ourselves known by certain signs, tokens, words and the perfect points of entrance. Besides, we are an institution deeply ingrained with a system of morality veiled in allegory and imbedded in symbols. Our sublime task is to progressively develop ourselves from *"rough ashlars"* taken from the quarry of profane society to *"perfect ashlars."* How can we do that? By adhering strictly to the virtues and moral values symbolized by the ornaments, furniture, jewels and implements of the Craft so visibly displayed inside the lodge hall.

Here is what the eminent Masonic philosopher and scholar Albert Pike said of the true Mason: *"He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge, and he knows that books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the past..."*

Let us, at this juncture, listen, listen carefully and attentively, to a portion of one of the great orations of the late Most

Wor. Bro. Rafael Palma, our Grand Master in 1920. He said: *"Human life could not be better symbolized than by the Masonic pavement which covers the floor of our Temples and is emblematic of how checkered our existence is with good and evil, grief and joy, suffering and happiness. The work of the Mason cannot be symbolized better than by the construction of a temple never finished, because whatever may be our wisdom and degree of skill, and however charitable our feelings may be towards our Brethren and fellows, we never attain perfection. The temple at which we are building is ourselves. The materials which we have to polish, adjust and fit into place are passions and vices. There are, unfortunately, too many racial, religious and political prejudices, which blind the intellect and prevent the heart from recognizing the truth, cementing brotherly love, and relieving distress. We have to rid ourselves of these prejudices. Masonry demands of each individual an open mind, quick sympathy, and disinterested (or unselfish) charity, because only with these quoins and ashlars is it possible for us to construct the temple dedicated to the Fatherhood of God and the Brotherhood of Man, which are the strength and secret of our union."*

Is the true Mason, then, one who, like the prince in the parable, has built his spiritual edifice after designs laid down upon the trestleboard and has raised the walls thereof by the Square, the Level, and the Plumb? Partly yes; for, according to our Monitor, we Masons should endeavor to erect our spiritual buildings agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of Nature and Revelation, or the Volume of the Sacred Law, which is our spiritual, moral and Masonic trestleboard.

We must, moreover, endeavor to erect the walls of our respective spiritual, moral and Masonic edifice by the Square of Morality, the Level of Equality, and the Plumb of Righteousness. We must, m

other words, walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, and ever remembering that we are traveling upon the Level of time to *"that undiscovered country from whose bourne no traveler returns."*

Is the true Mason, then, one who, like the captain of the host in the parable, has been invested with the lambskin, or white-linen, apron? Partly yes; for the lambskin, or white-linen, apron is the badge of a Mason. The apron's pure and spotless surface is, to the true Mason, an ever-present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for nobler deeds, for higher thoughts, for purer actions, and for greater achievements. Hence, when the true Mason will have dropped life's working tools, it will be his portion to hear from Him who sitteth as the Judge Supreme, the welcome words, *"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."*

But, dear brethren and guests, as is shown in the parable, the true test of a Mason is not really in signs, nor words, nor tokens, nor symbols, nor decorations, but rather in this: Is there burning on the altar of his heart that fire which ever warms a Mason's soul—the flame of Charity?

### Let's Do An Eliab

Since Charity is the true test of a Mason, I want you to listen, listen carefully and attentively, to the story of Eliab, who once lived in the Holy Land. He was blest with many earthly goods and learned in all the wisdom of the East. Yet he was so full of sorrow that he wished to die. Then an angel appeared to him and showed him an herb possessed of wonderful powers of healing. But Eliab said, *"What is that for me? I am healthy, but my soul is distressed. It were better for me to die."*

*"Take the herb,"* the angel insisted. *"It will do thy heart good. Heal seven sick men with it, and then thou mayest die if thou wilt."*

Eliab took the herb and began to seek out misery in its hiding places. He

healed seven sick people and he succored the poor with his riches. Then the angel appeared again to him. *"Here is the herb of death,"* the angel said. *"Now thou mayest die."* But Eliab cried out, *"God forbid! I long no more to die, for now I understand the meaning and use of life."*

The meaning and use of life consists not only in dedicating ourselves to God but also in disinterestedly serving our fellowmen, particularly our disadvantaged countrymen.

The creed of Masonry is service—service without counting the cost, service without expecting any material reward save the self-satisfaction that arises from a job well done for the good of our fellowmen and to the greater glory of God.

Let us, particularly during this year of celebrating the centennial anniversary of the declaration of the independence of our nation from Spanish colonialism, rededicate ourselves to that creed. More than before, let us work together in close harmony for the good of our fellowmen, particularly our less fortunate countrymen. In other words, individually and collectively, let us do an Eliab. May our charity works and community development projects this year be so effective and efficient that we will help strengthen this nation, which our Masonic forebears founded and built up. Let us, dear brethren and guests, always remember this significant statement of the late MW Conrado Francia Benitez: *"While we refrain from contention and partisan politics, we Masons cannot become fencesitters or mere observers of the social scene. Our commitment to the service of mankind cannot but compel us to join, as all organized groups do, to help combat the rampant evils of our time. We must, in other words, find our place in our society and be counted among the other elements therein in the solution of national problems."*

May I conclude by extending sincerest fraternal greetings to the Most Worshipful Grand Master; to the Most

Worshipful Brethren of our Grand Lodge and other grand jurisdictions; to all Right Worshipful, Very Worshipful, and Worshipful Brethren; and to all brethren in the fraternity and all brethren in the whole wide world under the Fatherhood of God, the Center of Love—Love, which is the greatest power of all, the ultimate power that may propel Freemasonry to be a force to bring harmony and unity among nations and peoples of this troubled planet—a planet beset with family conflicts, religious differences, poverty, ignorance, disease, injustice,

graft and corruption, exploitation, and a host of other evils.

If and when all of us consistently live our Masonry, persistently subdue our passions, always act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity, the true test of a Mason, there can be no doubt that our countrymen will recognize once more our Fraternity as a cradle of heroes and builder of nations.

*Mabuhay and Masonerya. Mabuhay ang Gran Logia ng Filipinas. Mabuhay po tayong lahat.*



# IS COLONIALISM A THING OF THE PAST?

**The Challenge of Globalization  
Today on the Occasion of the  
Centennial of the Philippine  
Republic**

by **Bishop Julio Xavier Labayen, OCD**  
*Bishop-Prelate of Infanta*



**NOTE:** THIS IS THE KEYNOTE ADDRESS BISHOP LABAYEN DELIVERED AT THE PLARIDEL MASONIC TEMPLE IN MANILA ON APRIL 23, 1998 ON THE OCCASION OF THE 82ND ANNUAL COMMUNICATION OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES.

## **Introduction: A Historical Screen of Masonry in the Philippines**

MW Reynold S. Fajardo, PGM, wrote an article entitled "*Masonry and the Philippine Revolution*," which was published in *The Cabletow*. He expounds how Masonry came to the Philippines from Spain in the XVIIIth century. At that time the relationship

between Masonry and the Church was poisoned by the historical conditionings of this relationship in Continental Europe.

On one hand, Masonry in Europe had gained great popularity because of the harmony between its ideals and the new current of religious and political thought.

***Bishop Julio Xavier Labayen delivers  
keynote address.***

Masonry preached religious toleration based on the irreducible minimum of belief in God and the immortality of the soul, personal and civic morality, liberty, equality and peace. It emphasized the ideal of brotherhood, freedom and conscience, as well as absence of class, caste, or race requirement in its standards of admission. All these gave it an appeal not only to devout Christians, but to many faiths in an age of universal and intellectual awakening.

On the other hand, the cultural imperialism of the Catholic Church at that time reacted adversely to this "new wind". It felt threatened by the liberalism that accompanied the new current of religious and political thought. The Church wanted to stop, if not suppress, this "new air of liberalism". The first Lodge in Spain was barely ten years old when Pope Clement XII issued a Bull in 1738 excommunicating Catholic Masons. From then on agents of the Holy Inquisition continually harassed members of the Fraternity.

Persecuted for decades by the Catholic Church and the Spanish crown, Spanish Masonry gradually became anticlerical and acquired the character of a subversive secret society and active champion of modernism, secularism and democracy. Such hostility left a legacy of hate between the Masons and the Church, particularly the Spanish friars who hated the liberal Masonic ideology.

Historians tell us that the first Masonic Lodge established in the Philippines dates back to 1856. The first lodges were composed of Spaniards and foreigners. It was not until 1892 when the first lodges composed of Filipinos were set up in the country.

After the triumph of liberalism in Spain in 1868 the Masons who headed the new administration in Madrid appointed hundreds of their Fraternity brothers to government positions in the Philippines. They replaced the officeholders of the deposed regime.

The successive alternation of officeholders in government in the Philippines depended on who got the ear and won the heart of the central power in Spain. This was the continuing fight between the Masons and the Friars in the Philippines.

In 1885 three thirty-third degree Masons under the leadership of Governor General Emilio Terrero y Perinat formed the so-called *Triangulo de los 33°*. The bold measures taken by the *Triangulo de los 33°* brought them close to the hearts of the Filipinos who aspired to liberate themselves from the domination of the Spanish regime. The Filipinos led by Marcelo H. del Pilar, with the assistance of his group in Malolos, Bulacan and the *gobernadorcillos* and *principales* of Manila, gave them their full and unqualified support.

In August 1887 Jose Rizal returned to the country. He was a member of Acasia Lodge No. 9 of the *Gran Oriente de España* and was the leader of the propaganda movement of the Filipinos in Spain. Before returning to the Philippines he had written a socio-historical novel, *Noli Me Tangere*, an incisive full-scale indictment of the Philippine political and religious regime.

In April 1888 the power shifted away from the *Triangulo de los 33°* and was back to the side of the friars. By this time improved economic conditions in the Philippines enabled Filipinos to sail for Spain to pursue higher studies and flee from the dangerous environment of their homeland.

The Filipinos found the political atmosphere in Spain conducive to a campaign for reforms. In Spain they enjoyed all the rights and privileges given to Spanish citizens, unlike in their home country where they were sneered at as *Indios*, members of an inferior race.

In 1886 the Filipinos started joining the Lodges in Spain and began to organize their own. The Filipino

Masons in Spain soon realized that the Fraternity could be a potent instrument in the promotion of Philippine nationalism. With this objective del Pilar and Rizal initiated a project in 1890 to establish Lodges in Manila and the provinces exclusively for Filipinos.

By 1892 the Filipino Masons were able to establish a truly national organization which stretched from Ilocos in the North to Zamboanga in the South. They brought together under one umbrella people who belonged to different regions, had dissimilar customs and spoke diverse dialects. It was the first time that a nationwide organization of Filipinos had been set up.

Masonry was growing by leaps and bounds when Rizal arrived in Manila on June 26, 1892. He brought with him the Constitution and By-Laws of the *Liga Filipina*, a society which he intended to establish and which he hoped would unify the Filipinos and eventually lead to their emancipation from Spanish rule. On July 3rd Rizal, at a meeting of Masons and non-Masons, founded the *Liga Filipina*. This event led to his exile in Dapitan, Mindanao, by order of the Governor General.

When the news of Rizal's exile to Dapitan came out, shock and bewilderment spread through the ranks of the Fraternity. Six Masons who were present at the founding of the *Liga* met in Binondo and agreed it was time to found a new and more radical organization, one with separatist aims. They called it *Katipunan*.

In subsequent years the authorities found out that both the *Liga* and the *Katipunan* were very similar, and that the same group of people led both these organizations. Hence, the authorities condemned both organizations *ipso facto* subversive.

Today as we celebrate the centennial of that glorious revolutionary struggle we may do well to pose and

ponder: "Who were some of the leaders who were Masons? What precisely was the contribution of Masonry to the Revolution?"

The Masons who led the revolution are Emilio Aguinaldo, Baldomero Aguinaldo, Crispulo Aguinaldo, Santiago Alvarez, Ambrocio Rianzares Bautista, Andres Bonifacio, Juan Castañeda, Edilberto Evangelista, Ambrocio Flores, Pantaleon Garcia, Mariano Llanera, Vicente Lukban, Antonio Luna, Apolinario Mabini, Julio Nakpil, Artemio Ricarte, Teodoro Sandiko, Trinidad Tecson, Manuel Tinio, Mariano Trias and a host of others.

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

#### **Changed Church Attitude towards Masonry in the Philippines**

The relationship today of the Catholic Church to Masonry in the Philippines has changed according to the following information:

Upon the request of certain Filipino Masons who are practicing Catholics, the Catholic Bishops' Conference of the Philippines (CBCP) filed a petition to the Holy See to the effect that c. 2335 of the 1917 Code of Canon Law should not apply to the Freemasons of the Philippines. Vatican dropped the name of MASONRY from the 1983 Code of Canon Law; it decreed that Freemasons no longer incur automatic excommunication.

PCP II's decree on Freemasonry reads in part: "... We recognize the need for appropriate pastoral guidelines. Bishops and priests will exercise great pastoral prudence and charity in this regard (i.e. imposing canonical penalty) so that with God's grace they may 'Unite all in Christ.'"

## Centennial of the Philippine Revolution: Liberation from Colonialism

We are celebrating this year the Centennial of our Philippine Republic. What are we really celebrating? Historians tell us that 1898 was the year when General Emilio Aguinaldo established our Philippine Republic. Rightly so! The Philippine Revolution that led to the establishment of the Philippine Republic was led by Andres Bonifacio and Apolinario Mabini in 1896. It was a struggle and a fight for *liberation from the colonial yoke of Spanish domination*. Unfortunately, the victory that Bonifacio and Mabini won was wrested from their hands by Aguinaldo in connivance with the *ilustrados* (the elite). In fact, Aguinaldo even had Bonifacio arrested and killed, and he got Mabini out of the way.

Let us not forget that the short-lived *La Liga Filipina* founded by *ilustrados* like Rizal in 1892 evolved into the popular, mass-based *Katipunan*. The exile of Rizal to Dapitan provoked the first members of *La Liga Filipina* to organize in a meeting in Binondo the more radical organization: the *Katipunan*.

Aguinaldo realized all too late the real intention of the Americans. Contrary to their expectation that the Americans would recognize their victory over Spain, the Americans, by order of their President McKinley, would take over the Philippines. The Americans had deceived them! Aguinaldo fled to Palanan, Isabela, where the Americans eventually captured him.

What was a hard-earned liberation from Spanish domination was short-lived. The Philippines passed from one foreign (Spanish) domination to another: the American domination.

The real meaning of our Philippine revolution was our liberation from the colonialism of the West: from Spain and from the United States of America.

But is it true that we, as a Filipino people, are really liberated today from

the colonialism of the U.S.A.? Formally, we were, when we obtained our independence on July 4, 1946. July 4th was reminiscent of the American independence. This date, we know, was later changed to June 12, which is the date when Aguinaldo established our Philippine Republic.

Symbolically, the last vestiges of American presence in the Philippines was removed when the U.S. bases—air and naval—left the Philippines. But let us not forget the foot-dragging of our politicians for the removal of the U.S. bases. These politicians were sympathetic to the American presence in the Philippines. Thanks to the eruption of Mt. Pinatubo! In 24 hours the Americans in Clark Air Base left in haste!

I say, *symbolically* we were liberated from American intervention in our politico-economic life. My question is: In truth, are we really? Globalization today, as we shall see, will give us the answer to this question.

In conclusion, let us broaden our myopic view of the story of our liberation from the colonial yoke of *Spanish domination*. We have to remind ourselves of those who paved the way for the 1896 revolution and the 1898 establishment of the Philippine Republic. We have to go back to Lapu-Lapu who fought the Spanish forces in the first half of the sixteenth century. Under the established Spanish rule, we remember the heroic stand in behalf of the Filipino revolutionary spirit of Fathers Gomez, Burgos and Zamora who were executed by the *garrote* in 1872. What about the execution by firing squad at the Luneta of Jose Rizal in 1896? The Spanish authorities accused him of subversion of the Spanish rule. He founded the *Liga Filipina* which paved the way to the *Katipunan*. These events definitely bore witness to the *innate Filipino value for self-rule*, and served as a challenge to generation after generation. Jose Rizal and Andres Bonifacio cherished the same vision of a free Philippines. They differed in the

means. Bonifacio saw no other way than a bloody uprising, after the systematic persecution of the Spanish regime. Rizal persisted on the unbloody way to liberation. In Dapitan there is a monument whose inscription tells that Bonifacio had sent emissaries to get Rizal out of the hands of his Spanish captors. Rizal stood his ground and held on to his position for an unbloody way to independence. Thus he allowed himself to be executed by firing squad at Luneta square in Manila.

### The Catholic Bishops Apologize

The Catholic Bishops' Conference of the Philippines (CBCP) apologizes through its spokesperson, the President of the CBCP, Archbishop Oscar Cruz, for the mistakes some Church leaders committed 100 years ago by collaborating with the Spanish government in thwarting the Philippine Revolution.

In a pastoral letter, the CBCP stated that while some Church people allowed themselves to be used by Spanish authorities as instruments to subjugate the Filipino people, some priests actively took part in the movement to gain freedom from foreign domination. They are Fathers Gomez, Burgos and Zamora (Gomburza). The three priests disobeyed orders of the Spanish crown so as to save the lives of Filipino *insurrectos*. For this action they were killed by the *garrote*.

The CBCP also admitted that the ambiguous stand some Church people held during the Revolution partly explains the rise of religious revolution.

The CBCP concludes with an exhortation: "Let us remember the thousands of Filipino heroines and heroes, such as Gomburza, the Fathers of Nationalism, who dedicated their lives to preserve the heritage of freedom." (Daily Inquirer, March 17, 1998).

By this statement, the CBCP simply restates the encyclical of Pope VI *Evangelii Nuntiandi*, n.9, which states: "As kernel

and center of his Good News, Christ proclaims salvation, this great gift of God which is liberation from everything that oppresses man but which is above all liberation from sin and the Evil One, in the joy of knowing God and being known by him, of seeing him, and of being given over to him." It likewise reaffirms the statement of the Bishops' Synod of 1971 on Justice in the World: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation." (Introduction).

### Globalization Today: A New Face of Colonialism

Today globalization seeks to organize the whole planet under the new face of liberal capitalism. Liberal capitalism emerged in the wake of the industrial revolution. Like the industrial revolution it had also a noble intention at the start.

Industrial revolution came about with the discovery of the machine. With increased production in a short span of time, the noble intention behind the industrial revolution was to *supply adequately the need of the consuming public* for manufactured and packaged goods. The market, therefore, had to be organized. The goods must reach the hands of the consumer. The goods must be made readily available through the market to the consuming public. Eventually, the prevailing motive of the system became profit. To supply the needs of the public shifted to the back seat.

The law of supply and demand became the law binding production and the market. A word on demand. Demand is not simply need. *It is need accompanied by the capacity to buy.* Many have needs. But, due to their penury, they cannot avail

for themselves of the goods in the market. In particular, they cannot afford the price of the goods for sale. They do not create the demand in the market. *The ones who have the buying power create the demand in the market!* Gradually the manufacturer, guided by the demands in the market, catered preferably to those who could afford, that is, the well-to-do and the rich. The manufacturer wanted profit—big and quick! The market offered it to them.

The whole systematic organization of production and marketing came to be known as *liberal capitalism*. Pope Paul VI, in his encyclical letter *Populorum Progressio* (1967), described clearly liberal capitalism.

1. *Its key motive is profit. (It is practically the only motive.)*

2. *Its supreme law is competition. (Back in the jungle it was survival of the fittest. Now it is merge or perish. Scale (not small) is beautiful! The big fish eat up the small fish. The big fish thrive at the expense of the small ones.)*

3. *The right to the means of production is absolute. It has no limits or any social obligation. (Such right upholds selfish interest. At stake is the common good!)*

*This unchecked liberalism leads to dictatorship rightly denounced by Pius XI in his encyclical Quadragesimo Anno (1913) as producing "the international imperialism of money". (Money usurps the priority and the rightful place of the human person at the center.)*

Pope Paul VI further states that "One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man. But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanied it. On the contrary, one must recognize in all justice the irreplaceable

*contribution made by the organization of labor and of industry to what development has accomplished."* (n. 26).

### **The Cultural Implication of Colonialism**

*Culture is the sum total (body) of values, meanings and the way of looking at the world (world-view). Historico-social processes condition (shape) culture.* For example, colonized peoples tend to look up to their colonizers. Such is not the case with non-colonized peoples. On the other hand, colonizers tend to look down on the people they colonized. They do not have such attitude towards peoples they have not colonized.

Historico-social conditionings that have influenced greatly certain epochs of human history are those of the Roman Empire; the culture that emerged then was *imperialism, which was the rule and domination of the power-holder.* The ascendancy over the peasants of the feudal lords of the middle ages produced the culture of *feudalism.* The enlightenment period of Europe gave the *rational mind* a certain sense of liberation and freedom; this led to the culture of *rationalism.* The conditioning of the period that followed the independence of the erstwhile colonized countries produced the culture of *nationalism.* Now the present globalization of the *neo-liberal capitalism* has come up with its own processual conditioning that gave birth to the culture of *consumerism.* The market-demand created by consumers determines the production. Consumerism, as a culture, stimulates and propels both the market and production system. The system harnesses the social communications media to promote consumerism. This cultural production of consumerism ensures the health and strength of the liberal capitalist economic system.

### **Culture of Consumerism**

*Consumerism, as a culture, so stimulates desires that they eventually get confused*

with needs. *Desires become needs!* One finds it hard, after some time, to draw the line between needs and desires. The culture of consumerism stimulates in peoples the drive to *acquire and accumulate*, even unnecessary things. Eventually such attitude breeds *addiction to material goods and passing pleasure (hedonism)*.

Pope John Paul II wrote his own encyclical *Sollicitudo Rei Socialis* or On Social Concerns (1987), which describes consumerism as follows:

*"This superdevelopment, which consists in an excessive availability of every kind of material goods for the benefit of certain social groups, easily makes people slaves of 'possession' and of immediate gratification with no other horizon than the multiplication or continual replacement of the things already owned with others still better. This is the so-called civilization of 'consumption' or 'consumerism', which involves so much 'throwing away' and 'waste'. An object already owned but now superseded by something better is discarded, with no thought of its possible lasting value in itself, nor of some other human being who is poorer. (Sollicitudo Rei Socialis, n.28).*

The present economic system of liberal capitalism promotes this culture of consumerism as its propelling factor. And the system harnesses effectively the *social communications media* to its advantage. It envisions lumping all peoples under the *mono-culture of consumerism*. It deliberately disregards, even attempts to eliminate the *rich religious-cultural heritage of Asia, the Philippines included*, which has to do with the *meaning of our humanity, human existence and human relationships*. It even has the *audacity to consider our natural environment simply as material for consumption divorced from its vital and crucial role for the support and*

*sustenance of our life*. Just think of the destruction and systematic deterioration of our forests, our lands, seas and rivers, the air that we breathe and even the ozone layer that filters the ultra violet rays to prevent our getting skin cancer. Reliable data of research on this indiscriminate and wanton plunder of our ecology point to an imminent crisis of food and water shortage.

### **A Critique from a Moral and Spiritual Perspective**

The shift from the perspective of the human to that of the *material* has disastrous effects on morality and spirituality. In fact, from different perspectives the *human subject is central*.

From the *perspective of God's glory the human subject is central*. St. Irenaeus of Antioch states this truth clearly: "*Homo vivens gloria Dei!*" (Man fully alive, the glory of God!) Paraphrased according to today's consciousness: "Man, woman, the whole creation fully alive, the glory of God!" The human subject is masterpiece of the Creator's handiwork. The growth to fullness and perfection of a masterpiece is the glory of its author!

From the *perspective of morality and spirituality the human subject is central*. *Good and bad is a moral judgment. Its point of reference is the human subject*. Furthermore, the human subject has the innate and inherent potential for spirituality. *Spirituality is the life of the human spirit which is rooted in the human subject. Morality and spirituality are meant to perfect and to fulfill the life of the human subject*.

From the *perspective of human rights and duties the human subject is central*. *Human rights and duties make sense because of the human subject. Human dignity is the root of human rights. Human rights and human duties are like two sides of one coin. Human rights of one postulate the human rights*

of the other. Between the two human subjects is the human duty to mutually recognize and respect the human rights of each one.

### **The Challenge to the Brotherhood of the Grand Lodge of Free and Accepted Masons of the Philippines**

The three main tenets of Freemasonry are *Brotherly Love, Relief and Truth. True, Freemasonry is not a Religion.* However, Freemasonry requires of its members *belief in God as part of the obligation of every responsible adult.* Masonic ceremonies include prayers to reaffirm each individual's dependence on God. Moreover, Masons believe that *there is one God (the "Grand Architect of the Universe").* However, people employ many different ways to seek and to express what they know of God. Freemasonry believes in *religious freedom* and that relationship between the individual and God is personal and sacred. Freemasonry is *far from indifferent toward religion. Without interfering in religious practice, it expects each member to follow his own faith and to place his duty to God above all other duties. Its moral teachings are acceptable to all religions.*

Commonly, *religion is overtly characterized by its institutional features, by its dogma and doctrine, by its laws and discipline. But the essence of any and every religion lies in the search of every man and woman for the ultimate end (God). In fact, all religions are the expressions of this search.*

For this reason, while Freemasonry is not a religion in itself it *espouses the spirit of any and every religion.* Particularly, the three main tenets of Freemasonry, namely, *Brotherhood, Relief and Truth, express this spirit.*

After what I have said just now, I cannot help but sound this discordant note.

I quote a statement by Ruth Soriano of the Economic and Research Group, Economic Intelligence and Investigation

Bureau. The statement is contained in a research document entitled *The Role of Filipino Masons in the 1896 Revolution:*

*"The early Masonic initiation rites for applicants as first degree members or neophytes follow an elaborated ceremony, details of which were painstakingly described in an old book of Rituals by the Legionarios del Trabajo..*

*"After the branding process, the Master will ask the candidate with respect to his belief in God, duty towards God, opinion on other matters such as Fanaticism, Union, Capital, Labor, Strikes, Confessional, and the Eucharist, among others; stressing that confession and Eucharistic practices make people slaves of another and, as such, the same should not be taken forever by him and his family despite imminent threat of death. Should the applicant still insist on continuing, he will be asked to take 'poison' intended to wipe out the bad habits and acts committed by the applicant in his life and in the society where he belongs."* (Under the heading, *Initiation Rites).*

The above statement shows a bias and a prejudice against the Catholic faith. From what I read of Freemasonry in the Philippines today, this statement seems to be out of place. If the above-mentioned practice is still observed, then the Catholic Church has good reason to condemn Masonry and sanction membership of Catholics in Masonry with automatic excommunication.

The Eucharist is the center of our Catholic faith. "...the liturgy (the Eucharist) is the *summit* toward which the activity of the Church is directed; it is also the *fount* from which all her power flows." (Constitution on the Sacred Liturgy, c.1, n.10). "The mysteries of man's redemption are in some way made present throughout the course of the year by the celebration of the Mass. *All other sacred celebrations and activities of the Christian life are related to the Mass; they spring forth from it and culminate in it.*" (General

Instruction on the Roman Missal c. 1, no. 1; Constitution on the Sacred Liturgy Art. 10; Decree on the Ministry and Life of Priests, n. 5).

*The challenge today, I feel, to the Brotherhood of the Grand Lodge of Free and Accepted Masons of the Philippines is to make true its three main tenets of Brotherhood, Relief and Truth, and its avowed above-mentioned statement: "Without interfering in religious practice, it expects each member to follow his own faith and to place his duty to God above all other duties. Its moral teachings are acceptable to all religions."*

Secondly, in the face of globalization today, the challenge to the Brotherhood of the Grand Lodge of Free and Accepted Masons of the Philippines is to face the present plight of the nation and to struggle to liberate the nation from the new face of colonial domination: liberal capitalism. After all, the Brotherhood played a similar role in the liberation of the Philippines from the Spanish rule. Now it is more liberation from foreign interests rather than from foreigners. There are many among us, Filipinos, who espouse foreign interests and not the interest of the Filipino people, especially the common good of the nation. All Filipinos, not only some, make up the nation, our beloved Mother Land, the Philippines. The entire Philippines and its rich resources are for all Filipinos and not only for some!

*The issue today is not the foreign race; it is the connivance of Filipinos with foreigners for the sake of foreign interests. Those of you who are involved in the globalization of liberal capitalism I ask individually: Whose interests does your heart cherish, uphold, live by and promote? Are they the interests of foreigners or the interests of the Filipinos who are victimized by these foreign interests?*

### **Who Are Victimized by Globalization Today?**

*The marginalization of the masses of Filipinos and the disregard of the issues that affect the common good are well known.*

1) We witness the growing impoverishment of the masses hand-in-hand with the increasing gap between the "haves" and the "have-nots".

2) The peasant farmers have been disillusioned by the long-standing agrarian reform of many administrations, one succeeding the other, since the time of President Magsaysay.

3) The indigenous Filipinos seem to be fighting a losing battle in their defense of their ancestral lands.

4) The small fisherfolk are progressively deprived of their rightful share of the riches of the sea because of the tolerance by the authorities of illegal fishing.

5) The urban poor are continually ejected from their dwelling without adequate provision for stable and affordable housing for them.

6) The Overseas Filipino Workers (OFW) lack the protection due them in spite of the fact that they are hailed by President Ramos as the great heroes of our Philippine economy.

7) The health services do not reach the people in the remote places.

8) The workers do not enjoy security of job tenure; they are systematically deprived of their right to organize and exercise bargaining power with management; the government manifestly shows a bias in favor of foreign interests.

9) There is not adequate care and protection for our ecological environment to the endangering of public health and life and to its corresponding detriment.

10) Our electoral system is so corrupt it has turned into a circus to the mockery of democracy, particularly our Filipino right to suffrage.

11) For want of a sound policy for our social communications media it has become a most powerful instrument for the degradation of morality; in one word, the predominant system works against the common good and the moral fiber of the nation.

### **How Are They Victimized?**

*The overwhelming dominance of the neo-liberal capitalist system subverts the predominance of the human person with his/her rights and duties over material things. The moral order is reversed. The human person becomes subservient to the material world. Profit becomes the over-all obsession. The imperialism of money occupies the center stage. The human person turns into a mere instrument of the system for the sake of profit.*

Let me just share with you some of my personal experiences with the victims of the globalization of the neo-liberal capitalist system.

On one occasion I had a conversation with some industrial workers in Metro Manila, Philippines.

"Bishop," one of them told me, "the machine is more important than us, workers!"

"Why do you say that?" I inquired.

"You see, when we workers get sick we are put aside. Somebody else is put in our place. The company is hardly mindful of our expenses for the doctor, for medicine and sometimes for hospitalization. But when the machine bogs down, immediately it is repaired. Production must not be interrupted lest profit suffer."

On another occasion I had a conversation with some women who worked in a textile factory. One of them called my attention to their problem with their Korean manager.

"What is your problem?" I asked.

"You see, our manager knows our great desire to have a raise of salary!"

"How does he become a problem for knowing your great desire?"

"He offers to raise our salary on one condition. If we refuse, we may be put out of our job."

Curiously I asked, "And may I know what is that one condition?"

"Simple," crisply she retorted, "LIE DOWN or LAY-OFF!"

Then I saw clearly that workers have become simply cogs in the wheel of the means of production. They are considered mere objects to be used for the sake of profit. The human dignity and rights are hardly taken into consideration. Women workers are doubly exploited. They are not only exploited as factory workers. They are, likewise, exploited as sex objects.

Many Presidents of our Philippine Republic, one after the other, have proposed Agrarian Reform as the corner stone of their administration. They tell the peasant farmers: "With Agrarian Reform lies your liberation from your impoverishment." But up to now the program has been given a low priority. Nobody can say that the program has really taken off. On the contrary, it is falling flat on its face!

The CLOAs (Certificates of Land Ownership Agreement) that had been granted are not followed through. They have not only not acquired the legality needed. In fact, the whole process is reversed. The CLOAs are taken back. Worse, a law has been passed called "The Land Conversion Act". This gives the legal possibility to convert land that had been earmarked for agrarian reform into some other use. Such land is commonly converted to real estate status, either for housing, for business complex, and worse, for golf courses.

To date sixty-six golf courses have been put up, most of them, if not all, under the Ramos administration. The estimated water-consumption of these golf courses is

300,750 gallons a day. This fact has aggravated the water shortage problem caused by the depletion and the wiping out of our forest watersheds through logging. The water-shortage problem has been compounded by water-pollution brought about by improper waste-disposal and mining. A well-publicized notorious case of water pollution is that of the Marinduque Copper Mining in the island of Marinduque. The mining ventures in the Mountain Provinces had produced the same disastrous effect.

In our own area of General Nakar, Quezon there is an impending project of a transbasin dam which will funnel into the Metro Manila area 80% of our water supply in the area. Our peasant farmers together with the people in our area face the ominous prospect of grave water-shortage.

These haphazard economic speculations and the creation of dams have made incursions into the ancient ancestral lands of our tribal Filipinos. Such is the case in the Mountain Provinces and in our own area in General Nakar, Quezon and elsewhere in the Philippines.

Because of the monetary and material imperialism of the global paradigm of development, the religio-cultural aspect of life, just like the human person and human rights, has been displaced from its rightful place in the present development program. The indigenous peoples hold on strongly and adamantly to their religio-cultural heritage.

The indigenous peoples, anywhere and everywhere in the world, hold on to their ancestral lands with a certain sense of religiosity and spirituality. The land is sacred to them and so are the forests. The remains of their ancestors are identified with the land. The natural environment exudes the sense of sustenance of life which is the gift of the Wellspring and Creator of all life. Life is sacred! Moreover, the earth is considered

the source of life. We are created out of the earth and to the earth we shall return.

In Minamata, Japan, on the occasion of the Peoples' Plan for the Twenty-First Century (PP21), I listened to an American Indian. He recounted their experience of the encounter with the white colonizers who invaded them.

"We could not understand the culture of the white man," he understated. "When they found out that there was gold in our land they almost went berserk. Where else do we find gold if not in the land? And when they saw the vast expanse of our territory they wanted to have it exclusively for themselves. They engaged us in battle and pushed us to the periphery. Sophisticatedly, they called the land they allotted to us Indians Indian reservation. For us, land is a trust of the Creator to our tribe. We look upon land as the source and sustenance of life for every member of our tribe. Our chieftain is the responsible administrator to fulfill the will of the Creator for our tribe."

On another occasion, in a meeting of the Justice and Peace Commission of New Zealand, a Maori spoke about their problem of ancestral domain. "To us," he stated, "land is a trust of the Creator to our tribe. Our chief of the tribe administers this land-trust. He awards it, according to priority of needs, to the members of our tribe. Nobody can exploit the land for selfish interests. The good of the whole tribe is the supreme criterium of the use of the land."

"But you white people," he continued pointing a finger at those present, "when you have that paper you call land-title, you eject us from the land we occupy. Then you fence your land-property. And you put up a sign: Private property. No trespassing!"

"We had been living in our land," he continued, "when you migrated as foreigners to our land. Then you put up a system of law whereby you claim as your own the land we have always considered

our own as our birth-right!"

The truth of what he was saying hit me between the eyes. I began to wonder then which was which: which of us in that room was civilized and educated, Christian? Then it dawned on me that there was such a thing as the imperialism of language: "He who defines assumes the upperhand." Who defined what it meant to be educated and civilized, to be Christian? Who set the indicators for such identification? Who branded these Maoris as uncivilized, uneducated, unchristian? Then I wondered which was which in that room? At that instance, I felt personally that the Maori who spoke to us was the educated, the civilized and the Christian person in that room.

On one occasion, during our information program for the diocese, I asked four Agtas, who were participants, whether they believed in God. Without a moment's hesitation they answered positively. Incidentally, the Agtas (meaning human person) are an indigenous tribe in the Philippines. Then I proceeded to ask them: "Do you have a name of God? What is it? Who is God to you?"

Very simply they answered my questions. In their simplicity, I must say they were deeply theological verging on the mystical.

"Our name for God is Makidyepat. We have only one name for God. To us, Makidyepat is the source of all, all, all life!" With this as the premise they took off. "Whenever we are in the forest and we sense signs of life--the green leaves of the trees, the chirping of the birds as they hop from branch to branch, the living waters that flow through our brooks and streams, the animals that roam around the forest like us--we feel the presence and the nearness of Makidyepat!"

When I heard this narration I was dumbfounded. Suddenly, by way of contrast, I could picture a capitalist

logger who enters the forest and looks around. Upon sizing up a tree, he ponders. "This tree is rather big! How many dollars will this tree fetch me?" Then he proceeds to have it cut down and hauled for profit. Whether the tree is within the protected watershed or not, that is completely alien to the logger's narrow and exclusive selfish perspective. Much more alien to this capitalist logger is the consideration why the Creator created the tree. What comes to my mind spontaneously are parts of the lyrics of Joyce Kilmer's poem, *The Tree*, which was put into music.

"...a tree whose hungry mouth is pressed against the earth's sweet flowing breast.

A tree that looks at God all day and lifts its leafy arms to pray.

A tree that may in summer wear a nest of robins in her hair...

Poems are made by fools like me, but only God can make a tree!"

Another occasion opened my eyes to the reality and meaning of ancestral domain. I was visiting our cloistered Carmelite Nuns in Baguio City. Their neighbor, the breadwinner of an indigenous family, just died. This neighbor of the nuns had been very helpful to them in their needs. A sister invited me to visit the family. I gladly obliged. After blessing the dead I inquired: "When is the burial? Where will you bury him?" I was escorted to the door where I entered. My host pointed to their backyard. "There," he said pointing a finger, "is where we shall bury him."

Perhaps he noticed the quandary in my face. To reassure me he pointed to the backyard of the neighbor saying, "There is where they buried their dead."

The meaning of ancestral domain dawned on me clearly. The soil on which their house is built contains the remains of their ancestors. Eventually the remains

identify with the soil. Suddenly the truth that the Catholic Church reminds us always flashed in my mind: "Remember, man/woman, dust thou art and to dust thou shalt return." The ancestral bond is kept symbolically real through the land where the indigenous people bury their dead. They live on this land and stay close to their loved ones and members of their tribe. They feel the perpetuity of their tribe through their ancestral domain. To be uprooted from their ancestral domain is, for them, tantamount to cutting them off from their previous generation. It means breaking the continuity of the tribe.

No wonder, some tribes stake their lives to defend their ancestral domain. I remember Makliing Dulag who risked his life and eventually sacrificed it for the sake of their ancestral domain. Makliing hails from one of the tribes in the Mountain Province of Luzon.

### **My Prayer and Hope**

The past history of Freemasonry in the Philippines recorded the invaluable role Freemasonry in the Philippines

*MW Reynold S. Fajardo presents Bishop Labayen with copy of his book, **The Brethren**, to the amusement of MW Bañez and other dignitaries in the East.*

played in the nation's liberation from foreign domination. It is now my prayer and hope that the story of our beloved Philippines in the Third Millennium will record the same role the Freemasonry will play in the difficult and continuing struggle of our Filipino "Kababayans" to free ourselves from the centuries-old enslavement of foreign interests. I say foreign interests because many of us Filipinos espouse interests that are foreign to the common good of our Filipino people.

Particularly, I address you in the International Brotherhood for the sake of Relief and Truth. I hope and pray that the Third Millennium will not record an account that is contradictory to that which the Brotherhood glories in as its positive role in the Philippine Revolution against oppressive foreign domination.



*PGMs Teodorico Baldonado, Reynold Fajardo, Damaso Triá and Reynato Puno with Bishop Labayen at refreshment and repose*





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# MASONIC CHARITIES FOR CRIPPLED CHILDREN

The Masonic Charities for Crippled Children, Inc. (MCCCI) now has a Unit in Iloilo to serve patients from Western Visayas. The Unit's Medical Director is VW Manuel B. de Asis, an orthopedic surgeon.

The MCCCI will miss the services of Bro. Manuel Rivera, the Medical Director of the Masonic Ward in Mary Johnston Hospital for more than 40 years, who dropped his working tools last May 29. Bro. Michael Rivera, also an orthopedic surgeon, is new Medical Director.

In the period July-December 1997, 19 crippled children were admitted in the Masonic Ward in Mary Johnston Hospital, and 14 in the Baguio Unit.

The MCCCI will expand its charitable work through coordination with the ABS-CBN Foundation.

The MCCCI, moreover, is grateful to:

1. the Special School Department of the DECS for continuing to conduct classes for patients in the Masonic Ward;

2. Lodges like Dalisay 14 and Mencius 93 as well as appendant organizations like Manila Bodies, A &

ASR, Bamboo Shrine Oasis, Royal Order of Scotland, Capitol Masonic Corporation, and Luzon Chapter No. 1, R.A.M., for their active involvement in the MCCCI's activities;

3. some brethren, as well as members of Perla Assembly No. 1, IORG, Mabini Chapter, IOD, and General Douglas MacArthur, IOD, for regularly visiting the Masonic Ward;

4. our brethren in Canada belonging to Club Filipino-Brampton for having donated clothes, school supplies, canned goods, toys, and other items; and

5. the following magnanimous donors: MW Rosendo and Sis Esperanza Herrera, MW Stuart Cowan of the Grand Lodge of Hawaii, VW Mariano Sih, VW Ramon Go, VW Alfred T. Li, VW Felix Ko, VW Sia Beng Tek, WB Albino Ty, WB Peter Phoa Yong Chip, WB Menfred Rode, Bro. Robert Kwong, Bro. Bonifacio Go Tong, Mr. Joseph Tan, Mrs. Alice Co David, and Ms. Agnes Herrera.



The Grand Lodge of the Philippines now has 273 constituent Lodges—271 regular and two under dispensation.

The latest to receive their Charters are Eulogio R. Dizon Lodge No. 321 in Talugtog, Nueva Ecija and Artemio Ricarte Lodge No. 322 in Fort Santiago, Makati City.

Palanyag Lodge in Makati City

## NUMBER OF LODGES, MASTER MASONS IN PHILIPPINE JURISDICTION

remains under dispensation. Bongabong Lodge UD in Oriental Mindoro was, upon VW Bro. Pabling

Elauria's initiative, instituted during the last Ancom of our Grand Lodge.

As of December 31, 1996, the total number of Master Masons, including dual members, was 16, 149. Gains in 1997 were as follows: Raised—707; Affiliated—24; Dual—74; Restored—291; Amnesty (Edict 173-B)—273. Total number of gains was 1,369. But 980 members were lost, broken down as follows: Demitted—127; Suspended, 637; Expelled—6; and Dead, 210. The total number of Master Masons as of December 31, 1997 was tentatively, 16,536 minus 1,603 dual members or 14,935. All in all, then, there was an increase of 389.

## FUNDS TO BE RAISED OUTSIDE OF PROPOSED BUDGET

Incoming Grand Master Enrique L. Locsin announced during the Ancom that funds outside the proposed budget have to be raised to finance special projects, such as the following:

1. Special celebration of the anniversary of the Grand Lodge on December 19, 1998.
2. The float to be used on the June 12, 1998 celebration at the Luneta.
3. Pension Plans we have to program for the employees.



## TOWARD A MORE CLOSELY KNIT MASONIC FAMILY

The Grand Master, the titular head of all Masonic Bodies/Orders in this jurisdiction, should, by dint of a Circular, urge all Appendant Bodies/Orders, including the Masonic youth organizations, to practice and observe certain norms of conduct, including the following:

1. Appendant Bodies/Orders should extend courtesy invitations to one another to attend their respective annual, biennial or triennial sessions and other public ceremonies. On such occasions, the presence of representatives of each Appendant Body or Order should be acknowledged during the introduction of dignitaries.

2. Appendant Bodies/Orders should conduct a regular exchange of speakers, who will explain the organization, aims, labors, and membership requirements of their respective Bodies/Orders.

These and others similar will, according to the Committee on Appendant Bodies, result in a more closely knit Masonic Family in our jurisdiction.

# MASONIC LAW BOOK, REVISED 1994

Copies of the Masonic Law Book (MLB), revised 1994, are now available at the Masonic Supply Center, Plaridel Masonic Temple, Manila. A copy costs

P150.

Every Master Mason in this jurisdiction should not only secure for himself a copy of the MLB but study its contents as well.



## OF CERTAIN RESOLUTIONS

Should the Grand Lodge of the Philippines be only authorized to spend for the transportation expenses/travelling allowance of the Grand Master and his party for official visitations here and abroad the total amount not exceeding P30 from the per-capita dues of every Master Mason in good standing? This issue will be studied by the Grand Lodge's Committee on Finance.

This committee, as well as the Committee on the Revision of the Constitution, will also study whether or not senior-citizen brethren with ages 65 and above be granted a 50% discount in all Masonic conventions.

Should the Auditor's official station in the Lodge be between the Treasurer and the Senior Deacon? Let's wait and see what the Committee on Works will recommend regarding this issue.

During the 81st Ancom in Tacloban, if you may recall, a resolution was passed prohibiting a Brother Mason from demitting from his Mother Lodge. During the 82nd

Ancom in Manila, another resolution was passed, which stated that the resolution passed in the Tacloban Ancom "is deemed contrary to the principle of a Mason's 'free will and accord' and was not unanimously accepted by the brethren." The Committee on Resolutions favorably recommended the latter. So, brethren, of this take due notice and govern yourselves accordingly.

A Special Committee to be created by the Grand Master will study the resolution of the Visayas Districts that Lodges provide the Grand Lodge with the blood types of their members so that we will be able to establish a living donor bank, which brethren may avail of in case of emergency.



## TOWARD A DECISIVE, CONCERTED INVOLVEMENT IN ENVIRONMENTAL CONCERNS

The projects on environmental management and protection which Masonic Districts within our jurisdiction have started and maintained only need to be

sustained, replicated and institutionalized.

Thus stated Committee on Environmental Conservation (CEC) Chair Sabado T. Batcagan. He added, "To have a decisive and concerted involvement in environmental concerns, we must institutionalize the environmental programs in all Lodges and Districts, including the appendant bodies. Our committee will help in the identification and planning of environmental programs."

The CEC has drafted a Masonic

Environmental Conservation Program (MECP), one aim of which is to mobilize the Masonic Family in our jurisdiction in pursuit of environmental protection.

The CEC also recommended that the Grand Lodge create a permanent committee tasked to ensure the sustainability of the MECP, and that Masonic appendant bodies should actively participate and cooperate in the conceptualization, planning and actual implementation of all environmental projects.



## MW PUNO'S SPEECH OF ACCEPTANCE OF GRAND LODGE GOLD MEDAL

I know that the most exciting part of our Annual Communication is about to take place and this is the election of our officers for Masonic year 1998-99. Hence, I will not be polysyllabic in my response.

Let me just express the sincere gratitude of my family for this Grand Lodge Gold Medal of Honor, the highest

award within the gift of our MW Grand Lodge. Last week, I was also conferred the Knight Grand Cross of Rizal Award, the highest award of the Order of the

*Continued on P.63*

*MW Rizal D. Aportadera, MW Danilo D. Angeles, MW Damaso C. Tria, MW Leon Angel P. Bañez, MW Reynato S. Puno, MW Enrique L. Locsin, MW Rosendo C. Herrera and MW Rudyardo V. Bunda.*



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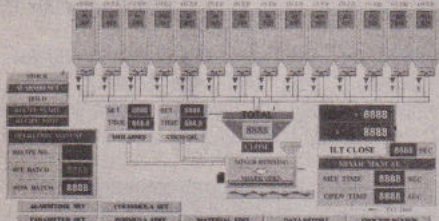


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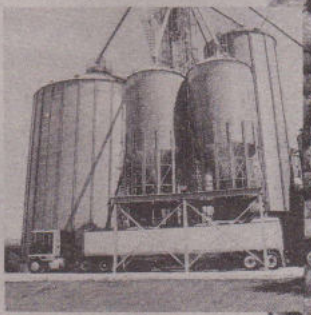
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.....MW Puno's speech (cont.)

Knights of Rizal. Before that, I was also bestowed the Grand Cross, again the highest award that could be given by the Supreme Council of the 33rd and Last Degree, Ancient and Accepted Scottish Rite. On June 22, I will receive the Most Outstanding UP Law Alumnus Award. If this were tennis, I can say I have scored a rare grand slam.

Let me say I dedicate all these awards to my loved ones in the family: to my wife, your Sister Luz, for bearing with me life's ups and downs and to my mother, also your sister, who I know is always watching the trajectory of my career, always praying for the success of all her

children. She is celebrating her 80th birthday on April 27. And so, Mama, I lay all these honors on your feet, for there is no life without you.

I have always searched for the secret of success. Let me share with you the secret as formulated by John Wesley, the founder of Methodism. He said:

*Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, and as long as you can.*

Thank you and all praises to the Great Architect of the Universe from whom all blessings flow.



## **PRESENTATION, ACCEPTANCE OF PGM'S JEWEL**

**P**ost-installation festivities at the Manila Hotel's Fiesta Pavilion were temporarily suspended to give way to the presentation of the Past Grand Master's Jewel to outgoing Grand Master Leon Angel P. Bañez, Jr. by MW Reynato S. Puno, PGM. MW Bañez was joined by members of his family on the stage.

### **MW Puno's Presentation Speech**

I was the one who had the good fortune to install MW Leon Angel P. Bañez, Jr., when he ascended the Grand Oriental Chair last year. He was then 76 years old, the second oldest brother to ascend the Grand Oriental Chair. Truth to tell, before installing MW Bañez, I entertained the naughty idea of demanding that he should first take the treadmill test to satisfy the brethren that he would last his term of office. I did not pursue the not-too-bright idea for I felt that he might make the counter-demand that I take

a sanity test. I was not sure where the confrontation would lead us and as it ultimately dawned on me that I was not swearing into office the President of the Republic, I did not pursue the idea any further.

Today, we are bestowing on MW Bañez the Past Grand Master's Jewel and after his year-long stewardship, you will agree with the sage who said, "I look forward to being older when what you look like becomes less and less the issue and what you are is the point."

I am an ardent student of the lives of our PGMs and it is a safe statement

to make that all of them have given the best slice of their lives for the Craft. I venture to say, however, that MW Bañez, of all our GMs, has given the greatest sacrifice before the altar of Freemasonry. Let me immediately validate that submission by relating that sometime in 1994, I was serving my term as Sovereign Grand Commander of our Ancient and Accepted Scottish Rite Freemasonry. MW Bañez was our Sovereign Grand Inspector General for the Orient of North Cagayan. I was invited by the brethren of Alfonso Lee Sin Memorial No. 158 in Dagupan City, led by VW Clemente Nava, to be the guest of honor and speaker of their installation of officers. MW Bañez was likewise invited to grace the occasion. I asked MW Bañez to ride in my car so we could travel together going to Dagupan and he agreed. We set travel time at 1 pm and we were to start at the Scottish Rite Temple. A few minutes before 1 pm, MW Bañez called up saying we go ahead for his beloved wife Ludivina and his son Lenny, a brother in the craft, were joining him and they would be a little delayed. Our entourage motored ahead to Dagupan City, negotiated the North Express Way, and arrived in our destination safe and sound. The affair of Alfonso Lee Sin Memorial Lodge started and ended without MW Bañez and his family. During the fellowship hour, we received the sad and shocking news that MW Bañez and his family followed us an hour after we left Manila but met an unfortunate accident on the North Express Way. It appears that in utter carelessness somebody set a grass fire and its heavy smoke enveloped part of the North Express Way with invisibility. The car of MW Bañez got involved

***"I look forward to being older when what you look like becomes less and less the issue and what you are is the point."***

in a collision which injured him and claimed the lives of his wife Ludivina and his son, our brother Lenny. All of us wept a river when the news turned to be a reality. A lesser mortal could not have coped with that kind of tragedy but MW Bañez is not one who melts like a marshmallow. He did not only survive the worst crisis of his life but he came out of it a stronger man with the greater resolve to serve the brethren in a higher capacity just as his beloved wife wanted it to be. The brethren saw MW Bañez emerge from the depth of despair a cut above others and in our Annual Communications held in Cebu City in 1994, we elected him to the exalted position of Junior Grand Warden. Given his sacrifices for the Craft, I knew that MW Bañez's love for the fraternity comes from the purest of hearts and the noblest of souls. And on this occasion, and in memory of our sister Ludivina and our brother Lenny, the eternal inspirations of MW Bañez and who I know are with us this evening, I request all to please stand up and offer a minute of silent prayer for their souls.

I will not tarry by reiterating to you the checkered achievements of MW Bañez as a two-time Master of Gonzaga Lodge No. 66, as many-time DDGM of Masonic District No. 2, as JGW, SGW, as DGM and MW GM, a Masonic career that has spanned 39 long years. Let me just say as Chairman of the Board for General Purposes and hence as principal adviser of MW Bañez, that what struck me most about MW Bañez is his unmatched humility and undefiled goodness. There were many

problems, many personality conflicts which MW Bañez successfully solved not by using the firepower of the GM but by using his humility, a humility that is so disarming it can overwhelm any position. If MW Bañez was supported by the brethren it was because they totally trusted him, they knew that he had only the best of intention for the Craft, the greatest of love for them. In his memorable essay, "Shadows on the Grass," the writer Isak Diveson opined that "*man reaches the highest point of loveliness at age 12 to 17 and gets back in a second flowering at the age of 70 to 90.*" How true is it with our GM, MW Leon Bañez, Jr. who is now 77 years young.

It is therefore my pleasure to present to MW Leon Bañez, Jr., a brother to some, a father to others, the beloved of all, the most lovable of all PGMs, the past GM's Jewel.

#### **MW Bañez's Acceptance Speech**

Thank you, Most Worshipful Brother, for your kind words....

Thank you, too, dear brethren, for your many gifts and outstanding hospitality. My family will remember that you not only made us feel welcome but you were all sincerely warm in your reception of us. Let me dedicate your warmth and love to the memory of my wife, Baby Ludivina Singson, and my son, the late WB Leon Jr., as a tribute to their love of the Craft. They traveled the highways and byways with me, egging me on during those earlier days. They have been a comfort and strength to me in my Masonic endeavors. Without their memories I could not have shouldered the intricate, difficult, strenuous duties of a Grand Line Officer en route to the Grand Oriental Chair. Their memories have given me strength of purpose, in spite of my age. (I claim to be the second oldest Grand Master; MW Luther B. Bewley was the

oldest....)

I have had my say. I am proud to be a Master Mason. I feel, my brethren, that I have kept your trust well, just as I feel I have kept well the luster of the Past Master's Jewel of my father, the late Col. Leon C. Bañez, Sr., a member of Sarangani Lodge and a charter member and Past Master of Abra Lodge.

To you, my worthy successor, MW Enrique L. Locsin, all I can say is, you are young and handsome and your wife, our Hermana Susan, is as young and beautiful. I must thank you for your wise, mature counsel, strong support and assistance.

I thank you again, MW and Ill. Justice Reynato S. Puno, for your friendship and moral and spiritual guidance. I remember you seemed to be including me when you were giving the CHARGE during the 33rd degree SGIG Coronation of Illustrious Brothers Severino C. Aguilar, Manuel T. Lee and Mauricio L. Valdez. You made me realize that, as a Mason, I should consider the deaths of my wife Baby and son Leon Jr. as a great loss but not as a tragedy. Such is life. That CHARGE gave me the strength and dedication, to their memory, that I must serve what they had labored for—for my sake.

Lastly, to my family and friends, I now say, "*You are all wonderful, too. Your understanding, support, attention, and love cannot be described or framed in any way.*"

My prayers and love to you all. My sincerest and warmest congratulations to the Grand Lodge Officers for 1998-99. Thank you so much. *Mabuhay and Masonerya! Mabuhay po tayong lahat!*

(The presentation of the PGM's Jewel over, the foreign dignitaries presented tokens to the newly installed Grand Master, MW Henry L. Locsin....)

GREETINGS



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# HIRAM AWARD: BIAK-NA-BATO'S GIFT TO MW WILMARTH ON HIS 88TH B'DAY

**M**ost Worshipful Brother Raymond Everett Wilmarth, PGM, was conferred the Hiram Award by his Mother Lodge, Biak-na-Bato #7, in simple but solemn ceremonies held at the Aguinaldo Hall of the Plaridel Masonic Temple II on May 28, 1998 and presided over by no less than the Grand Master, MW Bro. Enrique L. Locsin.

The Hiram Award, together with a cake and a barong tagalog with the Lodge's insignia, was indeed a fitting present to MW Bro. Wilmarth, who celebrated his 88th natal day.

The program started with the singing of the Pambansang Awit led by VW Rudy I. Ong, Deputy of the Grand Master in District #3.

VW Sammy Fernandez, PSGS and, like the honoree, long associated with The Cabletow, led the invocation.

WM Rommel F. Villarta said MW Bro. Wilmarth certainly deserved to be the Lodge's first Hiram Awardee since he had manifested his uncompromising commitment to the tenets and teachings of Freemasonry, whose welfare and interests he had relentlessly and readily served throughout his Masonic career, and since, like the GMHA, had demonstrated inflexible fidelity to his trust. He then gave a thumbnail sketch of the life of the honoree.

In presenting the Award to MW Bro. Wilmarth, Grand Master Locsin said, *"It is my great honor and rare privilege to preside over this memorable event, the investiture of the Hiram Award on an epitome of a true Mason."*

MW Bro. Locsin also presented MW Bro. Wilmarth with a personal

gift: a commemorative plate containing a picture of the Plaridel Masonic Temple when it was completed in 1938.

The awarding ceremonies were originally slated to take place at the office of MW Bro. Wilmarth, who later decided that the event occur at the Grand Lodge since a big number of brethren were expected to attend it.

Said MW Bro. Wilmarth: *"If the mountain cannot go to Mohammad, then Mohammad must go to the mountain. So, Mohammad is here."*

He then explained why it took him nine years to decide whether or not he would continue with his Masonic career. The cause of his dilly dally having been resolved and his family being Masonic (his grandfather and father were Masons), he eventually decided to proceed....

He considered helping bridge the gap between the Catholic Church and Masonry one of the highlights of his Masonic labor. (We must recall that MW Bro. Wilmarth obtained his Ph.D. in Economics from the University of Santo Tomas and taught at the UST Graduate School. A Catholic Brother once remarked that although MW Bro. Wilmarth was not a Catholic, he acted as one. MW Bro. Wilmarth simply retorted to the

remark with these words: "When it Rome, do as the Romans do.")

MW Bro. Wilmarth reiterated his belief that since Masonry is a brotherhood of all men, we must go back farther than the Christian concept of the Trinity to the universal concept of God the Father, or God the Creator, the GAOTU, to find the common denominator which makes all men brothers.

MW Bro. Wilmarth, we should also recall, has stressed time and again: *"Masonry knows no barriers, observes no political bounds, and is not restricted by religious beliefs. Freemasons believing in God, the Great Architect of the Universe, and the life everlasting, constitute a fraternity of men dedicated to the building of temples within the hearts of men throughout the world, wherever men may be."*

He urged the brethren present to really invest themselves so that they will get much out of their Masonry. Said he:

*"The brethren who get so much out of their Masonry have really invested themselves. They have found that the real secret is not to be found in words or material goods, but in the warm feeling of brotherhood and fraternal love that glows within the heart. It cannot be purchased! It cannot be demanded! It cannot be captured by force! It can only be earned by our personal investment. No one can substitute service for another and get the same dividend. It is yours and yours alone, to have or to have not as you choose. And what you will get out of Masonry will depend on what you gave to it."*

There can be no doubt that the Hiram Awardee of Biak-na-Bato Lodge #7 has gotten the most out of Masonry because he has given his

utmost to it, having been actively involved in its activities.

MW Bro. Wilmarth expressed his sadness over the fact the the relationship between the Catholic Church and Freemasonry had deteriorated once more. "The Church," he said, *"should not regard the Masonic institution as any form of religion, but as a religiously oriented brotherhood of men."* He also revealed that he had not attended recent Masonic functions because he did not want the brethren to see him shaking and having difficulty to stand on his feet. He wanted that the brethren remember him as one who was strong, persuasively stimulating the brethren to be unselfishly devoted to Masonry.

"What we need," he said, *"are Brethren who constructively suggest and recommend, Brethren who are self-motivated to act, Brethren who know how to translate an idea into a deed. We need Masons of few words but tireless action to overcome the inertia of stagnancy and initiate the movement of progress essential to project a positive image of Dynamic Masonry."*

He stressed that the various religions had made up their own God. *"It is time that the Fatherhood of God the Creator be stressed, so that we will soon establish on earth a veritable brotherhood of men under the Fatherhood of God."*

It was touching to hear the Grand Old Man articulate his ideals. It was joy for the brethren to pose for prosperity with him and his grandson....

The honoree and his grandson having left, the brethren, led by MW Henry L. Locsin, lunched together.

— eF.R.eN

*MW Henry Locsin presents commemorative plate to MW Wilmarth, Hiram Awardee. Looking on are WB Tony Juco, Bro. Eddie Chua, a grandson of MW Wilmarth, VWB Rudy Cardona, and WM Romerto Villarta of Biak-na-Bato Lodge No. 7.*



*MW Locsin, RW Nap Soriano and other brethren joyfully pose with the Hiram Awardee for a memento of the historic occasion.*



*The past and the present.... the oldest PGM in our jurisdiction and the young current occupant of the Grand Oriental Chair*



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## AROUND THE DISTRICTS, LODGES

# HIRAM LODGE FAMILY OUTING

by Bro. Louie O. Oreta

**Standing (1-r):** WB Agelio Bautista, Bro. James Uy, WM Flor R. Nicolas, Bro. Ed Hasmin, VW Emil Dalican, Bro. Louie Oreta, Bro. Virgilio David, and Bro. Jose Ramos.

**Seated:** WB Modesto Nonato, WB Dodong Fabroa, VW Julio Cabali, Bro. Edralin Tio, WM Anthony Sy, and VW Mon Nuñez.

The whole-day affair was a success—to the credit of the active, indefatigable Master of the Lodge, Anthony Sy. But, of course, the all-out support of the brethren cannot be downplayed. Special mention should be made of VW Mon Nuñez, who took pains to look for a suitable place for the affair. The place, which was negotiated for a whole-day use, includes a 25 ft x 10 ft swimming pool, a covered area for dining and convention hall, and a second-floor resting place available for anybody who might wish to take a nap.

The A & C Recreational Center on St. Williams St. in Tandang Sora, Quezon City virtually took on a festive atmosphere on May 3, 1998 when Hiram Lodge No. 88 held its traditional family outing therein.



**WM Anthony Sy, assisted by Bro. Fernando Nuguid, distributes awards to achieving children of the Lodge's members.**



**Bro. Rudy Panganiban, WB Agelio Bautista, Sis Gely, and son-in-law Mon Dignadice exhibit winsome smiles as a striking evidence of the fraternalism that prevailed during the family outing.**

**Standing, L-R: Hanh Philip Sy, WM Anthony Sy and Gerome Tan. Seated, L-R: John Arvin Ramos, Esmeralda Dalican, Eleanor Tan, and Nikki Marc Bautista.**

WB Agelio Bautista, wife Gely, daughters Majel, Rheena and Cherry, son Mickey, sons-in-law Jonjie Lontok and Raymond Dignadice, and grandchildren Ranjie and Sean Harvey were the "early birds"; they arrived as early as 8:00 in the morning.

The other families that followed were: WM Anthony Sy, wife Betty and sons Allan, Hans and Mark; WB Modesto and Geny Nonato; VW Emil and Aurea Dalican, together with sons Juns, Eugene, Eric and Steve, daughters Eva, Star, Joy and Emy, daughters-in-law Mirriam and Annie, and Apo Ica and Elaine; Any and Vicky Nuguid, together with daughters Maan and Ria and mother-in-law Felicing Garlit; WB Flor Nicolas and daughter Mary Ann; Rudy Panganiban and children Rhoda, Inee and Ardy; FC Joe and Rudy Ramos, daughter Arlene and son JA. The brethren who came stag were VW July Cabali, VW Ramon Nuñez, Eddie Tio and this writer.

The affair was conducted on a pot-luck basis. The food brought by the wives of the brethren was not only



sumptuous but so bountiful that the left-over could still feed a dozen brods more.

The Worshipful Master capped the affair by awarding the children of Hiram brethren who had distinguished themselves in academic, as well as co-curricular, activities. The recipients of plaques of recognition were Trustees Ajello Perez Bautista, Rojie Pamela Y. Sozobrado, Hosanir Kasiguran, Jerome Tan, Eleanor Joy Tan, Michael Midel Go, Gavin Midel Go, Marie Midel Go, John Arvin S. Ramos, Anna Marie Sy, Sharleen May Tan, Beverly Tan and Esmeralda L. Dalican.

The party broke up at 4:00 p.m.



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# Dimasalang Is Serialized in ZAMBOANGA STAR

The Zamboanga Star, in commemoration of the centennial of the declaration of independence from Spanish colonialism by the Filipino nation, has started serializing DIMASALANG, the Masonic Life of Dr. Jose P. Rizal written by MW

Reynold S. Fajardo, PGM, and published by the Supreme Council, A&ASR, Republic of the Philippines.

The same newspaper also publishes worthwhile activities of Masons in Zamboanga and neighboring provinces.



## Masonic District #3 Hosts Corregidor Tour

Masonic District #3, headed by immediate PDDGM Marlowe S. Pedregosa and current DDGM Rudy L. Ong, hosted a Corregidor Tour last April 26. The project was spearheaded by brethren of Labong Lodge #59.

Through the efforts of Bros. Ismael D. Aparri and Ignacio Illenberger, a Phil. Navy patrol craft was provided by Capt. Aurelio T. Aguedo, PN while land tours were conducted by the Corregidor Foundation, specifically Engr. Artemio Matibag.

As early as 7:30 a.m. brethren from Labong #59 and such other Lodges as Bud Bonggao #288, Dadiangas #225 and Nilad #12 assembled at the Grand Lodge premises. After a light breakfast, courtesy of VW Pedregosa, we proceeded to the Phil. Navy headquarters on Roxas Blvd. Then we headed for Corregidor Island at about 8:30 a.m. aboard Patrol Craft #340.

VW Ong distributed t-shirts to those on board while WM Jimmy Ocampo doled out straw hats and skin lotion.

Arriving at the "Rock" at a little past 10 a.m., we were welcomed by the detachment head of the Phil. Navy. Then a tourist bus took us around the island.

The first stop was the "Battery Way" and the other big guns. The next was the Pacific War Memorial, where pictures and relics of the war are on display and where we met journalists from "Children's Television" and the group of Gen.

Templo, Ms. Tina Monzon-Palma, and Ms. Gina Lopez of the ABS-CBN Foundation and Bantay Bata Project.

We answered some queries about Freemasonry, and VW Benito K. Tan, DGL and Asst. Treasurer of the Masonic Charities for Crippled Children Inc. (MCCCI), took the opportunity to inform Ms. Lopez and company that the MCCCI and the ABS-CBN Foundation, through Mr. Angelo Palmones, had entered into an agreement that the latter would propagate the aims and projects of the former. Ms. Lopez in turn solicited the Masons' support for her "Bantay Kalikasan" project.

We then had a Sights and Sounds Tour of the "Malinta Tunnel," where a re-enactment of the war was conducted.

After the show we proceeded to the beach at the south port side. At the social hall we had our lunch, again hosted by VW Pedregosa.

We left the island at 2:30 p.m. and at 4:00 dropped anchor at the Navy headquarters, where some more souvenir pictures were taken and Masonic Ancient Charges in scrolls were distributed to our guests.

—VW Isagani Cruz, Jr., PDDGM

# LABONG TURNS OVER "ONEIDA" SILVER CUP TO GRAND LODGE

**T**he officers and members of Labong Lodge #59, led by WM Jimmy Ocampo, formally turned over an "Oneida" Silver Cup with stand and glass case to outgoing Grand Master Leon Angel P. Bañez, Jr. at the Grand Master's office on April 22 last.

The Cup will serve as the Perpetual Trophy for "Most Outstanding Lodge."

Stated WM Ocampo: "Henceforth, the annual winning Lodge's name will be engraved on one of the stainless steel plates provided on the trophy, and the Grand Lodge will award a token to the winner.... The Perpetual Trophy will not be retired no matter how many times a Lodge may have won the award, and the said

*trophy shall be displayed prominently at the Aguinaldo Hall of Plaridel Masonic Temple II as approved by MW Leon Angel P. Bañez, Jr., upon the recommendation of the Awards Committee headed by MW Pablo C. Ko, Jr., PGM."*

As envisioned by the Awards Committee, the Perpetual Trophy will serve as an inspiration to all Lodges within the jurisdiction and encourage healthy competition within the fraternity.

*WM Ocampo and MW Bañez shake hands, while other Labong brethren exhibit winsome smiles.*



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**WM CRISANTO D. CARLOS  
SW CORNELIO D. NAGUM  
JW CONRADO J. AVILA**  
Cabanatuan Lodge No. 53

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# MASONS PARTICIPATE IN TURNOVER CEREMONY OF REPLICA OF PHILIPPINE INDEPENDENCE FLAG

**T**he Grand Lodge of the Philippines, led by M.W. Bro. Enrique L. Locsin, Grand Master, and M.W. Bro. Reynold S. Fajardo, PGM and Grand Secretary, attended and participated in the turnover ceremony of the replica of the Philippine Independence Flag last May 27 at Ang Bahay ng Alumni, Ramon Magsaysay Avenue, U.P. Diliman, Quezon City.

The flag which Gen. Emilio Aguinaldo brought from Hongkong and which he raised in Kawit, Cavite on June 12, 1898 when the independence of the Filipino nation from Spanish colonial rule was declared is presently kept in the Aguinaldo Museum in Baguio City. But it had been so worn by the lapse of time that the University of the Philippines and the Aguinaldo Foundation Inc. decided to replicate it.

Dean Lydia B. Arribas of the College of Home Economics of the U.P. painstakingly analyzed the flag in every detail—the material used, color, thread, and embroidery technique and then tirelessly replicated the original.

Dr. Olivia Caoili, Vice-President for Academic Affairs, representing President Emil Q. Javier and Chancellor Claro T. Llaguno, and some members of the Board of Regents turned over to the Aguinaldo Foundation, Inc. the replica of the Philippine Independence Flag. The Foundation in turn was represented by Dr. Federico Suntay, chairman; Emilio Aguinaldo Suntay III, vice-chairman and great-grandson of Gen. Emilio Aguinaldo; former Prime Minister Cesar E. A. Virata, a grandson of the General; Ms. Felisa Diokno, personal secretary of the General; and other

members of the General's family.

Vice-President Caoili thanked the Aguinaldo clan for having offered the U.P. the opportunity to participate in such a historic endeavor. Emilio Aguinaldo Suntay III in turn thanked the U.P. for having facilitated the completion of the project.

Sis. Lydia B. Arribas described in detail how the flag was replicated, while MW Reynold S. Fajardo, PGM and Grand Secretary, shared his impression of the flag, stressing that the symbols in the flag are Masonic in origin. "Gen. Aguinaldo," he remarked, "was no obsessed with the mystic of the equilateral triangle that the design of the flag was largely influenced by this mystic." Former Prime Minister Virata agreed, pointing out that even the floors of the house of the General were inlaid with the equilateral triangle.

Bro. Teddy Boy Locsin was also scheduled to give his impression of the flag, but he was not able to make it since he was out of the country.

Sister Lydia involved many brethren of the Craft in the turnover ceremony. The replication project in effect brought Masons to the forefront in another milestone of Philippine history.



VW Froilan T. Madriñan, Jr.,  
VW Ike Arribas, Sister Susan  
Locsin, MW Henry Locsin,  
VW Rene C. Damian, and  
WB Roger S. Crudo pose  
for a souvenir photo.

Emilio Aguinaldo Suntay III,  
MW Locsin, Dean Lydia B.  
Arribas, MW Reynold S.  
Fajardo, and VW Ike Arribas.



MW Locsin (4th from left),  
MW Fajardo (2nd from right),  
and other brethren with  
Sister Lydia and U.P. Diliman  
Chancellor Claro T. Llaguno  
(2nd from left)

Sisters Susan Locsin and  
Asuncion Fajardo with some  
of the granddaughters of  
Gen. Emilio Aguinaldo.



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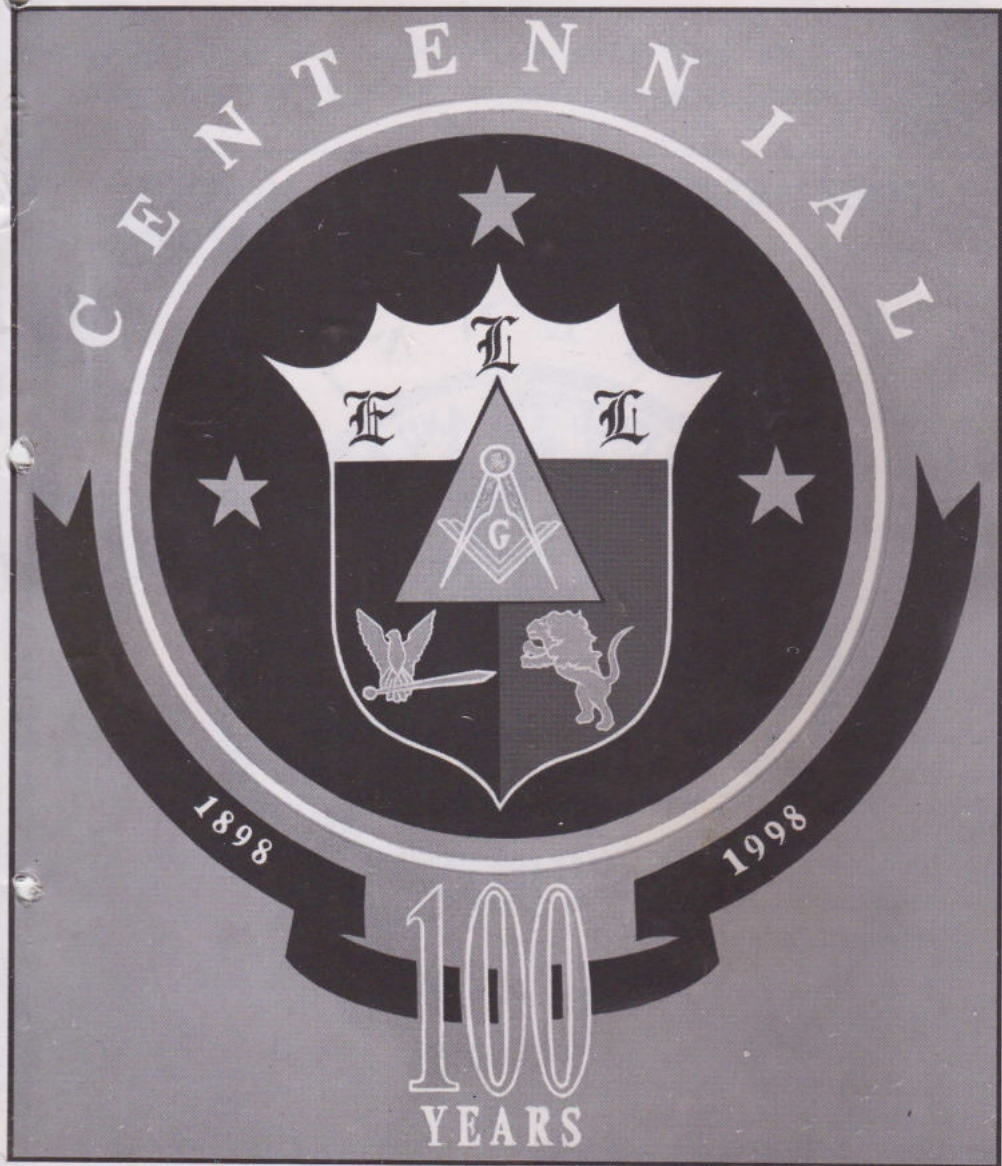
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OFFICIAL SEAL OF  
M.:W.: ENRIQUE L. LOCSIN  
Grand Master  
1998-1999

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