

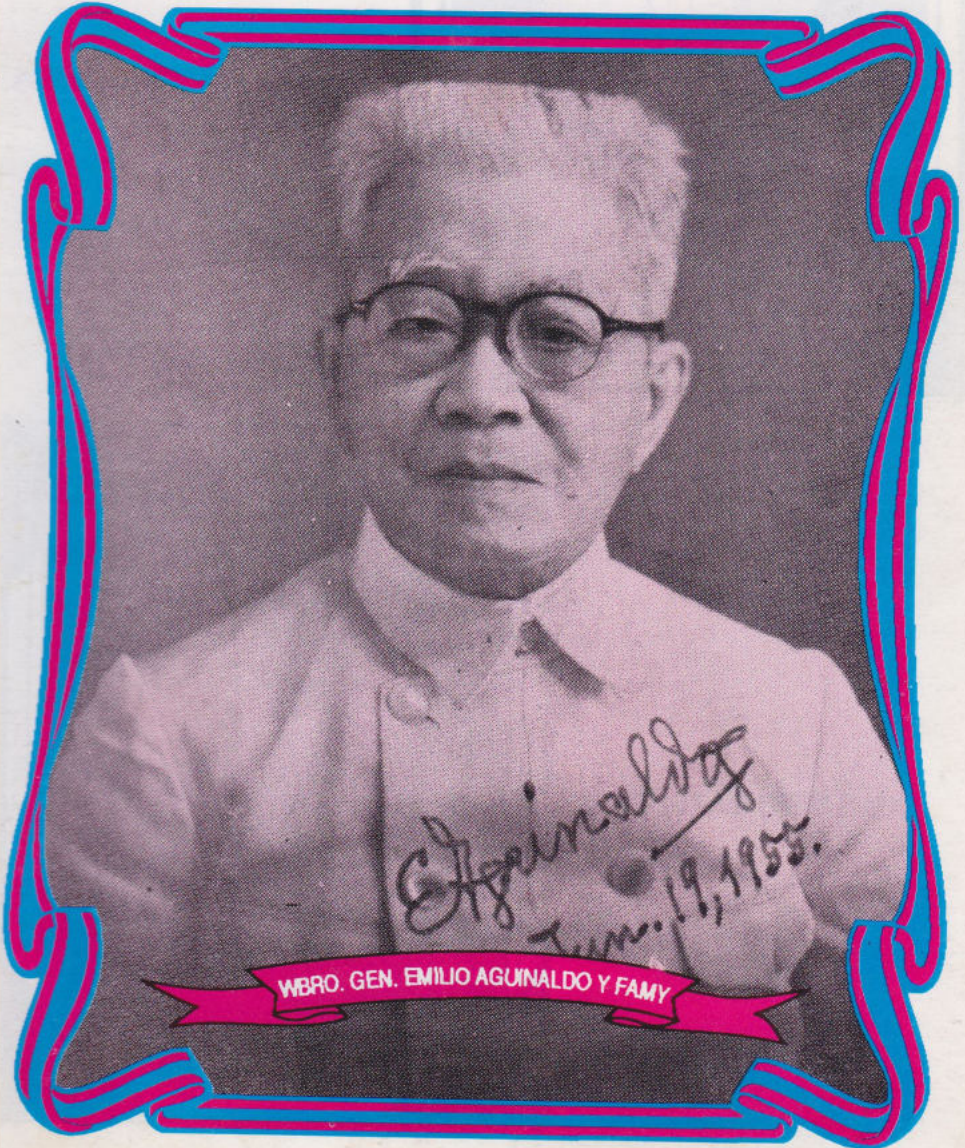
# The Cable Tow



Vol. 74 No. 5

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GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES





**GEN. ANTONIO LUNA**



**HADJI BUTU RAZUL**

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**Our Cover:** As the centennial celebration of the declaration of Philippine Independence grows nigh, it is but meet and proper that the man and Mason who spearheaded the the declaration of independence be featured on our cover: WB Emilio "Colon" Famy Aguinaldo.

## Grand Master's Message

**S**erving as Grand Master of Masons in this jurisdiction, decidedly, is hard work but fun. It keeps a man busy practically the whole day; it keeps him constantly on the move. But I love the work, and I thank you, dear brethren, for having chosen me to lead our Grand Lodge for this Masonic year.



I have enjoyed working with the Board of Directors and other Grand Lodge Officers, as well as with the Board for General Purposes. We have worked together as a team, oftentimes filling in for each other. We have, each in his own measure, used our talents and time to the benefit of our Grand Lodge and its constituent Districts and Lodges. As Grand Master, I cannot adequately express my profound gratitude to my dedicated and hard-working teammates for doing their job very well, many times, in many ways.

I have enjoyed sitting in the meetings of the various Grand Lodge Committees and allied organizations like the Grand Guild of Past Masters of the Philippines (GGPMP), the Acacia Mutual Aid Society Inc. (AMASI), the Masonic Charities for Crippled Children Inc. (MCCCI), and the Temple Builders Club (TBC). Again, as Grand

Master, I cannot sufficiently express my grateful appreciation of the many contributions of these brethren who have been patently generous with their time and talents, all for the good of the Craft and God's greater glory.

Certainly, I have had a great time visiting the various Districts and Lodges all over our jurisdiction. The brethren and their families, together with officers and members of appendant bodies and orders, have extended to me and my party all the kindness, courtesy and accommodation they are capable of. They have also demonstrated unity of purpose and pride in accomplishing things together, so that, as Grand Master, I feel confident that, despite perennial problems, including continued attacks by anti-Masonic elements, the Temple of Philippine Masonry will grow stronger and more vigorous, if not more

beauteous, in the remaining years of this century and even in the next millennium.

That is what I stressed in my addresses to our brethren during our visits of several American grand jurisdictions in pursuit of our Grand Lodge's internationalization or globalization program. My party and I enjoyed fraternizing with Masonic dignitaries and brethren therein. We enjoyed meeting with expatriate Filipino Masons in particular. They are, I must tell you, making waves among Masonic circles in the United States. They have affiliated with Lodges in that great nation, but they have also expressed their desire to maintain, if not enhance, their ties with our Grand Lodge. Our travels abroad, I must tell you, too, have resulted in strengthened inter-Grand Lodge fraternal ties.

In this issue, we are again giving you reports of projects and activities of our Districts, Lodges and appendant bodies/allied organizations and articles from your brethren, here and abroad, for your further Masonic education. We are also giving you a "harvest" of gems from other Masonic publications.

Yes, all of these things, and more, are waiting for perusal by you, our beloved subscribers and readers.

In the meantime, my brethren, let us look forward to having a truly enjoyable, fruitful and meaningful Annual Communication in April here in Manila. I fondly hope that all Lodges will be adequately represented, and that voting delegates fully know what their votes actually mean to Philippine Masonry's future. See you at the Ancom, brethren!

I fondly hope and pray, furthermore, that the GAOTU grant you more blessings throughout 1998, so that you will the better be enabled to contribute your share to making the Temple of Philippine Masonry more magnificent than before.

I fondly hope and pray, finally, that we all carry out, into the world around us, the lessons we are taught in our Lodges, so that Freemasonry may become known as a veritable Brotherhood for peace, unity and human progress.

*So mote it be.*

Fraternally,

**LEON ANGEL P. BANEZ, JR.**

*Grand Master*

## Editorial

**W**e have arrived at yet another January, named after the Roman god Janus, who is said to have two faces: one backward - and the other forward-looking. So, let us first look back at the past twelve months, review our individual performance as Master Masons, and see whether or not we really deserved the wages we had drawn. Let us ask ourselves:

1. Did I prove myself worthy of the honor and satisfaction of being a full member in my Lodge in particular and in the Masonic Fraternity in general? Did I, for instance, strictly obey all the precepts of the Fraternity, including punctual payment of my annual dues and other pecuniary obligations, so that the non-Masonic public might see that Freemasonry makes its members honorable? Did I help advance the credit of my Lodge and the Craft, or encourage and promote their interests, by proudly defending them against anti-Masons; (b) proudly telling non-Masons, particularly intelligent young men in the community, what Freemasonry is, what its goals are, and what it has done for peace, unity and human progress; and (c) participating in projects designed to build up our local and national communities into better places to live in, more conducive to human growth and development?

2. Did I learn the Ritual by heart and therefore make it my permanent possession, knowing that it is worth a very high price because of the language, the wisdom and the beauty in it?

3. Did I, moreover, as suggested by the late Ill. Bro. Albert Pike, read, study, reflect, digest and discriminate in sincere effort to understand the harmonious and beautiful proportions of Freemasonry? Did I, in other words, ardently seek after more Masonic light,

knowing that "Both books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the past"?

4. What did I do to render myself worthy of the companionship, or association, or friendship of my Lodge Brothers? Was I a true friend, instead of just being friendly, to each of them? Did I actively participate in, rather than merely belong to, my Lodge? Did I unselfishly serve my Lodge, instead of merely giving to it? Did I, instead of just being aware of the plans of the officers of my Lodge, work with dedication to help toward the realization of those plans? Did I, instead of merely teaching the younger members of the Lodge, inspire them through demonstrating my enthusiasm for Freemasonry? Was I, in a word, a lover, rather than a mere member, of my Lodge?

5. What did I do to deserve being commended to the kind care, love and protection of all Master Masons wheresoever dispersed? Did I put the Five Points of Fellowship into consistent practice, instead of paying mere lip service to them? Did I help a worthy Brother Mason in distress rather than simply care? Was I, instead of merely being fair, kind to each of my Fraternity Brothers? Did I, instead of just forgiving a Brother who had done me wrong, forget the wrong in the spirit of Brotherly Love?

6. Did I get involved in the

activities of the appendant Rites and allied Orders with the end in view to helping establish a strong Masonic family in this jurisdiction—one that is united in purpose and proud in accomplishing things together?

7. Did I participate in activities designed to show that we Freemasons are keepers not only of our Brothers but also of our Brothers' families, particularly their widows and orphans?

8. In enjoying Masonic occasions, specifically fellowship socials, did I practice the cardinal virtues of Temperance, Fortitude, Prudence and Justice, particularly in strange and mixed companies, ever remembering the significance of the four perfect points of entrance, by which, along with signs, tokens and words, we Freemasons make ourselves known both in the dark and in the light?

Having reviewed our Masonic performance in the past year, let us look forward to the coming months and resolve to contribute our share to the building up of Philippine Masonry into a magnificent temple of brotherhood looked up to by all and sundry, including our critics, with much respect, admiration and esteem. Let us resolve to be more regular Lodge workers under a new set of officers. Let us continue pursuing the various thrusts of the program of the present leadership of our Grand Lodge while at the same time looking forward to participating actively in the Ancom of our Grand Lodge in April here in Manila.

Let us, if we may add, look forward to celebrating the 75th anniversary of **The Cabletaw**, the publication of which was conceived by Grand Master Frederic H. Stevens and his officers shortly after the 1923 Ancom and the first issue (June 1923)

of which was ready for distribution by the end of May by the editorial staff composed of Past Grand Master George R. Harvey, editor; Past Master Teodoro M. Kalaw and Leo Fischer, associate editors; Bro. F.J. Herier, advertising advisor; and Bro. Samuel Stickney, business manager.

In grateful appreciation of the significant contributions of these Brethren and their successors, we will feature them in subsequent issues. Also, certain constraints notwithstanding, we will fervently and zealously pursue the original goals of this publication they set down, namely:

1. To cater to our Brethren's demand for further light in Masonry and their desire to be kept informed of the work of the Craft in the Philippines and abroad through the publication of (a) the Grand Master's edicts, circulars and decisions; (b) news of interest; and (c) articles on Masonic subjects for the brethren's education, instruction and enlightenment.

2. To publish articles embodying the fundamentals of Masonry, beginning with the Old Landmarks, Ancient Charges and other important documents not available to every Mason, which are a must for a broader understanding of Masonry.

3. To serve as a valuable library of reference to Philippine Masons and researchers.

4. To promote the welfare of Lodges in this grand jurisdiction and stimulate them to have an active participation in community welfare.

Finally, since Freemasons are, or should be, patriots, rather than mere citizens, let us look forward to actively participating in the celebration of the centennial anniversary of our declaration of independence from colonial rule. By then our Grand Lodge will be under a new leadership.

—**F.R.eN**

## LOOKING BACK WITH PRIDE

# HADJI BUTU RASUL: LABORER FOR PEACE, UNITY AND HUMAN PROGRESS



**T**HERE ARE FILIPINO GREATS WHOM ANY ONE OF US, THEIR COUNTRYMEN, WOULD LIKE TO HAVE LIVE FOREVER, AND TO THAT NUMBER DESERVEDLY BELONGS **HADJI BUTU RASUL**. HE WOULD HAVE LIKED IT, TOO.

### **BIRTH, EXTRAORDINARY YOUTH**

He was born in Jolo, Sulu in 1865—four years after the birth of another Filipino great who deserves to live forever: Dr. & Bro. Jose P. Rizal.

Like Jose Rizal, Hadji Rasul, a descendant of Mantiri Asip, Rajah Baguinda's eminent minister, showed great intelligence, supreme good sense, mellow serenity, and unshaken independence even at an early age. When he was six years old, he began to study the Koran and the Arabic language, both of which he eventually mastered.

In 1876, due to the harsh political conditions obtaining in his native town, willy-nilly he went to reside in Maimbung. But the following year, he was recalled to Jolo by the Spanish governor of Sulu, Carlos Martinez, who requested him to draft a treaty between the sultan and his own people on the one hand and the Spanish government on the other. Accordingly, he wrote the treaty, which provided, among other things, that (1) the Muslims shall recognize the Spanish flag, but the Spaniards in turn shall not interfere with Islam and shall not settle in the southern half of the island of Jolo; (2) the Muslims shall not guarantee safety of travel to missionary priests; and (3)

the sultan shall not give any form of aid to the Spanish government in case a group of less than 300 Muslims stage a revolt.

The 12-year-old drafter of the treaty showed himself to be a veritable Muslim, an adherent of Islam both in spirit and in deed, as well as a staunch advocate of peace among men of goodwill, with tolerance for all and partisanship for none, able to get on with everyone and at home everywhere. He optimally used his God-given talents for helping realize a genuine brotherhood of men of every race, sect and opinion, who, as creatures of one Almighty Parent and inhabitants of the same planet, are to aid, support, and protect one another in the process of attaining the ends of human life.

On behalf of the sultan and his people, Hadji Butu signed the document, which was accepted by both parties. From that time on he was looked up to with much respect and esteem by both his own people and the Spanish authorities.

### **PRIME MINISTERSHIP, OTHER RESPONSIBLE POSITIONS**

In 1881, upon turning 16, Hadji Butu was appointed prime minister by Sultan Badarudin. In 1884, he accompanied the sultan on a pilgrimage

to Mecca, where he acquired a deeper knowledge not only of the Arabic language and laws, but also of Islam and Moslem customs. To make the most of his stay in the holy city, he associated with prominent Arabian religious leaders.

After Sultan Badarudin's death, many chiefs and datus contended for the empty throne. But Hadji Butu used his great influence and eloquent tongue for persuading the contenders to recognize the sultan's brother, Jamalul Kiram, as the rightful heir to the throne. Grateful, Sultan Kiram retained Hadji Butu as prime minister and made him secretary of war and generalissimo of the sultanate as well.

In 1889, the Spanish authorities requested Sultan Kiram and Hadji Butu to come to Manila. Although the two were desirous of acceding to the request, they were not allowed by the apprehensive people to proceed to Manila. Slighted, the Spanish authorities had Datu Haron brought to Manila and, upon the latter's return to Jolo, proclaimed him as the new sultan. That was an indication that the Spaniards pursued their wily "divide and conquer" policy.

Sulu, in effect, experienced the bloodiest war ever. Abetted by Haron's forces, the Spaniards burned down Maimbung, the residence of the sultan, who, together with Hadji Butu, was forced to flee to the mountains of Talipao.

But cognizant of Hadji Butu's great influence on the people, the Spanish authorities ordered that he be searched out. The searchers took him by surprise at Talipao and brought him back to Jolo.

To win Hadji Butu's friendship, Haron offered him the prime ministership. Hadji Butu told Haron, "*I will accept the position you are offering me provided you promise to follow my wishes with respect to Islam and to stop*

*waging war against Jamalul Kiram.*"

Haron having promised to fulfill the two conditions, Hadji Butu once more served as prime minister of the sultanate. His own people did not despise him as a time-server, for they knew he was not that. If he shifted allegiance, it was because he wanted his own people to have peace and unity and, hopefully, progress.

Shortly afterwards, Governor General Ramon Blanco went to Jolo and conferred with Hadji Butu. The governor general promised Hadji Butu that he would end the war if the people would recognize Haron as their sultan. Again, Hadji used his great influence and eloquent tongue for persuading the datus, including Jamalul Kiram, to recognize Haron as sultan.

Uneasy peace prevailed in Sulu...

#### **RASUL MEETS RIZAL**

Sometime in 1892, Hadji Butu Rasul met Jose Rizal in Sandakan, Borneo. The former was there to settle some land problems with the British government. Rizal, on the other hand, was there to see for himself conditions of the lands, where he intended to move his family and other townmates who cared to join him in Borneo. Hadji Butu offered his assistance to Rizal.

#### **SPANISH GAMBIT**

During Hadji Butu's absence from Sulu, Jamalul Kiram's mother secretly conferred with Arolas, the governor of Sulu, to whom she promised that the people would pay taxes to the Spanish government if the Spanish authorities would help reinstate her son as sultan.

Later Governor Arolas informed Governor General Blanco of his secret conference with Kiram's mother. The governor general then took his gambit. He ordered Sultan Haron to collect taxes from the people.

Said the sultan to the governor general: "*It is against my conscience to collect taxes from my own people.*"

This prompted the governor general to order Haron to give up the sultanate and to go dwell in Palawan as an exile.

Upon his return from Sandakan, Hadji Butu was informed of what had happened. He tried to convince Haron to make the people pay taxes to the Spanish government. But it was too late. The sultan had already signed the "memorandum of agreement," i.e., that he would give up the sultanate and settle in Palawan. He asked his prime minister to join him in exile. Sympathetic, Hadji Butu acceded to the deposed sultan's request. But before they could set sail, the boat captain received an order from Governor General Blanco that Hadji Butu should remain in Jolo. Haron expressed great sorrow at seeing his friend and counselor left behind.

The Spanish government reinstated Jamalul Kiram as sultan. But, as was promised by Kiram's mother, the people had to pay taxes to the Spanish government.

#### **HIS ACTS AS PRIME MINISTER UNDER SULTAN KIRAM**

In the face of the growing discontent among his own people, who were forced to pay taxes to a foreign government, and realizing that the reinstated sultan needed wise counsel and moral support, Hadji Butu accepted his reappointment as prime minister.

After a few years, the deposed sultan was dead. This news saddened the people, especially Hadji Butu.

In 1896, Hadji Butu accompanied Sultan Kiram on a pilgrimage to Mecca.

In May 1898, more than a year after Kiram and Hadji Butu's return from Mecca, the Americans occupied Jolo. Sultan Kiram being in Siasi at that time, Hadji Butu exerted all-out effort to pacify his own people, who, as before, were unwilling to serve a new government and to pay taxes to it. At the same time he negotiated with the

Americans so as to avoid further bloodshed. Eventually he signed the Bates Treaty for Sultan Kiram.

The neocolonial masters abolished slavery, which they found rampant in Sulu, but they also began to levy taxes on the people. To allay the people's fears, Hadji Butu told them that soon there would be a change from military rule to a civil government.

#### **POSITIONS UNDER AMERICAN RULE**

On October 10, 1904, Hadji Butu Rasul was appointed assistant to the governor of the Moro Province. On June 30, 1913, General Pershing designated him deputy district governor of Sulu. On January 1, 1915, Department Governor Carpenter made him assistant to the provincial governor of Sulu. Then on October 14, 1916, Governor General Harrison chose him Senator for the 12th District representing Mindanao and Sulu.

#### **TWO SALIENT ACCOMPLISHMENTS**

One of the outstanding achievements of Hadji Butu Rasul as a solon is his authorship of the law that provided for the establishment of the Philippine Military Academy (PMA) for the defense of the Philippines. Moreover, he labored indefatigably in welding Christians and Muslims into one people, into one nation.

#### **INITIATION AND RAISING**

Hadji Butu Rasul was initiated into the mysteries of Freemasonry in 1917 at Sinukuan Lodge No. 272, which was then under the *Gran Oriente Español*. He is believed to be the first Filipino Muslim to have been initiated into Freemasonry. He was then 52.

It was only on October 23, 1928, however, that he was raised to the sublime degree of Master Mason in the same Lodge, but this time it carried No. 16 and was under the Grand Lodge of the Philippines. He

was 63.

Bro. Hadji Butu Rasul was, according to MW Reynold S. Fajardo, PGM, the second Filipino Muslim to be raised to the sublime degree of Master Mason. (*Who was the first, MW Sir?*)

In any case, on that memorable day hundreds of Masons flocked to the Plaridel Masonic Temple. Since all seats in the lodge hall had been taken, many stood throughout the ceremonies. Conspicuously present was Grand Master Teodoro M. Kalaw, who was aware of the historical significance of the occasion.

A special team of Filipino and American brethren was formed. Senior Wardens of various Lodges were invited to occupy stations during the raising, as follows:

Bro. Heraclio T. Mangay of Sinukuan Lodge No. 16, *Worshipful Master*; Bro. John R. McFie, Jr. of Southern Cross Lodge No. 6, *Senior Warden*; Bro. Manuel Guieb of Dapitan Lodge No. 21, *Junior Warden*; Bro. Conrado Tantung of Batong Buhay Lodge No. 27, *Treasurer*; John Clifford Hart of Minerva Lodge No. 41, *Secretary*.

Bro. Jose M. Unson of Rizal Lodge No. 22, *Chaplain*; Bro. Julian Jimenez of Taga-Ilog Lodge No. 79, *Marshal*; Bro. William Merz of Mount Lebanon Lodge No. 80, *Senior Deacon*; Bro. Paulino Perez of Plaridel Lodge No. 74, *Junior Deacon*; Bro. Jose Velasquez of Kasilawan Lodge No. 77, *Senior Steward*; Bro. Orestes Hermosura of Walana Lodge No. 13, *Junior Steward*; and Bro. Eduardo Guazon of Dalisay Lodge No. 14, *Tyler*.

Bros. Cirilo Asperilla, William Merz, and Bonifacio Araullo of Nilad Lodge No. 12, Mount Lebanon Lodge No. 80, and Hiram Lodge No. 88, respectively, served as *Fellowcrafts*. Bro. Henry S. Townsend of Benjamin Franklin Lodge No. 94, Bro. James R. Lyons of Muog Lodge No. 89, and Bro. William Beishir of Service Lodge No. 95 played the role of *Men of Tyre*. Bro.

Henry S. Townsend delivered the *Lecture*.

The brethren mentioned above performed their roles flawlessly, thereby making the raising of Bro. Hadji Butu very impressive—a fitting welcome for a Muslim to our Fraternity, “a welcome that was at the same time proof of the strong ties of Brotherhood which unites Masons of all creeds and of all races.”

After his very impressive raising, Bro. Hadji Butu addressed the Lodge. That scholar-statesman was a linguist, but on that occasion he spoke in his native tongue. His speech was translated into English by Bro. Juredini of Mount Lebanon Lodge No. 80.

The raising of Bro. Hadji Butu Rasul to the sublime degree of Master Mason sparked the entry of Muslims in appreciable numbers into our Fraternity.

### **HIS CHILDREN**

Bro. Hadji Butu was blest with four sons and eight daughters, among whom was Hadji Gulamu Rasul, who was elected member of the National Assembly, Commonwealth of the Philippines, in 1935.

### **LAST ASSIGNMENT**

In 1937, President and Past Grand Master Manuel Luis Quezon appointed Bro. Hadji Butu Rasul as member of the Board of National Language representing Mindanao and Sulu. But on February 22 of the following year, he died of a kidney ailment at his residence in Jolo.

### **A FINAL WORD**

He passed on to the Eternal Orient, but he is among the Filipino great men who will live forever in the memory of his countrymen, particularly his fellow Muslims and his brother Masons. (ADAPTED BY J. FLOR R. NICOLAS FROM MATERIALS PROVIDED BY MW R.S. FAJARDO, PGM)

# AGUINALDO: "A DEJECTED SOUL WITH A MARTYR COMPLEX"

By eF.R.eN

**W**HY DID OUR BROTHER "COLON," GENERAL EMILIO FAMY AGUINALDO, DESCRIBE HIMSELF AS "A DEJECTED SOUL" WITH A MARTYR COMPLEX? LET US TAKE A CLOSER LOOK AT HIS *MEMOIRS OF THE REVOLUTION* AND FIND OUT SUBSTANTIATING EVIDENCE OF THIS SELF-PORTRAIT OF OUR BROTHER.



## His Birth

Kapitan Teneng (Trinidad Famy), from the Friday before the Holy Week through Monday, suffered unbearable labor pains in giving birth to the boy who would replace Bro. Andres Bonifacio ("Sinukuan") as the national leader of the revolutionary forces and who, eventually, would proclaim the

independence of the Philippines from Spain.

Because the attending midwife and her assistant did not know what else to do to relieve the laboring woman from her travails, Don Carlos Aguinaldo surreptitiously went downstairs, where he lighted a *berso* (giant firecracker).

"The sudden loud explosion startled my mother," Gen. Emilio F. Aguinaldo later wrote in his *Memoirs*, "and without much ado, I saw the light of day (March 22, 1869) in the town of Cavite el Viejo, now Kawit, Cavite."

## His Christening

Not liking the names found in the calendar for March 22nd, Don Carlos chose for his son the name Emilio, which is that of a martyr of the Catholic faith born on May 28.

Wrote the General: "This probably explains why, from childhood, my life had always been fraught with hardship and sadness. I had real happiness in life only in few instances."

## **Seriously Ill of, Relapse from, Near-Drowning**

### **Smallpox**

When he was three years old, Miong (his nickname) became seriously ill of smallpox and given up for dead. But, hope eternal springing in his paternal breast, Don Carlos gave the child a cold bath. As a result, the child suddenly stirred. Thereupon Don Carlos shouted, "*Teneng, come! Your son is still alive!*"

But when the residents of Kawit had to seek safety in the outskirts of the town to escape persecution by Spanish soldiers in the wake of the failed mutiny in the arsenal of Cavite in January 1872, Miong got separated from his mother. To keep Miong from detection by the passing soldiers, a cousin left him in the thicket.

Returning to fetch Miong, the cousin found the child "*hoarse from crying because I was being devoured by giant ants. As a consequence, I suffered a relapse from my smallpox...To my young mind, all these incidents were added proof to my being a martyr.*"

### **Ptomaine Poisoning**

Following is the General's account of what happened one evening when the entire Aguinaldo household, including two strangers who had sought refuge for the night, became victims of ptomaine poisoning:

*"Shortly after the repast, we who had eaten at the table were racked with stomach pains. Realizing that something was wrong with what I had eaten, I drank one glass of water after the other in a desperate effort to neutralize the effects.*

*"Fortunately, my elder brother Crispulo arrived at that time from a paseo (walk). I was able to whisper to him, even in my weakened condition, that we had been poisoned and begged him to help our mother. Kuya Crispulos's shout for help brought the neighbors, who quickly gave ametics to us, victims of the accident"*

### **Near-Suicide**

When he was six or seven years old, Miong, despite his pleas, was left behind by Kapitan Teneng who went to Manila to visit her children studying there. With them she would go on a pilgrimage to the Shrine of the Virgin of Peace and Good Voyage in Antipolo, Morong (now Province of Rizal).

The thought that his beloved mother had stopped loving him grew so large in Miong's mind that, with a large folding knife in hand, he rushed to the courtyard, resolved to commit suicide.

Fortunately again, the spring of the blade was hard, so that he exerted effort to pry the knife open but the knife slipped from his fingers, its sharp edge cutting the palm of his left hand. Fear seized his whole being when he beheld the blood oozing from the wound. The pain made him forget all thoughts of suicide.

Stated the General: "*At that early age, I learned that self-pity never did anybody any good.*"

### ***Dislike for Studies; Fondness for Play, Ships***

Miong was sent to a number of local schools, but he did not show any inclination to studies. In fact, he disliked them because he had realized that "those who were highly educated were sent to jail or deported."

Revealed the General: "Instead of attending to my studies, I spent my time playing the common games, such as **kalabuyi, sopo, calderon, baticobra, piku-piko, San Anton and tubigan.**"

Miong was also fond of toy guns, with which he shot fruits from the trees in his father's yard, as well as mayas and other small birds.

Here is how the General described himself as a student in Manila, particularly at the Colegio de San Juan de Letran:

*"As I was terribly lonesome and homesick for my mother, I did not bother to study my lessons. Consequently, I was punished several times and I failed in examinations....I preferred watching the ships anchored in the bay over reading my books."*

When, in 1882, all the schools were closed due to the outbreak of cholera epidemic in Manila, Miong was very happy because that meant going home. His mother, after all, was an effective teacher, constantly admonishing her children to respect their elders, to be thrifty, to get along with others, and to pray the rosary every night.

### ***Trading Business; More Evidence of Martyr Complex***

After his father's death on October 1, 1878, it became at once Emilio's duty and happiness to help his elder brothers cultivate the family farm.

He, moreover, bought a **parao** and sailed to the southern islands, such as Mindoro and Panay, where he sold salt and the famous bolos of Kawit. On the return trip he brought home cows and carabaos. Hence, he was able to

put up a ranch, which netted good profits for the family.

During one of his **parao** trips, he failed to win the love of a pulchritude from Lubang, Mindoro. Then a maiden of Tablas caught his fancy. He wanted to marry her, but her mother prevailed upon him never again to return to the **isla**.

Of these two instances the General said: "I was so disappointed that I asked myself if I was really destined for martyrdom even in love, or both."

### ***Reluctant Cabeza de Barangay at 17***

When he was 17, Emilio Famy Aguinaldo became a **Cabeza de Barangay**, willy-nilly. Why willy-nilly?

His mother, Kapitan Teneng, worked for his appointment as such to save her son from military conscription. But he also knew: "The position of Cabeza was one of the most dreaded jobs because in addition to many duties that went with the office, the responsibility of collecting personal taxes from persons 18-60 years old was too great a responsibility. It was not easy to persuade people to pay their taxes. Every year the Cabeza would pay with his own money a big amount to make up for the deficits."

### ***Attracted to Patriotic Deeds; Joins Masonry, Katipunan***

Cabeza de Barangay Emilio Famy Aguinaldo came to be attracted to the patriotic deeds of Graciano J. Lopez, Marcelo H. del Pilar, Jose P. Rizal and other propagandists, who questioned the clergy's authority, the Church's dogmas, and the government's oppressive rule. He came to know that a great many of those great and unselfish men, who were totally committed to a set of rules and ideals—and to an expression of principles—were Masons. He came to admire their unity of purpose: *to resist oppression and to regain their people's freedom.*

Not surprisingly, then, on the very night he took his oath as **Capitan Municipal** (January 1, 1895), Emilio F. Aguinaldo formally joined Masonry, whose watchword was "Liberty, Equality, Fraternity."

He "saw the light" in **Logia Pilar** in Imus, Cavite and was given the code name "**Colon**."

Said the General of his admission into Masonry: "I took and passed difficult initiation rites before I was finally admitted into Masonry. This was

*Real Aguinaldo*"), so that many of his friends and others in the town who had the means affiliated with the Fraternity. They were convinced by Bro. "**Colon**" that the Fraternity had a noble mission—that of liberating the country.

Bro. "**Colon**" also persuaded those who had little or no means but equally imbued with patriotism to join the Katipunan, which was founded by Masons and therefore stood practically for the same cause. He himself did what he preached. Recorded in Gen. Aguinaldo's



*Presentation of Bro. Emilio Aguinaldo by MW Frederic H. Stevens and MW Bro. Mauro Baradi, Past Grand Masters at the open session of the Grand Lodge of F & A. M. of the Philippines, April 26, 1955. The DeMolay Chapter acted as guard of honor.*

done in the Masonic Temple. The Venerable Master was Juan Castañeda; the First Vigilant, Captain Sixto Sapinoso; and the Second Vigilant, Captain Manuel Paredes. The Master of Ceremonies was Severo Buenaventura, a captain priest."

Municipal Captain Emilio F. Aguinaldo, undoubtedly, had a "tremendous personal magnetism" (as phrased by O.K. Davis in his article "The

**Memoirs** is the following account:

"We rode on a banca to the fort of Cavite. Then we boarded the ship, Isabel II, for Manila....At about seven in the evening we took a calesa. Then they blindfolded me and we had a long, long ride. I could not tell where we went. I underwent similar initiation rites that I had at the Masonic Temple. After passing the rigid tests, I was baptized and given

the code name **Magdalo**. I was 26 years old then. After all the ceremonies were over, they removed my blindfold and I learned that I was in the house of Supremo Andres Bonifacio on Clavel, Binondo. That was the beginning of my acquaintance and friendship with Andres Bonifacio. I was happy that I joined the Katipunan. I tried to urge all those who could not join Masonry to join the Katipunan."

## **EVENTS LEADING TO THE PROCLAMATION OF PHILIPPINE INDEPENDENCE**

**1896**

**.Aug. 31**—Emilio F. Aguinaldo and Candido Tria Tirona initiated the uprising in Cavite el Viejo (Kawit) against Spaniards.

**.Sept. 1**— He wrested Imus from the Spanish forces.

**.Sept. 3**— He repulsed the attack of Gen. Aguirre against Imus. Retrieved the Toledo sword Gen. Aguirre had dropped.

**.Oct. 31**— Issued at Kawit two manifestos urging his people to continue fighting Spain until independence was won. Also outlined the Revolutionary Government's framework.

**.Nov. 10-11**—Repulsed Spanish forces in the Battle of Binakayan, Kawit, Cavite.

**.Dec. 30-31**— Attended the Imus Assembly. Other revolutionary leaders, including Andres Bonifacio, also attended.

**1897**

**.March 22**— Was elected President of the Revolutionary Government in the Tejeros (San Francisco de Malabon, Cavite) Convention, thus replacing erstwhile Supremo Andres Bonifacio as national leader.

**.March 23**—Took oath of office as President of the Revolutionary Government in the convento of Santa

Cruz de Malabon (now Tanza), Cavite.

**.April 17**—Formed his Cabinet in Naic, Cavite, as follows: himself, President; Narciso Trias, Vice-President; Artemio "Vibora" Ricarte, Captain General; Mariano Riego de Dios, Minister of War; Pascual Alvarez, Minister of Interior; Jacinto Lumberas, Minister of State; Baldomero Aguinaldo, Minister of Finance; Mariano Alvarez, Minister of Commerce; and Severino de las Alas, Minister of Justice.

**.June**— To escape capture, left Cavite for Biak-na-Bato in Bulacan.

**.Nov. 1**— Was inaugurated as President of the Biak-na-Bato Republic.

**.Dec. 14-15**—Signed Truce (or Pact) of Biak-na-Bato. (One of the terms of the Pact was the self-exile of Aguinaldo and some members of his Cabinet to Hongkong.)

**.Dec. 27**— He and his party sailed on the S.S. *Uranus* from the port of Sual, Pangasinan to Hongkong.

**.Dec. 29-30**— Arrived in Hongkong, where he continued to keep alive the revolutionary forces. Reorganized the Revolutionary Committee and called it Hongkong Junta.

**1898**

**.Feb. 15**— Spanish-American War broke out. This gave Gen. Aguinaldo the opportunity to renew the revolution against Spain.

**.March 7**— Fighting resumed in different regions of the country. This broke the Pact of Biak-na-Bato.

**.May 19**— Under the Americans' encouragement, Gen. Aguinaldo and some of his advisers arrived at Cavite from Hongkong aboard USS *McCullough* to resume the Revolution.

**.May 24**— Upon Ambrosio Rianzares Bautista's advice, Gen. Aguinaldo set up Dictatorial Government.

**.June 5**— Issued a decree fixing June 12 for the proclamation of Philippine Independence in Kawit, Cavite. On the same day, he commissioned Julian Felipe to compose a national march.

# MAIKLING TALUMPATI

ni Kap. Emilio "Colon" F. Aguinaldo

Kapatid na Guro at mga Kadamdamin, wala akong mahagilap na angkop na pangungusap upang matugon ng taos pusong pasasalamat ang malaking karangalan na inihandog sa akin ng mga kapatid na Masong taga-lalawigan ng Kabite. Ang makahulugang sawad na katatanggap lamang ay mamahalin habang nabubuhay at mamalaging sariwa sa alala ko't kalooban.

Ako ay naging Mason ng hating-gabi ng bagong taon 1895. Pagkatapos mauna kong tanggapin sa araw ding ito ang tungkulin pagka Kapitan Munisipal ng bayang ito ng Kabite el Viejo, ngayo'y Kawit, Kabite. Lohya Pilar sa bayan ng Imus, lalawigan nitong Kabite, ako ay nakakita ng unang liwanag. Pagkahawi ng tabing ng kadiliman at ako makabanaag ng liwayway ng maringning na araw, napansin ko agad ang madukhang kalagayan ng ating Inang Bayan. Nahikayat akong siya ay paglingkuran at sumapi sa Katipunan. Nagbangon at naghimagsik laban sa pamahalaang mananakop na nag-api at nang-alipin sa ating mga kababayan. Nagtagumpay ang katarungan at lumigaya ang bayan. Hangang ngayon ay puspos pa ako ng kasiyahan. Sa iba't ibang karangalan sa akin ini-alay, ang inyo, mga kapatid ko, ang di matutumbasan sa uri at kahalagahan, sapagkat ang lahat ng biyaya at papuring nakamtan ang malaking bahagi ay sa Masonerya utang.

Salamat sa inyo, at idinadalangin ko kay Bathala na ang Masonerya at mga mason ay mabubuhay hanggang ang daigdig ay daigdig, at ang bayan ko ay bayan, sa kagalingan ng Sang katauhan.

**Postscript:** Bro. "Colon" proved that he meant everything he had said in his installation speech given above. He came to be a Wor. Master of his Mother Lodge.

On Feb. 16, 1917, together with other prominent men like Don Felipe Buencamino, Jr., Thomas Earnshaw, Michael Goldenberg, Manuel X. Burgos, Isauro G. Gabaldon, and Teodoro R. Yangco, WB Aguinaldo presented his petition for degrees to the Philippine Bodies, A & A.S.R. Those petitioners were elected on March 16, 1917 and conferred the

degrees, in ample form, by the officers of the Manila Bodies on April 2, the same year.

The Conferral of the 32° MRS on WB Aguinaldo and his group was presided over by M.W. Bro. Manuel Luis Quezon, assisted by W.W. Marquardt as Lt. Grand Commander and H. Lawrence Noble as 2nd Lt. Commander.

WB "Colon" was coroneted a 33° Inspector General Honorary (IGH) by the Supreme Council, 33° and Last Degree, A. & A.S.R., Republic of the Philippines on February 12, 1955.

# REMEMBERING BRO./GEN. ANTONIO NOVICIO LUNA

by Bro. Restituto C. Basa (#56)

**G**raciano Jaena Lopez, Marcelo H. del Pilar, Jose P. Rizal, Antonio Luna, Mariano Ponce, Jose M. Panganiban and Eduardo de Lete were, according to noted historian Teodoro Agoncillo, of serious minds. Boundless was their faith in their country. Besides, they managed to keep their idealism in a corrupt age, always thinking of their country's welfare first and their personal welfare last. *Bayan muna bago sarili!*

It is interesting to note that of the reformists-turned-revolutionaries, Andres Bonifacio, Apolinario Mabini and Antonio Luna have been looked up to with much respect and admiration by young radical Filipino nationalists.

Yes, to such nationalists, Luna stood head and shoulders above his colleagues in the propaganda movement, not only because he was a courageous journalist, but also because he made optimal use of his knowledge of military science and tactics in the battlefield as our people fought for independence from colonial Spain. Even while he was a military commander in combat, he continued to practice his profession as a journalist. He published *LA INDEPENDENCIA*, the official publication of the Philippine Revolution. In fact, he was part owner and editor of the said newspaper, the last issue of which was printed on the coach of the train Gen./Bro. Antonio Luna was riding in on his way from Tarlac to Bayambang, Pangasinan.

We should recall that, together



with Pedro Serrano Laktaw, Bro. Antonio Luna was commissioned by the Filipino propagandists and Masons in Spain to return to Manila in 1890 with the main mission of organizing Masonic lodges in the country. On January 6, 1891 *Logia Nilad* was organized—the very first Filipino Lodge to be organized in the Philippines. It was chartered by the *Gran Oriente Español* on March 10, 1892.

*"Of all the Filipino soldiers of the period,"* Teodoro Agoncillo stated, *"Luna was best prepared to fight the Americans. He studied in Europe a little military science and tactics."*

The only other Filipino soldier during the period who studied military science and tactics was Major Jose Torres Bugallon, a native of Salasa (now Bugallon) in Pangasinan. He studied military science in the military academy in Toledo, Spain.

As was suggested earlier, Bro./Gen. Antonio Luna moved from Tarlac

to Bayambang. This was during the last week of May 1899. He occupied the family house of the Favises in Barrio Nibalis (now the town of Bautista), then a part of the town of Bayambang. The house is located along the Bautista-Alcala roadline, about 250 meters away from the train station in Bautista. *(This was the same house in which Jose Palma wrote the Spanish lyrics of the Filipino national anthem, the music of which was composed by Julian Felipe.)*

By the time Bro./Gen. Antonio Luna transferred to Bayambang, he was much aware that the Filipino troops were no match to the American army in open-field combat; for the Americans had superior weaponry and

unlimited supply of ammunition and they were better trained. Hence, he decided to use guerrilla warfare against the North Americans.

On June 4, 1899, when drawing up the plan to move the Filipino troops to the mountains in the Cordilleras, he received a telegram ordering him to go to Cabanatuan, Nueva Ecija for a conference with WB/Pres. Emilio "Colon" Famy Aguinaldo. When Bro./Gen. Luna arrived at Cabanatuan, however, WB/Pres. Aguinaldo was out inspecting troops in the field. The former flared up. Subsequently, he was assassinated by elements of the Kawit Company.

The next day he was buried with honors. But his assassins were never investigated nor punished. . . .

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## BRO. ANTONIO LUNA'S STRATEGY PAID OFF

**T**HE ISSUE OF THE SEPARATION OF CHURCH AND STATE WAS HOTLY CONTESTED AMONG THE DELEGATES TO THE MALOLOS CONGRESS. THE ROMAN CATHOLIC BLOC PUT UP A STRONG LOBBY FOR MAKING OF THE CATHOLIC RELIGION THE STATE RELIGION, BUT THE KATIPUNAN GENERALS WHO WERE DELEGATES TO THE CONGRESS, THE MOST PROMINENT OF WHOM WAS BRO. ANTONIO LUNA, OPPOSED THE CATHOLIC BLOC'S MOVE. HE RALLIED THE 38 OTHER MASON DELEGATES TO BLOCK THE CATHOLIC LOBBY.

When the issue was put to a vote, the result was a tie: 25 in favor of separation and 25 against. Thereupon, Bro. Luna devised a strategy for defeating the Catholic lobby.

*"After the roll call and a quorum has been established," he softly told his Brother Masons, "step out of the session hall one by one, but stay nearby to answer the call for you to come inside when the signal is given."*

The Mason delegates complied with Bro. Luna's suggestion. When the leaders of the Catholic bloc noticed that a significant number of the Mason delegates were out of the session hall, they moved for a vote on the

controversial issue. Bro. Luna then stood up, posing a vehement objection to the motion. He countermoved that the vote be taken some other day. But, of course, he was outvoted.

When the vote on the controversial issue was about to be taken, Bro. Luna gave the signal to his Brother Masons to return to the session hall. Voting ensued. In the end the advocates of the separation of church and state won—by one measly vote! They defeated the move to make the Roman Catholic faith the state religion and won for the Philippines and for the Filipino people religious freedom.

## WHAT SHOULD WE TELL PETITIONERS/INQUIRERS?

by R.W. Bro. Harold C. Nordan, SGW

**NOTE:** THIS ARTICLE IS AN ADAPTED VERSION OF A PAPER PRESENTED BY THE AUTHOR BEFORE AN ASSEMBLY OF A.F. & A.Ms. AT KANASASKIS AND PUBLISHED IN THE JAN. & FEB. 1997 ISSUES OF THE

MASONIC BULLETIN OF THE GRAND LODGE OF BRITISH COLUMBIA. IT IS HOPED THE INVESTIGATING COMMITTEES OF LODGES IN THE PHILIPPINE GRAND JURISDICTION WILL FIND IT USEFUL FOR THEIR PURPOSES.

**W**hat can we do to improve Lodge attendance, reduce or better stop altogether the number of demits and increase the number of applicants for initiation?

I think these problems, which beset a great many Lodges, can be addressed to a large extent before the individual ever joins Freemasonry.

If you should meet a man carrying a satchel and if, because of its attractive appearance, you should inquire into its contents and the response was, "Give me \$300 and I will let you have satchel and contents." What would your response be? I doubt you would embrace the idea with great enthusiasm. I expect you would want to know what was in the satchel before committing yourself.

Why, then, should we expect an applicant for initiation into Freemasonry to buy a "satchel" without knowing anything of its contents? I think that it is time to be more "up front" with those making inquiries about Freemasonry. I don't suggest for one moment that the applicant/inquirer be exposed to a detailed account of the three degrees, but I do suggest that we should make available more information than is generally done, in many cases none of substance at all.

Over the years I have come to the conclusion that our investigating committees do a very poor job. If we do make more information available at the outset, we would be less likely to hear comments like "I didn't know what to expect"; "I didn't know it was like this"; "If I had known I had to do this or that, I would not have joined"; and "My wife doesn't agree with my Lodge responsibilities."

It is very unfortunate, indeed, that some men join only to find that Freemasonry has no relevance to their lives or that of their families, and they eventually take a demit or simply do not attend Lodge meetings.

**What can we do to rectify this? What can we do to instill and increase commitment and enthusiasm for Freemasonry?**

The answer is, in part, very simple. Instruct our investigating committees to transmit certain information to the applicant and his wife at the time of their first meeting. Let the committee evaluate him as a future member on the basis of his and her responses, and let him decide on his

future as a Freemason on the basis of the information presented.

For the best interest of both the applicant and the Lodge, the committee plans its first meeting with the applicant and his wife, who should clearly understand Freemasonry's motives and the member's obligations in terms of time and money.

The visit of the investigating committee might properly open with "You have expressed an interest in joining the Masons. Do you know what Freemasonry is all about?" This question ought to be followed up in a straightforward manner, using simple terms.

The committee members must not consider it sufficient to say "It is a system of morality veiled in allegory and illustrated by symbols." I suggest they define Freemasonry by invoking excerpts from our Ritual and weld them into a coherent whole. The following is an example:

"Freemasonry is a system of morality that is intended to induce the habit of virtue. It encourages members to give regard to intellectual activities and to the improvement of the mind. In other words, it cultivates a state of mind or attitude in the individual and, as such, is a very personal activity.

"Freemasonry does not tell men what they are to believe. Rather, it attracts men who embrace certain beliefs. They assert a belief in God, and adhere to a belief about the nature of God, their relationship with Him and the moral conduct God requires. The Freemason worships his God in his own way and no discussion of religion takes place in a Masonic Lodge. Freemasonry is not dogmatic, and this has allowed Freemasonry to permit men of all religions, faiths,

racess, creeds, colours and political persuasions to come together, to meet, to mix and to share in the belief that charity, in its broadest interpretation, and brotherly love are the wishes of God.

"Is Freemasonry a religion, then? No, it is not! Freemasons are religious, but that does not make Freemasonry a religion. Again, Freemasonry is not dogmatic; over the ages, it has been at the forefront of freedom: freedom of religion, freedom of thought and freedom of speech. This has irritated many dogmatic faiths and has led to much of the anti-Masonic venom.

"With reference to the preceding statements, do you consider yourself a legitimate candidate for Freemasonry? You must acknowledge the existence of a Supreme Being and express a belief in Him. You must, in addition, be a just and upright person, free by birth, at least 21 years of age, and free of any felony conviction in a court of law.

"If you are accepted as a candidate for Freemasonry, you will assume certain responsibilities. You will be required to keep certain things secret. There are many Masons who don't really understand what is secret and what is not. There are even men who relish secrets in order to 'feel special'. Freemasonry is not a secret society. Obviously, an organization whose members wear insignias of identification, who advertise their meetings on signboards and who identify their meeting places with known symbols cannot be considered secret.

"There are, however, some things that are known only among Lodge members, Lodge Brothers. These secrets, in part, are reminders of the days when men had to meet

and identify each other in total secrecy as a practice to save their lives. There were at this time terms, phrases and questions that allowed a Mason to identify a Brother, particularly a Brother in need.

"There is a more philosophical reason today for secret identification. Masonry, as previously stated, is very personal and it binds together only men of similar attitude and moral state of mind.

"In a close knit family, invariably, certain things, such as attitudes and basic philosophies, are shared within the family, not with casual acquaintances. Families have secrets, very close friends have secrets, and the Brotherhood of Freemasonry has secrets among the members.

"You will hear titles applied to Masonic Brothers, officers in the Lodge. These may be of concern to you because of their association with the literature of religions or cults. The titles identifying the officers in a Lodge are full of ancient symbolism only. **Deacon**, for instance, does not have a reference to religion in a Masonic Lodge. Masons do not worship their Master. **Worshipful** by the Oxford English Dictionary simply implies 'Distinguished in respect of character or rank' or 'Entitled to honour or respect'.

"The initiation rituals of Freemasonry are not pagan, as has often been said. Masonic initiation is not like the hazing of initiation associated with many organizations like college fraternities. It is a form of fraternal bonding: a tangible commitment to brotherhood and the recognition of it among like-minded men.

"In the Craft Lodge, which you have applied to join, there are three

steps or degrees to become a Master Mason. At your initiation, the first step, you will immediately assume certain responsibilities, to study what you have been exposed to and to commit to memory certain parts of the ceremony. This will continue as you progress to becoming a Master Mason as there will be some memory work for each degree. It is hoped that committing important parts of the ceremonies to memory will help to impress upon you certain Masonic fundamentals. It is hoped that your study of Freemasonry will continue throughout your Masonic life and that you will devote time to study and contemplation, in addition to your regular Lodge meetings, and that it will fit comfortably with your family duties. In no way should your Lodge activities conflict with your family responsibilities.

"There is a dress code, (which is) a reflection of the dignity and decorum that is expected in a Lodge meeting. To be clothed in the manner prescribed reflects a pride in oneself and respect for Freemasonry.

"If your application is favorably received, there is an initiation fee. This fee and the payment schedule vary from Lodge to Lodge. In most cases, the fee is quite substantial. It is usually payable in two installments, one accompanying the application and one at initiation. There are annual dues to be paid and from time to time you will be required to contribute to a program of charity. These are usually modest amounts.

"Freemasonry is a fraternity of like-minded men, spread over the whole habitable world. It is founded on the purest principles of piety and virtue.

"You have expressed an

interest or desire to become a Freemason. Please be reminded that you are not being asked to join; it is a decision you have made quite voluntarily and independently of coercion or improper advances.

"You have the opportunity to join the most ancient and moral institution known to man. Freemasonry provides a framework for moral living. You can be the center of the picture by diligent study and a serious attempt to incorporate the basic principles of Freemasonry—Brotherly Love, Relief and Truth—

into your daily life."

If and when the investigating committee has explained, in a general way, what the principles of Freemasonry are and some of the important responsibilities a Freemason must assume, the wife herself will prod the applicant to join our Fraternity.

But, fellow Freemasons, we must always bear in mind that we have a great responsibility to him that will be initiated. We must present to him a dignified environment in which the message of Freemasonry is delivered. And we must practice this message in an exemplary fashion.

## WHEN SHALL WE BE MASONS?

PERIODICALLY WE RECEIVE PUBLICATIONS IN FOREIGN TONGUES WHICH CONTAIN RICH LODES OF MASONIC THOUGHT. WE HAVE FOUND IT WORTH OUR TIME AND EFFORT TO MINE THE PRECIOUS GEMS OF MASONIC THOUGHT IN THOSE PUBLICATIONS. THE VOL. 78, No. 1, 1996 EDITION OF REVISTA FRATERNIDAD OF THE GRAND LODGE OF PANAMA, FOR INSTANCE, CONTAINS AN INTERESTING ARTICLE BY BRO. VIRROSAN, IN SPANISH, OF COURSE. HEREUNDER IS OUR TRANSLATION AND ADAPTATION OF BRO. VIRROSAN'S ARTICLE.—E.F.R.EN

**W**HEN we live as men of honor—men who feel obliged to be always truthful, just and industrious—and have the security that our names will be gratefully perpetuated in the memory of everybody;

**WHEN** we can look back to the past without remorse and forward to the future without fears, and view the present, not as the imposition of Fate nor as the fulfillment of a duty, but as the field of action, in which, of our own free will and accord, we endeavor to attain our own perfection through honest-to-goodness work and study, so that we will the better be able to contribute to the progress of mankind, which is the mission that

God has assigned to us in this life;

**WHEN** we fully understand that, our cosmic insignificance notwithstanding, we are part of a grand whole;

**WHEN** we view our carnal body, not as an object for our own pleasure, but rather, as the temple of our Soul, and have this, not as an active or evolving part of that Being, Essence or Light that we call the GREAT ARCHITECT OF THE UNIVERSE;

**WHEN** we give due consideration, sense and meaning to whence we came, why we are here on this planet, and whither we will ultimately go;

**WHEN** we do not merely pay lip service to, but rather, practice the tenet of Relief or, specifically, **when** we soothe

the unhappy, sympathize with their misfortunes, compassionate their miseries and restore peace to their troubled minds, by means whereof we form our friendships and establish our connections, sincerely lamenting **if and when** we cannot give relief to a distressed brother;

**When** we esteem our brother's reputation as our own;

**When** we are tolerant of his faults and completely pardon his offenses;

**When** his son or daughter is our son or daughter and his honor is for us like ours;

**When** we comply with our duties, not in order to avoid the

criticism of the world nor to merit its applauses, but rather, to have self-satisfaction;

**When** we shun crimes and sins and practice the virtues, not because of fear of the punishment of human laws, nor because of hope for mundane rewards, but rather, because of the proper and full knowledge of the Law of Causality;

**When**, in fine, we fulfill without restrictions the Divine Mandate: "*Love your neighbor as you love yourself*";

**Then** we will be Masons. **Then and only then** will we be able to give the title **BROTHER** its true sense and meaning.

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## BASIC TYPES OF MASONIC SYMBOLISM

by V.W. Bro. B.J. Torres, PAGS

### **WHAT IS THE BEST WAY TO INVESTIGATE AND APPRECIATE THE PHILOSOPHY OF FREEMASONRY?**

The best way, according to Masonic scholars, is to study Freemasonry's peculiar symbolism, which is the portal of its Temple and through which alone one can gain access to its sacred place consecrated to the Deity and containing an altar where its holy and ancient mysteries are concealed. These mysteries are known only by its initiates and undisclosed to the profane.

### **WHAT DOES FREEMASONRY'S PHILOSOPHY CONSIST IN?**

It consists, according to Masonic scholars again, in the consideration of propositions

relating to God and man, to the present and future life. These propositions are presented to the mind through the science of symbolism.

### **WHAT, THEN, IS A STUDENT OF FREEMASONRY BOUND TO DISCOVER AS HE PROGRESSES IN HIS SEARCH FOR LIGHT?**

He is bound to discover that Freemasonry is rich in profound speculations, philosophic and religious alike.

### **WHAT, HOWEVER, MUST HE BEAR IN MIND IN THE STUDY OF MASONIC SYMBOLISM?**

He should bear in mind the spiritual quality of Masonic symbols rather than their quantity. Thus, instead of being perfunctorily confined to the rites of Freemasonry, he acquires the ability to understand the Masonic

and to reduce its implications into personal experience.

**WHAT DOES SYMBOL ETYMOLOGICALLY AND ACTUALLY MEAN?**

The word "symbol" is derived from a Greek word that means "to compare." A very good way of conveying an abstract idea is to put it in comparison with a concrete object. A symbol, then, is an expression of an idea by comparison. Symbolism is, as one dictionary puts it, "the philosophic method or art of representing abstract truths or ideas by concrete things."

**WHAT ARE TYPES OF SYMBOLISM THAT FREEMASONRY MAKES USE OF?**

Freemasonry makes use of three types of symbolism: (1) object or material, (2) ritualistic and (3) allegorical.

**WHAT IS OBJECT OR MATERIAL SYMBOLISM?**

It consists in using tangible objects or materials for representing an idea. Since the objects or materials are visible, this type of symbolism is at times referred to as **visual**.

**WHAT ARE SOME OF THE OBJECT OR MATERIAL SYMBOLS OF FREEMASONRY?**

These include the working tools and the furnishings of a Lodge. The sight of any or all of these things will at once remind a member of the Craft of his duties to himself, to his fellowmen, to the Lodge, to the Craft, and to God.

**WHAT DO THE WORKING TOOLS REMIND THE MEMBER OF THE CRAFT?**

They remind him that as the operative mason used them for constructing a material temple, so should he, as a speculative Mason, engage himself in constructing and adorning his own spiritual temple (himself) because Freemasonry begins where all social

improvement must commence, namely, with the individual; for it is only when a unit (the individual) is "squared, leveled and plumbed" will the structure of which he is a part be satisfactory.

**WHAT DO THE FURNISHINGS OF THE LODGE REMIND THE MEMBER?**

They remind him that the Lodge room is a sacred place, quite similar to a place of worship, partly because it has been consecrated and dedicated to the glory of the Supreme Architect of the Universe. Hence, he must, at all time during the meeting or labor, practice proper decorum in respect to the officers as well as the members and reverence to the Deity represented by the Holy Bible and the Blazing Star, not to mention the letter "G" in the East.

**WHAT IS RITUALISTIC SYMBOLISM?**

Ritualistic symbolism refers to the higher division of Masonic symbolism because is of a more abstruse nature and conveyed through ceremonial forms under the control and direction of the Ritual of the Order. The conferral rites of the three Degrees belong to this type. To achieve the purpose of the conferral rites to increase the impressiveness of the ethical and spiritual teachings that Freemasonry intends to impart to the candidate, members of the conferral team must, to the best of their ability, be precise in their performance and fluent in delivering their lines. We must avoid the tendency of some of our brethren to overlook this fact.

**CAN YOU MENTION ONE SPECIFIC AND VERY SIGNIFICANT RITUALISTIC SYMBOL?**

Yes, I want to mention the Rite of Destitution in the First Degree. This is beautiful in form and eloquent in meaning; it should

be interpreted in the light of moral philosophy and deeper meanings of Freemasonry. At one instance in the progress of his initiation, the candidate is asked for a token, a mineral or metallic substance, to be deposited in the archives of the Lodge as a memorial of his initiation. Being "duly and truly prepared," he finds himself unable to grant the request. Then in one swift and searching moment he realizes, perhaps for the first time in his life, what it means for a man to be destitute. He becomes confused, helpless, speechless, even humiliated. Then, surprisingly and in a manner perhaps never to be forgotten, he is taught the duty of man to his fellowmen who are in dire need as he finds himself to be at the moment. This is to inculcate in his mind and heart that all Freemasons are under obligation to give and share what they have with anyone in a desperate plight.

#### **WHAT IS ALLEGORICAL SYMBOLISM?**

Allegorical symbolism refers to a discourse or a narrative in which there is a literal and a figurative sense, or a patent and a concealed meaning. The literal or patent sense is intended, by analogy or comparison, to indicate the figurative or concealed meaning. The allegories are, in Freemasonry, most frequently also referred to as legends. They are narratives that may be true or not, or partly true only. Since the first time they were orally communicated, they have been faithfully preserved from generation to generation. Their main object is not to establish historical facts, but to convey philosophical doctrines or religious truths. The Legend of the

Third Degree, which relates to the fate of Hiram Abif during the building of King Solomon's Temple, is considered the most popular, as well as the best, type of allegorical symbolism. Every Master Mason knows the entire story since he himself portrayed the role of the temple builder in the second section of the conferral; then the symbolism of the drama was taught to him in the lecture. Hiram Abif symbolizes man as a pilgrim on earth. His fate is man's fate, too. Like Hiram Abif, man passes through trials and temptations, through sin and sorrow, until he suffers untimely death in the hands of the three ruffians (the symbolism of which is explained very well by M.W. Bro. Reynold S. Fajardo, PGM, in his article printed in the July-August 1997 issue of *The Cabletow*.) But such a death leads to a final and glorious resurrection to eternal life in "that house not made with hands, eternal in the heavens." This is figuratively represented by Hiram Abif's being raised from the grave by King Solomon with the aid of Hiram of Tyre. This, in effect, is the culmination of a candidate's pilgrimage and indoctrination. He has been given sufficient instructions and adequate working tools with which to attain eternal life.

#### **WHICH OF THE THREE TYPES OF MASONIC SYMBOLISM IS CONSIDERED THE MOST IMPORTANT?**

The ritualistic because almost always it also contains the other two types within it. It is a medium of instruction where the esoteric essence and spiritual concept of Freemasonry are coured.

# LET'S RETURN TO BASICS

by V.W. Bro. Conrado V. Sanga, PDDGM

**I** CAN CANDIDLY SAY, ON THE BASIS OF MY EXPERIENCE AND OBSERVATIONS IN THE ALMOST THREE DECADES I HAVE BEEN A MASON, THAT THERE IS A BIG DIFFERENCE BETWEEN THE FREEMASONRY OF YESTERYEARS AND THAT OF TODAY.

## Freemasons of Yesteryears

The Freemasonry I came to look up to and love is that Freemasonry illustrated by the Masons of yesteryears, who lived their Masonry. Among them, I dare say, were my grandfather and my father.

Those Masons of yesteryears lived exemplary lives. I distinctly remember that, in their conversations and discussions, their voices, invariably, were subdued and controlled, always full of respect for one another. I sat in fellowship with them in public places. People never knew they were Masons but perceived them to be a group of well-mannered, unassuming *ilustrados*, enjoying genuine camaraderie unpretentiously, always exuding an aura of sincere affection for one another. They were, generally, exemplary family men, inculcating discipline on their children and grandchildren with justice and with compassion at the same time.

Those Masons will remain pleasantly esconched in my memory, replete with much admiration, with high respect, with great esteem.

## The Masons of Today?

Not a few of us latter-day

Masons, unfortunately, so act as to make others doubt whether they are Masons at heart and have come here to improve themselves in Masonry.

Why have such brethren been allowed to enter the West Gate? Is not Freemasonry supposed to be a selective organization? Is it not a fraternity which should be composed only of good men?

In view of this unfortunate condition, many a senior Mason has suggested that we return to the basics if we want our fraternity to avoid the fate of a score of other fraternal groups whose names are well nigh forgotten.

## A Basic We Should Observe

One of the basics we should observe is the exercise of Brotherly Love—the source of our strength, the indissoluble chain that links us together, the cohesive force that binds us into one band of friends and brothers, the “open sesame” that should be safely deposited in our faithful breasts. But to pay lip service to this principal tenet of our fraternity is of no value. We must give meaning and substance to it through kind and magnanimous deeds, which necessarily result

from a sincere desire to treat Brothers the way they should be treated. It matters not which end of the cabletow a Brother is holding. What matters is that the cabletow is kept as a strong circle, a strong mystical tie. That is why the late Ill. Bro. Albert Pike charged all members of the Craft to be Masons in fact and in name, so that the brotherhood would become real and the spirit of loving kindness be sovereign among the Brethren.

It is at once a joy and a wonder that millions of Masons throughout the world faithfully practice this principal tenet of Freemasonry. How joyful and wonderful it is to behold Masons practicing harmony, peace, toleration and love of fellowmen!

But, if a member of the Craft cannot practice these traits among fellow Craftsmen, how can he be expected to practice them among non-Masons? If he has not studied and imbibed the lessons taught in the various Degrees or has forgotten his obligations, how can he be expected to help hand down to posterity Masonry's ideals untarnished, undefiled, unadulterated?

If we cannot even be Brothers among ourselves, how can we expect to realize the Masonic ideal of the Brotherhood of Man under the Fatherhood of God?

Why is it that not a few Masons slander and speak ill of their Brothers even within the profane's hearing? Why do not a few of us, instead of whispering good counsel to a Brother, injure him in his person, feelings or good name? If a Mason suffers injury

from his fellow Masons, where is that brotherly love of which we boast and which teaches us loving kindness and friendly interest in each other's welfare? Where is that brotherly love which teaches us to be our Brother's keepers?

If not a few of us fail to practice brotherly love, is it because we have permitted the unworthy to swarm into our Temples? Or is it because we have a lust for office, thereby creating petty rivalry among the Craft?

In the face of all this, we have to invoke God's help: "*O, Thou Mighty One, teach us to overcome our weaknesses and to remember our solemn vows. Teach us to aim, not for the jewels and titles of Masonic offices, but rather, to make Masons the way our forefathers did: subjecting candidates to the strictest scrutiny. Enlighten our minds and strengthen our wills so that we will practice Brotherly Love not only among ourselves, but also among our fellowmen, even if this demands much effort and extreme self-denial, at every opportunity. Help us to be faithful to our vows, so that we will overcome prejudice, malice, envy and other vices that plague us with disharmony and discord. Help us, Lord, to be veritable Master Masons, men who have mastery of ourselves, so that we will be able to rid our Institution of all that is vile, selfish, vulgar, unmasonic. Help us to live our Masonry the way our predecessors did, so that, eventually, Masonry will become known as a Brotherhood for peace, unity and human progress. So mote it be.*"

# INTERESTING FACTS ABOUT FREEMASONRY

by W.Bro. Francis Lovero, PM

**NOTE:** THE AUTHOR, A PAST MASTER OF NOLI ME TANGERE LODGE No. 148 AND THE GRAND SECRETARY OF THE SUPREME COUNCIL, ORDER OF DeMOLAY, PHILIPPINES, CONVEYS SINCEREST GRATITUDE TO THE GRAND LODGES OF MICHIGAN AND IOWA FOR

PROVIDING HIM WITH THE MATERIAL FROM WHICH HE ADAPTED THIS ARTICLE. HE USES THE QUESTION-AND-ANSWER FORMAT BECAUSE IT IS HIS FOND HOPE THAT THIS ARTICLE WILL BE READ NOT ONLY BY MEMBERS OF THE CRAFT BUT BY NON-MASONS AS WELL.

## IS FREEMASONRY UNIVERSAL?

Yes, Freemasonry (or simply Masonry) has Lodges in practically all countries, although certain religious and political ideologies forbid their existence.

The lecture of the Entered Apprentice Degree reads in part thus: "**The Form** of a lodge is oblong. It extends from east to west and from north to south, and it is said to be thus extensive to denote the universality of Masonry and to teach us that a Mason's charity should be equally extensive; for in every country and in every clime are Masons to be found."

## WHY DID LODGES COME INTO EXISTENCE?

Lodges came into existence of themselves, and because a few Masons desired to have it so.

Not one of Freemasonry's Lodges was ever organized as the result of any Masonic missionary enterprise, for Freemasonry has no such enterprise, or the result of a bargain with the political and ecclesiastical ruling powers. No Lodge was ever organized for making money.

## WHO WERE CALLED MASONS?

The men engaged in building crafts during the long period from Charlemagne's time (circa 800) until the Reformation were called *masons*. These included quarrymen, dike builders, wallers, paviors, tilers, and all who could build barns and cottages.

## WHO WERE CALLED FREEMASONS?

A special class of builders who could both design and construct monumental and public buildings, such as chapels, churches, cathedrals, borough halls, mansions, etc., were called *freemasons*. The name "*freemason*" has much the same meaning then that "*architect*" has now.

## WHAT WAS CALLED THE LODGE?

When Freemasons from all parts of the British kingdom, as well as from foreign countries, were called in to undertake a great public building, they first erected a building of their own, called the *lodge*, and then

constructed cottages for themselves and their families. Each day, all the workmen received instructions in their lodge room.

#### **DID THE FREEMASONS HAVE PERMANENT LOCAL ORGANIZATION OF THEIR OWN?**

Clearly, since they came from so many different places, and even from other countries, those Freemasons could not have permanent local organization of their own, as other craftsmen did. They had, instead, what we should now call a *society* or a *fraternity*.

As society or fraternity, they did not have any single ruler nor one capital. They were held together by their general observance of a few rules, regulations and customs.

Modern Freemasons, such as those in the Philippine grand jurisdiction, are descendants of that early fraternity.

#### **WHAT ARE THE STAGES OF THE DEVELOPMENT OF FREEMASONRY?**

The first stage is when almost all men admitted to a lodge were craftsmen who made architecture their means of livelihood. These were called *Operative Masons*.

The second stage is when lodges here and there accepted into their membership men who did not follow architecture as a means of livelihood but were attracted to it mainly because of its antiquity and its fellowship. Such men were called *Accepted Masons*. Because they possessed an understanding of the ideas and principles of architecture, they were also called *Speculative Masons*. Today, therefore, members of the Fraternity are called *Free & Accepted Masons*.

The third stage is when the first Grand Lodge of the world was set up in London, in 1717. By that time the number of Speculative (or Accepted) members had become so preponderant in most of the lodges in Britain, so that the whole Fraternity ceased to draw any distinction between Operatives and Speculatives. Since then, any man who is considered worthy and well qualified, regardless of his means of livelihood, may apply for membership in a Masonic Lodge.

#### **WHAT IS ANCIENT CRAFT MASONRY?**

The form of Freemasonry which, as described above, directly descended from the Operative lodges of a thousand or so years ago is known as *Ancient Craft Freemasonry*. It is organized in Grand Lodges and their constituent Lodges.

#### **WHAT IS CALLED A RITE?**

A number of branches grew out of that parent trunk during the last quarter of the 18th century, and in the course of time each one developed an independent form of organization of its own. Each of these appendant bodies is called a *Rite*.

#### **WHAT ARE, IN ADDITION TO ANCIENT CRAFT FREEMASONRY, THE APPENDANT RITES?**

1. The *Capitular Rite*, better known as the *Royal Arch*, is organized in the form of a General Grand Chapter and local chapters.
2. *Knight Templarism* is organized in the form of a Grand

Encampment, a Grand Commandery and local commanderies.

3. The *Ancient & Accepted Scottish Rite* (A&ASR) has a system of four local bodies that are under the general government of a Supreme Council.

4. The *Cryptic Rite* is organized in the form of a General Grand Council, a Grand Council, and local councils.

Ancient Craft Freemasonry, as well as each of the four appendant Rites, is separately organized, enacts its own laws, and has its own officers and its own treasuries.

#### **WHAT IS THE REQUIREMENT FOR A MAN TO JOIN ONE OR MORE, IF NOT ALL, OF THE APPENDANT RITES?**

He must be, or continue to be, a member in good standing of an Ancient Craft Lodge. If he has been elected to the membership of a certain Rite, he must, in addition to his Lodge dues, pay the fees and dues of the Rite.

#### **WHAT ARE THE SIDE ORDERS OF FREEMASONRY?**

Alongside Ancient Craft Freemasonry and the four appendant Rites, which comprise Freemasonry properly so called, are a number of *Side Orders*, such as the International Orders of the Eastern Star, the Amaranth, DeMolay for Boys, Rainbow for Girls, and Job's Daughters, as well as the Ancient Arabic Order of the Nobles of the Mystic Shrine, the Grotto, etc. Each of these Orders is independently organized, too.

#### **WHAT IS THE BOOK OF CONSTITUTIONS?**

The *Book of Constitutions* is the volume of laws, rules and regulations that the United Grand Lodge of England published in 1723.

#### **WHY DID THE BOOK OF CONSTITUTIONS MAKE CLEAR?**

It made clear, among other things, that a Mason must believe in God, but he was also free to belong to any religion or church of his choice consistent with such a belief.

The paragraph in which that provision was made is probably the most influential and famous single piece of writing in the whole literature and history of the Fraternity. It reads thus:

*A Mason is oblig'd by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times Masons were charg'd in every Country to be of the religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular opinions to themselves; that is, to be good men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the means of conciliating true friendship among persons that must have remain'd at a perpetual Distance.*

## WHAT IS FREEMASONRY'S ATTITUDE TOWARD RELIGION?

Since it is a Fraternity, Freemasonry considers all matters of theology, creeds, doctrines and ecclesiastical organizations to lie outside of its province. Thus, it never pronounces upon any of them or takes sides with one against another. In its Lodges around the world are men of many religions; as Rudyard Kipling wrote in one of his most famous Masonic poems, men of many religions may sit down together in the same Lodge. Freemasonry makes war on no church, nor does it champion any church. If some should chance to make war on it, it would let it pass by and would not retaliate. In all the Landmarks, Constitutions, general laws, rules and regulations of all regular and duly constituted Grand Lodges is no mention of any church. A member of any Ancient Craft Lodge who might seek to introduce religious controversy into his Lodge would stand in danger of being immediately suspended or expelled.

## 2 TVLA

ni VW Romeo S. Musngi, PDDGM



### 1. "MUNDO" Saan Patutungo

*Saan patutungo  
Itong ating mundo  
Saan masasadlak  
Ang buhay ng tao  
Sa isip ng bata  
Ay multong anino*

*O kailan, O kailan?  
Tao'y matututo  
Kailan pa, kailan pa  
Kung wala na  
Itong ating mundo*

*Mag-isip-isip ka  
O tao, O tao  
Kalunos-lunos  
Ang kinabukasan mo  
Wasak na ang Mundo  
Sa pagka-gahaman mo!*

### 2. "DROGA" Salot ng Lipunan

*Kung sasaysayin  
Sa kinatatayuan  
Mga pangyayari  
Sa kasalukuyan  
Masasabi kong  
Magulo ang buhay  
Dito mismo  
Sa Ina kong bayan*

*Kabi-kabila  
Ang mga patayan,  
Nakawan, Harangan,  
Panggagahasa sa kababaihan  
Bawal na gamot  
Ang siyang dahilan  
Salot! Salot!  
Na siyang sumisira  
Sa ating kabataan*

*Wala na ba  
Tayong paraan?  
Nawala na ba  
Ang ating dangal?  
May pag-asa pa  
Mga kababayan  
Tayo ay kumilos  
Salot ay labanan.*

*Magka-isa tayo,  
Huwag nating tantanan,  
Hanggang sa madurog  
Mga buhong at buwang!  
Kitlan sila ng buhay,  
Anak natin ay  
bantayan...*

## AROUND THE DISTRICTS. LODGES

### PANGASINAN 56 PUTS UP BUST OF COL./BRO. VICENTE PRADO MW Bañez presides over unveiling

**P**angasinan Lodge No. 56 put up a bust of Col./Bro. Vicente Prado y Aquino in front of the municipal hall of San Fabian, Pangasinan. The bust was unveiled last December 3 in fitting ceremonies presided over by our Grand Master, MW Leon Angel P. Bañez, Jr., and attended by Hon. Oscar M. Orbos, Governor of Pangasinan; Dra. Teresita F. de Venecia, chief executive officer of the office of Speaker Jose de Venecia; Hon. Jose M. Abarca, Mayor of San Jacinto, who gave the welcome remarks, and members of the Sangguniang Bayan; the entire teaching force of the town who, together with selected pupils, provided intermission numbers; and Masons from Masonic District No. 37.

Commented VW Jaime L. Nabua, editor-in-chief of *The Level*:

"Masons from Masonic District No. 37 came in droves to honor a brother hero. People of San Jacinto paused to honor an illustrious son, a hero of the fight for independence.

"Masons from Pangasinan Lodge No. 56 stood proud for being instrumental in bringing to the consciousness of the people of the province of Pangasinan an unheralded hero, Col. Vicente Prado y Aquino.

"On December 3, 1900, exactly 97 years ago, he was hanged at the plaza



of Dagupan for refusing to take allegiance to the American flag. He fought for independence against the Spaniards and later against the Americans. Col./Bro. Vicente Prado was among the revolutionaries, mostly Masons, who fought and offered their lives at the Altar of sacrifice, that Freedom, Justice and Equality may be enjoyed by the Filipinos, Truly, in the words of Pres. Emilio Aguinaldo, the revolution of 1896 was Masonically inspired and Masonically executed.

"The event was of momentous significance. This can be gleaned from the presence of national, provincial and local officials, as well as the highest official of San Jacinto led by Vice Mayor Hilario de Guzman, the entire teaching

force and students of the town, Masons from District No. 37, led by VW Roy V. Serrano, DDGM, representatives of the print and broadcast media, and the people of the municipality.

"The descendants of Col./Bro. Prado, moreover, came all the way from Metro Manila to grace the occasion. Dra.

Francisca Balboa and her son, Atty. Ben Hur Balboa, and grandson Simoun Balboa were very proud and appreciative of the honor bestowed upon their grandfather. It was an immeasurable and unquantifiable honor they would never forget.

"Everyone listened in awe as Bro. Resty Basa, our Lodge historian, enumerated the heroic exploits of Col./Bro. Prado, which until then were not known. Gov. Oscar M. Orbos called for the re-writing of the history of the revolution as there are some other events and personalities not portrayed therein.

"Most Worshipful Bañez, in his remarks, posed the question, 'What do you call one who struggles and fights to free his people from oppression, and finds himself accused and executed by his own country under subjugation by a foreign power? He is a Hero and more of a Man in capital letters.' That is our Col./Bro. Vicente Prado y Aquino.

"The event was reported in print and broadcast media, national and local. Masonry and its labors have once again been put on center stage. This is Pangasinan Lodge 56's contribution to the Centennial Celebration of Independence."



## Col. Vicente Prado, the Unsung Pangasinan Hero

by Bro. Restituto C. Basa

Until his bust was unveiled in front of the San Jacinto Town Hall on December 3, 1997 the people of the town had never heard of him before. And yet, he was a native of San Jacinto.

If he was unknown in his hometown, he was likewise unknown to the people of Pangasinan.

Early Pangasinan writers and historians did him an injustice by failing to write about his exploits as the foremost leader of the Katipunan revolution in Pangasinan, as well as his role during the Philippine-American War.

By the way, the installation of his bust in front of the San Jacinto Town hall was a joint project of Pangasinan Lodge No. 56 of Free and Accepted Masons and the municipal government of San Jacinto.

The Lodge did it to pay tribute to a great brother Mason; the municipal government joined the endeavor to immortalize an illustrious son of the town.

The hero was born on June 22, 1860. His parents, Tiburcio Prado and Dolores Aquino, were landowners who supplemented their income from their farm by trading in tobacco. They procured the tobacco crops from the farmers and sold these to the Tabacalera in Dagupan, the trading arm of the Spanish tobacco monopoly.

Educated by the Jesuits, he earned his Bachelor of Arts from the Ateneo de Manila. After college, he worked as Clerk in the Court of First Instance. Later, he obtained a license to practice law. He became a lawyer.

In 1892 he became a Mason. His brothers in the fraternity then led him to the Katipunan.

When the revolution broke out in Pugadlawin in August, 1896 the Spanish friar of Tayug caused the arrest of 10 promising young men of the town on charges that they were Masons and revolutionists. These young people were brought to Lingayen where they were investigated and tortured.

Six of them were later released for lack of evidence against them; the remaining four were exiled to Guam. (The Tayug historians failed to record the names of the ten).

The Katipunan retaliated. They assaulted the Tayug convent, but the Spanish friar was able to escape. Next the Katipuneros burned the church of Rosales.

So as early as 1896, the

Katipunan in Pangasinan joined the revolution.

The first bloody attack staged by the Katipunan in Pangasinan was against the Spanish detachment in Bayambang during the Passion Week of 1897. A number of Spanish civil guards died in the firefight.

Gen. Ricardo Monet, the commander of the Spanish forces in Pangasinan, retaliated. He placed the town of Bayambang under *juez de cuchillo*. He had suspected revolutionists of the town arrested and executed in the town plaza; then he burned the poblacion.

He warned the Katipunan forces

that if they attack any town in the province, he would place them under *juez de cuchillo*. This bloody retaliatory measure effectively immobilized the Katipunan forces in the province.

The Katipunan assault on the Spanish detachment in Bayambang earned recognition of the local revolutionary force by General Emilio Aguinaldo. When an assembly of Katipunan leaders was convoked in Mt. Puray in Morong (now Rizal province) on June 10, 1897 to organize the Department Government of Central Luzon, the leaders of the Katipunan in Pangasinan were invited to participate. It was here that Vicente Prado was given the rank of Colonel and he was appointed Commander of the Katipunan forces of Pangasinan.

By this token, Prado became the first native Pangasinense to serve as chief executive of the province with the title of military/politico governor. Before him, all the governors of Pangasinan were Spaniards.

The final battle between the

**In 1892 he became a  
Mason. His brothers  
in the fraternity  
then led him to the  
Katipunan.**

Katipunan and the Spanish forces in Pangasinan was fought in Dagupan from July 18-22, 1898. Prado led the Pangasinan Katipunan forces against the Spaniards in this historic battle. This firefight ended with the surrender of the Spanish troops and their Pangasinan Volunteers under the command of Gen. Francisco Ceballos. With the surrender of the Spaniards, Spanish rule over Pangasinan finally ended.

On September 27, 1898, Prado was elected as one of two Pangasinan delegates to the Malolos Congress. He was replaced by Col. Juan Quesada, a Dagupeño, as military/politico governor of Pangasinan.

Prado was one of 63 Masons, led by Gen. Antonio Luna, who voted for the provision in the Malolos Constitution for the separation of Church and the State. The constitution was crafted by the Malolos Congress.

The Congress was still in session when the Philippine-American war broke out. Prado resigned from the Congress and returned to the battle field in Pangasinan. He fought the new foreign invaders.

Wounded in battle and captured, he was asked to take the oath of allegiance to the American flag. He refused.

The Americans branded him as a bandit and hanged him in the town plaza of Dagupan, then the capital town of Pangasinan, on December 3, 1900.

During the early years of American rule in the country, the Americans prohibited the mention of his name, as this would encourage opposition to American rule. This was why for almost 95 years, Prado's name was unheard of.

With his bust in place in front of the San Jacinto Town Hall, his place in Pangasinan history is assured.

## GRAND MASTER'S MESSAGE ON THE OCCASION OF THE UNVEILING OF THE BUST OF BRO./COL. VICENTE A. PRADO

**T**hrough the ages, Freemasons have led courageously in the pursuit of enlightenment against ignorantism, liberty against slavery, and freedom against serfdom.

We Freemasons in this grand jurisdiction, if not in the entire Masonic world, take justifiable pride that our Mason Brothers like Graciano J. Lopez, Marcelo H. del Pilar, Jose P. Rizal, and many other reformists initiated the Philippine Libertarian Movement. At the risk of persecution, incarceration, deportation and even execution, they held fast to the trinitarian principle of **Liberty, Equality, Fraternity.**

Andres Bonifacio, Ladislao Diwa, Teodoro Plata, Emilio Aguinaldo, Antonio Luna, Apolinario Mabini, Vicente A. Prado, and many other Mason revolutionaries continued the Philippine Libertarian Movement.

We take particular pride in our Fraternity Brother, Col. Vicente Aquino Prado, Commander of the Katipunan Forces in Pangasinan; for under his courageous leadership the oppressive, exploitative misrule of the Spaniards in this province came to a decisive end.

We look back with justifiable pride to the virile sacrifices of our heroic countrymen, both reformists and revolutionaries, which resulted in the establishment of the First Philippine Republic, which, although short-lived, was nonetheless the first democratic

and representative government established in the region.

We take justifiable pride, moreover, that our Fraternity Brothers like Manuel Luis Quezon, Rafael Palma, Teodoro M. Kalaw, Conrado Benitez, Jose Abad Santos, Quintin Paredes, Camilo Osias, Jose P. Laurel, Jorge Vargas, Artemio Ricarte, and many others labored in the succeeding stages of the **continuing revolution**.

We take justifiable pride that the Philippine Libertarian Movement, initiated by Masons, became the precursor of similar movements among colonial countries in Asia.

In our ANCOM in Tacloban City, we formally joined the Philippine Centennial Movement. On that occasion, we pledged to continue what our Masonic forebears and heroic brethren had begun.

This initiative of Pangasinan Lodge No. 56 of putting up the bust of Bro./Col. Vicente Prado is, indeed, highly commendable; for it gives due meaning to our formally joining the Philippine Centennial Movement. We, the officers and members of our Grand Lodge, extend our warm fraternal grip of congratulations to WB Danilo C. Uy and other officers and members of Pangasinan Lodge No. 56 for a job very well done. *(Let's give them a big round of applause.)*

I must also acknowledge here the worthwhile efforts of Bro. Restituto C. Basa, who has been writing about the contributions of Masons in Pangasinan not only to this province, but to the whole nation as well. In appreciation of his efforts, several of his biographical sketches of Pangasinan Masons have been

adapted by our editor-in-chief in **The Cabletow**. *(Let's give him a big hand!)*

I feel confident that, under the dynamic leadership of VW Roy V. Serrano and other District Officers, the Masons of Pangasinan will undertake other initiatives that will further give meaning to our membership in the Philippine Centennial Movement.

Let us prove to all and sundry that we Masons are continuing the Libertarian Movement initiated by our Fraternity Brethren, thereby making Masonry known far and wide as a Fraternity for Peace, Unity and Human Progress.

Let us assure our government leaders, here represented today by Hon. Jose de Venecia, Jr., Speaker of the House of Representatives; Hon. Oscar M. Orbos, Governor of Pangasinan; San Jacinto Mayor Jose M. Abarcar; and Vice-Mayor Hilario de Guzman, that we Masons are their partners in building up our local and national communities into places where prevail the main tenets of Masonry—Brotherly Love, Relief and Truth.

May I end this message with a reminder from our heroic Brother, Dr. Jose P. Rizal, and I quote:

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

**So mote it be!**

# **SIXTO LOPEZ (BATULAO) LODGE NO. 129 HOLDS CORNERSTONE- LAYING CEREMONIES**

by **V.W. Bro. B. J. Torres, PAGS**

**T**he officers and members of Sixto Lopez (Batulao) Lodge No. 129 in Balayan, Batangas were, indeed, jubilant that the cornerstone of their Masonic temple was laid on Saturday, December 13, 1997—at long last!

RW Enrique L. Locsin, Deputy Grand Master, representing Grand Master Leon Angel P. Bañez, Jr., presided over the ceremonies, with my humble self acting as Grand Marshal.

Doña Maria J. vda. de Lopez, widow of the late Bro. Sixto Lopez, patriot, philanthropist, and a contemporary of Dr./Bro. Jose P. Rizal, donated the lot on which the temple would stand. The said lot adjoins another property of Doña Maria.

The cornerstone-laying ceremony over, a brief program ensued, started by the welcome remarks by Wor. Master Horacio A. Tolentino, followed by an inspirational talk by Hon. Benjamin E. Martinez, Mayor of the town, who expressed, among other things, his wish to see the Lodge in the forefront of many a service to the community.

Bro. Sixto Lopez's grandson, Sixto Lopez III, gave a brief history of the family, while another grandson, Richard Lopez, gave a special message in behalf of Doña Maria, who at that time was indisposed.

RW Locsin enjoined the officers and members of the Lodge to continue the administrative program of the incumbent Grand Master, MW Bañez, the focus of which is "Freemasonry:

Brotherhood for Peace, Unity and Human Progress."

"Let us ever remember," he said, "that together is always better. Together let us be productive both in Freemasonry as well as in our respective communities to make the non-Masonic public aware of the real purpose of the Craft."

After the cornerstone-laying ceremony, the entire entourage retired to the old house of the late Bro. Sixto Lopez, where a sumptuous lunch was served.

RW Locsin, together with this writer, VW Ike Arribas, Jr. PDDGM, and WB Charles Megerle, PM, motored back to Manila after lunch because the Deputy Grand Master had another engagement to catch up with.

## **DON SIXTO LOPEZ, REVOLUTIONARY STALWART**



**D**on Sixto C. Lopez, son of Natalio Lopez and Maria Castelo, both natives of Balayan, Batangas, was one of the last revolutionary stalwarts whose time dates back to the days of Dr./ Bro. Jose P. Rizal.

### **Lopez & Rizal**

After his studies at the Ateneo de Manila and the University of Sto. Tomas, Lopez dedicated himself to the family farm. He was, however, in frequent communication with Rizal, whose ideas for reforms infected him and caused him to join Freemasonry.

When the revolutionary movement was starting to take shape, Lopez went to Hongkong, from where he smuggled trunkful of copies of *El Filibusterismo*, which were then sold for two pesos each. The proceeds from the sale of copies of the book were then sent to Rizal for purposes of propaganda work.

When the impecunious Rizal, who was then in Belgium, expressed his desire to return to the Philippines, Bro. Sixto Lopez and Bro. Jose Ma. Basa flew to his relief; they defrayed his first-class fare on the *Mensajería Marítima*.

When a few weeks later Bro. Rizal offered to return the money spent for his return to the Philippines, Bros. Lopez and Basa refused to accept the money back because they had given it for the country's libertarian cause.

Lopez told Rizal: *"Those who are talented should contribute their wisdom, those who are rich should contribute their wealth, and those who are healthy should contribute their energy."*

### **Raids, Dismissals, Arrests, Deportations**

When Bro. Sixto was 29 years old, the Spanish authorities, who had gotten wind of his activities, ordered that his residence in Balayan be raided, and the raiders found damaging papers.

Fortunately, Bro. Sixto was in Manila at the time. He hid in the house of a leading member of the Craft, Bro. Jose Guido, who was then the treasurer of La Insular.

The deportation of Bro. Jose P. Rizal having been decreed by Gov. Gen. Despujol on July 7, 1892, a great number of public officials were dismissed and people known to be Bro. Rizal's sympathizers were arrested and deported. Bro. Sixto Lopez, however, was able to escape to Hongkong, and from there he went to the United States and then to Paris and London.

### **He Turns Apologist for the Country**

When the Philippine revolution broke out in August 1896, he took up the task of enlightening the English public on the conditions obtaining in the Philippines by issuing press statements, which attracted many an Englishman's attention.

Bro. Lopez was, in effect, doing in England what other Filipino propagandists were doing in other European countries—e.g., Ill. Bros. Marcelo H. del Pilar and Mariano Ponce in Spain.

### **Developments in the Philippines & Elsewhere**

Fate conspired to place the Philippine revolution out on a limb. The Pack of Biak-na-Bato turned out to be a mere truce, so that soon skirmishes between the Spanish army and the Filipino troops erupted. Gen. Emilio Aguinaldo, who was then in exile in Hongkong together with other revolutionaries, accepted the North Americans' offer of help in the Filipinos' renewed fight against the Spaniards.

The Hongkong Junta, meanwhile, formed subcommittees abroad. These subcommittees directed propaganda work, took charge of diplomatic negotiations, and assisted in purchasing arms and ammunition, as well as sent these to the Philippines.

Bro. Sixto Lopez, together with

Antonio M. Regidor, was appointed member of the subcommittee in England.

### **The Americans Occupy Manila**

The occupation of Manila by the North Americans on August 13, 1898 was regarded by the Filipinos with distrust; they suspected it as a step toward eventual occupation and conquest of the country by the United States.

### **Lopez Becomes Agoncillo's Private Secretary**

When he came to know that Spain and the United States were discussing a peace treaty, Gen. Emilio Aguinaldo appointed Felipe Agoncillo as envoy plenipotentiary to the United States. Agoncillo's main task was to present the case of the Philippine revolutionary government relative to the impending treaty.

Agoncillo chose Lopez, who was then in England, to be his private secretary. Hence, he was joined by the latter in the United States. He was able to secure an audience from President McKinley, but nothing concrete resulted from that meeting. Lopez, therefore, advised Agoncillo that they proceed to Paris. But in Paris Agoncillo was refused official recognition and denied a hearing. And so it came to pass that although Agoncillo had lodged a strong protest that Spain had no more legal right to cede the Philippines to the United States, the two foreign powers signed the Treaty of Paris on December 10, 1898.

Agoncillo, Lopez and other members of the Filipino delegation hied back to the United States, where they continued the fight at the deliberations in Congress for the ratification of the treaty.

Lopez sent letters and memoranda to the Secretary of State presenting, in the name of Agoncillo, the case of the Filipinos. But in February 1899 there erupted a shooting war between the Americans and the Filipinos.

### **Lopez Continues to Fight**

Their mission having collapsed, Agoncillo and other members of his delegation returned home. But Lopez went to England where he continued to give publicity to the circumstances surrounding the cession of his country by Spain. His articles in London received attention from the Anti-Imperialist League in the United States. Fiske Warren, one of the leaders of the said League, invited him to Boston, so that he could continue the propaganda there. Lopez accepted the invitation and stayed in Warren's house for a few years. He was still in Boston when he heard of Gen. Emilio Aguinaldo's capture and subsequent taking of the oath of allegiance to the United States.

Lopez then telegraphed Ill. Bro. Apolinario "Katabay" Mabini in Guam inviting the exiled paralytic to join him in the United States. Mabini, however, had already left for the Philippines when the message arrived in Guam.

Bro. Sixto Lopez was so disappointed over the outcome of the Paris negotiations and the chilly reception the Filipino delegation had received in Washington that he became disillusioned. He vowed never to swear allegiance to the American flag. Even at much financial cost, he continued to work propagating the lost cause.

Bro. Sixto's defiance of the Americans provoked both admiration from some and anger, as well as threats, from others.

In the Philippines his family was harassed. In fact, three of his brothers, namely, Lorenzo, Cipriano and Manuel were imprisoned. This led their sister Clemencia to go to the United States to seek the help of President Theodore Roosevelt.

In the United States the authorities were seriously considering an arrest. This led General William J. Palmer, a veteran of the American civil war, to offer

putting up a bond for Bro. Lopez up to \$100,000.

Having heard that his brothers were in prison, Bro. Lopez tried to return to the Philippines. In Hongkong, however, he was told that the authorities were just waiting for him to have him jailed also.

It was only in 1903, when the hostilities were over, that Bro. Sixto was able to return to the country, only to be deported a couple of months later.

In 1905 he came on the same boat with the Taft Commission to visit his mother. But shortly afterwards, when the requirement for the oath was again brought up, he left the country once more. He stayed in Boston and in London, at one time in Saigon, where he looked after the Lichauco livestock interests.

### **His Life as a Repatriate Ends**

In 1915, however, the new Democratic Governor, Francis Burton Harrison, invited Bro. Lopez to return without complying with the oath-taking.

### **His Fight with Quezon**

In his political life, Bro. Lopez was always with the minority. In 1934, he ran against M.W. Bro. Manuel Luis Quezon in the senatorial race in the fifth district. The latter questioned Lopez's eligibility for office since he had not taken the oath to America. Replied Lopez: *"I am a Filipino by birth and not by any miracle....I cannot, however, allow to sacrifice my conviction and my ideal for any post. I am allowing my name to be written on the ballot as a protest against President Quezon's leadership and a protest against American sovereignty."*

### **He Continues to Render Service**

Even in retirement Don Sixto continued to render service to the country. For instance, because of his insistence, his friend Friske Warren, the anti-imperialist leader, continually appeared in committee hearings in the U.S. Congress and voiced

out the necessity of granting absolute and complete independence to the Philippines.

### **Inflexibly Faithful to His Vow**

Don Sixto was, at one time, advised to go to Hongkong to avail himself of the services of a specialist in asthma, which had ailed him for many years. But when he was asked to take the oath of allegiance to the United States as a requirement for securing a passport, he and Senator Emiliano T. Tirona went to Governor Frank Murphy to see what could be done. When Governor Murphy learned of the old man's predicament, he said, *"I can allow you to go without a passport. In this way you will not be required to take the oath. I also assure you that no difficulties will be encountered on your return."*

Much as he needed the treatment available in Hongkong, Don Sixto, however, politely declined to avail himself of the opportunity under the circumstances. *"I would rather stay,"* he told Governor Murphy, *"if, in permitting me to leave, you are going to violate the laws of your office, an action that may embarrass you later on."*

### **Noted Benefactor**

Don Sixto became known as a benefactor, supporting many students through high school and college, among whom are now lawyers, engineers, agriculturists, nurses, teachers, priests, army men. To all of these, he advised, *"When you succeed, try to help others who are poor."*

Indeed, people in Balayan and nearby towns looked up to him as *"the rich democrat who knew everybody, even the kids."*

### **Calalang's Tribute to Him**

Don Sixto was also known by the ladies as the gallant old bachelor who carried his cane correctly and always walked with dignity in spite of his failing health. Here is a printed tribute to him

penned by fictionist Casiano T. Calalang:

*"Don Sixto was the very model of courtesy in speech and good manners. You would not hear a brusque command from him even to his personal attendant. Everything he wanted done for him was in the manner of a request and when he found it necessary to send for one, he was profuse with apologies for being such a brother. Rich as he was he would not send for one whose help he needed, but he would call on him, rich or poor, when he was physically able. And always he was formal in speech. I am only half his age, and yet through the seventeen years that it had been my privilege to associate with him, he never addressed me without the respectful po. He thanked you for opening a door for him, or for helping him in one way or another, or just for chatting with him. And women whose hands he had kissed by way of greeting, as Europeans do, blushed at being so flattered. A polished cavalier was Don Sixto."*

## **He Extends Help to Distressed American Soldiers**

Don Sixto saw to it that American soldiers who had escaped from the Japanese during the war were safeguarded and taken care of in the Lopez hacienda. When they left, thanking Don Sixto, all he asked was that when they reached home they must tell his American friends that he, too, had been true to the allied cause for democracy.

Don Sixto, in effect, did not hate the United States. He just did not approve of her staying in his country.

## **He Drops His Working Tools**

And so, when he finally dropped his working tools on march 8, 1947, a great many mourned. A great throng attended his funeral. And President Roxas and General Aguinaldo, both of whom were his Fraternity Brothers, led the nation's great and near-great who paid tribute to his labors as a philanthropist and patriot.—Based on the article of S.R. Afable in March 16, 1947 edition of **The Sunday Times Magazine**

## **TAGA-ILOG 79 SPONSORS MEDICAL, DENTAL SERVICES**

**TIME, PATIENCE AND  
PERSEVERANCE SHALL ACCOMPLISH  
ALL THINGS.**

**T**his statement in our Monitor was once again proven true in the case of the Medical-Dental Mission sponsored by Taga-Ilog Lodge No. 79 at two barangays in Teresa, Sta. Mesa, Manila last December 14.

Dr. Wilfrido Juco, then Senior Warden, was appointed overall chair of the project; as such, he had to take charge of the problems of financing,

medicines and the medical-dental staffs.

WM Joe Sumayod got in touch with the two barangays, specifically with Barangay Chairs Andrea Arguelles-Ongkiko and Teodora M. Perez, and distributed slips.

A few days before the mission, however, there was a change of mind on the part of the Manila Health Medical Staff, which was supposed to help the Lodge in carrying out its humanitarian project. Thereupon WM Sumayod requested help from Dr. Remigio Venegas, Director of the PUP Medical & Dental Services. Dr. Venegas forthwith organized as task force, and PUP President Zenaida A. Olonan issued a Special Order for the PUP Medical & Dental Services



← Bgy. Chair Perez, the PUP Medical Staff, SW/Dr. Wilfrido and Sister Baby Juco, WBs Rene Arceo and Celina Cruz, with Prof. Jose M. Sumayod, Worshipful Master.

Cayetano. The beneficiaries were all grateful to the Lodge and to the PUP Medical & Dental Services.

Apparently overwhelmed by the success of the project,

to help in the Lodge project.

In the end some 156 indigent patients were benefited by the project, which was spearheaded by WM Sumayod, SW Wilfrido Juco and his wife, Sister Baby, and greatly supported by the brethren of Taga-Ilog, particularly WB Celina Cruz, WB Rene Arceo and Bro. Rod

certain constraints notwithstanding, WM Sumayod and SW Juco, almost together exclaimed, "Thank God, we did it!"

The Lodge, meanwhile, gave Awards of Distinction to VW Joe Yap, WB Mamerto Agudo, WB Vic Bantigue, WB Rod Roberto, WB Rene Arceo, and WB Celina Cruz.

### 3 Newly Promoted Generals Are Brods

Three newly promoted Generals of Metro Manila are all Brothers. They are: Chief Supt. Lucas Managuelod of the Eastern Police District, who is a member of

Gonzaga Lodge No. 66; National Capitol Region Police Director Hermogenes Ebdane, Jr., who is the immediate Past Master of Dapitan Lodge No. 23; and Chief Supt. Avelino Razon, Jr. of the Western Police District, who is a member of Cosmos Lodge No. 8.

These three Generals were honored in simple rites at Camp Bagong Diwa in Bicutan, Metro Manila last January 8.

The officers and members of the Grand Lodge of the Philippines extend warmest and sincerest congratulations to their newly promoted brethren, who certainly deserve their promotion.

—VW C.G. Agar



# DISTRICTS 9 & 11 HOLD COMBINED DISCON

by WB Geminiano V. Galarosa, Jr., PM  
District 9 Correspondent

composed of the four Lodges whose charters are officially domiciled at Quezon City, namely, Quezon City Lodge No. 122, a lodge named after the city that bore its name; Rafael Palma Lodge No. 147, named after a distinguished Grand Master and president of the State University; Capitol City Lodge No. 174, another lodge named after the capital city; Laong Laan Lodge No. 185, a name taken from a pseudonym of Jose Rizal, the country's national hero; and Andres Bonifacio Lodge No. 199, named after the Great Plebeian and a lodge that traces its roots at Kalookan City. District 11, on the other hand, is

**T**he two districts which comprise the ten Lodges that meet at the Capitol Masonic Temple in Quezon City held their combined district convention last November 29, 1997 at the Marikina Cultural Center in Marikina, the shoe-making capital of the country.

Invited guest speaker for the occasion was Engr. Bayani Fernando, incumbent Mayor of Marikina City and son of a revered elder and Past Master of Marikina Lodge No. 119. The occasion also served as a fitting commemoration of the Golden Jubilee of the said lodge which hosted the event. RW Oscar V. Bunyi, Junior Grand Warden of the Most

Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, ably represented MW Leon Angel P. Bañez, Jr., Grand Master, who was unable to attend due to another pressing Masonic engagement.

Chronologically, District 9 is



† The brethren of Marikina Lodge #119 with RW Oscar V. Bunyi, VW Robert Pagotan, VW Fred Espino, VW Bes Salvo, VW VW Nitoy Abergas and BJ Torres.

composed of five Lodges that were constituted at the outskirts of Quezon City. These are: Silanganan Lodge No. 19, definitely the oldest Lodge in the two districts whose charter was carved at the bank of the Pasig River and whose numerical suffix is the only mark that distinguishes it from the nocturnal

Lodges that abound in the city; Marikina Lodge No. 199, the Lodge named after the city that heralds its name; T.M. Kalaw Memorial Lodge No. 136, a Lodge named after another equally illustrious Grand Master of yesteryears whose charter can be traced to historic San Juan; Juan Sumulong Memorial Lodge No. 169, a Lodge established in Taytay, Rizal, and named after one of the respected statesmen of pre-war years; and Mandaluyong City Lodge No. 277, a name selected by concerned brethren to debunk the snide remarks of intellectual perverts that the mental

presiding officer and introduced RW Oscar V. Bunyi, preparatory to his delivering the Closing Remarks as demanded by Masonic tradition.

Save for a brief narrative sketch of the guest speaker that is written in summary form below, the meaty portions of the Masonic dignitaries are hereby no longer being chronicled for two reasons: (1) to save on newsletter space, and (2) to deprive the absentee brethren of the Masonic tidbits that they should have learned had they made themselves available by attending the annual convention.

In his message to the brethren, Mayor Fernando started by enumerating his kinship with the brethren and his familiarity with some of the tenets of the Craft. He gained these, he said, by observing his father whose manners are truly exemplary and are the epitome of a gentleman's behavior, and by reading *The Cabletow* which his father regularly receives as a subscriber. He also

named some of his acquaintances who are distinguished Masons in the community, among them his uncles and cousins, and that most possess the characteristics that are the standard hallmarks of the Fraternity.

Veering to the serious theme of his speech, he mentioned the progressive stride that his city has achieved through government-initiated projects that focused on the active involvement of the citizenry. He said the progress of Marikina is traceable to three factors: first is



*Mayor Bayani Fernando, the guest of honor and speaker of the Joint District Convention*

institution that was established in that city is indicative of the mental attitudes of its citizenry.

The Masonic portion of the convention witnessed VW Eluderio S. Salvo, DDGM of District 9, delivering the Opening Remarks; WB Gregorio Mendoza, PM, initiating the roll call of Lodges; the incumbent Worshipful Masters of the ten Lodges rendering their respective Lodge reports; WB Ceferino Cruz, PM, who introduced the guest speaker; VW Alfredo B. Espino, DDGM of District 11, who served as

impressing upon the leaders of the community the need to obey the laws; second is to encourage their passive neighbors to actively participate, and third to inculcate upon the government functionaries to do their share in administration. Comparing it to an actual traffic problem, he articulated that (1) residents are advised to make it a habit not to park on no-parking areas, (2) visitors are admonished to obey the same rules and (3) the cars of the recalcitrants are towed and impounded without fear nor favor to teach the violators the needed lesson. The formula, he said, was simple but effective and was achieved through

genuine leadership and consistent application of the rules. In the same vein, he also cajoled the Freemasons of the community to join hands in his crusade to make Marikina a better place to live in.

As in all Masonic gatherings, the formal portion of the convention was followed by the traditional fellowship with the wines and the beers overflowing to the brethren's esophagus that lasted to the wee hours of the approaching dawn.

## **DEUS SPES MEA EST**

### **ANDRES BONIFACIO LODGE NO. 199 CELEBRATES FOUNDING ANNIVERSARY**

by **WB Geminiano V. Galarosa, Jr., PM**  
*District 9 Correspondent*

**E**lsewhere in Quezon City, Andres Bonifacio Lodge No. 199 celebrated its 24th Founding Anniversary last November 30, 1997, a day after the brethren of the Lodge attended the combined district convention at Marikina City.

The affair consisted of two parts; the first involved the usual floral wreath laying on the Bonifacio Monument at the U.P. Vinzons Hall in Diliman, Quezon City. In this task, VW Eluderio S. Salvo, DDGM, was assisted by VW Peter U. Pagunuran, DGL, WB Cristolito P. Balaoing, Master of the Lodge, the Ambrocio Flores Chapter, Order of DeMolay, and the attending brethren. And as no Masonic labor is performed

without seeking assistance from the Almighty Creator, the usual Invocation was performed by Rt. Reverend Nilo S. Tayag.

The second part constitutes the traditional merrymaking at the Orosa Hall at Balara in Quezon City where the sumptuous food, among them *los trios lechones de "emes"* (maka, mamoy, manok), crabs, grilled and steamed fish, noodles and many other mouthwatering viands, were laid on the table for the brethren and their families to enjoy.

To add more luster to the occasion, WB Balaoing engaged the services of a stringed quartet whose name the emcee, WB Raynor Taroy, PM, alternately calls the *Los Caballeros* and the *Los Bandidos* who provided the musical accompaniment to the brethren who dared grab the microphones and rendered their respective songs.

Other dignitaries who graced the occasion include VW's Ramon Nuñez and Emilio "Boy" Andrion, both PDDGMs, Rogelio Flores and Saul R. Exmundo, PDGLs, the jurisdiction's lone lady "Very Worshipful" and several Past Masters of other Lodges, whose

names, with one exception, will no longer be mentioned to save on newsletter space.

Exempted from the editor's incisive scissors is WB Onofre S. Pandela, Past Master of Rafael Palma Lodge No. 147 who, though unable to talk nor walk, attended the epic gathering on board his wheelchair to convey his special thanks to those who solicitously helped him and his family in their time of distress. For those not in the know, WB "Opreng" suffered a massive heart attack and was confined at the St. Luke's Hospital. He was later transferred to the Heart Center and plagued with mounting hospital bills, mutely conveyed the grand hailing sign to the brethren to which many a brother positively responded. As many unnamed brethren were heard to say, charity should be demonstrated earlier than the time a brother is already six feet down the cemetery's way. And what an emotional gathering. WB "Opreng" was noticed with tears rolling down his cheeks as the brethren hugged him on his wheelchair!

As in every occasion like this, various fun games like the Trip to Jerusalem where elder Masons stole the show from the younger generation, eating the (Adam's?) Apple where WB Cris Balaoing and his amiable wife won, and even a group game called "Giving the Longest" where the District 9 moonlighting correspondent participated and where he even threatened to take off his maong pants purely for show, and where many wholesome antics of the brethren were noticed.

Too bad the newswriter purposely left behind his camera. It would have been more fun had he captured the

celebration in colored prints for as the photographers are wont to say, "One good picture usually conveys an event better than a thousand words."

## MEMORIAL LODGE NO. 90

**M**emorial Lodge No. 90 spent one Sunday seeding the Small Water Impounding at Barangay Magandingay, Muñoz, Nueva Ecija with 100,000 tilapia fingerlings. Photos show WM Cid Lapuz and Bros. Ruben Reyes, Jose Manalang, Raul Villacorta, Rod Orejana and Ramon Sales on the way to and releasing the fingerlings in the said pond.

—VW MAGGIE A. NUEVO



# BICOL MASONS HOLD FOUR-IN-ONE YEARENDING AFFAIR

by WM Godofredo E. Peteza, Jr. (107)

**T**he brethren of Camarines Norte Lodge No. 107, Daet Lodge No. 247, and the Bicol Bodies A.& A.S.R., jointly celebrated a 4-in-1 *Paglingap* affair last December 30.

The affair started with a floral offering at the foot of the Rizal monument in downtown Daet. Among those who were at the floral offering were: VW Godofredo O. Peteza, Sr., JGL; VW Mac Cheang Ga, PDDGM; VW Jose P. Tabios, Sr., PDDGM; VW Jose Dy Ching, PDGL; VW Jose T. Seeping, Jr., PDGL; VW Godofredo O. Salagoste, DGL; VW Ernesto C. Tabanao, PDDGM; WB Eduardo S. Freyra, GLI; WB Arthur Z. Elizers, PM; WB Amable C. Ables; Bros. Leo L. Intia, Gaudioso F. Salvador, Mauro O. Mangubat, Camilo C. Abordo,

Juan C. Bayle, Jr., Regis C. Barra, Jose O. Cacho, Jr.; and Sis. Claudia V. Mabalot.

Motoring to the Masonic Center, the brethren raised various revolutionary emblems and the Philippine Flag at the Center's terrace, as follows: Bro. Camilo C. Abordo, flag of the revolution; Bro. Mauro Mangubat, revision of the Katipunan flag; Bro. Leo Intia, flag with one K at center; this writer, Bonifacio's flag; WB Amable C. Ables, first official revision flag; VW Santiago P. Ferrer, Jr., PDDGM, Llanera's flag; WB Herminio F. Obusan, PM, Pio del Pilar's flag; VW Godofredo O. Salagoste, DGL, Gregorio del Pilar's flag; and VW Godofredo O. Peteza, Sr., JGL, the Philippine Flag.

The morning activities were capped by a sumptuous breakfast at the Center.

In the afternoon, the brethren sponsored a lecture-forum. Dr. Marcelito Abas discussed the drug menace. Among his listeners were some 100 selected indigents, who later

*Floral offering at the first Rizal monument. First row (L-R): Bro. Juan C. Bayle, Jr.; WB Arthur Z. Elizes, WB Eduardo Freyra, VW Ernesto C. Tabanao, PDDGM; VW Godofredo Salagoste, DGL; VW Godofredo O. Peteza, Sr., JGL; Sis. Claudia V.*



*Mabalot (wife of WB Constancio H. Mabalot); VW Mac Cheang Ga, PDDG; Bro. Camilo C. Abordo, JW (247); Bro. Regis C. Barra. Second row (L-R): Bro. Mauro O. Mangubat, JW (107); VW Ong Peng Lee, PDDGM; VW Jose D. Ching, PDGL. Third row (L-R): Bro. Leo L. Intia, SW (247); WB George E. Rubio; Bro. Gaudisio F. Salvador; Bro. Godofredo E. Peteza, Jr., SW (107) and this reporter; Bro. Jose O. Cacho, Jr.; and WB Amable C. Ables (107).*

received packages containing groceries, used clothing and other items.

In the evening, the brethren and their families, including children and grandchildren, had an enjoyable party, featuring dances, parlor games contests, distribution of gift packages to widows

and orphans, and awarding of prizes to winners. Those present finally relished the prepared dinner consisting of fried chicken, patatim, humba, lechon, chopsuey guisado, steamed fish and deserts of maja blanca, gelatin, and sweet fresh pineapple.

*Raising of various emblems of the revolution. Left to right: VW Santiago P. Ferrer, Jr.; unidentified brethren; WB Hermainio F. Obusan; JGL Godofredo O. Peteza, Sr., raising the Philippine flag; Bro. Godofredo E. Peteza, Jr., SW (107); WB Amable C. Ables (107); and WB Tito Collada (247).*



## APPENDANT BODIES, ALLIED ORGANIZATIONS

PURA LODGE NO. 312,  
MASONIC DISTRICT NO. 32

### ACACIA MUTUAL AID INSTANT ACTIONS

WM Rodolfo B. Payog (right) of Pura Lodge No. 312 personally hands to the widow of the late Bro. Renato Santiago (Mrs. Cristy L. Santiago) a cash check amounting to ten thousand pesos (P10,000). Also witnesses to the event are VW Samuel L. Guerrero, PDDGM (center); WB Luis D. Yambot (left); and Senior Warden, Bro. Apolinario Tabing (third from right).



# GRAND ASSEMBLY OF THE PHILIPPINES AND GUAM, IORG, CELEBRATES DIAMOND ANNIVERSARY OF THE ORDER

**T**he Grand Assembly of the Philippines and Guam, International Order of the Rainbow for Girls (IORG), Luzon jurisdiction, hosted a dinner in celebration of the Order's diamond Anniversary at the Heroes Hall, Scottish Rite Temple, Taft Avenue, Manila last December 13.



*Rainbow girls preparing the Heroes Hall for the affair.*

MW Leon Angel P. Bañez, Jr., Grand Master, GLP, attended the affair together with several other Grand Lodge Officers.

Also in attendance were: the Supreme Inspector of the IORG for the Philippines and Guam, Mom Fe Abarquez Suaco, Mom Advisors and members of the Advisory Council of the different Assemblies, past Grand Worthy Advisors, Mom Eastern Stars, Mom Amaranths, Dad Masons, brother DeMolays, and friends of Rainbow.

Dad Leon Angel P. Bañez, Jr. presented to Rainbow a certificate citing the organization's active participation

being the inspiration of Rainbow in the Philippines.

The IORG was established in McAlester, Oklahoma in 1922 by Rev. Mark Sexson, a 33° Mason.

The Order emphasizes (1) effective leadership, (2) membership and active participation in the church of a member's choice, (3) patriotism, (4) cooperation with peers, (5) love of home, (6) loyalty to family, and (7) service to humanity.

The first Assembly in the Philippines, Manila Assembly No. 1, sponsored by Mayon Chapter No. 1, Order of the Eastern Star, was

***Cavite  
Assembly #3  
with their  
dance  
presentation.***

constituted in 1948. This event kindled interest in the Order.

In 1950 Perla Assembly No. 2, sponsored by Lodge Perla del Oriente No. 1034, SC, was instituted.

Since most of the girls of Manila Assembly were daughters of American servicemen, most of their families, when crisis broke out in Korea, were pulled out. Owing to the uncertainty of the situation, moreover, the Assembly surrendered its charter; hence, Perla Assembly became No. 1.

There are, at present, 18 Assemblies and one under Letters Temporary in the Philippines and one Assembly in Agana, Guam.

Membership is open for girls between 11 and 20.

Through the years, Rainbow

Assemblies have been active in rendering service to the Masonic Family, doing charity works and donating wheelchairs to the less able, organizing seminars and workshops on living values and team building.

Today, Rainbow Assemblies may be found in many jurisdictions around the world, including the United States, Australia, Brazil, Germany, Canada, Japan and the Philippines, to name only a few. These Assemblies guide their members in becoming, among other things, active citizens and future leaders in society.



## **A REPORT FROM THE PHILIPPINES**

**by Nieves G. Amagna**  
**Deputy to the Most Worth Matron**



(DELIVERED DURING THE TRIENNIAL ASSEMBLY OF THE GENERAL GRAND CHAPTER, ORDER OF THE EASTERN STAR, HELD IN ORLANDO, FLORIDA, NOVEMBER 1997.)

**Most Worthy Grand Matron,  
Most Worthy Grand Patron,  
Officers of the General Grand Chapter,  
Distinguished East, Sisters and Brothers:**

It has been a great privilege to serve you, Most Worthy Grand Matron, and our Order during this Triennium, and I thank you for the high honor accorded me.

One of the nicest honors that come to me as a Deputy to our Most Worthy Grand Matron is to extend to all a sincere and cordial greeting on behalf of all my Sisters and Brothers in the Philippines and on behalf of our delegates who have come to Florida to attend the 42nd Triennium.

I am happy to report that the years 1995, 1996 and 1997 were much better than the previous years in so far as the economy of the Philippines is concerned. Our country is no longer known as a sleeping tiger, but rather a very much awakened, if not as yet a roaring, tiger. This may be one reason we now have more new Chapters in the Philippines than when I presented my last report in Memphis, Tennessee during the 41st Triennium. Mt. Pinatubo has quieted down and has quit hurling lahar, but may I tell you that Sister Fe A. Suaco, the Deputy to the Most Worthy Grand Patron, my dear friend and partner in OES work in the Philippines, has not stopped assisting Masons and their families who show interest in putting Chapters in our country's many provinces.

I have assisted Sister Fe together with the General Grand Chapter Officers headed by Sister Maxine in constituting a Chapter in Nueva Ecija and in instituting two new Chapters—one in Lipa City, Batangas and the other in San Pablo City, Laguna last October 25, just a few days before we left for Florida. Perhaps it is rather because of Sister Fe's dedication to her work as DMWGP and not the silence or inactivity of Mt. Pinatubo that Chapters in our country continue to increase in number.

The highlight of the past three years, of course, was the visit of the MWGM, Sister Maxine Flint Justice, and her party, which included Sisters Florence Adair, RWAG Matron; Dorothy Dwing, RWG Conductress; Betty J. Briggs, RWG Secretary; Barbara White, WG Marshal; Mary Alice Tait, PG Matron; and Wilma Gibson, PG Matron; Brothers Robert Adair, John Gibson, Ambassador to Okinawa and Guam, and Dennis E. Provencher, Deputy to the MWGM for Okinawa, Taipei and Guam. Their visit was on the occasion of the Triennial Convention of the Philippine Chapters held in Tagaytay City during the summer of last year. The convention was hosted by Bukang Liwayway Chapter No. 19.

The visit of our foreign Sisters and Brothers became an inspiration to all and inspired us, the Sisters and Brothers in the Philippines, to expand our charity projects, within the means of each individual Chapter, such as granting of scholarships to students enrolled in high school, vocational courses and college; visits to the National Mental Health Center with special medicines and foodstuff; visits to Golden Acres, a home for the aged and the infirmed; visits to the National Bilibid Prisons, bringing the inmates toiletries and medicines; distribution of blankets, foodstuff and other relief items to flood and typhoon victims; harelip operations of children; monetary assistance to charitable institutions like the Chosen Children Inc., which takes care of mentally and physically handicapped babies and young children, the House for Unwed Mothers, the deaf and blind, and orphanages.

After this 32nd Triennial, we shall look forward to welcoming all of you to the Philippines. You may look forward to enjoying our tourist spots and our so-called Filipino hospitality.

Again, Sister Maxine, thank you for the opportunity to serve you and our Order. It has been a real pleasure and a privilege.

I move that this report be accepted and included in the Proceedings.

# OF THE GRAND COURT OF THE PHILIPPINES

by **HL Helen P. Dais, Grand Secretary**

**T**he Order of the Amaranth was organized on June 14, 1873 in New York as part of the Rite of Adoption. Bro. Robert McCoy, who had placed the Order of the Amaranth manuscript written by James B. Taylor in ritualistic form and formulated the Court system, was the first Supreme Royal Patron. He continued to exercise the ritual until his death on January 19, 1895.

On October 18, 1975, HL Elizabeth J. Araneta caused the holding of a mini-conference, which was attended by several Sir Knights and Honored Ladies of different Courts, who decided to petition the Supreme Council of the Order of Amaranth for the organization of the Grand Court of the Philippines.

## **Constitution of Grand Court of the Philippines**

The Grand Court of the Philippines was constituted by Supreme Royal Matron HL Verna Jordan and Supreme Royal Patron SK Frank Poynter on December 6, 1975. Installed first Grand Royal Matron and Grand Royal Patron were HL Elizabeth J. Araneta and SK Jose L. Araneta, respectively.

## **First Subordinate Courts**

The nine subordinate courts that comprised the new Grand Court were: Far East No. 1, Manila; Sampaguita No. 2, Cotabato City; Negros Occidental No. 3, Bacolod City; Manila No. 4, Manila; Iloilo No. 5, Iloilo; Tarlac No. 6, Paniqui, Tarlac; Baguio No. 7, Baguio City; Tandang Sora No. 8, Quezon City;

and Shangri-la No. 9, Davao City.

## **Courts Organized in 1976**

Seven other Courts were organized in 1976. They were as follows: Magayon No. 10, Legaspi City; Oroquieta No. 11, Oroquieta City; Santiago No. 12, Santiago City; Nueva Vizcaya No. 13, Solano, N.V.; Queen Isabella No. 14, Ilagan, Isabela; De Oro No. 15, Cagayan de Oro City; and Dalisay No. 16, Daet, Camarines Sur.

## **Subsequent Courts**

The following were the Courts organized from 1977 to date: Muñoz No. 17, Nueva Ecija; Mt. Kitanlad No. 18, Bukidnon; San Pablo No. 19, San Pablo City; Ilang-Ilang No. 20, Noveleta, Cavite; Iligan No. 21, Iligan City; Laoag No. 22, Laoag City; Gen. Tinio No. 23, Guimba, n. Ecija; Namnama No. 24, Cabarroguis, Quirino; Villaverde No. 25, Tayug, Pangasinan; Maharlika No. 26, Cauyan, Isabela; Salinas No. 27, Bambang, N. Vizcaya; Radyah Buayan No. 28, Gen. Santos City; Cotabato No. 29, Midsayap, Cotabato; Zamboanga City No. 30, Zamboanga City; Nueva Ecija No. 31,

Cabanatuan, Nueva Ecija; Tuguegarao No. 32, Cagayan; Tierra Luz No. 33, Binakayan, Cavite; and Cadena de Amor No. 34, Naic, Cavite.

### **First Supreme Royal Matron from the Philippines**

HL Elizabeth J. Araneta was elected Supreme Royal Matron at the 86th Supreme Assembly of the Order. She was the first from the Philippines to be elected as such.

### **Modest Harvest of Accomplishments**

The Grand Court of the Philippines, which turned 22 on December 6, last year, can look back with pride at its modest accomplishments. These include the following:

1. Generating among the Order's members love for fraternity, dedication to the Order's noble objectives, upholding of its ideals, spread of goodwill to fellowmen, and sharing of worthy experiences, as well as exchange of pleasantries, especially during sessions.

2. Active visitation of subordinate Courts by Grand Royal Matrons and Patrons. During such visits, the Grand Royal matrons and Patrons hold classes of instruction; as a consequence thereof, the subordinate Courts have improved in their ritualistic work.

3. Stimulating subordinate Courts to strengthen themselves and to campaign for more members.

4. Well-coordinated reception of visiting dignitaries from the Supreme Council, thereby making great impression on them.

5. Conduct of charity projects, including tendering of Christmas parties for, as well as

distribution of gifts to, disadvantaged children, particularly the crippled patients at Mary Johnston Hospital in Tondo, Manila.

6. Support for the Supreme Council's Diabetic Research Fund, as well as establishment of its own Diabetic Foundation.

7. Production of a more logical, relatively better Constitution and By-Laws.

8. Adoption of uniform attires for Grand Court officers, thereby enhancing impressiveness of rites and ceremonies performed.

9. Improved financial condition through such fund-raising projects as Souvenir Program and Raffle Draw.

10. Creation of regional district offices through appointment of District Deputy Grand Royal Matrons, who are to assist the Grand Royal matron in the performance of her duties.

11. Formation of baby Clubs for Royal Matrons and Patrons.

12. Sending of circulars to subordinate Courts as means of keeping them posted on the developments in the Order, including communications from the Supreme Council.

### **Conclusion**

The Grand Court of the Philippines is the root of peace and harmony, as well as of proficiency in the performance of the work of the Order. It ensures that floor and ritualistic work is conducted with efficiency and effectiveness. It expects its constituent Courts to maintain the virtues, to extend assistance and support to all its projects and activities, and to attend faithfully the annual Grand Session.

# **GRAND LODGE MUTUAL AID PLAN (GLMAP) COVERED BY ACACIA MUTUAL AID SOCIETY, INC. (AMASI)**

**THE GLMAP IS A GROUP YEARLY RENEWABLE TERM INSURANCE PLAN** with the following features:

Insurance Coverage: P10,000.00 per member in good standing

Annual Contribution (premium): P160.00

Policy Year: April 1, to March 31, of the following year.

Implementation of this coverage is done by Lodges. The Lodge Secretary collects from each member in good standing the contribution of P160.00 and transmits payments corresponding to the list of all members in good standing of his Lodge to Acacia Mutual Aid Society, Inc.'s home office. A Certificate of Insurance (CI) will then be issued to the Lodge certifying the members covered.

## **B. ONE-TIME-PAYMENT OF P1,500 PER MEMBER (OTP)**

A member may avail of the One-Time-Payment by accomplishing an application form (see reverse side) and deposit P1,500 as contribution. A Trust Certificate will be issued to the member certifying that he is insured for life for P10,000. with a provision that the P1,500.00 will be returned to his beneficiary upon his death. Under this scheme of payment, each member paying P1, 500.00 will have a clear advantage of a worry-free coverage for life, plus the assurance that his contributions will be returned to his beneficiary together with the

proceeds of the group coverage of P10,000.

If the member who opted for the OTP is later SNPD by the Lodge, his coverage through annual contributions paid by the Secretary will also cease. However, if the OTP is availed, he is still covered because of the Trust Certificate issued to him. If in the future, the annual contribution of P160.00 per year is increased for a reason of adverse claims, his O.T.P. coverage will not be affected.

**FOR CONVENIENCE,** remittance of Group Contribution or One-Time-Payment may be done through Acacia's PNB-PGH S/A No. 200-530581-3. Just send a copy of the deposit slip and the list of members covered or the OTP application to Acacia's home office and the same will be processed accordingly. You may avail of Acacia's Fax No. (02) 525-6882.

For more information, write or call Acacia Mutual Aid Society, Inc. Ask for: VW Eduardo Espejo or VW Rodolfo Cardona, Tel./Fax No. (02) 525-6882.

**GRAND LODGE MUTUAL AID PLAN - (GLMAP)**  
**APPLICATION FOR ONE-TIME PAYMENT OF P1,500**  
**(IMPLEMENTED BY ACACIA MUTUAL AID SOCIETY, INC.)**

1. PRINT FULL NAME: \_\_\_\_\_

2. PLACE OF BIRTH: \_\_\_\_\_

Town and Province

DATE OF BIRTH: \_\_\_\_\_ NATIONALITY: \_\_\_\_\_

3. ( ) MARRIED ( ) SINGLE ( ) WIDOWED ( ) DIVORCED ( ) SEPARATED

4. RESIDENCE ADDRESS: \_\_\_\_\_

5. BENEFICIARIES (Write Full Name, Age and Relation)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

6. NAME OF YOUR LODGE: \_\_\_\_\_

7. ARE YOU A MEMBER IN GOOD STANDING? \_\_\_\_\_ YES \_\_\_\_\_ NO

IF NO, PLEASE EXPLAIN \_\_\_\_\_

SIGNED AT \_\_\_\_\_ THIS \_\_\_\_\_ DAY OF \_\_\_\_\_, 199 \_\_\_\_\_

\_\_\_\_\_  
Signature of Applicant in Full

WITNESS:

\_\_\_\_\_  
Secretary or Representative

Note:

Only members in Good Standing as certified by the GLP will be accepted to the GLMAP. Send this form together with payment of P1,500 to ACACIA MUTUAL AID SOCIETY, INC., 1440 San Marcelino St., Ermita, Manila or by Fax No. (02) 525-6882.

GLMAP FORM 2

## FILIPINO MASONS ABROAD

### ERSTWHILE MASTER COUNCILOR OF JOSE ABAD SANTOS CHAPTER IS NOW WORKING MASTER OF A LODGE IN CALIFORNIA

**W**or. Bro. Eduardo H. Hermano, current Master of Golden Rule Lodge #479 in San Jose, California, was born in the small, sleepy town of Lanai, in the island of Lanai, Hawa Lanai, Hawaii, on April 15, 1967.

In 1972, his father, Simon Sr., having retired, the family moved back to Laoag City (in Ilocos Norte), where the young Eddie took his elementary and secondary education. At 16, he came to Manila to pursue a degree in Electrical Engineering. On his second year in college, a friend introduced him to the Order of DeMolay in particular and to Masonry in general. In October 1984, he received the degrees in the Jose Abad Santos Chapter, of which he served as Master Councilor in 1987.

In 1988, he married Elsa, *"the girl next door who made the best lumpia in town."* Eight days after the wedding, the couple moved to San Jose, California. They are blessed with two children: Eddie Jay, 7, and Elaine Joy, 4.

Eddie has worked for various electrical companies in the Bay area. He also attended vocational schools in San Jose, such as the Evergreen Community College and the Central County Occupational Center (CCOC). In preparation for his Electrical Apprenticeship, he is enrolled at the Construction Craft Training Center in Hayward.

He worked for an electrical contractor for four years, doing residential wiring. At present he is



working for Wong Electric, doing commercial and industrial wiring. He likes the challenge of the work, higher voltages and bigger shocks.

Eddie, who also holds an Electrical Contractor License, recounted to the editorial staff of THE CABLETOW that his Masonic career started while he was studying at the CCOC. While his instructor, Frederick Jameson, was correcting test papers, Eddie noticed the Masonic ring his instructor was wearing.

Approaching the instructor, he said, *"Sir, I am a DeMolay. How can one become a Mason?"*

The next day Bro. Jameson handed his student a petition for the degrees. Thus, Eddie was initiated in

Golden Rule Lodge on April 29, 1991, passed to the Fellowcraft degree on August 26, and raised to the Master Mason degree on Nov. 11.

The erstwhile Master Councilor of Jose Abad Santos Chapter got himself actively involved in the affairs of the Lodge. In 1992, WB Omar Need appointed him Senior Steward. From then on he trod round after round of the ladder that led to the Oriental Chair.

Now he is Wor. Master of his Mother Lodge, an affiliate member of Friendship Lodge, and a member of the San Jose Scottish Rite Bodies, the Islam Temple, AAONMS, in San Mateo, and the Zorah Grotto in Sunnyvale.

"My Dad is now a King!" exclaimed seven-year-old Eddie Jay, when he saw his father being invested

with the Master's Jewel.

Commented the Secretary of the Lodge: "This is an installation, not a coronation. But there are some advantages to being a Master that a king doesn't enjoy. We do wish Bro. Eddie good luck on his term as Master of Golden Rule Lodge #479, F&AM."

WM Eddie H. Hermano stated, "May this serve as a challenge to every one of my fellow DeMolays. A person will achieve his goal, no matter how lofty it is, provided he works hard at achieving it and persistently applies himself to the job at hand."

(For and in behalf of the officers and members of the Grand Lodge of the Philippines, we convey sincerest congratulations to WM Eddie H. Hermano. **Naimbag nga gasat, Kailian!-eF.R.eN)**

## FEATURES

# THE BRETHREN WHO SHOULD NOT HAVE THE TIME

by VW Pablo Elauria, PDGL

**W**henever brethren fail to attend or will not to be able to attend a meeting or any other Masonic function, they generally give the common alibi "I am busy, I have no time."

Many of the brethren who offer this "alibi" are, however, not really that busy; for the volume of work in their individual very manageable outfits is not so huge as to prohibit them from finding time to comply with their Masonic



VW Jimmy Y. Gonzales

commitments or obligations, which they promised to fulfill when they were raised to the sublime degree of Master Mason.

Some other brethren seem busy attending to personal matters

or satisfaction, which they can defer in favor of their Masonic obligations.

In the Fraternity there are, however, a significant number of brethren who should not have time, but manage to find time to attend to their Masonic obligations, lead and participate in many Masonic endeavors, and work that hard for the greater development of the Craft.

Take, for instance, our two brothers: VW Jaime Y. Gonzales, DDGM of Masonic District No. 5, and WB Jaime L. Canatoy, Worshipful Master of Sinukuan Lodge No. 16. To these two Jimmys may apply the saying "*Busiest men find time.*"

VW Jimmy Gonzales is a business entrepreneur with numerous major accomplishments. He is the President of Philippine Reynolds Aluminum, one of those big firms that require full-time attention for them to be managed effectively and efficiently. In addition, he manages five subsidiaries of the said company. He is President of Reynolds Insurance Brokers, CGN Holdings Corporation, and Profinda Holdings Corporation. He is Chairman of Darryl Holdings Corporation, Executive Vice President and Chief Financial officers of Chemholdings Corporation, and Chief Financial Officer of Laguna Rubber Corporation. Why, attending meetings concerning the operations of these outfits, in itself, is already time-consuming. But he has to

spend precious time, too, for his many negotiating activities with clientele, supervision of plants, monitoring of projects, and many other phases of work about the same. His 24 hours everyday apparently are not enough to contain all the work he has to do to help all these outfits surge forward.

Yet VW Gonzales has functioned so well as the DDGM of Masonic District No. 5. He has, in fact, attended and conducted the monthly meeting of his district almost regularly and well. He has, moreover, drafted his reports as DDGM regularly and has sent them to the Grand Lodge regularly, too. He has spearheaded Masonic

activities that redound to the benefit of the brethren and their families. He is, in effect, well loved, respected and trusted in Masonic District No. 5 at least.

WB Jimmy Canatoy, newly installed Worshipful Master of Sinukuan Lodge No. 16, is the incumbent Chief, Liaison Officer for Legislative Affairs (LOLA) of the Armed Forces of the Philippines. This recipient of 42 medals, 90 letters of commendation/appreciation, 45 plaques of recognition, and 21 miscellaneous awards has other assignments and positions to attend to. He is involved—as Consultant, Governor, Chairman, Co-Chairman, Vice-Chairman, Adviser, Director, Lecturer, or active member—in 15 important groups: KABISIG People's



WM Jimmy L. Canatoy

Movement; Philippine National red Cross; Advisory council Aerospace; Alliance for Democracy and Morality; Filipino Frontiers Foundation; Public Relations Organization; Command General Staff College; Air Force Officers School; University of the Philippines; Youth Federation for World Peace; Philippine Communication Society; National Centennial Commission; Corps of Professors Selection Board; PNRC Commemorative Stamps; Coins, Pins, Car Paltes; Philippine Social Science Council; PNRC National Photo Exhibits; and PNRC Disaster,

Relief & Rehabilitation Committee.

WB Canatoy, like his *tocayo*, VW Gonzales, does regularly attend meetings of his Lodge and attend to its needs, as well as participate in other Masonic activities, with vigor and dedication. He performs his duties to Masonic District No. 5, to which his Lodge, Sinukuan 16, belongs with equal zeal, not to mention his tasks as member of several Grand Lodge Committees.

If these two Brothers who ought not to have time find time for fulfilling Masonic duties, why cannot other Brethren who are not as busy as the two do it, too?

## THIS ACHIEVER IS A BROTHER MASON, KNIGHT GRAND OFFICER OF RIZAL, ETC.

**H**e was barely 18 when, on August 19, 1942, shortly after the fall of Bataan and Corregidor to the Japanese forces, he worked as NARIC "vasculero" of palay at the Kwong An Phoy Rice Mill in Cabanatuan, his native town, with a daily wage of measly P1.00.

On March 19, 1946, although he was not yet a college student, he was taken in as an employee of the Philippine National Bank (PNB) mainly due to his self-acquired skills in steno-typing. For

his employment he felt beholden to the kind-hearted MW Vicente Carmona, Grand Master of Masons in the Philippine grand jurisdiction in 1930.

A self-supporting student, he obtained the degree of Bachelor of Science in Commerce (BSC) at the Far Eastern University in 1950.

On February 10, 1951 he was exalted to the sublime degree of Master Mason by MW Cenon

*WB Blas Causapin,  
WB Jaime Canatoy,  
Bro. Leopoldo Carlos,  
WB Jaime Gonzales,  
WB Wb Rafael Marfori.*



Cervantes, then Grand Master, at Sinukuan Lodge No. 16—the first Novo Ecijano ever to be raised in that Lodge. Subsequently he served as MW Cervantes' secretary.

On June 19, 1954, he was among the first 11 PNB Model employees. Board Chairman Paez awarded him, as well as the 10 others, with a bronze plaque and a P500 cheque.

He was featured in the maiden issue of the **Philnabank News**—and again in the April 1955 edition of the same publication as "Promising Self-Made Man." He and nine others were elected Directors of the newly formed PNB Employees Savings & Loans Association on January 28, 1955.

From November 1955 to October 1977 he carried out a unique project. He paid courtesy calls to 36 living teachers, from Grade One to Nueva Ecija High School, in their homes. For this purpose, he had to commute from Cabanatuan to Bulacan, Pampanga, Tarlac and even as far as Lucena. And for this achievement, his name was entered into the Guinness Book of World Records.

In 1956 the Philnabank Club sponsored the Cash for Your Ideas Contest. He submitted as entry to the contest "PNB Safety Deposit Boxes" for security of jewels, valuables, articles and documents. His idea was adopted by the PNB Management in 1967.

He was one of 30 Novo Ecijanos who were the first to establish the First Blood Bank in Luzon. They established the blood bank in Cabanatuan City. For this achievement, the 30 were given citation by PNRC-Nueva Ecija Chapter Chairman Doroteo Joson. The citation read in part thus:

*"...how much the members of the Board of our Chapter, and I especially, appreciate and feel the gratitude for your assistance. If it was not for your sacrifices, we would not be able to achieve what we have attained...."*

As PNB Senior Inspector, he was tasked to conduct two economic surveys in 1966-67 for the bank's 99th branch in Valenzuela, Bulacan and its 102nd in Angeles City.

Before the declaration of martial law in 1972, he made his first trip around the world. On June 27, 1972 he paid a surprise visit to then Ambassador Eduardo Romualdez in Washington D.C.

He oversaw the First General Balik-Tipon of the Nueva Ecija High School Alumni Association Inc. on November 30, 1979. He also championed the 1986 Lifetime Committee for enrolling 80%, or 134 members, including solicitations for ads amounting to P500,000.

On November 15, 1980, he was initiated Knight of Rizal by Supreme Commander Claudio Teehankee at the Philippine Columbian Club.

He authored the proposal that the life-time membership fee for PNB Retirees Association be P2,500. The proposal was approved in 1990.

Self-employed, Bro. Leopoldo Arrieta Carlos, KCR, the third son of WB Jose N. Carlos of Cabanatuan Lodge No. 53 in Cabanatuan City and Maria Rosario Arrieta, is the proprietor of Carlos Clinic and Physical Therapy & Rehabilitation Center. He is writing a book entitled **Illustrious Nueva Ecija Achievers**.

Bro. Carling, a dedicated model head of the family, was

"Gintong Ama" in 1994. His wife, Dr. Aurea B. Lozada, was "Ulirang - Ina" in the same year.

On September 30, 1995 at the PICC he and his wife were proclaimed First 1995 Golden Parents Achievers Awardees.

On October 20, 1996, President Sylvia Montes of Gintong Ina/Ama Foundation, Inc. declared him, with 11 others, Outstanding Father at the Pope Pius XII Center Auditorium.

On November 30, 1996 the NEHS Alumni Association awarded him as Most Distinguished Alumnus on Family Life.

Bro. Carling or Leo and his wife and our Sister Aurea are, indeed, model Filipino parents, who exude genuine love and never-fading care for five children, all UST alumni, well secured for life with their respective houses and lots. These children, all achievers in their own right, are Hon. Jose Emmanuel, M.D., 1988 No. 1 Councilor, 1992 Vice Mayor and 1995 Mayor, sworn to office on June 30 by President Fidel V. Ramos; Maria Evangeline, BSC; Jose Eduardo, BSC, first manufacturer of Trailer Homes; Ma. Elizabeth, BS Psychology; and Maria Emelinda, BSPT and MD, who hurdled two board exams within 20 days and

passed Prof. PT, US State Board in Texas.

On June 27, 1997, Bro. Carling or Leo received from the Far Eastern University the prestigious Outstanding Alumni Award on Business Management/Entrepreneurship & Community Services.

During the Metro Manila Area (NCR Chapters) Assembly at Camp Crame on September 20, 1997, he was made Life Member of the Knights of Rizal by Sir Jiandani.

The family of Bro. Carling or Leo was given by the government the award "*Huwarang Pamilyang Pilipino*" for N.C.R. at the UP Film Center on October 3, 1997.

During the Multi-District Convention (NCR) at Plaridel Masonic Temple II last December 13 he was honored by Sinukuan Lodge No. 16 with Life Membership--in the vernacular, "*Katunayan ng Habambuhay na Kasapi*." The award was approved by MW Leon Angel P. Bañez, Jr.

Soon he will be exalted to Knight Grand Officer by the Supreme Council, led by Supreme Commander Rogelio Quiambao.

This achiever gives credit to the Supreme Architect of the Universe for all the graces He has showered upon him and his family.

## THE INTERNATIONAL GUILD OF MASONIC WEBMASTERS (IGMW)

<http://www.chaumont.com/IGofMW.html>

### What is the International Guild of Masonic Webmasters?

It is a non-jurisdictional body or an independent international organization not controlled by any Grand Lodge. It is a non-profit fraternal guild.

### What are the goals of the IGMW?

1. To spread Masonic Light throughout the world using the Internet;
2. To provide assistance to Guild members who currently have

Masonic web sites as they design, develop, enhance, and perfect their sites;

3. To provide assistance to Brethren, Lodges, and Appendant Masonic Organizations that wish to establish a presence on the Internet;

4. To provide a forum for its members to practice Fellowship and Brotherly Love with other Masonic Brethren throughout the world whom they might never otherwise be able to meet and greet; and

5. To develop a platform to carry our beloved Ancient Craft into the 21st century.

### **What do Guild membership benefits include?**

1. Web site listings for Masonic organizations;

2. Tips on how to promote your Masonic web site;

3. Technical assistance for new Webmasters;

4. Publicity for your Masonic web site on the World Wide Web;

5. Use of the Guild's copyrighted, animated Logo;

6. Advice on web site design strategies and techniques;

7. Educational offerings for web site design, maintenance and other related topics;

8. A Guild-sponsored Forum where members can discuss common web site issues.

### **Who design the @ Logo used by the IGMW?**

Bro. Pieter Nootenboom, Guild Founder, designed the @ Logo used by the IGMW, the Golden Square & Compasses with the Blue "G" in the center, to symbolize the lightning speed of communication on the Internet.

### **Who are the members of the**

### **IGMW's Executive Council?**

The following compose the Executive Council of the IGMW:

MW Bro. Jose Percival L. Adiong, Master (Founding Council Member);

MW Bro. Leon Angel P. Bañez, Jr., Deputy Master (Founding Council Member);

Wor. Bro. Gani R. Hernandez, Jr., Appointed Council Member;

Rt. Wor. Bro. Alfred P. Wilson, Appointed Council Member;

Bro. Richard B. Graham, Appointed Council Member;

Bro. Jay Joshi, Appointed Council Member;

Bro. Andrew M. Bergman, Appointed Council Member;

Bro. Jost Schaper, Appointed Council Member;

Wor. Bro. Hank van Tougeren, Appointed Council Member;

Wor. Bro. Warren V. LeMay, Appointed Council Member;

VW Bro. Emil P. Langomez, Jr., Secretary (Founding Council Member);

Bro. Pieter Nootenboom, Assistant Secretary (Founding Council Member).

### **What are the levels of membership?**

All Master Masons are eligible to join their local Branch of the Guild as Member Webmasters even if they do not yet have a Masonic Site and will have the right to use the prestigious Square and Compass Logo that must be used with the classification Member Webmaster title.

Along with the right to use the prestigious Fellow Logo GIF file, the Fellow Webmaster will be subject to assessment. He must demonstrate willingness to help other less

experienced Members with their Masonic Web Site (s).

### **How can you post a Web Site under the Grand Lodge of F&AM of the Philippines?**

The Masonic Assistance and Information Center (MAIC) of the Grand Lodge of F&AM of the Philippines has a sample shell Website which can be used with your Lodge information. By using this HTML code, you can be up and running in the least amount of time with the least amount of problems. See <http://www.chaumont.com/MAIC.html> for more details for a shell web site that will meet all MAIC requirements for the posting of Web Site under the Grand Lodge of F&AM of the Philippines.

### **Does the IGMW impose any type of design restrictions?**

No, it does not impose any type of design restrictions. It, in no way, wishes to stifle a Member's creativity and initiative. It encourages you, in fact, to "surf the 'Net" in order to get ideas on how you can develop you Masonic web site. It does not want all Masonic web sites to look exactly alike—and that is a real possibility when using a sample shell. The only requirement the Guild has is that the Guild's logo be displayed on your Masonic web site's home page, and that it be linked back to the Guild's home page at <http://www.chaumont.com/IGofMW.html>. The MAIC sample shell site has this already built in.

### **Are there helpful areas on the IGMW site to help you get your Lodge on the Internet?**

Yes, there are many helpful areas on the IGMW site to help you

get your Lodge on the Internet at no cost. Hereunder is a sampling from the Educational Links area:

### **MASONIC WEBMASTER EDUCATIONAL LINKS**

\*How the 'Net' works—Regardless of whether you are an "old pro" or an internet "newbie", this link is a great place to start. It provides you with an excellent overview of the internet as well as an understandable explanation of how each of its major components actually works. It's definitely worth a look!

\*Free E-Mail Link—The first step in setting up a Masonic Web Site is to obtain an E-Mail address (required before you can obtain a Web Site). This link points to a free service that is as good as any and probably better than most.

\*Free Web Site Link—The second step in setting up a Masonic Web Site is to obtain a Web Site Location. There are many Service Providers that offer FREE Web Sites. This link points to one of the most popular. Many Masons are using the Athens Neighborhood.

\*Internet Dictionary—You will quickly discover that the internet has its own terms, phrases and technical jargon that will completely mystify us mere mortals. This link points to an excellent free internet dictionary that may be an invaluable tool for assisting in your understanding of these new words and concepts.

\*Internet Training—If you are a true "newbie" to the internet, you may want to start with this web site. It provides a good training overview

on what the internet is really all about. After reviewing the material at this site, you will be better armed to move on to more complex topics. The Robert Gordon University in Aberdeen, Scotland has put together an excellent set of internet training materials that deserves visit. You will find information about learning, teaching, navigating and searching the internet plus a wealth of other valuable internet educational resources.

**\*Free Internet Magazines—**

There are many on-line magazines designed to help the internet newbie quickly gain a knowledge and understanding about what this new technology is all about. This link points to one such magazine and it is free.

There are also many on-line magazines for the more experienced internet user and web site designer. This link points to one such magazine and it, too, is free.

**\*H T M L—HTML** (hypertext markup language) is what Webmasters use to create and maintain their web sites. It is a fairly easy "language" to learn and use.

This is one of the finest sites on the internet to learn about HTML. In addition to overviews and quick references, it includes tutorials for everyone from the newbie to the computer guru. It also has tons of technical information, language specifications and links to other helpful HTML web sites.

This is another truly excellent web site that offers a superb tutorial on hypertext mark-up language (HTML). It's well worth a look even if you are a computer guru.

**\*Backgrounds, Buttons & Colors—**Many of our member

webmasters will want to use different backgrounds on their Masonic web sites. There are many excellent web site locations that make available non-copyrighted backgrounds for your use. This link points to one such web site and, best of all, it is free.

You may even want to add buttons to act as pointers or change the ones you already have. This link points to one of the many web sites that make available non-copyrighted buttons you can use for free. It also has some nice backgrounds and borders.

Color contrasts for your background and text can dramatically enhance the physical appearance of your Masonic web site. This link points to a free service that will allow you to create visually pleasing combinations for backgrounds and text.

Another excellent source to assist you in putting together highly effective color combinations for your Masonic web site can be found at this free link.

**\*Español, Si!—**For those of our Spanish-speaking brethren that are not completely fluent in English, you may like to visit this web site. It offers a number of educational offerings and other free resources in Spanish. We sincerely hope this will be of benefit.

**\*Web Site Music—**At some point, you may want to add music to your Masonic web site. There are many packages that will allow you to do so. It is probably best, however, to use crescendo because not only is it free, but it is also currently the most widely-used music package. The first step is to download crescendo to your PC.

The second step then becomes

finding suitable music (MIDI files). And, of course, "suitable" means different things to different people. The following Web Site is a place where you can spend hours searching through files to find the type of music you like.

**\*Publicizing Your Masonic Web Site**—After you have spent countless hours building and refining (and re-refining) your Masonic web site, you are finished, right? Well, not quite. The next important step is to tell other internet denizens and users that your website is now available for access and viewing. To do that requires you to have your web site listed in as many Internet Directories as possible. Why? Because most Internet users start their Searches using an Internet Browser—and these Browsers go to their own and other Internet Directories. Adding your Masonic Web Site is (relatively) easy, and there are FREE services you can use. There is absolutely no need to ever pay someone to do it for you.

This free service will allow you to add your Masonic web site to 200 internet browser directories.

**Note:** To make sure you receive the maximum impact from this exercise, give special attention to the keywords entry in your HTML meta statement. Your keywords entry is the real secret for attracting

visitors that are searching the internet!

**\*Copyright Your Work!**—A common mistake made by many Masonic Webmasters is their failure to copyright their work. Even though copyright laws have been updated to provide a greater degree of protection, you owe it to yourself to protect your investment of time, creativity, and even money spent in developing your web site. A simple one-line statement at the bottom of your web site page (actually, put it on all of your pages) will provide you with the maximum protection the law allows. So, unless you don't mind being "ripped off" by others, take a few minutes and check out this link. It provides up-to-date information on copyrighting.

### **How may you join the IGMW Philippines Chapter?**

To join, simply e-mail the following information to Bro. Rommel L. Cardinozo, Vice President of the Philippine Chapter. E Mail to urdfam@mozcom.com. Supply your Title, Name, Address, Contact Details, Lodge Name and Address. Your E Mail and URL Web Site Address if you already have one.

**Note:** This information will be kept strictly confidential. Only Masonic Web Site Links will be placed after the Member's Name.

# TENTATIVE SCHEDULE OF THE 82nd ANNUAL COMMUNICATION GRAND LODGE OF F. & A.M. OF THE PHILIPPINES

## — PROGRAM OF ACTIVITIES —

### MONDAY, APRIL 20, 1998

8:00 a.m. - Registration of Delegates - Plaridel Masonic Temple II

### TUESDAY, APRIL 21, 1998

8:00 a.m. - Registration of Delegates - Plaridel Masonic Temple II

### WEDNESDAY, APRIL 22, 1998

6:00 a.m. - Assembly - Plaridel Masonic Temple II

7:00 a.m. - Parade (from GLP to Luneta) Floral Offering  
- Jose Rizal Monument, Rizal Park

8:00 a.m. - Registration of Delegates - Plaridel Masonic Temple II

9:00 a.m. - Courtesy Call - City Mayor

### Special Activities Golf Tournament

6:00 a.m. - Villamor Golf Course Tee  
Off Time: Villamor Air Base,  
Pasay City

10:00 a.m.- Grand Lodge Officers Rehearsals-Jose Abad Santos Hall  
Plaridel Masonic Temple II

2:00 p.m. - Annual convention of the Grand Guild of Past Masters  
- Jose Abad Santos Hall  
- Plaridel Masonic Temple II

6:00 - Fellowship Dinner, Grand Guild of Past Masters

### THURSDAY, APRIL 23, 1998

8:00 a.m. - Opening Ceremonies - Jose Abad Santos Hall  
Musical Prelude Entrance of  
the Grand Lodge Officers

Opening of the Lodge - RW Enrique L. Locsin  
Deputy Grand Master

- Reception of MW Leon Angel P. Bañez, Jr., Grand Master
- Past Grand Master of the Philippines
- Foreign Masonic dignitaries
- Guest of Honor
- Flag Evolution (w/ Narration to emphasize Mason's Participation)



## Committee on Grand Lodge Officers Report

- Presentation of Accounts and Budget of the Grand Lodge MY 1998-1999
- Presentation of Petitions, Motions, and Resolutions
- Bidding for 84th Annual Communication-2000

12:00 n.n. - RECESS  
Gen. E. Aguinaldo Hall  
Plaridel Masonic Temple II

1:00 p.m. - Presentation of Special Award  
- Grand Lodge Gold Medal of Honor  
(MW Reynato S. Puno, PGM)

3:00 p.m. - Election of Grand Lodge Officers for MY 1998-1999  
- Presentation of Appointed Officers for MY 1998-1999

7:00 p.m. - Grand Master's Thanksgiving Party - Plaridel Masonic Temple  
- Entertainment - Los Caballeros, Phil. Army

## SATURDAY, APRIL 25, 1998

8:00 a.m. - Conferral of Installed Past Masters Degree -Jose Abad Santos Hall

9:00 a.m. to

11:00 a.m. - Seminar-Workshop  
All Incoming Worshipful Masters

9:00 a.m. to

10:00 a.m. - Administration & Management of Lodges- VW Clemente M. Nava

10:00 a.m. to

11:00 a.m. - How to Preside -VW Fernando V. Pascua, Jr.

10:00a.m. to

High Twelve - Meeting of all Appointed DDGMs, DGLs, Grand Line Officers with the Incoming Grand Master, Deputy Grand Master, & Grand Wardens (Presiding Officer - RW Enrique L. Locsin)

High Twelve - LUNCH BREAK

3:00 p.m. - Installation of Grand Lodge Officers for MY 1998-1999 - Manila Hotel

Closing of the Grand Lodge

6:00 p.m. - Inaugural Ball -Manila Hotel

# APPEAL TO THE DISTRICTS, LODGES AND BRETHREN

By now the various Districts, Lodges, and individual brethren know the predicament of the editorial staff of THE CABLETOW in regard to financing six regular issues of our newsmagazine.

It is hoped that our appeal for increased subscription rates, both local and overseas, will not meet with any objection.

Please be informed that brethren and interested others in the United States and in other foreign lands are willing to pay a high as US\$ 30 a year.

Let us all work for a better, financially stable CABLETOW.



# MORE PHOTOS OF GM's U.S. TRIP

## WELCOME

Most Worshipful Leon Angel P. Banez, Jr.  
*Grand Master of the Philippines & Party*

New Jersey and New York Visitation, Oct. 2 - 7, 1997

Greetings From:

Philippine Masonic Association of New Jersey, Inc.  
Enterprise Lodge No. 31  
Gramercy Lodge No. 537



Jose Rizal Lodge No. 1172  
Philippine Masonic Association of New York  
Park Lodge No. 516

JOSE RIZAL LODGE NO 1172



IF UNDELIVERED, PLEASE RETURN TO:



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

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



RE-ENTERED AS SECOND CLASS MAIL MATTER  
AT THE MANILA POST OFFICE ON JUNE 16, 1962