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# The Cabletew

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



**Meditation Room at Aguinaldo Hall, PMT**



**Celebrating Philippine Independence Day**

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## ON OUR COVER

Shown on our front cover is an inside view of the Meditation Room at the Aguinaldo Hall, Plaridel Masonic Temple.

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## THE CABLETOW



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## **DIRECTING OUR SPECIAL ATTENTION TO THIS YEAR'S PLANS AND PROGRAMS**

**L**IKE IN THE PAST MASONIC YEARS, the present leadership of our Grand Lodge has set forth certain plans and programs which it believes will help you, both as individual Masons and as Symbolic Lodges/Masonic Districts, improve yourselves and, through you, the communities in which you function as men and as Masons.

We have simplified our plans and programs for this Masonic year and mainly focused them on the essence of our theme, "By Precept and Example, We Shall Distinguish Our Conduct as Men and as Masons."

Our Senior Grand Lecturer, VW Rolando F. Rocha, has formulated a year-round Masonic Education Program consisting of monthly Masonic precepts and principles illustrated by the exemplary conduct of some eminent brethren. He has also given suggestions as to what activities you, as Lodges or Districts, could or should carry out each month in application by you, or further strengthening among you, of the precepts or principles specified.

We enjoin you, dear brethren, not only to pay special attention to our year-round Masonic Education Program, but also to support our Grand Lodge in

its three special thrusts for the year in furtherance of environmental protection as well as peace and understanding. We expect all of you, as Masonic Districts, to participate in "Sagip Kalikasan Dos" in September 2010 and to revisit the areas in which you planted tree seedlings last Masonic year to ensure their survival and replace those which have not survived, as well as to plant additional seedlings, if needed. We also appeal to you, as Lodges/Masonic Districts, to start drawing designs on your respective trestle boards for the "Interfaith Worship for Peace and Prosperity," which we have scheduled for November 2010. In this all-important activity, we will invite brethren and friends of different religious faiths and conduct a day of interfaith worship; that is to say, every religious faith represented in the assembly will offer simple prayers for peace and prosperity to flourish in their respective communities. We fondly

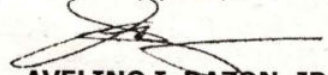
hope that such simple and humble worship amongst men of different religious faiths will lead to the enhancement of tolerance, understanding, peace and harmony in our grand jurisdiction.

Knowing full well that the success of plans and programs depends in large measure on a good mix of dynamic leadership and faithful followership, I want, even at this early phase of our Masonic year, to express to you, my fellow Grand Lodge officers, as well as District leaders and Lodge officers, my sincerest and deepest appreciation of your committed support to our plans and programs for my year in the Grand East. I also want to convey my warmest commendation to all of you, dear brethren throughout our grand jurisdiction, for continuously extending your support to us leaders of the Craft without fanfare, thereby helping us discharge our duties faithfully and successfully.

May all of us conduct ourselves so amiably, discreetly and virtuously at all times and in all places as to convince the non-Masonic public that Masonry makes us, its members, increasingly better than when we entered its portals and, through us, improves the communities in which we function both as men and as Masons.

May the Great Architect of the Universe continue showering you and your families with His blessings, so that you will the better be able to contribute to the amelioration of humanity in general and of Philippine society in particular.

Fraternally yours,



**AVELINO I. RAZON, JR.**

Grand Master

**• Brethren all, let us pay special attention to our year-round Masonic Education Program as well as support our Grand Lodge in its special thrusts in furtherance of environmental protection as well as peace and understanding.**

**• Let's convince the world, by precept and example, that Masonry makes us, its members, increasingly better.**

## **"Revisiting" Ill. Perry's Message**

**I**N CONFORMITY TO MW Hermogenes E. Ebdane, Jr.'s theme during his watch in the Grand East, that we revisit the Fraternity's glorious past not only as a prologue to the present but as a guide to future action as well, let us "revisit" the message which Ill. Joseph Earl Perry, 33°, delivered before Masons in the Jurisdiction of Massachusetts, USA, on the Feast of St. John the Evangelist (December 27) in 1935 or 75 years ago.

As strongly suggested by Ill. Perry, we must periodically renew the pledges and promises we made when the degrees of Craft Masonry were conferred on us.

Early in the ritual of the Entered Apprentice Degree, for instance, we pledged and promised to dedicate and devote our lives to God's service, to be true and faithful brothers to our fellows in Masonry, and to be so influenced by the pure principles of Freemasonry as to ever display the beauties of holiness, to the honor of the GAOTU's holy name.

Yes, it is essentially necessary that every now and then we rededicate and reconsecrate ourselves to Freemasonry, which, on our own free will and accord, we have embraced as our noble profession, as our philosophy of life, as our way of living richly, abundantly and meaningfully. This means we must periodically renew our high resolve to study Freemasonry as a progressive moral science divided into different degrees and as a noble art of character building, of high ethical living, of persistently pursuing our personal perfection or self-mastery, so that we will be better able to help the Fraternity attain its principal purpose, viz., "to create in the

world a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings."

According to Ill. Perry, we must convince the world, by both precept and example, that we are firmly convinced of the real worth or high value of Masonic teachings, precepts, and principles, and that we strongly believe that Masonry is something more than having social good fellowship, more than performing the ritual proficiently, more than conferring its degrees discreetly and properly, more than disinterestedly carrying out organized charity.

As also strongly suggested by Ill. Perry, we must direct our special attention to the symbolic significance of the ritual of the three degrees of Craft Masonry, which was written in the early 1700's; for the men who crafted it had drawn upon the wisdom of all the ages, so far then known, to afford lessons in the art of wise and fine living. The said ritual is described by Bro. Perry as "an allegorical representation of the course of a man's life, beginning at his birth and portraying his attainment of skill in his occupation, his acquisition of learning and wisdom, his development of character and, finally, his hope of im-

mortality."

"In a very real sense," Ill. Perry points out, "the teachings of Masonry offer the crystallized wisdom of mankind wrung from centuries of experiment and trial, of failures and triumphs, of suffering and hope, in man's attempt to learn how to live with life."

Hence, when we confer the degrees of Craft Masonry on candidates therefor, we must make sure that each of them understands well the simple lessons of practical morality and the sublime teachings of religious philosophy embedded, couched, or veiled in "symbolical forms borrowed principally from the mason's trade and from architecture."

It follows, then, that we should exemplify the ritualistic drama of the sublime degree of Master Mason in particular as sincerely, as solemnly, and as earnestly as saying a prayer before the Altar. Not a few of us, however, commit the inexcusable blunder of treating the said drama as a mock tragedy, as a serio-comedy. Comments the Masonic Service Association regarding this blunder: "Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not juvenile... He who takes it (the drama) trivially, or with perverted humor, betrays a shallowness of soul which shows him unfit to be a Mason." (See "The Legend of Hiram Abif," in **Tried and Proven: A Lodge System of Masonic Instruction**, pp 50-52.)

As also stressed by Ill. Perry, besides paying close attention to the symbolic significance of the various forms and ceremonies made use of in the ritual of the three degrees of Craft

Masonry, we must take time out of our busy daily schedules to study carefully the history of the Craft.

To stimulate us to become avid students of Masonic history, Ill. Perry informs us that:

"While authentic Masonry, as we now recognize it, started with the organization of the Grand Lodge of England in 1717, it was in fact the direct outgrowth of the bands of operative masons who for centuries had been building the cathedrals and abbeys and fortresses and highways of Europe.

"More remotely, it was the outgrowth of the so-called 'Ancient Mysteries.' These were secret orders of men that are supposed to have existed in every race and every age, no matter how remote in time or space. They, like modern Masonry, are supposed to have been composed exclusively of men, to have had a ceremony of preparation of the candidate and reception into the lodge, and to have portrayed the course of a man through his life. They also are supposed to have sought to benefit the community by improving the characters of their members and to have made life easier and richer for their members by mutual aid and friendship."

In case we cannot study the ritual, symbolism, philosophy, history, spirit, charity and other aspects of Masonry on our own initiative, we should avail of the services of the Institute of Masonic Education and Studies (IMES) as well as make the most of the year-round Masonic education program prepared by our Senior Grand Lecturer and his group of knowledgeable brethren.

At any rate, since we have, on our own free will and accord, affiliated

with Masonry, which, in one form or another, by itself or its near and remote predecessors since time immemorial, has stood for the finer things in life, we must convince the world, more by our deeds than by our words, that, to paraphrase Ill. Joseph Fort Newton, 33°, "it has refined our thoughts, purified our sympathies, broadened our outlook, lifted our altitude, established in amplitude and resoluteness our lives in all their relations, and taught us to tame the tiger in us and bring our wild passions into obedience to the will of God."

Therefore, as admonished by Ill. Perry, we must here and now rededicate and reconsecrate ourselves to Masonry as our special profession or

as our sacred calling, ever mindful to distinguish ourselves as good and true men and as worthy and exemplary Masons. Remarks Ill. Perry: "Such is Masonry – ever a challenge, an invitation to a clearer vision, a loftier aim, a braver struggle, a kindlier and more unselfish way of living. That is the significance of Masonry, and that is what we, as Masons, should stand for if we would be real men."

Ill. Perry finally challenges us, as individuals, to "cherish and preserve the tiny morsel of the sacred fire which has been entrusted to each of us."

We should, each of us, take his challenge. The choice rests with each of us as individuals. – eF.R.eN

**• We must periodically renew the pledges and promises we made when the degrees of Craft Masonry were conferred on us.**

**• We must convince the non-Masonic public, by both precept and example, that Masonry is something more than having social good fellowship, more than proficiently performing the ritual, more than discreetly and properly conferring its degrees, more than unselfishly carrying out organized charity.**

**• Virtues must distinguish our conduct as men and as Masons.**

**I**N ACCORDANCE WITH THE THEME which the leadership of our Grand Lodge has chosen as the focus of our activities during the current Masonic year, we modestly propose that, during the stated meeting of our Lodge in July or August, or even in a later month, we recite in unison the following....

## **RENEWAL OF PLEDGES AND PROMISES**

I do solemnly and sincerely vow anew, on my sacred honor and character as seen naked by God, that I will faithfully fulfill the pledges and promises I made during the conferral on me of the degrees of Craft Masonry. Specifically, I pledge and promise again that:

I will exert all-out effort to subdue my passions and prejudices and to improve myself in Masonry, by persistently learning its teachings, precepts and principles, and then practicing them consistently in daily life, thereby serving as an inspiring example for others to emulate.

I will resolutely regulate my actions by the divine precepts which the Volume of the Sacred Law contains, and learn in it, as well as faithfully discharge, the important duties which I owe to God, my neighbor, and myself.

I will be exemplary in the discharge of my civil duties, by never proposing nor countenancing any act that may tend to subvert the peace and good order of society; by paying due obedience to the laws under whose protection I live; and by never losing sight of the allegiance due to my country.

I will practice the domestic and public virtues; let Temperance chasten, Fortitude support, and Prudence direct me, and let Justice be the guide of all my actions; and strenuously enforce, by

precept and example, a steady obedience to the main tenets of the Fraternity: Brotherly Love, Relief and Truth.

I will be faithful to every trust committed to my care, by never allowing any motive to make me swerve from my duty, violate my vows, or betray my trust, nor let any consideration to induce me to act in a manner unworthy of the respectable character which I, as a Mason, sustain. I will, on the contrary, ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason, and endeavor to emulate the Grand Master Hiram Abiff in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust.

I will manifest my fidelity to my principles, by strenuously supporting the laws, rules and regulations of the Fraternity, and readily assisting in seeing them duly executed; by adhering strictly to the ancient landmarks, usages and customs thereof, and never suffering them to be infringed or deviated from, thereby inducing others, by my example, to hold them likewise in due veneration.

I will, in all our assemblies, observe the solemnities of our ceremonies, as well as meet responsibly my financial and other obligations to my Lodge in particular and to the Craft in general, thereby inducing others, by my

conduct, to do similarly.

I will support the dignity of my character on all occasions, thereby convincing the world, by my acts, that I am deserving of the honor which the Craft has conferred upon me, and worthy of the confidence which my brethren have reposed in me.

I will help preserve unsullied the reputation of the Fraternity, by exercising the authority vested in me, as a Master Mason, to correct the irregularities of my less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices. I will also caution my inexperienced brethren against any breach of fidelity to our laws, rules and regulations.

I will help maintain harmonious relations in the Craft, by never palliating nor aggravating the offenses of my brethren; by judging those who trespass against our rules with candor, admonishing them with friendship, and reprehending them with justice; and by

reminding the inferiors in rank or office to be obedient and submissive to their superiors; the latter to be kind and condescending to the former; and the peers or equals to be courteous and affable one to another.

I will zealously inculcate universal benevolence or goodwill, and conduct myself so regularly in all places and at all times as to help remove every aspersion against our venerable Institution.

I will never waver in my earnest endeavor to attain my own perfection or self-mastery, and to retain that goodness of heart, that purity of intention, and that love of virtue which every faithful, just and true Mason possesses and of which the lambskin apron is at once the emblem, the badge, and the reward, thereby convincing the non-Masonic public, by my acts, that Masonry has made me an increasingly better man.

So help me, God, and keep me steadfast in the due observance of these, my renewed pledges and promises. Amen.

**"The Masonic ritual is an allegorical representation of the course of a man's life, beginning at his birth and portraying his attainment of skill in his occupation, his acquisition of learning and wisdom, his development of character and, finally, his hope of immortality."**

**- ILL. JOSEPH EARL PERRY, 33°**

# OUR GRAND MASTER'S JULY, AUGUST ACTIVITIES

**L**IKE IN THE FIRST TWO MONTHS OF HIS YEAR IN THE GRAND EAST, MW Avelino "Sonny" I. Razon, Jr., our Grand Master, found himself busily performing the many duties of the time-honored Grand Oriental Chair in both July and August, this year.

## **JULY**

On the **1st**, he attended the meeting of the Committees on Grievance and Jurisprudence at the Plaridel Masonic Temple (PMT).

In the afternoon of the **2nd**, he officially visited his Mother Lodge, Cosmos No. 8, at the Scottish Rite Temple (SRT) on Taft Avenue, Manila.

In the afternoon of the **5th**, he attended the stated meeting of the Order of the Secret Monitor (OSM) at the PMT. All attendees wore coat and tie.

In the afternoon of the **7th**, he received courtesy callers from the Supreme Council of the Order of DeMolay. Then he officially visited Jose Rizal Lodge No. 22 and afterwards had dinner with the officers and members thereof at the Emilio Aguinaldo Hall of the PMT.

In the morning of the **9th**, he met with the following brethren at the Grand Master's Conference Room: VW Dominador "Eugene" Eugenio, PDDGM; and incumbent Grand Marshal; VW Erwin Punzalan, PDDGM; VW Lito Sacdalan, PDDGM and RW Santiago T. Gabionza, Jr., Senior Grand Warden. The meeting focused on developments in the effort of recovering assets of Cavite Lodges taken by the IGLPI. In the afternoon, he attended the meetings of the Library Committee and the Board for General Purposes.

In the morning of the **11th**, he presided over the Ceremonial Tee Off of the 10th Masonic Inter-Lodge Golf Tournament held at Camp Aguinaldo in Quezon City.

In the afternoon of the **13th**, he met with the chair and members of the Youth Committee of the Grand Lodge.

In the afternoon of the **15th**, he again met with the Committees on Grievance and Jurisprudence at the Grand Master's Conference Room; afterwards he met with members of the GLP's Library Committee.

In the morning of the **16th**, together with MW Danilo D. Angeles, PGM, GMH, the incumbent Grand Secretary, he met with his Deputy for Masonic District RIV-E, VW Nicodemus G. Suarez, and the Worshipful Masters of Lodges in the said district.

In the morning of the **17th**, he served as the Guest of Honor and Speaker on the occasion of the laying of the cornerstone of the Masonic temple of Kadanglaan Lodge No. 392 in Caranglan, Nueva Ecija.

In the afternoon of the **18th**, he was the Guest of Honor and Speaker during the Institution of the newest/youngest Bethel U.D.

In the afternoon of the **19th**, he met with the Masonic Temples & Buildings Committee at the Grand Master's Conference Room.

In the afternoon of the **20th**, he met with the Grand Organist's Committee, and in the afternoon of the 21st, he met with VW Victor A. Yu regarding the creation of a Trial Commission.

In the evening of the **23rd**, he served as Guest of Honor and Speaker on the occasion of the Induction of the Officers of the Bureau of Internal Revenue Travellers Haven (BIRTH), Inc. held at the Montebello Resort Hotel in Cebu City, where he enjoyed playing golf and having fellowship with the brethren from near and far.

In the afternoon of the **29th**, he received in his office courtesy callers from Manila Travellers Club, and later representatives from Masonic District NCR-F, who were led by their DDGM, VW Teddy Kalaw, IV.

In the morning of the **30th**, he met with leaders of Masonic District RIV-E at his office in the PMT. In the evening he had fellowship dinner with the Council of Elders (PGMs) at the Mabuhay Palace Restaurant of the Manila Hotel.

In the afternoon of the **31st**, he was Guest of Honor and Speaker during the Dedication of the Masonic temple of San Pedro Lodge No. 292 in San Pedro, Laguna.

## AUGUST

In the afternoon of the **2nd**, he met with the Grand Organist's Committee; then he attended the OSM's meeting and fellowship dinner at Causeway

on Timog Avenue, Quezon City.

In the evening of the **3rd**, he officially visited Manila Mt. Lebanon Lodge No. 1 at the Scottish Rite Temple. As Guest of Honor, he delivered an address before the brethren of the Lodge, focusing on the theme, plans and programs of his year in the Grand East.

In the afternoon of the **4th**, he attended the meeting of the Cavite Recovery Team and later that of the Corporate Board.

In the afternoon of the **5th**, he met with the IT Committee and then with his Deputy for Masonic District RI-A, VW Joseph G. Lo. Afterwards he attended the meeting of the Committees on Jurisprudence, Grievance and Revision on the Constitution.

In the afternoon of the **6th**, he served as Guest of Honor and Speaker during the Ceremony of Dedication of the Masonic temple of Salug Valley Lodge No. 216 in Molave, Zamboanga Del Sur.

On the **7th**, he again delivered an address before delegates to the Convention of Masonic District RIX-A, hosted by Salug Valley Lodge No. 216.

In the morning of the **9th**, he met with WB Pete Velasco of Siete Martires Lodge No. 177; in the afternoon thereof, he attended the meeting of the Grand Organist's Committee.

In the afternoon of the **11th**, he met with Architect Peter So Si Hok; RW Juanito G. Espino, Jr., Junior Grand Warden; RW Juanito P. Abergas, Deputy Grand Master; and VW Emmanuel J. Diesta. Administrative Assistant to the Grand Master. Then he attended the

meeting of the Grievance Committee.

On the **14th**, together with his party, he attended the Bicol Multi-District Convention, which was hosted by Mayon Lodge No. 61, in Legaspi City.

In the afternoon of the **16th**, he met with the Grand Organist's Committee once more.

On the **19th**, he officially visited Masonic District RIV-C, which held its Annual Convention at Tayabas City, Quezon. The convention was hosted by Tayabas Lodge No. 43.

In the morning of the **20th**, he graced with his presence the 6th Anniversary Golf Tournament of San Jose Del Monte Lodge No. 351.

In the afternoon of the **24th**, he received courtesy callers from Filipi-

nas Council No. 490, AMD & Pearl of the Orient College, MSIRCF. Later on he attended the meeting of the Cavite Recovery Team.

In the evening of the **16th**, he had fellowship dinner with the Past Grand Masters who compose the Council of Elders at the Rotisserie Restaurant of the Waterfront Manila Pavilion Hotel.

In the evening of the **28th**, he attended the Potentate's Ball and the Graduation of the 5th Class of Nobles affiliated with Mabuhay Shrine Temple, which was held at the Tagaytay International Convention Center in Tagaytay City. Of course, he delivered his message during the occasion.

On the **30th**, at about 3:00 p.m., he called on MW Godofredo S. Lascano, Grand Master of Masons in the Jurisdiction of Washington, USA.

- The responsibility of Masonic leaders in the performance of their duties will be the example which the brethren will emulate.
- The duties incumbent on the Grand Master in the time-honored Grand Oriental Chair are fraught with grave responsibilities.
- The honor, reputation and usefulness of the Grand Lodge in a large measure depend upon the skill and assiduity with which the Grand Master and his set of officers will manage its concerns.

### **2010 GRAND MASTER'S CUP**

THE 2010 GRAND MASTER'S CUP is the first project to be spearheaded by the Committee on Resources Generation (or CRG, for short) for this Masonic year. To be jointly hosted by the Grand Lodge and the different Masonic Districts under its jurisdiction, the golf tournament has for its primary purpose the raising of funds to finance the various infrastructure projects of the Grand Lodge like the continuous rehabilitation of the Grand Lodge buildings and their facilities, the Construction of a Grand Lodge dormitory, and charity programs for our less fortunate countrymen. The same noble endeavor intends to foster and develop closer camaraderie among the brethren as well as between them and their non-Mason friends.

For the successful implementation of the Grand Master's Cup, all District Deputy Grand Masters (DDGMs) should properly coordinate with the CRG in regard to the available venues of the golf tournaments in their respective areas.

The Grand Master's Cup shall take place on a date agreed upon by the CRG and the DDGMs. The tee-off will take place simultaneously at 6:00 a.m. of that date at the duly designated sites agreed upon by the CRG and the DDGMs. Each Masonic District shall be given free-hand as to the venue of its Golf Tournament events; it shall have a 50% share of the net proceeds of the tournament.

Each DDGM or his duly assigned representative may contact RW Espino and/or VW Roseller M. Malabanan, PDGL, for queries and concerns about the tournament. The cellular phone of RW Espino is (0918)9446748.

### **COMMITTEE ON JURISPRUDENCE TECHNICAL WORKING GROUP**

MW AVELINO I. RAZON, JR., our Grand Master, has created a Technical Working Group that shall assist the Committee on Jurisprudence in the discharge of its functions, duties and responsibilities as provided for in Article VII, Sec. 1 (c) of our Masonic Law Book.

The Technical Working Group is headed by VW D. Paul D. Vidanes, with the following as members: Bros. Gerald Alan A. Quebral, Nelson S. Gargoles, Julius A. Esquivias, and Christian M. Abues.

### **GIVING SUPPORT TO THE ORDER OF THE AMARANTH'S "FIGHT DIABETES" PROJECT**

FOR MANY YEARS NOW the Order of the Amaranth has been undertaking a worldwide project to fight diabetes. Hence, the Grand Court of the Philippines of the said Order has sought the support of the Grand Lodge of the Philippines to its "Fight Diabetes" project.

Our Grand Master, MW Avelino I. Razon, Jr., has exhorted all Lodges and

Masonic Districts in our grand jurisdiction to support the said project by providing an avenue for the Grand Court of the Philippines to help detect whether or not the brethren and members of their families have diabetes.

## **UPDATING OF MEMBERSHIP PERSONAL INFORMATION THROUGH THE INTERNET**

THE IT COMMITTEE of the Grand Lodge is headed by VW Edward D. See, who is, in turn, assisted by WB Lloyd Y. Lee, WB Jimmy A. Ang, VW Emmanuel J. Diesta, VW Godofredo V. Señires, Jr., and VW J. Flor R. Nicolas.

This committee over the years has been improving the computerization of our Grand Lodge's membership records. It has now come to a point that the volume of information for keeping the records up to date cannot be handled anymore by the GLP record staff in a timely fashion. This delay may translate into inefficient service deliveries by the Grand Lodge, especially The Cabletow and other communication matters.

In this respect, the GLP is now exposing the facet of the records by enabling bonafide members to update their personal information through the Internet by way of the incumbent Worshipful Master and the Secretary.

The instructions to do this are as follows:

1. Run your favorite browser on your computer.
2. On the address bar at the top type <http://www.glyphils.org>
3. The Grand Lodge website will appear and follow instructions.
4. Go to 'Members Area' on the upper right.
5. Choose the 2nd item: 'Members Database'.
6. This will take you to the Login screen of the Grand Lodge.
7. Fill in your lodge no, your issued id no, and your birthday.
8. Again, the incumbent Worshipful Master and the Secretary are the only people allowed to login and change your personal information.
9. Changes in any of the personal information will be forwarded to a Revisions file for the Office of the Grand Secretary to approve as such.
10. Be patient as the changes are not immediate while the authorized person goes through the motion of approval.

Our Grand Master exhorts the brethren thus:

"If there be any facility that you, dear brethren, may want to access, please write to your Grand Secretary about your request.

"Remember that most members do not want to their contact number or address to be exposed without their personal authorization.

"So, please properly write (your) requests with this constraint in mind."

## **Edict No. 233-E**

By dint of this Edict, MW Avelino I. Razon, Jr., Grand Master, declares the restoration of BRO. VIC DE LOS REYES as Master Mason in good standing in Pintong Bato Lodge No. 51 and in the Grand Lodge of the Philippines.

The basis of our Grand Master's declaration reads as follows:

"WHEREAS, Edict No. 223-YU, dated January 18, 2007, provides that, if those so declared as clandestine Masons by the Grand Lodge of Free and Accepted Masons of the Philippines (or Grand Lodge of the Philippines) will signify, in writing, that they did not freely and voluntarily intend to declare independence from the Grand Lodge of the Philippines, they will be restored to membership in their respective Lodges and in the Grand Lodge of the Philippines;

"WHEREAS, Bro. Vic De Los Reyes was declared a clandestine Mason pursuant to Edict No. 232-D-YU. However, he has recently signified, in writing, his desire and request to be restored as regular member of Pintong Bato Lodge No. 51. In addition, he has again pledged his full support and allegiance to the Grand Lodge of the Philippines;

"WHEREAS, his request for restoration to regular membership in Pintong Bato Lodge No. 51 and the Grand Lodge of the Philippines was taken up and favorably passed by the Lodge and, thereafter, endorsed to the District for consideration. The restoration was also favorably endorsed by VW Dominador Victor R. Eugenio, District Deputy Grand Master of RIV-A. Such endorsement, as required by Edict No. 233-YU, entitled him to the full restoration of his active membership in his Lodge and in the Grand Lodge of the Philippines."

Officers at all levels of the Craft must lead the other brethren more by example than by precept. They must serve as examples of discretion and propriety; for it is only when they themselves strictly observe our laws, rules and regulations that they can expect others to pay due obedience to them.

# CHAIRMEN, CO-CHAIRMEN, MEMBERS OF STANDING, SPECIAL COMMITTEES OF THE GLP IN 2010-2011

## 1. COMMITTEE ON FINANCE

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WM Jimmy A. Ang	-	"
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RW Juanito G. Espino, Jr., JGW	-	Member
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WM Wilfredo G. Cayetano	-	"
VW Eduardo S. Chua, PDGL	-	"
All District Deputy Grand Masters	-	"

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VW Servando V. Lara, PDDGM	-	"
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VW Jesus Flor R. Nicolas, PSGL	-	"

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VW Edgar B. Tolentino, PGA	-	"

VW Dominador Victor R. Eugenio, GMrl - "

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MW Danilo D. Angeles, PGM, GS, GMH - "  
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## 21. COORDINATING COMMITTEE FOR APPENDANT BODIES AND SPONSORED ORGANIZATIONS

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MW Eugenio S. Labitoria, PGM - Vice-Chairman  
WB Nestor V. Tampol, PM - Member  
VW Antonio DF Joson, Jr., PDGL - "  
VW Rafael J. Roxas, PDDGM - "

## 22. COMMITTEE ON RESOURCE GENERATION AND DEVELOPMENT

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VW Christopher Y. Gococo, JGL - Vice-Chairman  
VW Romeo S. Momo, PDDGM - Member  
VW Joven K. Chua, PGT - "  
VW Tommy C. Uyliapco, GSwdB - "

## 23. COMMITTEE ON PUBLIC RELATIONS

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VW Siegfredo M. Ibay, PDDGM - Vice-Chairman  
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VW Reinaldo A. Cedeño, PDGL - "  
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## 24. COMMITTEE ON RESOLUTIONS

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VW Victorino A. Floro, III, PDDGM - Member  
VW Julio M. Cabali, PDDGM - "  
VW Rolando F. Rocha, SGL - "

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VW Rommel Y. Roxas, DGL - Vice-Chairman  
VW David U. Ong, DGL - Member

VW Felix T. Ng, PDGL	-	"
VW Ruddy C. Tan, SGS	-	"

## 26. FINANCIAL RELIEF ASSISTANCE PROGRAM (FRAP)

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RW Juanito P. Abergas, DGM	-	Vice-Chairman
RW Santiago T. Gabionza, Jr., SGW	-	Member
RW Juanito G. Espino, Jr., JGW	-	"
MW Raymundo N. Beltran, PGM	-	"
VW Godofredo V. Señires, Jr., AGS	-	"
VW Tomas G. Rentoy, AGT	-	"

## 27. SPECIAL COMMITTEE ON CAVITE AFFAIRS

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MW Rosendo C. Herrera, PGM, GMH	-	Vice-Chairman
MW Raymundo N. Beltran, PGM, GMH	-	Member
MW Hermogenes E. Ebdane, Jr., PGM	-	"
VW Danilo M. Vilda, DDGM	-	"
VW Jaime Q. Dilidili, DDGM	-	"
VW Dominador Victor R. Eugenio, GMrl	-	"
VW Erwin A. Punzalan, PDDGM	-	"

**Through its committees, the Grand Lodge of the Philippines seeks to give due meaning and substance to the tenets of Freemasonry. These are never new, neither are they ever old. Time cannot wither nor custom stale their infinite variety. The freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal; always and everywhere they have been tenets of successful human life.**

## MEMBERS OF MASONIC FAMILY JOIN NATION IN CELEBRATING 112TH PHILIPPINE INDEPENDENCE DAY

**M**EMBERS OF THE CRAFT at all levels (Grand Lodge, Masonic District, Blue Lodge), as well as representatives of Appendant Bodies and Allied Orders, in the jurisdiction of the Philippines joined the nation in celebrating on June 12, 2010 the 112th anniversary of the declaration by the Philippines of its independence from colonial rule.

In the National Capital Region (NCR), MW Avelino I. Razon, Jr., Grand Master, led other Grand Line Officers, District and Lodge leaders, and representatives of Appendant Bodies/Allied Orders in participating in the flag-raising ceremonies at the Rizal Park and in offering a floral wreath at the monument of our nation's foremost hero, Bro/Dr. Jose P. Rizal.

The program which took place at the grounds of the Plaridel Masonic Temple (Grand Lodge Bldg.) was ably emceed by VW Teodoro Alejandro "Teddy" Y. Kalaw, IV, DDGM of Masonic District NCR-F.

MW Sonny Razon led the members of the Masonic Family in attendance in the memorial wreath laying before the statues of such eminent Filipino Freemasons as Ill. Bro. Marcelo H. Del Pilar, WB Jose P. Rizal, Bro. Andres "Sinukuan" Bonifacio, WB Jose P. Laurel, MW Manuel L. Quezon, WB Emilio F. Aguinaldo, Ill. Bro. Apolinario Mabini, MW Jose Abad Santos, WB Manuel Roxas.

VW Jesse Alto delivered an enlightening grand oration, and Grand Master Sonny

Razon gave an inspiring message.

The program was followed by a fellowship breakfast at the Aguinaldo Hall on the ground floor of the Grand Lodge Bldg.

The committee that oversaw the celebration by the Masonic Family in the NCR of the 112th anniversary of the Declaration of Philippine Independence was chaired by VW Rolando F. Rocha, SGL.

In other parts of the country, Masons and other members of the Masonic Family participated in the celebration of Independence Day to show their pride to one another and to the general public in the incontrovertible fact that Masons played a vital role in building this nation into what it is today.



# FREEING OURSELVES FROM BONDAGE

by VW Jesse D. Alto  
Grand Orator

*Note: Given below is an adapted version of the oration which VW Jesse D. Alto delivered during the program held at the Grand Lodge of the Philippines premises on the occasion of the celebration by the members of the Masonic Family in the National Capital Region (NCR) of the 112th Anniversary of the Declaration by the Philippines of her Independence from Spanish colonial rule (or rather, misrule).*

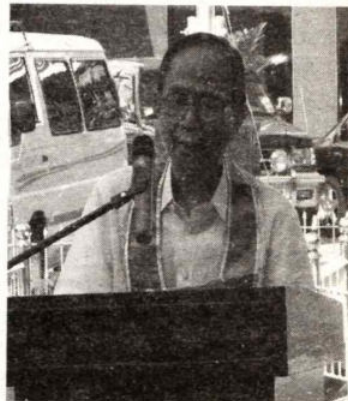
**T**ODAY WE ARE CELEBRATING the 112th anniversary of the declaration by the Philippines of her own independence from Spanish colonial rule – or better still, misrule. This historic event took place after she and her children had undergone countless sufferings in the hands of the Spanish invaders for more than 300 difficult and sorrowful years. We owe our country's – and our people's – freedom from oppressive Spanish colonial occupation to the unselfish and dedicated labors of our patriotic and heroic ancestors, many of whom were Freemasons, such as Brothers Jose Rizal, Apolinario Mabini, Andres Bonifacio, and countless others who gave up all they had, including their own lives, in order for others like us to enjoy freedom.

Today I would like to dwell on freedom not only from the occupation of foreign forces, but also from the influences of selfishness and greed brought about by the material vehicles that clothe our true formless souls and spirits.

Today I invite you to join me in finding answers to these questions:

- Why is freedom important to our very existence in this material world?
- Why are we, in the first place, in this planet?
- Why are we seemingly on bondage in this fleeting world?
- How we can be free from such a material bondage?

We can find answers to such



questions in the wise teachings of the sages who dwelt among men through the ages. One of these sages or great teachers was Jesus of Nazareth. He taught us to pray what is now called the Lord's Prayer in order to affirm our spiritual affinity with our great Creator. He also exhorted us to aspire to attain our own perfection or self-mastery. Specifically, he told us, "Be you perfect as your Father which art in heaven is perfect."

Through all the ages, Freemasonry has incorporated into its own philosophy, ritual and ceremonies the wisdom of such sages or great teachers. Thus it has come to be a progressive moral science divided into different degrees as well as a noble or royal art of character building or of high ethical living. Through its ritual and ceremonies,

it has urged us, its initiates or votaries, to learn invaluable precepts and principles, many of which are couched, embedded, or otherwise veiled in "symbolical forms borrowed principally from the mason's trade and from architecture," and to use these precepts and principles for improving ourselves and others and, through us, for bringing about a universal league of mankind. Indeed, Masonry has equipped us with an adequate number of symbolic working tools and hieroglyphical emblems, which we are to use proficiently for ennobling ourselves and others, and thereby to help Masonry establish on earth a true brotherhood of men of different countries, religious beliefs, and political persuasions under the Fatherhood of God, the Great Architect of the Universe. We can learn a lot from Masonry only if and when we earnestly seek the truth, which makes us eventually free.

As a system of morality veiled in allegories and illustrated by symbols, Masonry teaches us, its initiates or votaries, that man is a spiritual being that reflects through an immortal soul and that is one with the Great Architect of the Universe. Man's body in flesh and blood is just the vehicle of the soul, good only for one mortal life, to be cast away at death, the time his spirit comes to rest. (No wonder, echoing the Greek philosopher Socrates, Bro. Jose "Dimasalang" Rizal ends his untitled valedictory poem with this brief statement: "To die is to rest.")

When he dies, man the traveler or pilgrim casts away his carnal body and after a short period of rest, he gets a new one, or he undergoes a rebirth.

In the ritual of the various degrees into which Masonry is divided, the rite of perambulation is yet another symbol of man the traveler or pilgrim's

progressive journey towards perfection. Man is the prodigal son who descended into the material world, so that after passing through a series of births and rebirths, he would, someday, become as perfect as his heavenly Father or Creator. The series of births and rebirths he has to pass through is designed to enable him to rectify the wrong thoughts and actions he has done against fellow-man and nature. While he is traveling as a pilgrim in the material world, man finds himself in bondage by matter. He needs to learn and gain mastery to attain the fullest wisdom and power like that of his Perfect Spiritual Father.

Man must work hard to undo his faults and free himself from the clout of matter due to sins of omission or violations of the laws of nature, both physical and human. These sins have made him the slave to material things, not the master of them. As a spiritual being, man has to live in the material world, of which he must become Master in order to attain his own perfection.

Masonry, dear brethren, helps us human beings to learn and practice the highest and noblest form of morality and ethics. It helps us to learn and gain the knowledge and wisdom that each of us humans is an eternal and immortal spiritual being. This knowledge and wisdom we must share with our fellowmen, particularly our countrymen, and especially those with whom we come in contact each day.

The rite of divestment is similarly designed to help the candidate for Masonry to understand man's bondage by matter. When the candidate is divested of his clothes and possessions, his mind and heart should be impressed with the truth that the possession of material things is good only for one mortal life.

Man's bondage is of two kinds: outward and inward.

His outward bondage comes from forces that have placed humanity under their control and supervision, thereby preventing those in bondage from becoming free to express their aspiration for the development of their fullest human potentials. Such bondage may take the form of exploitation, control and oppression of a race or people by foreign forces. Thus, heroes like Bro. Rizal, Bro. Bonifacio, and other patriotic souls are born to free their race or people from foreign domination.

Through the ages, many men have been selfish and greedy and so attached to material values like name, pleasure, power, wealth, and fame, which are, at most, good only for one mortal life – and, therefore, ephemeral, temporary, if not illusory. Attachment to material things makes people violent and turns the world into chaos and disarray. Indeed, the present chaotic and violent "human condition" is an evidence or aftermath of man's inordinate attachment to material values or possessions.

Man is said to be experiencing internal bondage when he has not mastered his emotions and his cluttered mind. That is why he needs to subdue his passions and prejudices, as well as work hard to gain the knowledge and wisdom necessary to enable him to best serve his fellowmen, particularly his countrymen. He needs to learn how to make proficient use of life's working tools.

That is the important lesson we are taught in the degrees of Craft Masonry. In the Entered Apprentice degree, we are taught to subdue our passions and master our feelings by gradu-

ally improving ourselves in Masonry. In the Fellowcraft degree, we are urged to direct our attention to the study of the arts and sciences, especially the noble science of Geometry, in order to gain mastery over our minds and bring our knowledge to the highest level. In the sublime degree of Master Mason, we are expected to be able to demonstrate our ability to master our objective lower vehicles, namely, our carnal bodies, feelings, and minds. If and when we gain mastery over such vehicles, our souls will be free and become one with the Spirit or Divinity whom we adore. Thus, we attain freedom.

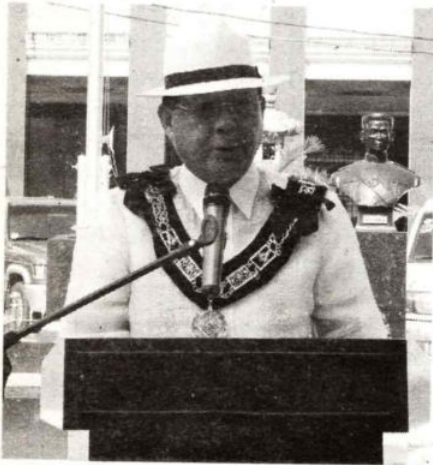
As symbolized by the two great pillars, Boaz and Jachin, which were of molten brass and were hollow and cast at hand's breadth in thickness the better for them to withstand conflagration and inundation, so must we free ourselves of passions, prejudices and selfish interests, and divest our minds and hearts of the superfluities of life, and instead clean and polish them with the truths we learn in the different degrees of Craft Masonry. When we have mastered those truths and put them into consistent actual practice, then we are ready to tread the path to human perfection. We must, each of us, free ourselves from inward bondage in order for us to realize our true spiritual nature.

Our highest achievement as Master Masons is freeing ourselves from inward bondage. To attain this, we are enjoined to put due meaning and substance to the theme which our Grand Master, MW Avelino I. Razon, Jr., has adopted as the focus of our labors during his year in the Grand East. And to direct our attention to this year's Masonic education topics.

May all of us have a meaningful Independence Day celebration!

# OUR NATION'S CELEBRATION OF INDEPENDENCE DAY IN RELATION TO THIS YEAR'S THEME

by MW Avelino I. Razon, Jr.



*(Delivered during the flag-raising and wreath-laying ceremonies held at the Grand Lodge of the Philippines premises on June 12, 2010).*

**W**e are gathered here today to celebrate the 112th anniversary of the birth of the first Philippine Republic. It is a day rich in historic significance for it recalls the moment when Filipinos had won their independence after more than three centuries of Spanish colonial rule. However fleeting that victory was, the memory of it lingered in the minds of our forefathers who resolved to win

**what Bro. Jose Rizal called "our lost eden" back. And we regained it in 1946, through the sacrifice of our past, as well as our present, heroes, thus sealing the continuity of our first Republic.**

As Filipino Freemasons, we firmly believe that our celebration of Independence Day assumes more historic significance due to our fraternal ties with the men who fought for our freedom and sovereignty in the 19th century. From Dr. Jose Rizal, whose two novels inspired the 1896 Philippine Revolution, to Andres Bonifacio and Emilio Aguinaldo, who led the first and second phases of that Revolution, respectively. All the men who crafted the first Philippine Republic were members of our Brotherhood. And so, as we pledge anew our allegiance to our motherland, we also pay tribute to our Brother Masons who either inspired or led the independence movement that led to the birth of a free nation on June 12, 1898.

Today, we give them once more the recognition and praise they deserve

for having shared their lives and even sacrificing the very same lives for the good of the country. Let us lavish them with our remembrance of their heroism that sparked a yearning for freedom and sovereignty in the hearts of our people, who had been robbed of their national identity and whose rights had been shackled by colonial rulers. We praise, too, the other heroes who came after them, whether Masons or not, because they continued the fight for independence through the dark days of both the American and Japanese occupations of our country.

We must, however, go beyond praising our Filipino Masonic heroes. It is not enough that we laud Rizal, Bonifacio, Aguinaldo, Del Pilar, Ricarte, and all the other Brother Masons who made history. As Freemasons, we would do

well to be like them, to emulate their undying love of country and people. Masonry remains to be a cradle of heroes. We need not die in the battlefield to prove our worth as members of the Craft. All we need to do is to contribute more to nation-building through our programs aimed at improving our communities, and also through our efforts to make our people more empowered and participative in matters that affect their lives.

Now more than ever, we need to be like Rizal and other patriotic Brother Masons who shaped the destiny of our nation in the 19th century and onwards. We ought to follow their strict adherence to the ideals of brotherly love, relief and truth – the same ideals that motivated them to render a higher level of Masonic service. Let us be like them at this time when our country is at the crossroads of change – when our support for a newly-elected President is crucial in bringing about genuine stability to this country. As we go through the ritual of remembrance, may we be inspired all the more by our Brother Masons who freed our country from

the tyranny of colonial rule. "By Precepts and Example, Let us Distinguish Our Conduct as Men and as Masons" is our theme for this Masonic year, and we will stand much to gain if we give due meaning and substance to it. By doing so, the legacy of the founding fathers of our nation live on, making the Masonic light of love and hope shine brighter.

With that, I wish to tell you how happy and honored I am to join you in this ceremony held in celebration of our 112th Independence Day. May the Great Architect of the Universe bless our country as it moves forward to attain the promise of a brighter future. And may He bless our Brotherhood as we set out to contribute our share in making this country rise above the many challenges it has to hurdle since gaining freedom and sovereignty. "By Precept and Example, We Shall Distinguish Our Conduct as Men and as Masons" in the service of God and of country.

*Maraming salamat po at mabuhay ang Republika ng Pilipinas! Mabuhay din ang Masonerya sa Pilipinas at sa buong mundo!*

As we pledge anew our allegiance to our Motherland, we also pay tribute to our Brother Masons who either inspired or led the independence movement that resulted in the birth of a free nation on June 12, 1898. -- MW Avelino I. Razon, Jr., Grand Master

# ENFORCING MORE STRENUOUSLY A STEADY OBEDIENCE TO THE FRATERNITY'S TENETS

by Richard Tan Uy, PSGD



**F**REEMASONRY HAS MANY TENETS. These are teachings which are so obviously true, or which are so universally accepted, that we believe them without question; they are tremendous realities in human life, so that we cannot question their existence. The Masonic Service Association (MSA) describes the tenets of Masonry in the following manner:

**"They are never new, neither are they ever old; time cannot wither nor custom stale their infinite variety; the freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal. They are the tenets of Freemasonry because always and everywhere they have been tenets of successful human life."**  
*(Tried and Proven: A Lodge System of Masonic Instruction, p. 28).*

In this jurisdiction, Masonry has three main or principal tenets; that is, it lays the greatest emphasis on those tenets, namely, Brotherly Love, Relief and Truth.

But, observably, we have not done all within our power to fulfill faithfully the charge that we should be particularly careful to maintain in their fullest splendor those truly Masonic ornaments: Brotherly Love Relief and Truth. We must, therefore, pay a little more attention than before to the injunction that we should enforce strenuously, by precept and example, a steady obedience to the Fraternity's main tenets. We must also consistently practice, as well as widely disseminate among our countrymen, the essential elements of those three principal tenets or principles, which include patience with the stubborn, understanding for the perplexed, forbearance towards the misguided, kindness for our enemies,

appreciation for the noble, and praise for achievement.

If we Filipinos, as well as others residing in the country, strictly and steadily obeyed with all our heart those tenets or principles and their essential elements, this country would be a much better and happier place to live in.

If we diligently, consistently and perseveringly observed the principle of **Brotherly Love**, long-lasting peace and harmony would prevail among us who dwell together in this archipelago.

This principle teaches that all of us human beings must aid, support and protect one another, as well as desist from being inimical and inhuman one to another; for we are all children of a common Father, the almighty and all-loving Architect of the Universe, who made us in His own image and who most wisely willed that we should dwell

together in peace and harmony on the same planet, Earth.

The Masonic Service Association (MSA) has the following to say about Brotherly Love:

"Manifestly, it means that we place on another man the highest possible valuation as a friend, a companion, an associate, a neighbor. Merely to be with him, to spend hours in his company, to work at his side is a privilege. We do not ask that from our relationship we shall make money, or further our business interests, or achieve any selfish gain. Our relationship with a Brother is its own excuse for being, its own justification, its own reward. Brotherly Love is one of the supreme goods without which life is lonely, unhappy, ugly. This is not a hope or a dream, but a fact – as real as day and night or the law of gravity. Freemasonry builds on that fact, takes it for granted, provides opportunities for us to have such fellowships, encourages us to understand and to practice it, and to make it one of the laws of our existence; one of our Principal Tenets." (*Tried and Proven: A Lodge System of Masonic Instruction*, p. 27).

This principle is easy to comprehend. Unfortunately, it has not been diligently observed and obeyed by a great many of us. Hence, we Masons in this grand jurisdiction are bound by both honor and duty to practice it and to spread its light and luster as widely as we can among our countrymen, particularly those who come within the circle of our influence. Metaphorically speaking, we must use the **Trowel** more proficiently than before.

Correlatively, we must exert a little more effort than before to induce our countrymen, by precept and ex-

ample, to live by the message of the **Level**, namely: "that we are descended from the same stock; that we partake of the same nature and share the same hope; and that although distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren, for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard because a time will come, and the wisest know not how soon, when all distinction save that of goodness shall cease, and death, the mighty leveler of human greatness, reduces us to the same state."

*Ang mensaheng 'yan ay hindi mahirap i-memorize; on the contrary, it is loud and clear. Yet it remains unheeded by a great many of our fellow Filipinos, including foreigners sojourning in our land.*

In fact, it is sad to note that many of us Craftsmen do not, as shown in our own conduct, really understand what the expression "on the level" means.

At any rate, in this land where much injustice prevails mainly due to the inequitable distribution of our nation's wealth, there is a great need for us, as a people, to practice the principle of **Relief**, which teaches that the hurt of just one human being is the injury of all humanity, and that, therefore, to relieve the distressed, as well as to soothe the afflicted and the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is a duty incumbent on all men, particularly on those who have more in life, and especially on us Masons, who are "linked together by an indissoluble chain of sincere affection."

The MSA has the following to say about Relief:

"It is one of the forms of Charity. We think of Charity as relief from pauperism. To care for a man crippled or chronically ill, or a victim of unemployment, or addicted to drink or gambling, so that his dependents are left in want, is deemed usually a responsibility resting on the public. As a rule, the public discharges that responsibility through some form of organized charity financed by general subscriptions or out of public funds.

"The Masonic conception of Relief is different. While now and then some Brother, through misfortune and no fault of his own, becomes more or less permanently unable to support himself and his family, and is cared for by outside relief, at the Masonic Home, or by his Lodge, such cases are the exception rather than the rule. The qualifications demanded of a petitioner exclude the men who, through indolence or vice, may be expected to lapse into chronic poverty.

"Masonic Relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune, or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity, but is one of the natural and inevitable acts of Brotherhood. Any conception of Brotherhood must include this willingness to give help, aid and assistance. Therefore, Relief, Masonically understood, is a Tenet." (*Tried and Proven....*, p. 27).

Hence, we must emulate the good example set by our ancient brethren, who were recognized as benefac-

tors of the community because they faithfully fulfilled their charges, such as feeding the hungry, clothing the naked, taking care of the sick and the wounded, protecting the widow, supporting and educating the orphans, and providing decent sepulchers for the dead.

If possible, we must increase our works of charity or benevolence for the benefit of the economically disadvantaged in our local communities or barangays.

To make our community development or community outreach projects have a greater impact on the general public, we should get members of our own families, as well as those of our appendant bodies and allied orders, more actively involved in them. We should also get the support for them of a greater number of government agencies and non-government organizations.

We must, furthermore, practice and promote with a little more vigor than before the twin principle of **Truth and Goodness**.

"By Truth," the MSA states, "is meant something more than the search for truths in the intellectual sense, though that is included. Freemasonry's motto is 'Let there be light.' In any permanent Brotherhood, members must be truthful in character and habit, dependable, men of honor as well as of honesty, men on whom we can rely to be faithful fellows and loyal friends. Thus understood, Truth is a necessity, required if a Brotherhood is to exist, and therefore we take it for granted as beyond question.

We must, we repeat, practice the twin principle of Truth and Goodness, and then promote it a little more

vigorously than before among our countrymen. If we Filipinos are influenced by this twin principle, then hypocrisy, deceit, or dissimulation will cease to rear its ugly head in our midst; honesty, fairness, and sincerity will characterize our dealings with one another; and we will gladly and graciously promote one another's welfare and happiness, as well as rejoice in one another's prosperity and progress. Consequently, peace, harmony and good fellowship will prevail among us.

As a people, however, we are dismally disunited or divided. Therefore, we must hold up Masonry in the eyes of our countrymen as a potent antidote to the disunity or division that ails our local and national communities because it is a realm of peace and harmony, and we, its initiates, earnestly endeavor to be "a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree."

Yes, we must exert a little more effort than before at persuading our countrymen, more by deeds than by words, that we are a band of like-minded and closely united men whom they are to emulate because we work together in close harmony toward attaining common goals and objectives; because we share time, talents, and resources with one another in sincere love and fellowship; and because we show our pride in the Fraternity as well to one another as to the general public.

We have got to do all this, so that our countrymen will recognize Masonry as an institution of moral leadership, educational advancement and philanthropic endeavors; as an association whose members use its tenets or principles as well for personal development as for social and human improvement; as a fraternal organization like no other.

**OBSERVABLY, WE HAVE not done all within our power to fulfill faithfully the charge that we should be particularly careful to maintain in their fullest splendor those truly Masonic ornaments :BROTHERLY LOVE, RELIEF AND TRUTH. We must, therefore, pay a little more attention than before to the injunction that we should enforce strenuously, by precept and example, a steady obedience to the Fraternity's main tenets...**

# COLUMNS

## Masonic Light

by VW Rolando F. Rocha, SGL

### OUR MASONIC EDUCATION PROGRAM FOR 2010-2011 Part I

**T**HE MASONIC EDUCATION PROGRAM we have formulated for implementation by Symbolic Lodges and Masonic Districts during the current Masonic year embodies the theme "By precept and example, we shall distinguish our conduct as men and as Masons." Every month this Masonic year, we reflect on a certain precept, which was put into consistent practice by an illustrious Masonic personage, whether legendary or historical, and which we should use as guide for our action if we are to give due meaning and substance to the theme mentioned earlier.

In this issue, we examine the Masonic education topics for May to October 2010; in the next, we will weigh and consider the Masonic education topics for November and December 2010 and those for January to April 2011.

#### May 2010

We examined how **Bro. Andres Bonifacio** distinguished himself

as a man and as a Mason through both precept and example. As a Mason, he adopted "*Sinukuan*," which means surrender or sacrifice, as his symbolic name. Indeed, together with the other Masons who established the KKK and organized it along Masonic tenets and virtues, Bro. Andres Bonifacio saw the futility of continuing the peaceful campaign for reforms and was firmly convinced that only an armed struggle against the Spanish colonialists would liberate the Filipino people from the bondage of foreign rule.

Like those courageous Masonic forebears of ours, we should surrender and sacrifice some of our time and vested interests in order to help improve the state of Masonry in this grand jurisdiction. We can do this by aligning ourselves as Symbolic Lodges or Masonic Districts with our Grand Master's theme, plans and programs for his year in the Grand East.

#### June 2010

We focused our attention on our duty to help support the public

school system, which our Masonic forebears established throughout our country. We recalled that in his encyclical "Humanum Genus," which he issued on April 20, 1884, Pope Leo XIII prohibited Roman Catholics from becoming members of Freemasonry mainly because it laid more stress on reason and science than on faith and superstitious belief and because it supported and promoted the public education system.

Hence, many of our Masonic forebears dedicated themselves to the education of the youth in this country. One of these was **MW Camilo Osias, PGM**, an esteemed legislator, a revered statesman, a dedicated educator, and a well-known writer, who produced such renowned works on education as the Philippine Readers series, which was designed to help young Filipinos acquire a sound hierarchy of values or strengthen their character through values formation in addition to developing their minds through the study of the arts and sciences. He was one of the Masons who worked hard at raising the standards of our public schools.

Like those brethren of ours, we should strengthen and even expand our Adopt-a-School and Scholarship Programs.

## July 2010

We focused our attention on our "ningas cogon" tendency as a people. This tendency consists in our getting excited or being fascinated with anything that is new and then losing interest in it as soon as its novelty has died down or faded away.

Correlatively, we were reminded of our tendency to allow the "right brain" or our artistic side to dominate

our lives. We were admonished to learn from the two pillars used in Masonry, namely, Boaz and Jachin, which symbolize strength and control, respectively. This means we must cultivate discipline or control and use it for positively channeling our creativity not only for our benefit but for the welfare of others as well.

## Bro. Apolinario Maranan

**Mabini** exemplified the positive channeling of his creative powers and uncommon intelligence to working with unwavering dedication for the Filipino people's liberty and independence from neocolonial rule. He adopted "*Katabay*," which means at times persistent or single-minded and at others guide, as his symbolic name in Masonry. Although he was born to a family of poor farmers and later on paralyzed by polio, he did not allow these constraints to hinder him from becoming a philosopher and lawyer and from serving his country and countrymen. Instead, he demonstrated his ability to balance the "Boaz" and "Jachin" parts of his brilliant brain. He made much use of his philosophical training, legal expertise, and Masonic development for serving his countrymen. He served as adviser or counselor to WB, Gen. and Pres. Emilio Famy Aguinaldo, thereby helping him run the Philippine government during those critical times; he also served as "katabay" or guide to his countrymen, particularly the revolutionaries, by writing invaluable works like "The True Decalogue." Besides, he exemplified persistent or resolute dedication to the noble cause of earnestly endeavoring to get independence from the American invaders. He demonstrated this admirable quality when he refused to take an oath of allegiance to the U.S. government, which, in turn, subsequently banished him to Guam. Later on, however, he de-

cided to pledge allegiance to the U.S.A., but he did so only because he wanted to return to his native land, where he would be able to carry on his pro-patria activities and libertarian pursuits more effectively.

Are we, dear brethren, willing to dedicate our lives to the consistent practice of Masonic tenets and values as well as to the constant use of our God-given talents for the welfare and progress of our nation as did Bro. Apolinario Mabini and other patriotic and heroic Masons of yesteryears? Can we, like them, be our nation's heroes?

### August 2010

We were reminded to shun complacency and apathy, which have caused the decline of both our country and our fraternity. We were urged to renew our resolve to imitate the **Grand Master Hiram Abif (GMHA)** in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust. Lest we forget, the GMHA, when assaulted by the ruffians in the temple and pressured by them to reveal the secrets which he had solemnly promised to conceal until the completion of the temple, chose rather to lay down his life than forfeit his integrity. Besides, before his tragic death, he entered the temple every day at high twelve to see if any improvement could be made on the work in progress either for strength or for ornament, and also to enter the Sanctum Sanctorum or Holy of Holies, there to offer up his devotions to the Ever Living God and pray for wisdom necessary to enable him to draw designs upon the trestleboard, whereby the Craft might pursue their labors.

Like the GMHA, we should

become men of prayer or develop unfeigned piety to God by entering daily into our hearts and minds and reflecting on how we can improve our respective spiritual edifices.

Another Masonic personage who steadfastly held on to his convictions and principles was **Bro. Gregorio L. Aglipay**, who used to be a Roman Catholic priest, but who, like many Filipino revolutionaries, joined Freemasonry. He used to be fervently devoted to the Roman Catholic Church. But when he saw how the Spanish friars unjustly and inhumanely treated the Filipino secular priests, he joined the Iglesia Filipina Independiente (Philippine Independent Church), which would be more responsive to meeting the spiritual needs of the Filipino people than the Roman Catholic Church.

Like both the GMHA and Brother/Bishop Gregorio Aglipay, we must hold fast to our integrity and remain faithful to our principles as men and as Masons. Instead of suffering hypocrisy and deceit to creep into our relationships with our fellowmen, particularly our countrymen, we must demonstrate our unfeigned piety to God and strenuously enforce, by precept and example, a steady obedience to the principal tenets of Freemasonry.

### September 2010

During this month, we should reflect on the following lines:

*Let there be peace on earth  
And let it begin with me.  
Let there be peace on earth,  
The peace that was meant to be,  
With God as our Father,  
Brothers all are we.  
Let me walk with my brother,*

These lines were applicable to **Hadji Butu Rasul**, the first Filipino Muslim who joined Masonry and the first Muslim who served as Senator during the American occupation of this country. Among his many accomplishments were his authoring the creation of the Philippine Military Academy (PMA) and his indefatigable labor toward forging Christians and Muslims into one nation.

We latter-day Masons should also take the lead in respecting the perspectives and persuasions of other people, particularly our countrymen, within and without the Craft.

### **October 2010**

We focus our attention on the human soul, the imperishable part within us, which shall continue to live beyond the death of its physical body. As we hold Lodges of Remembrance, we are reminded of the symbolism of the **Level** and of the **Acacia**. The Level, we should remember, demonstrates that all of us humans are descended from the same stock; that we partake of the same nature and share the same hope; and that although distinctions among men are necessary to preserve subordination, yet we must not forget that we are brothers, and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard, for

Periodically, we should, each of us, renew our resolve to learn the Fraternity's timeless teachings, priceless precepts, and pure principles, and to live them consistently in daily life.

a time will come, and the wisest know not how soon, when all distinction save that of goodness shall cease and death, the mighty leveler of human greatness, reduces us to the same state. The **Acacia**, similarly, reminds us of our enduring faith in the immortality of the soul

and our hope of immortal life with God in that house not made with hands, eternal in the heavens.

A proficient user of these working tools or emblems was the late **MW and Chief Justice**

**Jose Abad Santos, PGM**, who chose to remain with the Filipino people instead of going with MW and Commonwealth President Manuel Luis Quezon through Australia to the United States of America. Before his execution by the Japanese invaders, he saw his son crying and whom he admonished with these consoling words:

*"Do not cry, Pepito. Show these people that you are brave. It is a rare opportunity for me to die for our country. Not everyone is given that chance."*

Many decades have passed since MW and Chief Justice Jose Abad Santos uttered or spoke those words, but the immortality of his goodness remains vivid in our minds.

Would that, like him, we will be ever amiable, discreet and virtuous in our conduct, so that we will always be remembered by those who survive us as good and true men as well as worthy and exemplary Masons.

# ROUGH AND RUGGED ROAD

by VW Victor A. Yu, PSGL

## IS THERE REALLY TRUE HARMONY?

**E**very month in our Stated Meeting, we remind ourselves that "harmony is the strength and support of all societies, especially of ours". Ironically, the resolution and disposition of piques and quarrels among Masons now form a major part of the concerns of the Grand Master and the Grand Secretary. However, on the other side of the spectrum, we also see exemplary harmony among some of our Lodges and Districts. Why then are some brethren in utmost harmony while others find it elusive to "best work and best agree"?

There is true harmony in the real world. If exemplary harmony is evident with others, then there is no reason why we cannot make harmony completely prevail in our jurisdiction. Lamenting the loss of harmony and values in our Craft, we often hear brethren expressing urgent need to go "back to the basics". However, they often neglect to clearly define what "basics" are. Let us now try to explore further what the basics are. There should be nothing more "basic" than revisiting the main purpose of Masonry, which is none other than to: "make good men better" or character building. Hence, we need to revisit our commitment to "learn to subdue our passions and improve ourselves in Masonry."

If the purpose of Freemasonry is character building or improvement of self, then we should, each of us, start *with the very person whom we have the greatest control: and that is nobody*

but our own respective selves. So, if we desire harmony among the brethren, we should also first examine if we have harmony within our respective selves. If we do not have harmony within ourselves, it is impossible to achieve harmony with others. If we just pretend to be in harmony with others but do not have harmony within ourselves, we will definitely grow tired of the façade we put up in public and start hating ourselves. As the words of the late Solicitor General and Past Grand Master, MW Ricardo P. Galvez, always reminded us: "If we try to please everyone, we will end up doing nothing."

But how do we achieve harmony within ourselves? To achieve it, we should first accept the uniqueness of each person, most especially his own self. Each one of us was created by the Supreme Grand Master with a specific or particular destiny to fulfill. Since our Great Artificer created us to be distinctive, He provided us with the necessary Working Tools in life to fulfill our destiny. Such tools consist of our life experiences and encounters with persons and events that mold us further to fit our respective destinies. In discovering our uniqueness, objectivity would be most essential. With the tenet of truth, we chip off the superfluous portions of our lives. Then we find out candidly what really makes us happy in life and accept the things we cannot change.

With such self-discovery and acceptance, even irritating people around us can be opportunities. By exploring the principle of psychologist Carl Jung,

that "Everything that irritates us about others can lead us to an understanding of ourselves," we can have a new mindset and learn to instinctively gain new insights about ourselves. Instead of quarreling with them, we learn to even pity such people for the disharmony in their lives.

With more peace within us, our lives would then naturally cause harmony to spread within the Craft and our respective families, workplaces and communities. As the Zoroaster princi-

ple wisely puts it: "A thousand people cannot convince one by words to the extent that one person can convince a thousand by action."

So, let us all endeavor to make Harmony a Reality in our Fraternity and say to ourselves: "Let it Begin with Me." Together, Brethren, let us distinguish our conduct as Men and as Masons by starting to improve the harmony within our own selves and then letting it naturally flow in our lives with others.



## **Views From the Outside**

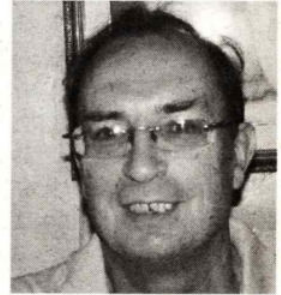
**by Bro Frank Stevens**

My article in the Nov-Dec 2009 edition of this publication entitled "As I See It" on page 41 but specifically on pages 42 and 43 prompted many brethren to contact me. Some thought that the charge I suggested for a check up was too high and they were correct – it should have read P500! A slip of the pen which was not corrected at proof reading!

But even more brethren agreed with me regarding my opinion. Next time you are in fellowship, ask round the table when your brethren last had a medical checkup. I was amazed at the result. All the Brethren I asked who were over 40 years old, were overweight, smoked cigarettes daily and drank beer 2 or 3 times a week had not had a medical check up for more than a year and some of them could not remember how long ago was their last check up.

By dear brethren, this is appalling. All of these brethren were employed in stressful jobs and were therefore prime candidates for heart at-

tack or stroke. What was most worrying was that doctors never had check ups!



I will survey other lodges that I visit and see if these results are comparable with them. If they are, then we must take action! We cannot afford to lose you, my brethren! Even worse, neither can your wives and children and other dependents.

What will happen to your children's education if you are struck down? Will your family be able to live in the same house? Even worse, will they be able to pay the medical and burial fees?

It is easy to think "it won't happen to me!" but so did all of our brethren who went that way before.

Last November, when you went to the cemetery, did you look at how

young were many of the people named on the headstones? How many were younger than you?

Most major problems can be diagnosed with a stethoscope, blood pressure readings, urine and blood analysis. Some may need chest x-ray. Is it worth P500 and 5 minutes of your time to know you are in good health?

The Americans are greatly admired by the Filipino population. This is a surprise because they have not really been very kind to the Filipinos since 1898 until now. They promised independence and then reneged on the agreement; offered to equip the PAF with updated aircraft more than once and changed their minds; failed to properly equip the Philippine Army with weapons in 1939; abandoned you to the Japanese in 1942; destroyed

one of the most beautiful cities in Asia; oversaw the slaughter of over 250,000 of the people when they returned in 1945; and then gave smaller benefits to Philippine Veterans than they gave to inhabitants of the USA.

But the worst thing they did was to persuade you that the Jacket and Tie, known as Americana, was a stylish and nice apparel to wear! Even the British never wear ties in the tropics and they have a reputation for being crazy! And so many lodges now wear it at their installations and yes – two of the lodges I regularly attend do! It is a totally impractical form of clothing for the tropical regions. You need aircon on maximum; otherwise, your shirt and undershirt will be saturated with sweat within a few minutes. The Barong Tagalog is practical, comfortable; it looks much better; and, more importantly, it is a Philippine tradition!



## INSIGHT

by J. Flor R. Nicolas, PSGL

### ON DISTINGUISHING OUR CONDUCT AS MEN AND AS MASONS

**D**URING THE EARLY PART of our Masonic career, the mystic ceremonies and priceless principles developed and illustrated in the degrees conferred upon us must have impressed our minds and hearts so deeply with the dignity and high importance of Masonry that we were firmly determined to fulfill faithfully all the vows, pledges and promises we had made in open Lodge and in the presence of our brethren in attendance. These included the following:

1. Helping preserve unsullied the Fraternity's reputation or helping avert the shadow of any scandal or reproach against it.
2. Observing diligently the Fraternity's laws, rules and regulations, as well as regulating our lives and actions by the divine precepts contained in the Volume of the Sacred Law.
3. Discharging faithfully all our duties and obligations, as well as performing responsibly all tasks assigned to us.

**We were also highly resolved to fulfill faithfully such charges or injunctions as the following:**

**1. "Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed."**

**2. "Your honor and reputation are concerned in supporting with dignity the respectable character which you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented."**

**3. "Be faithful, be just, be true, and convince the world, by your acts, that, upon becoming a Master Mason, you have become a better man. Retain, I entreat you, that goodness of heart, that purity of intention and that love of virtue, which we think you now possess and of which this spotless vestment wherewith you are now girded is at once the emblem, the badge, and the reward."**

Later on, however, due to the lapse of time and other intervening factors, we found ourselves being gradually buried under the rubbish of complacency. Besides, we noticed that our determination to be zealous and enthusiastic for the Craft was waning, weakening, decreasing.

Aware of this general tendency among us Craftsmen, year in and year out, the leadership of our Grand Lodge adopts a theme, which is to serve as the focus of our labors during the year.

Our incumbent Grand Master, MW Avelino I. Razon, Jr., for instance, has enjoined us to use both precept and example for distinguishing ourselves on all occasions as good and true men and as worthy and exemplary Masons.

Invariably, during the installation of the officers of our respective Symbolic Lodges, we are reminded to conduct ourselves so amiably, discreetly, and virtuously at all times and in all places as "to convince mankind of the goodness of this Institution, so that when a person is said to be a member

of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit, one whose hand is guided by justice and whose heart is expanded by benevolence."

On the same auspicious occasion, we are also reminded to observe diligently the Fraternity's laws, rules and regulations, as well as the life-giving precepts and lessons of wisdom and truth contained in the Book of Holy Writings.

On the same special event, we are reminded, likewise, to let disinterested friendship, kindness, brotherly affection, and other virtues distinguish our conduct as men and as Masons.

We develop such virtues in the process of striving morally to ennoble ourselves and others, so that we will be better able to work for the welfare of mankind, to contribute to the progress of the society in which we live and work, and to help Masonry accomplish its self-imposed mission, which is to bring about a universal league of mankind or

to establish upon earth a true brotherhood of men of different countries, religious faiths, and political persuasions.

To ennoble ourselves, we must, of course, diligently, patiently and persistently study Masonry both as a progressive moral science divided into different degrees and as a noble art of character building, of high ethical living, of endless pursuit of personal perfection or self-mastery.

In studying Masonry both as a science and as an art, we must direct our special attention to the symbolic working tools, hieroglyphical emblems, and other "symbolical forms borrowed principally from the mason's trade and from architecture." To make proficient use of them, we must faithfully discharge the diverse duties, as well as consistently practice the various virtues, which they have been selected to illustrate. If we become proficient users of the tools, emblems and forms with which Masonry equips us, we will develop ourselves into "men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings."

This purpose of the Craft was articulated by Ill. Albert G. Mackey, 33<sup>o</sup>, in the following manner:

"We ought to morally square perfectly every contributing element that makes us what we are; to take all these elements and apply them one to another in the formation of a praiseworthy life: and to build our personal structure, so that we may stand upon our record squarely before men with an integrity perpendicularly like unto a plumb, with a purpose absolutely square as even the most accurate of such tools would verify."

To transform ourselves from "rough" to "perfect ashlar," we must immerse ourselves in an honest-to-goodness virtuous education, responsibly carry out our lawful undertakings, and faithfully rely upon Divine Providence.

Clearly, our ultimate aim is to build ourselves into God's magnificent temples, the corporeal, mental, moral, and spiritual features of which complement one another so harmoniously as to "form a beautiful, perfect, and complete whole." To be able to do this, we must constantly and steadily observe the rules and designs laid down by the GAOTU in the great books of Nature and Revelation, which constitute our spiritual, moral and Masonic trestle board.

In addition to striving morally to ennoble ourselves, we must convince others, by both precept and example, to ennoble themselves, too. First, we disseminate among them the moral, political, philosophical and religious truths which Masonry teaches. Then we persuade them, by both means, to live by those truths consistently every day.

This we must do because, to paraphrase a significant statement of Ill. Albert Pike, 33<sup>o</sup>, "If men were all Masons and strictly obeyed with all their heart the mild and gentle teachings of Masonry, then this world would be a paradise, while ignorance and intolerance, superstition and oppression, prejudice and injustice, bigotry and tyranny, dogmatism and obscurantism, egotism and racism, extremism and terrorism, and other moral evils make of it a hell."

Since moral evils continue to beset or plague our own nation, as well as other nations, we must exert a lot more effort than before to spread the

light of Masonic teachings, precepts and principles among our fellowmen, particularly our countrymen, and especially those with whom we come in contact each day.

We must, in other words, effectively "advertise" and "sell" Masonry to non-Masons as a "quality product" or as a "precious gem" worth possessing and keeping. We must convince them, by both precept and example, that Masonry is a noble profession and a worthwhile way of life.

In sum, as we go about ennobling ourselves and others, so that we will be better able to contribute to so-

cial progress and human amelioration, as well as to help the Fraternity attain its long-term goal, which is to establish on earth a veritable Brotherhood of Man under the Fatherhood of God, we develop admirable qualities or praiseworthy traits of character, which we are to use for distinguishing our conduct as men and as Masons. These include consistently practicing every day the various virtues; diligently observing the Fraternity's laws, rules and regulations, as well as regulating our actions by the divine precepts contained in God's Holy Word; faithfully discharging our duties and obligations; and responsibly performing all our assigned tasks.



## IN MY OPINION

**Godofredo V. Señires, Jr.**  
**Assistant Grand Secretary**

## ADDITIONAL OBSERVATIONS

**With respect to failure to pay annual dues.**

Our Ordinances (Section 8, Article VII) permits the Worshipful Master of a Subordinate Lodge to declare a member as suspended for non-payment of dues (SNPD), if the member refuses or neglects to pay his dues during a period of twelve (12) months, after he is notified by the Lodge Secretary.

In most Lodges, however, suspension is done, when the member refuses or neglects to pay his dues for, at least, twenty-four (24) months.

The strict application of the provision of our Ordinances, with respect to suspensions for non-payment of dues, disregards the other provisions of our Ordinances which allows the Lodge to forego suspension of the member, if

the inability to pay is due to sickness, special reasons or other circumstances that caused the refusal or neglect to pay the dues, in which case the Lodge may remit the member's dues or grant the member further time for the payment of the dues. (See Section 9, Article VII, Ordinances).

Section 6 of the same Article VII of our Ordinances allows the Lodge to annually remit the accrued dues of its members who render special service for the Lodge or who are unable to pay them. It may also remit the dues of a member or members in advance or otherwise, by special resolution applicable to the particular member involved who,



in the sound judgment of the Lodge, should, by reason of some misfortune, inability or other good cause, be exempt from the payment of dues and provided he shall have been a member in good standing of this jurisdiction for a period of forty (40) years or more, or shall have attained the age of seventy (70) years.

Many times in the past, disputes in Lodges took place between the Lodge Secretary and a member of the Lodge, with regard to suspensions for non-payment of dues (SNPD). The suspended member would invoke the provision of our Ordinances in Section 8, Article VII requiring that, before a member can be suspended for non-payment of his dues, the Lodge Secretary should notify him, either by registered mail at his last known address or by actual service of notice, duly certified by the Tyler that unless at the next stated meeting, either his dues be paid or sickness or inability to pay be shown as the cause of such refusal or neglect to pay his dues, he will be suspended from all the rights and privileges of Masonry.

This was brought to the attention of the brethren in Circular No. 6-Ed-bane, Jr., dated June 29, 2005.

It would be a good Lodge policy to first apply the provisions of our Ordinances that would avoid the suspension of a brother for non-payment of dues (SNPD), instead of applying the provisions to justifying the suspension of the member.

It is our obligation to aid and assist a worthy brother Master Mason. So, we should not take any action which would adversely reflect on the good name of a brother Master Mason.

**With respect to Amnesty under Edict 173-Adiong and Edict 193 -Bunyi**

Some brethren who were suspended for non-payment of dues have been restored to good standing by virtue of the amnesty under Edict No. 173-Adiong and Edict No. 193-Bunyi. When they complete the 25-year membership from the time they were raised to the sublime degree of Master Mason, even if they had records of suspension within that 25-year period, they would invoke said Edicts, contending that the said Edicts had wiped out any break in the continuous membership of a brother in Freemasonry.

Let us take a look at those two (2) Edicts.

Edict No. 173-Adiong, issued on January 25, 1997, provides:

"NOW, THEREFORE, I, JOSE PERCIVAL L. AIONG, by virtue of the power in me vested by the Constitution as Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, do hereby decree that a GENERAL AMNESTY be granted to all MASTER MASONS in this jurisdiction who have been suspended for non-payment of dues subject to the following guidelines:

1. The Master Masons suspended for non-payment of dues (SNPD) shall apply for amnesty to the Lodge which suspended him not later than December 31, 1996

The Master Mason applying for general amnesty shall pay his dues for 1996. This payment shall restore him to good standing and make him current in his dues for the year 1996. He will thence pay his dues regularly or he may obtain his "Life Membership by Purchase" as the case may be.

The suspending Blue Lodge shall review each application for amnesty and

submit its recommendation to the Grand Master with the corresponding endorsement by the respective District Deputy Grand Master, not later than February 29, 1997 together with the certificate of payment of the Master Mason's dues for 1996;

The grant of amnesty shall wipe out any break in the continuous membership of a brother in Freemasonry. However, the incumbent Worshipful Master, in the light of the overall interest of the suspending Blue Lodge, may include in his endorsement to the Grand Master a recommendation for the number of years that will be credited to a brother who will avail of this Amnesty

I HEREBY FURTHER DECREE that suspension for Unmasonic Conduct or for other causes shall not be covered by this general amnesty..

I FURTHERMORE DECREE that it shall be the primary responsibility of all Worshipful Masters of Lodges and the supervisory responsibility of the respective District Deputy Grand Masters to give this Edict widest dissemination so every Lodge will have: (1) complete list of brethren who have been suspended for non-payment of dues (SNPD) (2) another list of those suspended or expelled for other causes; and (3) that all Master Masons (SNPD) in there Lodge will be informed and fraternally encouraged to avail of this privilege."

The deadline for submission of applications for general amnesty was twice extended first to February 28, 1997, under Edict No. 173-A-Adiong and to March 31, 1998 under Edict No. 173-B-Banez.

It will be noted that, under Edict No. 173-Adiong, the general amnesty shall wipe out any break in the continuous membership of a brother in Freemasonry.

Edict No. 193-Bunyi, issued on June 5, 2000, provides:

"NOW, THEREFORE, in consideration of the foregoing premises, I, OSCAR V. BUNYI, Grand Master of Masons in the jurisdiction of the Philippines, by virtue of the powers vested in me, do hereby promulgate and decree that a general amnesty be granted to all Master Masons in this jurisdiction who have been suspended for non-payment of dues subject to the following guidelines:

A Master Mason suspended for non-payment of dues who desires to be restored shall inform the Lodge which suspended him of his intention to avail of the amnesty herein provided notlater than December 29, 2000, together with the restoration fee of ONE THOUSAND PESOS (1,000,00) which shall be remitted by the Lodge to the Grand Lodge not later than January 31, 2001. The amount remitted to the Grand Lodge will be broken down as follows:

Restoration Fee	-	585.00
Credited to Lodge	-	415.00

Upon such payment, the restoration shall be immediate without necessity of a vote even if more than two years have elapsed from the date of suspension

From the provisions of Edict No. 193-Bunyi, only the necessity of having a  $\frac{3}{4}$  vote was waived, in the event that two (2) years have elapsed from the suspension of the Master Mason..

Unlike Edict No. 173-Adiong which wiped out any break in the continuous membership of the brother in Freemasonry, Edict No. 193-Bunyi did not wipe out the break in the continuous membership of the brother in Freemasonry.

# Stirrings in the Beehive

by Bro. Generoso De Guzman Calonge, PM  
GLI, Service Lodge No. 95, GLP



## A CASE FOR RECONCILIATION?

**I**t is seldom that I want to write about controversial topics. In fact, my column tries to steer conversations towards the lighter side of Masonry. This time, however, I wish to follow a different track because of reflections that I had about a national hero.

Recently I saw signs all over the City of Manila that it was Apolinario Mabini Day. As a Manila native, I live close to the newest Mabini statue near the Ospital ng Maynila. One Sunday morning while jogging, I decided to revisit history by reading the historical marker commemorating Mabini's life. There was not much added to what I already knew. But because I am a Mason, Mabini's Masonic affiliation stirred thoughts in me that I wanted to share with our brethren.

Time and again, we Masons pride ourselves with the fact that many of our national heroes were members of the Craft. When we recite their names, we always say they were our brothers. Then, like clockwork, the long list follows: Rizal, Mabini, Bonifacio, Aguinaldo and on and on. Yet, come to think of this: their brand of Masonry is no longer allowed in our ranks!

Before the turn of the 20th century, our national heroes belonged to the Grand Orient of Spain or to the Grand Spanish Orient. This was supplanted by the Grand Lodge of the Philippines whose mother Grand Lodge is the

Grand Lodge of California.

Thus, the European brand that they had was irrevocably replaced by the American system. I am sure there must have been deadlines for the European-style Masons to meet before they could have been incorporated into the California style. As history has shown, a lot joined the new Grand Lodge of the Philippines. But a number chose to retain the Spanish ritual, hence, outside the ambit of the new Grand Lodge.

It has been more than a hundred years since the California ritual found its way to Philippine shores. Still, there is anecdotal evidence showing that the Spanish ritual has persisted, especially in Cavite. Is it not time for reconciliation? The Berlin Wall has crumbled. There has been remorse over the barbarity committed against the Templars. There have been negotiations with the MILF and the CPP-NPA. The Tamil Tigers have laid down their weapons. Why not our own Masonic rapprochement? Why do I say this? It is because we are so proud of our heroes in the revolutionary era. Yet, in reality, we no longer recognize their lodges or what was left of them! What an irony! We keep arrogating unto ourselves the heroism of Rizal, Mabini and company as Brother Masons. Their glory we continually claim to be our own. But their line of successors are no longer our Brothers.

I therefore propose the initiation of talks with brethren of the Span-

ish-era Masonry with the end in view of having them recognized as part of our very own Grand Lodge. The politics that attended the turn of the 20th century is now passé. We are now a sovereign nation with a sovereign Grand Lodge. We can choose to reconcile with anybody. In fact, a decision to reconcile is a sovereign act of the highest order. Or alternatively, we can have one Grand Lodge with two systems: the American and the Spanish. Actually, we have two systems now operating in the Philippines, except that the other system is not under the Grand Lodge of the Philippines but is under another Grand Lodge. As a condition for recognition of the GLP, Lodge Perla del Oriente No. 1034, Scottish Constitution, was allowed to operate. If we can allow a foreign lodge to remain in our country, I cannot see why we cannot maintain a Spanish-type ritual under our Grand Lodge. We may need constitutional amendments, or customary adjustments, but I do not see insurmountable obstacles if we are determined to accommodate our brethren.

To start the ball rolling, I suggest that the Grand Lodge authorize mutual visitation of lodges between the GLP and the Grand Oriente Español. Visitation will encourage discussion, build mutual trust and confidence and, hopefully, move towards union. The union may not result in amalgamation or absorption of the smaller body, but it may bear the fruit of recognition within just one Grand Lodge.

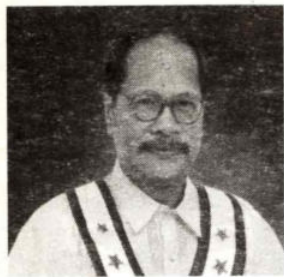
The arrangement of having multiple rituals is not without precedent among Grand Lodges in other jurisdictions. In the District of Columbia, in the

US, for example, there are German, Iranian, Arabic, French, Scottish and Filipino lodges. They use entirely different rituals and, in fact, they are allowed to use their native languages and costumes.

These points are not cast in stone. They can be the start of healthy discussions. They may be revised to suit the reasonable positions of all who have interest in this issue. The important thing is to have exchange of ideas, to engage in dialogue in good faith and to always nurture the fraternal spirit.

*A modus vivendi* is necessary if we continue to lay claim to ideals of "brotherly love, relief and truth." It is time to reach out to our brethren who, as a matter of fact, were older in our shores than the California Masonry that became the foundation of the GLP. Let us bring back to the fold our brethren who are the descendants of the patriots who set us free from foreign domination. We announce to the world that the achievements and sacrifices of Rizal, Mabini and others were Masonic deeds. We shout to all that they are our Brothers. Let us honor them by honoring those who have kept the faith and remained in their system of Masonry. By doing so, we will be laying to rest fraternal differences, not of our own making, that no longer deserve to exist in our midst.

**Note:** As we have been doing, we encourage polemics or healthy exchange of ideas among the brethren. We therefore expect not a few brethren to react in writing to the ideas propounded in this article as well as in others. — *Editorial Staff*



**Square cor. Compass Streets**

**by WB Celso B. Hilbero, PM**

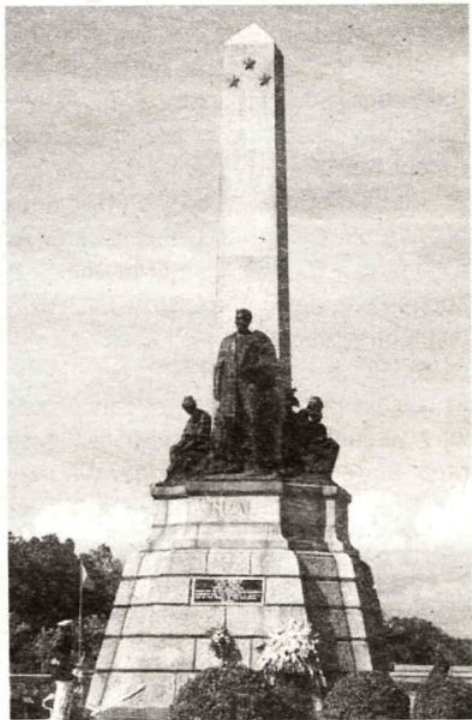
## THE CONTOVERSIAL MONUMENT

**T**HE RIZAL MONUMENT at the Luneta, which is in the middle of a 5-hectare land in the City of Manila, was constructed amidst controversies. At its basement are the remains of Dr. Jose Rizal. Many are unaware that the Masons contributed significantly to the transfer of those remains from their temporary resting place to their permanent one.

But before we discuss the participation of the members of the Craft in the said transfer, we should realize that the basis of the construction of the monument was the martyrdom of Dr. Rizal in Bagumbayan at exactly 7:03 in the morning of December 30, 1896.

The life of the hero was, indeed, marked by greatness and controversies. He was so great a man that the Katipuneros placed his portrait at the center of their meeting rooms. This is a proof that even during his lifetime, Rizal was already regarded as a hero of this country.

He was controversial because even after his death, conservative elements of the Catholic Church continued to malign his name or to destroy his reputation and thereby to save their faces at the same time. Even until now, the Catholic Church has not lifted her fingers to clarify the issue on the so-called retraction of Rizal or to apologize for the lies of her subaltern Jesuit priests



like Fathers Miguel Saberra Mata, Luis Viza, Antonio Rossel, Federico Faura, Estanislao March, and Jose Villaclara.

It is now common knowledge that the Dominicans employed the services of the Jesuit teachers of Rizal. Father Pio Pi formed a team of seven Jesuits tasked to convince the hero "to return to the Catholic fold." Six of them were former teachers of Rizal at the Ate-Neo Municipal de Manila. The seventh, Fr. Vicente Balagner, served as a mere legman for the other priests, particularly Fr. Pio Pi and Archbishop Nozaleda. He invented stories to strengthen the

Jesuits' claim that Rizal had retracted his anti-church beliefs and had abjured Masonry in writing. He wrote an article in which he claimed that he alone was responsible for the conversion of Rizal, and he boasted that he had defeated Rizal in a long religious debate. He sent the article to Spain for publication.

Although Balaguer's story was patently implausible, the Jesuits were forced to adopt his lies as their stand and version on Rizal's retraction.

The controversy became full blown all over the country because the Jesuits did not give any other version than that of Balaguer.

The Filipinos did not buy the fabricated stories on Rizal's retraction. Even the family of Rizal viewed the stories as "a pious fraud" and for good reasons. Had Rizal really recanted his errors and abjured Masonry, he should have told his mother-about this because she was a religious person and the knowledge that her son had returned to the Catholic fold would have given her great happiness. No member of the family was informed, either, about the wedding ceremonies that allegedly took place in the early morning of December 30, 1896. Even until now, no document could show that Jose Rizal and Josephine Bracken were married by Fr. Balaguer as he tried to tell the world. There was no Mass held for the soul of Dr. Rizal. While some elements in the Catholic Church claimed that Rizal had returned to the Catholic fold, yet he was buried just the same in the cemetery reserved for those who died outside the bosom of the Catholic Church.

The death of Dr. Rizal was honored not only in the Philippines but in foreign lands as well. When Emilio Agui-

naldo was in firm control of the Philippines in 1898, he declared December 30 as the day of national mourning. Masons in Hong Kong assisted in the honors accorded the hero. In Spain, members of the Grand Oriente Español staged a demonstration in Giron against Polavieja when he was appointed Governor General of the Philippines; they courageously distributed handbills with the portrait of Rizal and copies of his untitled valedictory poem.

Since at that time the country was no longer under the friars, Filipino priests for the first time joined their countrymen in honoring Dr. Rizal; they even went to the extent of sympathizing with the beliefs of the Masons. In fact, some of them applied for initiation into the mysteries of Masonry. When Aguinaldo's regime collapsed, however, the religious orders resumed their campaign to destroy Rizal and reinvigorated their anti-Rizal policy in order to save their faces.

On September 28, 1901, the Philippine Assembly approved Act No. 243, which granted "the right to use public land upon the Luneta in the City of Manila," where a monument shall be erected for Jose Rizal. As the Act conceived it, the monument would consist not only of a statue but also of a mausoleum, which was to house Rizal's remains. The Committee on the Rizal Mausoleum was subsequently formed and tasked to supervise the project. It was composed of Poblete, Paciano Rizal, Juan Tuason, Teodoro R. Yangco, Mariano Limjap, Dr. Maximo Paterno, Ramon Genato, Tomas G. del Rosario, and Dr. Ariston Bautista.

Just like the retraction issue, the construction of Rizal's monument also triggered controversies.

The said committee launched an international competition, which was to cover 1905-1907, as to which entry would give the best design for the monument. Two designs emerged as controversial entries. The scaled plaster model submitted by Professor Carlos Nicoli of Carrara, Italy, titled "Al Martir de Bagumbayan" (To the Martyr of Bagumbayan), bested 40 other accepted entries. But the contract of constructing the monument was awarded to the entry of Dr. Richard Kissling of Zurich, Switzerland; the entry was entitled "Motto Estralla" (Guiding Star). It is said that Nicoli was not able to post the required performance bond of P20,000 for the duration of the construction of the monument. As also revealed by some sources, Nicoli failed to show up on the designated date for the signing of the job contract. Another justification for the awarding of the job contract to Richard Kissling was that his quotation was lower than that of Professor Nicoli. The former's quotation was only P100,000, while that of the latter was P200,000.

Nicoli legally challenged in the court of justice the awarding of the job contract to Kissling. Some of the local newspapers lambasted Kissling's model; a cartoon satirized the model and labeled it "vulgar y tosco," meaning vulgar and lousy. Even the Jury on Awards, headed by then Governor James F. Smith, was questioned because none of the American members thereof was an artist, an architect, or an engineer.

There were, in fact, plans that the famous Filipino painter Felix Resurreccion Hidalgo would inspect the design and modify it. But the design was ultimately left "as it is" because the bronze of the statues had already been cast in Switzerland.

In January 1905, the Committee on the Rizal Monument oversubscribed the fund-raising campaign; this was closed in August 1912, with the amount collected reaching P135,195.61

Finally, on December 30, 1913, during the commemoration of the 17th anniversary of Rizal's death, the shrine was unveiled – more than 12 years after the approval by the Philippine Assembly of Act 243.

In 1961, during Rizal's birth centenary year, the Jose Rizal National Centennial Commission initiated a remodeling of the controversial stainless steel shaft/pylon; this was superimposed over the granite obelisk. Juan F. Nakpil designed the remodeling.

Another controversy that haunted the construction of Rizal's monument in Luneta was the plan to transfer the martyr's remains to the base of the monument on the occasion of his death anniversary on December 30, 1912. The Jesuits started the move that the Catholic Church should take charge of the transfer of the remains. Fr. Joaquin Villalonga, S.J., approached the Rizal family in order to advance their cause.

Meanwhile, the Masons in Manila, foremost of whom were Isidro de Santos and Timeteo Paez, organized a committee tasked to oppose the designs of the Jesuits.

Believing that their martyred brother did not retract nor abandon his Masonic beliefs up to the end, the sisters of Rizal did not suffer the Jesuits to interfere in the undertaking; instead, they requested the Masons to do the honor of transferring the urn containing the hero's bones from the family residence on Elcano Street in Binondo to

the Masonic Temple on Ylaya Street in Tondo, Manila.

At 7:30 a.m., December 30, 1912, the urn containing the remains of Bro. Jose Rizal was returned to the house of the Rizals. Finally, it was transferred to the Luneta and buried at the base of the monument.

After the unveiling of the Rizal monument on December 30, 1913, the Church renewed its efforts to besmirch Bro. Rizal's reputation. Fr. Balaguer presented an autobiography of Josephine Bracken, which told that a wedding ceremony was celebrated early in the morning of December 30, 1896. According to the autobiography, before the ceremony was celebrated, Rizal retracted his belief in Masonry and renounced his membership thereof. Subsequently, however, it was proved that the autobiography was not of Josephine Bracken's handwriting.

How come this autobiography of Josephine was presented only in 1939 – many years after her death in Hong Kong on March 15, 1902? The handwriting of Josephine in the said autobiography differed from her handwriting in her letters to Narcisa, a sister of Jose Rizal. There were big differences in pen strokes and handwriting style.

There were seven versions of the retraction formula allegedly written by Dr. Rizal; the manners in which the dates were written in those versions differed from one another. Yet each of the historians who presented these documents claimed that his version was the original one.

My brethren, we should be aware of our Masonic forebears' contribution in the transfer of Bro. Rizal's re-

mains to their final resting place at the base of his monument at the Luneta.

Let us emulate the example of trust-worthiness and respectability set by our Masonic forebears. Let us, like them, make our admirable qualities or praiseworthy traits of character distinguish our conduct as men and as Masons – qualities and traits the brethren who will come after us will also endeavor to emulate.

**Bro. Jose Rizal's life was, indeed, marked by greatness and controversies. He was so great a man that the Katipuneros placed his portrait at the center of their meeting rooms ... He was controversial, too, because even after his death, conservative elements of the Church endeavored to save face by continuing to malign his name or to destroy his reputation.**

## Wang-Wang, Counterflow and Kotong

**A**S CITIZENS, WE FREEMASONS are enjoined to be exemplary in the discharge of our civil duties. Specifically, we are charged to pay due obedience to the laws under whose protection we live, never to propose or countenance any act that may tend to subvert the peace and good order of society, and never to lose sight of the allegiance due to our country. Hence, like the rest of our nation, we should support the present administration's announced crackdown on the use of wang-wang, counterflow, and kotong.

We are confident that our brethren in the armed services, particularly those in the Philippine National Police (PNP), refrain from resorting to being complicit with *kotong* or extortion because this act is so explicitly corrupt and therefore unMasonic.

We are certain, too, that our incumbent Grand Master, MW Avelino "Sonny" I. Razon, Jr., who is a staunch law enforcer, will frown upon the use by our brethren in the PNP of wang-wang and counterflow when he and his party officially visit a certain district or region in our grand jurisdiction on the occasion of its annual convention. Rather, he wants them to enforce, and not break, traffic rules and regulations.

We are also certain that brethren with sirens, blinkers and similar contraptions in their motor vehicles will not use these anymore, if only to con-

vince our non-Mason countrymen that, by precept and example, we Masons distinguish ourselves as law-abiding citizens.

The following lines by poet Ed Maranan should remind us that to refrain from committing or countenancing any act of graft and corruption is a duty incumbent on all men, but particularly on Filipino officials and other citizens, and especially on us Filipino Freemasons:

*Wang wang ni Sek, Senador, Kongresman*

*Wing wing na naman ang pangulo sa dyanketan*

*Wong wong ang panunuhol ng banyagan puhunan*

*Weng weng na tuloy ang kawawang bayan!*

We note with much sadness that many of our high-ranking government officials promote their vested interests more than the good of the nation, as may be gleaned from their propensity to flaunt their power even to the extent of breaking the law, or to spend taxpayers' money by having junkets in the guise of official visits to foreign countries, or even to engage in shady deals with foreign capitalists or investors.

I want to point out, at this juncture, that, according to Mr. Ed Maranan himself, although line 3 refers to the ZTE deal with China, "wong wong"

is not a play on the Chinese surname Wong, but rather on the English word "wrong."

We Masons in particular are bound by both honor and duty to refrain from committing or countenancing any "wong wong" or moral evil like graft and corruption; for we are members of a fraternal organization which has for its foundation the practice of all the virtues and whose principal purpose is "to create in the world a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue, and charitable feelings."

Therefore, we should, each of us, always bear in mind this precept of Bro. Andres "Sinukuan" Bonifacio: "Our responsibility in the performance of our duties will be the example which our countrymen will imitate."

### **La Liga Filipina and Its Split into Two Groups**

**S**HORTLY AFTER HIS RETURN to his native land from Hong Kong in July 1892, Bro. Jose "Dimasalang" Rizal established La Liga Filipina (The Philippine League) as the foundation of the Filipino nation soon to emerge. As may be gleaned from the objectives of the Liga, Bro. Rizal envisioned the emergent Filipino nation as "perla del mar de oriente" (pearl of the sea of the Orient) – one whose leaders and members would unite themselves into one compact, vigorous and homogeneous body; extend protection and help to one another in every want and necessity; defend one another against

**all violence and injustice; and devote themselves to education, agriculture, and commerce, as well as to the study and application of reforms, so that every one of them would have the means to become self-reliant and, therefore, would be able to help bring about the development and progress of the nation so conceived; thus, as a nation, they would be able to participate on free and equal terms with other nations in the attainment of human solidarity or the universal peace and harmony among God's creatures, which is, according to Bro. Rizal, the very purpose of humanity dictated by Him.**

Unfortunately, the conservative and reactionary elements in the country would not allow such a nation to emerge. Hence, they accused Bro. Rizal of engaging in subversive activities and succeeded in having him arrested and eventually banished to faraway Dapitan in Zamboanga, Mindanao.

Subsequently, La Liga Filipina split into two groups: Junta de Compromisarios (Council of Compromisers) and Kataastaasan Kagalanggalang na Katipunan ng mga Anak ng Bayan (K.K.K.A.N.B., or K.K.K., or Katipunan for short).

The former battled for the continuation of the campaign for reforms, while the latter was to be a secret society that would wage an armed struggle against the Spanish colonial forces and bring about the country's separation from Spain.

On the night of July 7, 1892, a handful of men, including Andres Boni-

facio, Deodato Arellano, Valentin Diaz, Teodoro Plata, Ladislao Diwa, and Jose Dizon, met at No. 72 Azcarraga Street (now C.M. Recto Avenue), then occupied by Deodato Arellano, brother-in-law of Ill. Bro. Marcelo "Kupang" H. del Pilar. Most, if not all, of these men were Masons. They had realized that Bro. Rizal's Liga had an inherent weakness, and that it was futile to seek the improvement of the lot of Filipinos through peaceful methods. In that secret conclave, they performed the ancient blood compact and signed their papers of membership with their own blood. Moreover, they agreed that:

- Their organization would proceed to win adherents through the method known as the triangle.
- The members thereof would pay an entrance fee of one real fuerte and a monthly, due of a medio real.
- As soon as sufficient members could be taken in, a balangay or branch would be established in each district.
- All efforts were to be exerted toward the fulfillment of the secret society's aims.
- All reforms based on the foregoing were to be agreed upon by all.

The meeting climaxed with all the participants taking the oath that they would shed the last drop of their blood for the nation's solidarity and the country's liberty and independence.

It must be stressed, at this point, that:

1. The Katipunan was not just a Luzon-based organization, for it had members in the Visayas and in Mindanao.
2. Nor was it just for men because it had a women's chapter. Foremost among

the founders of this chapter were Gregoria de Jesus, Bro. Andres Bonifacio's widow, and Josefa Rizal, one of Bro. Jose Rizal's sisters.

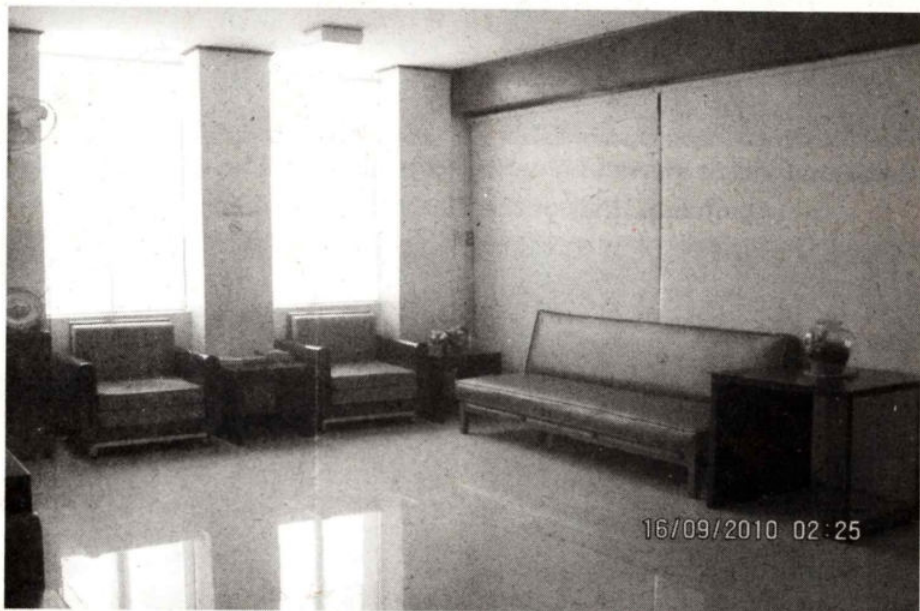
Today on the corner of C.M. Recto Avenue and Elcano Street in Manila, where the house in which the Katipunan was established once stood, a monument stands as a tribute to the memory of the courageous founders of the K.K.K.A.N.B.

Every year on July 7, a floral offering is made at that monument. The ceremony is short but solemn. It is led by the Mayor of the City of Manila and the Chairman of the National Historical Commission (NHC). The Philippine Navy ceremonial guards don their gala uniforms and perform the honors.

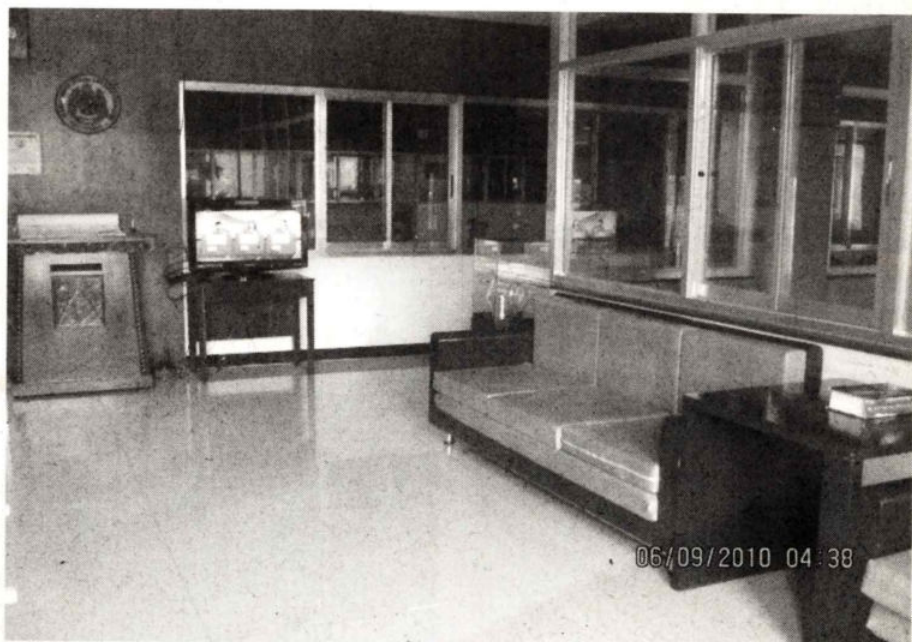
The pedicab drivers, sidewalk vendors, and people who walk by that place do not even pause while the annual ceremony is going on. In fact, every day they do not even look at the monument. This is, indeed, indicative of the fact that we have forgotten that the K.K.K. constituted the first phase of the Philippine Revolution, which eventually led to our independence as a nation.

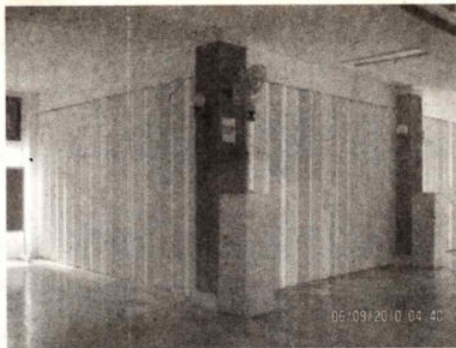
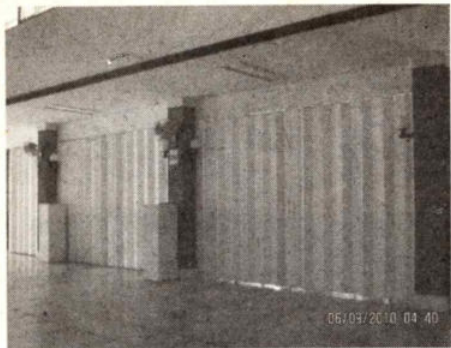
At any rate, since, as mentioned earlier, most, if not all, of the founders of the Katipunan were Masons, our Grand Lodge should be represented in the annual commemoration of the founding of the K.K.K. Therefore, it is hoped that the present leadership of our Grand Lodge create a committee that will communicate with the NHC regarding the Craft's participation in next year's 119th commemoration of the founding of the Katipunan and in succeeding commemorations.

# PHYSICAL IMPROVEMENTS AT GRAND LODGE IN PHOTOS



Brethren can now relax and fraternize with one another at the airconditioned Brethren's Lounge on the 2nd floor of the Plaridel Masonic Temple.

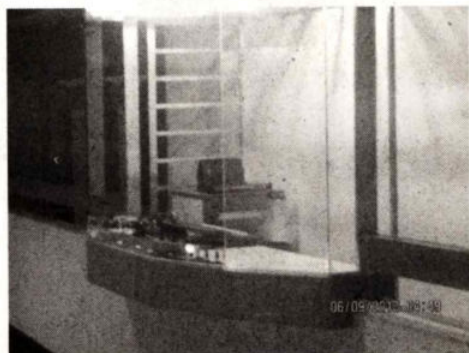




**Outside and inside views of Meeting Rooms 1 and 2 on the ground floor (Aguinaldo Hall) of the Plaridel Masonic Temple**



**The Music Room on the fourth floor of the PMT and the refurbished Jose Abad Santos Hall on the third floor**



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W. Bro. Eddie Yeo, P.D.G. Tyler  
District Grand Lodge of the Eastern Archipelago  
Noli me Tangere Lodge #42  
General Manager  
The Heritage Hotel Manila



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Valid until December 31, 2009 upon presentation of Lodge I.D.





**Photos taken during consecration of Meditation Room on September 17, 2010**