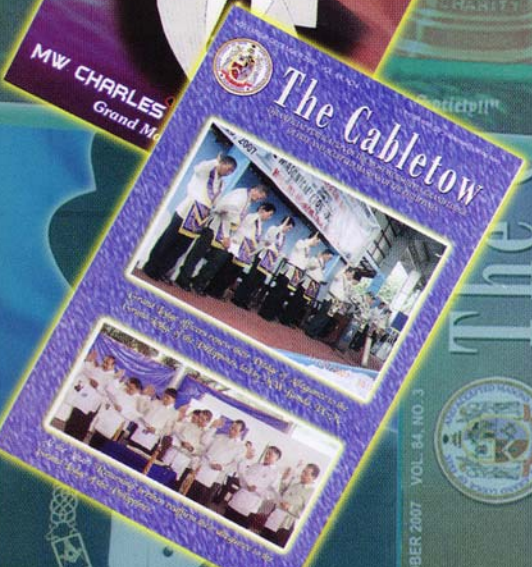
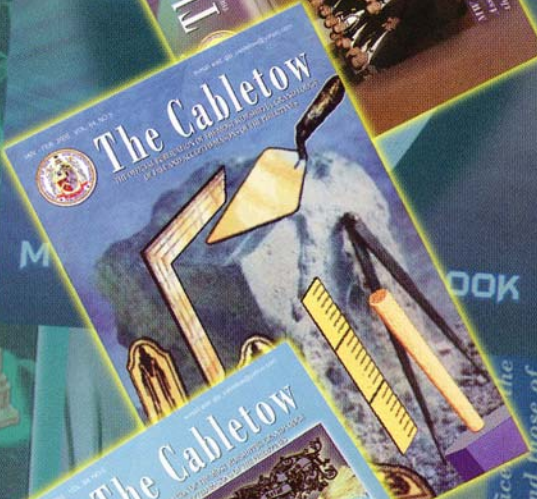
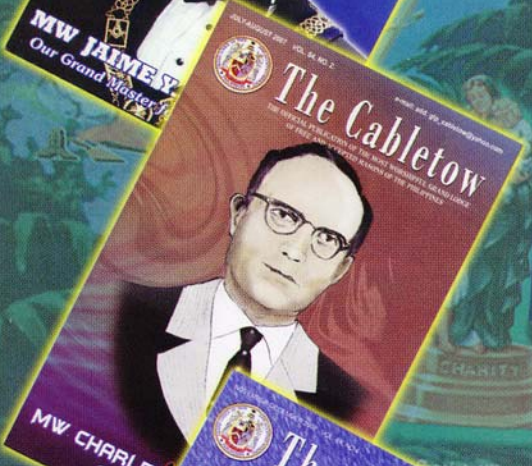
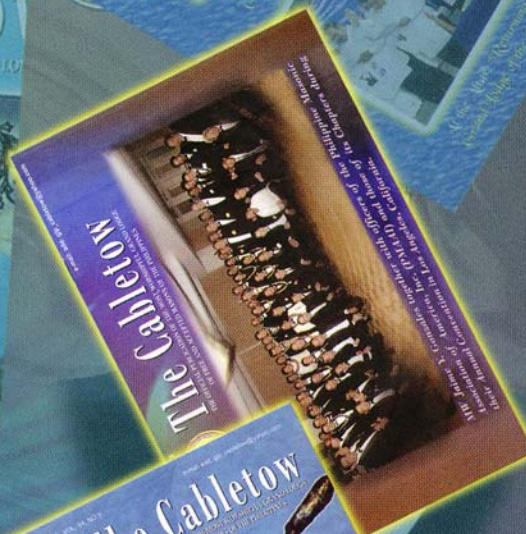




# The Cabletow

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



...with office...  
...Inc. (PMAAD) and those of...  
...Y. Jaime Y. Goales...  
...Association of...  
...Charity to all...  
...Mankind

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### OUR COVER

The front and back covers, as well the inner front and inner back ones, are reproductions of the covers of the first six issues of this publication in Masonic year 2007-2008. This is our way of saying that this special edition sums up our earnest effort to educate our readers on Masonry and to inform them about developments in the Craft and other segments of the Masonic Family in this jurisdiction.

To all those who contributed articles and photos to *The Cabletow* during the term of MW Jimmy Gonzales, we convey our sincerest fraternal thanks. *Mabuhay po kayong lahat!*

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## **FROM THE GRAND ORIENTAL CHAIR**



### **TO BE GRAND MASTER ENTAILS HARD WORK AND DISINTERESTED SERVICE**

Albert Schweitzer once said, ***"I don't know what your destiny will be, but one thing I do know; the only ones among you who will be really happy are those who have sought and found how to serve."***

On my behalf and that of my immediate family, I wish to thank you, dear brethren, for the wonderful gift of a lifetime. After 9 long years of seeking for a way to serve you, I finally was installed as the 90<sup>th</sup> Grand Master of the Grand Lodge of the Philippines last April 28, 2007. In a few days from now, I would be stepping down as your Grand Master and RW Pacifico B. Anig will be installed as the 91<sup>st</sup> Grand Master.

Having found an avenue by which I could best serve the Masonic fraternity and the brethren, I bid you farewell with the hope that I am leaving the Grand Lodge of the Philippines in a much more improved state than the one I inherited a year ago. That in essence is my philosophy in life, that of ***"never leaving behind anything the way you found it."***

If you notice, this is the seventh (7<sup>th</sup>) issue of the Cabletow for this Grand Lodge Year. Normally, only 6 issues are prepared yearly. This 7<sup>th</sup> issue has been financed by well-meaning friends and it is not going to cost the Grand Lodge a single cent.

This issue of the Cabletow is the culmination of my entire year in the Grand Oriental Chair. Those that we were not able to publish in the six (6) regular issues have been included here. Stated another way, it is the integration of all the activities of the Grand Lodge, presented in words and backed up by pictures. We realized during the course of the Masonic Year that six (6) issues are not enough to cover the activities of the Grand Master. Hence, the need for a 7<sup>th</sup> issue. I wish to thank our Editor in Chief, VW Flor Nicolas, for his work in the Cabletow as well as our contributing writers, who are too many to mention here.

The job of the Grand Master is one of the more difficult jobs I have encountered in my life. Even without the problem of Cavite, I believe it is one of the difficult jobs in the world. I am glad that I have been able to fulfill my task.

I am pleased to report to the brethren that we have one of the best web page designs among Grand Lodges in the world. Our web page, as of latest count, has been hit or been visited by over 1,900,000 times since we launched it in May 2007.

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And we continue to receive requests for access to our web page. It is hoped that we will be able to further improve our web page in the future with more features that the brethren will appreciate. I wish to thank VW Gene Sicat for his creative work and his persevering effort in redesigning and updating the web page.

The multi-faceted problems that we faced have brought challenges to the Grand East. We have seen a return of Cavite brethren who left the Grand Lodge last year. However, we continue to do battle, with intensity and fervor, for the recovery of assets (cash and real estate) that have been temporarily lost as a result of the formation of the IGLPI. In dealing with this problem, we have always followed the principle of only one (1) Grand Lodge and only one (1) Grand Master in the Philippine Jurisdiction. Of course, I can not leave this paragraph without thanking MW Rudyardo Bunda for heading the Committee on Cavite Concerns and the late VW Delfin Narvaez, who worked hard at restoring harmony in Cavite. We have won the support of foreign Grand Lodges as we adequately explained the situation of the schism in Cavite to the Grand Masters of North America Conference. I had reported on this in the 6<sup>th</sup> issue of the Cabletow. As to other geographical areas where there was concern for harmony, the situation has greatly improved.

An unprecedented 16 new Lodges under dispensation were instituted this year netting 57 new Master Masons raised, 3 Fellow Craft Masons passed, 33 Entered Apprentice Masons initiated and 48 Petitioners on the Trestle Board. All told, a total of close to P1,000,000 in dispensation fees and charter member fees was generated from these 16 new Lodges.

The situation of the Acacia Mutual Benefit Aid Society, Inc. or FRAP continues to improve dramatically. Since its troubled past, the FRAP has recovered financially and has been able to increase its benefits twofold, from P10,000 to P20,000 and I am pleased to report that effective May 1, 2008, the benefit will further increase to P25,000, subject to the approval of the Ancom. In addition, it has been able to return back the one time contribution of those that opted to pay via lump sum basis instead of on yearly basis. A total of P1,900,000, though condoned by the brethren, was paid back to the contributors. The fund continues to generate positive cash flows that assure brethren of the benefits they are entitled to.

Many long standing legal cases among brethren have been resolved this year. In essence, justice has been served to both complainants and respondents. In the resolution of these cases, the Grand Lodge made sure that due process was strictly observed. I thank the members of the different Trial Commissions who painstakingly worked hard in resolving these cases.

Though we don't have pictures to show in this issue, as the printing of this issue preceded the event, we did the cornerstone laying of the foundation stones of a 4-storey multi-purpose building last April 18, 2008, a welcome addition to the physical

assets of the Grand Lodge of the Philippines. Phase 1 of the project will commence sometime in July, 2008 in which 2 floors will be constructed, that will house a canteen/restaurant and several lodge offices for rent on the ground floor and a dormitory a la YMCA style (no private rooms), for use by transient provincial brethren and a new Grand Master's quarters on the second floor. This is the start of the realization of the vision of MW Hermogenes E. Ebdane, Jr. and MW Enrique Locsin. I am sure the brethren will be forever grateful to both of them.

As part of our thrust for the protection of the environment, the Grand Lodge filed and claimed leasehold rights on one hundred twenty (120) hectares of public land located in Iba, Zambales, on which hopefully in the future, the Grand Lodge would not only help protect the environment but also earn income in the process. Hopefully, the Memorandum of Agreement will be signed in a few months from now. I am particularly grateful to the brethren of Zambales who worked with me on this project.

Last April 4, 2008, the Grand Lodge signed a Memorandum of Agreement with Union Bank of the Philippines where the latter will issue credit cards with the Grand Lodge logo or the Square and Compass shown secondarily to the logo and name of Union Bank. This will be a Gold MasterCard Credit Card to be made available to qualified Master Masons and their dependents where credit risk is to Union Bank. However, Union Bank has agreed to pay the Grand Lodge P1,500 for every credit card they are able to issue from among our membership and dependents. We estimate that this will generate a significant amount of revenues to the Grand Lodge during the term of Incoming MW Pacifico Aniaq.

Our thrusts to improve relations of the Grand Lodge with the Appendant Bodies and Side Orders were attained this year. Membership in our youth corps represented by the Demolay, Job's Daughters and Rainbow for Girls increased and joint activities between the youth organizations and the Grand Lodge were conducted across the Jurisdiction. Our relations with the Scottish Rite, York Rite, Eastern Star and the Amaranth improved significantly.

Prior to the Ancom last year, a brother sent me the following prayer as support to my ailing wife, **"Lord, when I lose hope because my plans have come to nothing, help me to remember that your love is always greater than my disappointments and your plans for my life are just always better than my dreams."** I would like to thank the Great Architect of the Universe for making my dreams as part of his plans for me. And of course to you my brethren, thank you for making me realize my dream.

I could not have finished my term without the strong support of our Grand Treasurer, MW Rudyardo Bunda, PGM, GMH; our Grand Secretary, MW Danilo Angeles, PGM, and of two brothers who were always by my side, VW Samuel Laus and VW

## The Cabletow

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Ace Espejo. I owe all of them a debt of gratitude. Of course, there are many more whose names are too numerous to mention. You know who you are, brethren, and I am eternally grateful to all of you.

Finally, on April 24-26, 2008, the Grand Lodge shall be holding its Annual Communications at the Bacolod Pavilion Resort in Bacolod City. I encourage brethren all and their dependents to attend this Ancom. Our Ancom host has promised that all delegates will remember this Ancom long after it has been held.

See you in Bacolod

*Assalam Aleikum!* Peace be with you. May peace and harmony prevail at all times.

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**MW Jaime Y. Gonzales gives the necessary instructions to WM Jun Espino of newly instituted Lodge MW Pedro Gimenez Lodge U.D. This is one of the 16 Lodges instituted or given dispensation in Masonic year 2007-2008.**

**FROM THE EDITOR'S DESK**

FACING THE FUTURE WITH DEDICATION,  
COURAGE AND FORTITUDE

**The GROWTH OF MASONRY in our jurisdiction has been transcendental. Organized Masonry, Masonic historians like the late MW Reynold S. Fajardo, PGM, PGS, GMH, inform us, arrived at Philippine soil in 1856. In the 1890s, Filipino Lodges worked under the two Grand Lodges in Spain, namely, the Gran Oriente de España and the Gran Oriente Español. Then at the start of the U.S. occupation of the country, some American Lodges were established; they worked under the Grand Lodge of California. In 1912, these American Lodges organized and established the Grand Lodge of the Philippine Islands. In 1917, a significant number of the Filipino Lodges decided to join the American Lodges; together, they formed our Grand Lodge, the Grand Lodge of the Philippines (GLP). Since that year, Philippine Masonry has taken long strides in progress, in terms of both quantity and quality, thereby showing that, like Masonry everywhere else in the world, Masonry in this jurisdiction is a potent force for good not only on us, its votaries, but also on the people and the government of the land in which it has taken roots.**

We should think about this **with a deep sense of responsibility**, and keeping this thought steadily in our hearts and minds, we should perform our sworn duties **with utmost responsibility and devotion**. Together, we should face the future **with dedication**, more resolute than before to do all that is within our power to make our Masonry felt and seen around us. Together, we should face the future **with courage and fortitude**, knowing as we do that **the hope for friendship, peace, harmony, and understanding lies in Masonry in action**.

By Masonry in action is meant that we, its votaries, must persistently **immerse** ourselves in an ardent study of the different aspects of Masonry; **live** by its tenets; ideals and principles in daily life, on all occasions; and **disseminate** its teachings as widely as we can among our fellowmen, particularly fellow Filipinos. By our acts, we must convince the world that we are **imbued with Masonic principles**, such as those of goodness and truth, of personal righteousness and personal responsibility; that we are **enlightened as to what makes for human welfare and happiness**; and that we are **inspired with that feeling of charity, or well-wishing toward all mankind, which will move us to translate principle and conviction into meaningful action**. We must constantly cultivate the talents wherewith God has blest us in order to attain our personal excellence, by means whereof we will contribute to the progress of the society in which we live. In brief, we must

**continuously learn Masonry as a progressive moral science and an art of character building and propagate the knowledge of that science and art,** thereby inducing others to practice the moral and social, as well as the domestic and public, virtues which Masonry teaches. Thus, we will help bring about in Philippine society a better because juster, wiser and more merciful order.

Let us, therefore, **take the Annual Communication of our Grand Lodge in Bacolod City as an opportune occasion for us to renew our commitment to living more and more Masonically toward a better Philippine society.**

**The Ancom of our Grand Lodge in Bacolod City is another opportunity offered to us for charting the course of Philippine Masonry, at least for the ensuing Masonic year.**

Before going to Bacolod City, we must not permit the misgivings of the past to be any hindrance to our future efforts. We must, instead, take them as lessons learned and make use of them as guidelines that will lead us to greater success.

We should put our shoulders to the wheel, so to speak, and all together push our Grand Lodge forward and insure its stability and dignity, as well as the high esteem of all Masons wheresoever dispersed for it, especially now that it is beset by the problematic establishment of the Independent Grand Lodge of the Philippine Islands (IGLPI).

A great many of us should make it a point to attend the Ancom of our Grand Lodge in Bacolod City. Those of us who attend the Ancom must be present in the transaction of business and take active part in the discussion of vital issues affecting the Craft. The voting delegates among us must judiciously participate in the democratic process of electing our Grand Lodge's principal officers, particularly the Junior Grand Warden.

When our Grand Lodge is opened in an Annual Communication, it possesses all the attributes of sovereignty and government (legal, judicial and executive), limited only to the Ancient Landmarks and General Regulations of the Order, its own Constitution, the Code of By-Laws for Subordinate Lodges, and Edicts; it exercises its Supreme Masonic Power and Authority . But it does so once a year, in sessions that transpire in only three days of the last week of April.

**How important, then, it is for us to exercise our Masonic Power and Authority with wisdom and responsibility, with temperance and fortitude, with prudence and justice, as well as to refrain from committing the mistakes we had committed in past Ancoms.**

Let us, therefore, be highly resolved to work together in closer harmony toward making the Ancom in Bacolod City the **most fruitful** ever in terms of quality resolutions passed and approved therein and the **biggest** in terms of the number of delegates thereto. This will enable us, at least in part, to face the future with dedication, courage and fortitude. *So mote it be. Amen*

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*Charity begins at home...*

## **CHARITY IS, FOR THE BRETHREN OF GOV. EDUARDO L. JOSON MEM. LODGE NO. 326, STARTING CONSTRUCTION OF THEIR TEMPLE**

by Bro. Errol N. Santiago



Worshipful Master Emmanuel C. Bustamante, Senior Warden Alexander George P. Pacheco, and Junior Warden MArrianito C. Pacheco led us brethren of Gov. Eduardo L. Joson Mem. Lodge No. 326 in a simple groundbreaking ceremony (see photo below) held on February 2, 2008 at their lot along Maharlika Highway in Brgy. Maligaya, Science City of Muñoz Nueva Ecija. Masonic District R III-F officers were present, too.

Several of us have already pledged to give financial assistance to get the construction of our temple going. Additional fund for the projects will come from the proceeds of the Souvenir Program soon to be published.

## GRAND LECTURERS' CORNER

### SYMBOLISM OF THE FELLOWCRAFT DEGREE

"IF . . . THE ENTERED APPRENTICE represents childhood and youth, and the Master Mason old age, the Fellowcraft degree should, in order to complete the allegory, represent middle life and its labors, and that is precisely what it does with the greatest beauty and consistency," Oliver Day Street explains in his **Symbolism of the Three Degrees**. He further explains thus:

*"Although the candidate for the Fellowcraft degree is to be regarded as a seeker after knowledge, yet the first section of this degree consists chiefly of a reiteration of the moral teachings of the first degree. This is to remind the young man, as he is about to enter upon the serious labors and struggles of life, that virtue is to be always the first consideration, that no knowledge, no success which is purchased at the sacrifice of morals, honor or integrity is to be prized, This lesson is repeated more than once in the course of this degree, admonishing us that, no matter how engrossed in the affairs of life we may become, we should never suffer the allurements of coveted gains to seduce us from the pathway of strict rectitude and justice.*

*"Although thus reiterating and emphasizing the moral precepts of the first degree, the Fellowcraft degree is as directly intellectual in its purpose and spirit as the Entered Apprentice degree is moral. The great theme of the Second Degree is the attainment of knowledge the cultivation of the mind and acquisition of the habits of industry. This feature becomes predominant in the second section of this degree."*

In this degree new duties and increased obligations to their performance press upon the individual. The lessons of wisdom and virtue which he has received in youth are now to procure their active fruits; the talent which was lent to him by God is now to be returned with usury. Hence, since it is intended to represent this thinking and working period of life, the Fellowcraft degree necessarily assumes a more important position in the Masonic scale; it is invested with a more dignified ritual, and more intensive series of instruction.

In this degree, since labor is the divinely appointed lot of man, the rewards of industry are set forth in emblematic forms, that by faithfully performing his task, man may, in due time, be entitled to the wages for which he has worked.

According to H.L. Haywood, in **The Symbolism of the Second Degree of Masonry**. *"This work of the world, this great enterprise of organized human life, is to be carried forward. not by ignorance, surely, for it is the very essence of ignorance*

*to be helpless; neither can it be done by unskilled hands. for life is complicated and involves an endless amount of technique. No, it rests on the shoulders of those who have knowledge, skill, and experience, and such is the principal idea of the Fellowcraft degree. It is the drama of education, the philosophy of enlightenment."*

Similarly states the North Dakota Monitor: *"This degree, therefore, by fitting emblems, is intended to typify man laboring amid all the difficulties that encumber the beginner in the attainment of learning and science; the struggles of the ardent mind for the attainment of truth - - moral and intellectual truth - - and above all, divine truth, the comprehension of which, standing in the Middle Chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in revelation of that 'hieroglyphic light which none but the Craftsman ever saw.'"*

The second section of the Fellowcraft degree is described by the Indiana Monitor as *"an allegory not of reflection, but of experience. Middle age is the time not only for work but also for education - - the education obtained by experiments, trials and errors of practical life as contrasted with that derived from mere schooling."*

The **candidate's passing between the pillars of the porch** symbolizes his entrance into the world of active life with the added suggestion that it is a world of dual nature partaking of both earth and heaven, indicated by the terrestrial and celestial globes. Their solid construction typifies the sort of development necessary in this world. That such a development is to be acquired by skill and knowledge is symbolized by the fact that the pillars were cast by a master workman, namely, the GMHA.

The **flight of winding stairs** symbolizes that education and achievement call for constant effort, and that man is to ever climb upward, step by step, if he is to exercise his God-given faculties. Nature has for its central objective the development of people. To develop himself, man has to expend energy.

The **stairs are winding** for the following reasons:

1. Advancement in knowledge is spiral. In acquiring skill or mastering a problem, one keeps turning the subject in his mind, and as he does, gradually sees it more clearly until he gets above it and looks down upon it, comprehends and grasps it. Nature, whose laws are a manifestation of God's purpose, builds freely in spirals.
2. It is common experience that very often what we achieve is not what we set out to accomplish. Man strives with a particular end in view and finds that the result is not at all what he expected. Some of our greatest scientific discoveries, such as X-rays, vulcanizing of rubber, and dynamite, were the result of researches of men who were seeking for something else.

3. Man climbs the stairs, but what he believes to be his goal may be only an illusion. The end and purpose of his striving is not for him to decide, but rather for the Supreme Architect. The future is never straight ahead, but always partially hidden from our view. God knows what He would have done; the workman's duty is to work toward the fulfillment of His plan.

**The steps of the winding stairs are, as elaborated in the lecture, symbolic, too.** The Lodge and its principal officers symbolize the world and civilized society. In climbing the stairs of life, we are dependent on the assistance of other men; we should, therefore, reciprocate by giving them assistance. Our labors should tend to advance society. We are to work, not for ourselves alone, but rather for the good of mankind.

The **five senses of human nature** are symbolic of the faculties we use in climbing the stairs of life. The first three - - hearing, seeing and feeling - - are particularly essential because they are those which are most necessary to our intellectual and moral development

There are, as enumerated in the Lecture, **seven grand divisions of knowledge**, which constitute the application man makes of his faculties. At the time the ritual was written, it was supposed that the "seven liberal arts and science" constituted universal knowledge. And the second section lecture was included to provide Masons with learning which they could not readily obtain elsewhere because at that time there were no public schools in England or anywhere else. In its present form, the lecturer is much abridged. Today, it serves only a symbolic purpose, suggesting the dignity and importance of knowledge. It is, at the same time, a profound pronouncement of some of the basic laws which govern the universe.

A workman's prime qualification is **accuracy, clearness of comprehension**. Though 99% of his work be perfect, yet, if he fails in the remaining 1%, his failure may be complete. The true Fellowcraft must not only learn, he must learn thoroughly. He must guess; he must know, and he must be accurate.

This qualification is important because the habit of relying on superficial knowledge is all too common. Many think that knowledge and skill are a mere trick, the result of a magic formula which can be passed along or bought for a fee. Many also jump at conclusions, fail to observe, listen inattentively, assume an understanding when they do not have it, and are satisfied with giving an impression of knowledge. Thus they sow the seeds of their own failure. They are the Ephraimites of life. They do not have the pass! And it is significant that the Craftsman does not comprehend the pass until he has climbed the winding stairs - that is to say, until he has gained as understanding of the need of accuracy from actual experience.

The **Pass** is a preliminary qualification (outer door); the Word, the final qualification (inner door). Stability imports more than strength; it means persistence of strength, the capacity to endure, to withstand wear and tear, to function in use. The Word is the complement of the Pass. Only he who has both enters the Middle Chamber to become a Master Craftsman.

**Geometry** (from the Greek words **Ge**, meaning earth, and **metrein**, meaning to measure) literally means the science of measuring and analyzing the universe. Masonically speaking, Geometry comprehends all science, art, and philosophy, all skill and learning. In the last analysis, all knowledge can be defined as an understanding of the world in which we live, its laws and forces, and of the living beings which inhabit it. Hence, in his essay entitled "Nature's University," Thomas Henry Huxley, a 17<sup>th</sup>-century English scientist, educator, philosopher, religious preacher, and writer, stated, "*Education is the instruction of the intellect in the laws of Nature (both physical and human) , and the acquisition of the ability to conform to those laws.*"

All discoveries of science demonstrate that the natural world is by no means a haphazard collection of things and forces, but a system and a design governed by universal laws. All living things can be classified by tribes or species. Every animal has a balanced and proportioned structure, and it functions by rule. Every plant grows in geometric pattern.

The **Tried and Proven Manual for Use in Lodges of Instruction** published by the Grand lodge of Massachusetts cites the following statement of Fabre, the great French scientist:

*"Geometry, that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of a fir-cone, as it is in the arrangement of an Eperia's living web; we find it in the spiral of a snail's shell, in the chaplet of a spider's thread, and in the orbit of a planet ; it is everywhere as perfect in the world of atoms as in the world of immensities. And this universal geometry tells us of a universal Geometrician whose divine compass has measured all things."*

Geometry is, indeed, particularly essential to us Masons because a study of it leads to the conviction that behind such a universe there must be a Supreme Intelligence, an Architect who has planned and designed it for and under whom we work, and from whom we receive our wages.

The Charge of the Fellowcraft degree reads in part thus: "*The impressive ceremonies of this degree are calculated to inculcate in the mind of the novitiate the importance of the study of the liberal arts and science, especially of the noble science of Geometry, which forms the basis of Freemasonry and which, being of a*

*divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore, your attention is especially directed."*

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### LODGES, MASONIC ORGANIZATIONS CONTINUE CHARITABLE WORKS

IN CONFORMITY TO the continuing commitment of the Grand Lodge of the Philippines to support the public school system and to extend assistance to economically disadvantaged children, Masonic Lodges and organizations pursued their adopt-a-school and make-a-cripple-walk programs.



**Unity Lodge No. 285** in Olongapo City, for instance, adopted IRAM Elementary School in Barangay Cabalan. On the 3<sup>rd</sup> Wednesday of every month, the brethren of the Lodge transport some 50 pupils from the school to their Lodge premises, where the latter are fed, their hygiene is checked up, their hair and nails are cut, watch educational films, and play parlor games.

**Mencius Lodge No. 93** in Manila will construct a 2-classroom building on the grounds of San Jose Elementary School in cooperation with the Federation of Filipino Chinese Chamber of Commerce. The brethren of the Lodge hope to finish the construction of the building just in time for the opening of classes in June.

**Mapitagan Class 2001**, led by Noble Manuel C. Ibasco, raised a sizeable amount of money contributed by members of the class. They donated Php5,000 to Maricel Martin, a young woman suffering from an acute disease, and sent Php50,000 to the Filipinas Shrine Foundation Inc. based in Cebu for Ms. Martin's hospitalization. Mapitagan will donate 10 wheel chairs to deserving beneficiaries to be chosen by Tayabas No. 43.

UNFALTERINGLY PROCEEDING TO, PERSEVERINGLY  
PERFORMING HIS ALLOTTED TASKS

by J. Flor R. Nicolas, SGL

**RIGHT AFTER HIS INSTALLATION AS GRAND MASTER, MW Jaime Y. Gonzales unfalteringly proceeded to his allotted tasks, and he persistently performed his sworn duties and obligations, not wanting to leave things the way he had found them.**

Hereunder is a catalogue of what he did during the twelve months of his administration of our Grand Lodge. This catalogue shows that a Grand Master is kept busy throughout his term of office, and that the dignified and honorable position of Grand Master entails dedicated and disinterested service – service without counting the cost, service without expecting any other reward than the inner flow of achievement which one experiences when he has done his best to promote the best interests and welfare of the Craft.

**April 2007**

**29<sup>th</sup>** – He attended the necrological service for Mrs. Narcisa Serrano Ouno, mother of MW Reynato S. Puno, PGM, GMH. He later on repaired to Lipa City to grace the Conferral of the Grand & Glorious Knights of the Creeping Serpents with his presence.

**30<sup>th</sup>** – He received and entertained courtesy callers from Rising Sun Lodge No. 151; Grand Lodge of Illinois; Agusan Valley Lodge No. 160; USS Essex Travelers Club, who gave donation to the MCCCCI; and Lemon Grove Lodge No. 736 in San Diego, CA.

**May 2007**

**1<sup>st</sup>** – He attended the turnover ceremony of MD NCR-C, with Kasilawan No. 77 as host Lodge.

**2<sup>nd</sup>** – He flew to Davao City, where he addressed the delegates to the Grand Session of the Order of the Amaranth.

**3<sup>rd</sup>** – He received and entertained courtesy callers from Luzon Lodge No. 57.

**4<sup>th</sup>** – He received courtesy callers from Trinity Lodge No. 367 and Lodge Perla del Oriente No. 1034, S.C. In the evening, he celebrated with friends and brethren his own birthday anniversary.

**7<sup>th</sup>** – He attended the turnover ceremony of MD NCR-G at the Jacobo Zobel Temple in Makati City.

**8<sup>th</sup>** – He met with the Committee on Information Technology and with the Committee on Independence Day.

**9<sup>th</sup>** – He entertained other brethren of Lodge Perla del Oriente No. 1034, S.C., as well as representatives of the Grand York Rite.

**11<sup>th</sup>** – He attended the turnover ceremony of MD RIII-F in Cabanatuan City.

# The Cabletow

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**12<sup>th</sup>** – He officially visited MD RII-A-C in SBMA, Zambales; attended the turnover ceremony of MD III-C; and presided over the Constitution of Subic Bay Lodge No. 361 and the Installation of its officers.

**18<sup>th</sup>** – He presided over the Constitution of Intramuros Lodge No. 363.

**19<sup>th</sup>** – He served as Guest of Honor and Speaker at the 50<sup>th</sup> anniversary celebration of Rafael Palma Lodge No. 147, and then hied to Elks Club in Makati City to attend the Royal Order of Scotland's Tribute to SGC Eugenio S. Labitoria.

**20<sup>th</sup>** – He attended the turnover ceremony of MD RIV-A in Naic, Cavite.

**21<sup>st</sup>** – MW Gonzales again met with the Committee on Independence Day.

**24<sup>th</sup>** – He attended the Corporate Board meeting.

**25<sup>th</sup>** – He was the Guest of Honor & Speaker at the Grand Annual Assembly of the International Order of the Rainbow for Girls held in Cagayan de Oro City.

**26<sup>th</sup>** - He officially visited MDs RX-A and RX-B; visited the residence of MW Manuel D. Mandac, PGM, to greet him on his 98<sup>th</sup> birthday anniversary; and officially visited Benjamin O. Go Mem. Lodge No. 303.

**28<sup>th</sup>** – He presided over the Constitution of Wenceslao Trinidad Lodge No. 365 at the Jacobo Zobel Temple, and thence drove to Century Seafood Restaurant, Harrizon Plaza, Manila, where he attended the PGM's meeting and thanksgiving dinner, hosted by RW Avelino I. Razon, Jr., JGW.

**29<sup>th</sup>** – He received courtesy callers from Senior DeMolay, Escudo International.

**30<sup>th</sup>** – He officially visited Bamboo Shrine Oasis at the Ambassador Hotel.

**31<sup>st</sup>** – After entertaining the DDGM of MD RIV-C, the DDGM of MD RII-B, and representatives of the Job's Daughters, he met with the Legal Recovery Team on Cavite Lodges' Assets.

## June 2007

**1<sup>st</sup>** – He presided over the Constitution of Lodges Quingua No. 364 and St. John the Baptist No. 362 in Malolos and Bocaue, Bulacan, respectively; officially visited MD RIV-E; and stayed at the beach resort of VW Celso S. Viray, where the Grand Lodge staffmembers were undergoing team building exercises.

**5<sup>th</sup>** – He presided over the Constitution of Trinity Lodge No. 367.

**7<sup>th</sup>** – He received GRM Luz Gambito of the Order of the Amaranth, and then officially visited Luzon Lodge No. 57.

**8<sup>th</sup>** – Together with the Legal Recovery Team, he met with brethren of Pintong Bato Lodge No. 51, and then received and entertained the Grand Lodge Conferral Team.

**9<sup>th</sup>** – He met with the IMES Executive Committee, and then attended the anniversary celebration of Maginoo Shrine Oasis at the Casino Español in Malate, Manila.

**10<sup>th</sup>** – He joined Keystone Lodge No. 100 brethren in their "Return-to-Roots" trip to Corregidor.

**12<sup>th</sup>** – INDEPENDENCE DAY – He led the brethren and representatives of Appendant Bodies, Allied Orders and Side Organizations in wreath-laying ceremonies at the Luneta and on Grand Lodge premises. Fraternal breakfast at the Aguinaldo Hall ensued.

**16<sup>th</sup>** – He presided over the Constitution of Gov. Luis O. Ferrer Sr. Mem. Lodge No. 366 in Gen. Trias, Cavite. In the evening, he officially visited Keystone Lodge No. 100.

**17<sup>th</sup>** – He attended the Centennial Oratorical Contest at the Scottish Rite Temple, sponsored by Lodge Perla del Oriente No. 1034, S.C.

**18<sup>th</sup>** – He consulted with the Board for General Purposes, and then graced the Testimonial Dinner tendered in his honor by his Mother Lodges, Jose Rizal No. 22.

**19<sup>th</sup>** – He led the brethren of Laguna in a wreath-laying ceremony at the Rizal Shrine in Calamba, Laguna in commemoration of the 146<sup>th</sup> birth anniversary of Bro. Jose Rizal.

**21<sup>st</sup>** – He attended the meeting of the Board of Trustees of FRAP (Fraternal Relief Assistance Program).

**25<sup>th</sup>** – He met with the Legal Defense Team relative to the case of Pintong Bato Lodge No. 51.

**26<sup>th</sup>** – He received and entertained courtesy callers from the Orders of the Eastern Star and Rainbow for Girls.

**27<sup>th</sup>** – He joined brethren of NCR-C (his own District) and Quezon Province, who went to Real, Quezon Province, to distribute school supplies to pupils of an elementary school therein.

**29<sup>th</sup>** – He served as one of the witnesses in the signing of a MOA between the MCCI and the PGH.

**30<sup>th</sup>** – He led the brethren, particularly those of MD RIII-C, in a tree-planting activity in Iba, Zambales.

### July 2007

**4<sup>th</sup>** – He attended the anniversary celebration of T.M. Kalaw Lodge No. 186 at Club Filipino, where he delivered an inspiring message.

**6<sup>th</sup>** – He received courtesy callers from NCR-A, and then officially visited Cosmos Lodge No. 8.

**7<sup>th</sup>** – He attended the wedding of the daughter of VW Manuel Lee in Cagayan de Oro City.

**9<sup>th</sup>** – He received HQ Diane Marie Tria of the Bethel in Olongapo City and her companions, who paid him a courtesy call at his office.

**10<sup>th</sup>** – He attended the PGMs' Club Dinner Party in honor of brethren who won in the May 2007 elections. The party was held at Manila Hotel.

**11<sup>th</sup>** – He joined the brethren who turned over their tv sets donation to the Burnt Center of the PGH.

**12<sup>th</sup>** – He led the brethren of Alfonso Lee Sin Mem. Lodge No. 158 in a groundbreaking ceremony in Dagupan City. They would construct a public school building on the said ground in Dagupan City.

**13<sup>th</sup>** – He received and entertained courtesy callers from Mayon Chapter No. 1, Order of the Eastern Star, and later on presided over the Institution of AG MW Pedro Gimenez Mem. Lodge U.D.

**15<sup>th</sup>** – He attended the 8<sup>th</sup> anniversary celebration of Gov. Eduardo L. Josen Mem. Lodge No. 326 in Muñoz, Nueva Ecija.

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**16<sup>th</sup>** – He visited Jacobo Zobel Lodge No. 202, which had a special visitor/guest in the person of the MW Grand Master of the Gran Logia de España.

**17<sup>th</sup>** – He received and entertained courtesy callers from Far Eastern Court No. 1, Order of the Amaranth.

**19<sup>th</sup>** – He met with the Charity Committee of the Grand Lodge.

**20<sup>th</sup>** – He inducted the officers of BIRTH Inc. and delivered an enlightening message during the occasion held in Club Filipino, Greenhills.

**21<sup>st</sup>** – He officially visited MD RIV-D on the occasion of its annual convention held in Lipa City.

**22<sup>nd</sup>** – He delivered the keynote speech during the commemoration of the 143<sup>rd</sup> birth anniversary of Bro. Apolinario “Katabay” Mabini held at Brgy. Talaga, Tanauan, Batangas.

**26<sup>th</sup>** – He met with officers of Zambales District in relation to their application for a Dispensation to form a new Lodge.

**27<sup>th</sup>-28<sup>th</sup>** – He attended the Visayas Regional Convention held in Iloilo City.

**29<sup>th</sup>** – He led the brethren of different Lodges, CAMANAVA Travelers Club, Bamboo Shrine Oasis, who sponsored/conducted a medical-dental mission jointly with the Sta. Catalina Alumnae Association at the Sta. Catalina College campus in Sampaloc, Manila.

**30<sup>th</sup>** – He met with officers and Past Masters of Biak-na-Bato Lodge No. 7.

### August 2007

**3<sup>rd</sup>-4<sup>th</sup>** – He attended the Bicol Multi-District Convention in Virac, Catanduanes.

**8<sup>th</sup>** – He received and entertained courtesy callers from the Grand & Glorious Knights of the Creeping Serpents.

**10<sup>th</sup>** – He presided over the Institution of Escudo Lodge U.D.

**11<sup>th</sup>** – He joined the brethren of Bagong Buhay Lodge No. 17 in celebrating their centennial in Sangley Point, Cavite.

**16<sup>th</sup>** – He presided over the Corporate Board meeting at the GM’s Conference Room.

**17<sup>th</sup>** – He met with representatives of MD RXI-B (Negros), focusing on negotiations on 2008 Ancom and the signing of a MOA relative thereto.

**18<sup>th</sup>** – He attended the convention of MD RIV-E in Lucena City.

**19<sup>th</sup>** – He joined the brethren of MD NCR-E in a wreath-laying ceremony at the Quezon Memorial Shrine in Quezon City, in fraternal tribute to the memory of the late MW Manuel Luis Quezon, PGM, and then dialogued with the brethren of MDs NCR-E and NCR-F on recent developments in the Grand Lodge. This transpired at the Capitol Masonic Temple.

**20<sup>th</sup>** – He presided over the Institution of Mount Redondo Lodge U.D. at the Subic Bay Temple in SGMA, Olongapo City.

**24<sup>th</sup>-25<sup>th</sup>** – The Grand Master and his party attended the Multi-District Convention of Northeast Luzon in Tuguegarao City.

**26<sup>th</sup>** – They stopped over at Cabanatuan City, where they attended the meeting of brethren planning the Central Luzon Multi-District Convention.

**27<sup>th</sup>** – MW Gonzales met with Bro. Chito Marte and other brethren relative to the proposed Sagrada Familia U.D. in Sta. Cruz, Zambales.

**28<sup>th</sup>** – He presided over the Institution of Pinaglaban Lodge U.D.

**31<sup>st</sup>** – He flew to Los Angeles, CA to attend the PMAAI Convention.

## September 2007

**1<sup>st</sup>** – He was Guest of Honor and Speaker at the PMAAI Convention.

**6<sup>th</sup>** – He met with the DGM, SGW, JGW, JGW-Nominee & Grand Secretary of the Grand Lodge of California at the Covina Masonic Homes in Covina City, CA.

**7<sup>th</sup>** – He and his party had an enjoyable South with brethren of the Las Vegas Chapter of the PMAAI.

**9<sup>th</sup>-13<sup>th</sup>** – MW Gonzales officially visited the Grand Lodge of New York. On the **10<sup>th</sup>**, he and his party were officially received by the brethren of Jose Rizal Lodge No. 1172. On the **11<sup>th</sup>**, they paid MW Noel Bidnick, Grand Master, a courtesy call/. MW Gonzales lunched with MW Bidnick and the Grand Secretary. Then he and his party were officially received by the brethren of Manahata Lodge No. 449. On the **12<sup>th</sup>**, they had fellowship with brethren of the Travelers Club of New York. And on the **13<sup>th</sup>**, they had fellowship with brethren of Manahata Lodge No. 449.

**14<sup>th</sup>-16<sup>th</sup>** – MW Gonzales officially visited the Grand Lodge of Ontario, Canada. He was officially received by the brethren of St. Andrews Lodge.

**17<sup>th</sup>-20<sup>th</sup>** – He and his party officially visited the Grand Lodge of Illinois, the Grand Master of which is MW Noel Dicho. They were officially received by the brethren of Integrity Lodge No. 997.

**20<sup>th</sup>-23<sup>rd</sup>** – They officially visited the Grand Lodge of Texas, and were officially received by the brethren of Solidarity Lodge No. 1457.

**23<sup>rd</sup>-26<sup>th</sup>** – They officially visited the Grand Lodge of Tennessee, the Grand Master of which is MW Orville Armstrong. They were officially received by the brethren of Lodge Unity.

**26<sup>th</sup>** – MW Gonzales officially met with MW Richard Hopper of the Grand Lodge of California. The two Grand Masters focused their tete-a-tete on the case of the Snakes of California.

**27<sup>th</sup>** – MW Gonzales and his party visited Union City Masonic Homes; VW Art Ashfield served as their guide/host. They were officially received by the brethren of San Leandro Lodge in Union City, and were treated to a dinner/fellowship.

## October 2007

**2<sup>nd</sup>** – MW Gonzales met with officers of Manila Mt. Lebanon Lodge No. 1

**4<sup>th</sup>** – He presided over the meeting of the Corporate Board at the GM's Conference Room.

**6<sup>th</sup>** – He flew to Gen. Santos City, where he served as Guest Speaker at the 2<sup>nd</sup> Mindanao Regional Convention of the Ancient and Accepted Scottish Rite.

**10<sup>th</sup>** – He was Guest Speaker on the occasion of the centennial celebration of St. John's Corregidor Lodge No. 3 held at the Scottish Rite Temple on Taft Avenue, Manila.

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**12<sup>th</sup>-13<sup>th</sup>** – He and his party went to Baguio City, and then attended the Tri-District Convention of Northwestern Luzon, hosted by MD R1 & CAR-B. Held in La Trinidad, Benguet, the convention was led by La Trinidad Lodge No. 344. In the afternoon of the 13<sup>th</sup>, MW Gonzales had to hurry back to Manila; for he was to be the Guest of Honor and Speaker during the Festive Board of the Royal Order of Scotland held at the Elks Club in Makati City.

**15<sup>th</sup>** – He attended the reconciliation meeting involving brethren of Bagong Buhay Lodge No. 17 (of the GLP) and Bagong Buhay Lodge No. 4 (of the IGLPI).

**18<sup>th</sup>** – He attended the meeting of the FRAP's Board of Trustees.

**19<sup>th</sup>** – He had a breakfast meeting with MW Franklin J. Demonteverde, PGM, and RW Pacifico B. Aniang, DGM, at the Manila Hotel in regard to the status of the Ancom in Bacolod City. Later that morning, he was Guest of Honor and Speaker at the 55<sup>th</sup> Grand Reunion of the Grand York Rite. Then he had to repair to SBMA in Olongapo, Zambales in order to preside over the Institution of Sagrada Familia U.D.

**20<sup>th</sup>** – He met with officers of the Philippine Shrine Association at the Swiss Inn, where they discussed the status of the dreamt-of Rizal Shrine Temple. Then he attended the Conferral of the IGH Degree at the Scottish Rite Temple, after which he had to hurry to the Celebrity Sports Plaza because he was Guest of Honor and Speaker during the Past Masters' Night of Quezon City Lodge No. 122.

**21<sup>st</sup>** – He attended the reconciliation meeting of Pilar Lodge No. 15 in Imus, Cavite; later on, he attended the meeting of MD IV-A Council.

**25<sup>th</sup>** – He and his party flew to Davao City, where they subsequently attended the anniversary celebration of Maharlika Charity Foundation.

**26<sup>th</sup>-27<sup>th</sup>** – They were in Kidapawan City, North Cotabato, where they attended the South/Central Mindanao Multi-District Convention hosted by MD RXII-B.

**28<sup>th</sup>** – They attended the Masonic Memorial Service and Widows & Orphans Day Program, organized by the District Guild of Past Masters and held at the Davao Masonic Temple, Davao City.

**31<sup>st</sup>** – MW Gonzales presided over the Institution of Model Lodge U.D. in Cabanatuan City.

### November 2007

**2<sup>nd</sup>** – MW Gonzales had fellowship with brethren of MD RIV-B in San Pablo City (Laguna).

**3<sup>rd</sup>** – He attended the Convention of MD RIV-B. Then he repaired to the Malene's Restaurant in Noveleta, Cavite to attend the birthday celebration of MW Rudyardo V. Bunda, PGM, GMH.

**7<sup>th</sup>** – He met with MW Pacifico B. Aniang, DGM, to whom he presented the structure of the Shrine.

**8<sup>th</sup>-9<sup>th</sup>** – MW Gonzales and his party attended the Northwestern Mindanao Multi-District Convention in Ozamiz City.

**10<sup>th</sup>** – MW Gonzales attended the wedding of the daughter of MW Reynato S. Puno, PGM, GMH, at the Union Church of Manila in Legazpi Village, Makati City.

**13<sup>th</sup>** – He attended the Testimonial Dinner for RW Avelino I. Razon, Jr., JGW, at the Philippine Columbian in Paco, Manila.

**15<sup>th</sup>** – He presided over the Institution of Montalban Lodge U.D.

**16<sup>th</sup>** – He presided over the Cornestone-Laying of Tarlac Kaunlaran Lodge No. 360 in Tarlac City. Then he attended the 10<sup>th</sup> anniversary celebration of CAMANAVA Travelers Club. He also found time to induct the officers of the Muntinlupa Square & Compass Club.

**17<sup>th</sup>** – He attended the Multi-District Convention of the NCR Districts held at the Plaridel Masonic Temple; in the evening, he attended the Installation of Officers and Centennial Celebration of Lodge Perla del Oriente No. 1034, S.C.

**23<sup>rd</sup>** – He attended the organization meeting of the Philippine Balanghay Association at the Ambassador Hotel.

**24<sup>th</sup>** – He attended the Rededication of the Masonic Temple of Zambales Lodge, as well as the Constitution of the MW Ricardo P. Galvez Chapter, Zambales, Order of DeMolay. Then he presided over the Institution of Dambana ng Kagitingan Lodge U.D. in Abucay, Bataan.

**25<sup>th</sup>** – He attended the Oratorical Contest sponsored by Manila-Mt. Lebanon at the Plaridel Masonic Temple.

**30<sup>th</sup>** – He attended the Convention of MD RIV-A in Naic, Cavite.

### December 2007

**1<sup>st</sup>** – MW Gonzales attended the blessing and turnover of the Bamboo Chapter Children's Library at the National Orthopedic Center in Quezon City.

**4<sup>th</sup>** – He presided over the Institution of Frank Reed Horton Lodge U.D.

**7<sup>th</sup>-8<sup>th</sup>** – He and his party attended the Multi-District Convention of East Central Luzon.

**12<sup>th</sup>** – He was the Guest Speaker at the Awards Ceremony on the occasion of the Gold Tournament sponsored by Luzon Lodge No. 57 and held at the Aguinaldo Gold Course.

**14<sup>th</sup>** – He had a breakfast meeting with the Committee on Revision of Constitution & By-Laws at the Swiss Inn.

**15<sup>th</sup>** – He attended the birthday party for MW Damaso C. Tria, PGM, GMH, held at the Philippine Columbian. Then he hied to the Plaridel Masonic Temple in order to join the GLP staff in holding a Christmas party.

**16<sup>th</sup>** – He attended the Medical & Dental Mission of Quezon City Lodge No. 122 and AG Pedro Gimenez Mem. Lodge U.D. at Barangay Central, Quezon City.

**17<sup>th</sup>** – He had a luncheon meeting with MW Hermogenes E. Ebdane, Jr., PGM, and later received courtesy callers from Manila Mt. Lebanon Lodge No. 1.

**19<sup>th</sup>** – He had a dinner meeting with the Committee on Revision of Constitution & By-Laws at the Elks Club in Makati City.

**20<sup>th</sup>** – He presided over the Institution of Batasan Lodge U.D., and then attended the Christmas Party of Gen. Artemio Ricarte Lodge No. 322

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**Dec. 21, 2007-Jan. 2, 2008** – He spent the Christmas Holidays with his family in Los Angeles, CA. On the **29<sup>th</sup>**, he met with members of the Grand Glorious Knights of the Creeping Serpents, LA Chapter.

## January 2008

**7<sup>th</sup>-11<sup>th</sup>** – He took time to be with the brethren participating in the GM Jaime Y. Gonzales Golf Cup, sponsored by Quezon City Lodge No. 122.

**8<sup>th</sup>** – He presided over the Institution of La Guardia Lodge U.D. Then he watched the Premier of the Movie National Treasure II at the Shangrila Mall, again sponsored by Quezon City Lodge No. 122.

**12<sup>th</sup>** – He was Installation Officer of Noli Me Tangere Lodge No. 42, of which he is an Honorary Past Master.

**13<sup>th</sup>** – He graced the Funeral Service for VW Delfin Narvaez with his presence in Marogondon, Cavite; then he attended the Installation of Jose Abad Santos Chapter, Order of DeMolay.

**16<sup>th</sup>** – He met with the Dance for a Cause Fund Raising Project for VW Emil Langomez and school children.

**17<sup>th</sup>-18<sup>th</sup>** – He was in Guam and Saipan, where he attended the District Convention of our overseas brethren.

**22<sup>nd</sup>** – He attended the closing ceremonies of the Golf Tournament sponsored by Quezon City Lodge No. 122.

**23<sup>rd</sup>** – He attended the inauguration of the Library in Dagupan City, donated by Alfonso Lee Sin Mem. Lodge No. 158.

**26<sup>th</sup>** – He was Installing Officer and Guest of Guest of Honor & Speaker at MacArthur Lodge No. 183 in Seoul, South Korea.

**30<sup>th</sup>** – He was Guest of Honor and Speaker at Manila Mt. Lebanon Lodge No. 1; then he attended the Installation of Officers of Bamboo Shrine Oasis at the Ambassador Hotel.

## February 2008

**1<sup>st</sup>** – He was Guest Speaker at the Installation of Norberto Amoranto Lodge No. 258.

**5<sup>th</sup>** – He was Guest at the Installation of Dalisay Lodge No. 14.

**6<sup>th</sup>** – He was Installing Officer and Guest Speaker at Jose Rizal Lodge No. 22.

**8<sup>th</sup>-10<sup>th</sup>** – He was in Jolo, Sulu, where he and his party attended the Installation of Bud Daho Lodge No. 102; he delivered an inspiring message during the occasion.

**12<sup>th</sup>** – He met with the Committee on Information Technology; served as Guest of Honor and Speaker at the Installation of Kasilawan Lodge No. 77; and attended the 1<sup>st</sup> Organization Meeting of the Philippine Balanghay Association.

**13<sup>th</sup>** – He met with the members of the Trial Commission of Marcelo H. del Pilar No. 272; talked with the Committee on Cavite Concerns and with the Committee on Resolutions; and served as Installing Officer of Bagumbayan Lodge No. 4.

**14<sup>th</sup>** – He presided over the Institution of Grandsec Reynold S. Fajardo Mem. Lodge U.D.

**15<sup>th</sup>** – He received and communed with courtesy callers from the Grand Lodge of Scotland, the Grand Lodge of China, and the Aloha Temple; lunched with the Grand Master of Scotland and representatives of Lodge Perla del Oriente No. 1034, S.C., at the Manila Hotel.

**16<sup>th</sup>-20<sup>th</sup>** – He attended the Grand Masters of North America Conference (GMNAC) in Louiseville, Kentucky.

**19<sup>th</sup>** – He met with the Imperial Potentate of the Shrine, Ill. Bernard Lemirex.

**22<sup>nd</sup>-23<sup>rd</sup>** – He was again in Davao City for the Mindanao Regional Convention. He had to hurry back to Manila on the **23<sup>rd</sup>** because he had promised the Governor of Sulu that he would be in attendance at the Installation of Keystone Lodge No. 100.

**26<sup>th</sup>** – He met with Union Bank Consumers Group regarding the proposed GLP Credit Card.

**28<sup>th</sup>** – He attended the meeting of FRAP's Board of Trustees.

**29<sup>th</sup>** – He met with Nayong Kalikasan regarding the GLP's Tree-Planting Program, and with WB Raymond Rodriquez, WM of Jose Abad Santos Lodge, regarding an IGLPI threat.

### March 2008

**1<sup>st</sup>** – He was Guest of Honor and Speaker of Lake Lanao Lodge No. 227, Marawi City, and was enthroned as Honorary Sultan.

**8<sup>th</sup>** – He presided over the Cornestone-Laying of Pinacanauan Lodge No. 318, and was Guest Speaker at the of Officers Installation of Tumaui Lodge No. 251.

**13<sup>th</sup>** – He was Guest of Honor and Speaker of Escudo DeMolay Alumni Chapter.

**14<sup>th</sup>** – He was Guest Speaker at the Fraternal Luncheon, 38<sup>th</sup> Annual Session of the Supreme Council, A.&A.S.R.

**15<sup>th</sup>** – He was Guest of Honor and Speaker at the Installation of Siete Martires Lodge No. 177 in San Fernando, La Union.

**17<sup>th</sup>** – He received and Masonically conversed with RW Alfredo Dais, Junior Grand Deacon, Grand Lodge of New York, who paid him a courtesy call. He later on presided over the Institution of Camarines Sur Lodge U.D. held at the Plaridel Masonic Temple.

**19<sup>th</sup>** – He attended the Feast of the Paschal Lamb at the Scottish Rite Temple.

**20<sup>th</sup>** – He participated in a Tree-Planting Project at the La Mesa Dam.

**22<sup>nd</sup>** – He presided over the Cornerstone-Laying of Sagrada Familia Lodge U.D. in Sta. Cruz, Zambales.

**27<sup>th</sup>** – He dined with the Executive Board of the Order of the Rainbow for Girls at the Gumbo Restaurant in Robinsons, Manila.

**28<sup>th</sup>** – He was Presiding Officer in the Institution of San Felipe Lodge U.D. held at the Plaridel Masonic Temple. Then he hied to the Installation of Sinujuan Lodge No. 16, where he was Guest Speaker.

**29<sup>th</sup>** – He attended the 1<sup>st</sup> Convention of MD RIII-E in Hagonoy, Bulacan.

## April 2008

**5<sup>th</sup>** – He presided over the Cornerstone -Laying of Casili Creek Lodge No. 340 in Mallig, Isabela.

**7<sup>th</sup>** – He was Guest of Honor and Speaker during the Awards Night of MD NCR-G at the Jacobo Zobel Masonic Temple in Makati City.

**12<sup>th</sup>** – He presided over the Cornerstone-Laying of San Marcelino Lodge U.D.

**18<sup>th</sup>** – Cornerstone Laying of Grand Lodge 4-story Bldg., Grand Lodge premises.

**24<sup>th</sup>-26<sup>th</sup>** – Annual Communication of our Grand Lodge in Bacolod City.

### A Final Word

Throughout his term, MW Jaime Y. Gonzales put his shoulders to the wheel, so to speak, thereby exemplifying the oxymoronic dictum "*Busiest men find time.*" He consistently demonstrated the indefatigable spirit because, zealous as he is in his regard for the interests and welfare of our Grand Lodge in particular and those of the Craft in general, he wanted to improve the image of our Fraternity in the eyes of the non-Masonic public. He was able, indeed, to prove to all of us that he was not undeserving of occupying the dignified and honorable position of Grand Master. He was able, in fact, to accomplish much for the good of our Grand Lodge and of the Craft.

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*Dignitaries from the Grand Lodge of the Philippines, District leaders, and representatives of appendant bodies/allied orders pose at the monument of Bro. Jose Rizal at the start of the 52<sup>nd</sup> Mindanao Masonic Convention in Davao City.*

## SHARING SOME OF MY PERSONAL MUSINGS ON YOUR CONVENTION THEME

by MW Jaime Y. Gonzales

*(Message delivered during the 52<sup>nd</sup> Mindanao Masonic Convention held in Davao City on Feb. 22-23, 2008 and hosted by MD RXI-A)*

### **An Intriguing, Meaningful Theme**

I know that the theme of this Masonic assemblage is both intriguing and fraught with meaning. I also know that you are our brethren in the South, and that we are, therefore, your brethren in the North, living and working as we do in the Visayas and in Luzon, which are, obviously, areas north of Mindanao. But I know not what exactly do the organizers mean by the phrase "beyond East and West." Nevertheless, I venture to share with you what I believe the phrase signifies.

### **What "Beyond East and West" Signifies**

I believe that you regard yourselves as "beyond East and West" because you don't want Masonry in Mindanao to be divided into different regions. Rather, you want to be united in purpose and to proudly accomplish things together. Yes, you want to show a united or solidary front in order to create a greater impact on the non-Masonic public.

But we, your brethren in the North, also want to be "beyond East and West"; that is, like you, we want to be united in purpose and to proudly accomplish things together. We, too, would like to show a united and solidary front in order to make the general public see the goodness and strength of Masonry.

We all want Philippine Masonry to be so united and harmonious as to be able to recapture its old glory of being a deciding or decisive influence in the affairs of our local communities and in the destiny of our nation. *"United, we stand; divided, we fall."*

We should be united in the main purpose of developing ourselves into bands of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings. We should also stand proudly as one great team of players sincerely desirous of contributing significantly to the progress of our nation, thereby enabling it to participate on free and equal terms with other nations in the attainment of human solidarity.

The attainment of human solidarity is, decidedly, akin to the very purpose of humanity dictated by God, which is the universal peace and harmony among His creatures. That is why, through the ages, Masonry has relentlessly pursued its self-imposed mission, which is to establish on earth a veritable Brotherhood of Man under the Fatherhood of God. To put it in another way, Masonry has, in every age

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and country, courageously waged its great crusade of building its symbolic temple of liberty, equality and fraternity in the souls of men and of nations.

It is in this sense that we Masons are cosmopolitan in spirit or international in perspective. We are citizens not only of our country, but of the whole world as well.

We are, indeed, "beyond East and West," as indicated by the fact that a Masonic Lodge is **oblong in form**; it extends from East to West and from North to South, and it is said to be thus extensive to denote the **universality of Masonry**, and to teach us that **a Mason's charity should be equally extensive**, for in every country and in every clime are Masons to be found.

Besides, **a Masonic Lodge is symbolic of the whole world, its covering being** *"no less than the clouded canopy or star-decked heaven, at which all good Masons hope, at last, to arrive by aid of that theological ladder which Jacob, in his vision, saw reaching from earth to heaven, the 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..."*

That is why we advocate, cultivate and propagate ideals and principles which make for human welfare and happiness. Foremost of these ideals and principles are Brotherly Love, Relief and Truth.

We advocate, cultivate and propagate **Brotherly Love** as the principle which unites men of every country, sect and opinion, and which causes true friendship to exist among those who might otherwise have remained at a perpetual distance. We are of the firm conviction that when all of us regard ourselves as beings made in the image of God, our common Father, and as inhabitants of the same planet, then we are induced to aid, support and protect one another, instead of being inhuman to one another.

We also advocate, cultivate and propagate the principle of **Relief**, which teaches us that the hurt of one man is the injury of all. Hence, to relieve the distressed is a duty incumbent on all men, but particularly on us Masons, who are linked together by an indissoluble chain of sincere affection.

We moreover, advocate, cultivate and propagate the twin principle of **Goodness** and **Truth**; for if all of us human beings are influenced by this **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.

Yes, **we Masons can transcend racial, linguistic, social, economic, political, religious and other cultural barriers to attaining human solidarity.** We are, truly, "beyond East and West."

From another point of view, we Masons are “beyond East and West” if Masonic teachings and precepts have made such a deep impression upon our hearts and minds as to duly influence our daily life and conduct. Some of those teachings and precepts are closely associated with the words **East** and **West**.

The word **East**, first of all, suggests that we strive to acquire **Wisdom**, which is one of the great pillars of Masonry and an important attribute of a man seeking to attain personal perfection or self-mastery. Wisdom is defined as “knowledge and good judgment, based on experience.” We know from experience that lessons and teachings learned are of little value if they are not persistently put into practice in daily life. Masonry is, after all, an institution having for its foundation the practice of the social and moral, as well as domestic and public, virtues. By amiable, discreet and virtuous conduct, then, we must convince mankind of the goodness of our ancient and honorable fraternity, so that, and I quote from the Installation Manual, *“when a person is said to be a member of it, the word may know that he is one to whom to burdened heart may pour out its sorrow, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence.”*

The word **East** also reminds us to make proficient use of the **Square**, which teaches us to regulate our actions by the **Square** of morality and virtue, as well as to use our reason, and not our passions and prejudices, for guiding our judgment and conduct.

The word **East**, moreover, suggests that we proficiently employ the **Rule**, which, and I quote from the Installation Manual once more, *“directs the undeviating discharge of all our duties, that we should ever press forward in the straight path of right and truth, without inclining to the one hand or to the other in all our doings, having eternity in view.”*

The word **East**, furthermore, reminds us to proficiently use our symbolic **Plumbline** for avoiding all dissimulation, all hypocrisy, or all pretense, as well as for manifesting honesty and uprightness in everything we do with the end in view to attaining eternal happiness.

The word **East**, in addition, reminds us of the endless message of the **Ashlars**, which is to subdue our passions, our prejudices, and our selfish interests and to strive vigorously and incessantly after personal perfection or self-mastery.

This calls to mind what MW Reynato S. Puno, our Grand Master in 1984, said in one of his speeches, and I quote:

# The Cabletow

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*"The ultimate aim of Masonry is to enthrone in the hearts of men the sovereignty of selflessness over selfishness; for if there is one tyranny which has terrorized men, it is the tyranny of selfishness. If you come to think of it, selfishness has created the worst of political, economic and spiritual tyrants. It is for this reason that Masonry seeks to purge men of all sentiments of selfishness in their hearts by subduing their sensual nature, by purifying their mental processes, and by losing their old imperfect lives in order to attain perfection. This is an endless task, a task that can only be finished when time shall be no more."*

The word **East**, finally, reminds us to acquaint, or re-acquaint, ourselves with the **Constitution of our Grand Lodge**, the **Constitutions of Masonry**, and the **By-Laws of our respective Lodges** so as not to remain ignorant of the precepts which they ordain and of the ordinances which they promulgate. It also reminds us to regard the **Volume of the Sacred Law** as the great light in our profession, as the unerring standard of truth and justice, and as the repository of divine precepts by which we are to regulate our actions.

The word **West**, on the other hand, alludes to the **Level**, which teaches that all of us are descended from the same stock; that we partake of the same nature and share the same hope; that all distinction save that of goodness shall cease; and that Death, the mighty leveler of human greatness, reduces us to the same state. This is a truth which a great many of us oftentimes ignore and violate. Hence, man continues to be inhuman to brotherman.

The word **West** also reminds us of the high importance of **Harmony**, which is, according to the Installation Manual again, *"essential for the strength and beauty our noble brotherhood."* How important, then, it is for us to *"pay the Craft their wages, if any be due, that none may go away dissatisfied, harmony being the strength and support of all societies, especially of ours."* This thought suggests that we improve relationships among the Craft, so that, as symbolized by the **Trowel**, we will become *"a sacred band, or society of friends and brothers, among whom no contention should ever exist, but only that noble contention, or rather emulation, of who best can work and best agree."* Clearly, we cannot attain the long-term goal of Masonry, which is to establish on earth a true Brotherhood of Man under the Fatherhood of God, unless we are true friends and brothers to our fellows in Masonry, which is a realm of peace and good fellowship.

But, of course, besides responsibly performing our Masonic duties, we should also enjoy our Masonry. We should, by all means, have enjoyable **Souths** or fellowship socials. We should happily grow together, joyfully learn from one another, and enjoy one another's company and camaraderie. To paraphrase the Installation Manual, we should have but one aim, to please one another, and unite in the grand design of promoting happiness. *"May you long enjoy every satisfaction and delight which disinterested friendship can afford..."*

But, again, the word **South** is not only suggestive of refreshment and repose; it also connotes the **Plumb**, which admonishes us *"to walk uprightly in our several stations; to hold the scale of justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty"*— our duty to God, to our neighbor, and to ourselves. Our duty to ourselves mainly consists in observing *"such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you as well to His glory as the welfare of your fellow-creatures."*

Needless to say, we should not dwell in the **North** or in the dark; for we all have seen the light of Masonic teachings and precepts, such as the following:

*"Pity the misfortunes of others; be humble, but without meanness; be proud, but without arrogance; abjure every sentiment of hatred and revenge; be the enemy of vice; be magnanimous and liberal, but without ostentation and without propulsion; and avoid every irregularity that stains the soul and distempers the body."*

By strictly observing such precepts, we will become good and exemplary citizens, faithful and devoted husbands, tender and loving fathers, kind and affectionate brothers, and true and trusty friends.

Besides, because we respect and are tolerant of the religious beliefs and political persuasions of others, we can build the bridge of understanding between the majority of our people who are Christians and the minority who are non-Christians. Because we Christian Masons are trusted by our non-Christian brothers, and vice-versa, we can use that trust as *"the building blocks of peace and order in Mindanao and in the rest of the country."*

There can be no doubt that Masonry in Mindanao is strong and vigorous and thriving. Most, if not all, of you, our brethren in the South, occupy positions of influence; you are, in your own measure, leaders in your respective communities and fields of endeavor. You can, therefore, contribute much to the solution of the stubborn peace and order problem in our country, particularly in Mindanao. By precept and example, you can also help improve our people's attitudes, behavior, and sense of values. By consistently practicing and disseminating Masonic tenets, ideals and principles as widely as you can, you can be catalysts for social and moral progress, particularly in the South. If and when you do all this, then you will give due meaning and substance to the theme of this convention, "Brethren in the South: Beyond East and West."

## **MASONIC INFORMATION**

By VW Conrado V. Sanaga, PDDGM

### **ON THE SYMBOLISM OF COLORS**



#### **BLUE**

This is the color of the clouded canopy or star-decked heaven at which all good Masons hope at last to arrive. Jesus ( the ) Christ and his mother Mary are said to have worn blue mantle and red tunic, signifying heavenly love and truth.

Blue expresses not only truth but fidelity and constancy as well; it also signifies immortality, eternity, and chastity.

When pale, blue represents goodness and prudence, as well as royalty.

Blue, to the Craft, has been an emblem of universal brotherhood and friendship, which should be *"as extensive as the blue arch of heaven itself."*

Blue, to the ancient Jews, had a religious connotation. Not only did the High Priest wear a blue robe, but one of the veils of the tabernacle known as " TAKELET " was likewise blue, signifying perfection.

The ancients are said to have taken most of their solemn oaths at blue altars.

In the York Rite, the High Priest (or Joshua) wears a blue robe.

In the early days, Craft (or Blue Lodge) Masonry had a very close relationship with Royal Arch Masonry. Its symbolic color is blue because this color is symbolic of its basic tenets and teachings, as well as of the Hiramite Legends.

#### **PURPLE**

This color is closely related to both blue and red; in fact, it is a mixture of both. It is sometimes emblematic of regal grief and death. Jesus (the) Christ is said to have worn a purple robe at his crucifixion.

In Freemasonry, purple conveys the ideas of royalty, temperance, prudence and justice.

Technically speaking, purple is emblematic of union, it being formed by an equal mixture of red and blue. Hence, it shows the close relationship between Blue (Lodge) Masonry and the Royal Arch .

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## **IN MY OPINION**

by VW Godofredo V. Señires, Jr., PAGES



### **THAT NO HOST FELLOWSHIP**

There has been quite a stir among the brethren, concerning the "Open Invitation To A No Host Fellowship -Brethren All", held on March 13, 2008, at the Intramuros Golf Course Anda Circle, Bonifacio Drive, Manila.

The invitation stated that this "no host fellowship" was to be attended by brethren from different Grand Jurisdictions who want to "MEET ON THE LEVEL" and practice in and out of their respective Lodges and Grand Jurisdictions "BROTHER LOVE .. RELIEF ..TRUTH .. LIBERTY .. EQUALITY .. FRATERNITY".

This event was the subject of Circular No. 14, Series of 2008, issued by MW Jaime Y. Gonzales, in which the brethren of the Grand Lodge of Free & Accepted Masons of the Philippines were prohibited from attending the event.

The prohibition in Circular No. 14, Series of 2008, was intended to prevent the brethren of the Grand Lodge of Free & Accepted Masons of the Philippines (GLP) from having Masonic intercourse with members of clandestine lodges, belonging to a declared irregular or clandestine grand lodge, like the Independent Grand Lodge of Free & Accepted Masons of the Philippine Islands.

One brother, who seems to be in accord with the action of the clandestine Independent Grand Lodge of Free & Accepted Masons of the Philippine Islands (IGLPI) strongly objected to the prohibition embodied in the said Circular No. 14, Series of 2008, contending that there will be no Masonic intercourse, during the event, as, according to him, it is neither a Lodge nor a Masonic District meeting, but is contemplated only to be a gathering of friends and brothers.

That brother must have misinterpreted the word "brother".

One's "brother mason" is he who belongs to a Lodge under the same Grand Lodge as his Lodge in the Philippines or he who belongs to a Lodge under the jurisdiction of a Grand Lodge abroad which has fraternal or amity relations with the Grand Lodge of Free & Accepted Masons of the Philippines

Any member of a lodge under an irregular or clandestine grand lodge or a lodge under a grand lodge which has no fraternal or amity relations with the Grand Lodge of Free & Accepted Masons of the Philippines cannot be accepted as a brother

mason of a member of a Lodge under the jurisdiction of the Grand Lodge of Free & Accepted Masons of the Philippines (GLP).

It will be recalled that, on September 10, 2006, some members of Lodges in the Province of Cavite rebelled against and declared their independence from the Grand Lodge of Free & Accepted Masons of the Philippines and formed that irregular or clandestine grand lodge, operating as the Independent Grand Lodge of Free & Accepted Masons of the Philippine Islands (IGLPI). . Those members of IGLPI were correctly declared as clandestine masons.

Under Section 2, Article IV of our Ordinances, Part II of the Masonic Constitution (Revised 1994, Updated 2005) the words "clandestine lodge" and "clandestine Mason" refer to a fraternity, organization or association and member thereof which is not recognized by the Grand Lodge and used the word "Masonic" as part of its name or adopts the square and compasses or any other Masonic emblem, regalia, symbol or ritual without authority of the Grand Lodge. In this case, "Grand Lodge" refers to the "Grand Lodge of Free & Accepted Masons of the Philippines".

It was just the bounden duty of Grand Master Jaime Y. Gonzales to prohibit the members of the Grand Lodge of Free & Accepted Masons of the Philippines (GLP) from attending the afore-mentioned "No Host Fellowship –Brethren All" at Intramuros Golf Course on March 13, 2008, in order that our brethren may not violate the provision of Section 22, Article XVII of the Ordinances, Part II of the Masonic Constitution (Revised 1994, Updated 2005).which provides:

"Sec. 22. No Master Mason shall hold Masonic intercourse or membership in any illegal or clandestine lodge nor communicate masonically with any clandestine Mason."

The brethren belonging to a Lodge under the jurisdiction of the Grand Lodge of Free & Accepted Masons of the Philippines (GLP) who attended that "No Host Fellowship-Brethren All" on March 13, 2008, can be charged of violation of Section 22, Article XVII of our Ordinances, Part II of the Masonic Constitution (Revised 1994, Updated 2005) and for defying the prohibition issued by Grand Master Jaime Y. Gonzales in Circular No. 14, series of 2008.

**VIII. You promise to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.**

## **HARD TALK**

Mawi B. Lazaro Jr., PDDGM

Rafael Palma Lodge No. 147 & Bud Daho Lodge No. 102



## **A VIEW AT TEMPLES; TEMPLES WITH A VIEW**

### **A Note on Content and Flow**

This bonus 7<sup>th</sup> issue of *The Cabletow* has for its theme – *temples*.

The theme directs us to look into the established elements of architecture – space, form and light – which constitute what is normally referred to as “infrastructure”. Of late, the element of light has come to be engulfed into the broader dimension of energy.

The fourth element –time—pertains to a repeated exposure (over time) with a structure, or a temple in particular, and comes side-by-side with the institutional capital element, the fifth element of the same, which includes the level of trust, systems and resources. Together, time and institutional capital form what to us, collectively and individually, can be considered as our Masonic memory.

The sixth element is environmental value, which in some business parlance is referred to as stakeholder capital.

### **Infrastructure (Space, Form & Light)**

The old Plaridel Temple had a good blend of verticals and horizontals. First, the glass in the facade enabled any one outside to see through and there was a respectable lobby which led to a garden at the middle of the building. I recall that since way back 1979 when I entered through San Marcelino St., the glass doors were opened wide until fire in the late afternoon of August 12, 2000 gutted down the entire structure. The hallways, which to me, were the horizontals provided through-and-through ventilation from front to back as well as the waving distance among brethren and Grand Lodge personnel. The ground floor housed most of the offices as well as a canteen where brethren mingled all day long. Of course, the temple had to give way to the burgeoning administrative requirements of a growing organization.

The facade of the old building, it being a national shrine, is retained in the new structure in its place, through which can be seen our massive main building. First time I saw it in 1992 gave me the impression of permanence – as if, it had come a long way and that the building would be taken cared of by generations of brethren. As in the old building, the facade does not betray what the building is for. And that is, to me, very unfortunate, more so because what used to main entrance for our address at 1440 has for so long been closed, without any advice whatsoever that the entrance has been moved to the end of Benitez St., just around the corner. A

streamer announcing probably the theme of an incumbent Grand Master can take away among the passers-by the impression of being an idle edifice, with majority of the stalls still not taken and their pull-down gates conspicuously closed.

I guess there should be a banner, or tarpaulin, to let it be known to one and all that such is the temple of Freemasons. A streamer announcing probably the theme of the incumbent Grand Master can take away among passers-by the impression of being an idle edifice, with majority of the stalls still without occupants.

A good number of our temples in the provinces have a big wall in front where usually the square, the compasses and the letter "G" are enshrined. Beyond the wall, nothing else can be seen. The wall blocks off the view any further inside. If Masonry were a book, then that wall is its cover in those areas. It walls off the curious, the inquisitive, even possibly those of good material. But, more importantly so, to me, it walls us off from the rest of society. It gives an impression that we are hiding something. I am sorry to say but that to me is the visual imagery, wherein, nothing else than the wall can be seen, much less, imagined. However much the design derives from ancient underpinnings, such as emphasizing plumb with a wall what is supposed to be taken to mean as the Kingdom of Israel, the placing of a wall in front of the temple, to me, is nevertheless not attractive to even our nearest kin as well as well-wishers for it at once gives an impression of secretiveness and constrains contact and breadth with other humans. The wall demonstrates an aura of being aloof, detached, disconnected.

And the worst of it comes when any one among us is seen walking near our temples mumbling our phrases, as if talking to ourselves. Not a few times, that brother, and probably the rest of us, are looked upon as weird, if not "*sira ulo*". It is good that many in the University of the Philippines academic oval do that, and so those among us who do so do not stand out. At any rate, I am glad that the more recent temples have done away with the wall, and have instead adapted the open facade with the characteristic two brazen pillars in front.

## **Masonic Memory (Time and Institutional Capital)**

A temple, to me, may be more than the sum of all its parts and acquirements – the facade, the brazen pillars, the Charter, the warrants, the working tools and their symbols, even the tree of Acacia nearby, or the wall outside, etc.

My memory might fail me, but I remember that the first time I set foot on a Masonic temple, at Plaridel, was in January 1979 when I paid homage to the late VW Hilario G. Esguerra, PSG, the father of Sister Joy, by whom I would later have a son – Jowi, who, to the best of my knowledge, is my only child. In fact, I had to introduce myself as the guy who ran away with VW Larry's youngest daughter. I was told that earlier on, my father and namesake had already paid him a fraternal visit as well as introducing himself as the *bañero*, and had probably apologized for my indiscretion. It was also only then that I came to know that my father had years earlier become a member of the Craft, about which I then knew barely anything

else. Where our main building stands now used to be a huge space which had parking lot and an almost unnoticeable tennis court, which at times served as venue for fellowships of the Philippine Independent Church.

In the early 1990s, the late Worshipful Brother Reneriano Soliva of MSU-IIT and Philphos would show me around the Plaridel temple, even to their dormitory, which I estimate was what is now the parking area near the water tank, and to the canteen where occasionally we had coffee. I wondered then why WB Rener preferred to stay in that shabby dorm when he had a very comfortable and fully-furnished, company-provided, flat in the Makati business area very near his office.

A dorm provided much relief for brethren in transit while regular tenants' network aided brethren facilitate their business in the metropolis. I, myself, picked up my initial knowhow of our hieroglyphics from these tenant-brethren, most of whom had grown addicted, so to speak, to Masonry.

My Masonic journey, however, started only in mid-1992 when I recruited 5 among my closest ex-comrades to petition for membership in Rafael Palma Lodge No. 147, where my late father was a member. I had him sign as sponsor 6 blank petition forms as I guessed, rightly so, that I would have a rough sailing if I would go alone.

It was only in early 1993 though when I gained entry into a lodge hall, whence, my batch mates and I were called inside the bigger room at the Capitol Masonic Temple, whose labours had to be recessed, just so we could be interviewed by the brethren. Each one of us had to reaffirm our beliefs with respect to the GAOTU and our individual political paradigms. My father abhorred why we had to be scrutinized about our political and religious beliefs when the fraternity was supposed to be apolitical and non-sectarian.

I still remember those who were kind to us, and those who were not, especially those who suspected us of having mercenary interests. One among those grilling us would later in the afternoon even boast about the many past American and Filipino presidents who were Masons. I did not give a damn.

I am sure that successful petitioners, young and old, would have their Masonic memories starting with the way we initially treat them. If we treat them badly, that manner would stick in their memories as probably the way to handle petitioners. No wonder that there remain a few among us who until now still make fun of candidates even up to the rituals of the three(3) degrees, especially in the sublime one. In our midst remain a few who have not shed off their barbaric tendencies carried on from previous experiences in fraternities and/or from a family upbringing which gave more weight on the whip than on communication. Temples and lodges would vary, among other things, along this dimension.

Petitioners and candidates, by and large, would remember us, I dare say, more by our actions than by how they see us we wear our aprons, regardless of rank or color. They remember us better, as I do, when Masons speak and act without their aprons. Masonic memory starts with those images, and these form the basis of

their Masonic consciousness. That is, I think, the first window of Masonic memory. It is usually in the fellowship after the Lodge meetings that we could integrate with the petitioners. Whether it is done in the temple grounds or elsewhere, their consciousness would be built on what they see, hear and feel.

As I progressed from the 1<sup>st</sup> to the 2<sup>nd</sup> to the 3<sup>rd</sup> degrees, I, like the continuing stream of petitioners/candidates, began to explore the signs, the stations and symbols, the numbers and the working tools. Later on, I began to memorize the spaces and the rituals. To a great extent, our knowledge of Masonry, right after every ritual, is no more beyond perceptual knowledge. All of us who have gone the way, so to speak, continue to nourish marginally with acquirements on top of our first window. Right from the very first degree, the following themes have time and again been impressed upon me – the Fatherhood of God; mortality; and morality and charity. My appreciation, however, has been developmental, in other words - through stages.

Only after being raised and are then allowed into the business meetings do we begin to reliably form frameworks about the Masonic environment. Then I began to travel more, physically and otherwise. I then get to observe more closely the verticals and the horizontals in structures and even among the brethren. I then get to notice who among them were more upright than others as well as those who seemed to have more horizontals, so to speak. Through more exposure, we gain familiarity, which will enable us to draw experiences, and possibly even lessons, to accumulate into knowledge. Perceptual knowledge of temples then graduate to the conceptual level depending on the length of exposure, i.e. time, and our varying capacities to cause the ascension.

When we Masons take a closer look at the three degrees, our conceptual knowledge builds up. As we explore time and again the symbolisms, we gain in the process the mores, the ethics, and the truths, even sorting out the meat from the dogmas. It should be no wonder that Masons who literally travel to many temples and lodges would, more often than not, be rewarded with more Masonic exposure to spaces, forms and details, and most importantly to the varying types or levels of wisdom among brethren. The more we make the rounds about lodges and temples, the more the magic of circumambulation takes hold on us. The more we get exposed to different types of winding stairs, the better for us. Masonic exposure though, I observe, does not necessarily result to more Masonic wisdom. More exposure, nevertheless, broadens awareness of the various facets of the physical Masonic family and enhances one's openness to varying situations of Masonic assemblage.

There are temples, physical ones, that we give tribute to, as in this Special Issue, as did the late MW Reynold S. Fajardo, PGM, almost three decades back. What we should pay closer attention to, however, is the Masonic that lies in each of our temples and in the myriad of relationships among their members. That is more important than the forms, the spaces and the details of light. How the brethren

over time interacted with the forms, the space and the details of light, not only among themselves, but more so with the rest of society is what we should always cherish and value.

Each of us should then enhance our memory to recall how the ethics and morals of those who have gone before us have built up what our temples and lodges have become. In each of them are embedded great, invaluable lessons of dedication, commitment, tenacity and an appreciable level of shared vision among brethren to develop and advance the lodge. In each stone, brick or pole that had been put together to build the physical structure is enshrined the invaluable contribution of each worthy brother that built up from a simple edifice to an epitome of a monument of good thoughts and deeds. Even brethren outside of the local lodge pitched in their immeasurable share to structures they knew would last beyond their lifetimes. In the temples are put together the varying personal masteries of indefatigable brethren who laboured in the rituals.

Likewise are the almost endless sessions of working out problems and collective learning among those burning the midnight oil just so there could be harmony, whence it was found wanting. In the temples are interwoven the facets of history, experience, morals and dogmas, as well as aspirations to work out the harmony within the locale, but more importantly, in the larger societal environment. Through our temples have been transmitted knowledge and wisdom from generation to generation. Especially in the fellowships after meetings, there has been a lot of sharing of information and paradigms just how Masonry could be made more relevant to its environment. Justice is simply not just a virtue whose meaning we can repeat by rote. It is something we drive for and pursue where there is an absence of it.

In visiting temples, brethren of the locality would usually be very enthusiastic about sharing their history of their lodge, their temple. That is welcome and needs to be appreciated. However, many among visiting brethren, even without the said sharing of local brethren, tend to see through temples – just how much labour has been put into it. There are times, we come upon some extraordinary feeling upon entering into a temple. That something is just so difficult to explain or to ponder in a rational way. It gets through to the bones, to the nerves.

Such was my feeling the first time I set foot at the temple of Bulusan Lodge No. 38, in Sorsogon. After a while, brethren pointed to me the Masonic cemetery nearby. That way, the spirits of the departed brethren need not travel far to be with those who have come after them. Likewise was that in Bud Daho Lodge No. 102 in Jolo. It simply has that dimension which is hard to fathom, and definitely to explain. In its wall in the East are four (4) paintings of the women of Sulu in different poses depicting our four cardinal virtues. In between the fellowships or the meetings, I would slip past the sight of the brethren and the Demolays just to be by myself at the temple hall. The aura would leave deep into my memory.

Six months after my first visit, then came the senior Demolays rushing out of the temple from a conferral that was aborted by what some of them claimed as the movement of the women in the paintings while the conferral master felt something like a hand resting on his nape. The senior members of the Lodge then shared with me the times they sensed the departed brethren made signs to indicate the latter's presence at the temple. A couple of very dedicated but already departed brethren had the habit of passing away their time at the temple's mezzanine.

But it is in the Plaridel temple, old and new, that I have a collection of memories. What is most vivid to me was that fateful evening of August 12, 2000, when together with some brethren who were standing at the corner of San Marcelino and Escoda streets watching the old Plaridel Masonic Temple ablaze, I heard a bystander commented – "*ok lang masunog yan, mayayaman naman yang mga Mason eh*". That to me was a wake up call.

## **Our Environmental Value Depends on Our Relevance**

To me, beyond and more important than a temple's physical contours would be the Lodge' relationships with those outside, in other words — our environmental framework. The stature of any thing, our temples included, can only be approximated by the amount of value that thing contributes to its neighbours, or, broadly speaking, its environment. Thus, depending on our verticals and horizontals would be the reach and depth/height of such framework and its multi-disciplinary dimensions. Within such could then be generated our insights, our relevance and our creativity, wherefrom lies our value-added to those around us. Somewhere along this line, we, I submit, will have fulfilment and happiness, or disappointment and despair. So do will those around us, in whatever we do.

This Masonic year has been quite unprecedented as 17 new lodges were given dispensation by the Grand Master. That means, God-willing, there should be around 330 chartered lodges by the forthcoming Ancom, the last total being at 316. Predictably, some of these new lodges will form their own temples, thus extending literally the reach of our physical infrastructure and presence. Exemplary has been the output of MD R III-C (Zambales) – four (4) new lodges in a year. Moreover, two of these, even while under the Grand Master's dispensation still, already had their cornerstone-laying and are keen at having their temple completed as soon as possible. I see all good in that – provided Masons are relevant. There is just to me something amiss – that while we Masons and lodges are marginally increasing numerically, there is meanwhile a continuing erosion of the moral fiber of our society. Graft, abuse, corruption, and what have you, seem to have no bounds.

It is therefore my wish that those building new temples better take stock first of the level of trust among themselves before debating over what form they should build their new edifice. If the level of trust is reliable, resources and systems will simply fall into place. If by themselves their verticals and horizontals are of good material, so will the same be for the temple into which they will nestle their lodge.

As we, Masons expand our infrastructure, more ideas would be generated on how to build the lodges and the temples, normally on the physical part. I would wish though that alongside such processes, we as a Masonic family enhance more our consciousness of the environment around us and of our relevance to the same.

The still ongoing ZTE-National Broadband Network controversy continues to focus on leading personalities of our fraternity at opposite sides of the political divide. On the one hand are brethren for state/regime interest, the traditional concept of national security, and the power of force, among other things. On the other hand are brethren for peoples/communities/individual interest, peoples security, and the power of debate and power identified with the people. The former side with invoking "executive privilege" in the Senate's inquiry on the graft-laden deal; the latter side with full disclosure and the peoples' right to full disclosure.

Logically, there will be increasing pressure in all of us, individually and collectively, to dig into our morals, especially what we have always been reminding ourselves – brotherly love, relief and truth. A love for our Filipino brothers, sisters and kin; a true love for a bleeding nation seeking for truth and overdue relief.

The pressure is on us — not to be atrophied with our dogmas, but rather to dig them up and cultivate them to make our collective environment a better place to live in. Let us continually question the manner we look at things, how we understand society against its odds and its needs, and most importantly how to dream beyond our current, and sometimes, ineffective paradigms.

In the previous issue, we highlighted the impact of climate change and the urgency to work out the necessary adaptations, which necessarily have to be advocated not only within our shores but also across the US mainland because the latter's industries contribute most in carbon emissions. A recent documentary film produced by National Geographic warned that a 1-degree centigrade rise in global climate can cause food riots and a 3-degree increase shall cause inundation of New York City, Cairo, Dhaka and Lima. Most of the Philippines' small islands will surely be ahead of these four areas in going under water. As this piece is being written I am being pounded at 4:30 in the morning by warnings by Cheryl Cosim of *Teleradyo* not only about the rising price of rice, but also of the shortage of its supply.

Thus, we not only have pressure to generate democratic accountability in governance on the short-term, we also have as urgent a challenge to face up to a medium-term catastrophe climate change could bring and the food riots in its wake. The buck stops here, as traditional politicians are so preoccupied with their own election drives for 2010 that their attention is diverted away from the potential problems climate change creates. We just want to make sure that 50 years from now, our children's children would not blame us on the sorry saga of unheeded signals of climate change and of passed up opportunities. Another 50 years more and those communities in coastal areas would be presumed to be underwater relics where Masons once tried to spread the universal cement of brotherly love.

# The Cabletow

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Let us not overdo taking pride about the brother Masons' role in the Philippine Revolution of 1896. For one, it has remained unfinished. For another, the American superpower which was then dominated if not controlled by Masons took the victory and glory away. For a third, whatever gains have been accrued by Masons through the years have been eaten up by the immorality, greed, corruption and malgovernance of their successors, now our peers, if not some even our dear brethren.

Masonry can only be as good as the composition of its universal system of ethics and morality and its praxis. However good the practice of Brothers Jose P. Rizal, Andres Bonifacio and their company, their pursuit of national self-determination was overturned, or more appropriately even, gobbled up, by powers, which by chance, were run by fellow Masons. Stuart Creighton Miller's study of the Philippine occupation found that on the island of Luzon, the US Army uprooted entire rural populations, burned homes and destroyed property, including livestock. As in Vietnam, surviving villagers were herded into fenced camps ringed by what General Franklin Bell called a "dead zone" - meaning "[e]verything outside was systematically destroyed - humans, crops, food stores, domestic animals, houses and boats." "These tactics," Miller concluded, "were the cheapest means of producing a demoralized and obedient population."

Albert Beveridge, a rabid advocate of American expansionism in the Far East, was a Mason, so were William McKinley, Theodore Roosevelt, media moguls Joseph Pulitzer and William Randolph Hearst, Secretary John Hay and General George Dewey, and many officers in the U.S. Army and Navy contingents who rode roughshod not only in Sulu but also in the rest of the country. No wonder that the first lodges which were granted by dispensations by the Grand Lodge of California were constituted by them, and which later formed what is now the Grand Lodge of the Philippines. Of course, not to mention Past Grand Master Manuel L. Quezon, whose prophecy seems coming to form – that he would rather see a Philippines run by hell by Filipinos, than one run like heaven by Americans.

Our temples can only look as good as how well we can make our Masonry relevant to the needs of our times. On how well we can make ourselves relevant. Our predecessors built magnificent temples in Europe which not only have withstood time and the elements. From their temples have also been generated philosophies, conventions and praxis of social justice, supreme morality, inter pares, and harmony, all of which we here seem to be so impoverished.

Thus, outside of our lodge meetings, let us intensify our discussions, even our debates, on how best to adapt to challenges, which have over time seemed to have radicalized themselves, even while we stretch our tolerance like our cabletows. Our old paradigms do not seem to be working. What good, for example, would there be in installing solar panels in the shores of Sulu and Pangutaran and in making people there dream of so-called development if carbon emissions continue without let up and we fail to assist people in adapting to their rising sea levels and dwindling fish catches due to increased acidity in the fish spawning areas? Or what good would

there be conducting medical-dental missions when people have barely enough to chew and eat. When incomes are only a trickle and food supplies have run dry. What benefit would there be in going day in and day out through our rituals when we ignore the burgeoning corruption breed crippling poverty and deepening dependency?

Let us hear our the different paradigms and strategies that can bring us to a turnaround. Let us open our temple doors to peoples of various classes, and let our temples be utilized as venues for introspection, even debates, how to lift up our society. It is only by hearing people out can we have more light about how to pursue democratization and social justice, a universal support for peoples rights, a people-centered legislation, and what MW Chief Justice Reynato Puno refers to as a welfare-oriented society. Let the wind of the peoples' verticals and horizontals flow through our temples so that we may also enhance our very own verticals and horizontals. For after all, we Masons do not have the monopoly of nor the franchise on truth and morality.

Let us then find more and better ways to make this society just, friendly and sustainable, so that those who have gone ahead of us will cheer and dance on our dreams and labours. Only then can we look at our temples with more faith, pride, confidence and fulfilment. Or probably by then, we would no longer have a need for temples and lodges, for we shall have accomplished our mission.

**Corrigendum:** Our sincerest apologies to BRO. SANNY P. ALONTO (32<sup>o</sup> MRS) of Lake Lanao Lodge No. 227 based in the MSU, Marawi City; for his article entitled “HIS ROYAL HIGHNESS JAIME Y. GONZALES, SULTAN A PAPANDAYAN SA PILIMPINAS” was published in the March-April 2008 issue of this publication, but his name was inadvertently omitted. *Pasensya ka na lang, Kuya!* – Editorial Staff

**STIRRINGS IN THE BEEHIVE**

by Bro. Gene Calonge, Island Luz Minerva Lodge No. 5 &  
Nilad Lodge No. 12



**SOME STREETS IN THE  
METROPOLIS**

Once in a while, we Masons reflect on socio-political matters, including those that have led us to knock on the doors of Freemasonry. This reflection had occurred to me more than once. It had always come, predictably, whenever I stumble upon literature praising the works of heroes here and abroad. But one time, it happened while I was driving in the streets of Metropolitan Manila.

That the Great Architect of the Universe has a grand design for us all is a motherhood statement familiar to Masons. It is easy to explain how the Great Architect has ensured, through human hands, that our Fraternity is memorialized for the coming generations to venerate and admire. Thus, we have high-profile Masonic monuments in the great cities of the world. For instance, the streets of Manila are replete with names associated with the Craft. These icons reverberate in the annals of Philippine history. They make us proud. They remind us of our special place in society.

Around the place where I live, for example, are boulevards named after Masonic giants: Roxas Boulevard, M.H. Del Pilar and Mabini Streets. President Manuel Roxas was the last President of the Commonwealth and the first of the third Philippine Republic. Marcelo H. Del Pilar was a brilliant propagandist whose writings inspired the Philippine Revolution of 1896. Apolinario Mabini was the brains of the Revolution, an uncompromising nationalist and an advocate of the masses. Near Luneta is Kalaw Street, named after another outstanding Mason, Teodoro Kalaw. In addition to his gigantic monument, Rizal has a long avenue in his honor (not counting the province bearing his name). Andres Bonifacio has two highways within driving minutes of each other: one in the port area and another in the northern part of Manila in the direction of Caloocan City. True to his form and fame as a fighter, the fort hosting the Philippine Army's Headquarters is also in his name.

The First Filipino Grand Master in the 20<sup>th</sup> century, Manuel L. Quezon, not only has an avenue to his credit. He also has an entire city in his honor as well as a big province in Southern Luzon.

It is interesting to note that there are streets named after foreign Brothers whose lives have touched ours in significant ways. Taft Avenue is in honor of US

President William Howard Taft. This Brother holds the distinction of having held the position of Chief Justice of the Supreme Court after his stint as president of the United States. In the University Belt, one finds Morayta Street, after Miguel Morayta, Spanish Minister of the Colonies in Madrid before the Philippine Revolution. This liberal-minded Brother was known to Rizal and others who belonged to the propaganda movement in Spain. He appeared to be a true Brother among Filipino Masons then residing in Europe and listened to their aspirations as a people. Further in the north, we have a long, old road called MacArthur Highway. Two MacArthurs had lives that have been intertwined with the history of the Philippines. They are father and son generals: Arthur and Douglas. Arthur was military governor of the Philippines and Douglas was commander of the US Armed Forces in the Far East (USAFFE). They are also a father and son combination of awardees of the Congressional Medal of Honor, the highest U.S. award for gallantry in action.

It might be of interest to many of our brethren that, even in the change of name of one important place, a Mason had to replace another! Fort Andres Bonifacio was formerly Fort William McKinley. American President William McKinley was a Mason. It is highly doubtful that there was a Masonic criterion in this case of name change. But it seemed that, in those days, there were so many great Masons that there existed the possibility that if one institution's Masonic name had to be replaced for some reason, another equally famous Mason was readily available!

It is my fervent prayer that the streets, monument and places named after our illustrious Brothers will be constant reminders for us to excel and be of service to our fellow citizens. I wish that any reinterpretation or revision of history, if there will be one in the future, will not involve the renaming of these landmarks. As currently labeled, they are priceless. They are part of our heritage. They symbolize the service and sacrifice of our Brothers. Their memory, collectively as Masons, have to remain within sight and in our midst forever.

*Freemasonry believes it is the oldest fraternal organization of men, a brotherhood subscribing to a profoundly moral philosophy. Its main beliefs are a geometric love of truth and a comprehensive, fraternal love of mankind. - MW Enrique L. Locsin, PGM*

## **OUT OF THE HUMDRUM**

by VW Robert O. Asuncion, PJGL



**1.** Considered as the The Father of Internet, WB Vannevar Bush is best remembered for his 1945 landmark essay "As We May Think," in which he envisioned Hypertext as used by the Internet. He is also credited for developing the first electronic analogue computer. WB Bush is a Past Master of Richard Maclaurin Lodge, Cambridge, Mass.



**2.** Internet Lodge No. 9659 (UGLE) was consecrated in January of 1998 "to enable Freemasons from recognized constitutions around the world to come together for masonic purposes and personal friendship within the setting of a regular lodge".

**3.** Bro. Steve Wosniak of Charity Lodge No.362, Campbell, Calif., and Steve Jobs founded Apple Computer on April 1, 1976.

**4.** The electric typewriter was invented in 1920 by Bro. James Smathers, but it was only in 1935 when IBM marketed the first successful ones.

### **WB Vannevar Bush**

**5.** On June 15, 2002, the U.S. Congress passed resolution 269, finally recognizing Antonio Meucci as the true inventor of the telephone. This was the end of a long controversy that started when Meucci, a poor Italian immigrant, sold the prototypes of his invention to a telegraph company, which the latter gave to Alexander Graham Bell, who in turn patented the invention of the telephone. There are claims that Meucci is a Freemason because of his very close ties with Bro. Giuseppe Garibaldi and other Freemasons who were the prime movers of a unified and free Italy. There is a Garibaldi-Meucci Museum in Staten Island, NY.

**6.** A DeMolay sits in the board of directors of Starbucks and Seagate, the world's largest computer hard disk manufacturer, former senator and NBA legend Bill Bradley. Bradley ran in 2000 U.S. presidential primaries, opposing incumbent Al Gore for his party's nomination. In January, 2008 Bradley announced that he was supporting Barack Obama in this year's primaries.

**7.** The Harlem Globetrotters, the world renowned basketball exhibition team, named Pope John Paul II an "Honorary Globetrotter" on November 29, 2000 at St. Peter's Square in Rome. Created in 1926 by Bro. Abe Saperstein, the Globetrotters were

initially a competitive team until they gradually worked comic routines into their games until they became known more for entertainment rather than sports.

**8.** Bro. King Camp Gillette known as the Inventor of safety razor is a utopian socialist advocating that all industry should be taken by a single corporation and everyone in the United States should live in a giant city called "Metropolis" powered by Niagara Falls.

**9.** Listerine mouthwash was not born in the bathroom, but in the operating room. It was named after Bro. Joseph Lister, the father of antiseptic surgery. Bro Lister has been described as the Greatest Man of the Nineteenth Century and his contributions to medicine are so important that its history is divided in two: pre-Lister and post-Lister.

**10.** Andrei Bogdanov, the Grandmaster of the Grand Lodge of Russia and leader of the Democratic Party of Russia lost in the March 2008 Russian presidential elections.

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## **MASONIC INFORMATION (cont.)**

In the Council Degrees of the York or Cryptic Rite, Haggai wears a purple robe, signifying union; Joshua, on the other hand, wears a blue robe, signifying universal friendship and benevolence. This is also the significance of the wearing by the active members of the Supreme Council, A.& A. S. R., of the purple caps.

### **RED**

Red signifies fire, divine love, the Holy Spirit, heat or creative power, and royalty. It is, universally, an emblem of faith, fortitude and magnanimity. It is symbolic of martyrdom, too.

Red and white roses at times suggest love and innocence; at others, love and wisdom.

In another sense, red signifies blood, hatred, war, punishment.

### **WHITE**

This is the emblem of light, innocence, virginity, faith, joy, life and religious purity.

Jesus (the) Christ is said to have worn a white robe after his resurrection.

White, to a judge, indicates integrity; to a sick man, humility; and to woman, chastity. Indeed, the lambskin or white-linen apron is symbolic of purity and innocence.

### **YELLOW**

Yellow or gold is symbolic of the sun, initiation, marriage, faith, God's goodness, and fruitfulness. In another sense, it signifies inconsistency, jealousy, deceit. Hence, Judas the traitor is frequently portrayed as wearing a yellow robe. Peter the Apostle



## TIYAK 'YON!

by Samuel A. Laus  
DDGM, MD NCR-D

IN HIS SPEECHES, addresses or messages on various Masonic occasions, such as meetings, conventions, anniversary celebrations, and fellowship socials, MW Jaime Y. Gonzales has used the expression *Tiyak 'yon!* To convince his listeners or interlocutors that what he has stated is the truth, the whole truth, and nothing but the truth; that he will be with them at a definite setting without any iota or shadow of doubt; or that he will take this or that course of action because he is of the firm conviction that it will redound to the best interests and welfare of the Masonic Family in our grand jurisdiction.

MW Gonzales has worked so indefatigably as to responsibly discharge all the duties attendant to the Grand Oriental Chair. Determined he has been to solve the problems besetting the Craft and the other segments of our Masonic Family; for he knows that if there are problems, peace and harmony will not prevail, and if peace and harmony are not prevalent among the Craftsmen and other members of the Masonic Family, they will not attain any progress or prosperity. Hence, he has focused his attention on resolving conflicts between and among the brethren, on stimulating them to exemplify the message of Psalm 133, and on strengthening partnerships between and among the different segments of the Masonic Family in this jurisdiction. From his circulars, edicts, and other official acts we can glean his sincere and ardent desire to make Philippine Masonry known and recognized by all and sundry as a potent force for good, as an organization of excellence, as an institution having for its foundation the practice of the social and moral, as well as the domestic and public, virtues. He has recurrently urged the brethren and the members of our appendant bodies, allied orders and side organizations to solidarily please one another and to unite in the grand design of promoting happiness – not only our own happiness and that of our families, but also that of our Grand Lodge and its constituent Lodges and Districts, as well as that of the communities in which we live and work. "If we do this," he would often say, "Masonry will be regarded by the non-Masonic public as a catalyst for individual and social progress. *Tiyak 'yon!*"

MW Gonzales has, moreover, repeatedly urged us, his brethren, to provide our Masonic youth organizations with adequate funding through increasing our annual per-capita assessments. "By so doing" he has told us, "we will enable the Orders of DeMolay, Rainbow for Girls, and Job's Daughters to effectively and efficiently carry out their year-round programs of activities. If we give them support, both financial and moral, they will prove themselves worthy being considered by us as our partners in giving aid to Masonry's great schemes for human amelioration. *"Tiyak 'yon!"*

MW Gonzales promised the officers of the Philippine Masonic Association of America Inc. (PMAAI) that he would be the Keynote Speaker during their annual convention in Los Angeles, California. He fulfilled his promise, thereby proving to our Filipino-American brethren that he exemplifies this statement of Emilio Jacinto in the Kartilya ng Katipunan: "To a man of honor, his word is his oath."

His trip to North America was not without any tangible results.

He appealed to the officers and members of the PMAAI and its Chapters that they get in closer and more frequent touch with our Grand Lodge, and that they extend all-out support to its programs and projects. And their response was, "Yes. We'll do that. *Tiyak 'yon!*"

He dialogued with the Fil-Am Snakes in California, whose conduct was looked at with suspicion by the leadership of the Grand Lodge of California. "I'll speak for and in your behalf," he told them. "*Tiyak 'yon!*" True to his promise, he met with the officers of the said Grand Lodge and ably defended the Fil-Am Snakes in California. Toward the end of the meeting, his interlocutors assured him, "We'll meet again with the Fil-Am brethren and endeavor to come to an agreement. It's a cinch." This last expression is equivalent to the Filipino "*Tiyak 'yon.*"

MW Gonzales, moreover, was able to strengthen the fraternal relations of our Grand Lodge with other Grand Lodges in the world, especially those in North America, the officers of which assured him that they would recognize our Grand Lodge as the only one that can exercise Supreme Masonic Power and Authority in the jurisdiction of the Philippines. "It's a cinch," they told him, "we'll not extend recognition to the irregular Independent Grand Lodge of the Philippine Islands."

The establishment of the IGLPI has been, to MW Gonzales, a hard nut to crack. Besides making sure that no regular Grand Lodge in the world will give the IGLPI due fraternal recognition, he has taken steps toward effecting the restoration of repentant brethren who had joined the IGLPI to regular membership in our Grand Lodge. Again, he has succeeded in this endeavor. Some 14 "rebels" or "renegades" took their oath of allegiance to our Grand Lodge during the convention of MD RIV-A in Naic, Cavite. Shortly afterwards, other "prodigal sons" returned to the bosom of our Grand Lodge. Many others will rejoin our ranks. But, of course, they have to strictly observe the rigid process of restoration to regular membership prescribed in Edict No. 233. Otherwise, they will not be able to return to the fold of our Grand Lodge. *Tiyak 'yon!*

Faithful obedience, or strict adherence, to Masonic law is part and parcel of Masonry's method of helping us develop ourselves into men of honor, virtue and charitable feelings, men to whom others may look for example and inspiration. We

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cannot become effective leaders in our fraternity unless we have proven ourselves to be faithful followers. Hence, MW Gonzales has adamantly insisted that we strictly adhere to, support and protect our fraternity's ancient landmarks, charges and regulations, usages and customs, practices and edicts. He has announced more than once, "We must not make innovations in the body of Masonry. We must never suffer our ancient landmarks, charges and regulations, on any pretense, to be infringed. We must never allow any deviation from our established customs and practices. Those among us who are refractory and refuse to conform to Masonic law will suffer the consequences of their stubbornness or insubordination. *Tiyak 'yon!*" And he adds, "*Huwag ninyo akong subukan!*"

At any rate, he will, on the night of the Installation of his duly elected successor, who is none other than MW PACIFICO B. ANIAG, willingly and readily relinquish the gavel to the latter, rejoin us on the level, and go salute, as all Masons should, his Grand Master. *Tiyak 'yon!*

There can be no doubt that the expression "Tiyak 'yon" will be a by word among Masonic circles for quite some time. *Aye, tiyak 'yon!*

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MW Jaime Y. Gonzales (extreme right) witnesses the signing of a MOA between the MCCI and the PGH regarding Burnt Unit in the hospital.

## PHILIPPINE GM VISITS JOSE RIZAL 1172

(Taken from *The Empire State Mason*, Vol. 56, No. 4, Winter 2007, p. 47)



The Philippine Masonic Association of America, Inc. recently concluded its National Convention in Los Angeles CA. The organization had its origin in New York; and the guest of honor, the Grand Master of the Philippines, traveled to New York to visit Filipino Masons in this Grand Jurisdiction.

MW Jaime Y. Gonzales, the 90<sup>th</sup> Grand Master of the MW Grand Lodge of the Philippines, continued the almost yearly tradition of visiting Jose Rizal Lodge 1172 on September 10. Some of his associates – VW Victor Antonio Especjo, Chief of Staff of the Grand Master; VW Samuel Laus, DDGM, NCR-D; VW Emil Andrew dela Rosa, DDGM, Nueva Ecija South; Very Reverend Manuel Palomo, Grand Chaplain; and WB Henry Oaminal, Master of Don Lorenzo Tan Mem. Lodge 265 – accompanied him.

On hand to welcome the Grand Master and the delegation from the Philippines were the District Deputy Grand Master of the Fourth Manhattan District, the RW Cayetano W. Paderanga IV; the Staff Officer of the Fourth Manhattan District, the RW Carlito R. Gallardo; and Grand Director of Ceremonies and one of the Assistant Grand Lecturers of the District, VW Paul A. Guerrero. In addition to members of Jose Rizal Lodge 1172 were Brothers from Park Lodge 516, headed by their Worshipful Master, Bismarck Belmonte, and a delegation from the Grand Lodge of New Jersey from Enterprise Lodge 31, headed by its Master, W Edward Ibao. RW Constantino

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Buno, Past Grand Steward of the Grand Lodge of New Jersey and RW Rosales, District Grand Lecturer, came too; a host of other Brothers of Filipino heritage came from other Districts in our Grand Jurisdiction.

In his speech, MW Gonzales touched on the schisms that developed recently in the Philippines and resulted in the formation of another Grand Lodge in that jurisdiction. Those members were declared clandestine by the Immediate Past Grand Master of the Philippines. One of Brother Gonzales goals for this visit, aside from having a fellowship with the Filipino Brethren in New York, was to explain the Edicts that resulted after formation of the new Grand Lodge. He also discussed the situation with MW Neal I. Bidnick during a courtesy call with our Grand Master.

MW Gonzales presented the Lodge with books and paperweights as a memento of his visit. The Worshipful Master of Jose Rizal 1172, W Adison Cruz, in turn presented a picture of the Lodge, taken at the most recent installation and signed by all the members present, together with a Lodge pin and a Lodge souvenir journal. DDGM Paderanga and Staff Officer Gallardo presented the Grand Master and his entourage the District pin.

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## **MASONIC INFORMATION (cont.)**

is also often portrayed as wearing a yellow mantle over a blue tunic to suggest that he denied knowing Jesus three times.

### **VIOLET**

Violet is the color of the amethyst; it signifies love and truth or passion and suffering. Hence, martyrs are often portrayed as wearing clothes of this color.

Penitents wear violet and blue to signify their sorrow and constancy.

### **GREEN**

This is the color of the emerald; it signifies spring or hope. It is also the color of the palm leaves, the laurel, the acacia; hence, it is emblematic of victory and hope of immortality.

### **BLACK**

This color expresses the material earth; it is suggestive of mourning, wickedness, death, negation. Satan is often referred to as the Prince of Darkness and Death as the King of Terror.

When black and white are combined, however, this signifies purity of life, as well as mourning or humiliation.

During Masonic funeral rites, we wear black ribbons to indicate that we deplore or mourn over the loss of a beloved brother, but we don the lambskin or white-linen apron to demonstrate our enduring faith in the immortality of the soul, the imperishable part within us, which shall survive the grave and will never, never die.

## **"DECALOGUE" FOR OFFICERS AND MEMBERS OF A LODGE UNDER DISPENSATION**

A SIGNIFICANT NUMBER of Lodges were instituted during the term of MW Jaime Y. Gonzales as Grand Master. Toward the end of the Ceremony of Institution, MW Gonzales invariably enjoined the officers and members of the newly instituted Lodge to observe the following "Decalogue" or "ten commandments":

1. Be always true to your sworn duties and obligations, and actively involve yourselves in the affairs of your own Lodge and those of your Masonic District.
2. Practice outside of the Lodge those great moral duties which are inculcated in it, and adorn your lives with those truly Masonic ornaments – Brotherly Love, Relief and Truth.
3. Satisfy and meet the financial obligations of your Lodge not only to our Grand Lodge, but also to worthy brothers in real distress and to the communities in which you live.
4. Endeavor to build – and later on maintain – a decent and suitable edifice for holding your stated meetings; for conducting your ceremonies; and for initiating, passing, and raising all good men and true who may apply for the purpose and whom you may find worthy of, as well as qualified for, Masonic membership.
5. Continuously draw into your Lodge's fold promising young men who you believe will also obey the laws and regulations of our ancient and honorable fraternity and, therefore, ultimately reflect honor on it.
6. Maintain harmonious and wholesome relations between and among yourselves, as well as establish close relationship with other Lodges, particularly those in your Masonic District.
7. Produce members who are proficient in the lectures and works, thereby enabling you to form a team that can impressively confer the degrees of Masonry on candidates who will ultimately reflect honor on our ancient Institution.
8. Seek more and more light in Masonry, by reading Masonic literature both extensively and intensively and by listening attentively to Masonic education lectures; for the more you know about Masonry, the more you will be zealous in your regard for its interests and welfare, and the more you are zealous in your regard for the interests and welfare of Masonry, the more you can be fulfilled both as men and as Masons.
9. Inspire and stimulate one another to consider it a joy to worship God by unselfishly serving your fellowmen, particularly the economically disadvantaged.
10. Help one another to live more and more Masonically, so that "on the arrival of that momentous hour when the fading taper of human life shall faintly glimmer in the socket of existence," you will be ready to stand before the Great White Throne, there to receive judgment for deeds done while on earth, and receive from Him who sitteth as Judge Supreme the welcome words, "Well done, ye good and faithful servants; enter ye into the joy of your Lord."

## **GRM GAMBITO SUBMITS UPDATED REPORT TO MW GONZALES**

AS A PART OF HIS THRUST of strengthening partnerships between and among the different segments of our Masonic Family, MW Jaime Y. Gonzales requested Sis. Luz V. Gambito, Grand Royal Matron (GRM), Grand Court of the Phils., Order of the Amaranth, to submit to him an updated report on the Order.

Acceding to the Grand Master's request, she first described the Order as "an international fraternal organization composed of Master Masons and their qualified female relatives, including wives, widows, daughters, step-daughters, legally adopted daughters, grand-daughters, great granddaughters, mothers, sisters, half-sisters, aunts, and nieces. Each female relative must be at least 18 years of age and have resided in the jurisdiction at least six months prior to the filing by her of her petition for membership."

Sis. Luz Gambito further described the Order as a "gem" of Masonry because:

- Its structure, ritual and principles are of Masonic family origin.
- It is set on the frame of fraternal love, and its primarily aims at stimulating its members to exhibit their love of and service to God, country and humanity.
- It works within the principles of truth, faith, wisdom and charity.

The Grand Royal Matron also reported that the Grand Court of the Philippines was organized in 1975, with then HL Elizabeth Araneta and SK Jose L. Araneta as first Grand Royal Matron and Patron, respectively.

In 2007-2008, under the leadership of GRM Luz V. Gambito and GRP Gideon A. Andres, the Grand Court of the Philippines has adopted 'ACHIEVING QUALITY LIFE THROUGH THE ORDER OF THE AMARANTH' as the focus of attention, with the following as objectives:

- Initiate livelihood programs and projects for women and out-of-school youth.
- Help fight diabetes through conduct of free FBS screening and giving of initial sample medicines when available.
- Conduct medical/dental missions, feeding programs, gift-giving activities, adopt-a-school programs, anti-rabies campaigns, tree planting activities, including support of the government's clean-and-green program.
- Increase membership.
- Intensify harmonious relationships and strengthen spirit of camaraderie between and among members of the Order and other appendant and allied orders of Masonry.

There are, to date, 32 active subordinate Courts under the Grand Court of the Phils. Ideally, a subordinate Court should be constituted in each Masonic Lodge. Nueva Vizcaya now has six strong subordinate Courts.

"More Masons should join the Order of Amaranth," the Grand Royal Matron stated. "The Masons in each Lodge where there is an Amaranth Court are grateful because their ladies and relatives come to understand Masonry's noble cause, goals and objectives, and the Honored Ladies help them beautify the Lodge, thereby enhancing the meetings therein."

Brethren all, let's endeavor to help the Order of the Amaranth increase its membership! – **eF.R.eN**



**MW Jaime Y. Gonzales with Ladies of the Amaranth during the 31<sup>st</sup> Annual Grand Session ("Kutang Bato Session") of the Grand Court of the Philippines Order of the Amaranth held in Davao City. This was his first official act as Grand Master. He himself is a member of the Order, which is dedicated to the pursuit of Truth, Faith Wisdom, and Charity.**