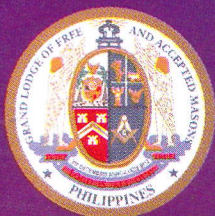


The Cable Tied

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OCTOBER 18, 2002

Cavite Lodge No. 2 Centennial

DECEMBER 19, 2002

GLP 90th Anniversary

Cavite Lodge No. 2 CENTENNIAL CELEBRATION



3rd fm left-MW RV Bunda, PGM; WM RR Sacdalan; GM ES Labitoria
DDGM AA Arayata; 3rd fm right-MW RN Beltran, PGM

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OUR COVER: *The newly renovated Cavite Lodge No. 2 Temple at Caridad Street, Cavite City.*

GRAND MASTER'S MESSAGE

Last December 19, our jurisdiction celebrated its 90th Anniversary and the countdown to our centennial is becoming more pronounced. As Masons who lived out the years of this centennial, we need to chronicle our labors so that our descendants can rightfully judge us by the saying "our fathers did not sleep in the dark but ensured that we who came after them would live by the light" On my part, as your Grandmaster, never has it been more enlightening and challenging than being amidst the events of the last nine months. While my observations may appear as perceptions, I feel that it is my duty to communicate them to the brethren who do not have the same opportunity to visit the subordinate bodies in a deliberate manner and with an agenda.

Traveling in-country to fulfill my duties have given me insights to our jurisdiction. I feel that the typical Filipino Mason is somehow unconsciously adapting the changing mores of our culture to the tenets and ancient landmarks of the Craft. The spreading atmosphere of cynicism over the recent political developments is beginning to creep into the halls of the Craft. In this I would venture that we are struggling to cope - and it is saddening. Although my own inclination to levity has been especially handy during my visits to the Lodges and fellowships, it is still my prayer that our Blue Lodges, ever the bastion of hope and tolerance among the brethren especially during times of distress, remain true to their ancient mission. But our jurisdiction is not alone in feeling these darkening clouds.

I recently attended the 6th World Conference of Masonic Grand Lodges in New Delhi, India. What was once known as an impressive gathering of graying men possessed with the ancient wisdom of mankind was this time a shadow of its former significance. Only 32 Grand Masters attended, with most of the absentees citing the threat of terrorism as the reason for their keeping away from the Indian sub-continent. As I listened to the concerns of the different jurisdictions, it was apparent that militancy and terrorism bred by religious intolerance were in the minds of all the attendees. How long will it be before this global cynicism and paranoia would also rear its ugly head towards the fraternal relations among Masonic jurisdictions? How will this affect our own ANCOM in Davao? There is a saying that as charity begins at home, so do friendly and neighborly relations begin by first keeping one's house in order - that a welcoming aura pervades when a neighbor or a friend comes visiting.

Our jurisdiction is a picture of eclectic relations not only between its many ethnic-components but between different religious persuasions as well. This is further made complex by the geopolitical conditions of the ASEAN region. We therefore need to bring our thinking to a higher level and bring about internal advocacies that would pre-empt these disturbing trends.

As my term winds up, I will be devoting my remaining time in putting the finishing touches to advocacies that will be brought up during the 87th ANCOM in Davao City. I therefore encourage the Brethren to brave these disturbing trends by attending our yearly gathering and be active during the plenary sessions. May the GAOTU shower us with His beneficence.

Eugenio S. Labitoria

MASONIC EDUCATION

DO YOU ENJOY THE BEAUTIES OF FREEMASONRY?

By: VW VICTOR A. YU, SGL

Does attending our Stated Meetings seem like a burden? Or do we interestingly look forward to attending our Stated Meetings every month? Why is it that we feel aloofness with some Masons while we seem to feel very close with some other Masons whom we may meet only for the first time?

Brethren, there seems to be differences among Masons in the appreciation of Freemasonry. While some Masons see and enjoy the beauties of Freemasonry, others consider it a burden and just attend Stated Meetings and Lodge Activities out of courtesy to the brethren of his Lodge or to his friends in Masonry.

But we can all be enthusiastic and experience the beauties of Freemasonry. Freemasonry allows us to experience things in our Lodge that we had never experienced in the world outside the Lodge. We are then able to use such experience in the future in dealing with the world outside Freemasonry. For instance, brethren who are afraid to speak before the public are forced to speak in the Lodge when they become Lodge Officers or when they do conferrals. When required to speak in the future in non-Masonic affairs, such brethren have overcome their fear to speak in public. On the other hand, brethren who talk too much learn also to control their tongues and observe proper Masonic decorum. Hence, Freemasonry also provides us with an excellent venue to improve ourselves and become better persons.

In Freemasonry, we also learn how to motivate and lead without using money and coercion. While some Lodge and Grand Lodge Officers may make some unreasonable demands

from its members and hear no opposition, they will later find out that they have become leaders without followers. Brethren may not complain about the harsh words and unreasonable demands of their Lodge or Grand Lodge Officers but they will seldom attend Stated Meetings and refrain from actively participating in Lodge and Grand Lodge activities. Attendance may be for compliance and social purposes only. In Masonry, we will eventually learn that the greatest method of leadership is leading by example and by compassion.

Moreover, Freemasonry teaches us to be tolerant about the differing views of others. Interaction with the brethren also opens us up to new ideas and knowledge. At the same time, it exposes us to "*not so desirable*" brethren who we may tolerate but should not allow them to abuse our sincere friendship. It is about time that we exercise more the Masonic tenet of Truth. In a sincere and amiable manner, we should try to talk to the brother and try to know the cause of his abusive behavior. Then we should tell the abusive brother that we do not like what he is doing and he should change his ways for his own benefit. In this way, Brotherly Love is truly exercised because we sincerely seek the good of the brother and want him to change his ways for his own benefit. In Masonry, we are also taught to be flexible and

creative in getting our message across so we can be effective in initiating change in such brother. If the erring brother still persists, perhaps it is also about time for us to exercise more of the lessons symbolized by the Common Gavel and start breaking off the damaging and infectious parts of our membership. We should also be honest to ourselves and start to impose some standards of public conduct among brethren because every brother's action in public eventually becomes the public perception of Freemasonry. No brother who engages in Unmasonic Conduct should try to escape sanctions and penalties by invoking a misconception of Brotherly Love. Exercise of charity or love demands sacrifices and commitments. In sacrifices and commitments, discipline is necessary. Yes, we are required to forgive. But what is forgiveness? Forgiveness is remembering a painful incident or someone who trespassed against us without any ill feeling. But it is impossible to forget such incident as if never happened. In Micah 6:8, we read: "He has declared to you, O man, what is good and what does the Lord require of you, but to do justice, to love mercy and to walk humbly with your God (King James Version)". Hence, justice should be done before mercy (forgiveness): and in dispensing justice, truth is the basis.

One of the beauties of Freemasonry is that no one can pinpoint the exact origins of Freemasonry. This fact will keep us humble at all times as we continue to learn more about Masonry through our continuing search for knowledge in Masonry. When a brother claims to know all about Masonry, such brother does not know what he is talking about. We cannot learn all about Masonry in

our lifetimes. It is sad that a lot of brethren who are unsuccessful in their lives outside of Masonry try to compensate for their insecurities with arrogance in Masonic matters. Their actions cause disharmony among the brethren and some brethren are even discouraged to become active in Masonry because of the harsh words and intrigues sown by such insecure Masons.

Brethren, please allow me to share with you some of the basic rules that facilitate our appreciation of Freemasonry. The first rule is to consider Freemasonry as part of our lives. Let the scheduled Stated Meetings of our respective Lodges be a fixed appointment for us every month. Once we make this commitment, we start to give importance to Masonry and will naturally be interested in learning more about Masonry. Further, as we attend our Stated Meetings, perform our rituals and harmoniously interact with the brethren, we let the peace and harmony of our respective Lodges be instilled in our hearts. We later bring such peace and harmony when we are outside our Lodges. The second rule is to expect no material benefit from Masonry. While we spend time and resources for the benefit of Masonry, we will slowly realize that blessings start to pour in from outside of Freemasonry. The reason could be that we have improved ourselves in Masonry and such new skills and insights we learned in Masonry are also applied our daily lives. In addition, the law of natural Karma may also be at work here as our Supreme Grand Master and departed brethren look with favor upon our sincere labors. It is known in history that even the most vicious tyrants have soft spots for their mothers or parents. In the same token, we expect Masons to also have a special concern for Masonry.

Just like a person who can only have one natural mother, a Mason can have only one Mother Lodge or Parent (First) Lodge. If we treat our Mother or Parent (First) Lodge without respect, it is also like treating our mothers or parents without respect. All great religions and philosophies have a common concept of a cursed life for people that dishonor their mothers or parents. The same holds true in Masonry. There seems to be an unexplained curse for Masons who abuse and defile our venerable institution for personal interests. We should ever remember that in our Monitor, it is written that we form our friendships and establish our connections when we give Relief not when we receive Relief.

The third rule is to treat Freemasonry as a community property and not a personal commodity. Once a brother considers Freemasonry with proprietary right or his personal property, his actions will be motivated by his personal convenience at the expense of the brethren. Our laws, rules and regulations are there to serve the common interest of the brethren. When some brethren purposely violate or circumvent such laws, rules and regulations to serve their personal conveniences, discontent and intrigues among their peers will start to appear and eventually destroy Freemasonry. In every action, we should consider what the consequences are for the brethren in general.

The fourth rule is not to seek positions in Masonry and let positions seek you. There is no worst thing in Freemasonry than to seek positions in our mystic circle for the purpose of wearing the purple jewel and apron or to be called other than a "Brother". It is shocking that in an instance a brother even insisted to our Grand Lodge personnel that he be called Very

Worshipful. This is preposterous and a drunken notion of title and power. What is the relevance of his title with our Grand Lodge personnel who are not Masons! More importantly, since Worshipful means Honorable, does a sane man address himself as Honorable or demand to be called Honorable? Have we ever hear a public official say: "I am Honorable Congressman . . .". It is for others to address a person as Honorable and not the person himself. Most importantly, respect is earned and never demanded by virtue of position. It is always the case that when your destiny to have a position in Freemasonry comes, it is such time that you are most ready to fulfill your mission for our beloved fraternity. There is nothing worst than a brother seeking a position in Masonry knowing fully well that he is not qualified for such position. When he assumes his position, disharmony will scourge his term of office. In knowing whether one is qualified or not, the principal tenet of Truth will again govern this examination of self. In addition, we should ever remember that it is the internal qualifications and not merely proficiency that also qualify a brother to be an Officer in Masonry. For if a brother is sincere in serving the Craft, he will find the path leading to Masonic knowledge.

The fifth rule is not to seek any awards in Freemasonry. The greatest award in Freemasonry is the sense of fulfillment in truly serving the Craft during your term of office. In serving as Officers, we learn important lessons in life and also gain new friends among the brethren who then become our friends for life. Those are the greatest awards for service to Freemasonry rather than a plaque that gathers dust and consumes space in our homes or offices. Ironically, competition for such plaques also

cause disharmony among the brethren. The greatest plaque is etched in our hearts as fulfilled Masons and there is no higher honor than that of this plaque in our hearts.

The sixth rule is to constantly seek the significance or symbolism of our rituals. There are reasons behind all our forms and ceremonies and our unending search for such knowledge makes us more convinced of the transforming power and beauty of Freemasonry. The Almighty God gave us a mind for us to use. We should not do the forms of our rituals merely for compliance but seriously reflect on how such words or movements makes us better persons. Our rituals have been handed down through the ages and there is an ancient wisdom behind our rituals. It is not up to us to change our rituals because some important lessons from such rituals may not be discovered in this generation; and may be destined to be discovered by a more enlightened future generation. In our Fellowcraft Degree ritual, we learn that: *"Tools and implements of architecture most expressive are selected by the Fraternity to imprint on the mind wise and serious truths. And thus, through a succession of ages are transmitted unimpaired the most excellent tenets of our institution"*.

The seventh rule is to treat our Lambskin Apron with care and reverence. Our Apron is our distinct badge as Mason. We are physically distinguished by the wearing of our aprons. When putting on our respective Aprons, we should reflect upon our

duties and responsibilities as Masons and seriousness of our obligation as Master Masons. This reflection will impress upon our minds and hearts important Masonic principles. Thus in wearing our aprons, we are reminded that we should have a true Masonic spirit within us before we start our Masonic labors.

The above rules have endured the test of time and produced happy and fulfilled Masons. Instead of complaining about the present day shortcomings of our Fraternity, let us labor together to address such shortcomings and enjoy the beauties of Freemasonry. When we complain and offer no solutions to our complaints, we become part of the problem. It is about time we honestly and courageously face up to the less desirable aspects of our Craft and even the shameful parts of the history of Philippine Freemasonry. We should then make a commitment never to repeat the mistakes of the past, devise measures to ensure the fulfillment of such commitment and sincerely implement such measures. Our fraternity according to a religious leader is a "Fraternity Blessed by God". Whether we want to be blessed and enjoy the beauties of Freemasonry and bring back the lost glories of our Beloved Fraternity is our personal choice. For Philippine Freemasonry is not the Grand Lodge of the Philippines, Philippine Freemasonry, it is you, my brethren, that compose the Lodges in our jurisdiction. So, my brethren, let us each make our own choice.

87th ANCOM (DAVAO April 2003)

Access travel, program and other details via the net

www.dist44.org

ESOTERIC REALM

TO ERR IS HUMAN

Bro. JESSE D. ALTO, PM, Luzon Lodge No. 57, F.&A.M.

We often heard the phrase "To err is human", a common statement to excuse the infirmity of man and "to forgive divine", an act of a divine being seldom exercised if at all by man. Too often we accept the above two mentioned phrases but apply more often the former to rationalize man-sourced desire and ambition and so experiences ultimately suffering and pain; but not the latter unless we believe that man is capable of forgiving as a path towards his own divinity. The knowledge of the divinity of man seldom sink-deep into his consciousness and so while he acknowledged in it never fully realizes its importance. The following statements will conquer the two in relation to man's life.

In the prime of mortal life, man in his quest for recognition as trophy of success and accomplishment, seeks to accumulate money, power and fame through whatever means available to attain them. He employs rightful or wrongful means to attain his ambition and material goal in life. He employs deceit and cunning in his relation with fellowmen just to attain his goal in life. In politics, those who cross his path are brought out, and/or tricked other to give way by covenants or other schemes that they themselves will be benefited personally if the position seek after is attained. There are many examples of politicians and government leaders in the distant past and present of the world that had reached the highest position in government only to fall hard later in disgrace and humiliation. The lawmakers seemingly make laws to establish fairness and justice to all but find ways to circumvent them for selfish interest. Consequently, nation and people suffer since the violators know that the use of money and connection will keep them out of prosecution and jail. We have enough laws but no will to implement them. Business and economics leaders are good and expert in finding the need of the people

and will supply such need with huge personal benefits for themselves. Without consideration for ecology and other vital factors to maintain ecological balance of nature, these businessman will exploit natural resources until nature will demand payment for their deeds. These ultimately resulted in the fall of prominent corporate people in the United States of America who fell hard for wrongdoings committed manipulating accounting records and reports. Everywhere man commits robbery, murder, and rape to satisfy greed, lust, anger, pride, and in the quest for material benefits. The perpetrators sooner or later will surely pay due penalty and retribution for the committed wrongdoings. In this world, science tells us that nothing happens without a cause; a law of compensation, karma, the golden rule of Confucius, or in the Christian teachings, "what you sow you reap". In the quest for material possession, wealth, fame, comfort and pleasure, man violates the natural and spiritual laws and the laws of the nation and so suffers and experiences pain. Humbled, humiliated, and weakened by suffering, he now intuitively asks, "What does it profit a man if he gains the whole world but loses his soul?"

The man's suffering and pain may just be what he needs to experience and to realize unity with his Creator. In the experiences of pain and solitude for his wrongdoings, he realizes that excitement of attaining material wealth, power, and fame are good only so long as it lasts. The sowing of evil deeds to attain selfish ends has its natural consequent pain and suffering to him sooner or later in life. The infliction of pain does not know pain unless he experiences it and in experiencing it he learns not to do it again later. In such pain and suffering, he learns to love and to forgive. Such is the start of the flowering of man in the likeness of his Creator. The flowering of man starts when not only he learns the value of high moral ethics and standard, uses his time wisely to earn for his mortal needs and more to serve and make happy his fellowmen,

tolerant in the weakness of others, and brotherly to all. He seeks knowledge and wisdom to improve his character and to know more of the nature and the true purpose of his existence and more forgiveness to those who understand less than he in this material world. Unlike many religious leaders who succeed in the building of beautiful temples and churches, common to different religious faiths of today, but seldom eradicate the evils in the heart of men, fewer still succeed in the building of a divine character of man, particularly the temple not made by hand. But aided by the lights and working instruments, man is learning to assume greater responsibility and capacity shaping up his own and humanity's future. Indeed, fortunate are those who realize their own divinity evident when there is brotherly feeling in his heart, love and selfless service to mankind.

MASONIC EDIFICES

ILOILO MASONIC TEMPLE

How We Started

By: **WB PONCIANO C. LEONIDAS**

(The author was lodge secretary when he wrote this article for the souvenir program for the 50th Anniversary of Iloilo-Acacia Lodge No. 11 in 1967. Bro. Leonidas was educated as a lawyer but lived as a gentleman farmer in the rustic town of Concepcion in northern Iloilo. He was born in 1903 and died at age 89, a lifelong Mason since age 26)

Freemasonry in Iloilo had its beginnings during the revolutionary period of Philippine history. Even during that era of Spanish domination of our country, there were Filipinos who imbibed on the great principles of Liberty, Equality and Fraternity. Foremost among the Ilonggos was Bro. Graciano Lopez Jaena of Jaro, Iloilo who with Bros. Rizal, Del Pilar, Ponce and other great heroes who went to Europe, saw in Masonry the best ideals and precepts to guide them in their struggle for the attainment of Philippine independence.

There were also a few other Iloilo Masons during that time, but they did not dare come into the open for fear of the firing squad or deportation. They therefore thought it wise to remain incognito for a while until the arrival of the most appropriate time. Their patience was rewarded by the coming of the Americans who instituted the policy of friendship, education, progress and freedom.

It was in the year 1916 in the American era that Iloilo Lodge No. 11 was organized through the initiative and dogged determination of a few American, Filipino and other foreigner Masons then residing in Iloilo. Having the prosperity of the Craft at heart and being desirous to use their best endeavors for the diffusion of the beneficent principles of Masonry, twelve of these Masons petitioned the MW Grand Lodge of the Philippine Island for dispensation to form, open and hold a regular lodge in Iloilo, the capital of the province. Later this Lodge became known as Iloilo Lodge No. 11, F & A.M. and it was one of the original Lodges integrated in 1917 by the American Grand Lodge of the Philippine Islands with the Filipino Grand Regional Lodge. According to the MW Teodoro M. Kalaw PGM this move was made possible because the American, Filipino and other foreigner Masons considered themselves a single and solid body for the promotion of the collective welfare and the practice of those great splendid virtues that are engraved deep in the bottom of hearts: Truth, Mutual Assistance and Fraternal Love.

The Lodge was granted a charter on February 13, 1917 signed by the Most Worshipful Grand Master, William H. Taylor and MW Newton C. Comfort, Grand Secretary of the Grand Lodge of the Philippine Island and came to permanent existence under

the name of ILOILO LODGE NO. 11.

Among the organizers of Iloilo Lodge No. 11 were Amos Dorr Haskell, Henry Francis Scholdt, Felipe Gomez y Windham, Charles B. Dodds, Eriberto Gonzales y Nagar, Marcelino Monfort, Rafael Santos, Guidalia S. Assayas, Archibald Stevenson, Charles James Kerr, Eusebio R. de Luzurriaga, and Antonio Horrilleno.

These organizers met in a concrete building, three storeys high, on Rizal Street, Iloilo City, and with laudable determination, set the foundations for a Lodge, which in later years became well-known for its outstanding and fruitful activities to Iloilo and the neighboring provinces. The first elected officers in 1917 were:

Amos Dorr Haskell
- Worshipful Master
Henry Francis Scholdt
- Senior Warden
Felipe Gomez y Windham
- Junior Warden
Charles B. Dodds
- Treasurer
Eriberto Gonzales y Nagar
- Secretary

The building became the first home of the Lodge and the third storey was used as lodge room while the second floor served as club room with a library, reading room and a space for billiard tables, a chess table and other amusements where the members of the Lodge could enjoy themselves.

The years following the organization of Iloilo Lodge No. 11 saw many prominent Filipinos from Iloilo and neighboring provinces knock at door of the Lodge. These men were never denied admittance to become Master Masons for they shared the idea that Masonry is an ancient fraternity of free men who are all hungry to be free the shackles of religious

intolerance. Although there were Masonic Lodges operating in secrecy in Iloilo and elsewhere in the Philippines during the Spanish rule yet only a few Filipinos dared join them for fear of firing squad or deportation

With the increase in membership of Iloilo Lodge No.11, Masonic activities became more pronounced. A free medical clinic was opened to serve the poor people; other charitable projects were put up. By 1922, there were more than 100 members who were either Filipinos, Indians or Chinese. Among them were Alejo Aquino, district engineer, Antonio Barrios, captain of a boat; George K Berden, superintendent of schools in Tagbilaran, Bohol; Francisco J. Campos, businessman; Timoteo Consing physician; Oscar H. Charles, superintendent of schools in Iloilo; Mariano Caraza, deputy collector of customs ; Fabian Carmona ,businessman; Hiranand Daldas; businessman; Gervacio Diaz, provincial fiscal; C.S. Gilchrist, physician; Jose Virto Gomez, agriculturist; Tomas Ferraris, chemist; Emil Gaston, agriculturist; Amos Dorr Haskell, businessman; W.R. Hamme, superintendent of schools in Capiz; Antonio Horrilleno, Judge, Court of First Instance; Peter Martin Hupon, Assistant Manager, China bank; Jose Lopez Vito, lawyer; Vicente Lopez, agriculturist; Aurelio Montinola, lawyer; Raymond O Mann, businessman; Rosendo Mejica, newspaperman; Felix Mapa, physician; Agustin Montinola, agriculturist; Sixto B Ortiz, chief clerk, provincial treasurer's office; Vicente Ong Chuc Ching, businessman; Engracio Padilla, lawyer; Agustin Perez , agriculturist; Ricardo Ruben, agriculturist; Rafael Santos, physician; Anselmo Sotero, civil government

employee; Manuel C Torres, businessman; L. W. Thurlow, businessman, Santos Urra, agriculturist; Alejo Valdez, Captain in the Philippine Constabulary, Patricio Zaldarriaga, physician and Agustin Ramos, agriculturist. In later years, majority of the members became prominent in the political, economic and business life in the Philippines.

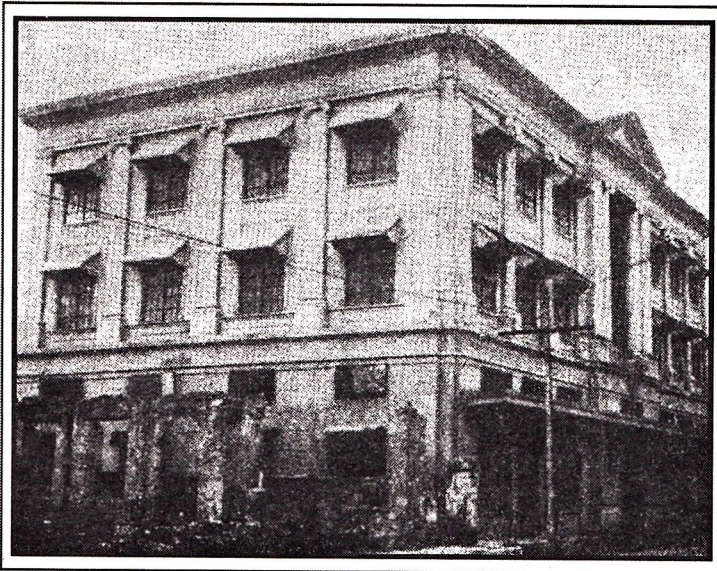
Pretty soon the Lodge room could no longer accommodate the burgeoning membership. It was imperative that a more spacious building be used. So with this great desire to have a Masonic Temple of their own, those of Iloilo Lodge No. 11 formed the Masonic Temple Association of Iloilo, Inc. for the purpose of building a suitable temple where the brethren could meet in good fellowship and understanding. Papers of the association were filed and registered with then Bureau of Commerce and Industry on April 9, 1923. Shares were sold to Lodge members. In no time, sufficient funds were raised to start the construction of the Temple. Thanks to the effort of the late WB Thomas N. Powell, PM., a prominent American lawyer in Iloilo and member of Iloilo Lodge No. 11 and later of Acacia Lodge No. 78, the cornerstone of the building was laid. Now, this imposing three-storey edifice, the construction of which was finished in 1928, stands erect, tall and majestic facing Plaza Libertad and is the pride of Iloilo City. By sheer coincidence the Masonic Temple stands in front of the big Catholic church in Iloilo City, and in between these two buildings lies Plaza Libertad wherein an imposing monument to Bro. Dr. Jose Rizal, faces the façade of the Masonic Temple and with its back against the church.

When Iloilo City was occupied by the Japanese World War II, the

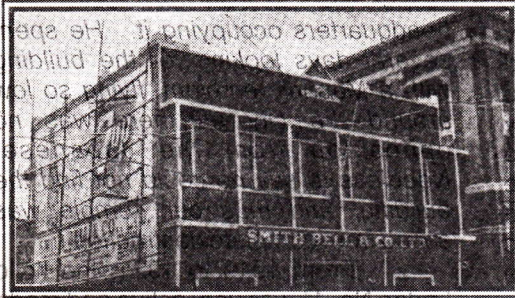
Masonic Temple was made an enemy headquarters. Paraphernalia and important papers and records of the Lodge were looted and destroyed by the Japanese, making it very difficult to replace the destroyed valuable documents. During the American bombing in the late 1944, the Masonic Temple was luckily spared from the destructive air raids. Today, the huge building stands as a monument to freedom and tolerance. Bro. Pablo Nava, President of the Masonic Temple Association of Iloilo reported in a newspaper article that *"Providence in the guise of Japanese hatred towards our fraternity saved our building from destruction. The Masonic emblem which adorned the façade of our Temple was removed by the Japanese Imperial Forces early in April 1942 when they occupied the building. In 1945, an American aviator, a Mason, attended a lodge meeting in Iloilo and disclosed that prior to landing of the American forces in Iloilo, he was commissioned to identify the Iloilo Masonic Temple so that it can be bombed with the Japanese*

headquarters occupying it. He spent several days looking for the building with a Masonic emblem, flying so low around the city as there was no opposition from the Japanese. Needless to say he could not find the building, and thus our Temple was saved from complete destruction."

From 1919 to 1921, the Iloilo Lodge No. 11 was very active and made outstanding and monumental achievements as a lodge of Master Masons. Thus, other Masonic lodges were organized under the initiative and supervision of Iloilo Lodge No. 11 as their mother lodge. Among them were: Makawiwil Lodge No. 55. Capiz, Capiz in 1919; Kanlaon Lodge No. 64, Bacolod in 1920; and Hamtik Lodge No. 76 in San Jose, Antique in 1921. Also in 1921 due to the rapid increase of the number of new brethren in the Iloilo Lodge No. 11, it was decided to split this mother lodge and the other half became members of the newly chartered lodge which was given the name of Acacia Lodge No. 78. All these lodges were under the jurisdiction of the Most Worshipful Grand Lodge of



This picture was taken in 1945 shortly after the battle for the liberation of Iloilo City. The ruins next door are eloquent testimony of how badly the City was damaged. Iloilo Masonic Temple has since been restored to its former grandeur.



POWELL BUILDING

Another property owned by the Masonic Temple Association of Iloilo constructed in 1956, right next to the Iloilo Masonic Temple. It is rented out to commercial establishments.

the Philippine Islands There were other events and achievements accomplished by the Iloilo Lodge No. 11 until the war broke out in 1941 when the members of the two Lodges in Iloilo separated and evacuated to different places, making it impossible to meet as one lodge under those prevailing circumstances. Those who were lucky returned to Iloilo after the war and found the Lodge rooms and the temple in topsy-turvy condition. Thanks to an American MP unit whose personnel placed things in order when they used the building as headquarters, and thus no serious damage was wrought.

One tragic chapter in the history of this Lodge was the execution of some brethren by the brutal Japanese, namely WB Engracio Padilla, PM (11); WB Jose B. Jara, PM (78); Bro. Eladio Dolendo (78); and Felipe Carbonilla, PM (11). However, they died heroically with Masonic tradition in their hearts.

The need for a Masonic organization, especially in Iloilo, after the World War II was so badly felt that the remnants of Iloilo Lodge No. 11 and Acacia Lodge No. 78 met separately on June 2 and 6, 1945, respectively, in a downtown restaurant to thresh out the reorganization of the disorganized lodges. In a meeting of Iloilo Lodge No. 11 on June 2, 1945, WB Walter E.M. Saul PM (78) was invited to speak. He explained that he had been appointed by MW Michael Goldenberg, Acting Grand Master of the Grand Lodge of

the Philippines, as his special representative to help in the reorganization, and if possible, in the unification or consolidation of the two Masonic Lodges in the City of Iloilo. After WB Saul's explanation of the purpose of his mission and in order to make Masonry more active in this part of the country, a resolution was unanimously approved by all those present, which is as follows:

"Resolved that Iloilo Lodge No. 11, F & A.M. in favor of the consolidation of the two local Blue Lodges, Iloilo Lodge No. 11 and Acacia Lodge No. 78, under the jurisdiction of the Grand Lodge of the Philippines, F & A.M."

Walter E.M. Saul, PM (78) was designated to announce to the members of Acacia Lodge No. 78 the desire of Iloilo Lodge No. 11 for consolidation with them as set forth in the resolution. On June 19, 1945, a joint meeting of the members of the two Lodges was held; and after a short discussion, the proposed consolidation was ratified by all present. The name of the consolidated Lodges was "ILOILO ACACIA LODGE NO.11, F & A.M.," thus adapting the words "Iloilo & Acacia" from the names of the former two Lodges and "No. 11" for its historical value, this being the number given by the Grand Lodge of the Philippines in the fusion with the Grand Regional Lodge in 1917. WB Walter E.M. Saul, PM(78) was delegated to report the fusion of the two Lodges in Iloilo to the Grand Lodge of the Philippines upon

his next trip to Manila.

Although it was the new name agreed upon by the members of both Lodges, Iloilo-Acacia Lodge No. 11, F & A.M. was not used until the Grand Lodge of the Philippines during the Annual Communication of January, 1947 approved the same and in a letter from the Grand Secretary announced as follows:

The Worshipful Master, Wardens and Members of Iloilo Lodge No. 11, F & A.M. Iloilo City, Philippines.

Greetings:

This is to advise you that the name of your Lodge had been taken up in the last Grand Lodge Communication which approved the change from Iloilo Lodge No. 11 to ILOILO-ACACIA LODGE NO. 11, F & A. M., from which time you may use the new name in all your Masonic activities:

Feb. 4, 1947

(SGD.) ANTONIO GONZALEZ PGM
Grand Secretary

The elected officers of the consolidated Iloilo-Acacia Lodge No. 11, F & A.M. in 1947, were as follows;

GENARO C. BERMEJO
- Worshipful Master

ACACIA APARTMENT

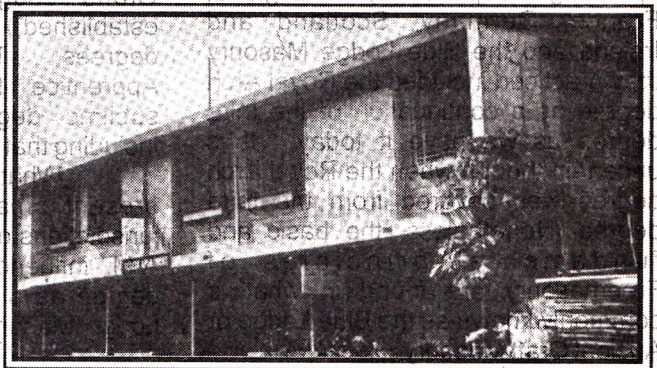
Shown here is the 15-door apartment in Iloilo City owned by the Masonic Temple Association of Iloilo.

SERAFIN J. GUSTILO
Senior Warden
EMIL G. GATNELA
Junior Warden
CHOW KWAN TAY
- Treasurer
JOSE L. ZERRUDO, PM
- Secretary

During the formative years of Iloilo-Acacia Lodge No. 11 from 1945 to 1948, donations of paraphernalia such as Bible, jewels, and working tools were received from the American Masons who were in Iloilo at the close of the war. Several American servicemen were admitted into and raised in the newly renamed Lodge.

As the post war years passed, the Iloilo Masonic Temple Association Inc also prospered. A 15 door apartment was built along the Rizal Street side of the property. The Powell Building housing commercial offices and named after a departed past master was erected adjacent to the Temple along J. M. Basa Street. The income derived from the rentals of these properties fund the community service projects of the Lodge which has regained its vibrancy.

Today, February 13, 1967 after 50 years of glorious history and progress, of happy and fruitful existence, the Iloilo Lodges, now



consolidated and known as the ILOILO-ACACIA LODGE NO.11, F & A.M. has been enjoying the respect and goodwill of the people of Iloilo. It will continue to carry out its mission of diffusing the beneficent principles and splendid virtues of the Craft not only to its members but also to the good

people of this province and city. New members continue to be admitted every month, and the growing interest of the people in Masonry is a healthy sign of great future for the Iloilo-Acacia Lodge No. 11, F & A.M. and Freemasonry in general.

APPENDANT BODIES

YORK RITE FREEMASONRY

By: **VW ISAAC F. ARRIBAS, Jr.** Grand Secretary-Recorder
Grand York Rite of Freemasonry of the Philippines

York Rite Freemasonry is composed of the CHAPTER OF ROYAL ARCH MASONS (or Capitular Masonry), the COUNCIL OF ROYAL AND SELECT MASTER (or Cryptic Masonry) and the COMMANDERY OF KNIGHTS TEMPLAR (or Chivalric Order) In Europe and in other continents outside of the United States jurisdiction, the Commandery is known as the Priory of Knights Templars. Conveniently termed as "bodies", these three segments of the rite are autonomous in its government.

The first recorded document of antiquity alluding to the Royal Arch is found in one of the old charges known as the Grand Lodge No. 1 MS and dated December 25, 1583. During this period, there were many Lodges operating independently in England, France, Germany, Scotland and Ireland and the Blue Lodge Masonry they practiced included the Royal Arch degree as a continuation of the third degree as we have it today. It is uncertain though when the Royal Arch degree was severed from the third degree. Nonetheless, the basic and fundamental principles of Freemasonry are found in what is commonly known as the Blue Lodge or Ancient Craft Masonry.

Blue Lodge Masonry as defined in the 1917 Constitution (presently considered as one the Ancient Landmarks when the first Premier Grand Lodge of England, sometimes referred to as the mother Grand Lodge of the World, was established,) is composed of three degrees. These are the Entered Apprentice, the Fellowcraft and the sublime degree of Master Mason including that of the Holy Royal Arch.

What is certain is that up to the present, majority of grand lodge jurisdictions operating under the A.F. & A.M. influence have the Royal Arch degree as a continuation of our Blue Lodge Masonry. It is not uncommon

BLUE LODGE: This is emphatically the color of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason, a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. Thus the term Blue Lodge refers to the Symbolic Lodge in which the first three degrees of Masonry are conferred. (*From Mackey's Encyclopaedia of Freemasonry*)

today for sojourning brethren to the Philippines coming from these jurisdictions to inquire whether we labor on the Red Lodge. Yes, we do. There are presently eleven chapters (Lodges) of Royal Arch Masons regularly meeting monthly in convocation, and if properly vouched for they may participate in their labors.

The character and allegory of the Royal Arch degrees actually originated from the legends and symbols relating to the history of the building of King Solomon's Temple after its completion and dedication and continued onward to its destruction by the Chaldeans and the Babylonian captivity of the Jews and to the rebuilding of the Second Temple by Zerrubabel. Thus developed the Royal Arch degree from the Hiram legend.

Cryptic Masonry or the Royal and Select Masters degrees is an elaboration of the Hiram legend and considered as a continuation of the Royal Arch degrees. Its degrees are hereafter referred to by Masonic scholars as the Degrees of Preservation and is considered as the Omega of the Symbolic Rite. The Cryptic Rites were only formed and conferred in the early 1800s, and they originated in France. It was adopted as a side degree by the Rite of Perfection of the now Scottish Rite.

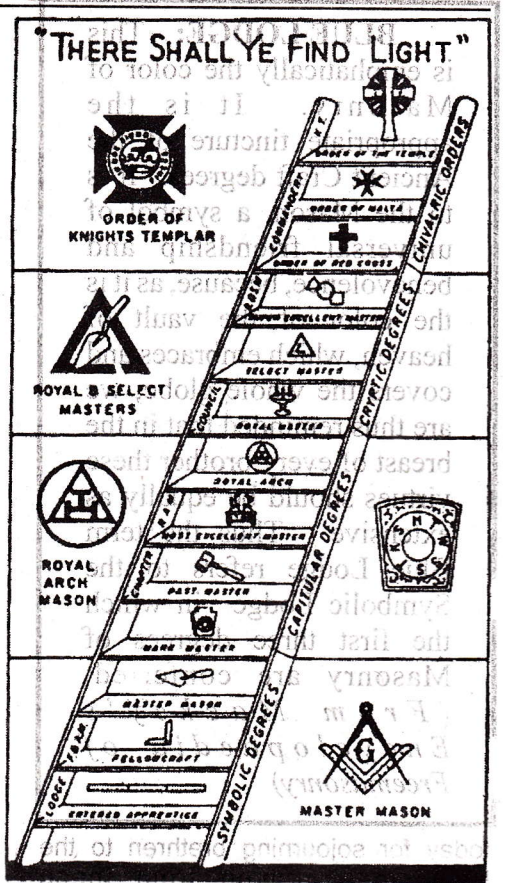
Chivalric Masonry or the Temple degrees confer the three Orders of Chivalry; the Illustrious Order of the Red Cross, the Order of Malta and the Order of the Temple. These were founded upon traditions of Chivalric Orders of Knighthood of the middle ages. While the roots of this

RED LODGE: Red is in the higher degrees of Masonry as predominating a color as blue is in the lower. Its symbolic significations differ but they may generally be considered as alluding either to virtue of fervency when the symbolism is moral or to the shedding of blood when it is historical. Red, scarlet or crimson, for it is indifferently called by each of these names, is the appropriate color of the Royal Arch Degree and is said symbolically to represent the ardor and zeal which should actuate all who are in possession of that sublime portion of Masonry (*Mackey*)

order were said to have originated in 1118 when nine Christian knights formed a fighting unit to patrol the Palestine roads and escort pilgrims on their journey, the chivalric knights of today can only relate themselves to similar ideals and spirit of the ancient knights. It was in 1769 when the formal organization of the modern Knights Templars took its form in Boston, Massachusetts and from then on it spread throughout the continent. However, previous to this, several jurisdictions including ancient craft masonry where conferring Templar degrees with their own version.

Upon formal organization of chivalric masonry in 1769, Cryptic and Capitular masonry agreed to unite and formed what is known today as York Rite Freemasonry. The three rites while working in harmony are independent of its other in its government. Every Chapter of Royal Arch Masons are united under one authority, the General Grand Chapter of Royal Arch Masons International. Similarly, every Council of Royal and Select Masters is under the authority of the General Grand Council of Royal and Select Masters International and the Knights Templar operate under the authority of the Grand Encampment of Knights Templar, U.S.A.

Capitular Masonry can trace its beginning in the Philippines to March 16, 1905 when Masons in Manila met and agreed to petition the General Grand Chapter of the U.S. for a dispensation. At a second meeting on March 30, 1905, they elected their officers and agree to name the proposed chapter LUZON. On August 31, 1905, the ensuing dispensation was read during the formal opening of the first Chapter of Royal Arch Masons in the Philippines. Two years later a charter received on June 7, 1907 was issued to Luzon Chapter No.1 and its first stated convocation under this



Structure of YORK RITE MASONRY

charter was held.

Cryptic Masonry on the other hand had its beginning in the country by virtue of a charter issued by the Grand Council in the US on August 31, 1915, whereupon the Oriental Council No. 1 was formally organized in Manila. Finally, Chivalric Masonry was established in the country through an authority dated August 11, 1910 from the Grand Encampment in the US whereupon the Far East Commandery No. 1 was opened in Manila

Today, there are twelve active York Rite Bodies in the Philippines, two are on the trestle board while another two are in the process of reactivation.

FEATURES

THE MASONIC FIGHT FOR EQUALITY

Past, Present And Prospects

By: **MW REYNATO D. PUNO, Jr., PGM**

On the occasion of GLP 90th Anniversary

Today, we are celebrating the 90th year of our Grand Lodge of Free and Accepted Masons of the Republic of the Philippines. This is truly a historic day and justifies sweet reminiscences even if we risk crossing the borders of immodesty. No one can successfully downplay the key role played by masonry in laying the foundation of this country. Let me quote the Introduction to the Brethren, written by PGM Enrique L. Locsin:

"At the outbreak of revolution, the Spanish authorities targeted the Masons as the main culprits and jailed hundreds of them. Among the evidence collected was an apron of the 9th degree, showing the severed head of a Spaniards help up by the hair. This was proof that Masonry was out to get the Spaniards. All the lodges were closed.

"Masonry suffered its worst blow when 13 prominent Caviteños were executed in December 1886. most of them were leading members of the España en Filipinas Lodge. Brother Jose Rizal was executed soon after at the Luneta. Grand officers of the Gran Consejo Regional were shot in the same place the following year.

"The revolution raged on, and in 1898, Aguinaldo declared Philippine independence and unfurled the Masonic flag of the republic, consisting of an equilateral triangle with a sun and a golden eye.

"Said Aguinaldo: 'The First Philippine Republic, of which I was its humble president, was an achievement we owe, largely, to Masonry and the Masons. With God to illuminate them and Masonry to inspire them, the (Masons) fought the battle of emancipation and won.'

"Not for long, of course.

"The United States joined the

fray. With Admiral Dewey's squadron were three Masons, Joseph Caughlan, Jose Alejandrino and Francisco Aguado, who piloted Dewey's ship. On board were thousand of Masons among the American troops.

"While the Republic lasted, the role of Masonry in it was central. The organization of government was laid out according to Masonic principles, and was rejected by a largely non-Masonic Revolutionary Congress for that reason. Instead, a plan of government proposed by Felipe Calderon was approved. It called for the unity of the state with the Catholic Church. Masons bitterly and brilliantly argued for their separation, and won.

"When Aguinaldo was captured at the fall of the Republic, he was brought before a noble soldier, Gen. Arthur McArthur, a Mason. He stayed at his home as guest.

"Thus began the American rule over the Philippines. During the rule, eight Masons sat as government generals, while three as high commissioners.

"The fall of the First Republic triggered the peaceful struggle for Philippine independence and a new republic. This fight, too, was led and manned by Masons. The framers of the 1935 Constitution were Masons: Jose



RW Ricardo P. Galvez, DGM opens the Grand Lodge on the occasion of the 90th Anniversary Special Communication

Abad Santos, Jose P. Laurel, Manuel A. Roxas, Rafael Alunan and Tomas Morato.

"All the missions for Philippine independence were led by a Masons. They were met with open doors and open arms by fellow Masons in the American government, among them Sen. Milliard Tydings.

"When the elections for a constitutional convention prescribed by the Tydings-McDuffie Law were held, 41 of the 202 elected delegates were Masons. They were the ones who fought for a bill of rights, for the separation of Church and State, for public education and academic freedom. 'To that end, the Masons in the Convention organized themselves and saw to it that the new constitution of the Philippines was a truly Masonic document,' said Conrado Benitez. In this effort, they succeeded.

"US President Franklin Delano Roosevelt approved the Philippine Constitution drafted by the Convention. He was a Mason.

"In the first national elections held under the new Constitution, all the presidential candidates were Masons: Manuel L. Quezon, Emilio Aguinaldo and Gregorio Aglipay.

"Masons composed the Cabinet of President Quezon and controlled the Congress. It was the best government the Philippines ever had.

"During the Japanese

occupation, the importance of Masonry in the life of an independent Philippines was recognized by the Japanese army, which prohibited the rites of Masonry. Yet the Japanese had to call on Masons to run the civilian government of the puppet republic they created, because only Masons possessed the administrative skills.

"In 1944, a Mason waded unto Leyte beach. He was Gen. Douglas McArthur who would become the American Shogun of Japan. With him were generals and other brilliant officers who were Masons, like the decisive Gen. Walter Krueger who destroyed Manila in order to liberate it.

"On July 4, 1946, the dream of Filipino Masonry came true: the Philippines was free at last. In solemn rites patterned after Masonry, Past Grand Master US President Harry S. Truman signed the proclamation of independence. It was read by Paul McNutt, a Mason, Past Grand Master Manuel A. Roxas took his oath as President of the Republic. Brother Manuel V. Moran, Chief Justice of the Supreme Court, administered the oath of office.

"Above the stirring rites, the crowds watched the American flag come down and a new flag rise to take its place: a flag bearing the immemorial emblems of the golden sun, said to have adorned the Temple of Solomon, on the flag of the Philippines.

“And there you have it. The story of the Philippines is the history of the Craft.”

Even those who becloud history cannot completely hide the fact that the most glorious moments of the Filipino are owed to masons. Let me add posthaste, however, that a glorious past does not deserve a less glorious present. No wizardry of words can blur the impression that today's masonry has been a less influential force in directing the destiny of the nation. Tomes of essays have been written and theories have been floated on how masonry, an old lion, can roar back and recover its dominant role in our society. All these schools of thought deserve priority in our thinking but on this occasion, I invite the brethren, especially our lights in the East, to think about how masons can finish the fight for equality, a fight which was fought with so much blood and tears by our Masonic heroes. Our Masonic forbears fought for three ideals: liberty, fraternity and equality. The restraints of time handcuff our effort to discuss with decency the current state of liberty, fraternity and equality in our country. Let me therefore limit my message to the need for masons to continue the struggle of equality so successfully frustrated by the conspiracy of elitist interests in our country today.

There is no iota of doubt that we vigorously subscribe to the concept of equality. This egalitarian concept of equality. This egalitarian concept has been cast in stone in all our Constitutions the Malolos Constitution, the 1935 Constitution, the 1971 Constitution and the 1987 Constitution, all of which bear the unmistakable imprints of masonry. But while equality has been reduced by the laws of the land as a creed, it has not mutated into reality in our society. The reality that hurts is that the evil of inequality continues to bedevil this land and the best of our beauty parlor treatment cannot drive it away into oblivion.

Given the stubbornness of this problem of inequality, I urge you to rethink and re-examine our concept of equality. I respectfully submit that our concept of equality which was borrowed from the medieval philosophies needs to be readjusted. Let us again re-examine the twin aspects of equality: equality as a moral principle whose core is the right to equal consideration and equality as a distributive principle whose essence is the right to equal distribution of opportunities, power or wealth.

The history of political philosophies will tell us that from the 17th century until this new millennium, there are only three major concepts of

Dignitaries and guests are received into the Grand Lodge.





Guest of Honor & Speaker,
 MW and Justice Reynato S.
 Puno, PGM, GMH, Associate
 Justice, Supreme Court of
 the Philippines.

equality that have seized the attention of mankind. I will just breeze through them with the hope that it will ignite a light on whether we need to adjust our seemingly immovable mindset on equality despite the undeniable fact that it has not worked well for the unequals in our society.

The first major concept of equality is that of formal equality. This concept rests on two assumptions: first, that all people have equal moral worth by virtue of their shared humanity; and second, that each human being should be treated equally unless relevant grounds can justify unequal treatment. These two assumptions were derived from the natural rights theory popular during the 17th and 18th centuries. They were first articulated by the English philosopher, John Locke, who emphasized the thesis that all men, as creatures of God, have natural right to the God given rights to life, liberty and property. This is the bedrock of the American Declaration of Independence of 1776 which proclaimed that "all men are created equal." In time, formal equality took the meaning of equality before the law and equal rights to other civil and political liberties. The Americans educated us on this particular dimension of equality.

The second major concept of equality is equality of opportunity.

Historians trace its origin to Plato who, in his major work, *The Republic*, advocated an educational system purposely designed to give equally talented children an equal opportunity to develop their potentials. Plato championed the removal of all social factors or institutions including the family, which would give any arbitrary advantage on one person over another. The notion was picked up by the French philosopher Jean-Jacques Rousseau often called the "intellectual ancestor of modern thinking on equality of opportunity." In his *Discourse of the Origin of Inequality* written in 1755, Rousseau pinpointed the institution of private property as the real source of inequality. In his other seminal work, *The Social Contract*, he called for greater equality of economic condition thru a redistribution of private property to bring about a free society. Over time, the concept of equal opportunity provided the justification for increased state intervention. Government took a bigger role in regulating industrial conditions, health, education and welfare services. In time, the State was given the role of removing social and economic barriers that lay in the path of its citizens. Again, we followed this route in our fight to eliminate inequality in our midst.

The third major concept of equality is the most radical concept -

the concept of equality of outcome, which was developed after the French revolution of 1789 within the European socialist tradition. The concept revolved around the attempt to equalize outcomes or end results in society rather than mere opportunities or initial circumstances in life. It espouses the sharper redistribution of wealth either thru public ownership of industry or thru progressive direct taxation; It requires the redistribution of resources thru social policies concerning education, housing and welfare. Socialist thinker, Anthony Crosland, defined the goal of equality of outcome as "the distribution of rewards, status and privileges enough to minimize social resentment, to secure justice between individuals and equalize opportunities." A spin-off of this concept of equality of outcome is Karl Marx's vision of classless society built on the ideal "from each according to his ability, to each according to his needs".

Let me again stress that I offer

a thumbnail sketch of these three major concepts of equality if only to trace their medieval roots. It is also emphasize that none of these concepts has enabled man to capture that elusive goal of achieving the greatest good of the greatest number. Consequently, in the last decades of the last century, there has been a new debate on what ought to be the appropriate concept of equality in the emerging global village whose driving force is a market based economy, where the mantras are deregulation and privatization. The new debate has been sparked by the American political philosopher John Rawls. In 1971, he wrote his Theory of Justice, described as the "most important book on political philosophy since the Second World War." In this highly thought provoking book, he espoused a new theory of equality based on two fundamental principles, viz:

First: Each person is to have an equal right to the most extensive liberty compatible with a similar



" The predecessors, hail to thee on this our 90th "

system of liberty for all;

Second: Social and economic inequalities are to be arranged so that they are to the greatest benefit of the least advantaged.

In sum, under this new theory, inequalities in the allocation and distribution of wealth are acceptable only if they work for the benefit of the least well-off members of society.

Rawl's new theory of equality has fomented a raging debate about the concept of equality that ought to govern this new millennium. I urge you to follow this exciting debate for obviously our concept of equality, antiquarian as it is, has not worked in the last century and will never work in this new century. Indeed, an authoritative study made by the Asian Development Bank and validated in experiences in no less than seven countries in Asia, including the Philippines, concluded that because of inequality, a sense of "learned helplessness" has developed among the disadvantaged in Southeast Asia. This refers to a resigned attitude and lack of expectations among those who feel that traditional power relations will invariably leave them helpless and hopeless to assert their rights.

Let me conclude by saying that this state of "learned helplessness" on the part of the powerless in our society is the challenge that should be met by all, especially masons, who are concerned with the attainment of real equality. The disadvantaged among our people - the poor, the women, the aged, the children, the handicapped, etc. need more than theoretical equality. They deserve more than equality in law which quite often is no more than a hypothetical equality. After all our experience, it is time to realize that to give mere hypothetical equality to them is to treat them with inequality. Equality in creed is not equality in reality, far from it. Don't we for instance

have laws and ordinances that prohibit all from sleeping under public bridges? The prohibition is against all but does not the prohibition in reality affect only the poor without roofs over their heads? Does not the Constitution say all have the right to travel? But will the right enable an unshod peasant to go to Paris and sip Champaign? The Constitution guarantees too all freedom of speech and of the press but how does an illiterate exercise this right as effectively as the educated? The Constitution grants the right to express grievances but can a poor man go to court without a peso in his pocket? Will lawyers and the courts give him access to our system of justice when all he has is a bent back and a begging bowl?

This is our challenge, a challenge addressed not only to our sense of justice but a challenge that ought to prick our conscience as masons. It is time to rethink our concept to equality. We like to think we live under the rule of law when in truth, it is often times the rule by law of the powerful over the powerless. We like to think that equality is equality before the law but de jure equality is sometimes de facto inequality. Our Masonic forebears planted the tree of equality in this country and it is our duty as their successors to insure that this tree of equality will bear the fruits that the present and future can enjoy. Let us always remember that democracy cannot thrive on the thin topsoil of theoretical equality between the haves and the have-nots. Democracy has to be deeply rooted on the bedrock of true equality and we can achieve this ideal only by giving the powerless more equality than the powerful for only in that way can we really level their playing field, only in that way can we breath life to the philosopher's dream that there is power in powerlessness.

THE TREEHOUSE DIALOGUES

WM: Bro. Sr. Warden (*SW rises*) have the Brethren been paid their wages?

SW: (*Bows*) Wor. Master, the Brethren, one and all, have received their portions of corn, wine and oil.

WM: Was it to the satisfaction of one and all?

SW: Satisfaction was with one and all, Worshipful.

WM: Was harmony prevailing at the end of labors?

SW: Harmony prevailed, Worshipful, as likewise were the Brethren in agreement to host sojourning brothers through a titing of their wages.

WM: Very well Bro. Senior (*SW sits*). Bro. Jr. Warden (*rises*) are the brethren of Quintin Salas Memorial Lodge No. 231, one and all, in attendance to this Middle Chamber Fellowship?

JW: (*Bows*) The brethren of Quintin Salas Memorial Lodge No. 231, one and all, are in attendance, Worshipful (*JW remains standing*).

WM: Very well, Bro. Junior, it is therefore my will and pleasure that the Craft be now called from labor to refreshment and fellowship with our fraternal elders and with one and all herein present, with due order and propriety all Masons accord the Middle Chamber. This you will communicate to the brethren and thereafter assist me in presiding over this assemblage until such time the Craft is freed from restraint to retire to that place

representing the gardens of the Temple.

JW: * * * (*All brethren rise except WM; JW communicates compliance*)

WM: * (*All sit, JW remains standing*). Bro. Junior apprise the visiting brethren the rules of this Lodge governing the conduct of this Middle Chamber Fellowship.

JW: (*Opens scroll and reads*) Wor. Master, the rules are read.

WM: Very well Bro. Junior (*JW sits*). Bro. Jr. Deacon (*rises*) relieve the Tyler. (*done*)

WM: Bro. Tyler call the entries of the Tyler's Book.

Tyler: (*Attendees rise as their names and mother lodges are announced*) Wor. Master, all entries are read.

WM: Very well. (*Waits for Jr. Deacon and Tyler to change places*) Brethren, one and all herein assembled, welcome to our Lodge. Today, we have labored honorably and we have received just wages. As the sun has set in the West, the Junior Warden in the South has called the Craft to rest, as the ancients and fellows have done before. On the occasion of the Masonic District 20 Convention for Masonic Year 2000-2001, we offer our visitors the cooling shades of our Lodge. In due time we will share with you nourishment and refreshment. Thereafter, in accordance with our ways, we shall charge the glasses full to honor those who by their beneficent deeds have served the brotherhood of man, objects of emulation by the Craft since days lost in the mists of time. Brother Junior (*rises*), attend to your duties.

And so it has come to pass that after the labors of the lodges at Plaridel Temple, the Brethren would retire to the treehouse by the acacia trees in the temple courtyard and partake of refreshments, discussing deep into the night matters sublime. Acacia trees abound in masonic temples nationwide as do treehouses. Attending a gathering of Masons during the hours of refreshment can be an enlightening experience even to the initiated.

Bro. Felix B. Ramos Jr., Senior Warden of High Twelve Lodge No. 82, a regular Plaridel Temple treehouse visitor, narrates one such experience a few years back when he happened to share in fellowship with some prominent brethren, his present position and understanding as regards the so-called clandestine lodges in the country. Bro. Ramos intimated that he finds it difficult to accept the continuing stand of the Grand Lodge of the Philippines that the

Lodges that remained loyal to the pre-American colonial era Gran Consejo Regional are to be considered clandestine. One of the elderly among the assembled Masons told of some reports that at least two Grand Masters have attempted to alter the status quo but ran out of time during their terms owing to the resistance of the conservative elements of this jurisdiction. "Naughty, naughty, naughty" said still another one of the treehouse habitués, "brethren, remember your obligation". "Why, even the worst bigots in the white led grand lodges in the United States have accepted that Prince Hall masonry by African-Americans is not clandestine and that they even have fraternal relations with them, but we in the Philippines are not to reconcile with the so-called clandestine lodges who count our revered heroes as members?" piped in another reconciliation advocate. "Basta ya, enough of this" testily reacted naughty, naughty, naughty, "its time has not come". Bro. Ramos later narrated that he wrote an article about his position when he was a

young Mason and in hindsight it was little wonder that the Cabletow bluntly told him "no way will they rock the boat". "I wonder, Mr. Tree house Dialogues editor", asked Bro. Ramos, "if that article of mine will ever see print in the Cabletow of your time?"

Again with some fear of treading the path of frivolity, this incident narrated by Bro. Ramos brings to mind the classic treehouse dialogues between characters Filosofo Tacio and Crisostomo Ibarra across an old wooden table under the tamarind tree in the immortal Rizal novel Noli Me Tangere. Sedate discussions of matters sublime have been part and parcel of the Masonic experience and to do justice to that tradition, we are publishing two works related to the subjects brought up by the account of Bro. Ramos. Since it is a fact that half the roots of present day Filipino Masonry is American in orientation, it is but fitting that we refer to "Americanisms" as regard to the concept of clandestine Masonry. IVI

CLANDESTINE

SHORT TALKS BULLETIN - Vol.XIII Dec., 1935 No.12

Author: UNKNOWN

Every Master Mason knows that he must not visit a clandestine Lodge, not talk Masonically with a clandestinely made Mason, but not all Master Masons can define clandestinism. The dictionary (Standard) gives "surreptitious, underhand" as synonyms for the word, and while these express the Masonic meaning to some extent, they are not wholly clarifying. Mackey (History of Freemasonry) states:

"The (Anderson) Constitutions declare, Section 8, that where a number of Freemasons shall take upon themselves to form a Lodge without a Grand Master's Warrant, the regular Lodges are not to countenance them nor own them as fair brethren, and duly

formed. In other words, Lodge formed without a Warrant from the Grand Master (we now say Grand Lodge) is "clandestine," and so a "clandestine Mason" is one made in a Lodge without a Warrant."

Even the above definition will not wholly serve; many old lodges began and worked for a while without a warrant yet were never clandestine. "The Lodge at Fredricksburg" in which Washington was initiated, had no Warrant or Charter until long after the First President was made a Mason.

Haywood states of the several terms used to indicate those whom Masons may not officially converse:

"A 'cowan' is a man with unlawful Masonic knowledge; an 'intruder' is one with neither knowledge

not secrets, who makes himself otherwise obnoxious; a "clandestine" is one who has been initiated by unlawful means, an 'irregular' is one who has been initiated by a Lodge working without authorization."

An "irregular" Mason is sometimes, unfortunately, confused with a "clandestine" Mason; Unfortunately, because some men are "irregularly" made Masons even today - usually in all innocence. George Washington was initiated before he was twenty one years of age; according to

IBARRA and FILOSOPHO TASIO

"My late father was wont to consult you on some matters, and I remember the times when he congratulated himself for having followed your advice. I have on hand a little project and I want to be assured of its success".

Ibarra briefly outlined to him the school project (to teach the Spanish language in his hometown that the youths there need not go to expensive religious schools in Manila) which he had offered to his fiancée, disclosing before the stupefied philosopher the plans received from Manila.

"I would like you to advise me which persons in the town I can count on for the best success of my enterprise. You know the inhabitants well: I have just arrived and am almost a stranger in my native land".

Old Tasio was examining, with tears in his eyes, the plans lying before him. "What you are going to achieve has been my dream, the dream of a poor fool!" he exclaimed, deeply moved. "And now my first advice for you is not to come to me ever to consult me!". The young man regarded the older man with some surprise. "Because sensible-minded persons", he continued with bitter irony, "will take you for a mad man too."

"The second thing I advise you is for you to consult the priest, the Gobernadorcillo, all the persons of position. They will give you bad, stupid or useless advice, but to consult does not mean to obey, follow them always when that is possible, and make it apparent that you do."

Ibarra reflected for a moment and afterwards retorted: "Your advice is good but difficult to follow! Can I not take my idea forward without a shadow hanging over it? Cannot truth find its way through, since truth has no need to borrow clothes from error?" Replied

the old man: "No one loves naked truth for its own sake. That is good in theory, feasible in a world dreamed of by youth".

"And would these sacrifices produce the fruits I hope for?" asked Ibarra, "Will the priest forget his grievance against me and believe in me? Would they openly assist me in behalf of the education that would compete with the convents for the wealth of the country? Can they not pretend friendship, simulate protection, and beneath, in the shadows, fight and undermine, wound it in the heel to make it vacillate sooner than would a frontal attack? Given the antecedents that you suppose, one can expect almost anything."

The old man remained silent without attempting to answer. He meditated awhile and replied "If that should happen, if the enterprise fails, what will console you is the thought of having done your part. And even thus, something would be gained: lay the first stone, sow; after the storm is unleashed, some grain of wheat will perhaps germinate, survive the catastrophe, save from destruction the species which would later serve as seed for the sons of the dead sower. That example could encourage others who only fear to start"

Ibarra considered these alternatives, saw his situation, and understood that despite his pessimism, the old man had reason. He took his leave, and mounting his horse, rode away.

"Attention!" murmured the pessimistic sage, looking Ibarra with his eyes. "Let us observe well how destiny will work out in all this, the drama that started in the graveyard". This time he had truly made a mistake: the drama had started long before. (*From the chapter "In the Philosopher's Home", NOLIME TANGERE*)

modern ideas, this was an "irregular" making, but there was never a taint of clandestinism attached to "The Lodge at Fredricksburg." North Dakota permits the reception of a petition of a man under age, although he must be of age when he is initiated; that their law differs from other laws does not make the North Dakota minor, who receives his degrees after he is twenty-one, either irregular or clandestine. In a Jurisdiction in which all the membership must be notified of the degree to be conferred and upon whom, the Worshipful Master may forget to list one candidate in his monthly circular; if the unpublished candidate, regularly elected, is initiated, it is an "irregular" making, and the Grand Master may well order him "healed" by being reinitiated, but no power could make such a Mason clandestine.

When a Lodge makes a Mason of one not "freeborn," not of a "mature and discreet age" one who is a bondman, in his dotage, a Mason is made irregularly, but not clandestinely.

When the Mother Grand Lodge separated into two, in 1751, each termed the other clandestine, and this polite name-calling continued even in this country, between Lodges begun here under authority of the two rival Grand Lodges in England. The following is from "Washington's Home and Fraternal Life" published by the United States Government:

According to the Proceedings, Grand Lodge of Pennsylvania, February 3, 1783: "A petition being preferred to this Grand Lodge on the 2nd of September last, from several brethren of Alexandria, in Virginia, for a warrant to hold a Lodge there, which was ordered to lie over to the next communication, in consequence of Brother Adam, the proposed Master thereof, being found

to possess his knowledge of Masonry in a clandestine manner, since which the said Brother Adam, having gone through the several steps of Ancient Masonry in Lodge No. 2, under the Jurisdiction of this R.R. Grand Lodge, further prays that a warrant may now be granted for the purposes mentioned in said petition. Ordered, that the prayer of said petition be complied with, and that the Secretary present Brother Adam with a warrant to hold a Lodge of Ancient Masons in Alexandria, in Virginia to be numbered 39. Brother Robert Adam who was then duly recommended, and presented in form to the R.W. Grand Master in the chair, for installation as Master of Lodge No.39, to be held in the borough of Alexandria, Fairfax County, Virginia; and was accordingly installed as such."

The word "clandestine" falls with unhappy significance upon modern Masonic ears, but it did not in those days mean quite the same thing as it does to Masons of this age. Prior to the "Lodge of Reconciliation" and the formation of the United Grand Lodge of England in 1813, the two Grand Bodies of England, the "Moderns" (who were the older) and the "Antients" (who were the younger, schismatic body) each considered the other "clandestine." Brother Adam's Mother Lodge is not known, but as he lived for a time in Annapolis, where a "Modern" Lodge worked, it is probable it was here that he received the degrees which the Grand Lodge of Pennsylvania (Antients) considered "clandestine." Transition of Masons from lodges of one obedience to those of the other was neither infrequent, so that "clandestine" could not have had the connotation of irregularity and disgrace which it has with Freemasons of today.

Today the Masonic world is entirely agreed on what constitutes a clandestine body, or a clandestine

Mason; the one is a Lodge or Grand Lodge unrecognized by other Grand Lodges, working without right, authority or legitimate descent; the other is a man "made a Mason" on such a clandestine body.

More widespread than effective, more annoying than dangerous, only continental vigilance by Grand Lodges keeps clandestinism from becoming a real problem to legitimate Masonry. Clandestinism raises its ugly head periodically in many Grand Jurisdictions, and in some States it is always more or less of a trouble. Either now, or in the immediate past, some clandestine Freemasonry had affected Arizona, California, Colorado, Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, South Dakota, Texas, Utah, West Virginia and the District of Columbia; a list too long to minimize altogether by saying that clandestine Masonry is too weak to do much harm Arizona and California suffer to some extent from clandestine Mexican bodies. Colorado and adjacent States have had with them for some thirty years a curious organization known as The American Federation of Human Rights; with headquarters at Larkspur, Colorado; which is the seat of "Co-Masonry," an organization purporting to make Masons of men and women alike. Missouri has a number of spurious Italian alleged Masonic organizations, and the "Masonic Chauffeurs' and Waiters' Club" with headquarters in Chicago. In 1929 there was filed in the office of the Secretary of State of New Jersey a Certificate of Incorporation of "The Grand Lodge of Ancient Free and Accepted Masons of New Jersey," under which certificate the incorporators claimed the right to:

"Practice and preserve Ancient

Craft Masonry according to the Ancient Charges, Constitutions and Land Marks of Free Masonry; to create, organize and supervise subordinate Lodges of Ancient Free and Accepted Masons, granting to them dispensations and charters, empowering them to confer the degrees of Entered Apprentice, Fellowcraft and Master Mason; and to do all things necessary to carry into effect the objects and purposes of this incorporation."

The regular Grand Lodge instituted suit in the Court of Chancery against this spurious Grand Lodge with the result that in 1932 there was entered a decree restraining and enjoining this "Grand Lodge of ancient Free and Accepted Masons of New Jersey," its officers, agents, members and employees,

1. From using the name or designation "The Grand Lodge of Ancient Free and Accepted Masons of New Jersey."

2. From using any name or designation containing the words "Free and Accepted Masons," or word "Mason," or "Masons," in conjunction with either or both of the words "Free and Accepted."

3. From practicing, or pretending to practice Ancient Craft Masonry, according to the Ancient Charges, Constitutions and Land Marks of Freemasonry; from creating, organizing or supervising subordinate Lodges of Free and Accepted Masons in the State of New Jersey, or pretending to do so; from conferring or pretending to confer the three degrees of Freemasonry known as Entered Apprentice, Fellowcraft and Master Mason, or any of them.

In New York are now, or have been recently, as many as fifteen

spurious Masonic Organizations. North Carolina is not now troubled, but twenty years ago they won a case in court against the Cerneau Bodies. Ohio has the "National Grand Lodge of the Independent Order of Free Masons for the United States of America," but has been successfully fighting it in the courts. Pennsylvania has had troubles with spurious Ohio bodies and some of her own, but her vigilance is such that these do not get very far in deceiving the public. For instance, in 1927 was heard the case of Phillips against Johnson. A portion of the opinion in that case reads:

"This was a proceeding in mandamus instituted by the realtors to compel the Secretary of the Commonwealth to register certain emblems and insignia, such registration having been refused by the Secretary of the Commonwealth. The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction there unto belonging and the Pennsylvania Council of Deliberation were permitted to intervene as defendants, no objection being raised thereto by the plaintiffs. On the trial of the case a verdict in favor of the defendants was returned by the jury. The plaintiffs moved for a new trial which was refused by the court."

South Dakota once had an Italian spurious body, but it has disbanded. Texas has to contend with the clandestine Mexican bodies. Utah has had some experiences, but her most famous contribution to the history of clandestine Masonry was the trial of the notorious McBain and Thompson. That Masonic fraud was there exposed and the perpetrators sent to jail. M.W. Sam H. Goodwin, Grand Secretary, writes of this:

"Grand Lodge has not entered the arena against clandestinism, but a great battle against clandestinism was brought to a successful conclusion in the Federal Court in Salt Lake City, and the chief promoters of the Thompson Masonic Fraud (three in number) heard a jury declare them guilty, on ten counts, of using the U.S. Mails to defraud.

"Grand Lodge did not get into this, neither did any other Masonic organization. But Masons furnished the funds which made the trial possible. It was necessary to send investigators across the water to look up records in France, and to interview certain important witnesses in Scotland, and to secure their promise to come over for the trial. Utah brethren furnished the money for this work, also for the expenses of the three men to come and return, as the U.S. does not pay to bring witnesses from outside the United States. "The men engaged in this fraud were each sentenced to serve two years in Leavenworth and to pay fines of \$5,000.00 each. This destroyed the organization - so far as I am aware, no fragment of it is left. "The Scottish Rite Bodies published a book of some 260 pages and an index, giving an accurate and most interesting account of Thompson's methods, and of the trial of that case."

A spurious Grand Lodge of Thompson extraction was, and perhaps still is, alive in Wyoming. The District of Columbia has had to contend with various would-be incorporators who desire to attach themselves to legitimate Freemasonry, but has always been successful in heading off clandestines who desire legal status under papers of incorporation. In many states, Prince Hall or other varieties of so-called Negro Masonry is in existence, but this variety of

clandestinism is seldom if ever harmful to regular Masonry. As a general rule, the legitimate grand lodges of the southern states do not quarrel with the so-called Negro Lodges, although they are clandestine. Grand Secretary James M. Clift, of Virginia, puts the general attitude very clearly in writing about colored Masonry in the Old Dominion. He says:

"The Negro (Prince Hall) Grand Lodges, organized just after the war between the States, can hardly be said to be clandestine, as it in no way interferes with lodges in Virginia. As a matter of fact, the then Grand Secretary of Virginia, Dr. John Dove, aided the leading colored members of this organization in establishing it in Virginia, believing it would be helpful to Negro citizenship. His text book was used as their guide for some years. No recognition could be given them, but so far it appears that Dr. Dove's conclusions were correct".

Occasionally, however, clandestine Negro Masonry gets in trouble with regular Grand Lodges. Colorado, in common with many other States, has for years had colored "Masonic Lodges" which usually give regular Masons no trouble. A few years ago a colored man there organized "Masonic Lodges" and a "Grand Lodge of Masons," which became a rival of the old colored "Grand Lodge." These organizations became involved in litigation in which one sought to restrain the other from use of a name which in essence was the same as the name of the regular Grand Lodge. If a decision had been obtained, one of these Negro organizations would have had the legal right to use the name of the regular Grand Lodge A.F. & A.M. of Colorado, and the use of the Masonic emblems. The danger lay in the fact that if such a decision had been rendered, some

degree-monger and organization of spurious "Masonic Lodges" might have obtained control of the successful colored "Grand Lodge" and converted it into a clandestine grand lodge for white men, and his organization would have been fortified with a decision of the court that it was entitled to the name of "Grand Lodge of Ancient Free and Accepted Masons" and the use of the Masonic emblems.

The regular Grand Lodge of Colorado therefore intervened in the suit. After trial, the District Court issued a writ of injunction, permanently restraining and enjoining both Negro organizations and their subordinate lodges from using the names "Mason," "Freemason," "Masonic" and "Free and Accepted" (together with various other names), and the name "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado," and the members from using, displaying and wearing emblems and insignia of Freemasonry. The decision would be of value to Colorado in case it should become necessary for the Grand Lodge to enter into litigation with clandestine Masonic organizations.

In a majority of states legislation has been passed making it an offense against the law to use the emblems of a fraternal organization without a right, or to adopt and use the name of a pre-existent fraternal, charitable, benevolent, humane or other non-profit making organization. Some of these laws are very elaborate, others are less specific, but in states where such legislation has been invoked by regular Masonry against usurpation by clandestine bodies, the courts have upheld, or are now in the process of upholding the regular and recognized Grand Lodges of the nation against those who would profit at their expense.

Clandestine Masonry of today is wholly profit-making, begun and carried on by individuals who have nothing but duplicity to sell to their victims. Unfortunately, many honest men have been persuaded to pay fees for the "degrees" of such spurious organizations, in the innocent belief that they were becoming regular Masons. Some pathetic cases form a

part of the literature of clandestinism. The charity of Masonry, however, is usually extended to the honest victims of misrepresentation, and such "Masons" may apply, and, if they can pass the ballot in a regular Lodge, their misfortune in innocently entering a clandestine body seldom acts as an objection to their receiving the blessings of genuine Masonry.

OUR SEPARATED BRETHREN

By: **Bro. FELIX B. RAMOS, Jr.**

Senior Warden, High Twelve Lodge No. 82

It is a topic that is seldom, if ever, discussed openly among the brethren. It is almost an anathema for Filipino Freemasons to bring it up at all. But be that as it may, it is a reality that we must face now so that someday whatever myths and inconsistencies that surrounds it is straightened out and brought to the open. This we owe to the separated as well as to ourselves and ultimately to Freemasonry.

THE PIONEERS. Before the advent of the GRAND LODGE of the PHILIPPINES, there were in fact many Grand Masonic jurisdictions that existed and operated in our country. To name some: Grand Oriente España, Grand Oriente Nacional España, Grand Oriente de Francia, Grand Lodge of France, Grand Lodge of Scotland, Grand Oriente Español, and the Grand Oriente Lusitano Unido, through which the first regular lodge was founded and established in the year 1856 by Jose Monge Y Malcampo, a Spanish navy officer, who named it La Primera Luz Filipina, translated "The First Philippine Light."

Of all those Grand Masonic bodies, the Gran Oriente Español whose Grand Master of that time was

Miguel Morayta, its highest ranking and most influential member, was particularly responsible for the organizing and growth of many of the old Lodges that still exist in our country. Masonic Triangles were also established wherein Suko No. 1 of the Gran Oriente Español was the first of its kind.

At various times those lodges banded together under a local grand body. The first was the Regional or Departmental Grand Lodge under the Gran Oriente de España installed on March 1, 1875. It was followed by the Gran Consejo Regional organized in 1893 by six lodges under the Gran Oriente Español, and the Regional Grand Lodge founded in 1906 also by the lodges under the Gran Oriente

Español.

"It was the Spaniards who brought Freemasonry to the Philippines. This was not ironical, for the Brotherhood had sunk deep roots in their country, which would flower one day in the glorious but also tragic story of Spanish freedom.

"It was by the light of Freemasonry whereby Filipino patriots realized that the scattered bravery of their forebears could never achieve lasting success if they were not united under a single banner representing a single faith in truth, justice and freedom. Without this faith, the colonizer could call on one ethnic group of Filipinos to put down a revolt of another, and then call on that other group one day to suppress the revolt of the first.

"In its fraternal philosophy, Freemasonry impressed on Tagalogs, Ilocanos, Ilongos or what have you, that they were all brothers, and equal of other races in the world. This is the creed, or faith if you will, which ignited the desire for justice and truth. From there, it was a short step to freedom and independence" (Introduction by MW Enrique L. Locsin, THE BRETHREN: MASONS IN THE STRUGGLE FOR PHILIPPINE INDEPENDENCE by MW Reynold S. Fajardo)

THE CONFLICT. The history of Freemasonry in the Philippines was marked by a period of growth pains, when in 1912 American Masons in their newly conquered colony formed the Grand Lodge of Free and Accepted Masons of the Philippine Islands (GLPI). This brought two Grand Lodges (the other one being the Grand Regional Lodge under the Gran Orient Español) face to face with the issue of territory and jurisdiction.

On December 19, 1912, Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386

chartered under the Grand Lodge of California in 1902-03 decided to establish the Grand Lodge of the Philippines Islands. Such move were viewed by many as "extensions of conquest". As a result, Bro. Teodoro M. Kalaw initiated a grand assembly of Master Masons from 29 lodges chartered under the Gran Oriente Español for the purpose of formalizing a fraternal protest against the establishment of the GLPI. Way ahead of the American colonization, the Spanish Grand Orient was already "Masonically" occupying the Philippine Islands with powers of sovereignty and sole and exclusive jurisdiction. It was founded on the fact that Spanish Grand Orient constituted in the Philippine soil the Regional Grand Lodge of the Philippines on September 9, 1906.

This Regional Grand Lodge continued functioning without interruption or waiver of its rights. The Grand Lodge of the Philippines were claiming equal powers of jurisdiction over the symbolic lodges as those legitimately acquired and never abandoned by the Gran Logia Regional de Filipinas and the Gran Oriente Español. The Grand Lodge of California and other American lodges asserted that at the time of their organization as Grand Lodge of the Philippine Islands, the Philippine territory was Masonically vacant. The assertion, however, is not true since this territory continued to be Masonically occupied by the Regional Grand Lodge and the Spanish Grand Orient.

WHY THEY JOINED. A considerable number of lodges and individual Masons opted for the fusion with the Grand Lodge of the Philippine Islands in consideration of the Jones Bill (giving autonomy to our country) that was then being deliberated in the US Congress (incidentally composed of many Masons). In order to capture the

votes of those Americans and eventually win autonomy, it became easily attractive for Filipino Masons to join the Grand Lodge of the Philippine Islands.

THE INVITATION. The above compelling reasons notwithstanding, American brethren nevertheless campaigned strongly among their Filipino brothers to join the Grand Lodge of the Philippine Islands in their individual capacity. With the said offer, most of the original lodges of the Grand Oriente Español were constrained to transfer obedience to the GLPI.

THE SEPARATION. Gran Oriente Español as a body steadfastly refused to the fusion. The American organizers of the GLPI realizing the futility of further overtures allowed the separation to become a fact. Majority of the lodges of the Grand Oriente Español remained loyal despite a hemorrhage in membership and labored for continued survival of the first established Grand Lodge known as the Gran Logia Regional de Filipinas under the banner of the Gran Oriente Español. For years, the separation continued to deepen even as many Filipino Masons who joined GLPI were offended by what they perceived to be American snobbery in the lodges.

REORGANIZATION. On July 17, 1919, the Grand Council of the order authorized Bro. Mariano Tenorio reorganize the Lodges that refused to join the GLPI. Bro. Tenorio began establishing Bathala Lodge No. 157 of the Federation of the Gran Oriente Español. The Grand Oriente finally realized its dream of re-establishing itself in the Philippines with Bros. Mariano Tenorio and Walter Bruggmann working to reorganize its symbolic lodges and revive its Scottish Rite Bodies in the Philippines. These two intrepid Masons had a strong sales

pitch. They carried the name of the Grand Oriente Español, a Masonic body that espoused the spirit of the independence movement borne out of Masonic ideals to which many old Filipino Masons still felt a strong attachment and affection. They also offered the opportunity to continue practicing the Scottish Rite ritual which they preferred over the American York Rite ritual because it was more in tune with their temperament.

THEY EXISTED AGAIN. Their mission was continued by other Filipino Masons like Timoteo Paez, Felix Polintan who 76 years ago in 1924, started the Supremo Consejo del Grado 33 Para Filipinas, the first in the hereabouts. Immediately in 1925, the Supremo Consejo del Grado 33 del Gran Oriente de Filipinas was also established. These supreme councils were founded by acclamation by Filipino Masons at a time when no other such council existed in the Philippines.

ARE THEY CLANDESTINE? This is a very unsavory term used for lodges outside of a jurisdiction. The word connotes that which is done secretly against the law. But the characteristic of irregular masonry is anything but to work in hiddenness.

If one will seek for the meaning of clandestine in the dictionary, it is defined simply as "secret." How can that be when we brethren of the GLP are well informed of their existence, and to some even the location of their lodge(s) and identities of the members. The term is inaccurate when viewed from the following context:

- They came before us. The Masonic roots and heritage of our brethren which we call and brand as separated and clandestine came directly from the lineage of the Grand Oriente Español. In fact, in 1879, two grand Masonic bodies namely the Gran

Oriente de España and the Grand Oriente Español preceded GLPI in establishing jurisdiction in the Philippines and predates the founding of the present Grand Lodge of the Philippines.

• Acceptance and understanding of the rituals they performed. Be it known that the Ancient and Accepted Scottish Rite consisting of 33 degrees is still the original, pristine form of ancient craft Freemasonry which the Grand Orient's perform and practice its teachings. Arthur Edward Waite, a Masonic scholar has established the fact that the Scottish Rite was extracted from the Antient and Primitive Rite called the Oriental Rite of Memphis under the name of Dionysian Mysteries. It has a colossal system comprising of 97 Degrees founded and established by Greek Initiates that emigrated to Asia Minor sometime in 1060 B.C. Being a Grand Orient in etiology, there is no reason to explain why they embrace and employ such. This rite was way ahead than that of the York Rite which (also known as the American Rite) introduced to the Philippines only by the Americans in 1912.

• Absence of any of the following listed below would declare a lodge as well as its members irregular:

1. Strong belief in the Supreme Being.

2. The Hiramic Legend as the climax of the third degree either in drama or narrative performances.

3. The three degrees as the major workings of the Lodge.

4. The altar and the presence of the Volume of the Sacred Law.

5. The presence of the three principal officers of the lodge as represented by the Worshipful Master, Senior and Junior Wardens.

6. The modest of recognition.

All of the above elements found in all of the Lodges of our so-called separated brethren.

IN CLOSING In 1992, in just my second year of being an active Mason, incidentally, I met one of them and he introduced himself by not mentioning his name but his position in a particular jurisdiction (in Cavite) as the Soberano Gran Comendador de Supremo Del Grado 33 para Filipinas. He intimated the earnest wish of many Freemasons throughout the country to see all Freemasons united.

Now that we have presented the matter as it should have been openly presented as a matter of Masonic education, I hope just as fervently as the separated brethren that Filipino Masons who cherish the enlightened leadership provided by the Masonic fathers of the separated brethren to our then young nation that one day we will all be once again be one and separated NO MORE.

Departed loved ones do not really pass away, they often visit us in vivid happy dreams. If we prepare ourselves to nurture happy memories, we shall often meet up with the departed in that world that already exists in each of us.

Quoted from a Condolence Card

PRINCE HALL, THE MAN AND THE MOVEMENT

Excerpts from an article by: **CHARLES H. WESLEY Ph.D.**

Black Americans have added cause to join in the celebration of their Nation's Bicentennial, for it marks the two-hundred and first anniversary of a major step forward in American brotherhood, under the leadership of the distinguished black patriot Prince Hall. Prince Hall's story is intertwined with the Revolutionary period's struggle for freedom the freedom of the new nation from British tyranny, and the freedom of himself and other black Americans from bigotry, discrimination, and slavery.

Prince Hall is thought to have been born in Barbados, although no documentation to that effect has been found. The earliest records concerning him show that he learned the leather trade in Boston from William Hall, who manumitted him on April 9, 1770, stating that while he had been a slave in the Hall family for twenty one years, he was "no longer to be reckoned as a slave," and had "always been accounted as freeman by us, as he has served us faithfully."

ABOLITIONIST. Working as a leather dresser and later as a laborer by day and studying at night. Hall not only educated himself but became a leader in the movement, which led to the erosion of slavery in the North. A freeman himself now, he preached the cause of unity among all his people, slave, and free alike. Their common future, he was convinced, depended on their maintaining solidarity and developing consciousness of themselves as a group.

To demonstrate that belief he repeatedly took the lead in preparing and signing petitions denouncing the slave trade and the institution of slavery itself. Thus, when three free blacks were seized and transported to St. Bartholomew to be sold as slaves. Hall's signature was the first among those of twenty one black freeman who

petitioned John Hancock, then Governor of Massachusetts, to obtain their release. Hancock who knew Hall and had once paid him nine pounds and eight shillings for leather services appealed to the French consul and the men were set free.

PATRIOT. With the coming of the Revolution, black volunteers, Prince Hall among them, saw action in the early battles of Concord, Lexington and Bunker Hill. When George Washington, named to head the Revolutionary Army, arrived at Cambridge to take command of his troops, he found scores of blacks among them. Although he and his officers *allowed them to continue serving, they refused at first to accept them as regular members of the Continental Army*

Tradition says that it was Hall who led a delegation directly to the general in protest, reminding Washington that many colonists still sided with the British, that thousands of slaves had already responded to Lord Dunmore's proclamation welcoming Negroes into his forces, and that more would surely follow if only to obtain their personal freedom if they were barred from joining the Continental Army.

Washington thereupon agreed to allow them to join, and so informed the Congress. After the disastrous

winter at Valley Forge, he abandoned all his reservations, accepting more than 5,000 into his forces. Six army enlistment records attest that Princes Hall was among those black members of the American Revolutionary Army. Throughout the war, Hall and other Negro leaders, including Phyllis Wheatley and Paul Cuffee, continued to stress the inseparability of Americans, Hall was the moving force behind the historic petition, filed on January 13, 1777, which challenged the sincerity of his countrymen in their right for liberty: A great number of Negroes who are detained in a state of slavery in the very bowels of a free and Christian country... cannot but express astonishment that is has never been considered that every principle from which America has acted in the course of her unhappy difficulties with Great Britain bears stronger than a thousand arguments in favor of your humble petitioners. They therefore, beseech your Honors to ... cause an act of the legislature, to be passed where by they may be restored to the enjoyment of that freedom which is natural right of all men.

EDUCATOR. With the Revolution won, America's freedom was secured at last, but Hall's and his people's struggle for the fruits of liberty and equality continued. In a petition to the Senate and House of Representatives of Massachusetts urging that "means be provided for the education of colored people" Hall pointed out that blacks were taxed as whites were and had not been backward in bearing their share, yet grew at a great disadvantage. For this, he declared, "no other reason can be given than that they were black." His requests were repeated in petitions of 1796 and 1800, and the latter was

approved, but with no provision for a site. Hall therefore offered a large room in his own home in Boston, and a school was begun there. When its attendance grew rapidly, it was moved to the African Society House on Balknap Street, where Hall's son, Primus continued it.

ORGANIZER. Prince Hall remained a champion of the cause of liberty and brotherhood until his death, at the age of 72, in 1807. During his lifetime, his contributions toward the creation of a black consciousness and pride were many but one of the earliest proved to be the most enduring: his organizing, a year before the Declaration of Independence was signed, of the first Negro Masonic Lodge, which now bears his name.

Hall and thirteen other blacks were initiated as Masons in 1775 by Johon Batt of Irish Lodge No. 441, which was attached to a British regiment stationed near Boston, and were authorized by Batt and John Rowe, Provisional Grand master of North America, to form African Lodge No. 1. In 1784, after the war, they were granted a charter from Grand Lodge of England as African Lodge No. 459, with Prince Hall as Master.

Subsequently, Hall helped for in other African Lodges in Philadelphia and Providence, and was thus instrumental in creating the first interstate organization of black people in America an important milestone in the development of a collective identify in their continuing struggle for recognition of their rights and the full realization of freedom of all Americans.

Free Masons of color, therefore, trace their heritage through Prince Hall. and they have erected an imposing monument of Vermont granite

at his grave. But an even greater monument to the masonry of this black American patriot is the dedication to continue his work on the part of the more than half a million members of

forty-four Grand Lodges of the Prince Hall Masons across America. (*Charles L. Wesley, Ph.D. is the author of the book Prime 11"11, 17:45 1807: Life and Legacy in the Era of the American Revolution.*)

THE CHALLENGES OF THE PAST MASTER

From SHORT TALKS BULLETIN

Anyone who has served in the East of any Masonic body but more especially in the East of a symbolic lodge, has a special feeling of satisfaction and pride in his accomplishments in that office. It is only natural that he will also have a feeling of regret that he was not able to accomplish everything he has hoped during his term. He will also have second thoughts on how he handled some situations. Most of all, he has a deep and abiding concern for his lodge.

But what about "life after service" in the East? What happens then? The answer will depend a great deal upon the individual and his attitude. There are some who will relinquish the gavel with great reluctance and there are some who never seem to give it up. And, yes there are a few (fortunately a very few) who walk away from the job and never appear to look back and seldom come back. Fortunately, the vast majority of past presiding officers take on a status of "senior advisors" who greatly assist their successors in the governance of the Craft.

Many lodges take full advantage of the talents of these experienced leaders. They are used on "executive councils", as trustees, committee chairmen, coaches and as pro-tem officers. So long as they are used to good advantage and are made to continue to feel needed and useful, they will continue to be great assets to the organization. It is when they are ignored and "cast off"

that they look around for other outlets for their talents.

Some lodges which have a number of Past Masters available have formed them into a "Past Masters Association" and when there are several lodges close to proximity they often form a regional association of Past Masters. That special kinship which Past Masters have with one another is evident in many ways. In many lodges it is customary for the Past Masters to sit together (frequently in the Southeast corner) where they have been likened to "buzzards sitting on a fence". It seems they want to be near the Secretary so that they can see and hear anything that is going on, and, of course they are willing, ready and able to assist, prompt or correct the Master. If you were to eavesdrop on them, you'd hear frequent comments such as "during my year we did such and so" "Remember when such and such happened?" And there is usually a good amount of reminiscing done. But that is part of that special

fellowship which Past Masters enjoy.

In a number of retirement communities across the country, you will find the strong "tie that binds" has brought Past Masters together. They have been the founders of literally hundreds of Masonic clubs in those communities and have been instrumental in increasing attendance at local lodges. And bless them, many of them have become active in those lodges, bringing with them a wealth of experience and knowledge. Some of them have gone through the line again. Essentially, they give proof to that old adage that Freemasonry is a universal society of friends and brothers.

We frequently hear Past Masters referred to as the "backbone of the lodge". That just might be a gross understatement of fact. Past masters may be described as the backbone of the entire fraternity. After all, ALL Grand Lodge officers are, first, Past Masters. It is their knowledge, experience, enthusiasm and interest which makes any Grand Lodge "tick". Almost without exception, Past Masters are men of vision, who are continuously working for the good of the Craft, steering the course for its future.

The final paragraph of the January 1931 Short Talk Bulletin, "The Past Master" reads "The honorable station of the Past Master can not be honored by the brethren if it is not honored by its predecessor". Fortunately, almost

all who have earned the title of Past Master continue to serve their lodges with distinction. It is a title which has been earned by their total involvement in lodge activities and by their personal sacrifices. As with all honors and titles, Past Masters find that there are new rights and privileges which go with the title. There are also additional duties and responsibilities . . . and new challenges.

Among the initial shocks that a new Past Master faces is that the phone stops its constant ringing, that he now has time for a personal life and an opportunity to read and study. Many find that in their first year as a Past Master they gain more Masonic knowledge than in all the preceding years.

With the title of Past Master, he is also accorded the accolade of "Worshipful" indicating that he is an honored and respected brother. It is a reputation which he must continually strive to uphold. Yes! Past Masters can be properly referred to as the "backbone of the Craft".

It is a wise Master who recognizes the talents of the Past Masters and who uses them to good advantage. They can serve as a sounding board for the programs and activities a master is considering. He can "pick their brains" for ideas and he can count on the Past Masters to give him the wisdom of their experience. The Master serves as the rudder, steering the course, but it is often the Past Masters who assist him to "keep it on an even keel"

BOOK CORNER

The Wisdom of THE KABBALAH

Foreword by: **DAGOBERT B RUNES**

Published by CITADEL PRESS, Kensington Publishing Corp.; <http://www.booksattransworld.co.uk>

The present selection is taken from *Sepher ha-Zohar, the Book of Splendor*, written about 1300 in Spain. It is the only piece of post-talmudic literature that was to be used by many as a text, almost equal to the Torah and Talmud. The Zohar was and still is the classical expression of Jewish mysticism.

Like the *Midrash*, it is written in a homiletical manner, following the Platonic style of attributing dominance in the dialogues to the Socratic Rabbi Simeon Ben Yochai.

Kabbalah is that great body of Hebrew literature that sprang up and grew parallel to the traditional writings of rabbinical literature, for a period of over a thousand years. Its origins are clouded in uncertainty, its authors doubtful or anonymous, and its forms of expressions varied as they are unusual. Kabbalah signifies "receiving". However, only few were given the inner light by which they could behold the visions of eternity. The secret doctrines concerning God are revealed to the spiritually prepared only.

In a sense, the Kabbalah was a silent protest movement of the mystic element against formalism; a role which it played not only in Judaism but also in Christian Protestantism (Reuchlin a.o.). The great theme of the Kabbalah is God before creation, and the soul of man after it. The Kabbalah although offering no moral regulative or system of precepts, is inherently a philosophy of ethics.

The literature of the Kabbalah

has its beginning in Palestine and Babylon in the post-talmudic era. In the early middle ages the center of Kabbalist study moved from the Middle East to the Mediterranean countries and Germany. The major works of that era are *Masechet Azilut*, a treatise on emanations; *Sepher ha-Batir*, the Book of Enlightenment; *Sepher ha-Temunah*, the Book of the Image; and last and foremost, the Zohar, or Splendor composed and published toward the end of the 13th century by Moses ben Shemtov de Leon of Castile.

In the 16th century, the center of Kabbalah veered back to Palestine, especially the city of Safed. Its great representatives were Moses Cordovero, the profound theoretician of Kabbalism; Isaac Luria, the Saint, and his disciple Hayim Vital, who put his master's teachings on paper. The Safed center on the other hand was founded by Rabbi Israel ben Eliezer (1700-1760), its emphasis is on the guidance of the *Zaddikim* (adherents of the Righteous One) on the righteous and constant direct communication with the Heavens.

The Kabbalah in all its ways and byways is based on the theology of *Schechinah*, God's indwelling in man. (From the book foreword)

THE BOOKS OF BARBARA THIERING

Excerpts from abstracts and the foreword of
DR. LEONIE STAR

CORGI BOOKS are the publishers of JESUS THE MAN, JESUS OF THE APOCALYPSE and The BOOK THAT JESUS WROTE; <http://www.booksatransworld.co.uk>)

DR. BARBARA THIERING was born in Australia. After an early deep involvement with the Church and then frustrations with certain of its doctrines, she became interested in the history of religion. She obtained a Ph.D in Theology in 1973. Since 1967 she has taught at the University of Sydney, lecturing in Old Testament, Hebrew and Feminist Theology. For over twenty years she has been involved in research into the Dead Sea Scrolls and has written a number of academic books and articles. She lives in Sydney and is the mother of three grown children.

On Palm Sunday, 1990, a television documentary outlining the work of Dr. Thiering was broadcast throughout Australia by the Australian Broadcasting Corporation. It concerned the connection between the Dead Sea Scrolls and the New Testament gospels as they impinge on the foundations of Christianity. Thiering asserts that Jesus did not die on the cross, he lived to a ripe old age of 70, led the new Judaic ministry to the Gentiles from his base in Ephesus in what is now modern day Turkey. The documentary, which received media and individual attention rare in Australia for material with a religious theme, was alternately seen as a "gift for television" or "academic mumbo-jumbo", as "liberating" or "extremely misleading". If there was anything common to the reactions of the

Churches, academics and individuals, it was the implicit acknowledgement that here was a hypothesis about Christian beginnings which was original and challenging.

Whatever religious conclusions are reached by individuals, what remains unimpeachable is the quality of Thiering's scholarship. With the background to her research presented here in fine detail, her hypothesis deserves the serious attention of all those interested in the concept of fundamental to western civilization, the origins of Christianity.

(Editors, Note: All the above books are available in nationally branched major book stores)

PUBLIC PROPERTIES

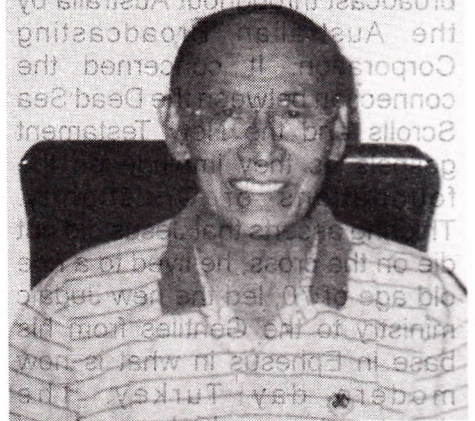
THE ILONGGO ELDERS

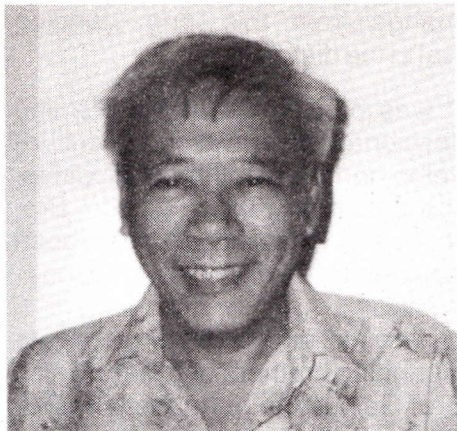
Contributed by: VW AHMED C. PAMA, DGL, MD20

Masons who are active in the affairs of the Craft inevitably experience the gentle guiding hands of those elderly Masons who always seem to be present in every meeting of the lodges within a locality. They perform roles in rituals as fillers when the lodges cannot find performers from among their own members. These little known and seldom appreciated elders burst into our consciousness only when they suddenly drop their working tools. We then get to miss them with a profound sense of loss that never fails to remind us that we are Masons who need to prepare for that which we will inevitably go to. Then we get to wonder, "Who would take their places? I would, if only I could fill their shoes, but can I?" Every now and then some of us unconsciously take over, and when we do, we get to feel this need to ensure that appreciation is forthcoming to those "alalay ng bayan" or "public properties" who still remain with us, the living. The Cabletow is thankful that one such potential successor has seen fit to contribute to this endeavor and we extend our appreciation to Bro. Pama. IVI

BRO. CESAR V. SALIENTE, aka "Mal-am Cesar" aka "Panakip Butas ng Bayan" is 72 years old but has the springy gait of a man half his age. Mal-am (Old Man) Cesar belongs to Iloilo-Acacia Lodge No. 11 and as the long time Treasurer-Secretary of the "richly propertied" Masonic Temple Association of Iloilo, Inc. he is a pillar of stability to the Craft in Western Visayas. Bro. Saliente is an accountant by profession who goes to work six days a week and stays up late at night whenever there are Masons still at labor at the Temple.

He is an old school Mason who can take over any role in the rituals at short notice. He makes no bones of his demand that conferral participants take their roles seriously, in the process earning the derisive but affectionate honorific of "Floorworks Buringot" in Manila colloquial "Masungit". Younger Masons from the five Lodges that meet at the venerable Iloilo Masonic Temple have their day spoiled when their Lodge cannot complete their conferral teams and are forced to turn to "Mal-am Cesar". When the labor is completed and after several bottles of beer have taken hold, all are unanimous albeit under tightened breaths that thanks be to TGAOTU, good old dependable "Floorworks B---" is always around.





BRO. JUANITO L. VELOSO, aka "Juansing Bukay" aka "Lecturer ng Bayan" is 59 years old with a thick full head of white hair (bukay in Ilonggo), always unkempt during rituals as he comes to labors straight from driving his taxicab, his livelihood. Bro. Veloso was born in Placer, Masbate but settled in Iloilo City as a hardware salesman. Taking advantage of an early retirement

offer, Juansing bought a taxi and drives leisurely around town. Having fallen in love with the prose and language of Symbolic degree lectures, Juansing can deliver any of the three lectures whenever called upon. He is so dedicated to his craft that there has risen a wild story around town and many of the brethren are wont to give it credence that there is a white haired taxi driver who drives while talking to himself softly in quaint sounding English - *honors brethren*.



BRO. MANUEL G. BRASILEÑO
Aklan Lodge No. 205



BRO. EDGAR R. ELECHICON
Quintin Salas Mem. Lodge No. 231.

Between Bros. Brasileño, 67, and Elechicon, 60, they have divided Panay Island that is Masonic District 20 as "Installing Officers ng Bayan". Bro. Brasileño who resides in retirement in Kalibo, Aklan is the permanent installing officer for the northern half of the district while Bro. Elechicon

Handles the southern half. Any change from this long standing arrangement is viewed as a major upheaval in the district.

Bro. Brasileño aka "Mr. Manny" was born in Calinog, Iloilo and earned a degree in agriculture. His professional career was in agriculture and rural development affairs of the Development Bank of the Philippines. He has retired from DBP and now runs a bakery in Kalibo, Aklan. Bro. Manny is a lifelong Mason who rose to Grand Chaplain and has been posted all over the country both as a development banker and as a Mason.

Bro. Elechicon aka "Gary" is a lawyer and a leading private practitioner in Iloilo City. He is one of the founding brothers of Quintin Salas Memorial Lodge No. 231. Gregarious Bro. Gary is the permanent host to the M-W-F Evening Fellowships at the Fine Rock Hotel owned by Bro. Benito Co where there is a 24 hours restaurant for the night owls of the city.

Both Mr. Manny and Gary are highly proficient ritualists known for their impressive deliveries, skills honed by their lifelong experience in the different levels and bodies of the Craft. They are both PDDGMs, Scottish Rite White Cappers and Shriners.

BRO. LEON B. GELLADA JR., another practicing lawyer from Iloilo-Acacia Lodge No. 11 aka "Tallboy" aka "Senior Deacon ng Bayan" is the portly half of twin brotherlawyer PEDRO who is slightly built and called "Bigboy". Both are slightly over 5 feet tall. The twin Gelladas come from a family of Masons, but it is Tallboy who has built a reputation as a Mason public property. Despite his small size, the Ilonggo brethren do not hesitate to call on Tallboy to handle candidates regardless of their height and build. His mastery of the floorworks and rituals is a sight to behold for young Masons especially during the second section of the 3rd degree.



Public Properties abound in the Masonic Centers all over the country and they deserve to be known to the Filipino brethren at large. Thus, the Cabletow reiterates its encouragement to the next generation of elders to write about these unforgettable "characters", they are always an endangered breed.

TRAVELERS' JOURNAL

SEPTEMBER 21 ISABELA MASONS AND AMARANTHS IN ACTION.

Responding to the continuing need for extension medical and dental service in needy communities, Isabela Lodge No. 60 led by WM EDDIE D. MANINGDING and the Queen Isabela Court No. 14 led by HL MERCEDES P. PACQUING conducted a



joint medical and dental mission in Baranggays Marana 1,2,3 and Sipay of Ilagan, Isabela Province with some 200 patients as recipients. Brethren from the medical and dental profession led by WB BEBOT DONATO PM, the Lodge's Committee Chairman on Community Service; BRO. GLENN BAGGAO, Head of the Isabela Provincial Hospital and BRO. KAGAWAD RUDY DRAPETE took turns in attending to the medical and dental needs of the patients together with doctors, dentists from the Isabela Provincial Hospital and the Isabela Doctors' General Hospital. The medicines and other medical supplies utilized were solicited by the Lodge from the United Laboratories and PHILUSA. Likewise, the Isabela Masonic Temple and Masonic District 45 represented by DGL RUSTICO MANUEL again provided fund support to purchase the other medicines need for the civic action.

OCTOBER 11-12 SOUTH CENTRAL MINDANAO MASONS MEET. The 5th South Central Mindanao Multi-District Convention was held at the AJ Hi-Time Hotel and Restaurant in Kidapawan City with Kidapawan Lodge No. 170 led by WM EDGAR A. LABONETE hosting. Masons from the four districts that geographically comprise the southern half of Mindanao mainland gathered in that highland city of fruits and springs. The districts were led by DDGMs ALAN R. SOMBITO (MD42-Davao del Norte/Oriental); REYNALDO I. REYES (MD44-Davao City/del Sur); RAUL A. MALALUAN (MD46-Cotabato City/North Cotabato) and MARCELITO M.

SANTOS (SOCKSARGEN). Bro. Malaluan being the host district delivered the welcome remarks while PDDGM Jose Agerico R. de Guzman introduced the keynote speaker REP. EMMYLOU C. TALINO-SANTOS (1st District-Cotabato). After the convention, the participants hosted an evening fellowship for the GM EUGENIO S. LABITORIA.

OCTOBER 12, - 7TH CONVENTION MASONIC DISTRICT 38. MD38 that is based in Zamboanga del Sur held its 7th District Convention at the town gymnasium of San Miguel municipality with Margosatubig Lodge No. 275 hosting. Amid the continuing military operations in Mindanao, the theme adopted for the convention



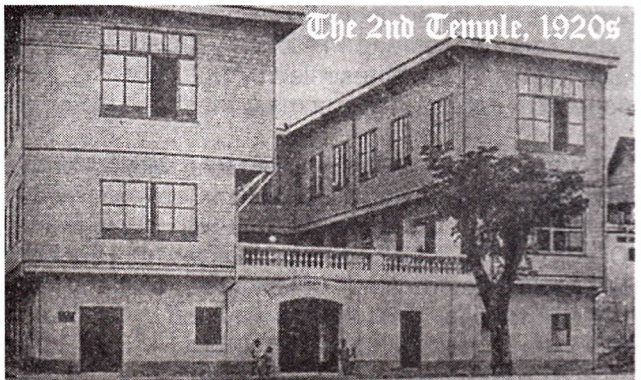
was "Peace and Progress thru Harmony in Freemasonry". This theme was a reflection of the concern of Masons for the well being of Zamboanga del Sur and environs, a bastion of hope for a better life by immigrants from the Luzon and Visayas who have curved a highly productive coconut, offshore fishing and fishpond based economy. The guest speaker for the affair was BRIG. GENERAL JOHN DULAWAN BOLHAYON, Assistant Division Commander of the Army's 1st

Infantry (Tabak) Division based in the province, who spoke of the fearsome reality that "it takes a bloody war to subdue the aggressor"

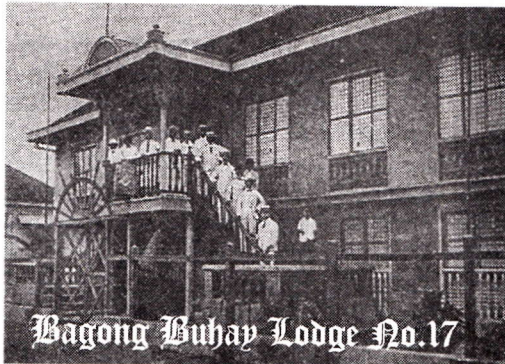
OCTOBER 18, - CAVITE LODGE NO.2 CELEBRATES CENTENNIAL. The American naval brethren in Cavite during the turn of the 1900s found it difficult to attend the meetings of Manila Lodge because of the distance, so they established their own lodge. Under the leadership of Mason E. Mitchell, they secured a dispensation from the Grand Lodge of California on October 18, 1902. On October 15, 1903, Cavite Lodge was given its charter as Lodge No. 350 and was formally constituted on November 24, 1903.

In December 1912, Cavite Lodge No. 350 collaborated with Manila Lodge No. 342 and Corregidor Lodge No. 386 in founding the Grand Lodge of the Philippine Islands becoming the first subordinate lodges of the new Grand Lodge. Cavite was given a new charter as Cavite Lodge No. 2.

A few years after its establishment, Cavite Lodge acquired a building of its own but it was completely destroyed by fire on the night of August



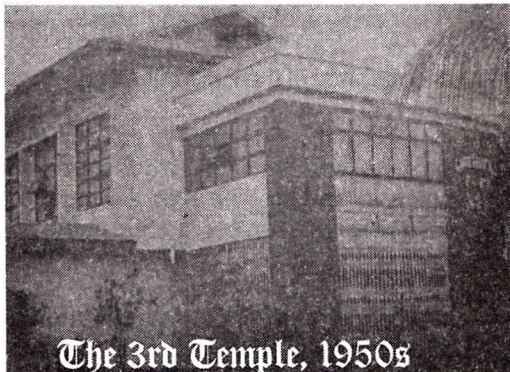
13, 1924. The American led Lodge promptly embarked on the construction of a new temple that was formally opened on January 17, 1925. Then came the Second World War and the Temple was again razed to the ground.



During the first years after its post WW2 reorganization, Cavite Lodge had to hold its meetings at the nearby temple of Bagong Buhay Lodge No. 17. The members, however, never abandoned the idea of reconstructing their Temple. On Aug. 14, 1953, they finally laid its cornerstone. A few months later their Temple was consecrated - by this time the majority of the membership passed from American to Filipino hands.

As the wooden structure aged and the cost of maintenance rose, the need to have it renovated and strengthened with modern materials became more pronounced. A long term fund raising effort started in the late 1990s. By the start of the term of WB RAFAELITO R. SACDALAN, the Lodge became financially capable to effect the works on the temple and completed the labors in time for their centennial celebration on October 18, 2002.

The newly renovated Cavite Lodge No. 2 Temple has a spacious fellowship area with a kitchen and toilet-baths on the ground floor. The ground floor also includes six commercial spaces with the rentals envisioned as principal source of maintenance funds. The upper floor contains the main meeting hall and eight office rooms, five of which will be for the use of the district and other appendant bodies.



OCTOBER 18-19 - JOINT BICOL MULTI-DISTRICT AND SCOTTISH RITE CONVENTIONS. WM TOMAS L. ONG of Daet Lodge No. 247 hosted this multi-body gathering of Bicolano Masons held at the Central Plaza Restaurant in Daet, Camarines Norte. DDGM TITO C. COLLADA Jr. (MD12-North Bicol) presided over the reception with grand honors for GM EUGENIO S. LABITORIA, who gave the keynote speech. DDGM JOSE R. CONJARES (MD14-South Bicol) presided over the plenary session.

Bro. COLLADA, in his capacity as Venerable Master in the Bicol Bodies, A & ASR hosted the following day the 18th Annual Convention of Scottish Rite Masons from the Orients of North and South Bicol and received MW REYNOLD S. FAJARDO PGM as their keynote speaker. Bro. VICENTE HAO CHIN Jr. IGH, SGIG for North Bicol delivered a high tech lecture complete with audio-visual aids while



Bro. LEOPOLDO D. ANDAL IGH, SGIG for South Bicol presided over the plenary session.

In his welcome address, HON. TITO SARTE SARION, Daet Mayor heartily welcomed the gathering of the honorable Masons from all over Bicolandia and their elders from Manila. He impressed upon the Masons that they should consider themselves guests of the people of Daet and that they were

now gathered in what is considered as the gateway city to the land of the Bicolnons "*Bro. Tyler, the Lodge is now opened in . . .*"

NOVEMBER 23. Masonic Districts 1,3,5,7 and 13 jointly held their NCR Multi-District Convention at the Plaridel Masonic Temple. With the theme "Working together for the greater good" the convention was hosted by Masonic District 7 led by VW ROBERTO O. ASUNCION. The affair was started with a floral offering ceremony at the newly refurbished life size monument of Bro. Jose Rizal at the Aguinaldo Hall. With VW ASUNCION presiding, the affair was made more special with the presence of the Grand Master MW EUGENIO S LABITORIA as Guest of Honor and PROF. JAIME T. LICAUCO, President of the Inner Mind Institute and regular columnist of the Philippine Daily Inquirer as the resource speaker.

One of the sidelights of the convention was the open forum after the talk of the resource speaker. The questions raised ranged from the esoteric to the romantic with one brother even asking the truth about "soul mates". The morning merienda was not even served due to the number of questions entertained by Prof. Licauco.

A good number of brethren attended the convention with some already at the Grand Lodge grounds as early as 7:00 A.M. The festive air of a Barrio Fiesta

VW DDGMs of NCR: Dennis G. Del Rosario, Nemesio P. Jardeleza, Roberto O. Asuncion, GM E. S. Labitoria, Ricardo C. Marquez and Eliseo C. Miranda



capped the occasion with the world renowned Banda Kawayan of the Polytechnic University of the Philippines and the band of the Philippine Coast Guard providing the entertainment. The brethren happily partook of the sumptuous food and drinks. The entire program for the day went very smoothly with the GM giving the closing remarks.

NOVEMBER 7-8 - GM LABITORIA ATTENDS 6TH WORLD CONFERENCE OF MASONIC GRAND LODGES. India played host to this year's gathering of grand masters in New Delhi. As may be recalled, a British expeditionary force from Madras, India occupied Manila for almost three years starting September 22, 1792. A military field lodge composed of soldier-Masons from the now defunct Gibraltar Lodge No. 128 based in the southeastern city of Madras regularly held stated meetings at the Manila Cathedral in Intramuros.



GM Labitoria presented to the hosts copies of MW Reynold Fajardo's books on Philippine Masonry THE BRETHREN, THE GOLDEN YEARS and DIMASALANG (Jose Rizal's Masonic Life) as a gesture of renewal of historic ties between our two jurisdictions. GM Labitoria reports that the current concerns on terrorist threats to high profile gatherings kept many GMs away from India where troubles in Kashmir are still very much in the international limelight. Only 32 GMs attended, mostly from the Latin American jurisdictions - with only two American GMs and one from Canada present.

Among the many observations of GM Labitoria were the nature of the service terms of Grand Masters in other countries. Many Grand Lodges and Orients considered continuity of programs as a major policy wherein Grand Masters serve for more than a year. Also significant was the question of apportioning the opportunity for Masonic career advancement among the geographical subdivisions of big or fragmented jurisdictions such as India which rotated the post of their

national grand master among their four regional grand masters. An interesting potential area of cooperation was forwarded by the Grand Master of Portugal who suggested that our two grand lodges co-sponsor the formation of a grand lodge in the newly independent nation of East Timor, historic ties again played a role. We may recall that one of the several Masonic governing bodies of the Philippine lodges during the Spanish colonial regime was of Portuguese extraction, the Gran Oriente Lusitano. Generally, GM Labitoria recounts that the underlying theme of the World Conference was the need to modernize Masonry in this so-called age of globalization but within the context of Masonry's ancient landmarks.

DECEMBER 13-14 PANAY AND LUZON BODIES HOLD JOINT CONFERRALS. Scottish Rite conferrals for 21 candidates of Panay Bodies were undertaken with a conferral team from Luzon Bodies participating. The chapter consisted of candidates coming from as far as Cagayan de Oro, Cebu, Dumaguete and Bacolod who trooped to Iloilo City to join those from Panay and Guimaras. The degree masters of Panay bodies during these conferrals were Bros. VICENTE E. VILLAREAL IGH, Lodge of Perfection; MELWEN A. SUSTENTO MRS, Chapter of Rose Croix; EDGAR R. ELECHICON IGH, Council of Kadosh and AURELIO F. LOPEZ IGH, Consistory. Upon invitation of SGIG SEVERINO AGUILAR and Panay Bodies Secretary Bro. MANUEL DE ASIS IGH, Luzon Bodies dispatched a conferral contingent consisting of Bros. JULIO M. CABALI IGH, PASCASIO P. DEL CASTILLO IGH, RUDY L. ONG MRS and IGNACIO V. ILLENBERGER MRS. A technology transfer of sorts was made during this joint conferral when the collection of pictorials now being built up at Luzon Bodies was presented as visual aids during the short forms via multi-media powerpoint projection facilitated by DDGM REYNATO V. ALBA, President of the West Visayas State College of Science and Technology.

DECEMBER 21 - KALANTIAO LODGE NO. 187 TRADITIONAL CHRISTMAS GIFT GIVING. In keeping with the old saying "Charity begins at home" and with the venerable Iloilo Masonic Temple as the backdrop, Kalantiao Lodge No. 187 launched yet another of its traditional commitments to community service by sharing the blessings of their members with the indigent communities surrounding



Plaza Libertad, the city's oldest public park. In the accompanying souvenir picture are - from left: WM JOSE F.G. LEDESMA, PDDGM SEVERINO AGUILAR, JW HENRY T. GO, SW ALEJANDRO "Boy" O. QUE, Bro. TINO ALERTA; seated is WM MELWEN A. SUSTENTO PM.



Host VW Robert Asuncion & GM Eugenic Labitoria pose with Polytechnic University of the Philippines' BANDANG KAWAYAN during the barrio fiesta reception following the NCR Multi-District Convention at Plaridel Temple



THE GRAND LODGE OF INDIA Welcomes Delegates to



The 6th World Conference of Masonic Grand Lodges

7 - 8 November 2012, New Delhi



From Left: DR. HARISH GUPTA, Grand Secretary; MW EUGENIO S. LABITORIA ; MW DILIP DWARKADAS UDESHI,
Grand Master, Grand Lodge of India and WJ RODOLFO S. ANCHETA of Tagaytay Lodge No. 165