

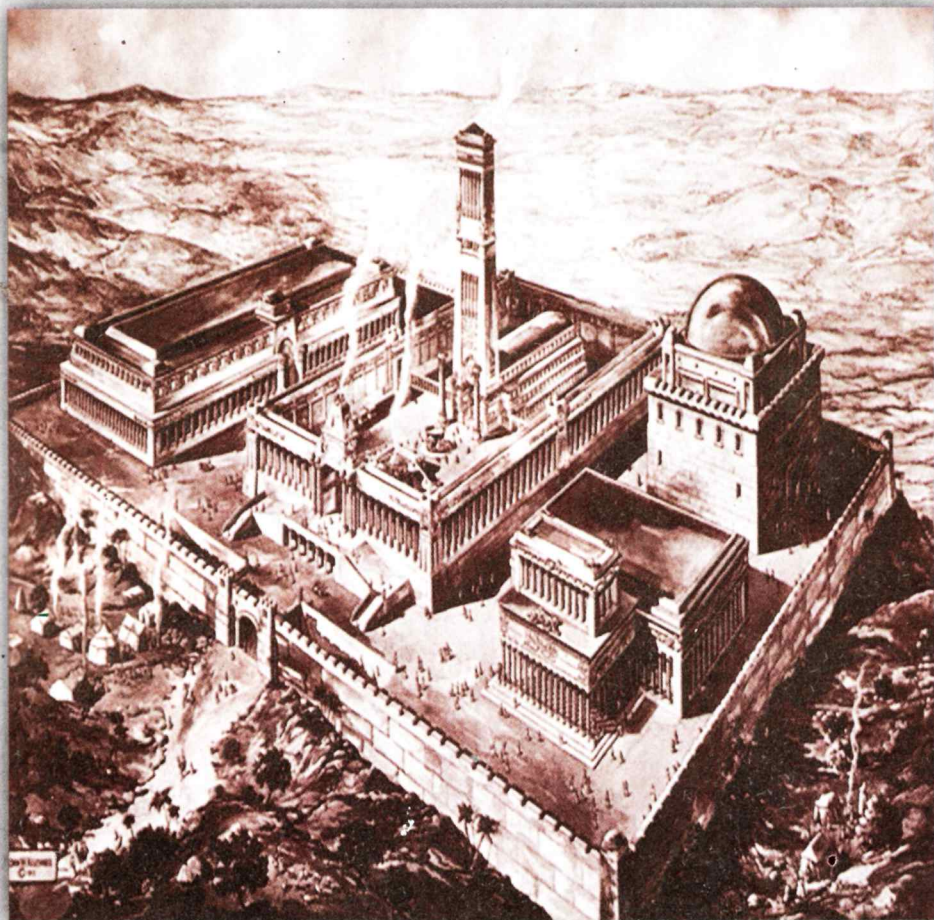


VOL. 85, NO. 5 JANUARY - FEBRUARY 2009

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The Cabletow

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



KING SOLOMON'S TEMPLE:

God's dwelling place and a fitting, symbol of the spiritual temple that man is to erect in his own being.



Free Masonry brings a man from darkness to light, the light of truth and knowledge, which drives away ignorance, prejudice, tyranny, hate and related moral evils. This is, truly, the light of hope for the human race. It urges us, its members, to join together in the search for further light and to devotedly spread the light of knowledge, tolerance, liberty and brotherly love, thereby making a real difference in the world.



- 3 MW Pacifico B. Anig pays fraternal tribute to the memory of our Grand Lodge's founding and pioneering members, as well as to their successors, and stimulates us to emulate their example.
- 5 Bro. B.J. Torres, PAGS, shares significant statements of some of our PGMs which he has compiled.
- 8 Editor-in-Chief J. Flor Nicolas reminds the brethren of some important items relating to installation of Lodge officers.
- 10 Our Grand Master issues Circular No. 9 to announce to us particulars relative to the forthcoming Ancom in CDO City.
- 14 The Editor-in-Chief discusses the relationship between Freemasonry and women.
- 17 Together with Bro. J.S. Nepomuceno, PDDGM, the editorial staff urges the brethren to desist from committing "Masonic brutality."
- 20 The editorial staff also shows how interrelationships in the Craft can be improved.
- 23 Grand Pursuivant Charles Reginald Reyes urges the brethren to demonstrate willingness and ability to perform smaller tasks preparatory to qualifying for the bigger ones.
- 25 "My Decalogue as a Freemason" is designed to stimulate us to renew our commitment to serving the Craft with a little more zeal and enthusiasm than before.

- 26 MW G. Kent Elkins, PGM, describes King Solomon's Temple.
- 28 WB Armando Lim, PM, explains the significance of Mt. Moriah to world order.
- 30 Find out where Joppa is.
- 31 Bro. Carlito Uy re-presents Bro. Jose Rizal's star pupil from the point of view of the latter's grandson.
- 33 Bro. Dennis Uy uses an amusing anecdote for reminding us to pay more attention to things moral and spiritual than to things material and ephemeral.
- 34 Bro. Roberto Palmero, PDDGM, also employs an anecdote to illustrate that what we plant today will determine what we will reap tomorrow.
- 36 Find out what else members of our Masonic Family are doing to improve themselves and their communities.



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Publisher

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Editor-in-Chief

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Managing Editor

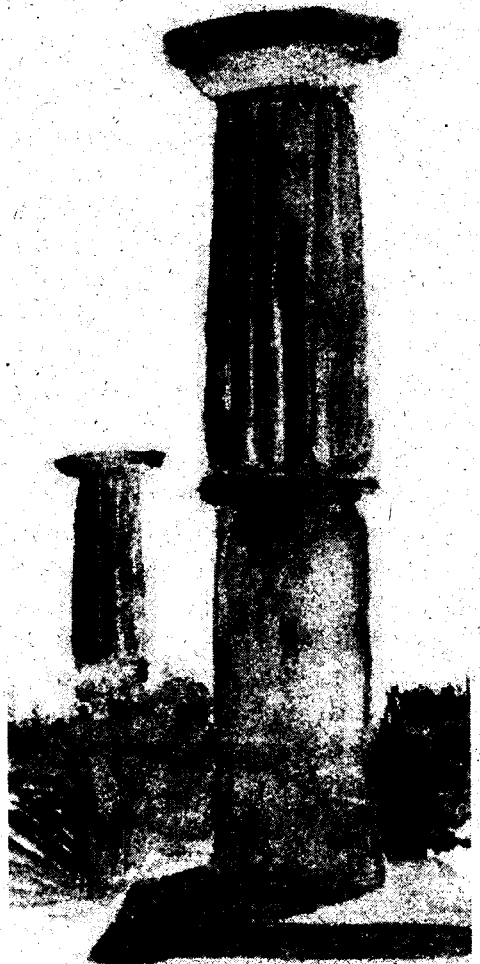
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PAYING FRATERNAL TRIBUTE TO THE MEMORY OF OUR GRAND LODGE'S FOUNDING FATHERS AND PIONEERING MEMBERS

On December 19, last year, we celebrated the 96th anniversary of the founding of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. On that occasion we recalled the admirable achievements of our Grand Lodge's founding fathers and pioneering members. They were all men of moral and intellectual attainments because, through the influence of the pure principles of Masonry, they incessantly improved themselves from "rough" to "perfect ashlar." They were well aware of the fact that the purpose of Masonry is, in the words of the late Worshipful Brother and Chief Justice Manuel V. Moran, "to create in the world a band of men to whom others may look for example and inspiration -- men who others will say are men of honor, virtue and charitable feelings."



Desirous of bringing about a vibrant and vigorous Masonic Family in this grand jurisdiction, they disinterestedly dedicated themselves to the enhancement of the Craft and its appendant bodies, allied orders and side organizations. At the same time they exerted a deciding influence on the affairs of Philippine society. They labored indefatigably for the growth and development of the Filipino nation because they wanted to help enable it to participate on free and equal terms with other freedom- and peace-loving nations in the world in the paramount task of attaining human solidarity, which is, according to Bro./Dr. Jose Rizal, the very purpose of humanity dictated by God.

The brethren who succeeded the founding fathers and pioneering members of our Grand Lodge, we also recalled, continued to carry the banner of the Grand Lodge and the Fraternity high for the non-Masonic public to see. Not only did they practice the lessons and teachings of Masonry in daily life, but they also devoted time, talents, energy, and even money to the improvement of our local and national communities. All this they did to demonstrate their pride in the Fraternity to one another and to the general public. The Fraternity was, in effect, perceived by practically everyone in the country as an organization of excellence, as an institution that espouses good deeds, as a moral force for what is good and what is just. Hence, a great number of intelligent and promising young men subsequently sought membership in it.

We cannot, however, long continue living on the momentum of the achievements of the past. The future of

Philippine Masonry now lies in our hands. Thus, as we look forward to celebrating the 97th anniversary of the establishment of our Grand Lodge on December 19, this year, as well as its centennial in 2012, we should strengthen our resolve to attain personal perfection or self-mastery and to help improve the communities in which we live and work as men and as Masons by spreading the spirit of **Brotherly Love** where misunderstanding, conflict and even warring continue to take place; to administer **Relief** where human suffering, misery, distress, and the like continue to exist because, as we have been taught in Masonry, the hurt of one human being is the injury of all of us; and to preach the **Truth** where bigotry, intolerance, prejudice, superstition, religious extremism, and obscurantism still hold away. We ought to exert a little more effort than before to spread the **Light** and preach the **Truth** because, as we all know very well, only the Light can dispel the darkness and only the Truth can set us human beings really free.

Let us exert a little more effort than before to spread and share the Light of other teachings, ideals and principles of our ancient and honorable Fraternity; for, according to Ill. Bro. Albert Pike, 33^o, if men were all Masons and strictly obeyed the gentle teachings of Masonry with all their heart, then this world would be a paradise, a much better place to live and work in.

Fraternally,

PACIFICO B. ANIAG
Grand Master

SIGNIFICANT STATEMENTS OF SOME OF OUR PAST GRAND MASTERS

Compiled by Bro. Benjamin J. Torres, PAGS

MW MANUEL LUIS QUEZON, our Grand Master in 1918, adamantly advocated the separation of Church and State. In one of his speeches on this topic he emphatically enunciated, *"...As an individual, I worship my God with my own personal belief. But as the head of the State, I can have no more to do with the Catholic Church than I can with a Protestant denomination, the Aglipayan, the Mohammedan, or any other religious organization or sect in the Philippines. And no authority of any church has any right to interfere with the affairs of the government."*

MW RAFAEL PALMA, our Grand Master in 1920, was a highly respected and esteemed educator and an eloquent speaker. In one of his messages to the brethren, he perspicaciously dwelt on the basic symbolism of Masonry, which uses the building of King Solomon's Temple, which was also to be God's dwelling place, as a fitting symbol of the spiritual temple man is to erect in his own soul. Stressed he: *"The Temple at which we are building is ourselves. The material which we have to polish, adjust and fit into place are passions and vices. There are, unfortunately, too many racial, religious, and political prejudices which blind the intellect and prevent the heart from recognizing the truth, cementing brotherly love, and relieving distress. We have to rid ourselves of those prejudices. Masonry demands of each individual an open mind, quick sympathy, and disinterested (or unselfish) charity, because only with those quoins and ashlars is it possible for us to construct the temple dedicated to the Fatherhood of God and Brotherhood of Man, which are the strength and secret of our nation."*

MW QUINTIN PAREDES, our Grand Master in 1922, recurrently told the brethren that we could not expect to help Masonry accomplish its long-term goal, which is to establish on earth a true Brotherhood of Man under the Fatherhood of God, unless we are good and true brothers and friends to other members of the Craft. He reminded his listeners, *"... If a Mason cannot say anything good of his brother, he should at least keep silent. He must whisper good counsel into the ear of his erring Brother and not slander or insult him or speak ill of him."*

MW FREDERICK STEVENS, our Grand Master in 1923, frequently emphasized that Masonry had survived the test of time, and that no amount of persecution and oppression could destroy it or bring it down because it is founded on the pillars of Liberty, Equality and Fraternity, as well as on the columns of Brotherly Love, Relief and Truth. Stated he: "... *Freemasonry is like a yeast. Though the container may be destroyed, invisibly it survives always to leaven and quicken the social mass, no matter how sodden it has been rendered by despotic oppression.*"

MW WENCESLAO TRINIDAD, our Grand Master in 1924, often described Masonry as an organization dedicated to serving God and man. In one of his addresses to the brethren, he strongly suggested, "... *Our spirit of service should be accentuated more in deeds and less in words. The activities of our Lodges should be closely coordinated for more effective work and all of us members should be taught to make charity, brotherly love, tolerance and equality our guiding principles both inside and outside our Lodges.*"

MW VICENTE CARMONA, our Grand Master in 1930, insisted on the import of Masonic Education. He explained, "*Education among Masonic lives is most useful and has a tendency to greatly increase our interest in all that the fraternity stands for and is endeavoring to do. It may even fill our Lodges with those who do not now attend the meetings, and may result in a far-reaching effect of making Masons of our initiates instead of members only.*"

MW EMILIO F. VIRATA, our Grand Master in 1947, did not infrequently remind the brethren that they ought to periodically renew their commitment to learning Masonic lessons and teachings, and then living them constantly in daily life. "*We will be unworthy of our Masonic heritage if we don't take our Masonry seriously and practice its tenets constantly.*" He said. "*Our Masonic life must be guided by the Masonic virtues of honor and sincerity, service and charity, truth and love of God and man.*"

MW RAYMOND E. WILMARTH, our Grand Master in 1968, who was long associated with THE CABLETOW as Editor-in-Chief, was both an eloquent speaker and a prolific writer. In one of his messages before delegates to District or Multi-District Conventions, like MW Stevens, he urged the brethren to strictly adhere to our ancient charges and landmarks. Said he in part: *"If, when we find out what Masonry is, we honestly feel it is not what we think it should be, we must not try to change Freemasonry, but to change ourselves. If we cannot change ourselves, perhaps it would be better to change from Masonry to whatever association we find fits us, leaving Masonry for those who love Masonry as it was, is, and ever more shall be."*

MW CHARLES MOSEBOOK, D.D., our Grand Master in 1964, was a persuasive Methodist preacher. During his year in the Grand East, he oftentimes stressed that Masons ought to be men of faith. *"Masonry is not a religion," he explained. "But Masonry teaches us that each one has a right to choose for himself the way that he will worship Almighty God. I am not asking any one of you to worship as I worship but I am asking you to worship God regularly and become men of faith. I am urging that every Mason be known as a God-fearing man who worships his God regularly as his conscience dictates."*

On another occasion, MW Mosebook told the brethren, *"Masonry is not a religion. It is not a political force, either, but at its heart are basic truths which men have discovered to be true across the ages. It operates not in the field of the mechanical or the material, but rather in the sphere of ideas and relationships.... It is here where men of the modern age need the most help in formulating new ideas, in finding new ways of understanding. It has been said that it is now possible for a man to fly in the air like a bird, to swim through the sea like fish, but man has not learned how to walk upon the face of the earth like man."*

A FEW REMINDERS

"Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity (i.e., installation of Lodge officers). And may the tenets of our profession be transmitted, through this Lodge, pure and unimpaired, from generation to generation." (Installation Service of Subordinate Lodges of the Grand Lodge of F. & A.M. of the Philippines, 1981, pp. 35-36).

Indeed, the installation of the officers of every Symbolic Lodge is an *"auspicious solemnity."* When we conduct it publicly, we must so solemnly, proficiently and impressively do so that it turns out to be a *"showcase"* for Philippine Masonry. This annual affair is, in effect, a part of the Craft's Public Relations Program. Through it, we can eloquently tell to non-Masons the truth about Freemasonry. Public relations is, after all, briefly

defined as *"the truth well told."* We must, therefore, sell Masonry as a *"quality product"* to the non-Masons in attendance during a public installation of the officers of our respective Lodges.

We must, at the same time, renew our commitment to faithfully fulfilling our obligations and to responsibly performing our duties to our Lodge in particular and to the Craft in general, so that our beloved Fraternity will *"be known and honored as one whose foundation is laid upon the enduring principles of truth."*

It is important for us to faithfully follow the rules and regulations laid down in the Installation Service Manual relative to the conduct of public installations.

During the installation ceremony, to lend an attentive ear to the Installing Officer (I.O.) is a duty incumbent upon all of us. We should imbibe from the I.O. the

qualities which every Lodge officer, elected or appointed, should possess, the duties which each officer should perform, and the symbolic meaning of each jewel, emblem or object made use of during the ceremony.

We should, moreover, renew our resolve *"never to disgrace the dignity and high importance of Masonry,"* but rather *"to practice out of the Lodge those great moral duties which we have been taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of this Institution, so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence."*

If we listen attentively to the I.O. and the M.C.,

we learn many other things, which we ought to keep in the repository of our faithful breasts. One of those things is the Tyler's Sword, which we are to use as an ever-present reminder *"to set a guard over our thoughts, a watch to our lips, and post a sentinel over our actions, thereby preventing the approach of every unworthy thought and deed, and preserving consciences void of offense toward God and man."*

The leadership of our Grand Lodge expects all installed Lodge officers, elected and appointed alike, to man their respective stations or posts regularly and responsibly throughout the year and not spasmodically and sporadically.

It also expects the Master, upon his Installation, with the assistance of the other Lodge officers, to prepare a budget of the Lodge's expenditures and

its income from dues, and then to furnish a copy of the same to the Grand Lodge.

The leadership of the Grand Lodge expects the Master and other Lodge officers to seek instruction and counsel from the DDGM, GLI, DGL and other district officers relative to the use of such a budget. It desires that the Lodge strictly adhere to its budget during the year's operation.

The leadership of the Grand Lodge wishes to remind the Master of every Lodge in this grand jurisdiction, furthermore, to have a statement prepared from the books of the Lodge, showing in detail the receipts and disbursements of the Lodge during the month and such other pieces of information as may be required, as well as to see that the said statement is duly certified by the Secretary and filed with the Office of the Grand Secretary.

If and when we hearken to the foregoing reminders, we will, certainly, contribute to the enhancement of our Craft. Let us bear in mind this portion of the Charge of the Entered Apprentice degree: *"Be faithful to the trust committed to your care, and manifest your fidelity to your principles by a strict observance of the Constitution of the Fraternity; by adhering to the Ancient Landmarks thereof, and by refusing to recommend anyone to a participation in our privileges, unless you have strong reasons to believe that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution."*

We wish, finally, that all Lodge officers read the article entitled "On Making Men Masons," which was published in *The Cabletow*, Vol. 84, No. 4, November-December 2007, pp. 6-9. Yes, let's make haste slowly in making men Masons: --eF.R.eN



by Bro. J. Flor R. Nicolas, PSGL



**GRAND LODGE
EDICTS, CIRCULARS**

Circular No. 9

ON ANCOM 2009 IN CAGAYAN DE ORO CITY

MW Pacifico B. Anigi announces to the brethren in this jurisdiction the following particulars relative to the 93rd Annual Communication to be held on April 23-25, 2009 in Cagayan de Oro City:

Venue	Atrium, Limketkai Mall, Cagayan de Oro City
Convention Chairmen	VW Peter M. Unabia, DDGM, RX-A, Chairman 09188003388/09177064661 VW Peter Unabia Secretary: 09159781166 VW Jaime S. Bernadas, DDGM, RX-B, Co-Chairman 09189255908
Convention Director	VW Oscar P. Musni, PJGL 09189019900
Convention Treasurer	VW Yaope B. Chang 09173002845
Convention Auditor	WB Teddy A. Gales 09164172342
Oversight Committee	WB Nixon A. Baban 09209898868



Deputy Convention Director VW Renato Guerra
For Administration 09209020361

Committees under Administration:

Secretariat WB Erlquin Lim
 09177122430

Kits & Supplies WB Carlo Dominic Lim
 09173881276

Medical & Emer. Asst.
Guild of Past Masters
GLP Installation/Tribute to PGMs

Deputy Convention Director VW Edgardo De Veyra
For Operations 09189010137

Committees under Operations:

Venue & Transportation WB John Capitan
 09175283925

Accommodation JW Raul Cinco
 09177074579

Food & Fellowship WM Billy Walter
 09188822288

Tours & Adventure WM Jordan Tiu
 09177068765

Foreign Dignitaries WB Nelson Mabaylan
 09276954278

Security/Political &
Civil Affairs WB Pete Espancho
 09177030176



Deputy Convention Director
For Finance

VW Robert S. Dy
09177077334/09228166917

Committee under Finance:

Finance/Ways & Means
(Raffle Tickets)

WM Alden Sambaan

Special Committees:
09162140876

SW Eugene Unabia

Golf Tournament
09188003366

WB Jerry Booc
09227752926

VW ROLAND RAMOS
09188808088

Bro. Jed Lasmarias
092287410543

Practical Shooting

Promotions (Adv. Reg)
Ancom 2009 Office

088-857-2954
09205510074
09213082896

WB AURELIO TRAMPE, JR
09209500186
AIRSOFT COMMITTEE

Souvenir Program

WB Paul Labis

WB NELSON SIA'

09177063271/Email Add: attympal2004@yahoo.com

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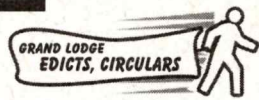
ancom2009cdoc@yahoo.com

Website

www.ancom2009.com

Registration Fees

P2,000.00 until December 31, 2008
2,500.00 until March 31, 2009
3,000.00 on site



Depository Bank

Bank of the Philippines Island
Cagayan de Oro Main Branch
Account Name – ANCOM 2009
Account No. – 2041-0411-64
RCBC
Cagayan de Oro City
Account Name – ANCOM 2009
Account No. – 0-501-15120-3

ANCOM 2009 Registration (Follow the steps below):

Fill out the form and email it to online@ancom2009.com or you can fax it to 088-8572954 together with the copy of the validated deposit slip as proof of your payment, or mail to Ancom 2009, c/o Maguindanao Masonic Temple, C. Pacana corner Gen. Capistrano Sts., Cagayan de Oro City 9000. Deposit your payment at Bank of the Philippine Island, Cagayan de Oro Main Branch. Please don't forget to indicate your mobile number or email address in the Registration Form for confirmation of your registration.

Registration Forms are also available at the Grand Lodge (Accounting Section) where delegates can register and pay the registration fees to be forwarded to the ANCOM 2009 Secretariat for recording and issuance of proper receipts.

The Ancom Committee goal this year is *"TO HOST THE BEST EVER ANCOM HELD IN CAGAYAN DE ORO CITY WHICH WILL RESULT IN THE TOTAL SATISFACTION OF ALL PARTICIPATING DELEGATES.."*



FREEMASONRY *AND Women*

Remembering the Courageous Members of Lodge Semilla No. 9

Toward the end of the 19th century, Lodge Nilad, which was then working under the jurisdiction of the Grande Oriente Español, established a Lodge of Adoption denominated Lodge Semilla No. 9. Among the members of this Lodge were Rosario Villaruel, Josefa Rizal, Trinidad Rizal, and Trinidad Tecson. These venerable ladies personified the virtues of temperance, fortitude, prudence and justice. Undaunted by the wholesale arrest and mass execution by the Spanish authorities of Filipino Masons and pro-Masons who were suspected of being leaders of the Philippine revolution, they led our women in helping maintain the morale of our soldiers in the fields of battle. They influenced our women to continue food production to support the revolution. They treated the injuries of our wounded soldiers until these were fit for battle. They embodied many Masonic virtues in their conduct and behavior.

Rosario Villaruel extended assistance to the Katipuneros in Manila, while Josefa and Trinidad Rizal, together with Josephine Bracken, got involved in the affairs of the Katipunan in Cavite. Trinidad Tecson became a Commanding Officer of the Katipunan in Nueva Ecija.

The cruel and dreadful days of the Spanish tyrannical rule are over. But we still need the remembrance, the image, and the vision of those courageous members of Lodge Semilla No. 9 in our effort to build our nation into the kind that Bro. Jose Rizal and other Mason heroes envisioned it to become. We still desire the memory of those courageous women in our labors to maintain liberty, equality, and fraternity. We still crave for the merits and virtues of those women Masons in the promotion of brotherly love, relief and truth.

Women Are No Longer Eligible for Regular Membership in the Craft

Today, generally speaking, women are no longer eligible for regular membership in the Craft, in the Scottish Rite, and in the York Rite, except in France and some other countries where the so-called Co-Freemasonry exists.

There are, however, Masonic organizations for women which our spouses, daughters, mothers, sisters and female relatives can join. These are the Orders of the Amaranth, Eastern Star, Job's Daughter, and Rainbow for Girls. We should encourage members of our own families to seek membership in these Orders; for the growth of these Orders in both number and strength will redound to the vigor and strength of our Craft. We ourselves should, therefore, get actively involved in, or at least extend support to, the programs and projects of these Orders allied to the Craft.

Sponsoring Ladies' Nights

Even if female members of our own families do not become members of the Allied Orders mentioned above, more often than not, they are very supportive of us in our Masonic endeavors. It is meet and just, therefore, that year in and year out we hold Ladies' Nights to honor our ladies. Let us ever remember that as Phyllis Brown, editor of the Research Institute of America, pointed out some years ago, *"Women really expect praise in greater quantities than men."* Let us make our Ladies' Nights as memorable and meaningful as we reasonably can to show our spouses, mothers, sisters and daughters that we are appreciative of, as well as grateful for, the many kind gestures of support they have been extending to us in our Masonic labors.

Masons Have High Respect for Women

In every age and country, Masons have had a high respect, a genuine regard, and a sincere esteem for women. We even tend to place them on the pedestal, so to speak. Emilio Jacinto, the "Brains of the Katipunan," who was greatly influenced by Bro. Andres Bonifacio and other Mason leaders of the Katipunan, paraphrased the Golden Rule in the Cartilla of the Katipunan in this manner: *"Do not do unto the mother, wife, sister or daughter of your neighbor what you do not like your neighbor to do unto your mother, wife, sister, or daughter."*

We males can be left alone to fend for ourselves, but women, because of their frailty, cannot be thus left. They need to be loved tenderly, cared for, and protected.

This may be the reason for the fact that we require an applicant for Masonic membership to name on his petition or application his wife and daughters, but we do not require him to name his son(s).

How to Handle Women

Listen to the following advice of Phyllis Brown and then act accordingly:

"Don't tell a woman she's being illogical. The average woman starts off on the premise that the way she feels about something is itself a most compelling argument. But if women aren't as logical as men, they're sometimes one jump ahead in their thinking.

"Praise women more than men. Women really expect praise in greater quantities than men. Your failure to comment favorably is likely to be interpreted as disapproval.

"Don't correct a woman too harshly. When she makes errors, your corrections should be before pressure. The sting of rebuke is hard for her to take.

"Don't yield to a woman's tears. Give her an opportunity to regain self-control. Let her know you're available to discuss anything she wants to bring up. Explain the situation in detail. Above all, don't dismiss a tearful girl with an offhand 'go wash your face; you'll feel better'. Reconcile yourself to the fact that in most cases, a woman's tears are beyond your control.

"Be careful to be impartial in your dealings with women employees. Women are quicker to suspect favoritism than men. When a superior gives a lot of attention to a girl who needs help with her work, the other women may see personal motives behind it.

"Bear in mind that women take things personally. Ask a man the question 'Where did you buy this steak?' and he'll answer, 'at Green's Market'. Ask his wife the same question and she'll answer, 'Why? What's wrong with it?'

We hope, dear brethren, that the foregoing wise counsel will be of some help to you in your dealings with your spouses, daughters, sisters and mothers, as well as female employees.

HAPPY VALENTINE'S DAY!



-The Editorial Staff

DOWN WITH MASONIC BRUTALITY!

(Based on "Masonic Brutality," by Bro. Johnny S. Nepomuceno, PDDGM, in *The Craftsman*, July 2008, pp. 9-10).

Masonic brutality is an animalistic, savage, unreasonable and cruel act of inflicting undue pain upon a candidate for Masonic degrees and causing him to suffer humiliation. Not a few of our brothers in Masonry, for instance, give the candidate an early dose of pricking, bumping, and mocking in the preparation room. Many others go so far as to bloody the candidate's breast and mark it with the famous emblem of Masonry. There are other examples of Masonic brutality during the conferral of Masonic degrees; but these need not be mentioned here anymore.

Manhandling the candidate is an ugly and improper way of leading him on the initiatory path of righteousness and justice as he travels in pursuit of personal perfection or self-mastery and in search of the ultimate truth. It is an undesirable, deplorable, and uncalled-for practice or tradition.

Those brothers of ours who are persistently engaged in such a practice or tradition insist that the candidate must convince the Craft of his fidelity in keeping inviolate the secrets which have already been entrusted to his care by traveling "*over a rough and rugged road.*" They seem to believe that the candidate must experience what they experienced in their initiation, passing and raising, "*as all brothers and fellows have done, who have gone this way before.*" They appear to have forgotten that if and when a candidate is subjected to undue pain and humiliation, he may not be able to appreciate the beauties of Masonry, which he should first conceive in his heart before he beholds them with his eyes. Apparently, they have lost sight of

the fact that to solemnly, proficiently and impressively depict the moral principles which the candidate is to learn in the course of his travel, rather through voice projection than physical action is a duty incumbent on every member of the conferral team. Inflicting pain on the candidate and causing him to suffer humiliation is not a part of that duty.

That is why leaders of the Craft have frowned upon such a malpractice or tradition. For instance, by virtue of Edict No. 131, MW John L. Choa has prohibited the wounding, beating and maltreatment of candidates for Masonic degrees. Likewise, by dint of Edict No. 131-A, MW Ricardo P. Galvez has prescribed the proper handling of candidates during the conferral of Masonic degrees. Both Masonic leaders have declared that any brother who violates their Edicts shall be charged with unmasonic conduct.

Yet not a few brethren are so recalcitrant or stubborn that they defiantly violate the said edicts; they persist in

manhandling candidates for Masonic degrees. Can they cite a provision in our Monitors, Masonic Law Book, and Ancient Landmarks which allows the inflicting of pain on candidates and subjecting them to ridiculous humiliation?

What, really, does the phrase "Masonic travel" refer to?

It refers to the initiatory process of showing to the candidate how he can develop himself from a "rough" to a "perfect ashlar." Masonry, after all, aims at making a good man better. Such a process consists of the following steps:

1. The candidate files his application for Masonic membership with a certain Lodge.
2. His background is carefully investigated by a committee created by the Worshipful Master.
3. He and members of his family are given an orientation on Masonry and its different aspects.
4. His application for Masonic membership must get a favorable ballot from all members of the Lodge.
5. He submits to the various forms and ceremonies made use of in his initiation, passing and raising.
6. He must pass the proficiency examination after each degree.
7. He must continuously learn the lessons and teachings of Masonry and live them consistently in daily life.
8. He must responsibly perform his duties to his Lodge and to the Craft.

That is the "Masonic travel" alluded to in the clause "as all brothers and fellows have

done, who have gone this way before." The phrase "travel over a rough and rugged road" is, in short, merely symbolical.

States Bro. Johnny S. Nepomuceno, PDDGM: "Whoever persists in causing pain upon a candidate and subjecting him to humiliation is a victim of ignorance of our edicts, laws and regulations. He is deluded by a misconception of the highest form."

But as WB Ed Borje of Keystone Lodge No. 100 is fond of saying, "*Ignoratio legis neminem excusat*" (Ignorance of the law excuses no one). Ignorance of the edicts, laws and regulations of the Craft is, indeed, inexcusable—nay, abhorrent. Defiant violation of them is by far worse.

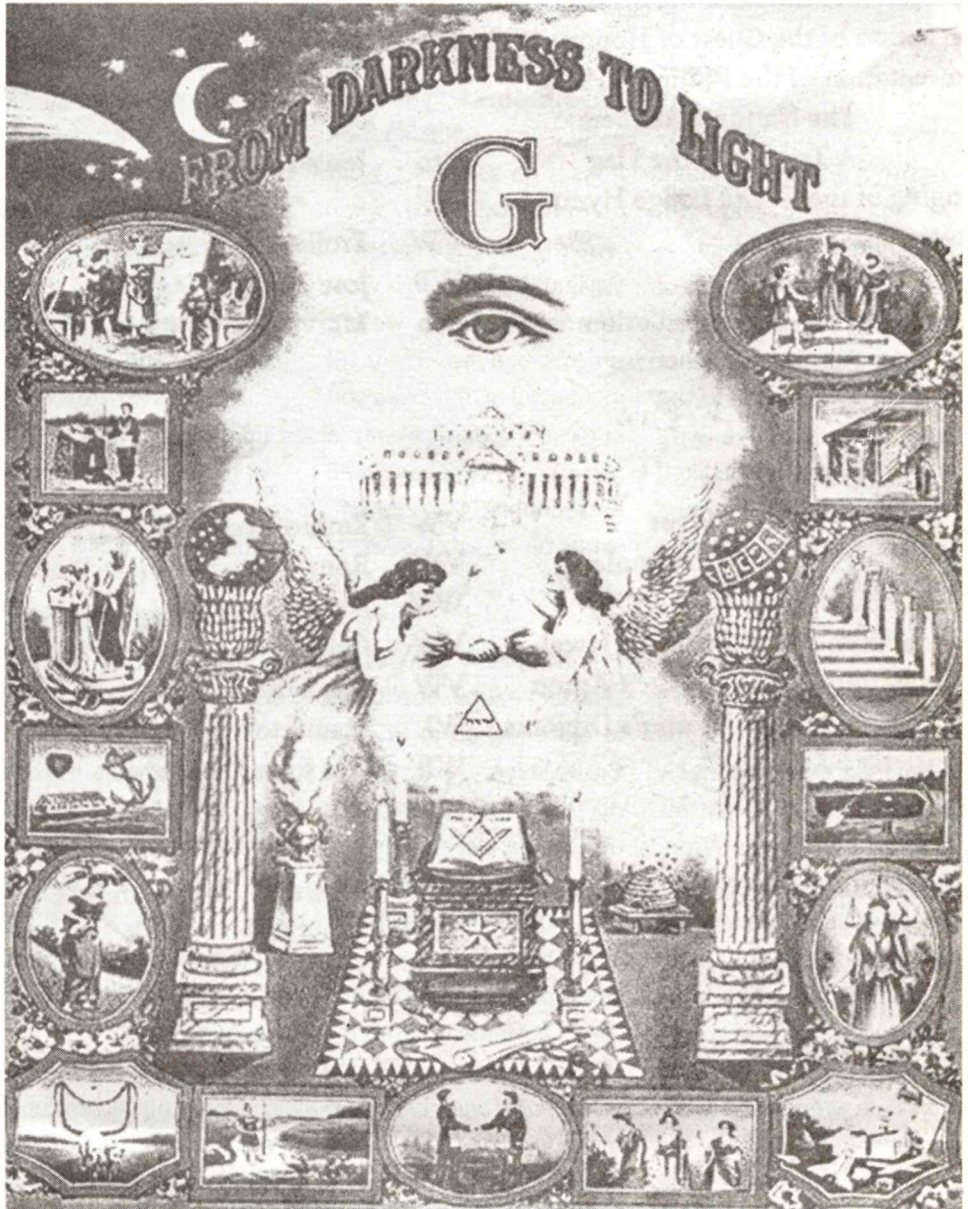
Bro. Johnny Nepomuceno also points out, "*Inflicting pain upon a candidate and causing him to suffer humiliation is an act of one who is suffering from masochism.*" Then he rhetorically asks, "*What happens when the candidate can no longer bear the pain and the humiliation inflicted upon him? Will his application for Masonic membership be rejected? Have all his efforts at submitting himself to the various forms and ceremonies made use of in the three degrees of Craft Masonry gone to naught?*"

The "ruffians" among us rationalize that a candidate has to convince the brethren of his possession of the virtues of obedience, submission, and discipline before he can enjoy the wages of Masonry, including full-fledged membership in it. They aver that inflicting pain upon a candidate and subjecting him to humiliation is one way of toning down whatever arrogance or unwanted characteristic he may have in his personality. But they should bear in mind that our parents' way of disciplining

us in our youth when we were naughty or disobedient (e.g., spanking, whipping and other forms of corporal punishment) did not work psychologically and emotionally. Proper instruction, constant dialogue and reinforcement of good behavior are more effective ways of disciplining individuals, young and old alike. Thus, under the present scenario, there is no more need to beat the

candidate for the sublime degree of Master Mason and to cause him to suffer any form of humiliation. Why? Because he has already passed the rigors of the preceding degrees, as well as other forms of initiation. There is no more need for the "ruffians" to engage him in tussles with them.

Down, then, with Masonic brutality!



TOWARD GIVING MORE MEANING AND SUBSTANCE TO "HARMONY: THE STRENGTH AND BEAUTY OF MASONRY"

In his article entitled "I Love You, Kuya!" published in *The Craftsman*, July 2008, p. 4, VW Ricardo P. Gutierrez, DGL for Masonic District RIII-D, recounts a story about two half-brothers named William, 21, and Neil, 5 years old. The former was not happy because after the death of his own mother, his father brought Neil and his mother to their house. Hence, he was forced to live with them. In fact, he disliked his half-brother, blaming him and his mother for what had happened to his own mother.

One day, while William was busy in his room, something suddenly triggered the alarm of his brand-new Toyota Vios. Rushing to the garage, he saw Neil piercing the left side of his car with a sharp instrument. Very angry with the young boy, he forgot that he was holding a wrench and with it repeatedly hit Neil's hands until the latter passed out.

Posthaste, he took the boy to the hospital.

After a few days, Neil was allowed by his physician to go back home. Upon reaching their house, he asked his elder half-brother, "*Kuya, when will my fingers grow?*" William did not know what to answer. Tears welled up in his eyes. Then he rushed out of the house and entered the garage, where he discovered that Neil had scribbled the following words on the left side of his car: "*I LOVE YOU, KUYA!*"

This small story is, to a certain extent, applicable to our situation in Blue or Craft Masonry, as well as in the Scottish and York Rites of Freemasonry. There is, however, a big difference. Although we have different Mother Lodges, there are no half-brothers among us. We are all brothers in Masonry, "*linked together by the indissoluble chain of sincere affection*" or bound with one another by the Mystic

Tie, and endeavoring to become "*one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.*" When we are raised to the sublime degree of Master Mason, we are commended to the kind care, love and protection of all Master Masons whithersoever dispersed. Even Entered Apprentices and Fellowcrafts are brothers and friends to us.

All of us have submitted ourselves to the various forms and ceremonies made use of in our initiation, passing and raising. We have all made a solemn promise to faithfully fulfill our sworn obligations, duties and responsibilities, "*as all brothers and fellows have done, who have gone this way before.*"

One of our sworn duties is to continuously learn the lessons and teachings of

Masonry, and then to live them consistently in daily life.

The first lesson taught us in Masonry is to be good and true to our fellowmen, especially our brethren in Masonry. We are all urged by our fraternity to endeavor to regulate our lives and actions by the dictates of the twin principle of goodness and truth. Why? Because **if and when we are influenced by this twin principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we join in promoting each other's welfare, and rejoicing in each other's prosperity.**

All this sounds good, doesn't it? There is, however, a wide gap between what we ought to do and what we actually do, between what we should be and what we really are.

We ought, for instance, to persistently practice the Five Points of Fellowship -- *"to go upon a brother's*

errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him to your heart, and protect him against malice and evil-speaking; to uphold him when about to stumble and fall; and to give him prudent, honest, and friendly counsel." (Albert Pike, *Morals and Dogma*, p. 137). Unfortunately, we don't persistently practice them, although they are duties that are plainly written upon the pages of God's great code of laws, and the first among the ordinances of Masonry.

In fact, like William in the story, not a few of us get angry with the Neils among us -- that is, our younger brothers in Masonry -- when they commit mistakes in our rituals and ceremonies, although these brethren try their level best to be proficient therein, if only to please their elder, more knowledgeable, and more experienced brethren.

Like William in the story, not a few of the

senior members, leaders or officers at all levels of our Craft display a sense of superiority over, or a supercilious attitude toward, their younger, less informed, and less experienced brethren. By doing so, they reveal their inability to go on the level with the latter. They manifest their failure to exercise the power or authority vested in them; this is **to correct the irregularities of their less informed brethren; to fortify their minds with resolution against the snares of the insidious; to guard them against every allurements to vicious practices; and, one may add, to patiently instruct them on how to correctly or properly perform our rituals and ceremonies.**

The sense of superiority of the senior members, leaders or officers of the Craft over, or their supercilious attitude toward, their younger and less experienced brethren smacks of negligence of their duty to caution the latter against any breach of fidelity to our laws, rules and regulations.

Suppose, like Neil who scribbled with a sharp instrument what to him was a meaningful message on the left side of William's Toyota Vios, a brother violated some law, rule or regulation of our fraternity -- say, he injured a brother in his person or good name, or he caused damage on another brother's property. What should we do?

We should, in the most friendly manner possible, endeavor to bring about a reform (others use reformation). Besides, *in the words of our Monitor*, "...in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship and reprehend with justice." Never should we palliate nor aggravate the offenses of our brethren in Masonry. Rather, we should whisper good counsel into their ears.

To give due meaning and substance to our theme for the current Masonic year, to wit, "*HARMONY: THE STRENGTH AND BEAUTY OF MASONRY*,"

we ought to emulate the example set by the workmen in the construction of King Solomon's Temple. We should recall that although it took them more than seven years to build the Temple, they were so arranged by the wisdom of King Solomon that neither envy, discord nor confusion was, during the whole term, suffered to interrupt or disturb the peace and good fellowship that prevailed among them. To be able to avoid piques, quarrels, conflicts, and cliques among the Craft, those of us who are superior in rank or office should be kind and condescending to their inferiors or subordinates, who should, in turn, be obedient and submissive to the former. The peers or equals among us should demonstrate to one another courtesy and affability. All of us should, in short, be imbued with benevolence or goodwill. We should not allow the venomous serpent of malevolence, malice or ill will to rear its ugly head in our midst.

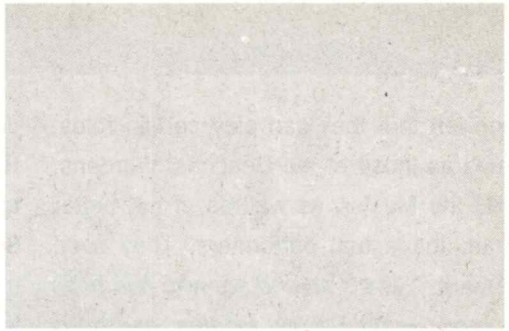
By all means we should all endeavor to contribute to

the attainment by Masonry of its long-term goal, namely, to establish on earth a true brotherhood of men of every country, sect and opinion under the Fatherhood of God. But we cannot do so unless we convince the world, by our acts, that we are, indeed, good and true brothers and friends to one another. We should, therefore, hearken to the following wise counsel of ill. Bro. Albert Pike and then act accordingly:

"There need to be more of the spirit of the ancient fellowship among us, more tenderness to each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of a brotherly feeling that it be not a shame to use the word brother." (*Ibid.*, p. 122).

In addition to telling every brother Mason we rub elbows with, "*I love you, Kuya!*," we must convince him, by our deeds, that we mean what we tell him.

POINTING STICK



by VW Charles Reginald D. Reyes
Grand Pursuivant

LET ME FIRST RECOUNT an anecdote which I think will appropriately illustrate an important point I want to raise. The anecdote goes this way:

One day a neatly dressed but rather unimpressive old little man walked into the office of a big-time contractor. After the usual amenities he stated that he wanted the front steps and porch of his house fixed and some odd repairs about it made. At that particular time the contractor was quite busy erecting a huge building; hence, he wasn't interested in a job which he thought couldn't run into more than a pittance. He promised, however, that he'd look at the proposed work as soon as he could get into it.

A couple of days later, he received a phone call from the old little man. But he again tried to make the same excuses. After some time, he received another phone call from the old little man, who told him in no uncertain terms that he was canceling the job order he had made, much to the contractor's relief.

But a few days later, the contractor read in the papers that a contract had been put out for a great office building. The name of the person awarding the contract was, to his surprise, that of the old little man who had wanted the front steps and porch of his house fixed. And the house was not an ordinary one; it was a mansion!

The contractor then suddenly realized that the old little man might have offered him to do the small job to test his ability to perform a larger one.

We can learn some moral or specific lesson from the anecdote. Like the big-time contractor, there are found in the Lodge some, if not many, brethren who disregard small tasks and yet wonder why they have not yet been put in line for the larger tasks they feel they are capable of creditably performing. They just sit in Lodge and watch the elected and appointed officers play their respective roles. Thinking aloud, they even tell the brethren at their right

and left that they can play certain roles, such as those of the Deacons, Wardens, and the Master, as well as, if not better than, the actual performers. They even remark, *"Here's so and so, who has been a member only a few months, and he is given roles. Why am I not put in the line after all these years?"*

The big-time contractor realized after he had read the newspaper item that the old little man had offered him a rather small job to do in order to test his ability to perform a bigger task. Likewise, the Master of the Lodge assigns brethren to minor tasks or positions, such as serving as Almoner, giving a Masonic education lecture, playing a minor role in the degree work, coaching a candidate, serving as member of a Lodge committee like Sunshine or Hospital Visitation, attending funerals, and so forth, to determine whether or not they can be assigned to higher positions or creditably perform bigger tasks.

No, those brethren who have not demonstrated their willingness and ability to perform smaller tasks should not be appointed to line positions. On the contrary, those brethren who are willing and able to accept and do lighter assignments are likely to be advanced to higher positions and may even be elevated to the three

principal stations in the Lodge. Because, Hiram Abiff-like, they are inflexibly faithful to every trust committed to their care. Such a brother will find his ambitious feet treading round after round the ladder that leads to fame in our mystic circle. He may be appointed to a position at the District or Grand Lodge level. He may even be catapulted by the brethren to the exalted position of Junior Grand Warden and eventually to the Grand Oriental Chair.

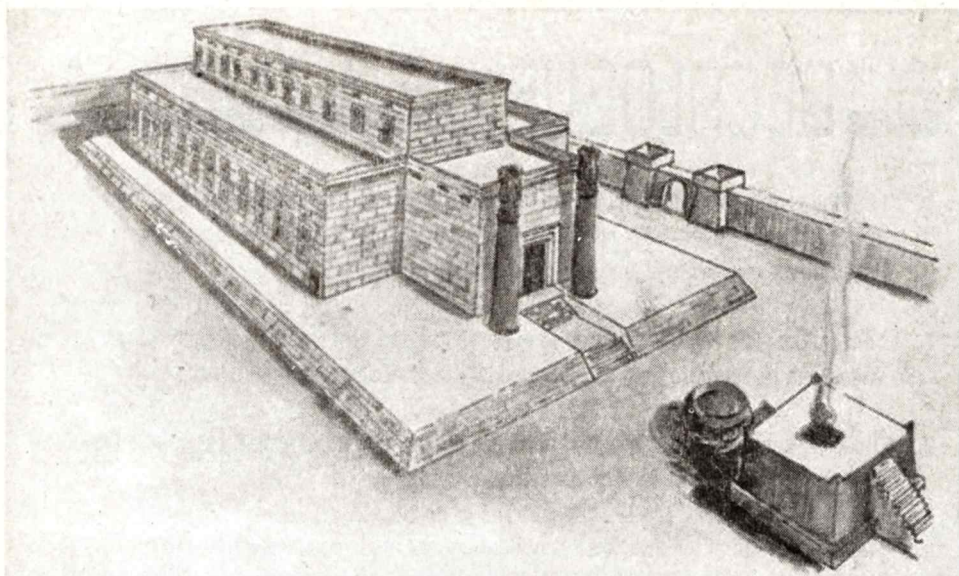
The brother who makes good in the lowly positions is the kind of brother who usually makes good in higher ones. No brother, I repeat for emphasis' sake, should be put into the line until he has shown interest in the smaller tasks. Let him find example from Past Grand Lodge Officers, Past Masters, and other distinguished Freemasons who do not hesitate to play minor roles in the conferral of Masonic degrees or perform lowly tasks within the Lodge.

Let us not, dear brethren, disregard the smaller tasks that may qualify us for higher things, but rather perform those tasks because we enjoy performing them. If we do not enjoy performing them and if we do not profit from performing them, then we are not qualified for greater things.

MY "DECALOGUE" AS A FREEMASON

1. I am the representative of my Lodge and of all Free and Accepted Masons whithersoever dispersed. Whatever I do reflects directly upon myself, as well as upon my fellow Freemasons everywhere, and our good works.
2. I am responsible for what my Lodge in particular and Freemasonry in general represent. These can be no more than what my fellow Freemasons and I make them.
3. Unless I have a better suggestion and I am prepared to do it myself, I should not criticize what my fellow Freemasons do for Freemasonry.
4. I must always bear in mind that it is not enough for me to bear the name Master Mason or Freemason. I must sincerely strive to become a worthy and exemplary Master Mason or Freemason.
5. Our Lodge and our Fraternity consist of me and other members thereof. They cease to exist without our active support.
6. When it calls upon me, my Lodge is doing me a favor. On the other hand, when I serve my Lodge, I am not doing it a favor. It is both an obligation and a privilege for me to help my Lodge as well as my Fraternity.
7. I should give my fellow Freemasons the same respect, honor and understanding that I would like to receive from them.
8. To be a Freemason is not a right; rather, it is an honor, which I should respect by abiding by all of the precepts of my Lodge, my Masonic District, my Grand Lodge, and my Masonic Fraternity as a whole.
9. Whatever differences my fellow Freemasons and I may have, we are all linked together by the bonds of loyalty to the GAOTU, our respective families, our respective Lodges, and Freemasonry, our beloved Fraternity.
10. When I willingly, zealously and enthusiastically perform my duties as a Master Mason, and the members of my own family are understanding and supportive of me in my Masonic activities, then we become the lifeblood of the Lodge and Freemasonry.

(Adapted from "10 Guides for Freemasons," by an anonymous author, in *The Craftsman*, September 2008, p. 7).



KING SOLOMON'S TEMPLE

by MW G. Kent Elkins, PGM

(This was published in *Masonic Light*, April 1999. The author was then Senoir Grand Warden and Masonic Education Committee Chair, Grand Lodge of Ancient Free Masons of Carolina.)

When Solomon felt secure upon his throne, he set out to accomplish the great task his father had not been allowed to perform, that of building the Temple of Jehovah. He wanted it to surpass in glory the idolatrous temples of the heathen. In the fourth year of his reign, about 966 B.C., he began building the temple (1 Kings 6:1). He finished it in seven years, and used gold and silver worth [in today's money]

as much as four billion American dollars.

So great was the fame of Solomon's Temple that it lives on in the world's imagination more than 2,500 years after its destruction by the Babylonians in 587 B.C. During the erection of the Temple, legend tells us that none of the workmen fell sick or died during the construction, nor did any tool wear out. Solomon's Temple was the first

permanent sanctuary built as a "house of Yahweh." It was intended as a sanctuary for the Ark of the Covenant, and it provided a focus of worship for all Jerusalem.

The temple was built at Jerusalem, on Mount Moriah near a site that harked back to the reign of King David. According to 2 Samuel 24, he had seen a vision of an angel of the Lord by the threshing floor of Aaron (Araunah, Ornan)

the Jebusite. David was instructed by a seer named Gad to build an altar on this spot as a means of averting a plague on Israel. David purchased the site and raised the altar. It was here, then, that Solomon built the Temple. Perhaps equally significant, the location was traditionally identified as the mysterious place where, centuries earlier, Abraham had taken his son Isaac to be sacrificed in accordance with God's command.

The site is now the location of one of the most sacred shrines of Islam. It is from this place that Muhammad is said to have ascended to heaven. A mosque, known as the Dome of the Rock, was built over the site in the 7th century A.D. Because of its continuing religious significance, the site is not open to archaeological excavation. Hence, our knowledge of Solomon's Temple comes principally from the descriptions in 1 Kings 6-8 and 2 Chronicles 2-4.

The interior of the Temple was rectangular, about 35 feet wide and 140 feet long. It was divided into three parts. It seems that a priest would have ascended a flight of 40 steps at the eastern end of the structure and passed between two massive bronze columns nearly 21 feet in circumference. The columns, Jachin and Boaz, were some 40 feet high; they were topped with elaborate capitals. The priest would have entered into a vestibule porch, which was about 17 feet deep. He would then have passed through gilded cypress doors decorated with flowers, palm tress, and cherubim, and entered the main room that no ordinary priest would ever see. This was the Sanctum Sanctorum or Holy of Holies. It was a perfect cube, with each side measuring nearly 35 feet. In it was the Ark of the Covenant containing the "two tablets of stones" of the Ten Commandments. The room, in Hebrew, was called the *debir*, probably from the verb meaning "to speak." From this chamber

Yahweh would speak to His people.

No expense was spared in the decoration of the temple. The interior was lined with rare wood, the floor with cypress, the walls with cedar. All was lavishly carved and overlaid with gold.

There were altars, tables, and other furniture of gold, bronze, or gold-covered wood. Finally, the Temple was illuminated by 10 golden lamp stands.

So magnificent was the Temple that it is written, "*The Temple was the heart of the Nation's life, beating rapidly and joyfully throughout her life. The Temple was the life center of the people of God, the hub of the Lord's kingdom on earth.*"



MT. MORIAH

– ITS SIGNIFICANCE TO WORLD ORDER

by WB Armando G. Lim, PM

Source: The Beehive, June 2008.

Mt. Moriah is that mountainous region in Palestine where many events of consequence to mankind have taken place and where many historical and religious sites are to be found. It is revered by many people as God's dwelling place.

It is where Abraham, the biblical father of many nations, was to sacrifice his son Isaac in obedience to God's command. When he was on the verge of plunging the dagger into the boy's breast, however, he heard God's loud, decisive voice ordering him to desist from his assigned task; for He was convinced of Abraham's fidelity to Him.

Mt. Moriah is also the place in which King David of Israel met and appeased the destroying angel.

Along the heights of Mt. Moriah is Mt. Zion, the site of King Solomon's Temple. This mountain is sacred to Jews, Christians and Muslims alike.

It is, to the Jews, the symbol of their past glories and the hope of their future. On their escape from Babylonian captivity, the ancient Hebrews crossed Mt. Zion, carrying with them the Ark of the Covenant, which was, to them, the symbol of God since the stone tablet of His Commandments was contained in it.

The same mountain is, to the Christians, where the Last Supper occurred and where the Virgin Mary died, presently indicated by the beautiful Basilica of the Dormition. It also holds the tomb of King David, King Solomon's father, who is venerated by both Christians and Muslims. Reportedly, it is

where the first Christians established their headquarters and where they built a church as early as the first century A.D.

The prophet Isaiah, according to the Volume of Sacred Law, urged the Hebrews with these words: "Let us go up the mountain of the Lord, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." Seeing the people of his city engage themselves in sinful acts, he rebuked them and told them to take a three-day trek to the top of Mt. Moriah, so that they might listen to the words of the Lord.

The Muslims believe that it is from the city of Jerusalem that the prophet Mohammad ascended to heaven. Hence, Jerusalem is, to them, as sacred as Kaaba in Mecca, and Medina which holds the tomb of the prophet.

Jerusalem has been, for more than 3,000 years, regarded as the queen of the world's cities, as well as the religious capital of about half of mankind. It is where Jesus carried out the last portion of his ministry; it is, according to the Christian doctrine, where he was crucified, died, and was buried, and where he resurrected from the dead.

It is from the hills of Jerusalem that Jesus, as well as other philosophers and prophets, launched their laws of morality, particularly the law of brotherly love and the rule of justice. Those laws and rules have been handed down by the ancients to succeeding generations of people throughout the world.

While it is a most sacred city, Jerusalem

had also been the stage of many wars, much bloodshed, and much terror. It had been attacked more than 60 times, conquered 36 times, and destroyed 10 times by either the Babylonians (now called Iraqis), the Persians (now called Iranians), the Romans, or the Turks. After each destruction, it rose from the ashes and was rebuilt and even beautified, made more radiant than before. Historians say that Jerusalem had witnessed more wars than any other city in the world.

Mt. Moriah is likewise of eminent significance to our Craft. It is, to us, where the Grand Master Hiram Abiff was buried. He was murdered by ruffians at the western wall of King Solomon's Temple, and he was buried by the same on a hill near Mt. Moriah; then the ruffians planted an acacia at the head of the grave, that should occasion require, they themselves would know the spot.

There can be no doubt that Mt. Moriah has a unique place in the annals of the world's history. The good and the bad, the high and the low, the powerful and the powerless, the heroes and the villains, the tyrants and the slaves, the nobles and the commoners -- all these have had their respective moments on and about the hills of Mt. Moriah.

We moderns (or postmoderns, as some philosophers have put it) have our own Mt. Moriahs to scale. As we go about doing our chores or performing our tasks in life, we encounter or are confronted by different challenges in various places (the home, the community, the workplace, etc.) at diverse times, including leisure time. It is important for us to realize and accept that we cannot have the correct answers or solutions to every problematic situation we may find ourselves in. Just as the people of ancient or biblical times had their own world to confront and adjust to, so we have our

own world to live and work in, as well as to improve. The ancient Hebrews had prophets like Isaiah and Micah to guide them up the mountain. We, too, may turn to our parents, older relatives, and friends or associates for advice and guidance. But, as St. Gregory has paradoxically pointed out. "We are our own parents." By that he means that we are the only ones who can give birth to our own selves or to our own personalities, although others may help us develop ourselves into the kind of persons God meant us to be. Hence, we must endeavor to help create a world that is conducive to our own development and that of the others who live in the same world.

For instance, if some people remark that our city is dirty, we should make our own homes and backyards clean, hoping that the whole community would notice the good example we have set, and do similarly. Then we will have a clean city. This is a simple situational case.

We moderns (or postmoderns) face a variety of problems, such as those pertaining to marriage, parenting, health, career, and finances. We can solve these problems, or face other challenges, if and when we are possessed of iron discipline and firm character. We may not have high IQ but we must be emotionally balanced; that is, we must have self-awareness and self-control, persistence, zeal, self-motivation, empathy, and social adeptness. We will be able to climb our own Mt. Moriahs if and when we have harmonious relationships with members of our own families, with our friends and associates, with other residents in our respective communities, with superiors, peers and subordinates in the workplace. We should, of course, strive to be financially independent and professionally successful.



Yaffa Seawall with Tel Aviv in the Far Distance

“...they traveled by a circuitous route toward Joppa, and endeavored to gain a passage into Ethiopia...”

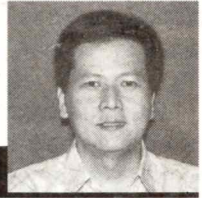
SO, WHERE IS **JOPPA** ?

As Freemasons, we hear of this city, as a destination by three villains, but we are never told where Joppa is, only that it is a “seaport” town, which from context, must be relatively near Jerusalem. As far as historical records, we read that “The gate of Joppa” are noted in the Tell el-Amarna Letters as guarded by an Egyptian officer in the service of the Pharaoh Amenhotep IV. Relative to the temple of Solomon, Jonathas, the Chronicler, reports that the cedars of Lebanon were brought in on floats, where they were transported to Jerusalem by the workmen of the king of Tyre.

Joppa, today called Yaffa (Jafa), is a suburb of Tel Aviv, 32.8 miles as the crow flies from Jerusalem. It is written that the pillars of the Temple could be seen from Tel Aviv, due to the Temple Mount raising the structure above the line of sight of the hills between there and the coast. Modern Yafa is built on a rocky mound, 116 ft. high, at the edge of the sea.

RECALLING BRO. RIZAL'S EXILE IN DAPITAN

by Bro. Carlito Y. Uy



In the preceding issue, Bro. Carlito Y. Uy wrote on his reminiscence of some highlights and sidelights of Bro. Rizal's exile in Dapitan. Here he focuses on Bro. Rizal's star pupil, Jose D. Aseniero, grandfather to George C. Aseniero, with whom Bro. Uy had an interview. This sequel is from the point of view of George.

Part 2: RIZAL'S STAR PUPIL

Grandpa Jose was enrolled at Rizal's school in Dapitan by his parents, Agapito Aseniero and Margarita Delman, and eventually became Rizal's star pupil. As such, he was requested by Josephine Bracken that he teach her Spanish, and she in turn would teach him English, which was predicted by Rizal to be "the language of the future."

In 1893, Rizal made a head bust of a young mestiza, which he denominated "La Dapitana." I surmise that the young mestiza was my great-aunt, Christina Gonzalez.

In his letter dated December 17, 1895, Professor Ferdinand Blumentritt advised that his friend Jose Rizal offer to the Spanish government his services as a military doctor to help stop the yellow fever epidemic that was then plaguing Cuba. Rizal immediately wrote Governor General Ramon Blanco, who was reportedly

a fellow Freemason, a letter in which he requested that he be deployed to Cuba. It was only on July 1, 1896, however, that Blanco granted Rizal's request. Upon receipt of Blanco's letter, Rizal told his sisters and nephews to go pack up and accompany him back to Manila. He also instructed six of his pupils, one of whom was Grandpa Jose, to go with him, for they would study in Manila. On July 31, 1896, Jose Rizal and his group boarded the steamer *España* en route to Manila. Then he boarded another steamer via Spain en route to Cuba. Upon reaching Barcelona, however, he was apprehended and shipped back to Manila, where he would be subjected to a farcical trial.

Upon learning about this unhappy development, Gov. Gen. Blanco offered to the Rizal family his sash and sword as his way of apologizing to them.

Because Grandpa Jose

stayed with the Rizals in their house in Manila, he was able to visit his former mentor and trainer during his incarceration at Fort Santiago. On the eve of Rizal's execution, Trinidad Rizal together with my grandpa, visited her brother, who instructed her and Grandpa Jose to retrieve something from the alcohol cooking stove which the Pardo de Taveras had given him as a gift in Paris, as well as to look inside his shoes. Both items were at the Rizal house in Manila.

Early the following day, Grandpa Jose and his five schoolmates witnessed the execution of their mentor-trainer on Bagumbayan field. By nightfall Rizal's sisters, together with my grandfather, thoroughly searched their house until they found a carefully rolled double piece of paper pricked by a hairpin wedged in the stove's wick area. The piece of paper contained Rizal's handwritten valedictory address, now

commonly known as "Mi Ultimo Adios."

Grandpa numerously copied the poem by hand; then he sent a copy to Mr. Jose Ma. Basa in Hongkong and other copies to friends. Unfortunately, he was not able to save a copy for himself. The original manuscript was kept by Trinidad Rizal and Josephine Bracken, who went to join the Katipuneros in Cavite.

For being closely identified with Rizal, Grandpa was arrested and imprisoned by the Spaniards, who released him in 1897. When he came back to Dapitan, he was again arrested and taken back to jail because he was suspected of being an insurrecto.

Shortly after his release from prison in 1897, Grandpa was hired by the American Customs Inspector as an interpreter. Next he worked as escribiente (clerk) in the Bureau of Internal Revenue. Then he served the classified Civil Service under Gen. John J. Pershing, a Freemason, who served as Governor of Mindanao from 1909 to 1913.

Grandpa was later appointed as Municipal President (Mayor) of Dapitan in the newly organized Department of Mindanao and Sulu. As such, he was instrumental in building the Dapitan-Dipolog road by

cutting through the rocky hills of Larayan. He also opened the Puluan Port, which is operational up to now.

In 1918, he was appointed Municipal District President of Lubugan (now Katipunan) by Gov. Frank W. Carpenter, first civilian Governor of Mindanao, who I understand was a Freemason, too.

Grandpa Jose served as the 2nd elected Governor of then Zamboanga Province from 1925 to 1928.

After his gubernatorial stint, he became a gentleman-farmer like his former mentor-trainer, tilling the land which the father of his wife, Dolores Gonzalez, a Spanish mestiza, had given him.

His son Francisco married Ingeborg Carlson, a Swede, who gave birth to me.

Desirous of relocating his family in Dapitan, Grandpa Jose bought a 14-hectare lot in neighboring Katipunan. The lot is now in the possession of the family of incumbent Mayor Eguia, whose ancestor, Fernando Eguia, was one of the 16 wards of Rizal in Dapitan.

Because Grandpa Jose was close to the Rizals and therefore considered as a member of their family, we Asenieros have corresponded with the Rizals, and we have

had reunions with them.

The Rizals gave tokens of remembrance to me, including some dresses worn by Josephine Bracken and the bed used by Rizal in Dapitan.

When Commonwealth President Manuel L. Quezon, who was a Past Grand Master of Masons in the jurisdiction of the Philippines, visited Dapitan, to his great dismay he saw that the structures built by Rizal and his wards (inside what is now known as the Shrine) had been neglected. Hence, he ordered my father, Francisco, a civil engineer, to supervise the construction of replicas of the neglected structures. My father was able to execute President Quezon's order, relying much upon Grandpa Jose and other schoolmates' recollections of the place.

Postscript

The 8th ward of Bro. Jose Rizal in Dapitan was Marcial Borromeo. When he was seven years old, his father Cosme enrolled him in Bro. Rizal's school.

Like his mentor-trainer, Marcial Borromeo became a Freemason. He knocked on the door of Maktan Lodge No. 30 and became the Worshipful Master of this Lodge in 1936 and 1937. (Refer to The Cabletow, Vol. 73, No. 5.)

A VIEW FROM THE NORTHEAST

Lee Sin Times, Dec. 2008, p.5.

SINK OR SWIM

by Bro. Dennis Uy

A pastor friend recounted to me a story about a proud, well-educated and successful old man who once boarded a cruise ship. One day during the voyage, the old man chanced upon a seemingly clueless young man on the deck of the ship. Wanting to show off his education and success in life, the former engaged the latter in a conversation. Asked he: "Young man, do you see all the islands over there in the horizon? Do you know their names?"

Feeling confused and embarrassed, the young man replied, "I'm sorry, sir, but I don't know the names of those islands."

Boasted the old man: "Ah, I can give the names of those islands because I studied in the finest university in the land. My studies have allowed me to know a lot of things you don't know."

That night, while dining at the finest table in the ship's first-class restaurant, the old man saw the young man dining in the adjacent hall, where the regular diners eat. So, the former accosted the latter and asked, "Why do you dine here? Don't you want to dine in the first-class restaurant?"

Replied the young man: "Oh, I'd love to, but I'm afraid I can't afford it."

The old man bragged, "Ah, you see, young man, I always dine in the first-class restaurant because my success in my

business has made me afford to spend on any luxury my heart desires!"

Later that night, the two found themselves walking on the deck of the ship. Again, the old man approached the young one and asked, "Do you see all those stars in the sky? Do you know their names?"

Now feeling irritated by the old man, the young one replied, "Again, sir, I'm sorry, but I don't know the names of the stars in the sky!"

Feeling very satisfied with himself, the old man remarked, "Ah, you see, my success has allowed me to pursue further studies. Hence, I can tell you the names of all the stars in the sky."

The young man thought for a while. Then he asked "Sir, do you know how to swim?"

Surprised by the question, the old man stated, "You see, I'm a very important person. My business and education pursuits have kept me very busy. So, I don't have time for trivial things as learning how to swim!"

Quipped the young one: "Well, you may be very educated and highly successful and rich. But unlike you, I know how to swim. If this ship sinks, I can swim to safety, while you will drown together with your education and success, and riches!"

This story has made me realize that we sometimes don't pay attention to what is really important in life. Success means different things to different people. But what's essential in life is very frequently overlooked.

We Freemasons are taught to stand on the level with our brothers and fellows, as well as to remember that we are all traveling upon the Level of time to that undiscovered country from whose bourne no traveler returns.

It's wise for us to periodically ask ourselves, *"With all my achievements, successes and knowledge, when the time comes that this cruise ship, which people call life, sinks, do I really know how to 'swim' across the Great Divide so as to be able to enter the Celestial Lodge, where the GAOTU presides? Or, am I too preoccupied with raking up accomplishments, successes, and material riches in life that I forget to learn how to 'swim'?"*

**At the end of my pilgrimage on earth,
do I sink or swim?**

WHAT YOU PLANT TODAY WILL DETERMINE WHAT YOU WILL REAP TOMORROW

by Bro. Roberto Palmero, PDDGM

A story has come down to us from ancient China about an aging emperor who decided to choose as his successor to the throne one of the young men of the kingdom, and not one of his children nor one of his assistants. One day, so the story goes, he called all the young men of the kingdom to the palace and announced to them, *"It is time for me to step down from the throne, and I will choose one of you to be my successor. Today I will give each one of you a very special seed, which you will plant and water. Then one year from today you will come back here with the plants you have grown from the seeds you had received. After judging the plants you have grown, I will choose the next emperor."*

Ling was one of the young men who had received their seeds from the emperor. Upon reaching home, he recounted to his mother what had transpired in the palace. His mother helped him get a pot and planting soil. Ling planted the

seed in the pot, watered it carefully everyday, and watched and waited for it to grow into a plant.

After three weeks, the other young men began to talk about their seeds; all of them said their plants were starting to grow. Ling kept checking his pot, but nothing had grown in it.

After five weeks, no plant had grown in his pot, while everyone else had already tall plants. Ling did not, however, say anything to his friends; he just kept waiting for the seed he had received to grow into a plant.

On the sixth week, seeing that no plant had grown in his pot, he began to fear he had killed the seed, and he felt like a failure.

A year finally elapsed, and all the young men had to return to the palace and present their plants for the emperor's inspection.

"I am not going to take an empty pot to the palace," Ling told his mother. But his mother said, "You must be honest about what happened." So, Ling took his empty pot to the palace. He was amazed at the variety and beauty of the plants the other youths had grown and brought to the palace. Feeling dejected, he placed his empty pot on the floor. Many of the other youths laughed at him, while others felt sorry for him.

Finally, the emperor arrived. Ling tried to hide at the back of the hall. After greeting the young men, the emperor remarked, "My, what great plants you have grown! Today, one of you will be appointed the next emperor." Then he spotted Ling at the back of the hall, with his empty pot beside him. He ordered a couple of his guards to bring the boy to the front of the hall. Terrified, Ling whispered to himself, "The emperor knows I am a failure. Maybe he will have me killed." When he got to the front, the emperor asked, "What is your name?" and he answered, "My name is Ling."

Many of the other youths laughed and teased Ling. But the emperor ordered them to quiet down; then he looked at Ling and announced to the crowd, "Behold your new emperor! His name is Ling!"

Ling could not believe what the emperor had announced. Again, he whispered to himself, "I could not even grow my seed. How can I be the new emperor?"

"One year ago today," the emperor explained, "I gave every one of you a seed. I told each of you to take the seed, plant it, water it, and then bring it back to me today. All of you, except Ling, have brought me plants. I gave all of you boiled seeds. When you found that the seed I had given you would not grow, you substituted another seed for it. Ling was the only one with the courage and honesty to bring me a pot with my seed in it. He is, therefore, the one who will succeed me!"

The moral or specific lesson of the story is this: what you plant today will determine what you will reap tomorrow. This moral is bolstered by the following poem by an anonymous author:

*If you plant honesty, you will reap trust.
If you plant goodness,
you will reap friends.
If you plant humility,
you will reap greatness.
If you plant perseverance,
you will reap victory.
If you plant consideration,
you will reap harmony.
If you plant hard work,
you will reap success.
If you plant forgiveness,
you will reap reconciliation.
If you plant openness,
you will reap intimacy.
If you plant faith, you will reap miracles.
But if you plant dishonesty,
you will reap distrust.
If you plant selfishness,
you will reap loneliness.
If you plant pride, you will reap destruction.
If you plant envy, you will reap trouble.
If you plant laziness,
you will reap stagnation.
If you plant bitterness,
you will reap isolation.
If you plant greed, you will reap loss.
If you plant gossip, you will reap enemies.
If you plant worries, you will reap wrinkles.
If you plant sin, you will reap guilt.*

The seeds you scatter now, decidedly, will make life worse or better for you and/or the ones who will come this way after you. There can be no doubt that someday you will either enjoy the fruits of the choices you "plant" today or pay dearly for them.

A Unique, Vibrant Lodge

by Bro. Angelito C. Monge, PJGS

I humbly submit that AG MW Pedro M. Gimenez Memorial Lodge (AG MW PMGML) No. 370 is a unique, vibrant Lodge.

Although it is housed at the Capitol Masonic Temple in Quezon City, it holds its stated and special meetings each month somewhere else -- at the temple of a Lodge in some city/town like Cebu City, Davao City, Dipolog City, Tuguegarao City, Legazpi City, Iloilo City, Santa Rosa (in Nueva Ecija), and Mambajao (in Camiguin). Hence, it has been dubbed an itinerant or a traveling Lodge.

When they visit a certain city or town, the officers and members of the Lodge are, invariably, warmly welcomed by the brethren of the host Lodge, who extend to them sincere hospitality and cordial friendship. More often than not, their enjoyable fellowship socials with their hosts are graced with the presence of the DDGM and other leaders in the district. In short, the indissoluble chain of sincere affection by which the hosts and the sojourners are linked together is strengthened.

Besides, together with the host brethren, the sojourning officers and members of AG MW PMGML No. 370 conduct some community outreach projects like tree planting, blood letting, medical-dental mission, feeding of malnourished children, free eye examination, giving of free reading eyeglasses, and so forth. They also adopt a public school in a depressed barangay of the town or city. By doing so, they commit themselves to assisting the adopted school in pursuing its programs both in kind and in cash.

By dint of carrying out community outreach projects in the area visited, both host and visiting

brethren are able to make the residents in the community feel the relevant and benevolent presence of Masonry and Masons in their midst. Since they carry out community outreach projects in coordination with officials of certain government agencies and private institutions, the brethren establish connections and form friendships with them.

The brethren of AG MW PMGML No. 370 sponsor some fund-raising activities to finance their own programs and projects, to help the leadership of their Masonic District, NCR-E, maintain and rehabilitate the Capitol Masonic Temple, and to assist the Grand Lodge in the pursuit of its charitable programs and projects. If there are adequate available funds left, they also aid some other Masonic Districts in financing their worthwhile endeavors.

Two of the fund-raising activities which the officers and members of AG MW PMGML No. 370 spearheaded are (1) the golf tournament denominated "AG MW PMGML-COA Friendship Tour," which was held at the Santa Barbara Golf and Country Club in Iloilo City, and the block screening of the movie "007: Quantum of Solace" at the Shangri-La Plaza Cineplex I and II.

According to WB Juanito G. Espino, Jr., the Lodge probably will sponsor some other fund-raising activities in order that its officers and members will be able to accomplish the goals they have set before them.

Aside from being actively involved in the affairs of MD NCR-E, officers and members of the Lodge have participated in the courses offered and conducted by the Institute of Masonic Education and Studies (IMES), not because they

want to qualify themselves for certain positions at the Grand Lodge level, but rather because they want to increase their knowledge of the different aspects of Masonry and to enhance their ability to administer and manage the affairs of their beloved Lodge.

As may be gleaned from the issues of *The Harmonizers*, its monthly newsletter, AG MW

PMGML No. 370 has undertaken other activities than those mentioned in this article.

On the basis of the foregoing considerations, I can justifiably say that the said Lodge is a strong and vibrant group of good public servants made better by Masonry and determined to help promote the welfare and happiness of our Craft and of the residents in our local communities.

SUNBEAMS

1. Masonry is not made up of people who are better than the rest, but of people who want to become better than they are.
2. What makes us true Masons isn't only through our mind but also through our heart, not only our ability to think and be proficient but most of all our ability to care and to show and practice brotherly love. May your kind & true Masonic heart touch each and every brother today and always.
3. There is a gift of quiet blessings only Freemasons can impart, for brotherhood shares life with gentle hands, kind words and a caring heart. It is contained within the points of the extended compasses: brotherly love, relief and truth.
4. There are three things I need in this life: love to make me weak. Beer to make me strong. And brothers to pick me up when love and beer make me hit the floor.
5. The smallest good deed is better than the grandest intention. One thing that cannot be recycled is wasted time. One thing you can give and still keep is your word.
6. In this world the more we humble ourselves, the less we trip and stumble. The less praise our ego needs, the more grace our spirit receives.
7. It's worthwhile to keep three things: the sun, the moon, and a worthy brother. The sun for daytime, the moon for nighttime, and a worthy brother for a lifetime.
8. The secret of happiness can be found at home. The Wall says be strong; the Ceiling says aim high; the Door says be open; the Window says learn to give; the Clock says time is gold; the Calendar says love everyday as if it is the last day; the Cabinet says keep things in order; the Bed says take time to relax; the Lamp says be the light; and God, who is everywhere in my house, says keep the faith.
9. Life is a song we play each day. Every mistake puts the song out of tune. But keep on playing ... one day every note will sound right and become your melody.

10. If people are trying to pull you down, be proud of it! It only means one thing: you are above them!
11. Five simple things that complete us: Faith we embrace; Vision we perceive; Goals we pursue; Values we share; and Brethren who care!
12. When the righteous are in authority, the people rejoice; but when the wicked rule, people groan. -- Proverbs 29:2
13. The fire that melts butter is the same fire that hardens steel. Trials are like fire -- they can destroy or strengthen us.
14. Every sunset gives us one day less to live. But every sunrise gives us one more day to hope. So hope for the best today and always!
15. Here is a Da Vinci Code that was deciphered:

X35 P33N I h73N07 05 W,I
35V37d 3W d73H

To break the code, turn the message upside down. Don't be afraid; be strong!

16. Why do we close our eyes when we dream, when we cry, when we wish, when we imagine, when we pray? That's because the most beautiful things in life are UNSEEN.
17. If I were your exponent, I'd give you powers. If I were your variable, I'd give you solutions. But I'm only a brother to subtract your worries, add joy, divide grief, and multiply your happiness.
18. When a new day breaks, new hope springs in our hearts. No matter how dark the night has been, let the rising of the sun remind us that life is beautiful.
19. When you worry and hurry through your day, it's like an opened gift thrown away. Life isn't a race. Take it slower. Hear the music before the song is over.
20. Simple lang akong kaibigan. Kumbaga sa mga prutas ay "saging" lang ako, di tulad ng iba na mistulang apple, orange o grapes. Pero tandaan mo na sa lahat ng prutas dito sa mundo, tanging saging lamang ang may PUSO, di ba? kaya, mula sa puso ko kuyang, binabati kita ng Maligayang Valentine's Day.

Note: "Sunbeams" appears in many issues of TINIG SILANGANAN, the official publication of Silanganan Lodge No. 19. It is a collection of wit, humor, inspiring messages, and even ads, sent by the indefatigable SWAT (Samahan na Walang Asenso sa Texting) members of SUN Bro (Philippines).

RIZALL

Commemorates 2nd Founding Anniversary

by WI Celso B. Hilbero

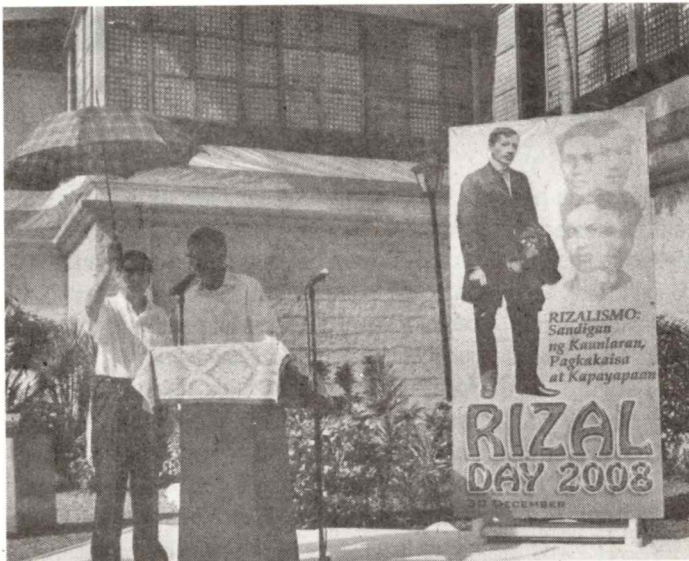
To commemorate the 2nd anniversary of the founding of the Rizal Lodges League (RIZALL), as well as the 112th anniversary of the martyrdom of our eminent Brother, Dr. Jose P. Rizal, representatives of the following Lodges converged at the "Bahay ni Kuya" (i.e., the Rizal Shrine) in Calamba, Laguna in the morning of December 29, 2008: Bagumbayan No. 4, Nilad no. 12, Jose P. Rizal No. 20, Dapitan No. 21, Jose Rizal No. 22, Pinagsabitan No. 26, Noli Me Tangere No. 42, Dr. J.P. Rizal (Calamba) No. 270, and Intramuros No. 363.

The program held at the "Bahay ni Kuya" started with an invocation led by WB Oscar Jaurigue, followed by the singing of the National Anthem led by VW Emmanuel Diesta, PAAGM. WB Ariel Abinoja delivered the "Pagpupugay sa Watawat" in his customarily masterful manner, and WM-elect Michael Sandoval of host Lodge No. 270 welcomed all and sundry. WB Melito Villar (#21), WB Rodolfo



Tan (#42), WB Joseph Tan (#22), WB Emilio Capulong (#270), VW Joel Limpenco (#363), and WB Nelson Tolentino (#26) took turns in giving their respective messages.

This reporter then spoke on the martyrdom of Dr. Jose Rizal, and Bro. J. Flor Nicolas, PSGL, delivered his English translation of the first two stanzas of "Mi Ultimo Adios."



Introduced by Bro. Sonny Monares (#270), Bro. & P/SSupt Leo Marzan, DPD of Laguna PPG, who represented the invited guest of honor and speaker, VW & Col. Rodolfo Magtibay, Asst. Regional Director of Region IV-A, delivered a message fitted to the 2-in-one occasion.

VW Edwin Tan, DDGM of MD RIV-B, gave the closing remarks, and

Bro. Samuel Fernandez, PGH, punctuated the program with a prayer.

The offering of floral wreaths at the monument of Bro./Dr. Jose Rizal ensued. Then the brethren motored back to the temple of host Lodge No. 270, at the fellowship area of which took place the election of the new set of RIZALL officers, as follows:

This reporter, President; WB Rodolfo Tan, 1st Vice President; WB Kenneth Tieng, 2nd Vice President; Bro. Rey Rebanal, Secretary; VW Joel



Limpenco, Treasurer; WB Ponciano Mabaga, Auditor; and VW J. Flor Nicolas, P.R.O. The Masters-elect of all the member Lodges were elected as Trustees.



THE BROTHERS OF HARMONY

by Bro. Joe Abejo, PM

As the Grand Master MW Boy Aniang has successfully realized his dream to reorganize the once nationally famous Masonic choir, the Brothers of Harmony, it is but fitting to look back and recall how our brethren then endeavored to attain the almost impossible task of organizing a quality male choir.

The original Brothers of Harmony was organized by brethren who enjoy fraternal fellowship with some love of music, but not professional musicians.

It was organized early 1963 when the Luzon Bodies, A. & A.S.R., through its then Secretary Brother Bayani Salcedo moved to organize its own choir to provide the music during the annual ceremonies of extinguishing and relighting the lights on Maundy Thursday and Easter Sunday. Together with Brother Chris Malahay, a known conductor and musician, they invited brethren from Araw Lodge No. 18, Hiram Lodge No. 88 and Lodge Perla del Oriente No. 1034, S.C. who were choir members of their churches and who loved music, to gather in fellowship to start a choir.

Those who answered the call, among others, were brothers Demetrio Quintana, Cesar Bautista, Johnny Mendoza, Juan Nabong Jr., Gerry Esguerra, Agapito Celis, Emmy dela Paz, Peping Navarro, Fred Guerrero, Rizosro Armonio, Abe Songsong, Joe Tapia, Boy Kitane, Gus Panajon, Sammy Fernandez and me. The first conductor was Bro. Cris Malahay and I was the accompanist.

We rehearsed vigorously to catch up with the set performances during the Holy Week that April. The two-day performance was a success, receiving kudos from our illustrious brethren and the public.

Thence the Brothers of Harmony was born.

The choir was originally The Luzon Bodies Choir (Brothers of Harmony). It was subsidized by the Luzon Bodies, buying it a new piano and uniforms. Other necessary materials were donations from brethren.

The brethren loved being together, so they rehearsed every Tuesday. After a few years the number grew to 28. They then started performing by invitation, and in charity concerts.

The beauty of this Masonic group was that all members, being Scottish Rite Masons, were likewise members of the various degree teams of the Scottish Rite. So, aside from the regular Luzon Bodies conferrals they also traveled to confer degrees in the provinces, from up North to down South. After the ceremonials the new Scottish Rite Masons and the brethren were also treated to mini concerts by the conferring team.

When Bro. Malahay migrated to the states, Bro. Fred Guerrero took over as conductor until the entry of Bro. Alberto Reyes, the conductor of the St. Mark Methodist Church.

The wives of the members then started coming along to the rehearsals. As most were likewise members of their respective church choirs they started singing together until they formed the Ladies of Melody, with coloratura soprano sister Lydia Tapia as their trainer and conductor.

After a while, the two groups combined to form the Scottish Rite Chorale. A beautiful massive harmonious sound loved by any audience in their various performances.

But the Brothers of Harmony continued to

make a name for itself, performing in concerts, being the prime mover and core in the formation of the Knights of Columbus-Freemasons Choir which not only established a beautiful ecumenical fellowship, but also raised funds for charity. They likewise participated in a National Choral Festival where it earned praises from the choral world. Many considered it as the best male choral group in the country.

In the early eighties, plagued by age, sickness, retirement and deaths of members, the group died a natural death.

After MW Bro. Pacifico Aniag was installed Grand Master of Masons, he recalled to us his days as a DeMolay of the Loyalty Chapter in the Scottish Rite Temple where he used to listen while the Brothers of Harmony was rehearsing. He so loved the group that he promised himself to be a part of it someday. He loves choirs, as he himself is involved in his Methodist church choir in Malolos.

When he became available to join the Brothers of Harmony, it had been disbanded. So, before he became the Grand Master, he committed himself to be instrumental in the reorganization of the group – and which has now become a reality.

The new Brothers of Harmony, aiming to be a purely a-cappella male chorale, has contracted the services of Mr. Butch de Juan, conductor of the U.P. Church of the Risen Lord in Diliman, and a petitioner of Norberto Amoranto Lodge No. 358.

The "charter members" of the new Brothers of Harmony are brothers Joe Abejo, Boy Aniag, Cesar Bautista, Willy Calinawan, Sammy Fernandez, Reuben Ganaden, Boy Kitane, Bong Liacuna, Joey Redor, Joe Tapia, Kenneth Tieng, Jules Amper and Butch de Juan.

The new Brothers of Harmony made a soft opening performance during the installation of its member Bro. Kenneth Tieng as Worshipful Master of Jose Rizal Lodge No. 122 last January, 2009.

The group had its initial practice in September, 2008, and is now regularly rehearsing weekly at 7pm Mondays at the DeMolay Social Room at the Grand Lodge of the Philippines. Brethren are welcome to join this weekly fellowship.

A HANDY GUIDE ON THE QUEST FOR MASONIC LIGHT

Introduction

A dilemma that undeniably confronts all newly-raised Master Masons is this admonition contained in the Charge of the Third Degree: *"As a Master Mason, you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices."*

Fine, this admonition is eloquently phrased. But how is he expected to do it? It may, therefore, be necessary to briefly look back and assess the situation.

Still smarting from the bruises acquired while traveling the rough and rugged road but nonetheless feeling the euphoria of a successful raising and most probably also still tipsy from the recently concluded fellowship that usually follows, the newly-raised brother begins to wonder what the "Charge" was all about. He has now attained the status of being called a peer to many celebrated men who are listed as heroes, geniuses, statesmen in different countries

throughout the world; men who have become presidents, kings, men of sciences and even of the cloth; men of stature and fame; men who are "Freemasons." The newly-raised gentleman begins to wonder, *"After completing the three degrees, what have I, so far, achieved?"* More importantly, *"What is expected of me?"*

The Quest Begins

The question that consequently confronts the newly-raised brother is this: *"How do I proceed to learn the ways of the Fraternity which I have recently joined?"*

Sadly, there is no ready answer. But the very nature of the Craft's basic philosophy in part provides a ready clue; to mention one of the Fraternity's simply-worded definitions, namely, *"Freemasonry is a system of morality illustrated in symbols. Or, it is a system of morality veiled in allegory."*

But how would a novice proceed to learn its ways when the Lodge that he has joined, and even the Grand Lodge that exercises supervision and control over it, generally do not

have guidelines that can help him understand its intricacies? But learn he must if he aspires to earn the title of, or to be called, "fellow of the Craft."

A Suggested Guide As Envisioned by Bro. Allen E. Roberts of the Masonic Brotherhood of the Blue Forget-Me-Not

Scanning the inexhaustible source materials that the world of the Internet offers, this writer was fortunate enough to stumble upon an essay written about Bro. Allen E. Roberts, long-time secretary of the Masonic Brotherhood of the Blue Forget Me Not, who eloquently pictured the structure or body of Freemasonry in six broad categories, to wit: (1) Ritual = Skeleton or Framework; (2) Philosophy = Bloodstreams; (3) Symbolism = Heart and Brains; (4) Benevolence = Soul; (5) Jurisprudence = Muscles; and (6) History = Flesh or Binder.

How the Structure Is Designed to Work

A Freemason, whether newly-raised or an old timer, who desires to study in earnest

can thus proceed with the awesome goal of learning the tenets of the Craft by using the above-mentioned guide which, understandably, should start with Rituals.

Rituals – It is often said that “rituals” are what differentiates Masonry from all other fraternal organizations, and that without it Masonry will just be like any other. These rituals, the three most basic of which introduce the candidate to the ways of the Craft via its three degrees, are understandably the best starting points.

For the purpose of this article, however, it will be necessary to include the other basic ritual instructions: These are (1) the Entered Apprentice Degree, (2) the Fellowcraft Degree, (3) the Master Mason Degree, (4) the Installation Ceremonies, and (5) the Last Rites and the Lodge of Remembrance.

There are still other rituals, but these will no longer be enumerated for the sake of brevity. Suffice it to say that newly-raised Master Mason must be patiently coached by an elder to commit to memory these rituals if he is to progressively advance his knowledge of the Craft, and here is how the time-tested “from mouth to ear method” of instruction is effectively put in play. The newly-raised Master Mason should start

delivering the lectures on the lambskin apron and the working tools; he should also start learning the roles of the Marshal, the Deacons and the Stewards, patiently and progressively committing to memory all the roles that he has performed. As he gains experience, he should also be ready to deliver the lecture of each of the three degrees until the time he is deemed ready to handle more important roles and is, consequently, chosen to perform the role of a “Light” by being elected to any of the fixed stations of the Lodge.

And this stored knowledge will come in handy in scrutinizing and analyzing the myriad of data that he will later classify and sort into the different categories mentioned earlier. The novice will be able, for example, to clearly categorize the following phrases as he commits them to memory:

- In it you will find the important duties you owe to God, your neighbor and yourself.

- ...by refusing to recommend anyone to a participation in our privileges unless you have strong reasons to believe that by a similar fidelity he will ultimately reflect honor on our ancient institution.

- ...white balls elect and black cubes reject.

- Justice is that standard or boundary of right that enables us to render unto every man his just due without distinction.

Philosophy – A philosophy is usually a simple sentence or a “one-liner” that best explains a basic belief. Thus, an oft-repeated philosophy of Freemasonry states that *“it is a brotherhood of men under the Fatherhood of God.”*

From the above-mentioned phrase, note that three basic ingredients must always be present, as follows:

- “Men” is in the plural form.
- God must be present.
- The absence of either one of the above renders the tenet useless.

Hermits believe in God, but they do not subscribe to the brotherhood of men. Hence, they do not qualify (to be Masons). Atheists, on the other hand, may believe in the brotherhood of men, but they do not think that God exists. Hence, they do not qualify, either.

Of course, these philosophies can be rephrased differently but will, in effect, produce the same result. Like this one: *“Freemasonry subscribes to the belief in God and in the immortality of the soul.”*

In this instance, however, the tenet on brotherhood is implied, as it lies hidden in the maxim "*Love thy neighbor as thyself*," a tenet expounded not only by the Greatest Teacher of all time, but by all known sages of the world. Note also that immortality pertains to the afterlife.

Other tenets, such as brotherly love, relief and truth, make the sentence more thought-provoking and therefore appealing. But the phrase still essentially conveys the same message.

Curiously, too, both the exoteric and esoteric applications of these philosophies are revealed to the discerning adept, as follows:

The obvious meaning of "*brotherhood of men under the Fatherhood of God*" pertains to our relationship with our neighbor in this world, which is best measured by the square, while the phrase "*immortality of the soul*" pertains to a deeper meaning that relates more to the world where the compasses are effectively put to use.

Symbolism – Freemasonry, having borrowed its mode of communication from operative masonry and architecture, uses symbols as its most effective tools of relaying the messages that it seeks to convey. The Mason is advised to refresh himself

on the symbolism of the various tools that were used and explained in the ritual of the Installation Ceremony. In addition, he is also advised to take interest in the various symbolisms that lie hidden but are nonetheless implicitly explained in the floorworks of the three degrees.

In hindsight, however, symbols may be tricky. Ever wonder why "**hele**" means "**to conceal**," or that a "**black ballot**" actually means a "**black cube**"? And has the reader also wondered why the square is the tool used for measuring the surface of the earth, whereas the compasses are used for measuring the heavens and those above it?

Benevolence—Charity, the synonym of benevolence, is first explained in the lecture of the First Degree as the covering of a Lodge, in the following manner:

...the three principal rounds of which are denominated faith, hope and charity, which admonish us to have faith in God, hope of immortality and charity for all mankind. The greatest of these is charity, for our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.

The foregoing was further amplified in the Second Degree

perambulation; although, quite frankly, it is doubtful whether many of the brethren understood it at all. Charity is, after all, not merely taking a paper bill from one's own pocket when the Almoner passes the Almoner's bag around, nor rummaging through the attic for used clothes when calamity occurs. Rather, it means much more. Imagine the ineffectiveness of Freemasonry if charity is deleted from its vocabulary.

And how does the reader put Charity into practice?

Jurisprudence – Jurisprudence seems to be the most complicated topic of the six categories. The reader should, however, take consolation in the fact that, he should know all the rules and regulations of the Fraternity to which he belongs. Ideally, therefore, it is preferable that he is knowledgeable of all the rules and regulations of the Grand Lodge, to which his own Lodge pays allegiance, although how this can be achieved is like looking for a needle in a haystack. It is still desirable, however, for the member to familiarize himself with (1) the Constitution and By-Laws of the Grand Lodge to which he belongs; (2) the Ancient Charges of Masonry; (3) the obligations of the three degrees (4) the periodic Edicts that govern the Grand Lodge; and (5) so on and so forth.

History – All Grand Lodges that exist have their own unique histories that deserve to be learned. It is important to understand these to appreciate. Most Masons are aware of how the United Grand Lodge of England was created in the British Isles. Hence, this no longer needs further elaboration.

Masonry in the Philippines, on the other hand, was introduced by Jose Malcampo y Monge, a Spaniard who later became Governor-General of the Philippines, when he organized the Logia Primera Luz Filipina in 1856 under the banner of the Gran Oriente Lusitano of Portugal; to escape the clutches of the marauding Hongkong Masons, who were then under the aegis of the British Masons.

In addition to what may be called "local Masonic history," a Mason should also have a general idea of the Masonic history of the Mother Grand Lodge. The Grand Lodge of the Philippines, for example, was a creation of the Grand Lodge of California. This explains why the rituals and basic rules that govern both jurisdictions are in many respects similar. How the Filipino Masons became Americanized despite the fact that Philippine Masonry traces its roots to the Gran Oriente Lusitano of Portugal and was

later nurtured by the Grande (not Gran) Oriente Español is a topic that deserves more than a page in order to be appreciated. Hence, it will no longer be touched in this paper.

But one may well wonder, "Did the Masons of Cavite that were organized by Malcampo fraternize with the Masons of Manila, whose fellowship Jacobo Zobel, a Filipino of German descent, joined? Did they, similarly, fraternize with the Masons that were organized under the aegis of the Grande Oriente Español?" The most likely answer is, of course, no, because they were organized under different grand jurisdictions that co-existed during that time.

A Short Treatise on the "Mystic Tie"

Non-Masons are naturally baffled whenever they see Masons conversing with, or extending assistance to, one another, despite meeting for the first time and probably will never meet again. This happens especially at an airport. Upon recognizing each other as fraternal brothers, one would offer the other a helping hand in exchange of a mere "handshake." The non-Mason would naturally suspect that there is something mysterious, but he would never be able to know what the mystery is all about. Short anecdotes like

these are common, and none but the initiates can explain how they come about.

Summary

Those who have read this far may complain that many topics still deserve mention. Examples: Why are there clandestine Masons? How do the relationships of an individual member to his Lodge and to the Grand Lodge to which it belongs interplay with the Grand Lodges in other countries? Why is there a gap between the Prince Hall Masons and those who belong to mainstream Masonry? Why did other Grand Lodges in the world declare the Grand Orient of France irregular?

But those and many other topics were omitted from this paper on purpose. It is now for the reader to take interest in those topics omitted, do some researches on them, and eventually prepare a study guide of his own.

Teka! Teka! But how shall we classify the fellowship that follows every stated or special meeting, especially that which comes after the Third-Degree conferral?

Ah, but the answer cannot be divulged in this article. Queries and reactions may be forwarded to jungalarosa@yahoo.com.

The First and Only One of Its Kind

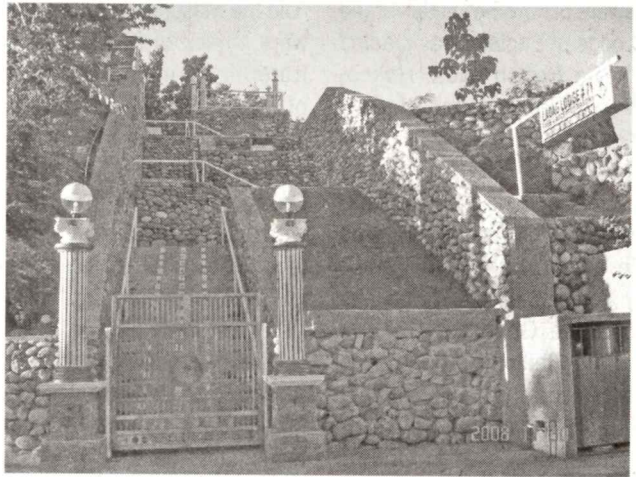
by Bro. Napoleon N.A. Domingo,
PDDGM

The 3-5-7 Winding Stairs

"Together, brethren!" proposes VW Jose Joey Q. Soriano as he raises a glass in a fellowship toast. Glasses of brandy, sparkling juice, cola or iced tea are filled and lifted. Such is a common sight among Laoag brethren and sojourners.

In one such fellowship, younger brethren desiring to learn more about Laoag Lodge queried about the aspirations and dreams of their forebears. We explained that mostly they dreamed of having their own lot, and a temple built upon a mound situated like Mt. Moriah. These they were able to achieve.

I remember WB Severo C. Domingo, a Mason of 47 years and the oldest living active member, prodding to have the 3-5-7 steps mark the entry to the Lodge. After discussions that went through the night, all agreed to accept the task of making the dreams of our forebears



come true, with the usual, *Together Brethren!*

At the stated meeting following, the Worshipful Master, Bro. Ramosito Jorge C. Bernabe, together with Past Masters like VW Llewellyn Santos, VW Joey Soriano, VW Saldy Santiago, VW Roger Bracerros, VW Mario Bumanglag, WB Dexter Corpuz, and myself, made plans for the 3-5-7 winding stairs, with the concurrence of the brethren of Laoag Lodge. Designs were to be drawn on the trestle board by Bro Engineers Oscar

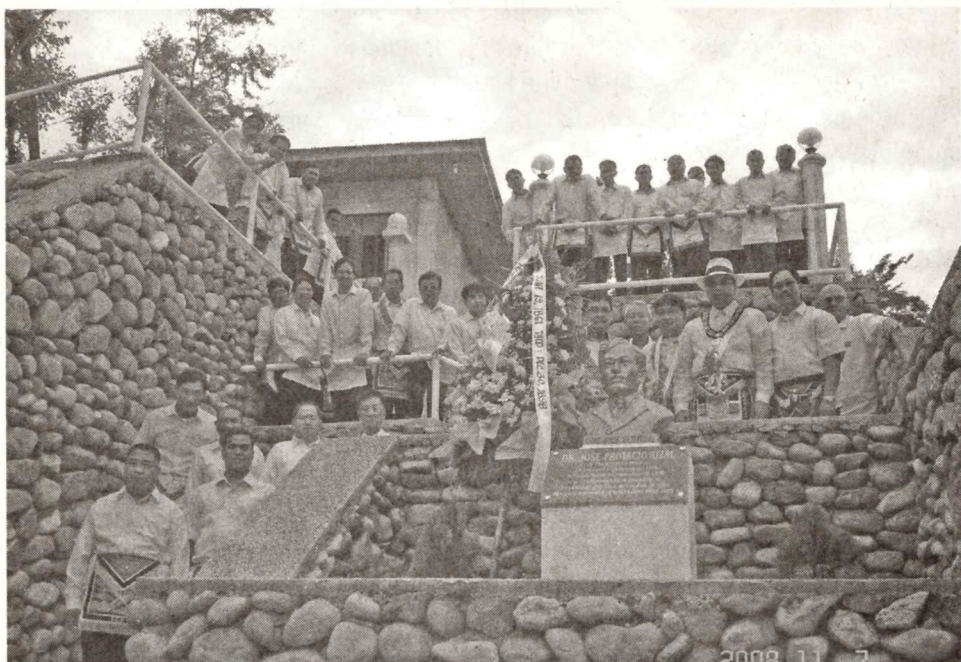
Domingo, Apolinario Cruz (a visiting brother from Nueva Ecija) and Bernard Elaydo. Solicitation letters were sent to brethren in the District and to honorary members from far and wide. Financial contributions were sent and received. Pledges for the fulfillment of the project were given. The WM then gathered suitable assistance from VW Saldy Santiago, VW Joey Soriano, and WB Mario Bumanglag, to join him and yours truly on a caravan-esque trip that would collect all the "cable-tow" extended in assistance to this project.

Very early that morning of Thursday, August 13, 2007, the caravan started, stopping by Vigan, Ilocos Sur. They were invited by VW William Pre, then DDGM, for snacks. In Narvacan, Ilocos Sur, we were met by Col. Loreto Rirao, Commander of 503rd Brigade (now a General assigned to the war zone in Cotabato), for a breather and photo-op. Towards the afternoon, the group visited Bro. P/SSupt. Romeo Espiritu. As we enjoyed the view on the hill of the camp, Bro. Espiritu handed over his pledge and that of Bro. P/Director Leopoldo Bataoil, who was in Manila at that time. We then headed to Mangaldan, Pangasinan, home to VW George Chua Cham, one of our honorary members, for his pledge. And after exchanging pleasantries, we proceeded to Dagupan City for a fellowship dinner with the brethren of Alfonso Lee Sin Memorial Lodge No. 156 and Pangasinan Lodge No. 56. We missed VW Clemente Nava, who was indisposed that night, but his beloved son, VW Michael Nava, handed over their pledges. After several cries of *"together, brethren"* and a sumptuous dinner, the

group hit the road to Tarlac City, where they decided to spend the night.

After a good night's sleep, a wakeup call came from Bro. Remigio de Vera, a Colonel based then in Camp Aquino, Tarlac City, early that morning. He was concerned about our safety and worried that food might not be easy to find; so, he *commanded* us to proceed to El Sombrero for breakfast, wherein he also handed over his pledge. The group proceeded to Camp Vicente Lim to meet with P/Csupt Nicasio Radovan, an honorary member, but who unfortunately was at a command conference in Camp Crame. We were met, however, by his Deputy for Community Affairs, WB Col. Nestor Pastoral of Pilar Lodge, who treated us to native delicacies of Laguna. We then headed to Manila for a late afternoon meeting with brothers P/Director Juan Luna and Colonel Orlando Mangapit, who are both members of our Lodge. Heavy traffic did not permit us to reach them on time but Brother Mangapit brought both their pledges as he would go home that night. The group opted to have a respite in one of the hot springs in Sta. Rosa,

Laguna while waiting for the traffic to abate. Bro. Aldrin Alonzo called us up and made plans for a fellowships dinner at the Fort, where he would give his pledge. We made the YMCA in Manila our quarters for the night. On our way home after dropping by at the Grand Lodge, we visited WB P/SSupt. Absalon Salboro, a resident and former Chief of Police of San Jose Del Monte, Bulacan, who prepared an opulent lunch. We had fellowship with the brethren of San Jose Del Monte Lodge. Bro. Alwin Bartolome called up when we were cruising through the NLEX, and he intimated that the cooling effect of Baguio would make his traveling brothers relax, as he would cook fresh mountain veggies for dinner and with a nice warm bed waiting for us in his beautiful mountain retreat. VW Mario Bumanglag and I selected a rather circuitous route to Baguio as we were a little bit lost in the Pangasinan area, to the enjoyment of our traveling companions for having two veteran travelers like us to be in such a precarious condition. As we reached Baguio late evening, the cool breeze made us feel better after the days of



travel, especially with the warmth of friendship that Brother Alwin had given to us. On August 16, 2007, as we went down from the mountain haven back to our abodes in the lowlands, there lingered in our minds the completion of the task and the realization of the dream.

The dreams and aspirations of our forebears were made a reality. The ground-breaking ceremony was held on December 15, 2007, when most of the members were present. Setting the foundation work upon the uphill was the task on hand for our brother Engineers, as the real hard work began. We were continuously thinking

of ways to improve the project. At the end of each day, an exchange of ideas among the brethren had again proved the time-tested adage in *Masonry* "of who best can work, and best agree".

The burden of finishing the task lay squarely upon the shoulders of the recently-installed Worshipful Master for 2008, WB Ho Sing "Dave" Pascual. Taking up the cudgels with him were SW Ronald Mandac, JW Orlando Mangapit and the officers and members of the Lodge in active participation. Indefatigable to the end, the Laoag brethren, with the hope of having the inauguration of the 3-5-7 winding stairs

coincide with the upcoming Tri-District Convention on November 7-8, 2008, and with VW Roger Braceros DDGM and VW Mario Bumanglag DGL being both sons of Laoag Lodge, the Grand Master, MW Pacifico B. Aniag, was kind enough to officiate in the dedication of this Masonic edifice in Laoag City, Ilocos Norte, the first and only constructed 3-5-7 *winding stairs* under the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippines, a *pride* and *joy* of the brethren of the Northern Philippine Masonic Districts and those of Laoag Lodge No. 71, in particular. *Together Brethren!*

UNITED SHRINERS GROUP



If our *Obligation* is the tie that binds Masons together, the fervent desire to help and assist burned and crippled children is the call to which all Shriners answer. With this in mind, the representatives of the Philippine National Shrine Club (PNSC) and the Luzon Shrine Club (LSC) sat together

to discuss the future of Shrinedom in the Philippines. Under the auspices of then PNSC President, Ruddy C. Tan, and then LSC President, Roy S. Tan, the group held several meetings in Manila regarding the formation of a Central Committee that would oversee the creation of our very own Philippine

Temple.

On December 19, 2008, the representatives of the PNSC, namely, Nobles Rafael Javier Roxas, Ruddy C. Tan, Robert O. Sing, Victor Antonio Tan Espejo and Samuel A. Laus, and those of the LSC, namely, Nobles John Co Tan, German B.



Doria, Antonio Delfin S. Sumabat III, Enrique Y. Co, Cyril G. Marasigan and Jason J. Zapanta, in unity and mutual understanding, signed a Memorandum of Agreement creating the United Shriners Group (USG). The historic event took place at the Grand Lodge of the Philippines and was witnessed by no less than MW Noble Pacifico B. Aniag and MW Noble Danilo D. Angeles.

It is the mission of the USG to unite all Shriners in the Philippines and to spearhead the Nobilities towards a

very attainable goal, that of having our own Temple in the Philippines. In line with this, the incumbent President of PNSC, Noble Robert O. Sing, and the incumbent President of LSC, Noble John Co Tan, have requested Pete Larson, Potentate, Aloha Shriners, A.A.O.N.M.S., through Illustrious Lee Skinner, Past Potentate and Aloha Shriners Recorder, that the first ever joint Ceremonials be held on March 5, 6 and 7, 2009 at Binondo, Manila. This new batch of Nobles, together with other Nobilities, will be the

Charter members of the Philippine Temple.

This endeavor is not only supported by Nobilities in Luzon, but also in Visayas and Mindanao. It is but fitting that this historic unification was realized during the term of MW Pacifico B. Aniag in line with this Masonic year's theme, *"Harmony: the strength and beauty of Masonry ..."*

Let us all support this valiant endeavor. In unity there is strength.

KASILAWAN LODGE NO. 77 TREE PLANTING & FELLOWSHIP

NOVEMBER 22, 2008

The Great Architect of The Universe blessed our Lodge last Saturday, November 22, 2008, with a beautiful cool sunny day, perfect for our activity that day. The brethren of Kasilawan Lodge No. 77 met at the GLP grounds around 6:30 AM, excited and raring to partake in an activity that would help nourish our Mother Earth. Led by our Worshipful Master Raul Marifosque, 23 Brethren headed for the province of Cavite and started with breakfast at a local fast food place. As soon as we arrived at the town center in Naic, Cavite, we were wonderfully surprised by the warm greeting of our very hospitable brethren from Mt. Mainam Lodge

No. 49, led by their Worshipful Master Jaime Mangahis, along with the sisters from The Order of Amaranth and the young members of DeMolay, awaiting our arrival. They even prepared a beautiful welcome streamer for us. We seized the opportunity to pose for pictures in front of the Tower Clock donated by Mt. Mainam Lodge, in the town center.

We were then escorted to Maragondon, Cavite, to the Gat Andres Bonifacio Shrine. There we surveyed the park and took in its history. The members of both lodges then proceeded to pick up tree-planting tools and the seedlings of various trees and began the task

at hand. We planted 200 seedlings that morning alone, along the pathway and perimeter of the park. When it grows, not only will the trees nourish life, but will symbolize continuous growth and development among the members of our lodge. It was labor, but it was very fulfilling nonetheless. Looking at the park and it's development, the monument to Andres Bonifacio, the various statues and dioramas of his life spelling the words "Bayani" and "KKK", one can't help but be thankful for his contribution to our brotherhood and, more importantly, to our nation.

There was a euphoric feeling after planting the

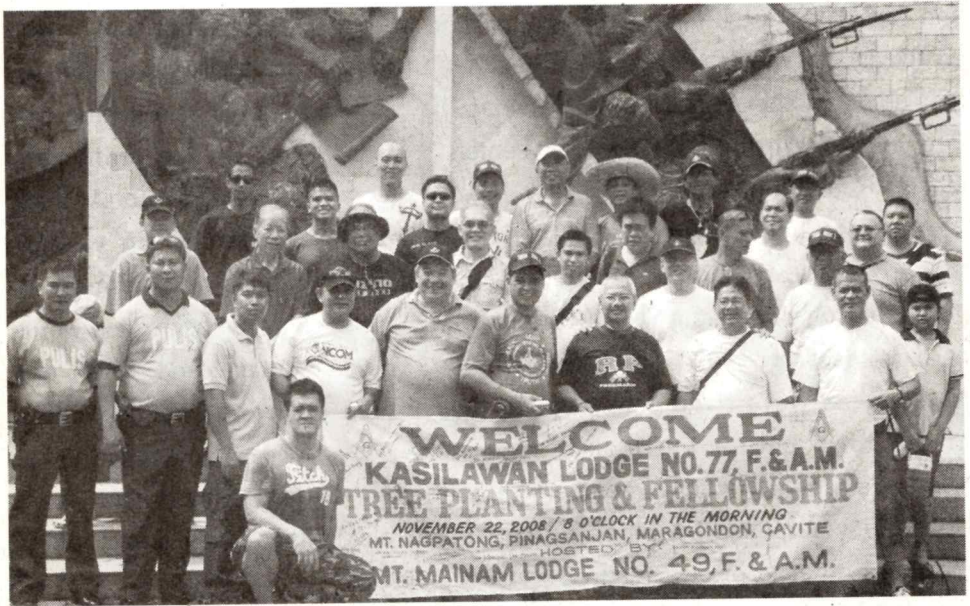
seedlings. It was inevitable that all of us started to crave for refreshment. We headed to Camp Ternate, and there on the sands of the beach, both lodges participated in a sumptuous cookout featuring nilaga, kilawin, inihaw, and other Filipino courses and desserts. We all gathered around talking about our activity that morning, making plans for the future, and sharing Masonic stories with our

Brethren. It was a glorious sight to see the sun set after a good meal with your brothers.

Before dark, we left Camp Ternate and headed back for one more surprise. We were given a tour of Mt. Mainam Lodge in Naic, Cavite. There we saw the various portraits of Past Masters, pictures of activities and various projects. It was a fitting activity because Mt.

Mainam Lodge No. 49 is the Lodge that has given birth to Kasilawan Lodge No. 77.

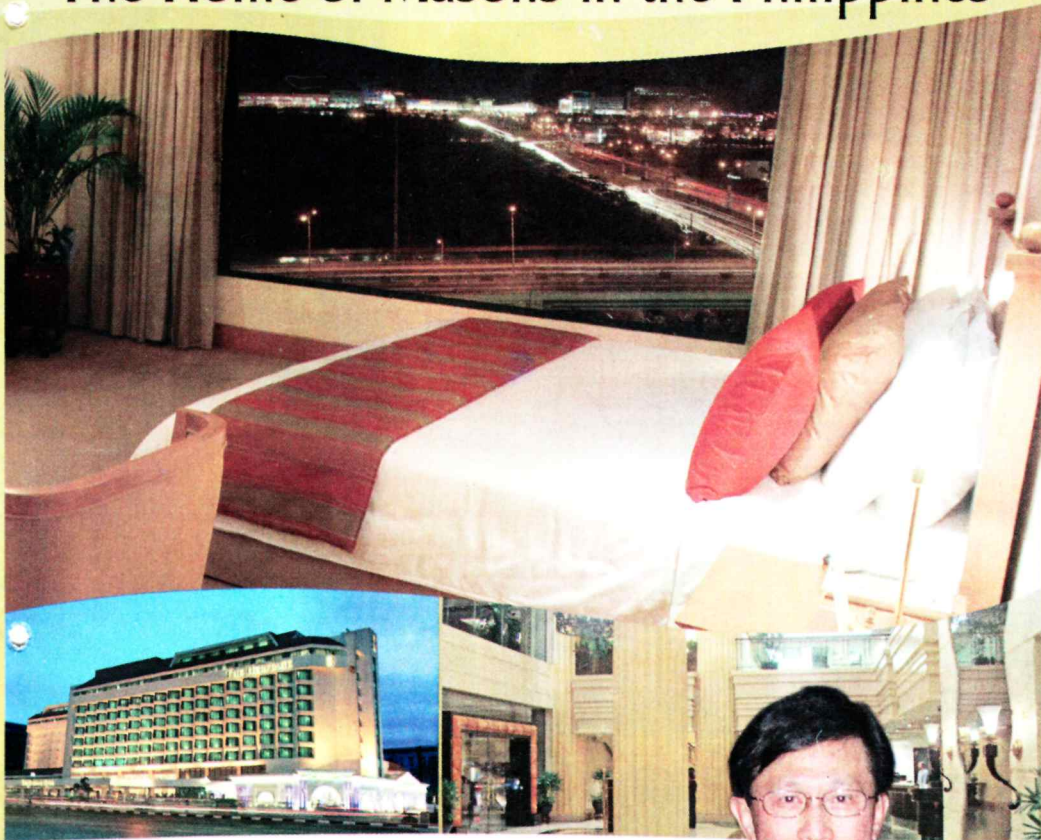
On my way back to Manila, I replayed in my mind the activities that we did, wherein we contributed to the environment and exemplified brotherly love. I couldn't help but feel proud to be a Freemason.



The Brethren of Kasilawan Lodge No. 77 and Mt. Mainam Lodge No. 49 in front of the Gat Andres Bonifacio Shrine in Maragondon, Cavite.



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