

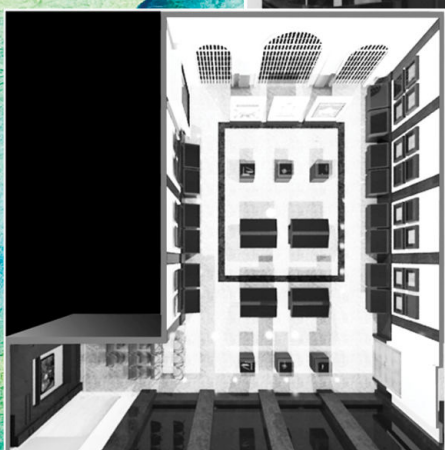
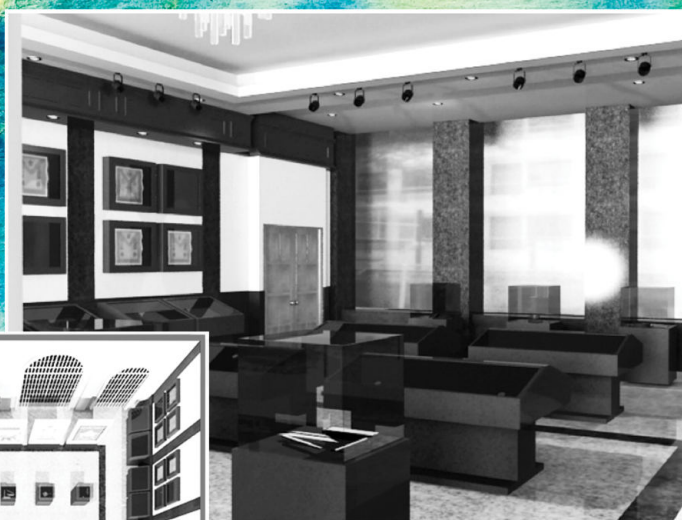
THE CABLETOW

THE OFFICIAL PUBLICATION OF THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES

Northern & Central Luzon Multi-District Conventions 2012

THE CABLETOW Vol. 89, No. 3 September-October 2012





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The Cable Tow

THE CABLETOW is a bimonthly publication of the Grand Lodge of Free & Accepted Masons of the Philippines. Main Office: Plaridel Masonic Temple, San Marcelino St., Ermita, Manila, D 2801, Philippines. Members of Blue Lodges in this grand jurisdiction are regular subscribers thereto. Brethren in other grand jurisdictions are invited to subscribe to it at US \$20 a year. Send check payable to the Grand Lodge of Free & Accepted Masons of the Philippines, with complete mailing address, to **THE CABLETOW** at the address given above. Subscribers are advised to notify **THE CABLETOW** of address changes. Original articles are subjected to editing and, when published, become Cabletow property. Any article in **THE CABLETOW** may be reprinted in full, or excerpts thereof reproduced, provided proper attribution to the author is made, the source is given due credits, and the Cabletow office is furnished with a courtesy copy of the reprinted material.

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Editorial Comments

Celebrating the 179th Anniversary of One Mason Hero's Birth, Commemorating the 116th Anniversary of another's death

ON THE 30TH DAY OF NOVEMBER this year, we celebrate the 179th anniversary of the birth of Bro. Andres "Sinukuan" Bonifacio, and on the 30th day of December, we commemorate the 116th anniversary of the unjust execution of Bro. Jose "Dimasalang" Rizal on Bagumbayan field (now Rizal Park or Luneta).

At first, Bro. Andres Bonifacio joined La Liga Filipina (The Philippine League), the organization established by Bro. Jose Rizal as the foundation of the Filipino nation which he envisioned to emerge in the not too distant future. Bro. Rizal articulated his vision of the emergent Filipino nation in the metaphor "perla del mar del Oriente" (pearl of the sea of the Orient). By this metaphor he meant that, as may be gleaned from the objectives of La Liga Filipina, he envisioned the emergent Filipino nation to become a precious, enviable democratic country, where would reign once more the traditional ideals or principles by which the ancient Filipinos lived, namely, pagkakaisa, pakikisama, pagkabayani, pagsasarili, and pakikipagkapwa-tao. These are also the ideals or principles which other freedom-loving peoples in the world have advocated and held dear.. So, Bro. Andres Bonifacio and other patriotic members of the Craft

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affiliated themselves with the Liga. But when, on instigation of the Spanish friars, Governor-General Eulogio Despujol ordered the exile or deportation of Bro. Jose Rizal to Dapitan in Zamboanga, Bro. Andres Bonifacio, together with other patriotic Masons like Deodato Arellano (a brother-in-law of Marcelo "Plaridel" del Pilar), Jose Dizon, Valentin Diaz, Teodoro Plata, and Ladislao Diwa, founded the Katipunan, believing as they did that an armed struggle against Spain was justified because the Filipino patriots had exhausted all peaceful means for bringing about peace, progress, and prosperity in the Philippines. As Supremo of the Katipunan, Bro. Andres Bonifacio led the first phase of the Philippine revolution against Spain, while WB Emilio Aguinaldo led the second phase. Although the weaponry of the Filipino revolutionaries and their know-how about warfare were vastly inferior to those of the Spanish soldiers, they courageously labored and fought against the Spanish colonial government's tyrannical and oppressive rule, which was abetted by what the Filipino reformists or propagandists called "frailocracy" or "monastic sovereignty". Both the

Filipino reformists and their revolutionary counterparts dreamt of a republican form of government, which would enhance and enforce the democratic ideals and principles, such as liberty, Equality, and Fraternity, which Dalton, Robespierre, and other Mason frontrunners of the French Revolution had espoused with much fervor and fortitude.

As we celebrate the 179th anniversary of Bro. Andres “Sinukuan” Bonifacio’s birth this year and then commemorate the 116th anniversary of Bro. Jose “Dimasalang” Rizal’s unjust death by musketry, we must be highly resolved to emulate their keen sense of patriotism and nationalism, as well as their ardent passion for democratic ideals, principles, and values.

We should teach young Filipinos, particularly our children, to emulate Bro. Andres Bonifacio’s sheer determination to make up for his meager formal education and to conquer the poverty into which he had been born by extensively and intensively reading books and periodicals written in such languages as Spanish, English, and of course Tagalog. By doing so, Bro. Andres Bonifacio developed himself into his highest potential and got himself employed in some prestigious firms owned by foreigners, thereby improving his economic status. Eventually, he developed himself into such an eloquent speaker and prolific writer that he was admired and respected by his contemporaries, Masons and non-Masons alike. As a writer, he used “Agapito Bagumbayan” (Lover of the New Country) as his pen-name or nom de plume.

We, his brother Masons, should also emulate his zeal and enthusiasm for the Craft. He was initiated in Logia Taliba, which was then under the Jurisdiction of the Spanish Grand Orient, the Grand Master of which was Miguel Morayta, Bro. Jose Rizal’s history professor at the Central University

of Madrid and the president of the Hispano-Filipino Association based in Madrid, which assisted the Filipino propagandists in campaigning for much-needed reforms. Bro. Andres Bonifacio manifested his zeal and enthusiasm for the Craft by helping propagate the Masonic Program and Code introduced by Nilad Lodge, the Mother of all Filipino Lodges at that time; for he saw it as an eloquent expression of the Malay Filipinos’ libertarian aspirations for their beloved but brutalized bayan.

Patriotic and nationalistic Masons, both reformists and revolutionaries, worked and fought hard against the Spanish colonial rule in the last decades of the 19th century, and in the first decades of the 20th century, brethren who came this way after them continued to work and fight hard to regain their “Lost Eden” from the hands of the American neo-colonial rulers and from the stranglehold of the Japanese interlopers. A significant number of them happily gave up their lives, if only to launch their libertarian dreams into a happy reality. Because of their supreme sacrifice, we latter-day Filipinos now enjoy the democratic way of life.

We must realize, of course, that not everything in a democratic country is enjoyable; that the republican form of government is not the cleanest government there is; and that in a democratic country like ours, moral evils exist. Even now, graft and corruption is rampant in our national government and in our local government units. Liberty and equality are not given to the greater masses of our people. Slums and poor people abound in our midst. Criminals are on the rampage, and crimes continue unabated. Politicians do not fulfill the promises they make during election time; this is shown by the fact that government units continue to be misgoverned by one political party after another. Politixal dynasties still hold sway in our country, although Bro. Apolinario

CONTINUED IN PAGE 67



Celebrating Two Birth Anniversaries Meaningfully, Fruitfully

BEFORE SHOWING YOU, dear brethren, how we can meaningfully and fruitfully celebrate the 100th anniversary of the birth of our MW Grand Lodge and the anniversary of the birth of the Lord Jesus in Bethlehem, I want to reiterate my most cordial gratitude and sincerest commendation to the individual brethren, as well as the Masonic Districts, Lodges, orders, organizations, and social clubs, that responded to my call for discharging our duty to relieve the distresses of members of our Masonic Fraternity or Family, as well as non-Masons, in those areas badly hit or damaged by the recent disastrous “Habagat”. In Circular No. 29, I revealed that we had collected the total amount of Php 689,893, and that of this amount, we had disbursed Php 230,000. In it, I also specified the names of those magnanimous Masonic bodies and individuals together with the amounts of their respective donations; enjoined other Masonic groups/bodies and individual members of our Ma-

sonic Fraternity or Family that had not yet contributed their respective shares to our MW Grand Lodge’s continuing fund drive, which is an adjunct to the efforts of its Charity and Relief Committee; and announced that the newly-created Committee on Environment and Disaster Preparedness, which is to be chaired by MW Jaime Y. Gonzales, PGM, would complement the endeavor of our MW Grand Lodge to relieve the distresses of victims of natural calamities and disasters.

We launched the celebration of the 100th anniversary of the founding of our MW Grand Lodge in December last year, and our celebration will culminate on December 17-19, this year, with the holding of a Special Communication, the highlights of which include the following:

1. On December 17, the Conference of Asia-Pacific Grand Masters will have a revival meeting.
2. On December 18, we Grand Lodge Officers, other leading members of the Masonic Fraternity or Family in this sovereign Jurisdiction, and our guests from different Grand Jurisdictions throughout the world assemble at the monument of our eminent Brother, Dr. Jose “Dimasalang” Rizal, in the park named in his honor, where we conduct a flag-raising-cum-floral-offering ceremony. Then we pay Manila Mayor Alfredo Lim a courtesy call at his office in City Hall, where he presents to me, as Centennial Grand Master, a symbolic key to the City of Manila. From City Hall we proceed to the Plaridel Masonic Temple, where, together with GLP Centennial Committee Chair Reynato S. Puno, PGM, GMH, I unveil the Centennial Marker.
3. On December 19, I lead the brethren and other members of our Masonic

Fraternity or Family in rededicating our MW Grand Lodge to Masonry; at meridian height, we have a fraternal luncheon at the Manila Hotel, with Vice-President Jejomar Binay, a Senior DeMolay, as Guest of Honor and Speaker; and finally, we have a fellowship dinner in the same venue, with President Noynoy Aquino, a Mason's grandson, as Guest of Honor and Speaker.

But, clearly, not all of us members of the Masonic Fraternity or Family in this sovereign Jurisdiction can come to Manila and attend our MW Grand Lodge's Special Communication. So, to enable you, dear brethren, and other members of our Masonic Fraternity or Family to be with us, at least in spirit, on those days, we arranged for a tri-media coverage of the Special Communication and other centennial-related events. We will give more detailed information on this tri-media coverage of our Centennial Celebration.

Because not all of us members of the Masonic Fraternity or Family in this Jurisdiction could attend the said Special Communication, the Charity and Relief Committee of our MW Grand Lodge recommended to my office that on December 19, Lodges or, better still, Masonic Districts throughout our Jurisdiction efficiently and effectively carry out well-planned and well-coordinated community outreach projects or charitable works for the benefit of the less fortunate or economically disadvantaged sector of our society. It is our fervent hope that our community outreach projects and charitable works, which are to be carried out simultaneously throughout our Jurisdiction and adequately covered by the various media, will have a very great impact on the general public.

I readily saw the wisdom of the said committee's recommendation and approved it because, to me, the best tribute we can

render to the memory of the founders and pioneering members of our MW Grand Lodge, as well as their equally zealous and enthusiastic successors, is to emulate their good example of putting into meaningful action the principle of Charity or Relief on the very day we celebrate the 100th anniversary of the establishment by them of our MW Grand Lodge as one of the most potent forces for good available to Philippine society in particular and the modern world in general?

Indeed, those worthy and exemplary Masons directed their special attention to building up our local communities and to helping develop our nation in order that it would be able to participate on free and equal terms with other freedom-loving nations in the attainment of human solidarity, which is the long-term goal of our ancient and honorable fraternity. They are not undeserving of the epithet "worthy and exemplary Masons" because they were so influenced by the Fraternity's pure principles, imperishable ideals, and priceless precepts that they became increasingly better men; men of the finest character or highest quality; men adorned with honor, virtue, and charitable feelings; men to whom others might look for example, inspiration, and edification; men who exerted a decisive and deciding influence over the affairs of the communities in which they lived; and men who, to a large measure, helped determine the course which our nation was to take in years to come.

Those worthy and exemplary Masons were recognized as benefactors of the community, both local and national. They "worked in the quarries and in the mountains," so to speak, in order to contribute significantly to the welfare of Philippine society, as well as to the progress and prosperity of the Filipino nation, which our Masonic forebears founded on the pillars of Liberty, Equality, and Fraternity, as

well as erected on the columns of Brotherly Love, Relief, and Truth. By doing so, they made the residents of our local and national communities feel the benevolent, caring, and relevant presence of the Craft in their midst.

Like those worthy and exemplary Masons, we must take our Masonry out of the Lodge room into the community. Like them, we must manifest to the residents of the communities in which we live that precisely we are Masons, who are linked together by an indissoluble chain of sincere affection, we persistently discharge our duty to relieve the distresses of our fellowmen, particularly fellow Filipinos. Like them, we must not pay mere lip service to, but rather substantiate, through meaningful action, our claim that “To soothe the unhappy, sympathize with their misfortunes, compassionate their miseries, and restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and established our connections.” Like them, we must convince our fellowmen, particularly our countrymen, by both precept and example, that “The hurt of just one human being is the injury of all humanity.” We must convince them, especially through our amiable, discreet, and virtuous conduct at all times and in all places, that since our raising to the sublime degree of Master Mason, we have increasingly transformed ourselves into men to whom the burdened heart may pour out its sorrows, men to whom distress may prefer its suit, men whose hands are guided by justice and whose hearts are expanded by benevolence or charity toward all mankind.

As I said earlier, during the Special Communication – specifically on December 18, we will rededicate our MW Grand Lodge to Masonry. On that date, we should, each of us, rededicate our lives to the service of the Most High, as well as to that of our

fellowmen, particularly our countrymen, and especially the economically disadvantaged in our society. On that date, we should again beseech God to endue us with a competency of His Divine Wisdom, that, by the influence of the Fraternity’s ideals, principles, and precepts, we may the better be enabled to display the beauties of holiness, to the honor of His holy name.

“We must take our Masonry out of the Lodge room into the community.”

Shortly after staging the culminating activities of our Centennial Celebration, we will celebrate still another anniversary of the birth of Jesus in Bethlehem. As we do so, we should renew our resolve to live by the philosophy which he emphasized during his ministry, to wit, “All of you must make peace a living truth by carrying peace in your hearts in all places, at all times.” Specifically, Jesus taught his disciples the following lessons:

1. “Love one another.”
2. “Do unto others as ye would they should do unto you.”
3. “Glory to God in the Highest, peace on earth, and good will to all men.”

We must rededicate ourselves to pursuing the philosophy which the Lord Jesus taught to his disciples more vigorously and regularly than before. Since Masonry is, or should be, a realm of peace, we must convince the world, by both precept and example, that it can effectively serve as a bridge of peace, harmony, understanding, and goodwill among all men in general

and among all Filipinos in particular; for, as pointed out by Bro. Jose “Dimasalang” Rizal in his essay entitled “Amor Patrio” (Love of Country), “... the very purpose of humanity dictated by God is the universal peace and harmony among His creatures.” We must show to our fellowmen, particularly our compatriots, that as Symbolic Lodges, as Masonic Districts, and even as a Grand Lodge, we are “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 work and best agree.”

To really become such a band of men or society of friends and brothers, during the Christmas hiatus, we must renew our commitment to pursuing what we came here to do, namely, to learn to subdue our passions, prejudices, and selfish interests and to improve ourselves in Masonry. We must be more highly resolved than before to build ourselves into magnificent spiritual temples fit for the Most High to dwell in. This task requires us to exert all-out effort at attaining our own perfection or at becoming the masters of our own selves, so that we will be better able to induce others, by both precept and example, to dedicate themselves likewise to attaining personal perfection or self-mastery; for, decidedly, unless we have, to a large measure, perfected or mastered ourselves, our influence over other men will not bring any good result.



With all of us members of the Masonic Fraternity or Family in this Jurisdiction most earnestly striving to give due meaning and substance to the Centennial Theme, “Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All,” I entertain no doubt that our MW Grand Lodge will be able to successfully implement the four strategic programs or initiatives it has set out to launch into a happy reality.

Mabuhay ang Gran Lohia ng Pilipinas at ang kanyang mga Lohia’t Distrito! Mabuhay ang Masonerya dito sa Pilipinas at sa buong mundo! Maligayang Pasko at manigong Bagong Taon sa inyong lahat, mga Kapatid, at sa inyong mga pamilya’t minamahal sa buhay!

Fraternally yours,

SANTIAGO T. GABIONZA, JR.
Centennial Grand Master

Brotherly Love

WHAT MOST DISTINGUISHES OUR Ancient Craft from other fraternal and social organizations is how it makes good men better. Our fraternity is referred to as honorable because, as our Monitor puts it, it tends to make all men so who are strictly obedient to its tenets and precepts. It enjoins us not only to persistently practice its principal tenets, namely, Brotherly Love, Relief and Truth, but also to strenuously enforce, by precept and example, a steady obedience to them from others.

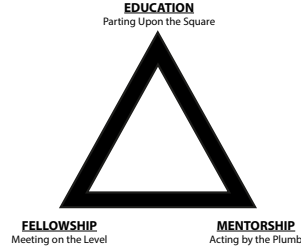
The principle of Brotherly Love is highlighted in the Lecture of the First Degree in this Manner: “By the exercise of Brotherly Love we are taught to regard the whole human species as one family, - the high and the low, the rich and the poor, - who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.”

Brotherly Love, as expressed through Masonic Fellowship, Mentorship, and Education, is the Core Discipline of the Craft.

The Masonic Triangle of Personal Development

To understand why this is so requires an awareness of how our Ancient Craft is supposed to make good men better. The process can be described in the form of a Masonic Triangle, where the points of

such indicate the three distinct mediums through which we can improve ourselves in and thru the Craft:



Most noteworthy in this depiction is the placement of the two components at the foundation of the pyramid, which highlights a crucial truth: Without fellowship with, and mentorship by, the brethren, there can be no real Masonic education.

The philosophy of our Craft is one that is taught not so much by instruction as by doing and reflecting upon one's own actions. Gaining genuine Masonic light lies not in reading and rote learning but in applying the tenets of our Craft together with our fellow Brethren. No amount of Masonic scholarship can ever substitute for a judgment by one's own brothers at the end of one's life, when one departs for the Celestial Lodge, that one was indeed by his actions a true Freemason.

As in turn emphasized by our ritual, we are true Masons when we meet on the Level, act by the Plumb, and part upon the Square.

Meeting on the Level: Masonic Fellowship

All personal development through the Craft begins by ensuring the vitality of Masonic Fellowship particularly within one's own blue lodge, and amongst Brethren in the district and across the Jurisdiction generally. Masonic fellowship reminds us to be both supportive of the bonds of friendship which make possible mentoring and educa-

tion as well as attentive to the welfare of fellow Brethren and their families. Examples of how we can build such fellowship include:

- Ensuring that as many Brethren as possible participate in the table lodge / fellowship that follows or goes immediately before our stated and special meetings.
- Planning and providing for lodge activities outside of stated and special meetings, such as summer outings and Christmas parties, where the Brethren can gather comfortably as friends and peers, preferably with their families.
- Having an active lodge almoner and harmony officer to continuously check on absent brethren as well as proactively prevent dissension within the lodge by quickly identifying and addressing concerns and misunderstandings.
- Having lodge officers ensure that all Brethren feel welcome during all meetings, fellowships, and activities; avoid factions and cliques within the lodge from forming; prevent the abuse of the fraternal bond by wayward Brethren with mercenary motives; and that no Brother feels left out of the circle of Masonic brotherhood through simple acts such as birthday greetings.
- Proactively encouraging lodge visitations and the participation of Brethren in district and grand lodge activities.

Acting by the Plumb: Masonic Mentorship

As Brethren, we are required to “act by the plumb” when interacting with one another and with all others. The phrase more particularly connotes both the act of measuring as well as a standard for measurement: An act in the sense that the fairness, honesty, and good faith that must characterize our actions will and should be observed by our fellow Brethren, and a standard in that it is to our fellow Brethren that we should best look towards as illustrations of the tenets of Freemasonry. Masonic mentorship therefore requires all of us – particularly those who have become past masters – to guide younger Brethren by example and counsel to be even better men for others.

The mentorship envisioned by our craft takes both formal and informal forms. The formal form is that organized by the blue lodge for new brethren, and involves the following components:

- Designating a senior brother for each new brother to guide the latter through his initiation, passing, and raising; as well as ensure the new brother's proficiency in the examinations of the three degrees required of him.

- Providing a complimentary orientation program on Freemasonry for new Brethren going through the degrees, such as that proposed by the “Lodge System of Education” handbook.
- Establishing a buddy system among Brethren of the Lodge, pairing a senior and junior Brother for a term so that they can better know each other as well as be encouraged to be more active in the lodge.
- Ensuring that the appointed lodge lecturer and the other lodge officers actively encourage Brethren to seek further Masonic light through the resources available to them.

Mentorship also takes on an informal form in that Brethren should themselves strive to be models of Masonic ideals to their fellows in Masonry. Senior Brethren in a blue lodge should not expect to receive the respect due them from junior Brethren if such senior Brethren cannot in good faith hold themselves to be acting by the plumb.

It is useful in this regard to highlight the true significance of the role of the past master as a mentor to Brethren – a charge that is symbolized by the very jewel he is entitled to wear upon achieving such a status. The Square in the jewel recognizes that the wearer has successfully governed his lodge as a master. The Sun in turn demonstrates that the wearer is now a source of Masonic light arising from his privilege of having observed the sun at its meridian height in the south, its setting in the West, and its rising in the East. The Quadrant is a tool of complex geometry, symbolizing that the past master has greater knowledge. Finally, the Compasses opened at an equilateral triangle represent that, just as an equilateral triangle demonstrates perfect balance in that all sides are of equal length making the triangle appear equal from all directions, the master mason who wears his past master's jewel has served equally in the South, the West, and the East, and has thus been oriented in the lessons of Freemasonry and now strives to lead a balanced life.

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Out of the Humdrum

Oh, Before I Go (Last Words of Famous Freemasons)

"Mer Licht!" (More Light !)

Johann Wolfgang von Goethe
German writer, artist and politician

"Now, now, my good man, this is no time for making enemies." He said this when asked by a priest to renounce Satan.

Voltaire

French Enlightenment Writer and Philosopher

"Consummatum est." (It is finished!)

Jose Rizal – The Philippines' Foremost Hero

*"I'm tired of fighting.
I guess this thing is going to get me."*

Harry Houdini

Stunt performer noted for his sensational escape acts

"Thank God I have done my duty."

Admiral Horatio Nelson
Britain's greatest naval hero

"Nothing matters, Nothing matters."

Louis Mayer
The final M in M.G.M. Pictures

"Mga durwag!" (Cowards!)

Antonio Luna
General of the Philippine revolutionary forces
and a brilliant military strategist.

"I have a terrific headache."

Franklin Delano Roosevelt
32nd President of the United States

*"It is well, I die hard,
but I am not afraid to go."*

George Washington
1st President of the United States

*"Do not cry, Pepito. Show to these people that you are brave. It is an honor to die for one's country. Not everybody has that chance."
These are MW and Chief Jusrice Jose Abad Santos' parting words to his son before he was shot by a Japanese firing squad in May 1942.*

Jose Abad Santos

5th Chief Justice of the Supreme Court of the Philippines, Grand Master of the Grand Lodge of F.&A.M. of the Philippines, 1938-39.



Rough & Rugged Road

Mentoring For Pain

"Oh Danny boy, the pipes, the pipes are calling
From glen to glen, and down the mountain side
The summer's gone, and all the flowers are dying
'Tis you, 'tis you must go and I must bide..."

- A Beloved Irish Ballad

THIS IRISH SONG HAS become so iconic that there are various versions and diverse interpretations of its lyrics. Yet the song has but one universal theme, namely, the pain of separation and the necessity of sincere affection in relationships. As this Masonic year's Masonic educational thrust centers on effective mentorship, it is fitting that we learn invaluable lessons from the song to ensure a meaningful experience in diffusing Masonic light.

Naturally, the younger members of any social group look up to the older ones to teach them in the ways of this world. As the youngsters discover their senses, they initially imitate what their elders are doing and saying. Eventually, they explore the world around them on their own initiative to find out what they can learn from it. As they grow older, they cannot avoid entering into more formal mentor-pupil relationships, such as those they experience in school, in the workplace, in organizations, and in communities.

In such a relationship, the mentor guides his pupils not only by imparting knowledge which he believes they need but also by serving as a role model to them. No matter how much the mentor and his pupils try to separate their professional relationships from their private lives, it is inevitable that personal relationships will exist in the subconscious. Let me explain this last point by means of an example.

A western-educated statesman was highly respected by his security staff although he was very intimidating and never inquired from them about their personal lives. His talks with them were always on official business, and they consisted of one-way task-related instructions, to which they could only reply "Yes, Sir." But even with such extremely detached relationships, the social and economic welfare and future of his security staff was well secured by existing policies. Thus, while there might have been nothing outwardly personal between the statesman and his staff, a certain mentoring compassion and concern still existed in their relationship, even if it remained unspoken.

"A sincere and selfless mentor is willing to love and get hurt. True love hurts because it involves the slaying of some degree of pride, greed and selfishness which exists in all of us. "

In the Masonic fraternity, on the other hand, mentors are very expressive in both words and acts in their relationships with their students. This is due to the fact that in the Fraternity, we derive our symbols and metaphors from the ancient art and science of building. But, instead of erecting magnificent temporal superstructures, we are now taught to construct lasting temples within our own hearts. According to our ritual, it is in his heart that a candidate is prepared to become a Mason; he learns lessons and teachings through his heart. But since such learning entails performance by him of complex and arduous tasks, the newly-made Mason needs the help of a mentor, who will teach him; for, while our

ritual and ceremonies impress deeply upon our hearts and minds the beauty of Masonry, oftentimes the forms, pomp and glory drown the deeper essentials of laying the cornerstones of values in our hearts.

We see a lot of brethren who are knowledgeable about the Fraternity and proficient in its rituals and ceremonies.. But we also see in them a conflict of the worlds: for the words from their lips are worlds apart from their actions in life. Some of them manage to conceal their ulterior intents for some time, but eventually they expose their mercenary motives, just as water always tends to find its natural course to the surface. Those brethren claim to teach and nurture their pupils, but in reality, due to their hidden motives, they exploit their pupils and keep them under their spell for future forays and selfish gains.

So, how do we determine true mentors from bogus gurus? We can use the wisdom in the aforementioned Irish song to see if a mentor is willing to love and get hurt. True love hurts because it involves the slaying of some degree of pride, greed and selfishness which exists in all of us. A sincere and selfless mentor will share all his wisdom and be patient in tutelage. When he sees that his pupil starts to blossom, such a tutor is prepared to let his pupil depart from him and seek further light somewhere else. He is even happy to see that a former pupil has surpassed his own personal and professional achievements, just as loving parents readily permit their young children to leave home so as to discover themselves and

achieve things for and by themselves. The latter can do this by using the working tools of life with which their parents have equipped them. In like manner, Masons leave their old mentors to view other perspectives and discover the wider world, both on their own initiative and with the help of new mentors.

To acquire worldly wealth and honors, one needs intelligence; to have stability and power, one needs unwavering loyalty and devotion; but to attain fulfillment and meaning in life, one must possess goodness of heart because if one is sincere, he will be able to find knowledge and to sustain himself.

Likewise, the wise and good mentor, drawing strength from his good heart, readily and willingly releases his pupil from his tutelage; for he knows and feels that his pupil has acquired the knowledge, commitment and integrity he needs to face the world. While he suffers the pain of separation from the pupil, he will cherish melancholy but sweet memories of their interrelationship. Because he has discharged his mentoring duties with fidelity and conscientiousness, he is contented, fondly hoping that he and his former pupil will meet again. In the meantime, the mentor sings, "I'll simply sleep in peace until you come to me . . .".

Together, brethren, let's all pursue MORE Masonry with much zeal and enthusiasm! 

In Due Form

Why this column is entitled “In Due Form”

EVEN WITH HIS EYES CLOSED, any Mason can easily discern that “in due form” is a line taken from the script of the Senior Warden in the conferral rites where he is supposed to report whether the candidate has twisted his pelvis, sprained his ankle, or broken his arms in simulating the shape of an angle or square, or he is ready to proceed further to the ceremonies of a particular degree. Indeed, these curious positions are hard to understand, especially during the first time when such calisthenics was required to be done, and especially when it is the oddest chore that one’s leg or arm or body is commandeered to execute since he has known the fetal position many months before his birth.

Kidding aside, being “in due form” at the altar is one of the most important events in a candidate’s life. As we all know, it is a prelude to that very meaningful moment of taking his obligation, thus, changing his stature from a poor blind candidate, as the case may be, to someone with a more recognizable figure. Lest we forget, it is one’s obligation that makes him a Mason. But what has it got to do with this column?

The line shimmered when I was requested by the top brasses of The Cabletow to submit a name for this particular column. The instinct, of course, was to wander along the vast portals of those beautiful and abstruse Masonic teachings, lectures and other pieces of literature and select a suitable Masonic line for the purpose. As the current Senior Warden of the Silangan Lodge No. 19, and one who actually takes pleasure in preparing candidates to see further light in Masonry, it is no surprise if the phrase consistently recited on the conferral of all three

degrees emerges as the top choice. As I read somewhere, it must be pronounced with feelings: Worshipful Master, the candidate is in due form.

The truth is, it is more than describing the bone-wrecking posture of the candidate. It goes beyond saying that he is in a position to take these life-changing obligations. From a different angle, it tells that there has to be a prescribed stance, form or behavior in dealing with one’s God, neighbor, country, or self in any given day.

When one wakes up and praises the gifts of the new day instead of belaboring over an old grudge. That is in due form. When his eyes decline to stare any minute longer at the mirror to honor his own face but spend some more time looking at the transparent windows instead to see the people at the other side of the fence. That is in due form. When his ears listen only to the classics that pacify the soul and never to the gossips and falsehoods that destroy a community. That is in due form. When his nose smells no blood but a cleaner Manila Bay. When the tongue insists to be an ambassador of concord instead of an envoy of dissent. When his hands that could push another to a cold distance now pull someone closer as a friend or a brother. That is due form. When his feet release the gas pedal to follow the 60-kph limit on Commonwealth Avenue. That is in due form.

When every part of our body is synchronized with the essence of the square, right angle, and the lights of Freemasonry to do what is proper. When we speak, act and think as if we are perpetually at the altar. Indeed, there has to be a due form. Otherwise, we are all just part of the muddy field and there is no practical need to separate the weed from the crop.

The list goes on. And this column intends to tell more. No arm or leg really has to break just to make a good man better. He only has to proceed. In due time.

In due form. 



Our Centennial Grand Master's Busy September, October Schedule

September

1 Signing of the Memorandum of Agreement within the GLP and Grand Court of the Philippines, Order of the Amaranth in Kalaw Chamber, GLP – 1 p.m.

Courtesy Call, Order of the Secret Monitor led by Wy Bro. Reynato D. Puno, Jr., Supreme Ruler – 2 p.m.

5 Meeting with Centennial Media Group – 2 p.m.

Meeting with Cabletow Committee – 3 p.m.

8 Cornerstone Laying, Mangaldan Lodge No. 354, Mangaldan, Pangasinan – 7 a.m.

Guest of Honor and Speaker, Northern Luzon MD Convention, Lingayen, Pangasinan – 8:30 a.m.

10 GLP Centennial Anniversary Committee Meeting, GLP – 4 p.m.

12 Courtesy Call, Dr. Sun-Yat Sen Memorial Lodge no. 398, GLP – 3 p.m.

Trash can donation from Bagumbayan Lodge No. 4, GLP – 3:30 p.m.

Meeting with IMES Management Committee, Plaridel Masonic Temple – 4 p.m.

15 Guest of Honor and Speaker, Multi District Convention RIII-D, Plaza Leticia Lakewood Golf and Country Club, Cabanatuan City – 5 p.m.

17 Annual Meeting, MCCCCI, GLP – 5 p.m.

19 Courtesy Call, Hiram Lodge no. 88. GLP – 4 p.m.

24 Meeting with Centennial Media Group – 3 p.m.

25 Meeting with GLP Centennial Committee – 4 p.m.

29 Film Showing "Jose Rizal: The First Hero", UP Diliman, Quezon City represented by VW Greg Arcangel – 6 p.m.

Masonic District RXII-A District Assembly, Kidapawan City

30 IMES Graduation, Los Banos, Laguna represented by VW Rafaelito SAcдалan, JGW – 5 p.m.

October

1 Board for General Purposes Meeting – 3 p.m.

2 GLP Centennial Committee Meeting – 4 p.m.

6 Guest of Honor and Speaker, Central Luzon MD Convention, Host by RIII-G

10 Launching of Centennial Commemorative Bills with PGMs and their Ladies, Emilio Aguinaldo Hall – 3 p.m.

13 Guest of Honor and Speaker, Multi District Convention MDRII-B, Mallig, Isabela – 8 a.m.

19 Guest of Honor and Speaker, Grand York Rite Bodies of the Phils., Annual Convocation, President's Palaca, Binondo, Manila – 6 p.m.

20 GLP Centennial Radio TV Interview, TV5, Novaliches, Quezon City – 10 a.m.

Guest of Honor and Speaker, Multi District Convention RII-B, UP Los Baños, Laguna – 3 p.m.

Cornerstone Laying of Mallig Plains Lodge No. 191 represented by RW Juanito G. Espino, Jr., DGM, Masonic Temple, Munoz, Roxas Isabela

Guest of Honor and Speaker, District Convention RII-C, Tuguegarao City represented by RW Juanito G. Espino, Jr.

23 Guest of Honor and Speaker, Malinaw Lodge No. 25, Centennial Anniversary, Ricardo Forest Hills, Alaminos, Laguna – 5 p.m.

24 GLP Corporate Board Meeting – 5 p.m.

25 GLP Centennial Radio Interview, DZRH by Bro. Deo Macalma – 9:30 a.m.

26 Courtesy Call of Brethren USS George Washington, GLP – 4 p.m.

27 Guest of Honor and Speaker Southern Luzon Multi District Convention, Batangas City

Grand Lodge of China 59th Annual Communication, Taipei, China represented by MW Romeo A. Yu, PGM

11 Brethren restored to membership in the GLFMP

ELEVEN BRETHREN WERE RESTORED as Master Masons in good standing of Bagong Ilaw Lodge No. 97 and of the Grand Lodge of Free and Accepted Masons of the Philippines (GLFMP) by virtue of Centennial Grand Master Santiago T. Gabionza Jr.'s Edict No. 233-J. They are Bros. Joaquin R. Amores, III, Franz Ryan V. Apostol, Rudyrick A. Carbonel, Xerxes N. Fernandez, Ranielo S. Lanoy, Donn Anthony L. Miraflor, Alfredo M. Moises, Aldo G. Olaguer, Jose Lido T. Rosit, Melanio A. Turingan, and Ephraim Vincent M. Yuson, III.

These brethren were declared clandestine Masons in Edict No. 232-A, 232-B, and 2322-C. dated December 2, 2006. Recently, however, they declared in writing their full support and allegiance to the GLFMP. The following Officers of Bagong Ilaw Lodge No. 97 attested to their said declaration: Bro. Ferdinand T. Martinez, Presiding Officer; WB Demetrio D. Calderon, Worshipful Master; and VW Danilo M. Vilda, Secretary. MW Rudyardo V. Bunda, PGM, GMH, Chairman of the Committee on Cavite Affairs, favorably endorsed the declaration.

What Lodges, Masonic Districts undertaking Fund-raising activities must do

OUR CENTENNIAL GRAND MASTER, in Edict No. 255 issued on Oct. 10, 2012, decrees that every subordinate Lodge or Masonic District must formally request the MWGLFAMP for the approval of any fund-raising activity and submit to the same an equivalent amount of 3% of the

gross earning thereof to be solely deposited in a special fund to answer for disaster or calamity relief.

To comply with the Edict, every Lodge or District is required to submit a post-activity report on every fund-raising activity. The Charity and Relief Committee of the MWGLFAMP shall monitor the submission of the required post-activity report and the compliance with the remittance of the share of the MWGLFAMP decreed in the Edict.

The premises on which the Edict is based are as follows:

1. Circular No. 24-Locsin, dated Oct. 1998, requires all subordinate Lodges and Masonic Districts that undertake fund-raising campaigns for humanitarian projects to secure prior approval from the MWGLFAMP
2. These fund-raising activities are in accordance with Section 3 (e) and (p), Article II and Section 5 © of the Constitution of the MWGLFAMP.
3. Under Edict No. 248-Abergas, the MWGLFAMP has mandated the creation of a Relief Fund that will complement the disaster preparedness of the MWGLFAMP and enable it to respond to various calamities and disasters for the benefit of the brethren in particular and of the citizenry in general with more dispatch.

Committee on Masonic Associations & Social Clubs (COMASC) created

IN EDICT NO. 256 issued on Oct. 4, 2012, CGM Santiago T. Gabionza, Jr. decrees the creation of an additional Standing Committee to be known as Committee on Masonic Associations and Social Clubs (COMASC), which is to be composed of the

Deputy Grand Master as Chairman, the Senior Grand Warden as Vice-Chairman, the Junior Grand Warden as Member, and two other Members to be recommended by the mandated member.

The principal objectives of the Committee are (1) to coordinate the activities of these Masonic organizations and social clubs, as well as to ensure that programs are aligned with and in accordance with that of the MWGLFAMP; (2) to recommend rules and guidelines that will ensure that the internal rules or law of government and conduct of these Masonic organizations and social clubs are in harmony with the general rules and regulations of the MWGLFAMP; (3) to see to it that these Masonic associations and social clubs would serve the interest of Freemasonry in general and that of the MWGLFAMP in particular; and (4) to recommend to the MWGLFAMP any amendments or plans of action that will enable it (the committee) to perform its mandated functions.

Each of these Masonic associations and social clubs should submit to the Committee not later than December 31, 2012 and every year thereafter the following:

1. Its Articles of Incorporation and By-Laws or similar internal laws of government;
2. Listing of all members, both active and inactive; and
3. Its mode or method or system of admitting or de-listing a member; and (4)planned projects and special activities.

In case of non-compliance, the Committee is empowered to recommend such sanctions as it may deem appropriate under the circumstances.

The following Appendant Bodies/Allied Orders are exempted from the coverage of this decree: Scottish Rite of Freemasonry; York Rite of Freemasonry; Masonic Charities for Crippled Children, Inc. (MC-CCI); Royal Order of Scotland; Order of the Amaranth; Order of the Eastern Star; and Masonic Youth Organizations, namely, the International Orders of DeMolay, Job's Daughter, and Rainbow for Girls.

The premises on which MW Gabionza bases his Edict are as follows:

1. Various Appendant Organizations, Square and Compass Clubs, and similar organizations -- Masonic Associations and Social Clubs (MASCs) -- both formal and informal, composed exclusively of Master Masons are in existence in private and government offices in our Grand Jurisdiction, and such freedom of association is an internationally recognized human right and a right guaranteed by the 1987 Constitution of the Republic of the Philippines.
2. There is a need to verify and monitor the internal rules or law of government by which these MASCs, both existing and those which the brethren are intending to form or organize, to determine that the vision, mission, and organization of these MASCs are in consonance with the general structure of Freemasonry in general and of the MWGLFAMP in particular.
3. There is a need to create an additional standing committee to be known as Committee on Masonic Associations and Social Clubs (COMASC) to assist the Grand Master in verifying as well as recommending amendments or revision in the internal rules or internal law of governance of these MASCs. 

Multi-District Conventions

MD RI-A hosts North Luzon Tri-District Convention Mangaldan No. 354 Is Lead Lodge

By Bro Patrick Sean A. Villamil

MASONIC DISTRICT RI-A, which is composed of Lodges Pangasinan 56 , Agno 75, Alfonso Lee Sin Memorial No. 158, Moises J. De Guzman Memorial No. 161, Hundred Islands No. 201, E. A. Tamondong, Sr. Memorial No. 217, Urdaneta No. 302, and Mangaldan No. 354 (lead Lodge), hosted the 26th North Luzon Tri-District Convention held at the prestigious and state-of-the-art Sison Auditorium , Capitol Grounds, Lingayan, Pangasinan on September 8, 2012.

The two other Districts that participated in the assemblage were MD R1 & CAR-B (Benguet and La Union), which is composed of Lodges Baguio No. 67, Union No. 70, Siete Martires No. 177, and La Trinidad No. 344), and MD R1 and CAR-C (Ilocos Sur, Ilocos Norte, and Abra), which is composed of Lodges Angalo No. 63, Laoag No. 71, Abra No. 86, and Lam-Ang No 164.

In the morning, assisted by other Grand Lodge Officers, MW Santiago T. Gabionza, Jr., Centennial Grand Master, presided over the short ceremony of laying the cornerstone of the future temple of the lead Lodge held

at Brgy. Anolid, Mangaldan, Pangasinan. District RI-A officers, led by CDDGM Benjamin S. Benin and CDGLs Rene D. Cacho, Franklin Q. Carmelo, and Leon L. Palaganas, Jr., and some brethren from other Lodges than Mangaldan No. 354 witnessed the event.

Commented WM Buenaventura DC Benavides: "After 10 long years, our dream of having our own temple will soon be a reality. With the initiative and generosity of VW George Chua Cham, PDDGM, who donated the lot, the temple of Mangaldan Lodge No. 354 will soon rise."

The cornerstone-laying ceremony was capped by a message of our Centennial Grand Master. He urged the brethren of Mangaldan Lodge No. 354 not only to work together in close harmony to finish the construction of their temporal building, but also to help one another build themselves into spiritual temples fit for the GAOTU to dwell in. Paraphrasing a statement of Bro. Robert Macoy, he enjoined them thus: "Your conduct should be squared by strict rectitude and justice toward your fellow creatures; your demeanor should be marked by the level of courtesy and kindness ; and your distinguishing characteristic should be uprightness of heart and integrity of action, symbolized by the plumb...."

G He added, "Decidedly, If all of us are duly guided by the movable objects of Masonry, we will descend the vale of life with joy; for the GAOTU will warmly welcome into the Grand Lodge above...."



After the historical cornerstone-laying ceremony, the brethren proceeded to the venue of the convention, where they joined other delegates to the convention, and where the brethren of the host District treated both the GLP dignitaries and the delegates from the other participating Districts to local delicacies, such as Puto Calasiao, Mangaldan Tupig, bibingka, kakanin, etc., plus free flowing coffee, iced tea, and orange juice.

The convention proper started with the reception and presentation of the Philippine Flag, followed by the singing of Grand Lodge March and the Centennial Hymn. The dignitaries and guests having been solemnly received into the convention hall, the District Chaplain invoked God's blessing on the assembly. Then, representing Hon. Arnado T. Espino, Jr., Governor of Pangasinan, Board Member Von Mark Mendoza welcomed the Masons to the province.

The Minutes of the last Tri-District Convention having been duly approved by the assembly. Dr. Lino L. Dizon, Director of the Center for Tarlaqueño Studies, Tarlac State University, delivered his well-researched Centennial Lecture entitled "Relics and Milestones ...," the text of which is given below.

Introduced by CJGL Jose Joey Q. Soriano, CSGl Teodoro Alejandro Y. Kalaw, IV explained to the brethren what is meant by "Freemasonry Is Being Filipino".

After the sumptuous buffet lunch, the participating Lodges presented their Resolutions, and the CDDGMs presented their reports on the state of their respective areas of responsibility.

In his closing remarks, MW Gabionza commended the brethren of the host district, particularly those of the lead Lodge,

for closely working together toward crowning the Lingayen assemblage with much success and fruition. He emphatically said, "You, our Pangasinan brethren, have set a high standard for the hosts of other conventions to follow, if not to surpass; for, frankly speaking, this is one of the best Multi-District Conventions I have ever attended."

He then thanked Dr. Lino Dizon for his scholarly lecture, assuring him that the text of his lecture, together with his biographical sketch, would be published in THE CABLETOW and in a forthcoming book to be published by the GLP Centennial Committee. Next, he urged the brethren to help Grand Lodge pursue MORE Masonry. "During the Centennial Term," he said, "we will return to our Craft's strong Moral Foundations through a Comprehensive and Uniform Masonic Education & Research System. We will also endeavor most earnestly to achieve Organizational Empowerment through the Enhanced GLP Information Technology Initiative; Responsible Stewardship through both the Centennial Internal and External Strategic Stewardship initiatives; and External Outreach through the GLP Centennial Commemoration and the Centennial Community Legacies Initiative."

He further informed his listeners that the Centennial Committee, which is ably headed by MW Reynato S. Puno, PGM, GMH, is leaving no stone unturned toward making the celebration of the Centennial of the founding of our Grand Lodge an affair to remember. He urged them not only to participate actively in the events lined up by the Centennial Committee but also to announce to the non-Masons in North Luzon, through the different media (print, radio, and TV) in their respective areas of responsibility, what our Grand lodge, its constituent Districts and subordinate Lodges had done to promote personal de-

velopment, social welfare, and regional as well as national, progress.

“But, of ‘course,’ he added, “ the best way of contributing to the success of our Centennial Celebration is for all of us to prove ourselves worthy of representing Philippine Masonry through our amiable, discreet, and virtuous conduct everywhere we are, on all occasions. We must always remember that the character which we show to the world is the character which the world attaches to our beloved Fraternity; that the force and effectiveness of Masonry is in direct ratio with the quality and not the quantity of its membership; and that, therefore, each of us is obliged to exemplify in his daily conduct the principles inculcated in our Lodges – in other words, to live his Masonry....”

Finally, he stressed, “The best tribute we can give to the founding fathers and pioneering members of our Grand Lodge, as well as their equally dedicated successors, is to live the kind of Masonry which they passed on to us and which we must pass to the brethren who will come this way after us. . . .”

At about 6:00 p.m., dinner-fellowship started. The hosts treated the dignitaries and delegates to a host of Pangasinan delicacies: Dagupan bangus, sinigang na malaga, Mangaldan beng-beng, pigar-pigar, crispy shrimps, bangus kilawin, plus flowing drinks. The evening’s affair was enlivened by live band music and entertainment numbers presented by beauteous models.

Shown here and on the front cover are photos taken on that memorable day.



MD RIII-G hosts this year's Central Luzon Multi-District Convention

HEADED BY VW RODIL A. MILLADO, CDDGM, Masonic District RIII-G (Tarlac) hosted this year's Central Luzon Multi-District Convention held at (venue) in Tarlac City on October 5, 2012, with Rev. Fr. Emilio Edgardo A. Quilatan, OAR, as Centennial Lecturer.

The other participating Districts were RI-II-A (Pampanga), RIII-B (Bataan), RIII-C (Zambales), RIII-D (Nueva Ecija-South), RIII-E (Bulacan), and RIII-F (Nueva Ecija-North).





Centennial Lectures

Relics and Milestones: Philippine Freemasonry (Francmasonería), Local Historiography, and De- construction-reconstruction 1912 and Beyond

2012: A MILESTONE

The invitation to speak before this august body, especially for one who decided to follow to the letter the summons from Clio, or the Goddess of History, is very momentous. There is a meaningful and preferable term for an occasion like this, and which is most appropriate for specialists like you in the symbolical craft of boulders, granites and stones –and thus the world call you ‘Masons’: ‘Milestone’. A milestone, or literally a stone marker set up on a roadside to indicate the distance in miles from a given point, relates to an important event, as in a person’s career, the history of a nation, or the advancement of knowledge in a field; a turning point. This year, 2012, is an important event of the institution, a turning point, a milestone. Exactly a hundred years ago, in 1912, your fraternal forbears in the stonework craft put together the abode, which history has handed to us as the Grand Lodge of the Philippines.

But milestones, like what you are gloriously celebrating this centennial year of your institution, to be genuine, should not only be confined to what are presently visible. For a milestone to withstand the test and whims of time and thus perpetuate a legacy, some materials from earlier, demol-



ABOUT THE LECTURER

Lino L. Dizon is Professor of Philippine Studies and History, Tarlac State University and the Director of its Center for Tarlaqueño Studies. He holds a Ph.D. (Philippine Studies) from the University of the Philippines, Diliman. He has already written more than a dozen books on Philippine local history and culture, including *Nascent Philippine Studies in the Life and Labor of José Felipe Del-Pan (1821-1891)* and *Mr. White: A ‘Thomasite’ History of Tarlac Province, 1901-1913*. He is the co-author of a number of publications including *CRUCEIRO: Spanish Galicia at some crossroads of Philippine History and Culture, 1521-1899* and *Gloria: Roman Leoncio’s Kapampangan Translation of Huseng Batute’s Verse Novel, Lost and Found*, which won the 2004 Philippines’ National Book Awards for Translation. He is also the Writer-In-Residence of De La Salle University–Dasmariñas (since June 2012) and is the editor of *ALAYA*, the Kapampangan Research Journal of the Center for Kapampangan Studies, Holy Angel University, where he is also the historical consultant.

He is the recipient of the 2011 UPAA Distinguished Alumni Award in Educational Innovation of the University of the Philippines and a regional finalist, Higher Education Category, in the 2012 Metrobank Search for Outstanding Teachers. In 2000, he was awarded by his home province of Tarlac as Outstanding Tarlaqueño in Arts, Letters and Culture and his hometown of Concepcion in 2007, through the Ding Masibucan Club, as its outstanding citizen in the field of Education and Culture. A former historical consultant for the Philippine Department of Education and the Baguio Teachers’ Camp centenary, he assisted in putting up the BTC Museum and centennial book. A University Scholar of the University of the Philippines, Diliman from 2005-2007, Prof. Dizon is Vice-President of KABANSA, Inc.- the Association of Local Studies Centers in the Philippines and a former EXECON-Member of the National Commission for the Culture and the Arts’ Committee for Historical Research. Recipient of many national and international scholarship grants as those from the Spanish Program for Cultural Cooperation, American Association of the Philippines, Nihon University - Mishima and the Research Forum on Philippine-Japan Relations, he is a Fulbright Research Fellow for 2010-2011 of the Bancroft Library, University of California, Berkeley.

ished or weathered foundations are meant to be recollected -gathered and immersed, including old cobblestones, shards or relics. Relics are the remains or corpses from the past. More significantly, a relic is something that has survived the passage of time, especially an object or custom whose original culture has disappeared. It is thus synonymous with a memento or an object kept for its association with the past.

In this lecture to celebrate a milestone of the Grand Lodge of the Philippines, we solidify the event by unearthing the relics of its past. The perspective and breadth of presentation, though, is limited. At most, the lecture would be confined to the case of the history of Freemasonry in a particular region. In history, we excuse this limitation as Local History. Some historians prefer the use of the term 'Nearby History', so that the limitation can be justified and the presentation more complete and immediate. To serve as model, I shall be making use of examples in the Historiography (i.e., the preparation of history) of Philippine Freemasonry from my provenance, the Central Luzon region and from the province of Tarlac in particular. In this presentation, I shall be making use of the historical approach of Deconstruction - Reconstruction. With the intertwining of people, events and mentalities (ideas), the re-presentation of GLP's history will be far from being orthodox or simplistic --- or how history is usually presented.

Relics

H.E. Stafford and a Ghost of the Past.

In many occasions, I have often made use of a ghost from my childhood as my prologue. The ghost is called MR. WHITE and I first heard about him during my elementary years in a public school of Concepcion, Tarlac in the late 1960s. I learned

later that 'Mr. White' was actually Mr. Frank Russell White (not to be confused with Major Frank White, the Senior Warden of the first American Lodge established in the Philippines on August 21, 1898 at Malate, Manila), the first American teacher -the so-called Thomasites- in Tarlac, founding the first high school in the whole of the Philippines, later becoming the first superintendent of the province. Rising from the ranks, he would become the Director of Education of the whole Philippines. As the Director, he met an untimely death in 1913 due to tuberculosis, dying at a young age of 37 in the thick of introducing reforms in the Philippine educational system. In 2001, during the centennial of the Thomasites, we installed in Tarlac the MR.WHITE MEMORIAL, in the actual site of the first high school in the Philippines that he founded. In 2005, I got a grant to present his biography in a Conference on Illinois History in the U.S., Mr. White's home state. When I was invited by the Department of Education to prepare the centennial book for the Baguio Teachers' Camp (BTC) in 2008, I was able to find out that the White Hall of BTC was named in his honor and many say that it has the most number of 'ghosts' in the camp. When I was invited by the National Historical Institute to give lecture on Public School Heritage, again, I had to start with the ghost of Mr. White, as he was responsible for the standardization of public school buildings beginning 1909, the so-called Gabaldon Buildings. In my Fulbright lecture at University of California, Berkeley last year, I had to start again with the ghost of Mr. White, as he was responsible in the development of many text-books for Philippine use and in the introduction of courses as Economics and GMRC (Good Manners and Right Conduct) as part of the curriculum.

Pardon me with starting my lecture again with the ghost of Mr. White. Among the

pictures we were able to retrieve of Mr. White, the Director that is, was in the meeting of masons at Baguio Country Club in 1909. Mr. Frank White was a Mason and a further research about it is needed. A news item I can easily recall was that of a gathering he convoked around that year (1909), in behalf of the masons of the Scottish Rite Temple. It can be assumed that most of those in the picture were educators like Mr. White. Around those years, prefatory Masonic activities that led eventually to the creation of the Grand Lodge of the Philippines on December 19, 1912 were held in Baguio City – the Summer Capital, usually during the fiery months of April and May, in time for the holding of the Teachers' Vacation Assembly as well. On that fateful day of 1912 at the Masonic Temple in Manila, some educators were present in the assembly, including Guy Clinton, the Senior Warden of Manila Lodge no. 342; Charles S. Banks, the Junior Warden of the same Lodge; and Luther E. Bewley, the Grand Master of the GLP in 1960, who also became a Director of Education in 1918, five years after the death of Mr. White. There was no mention of whether or not Mr. White continued to be a Mason until his death. But he could not have been a member of the GLP because it was mentioned in the minutes of 1912 that two Scottish Rite Lodges, one of which Mr. White belonged to, did not commit themselves in the formation of the Grand Lodge.

It is probable also that H. Eugene Stafford, of Meridian, Missouri, U.S.A. and the founding master of the GLP, is among those in the picture. Nor should it be considered far-fetched that H.E. Stafford and Mr. White were acquaintances. Both were Americans who volunteered to work for civil service in the Philippines. A medical doctor, Stafford arrived in 1899 and stayed on. Mr. White arrived two years earlier, in May of 1901, ahead of the 800-strong contingent of American teachers ferried

by the transport 'Thomas' that same year. Stafford founded the Baguio Sanitarium in 1902, where Mr. White was treated for his failing lungs in the initial decade of American presence in the Philippines. Mr. White died in August of 1913 at the Philippine General Hospital, established also by Stafford.

The main difference between these two great men was that Stafford lived a full, fulfilling life in the Philippines. In spite of the sad episode during the Japanese Period that led to his blindness until his death in 1954, which he mentioned in his autobiographical account entitled *The Sun God's Wife*, the founding master had enjoyable years in the country, contributing in the growth, maturity and fruition of the Grand Lodge of the Philippines.

Francmasonería and Local Historiography: The Case of Tarlac Province and Central Luzon in the Philippines before the GLP.

I feel that I was not invited here because I am a specialist in the history of Freemasonry in the Philippines or in the institutional history of the Grand Lodge of the Philippines, of which many (pieces of) literature are already in existence. Rather, I feel that I am here for the sake of Philippine historiography, of which the GLP and its members are not exempted and should otherwise pursue and apply in the accounting of their respective Lodges. Historiography – or the writing of history – demands necessary approaches, rudiments, and conventions. It is most probable that only few, if not none, of the members of the GLP are hardcore historians. Notwithstanding, in the presentation of historical data of individual Lodges throughout the Philippines, including those of the Northern Luzon area, historiographical details should have been observed and followed. I hope I

will be invited again after this centennial lecture, preferably in a seminar-workshop on the Historiography of Philippine Freemasonry, where I will be tasked to evaluate the individual histories of every Masonic Lodge under the GLP. Being a Mason is not the end-all and be-all (of a man's life on earth).. The great Masonic scholar and historian, Albert G. Mackey, classified two kinds of Masons in the 1870s, the Reading Masons and Masons Who Do Not Read, ² implying for sure that his brethren should seriously take intellectual pursuits, including History. Thus, it is a must that histories of the lodges and other relevant subjects should be prepared in full observance of the Historian's craft.

Freemasonry, or what Spaniards and friars referred to and abhorred as Francmasonería, is by itself a milestone or a turning point in Philippine history. After the first all-Filipino logia, Nilad, was founded in Manila with Jose A. Ramos as the first Worshipful Master for 1891-92, currents were already felt and spread in the provinces, Tarlac and the rest of Central Luzon included. For John Larkin, the author of *The Pampangans*:

Perhaps the most important formal organization supporting the Propaganda was the Philippine Masons. After the founding of the first lodge in Manila in 1891, Masonry spread throughout the islands, although most of the lodges were located in Luzon. Membership was limited primarily to the upper class. The intellectual phase ended in 1896 with the execution of Rizal, the death of del Pilar, and the suppression by the Spaniards of Masonic organizations.³

An evidence of the acknowledgement and support of the people for the people of Tarlac and the rest of Central Luzon was on the roster of the first initiates of the founding of the Masonic Lodge Nilad in Manila in 1891. Between February and June of that year, these included:

Arcadio Del Rosario (from Tarlac, February),
Jose S. Bañuelos (from Pampanga, April)
Francisco Joven, Ceferino Joven, and Cecilio Hilario (the trio from Bacolor, Pampanga, in April)
Mamerto Natividad (from Nueva Ecija, in April)
Arturo Dancel (from Nueva Ecija, in June)
Leon Humisen (should be Alumisin), Gabino Calma, Ciriaco Santos and Celestino Aragon (from Tarlac, also in June)

Florencio Santos, Cosme Naval and Samuel Tuason (all from Pampanga, also in June).⁴

"During the remainder of 1891 and 1892," continues Larkin⁶, "Masonry spread to Pampanga proper through the efforts of the members of the Manila lodge. Among the founders of triangles⁵ were Ruperto Laxamana, gobernadorcillo of Mexico, Mariano Alejandrino of Arayat (father of Jose), and Eugenio Blanco, a Spaniard from Macabebe."

An actual account on state of Masonry in the Central Luzon area was a declaration of Antonio Salazar y San Agustin before a Spanish tribunal around 1896, citing the existence of the following Lodges in Central Luzon⁷:

Provincia	Lodge	Worshipful Master (WM)
Malolos, Bulacan	<i>Kapang</i>	Vicente Gutierrez
San Fernando, Pampanga	<i>Manila</i>	José Balthazar
Bacolor, Pampanga	<i>Majestad</i>	Tiburcio Hilario
San Isidro, Nueva Ecija	<i>Pampanga</i>	Arturo Dancel
Concepcion, Tarlac	<i>Paraiso</i>	Celestino Aragon
Tarlac, Tarlac	<i>El Marrofi</i>	Felix Fomer

Salazar, a native of Cavite Puerto, Cavite was to be shot that year(1896) by Spanish authorities, among the proto-martyrs of Bagumbayan that included a Tarlaqueño, Procopio Evangelista (a Mason, presently venerated by his brethren in the province). His testimony could actually be enhanced with synchronous materials, those of the Grand Lodge in Spain and the Regional Lodge in the Philippines. Here is a more comprehensive list:

Number	Provincia	Symbolic Lodge	Worshipful Master (WM) / Founder	Date Chartered by the Grande Oriente Español ⁸
154	San Fernando, Pampanga	<i>Manila</i>	Jose Solis Balthazar/Cecilio Hilario	May 2, 1892
155	Bacolor, Pampanga	<i>Majestad</i>	Tiburcio Hilario / Francisco Joven	May 2, 1892
156	San Isidro, Nueva Ecija (also in album?)	<i>Pampanga</i>	Arturo Dancel	May 2, 1892
224	Concepcion, Tarlac	<i>Paraiso</i> ⁹	Celestino Aragon	April 5, 1895
225	Tarlac, Tarlac	<i>El Marrofi</i> ¹⁰ (original name – <i>Aparce</i>) ¹¹	Felix Fomer / Procopio Hilario	April 5, 1895

Masonic triangles that were initiated in the area around this time, also as culled from the same sources, included the following:

Number	Province	Triangles	Worshipful Master (WM)
(1) ¹⁷ 3) ¹⁸	Mexico, Pampanga	<i>Sukla</i>	Mariano Alejandrino
(9) ¹⁹	San Simon, Pampanga	<i>Kalenge</i>	Romaldo Kakino
(10)	San Fernando, Pampanga	<i>Masala</i>	José Sofio Bañuelos
(16)	X ¹⁷ (Nueva Ecija?)	x	Mamerto Natividad
(50)	San Fernando, Pampanga	<i>Mejorada</i>	Francisco Joven
60	Santa Ana, Pampanga	<i>Unidad</i>	
62	Tarlac, Tarlac	<i>Ayuso, (Arguao in other accounts)¹⁹</i>	
63	Concepcion, Tarlac	<i>Paraw</i>	Celestino Aragon
70	San Fernando, Pampanga	<i>Libertad</i>	
74	Macabebe, Pampanga	<i>Katibuan</i>	Eugenio Barco
77	Mexico, Pampanga	<i>Fraternidad</i>	
78	Mexico, Pampanga	<i>Ilirion</i>	Laksmana (Ruperto?)
79	Capang, Nueva Ecija	<i>Muraya</i>	Pastalcom Belmonie
80	Peñaranda, Nueva Ecija	<i>Ruiz</i>	Pablo Padilla
82	Kabilaw, Nueva Ecija	<i>Centeno</i>	Mariano Lianera
83	Bacolor, Pampanga	<i>Lupit¹⁷</i>	
93	Ougua, Pampanga	<i>Unión</i>	
100	San Fernando, Pampanga	<i>Libertad</i>	
	San Isidro, Nueva Ecija	<i>Tabon</i>	Mariano Lianera

After the formation of the Grand Lodge of the Philippines in 1912, these are the available data of the Masonic lodges in existence in the region (1912-1920):

Number	Province	Lodges	Worshipful Master (WM)	Number of Master Masons
Charter Pending, as of 1917 ²⁰	Tarlac, Tarlac	<i>La Regeneración</i>	Servillano Aguilar, Manuel A. de Leon, and Eliseo N. Ranco	75
46	Malolos, Bulacan	<i>Malolos</i>		51
48	San Fernando, Pampanga	<i>Pampanga</i>		57
52	San Antonio, Zambales	<i>Platino</i>		15
57	Cabesaman, Nueva Ecija	<i>Cabesaman</i>		20
513	Lingayen, Pangasinan	<i>Pangasinan</i>		

The Pioneering Maestros and Fundadores from Tarlac Province and the Region, 1891-1896

A casual glance on the first initiates of Masonry in the province of Tarlac and the rest of Central Luzon can share novel insights on certain turning points in Philippine history. Some early Masonic members were responsible for leading the movement

towards the path of the revolutionary struggle in the region and in the rest of the country, or, as T.M. Kalaw puts it, “as Masonry in the Philippines grew the early zeal of the members became diluted.”¹⁹

The case of Tarlac is an example. “Before Makabulos [General Francisco Makabulos] started the final fight for freedom in Tarlac,” two revolutionary veterans from La Paz said, “the following persons where Masons were rounded up and brought to Manila and incarcerated or imprisoned at Fort Santiago: - Don Luis Navarro, Don Paulino Navarro, Don Procopio Hilario, Don Gavino Calma, Don Bonifacio Guevara, Don Ciriaco Santos, Don Felix Ferrer, Don...Torres of Bacolor.”²⁰ The duo also mentioned that “the following were also Masons but were not as radical as the above: - Don Sixto Mendoza, 1st. Lt. Bat. of Tarlac; Don Santiago de Jesus, Don Alfonso Ramos, Don Francisco Tañedo, Don Evaristo Puno (who was the host of Dr. Jose Rizal...)”

Of interest are the careers of Gabino Calma and José Sofio Bañuelos, among the first initiates.

Gabino Calma, a Kapampangan from Porac, Pampanga who migrated in Tarlac in the late 1800s, started an anti-friar group in the town of Victoria. Known as Los Alemanes, it was composed of some prominent citizens of the town in altercation with the Augustinian curate.²¹ Among the first initiates of the Filipino Masonry in 1892, there is no mention if he ever rose in rank as a Master or started a triangle or a logia in the province or elsewhere. Together with Don Juan Tabago, he is also acknowledged by another local history account as the founder of the Katipunan Chapter in the cabecera of Tarlac.²² Calma would be occupying a pivotal position under General Francisco Makabulos, as the Secretary of War (in the Makabulos Provisional Gov-

ernment of 1898), Presidente Municipal of Victoria (1898) and Acting Governor of Tarlac (1898-1899).

The spread of Masonry in Central Luzon was due to the efforts of Jose Sofio Bañuelos. Together with Faustino Villarroel, he would be starting the initial logias in Pampanga and Tarlac, including Masala (San Fernando, Pampanga) and Aguso or Villarroel (Tarlac, Tarlac). A native of Manila who transferred in San Fernando, Pampanga, his prominence for the revolutionary cause was triggered by his involvement in the firing squad of an Augustinian friar, Fr. Juan Tarrero, OSA, then the cura of Mexico, as alleged by Bernardo Martinez, OSA, in his *Apuntes*.²³ Bañuelos would be playing significant and extended role in Tarlac affairs, especially under General Makabulos. He would also be responsible for the initiation of the United Methodist Church in Tarlac capital town in the early 1900s.

Arturo Dancel, from Nueva Ecija and who started the logia Dampulán, would become involved in the Revolution later, also supporting the cause of General Francisco Makabulos in Central Luzon. During the early American Period, he was to become the governor of Rizal Province, being one of the initial members of the Partido Federal.

Felix Ferrer, a native of Pangasinan who settled in Tarlac during the Revolutionary Period, would be involved in the initial stages of the revolutionary government of President Emilio Aguinaldo; he was considered the drafter of the Biak-na-bato Constitution.

Three prominent streets of Tarlac City are named after Masons who were assassinated by Spanish authorities in 1897: Francisco Tañedo, Ciriaco Santos, and Procopio Hilario, among the first initiates of Filipino Masonry.²⁴

A proof of the prominence of the Masonic movement and members in the region around this time was the purported visit of Jose Rizal in 1892, with stopovers in San Fernando, Pampanga and Tarlac, Tarlac. Another was the watchful eye of Spanish authorities in the region, especially with the inclusion of the provinces of Tarlac and Pampanga in the State of War Decree of General Blanco on August 30, 1896. A secret watch order from Spanish authorities over Tarlac in June of 1896, two months before the outbreak of the revolution, is a microscope of the situation:

June 7. It was reported that Masons were increasing their activities; that Masonry was spreading rapidly among the poorer classes; that it had already found its way into government and private offices. Several persons were again recommended for watching: Cipriano Lopez, Isabelo Artacho, Celestino Aragón and others, suspected of being Masons and anti-Spanish. The advisability of having the Civil Governor of Tarlac watch the intrigues of Aragón, a resident of the town of Concepcion was likewise suggested.

However, as elsewhere, it is not that easy to deconstruct the history of Philippine Masonry, especially in the Central Luzon region. An interesting case was that of Eugenio Blanco, founder of the logia Katutuan (Truth) of Macabebe, Pampanga, who until the end became a loyal soldier for the Spanish Flag, being the commander of the *Voluntarios de Macabebe*.

Primera Luz Filipina, Masala and other Lights: Lodge-Naming and Masonic Nomenclatures as Historiography, a Preliminary Exercise

The historiographical processes of Deconstruction – Reconstruction can bring about novel perspectives. In some of earlier works, I have recommended the study of Toponyms (place names) as an important tool in history that can open new windows in historical investigation and appreciation.²⁵ For this lecture, I want to share the necessity of tasking each of the lodges to trace the origin of their names.

It is interesting to note that Frederic Stevens, in his translation of the pioneering

Kalaw book of 1920, had the same concern. Taken from the Proceedings of the Grand Lodge of the Philippines, the said Stevens material provided a nomenclature of the lodges cited in the Kalaw opus, a research work done by his brethren Michael Goldenberg, Jose Velo, José Enriquez, and Mauro Baradi.²⁶

A good starting point, both symbolically and functionally, would be Primera Luz Filipina, the name of the first lodge founded by Jose Malcampo y Monje and Casto Mendez Nuñez in Cavite Viejo (now Kawit), both then assigned at the naval base at Cavite Puerto in 1856. The nomenclature, which can be translated as 'The First Philippine Light', was coined in a strong figurative formation, suggesting the advent of true knowledge in the Philippine Archipelago, certainly advocating the tenets of Masonic doctrines on the nature of genuine wisdom and knowledge. Let us glance on the nomenclatures of the early logias in the Philippines that were purely of Spanish origin.

Lodges (Talleres) of Spanish origins of the GODE (La Gran Logia Departamental) included the following, existent in the Philippines between 1873 and 1889²⁷:

Taller (Lodge)	Location
<i>Luz de Oriente</i> N° 166-204	Manila
<i>Primera Luz Filipina</i> N 161*	Cebu
<i>Eureka</i> No 162*	Iloilo
<i>Hijos de Hiram</i> N 163	Cavite
<i>Lealtad</i>	Manila
<i>Caridad</i>	Manila
<i>La Primordial</i> N° 195-217	Zamboanga
<i>Regularidad</i> N° 179	Manila
<i>España</i> N° 268	Manila
<i>Luz de Balabac</i> N° 282	Cavite
<i>Peninsular</i> N° 321	Cavite

* Dissolved before 1882.

The initial lodges gave priority on Masonic doctrines on Wisdom and knowledge, both figuratively and in actuality. Light, as symbolical of Wisdom and Knowledge, is visible in three logias (*Primera Luz Filipina*, *Luz de Oriente* and *Luz de Balabac*). The third, *Luz de Balabac*, founded in Cav-

ite, has an added attribute as it included a particular Philippine toponym, the Balabac group of islands of Palawan, on the south by Balabac Strait and Borneo, on the east by Sulu Sea, and on the west by the South China (West Philippine) Sea. Eureka, of Greek provenance and from Archimedes, is an expression concerning an important discovery, again denoting the arrival of true knowledge in the Islands. Most of the logias were about definite Masonic virtues (*Lealtad* – *Loyalty*, *Caridad* – *Charity*, and *Regularidad* – *Regularity* or *Contentment*). *Hijos de Hiram* (sons of Hiram) was an affirmation of Masonic identity, Hiram was one of the most noted of all the Kings of Tyre; he was contemporaneous with both David and Solomon, and on intimate terms with both. Like Solomon, he was much disposed to mysticism; tradition has it that the two kings often exchanged enigmas for solution. In legendary Masonry, Hiram, King of Tyre, was Grand Master of all Masons, and Hiram Abif was Master of the Order in Jerusalem.

A whiff of competition among the logias at that early period could be sensed in *La Primordial* of Zamboanga. *La Primordial*, 'prehistory or ancient', suggests of the incipience of the Brotherhood among the rest.

The initial Spanish logias were exclusive for the race, thus Filipinos and other nationalities were not accepted. This is revealing in the logia *España*. The logia *Peninsular* adds further. It seems that native-born Spaniards (*insulares*) were not qualified for membership.

Primary Filipino logias, on the other hand, were certainly much interesting as they now began to integrate nationalistic identities, starting with *Nilad* in 1891.

Among the first logias of Central Luzon was *Masala*, founded by Jose Bañuelos as

early as 1892 as a triangle and officially chartered in 1895. Like *Primera Luz*, it means ‘full of light’ in Kapampangan, again advocating the advent of true and genuine knowledge. Most of the lodges and triangles in Central Luzon from 1892-1896 were nomenclatures of Masonic virtues and symbols, in Spanish (*Majestad – Majesty, Unidad – Unity, Libertad – Liberty, Fraternidad – Fraternity, and Unión – Union*) and in Kapampangan (*Masala, Dampulán* (stronghold, from dampul, native dye) and *Katutuan* [Truth]). There was also *Hiram*, similar to an early Spanish lodge of Cavite already mentioned.

Worth mentioning are of course the logias with historical, geographical and socio-cultural touché. These include *Suku* (the legendary lord of Mt.Arayat, probably an adoption of King Hiram) and *Kalange* (from calangay, a native parrot²⁸). A number were on the significant geographical terrain (*Parao* (river of Concepcion, Tarlac) and Tabon (river dam). Others were about the flora, including the *Kupang* (*Parkia Timoriana*[also known as *P. Javanica*, Merr.]), *Aguso-Ayuso-Arguso* (*Casuarinaequisetifolia* Linn, *Agoho* or *Agoo* in Tagalog and Ilocano), and Centeno (grain, e.g. rye, *Secalecereale*).

Still a number were in memory of great *fundadores* of the Masonic brotherhood, e.g., *Villaruel* (the former Aguso lodge of Tarlac, Tarlac), in honor of Faustino Villaruel and *Morayta* (in honor of Miguel Morayta). There was also the triangle *Ruiz* of Peñaranda, Nueva Ecija.

For more practical reasons, recent nomenclature of lodges is now largely confined to the geographical name of the district where it is located. Notwithstanding, through serious historiography, each of them can still trace its historical bond – like a relic – to an earlier nomenclature that reflected the virtues and pursuits of Masonry. ■

NOTES

1. Deconstruction is a form of semiotic analysis, derived mainly from French philosopher Jacques Derrida's 1967 work *Of Grammatology*. Derrida proposed the deconstruction of all texts where binary oppositions are used in the construction of meaning and values.
2. Albert G. Mackey, "Reading Masons and Masons who do not read," *The Master Mason*, October 1924.
3. John A. Larkin. *The Pampanang. Colonial Society In A Philippine Province*. Quezon City: New Day Publishers, 1993. pp. 106-107.
4. Listing in T. M. Kalaw, *Philippine Masonry: Its Origin, Development, and Vicissitudes up to Present Time* (1920). English translation from Spanish, Frederic H. Stevens, Antonio Amechazurra. Manila: McCullough Printing Company, 1955. pp. 49-51.
5. Triangles were the units used in recruiting new Masons in an area. A Mason invited two others to form a triangle. They in turn organized other triangles. When enough members joined triangles, a lodge would be established.
6. Larkin, loc cit
7. .
8. "Declaration of Antonio Salazar y San Agustin (Appendix No. 68 in the Watson Collection)," in *Minutes of the Katipunan*. English Edition. Manila: National Historical Commission of the Philippines, 2011 (first released in 1964), p 187.
9. Kalaw, op. cit., pp. 224-225
10. Ibid, p. 53.
11. Parwaw' in other accounts. This is actually the Parua River of Concepcion, Tarlac.
12. Named in honor of Faustino Villaruel, allegedly the actual founder of the Tarlaclogia, together with Bañuelos. A "true apostle of the fraternity," he was also described that "he travelled from north to south of the archipelago making an intensive propaganda campaign for his beloved fraternity." Kalaw, op. cit. p. 222.
13. Ibid.
14. (x) Number as listed in ibid, p. 51.
15. Separate and conflicting listing as provided by the *Grande Oriente Español* for 1893 and 1894, stating " for obvious reasons we have given the names of the Philippine Lodges but suppressed the names of their Masters and secretaries," in ibid, pp. 225-226
16. Names and locations lost.
17. Kalaw, op. cit., p.52.
18. Negros in ibid.
19. Ibid., pp. 247-248.
20. Larkin, op. cit, p. 109. .
21. "General Francisco Makabuloy Y Soliman," as told to Dr. Leonardo Guevara by veterans Don Isaac Elias and Don Enrique de Leon. *Central Luzon Monitor*. September 1857. Vol. II, No. 8.
22. Please see Lino L. Dizon, "LOS ALEMANES and other Early Religious Protest Movements in Tarlac Province, 1891-1905: The Persistent and Dominant Roles of Local Leaders of the Philippine Revolution of 1896," *ALAYA*, V, 2007-2008.
23. Kalaw, op. cit., pp. 213-216
24. As cited by Alberto P. Gamboa in "The Katipunan and the Philippine Revolution in Paniqui, Tarlac," a paper read during the Makabulos Memorial Conference, Tarlac State University, September 16-17, 1992. The information was taken from the "Historia de Paniqui" by Roberto Obcena, from the memoirs of his father who co-founded the belligerent Katipunan chapter in Paniqui-Gerona, the Balangay San Miguel. Obcena became a mayor of Paniqui.
25. Bernardo Martinez, OSA. *Apuntes Históricas de la Provincia Agustiniiana del Santísimo Nombre de Jesús de Filipinas*. Madrid: Imp. del Asilo de Huérfanos del S.C. de Jesús, 1909. pp.513-514. Fr. Martinez was the curate of La Paz, Tarlac in 1893-94 when Makabulos was still the escribano (parish clerk).
26. Kalaw, op. cit, p. 237.
27. Lino L. Dizon, "Toponymy and Historical Archaeology in Upper Pampanga (Tarlac-Pampanga Border, Central Luzon, Philippines), 1593-1898," *ALAYA*, V, 2008. Kalaw, op. cit., pp. 213-216.
28. Susana Cuartero Escobés. *La masonería española en Filipinas*. Tomo I. Santa Cruz de Tenerife: Escudra y Compas, 2006. p. 80.
29. Diego Bergeño, OSA, *Vocabulario de la Lengua Pampanga en Romance*. Reimpreso. Manila: Imprenta de Ramirez y Giraudier, 1860. Original Edition is 1732. p. 71.



The Philippine Freemasons in the eyes of the Spanish Friars

Honorable gentlemen, good morning!

I would like to extend my sincere congratulations to you all as you celebrate the centenary of the foundation of The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. Moreover, I would like to acknowledge the positive contributions of Philippine Freemasons to our country for promoting universal brotherhood among men and the humanitarian aid you have given to our fellow Filipinos. The talk that I would like to share with you is about the Philippine Freemasons in the Eyes of the Spanish Friars. This topic was proposed last year (2011) when I had an appointment at the National Historical Commission Office at Kalaw St., Manila. The NHC forwarded the topic and my name to your main office in Manila. A year later, I was surprised to receive a letter dated 6th August 2012 from the Grand Temple Lodge inviting me to give a lecture on the above-mentioned topic on October 6, 2012. I thought this was not serious; however, for verification, I called up the Centennial Secretariat and inquired about the invitation. The Secretariat gave me an affirmative response. Thus, allow me to present to you my lecture.

ABOUT THE LECTURER

Rev. Fr. Emilio Edgardo A. Quilatan, Order of Augustinian Recolects (OAR), a native of Cavite City, was born on September 11, 1964. He studied philosophy at Casiciaco Recoletos Seminary in Baguio City. After the novitiate, he professed the religious vows as an Augustinian Recollect in 1986 and went to finish his theology in 1991 at Recoletos Formation Center, Quezon City. He was ordained priest on April 19, 1992. He was assigned to the Augustinian Recolect community of San Sebastian Friary, Quiapo, Manila. The community designated him as assistant parish priest of San Sebastian Basilica, Quiapo.

In 1994, his superiors sent him to Rome, Italy for further studies. He enrolled at the Pontifical Gregorian University where he obtained his Licentiate in Church History in 1998 and Doctorate in Church History in 2008 — both magna cum laude. His doctoral dissertation is entitled *The Friar Hacienda Controversy in the Philippines at the Turn of the 20th Century — Facts and Fiction: The Case of the Augustinian Recollect Hacienda de San Juan Bautista in Imus, Cavite (1896-1906)*.

He authored historical articles in various books and journals. He also contributed an article for a coffee table book, *Casas de Dios*, which was published in 2010. The article is entitled *The Colonial Mission Complex: The Augustinian Recollect Churches in the Philippines*.

He is the archive administrator of Archivo Recolecto in Bulwagang Recoletos. He is currently a Church History professor and Dean of Studies at the Recoletos School of Theology in Quezon City. Moreover, he teaches Church History at the Central Seminary in the University of Santo Tomas and at the Immaculate Conception Major Seminary, Guiguinto, Bulacan (Diocese of Malolos). He gives talks on Augustinian Recollect History at national and local conferences as well as for seminarians.

Historical Background

A. The Spanish Friars

The main protagonists of introducing Christianity to the Philippines were the Spanish missionaries and the majority of them were friars. The Augustinians (1565) arrived with Miguel Lopez de Legazpi; the Franciscans (1578); the Dominicans (1587); and the Augustinian Recollects. The Society of Jesus, a.k.a., the Jesuits, came to the archipelago in 1581; however, they are clerics regulars, not friars. The friars, as members of the great mendicant orders, live in community and observe the canonical hours of prayers together. Their main apostolate would always start within the religious community. The Jesuits, on the other hand, are clerics living together under community served to facilitate better the apostolate. In spite of the differences in *modus vivendi* between the friars and the Jesuits, they came to the Philippines for one sole mission, that is, the Christianization of its inhabitants. Through the Spanish missionaries, both friars and Jesuits, the Good News was proclaimed to our ancestors; as they did so the missionaries founded towns and parishes throughout the archipelago. Aside from the spiritual and pastoral contributions that the Spanish missionaries gave to the Filipinos, they were also responsible for the introduction of new agricultural plants and instruments, like the araro, so as to improve the tilling of rice fields and many others. Moreover, the Spanish missionaries introduced the first hospitals, sanatoria and banks in the country so as to help the body as well as to save the soul. They also established long-lasting educational institutions in order to form the mind of Filipinos, such as the University of Santo Tomas of the Dominicans founded in 1611 and the Ateneo de Municipal of the Jesuits established in 1859. The Spanish missionaries did not only serve as pastors of the church in the

Philippines; they had another peculiar role in the Spanish regime. They were also civil servants of the Spanish crown. This was so because of the state-church system called *Patronato Real*, wherein the Spanish monarchs took the task of Christianizing the native inhabitants of lands they conquered. With concessions from the Holy See, the Spanish monarchs were given authority to supervise the organization and life of the colonial churches. Thus, in all Spanish colonies, including the Philippines, all colonial churches were under the Spanish crown and this included the missionaries sent by the king to his colonies.

What were the civil functions of the friars in the Philippines? The Spanish monarch as patron of the colonial churches tasked the friars to assist the governor-general in maintaining peace and order in the colony — they were tasked to prepare lists for the tribute payers and election of local officials, school and sanitation inspectors, and censors of public morality, among others. Virtually, a single friar in a far-away town was his own municipal ruler. Moreover, since they were Spaniards, they were entrusted by the Spanish government in the peninsula to keep the Filipinos' loyalty to the Motherland.. Thus, in a 19th-century communication to the Spanish Overseas Ministry. Governor-General Rafael de Izquierdo, the governor-general of the Philippines who signed the death warrant of the GOM-BUR-ZA in 1872, wrote: "The religious orders have their defects, their vices and their difficulties, but in the Philippines they have two qualities which from the political point of view are so great and important that they oblige us to prescind from whatever may be alleged against them. One of these qualities is their unshakable devotion to Spain; the other is their influence on the natives, which, even in the weakened state in which it is today, is still sufficiently great to consider it a preserving factor."

In reality, Izquierdo, who was a secret Mason, hated the friars, but as an official of the colonies, he had to support and protect them in the Philippines since only they could maintain the colony for Spain. Let us remember that from 1821 the only colonies left under Spain were Cuba, Puerto Rico and the Philippines; the rest declared their independence. At this point, the remaining colonies were in a precarious situation and to a reform movement in the remaining colonies was tantamount to independence.

B. The Philippine Masonry

Many of the Filipinos in Madrid and in Barcelona joined the Masonry. Their membership would hope to receive intellectual and moral support from fellow European Masons in their struggle to represent their country's need of genuine reform before the Spanish government in Madrid. The Filipino ilustrados' alliance with the European Masonry brought them into close contact with the anti-clerical and anti-Christian philosophy of the Enlightenment. Slowly but steadily, many of the Filipino ilustrados drifted away from the Church and from Christianity.

The Filipino Masons did not limit their activities to Spain. They planned out clandestinely how to introduce Masonry in the Philippines. However, Masonic Lodges were surreptitiously founded by foreigners residing in the country. Their membership was limited only to Europeans and Anglo-Saxons. Nevertheless, the first Masonic Lodge for Filipinos called Nilad was founded in 1891 in Manila under the wings of the Spanish Grand Lodge in Madrid, the Gran Oriente Español. Nilad became the Mother Lodge of other Filipino Masonic lodges that were established in Manila and in other nearby provinces. Many Filipinos, like Andres Bonifacio of Tondo and Emilio Aguinaldo of Cavite, joined Masonry. They would later take part of the

Philippine Revolution of 1896. But before that would happen, two patriotic organizations were formed under the influence of Masonry. They were the Liga Filipina and the Katipunan.¹

The La Liga Filipina was a civic organization founded in Manila on July 3, 1892, by Dr. José Rizal, a Mason himself. The objectives of the Liga were: to work for peaceful reforms in the Philippines, promote mutual cooperation among Filipinos, and prepare the Filipino people for self-governance. This organization languished when Dr. Rizal was deported to Dapitan in Mindanao on July 15, 1892, by orders of Governor-General Eulogio Despujol.²

The other patriotic organization was the Kataas-taasan Kagalang-galang na Katipunan ng mga Anak ng Bayan (= Highest and Respected Society of the Sons of the Country), otherwise known as the Katipunan. It was founded in Manila in the night of July 7, 1892 by some Filipino patriots, two of whom were former members of the La Liga Filipina, Deodato Arellano and Andres Bonifacio. Though not affiliated with Masonry, it was founded as a secret society organized along Masonic lines, since the founders themselves were Masons. The aims of the Katipunan were to unite all Filipinos and to fight for the independence of the country through violent revolution.³

If Masonry recruited the Filipino bourgeois, the Katipunan recruited in its ranks the Filipino gentry and proletariat. When Andres Bonifacio assumed the post as Supremo of the society, the Katipunan mushroomed in many provinces around Manila. By 1896, it claimed around 20,000 members. Two daughter councils were organized in Cavite Province: (1) the Magdalo council, headed by the Aguinaldo clan, and (2) the Magdi-

wang council, headed by the Alvarez clan. These two councils, though rival factions among themselves, would later play major role in the Philippine Revolution of 1896.⁴

II. The Philippine Masons in the Eyes of the Spanish Friars

The Propaganda Movement in Spain continued the fight against the friars through their newspaper *La Solidaridad*. Jose Rizal wrote two novels, *Noli me tangere* (1887) and *El Filibusterismo* (1891), exposing the social malaise due to the friars. The triumph of the movement — Jose Rizal, Marcelo H. del Pilar, and Graciano Lopez Jaena — and Filipino compatriots believed that by attacking the friars, who were seen as obstacles to the promotion of the needed social and political reforms in the Philippines, they would be able to introduce easily the needed reforms in the archipelago. The response of the friars against the diatribes hurled against them by the Filipino ilustrados were published in the newspapers of Manila and Madrid. The friars tried to dismiss the works of the Filipino reformists by belittling them as spoiled children. When the friars were accused by the reformists of maintaining an outmoded system of education that was hindering the cultural and scientific progress in the Philippines, the friars responded that the reformists were an ungrateful and discontented lot since they received the education needed from the religious schools in the country that helped them attain success in their studies abroad. With regard to the reforms proposed by the Filipino reformists for the Philippines, the friars insinuated that the agitation for reforms was simply a disguise for separation from Spain; thus, the reformers were accused of being disloyal and anti-Spanish. Moreover, the liberal ideas of the Filipino reformists were declared by the friars as dangerous to the church since they had been already

condemned previously by the Syllabus of Errors of Pope Pius IX in 1864.⁵

For the novel of Jose Rizal, *Noli Me Tangere*, the rector of the University of Santo Tomas, Rev. Fr. Gregorio Echevarría, OP, organized a committee of selected Dominican professors to scrutinize the novel. Later, the rector gave the committee's findings to the Archbishop of Manila, His Excellency Pedro Payo, OP. The committee concluded that the novel was "...heretical, impious, and scandalous in the religious order, and anti-patriotic, subversive of public order, injurious to the government of Spain and its function in the Philippine Islands in the political order."⁶

The criticism did not stop with the Dominicans, however. Two Augustinians condemned Rizal's novel with laconic severity. The first one, Rev. Fr. Salvador Font, OSA, the parish priest of Tondo, found the novel subversive against the Church and Spain, and it should be recommended that "the importation, reproduction and circulation of this pernicious book in the Islands be absolutely prohibited."⁷ Another was the prior of the Augustinian Monastery in Guadalupe, Makati, Rev. Fr. José Rodriguez, OSA, who published a pamphlet in Tagalog in 1888 entitled, *Caiingat Cayo* ("Beware"), in which the author attacked the *Noli* and warned readers that if they read Rizal's novel, "they commit mortal sin inasmuch as the said book is full of heresy."⁸

The Spanish friars branded the members of the Propaganda Movement as outcasts of the society and declared them as excommunicates since they were Freemasons. The faithful were warned not to mingle or communicate with them since the excommunication entailed the Church's sanction of *vitandus*, that is to say, a person to be avoided.

III. The Causes of Antagonism

In the study of history, there is always the principle of cause and effect. Historical events occur according to this principle and they did not come out of the blue. The Spanish friars' antipathy to Philippine Freemasonry had been as equal against the continental European counterpart, which had root causes in the history of the Catholic Church in Western Europe. Let us now see the following causes.

A. Papal Sanctions

First, the papal sanctions were issued by several popes against Freemasonry due to two factors: firstly, the Freemasonic teachings are incompatible to the official teachings of the Catholic Church; and secondly, the stand of the Freemasonic Lodges were anti-clerical and antichurch.

Here are some papal sanctions that reflect the nature of the Masonic Lodges and the seriousness of the penalty on those Catholics who would join such organizations.

Freemasonry was publicly condemned by the Catholic Church through a papal bull *In Eminenti* by Pope Clement XII in 1738. It stated that the condemnation of the Society, Lodges, Conventicles of LIBERI MURATORI, or Freemasons, was under pain of excommunication to be incurred ipso facto, and absolution from it being reserved for the Supreme Pontiff, except at point of death.⁹

Pope Gregory XVI, in the encyclical *Mirari Vos*, August 15, 1832, said:

"13. Now We consider another abundant source of the evils with which the Church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of

the soul by the profession of any kind of religion, as long as morality is maintained.

Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that 'there is one God, one faith, one baptism' (Eph 4, 5) may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of Christ Himself that 'those who are not with Christ are against Him,' (Lk 11, 23) and that they disperse unhappily who do not gather with Him. Therefore 'without a doubt, they will perish forever, unless they hold the

Catholic faith whole and inviolate' (Symbol S. Athanasius). Let them hear Jerome who, while the Church was torn into three parts by schism, tells us that whenever someone tried to persuade him to join his group he always exclaimed: 'He who is for the See of Peter is for me.' (Epistle 57, 20). A schismatic flatters himself falsely if he asserts that he, too, has been washed in the waters of regeneration. Indeed, Augustine would reply to such a man: 'The branch has the same form when it has been cut off from the vine; but of what profit for it is the form, if it does not live from the root?' (In psalm. contra part. Donat.)¹⁰

"14. This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. 'But the death of the soul is worse than freedom of error,' as Augustine was wont to say (Epistle 166). When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to

ruin. Then truly ‘the bottomless pit’ (Ap 9, 3) is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, contempt of sacred things and holy laws — in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.”¹¹

And Pope Leo XIII in his encyclical *Humanum Genus*, April 20, 1884, wrote:

“16. If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions.”¹²

B. Spain: During the Era of Revolutions

The French Revolution of 1789 was the violent product of the 18th century French Enlightenment since the slogan was *liberté, égalité, fraternité*. Along with the French monarchy’s downfall was the persecution of the Catholic Church since it was identified with the *Ancien Régime*. The ideals of

the French Revolution were carried out by Napoleon Bonaparte throughout Europe through series of military conquest and the papacy became its victims. Two popes — Pope Pius VI (r. 1775-1799), and Pope Pius VII (r. 1800-1823) — became prisoners of the French Revolutionists. Later, Napoleon was defeated by the allied coalition forces in Battle of Waterloo in 1815 and died in exile in 1821. But the ideals of the French Revolution became a virus that infected people in the old world as well as in the new — the Americas. When the inept *Ancien Régime* failed to introduce necessary reforms to better the lives of the people, the ideals of the French Revolution became an attractive solution to them. Western Europe and the Americas were gearing for a revolution that would meet their demands.

At this juncture, allow me to cite to you the dissertation of Rev. Fr. Antolin Uy, SVD, Doctor of Church History, *The State of the Church in the Philippines, 1850-1875*. It was his doctoral dissertation published in *Tagaytay Studies* [No.3] of the Divine Word Seminary, published in 1984, that would give us the historical the scenario of this lecture. This work of Rev. Fr. Antolin Uy gives us the political situations in Spain after 1821 in which the Catholic Church in the peninsula and the Philippines were affected. Mexico declared its independence from Spain in 1821 after a long revolution that began in 1810. By 1821, most of Latin America (except Brazil, a Portuguese colony) emancipated itself from Spain. Only Puerto Rico, Cuba and the Philippines remained as Spanish colonies. The revolution in Mexico was just a reflection of the problems Spain was encountering in the 19th century. The first three quarters of the nineteenth century had been a period of almost uninterrupted tumult and chaos for Spain. Under the cover of War of Independence against the French invaders and their “intruder King,” Joseph Bonaparte,

the first steps toward constitutional government had been taken when the Constitution of 1812 was proclaimed at Cádiz by the Liberal Cortes, purporting to act in the name of King Ferdinand VII. On his restoration in 1814, King Ferdinand had quickly returned to absolute government, and except for another constitutional interlude, from 1820 to 1823, the Liberals suffered more or less continuous repression until King Ferdinand's death in 1833. He was succeeded by his infant daughter, Isabel, under the regency of her mother María Cristina. Already revolts had broken out among the followers of Don Carlos, King Ferdinand's younger brother, in support of the latter's claim to the throne. As the Carlistas were largely made up of the absolutists and traditionalists who had found Fernando insufficiently reactionary, María Cristina inevitably sought and won the support of the Liberal forces, whose factions were to dominate in the succeeding years. Many historians called this period in Spanish history as *el siglo de las revoluciones* (i.e., "the century of revolutions", where there at least 2,000 had occurred), but others would aptly call it *el siglo de la inestabilidad interna* ("the century of internal instability"). To illustrate this instability, here are the following figures: In the course of the century there were 130 government turnovers, three dethronements effected, five civil wars waged, and nine constitutions framed. In the span alone of 11 years after 1843, 15 cabinets fell. The cabinet shuffles succeeded primarily among the ruling oligarchs. Under these circumstances, and given the historical bond between church and state in the Iberian Peninsula, the condition of the Catholic Church in Spain could not have been but "muddled and shaken." The following events occurred:

In mid-July 1834, numerous convents in Madrid were burned and sacked and the religious killed.

On July 25, 1835, under the government of Conde de Toreno, religious houses (about 1,900) with less than 12 professed members were decreed suppressed.

Juan Álvarez Mendizábal (+1853) came to power on September 14, 1835. The liberal, anticlerical spirit of the Cádiz Cortes of 1812 reached its height in the series of measures taken by the government in order to offset impending bankruptcy and save the national economy. Although the confiscation and sale of ecclesiastical property might have justifying social, economic and political reasons, they were aimed no less at inflicting a blow on the anti-Isabel (Carlist) regular and secular clergy and their goods.

Mendizábal issued the following decrees:

first, the *desamortización* (confiscation of church properties) decree of February 19, 1836; and second, the *exclaustración* (expulsion of religious from the monasteries and convents) decree of March 8, 1836, when all the houses of men religious were suppressed.

The number of religious affected according to a report of 1835 was 30,906. In 1837, 23,935 *exclaustrados* (expelled religious from their religious communities) were receiving financial aid from the state; which means, around 7,000 of them found jobs on the diocesan and parochial levels. On July 27, 1837, the Calatrava ministry (with Mendizábal at the Hacienda [*sic*: Finance]) ordered the extinction of monasteries, convents, colleges of both sexes with the exceptions of the *Colegios de Misioneros* (Colleges of Missionaries) at Valladolid of the Augustinians, Ocaña of the Dominicans, Avila of the Franciscans, and Monteagudo of the Augustinian Recollects, plus a number of other houses for educational and hospital work. Most contemplative communities were done away with by the Liberal Regime; nevertheless,

some Religious Orders were allowed to keep one monastery. Why was this so? The main reason why the Augustinians, the Dominicans, Franciscans and Augustinian Recollects were allowed at least to keep one monastery each was for the training of missionaries for their Philippine missions. Normalcy returned to Spain in 1874, when the government gave the crown of Spain to King Alfonso XII, the son of Queen Isabel II. However, the Liberal Government did a great harm and confusion in the Catholic Church in Spain.

B. The Philippines: 1815-1874

At the middle of the 19th century, the church in the Philippines had under its spiritual care about 3,664,347 souls for the year 1849. There were around 450 religious from the religious missionaries who came to the archipelago: The Augustinians, the Franciscans, the Dominicans and the Augustinian Recollects. The Jesuits, who were expelled from the Spanish colonies in 1768 by King Charles III, were allowed to return to the Philippines in 1859. The colonial government in Manila gave them the charge of the Escuela Pia. Later, the Jesuits transformed this school to Ateneo Municipal. Moreover, that same year Queen Isabella II gave to the Jesuits the island of Mindanao for their mission work. The country was governed by the Overseas Ministry in Madrid called the “Ultramar” which took over the “Consejo de Indias.”

In 1864, there were in the archipelago 4,050 Spaniards, 3,280 of them government officials and about 500 members of the clergy. Often the only white man in the provincial towns was the Spanish cura (parish priest). Not only was the government centralized, but the colonial Spanish community was heavily concentrated in the capital city of Manila. This phenomenon was due partly to the social and commercial advantages that Manila offered, partly

to the Spaniards aversion to agriculture and manual labor, which did not befit them as the superior and dominant race. At this period, the Philippines «was virtually an asylum for the dregs of Spanish society» — that is, vagabonds, criminals, and delinquents. The Marques de Novaliches writes: ‘It is a sad fact, but true one, that we send those distant islands, for the most part, neither the most intelligent nor the most solicitous for their own good name and reputation. I need not even suggest to you what evils have been consequent upon this procedure.’”

The Spanish colonial government in the Philippines was an unwieldy bureaucracy, heavily dependent on Madrid, highly centralized, and like that of the Mother country, inefficient.

For sure, both the Spanish imperial ideas and Christian principles were still there; but the empire had shrunk, times had changed, and the colonial officials came and went, uncommitted and selfish and, above all, inept. From 1565 to 1898 there was a turn over of 116 administrators.

Eleven Governors-general served out their full term of eight years, or longer. Between 1800 and 1860, there were 24 Governors-General; probably, a result of the intrigues in Manila; but, undoubtedly, a reflection of the instability of the government in Spain. From 1859 till the abdication of Queen Isabel II in September 1868, the government changed hands 20 times; from October 1868 till the end of 1874, 19 times. In the Philippines 25 governors-general succeeded each other during the third quarter of the 19th century. It was not only that the revolving gubernatorial shuffles could not guarantee a uniform colonial policy, but also the governors-general, besides being uniformly drawn from the army and navy, were of different political colors. Some examples are: Governor-General

Rafael Echagüe (1862-1865) was a Liberal Unionist; Carlos de la Torre (1869-1871), a Radical Liberal; Rafael Izquierdo (1871-73), a Conservative but in secret a Mason. Though they belonged to different political parties, the governors-general had the main agenda in their administration, i.e., to maintain the Philippines for Spain at all costs.

Nota bene: The main source of this last two sections of this paper before the conclusion is taken from the published dissertation of Rev. Fr. Antolin V. Uy, SVD, HED, *The State of the Church in the Philippines, 1850-1875. The Correspondence between the Bishops of the Philippines and the Nuncio in Madrid*, Tagaytay Studies, No. 3 (Tagaytay City: Divine Word Seminary, 1984)

IV. Conclusion

José Ortega y Gasset (1883-1955), a Spanish philosopher, would define history as *Yo soy yo y mi circunstancia* (I am what I am and my circumstance). What made me is due to the circumstances that surrounded me. Applying this adage to this lecture we could say that the Church in general and Spanish friars in particular have been negative of the Freemasonic lodges due to the latter's dealings with the Church and hierarchy. The papacy and the Church suffered persecutions from Liberal regimes whose government was run by a majority who were Freemasons. This has been the reason why the Catholic Church in general and Spanish friars in particular has maintained very critical stand against the Continental European Freemasonry and its Philippine counterpart from the nineteenth century up to the present. Furthermore, the Catholic Church's critical stance to Freemasonry does not distinguish the Latin Freemasonic model that is anti-clerical from the Anglo-Saxon model that is not antagonistic in its contacts with the Catholic Church. Never-

theless, the Church sees the Anglo-Saxon Freemasonic model leaning toward religious indifferentism as it promotes universal brotherhood. The study of the history of the Church makes us aware that there have been unpleasant relationships between the Church and European Freemasonry. The more we dig into the past the more wounds we uncover. Though truth from the past hurts let us learn from it and do our best not commit the same approach as some organizations did, that is, they antagonized old institutions imbedded in the society like the Catholic Church in order to improve the lot of their constituents. As Gat Jose Rizal would say, *Ang hindi marunong lumigon sa kanyang pinanggalingan ay hindi makauunawa sa kanyang kasalukuyan at hindi siya makararating sa kanyang paroroonan*. There are things that we need to learn more from the past but as for now we need transparency and continuous dialogue to work out differences. And we hope this would continue between civil and ecclesiastical institutions to serve the common interest of humanity.

Thank you! 🙏

NOTES

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2. J. S. ARCILLA, SJ, *Introduction to Philippine History* (Quezon City: 19843), 98-99.
3. G. F. ZAIDE, *Republic of the Philippines*, 174-175.
4. N. JOAQUIN, *A Question of Heroes*, 94-99.
5. C. A. MAJUL, *Anticlericalism during the Reform Movement...*, 152-161.
6. RETANA, *Vida y Escritos del Doctor José Rizal*, 128-129, cited by G.7. ZAIDE in *Jose Rizal: Life, Works and Writings* (Manila: 1979), 104.
7. RETANA, 129-130.
8. G. ZAIDE, *Jose Rizal*, 105.
9. <http://freemasonry.bcy.ca/texts/RomanCatholics.html>
10. http://www.sspaxia.com/Newsletters/2002/JMan-ar/The_Ma...
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Other Recent Events, Developments Here and Overseas

Officers of MD RIII-D's Council of PDDGMs inducted

OFFICERS OF THE COUNCIL of PDDGMs of MD RIII-D (South Nueva Ecija) were inducted by CGM Santiago T. Gabionza, Jr. at Plaza Leticia Restaurant, Lakewood Golf and Country Club in Cabanatuan City on September 15, 2012.

In his message, MW Gabionza commended the District Officers, led by VW Ramiro M. Cruz, for being the first to comply with his injunction that all Masonic Districts in this Jurisdiction should organize their respective Councils of PDDGMs.

"I am optimistic," he said, "that all of you, dear brethren, particularly the PDDGMs and all those upon whom authority has been bestowed, will discharge your respective duties and obligations with utmost fidelity and conscientiousness toward the efficient and effective governance of your District. I have no doubt that you will extend your active assistance and sympathy to the incumbent Grand Lodge officers in the all-important task of giving due meaning and substance to the Centennial Theme: 'Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All'.... The acronym MORE stands for a return to our Craft's strong MORAL FOUNDATIONS, ORGANIZATIONAL EMPOWERMENT, RESPONSIBLE STEWARDSHIP, and EXTERNAL OUTREACH."

The fellowship that followed strengthened further the indissoluble chain of sincere affection that links all brethren wheresoever dispersed, particularly those of MD RIII-D.

Annual Communications 2013 Souvenir Program soon to be published

VW DANTE A. DENATE, CDGL and Souvenir Program Committee Chair, assured the editorial staff of this publication that, under the leadership of VW Tommy O. Que, CJGL for West Visayas, and VW Wilson Cua Locsin, CDDGM, ANCOM 2013 Chairman and Co-Chairman, respectively, MD RVI-A (Iloilo, Antique, Aklan) would not leave any stone unturned to insure the success of the 97th ANCOM of our MW Grand Lodge, to be held in Iloilo City in the last week of April 2013..

Stated VW Dante Denate: "To commemorate this prestigious annual Masonic event, we are undertaking the publication of a Souvenir Program. We hope that Masonic Districts, Blue Lodges, Masonic organizations, and individual brethren will unhesitatingly place their advertisements in the Souvenir Program."

Brethren, CDGM Juanito G. Espino, Jr. urges all of us to help MD RVI-A launch the ANCOM 2013 Souvenir Program into a happy reality!

GLP Centennial Commemorative Bills launched



THE MW GRAND LODGE OF THE PHILIPPINES (GLP), in cooperation with the Bangko Sentral ng Pilipinas (BSP), launched the GLP Centennial Commemorative Bills at the Emilio Aguinaldo Hall of the Plaridel Masonic Temple (PMT) on October 10, 2012 at 3:30 p.m.

Approximately two hours before the launching of the bills, members of the various media (print, radio, and television) were taken on a guided tour of the PMT and its premises.

The media guided tour over, the programme at the Emilio Aguinaldo Hall, which was emceed by Centennial Deputy Grand Master Juanito G. Espino, Jr., started with an invocation led by Centennial Grand Chaplain Jesse D. Alto.

After the singing of the National Anthem, Grand Lodge March, and Grand Lodge Centennial Hymn, GLP Centennial Anniversary Committee Chair Reynato S. Puno, PGM, GMH, warmly welcomed one and all to the special event.

Next, Hon. Amando M. Tetangco, Jr., BSP Governor, delivered his message, after

which he was given a token of appreciation by MW Gabionza and MW Puno.

Finally, the GLP Centennial Commemorative Bills were launched, followed by the Ceremonial Signing of Donation of a Piece of land to the GLP.

Centennial Grand Master Santiago T. Gabionza, Jr. closed the special event with his remarks.

Bagumbayan Lodge No. 4 Celebrates 98TH Anniversary and Past Masters' Night



The brethren of Bagumbayaan Lodge No.4, the first Filipino Lodge under the jurisdiction of the MWGLFMP, celebrated its 98th Anniversary and Past Masters' Night last September 19, 2012 at the Makati Sports Club. WM Mel Sison, SW Alex Solomon, and JW James Capili led them in welcoming special guests and brethren from other Lodges.

Among the Past Masters present were WBs Joey Redor, Nap Venturina, Gilbert Pazcoguín, Roberto Aris, Romy Ramos, and Edwin Cruz, Sr. NCR-B DDGM Rey Paynaganan also attended the occasion.

Commented WM Mel Sison: "Despite the heavy traffic and rainy eather, the brethren came in full force to celebrate a fellowship to remember." He added, "This early, we are enthusiastically preparing for our Grand Centennial."

UNIFORM PROCEDURE FOR CONDUCTING PRE-TRIAL COMMISSION PROCEEDINGS TO BE STRICTLY OBSERVED

OUR CENTENNIAL GRAND MASTER, in his Circular No. 30 issued on Sept. 20, 2012, states, "Pursuant to the amendments introduced under Section 31 to 44 of the Constitution of the Most Worshipful Grand Lodge of the Philippines in the last Annual Communications at Naga City, Camarines Sur the uniform procedure of the conduct of the proceedings of a trial commission...." He then specifies the pertinent sections of the GLP's Constitution. Knowing that, as Lodges, we feel obliged to learn by heart the specific sections of the Constitution of our MW Grand Lodge, we believe there is no need for us to recapitulate them here anymore. We fervently hope that, as stressed by MW Gabionza, every trial commission formed by a subordinate Lodge or by the MW Grand Lodge shall observe the specified uniform procedure in the conduct of proceedings which is being heard and to be heard by it.

MW GABIONZA URGES LODGES TO FULLY SUPPORT "RUN KUYANG RUN"

IN HIS CIRCULAR NO. 31 dated Sept. 25, 2012, our Centennial Grand Master informs us that the Manager of the "Run Kuyang Run" fund-raising project has reported to the GLP Centennial Committee that as of September 13, 2012, only few Lodges have responded to the call of the Grand Lodge leadership for support and cooperation in this endeavor despite the fact that in his Circular No. 25, MW Gabionza underscored that the project is one of the major highlights in the celebration of the 100th anniversary of the founding of our MW Grand Lodge and therefore we should not allow it to fail. So, MW Gabionza urges all of us "to exert our level best and show our families and the society at large that we in Freemasonry know how to treasure and nurture our colorful role and significance in our historical development as an independent nation."

Continues he: "On this note, May I appeal TO ALL Lodges to give your kind and much-needed support." Finally, he states, "For particulars, please get in touch with Bro. Lawrence F. Plata

of Dapitan Lodge No. 21. Mobile Number 0927-808-2954." (Brethren, we must not let "Run Kuyang Run" fail!)

GLP HOSTEL FORMALLY OPENED

THE MASONIC HOSTEL located at the Grand Lodge of the Philippines was formally opened on October 15, 2012. Before the formal opening of the Masonic Hostel, MW Gabionza issued Circular No. 32 dated Oct. 2, 2012, in which he informed the brethren and other members of the Masonic Fraternity or Family in this Jurisdiction that the following are the available rooms :

First Level

(Air-conditioned, Hot & Cold Shower, LCD Television)

- 5 Bedrooms for Single and Occupancy – Rooms 203, 204, 209, 210, and 211.
- 3 Bedrooms for Triple and Quadruple Occupancy – Rooms 206 and 208
- Second Level – Air-conditioned, Hot & Cold Shower, LCD TV
- 8 Bedrooms for Single and Double Occupancy – Rooms 301, 302, 303, 304, 307, 309, 310, and 311
- 3 Bedrooms for Triple and Quadruple Occupancy – Rooms 305, 306, and 308.

Room rates for the first and second levels are as follows:

- Single --- Php 1,200 per room/day
- Double --- Php 1,400 per room/day
- Triple --- Php 1,500 per room/day
- Quadruple --- Php 1,600 per room/day

Third Level

(Air-conditioned, Hot & Cold Shower)

- Five Bedrooms for Single and Double occupancy – Rooms 401, 402, 403, 407, and 404.
- 2 Bedrooms, Dormitory type – Rooms 405 and 406

Room Rates for Third Level:

- Single – Php 900 per room/day
- Double – Php 1000. per room/day
- Dormitory type - 5 persons – 2 double deck and 1 single bed) -- Php 300. per room/day

For inquiry or booking reservations, brethren may call the Masonic Hostel thru Tel. No.632-5227407.

The Masonic Hostel is under the management of the Grand Court of the Philippines, Order of the Amaranth.



Bro. Capulong drops tools at 77

By WB Edmund Coronel, PM

BRO. ROMEO T. CAPULONG dropped his working tools on September 16, 2012. A public interest lawyer who figured prominently in the Philippine political left, he died of cardiac arrest with complications at the Manila Doctors Hospital at the age of 77.

Bro. Capulong was raised to the sublime degree of Master Mason at Nueva Ecija Lodge No. 73 in Quezon, Nueva Ecija on January 11, 1964. He was also a member of the Luzon Bodies, A. & A. S. R.

He schooled his way through scholarships, earning a law degree in the end. As he set out onto private practice, he also maintained a local radio show where he aired the woes of the poor and dispossessed Novo Ecijano farmers. Many were his pro bono clients.

In 1970, Bro. Capulong was selected to become a delegate to the Constitutional Convention where he teamed up later with the fiery University of the Philippines (UP) professor Enrique Voltaire Garcia.

But when then Philippine strongman President Ferdinand Marcos imposed Martial Law, he was counted among the 30,000 people jailed in 1972. He was well out of prison in 1975 when he finally met Jose Maria Sison, founding chairman of the Communist Party of the Philippines (CPP) while the latter was readying Nueva Ecija as a New People's Army (NPA) guerilla base. His relations with Sison, however, would not deepen until 20 years later.

Flight

Seemingly, Bro. Capulong had a promising political career ahead of him. But Martial Law thwarted his bid for mainstream politics. Like a number of his contemporaries, persecution had pushed him farther to the Left.

While at his home at UP Teachers' Village in Quezon City, he often gave free legal services to his neighbors, largely radical faculty members of the UP. At that time, he was also part of the legal team of the Liberal Party defending Sen. Benigno S. Aquino, Jr., Marcos' arch political rival, in the military court. But in 1979, word came out of his impending arrest. No sooner did he flee to the U.S.

In the U.S., he founded the Philippine Center for Immigrant Rights and soon worked as an immigration lawyer. In 1981, he linked up with his former client, Aquino, whom Marcos had allowed to travel for a heart bypass operation.

Radical

Bro. Capulong returned to the Philippines after the fall of Marcos in 1986. Meeting Sison while still in the country, he agreed to become the legal counsel of the National Democratic Front of the Philippines (NDFP), the umbrella organization of the various underground communist units, when the government invited them to sit down for a peace talk.

In a press statement, the CPP hailed Bro. Capulong's effort: "The revolutionary forces led by the

CPP salute his invaluable contributions to the peace negotiations, including the drafting of important and defining bilateral agreements.”

Expectedly, the negotiations bogged down. But he stayed on as the NDFP’s lawyer.

Later, he was fielded in the senatorial slate of the Partido ng Bayan, the party of the political left, but lost. It was his first and last try in electoral politics.

When the government cancelled Sison’s passport in September 1988, Bro. Capulong rushed to counter the subversion charges filed against the CPP founder. He won the case when the Anti-Subversion Law was repealed in 1992.

Since then, Bro. Capulong began helping Sison in the latter’s legal suits in The Netherlands and in the U.S.

In his own website, Sison issued a testimony to the late “Ka Romy” saying—“Ka Romy’s clear understanding and firm grasp of the relationship between the legal and the political is displayed in his often repeated statement, “The validity and correctness of the armed struggle is neither a legal nor moral issue, it is a political and historical one.”

If true, Bro. Capulong did sound like a radical. But all his actions—in public at least—showed that he had often towed the legal line and miles away from trouble.

Legal Aid

With Marcos gone, so was Bro. Capulong’s political star that had shone out fast and bright in the 1970s. Rather than pursue his own ambition, he reverted to his beginnings: helping people with legal aid.

Joined with the Left, Bro. Capulong would expectedly help his companions first. He lawyered for the late labor leaders Crispin Beltran and Rolando Olalia, as well as the Marine General-

turned-NPA Raymundo Jarque. Soon, he was handling headline-grabbing cases like the Payatas dumpsite tragedy, Hacienda Luisita tenants’ claim and big corporation labor suits. Perhaps, his biggest was the human rights claim he had filed in behalf of 10,000 respondents against Marcos in the U.S. court. They won US\$ 2.2 billion in damages.

BAYAN (Bagong Alyansang Nagkakaisa), the alliance front of the legal Left organizations, described Bro. Capulong: “He was a human rights defender extraordinaire, described by admirers as having the “rare combination of brilliance and skill, fearlessness, and an unwavering commitment to serve the poor and downtrodden”. Indeed, a person like Ka Romy comes only once in a generation.”

People’s Lawyer

But Bro. Capulong was not all fist pumping in the air. He also handled non-political cases. In 1995, he defended the controversial domestic helper Flor Contemplacion in the Singaporean court but failed to stay the execution despite presenting new evidences to the case. Also, he represented the ageing “comfort women”—women who had been forced into sex slavery by the Japanese Imperial Army in World War II—before the Japanese court.

To alleviate the hurting consumers, he questioned water and power rate hikes before the court, even the privatization of these utilities.

Perhaps, many of his countrymen were slow to recognize his public interest lawyering. But international institutions were not. He was appointed for a time to sit as member of the United Nations (UN) International Criminal Tribunal.

At the time of his death, Bro. Capulong chaired the Public Interest Law Center (PILC) which he founded in 1989. In 2007, he put up the National Union of Peoples’ Lawyers (NUPL), a lawyers’ volunteer group, where he was the chairman emeritus. 🗿

Bubbles of Gratitude and Hope

By Sis. Alicia Borja-Espejon

EVERY CHILD IS BOTH a blessing and a gift especially to parents. But to my husband Cesario and me, both of whom were then young and simple government employees, our daughter Charisse was (and still is) more than a blessing and a gift.

When she was born to us at the Miranda Family Hospital in Surigao City on December 31, 1981, we were overwhelmed with joy. In the morning of the New Year, however, we were dumbfounded – nay, we felt as if the world closed in on us – when we found out that the beautiful stork was born with clubbed feet. Fortunately, the late Dr. Josefino Miranda, the hospital's brilliant medical director, a distant relative of ours, and an Entered Apprentice Mason, quickly explained to us our daughter's condition and the intervention available, if only to assuage our anxiety and apprehension.

After a month, Dr. Josefino Miranda started with the medical intervention, which would correct the defect. He wrapped our daughter's feet with plaster cast, which must be changed every month, pro bono. This procedure corrected Charisse's right foot, but her left required an invasive procedure.

I did not leave the fate of our daughter's feet to medical intervention alone. I also attended faith healing sessions to seek divine intervention. Besides, we submitted our daughter for medical examination and evaluation to two respectable orthopedic surgeons in different hospitals. Both surgeons were of the opinion that our daughter's condition required an invasive procedure, namely, orthopedic surgery. That verdict had a chilling effect on me in particular; for that meant that our daughter would go under the knife at a very tender age.

We wanted to comply with the order of both doctors, but the cost of the surgery was very prohibitive, and my husband and I were but struggling government employees then...

We sent Charisse to pre-school, with her clubfoot. We persuaded her teachers to treat her any normal pupil, to let her participate in all school activities, particularly physical, sans the special attention. We talked to her classmates and explained to them her being differently able, laying down a solid spiritual foundation. She was accepted by all her classmates and schoolmates, and she interacted with them, like any other regular kid. But, of course, I constantly and diligently watched her in order to provide her with

a healthy and normal psychological environment; for she was at the precarious stage of development. With the strong support of the family and that of her school, Charisse developed self-confidence, which is the foundation of her character.

One day, Gregorio Y. Uy (a.k.a. George Uy), my brother-in-law, who was a member of the Macajalar Lodge in Cagayan de Oro, called us up and instructed us to get in touch with the Freemasons in Surigao City. That was Greek to us. My husband was not yet a member of the Craft! At that time, I did not know that another brother-in-law, Manuel E. Ferrer, was a Freemason and a Shriner.

At any rate, we personally visited VW Andoni T. Dumlao, the Worshipful Master of Mt. Diwata Lodge #236 then, at his residence. He was a personal friend of ours.

After we had complied with the medical records/evaluation required, VW Andoni made a strong representation on our behalf with the Shriners at the Grand Lodge of Free and Accepted Masons of the Philippines. After a month, we were instructed to proceed to Mary Johnston Hospital in Tondo, Manila for further medical evaluation, a requisite to Charisse's admission for surgery.

In April 1986, Charisse had her left clubbed foot operated on by a father and son team, both Freemasons, Dr. Manuel Rivera and Dr. Michael Rivera.

The surgery did not leave an iota of traumatic effect on our daughter, only a bit of discomfort, with her entire left leg in plaster cast! But the ambiance of the Masonic Ward for Crippled Children in Mary Johnston Hospital somehow set a pleasant mood for all. The other patient-beneficiaries shared their respective tales with one another.

Every week, we were visited by Masons, who brought with them goodies, to the children's delight.

One weekend, then Grand Master Rosendo Herrera treated us at Jollibee and later took us to their residence, where his charming spouse and children served us snacks! We all went back to the hospital in high spirits, each with a full stomach and with gift packs!

Back in the hospital, I made a serious calculation of the cost of the surgery performed on our daughter's clubbed foot, the medicines, and our stay in the hospital. All this amounted to a great sum, but the Shriners gave it all for free. So, I asked myself, "Are Freemasons that benevolent and generous?" The post-surgery process consisted in monthly check-up/follow-up for two years. During those two years, we traveled monthly from Surigao to Manila.

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MW Gabionza's "Open Letter" to members of Masonic Youth Organizations

WE, YOUR MASON DADS, as well as your Moms, the Amaranths and the Eastern Stars, strive morally to develop ourselves into men and women of honor, virtue, and charitable feelings, and thereby to inspire and edify you, as well as other young people, more by example than by precept. Thus inspired and edified, you will, we hope, also aim at attaining your personal perfection or excellence, by means whereof you will help us accomplish the Masonic fraternity or family's self-imposed mission, which is to bring about a universal league of mankind or to establish upon earth a brotherhood of men of different countries, sects and opinions under the Fatherhood of the Great Architect of the Universe.

Indeed, it is important for us members of the Masonic fraternity or family to exert all-out effort to continuously improve ourselves; for unless we do so, we will not be able to exert beneficial influence on other fellowmen. That is why we should eagerly learn, as well as persistently practice, the lessons and teachings of our Masonic fraternity or family.

Undoubtedly, the International Orders of DeMolay, Job's Daughters, and Rainbow for Girls help you, their members, to transform yourselves into young men and women of the finest character or of the highest quality. It is important, however, that you enjoy your participation or involvement in the activities of your respective Orders; for when you enjoy the things you are doing, you take them seriously.

That is the point which the American psychiatrist, Dr. Hans Selye, stresses in his essay entitled "But Hard Work Isn't Bad for You." In that essay, Dr. Selye defines work as "what we have to do" and play as "what we want to do." By doing so, he strongly suggests that we will enjoy life if we do things because we like to do them, and not because we have to do them. Therefore, dear DeMolays, Job's Daughters, and Rainbow Girls, get actively involved in the activities of your respective Orders, not because you have to do so, but rather because you really desire to do so. If you constantly maintain such an attitude, then your life will become a continuous adventure



In his essay entitled "On Running After One's Hat in a Windy Afternoon," English writer G. K. Chesterton paradoxically defines

adventure as "an inconvenience rightly considered." Generally, we want to have adventure, and we want to avoid inconvenience as much as we can. But, as Chesterton paradoxically points out, we can convert an inconvenience into an adventure by rightly considering it.

Suppose, Chesterton says, you were a British gentleman and went for a walk on a windy afternoon, and then your hat was blown away by the wind. Would you consider running after your hat an unpleasant and humiliating experience? Would you fear that people around might laugh if the wind blew your hat farther away when you were about to pick it up? No, Chesterton says, you should not. Instead, you should regard yourself as a jolly huntsman pursuing a wild animal. If the wind would blow your hat farther away and the people

around laugh, then you should tell yourself, "I am making people happy by running after my hat." Then the inconvenience of running after your hat would become, for you, an adventure, an enjoyable experience.

Try to assume the romantic attitude suggested by G. K. Chesterton. Rightly consider every inconvenience you encounter, and your daily life will become an enjoyable adventure. Yes, try it! It will make wonderful things happen to you.

Listen, moreover, to the following portion of a beautiful passage I came across in my reading:

"Youth is not a time of life, but rather a state of mind, a temper of the will, a quality of the imagination, or a vigor of emotions. Nobody grows old by merely living a number of years. People grow old by deserting their ideals."

Have you, dear Sons and Daughters, fully realized the beauties of the teachings of your respective Orders and the idealism to which they lead? Have you done the best you can to live up to those ideals? If you have done so, then you will not grow old; instead, you will retain your youth until your earthly bodies return to their kindred dust.

There can be no doubt that if you put the lessons you have learned in the meetings of your respective Chapters, Bethels or Assemblies into persistent practice in daily life, they will result in a virtuous and well-spent life.

You must ever remember that our entire Masonic fraternity or family, as well as each of its segments, including your respective Orders, teaches us, its members, how to live richly, abundantly, and meaningfully. Therefore, to live constantly by the timeless teachings and imperishable

ideals of your respective Orders is a duty incumbent upon each of you. I hope you joined DeMolay. Job's Daughter, or Rainbow for Girls because you wanted to be able to better exemplify, by your lives, the cardinal virtues of true manhood or womanhood. Unless that was your reason for seeking membership in your respective Orders, I dare say you are not DeMolays, Job's Daughters in the real sense of the term, and you do not belong in a Bethel of Job's Daughters, or an Assembly of Rainbow Girls, or a Chapter of DeMolays in the real sense of the word.

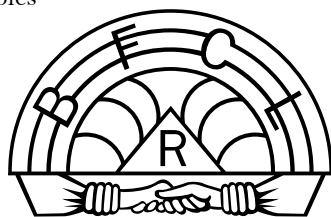
Invariably, we members of the widespread Masonic fraternity or family are influenced by the principles of Goodness and Truth.

While influenced by these principles, hypocrisy and deceit are

unknown among us; sincerity and plain dealing distinguish us; and, with heart and tongue, we join in promoting one another's welfare and happiness, and rejoicing in one another's prosperity. Closely united, we do things together toward common goals, share things with one another in sincere love and fellowship, and show our pride in our Masonic Fraternity or Family not only to one another but to the general public as well.

That is why toward the end of our stated and special meetings, we, your Dads, pray thus: "May the blessing of Heaven rest upon us and all regular Masons. May Brotherly Love prevail and every moral and social virtue cement us. Amen."

Toward the end of your own meetings, you make a similar benediction. In behalf of your other Dads in this Jurisdiction, I most



sincerely thank you, dear DeMolays, Job's Daughters, and Rainbow Girls, for asking God to "bless and protect the Masons who gave us heritage."

The best tribute you can render to the founders and pioneering members of your respective Orders, as well as their equally dedicated successors, is to be always conscious of the heritage they have given you; to be always aware of the dignity and high importance of the International Orders of DeMolay, Job's Daughters, or Rainbow for Girls vis-à-vis the long-term goal of Masonry; and to display amiable, discreet, and virtuous conduct everywhere you are. By doing so, you will help us, your Dads and Moms; convince the non-Masonic public of the goodness and greatness of our Masonic fraternity or family.

Individually and concertedly, all of us members of the Masonic fraternity or family must show others, by both precept and example, that we are persons to whom burdened hearts may pour out their sorrows; persons to whom distress may prefer its suit; persons whose hands are guided by justice, and whose hearts are expanded by benevolence.

Aware that harmony and unity is the strength and beauty of our widespread Masonic fraternity or family, I will see to it that during the Centennial term the Masonic Coordinating Council (MCC), which is composed of the leaders of our Grand Lodge, Appendant Bodies, and Allied Orders, will function as efficiently and effectively as possible. Your Orders are duly represented in that Council

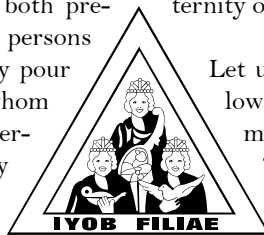
Aware, too, of the role that each Masonic youth organization is to play in the attainment of the long-term goal of the Masonic fraternity or family, as Centennial Grand Master, I will also see to it that the

Grand Lodge, together with its constituent Districts and subordinate Lodges, will continue to extend, if not increase, its moral and financial support to your Orders.

We leaders of the MW Grand Lodge of the Philippines will do the best we can to stimulate the brethren to encourage their sons, daughters, grandsons, and granddaughters to seek membership in your Orders, as well as to get more actively involved than before in the projects and activities of your Orders.

Certainly, we will continue to support the worthwhile endeavors of the JODERA Club, which is composed of the Job's Daughters, DeMolays, and Rainbow Girls.

In short, we will give more attention and support than ever before to the three Masonic youth organizations; for they are our partners in the attainment of the aforementioned long-term goal of our Masonic fraternity or family.



Let us, at this juncture, recall the following statement in Bro. Jose "Dimasalang" Rizal's essay entitled "Amor Patrio" (Love of Country):

"Let us always love our country, by desiring nothing but

her welfare and happiness; for by doing so, we will labor in conformity with the purpose of humanity dictated by God, which is the universal peace and harmony among His creatures."

We must, therefore, convince our non-Mason countrymen, more by deeds than by words, that we members of the Masonic fraternity or family in this Jurisdiction are at once true citizens of our country and of the whole world. Yes, if we are true members of the Masonic fraternity or family, then we are truly nationalistic Filipino citizens with an international perspective or cosmopolitan outlook. 🏠

Supreme Assembly in Grand Rapids, Michigan, USA By Rogeanne Maica L. Ylagan

Past Worthy Advisor, Mount Banahaw Assembly No. 22 of Tayabas, Quezon / Grand Drill Leader, Grand Assembly of the Philippines

I FOUND ANOTHER TREASURE in the Pot of Gold! It's the realization of one of my Rainbow dreams: to be able to attend the Supreme Session. My dream became a reality on July 20 – 25, 2012, when I attended the 44th Biennial Supreme Assembly of the International Order of the Rainbow for Girls in Grand Rapids, Michigan, USA.

The Supreme Assembly was graced by the presence of Honored Dignitaries, Distinguished Dignitaries of Canada and Michigan, Supreme Family and Rainbow girls from different jurisdictions across the globe. Loads of Rainbow activities filled the venue,

I was honored to be part of the Supreme Skit, where I was able to share what Rainbow girls in the Philippine jurisdiction had been doing. I was also given the opportunity to carry the Philippine flag in the Cavalcade of Flags, one of the most beautiful highlights of Supreme Assembly.

The best, most significant, most memorable ceremony I witnessed during the Session was the Grand Cross of Color Degree, which imparted to me life-long lessons of continual service. I was one of the two active Rainbow girls who were invested with the Grand Cross of Color Medallion. This award, I believe, is the greatest gift of Rainbow to me; for it is the highest honor which the Order confers upon its active members and the Advisors in recognition of the distinguished service they have rendered to it.

Seeing Rainbow girls from all over the world and making new friends made this occasion extra special. The lasting friendships built in Rainbow are what I love about our Order. By attending the Supreme Assembly, beyond any doubt, I have gained countless memories, new lessons, and unforgettable experiences that I can share with my Rainbow sisters here in the Philippines.

The Immediate Past Supreme Worthy Advisor, Mom Linda Lee-Little, whose example of unselfish service to others served as an inspiration to all of us, stressed that we should continue reaching our Rainbow dreams.

My Supreme Assembly experience would not have been possible without the untiring help and support of our Dad Masons. I would like to extend my sincerest gratitude to the Masonic family, particularly MW Dad Santiago Gabionza Jr., RW Dad Juanito

Espino Jr., RW Dad Alan LM Purisima, RW Dad Tomas G. Rentoy III, Dads from Tayabas Lodge No. 43 (the Sponsoring Body of Mount Banahaw Assembly No. 22), Kalilayan Lodge No. 37, MW AG Pedro M. Gimenez Memorial Lodge No. 370, Dads from Saigon Shrine Club, Mom Eleanor Roque Redor, Dad Bot and Mom Elizabeth Sto. Domingo, and to my parents, Dad Ronnie and Mom Mae Ylagan. Because of these wonderful people, one of my Rainbow dreams came true – a real treasure in the Pot of Gold! 🌈



Carnicero, Borromemo, Sitges, and their relationship with Rizal

By VW J. Flor R. Nicolas, PSGL

DESIROUS OF PROVING THAT the natives of his enslaved country, whom the supercilious Spanish colonialists derisively denominated Indios, were not inferior to, but rather as intelligent as, if not more intelligent than, any other race, our eminent Brother, Dr. Jose “Dimasalang” Rizal, did all within his power to transform himself into a “perfect ashlar,” into a master of his own self, into such a “gem of a man” that he exerted a great impact on the men and women who came under the pale of his influence – an example, my brethren, well worthy of emulation by us. Let us, therefore, take a close look at his relationship with Captain Ricardo Carnicero and Captain Juan Sitges, both of whom sought to touch him, and with pharmacist Cosme Borromeo, who admired his literary talent and winsome ways.

Captain Ricardo Carnicero, later to be promoted to the rank of colonel, was at once a thinker, a Freemason, and a fearless military man, who was assigned as Commandant of the Spanish forces in Mindanao and as Governor of Dapitan in Zamboanga.

Since both the Church and the State, whose union was the root of many moral and social evils, harassed and persecuted members of the Masonic fraternity, Carnicero kept his membership in it sub rosa.

He was over and above the social classification prevalent among the Spaniards in the country. He was unlike his fellow peninsulares (i.e., Spaniards born in the Iberian Peninsula, particularly Spain), who superciliously considered themselves top-rate and superior to the insulares (i.e., Spaniards born in the Philippine Islands), whom they

derisively denominated “Filipinos”; to the mestizos (i.e., men of mixed blood), whose Spanish parents were prominent in the community and who, therefore, managed to gain a place for themselves in the affairs of the Spaniards; and, definitely, to the indios (i.e., brown-skinned natives), whom they looked down to as “hewers of wood and carriers of water.” Generally, the peninsulares had no respect for the indio, whom they tolerated only if and when he was rich like Capitan Tiago, a pathetic character in Rizal’s *Noli Me Tangere*, whose house became a good feeding ground for them.

“Undoubtedly, if we continue studying his life, works and writings and strive hard to emulate his many virtues, Jose “Dimasalang” Rizal would also touch us and make a big difference in our own lives.”

Carnicero befriended men of kindred spirit, irrespective of color, class and condition. One of these men was Cosme Borromeo, who hailed from Cebu, graduated from the University of Santo Tomas with the degree of Bachelor in Pharmacy, and married Lilay, a Tagala from Tondo, with whom he went to Dapitan with the hope that his health would improve there. At the time Rizal arrived in Dapitan, Borromeo was serving the residents of the town as practicante.

Both thinkers, Borromeo and Carnicero became constant companions during their

off-hours. In fact, the former was in the latter's residence in the evening of July 17, 1892, when Captain Delgas of the Steamer Cebu turned over the exiled Rizal to the Commandant, as ordered by Governor General Eulogio Despujol.

When he went home that night, Borromeo joyously told his wife, "I met the famous author of *Noli Me Tangere* and *El Filibusterismo*. I found him to be a handsome, kind, respectful and charming gentleman." Lilay, however, warned her husband to be careful. "Jose Rizal is a prisoner, sentenced to exile in this place because he was found to be an enemy of the friars and of Spain," she said. "I don't want you to be involved. You can get into trouble fraternizing with suspected persons."

His wife's warning notwithstanding, Cosme Borromeo treasured the memory of the night he met Rizal in Carnicero's residence.

Although he was happy fraternizing with Borromeo, Carnicero waxed happier when Rizal decided to stay, not in the Jesuit mission house, but in the comandancia, which served as his residence; for that meant he would be able to exchange ideas with a greater intellectual than he.

In the evening, Carnicero and Rizal engaged themselves in conversation. At first, they were wary of each other, one trying to fathom the other's thoughts. Highly resolved not to stir the hornet's nest for the sake of the people he dearly loved, Rizal was very cautious; for although Carnicero was a fellow Freemason, he was still his warden, who had to play to the hilt his role as such and who might, therefore, report to Governor-General Despujol and even to Father Pablo Pastells what Rizal had disclosed to him. Later on, however, Rizal found that his warden frowned upon racial and class prejudice. In due time, therefore,

their conversations became intimate, although not infrequently animated.

One evening, Carnicero asked what reforms Rizal would ask for his country's good. The latter answered he would propose, among other things, that:

1. The Philippines be represented in the Spanish Parliament, and thereby the abuses of some of the Spaniards would be stopped.
2. The friars be separated from the government in order that the power they exercise over the country would be put to an end.
3. Vacant positions in the parishes be filled as soon as possible with worthy and well qualified priests, regardless of whether they are peninsulares, insulares, mestizos or indios – irrespective of whether they are regulars (i.e., religious) or seculars.
4. Primary education be promoted, the intervention of friars in the schools removed, and half of the positions given to Filipino teachers. All branches of the government be allowed to function honestly.
5. Schools of arts and crafts be created in the capitals of provinces which have a population of over 16,000.
6. Freedom of the press and freedom of worship be given to the people

But Carnicero commented, "My friend, the reforms you ask are good and timely. But bear in mind that the friars, both in Manila and in Madrid, are very powerful and influential. Therefore, as of now, it is almost impossible for the reforms you advocate to be carried out. They might be put into effect next year."

This comment of Carnicero caused Rizal to decide to be a little more cautious in expressing his opinion because his words might be twisted in some way before they reached the ears of the higher authorities. Yet deep in his heart he wanted and wished most fervently that the reforms he was advocating would reach the ears of those who sympathized with the just cause of Filipinas (i.e., the Philippines) and her people. He frankly told the Commandant, "I doubt if the reforms I am advocating will be put into effect next year. Since there is bad government in Spain, the religious orders in the Philippines commit so many abuses. If the Liberals triumph, things may change for the better."

Pontius Pilate-like, he added, "I have nothing to do with the Manifestation of the *gobnadorcillos* asking for the expulsion of the friars from the Philippines."

"Of course, I believe you!" the well-informed Commandant assured Rizal.

After a brief pause, Rizal revealed, "I still want to pursue my plan to establish a Filipino colony in Borneo. I have already divulged my plan to the Governor-General."

The Commandant queried, "Why would establish a colony in Borneo, which is not a part of your country?"

Replied Rizal: "Because the British government gave guarantees to property owners, which the government in Spain did not."

Carnicero countered, "I think it would be wiser for you to bring your people to Dapitan. There is so much land in this area. Here you and your people will be beyond the reach of the friars."

By saying that, he hoped to touch Rizal's heart; for he knew that the most effective way to do so was to show sympathy with Rizal's own miseries and sufferings, as well

as those of the people he loved – his parents, relatives and close friends, and that Rizal, a man of reason, did not feel that others, especially those whom he loved, should be made to suffer because of his convictions and actuations.

Rizal had ambivalent feelings about his warden's proposition.

On the one hand, he was afraid that what had happened to the people of Calamba would be repeated in Dapitan. He recalled the story of Cablesang Tales in El Filibusterismo, which he actually based on the bitter experience which the people of Calamba had undergone. Their lands were forcibly taken by the Dominicans with the aid of a Weyler-led military contingent from Malacañang; innumerable innocent children were killed, many women raped, and houses burned down; and most of the men fled to the mountains. The recollection of that unhappy event made him ask the Commandant acridly, "After cultivating your land for many years, would you like to have the friars take it from you?"

On the other hand, Rizal also sensed that Captain Carnicero was sincere. Thus, he conceded, saying: "If nine persons, friends and members of my family, who were exiled to Jolo, can be transferred to Dapitan, I will accede to your proposition."

"I'll do the best I can to help you regarding this matter," Carnicero assured Rizal.

Rizal appreciated Carnicero's friendship so much that on August 26, 1893, Carnicero's birthday, he wrote a poem, which he presented as his gift to the birthday celebrator. In the poem he praised Carnicero's administration of Dapitan as governor, laboring selflessly and tirelessly to serve the people whose welfare he had at heart.

As may be gleaned from the poem, Rizal

believed it would be difficult to find a more intelligent, more understanding, more disinterested administrator of Dapitan than Don Ricardo Carnicero.

The latter, in turn, knew Rizal better than any other Spaniard in the Philippines. He recognized Rizal's ability and his firm mind on the rights of man and the freedom of his country. In fact, he told his fellow Spaniards that Rizal could be touched by kindness, not by harshness and "better than thou" attitude. But, instead of studying counsel given them by their own people, the foolish Spanish leaders were out to break Rizal, using the argumentum ad baculum, which is the logic of a muleteer: beat the mule up if it does not follow instructions. Instead of appreciating Carnicero, the Spaniards had him taken away because of the charges of Fr. Obach, the parish priest of Dapitan, that he did not attend Mass. Actually, Fr. Obach did not like Carnicero because he dealt with Rizal almost with affection.

Carnicero was relieved as Commandant by Captain Juan Sitges, who obviously had been briefed not to be gentle. In fact, during their first meeting he frankly told Rizal to board in some other place than the comandancia and to report to him three times a day. Some say that he even prohibited his beautiful wife from smiling at Rizal.

Although he was treated harshly by Sitges, Rizal showed himself to be a true gentleman, always acting coolly and calmly, with an air of dignity and without hatred. Subsequently, Sitges had a change of heart. Having found Rizal to be an honorable and admirable man, who brought light and cheer to a gloomy atmosphere, he soon regretted his actions and began to treat the exile with much kindness, with great respect, and with high esteem. Much later, the two became good friends.

One time Sitges suggested to Rizal, "Why don't you stay at the comandancia as you did during Carnicero's time?"

Very courteously, Rizal turned down the Commandant's invitation. Explained he: "I do appreciate your invitation. But I have started working on the 16-hectare land across the river which I had bought from absentee landholders, and I am now building a house on it. He added that he had started building a house on the land. Besides, since you are a married man, I do not believe that any one should intrude on your domestic felicity."

Recognizing Rizal's skill and ability, Sitges, also a doctor, gave the exile freedom to travel as far as Sandangan, about 120 kilometers from Dapitan. Hence, the latter often rode on a baroto to Manukan, Punot and places along the beach 30 to 40 kilometers away, to explore the lands along the seacoast for an hacienda or a ranch.

Because of his unimpeachable integrity, inflexible fidelity to his convictions and principles, and his admirable knowledge and skill in different disciplines, Rizal touched many people and made a difference in their lives. Indeed, a veritable Renaissance man, he touched Cosme Borromeo and even those who sought to touch him like Captains Ricardo Carnicero and Juan Sitges. He was such a good, great, intelligent and honorable man that he was greatly admired and highly esteemed by these three men.

Undoubtedly, if we continue studying his life, works and writings and strive hard to emulate his many virtues, Jose "Dimasalang" Rizal would also touch us and make a big difference in our own lives. If we do this, we may yet become what the late Senator Mayo Recto referred to as "a nation of Rizals," and our beloved country, eventually, would become a priceless "pearl of the sea of the Orient." 🗨

Co-Masonry, Lodges of Adoption, and Orders of Women Allied to the Craft

By J. Flor R. Nicolas, PSGL

IT IS A MYTH that several women were regular Freemasons, and that many prominent Freemasons have said that this is true. What we learn in the Constitutions of 1723, on which all Masonic law is based, is that Masons must be males. There are no exceptions to this law. To make a woman a Mason would, therefore, be illegal.

A few ladies, however, are said to have been initiated into Masonry for various reasons.

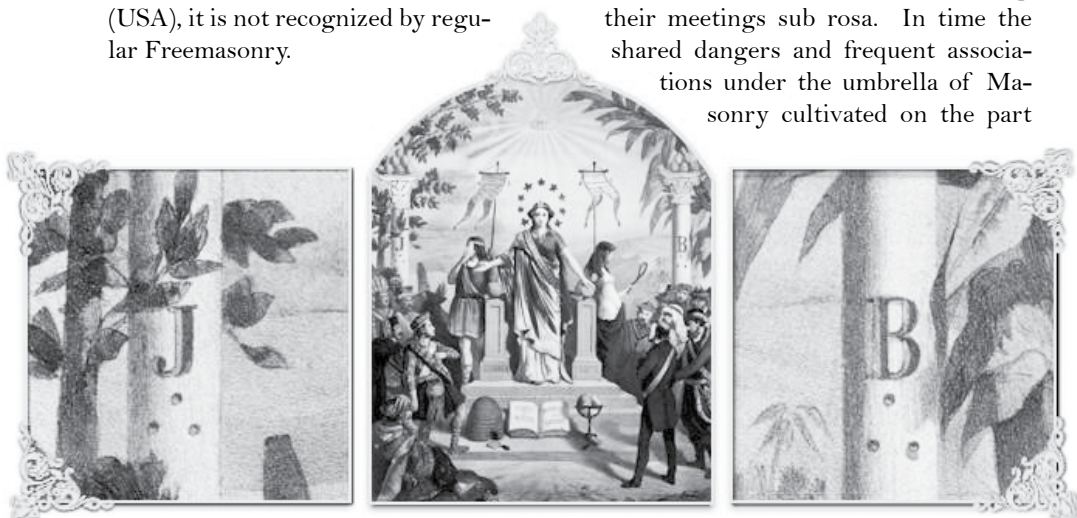
In his article entitled “Masonic Legends,” in *The Northern Light*, November 1989, Ill. Allen E. Roberts, 33°, informs us that:

- A certain Maria Desraismes was initiated into Loge Les Libres Penseurs (Free Thinkers Lodge}. The Master of the Lodge was subsequently expelled. Shortly thereafter the same Lodge is said to have become co-Masonic (i.e., composed of both men and women).
- Although Co-Masonry is prevalent in the United States of America (USA), it is not recognized by regular Freemasonry.

- There are in the USA, England and France Lodges of women “Freemasons,” the members of which call each other: Brother,” as well as use the same titles as regular Masonic Lodges do.

Similarly, in *The Brethren* (1998), pp. 140-143, MW Reynold Smith Fajardo, PGM, GMH, PGS, informs us that in July 1893 Walana Lodge, under the leadership of WB Faustino Villaruel, decided to organize a Lodge of Adoption. He gives us the following explanations regarding that development:

- In those days women played important roles in concealing Masonic activities from the watchful eyes of the authorities. While the Masons conducted their meetings, the womenfolk held parties in another section of the house, the better to conceal the Masonic gathering. They gave the Masons timely warning of any approaching danger and mainly because of such assistance, the Masons were able to keep their meetings sub rosa. In time the shared dangers and frequent associations under the umbrella of Masonry cultivated on the part



of womenfolk a desire to participate in Masonic activities and gave rise to a corresponding decision on the part of the Masons to share with them the pleasures offered by the Fraternity.

- The Statutes and General Regulations of the Gran Oriente Español authorized the formation of Triangulos de Adopcion, Camaras de Adopcion and Logias de Adopcion for women as a special branch of the Masonic order patterned after those that sprang up in France in the 18th century. This special branch, was called “Masoneria de Señores” and the lady members were referred to as “Hermanas MASONAS.”

- The objective of the Triangles, Chambers and Lodges of Adoption was to engender the practice of charity and virtue, encourage learning, dignify the fair sex, make the affiliates true models of feminine tolerance, prudence and good manners, constituting in fine a school of social education free of superstition.

- A Lodge of Adoption solemnly and impressively conferred on its affiliates the degrees of Aprendiz MASONA, Compañera MASONA, Maestra MASONA, and Perfecta MASONA.

- The lady members of the Lodge could aspire to the positions of Respectable Gran Maestra, Inspectora, Depositaria, Oradora, Secretaria, Hospitalaria y Limosnera, Tesorera, Maestra de Ceremonias, and Introductora.

- Organizationally, a Logia de Adopcion was under the patronage of the Grand Council of the Order and was subject to the direction of the adopting Lodge. The officers of the adopting Lodge also occupied positions as officers of the Logia de Adopcion,

provided they were Master Masons. Its Venerable Master presided over the meetings and ceremonies, particularly the rites of initiation and exaltation. But while the Logia de Adopcion was very closely linked to the Masonic order, its lady members were not allowed to become members, nor participate in the proceedings, of the Symbolic Lodges.

- The first lady initiate of the Lodge of Adoption was WB Faustino Villaruel's beautiful young daughter, Rosario. She was initiated on July 18, 1893.

“In those days women played important roles in concealing Masonic activities from the watchful eyes of the authorities. While the Masons conducted their meetings, the womenfolk held parties in another section of the house, the better to conceal the Masonic gathering.”

- Most of the officers of the Regional Grand Council and brethren from several Lodges were in attendance. Among those present were Ambrosio Flores (Musa), Grand Master; Numeriano Adriano (Ipil), Grand 1st Vice-President; Faustino Villaruel (Ilaw), Grand 2nd Vice-President; Jose Dizon (Montgomery), Grand 4th Vice-President; Apolinario Mabini (Katabay), Grand Orator; Cipriano Castilla (Algiabarat), Asst. Grand Orator; Arcadio Flores (Sosten), Grand Secretary; Sixto Celis (Liwayway), Grand Accountant; Isidro Soto Villaruel (Galeno), Grand Almoner; Luis Villareal (Balisa), Master of Taliba Lodge; Abelardo Cuesta



(Hernan Cortez), Master of Luz de Oriente Lodge; Moises Celis (Sinag), founder of Dalisay Lodge; Bartolome Paez (Duhart), founder of Lusong Lodge; Venancio Reyes (Kidlat), co-founder of Dalisay Lodge; Lucas Ricafort (Dagoberto) of Dalisay Lodge; Timoteo Lanuza (Adan); Jose Nolasco, Treasurer of Walana Lodge; Santiago Suarez (Nulius); and Mariano Queri.

- A Camara de Adopcion for purposes of initiation was then constituted by Abelardo Cuesta (Hernan Cortez), the only 33° Mason present.

- Because of her youth, Rosario Villaruel was initiated under a special provision permitting the admission of Lewisas, that is, daughters of Masons who were at least 18 years of age. Incidentally, Rosario Villaruel selected Minerva as her symbolic or Masonic name. Minerva, symbolizing Wisdom, was one of three statues in a Lodge of Adoption. The two others were Her-

cules and Venus, representing Strength and the Beautiful or Fair Sex, respectively. Evidently, Rosario preferred Wisdom over Beauty.

- The following week, the Brethren met anew to initiate Rizal's sisters, Josefa (Sumikat) and Trinidad (Sumibol), and his nieces, Angelica Lopez y Rizal and Delfina Herbosa y Rizal.

- Subsequently, the following also joined the Lodge of Adoption: Salud Lanuza, Marina Dizon, Romualda Lanuza (Aurora), Purificacion Leyba (Ley), Valeriana Legaspi (Diana), Sixta Fajardo (Ester), Carlota Zamora, Maria Teresa Bordas, Fabiana Robledo (wife of Sixto Celis), Lorenza Nepomuceno, and Trinidad Tecson. Tecson, who was initiated in 1895, was conferred the title of 'Mother of Biak-na-Bato' by Gen. Emilio Aguinaldo.

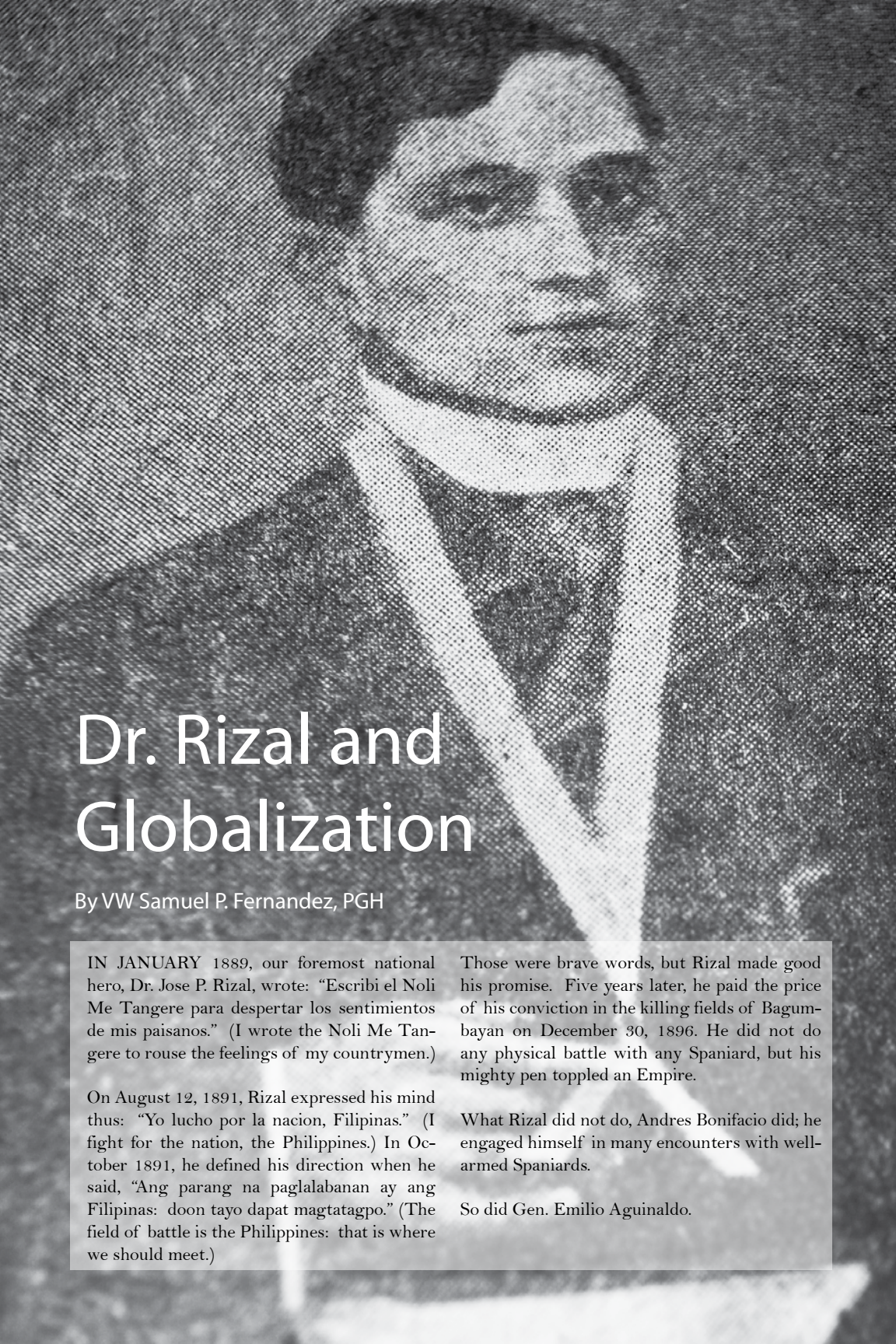
- The Logia de Adopcion (established by Walana Lodge) was given the name Semilla No. 8, and Rosario Villaruel served as its first Respectable Gran Maestra.

- In a subsequent election, the following were chosen as its officers: Purificacion Leyva (Ley), Respectable Gran Maestra; Rosario Villaruel (Minerva), Inspectora; Valeriana Legaspi (Diana), Oradora; Trinidad Rizal (Sumibol), Secretaria; Romualda Lanuza (Aurora), Introductora; and Sixta Fajardo (Ester), Depositaria."

Semilla Lodge of Adoption No. 8, in effect, was a Lodge of women "Freemasons" and its members called each other "Brother."

We wonder: Did WB Faustino Villaruel call his daughter Rosario "Brother"? Did Jose Rizal call his sisters and nieces "Brothers"?

CONTINUED IN PAGE 65



Dr. Rizal and Globalization

By VW Samuel P. Fernandez, PGH

IN JANUARY 1889, our foremost national hero, Dr. Jose P. Rizal, wrote: “Escribi el Noli Me Tangere para despertar los sentimientos de mis paisanos.” (I wrote the Noli Me Tangere to rouse the feelings of my countrymen.)

On August 12, 1891, Rizal expressed his mind thus: “Yo lucho por la nacion, Filipinas.” (I fight for the nation, the Philippines.) In October 1891, he defined his direction when he said, “Ang parang na paglalabanan ay ang Filipinas: doon tayo dapat magtatagpo.” (The field of battle is the Philippines: that is where we should meet.)

Those were brave words, but Rizal made good his promise. Five years later, he paid the price of his conviction in the killing fields of Bagumbayan on December 30, 1896. He did not do any physical battle with any Spaniard, but his mighty pen toppled an Empire.

What Rizal did not do, Andres Bonifacio did; he engaged himself in many encounters with well-armed Spaniards.

So did Gen. Emilio Aguinaldo.

World Vision of Rizal

Rizal's vision was not limited to opening the minds of his people. He dreamed what seemed to be "an impossible dream," namely, that some day his people would be citizens of the world. He articulated this vision or dream by putting the following words in the mouth of the idealistic student Basilio:

"Some centuries hence when mankind shall become enlightened and redeemed, when there shall be no races, when all peoples shall become free, when there shall be neither tyrants nor slaves, nor colonies nor metropolis, when justice shall rule, and man shall become a citizen of the world, the cult of science alone shall remain, the word patriotism shall smack of fanaticism, and he who would boast of patriotic virtues will undoubtedly be confined as a dangerous sick man, as a perturber of social harmony." (El Filibusterismo, Ghent, 1891)

One hundred years later, on December 4-8, 1961, during the International Congress on Jose Rizal, H.R.H. Prince Prem Purachatra of Thailand, in his tribute to the memory of Rizal, stated the following:

"We think that Rizal no longer belongs only to the Filipinos; he belongs to the world wherever people have the will to remain free and to resist oppression in all its forms.

"Jose Rizal was at one with the historical figures of the past in our country. He had the spirit and we respect him for it. We revere him for that. And that is I think the message that the people of my country would like to bring to the people of your country, to the people of the Philippines and also to all others who have the same ideals of freedom. ... carry on in the spirit of Jose Rizal, carry on in the spirit which insists that freedom is a necessity of life and without it death is preferable."

A noted poet from India, Buddhadeva Bose, said in part in his speech "On Rizal's Awakening of the National Consciousness":

"It is possible to see Rizal as a fine flower of that romanticism which burst upon Europe in the early years of the nineteenth century and

spread to Asia somewhat later. Romanticism was not a nonpolitical phenomenon; its melancholy note went hand in hand with an ardent desire to abolish tyranny and establish a world-order founded on love and justice. And indeed the poems of Rizal occasionally remind us of Byron and Pushkin. As Pushkin awakened the new national consciousness of Russia, so did Rizal in the Philippines."

Rizal, a Global Person?

Globalism is the "principle of the interdependence of the entire world." (World Book Dictionary)

Globalization is "to make global or worldwide in scope or application (Google)

The world has become a global village. With the instantaneous electronic communications, countries have shrunk distances so much so that what happens in Alaska is known in Australia in a matter of seconds.

In "The Philippines Tomorrow," Rizal predicts the emergence of a global village, which he calls One World. He writes the following:

"Tomorrow we shall be citizens of the Philippines whose destiny will be beautiful because it will be in loving hands. Oh, yes! The future is ours, it is rosy. I see life stirring in these regions, so long dead and lethargic.... I see towns rising along the railways and factories everywhere and buildings like that at Mandaluyong. I hear the ship's whistle, the concussion of trains, the clatter of machineries... I see smoke rising, its potent respirations, and I smell the odor of oil the sweat of the monsters engaged in incessant labor... That port, so laboriously constructed, that river where commerce seems to be agonizing, we shall see filled with masts and will give us an idea of winter in the forests of Europe... This pure air and these very clean stones shall be covered with coal, of boxes and barrels, the products of human industry, but, it doesn't matter! We shall move rapidly in comfortable coaches to seek in the interior other airs, other panoramas on other beaches, cooler temperature on the slopes of the mountains... Our armed ships will guard the coasts. The Spaniards and Filipinos will vie with one another in repelling foreign invasion, in defending our homes, and leave you, women, to laugh

and enjoy life in peace, loved and respected. Freed from the system of exploitation, without displeasures or mistrust, the people will work because then work will cease to be opprobrious, will cease to be servile, as an imposition on the slave; then the character of the Spaniards, will not be soured with ridiculous despotic pretensions and with their gaze sincere, the heart robust, we shall join hands, and commerce, industry, agriculture, the sciences will develop under the protection of freedom and wise and equitable laws as in prosperous England.” (El Filibusterismo, Ghent, 1891)

Cornelius Christian Berg, Professor at the University of Leiden, The Netherlands, in his speech entitled “On Rizal’s Awareness of One World,” gives us the following observation:

“It would be an exaggeration if I said that Rizal and the civilization which he so well represented are familiar to the Netherlands. However, there is a comparatively large group of people in my country who know and appreciate Rizal and his achievements. It is on their behalf, Mr. Chairman, and also for personal reasons that I congratulate the Government of the Philippines and the organizers of this Congress on the fact that they possess in the person of Rizal a national hero who combined the scientific spirit with sincere patriotism and awareness of a growing world community.”

Rizal’s genius transcends beyond the borders of his country. He was not bound to time and space. He belongs to the world. Pastor Gottlob Weber, Pastor of Wilhemsfeld, Germany, (where Rizal wrote the concluding chapters of his *Noli Me Tangere* in the vicarage) holds that “Above all, Rizal himself is the best representative of the “universitas literatum.”

Recently, Thomas L. U. Szenes, in a fine analysis of the phenomenon Rizal, called him the ‘Last Universal Genius.’ He stated:

“The Germans have a felicitous name for it – “Universalgenie” -- denoting an exceptional type of man who shows superior aptitude in whatever mental activity he chooses to pursue. In fact, Rizal was one of the best interpreters of the spirit of the 19th century. ... He was in an almost incomprehensible way congenial to the highest ideas and ideals of the 19th century, not

only in Germany but of the whole world – indeed a Universal Genius.”

Universal Brotherhood

Of all the Masons in the Propaganda Movement, Bro. Rizal could easily pass as a Mason with international standing. He joined Acacia Lodge No. 9 in Madrid under the Gran Oriente de Espana, the Grand Lodge that had prominent liberal membership like Spanish statesmen Prim, Pi y Margall, Miguel Morayta, Praxedes, Manuel Ruiz Zorilla, and Rafael Labra.

His Masonic name was Dimasalang. He was made a Master Mason at Lodge Solidaridad No. 53. In July 1885, he left for France and became a representative to Le Grand Orient du France in Paris.

Father Luis y Marti, S.J., in a sworn statement executed in Manresa, Spain, declared that Rizal was a fifth-degree Mason in the German Lodges.

Austin Craig believed that Dr. Rizal was an eighteenth-degree Mason. This was confirmed by Rizal when he included on the cover of the *Noli Me Tangere* the symbol of the 18th degree, which is the Cross and Rose. In Hong Kong, he attended stated meetings of Lodge St. John No. 618 under the Scottish Constitution. He signed the Tyler’s register as member of Temple de L’Honneur at de Union (France).

Dr. Rizal was made Honorary Venerable Master of Nilad Lodge No. 144 (now No. 12), of which I am an honorary member.

Masons all over the world believe in the Brotherhood of Men under the Fatherhood of God. Masonry respects all religions. Frank C. Laubach, American biographer on Rizal, said in part in his speech “On Rizal’s Dream of the Brotherhood of Men”:

“Other men are soon forgotten after they die, but Jose Rizal is greater in the eyes of the Philippines and the world than when he died sixty-five years ago (December 30, 1896). And a thousand years from now his name will be among the immortals whose memories never die. And if someday this human race rises

above nationalism and achieves the brotherhood of man they will say that Jose Rizal was dreaming of that a thousand years before."

Universal Language

When he was but eight years old, Dr. Jose Rizal wrote "Sa Aking Kababata" (To My Fellow Children), the third stanza of which may be translated as follows:

Whoever knows not how to love his native tongue
Is worse than a beast or evil-smelling fish,
To make our language richer ought to be our wish
Just as any mother loves to feed her young.

This portion of Rizal's poem is often quoted by so-called nationalists, omitting the succeeding stanza, which reads as follows:

Tagalog and Latin are the same and English and Castilian and the angels' tongue;
And God, whose watchful care o'er all is flung,
Has given us His blessing on speech we claim.

It is, indeed, important for us to get acquainted with the language of our people. Equally important is learning the lingua franca of the times. When he was 23 years old, Dr. Rizal had a reading knowledge of 22 languages. Learning only the language of our country is confining ourselves to our culture. There are other cultures worthy of study and instruction. Noli Me Tangere and El Filibusterismo were written in elegant Spanish language. Dr. Rizal understood and spoke many of the languages of his time, such as German, French, and English.

Baron Rodolfo de Negri di San Pietro of Italy, speaking on the topic "Rizal's Place in the Literary World," observed:

"Jose Rizal shines before the literary world like a great poet of the Spanish language, and this tongue is a privileged son of the language of Rome, and the Latin of Virgil."

The Philippines is home to 175 ethno-languages. Many of these ethno-languages are extinct. During the American occupation, English and Filipino were the mediums of instruction. Filipino, which is based on Tagalog, is popular in

and around Manila. If language is the expression of the culture of the people, then we stand to lose the culture of the minority. Thank God, the preparation of the K + 12 is on track. Tagalog, Capampangan, Pangasinense, Iloko, Bikol, Hiligaynon, Cebuano, Waray, Tausug, Maguindanao, Maranao, and Chavacano will replace English and Filipino as the languages of instruction from Kindergarten to Grade Three. The 12 languages have the combined base of more than 63 speakers. When

Concluding Statements

When we, as a people or nation, understand our culture through the nuances of our language, it is time to explore the possibility of understanding the world where we live and reside. No country can stay in isolation. We have become a global village and it is our bounden duty to understand our world before it self-destructs because of ethno-centricism. We, fellow creatures of One Creator, are the world under the canopy of heaven. ❖

CONTINUED FROM PAGE 48 / BUBBLES...

Each time, Charisse's orthopedic shoes, which we referred to as her "Masonic shoes," were changed. According to the doctors, this would correct her clubbed foot and prevent it from toeing in.

We had another unforgettable experience in one of those month check-ups/follow-ups... When Charisse and I arrived at the Manila Domestic Airport, we found it to be deserted, with only armed men in military uniforms at the gate. We did not know then that a coup d'état was going on. Since there was no taxi available to take us to the hospital, we were forced to stay at the terminal. There were no other passengers inside than Charisse and me. But the officer was kind and assured us of our safety. I did not get to sleep, but prayed the whole night, still with the hope that everything would be fine. At daybreak, pandemonium broke loose, as passengers elbowed one another to rebook as flight schedules got jumbled. But I had my own sweet time because the officer was the one who rebooked our tickets. We took a flight to Cebu, but missed our connecting flight to Surigao. To get tickets to Butuan City, the nearest point to proceed to Surigao City, I had to haggle with some fixers at the Mactan Airport. Thank God we made it home in one day!

This opened the avenue for my husband knock at the door of Masonry. He was eventually raised to the sublime degree of Master Mason.

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The Three Missions of Freemasonry

By VW Vicente R. Hao Chin, Jr., PGC

(VW Vicente Hao Chin, Jr., Past Grand Chaplain of the MW Grand Lodge of F. & A.M. of the Philippines and a member of the Faculty of the Institute of Masonic Education and Studies (IMES), is also a Past Sovereign Grand Inspector General of the Ancient and Accepted Scottish Rite of Freemasonry for the Republic of the Philippines. This is the lecture he delivered before delegates to the Mindanao Multi-Orient Convention of the Scottish Rite held in Iligan City on October 15, 2011.)

WHETHER OLD OR NEW MEMBERS, all of us, at one time or another, have asked why we are here in Masonry and in the Scottish Rite. Is it merely the fellowship? Is it about stated meetings and the reports of Masonic Districts, Valleys, and Bodies? Is it only about the charities that we do?

Obviously, there is something more to Masonry than all of this. If it is just fellowship and charity, we don't need the abstruse symbolisms and allegories that have puzzled some of the brightest Masons in history. If it is just these outer things, we don't need the Scottish Rite, whose book, *Morals and Dogma*, is so abstruse and difficult that hardly anyone reads it despite its importance.

There is a famous Masonic book written about a hundred years ago by an Englishman, Walter Wilmshurst, the title of which is *The Meaning of Masonry*. It is available for free from the Internet. I highly recommend that you download it and read it, even if it is the only book you will read about Masonry.

In this book, Wilmshurst wrote, "Behind its more elementary and obvious symbolism, behind its counsels to virtue and conventional morality, behind the platitudes and sententious phraseology ... there exists the framework of a scheme of initiation into that higher path of life where alone the secrets and mysteries of our being are to be learned."

Allow me, then, to discuss with you three areas in our work which constitute the core of our Masonic mission and life.

Freemasonry has three purposes. The first is self-transformation of the individual Mason. To control the lower square and to awaken the higher compass, which is our higher nature. The second is to help transform society to make it a true universal brotherhood based on love, compassion and understanding. And the third is to attain the highest spiritual potential of a human being, the finding of the Lost Word or Logos, which is the divinity within us.

Allow me to explain a bit more the significance of these three purposes, during which I would like to explore with you about what we can or should do in order to make the Scottish Rite help accelerate the attainment of these aims.

1. Self-Transformation

As Masons, we have for our first aim our own self-transformation. Each of us starts as a rough ashlar, an imperfect personality symbolized by the lower square. Our loftier nature, represented by the upper compass, is generally not yet awake. From the first to the third degree, from the 4th to the 32nd degree, we are supposed to grow from an imperfect Mason to a mature Mason. Let us take a few examples.

Is our life controlled by daily anger and imitation? If yes, then it means that the lower square is dominant in us and the higher compass is not in control. Many people don't realize that when we are angry with a person, we cannot love that person at that moment. This is because when we are angry, we want to hurt that person. Anger is an aggressive energy that wants to attack and hurt. This quality is part of the lower square of every person. It is this that must be reeducated.

The education of a true Mason is not only in the mastery of our lower nature. It is also about the awakening of our higher nature, symbolized by the compass, which includes the strengthening of our rational faculty, our intuition, our moral sense, our spirituality.

If we look around us, we will notice that there are people who are very good in handling difficult

ties and problems. They are calm and rational. They are able to easily accept what is inevitable, and they can easily move on forward rather than be derailed by disturbing memories of the past. To achieve his requires self-transformation, by reviewing our habits and conditionings, and then transforming our personality to become responsive instrument of our highest values and goals in life.

Self-Transformation is not simply about self-control. It also means being integrated as a human being. Many people are fragmented. They think and feel and act in contradictory ways. One belonging to this group says he loves the members of his family and yet when at home, he is always irritable, has no time for them, and constantly scolds them. He says that he likes to be healthy and yet does not stop smoking, or continues eating litson, or does not do exercise.

To be integrated means to have integrity, which in turn means that what we preach is also what we do. This is something very difficult to most people. We tell our children to be honest, and yet we ourselves find it difficult to be honest. We justify it by saying that they are white lies, or that we cannot be effective in our work if we do not lie once in a while. But these are often alibis for our own weaknesses and the lack of skill in integrating ourselves. In my own experience as a businessman, I have found that if try to practice integrity little by little, we find that it is possible to do so in practically all facets of our lives. Our company has many salesmen going around the country. I ask them never to lie to customers, never to say that our competitors have inferior products if we know that they have good products, not to lie if they forgot to deliver something, but to apologize and make amends for it.

I know of politicians and public servants who will never touch a single centavo of public money for themselves in an unethical manner. It is difficult, but it is possible. One of them is now a member of the Cabinet of our government.

This self-transformation is what is asked of us as Masons, and we must start it with ourselves before we even ask other people to do so. This is not simple and easy; that's why we need to do such reeducation and nurturing for a long period of time.

For this purpose, I propose that we start an institution that will truly and gradually nurture every Scottish Rite Mason in personal growth and self-development. Self-development is not a random act; it is a science based on the knowledge of cause and effect. The Grand Lodge has initiated the Institute of Masonic Education and Studies (IMES), but this is mainly for the purpose of those who are going to hold higher positions. That's why it includes history, rituals, and lodge management. What we should focus on is an educational program where each Scottish Rite Mason is nurtured as an individual to become a truly integrated square and compasses; calm, happy, compassionate as an individual, loving and responsible as a family member, effective and with integrity as a professional, service-oriented and constructive as a citizen not just of our country but of the world. This is the central purpose of Freemasonry: the transformation of the individual. Without this important foundation, the second and third purposes of Freemasonry cannot be achieved.

It can be done in many ways. It can be done as a self-study program based on a manual that Scottish Rite Masons can obtain or download from the Internet. Another way is by correspondence courses through the Internet. A third way is by having lectures over Skype, where the lecturer can be in Manila or Davao and the audience can be anywhere in the Philippines where there is Internet connection. The audience can see and hear the lecturer on a monitor or a screen, and they can ask questions or interact with the lecturer without having to travel to Manila. The Skype facility for video conferencing is free. The fourth approach, which is still the best one, is to have the traditional classroom sessions and courses, where the Masons is granted credits and certificates for the subjects that he has already taken. Diplomas will be given, but such courses will not simply be an acquisition of knowledge but rather the development of real life skills that the Mason should apply in his life.

In truth, such courses can be given to anybody, whether mason or non-mason, whether men or women. The self-transformation program of Masonry should not be something secret or kept for ourselves; if it something of value, it should be made available to anyone who would like to study.

2. Social Transformation

This brings us to the second mission of Freemasonry, which is to help realize true social transformation, the development of a society and a world that is based on love, justice, compassion and mutual helpfulness. This second mission can only be attained if the first one is achieved. If the individual is not mature, then he will become the source of the problems of society. If he is self-transformed and integrated, then he will become a force for good wherever he goes, and whatever work he does.

It must start with the smallest unit of society, the family. You will notice that when a member of the family shows maturity and wisdom, he or she creates an impact on the entire family such that the other members too gradually develop maturity and wisdom as an example.

When for example the father and mother have problems and they always try to resolve them by arguing and quarrelling and shouting, this will also be the adopted mode of resolving problems by the children. The children will grow up and in their turn be violent not only to their spouses but also to their children, as well as other people in society.

The root of social harmony, justice and happiness lies in the maturity of the members of society. This means the mastery of the lower square, and the awakening of the higher compass. This is the larger mission of Masonry, but we cannot contribute in this direction if we ourselves are not self-transformed.

For this reason, it is vital for us, as Masons, whether Grand Lodge or Scottish Rite, that we must take an active part in the personal and character development of our citizens, especially of young people. The easiest way to do this is to become actively involved in the public school system in various ways. We can sponsor character building programs and activities in these schools, such as talks, games, camps, workshops, programs, etc. We can even publish our own character building books for children, such as anecdotes in the lives of our Masonic heroes like Rizal and Quezon and others.

A friend of mine is active in the Rotary Club and

her club adopted one public school and she is now preparing a series of sessions with Grades 4, 5 and 6 on the subject of leadership. Another friend of mine is with the Zonta Club, and her club is doing the same thing with another public school in Marikina. If the Rotary Club and Zonta Club can do it, why can't we as Masons do it? In our history, isn't Masonry the cradle of heroes, who have been exemplars of moral character, right living and enlightened citizenry?

We can donate wholesome books to their libraries. If you visit public schools all over the country, you will find that one of the serious needs of schools is a good library. It does not cost much to donate second-hand but well selected books to elementary and secondary schools.

If we are spending millions of pesos to help crippled children and do other charitable works, why can't we devote even 20% of these on the more important task of character building? Character building not only brings about nobility but also happiness to an individual and to society.

Have you ever thought of putting up a Masonic elementary or secondary school? Why not? Most Masons don't know that Freemasonry has a long history of establishing schools in England and in the United States. If there are Catholic schools or Buddhist schools, why can't there be Masonic schools for children? We have so many educators in our midst who can competently manage such schools. Then we can plant deep seeds of good character in the hearts and minds of thousands of young people who will become our leaders of tomorrow.

3. Attaining Our Highest Spiritual Potential

Masonry is not a religion, but it agrees with and promotes the deepest goals of all religions, which is the rediscovery of the highest spiritual potential in each one of us, the discovery of divinity within us. This is the meaning of finding the Lost Word or Logos. We are not looking for a word that can be spelled but rather the finding of the Logos or divinity within us.

This is akin to a teaching of Christianity, namely, the kingdom of God is within us. St. Paul speaks of it as the birth of Christ within us. Its ultimate

aim is what Muslim Sufis refer to as Fanah I Allah, or absorption into Allah. The Buddhists call it finding one's own Buddha nature. The Hindus call it being one with the Paramatma, of the highest divinity.

But this is a very high and transcendent goal that belongs to the innermost mysteries of Masonry. Not all of us are called to enter this path. This Path or initiation is no longer something that our rituals can give. It must be pursued in the depths of one's soul, alone, even if with guidance.

Hence, Masonry is not in conflict with any religion; for this is also the deepest aim of every major religion as well as non-religious mystical movements. Masonry is not concerned about the outer modes of worship of each religion. It is interested in the highest goals of the spiritual life. And in this there is no conflict among all the major religions of the world. This is the reason why Masonry is an advanced philosophy for the far future, when humanity will have learned that we are just one universal brotherhood, regardless of the color of our skin, our culture, our religion or nationality. Masonry is the model of the world of the future. Where there will be no war or conflict even if we are different. We come from the same divine source, all children of the one Father, by whatever name we call him. Today Masonry is not yet fully understood for nature and that it will still take centuries and millennia before humanity will become mature enough collectively to have a peaceful and harmonious society.

Masonry was established in order to preserve the wisdom of the ages and prepare nation and religions of the world. It is also an inner school that is meant to guide each Mason to find the inner divinity within and attain the highest goal of human life.

These, then, are the three missions of Masonry: (1) to attain self-transformation for the individual Mason — to control the lower square and to awaken the higher compass, which is our higher nature; (2) to transform society to make it a true universal brotherhood based on love, compassion and understanding; and (3) to attain the highest spiritual potential of a human being, the finding of the lost word or Logos, which is the divinity within us, as well as to bridge the gap among all religions of the world into one united quest toward self-discovery.

To attain such goals, we must (1) establish an inner institution within the fraternity that will help in the true self-development of each Mason; (2) take an active role in the character building of our citizens, especially the young people, through the public education system; and (3) actively accentuate the deepest goal of human life, which is to attain our highest potential and be a bridge of understanding among the major religions of the world.

If we are able to do this, then we would have fulfilled the noblest mission of Masonry, and it will help bring about peace, harmony and happiness in our world. 

Freemasonry: More than just a Fraternity

By Bro. Benny Arce

SOME PEOPLE THINK THAT Freemasonry is a tightly-knit brotherhood of men who had to undergo some form of hazing and an ungodly ritual, even renouncing his faith in God, to be accepted into the fold, and that one who is admitted into the Fraternity is entitled to the unquestioning all-out support and assistance of his brothers regardless of the nature of his activities, whether legal or illegal, moral or immoral.

Some also believe that Masons are just a bunch of rich men who can afford to pay their expensive monthly dues and who have all the time to spend on meetings talking about arcane and esoteric things, or partying and socializing. There are also those who smile to themselves when they see Masons wearing the same kind of hats their great grandfathers wore, and those funny aprons making them look like cooks in a restaurant except that they are too small to be of any real use.

There are many misconceptions about Freemasonry, some of which may be partially true while others are patently false. It does not help that the Catholic Church under Benedict XVI continues to forbid Catholics from joining Freemasonry.

It is certainly true that, being bound by strong ties, Masons feel close to each other; there is,

however, nothing irreverent or blasphemous about being a Mason. It is also true that a Mason will provide assistance to a distressed fellow Mason if it is within his power to do so, but even that has its limits. About the apron, well, since non-Masons do not understand what it stands for, it will look funny to them.

But therein lies the meaning of Masonry. The common gavel, the twenty-four-inch gauge, the square, the level, the plumb, and the trowel, in the hands of an operative mason, are used for building dwellings of stone and wood. In the hands of a speculative Mason, these become entirely different. They become guides designed to bring Masons closer to their Creator, however they may conceive Him to be, and to their fellowmen, however they may differ from them in color, creed or condition. They become pointers teaching how good men can become even better. The common gavel, for instance, is no longer used simply for breaking off the rough and superfluous parts of stones. Instead, it is used for divesting men's hearts and consciences of all the vices and superfluities of life. In Freemasonry, ordinary things like the tools of the operative mason, therefore, acquire extraordinary meanings.

This is what distinguishes Freemasonry from all the other civic groups and fraternities in the world. It is a system of morality. It is a philosophy. It is life. 

consider these the most important aspect of Masonry. Hence, they patiently and painstakingly study and memorize the minutest steps to be taken in all the rituals and ceremonies of the Craft. In fact, they insist that they should provide their monthly stated meetings with due order and beauty by strictly observing specific movements and sequences. Others, however, direct their special attention to searching for the inner messages and meanings of the rites and rituals; for, to them, to discern the thoughts of the early Masons who crafted the rites and rituals is by far more fascinating and challenging than merely memorizing and precisely executing them.

According to the Masonic Monitor, the Masons of ancient times held their meetings on the highest hills or in the lowest vales the better to observe the approach of cowans and eavesdroppers. In conformity to this monitorial statement, the pioneering members of Laoag Lodge No. 71 decided to build their Temple atop a hill. They wanted to keep the uninitiated away from their meetings. Invariably, Masonic Lodges are meant to be quiet places, away from strangers, "far from the madding crowd."

Thus, introspective Masons like to go to the Lodge to find peace and quiet, as well as to reflect on the tenets of Freemasonry. Their gregarious counterparts, on the other hand, tend to go to the Lodge to enjoy the company and fellowship of their brothers. Admittedly, such brothers can be boisterous at times.

The Ties that Bind Masons

By Bro. Benny Arce

IT IS ESTIMATED THAT there are over six million Freemasons worldwide, residing in different continents, speaking varied languages, and living in diverse conditions. Although all Masons must accept common basic principles, somehow it seems inconceivable that they would interpret those principles in exactly the same way. Since no two persons have identical upbringing and environment, each man or woman views the world in his or her own terms. Freemasonry can, therefore, have various meanings to different peoples, including Masons themselves. For instance, Masons have divergent attitudes towards their fraternity's rites and rituals. Some of them

In spite of these differences, however, there is a cabletow that keeps the six million global Masons in one large family. Aware of the fact that Masonry, through the ages, has endeavored most earnestly to bring about a universal league of mankind, they aspire to exhibit themselves even now as a microcosm of that league. Hence, they adhere to, as well as practice, the principles of Brotherly Love, Relief (or Service), and Truth. These are the great principles that underlie all the other teachings of the Fraternity. Through Brotherly Love, Masons feel themselves compelled to treat their fellows as their equals or peers; through Relief (or Service), they extend assistance to their equals in times of need; and through Truth, they practice justice and righteousness towards everyone. 

Parting Upon the Square: Masonic Education

With fellowship and mentorship as his foundations, a brother is thus correctly positioned to pursue further Masonic light through Masonic education, as the tenets of our philosophy require us to not just receive but also seek and impart Masonic Light through and with the resources provided by the Craft.

Our jurisdiction provides the following avenues for individual study by those Brethren who seek to gain further insights to guide their reflections and better govern their conduct:

- **Lodge Masonic Education** – Blue lodges through their appointed lodge lecturers should strive to add their own short talks and study sessions on matters of the Craft of particular interest to Brethren.
- **District Masonic Education** – Masonic districts should ensure the full and proper provision of the Grand Lodge Masonic Education monthly topics at all stated meetings of subordinate lodges. Where beneficial, Masonic districts should also take the lead in organizing lodges of instruction for their subordinate lodges, particularly with regard to our ritual and esoteric work.
- **Diploma in Masonic Studies** – Brethren should aim to complete the full course leading to the Diploma in Masonic Studies awarded by the Institute of Masonic Education and Studies.
- **Side Degrees of Recognized Appendant Bodies** – Both the York and Scottish Rites offer a unique opportunity for Brethren to further deepen their understanding of our philosophy in a structured environment through additional rituals and esoteric work.
- **Masonic Scholarship & External Masonic Studies** – With the projected revival of the Philippine Lodge of Research this Masonic term, there will be even greater opportunities for Masonic writing and learning, in addition to the Cabletaw magazine, the redesigned GLP website, the GLP Library and Museum, and lodge newsletters and websites.

By engaging in individual Masonic education, we can be said to truly part upon the square, as we now go beyond the comfortable confines of our own blue lodge and the fellowship afforded by the fraternal bond with our immediate Brethren. By learning more about, and reflecting further on, the mysteries of our Ancient Craft, we can better apply our Masonic light in striving to always square our actions with all Mankind.

Masonic Light as Personal Development Expressed Through Brotherly Love

Simply put, our fraternity achieves its aim of making good men better by fully expressing brotherly love through fellowship, mentorship, and education in the mysteries of our Ancient Craft. No other organization provides such a uniform and comprehensive avenue for one's personal development into full manhood through one's own peers. As ably highlighted by Brother Mark Tabbert, the current Direct of Collections of the George Washington Masonic National Memorial of the United States, in his work *American Freemasons: Three Centuries of Building Communities*

Yet at other times Freemasonry's constitutions, tenets, and symbolism have emanated from the lodge as Masons have carried the principles into their communities. Just as Robert's Rules of Order caused the birth of infinite committees, so Freemasonry sparked the creation of thousands of American voluntary organizations. Masons and non-Masons have adopted Masonic rituals and symbols to create new fraternities. These groups teach morality and inspire "brotherly love" within diverse communities, such as the B'nai B'rith did among Jewish-Americans, the Order of AHEPA did among Greek-Americans, and the Knights of Columbus did among the country's Roman Catholics. Other Masons used Masonic relief to develop mutual benefit associations and life insurance companies or to build hospitals, orphanages, and retirement homes, such as the Benevolent Protective Order of Elks. Still others, dropping the rituals and symbols, formed social, business, educational, and community service clubs, such as Lions International.

All these things cannot adequately explain why Freemasonry has spread around

the world and found especially fertile soil in American society. But it does reveal the great desire of men like Harry Truman who join a Masonic lodge to improve themselves, care for one another, and build their communities. From an obscure past, a fraternity of millions of men has given billions of dollars and untold hours establishing, building, and adorning their lodges for the betterment of an unknown future.

Freemasonry is a symbol of man's search for wisdom, brotherhood, and charity. This universal search is ancient and is renewed every time a Lodge of Masons initiates a new brother. Through rituals, symbols, and obligations, a volunteer becomes a part of a community as he begins his own individual search. Freemasonry refers to this as a journey in search of light. 

CONTINUED FROM PAGE 54 / CO-MASONRY...

Suppose my own wife, mother, sister, or daughter joined a Lodge of Adoption or a Lodge of women "Freemasons." Would I call her "Brother"? I do not think I would.

At any rate, since in our Jurisdiction there are no longer Lodges of Adoption or Lodges of women "Freemasons," we should do the best we can to persuade our spouses and other female relatives to join either the International Order of the Amaranth (IOA) or that of the Eastern Star (IOES). Both Orders are composed of men, who must be Master Masons, and women, who must be related to Masons.

We should, moreover, induce our own daughters, nieces and other young female relatives to seek membership in either the International Order of Job's Daughters (IOJD) or that of the Rainbow for Girls (IORG). These Masonic youth organizations provide their members with useful training in personal development and character building.

We should, of course, encourage and stimulate our sons, nephews and other young relatives to join the International Order of DeMolay (IOD). As was mentioned by VW Brothers Edgar Borje and Eric Uy in their article printed in a previous issue of this publication, the IOD is a developer of the Craft's future members and leaders.

We should do all this in order to help the leadership of our MW Grand Lodge bring about an enlivened, enlightened, reinvigorated and strengthened Masonic Fraternity or Family in this Jurisdiction. Undoubtedly, the stronger our Masonic Fraternity or Family is, the more potent force it is for the promotion and advancement of the welfare, progress and prosperity of our local and national communities. 

CONTINUED FROM PAGE 58 / BUBBLES...

I have taken it as my apostolate to share this blessing with children in a situation similar to that of Charisse, who has metamorphosed into a fine, strong-willed, and Confident young lady. The experience we have been through taught us never to lose hope. It has prepared us to face the world's challenge with a strong faith and trust in God. She earned two academic degrees at the Xavier University, Ateneo de Cagayan, namely, Bachelor of Science in Psychology and Bachelor of Law. She passed the Bar Exams in 2009, and she is now a practicing lawyer in Cagayan de Oro City, in a law firm with another Mason as a senior partner.

The ray of hope that both my brother-in-law George Uy and the Shriners, through the late Andoni T. Dumlao was the priceless gift our daughter Charisse received, which not only corrected her clubbed foot but made a difference in her life.

We cannot find enough words to thank the Shriners and the Free and Accepted Masons of the Philippines. We will remain forever grateful. Just as the Shriners sing "I'm forever blowing bubbles, pretty bubbles in the air..." So my family will also be forever blowing bubbles of gratitude and hope for children with clubbed feet. 



CONTINUED FROM PAGE 41 / OTHER RECENT EVENTS...

Alberta Filipino Masonic Conferral Team proficiently exemplifies Sublime Degree

THE MEMBERS OF THE NEWLY-FORMED Alberta Filipino Masonic Conferral Team solemnly, proficiently, and impressively conferred the sublime degree of Master Mason upon two candidates on Saturday, September 15, 2012 in Drumheller and thereby got the admiration and commendation of approximately 65 brethren who attended the occasion, including two DDGMs: R.W. Bro. David Carter, Dinosaur District, and R.W. Bro. Murdock (Dick) Cameron, Cenral District.

This was the first degree ever put on by the Alberta Filipino Masonic Conferral Team and was described by most as "very impressive", "done with enthusiasm and precision". The Degree team, including alternate members, consists of approximately 40 members from Calgary, Red Deer, Drumheller, Lacombe, Ponoka, Medicine Hat and Edmonton

and are made up of Master Masons, most of whom were raised in the Philippines and affiliated with Lodges in Alberta, plus a few who have joined here.

Said Bro. Peter Montoya right after the conferral of the 3rd degree of Massonry upon him: "I feel privileged to have been the very first candidate in Alberta raised to the Sublime Degree by this excellent group of brothers."

"This is just the first of many we are hoping to perform. The purpose of the group is to make the other brethren of Alberta aware that there is a thriving community of Filipino Masons in Alberta and to showcase and exemplify the beauty of the Works as performed in the Philippines. The members are prepared to travel to different Lodges to assist in the raising candidates of Filipino descent, exemplifying the opening and closing of the Lodge in the 3rd degree, and installing officers of the Lodge based on the Works of the Grand Lodge of the Philippines, F&AM," Bro. Rey Isidro de Guzman of Symbol Lodge No. 93 stated. Then he added, "We welcome inquiries about our group. Please direct them to 403 4539680 (home) or 587 4369680 (cell)." 📱

"Katabay" Mabini, the "Brains of the Philippine Revolution," warned us in the eighth precept of THE TRUE DECALOGUE, which reads this way: "Strive for a republic and never for a monarchy in your country; for the latter exalts one or several families and found a dynasty, while the former makes a people dignified (or worthy) through reason, great through liberty, and prosperous and brilliant through labor."

Because of the foregoing and related problems, some of our compatriots continue to advocate the communist system of government, while others advocate severance from the Philippine Republic, in order for them to establish their own government.

"To erect the edifice of our moral regeneration, we must radically change not only our institutions, but our way of being and thinking as well."

But Bro. Andres Bonifacio, Bro. Emilio Aguinaldo, and other Masons who figured prominently in the two phases of the Philippine Revolution against Spain, as well as those who fought in the Philippine-American War, and even those who fought during the Japanese occupation of the country, would have preferred a democracy, with all its faults and failings, with all its uncertainties and changes, with its struggles and efforts for a better life, to any other form of government that treats the people like automatons.

On November 30, this year, we must reaffirm our faith in, as well as solemnly pledge to uphold, democratic ideals and principles. We must not lose sight of the fact that Masonry, our ancient and honorable fraternity, and democracy have always been great allies since both of them stand for man's freedom. Masonry thrives where democracy reigns. In fact, a significant number of the pillars of Masonry are leaders of democratic countries in the world.

On December 30, this year, we must also renew our high resolve to fulfill our charge to be exemplary in the discharge of our civil duties, by never proposing or countenancing any act that

tends to subvert the peace and good order of Philippine society; by paying due obedience to the laws under whose protection we live; and by vigilantly caring for the welfare, safety, and happiness of our country, to which we owe allegiance.

We believe that a very good way of celebrating the 170th anniversary of the birth of Bro. Andres Bonifacio and of commemorating the 116th anniversary of the unjust execution of Bro. Jose "Dimasalang" Rizal on Bagumbayan field is to recommit ourselves, as Symbolic Lodges, as Masonic Districts, or even as a Grand Lodge, to be in the forefront of the 'Matuwid na Daan' Movement led by President Noynoy Aquino, a Mason's grandson. As we Filipinos aspire that our beloved country will become Asia's latest economic tiger or newly-industrializing country, we Masons must take the lead in our nation's moral regeneration, ever remembering that what Bro. Apolinario Mabini wrote in the Prologue to THE TRUE DECALOGUE is, to a very great extent, still applicable to our present situation. Stated Bro. Apolinario Mabini:

"To erect the edifice of our moral regeneration, we must radically change not only our institutions, but our way of being and thinking as well. We must simultaneously undertake an internal and external revolution. We must establish our moral education on moral solid bases and abjure the vices most of which we inherited from the Spaniards. Otherwise, our country would find herself more and more decimated and poorer by civil war and continuing internal dissensions until she reaches her complete annihilation which the noble blood of our martyrs will not be able to prevent."

Brethren, we must not let such an eventuality to happen. Hence, individually and concertedly, we must accept the challenge for us to play the lead role in our people's moral regeneration. Specifically, we must disseminate widely among our countrymen, particularly students and other young Filipinos, and especially our children and other young relatives, the moral teachings of Brothers Jose Rizal, Andres Bonifacio, Apolinario Mabini, Camilo Osias, and other Mason writers. ■

The GLP Museum

By WB Armando G. Cazzola

San Pedro Lodge No.292

WHEN I FIRST HEARD in February this year that the ground-breaking ceremony of "The Museum" of the MW Grand Lodge of the Philippines would take place in the month following, I immediately thought that the idea of putting up a museum at the Plaridel Masonic Temple was just GREAT; for this year our MW Grand Lodge is celebrating its 100th Birthday.

In the past 100 years, our MW Grand Lodge and the Philippine Masons have gone through momentous historical events. The country has undergone different political and social radical changes, passing from colonial status, through the period of the First World War, the Commonwealth, the Second World War, the Japanese occupation (when the Masons were again the object of relentless persecution), the liberation and independence, a dictatorship, to the two EDSA revolutions. All throughout those periods, Masons have never been passive spectators of events; on the contrary, they have been constantly enmeshed in the important aspects of the country's history, as direct actors or as catalyzing elements, always contributing ideas, ideals, deeds (often heroic deeds), and everyday honest efforts towards social progress and enhancement of the independence and human dignity of the Filipino.

Why a MUSEUM of the MW Grand Lodge of the Philippines? What purpose would such a MUSEUM serve?

The International Council of Museums [Vienna, 2007] provides us with this definition: "A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment."

Museums Australia affirms that, as an institution, a museum "helps people understand the world by using objects and ideas to interpret the past and present and explore the future, and (it) 'preserves and researches collections, and makes objects and information accessible in actual and virtual environments.'" It further states, "Museums are established in the public interest as permanent, not-for-profit organizations that contribute long-term value to communities."

Obviously, both the history of the Philippines and that of the MW Grand Lodge of the Philippines are fraught with events that have left memories, mementos, and documents that are of great historical importance. It is also of paramount importance that the memory and appreciation of those historical moments of our MW Grand Lodge and those of the brethren are gathered together, organized, preserved, and properly displayed in a MUSEUM for the enjoyment and education not only of Masons but of the community at large as well. Young people who view the things displayed in the museum will be reminded of the pivotal role of Freemasonry and Freemasons in directing the course of events and therefore of the history of the country, and thereby their hearts and minds are deeply impressed with love of country or patriotism, as well as with the great Ideals of Freedom, Equality, and Brotherhood, which Freemasons have kept alive and vibrant for centuries, often at the cost of their lives.

During the groundbreaking ceremony of the Museum at the Emilio Aguinaldo Hall of the Plaridel Masonic Temple on March 20, 2012, RW Santiago T. Gabionza, Jr., then the Deputy Grand Master, asked if I would be interested in helping the GLP with the MUSEM Project. I told him that I was more than enthusiastically available for the task. In fact, I eventually decided to "donate" the Project to the GLP. With that idea in mind, I did assign Noel, a young architect of my company, to start preparing the conceptual plans for the GLP MUSEUM. Noel is not a Mason, but for the last three years he has prepared all the plans for the exterior re-design and interior design of San Pedro Lodge 292, my Mother Lodge, and a multitude of conceptual designs for the planned additions to our Temple building; therefore, he is already familiar with Masonic architecture, Masonic paraphernalia, and Masonic iconography.

For various reasons, the ground floor hall or lobby of the New Plaridel Temple was chosen by the Centennial Grand Master, MW Santiago T. Gabionza, Jr., to be the site of the MUSEUM. First, its position is strategic. Strategic; it has two entrances – one along San Marcelino Street,

for the general public, and the inside the Grand Lodge Compound. Secondly, the hall was rarely used. Thirdly, the New Plaridel Temple itself is classified as National Heritage by the National Historical Institute, and its façade is by itself an architectural monument. Fourthly, the building houses the well-stocked LIBRARY of the Grand Lodge, and the Institute of Masonic Education and Studies (IMES). It is therefore totally dedicated to the preservation of the rich Masonic cultural heritage of the country, the teaching of Masonic values, and the promotion of Masonic studies.

The MUSEUM is but the logical additional feature to the facilities of the New Plaridel Temple in particular and to those of the Grand Lodge of the Philippines in general. As the visual and tangible component of the Cultural Branch of the Grand Lodge, it will display historical documents, artifacts, memorabilia, and whatever else will be found proper and desirable to put on show that could be interesting and educational for visitors, of all ages, both Masons and non-Masons. Besides displaying, for the benefit of visitors, documents and objects that would otherwise remain hidden in some private collection, or forgotten in cabinets, or forever lost, the MUSEUM will serve the important purpose of preserving and making available documents and objects "most expressive, selected by the Fraternity to imprint in the memory wise and serious truths, and thus, through a succession of ages, transmit them unimpaired" to future generations of Masons.

In a recent Circular, MW Gabionza invited Masons and families of Masons to look into their Masonic memorabilia to see if they could offer to the MUSEUM documents, books or objects of historical relevance.

Items that will not end on the MUSEUM shelves, for lack of space, will be duly returned to the donors with a letter of appreciation. Each donated object which will eventually be displayed in the MUSEUM will be clearly identified by a tag with the donor's name.

The MUSEUM will be inaugurated on November 7, 2012, at 2:00 p.m. Thereafter, it will be listed among the museums open to the general public and to students of different educational institutions in particular. According to plan, the GLP Museum soon to be inaugurated will look something like this:





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