



# The Cabletow

THE OFFICIAL PUBLICATION OF THE MOST WORSHIPFUL GRAND LODGE  
OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

*Masons in Creed and in Deed*

*Think, Speak and Act as Masons*





**WESTERN MINDANAO MULTI-DISTRICT CONVENTION, DIPOLOG CITY, OCT. 20-21, 2006**

One of the highlights of the successful and fruitful Western Mindanao Multi-District Convention in Dipolog City, which took place on Oct. 20-21, 2006, was a floral offering at the monument of our foremost national hero, Bro. Dr. Jose P. Rizal.

Front row (L-R): VW Roger G. Tirona, DDGM, R-10; VW Rico S. Medina, DDGM, R-10; VW Pablo S. Chiu JGL, Western Visayas; VW Paulino S. Perez, DDGM, R-9 & 10-B Host District; MW Romeo A. Yu, Grand Master; RW Peter U. Lim, Lo Suy, Junior Grand Warden; VW Salvador C. Wee, DDGM; RIX-C; VW Roberto O. Asuncion JGL-NCR; VW Reynaldo P. Mabaylan, JGD. Back row (L-R): VW Becker Young, PDDGM; Bro. Pablito Paluca, SW; WB Michael Cases, WB Arnold H. Roldan, Worshipful Master; Bro. Anastacio Junio, JW; VW Jefferson Young, PDDGM; VW George Dolotairas, PDGL; & visiting delegates.

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### OUR COVER - SYMBOLISM OF OUR LOGO

To think, speak, and act as Masons, we must use the **Three Great Lights** as reminders for us to adhere to our duties toward our fellowmen, ever remembering that the **All-Seeing Eye** watches over us as we pursue our journey in quest of the Lost Word. We must proficiently use our **Working Tools** as aids for fulfilling the promises we gave at the Altar; the **Mosaic Pavement** as a reminder to live righteously and justly, striving to be unspotted by evil; the **Pillars** as "monitors" that we are to exercise balance and control in our actions; the **Indented Tessel** as a reminder that we are brothers to other men and one with God; and the **Cabletow** as a reminder that we are linked by the **Mystic Tie** and therefore always meet one another on the **Level**.

## *From the Grand Oriental Chair*



## ON OUR ACTIVITIES IN SEPTEMBER, OCTOBER

We directed you, dear brethren, to **dedicate the stated meetings of your respective Lodges in September to our elder brethren** who, in their youthful years, had worked in the quarries for the growth of our Lodges both in number and in strength, and to have, right after the stated meeting, a modest testimonial dinner, plus a meaningful program, in demonstration of our appreciation of, as well as gratitude for, the unselfish labors of those dedicated senior members of our beloved fraternity. We also directed the Lights of our respective Lodges to lead the brethren in **visiting those elderly brethren who, due to advance age, can no longer attend Lodge meetings and be with us in fellowships**, and in **reaching out to the "lost sheep" in our ranks** (i.e., our inactive brethren), whom we should persuade to go back to Lodge and join us once more in doing Masonry's inner and outer work. We, moreover, directed the Grand Lecturers to focus their Masonic education lecture on the topic "My Lodge Needs Me." Indeed, as Masons, we should **labor tirelessly not only for our own improvement in Masonry, but also for the growth of our respective Lodges in particular and that of the Craft in general**. There can be no doubt that Lodge programs will succeed only when the members extend all-out support to the officers. To achieve our goals, we must **work in complete cooperation and without dissension**. Needless to say, we should be more concerned with what we can do for our Lodge than with what our Lodge can do for us.

The holding of the **Lodge of Remembrance** in October is a must for all Masonic Districts. We should invite a significant number of our deceased brethren's widows and orphans, as well as relatives and friends, to attend the Lodge of Remembrance, during which we recall the memories of our departed brethren and at the same time reflect on our impending destinies.

By virtue of Edict No. 162, we are directed to hold a **Widows and Orphans Day** in October. On that day we are to assure our brethren's widows and orphans of our continuing fraternal link with them despite the passing of their beloved ones.

Your Grand Master, together with other Grand Lodge Officers, joined the brethren of those Masonic Districts which held their **conventions in September** and will join those that hold their **conventions in October**. It is always a great joy for us to see the leaders and members of our widespread Masonic Family doing things together toward accomplishing worthwhile goals.

In October, **our Grand Lecturers are to stress the symbolic meaning of the evergreen**, which reminds us to always have faith in the immortality of the soul. As Masons, then, we should tirelessly endeavor to achieve the highest level of noble deeds and pure actions in order to prepare ourselves to enter the Pearly Gates. Hence, dear brethren, how important it is that we give due meaning and substance to our theme and slogan.

I am confident that you will **cooperate** with the leadership of our Grand Lodge in the pursuit of its 13-point program of administration.

We want, at this juncture, to inform you that in September we **held dialogues with Masonic leaders in Masonic Districts R-VIII-A and B**, headed by VW Edward Y. Chua, thereby restoring the trusting relationship between our Grand Lodge and its Subordinate Lodges in the Region. In fact, the other Grand Lodge Officers and I are looking forward with much anticipation to attending the joint convention of Masonic Districts R-VIII-A and B on November 7.

We want to inform you, likewise, that we have **addressed the problematic situation in Masonic District R-IV-A (Cavite)**. In fact, we are including in this issue the report of the DDGM, VW Mario G. Marasigan, on the special election of the officers of seven affected Subordinate Lodges in the District and the installation of the duly elected officers.

We are doing our level best not to suffer envy, discord or confusion to disturb or disrupt the peace and good fellowship that prevail, or ought to prevail, among the Craft.

I end this my message by echoing the following words of Ill. Richard H. Curtis, 33<sup>o</sup>:

"A sophisticated public relations campaign can wake up the general public and make everyone aware that Freemasonry still exists, but it is the individual Mason who is the best source of advertisement. The way in which he lives his life is the showcase for the fraternity.

"It is also important that a Mason lets his membership be known. The proverbial 'light hidden under the bushel basket' is too often the way some members maintain their association with the fraternity.

"Perhaps it is a lack of Masonic education that makes some Masons feel uncomfortable about discussing Freemasonry with others. Some have been led to believe that the Fraternity is so secret that they cannot disclose anything. This has

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led to the misconception that the organization has something to hide. And that is unfortunate.

"One way to solve this problem is to make sure that each new Mason gets a better understanding of the principles expressed in the degrees. We need to do a more thorough job of Masonic education." ("Communicating Masonic Principles," in *The Northern Light*, p. 5).

Let us all communicate Masonic principles and lessons to those who come under the pale of our influence. The way we communicate Masonry will determine the future strength of the Craft in our grand jurisdiction. Each one of us is the most effective means of communicating the message of Masonry to the world "out there."

Fraternally,

**ROMEO A. YU**  
Grand Master



**A pictorial with the Grand Master during his visitation to Juan S. Alano Lodge No. 137.** (L-R) SW Edgardo Ferrer; VW Salvador Wee, DDGM; MW Romeo A. Yu, GM; WB Rafael T. Enriquez; VW Servando Halili; WB Roberto Luna. Standing at the back: WB Rogelio L. Igot; Bro. Sergio Abilla; WB Inocente Gonzales, Bro. Oligario Luna; WB Raymond L. Peña, Secretary; WB Richard S. Brown, GLI; WB Louis W. Alano.

## *From the Editor's Desk*

### PIKE'S INTERPRETATION OF THE GRIPS OF MASONS

Interesting is the following paragraph in Bro. Albert Pike's *Lessons in Masonry*:

"Here lies the meaning of the three grips whereby Masons know one another in the dark as well as in the light. (1) **Science**, assuming that the seat of the soul is the brain, lays bare the skull, dissects its hemispheres, traces its convolutions and nerves. Then it subjects the brain of a dog to the same tests, and finds that it and the brain of man are alike; obtains from both the same elements, found everywhere. Science, so far from proving the immortality of the soul, lays aside its instruments unable to prove that there is a soul. Not by that grip can man be raised from a dead level to a living perpendicular. (2) **Logic** then tries to demonstrate that the soul, in its nature, is indivisible, indestructible, and so immortal. Plato, Cicero, and the rest formulated this argument. But if they convinced others, they did not convince themselves. Doubts returned; for at the most critical point upon which the conclusion depended, there was a juggling of words. Not by that grip can man be raised to walk in newness of life. (3) There remains the strong grip of **Faith** – the profound, ineffaceable intuition of the soul itself; the voice of God speaking within; the Divine Word abiding in the heart. How else has God ever revealed truth to man? How else could He? Once we know that the soul is akin to God – man a little brother of Him whom he seeks – we have a reach and grasp and power of faith whereby we are lifted out of shadow into the light."

### NEWTON'S COMMENTS ON THE MASTER MASON DEGREE AND OUR IMMORTALITY

Interesting, likewise, are the following comments of Bro. Joseph Fort Newton on the Master Mason Degree and our immortality:

"How many Masons fail to grasp the master truth of the Master (Mason) Degree! And yet the candidate is not altogether to blame, since the historical lecture does not even mention it, much less expound it. That lecture only reminds the candidate that Masonry describes the hope of a glorious immortality – that is all. Whereas in the Degree itself immortality is not a vague hope to be cherished here and realized hereafter. It is a present reality into which the candidate is symbolically initiated: a fact to be realized **here and now**. If our ritual does not convey this truth, it behoves us to see that it does, first by laying hold at the truth ourselves, and second by so shaping our ceremony, or at least by so explaining it, as to make the truth unmistakable. Manifestly, if we are immortal at all, **we are immortal now**, and to know that fact is the one great human experience." (*The Builders*, pp. 200-201).

## WHAT WE OUGHT TO DO

If we want our candidates for Masonic degrees to learn the lessons and principles therein contained, we ourselves must **know the lessons and principles**, and we must **convey these in the most impressive and proficient manner possible**. That is why those brethren who take pains in practicing for the conferral of the degrees are to be lauded and commended. We have to **be proficient in the rituals** if we are to impress deeply upon the hearts and minds of our candidates the profound meanings of the various forms and ceremonies made use of therein.

Secondly, we should **spend time and energy to explain to the newly initiated, passed and raised brethren the symbolic meanings of the degrees they have just received as well as other related Masonic matters**. That is why all Lodges must religiously observe the Tried and Proven method of Masonically educating our new and less informed brethren.

Thirdly, we must, as the Buddhists teach, **live here and now**, as well as **do and be our best at every moment of our life**, ever proficiently using the symbolic working tools and emblems with which the Craft has equipped us, such as the Square, the Plumb, the Compasses, the Rule, the Lambskin Apron, and the Acacia or Evergreen.

Indeed, **how to live is the one that matters**. Hence, we should take the following words in the Masonic funeral rites into serious consideration and act accordingly:

"Seeing, then, my brethren, that life is uncertain, that all earthly pursuits are vain, **let us no longer postpone the all-important concern of preparing for eternity, but let us embrace the present moment**, while time and opportunity are offered, to provide against the great change when all the pomps and pleasures of this fleeting world will pall upon the sense, and the recollection of a virtuous and well-spent life will yield the only comfort and consolation. Thus we shall not unprepared be hurried into the presence of the all-wise and powerful Judge to whom the secrets of all hearts are known, and on the great day of reckoning we shall be ready to give a good account of our stewardship here on earth."

As Bro. Newton admonishes, **"Let us begin now, and seek wisdom in the beauty of virtue and live in the light of it, rejoicing**; so in this world shall we have a foregleam of the world to come – bringing down to the Gate in the Mist something that ought not to die assured that, though hearts are dust, as God lives what is excellent is enduring." – **eF.R. eN**

## *Grand Master's September, October Activities*

### SEPTEMBER

- 01 - Institution of Generoso Madrigal Sr., Memorial Lodge U.D.  
San Jose, Occidental Mindoro
- 02 - Institution of Gov. Luis Olimpo Ferrer Sr. Memorial Lodge U.D.,  
General Trias, Cavite
- 06 - Courtesy Call, Pilar Lodge No. 15
- 07 - District Visitation, Masonic District RIII-B, Bataan
- 08 - District Visitation, Masonic District RIII-C, Subic, Zambales
- 09 - Official Visitation, Malolos Lodge No. 46;  
Senior Masons & PDDGMs' Night
- 10 - DDGM's Night, VW Romeo A. Bartolome, MD RXII-B, General  
Santos City
- 16 - Honoring Distinguished Masons, MD RVI-B, Bacolod City
- 23 - Official District Visitation, MD RXI-B, Tagum, Davao Del Norte
- 30 - Induction of Officers, Filipinas Shrine Club, Metro Manila Shrine  
Chapter, Emilio Aguinaldo Hall, Plaridel Masonic Temple, GLP
- Re-consecration and Re-dedication of Cabanatuan Lodge Temple,  
Cabanatuan City - Represented by MW Danilo D. Angeles, PGM,  
Grand Secretary
- District Convention, MD NCR-G, Represented by RW Jaime Y.  
Gonzales, DGM

### OCTOBER

- 08 - Grand Master's Meeting with District Officers of MD RVII-A,  
Cebu City
- 14 - Guest of Honor & Speaker, 30<sup>th</sup> Foundation Anniversary,  
Beacon Lodge No. 213, Davao City
- 17 - Inauguration of two classrooms at Lucao Elementary School,  
Dagupan City, Sponsored by Alfonso Lee Sin Mem.  
Lodge No. 158
- 18 - Turn-over Ceremonies, Portrait of Gat. Apolinario Mabini to Mabini  
Shrine, Tanauan, Batangas, Joint Project of Jacobo Zobel Y  
Zangroniz Mem. Lodge No. 202 & Dr. Jose P. Laurel  
Lodge No. 325
- 20-21 - Western Mindanao Multi-District Convention, Dipolog City
- 27-29 - Annual Communication, Grand Lodge of China

## GRAND MASTER'S AWARDS & RECOGNITION

Masonic Year 2006-2007

### A. MOST OUTSTANDING LODGE

#### 1. GUIDELINES

- 1a – The award is open to all Subordinate Lodges within the jurisdiction of the Grand Lodge of the Philippines.
- 1b – Period covered shall be January 1 to December 31, 2006.
- 1c – Lodge must be in good standing, with no past dues as of February 28, 2007
- 1d – Lodge annual report must be submitted to the Grand Lodge not later than February 28, 2007, with an official endorsement by the District Deputy Grand Master.
- 1e – Only one Lodge per Masonic District will be officially endorsed by the District Deputy Grand Master.

#### 2. CRITERIA/PERCENT

Compliance with GLP Program of Activities	-	15%
Community Involvement and Projects	-	15%
Membership Growth	-	12%
Financial Stability	-	12%
Lodge Attendance Percentage at Stated Meetings	-	12%
Proficiency in Ritualistic Work	-	12%
Promptness and Accuracy of Reports to GLP	-	12%
Attendance in District Conventions	-	10%
<b>Total</b>		<b>100%</b>

### B. MOST OUTSTANDING WORSHIPFUL MASTER

The Worshipful Master of the Most Outstanding Lodge will also be the Most Outstanding Worshipful Master, unless circumstances prove otherwise.

### C. MOST OUTSTANDING LODGE SECRETARY

The criteria will be as follows:

Promptness, Accuracy and Quality of Reports to GLP	-	50%
Attendance in Lodge Meetings & District Conventions	-	25%
Participation in Lodge Activities	-	25%
<b>Total</b>		<b>100%</b>

### D. MOST OUTSTANDING GRAND LODGE INSPECTOR

Promptness and Accuracy of Lodge Reports to GLP	-	40%
Promptness and Accuracy of GLI Checklists and Reports submitted to DDGM	-	30%

Attendance in Lodge Meetings	-	20%
Proficiency of the Lodge in Ritualistic Work	-	10%
<b>Total</b>		<b>100%</b>

## E. MOST OUTSTANDING DISTRICT GRAND LECTURER

Compliance with IMES Programs	-	40%
Proficiency in Ritualistic Work of Lodges in the District	-	40%
Attendance in Lodge Meetings and District Conventions	-	20%
Participation in District Activities	-	20%
<b>Total</b>		<b>100%</b>

## F. MOST OUTSTANDING DISTRICT DEPUTY GRAND MASTER

Compliance with GLP Program of Activities	-	30%
Membership Growth in District	-	20%
Promptness and Quality of Lodge Reports to GLP	-	20%
District Council Activities in the Community	-	20%
Visitations to Lodges in the District	-	10%
<b>Total</b>		<b>100%</b>

### DOING A CALIXTO ZALDIVAR

MW Calixto O. Zaldivar (September 13, 1904 - October 13, 1979), our Grand Master in 1977, always made it a point to project Masonry in all his appearances before Mason and non-Mason audiences. Said he: "I wanted the people around us to come to know more about Masonry. Besides my being a Grand Master, I have also been busy with some civic work, being at the same time the president of the YMCA, the president of the Philippine Organization for Human Rights, a member of the Supreme Council of the Knights of Rizal, the head of the laymen's organization of the Philippine Independent Church, and a member of the Civil Liberties Union of the Philippines. In all my activities, I never missed the opportunity to explain to the people what Masonry is, what it is for, and what kind of people the Masons are."

Let us emulate the example set by MW Calixto O. Zaldivar; for, as our British Brother, Lord Kylian, recurrently stressed, "Far more important than bringing men into Masonry is bringing Masonry to men."

"More Masonry among Masons, more men in Masonry." - MW Camilo Osias, our Grand Master in 1955 (March 23, 1889-May 20, 1976)

## EDICT No. 232-B

**MW Romeo A. Yu, by virtue of Edict No. 232-B, which he issued on September 18, 2006, directed that the names of the following clandestine masons be expunged from the records of the Grand Lodge of Free and Accepted Masons of the Philippines, as well as from those of all subordinate Lodges under the same Grand Lodge and those of all appendant bodies:**

Danilo B. Florendo, Antonio B. Nepomuceno, Augusto A. Arayata, Fernando C. Calica, and Gabriel P. Ylagan of Cavite Lodge No. 2;

Rogel C. Syfu, Florencio T. Langit, Petronilo M. Bulanhagui, Gorgonio B. Necessario, Jr., and Redentor G. Arañas of Bagong Buhay Lodge No. 17;

Gonzalo Q. Mapili, Jr., Teodulo D. Jeciel, Ronulfo S. Saunoy, Ruel S. Saunoy, Javier G. Del Rosario, Jerusalem T. Alla, Johnny T. Bernardo, Dennis V. Arriola, Francisco G. Supnet, Eduardo I. Tanguanco, Jose M. Panganiban, Renato R. Cabrereros, Alfredo DP. Dimapilis, Jr., Wendell T. Erni, Fernando A. Ladrillono, Sr., Ruben A. Romanes, Eduardo R. Victa, Ernesto A. Victa, Reynaldo S. Ocampo, Ronald G. Pagulayan, Tito V. Lim, Alexander T. Villanueva, Ronaldo R. Geluz, William B. Bilugan, Zenmond D. Duque, and Edgar DG. Solamo – all of Aguinaldo Lodge No. 31;

Federico M. Aquino, Conrado R. Barcega, Sr., Valeriano M. Espiritu, and Don James C. Mendoza of Pintong Bato Lodge No. 51;

Franz Ryan V. Apostol, Donn Anthony L. Miraflor, Ranielo S. Lanoy, and Xerxes N. Fernandez of Bagong Ilaw Lodge No. 97;

Efren F. Barcelona of Magdiwang Lodge No. 238;

Arman N. Castro, Celso A. Alvarez, Jr., Darwin L. Sy, Joselito J. De Vera, Francisco A. Carranza, Edgardo H. Pacho, Jerry T. Tuplano, Angelito G. Esteban, Edwin Louis R. Gutierrez, Erico M. Inarda, and Rommel John I. Mendoza of La Naval Lodge No. 269;

Rodolfo G. Masiddo of St. Augustine Lodge No. 300;

Apolonio S. Toledo and Eduardo P. Navarro of Mendez-Nuñez Lodge No. 316.

Stated MW Yu: **"It is understood that present members of Lodges under the Grand Lodge of Free and Accepted Masons of the Philippines who will affiliate or become members of the Independent Grand Lodge of Free and**

**Accepted Masons of the Philippine Islands shall, in the same manner, be declared as clandestine masons."**

The aforementioned persons expressed voluntary withdrawal of their membership from the subordinate Lodges under the Grand Lodge of Free and Accepted Masons of the Philippines, by attending at and participating in the formal declaration of independence made by Jaime V. Bantolo *et al.* in Kawit, Cavite, on Sunday, September 10, 2006, as shown in pictures taken during said occasion.

By reason of their voluntary withdrawal from the Grand Lodge of Free and Accepted Masons of the Philippines and, therefore, from the subordinate Lodges under the same Grand Lodge, the said persons have ceased to be members of their respective subordinate Lodges under the Grand Lodge of Free and Accepted Masons of the Philippines.

Under Section 2, paragraph c, Article XVII of the Ordinances, Part II of the Constitution of the Grand Lodge of Free and Accepted Masons of the Philippines, a Mason's membership in a Lodge shall be terminated by voluntary withdrawal therefrom.

## **Back to Basics**

**by VW Maximo D. Suner  
Editor in Chief, The Craftsman  
September 2006**

**The recent incidents within our grand jurisdiction have created ripples of disharmony and disrupted the prevailing peace within our beloved Fraternity. I believe these developments came about because some of our brethren were in undue haste to bring about reforms they demand.**

**Instead of using the usual avenues available, such as through Lodge and District resolutions and the Annual Communications, they resorted to withdrawing their recognition of their mother Grand Lodge and establishing their own Grand Lodge. Only history can judge rightly whether their actions were justified or not. (Turn to p. 41.)**

## CIRCULARS

### CABLETOW REFORMS

**"The Cabletow is one of the vital links among Masons in this Grand Jurisdiction and serves as the mystic tie amongst us by keeping the brethren abreast of the concerns and events of the Craft.**

**"In our 90<sup>th</sup> Annual Communication in Cebu City on April 27-29, 2006, the brethren approved the report of the Committee on Finance proposing a minimal increase of Php50 assessment per member to increase the number of issues from the current four per year to six. Despite limited resources amidst increasing costs, the Grand Lodge is trying its best to come up with the most effective and efficient mechanism for the delivery of Cabletow issues.**

**"For the information of the brethren, there will be six issues of *The Cabletow* starting this Masonic Year and a minimal increase in our Cabletow subscription fee assessment from the current Php80 to Php130."**

Thus stated MW Romeo A. Yu, Grand Master, in his 16<sup>th</sup> Circular issued on September 14, 2006.

### **INDEPENDENT GRAND LODGE OF THE PHILIPPINE ISLANDS (IGLPI)**

(Given below is the text of the 17<sup>th</sup> Circular MW Romeo A. Yu, Grand Master, issued on September 19, 2006.)

**All of us brethren are greatly saddened by the recent formation of the so called Independent Grand Lodge of Free and Accepted Masons of the Philippine Islands (IGLPI). To defend the interest of our Grand Lodge as an Institution, I issued, with a heavy heart, Edict Nos. 232, 232-A and 232-B declaring those persons who signed any declaration of independence as "clandestine masons."**

Part II, Article IV, Sec. 2(k) clearly states that "the words 'clandestine lodge' and 'clandestine mason' shall refer to fraternity, organization, or association and a member thereof, which is not recognized by the Grand Lodge and uses the word 'Masonic' as part of its name or adopts the square and compasses or any other Masonic emblem, regalia, symbol or ritual without authority of the Grand Lodge." This specific provision in our Constitution needs no further interpretation.

The officers and members of the IGLPI have voluntarily withdrawn their membership from our Grand Lodge in declaring themselves independent of our Grand Lodge, **all without authority of our Grand Lodge**. Such persons are clandestine masons as clearly defined in such provisions of our Constitution. They claim to be Masons under an alleged Grand Lodge that also claims jurisdiction over the Philippines. They formed the IGLPI without any authority or consent from our Grand Lodge while they were still members of Lodges under the jurisdiction of our Grand Lodge. In fact, text messages had already been sent by them to the brethren threatening our Grand Lodge even way before they made this formal declaration on September 10, 2006.

They defied our Constitution which clearly states that "The MW Grand Lodge of F. & A.M. of the Philippines is the Supreme Masonic Power and Authority within its Grand Jurisdiction, possessing all the attributes of sovereignty and government – Legislative, Executive and Judicial – limited only by a strict adherence to the Landmarks of the Order and to its own Constitution, Uniform Code of By-Laws for Subordinate Lodges, Edicts and General Regulations" (Part I, Article III, Sec. 1 of our Constitution). "The Grand Jurisdiction of the MW Grand Lodge of F. & A.M. of the Philippines comprises the territory of the Philippines, South Korea, the Marianas Islands, the Marshall Islands, the Ryuku Islands, South Vietnam and its existing Lodges in Japan." (Part I, Article II, Sec. 2 of our Constitution). "Our Grand Lodge's jurisdiction also extends to all Lodges and Masons within the territorial limits of the Philippine Masonic jurisdiction as defined in the preceding sentence" (Part II, Article XX, Sec. 4(h)). Those provisions of our Constitution are the law pertaining to our jurisdiction and bind us all who are members of our Grand Lodge. Each Grand Lodge is independent, and in our jurisdiction, we have adopted those provisions as our law pertaining to exclusive jurisdiction.

**Our Grand Lodge was formed by three duly constituted Lodges with strong support from the Grand Lodge of California**, which was the Grand Lodge that issued their charters. The brethren of such Lodges did not defy any order of the Grand Lodge of California nor violate any provisions of the Constitution of their Grand Lodge at any time. Instead, they requested support from our Mother Grand Lodge and the formation of our Grand Lodge was supported by our Mother Grand Lodge, the Grand Lodge of California. **When certain Philippine Lodges in Japan and China wanted to form their own Grand Lodge, they gladly obtained the consent of our Grand Lodge and we graciously assisted them in their endeavors of giving birth to the Most Worshipful Grand Lodge of Japan and Grand Lodge of China**. Subsequently, some of our Philippine Lodges then in Japan and our Philippine Lodges then in China surrendered their Charters to our Grand Lodge. They were then issued new charters by their respective Grand Lodges that were organized. Thus, we are considered as the Mother Grand Lodge by such Grand Lodges. Up to the present day, we maintain close fraternal amity

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with those two Grand Lodges with such regular process of the organization of a Grand Lodge.

The IGLPI was formed without any authority or consent from our Grand Lodge. It never considered our Grand Lodge as the Supreme Masonic Power and Authority in this jurisdiction. Surrendering the Lodge charters to the IGLPI instead of to our Grand Lodge was also irregular as some people did on 10 September 2006. Those charters belong to our Grand Lodge and not to the IGLPI.

Brethren, our ancient and honorable fraternity is governed by our laws, rules and regulations, Landmarks, ancient customs and usages. It is due to our compliance with them that our Grand Lodge has survived up to the present day.

**While having a separation in our mystic circle is the last thing we desire, we cannot at the same time allow unruliness to cause disorder and threaten the survival of our Craft in this part of the world. While we uphold our Constitution, we also pray that someday the Great Architect of the Universe will be merciful to us and bless us with healing and reconciliation.**



## **Mt. Diwata Lodge No. 236 Constructs Social & Fellowship Hall**

(L-R) Bro. Carlos Lezada; Fr. Carlito Tui; VW Andoni Dumlao, PDDGM; Bro. Alexis Espejes; VW Sergio Mailig, PDGL; and WB Alipio Olita, Jr.

## *DDGM's Special Report*

### *7 Subordinate Lodges in M.D. R-IV-A Elect, Install New Sets of Officers*



In his report to MW Romeo A. Yu, Grand Master, dated October 19, 2006, VW Mario G. Marasigan, Grand Master's Deputy for Masonic District R-IV-A (Cavite), listed down the chronological events regarding the holding of special elections of officers of 7 affected subordinate Lodges in his district and the installation of the duly elected officers thereof. The chronological listing of events is as follows:

**Sept. 23, 2006** – In a caucus with the brethren of Bagong Ilaw Lodge No. 97 held at the residence of MW Rudyardo V. Bunda, PGM, it was agreed upon that the brethren of the Lodge would hold a special election of officers on Sept. 30.

**Sept. 30, 2006** – Accompanied by VW Edgardo E. Lupisan (JGL), VW Reynaldo A. Rillo (DGL), VW Rafael P. Creencia (DGL), and WI Petronio G. Vicedo, VW Marasigan (DDGM) officially visited Bagong Ilaw Lodge No. 97 for the purpose of overseeing the conduct of special election of officers. The following brethren were elected: WB Danilo L. Vilda, PM, **WM**; Bro. Leonardo A. Notario, **SW**; Bro. Roly N. Gallardo, **JW**; Bro. Sancho Luzon, **Treasurer**; Bro. Leonardo Beltran, **Sec.**; and WB Fernando R. Umandap, PM, **Aud.** These officers were then installed by VW Marasigan, assisted by VW Creencia as MC and VW Antolin Gomanil, PDGL, as Asst. MC.

**Oct. 3, 2006** – A caucus was conducted with the brethren of Emilio Aguinaldo Lodge No. 17 at the Malen Restaurant in Noveleta, Cavite. It was agreed upon that the brethren of the Lodge would hold a special election of officers on Oct. 11.

**Oct. 6, 2006** – Accompanied by VW Lupisan, VW Reynaldo A. Rillo (DGL), VW Creencia, and WI Petronio G. Vicedo, VW Marasigan officially visited La Naval Lodge No. 269 and opened the Lodge for special election of officers. The following brethren were duly elected: WB Joel S. Garcia, **WM**; Bro. Virgilio Mateo, **SW**; Bro. Raul Zamora, **JW**; VW Richard C. Bitong, PDGL, **Treas.**; WB Methodio Antiquinia, PM, **Sec.**; and VW Wilmar Agaloos, PDGL, **Aud.** Again VW Marasigan served as Installing Officer, with VW Creencia and VW Gemanil as MC and Asst. MC, respectively.

**Oct. 7, 2006** – Together with VW Lupisan and VW Creencia, VW Marasigan officially visited Pilar Lodge No. 15. Assisted by VW Creencia as MC and VW Gemanil as Asst. MC, he installed the following: WB Ramil V. Huele, **WM**; Bro. Edwin P. Costes, **SW**; Bro. Hilary Ans J. Talens, **JW**; Bro. Tico Tubig, **Treas.**; Bro. Mark Harris L. Sansal, **Sec.**; and Bro. Rommel Gabriel Carag, **Aud.** In the afternoon of the same day, VW Marasigan, accompanied by VW Rillo, VW Creencia, and WI Vicedo, officially visited Emilio Aguinaldo Lodge No. 31 and installed the following duly elected brethren: WB Florante Saulo, **WM**; Bro. Rodrigo B. Jaca, **SW**; Bro. Ludolfo Sabalboro, **JW**; WB Armando Bernal, PM, **Treas.**; WB Felix Rodil, PM, **Sec.**; and Bro. Felicisimo Roxas, **Aud.** Assisting the DDGM were VW Creencia and VW Gemanil, who acted as MC and Asst. MC, respectively. In

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the evening of the same day, VW Marasigan, together with VW Creencia and WI Vicedo, officially visited Mendez-Nuñez Lodge No. 316 and duly installed the following elected officers: WB Edelito B. Amen, **WM**; Bro. Alejandro A. Vidallo, **SW**; Bro. Magno Endozo, **JW**; Bro. Nonato Nelson Noceda, **Treas.**; Bro. Jomel Dennis Maranan, **Sec.**; and Bro. Emmanuel De Sagun, **Aud.** Again VW Creencia and VW Gemanil served as MC and Asst. MC, respectively.

**Oct. 11, 2006** – VW Marasigan officially visited Bagong Buhay Lodge No. 17. Accompanying him were VW Lupisan and WI Vicedo. Elected were the following brethren: WB Alexander Dimapilis, **WM**; Bro. Cesar Vidal, **SW**; VW Cloyd Ambion, **PDGL, JW**; Bro. Norman Ramirez, **Treas.**; and Bro. Oliver Ramirez, **Sec.** Once more VW Creencia and VW Gemanil acted as MC and Asst. MC, respectively.

**Oct. 15, 2006** – The brethren of La Naval Lodge No. 269 held a caucus regarding the reorganization of their Lodge at the building of Pintong Bato Lodge No. 51 in Bacoor, Cavite. Present during the caucus were VW Arturo Y. Capada, **PDDGM**, and VW Edgardo E. Perez, **PSGL**.

**Officers - Cavite Lodge No. 2** - WB Joel S. Garcia, **WM**; Bro. Virgilio Mateo, **SW**; Bro. Raul Zamora, **JW**; VW Richard C. Biteng, **PDGL, Treas.**; WB Methodio Antiquina, **PM, Sec.**; and VW Wil-Mar Agaloos, **PDGL, Aud. Mt. Mainam Lodge No. 31** - WB Michael S. Pescante, **WM**; Bro. Conrado L. Nati, Jr., **SW**; Jaime Y. Mangahis, **JW**; VW Romulo B. Pisig, **PDDGM, Treas.**; VW Nestor V. Tampol, **PDGL, Sec.**; and VW Augusto R. Talicol, **PDGL, Aud. Pintong Bato Lodge No. 51** - WB Erwin T. Punzalan, **WM** and Bro. Antonio Patricio, **JW. Primera Luz Filipina Lodge No. 69** - WB Roseller M. Malabanan, **WM**; Bro. Rogelio G. Agana, **SW**; Bro. Antonio L. Ventura, **JW**; WB Ernie M. Miron, **PM, Treas.**; VW Eulogio I. Arman, Jr., **PDGL, Sec.**; WB Emmanuel B. Gan, **PM, Aud. Indang Lodge No. 115** - WB Wilmer A. Mercado, **WM**; Bro. Rolando L. Sicat, **SW**; Bro. Severino Angeles, **JW**; WB Gerimino Soberano, **PM, Treas.**; VW Bernard E. Marges, **PDGL, Sec.**; WB Reuben Vidallon, **PM, Aud. Tagaytay Lodge No. 165** - WB Gregorio M. Monreal, **WM**; Bro. Noel Baybay, **SW**; Bro. Eduardo Jose, **JW**; VW Joseller Velasco, **PDGL, Treas.**; WB Arnel B. Taruc, **PM, Sec.**; and VW Apolinar Saulog, **PDGL, Aud. Magdiwang Lodge No. 238** - WB Emilito L. Alix, **WM**; Bro. Dioniso Torres, **SW**; Bro. Luis Reyes, Jr., **JW**; WB Cipriano Pasco, **PM, Treas.**; and WB Pedro Angela, **PM, Aud. St. Augustine Lodge No. 300** - Bro. Raymundo T. del Rosario, **SW**; Bro. Gregorio T. Massido, **JW**; WB Joselito T. Arbolante, **PM, Treas.**; Bro. Randy Fajelagutan, **Sec.**; and VW George Fojas, **PDGL, Aud. Dasmariñas Lodge No. 346** - WB Eduardo V. Diaz, **WM**; Bro. Luisito F. Cornel, Jr., **SW**; Bro. Jerry F. Mangana, **JW**; WB Alberto R. Montañez, **PM, Treas.**; Bro. Leonardo M. Rodriguez, **Sec.**, and WB Alfredo A. Santos, Jr., **PM, Aud. Trece Martirez Lodge No. 350** - WB John del Rosario, **WM**; Bro. Ziegler P. Vital, **SW**; Bro. Joel D. Antonio, **JW**; WB Primo Vinzon, **PM, Treas.**; Bro. Joy C. Puno, **Sec.**; and VW Credituto Sepacio, **DGL, Aud. Molino Lodge No. 352** - WB Ricardo G. Gutierrez, **WM**; Bro. Joselito B. Madrigal, **SW**; Bro. Hersan B. Mojica, **JW**; VW Edgardo E. Lupisan, **JGL, Treas.**; WB Alfredo C. delos Santos, **PM, Sec.**; and WB Elpidio M. Gunio, **PM, Aud. Gov. Luis Olimpo S. Ferrer Lodge U.D.** - VW Angelito C. Monge, **PJGD, WM**; Bro. Renato A. De Guzman, **SW**; Bro. Ireneo G. Lumubos, **JW**; Bro. Guillermo A. Nocon, **Treas.**; Bro. Merlando J. Gonzaga, **Sec.**; and VW Delfin Narvaez, **DGL, Aud.**

## MASONRY: ITS ESSENCE, MISSION, PHILOSOPHY AND SPIRIT

A Review of Part III of THE BUILDERS

by Rev./Dr. Joseph Fort Newton, 33°

### II

#### WHAT MASONRY IS NOT

After discussing what Masonry essentially is and what it is trying to do in the world, Bro. Joseph Fort Newton shows that it is not a secret society; in no sense a political party, still less a society organized for social agitation; nor yet a church or a religion.

He refutes the common notion that Masonry is a secret society, which is based on the secret rites used in its initiations and the signs and grips by which its members recognize each other, in the following manner:

**"Its (Masonry's) one great secret is that it has no secrets.** Its principles are published abroad in its writings; its purposes and laws are known, and the times and places of its meetings. Having come down from dark days of persecution, when all the finer things sought the protection of seclusion, if it still adheres to secret rites, it is not in order to hide the truth, but the better to teach it more impressively, to train men in its pure service, and to promote union and amity upon earth. Its signs and grips serve as a kind of universal language, and still more as a gracious cover for the practice of sweet charity – making it easier to help a fellow-man in dire plight without hurting his self-respect. If a few are attracted to it by curiosity, all remain to pray, finding themselves members of a great historic fellowship of the seekers and finders of God. It is old because it is true; had it been false, it would have perished long ago. When all men practise its simple precepts, the innocent secrets of Masonry will be laid bare, its mission accomplished, and its labour done." (*The Builders*, pp. 175-176).

He next shows that Masonry is in no sense a political party, still less a society organized for social agitation. Explains he:

"... Indeed, because Masonry stands apart from partisan feud and particular plans of social reform, she has been held up to ridicule equally by the unthinking, the ambitious, and the impatient. Her critics on this side are of two kinds. There are those who hold that the humanitarian ideal (of Masonry) is an error, maintaining that human nature has no moral aptitude, and can be saved only by submission to a definite system of dogma. Then there are those who look for salvation solely in

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political action and social agitation, who live in the delusion that man can be made better by passing laws and counting votes, and to whom Masonry has nothing to offer because in its ranks it permits no politics, much less party rancour. Advocates of the first view have fought Masonry from the beginning with the sharpest weapons, while those who hold the second view regard it with contempt, as a thing useless and not worth fighting.

"Neither adversary understands Masonry and its cult of the creative love for humanity, and of each man for his fellow, without which no dogma is of any worth; lacking which, the best laid plans of social seers 'gang aft aghley.'" (*Ibid.*, pp. 176-177).

He then points out that some of the schemes for the reform and betterment of mankind fail, perhaps, "because they are imprudent and ill-considered, in that they expect too much of human nature and do not take into account the stubborn facts of life," and that the wisest and noblest plan does not do more than half what its advocates hope and pray and labour so heroically to bring about "because there are not enough men fine enough of soul, large enough of sympathy, sweet enough of spirit, and noble enough of nature to make the dream come true." (*Ibid.*, p. 177).

Continues Bro, Newton: "*Indolence*, impurity, greed, injustice, meanness of spirit, the aggressiveness of authority, and above all jealousy – these are the real obstacles that thwart the nobler social aspiration of humanity. There are too many men like *The Master Builder*, in the Ibsen drama, who tried to build higher than any one else, without regard to others, all for his own selfish glory. Ibsen has also shown us how *The Pillars of Society*, resting on rotten foundation, came crashing down, wounding the innocent in their wreck. Long ago it was said that 'through wisdom is an house builded, and by understanding it is established; and by knowledge shall the chambers be filled with pleasant and precious riches'. Time has shown that the House of Wisdom must be founded upon righteousness, justice, purity, character, faith in God, and love of man, else it will fall when the floods descend and the winds beat against it. **What we need to make our social dreams come true is not more laws, not more dogma, not less liberty, but better men, cleaner minded, more faithful, with loftier ideals and more heroic integrity; men who love the right, honour the truth, worship purity, and prize liberty – upright men who meet all horizontals at a perfect angle, assuring the virtue and stability of the social order.**" (*Ibid.*, pp. 177-178; emphasis added).

Had Masonry identified itself with particular schemes of reforms, Bro. Newton adds, it would have involved itself in endless turmoil and dispute, estranging men whom it seeks to bless. Hence, **it has devoted all its benign energy and influence to ennobling the souls of men.** It best serves society and the State by ministering to the individual man – "drawing him into the circle of a great friendship,

exalting his faith, refining his ideals, enlarging his sympathies, and setting his feet in the long white path..." (*Ibid.*, p. 178).

Further explains the author of *The Builders* (p. 179): "While it is not a reformatory, it is a center of moral and spiritual power, and its power is used, not only to protect the widow and orphan, but also, and still more important, to remove the cause of their woe and need by making men just, gentle, and generous to all their fellow-mortals. Who can measure such a silent, persistent, unresting labour; who can describe its worth in a world of feud, of bitterness, of sorrow!"

In such a world Masonry seeks to create and make prevail an atmosphere of mutual recognition and respect. Amidst bitterness and strife it brings men of every rank and walk of life together as men made in God's image at an altar where they can talk and not fight, discuss and not dispute, and each may learn the point of view of his fellow. Avers Bro. Newton: "Other hope there is none save in this spirit of friendship and fairness, of democracy and the fellowship of man with man. Once this spirit has its way with mankind, it will bring those brave, large reconstructions, those profitable abnegations and brotherly feats of generosity that will yet turn human life into a glad, beautiful, and triumphant co-operation all round this sunlit world." (*Ibid.*).

Concludes he: "Surely the way of Masonry is wise. Instead of becoming only one mere factor in a world of factional feud, it seeks to remove all hostility which may arise from social, national or religious differences. It helps to heal the haughtiness of the rich and the envy of the poor, and tends to establish peace on earth by allaying all fanaticism and hatred on account of varieties of language, race, creed, and even colour, while striving to make the wisdom of the past available for the culture of men in faith and purity. **Not a party, not a sect, not a cult, it is a great order of men selected, initiated, sworn, and trained to make sweet reason and the will of God prevail! Against the ancient enmities and inhumanities of the world it wages eternal war, without vengeance, without violence, but by softening the heart of men and inducing a better spirit.** Apparitions of a day (we are), here for an hour and to-morrow gone; what is our puny warfare against evil and ignorance compared with the warfare which this venerable order has been waging against them for ages, and will continue to wage after we have fallen into dust!" (*Ibid.*, pp. 179-180; emphasis added).

To Bro. Newton, Masonry is not only much more than a political party or a social cult, but it is also more than a church – unless we use the word "church" as Ruskin used it when he said: "There is a true church wherever one hand meets another helpfully, the only holy or mother church that ever was or ever shall be."

Let us now weigh and consider and digest Bro. Newton's explication in this regard.

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"... It is true that **Masonry is not a religion, but it is Religion, a worship in which all good men may unite, that each may share the faith of all.** Often it has been objected that some men leave the Church and enter the Masonic lodge, finding there a religious home. Even so, but that may be the fault, not of Masonry, but of the Church so long defamed by bigotry and distracted by sectarian feud, and which has too often made acceptance of abstract dogmas a test of its fellowship. Naturally, many fine minds have been estranged from the Church, not because they were irreligious, but because they were required to believe what it was impossible for them to believe; and, rather than sacrifice their integrity of soul, they have turned away from the last place from which a man should ever turn away. **No part of the ministry of Masonry is more beautiful and wise than its appeal, not for tolerance, but for fraternity; not for uniformity, but for unity of spirit amidst varieties of outlook and opinion.** Instead of criticizing Masonry, let us thank God for one altar where no man is asked to surrender his liberty of thought and become an indistinguishable atom in the mass of sectarian agglomeration. What a witness to the worth of an order that it brings together men of all creeds in behalf of those truths which are greater than all sects, deeper than all doctrines – the glory and the hope of man!

"While Masonry is not a church, it has religiously preserved some things of highest importance to the Church – among them **the right of each individual soul to its own religious faith.** Holding aloof from separate sects and creeds, it has taught all of them how to respect and tolerate each other, asserting a principle broader than any of them – **the sanctity of the soul and the duty of every man to revere, or at least to regard with charity, what is sacred to his fellow....**

"Of no one age, Masonry belongs to all ages; of no one religion, it finds great truths in all religions. **Indeed, it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and overreaches all creeds,** like the sky above and the river bed below the flow of mortal years, it does not undertake to explain or dogmatically to settle those questions or solve those dark mysteries which outtop human knowledge. Beyond the facts of faith it does not go. With the subtleties of speculation concerning those truths, and the unworldly envies growing out of them, it has not to do. There divisions begin, and **Masonry was not made to divide men, but to unite them, leaving each man free to think his own thought and fashion his own system of ultimate truth. All its emphasis rests upon two extremely simple and profound principles – love of God and love of man.** Therefore, all through the ages, it has been, and is to-day, **a meeting-place of differing minds, and a prophecy of the final union of all reverent and devout souls.**

"Time was when one man framed a dogma and declared it to be the eternal truth. Another man did the same thing, with a different dogma; then the two began to hate each other with an unholy hatred, each seeking to impose his dogma upon the other – and that is an epitome of some of the blackest pages of history. Against those old sectarians who substituted intolerance for charity, persecution for friendship, and did not love God because they hated their neighbours, Masonry made eloquent protest, putting their bigotry to shame by its simple insight and the dignity of its golden voice. A vast change of heart is now taking place in the religious world, by reason of an exchange of thought and courtesy and a closer personal touch, and the various sects, so long estranged, are learning to unite upon the things most worth while and the least open to debate. That is to say, they are moving toward the Masonic position, and when they arrive, Masonry will witness a scene which she has prophesied long ago.

"At last, in the not distant future, the old feuds of the sects will come to an end, forgotten in the discovery that **the just, the brave, the true-hearted are everywhere of one religion**, and that when the masks of misunderstanding are taken off, **they know and love one another**. Our little dogmas will have their day and cease to be, lost in the vision of a truth so great that **all men are one in their littleness; one also in the assurance of the divinity of the soul and 'the kindness of the veiled Father of men'**. Then men of every name will ask, when they meet, — Not, What is your creed?/ But, What is your need? High above all dogmas that divide, all bigotries that blind, all bitterness that beclouds, will be written the simple words of the one eternal religion – **the Fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting.**" (*Ibid.*, pp. 180-184; emphasis added).

It is hoped that the foregoing discussion by Bro. Newton of what Masonry is not will help the brethren in performing our duty to help defend Masonry against its critics or adversaries or to help preserve unsullied its good reputation. — eF.R.eN

**Rather than being a secret society, Freemasonry is a revealer of secrets. The great truths of ancient man were, in their time, also great secrets, and few were admitted into the sanctuaries where those truths were taught. Today the Craft teaches those great truths to all worthy men who ask to learn them. Many of these truths are taught in the degrees of the Symbolic Lodges; many more are taught in the various Rites which have sprung up in the course of Masonic history. - ILL. REX R. HUTHCENS, 33°, *A Bridge to Light*, p. 1**

## *Masonic Education*

### MASONRY'S BELIEF IN THE IMMORTALITY OF THE SOUL

We learn in the Lecture of the Sublime Degree that the acacia or evergreen is an emblem of immortality, while the setting maul, the spade, and the coffin are emblems of mortality; that by the acacia we are reminded of man's immortal part, his spirit or soul, "*which will live when time shall be no more*" because "*it is the inspiration of that great Divinity whom we adore and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never, never die*"; and that, therefore, we should "*endeavor to imitate the GMHA in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust, that we may be prepared to welcome death, not as a grim tyrant, but as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above where the Supreme Grand Master of the Universe forever presides.*"

We also learn in the Manual for Masonic Funeral and Memorial Services that "*This acacia, which once marked the temporary resting place of one illustrious in Masonic history, is an emblem of our enduring faith in the immortality of the soul. By it we are reminded that we have an imperishable part within us, which shall survive the grave and which will never, never die. By it we are admonished that though, like our brother, we too shall soon be clothed in the habiliments of death, yet, through the loving goodness of our Supreme Grand Master, we may confidently hope that, like this evergreen, our souls will hereafter flourish in eternal spring...*"

#### **WHO WAS THE GMHA?**

The GMHA (Grand Master Hiram Abif) and the "one illustrious in Masonic history," whose temporary resting place was marked by an acacia, are one and the same person. He was the one whom Hiram, King of Tyre, recommended to King Solomon to serve as the chief architect of the work at the building of a house erected to God and dedicated to His Holy Name, which was Solomon's most ambitious undertaking and the greatest work in the history of Israel.

We read in the fourth chapter of Kings I that Hiram Abif was "*a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass and he was filled with wisdom and understanding, cunning to work all kinds of brass. And he came to King Solomon and wrought all his work.*"

We also read in the second chapter of II Chronicles that in his letter to King Solomon, Hiram, King of Tyre, said in part: "*And now I have sent you a cunning man, endued with understanding, and cunning to work all works in brass, skillful to work in gold, silver, brass, iron, stone, timber, purple and blue and fine linen and crimson, also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men, and with the cunning men of my Lord David, thy father.*"

The term "Hiram Abif" (sometimes written as "Abiff") may mean Hiram my father or Hiram my father's. By "Hiram my father" is meant that Hiram, King of Tyre, referred to his namesake as Hiram the architect father, as learned and skilful men were wont to be called of old. In fact, the architect of the work at the building of the Temple in Jerusalem was also referred to as Solomon's father. By "Hiram my father's," on the other hand, is meant that Hiram, King of Tyre, referred to his namesake as the Chief Master Mason of his father, King Abibalus, who enlarged and beautified the city of Tyre.

In either case, in its *Short Talk Bulletin*, February 1934, the Masonic Service Association (MSA) describes Hiram Abif in the following manner:

1. Probably he stood five feet six inches in height, was bearded, swarthy in countenance, had dark eyes, his hair likely long and curly, his shoulders broad; for these were the characteristics of his people.
2. He was married and a father when he built the Temple.
3. He was a man famed for his art and science and craftsmanship, and thus, one who had already won fame and fortune before he was given the greatest task ever laid on the shoulders of a man of the time of Solomon.
4. He must have been, at least in private, treated by Solomon as a familiar friend, received by him as an honored guest at his table, and considered by him an equal. In public, however, Hiram Abif treated his lord and master with profound dignity.

The construction of the Temple was commenced in the fourth year of the reign of King Solomon, under the auspices of three Grand Masters – Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif, the widow's son – who acted together in concert as co-workers in governing the workmen and erecting the mighty structure which engaged their attention in more than seven years.

We learn in the Lecture of the Sublime Degree that everyday, at high twelve, when the craft were called from labor to refreshment, the GMHA went into the Temple "to view the work and see if any improvement could be made either for strength or (for) ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever Living God and pray for wisdom

necessary to enable him to draw designs upon the trestleboard, whereby the craft might pursue their labors."

Undoubtedly, this divinely inspired, wise man was, according to the Masonic Service Association once more, "*regarded with awe and veneration by those workmen whom he came to rule while building the Temple, and all their families and connections, because of his ability as a great artist. Tribes which but a short time back had been tent-dwelling nomads, whose art was small and whose handiwork was of the crudest, must have looked at one as skilled as Hiram Abif as at a magician, a miracle man, one equal to the very High Priest himself. No wonder they called him Abif, 'my father.'*"

## HOW DO THE BIBLICAL AND MASONIC DRAMAS DIFFER?

The biblical drama is a comedy because its protagonist, Hiram Abif, achieved his goal and it has a happy ending. The writer of Kings ends his tale with this sentence: "*Hiram made an end of doing all the work that he made King Solomon for the House of the Lord.*" The Chronicler, likewise, succinctly concludes with this statement: "*So Hiram finished the work that he was to make for King Solomon for the House of God.*"

The Masonic ritualistic drama, on the other hand, to me, is rather a tragi-comedy than a tragedy; for in a tragedy the protagonist meets his downfall (usually he dies) because of a defect in his character, while in a tragi-comedy the protagonist dies, but he achieves his goal. In the Masonic ritualistic drama, the GMHA was felled dead at his feet with the blow of a setting maul upon his head, and the antagonists, the three J's, who were supposed to be brothers and men of Tyre, failed to extort from the GMHA the secrets of a Master Mason. This means that the protagonist, the GMHA, lived up to his solemn promise not to give the secrets until the Temple was completed; he chose rather to lay down his life than forfeit his integrity.

Hence, in its *Short Talk Bulletin* cited earlier, the Masonic Service Association submits this conclusion: "*Legendary though our story of Hiram is, and must ever be, our conception of the Architect can continue to be an inspiring fact, and we the better men and Masons that it is such a man as this we are taught to represent.*"

We will take a closer look at the Hiram legend or tragi-comedy in a later edition of this official publication of our Grand Lodge. Suffice it to say for now that we should, each one of us, imitate the example of that celebrated artist whom we represented on the occasion of our raising to the sublime degree of Master Mason, by letting no motive make us swerve from our duties, violate our vows or betray our trust; but, like the GMHA, we must be true and faithful, ever determined to be Masons in creed and in deed on all occasions. – **eF.R.eN**

## MASONRY IS AS RELEVANT AND USEFUL AS EVER

by Flor R. Nicolas, GH

*(Lecture given before potential petitioners for the degrees of Masonry on the occasion of the Masonic Symposium sponsored by Marcelo H. del Pilar Lodge No. 272, led by WM Ernesto R. Carandang, on September 23, 2006 at Pandayan, Meycauyan, Bulacan)*

There can be no doubt that Masonry continues, and will continue, to be relevant and useful because it subscribes to a number of things which are sorely needed in every country and in every age, including this age of advance information, knowledge and e-economy.

There are many in our midst today who insist that God is dead, that religion is an exercise in futility, and that there is no longer any need of a Supreme Being as part of our life! But Masonry is one of those institutions that inflexibly insist that there is a God, the Almighty Parent of all men, and that, therefore, all men are brothers, who must realize that they are to aid, support and protect one another because God Himself requires of them that they love one another, the purpose of humanity dictated by Him being the universal peace and harmony among His creatures.

Masonry has always believed and taught that man is not only a physical being, but also a spiritual one, and that his spirit or soul is immortal because *"it is the inspiration of that great Divinity whom we adore and bears the nearest resemblance or affinity to that Supreme Intelligence which pervades all nature, which will never, never die."*

Therefore, what our detractors have been spreading, that Masonry is atheistic, or even a satanic, organization, is an utter lie. Since time immemorial, Masonry has required candidates for its degrees to express a belief in a Supreme Being, the supreme and sovereign Reality, the Architect and Master-builder of the Universe; otherwise, no obligation would be considered binding upon them. Be it known unto you, dear potential petitioners for Masonic degrees, that no atheist can ever be made a Mason.

Besides, Masonry has adopted the Volume of the Sacred Law as one of its three great lights, the two others being the Square and the Compasses. It admonishes us, its initiates, to regard the Volume of the Sacred Law as the great light in our profession; to consider it as the unerring standard of truth and justice; and to regulate our actions by the divine precepts it contains. Upon the altar of Masonry, moreover, lies the open Volume of the Sacred Law.

The Masonic principle, that all men are brothers, the whole human species being one big family, continues to be relevant, too; for mankind is still marked by man's inhumanity to brotherman. Because of this, Masonry continues to teach and propagate its touchstone tenet of brotherly love. If men of every country, sect and opinion come to practice this principle, the purpose of humanity dictated by God Himself, namely, the universal peace and harmony among His creatures, will be realized at last. Indeed, Masonry teaches us, its initiates, to be charitable toward all mankind.

Masonic charity is described by the Masonic Service Association (MSA) in the following manner:

*"It is a common error to regard charity as that sentiment which prompts us to extend assistance to the unfortunate. Charity in a Masonic sense has a much broader meaning, and embraces affection and goodwill toward all mankind, but more especially our brethren in Freemasonry. It is this sentiment which prompts a Freemason to suffer long and be kind, to control his temper, forgive the erring, reach forth his hand to stay a falling brother, to warn him of his error and whisper to his ear that correction which his fault may demand, to close his ear to slander and his lips to reproach; in short, to do unto others as he would be done by.*

*"Charity as applied to Freemasonry is different from the usual and accepted meaning. All true Masons meet upon the same level, regardless of wealth or station. In giving assistance, we strive to avoid the too common error of considering charity only as that sentiment of commiseration which leads us to assist the poor and unfortunate with pecuniary donations. The Masonic application is more noble and more extensive. We are taught not only to relieve a brother's material wants, the cry of hunger, etc., but to fellowship with him upon our own level, stripped of worldly titles and honors. When we thus appeal to him, giving him spiritual advice, lifting him up morally and spiritually with no sense of humiliation to him, we set him free from his passions and wants. To such charity there is a reciprocity rich in brotherly love and sincere appreciation.*

*"Freemasonry not only inculcates the principles of love and benevolence, it seeks to give them an actual and living presence in every occupation and intercourse of life. It not only feels, it acts! It not only pities human suffering, it relieves it! Nowhere in the world can a good Mason find himself alone, friendless or forsaken. The invisible but helpful arms of our Order surround him, wherever he may be."*

Indeed, as Ill. Albert Pike has pointed out, Masonry is useful to **the traveller**, "whom it enables to find friends and brothers in countries where else he would be isolated and solitary." Masonry is useful to other men, such as **the learned**, "because it affords them the opportunity of exercising their talents upon subjects eminently

worthy of their attainment"; to **the illiterate**, "because it offers them important instructions"; to **the young**, "because it presents them with salutary precepts and good example, and accustoms them to reflect on the proper mode of living"; to **the man of the world**, "whom it furnishes with noble and useful recreation"; to **the afflicted**, "on whom it lavishes consolation"; to **the charitable man**, "whom it enables to do more good, by uniting with those who are charitable like himself"; and to **"all who have souls capable of enjoying the charms of friendship founded on the same principles of religion, morality and philosophy."**

We feel proud (but not arrogant) of the fact that we have gained admission into the fellowship of the Craft, for Masonry is, indeed, a gentle and caring fraternity.

On my part, whenever I meet with my brothers in Masonry on the level, I invariably feel that I am important to them, and vice versa. Thus, fidelity and true friendship exist among us. While influenced by the pure principles of our ancient and honorable fraternity, we see to it that "hypocrisy and deceit are unknown among us"; that "sincerity and plain dealing distinguish us"; and that "with heart and tongue, we join in promoting each other's welfare and rejoicing in each other's prosperity." We are so strongly cemented by the ties of brotherly love that when we are together, we feel we are in the company of true and trustworthy friends in whose fidelity we can with utmost confidence rely.

I recall, at this juncture, a remark of a wise father to his son. "*The most valuable thing in life is a friend,*" the father said. "*But you yourself must be a friend.*" We are admonished by our fraternity to become true brothers and friends to fellow Freemasons in particular and to all men in general because Masonry, in its Spirit, is Friendship, first with God, and second, with our fellowmen.

Freemasonry, moreover, continues to be relevant and useful because it paints a picture of greater possibilities, constantly confronting us with the demand for self-improvement and urging us to stop making excuses for ourselves and get busy raising our ethical standards. **Freemasonry, indeed, is an endless pursuit of excellence.** It constantly reminds us that, as human beings made in God's image, we ought to walk in more noble paths and live by higher and higher standards. Herein lies the genius of Freemasonry. It gives us a vision of morality at its best; it stimulates us to learn and exemplify the principles of high ethical living; it provides us with working tools and emblems for use by us to develop ourselves to our highest potentials.

While many persons today are devoted to satisfying the senses, we Masons are dedicated to ennobling ourselves and others. While many persons today are selfishly pursuing physical rewards with a minimum of effort, we expend time, effort and money in pursuit of a course of unselfish service to God and fellow-creatures, ever endeavoring to observe such a prudent and well-regulated course of discipline as

may best conduce to the preservation of our corporeal and mental faculties; thereby enabling ourselves to exert the talents wherewith God has blest us as well to His glory as the welfare of our fellow-creatures.

Masonry is an institution having for its foundation the practice of the social and moral virtues. Because it is so, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Monarchs, as well as national and international leaders, have patronized its mysteries and joined in Masonic assemblies. Government officials and economic leaders in the private sector have joined its ranks. Many intelligent young men are seeking the fellowship of Masons the world over as a result of the movie National Treasure and the works of Dan Brown. Other intelligent young men will petition for Masonic degrees; for, as MW Enrique L. Locsin, PGM, has recurrently stressed, *"Masonry is a fraternity like no other."*

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## **Pinatubo Lodge No. 52 Conducts Medical, Dental Mission**

The "missionaries" pose for a photo after their hard day's work.

**MASONRY IS A FRATERNITY LIKE NO OTHER. -- MW Henry Locsin, PGM**

*In My Opinion*

# **BALLOTING**

by VW Godofredo V. Señires, Jr.  
Asst. Grand Secretary



A very important part of our Masonic labors is the balloting of a petitioner for degrees in Masonry.

We ballot a candidate for degrees or affiliation by putting a white ball or black cube into a ballot box. The ballot box shall contain as many white balls as there are members of the Lodge present, together with ten (10) or more black cubes. (Sec. 15, Article VI, Ordinances, Part II of the Constitution.)

**It might happen that, through connivance of some brethren in the Lodge, the ballot box would only contain all white balls. If this is done, it would be a violation of the above provision of our Ordinances.**

Our Masonic Law Book provides that, after the petition for degrees or affiliation is received by the Lodge, the same shall be referred to a Committee of three (3) whose members shall make a strict examination into the moral, mental, physical and other qualifications of the petitioner and make a report of their findings to the Master at the next stated meeting, unless further time is granted. (Section 10, Article VI, Ordinances, Part II of the Constitution).

The petition shall first be regularly published in the Grand Lodge Circular No. 12, which comes out every 10<sup>th</sup>, 20<sup>th</sup> and 30<sup>th</sup> of the month. No balloting shall be made on the petition of a candidate, unless his name shall have been regularly published in the Grand Lodge Circular No. 12 and proof of publication thereof is presented prior to the balloting. (Section 16, Article VI, Ordinances, Edict No. 126).

**This provision of our Ordinances will be violated should the Lodge proceed to ballot the petitioner without first having the petitioner's name regularly published in Grand Lodge Circular No. 12.**

Before the ballot is taken, there may be discussion of the qualifications of the petitioner and of the propriety of receiving him into the Lodge as may seem proper. (Section 19, *ibid.*).

At any time after the petition for degrees or affiliation is received, objection to the election of the petitioner may be made orally or in writing by any member of the Lodge privately to the Master. If the objection is made before the balloting, it shall

have the effect of a rejection by ballot unless the objection is withdrawn within sixty (60) days. (Section 23, *ibid.*).

**This provision of our Ordinances will be violated if the Master shall proceed to ballot the petitioner, despite an objection by a member of the Lodge.**

If the objection is made after the election (balloting) and before initiation, the petitioner shall not receive the degree until such objection shall have been withdrawn, and such objection shall, unless withdrawn within sixty (60) days, have the effect of a rejection by ballot and shall be so reported to the Grand Secretary. Whenever such objection be made, the Master shall report the fact at the next stated meeting of the Lodge and the sixty (60) day period shall commence to run as of the date of such meeting. (Sec. 24, *ibid.*).

**Under this provision, the objection may be made orally or in writing. If the Master shall proceed to confer the first degree of Masonry on the candidate, despite the objection, this provision is violated.**

If the objection is made after the petitioner's initiation but before being passed or after passing, before being raised, the cause of the objection must be stated in writing. If no cause is assigned, the Master may disregard the objection and proceed to confer the remaining degree or degrees. If the cause assigned seems insufficient to the Master, he shall state the matter to the Lodge at its next stated meeting, and the Lodge shall then decide by majority vote taken in the usual manner. If, however, the objection seems to the Master to be sufficient or to merit investigation, or if the Lodge shall so decide, the Master shall appoint a committee to inquire into the cause of the objection, to fix the time and place for its meeting, have the objector summoned and the applicant notified thereof, and the Masons whose statements seem necessary or proper summoned then and there to appear. (Article 25, *ibid.*).

The committee shall meet at the time and place fixed. The Master shall, ex-officio, be a member and chairman thereof and the Secretary, or a brother appointed in his place, shall record the proceedings. Any statement made shall be taken down by the Secretary or at the option of the Master, by a qualified stenographer who shall be a Master Mason in good standing. The committee may adjourn from time to time and shall have entire charge of the investigation. The committee may hear the statements privately or in the presence of the objector and the petitioner or either of them, and neither shall be allowed to object to the committee or its methods. It may take the statements of Masons and non-Masons in such manner as may seem to it proper. It shall make a report to the Lodge at to the next stated meeting, stating fully the cause of the objection and its conclusion thereon. The statements upon which the report is based shall be read in the Lodge, if required. (Sec. 27, *ibid.*).

Upon the reception of such report, and should the cause assigned be, in the opinion of two-thirds (2/3) of the members present taken by secret ballot, not a valid and Masonic one, the Lodge may confer the degree/degrees in the same manner as if no objection had been made; and if the objection is a valid and Masonic one, the Master shall not allow the same and no appeal may be taken therefrom. If the objection is sustained, the part of the fee for the degree or degrees not taken by the applicant shall be returned to him. (Sec. 27, *ibid.*)

**Any violation of the above-cited provisions of our Ordinances constitutes unmasonic conduct which may cause the offending brother Mason to be reprimanded, suspended or expelled from the Fraternity.**

The Worshipful Master is directed under our Masonic Law Book to give the brethren who are about to ballot a candidate the following charge:

*"One of your important privileges as a Mason is that of accepting or rejecting all who may apply for the degrees or for membership. I wish to impress upon your mind an immense power for good or evil with which you are entrusted. The white ball, secretly cast by you, signifies your approbation of any candidate who may apply, while the black one, when cast by you, signifies that the candidate is unworthy for some reason known to you, and will have the same effect as though each member of this lodge were to cast one of them. Hence, how important it is that you should be extremely careful in depositing your ballot, always remembering that white balls elect and black reject. The ballot, my brother, is inviolably secret, and you are cautioned that to discuss or make known your ballot is one of the greatest of Masonic offenses. The ballot is never the proper place to exhibit petty spite toward any individual within or without the lodge, and the ceremony attending the casting of a ballot is equivalent to a sacred promise to cast it in accordance with your obligation. (Edict No. 83, Puno.)*

**Masonry develops the best traits in man's character; it tends to make him benevolent, kind-hearted, sympathetic, and charitable. We should remember that charity is not confined to financial aid to those in need; it includes looking with compassion upon the faults of our Brother, overlooking his shortcomings, and using our best endeavors to reclaim him if he has gone astray. – MW Manuel Camus, our Grand Master in 1934 (Oct. 16, 1875 – Dec. 22, 1949)**



## Hard Talk

by Mawi Lazaro, Jr., PDDGM (NCR-E)

### 1. Legitimate Grand Lodges

(Excerpts from a paper delivered by the author at the Masonic District NCR-F's Masonic Education held September 16, 2006, at the Capitol Masonic Temple)

*"The formation of a Grand Lodge is not a plaything; it is not like just playing domino. It comes along from a genealogy of ancient orthodoxy, of established regularity and of reputable international recognition and amity."*

#### Flow

1. Origins of Lodges
2. The First Grand Lodge
3. Subsequent Grand Lodges
4. The Grand Lodge of the Philippines
5. A Clandestine Formation

#### 1. Origins of Lodges

Masonry is a science based on ancient usages. William C. Councell, a Past Grand Master of the Grand Lodge of the Philippines, researched and wrote that Masonry can trace its roots from "a Vellum Manuscript book of about four by five inches in size which .... was listed ... at Oxford in 1697 A.D. It was purchased for the King and was included by David Casley in his Catalogue of the Manuscripts of the Royal Library (1734 A.D.) under the title (possibly chosen by himself), **A Poem of Moral Duties**. King George II included it when he made a present of the Royal Library to the British Museum in 1757 (the Grand Lodge was then 40 years old) and for that reason the MS was Christened (by R.F. Goult and others) the Regius (or Halliwell Manuscript) MS.

"It lay unnoticed until J.O. Halliwell, a non-Mason, chanced to discover that it was not a poem, though written in doggerel verse; and was not on moral duties, but a document which had been written for an old Lodge of Freemasons. He discussed it in a paper read to the Society of Antiquarians in 1838-9 A.D. under the head of 'On the Introduction of Freemasonry into England.' After his marriage he hypenated his name to Halliwell-Phillips; the MS is often called by that name.

"The Regius Poem or Halliwell Manuscript lay great stress on the mason leading a moral life and respecting the chastity of his Master's and Fellow's wife and daughter.

"It proved by documentary evidence that permanent Lodges of Freemasons had existed before 1400 A.D.; that Freemasons were in a class apart from other Masons; and that our Fraternity had not grown out of the building craft in general, but out of a highly specialized branch of it.

"Before the middle of the 14<sup>th</sup> century a Lodge of Freemasons was temporary. .... The documents used to constitute permanent Lodges that the Old Charges are a continental divide across our history, .... Thus it is in those permanent Lodges, not from the building of the craft in general, or even from Operative Freemasonry in general, that the history of our own Speculative Fraternity *properly begins*.

"The second oldest existing version of the 'Old Charges' was written ten to twenty years after the Regius... It was published for the British National Collection in 1859 A.D., and was edited by Matthew Cooke, was published by T.Spencer, London in 1861 A.D. and was named the Cooke MS, after its editor.

"The third and last portion of the Cooke MS. consists of the Charges, points, offices, rules and regulations by which the Lodge would govern itself, or any other Lodge under the same constituting document."

## 2. The First Grand Lodge

"Before the invention by lodges of a Grand Lodge, the former were represented by their officers in conferences, or what was claimed as 'Quarterly Communications' or 'Annual Assembly' by James Anderson in his *Constitutions* (1723), among the same, thus Landmark No. 12. But the phenomenon of representative democracy became a formal organizational practice with the formation of a Grand Lodge and with every formation of its kind thereafter."

*(All other succeeding citations have been lifted from Brother Bernard E. Jones' Freemasons' Guide and Compendium (1950), unless otherwise stated.)*

"According to Dr. James Anderson, the formation of the first known Grand Lodge had a serious initiative in "A.D. 1716, the few Lodges at London .... thought fit to cement under a Grand Master as the Center of Union and Harmony, viz., the Lodges that met ....

There were four lodges at the start. "They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a GRAND LODGE pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (calle'd the GRAND LODGE) resolv'd to hold the Annual Assembly and Feast, and then to chuse a GRAND MASTER from among themselves, till they should have

# The Cabletow

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the Honour of a Noble Brother at their Head....." The first Grand Master was Antony Sayer. He was followed as Grand Master by George Payne, and then by John Theophilus Desaguliers, and then again by George Payne."

Take note that "a Deputy Grand Master was appointed (*not elected*) in 1721." The "Grand Lodge had a Secretary in 1723 and a Treasurer also, but neither of these officers had the status of a Grand Officer at that time."

Furthermore, an account of the 1717 event was published in 1763 *The Complete Freemason; or Multa Paucis for Lovers of Secrets*, it was written that 'four lodges met together on St John's Day, and that the Masters and Wardens of six lodges assembled together.' While this statement "has led to much argument, most students feel that there were actually four lodges, and not six, present at the meeting. .... By 1725, the so-called engraved list appeared to have grown to a considerable number of sixty-four (lodges)."

According to Brother Anderson again, "the Grand Lodge was in its earliest days a modest organization. Its officers were a Grand Master (elected annually) and two Wardens. Its members were the Masters and Wardens of the 'four old lodges' that had founded it and of any lodges that afterwards adhered to it. These 'private' lodges each had its Right Worshipful Master, a Secretary and Treasurer, Tyler or somebody acting as Tyler, and Stewards or Brethren acting as Stewards. In the lodges of the first half of the eighteenth century the period of election for the Master might be quarterly, half-yearly, or yearly."

With a Grand Lodge, the "the three lights" of every blue Lodge which constituted the former elected the Grand Master. Thus, representative democracy among the constituent Lodges was translated into the absoluteness of power or the centralism by the Grand Lodge or by its Grand Master, who in turn was expected to rule the entire "body of the Craft". Such were the origins of our democratic centralism, whereby the absoluteness of power by the Grand Lodge or by the Grand Master, based on democracy within the "body of the Craft," generated the centralism to rule and guide its body of organic Lodges.

Clearly, the mandate of the Grand Master then was derived from the majority vote of the "body of the Craft", consisting of the lodges' Masters and Wardens, and from such has been generated the absoluteness of his power to direct the "Grand Assembly of Masons."

After the formation of the first Grand Lodge in 1717, "The history of Freemasonry in the 18<sup>th</sup> century is disfigured by a long and violent quarrel, in the course of which a rival Grand Lodge, known in committee stage from 1739, came into official existence in 1751. The new Grand Lodge dubbed itself as the 'ancients' while the 1717 Grand

Lodge was dubbed as the 'moderns'. The new one had the name 'The Most Ancient and Honourable Fraternity of Free and Accepted Masons'.

"In general, there were two main causes of the trouble. One was the apathy and neglect of the Premier Grand Lodge and its apparent inability to rule the Craft. The other was the differences in ritual and ceremonial practice that existed or developed in the early part of the century."

As to the first of these, the Premier Grand Lodge was going through a difficult period from the 1730s to the early 1760s. Horace Walpole, himself a Mason, wrote in 1743 that the freemasons were in low repute in England. A series of processions of mock-masons had cast ridicule on the Order. Its Grand Masters had taken but little interest in their duties; some of them had even neglected them.

As to the second, the so-called "moderns" had only two degrees while the "ancients" already had what we now have as three.

The conflict between the two bodies continued until the Union in 1813. It started in earnest with the constitution in March 1810 of the Lodge of Promulgation. The union agreed on the revision of degrees to become three degrees. They also decided that there should be a Masonic festival, annually, on the Anniversary of the Feast of St. John the Baptist, or of St. George, or such other day as the Grand Master should appoint. The actual union took place at Freemasons' Hall on St John's Day, Dec 27, 1813.

### **3. Subsequent Grand Lodges**

From then on, there has become a standard of the rituals, ceremonies, procedures, instructions etc, which has thus spread across Europe and even the Atlantic.

Of the initial twenty-one Grand Lodges in the United States, through which the first Lodge under American Jurisdiction was established here in the Philippines, 7 had been originally formed by the traditional three subordinate Lodges uniting to form a Grand Lodge in Masonically Free Territory, 4 were formed by four Lodges, 4 by five Lodges, one by six Lodges, one by 8 Lodges and one by 12 Lodges. One of these Grand Lodges — the number of Lodges originally composing it in not known — sprang from a Provincial Grand Lodge directly under the Grand Lodge of England.

Please take note that the formation of Grand Lodges dovetails the formation of a nation's body politic and economic life. The Grand Lodges across Europe, being formed along national boundaries, got their dispensations from the premier Grand Lodge.

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Those in what is now east coast United States started out along the individual colony states. But just the same, they got their dispensations from the premier Grand Lodge. The Grand Lodge of Pennsylvania in 1731 was the first one granted by the Grand Lodge of England. Next came Massachussets in 1733; South Carolina in 1737. Then came the formation of Grand Lodges along the Eastern Coast United States — Georgia in 1735; New York in 1781; Virginia in 1778; New Jersey in 1786; Maryland and North Carolina both in 1787; Connecticut and New Hampshire on the same date July 8, 1789.

There are clear patterns here:

1. The Grand Lodges were formed by regular Lodges which had dispensations from their mother Grand Lodge to form a new Grand Lodge.
2. The resulting Grand Lodge had a dispensation from the Grand Lodge parent of the constituting subordinate Lodges.
3. The Grand Lodges were formed in Masonically-free territories.

In 1929, the "Basic Principles for Grand Lodge Recognition" were adopted by the United Grand Lodge of England.

To be eligible for recognition, a Grand Lodge must (a) be regular in its origin, (b) be truly independent and self-governing, and (c) adhere to the Ancient Landmarks.

With respect to regularity in origin, we can say that the original Grand Lodges (England, Ireland, and Scotland) were formed themselves Time immemorial Lodges, in English Parlance, the 18<sup>th</sup> century. In the United States of America, three State Grand Lodges were formed by two Lodges; one was formed by a Grand Convention of Masons. Subsequent Grand Lodges follow the modern rule.

A Grand Lodge must have been established by: (1) recognized Grand Lodge, or (2) three (nowadays) regularly constituted private Lodges, formed in accordance with in the rules of a Regular Grand Lodge.

A Grand Lodge must have undisputed authority over Craft (or basic) Freemasonry within its jurisdiction, and not be subject in any way to or share power with any other Masonic body.

## 4. Grand Lodge of the Philippines

The gold rush of 1849 drew in a flood of settlers pioneering into California. Among them were Masons who, after having been granted dispensations from

Grand Lodges in the east coast United States, formed their blue lodges. Three of these, after being allowed by their mother Grand Lodges, subsequently formed the Grand Lodge of California on April 17, 1850.

The Grand Lodge of California, in turn, granted dispensation to three blue lodges (Manila, Cavite, and Corregidor) to form the Grand Lodge of Free and Accepted Masons of the Philippine Islands. The Grand Lodge to which we now belong was formed on Dec. 11, 1912, on the basis of a Constitution for "The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines." Three Lodges were represented each by three brethren. There were six past masters of the lodges represented, who were considered "visitors".

No wonder that shortly after its formation, the Grand Lodge of the Philippines was granted recognition by the family of regular Grand Lodges the world over. It has since established official fraternal relations with such Grand Lodges.

The Grand Lodge of the Philippines then granted dispensations for the formation of blue lodges in China and Japan. Later on, these lodges, requested from the Grand Lodge of the Philippines, and were dutifully granted, dispensations to form their respective Grand Lodges, whose Masonic jurisdictions were likewise subsequently recognized by other Grand Lodges the world over.

## **5. A Clandestine Formation**

During the current Masonic term, so far, no charter of any existing Lodge has been dissolved or arrested. For the record, no Lodge, even those in Cavite, has surrendered its charter. Technically speaking, no Lodge has yet forfeited its charter, as only the Grand Lodge can declare any forfeiture conclusively.

Last September 10, 2006 some 113 former brethren from Cavite decided to break away from the Grand Lodge of the Philippines, and decided to form what we now consider a clandestine and irregular grand lodge. The leaders of these brethren even surreptitiously brought along in such breakaway the names of lodges which Masonically and legally-speaking belong to the Grand Lodge of the Philippines.

Just how can they form a regular grand lodge when, in the first place, the charters of the lodges they purportedly claim belong to the Grand Lodge of the Philippines? For those Lodges whose offices have been left vacant due to the breakaway, the Grand Master has issued a dispensation for the vacancies to be filled up. And the brethren who have remained loyal to the Grand Lodge of the Philippines have resumed the Masonic labors of their respective lodges.

The 113 former brethren have been expunged from the rolls of the Grand Lodge and of their respective Blue Lodges. This has been posted on our website.he world.

On September 18, 2006, MW Frederick L. Sorsabal, Grand Master of the Grand Lodge of California issued a memorandum to all his member lodges' secretaries, thus, "We have become aware of the recent organization of a breakaway grand lodge in the Philippines which calls itself 'Independent Grand Lodge of the Philippine Islands.' Please be aware that this is considered to be a clandestine grand lodge. Those lodges belonging to this clandestine grand lodge are 1. Cavite#2, 2. Pilar #3, 3. Bagong Buhay #4, 4. Emilio Aguinaldo Memorial#5, 5. Bagong Ilaw#6, 6. La Naval#7, 7. Mendez-Nunez#8. Please note that these lodge numbers may not correspond with the number on a dues receipt, nor a number in the *List of Masonic Lodges*, because they have been renumbered by the clandestine Grand Lodge."

In a word -- **bastardo!** So mote it be!

(Per Mackey's Revised Encyclopedia, 1956 ed., Vol. 2, p. 991)

**SUPREME AUTHORITY.** The supreme authority in Freemasonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite is a supreme authority which controls and directs the acts of all subordinate Bodies of the Rite. In the United States, and in the American Rite which is there practiced, it would, at the first glance, appear that the supreme authority is divided. That of Symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of the Royal and Selected Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided.

But the supreme authority of Freemasonry in each State (country) is actually vested in the Grand Lodge of that State (country). It is universally recognized as Masonic Law that a Freemason expelled or suspended by the Grand Lodge, or by a subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the Ancient and Accepted Scottish Rite. Nor can he be permitted to visit any of the Bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge.

So the status or condition of every Freemason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

## 2. Masonic Ortholinons

**(Speech worked out after an impromptu one delivered on September 29, 2006 at the Masonic District Region III-C's "Tribute to Elders" at SBMA City)**

Before anything else, allow me to congratulate Worshipful Master Ric Sarreal of Teodoro R. Yangco Memorial Lodge No. 351 for hosting a tribute of this kind, specifically for the elders of this Masonic District R-III-C covering Zambales and Olongapo City.

As I look around the hall, I notice that many of you would have been like my father, if he were alive today. In a sense, then, allow me to include my father as one of those being honored by this occasion.

At the outset, I tell each and every one of you that I am indeed very happy that Zambales brethren have by and large ignored the courtship of former brethren, who, last September 10, opted to break away from our one and only Grand Lodge of the Philippines (GLP). I am dwarfed by the presence of the incumbent DDGM, the two incumbent DGLs, the Grand Lodge Inspectors and the numerous past DDGMs, past DGLs and Past Masters gathered here tonight. They epitomize the stalwarts of the district, whose leadership has been handed down in an ordelry manner year to year.

I once asked my father, a Traveller himself, how to write a speech. His advice was — *"Don't write it down; say it straight from the heart."* And then there was this addendum — how your audience will take your speech as acceptable is a function of two things — familiarity and comfortability. That unless these two dimensions are addressed, a speech may be meaningless or unappreciated.

Whatever, I am almost certain that many of us here would agree that all of us entered Masonry with varying motivations. Consistent with the treatise of American humanistic psychologist Abraham H. Maslow, our fundamental motivations ranged from the most basic human motivation, which was for food and sex, to possibly the highest, which is spiritual.

For our having been sorted out as petitioners to Masonry in times past, the brethren were generally of the inclination or belief in the "goodness" of human nature. Maslow once wrote — *"Human nature is not nearly as bad as it has been thought to be. In fact, it can be said that the possibilities of human nature have customarily been sold short. Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than suppress it. If it is permitted to guide our life, we grow healthy, fruitful, and happy."* To a great extent,

I would dare say that most of the elders gathered here tonight have hung on to Masonry, more than any other institution, for their moral and spiritual development.

As I try to enhance the value and contribution of our elders, let me share with you, if not introduce, the word "*ortholinon*." Etymologically, *ortholinon* is derived from the Greek word *orthos*, meaning "straight," and *linon*, meaning "thread." It was coined by a Japanese philosopher named Chikuro Hiroike (1866-1938) to denote the lines of benefactors common to mankind who have contributed to the realization of human existence, development, security, peace, and happiness.

## **Ortholinons may be classified as follows:**

**Family Ortholinons.** They are our parents and ancestors, the benefactors of family life. They are the source of life and those who have raised us:

**National Ortholinons.** They are the benefactors of national life. They perform the central role of maintaining unity. Without this unity it is impossible to maintain national order and to reform the functions of our state. At the moment, there seems to be no one fitting the role, as our society appears to be split right down the middle.

**Spiritual Ortholinons.** They are our benefactors of spiritual life, i.e., the line of the men of supreme morality such as the sages, as well as those who bring about enlightenment and salvation according to the teachings of the sages (e.g. Socrates in Greece, Confucius in China, Buddha, Christ, the Prophet Muhammad).

**Masonic Ortholinons.** They are the benefactors in our Masonic life. They can be found in various occupations — administrative, educational, business, cultural, civil society groups — whom we must respect in a similar way. They are our seniors in our Masonic journey who share with us their wisdom and knowledge in Masonic praxis. They are living examples of how we should be guided by the square, level and plumb, among others. They have given us various benefits, we call them wages in Masonry, in the realm of human survival, development, security, peace, happiness and spirituality.

My father, brethren called him Memo, used to wear a safety pin across his left breast. It signified, he said, the symbol of helplessness or nakedness at childbirth. That we all had to depend on those around us for our survival, and that all of our lives we should be thankful to those who have gone ahead of us, who formed these civilizations and cultures, including the infrastructure that we now have. In a sense, they are all benefactors of mankind.

Similarly, we owe to our elders in Masonry the economic, physical and moral infrastructure that they have so far established. The whole infrastructure of Masonry that has been established here and abroad is no mean thing. It encompasses not only territorial boundaries; it also transcends religious and political, even ethnolinguistic barriers. And that would show in all over the Masonic jurisdiction. That includes this Masonic District in Zambales.

That is why, as we pay tribute to our Masonic elders, or if you would allow — our Masonic Ortholinons — we should recognize that we owe them a moral debt, a debt of kindness. They taught us a lot about Masonic systems and how to think along such. They continue to share with us their vision, even as they individually practice it on their own. They are untiring in teaching us how to work out mental modules and problems in Masonry. They have been our indefatigable instructors at Masonic proficiency and self-mastery. And they are always with us in our activities at team-learning, especially in teamwork at rendering concrete services to our communities. They have provided us with moral strength every step of the way.

They have always been around to remind us, one way or another, of what they see as right vis-a-vis what is wrong. And in the delivery of their effective messages, we learn the wisdom of the ages — there is nothing as gentle as real strength, but there is nothing as strong as real gentleness.

### **Back to Basics (cont.)**

*Because of the acts of some of our brothers, let us all reflect on the fundamental teachings of our Craft. Our Fraternity has stood the test of time because of our laws, both written and unwritten.*

*If only we keep in our hearts the obligations we took at the Altar, we will always be guided in our actions. In all our obligations, obedience is demanded of us: otherwise, there are commensurate penalties.*

*In our search for Wisdom and Truth, we must always be guided by the noble and time-honored virtues cherished by those who preceded us. The hallmarks of purity and integrity of character are Humility, Temperance, Chastity and Gentleness.*

*I urge you, my brethren, to take heed and keep your obligations to heart. May the GAOTU bless us all!*

## *Stirrings in the Beehive*

by Bro. Generoso G. Calonge  
Island Luz Minerva Lodge No. 5



## THE GRAND LODGE BOYS

Many years ago a group of Brothers lived in a dormitory at the Grand Lodge, sharing a bond that was quite unique. Those who resided outside Grand Lodge accommodations could not see the uniqueness of the ties that linked the Grand Lodge boys together. I interviewed a few of the so-called Grand Lodge boys, and their anecdotes constitute a story of fraternal spirit that will rekindle and flash back nostalgic memories of a bygone era.

### **Louie Oreta**



Brother Louie stayed at the Grand Lodge Dormitory between 1995 and 1998. He said there never was a dull moment in the Dorm. Everyday he met new Brothers from all over the country. This served him in good stead in his travels as he met them again in other places. Because of his stay at the Dorm, he was in contact with practically all Lodges.

"If there will be a new Dormitory at the Grand Lodge," he said, "I'll readily come back." Had the Grand Lodge Dorm not been gutted by fire, he might still be staying there, having seen the advantages of living in there. Staying at the Dorm was inexpensive, but it was also convenient and full of fun, for invariably one experiences that nice feeling of being with Brothers.

### **Paul Ocampo**



Brother Paul resided in the Dormitory twice, and, on both occasions, at extended periods of time: from 1979 to 1982 and from 1986 to 1991. He said that he felt very much at home at the Dorm: There were "solid ties" among the residents. He narrated a story about a Brother from one of the provinces who left the Dorm at about 4:00 in the morning. This Brother was said to have been accompanied by one who was wearing a white barong. When the security guard at the ground floor was asked minutes later where the Brother's companion was, the guard allegedly swore that the Brother was accompanied by no one! He also told a story about a Brother who has a sibling who owns a house on Benitez Street close to the Grand Lodge building. One night, after arriving quite late at the Grand Lodge premises, he

decided to spend the evening at the Dorm instead of sleeping at his blood brother's house. While on one of the beds, a Mason allegedly offered him barbecue, which he refused because he felt very tired. When he got up to relieve himself at the rest room, he found out that he was all by himself in the Dorm and there was no one who could have offered him barbecue!

But foremost in the mind of Brother Paul was the atmosphere in the Dorm during holidays. During Christmas time, for instance, there was a lot of caring among the brethren. It was like, in the words of Brother Paul, "sharing within a family."

## **Gilbert Pazcoquin**



Brother Gilbert did not stay at the Dorm. However, he experienced sleeping there for about three times. He said that the canteen provided an area that was a good catalyst for fraternal interaction. It was a center for discussion, jokes and banter among the brethren. He longs to see the equivalent of a Dorm and a canteen where Brothers can lounge around and exchange information, serious or otherwise.

## **Mariano Remoquillo**



Brother Boy lived at the Dorm for 2 years, from 1998 to 2000. He felt a very congenial atmosphere in the place. He said that he experienced real brotherhood in the years he was a resident. He narrated a touching story of fine brotherhood in action. One day he was packing his bags for a work-related trip. As he was folding his coat, a Brother, Justice Nathaniel Grospe, noticed him to be busy and occupied. Brother Grospe offered to pack Brother Boy's bags, taught him how to nicely fold his coat and arrange other items that needed to be brought. Brother Boy spoke very highly of Brother Grospe. He said that Justice Grospe was a very humble man. Though he was a Sandiganbayan Justice, he had an inexpensive car. Bro. Remoquillo claims, at least once, to have pushed the car to help jumpstart it. Bro. Boy says that he had a better car than Brother Grospe's!

Past Grand Master Ricardo Galvez, when still a Court of Appeals Justice, occasionally played the piano at the Swiss Inn because there were no entertainers around! On one occasion, the singer had to suddenly leave to join her family for an important matter and PGM Galvez willingly obliged to do the job! PGM Galvez had his own house in Metro Manila but preferred to stay at the GLP Dorm. He wanted to be close to the brethren.

Brother Boy has his own hair-raising story to tell. He recalls that it was November 1 but does not remember the year. There was a brownout in the Grand Lodge compound and nearby areas. But, believe it or not, he said: THE CEILING FAN WAS

# The Cabletow

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WORKING! In response, he gathered all the Brothers, got candles and lighted them and prayed. The fan finally stopped!

Brother Boy was so animated when he told the story about one Brother, Governor Juan Frivaldo. Brother Boy said that Brother Waldemar Valmores got operated on in the chest. It was Brother Boy who brought him to the hospital. After Brother Valmores got discharged, he did not want to proceed home, according to Brother Boy. Instead, he wanted to be taken care of by the brethren at the Dorm. After his operation, Brother Valmores was very enthusiastic to show his scars to Brother Frivaldo as some kind of a "badge of courage." Not to be outdone, Brother Frivaldo then brought up his shirt and showed his numerous scars – more than those in Valmores' body. Brother Frivaldo's many wounds were the result of gunfire from an ambush!

## Mawi Lazaro



Brother Mawi who lived not far from the Grand Lodge building frequented the Grand Lodge building and premises from about 1994 to Friday, August 12, 2000 – the day the Dorm got burned! He said, "The Dorm was a very good place to be in, especially far a new Mason. It was in the Dorm that I was able to consult with a significant number of knowledgeable brothers to clarify the coded entries in the Monitor."

Brother Mawi said, however, that he did not encounter any ghost at the Dorm. "What I experienced," he stated, "was the incomparable camaraderie among the brethren."

It was nice of him to recall the evolution of the Dorm. He told the story of the three stages of its development. The first stage was when it was made of wood in a barracks-like structure. This building was maintained until the early 90s. The second stage was when rooms were constructed for occupants. The third and final stage, until it was burned, was when the rooms were remodelled to accommodate one to two Brothers per room.

Brother Mawi said that he occasionally slept in the Dorm particularly after having social fellowship with some brethren. According to him, the cost of sleeping in the Dorm for one night was only Php50.

His final remark was that he enjoyed being with brethren in the Grand Lodge building and premises.

## Hermie Palamine



Brother Hermie is the classic last but not certainly the least in this series of interviews. He appears to have stayed the longest in the Dorm. He lived there for nine years (1991 to 2000) and also never incurred any debt in connection with his stay.

Brother Hermie fondly recalls a typical day in the Dorm. It involves drinking coffee almost everyday. He remembers Brothers Franco Neri (now residing in Cagayan de Oro City), Pablo Lee (probably an Australian citizen by now), and Rey Peralta (presently in Cotabato), who alternately prepared coffee to start their day. Brother Hermie stayed in Room 3, which was referred to as the "East Wing." In his company at the Dorm were two very amiable brothers: Justice Grospe and Justice Galvez. Justice Grospe was said to have frequently lectured to brethren who cared to listen about his concepts of a "hall of justice." This hall prominently featured "justice delayed," "justice denied," and "just tiis."

Brother Hermie emphasized that because brethren at the Dorm acted on the level, a resident or visitor would never know the stations in life of the others until he got to know them well. The Justices above-mentioned, for example, acted with such humility and ordinariness that Dorm brethren who were not personally acquainted with them would never suspect that they were very important persons.

Brother Hermie appeared to have validated the claims that there were "ghosts" on All Saints Day. One November 1 (he forgot the year), Brothers Hermie and Franco Neri were left in their room. They noticed that the door of Room 3 opened without their assistance! Brother Franco had to close the door again. Again, on another November 1, Brother Hermie, Brother Boy Remoquillo and Brother Franco were together at the Dorm. Suddenly, power was interrupted. But their electric fan continued to work! Still on another November 1, Room 1 was filled with foul smell that could not be explained by anyone. In Room 2, the door was locked from the inside and our resident brothers had to destroy the lock from within to be able to get out of the room!

Another story by Brother Hermie goes this way: A newly checked-in Brother saw someone sleeping on a bed. Not wanting to disturb the Brother, he slowly chose to lie down on another bed. When he woke up, he asked another brother about the "Brother" who was sleeping. Brother Roger Bernales, who was the person asked by the newly checked-in Brother, replied that, in the first place, there never was anyone sleeping on said bed!

Then there was the story of someone who lived in the Dorm for about two years. This man allegedly claimed that he was a Mason. During the administration of Grand Master Rizal Aportadera, he ordered that records of residents be checked

# The Cabletow

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to verify their Masonic status to confirm their eligibility for renting rooms. This person was found out to have been a non-Mason. It is suspected that this non-Mason had even attended a tiled installation!

According to Brother Hermie, the Dorm was also a "refuge" for Brothers fleeing from their wives for one reason or another! Our Sisters who, in fits of rage, asked our Brothers to leave their homes due to domestic differences had driven some of them to the Dorm as a sanctuary for tranquil evenings!

The character of Brothers showed clearly while they lived in the Dorm. There were loud snorers and excellent story-tellers. Brother Hermie is proud to say that there is no place better than the Dorm for a Brother who is sick or indisposed. Why? Because at the Dorm, sick Brothers were treated like babies and extended the kindness deserving of real family members.

The Grand Lodge Boys manifested fraternal love and understanding unseen elsewhere. Is it not time to have another Dorm to relive those times when a Brother can claim to have a home away from home? The fraternity teaches kindness and brotherly affection. A new Dorm can speak volumes about our attempt to develop camaraderie, oneness of spirit and relief in words and in actions. While the memory etched in the minds of the Grand Lodge Boys will be with us for sometime, it does not appear farfetched to envision the rise of another Dorm where new anecdotes will germinate and make future generations of Masons smile, laugh, cry and pray at the same time.

Long Live the Grand Lodge Boys! Long live Freemasonry!

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## NAGA CITY LODGE HAS NEW TEMPLE

by VW Carlos "Itos" Briones

Having held their meetings in the temple of their Mother Lodge, Isarog No. 33, and desirous of extricating themselves from her apron strings, the officers and members of Naga City Lodge No. 257, led by WM Bernie Asetre, accepted the offer of VW Edgardo C. Quinto, PDGL, that they use as their temporary temple the gym and physical fitness studio on the ground floor of his formidably huge and sturdy residence in Pili, Camarines Sur.

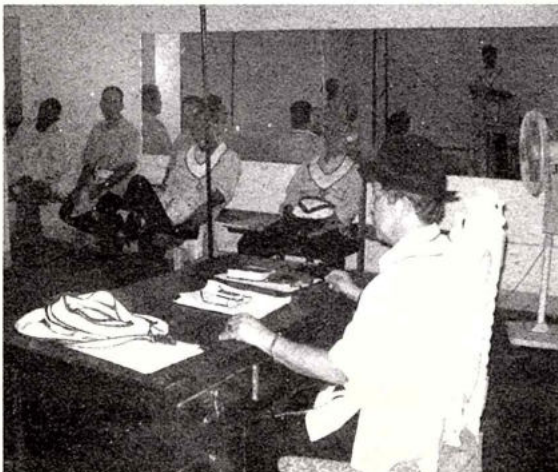
On August 18, aided by some petitioners who had undergone the usual orientation, the brethren of the Lodge rolled up their sleeves and sweated in out the whole day to transform the gym-studio into a makeshift but functional lodge.

On the day following, they held their first stated meeting in their new temple. Then they relished the sumptuous meal prepared by brethren who are natives and residents of Pili.

On August 12, during the Bicol Regional Convention in Daet, Camarines Norte, MW Romeo A. Yu, Grand Master, personally gave the imprimatur for the transfer to Pili.

The subscribed and sworn-to Memorandum of Agreement covering the use of the portion of the residence of VW Quinto was signed by WM Asetre and VW Quinto himself, with the brethren as witnesses.

So far, the Lodge has had 19 Worshipful Masters, two DDGMs, and not fewer than nine DGLs.



**THE NEW EAST** - WM Bernie Asetre tries his new seat of power for size.

## ALSM Lodge Turns Over Donated 2-Classroom Building

The brethren of Alfonso Lee Sin Memorial Lodge No. 158 turned over to the Department of Education a two-classroom building, which is their donation to the Lucao Elementary School in Dagupan City, on October 7, 2006. Fr. Fedelis Layug blessed the building.



*VW Roderick Mina (DDGM), MW Romeo A. Yu (Grand Master), VW Tito Garcia (DGL), and RW Pacifico Aniag (SGW) distribute candies, coins and good cheer to school pupils.*



*MW Romeo Yu, Dep Ed Representative William Macob, and WM Joseph Lo lead unveiling of marker for the donated school building, with RW Pacifico Aniag, Dagupan City Mayor Benjie Lim, and VW Roderick Mina assisting.*

## Teodoro M. Kalaw Memorial Lodge No. 136 Celebrates 53<sup>rd</sup> Anniversary

by Bro. Teodoro Kalaw IV

The brethren of Teodoro M. Kalaw Lodge No. 136, led by their Worshipful Master, WB Romeo P. Escudero, commemorated the 53<sup>rd</sup> anniversary of the founding of their lodge at the historic Kalayaan Hall, Club Filipino, San Juan, Metro Manila.

The guest of honor, MW Romeo A. Yu, Grand Master, was introduced by Bro. Elpidio "Deo" M. Macalma. In his speech, MW Yu highlighted the importance of family tradition in perpetuating Masons in creed and in deed. Thus, he encouraged the brethren to ensure the involvement of all their family members not only in regular Masonic bodies, but in allied orders as well, such as the Order of DeMolay, to ensure the continued perpetuation and growth of the Masonic legacy in the Philippines.

Nearly a hundred brethren and guests attended the event, with members of Lodges in Masonic District NCR-F, led by VW Edgar Tolentino, DDGM, in attendance to show their support. Former Senator Eva Estrada Kalaw opened the formal portion of the occasion with an inspirational talk on the significance of Freemasonry to her clan's heritage.

Representatives of Masonic Bodies organized in the memory of the late Teodoro M. Kalaw, Grand Master of Masons in the Jurisdiction of the Philippines in 1928, were formally presented. These bodies included Mabini-Kalaw Lodge No. 195 in Lipa City, led by WM Walter B. Lagadan; Teodoro M. Kalaw Commandery No. 3 Knights Templar, Plaridel York Rite Bodies, led by Eminent Commander Artemio C. Cacal; and Kalaw Chapter No. 3, Order of the Eastern Star, led by Worthy Matron Sandra S. Dala and Worthy Patron Samuel P. Fernandez.

*MW John L. Choa, PGM, President of the Grand Guild of Past Masters of the Philippines, formally inducts the new officers of the Guild of Past Masters of Masonic District NCR-F, led by VW Edgardo B. Tolentino, DDGM.*



## MASONIC DISTRICT R-IV-A BRETHREN HONOR MASONS WHO WERE YOUNG ONCE

Featured on the front cover of the September 2006 edition of *The Scythe*, official publication of Masonic District R IV-A, are three of the district's "honored eldest Senior Masons." They are WB Bienvenido M. Reyes (born March 1, 1912); VW Guillermo Narvaez, PDDGM (born June 22, 1914); and WB Vicente K. Gan (Born September 11, 1915).

Other elder brethren in the district whom VW Mario G. Marasigan, DDGM, and other Masonic leaders visited were VW Antolin B. Gemanil, PDGL (born March 5, 1920); VW Regalado B. Manimtim, PDGL, WM of Pilar Lodge No. 15 in 1982-83; WB Nicanor N. Morabe (born Jan. 8, 1920); VW Ruben C. Vidallon, PDGL (born March 13, 1933); VW Romeo B. Reyes, PDGL (born Dec. 11, 1934); Bro. Guillermo Z. Mojica (born Feb 10, 1933); Bro. Jacinto F. Babaan (born Aug. 16, 1926); WB Expedito R. Modesto (born Oct. 19, 1937); WI Petronio Vicedo (born Oct. 19, 1937); WI Petronio Vicedo (born May 31, 1936); MW Rudyardo V. Bunda, PGM (born Nov. 4, 1934); and VW Rene Racimo, PDDGM (born Dec. 15, 1942).

The visitations are in line with the Grand Master's thrust of giving importance to elderly and sick brethren.

**Note:** Kudos to Editor-in-Chief Rich Balanz, Managing Editor Ernie Verroya, and Editorial Consultant Jun Arnan. We hope to receive copies of succeeding issues of *The Scythe*. – Editorial Staff



**VW Guillermo  
Narvaez, PDDGM**

**WB Vicente K. Gan**

**WB Bienvenido M.  
Reyes**

## MASONIC DISTRICT R-III D PROJECTS BEAR FRUITION

The health-related projects of Masonic District R-IIID include (1) donation of around Php 100,000 worth of assorted medicines and vitamins to the Cabanatuan City General Hospital for in-house patients who can no longer sustain their daily treatment; (2) feeding of 50 children for five days supervised by the Nutrition Council of the Local Government of Cabanatuan, under the program "Kumain ng Right Upang Maging Batang Bright"; (3) co-sponsorship and promotion of a Watch Your Health project under "Lingap sa Kalusugan," where 214 patients availed of complete blood analysis, eye refraction and ECG & X-ray services for only PHP 250 and (4) co-sponsorship of a Blood Letting Project with the Provincial Blood Council, where 1000 bags of fresh blood were generated from students, military personnel and civilians.

Together with M.D. RIII-F, Masonic District RIIID sponsored an IMES-conducted seminar on Masonic teachings. This was the first ever conducted by IMES in Nueva Ecija. The educational Masonic interaction transpired from Sept. 16 to Oct. 14, 2006.

The District also distributed five rocking chairs to elderly Masons as token of the brethren's love, respect and recognition of the recipients' contributions to the Craft.

Finally, the District sponsored a three-day bowling tournament to promote physical fitness, friendship, and camaraderie among 14 Lodges. The brethren's families joined in the fun.

### **MASONS ARE BY NO MEANS ANTI-CHRIST**

*In Morals and Dogma, on the contrary, Ill. Albert Pike states, "As a lover of all mankind, laying down His (Jesus') life for the emancipation of His Brethren, He should be to all – to Christian, to Jew and to Mahometan – an object of gratitude and veneration." (p. 308). In fact, he cites John 15:13 thus: "Greater love hath no man than this, that a man lay down his life for his friend." (p. 310). Then he avers that "Jesus sealed the Gospel of Love with His life." (Ibid.).*

*In any case, whatever religion one may belong to, he "should judge the causes of all persons uprightly and impartially; without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor." (p. 126).*

## BRO. APOLINARIO MABINI'S TARPAULIN PORTRAIT UNVEILED, TURNED OVER



The portrait of Bro. Apolinario Mabini, together with the deed of donation, was turned over by WM Maverick B. Evangelista of Jacobo Zobel Mem. Lodge No. 202 and WM Ricardo Mañalac of Dr. J.P. Laurel Mem. Lodge No. 325 to Ms. Olga Palacay, Curator of Mabini Shrine, and Arch. Veronica A. Dado, Chief, Monuments and Sites Division, National Historical Institute, in simple ceremonies held at the Mabini Shrine in Tanauan, Batangas on Oct. 18, 2006.

Ms. Pelagia C. Mabini and the Hon. Sonia T. Aquino, Mayor of the City of Tanauan, Batangas, delivered their grateful responses, and then MW Romeo A. Yu, Grand Master, delivered his message.

VW Reynaldo V. Paz, PDGL & Chaplain of NCR-G, led the invocation and the closing prayer; VW Danilo C. Datu, Sr., DDGM (NCR-G) gave the welcome remarks; VW Rodolfo Y. Magtibay, DDGM (R IV-D), delivered a treatise on Bro. Apolinario "Katabay" Mabini; while Bro. Francis Isip, SW of Wenceslao Trinidad Lodge UD, and Bro. Jaime DC Miguel, JW of Jacobo Zobel Mem. Lodge No. 202, unveiled the portrait.

VW Godofredo C. de Guzman, PDDGM, emceed the programme.

Fraternal luncheon capped the special event.

**NOTE:** Bro. Apolinario Mabini, together with Bro. Faustino Villaruel, established the Grand Regional Council under the Gran Oriente Español in 1893.

 **The 53<sup>rd</sup> Annual Communication**  
**MW Grand Lodge of F.&A.M. of China**  
**中國美生總會五十三屆年會**



**RW Peter Lim Lo Suy (JGW), MW Romeo A. Yu (GM), and MW Pablo C. KO, Jr., (PGM) pose with Grand Lodge of China Officers.**





In front of the Grand Hotel, where foreign dignitaries were billeted.