



The Cabletow

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



THE COMMEMORATIVE STAMPS

**ELECTED
GRAND
LODGE
OFFICERS'
OFFICE**



from the Grand East



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PROMOTING THE GLORY OF MASONRY

WITH A LITTLE MORE VIGOR
THAN BEFORE

RENEWING OUR COMMITMENT TO promoting the glory of Masonry with a little more zeal, enthusiasm and vigor than before is, I believe, a very good and wise way of bidding adieu to the year about to close and welcoming the one about to start. This requires us, among other things, to strengthen our resolve to become ideal gentlemen and real Masons – men and Masons who not only proficiently use the 24-inch gauge and other symbolic working tools each day by persistently practicing the virtues and faithfully discharging the duties which those tools have been selected to illustrate, but also, like the Grand Master Hiram Abif (GMHA), regularly commune with God and ask Him to grant us a competency of His Divine Wisdom necessary to enable us to build ourselves into spiritual temples fit for Him to dwell in.

Let us, therefore, weigh and consider what MW Justice Reynato S. Puno, PGM, GMH, has to say about the glory of Masonry, and then act accordingly. Listen:

... The glory of Masonry rests on us; it rests on every individual, on every ordinary Mason, and not on just a few individuals, however great they may be. When we become as

perfect as Masonry desires us to be, then that is the glory of Masonry. When we give back to mankind the good we get so generously from Masonry, then that is the glory of Masonry. Masonry achieves its glory "when we do our duty as Masons, when we make life as comfortable as we can for as many as we can, whenever we can, and for as long as

we can.” (Short Talk Bulletin, Vol. 89, June 2011, p. 8). Masonry becomes glorious when Masons do not make as much for themselves as they do as much for others. Masonry becomes glorious not only when it is able to produce extraordinary men who are few in number but when it is able to transform the lives of ordinary men who are more in number. And let us be comforted by the thought that Masonry will not be brought down by the evil deeds of a few for as long as it reflects the good deeds of the many. In fine, when we talk of the glory of Masonry, search not its glory in the lives of others; rather, search for its glory in your own lives. If Masonry is able to transform you from good to better, then that is the glory of Masonry. If, as better men, you are able to influence society from good to better, then that is the glory of Masonry. Let us then remember that each of us can make Masonry glorious, and the glory of Masonry begins and ends in us.

Since “the glory of Masonry rests on us, ... on every individual, on every ordinary Mason, and not on just a few individuals, however great they may be,” we must endeavor most earnestly to “become as perfect as Masonry desires us to be”; to “give back to mankind the good we get so generously from Masonry”; to let no motive make us swerve from our duty, violate our vows, or betray our trust, but be true and faithful, and imitate the GMHA in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust; to be altruistic or other-oriented rather than self-centered; to “make life as comfortable as we can for as many as we can, whenever we can, and for as long as we can”; and to preserve unsullied the Fraternity’s reputation, as well as to remove every aspersion against it, by conducting ourselves amiably, discreetly and virtuously on all occasions, everywhere we are. We

must let our own lives reflect the glory of Masonry since it “begins and ends in us.” Hence, we have got to exert a little more effort than before to transform ourselves from good to better, and then, as men made better by Masonry, to influence the society in which we live to go from good to better. To be able to do all this, we must, I strongly suggest, make effective use of four “gems” from the past.

The first of these “gems” is the definition of an **ideal gentleman** which appeared on the front cover of The Cabetow, December 1934. It reads as follows:

*He does not boast or give offense.
He has a wealth of common sense.*

*He keeps his eyes on all his friends;
He yields but never condescends.*

*He always has a gracious air;
He plays the game and plays it fair.*

*He speaks with pleasant voice and low;
He shuns all ostentatious show.*

*He lives without a thought of gain;
He will not gossip or complain.*

*He is considerate towards the weak;
He does not adulation seek.*

*He knows precisely what to say;
He scatters sunshine on the way.*

*He tries to do the best he can;
He is an ideal gentleman.*

I fondly hope, dear brethren, that all of us develop the traits of the ideal gentleman specified in the foregoing verses, or that we use the definition given above as a “monitor” or reminder for us to let our daily lives reflect the glory of Masonry.

The second “gem” is the description of a **real Mason** crafted by the late MW Hugh Noore, the Grand Master of Masons in the

Jurisdiction of Kentucky in 1935-1936. Let us examine it carefully:

He never talks about what the world owes him –the happiness he deserves, the chance he ought to have. All he claims is the right to live and play and work.

He is dependable. His simple word is as good as his oath, and he does a little more than he promises. He is just as honest in his own room in the dark as he is in public.

He does not want something for nothing, nor does he want pull, tips, and favors. He wants work and honest wages. He rusts his fellowmen as he would have them trust him.

He is loyal to his friends and guards their reputation as his own.

He honors a woman, any woman. He cannot hurt a woman physically and/or morally.

He minds his own business. He does not judge other people or speak unkindly of them. He always has excuses for others, never for himself. He is patient and charitable to them. To himself he is strict.

He is glad to live and not afraid (of anything) on all the green earth – unless it is a real woman.

If you are a Mason such as this, you will receive all the wages of Masonry.

Again, I fondly hope that, as we strive morally to exalt and ennoble ourselves or to become as perfect as Masonry desires us to be, we work a little harder than before at becoming the kind of Mason described above by MW Noore. If we do this, Masonry will work well for us and therefore we will receive many, if not all, of its wages.

The third “gem: from the past is **the good counsel in alphabet form** given below, which was originally published in the Kentucky Scottish Rite Bulletin and reprinted in The Cabletow, May 1939, p. 273. Let us strictly obey it with all our heart every day in order to make our daily lives reflect the glory of Masonry and eventually to achieve sure success in life.

Attend carefully to the details of your business.

Be prompt in all things, Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure your trials patiently.

Fight life’s battle bravely, manfully.

Go not in the society of the vicious.

Hold your integrity sacred.

Injure not another’s reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Pay your honest debts promptly.

Quest for personal perfection persistently.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of sin.

Watch carefully over your passions.

Xtend to every one a kindly salutation.

Yearn for life eternal.

Zealously labor for the right, and success is certain.

Finally, as we have been taught in Masonry, before entering upon any great or important undertaking, we should first invoke God’s blessing. But, to spend each day as fruitfully and meaningfully as we reasonably can, undoubtedly, is a great and important undertaking. Therefore, we must commence each day with a prayer, such as the following ideal prayer, which was

originally published in the Chicago Scottish Rite Magazine and reprinted on the front cover of The Cabletow, August 1935:

*Not more of light I ask, dear God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.*

*Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.*

*Not more of joy, but how to feel
Its kindling presence near.
To give to others all I have
Of courage and of cheer.*

*No other gifts, dear God, I ask,
But only sense to see
How best these precious gifts to use
Thou hast bestowed on me.*

*Give all fears to dominate,
All holy joys to know,
To be the friend I wish to be,
To speak the truth I know.*

*To love the pure, to seek the good,
To lift with all my might,*

*All souls to dwell in harmony,
In freedom's perfect light.*

Brethren, I firmly believe that when we constantly use the foregoing "gems" from the past as our daily guides or "monitors" toward achieving our present and future happiness, we will make our daily lives reflect the glory of Masonry; every day we will make Masonry glorious; and, consequently, we will rest assured that the non-Masonic public will see and recognize Masonry as a science of character building and an art of high ethical living that walks arm in arm with progress toward a better way of life.

I wish all of you, as well as your families, relatives and friends, a peaceful and fruitful Christmas Season and a joyous and prosperous New Year.

Fraternally,

JUANITO P. ABERGAS
Grand Master

Postscript

If we are to be ideal gentlemen and real Masons as described or defined above, we ought to enforce strenuously, by precept and example, a strict adherence or steady obedience not only to the tenets of Masonry but also to the philosophy which Jesus brought to the world. This philosophy consists in this message which he impressed deeply upon the minds and hearts of his disciples: **All men must make peace a living truth by carrying peace in their hearts in all places and at all times.** This message in turn is subsumed in the principles which Jesus taught to all mankind, such as (1) "**Love ye one another**"; (2) "**Do unto others as ye would they should do unto you**"; and (3) "**Glory to God in the highest, peace on earth, and goodwill among men.**"

If all of us will accept the foregoing philosophy and reflect it in our own lives, then we will give glory to our great Creator, who made us in His own image, and peace and goodwill will reign supreme throughout the universe. Let us, therefore, exemplify calm and peace in our acts; for by so doing, we will labor in conformity to the very purpose of humanity dictated by God, which is, according to Brother Jose Rizal in his essay entitled "Love of Country," the universal peace and harmony among His creatures, as well as give a living truth to Brotherly Love, the Fraternity's first tenet or principle, and assist materially in bringing peace to this world of continuing enmities and inhumanities. — JPA.

A *RAPIDLY* GROWING DISEASE AND ITS ANTIDOTE

NOT A FEW LEADERS of the Craft in this Jurisdiction have expressed their worry about the absenteeism at Lodge meetings, which they describe as "a disease that is growing so rapidly among the Craft that before you know it, its virus has attacked practically everybody." They therefore remind us that it is the duty of every one of us to help reduce that disease to a minimum, pointing out that stated meetings are but once a month and any member of the Lodge can easily set aside that day for regularly and punctually complying with his obligation. They strongly suggest that the officers, particularly the Lodge Lights, and especially the Master, must not let any Lodge member find any excuse for his absence now because he may give another excuse tomorrow, and still another the next time, until he has formed the bad habit of giving alibis.

Those well-meaning and concerned Masonic leaders, moreover, reason out that every one of us must attend the monthly stated meeting because it is the life of the Lodge since it is the occasion for us to exchange views or ideas freely and openly with one another for the good of the Lodge in particular and of the Fraternity in general; to gain more knowledge about the philosophy and workings of the Craft;

to learn about recent developments at all levels of the Craft; and to strengthen the indissoluble chain of sincere affection that links us together or to cement further the disinterested friendship that prevails, or should prevail, among us. They aver that a brother who fails to attend the stated meeting without any just cause is even guilty of ingratitude to the officers and other brethren who cast a favourable ballot

on his petition, labored hard during the conferral upon him of the first two degrees of Symbolic or Ancient Craft Masonry, and conferred upon him the Sublime Degree of Master Mason, thereby commending him to the kind care, love and protection of all other Master Masons whithersoever dispersed.

Those well-meaning and concerned brethren of ours, furthermore, emphatically enunciate that it is regrettable to see the memberships of many of our Lodges dwindle considerably, and that it is still more regrettable to admit that the main cause sometimes lies in the failure of the officers in the East, West and South to "best work and best agree" and at other times in the inveterate inclination of some Past Masters to dictate on the Lodge Lights as if the survival of the Lodge lies squarely on their shoulders. They therefore aptly admonish Lodge officers, particularly the Lights, to be highly resolved to work together in close harmony for the main purpose of preventing the serpent of absenteeism at stated meetings from rearing its ugly and venomous head in their respective Lodges, and they urge Past Masters to encourage the incumbent officers to discharge their respective duties and responsibilities with utmost fidelity and conscientiousness; for their main function as such is not to run the affairs of the Lodge, but rather to serve as guides, counsellors, advisers, coaches, or mentors to the officers, particularly the Lights.

To help the officers of our Lodges discharge their respective duties and responsibilities with credit to themselves and honor to the Fraternity, the present leadership of our Grand Lodge has provided them with guidelines relating to their duties and functions, as well as with tips on Lodge management. (See the Manual for Grand Lodge Officers for Masonic Year 2011-2012,, pp. 40-41; 70-80.) We hope all Lodge

officers in this jurisdiction take to heart those guidelines and tips and collaborate harmoniously as a team in managing the various concerns of their respective Lodges with much skill and assiduity, as well as in promoting the welfare, happiness, and development of the members thereof by strictly adhering to the principles, laws and regulations of our venerable Institution.

Besides, the present leadership of our Grand Lodge has directed us to conduct in open Lodge the "Ceremonial of Re-consecration and Rededication to the Ideals, Tenets and Obligations of Masonry." May this activity make us all recapture our zeal and enthusiasm for the interests of the Craft.

Finally, our well-meaning and concerned brethren exhort all of us to get involved in the all-important task of saving Philippine Masonry from slipping down further into decadence, the one sure cause of which is absenteeism at Lodge meetings. They strongly state that we should, instead, contribute to regaining the old glory of Philippine Masonry as a producer of men and Masons of the finest character and of the highest quality, who exert their deciding and decisive influence upon the affairs of our local communities and the development of our nation. We can attain this goal if all of us without exception get actively involved in the realization of our vision, in the accomplishment of our mission, and in the putting to meaningful action of our theme for this Masonic year.

Let's all heed the wise counsel of those well-meaning and concerned leaders of our Craft! Let's lend the attentive ear to their instructive tongue and then act accordingly!

-- eF.R.eN

EDICTS, CIRCULARS

GLP INCREASES TWO KINDS OF FEES

ON THE BASIS of the following premises or considerations, Grand Master Juanito P. Abergas issued Edict No. 248 on October 6, 2011:

1. The GLP's operating expenses continue to increase in proportion to the increase in the costs of utility services, supplies and materials, communications, salaries and wages of its employees and other service contracts.
2. The GLP recently established a Calamity and Disaster Committee, which is mandated to address requests for aid and assistance in times of calamity and disaster and therefore to undertake a year-round activity of raising funds and goods in

order to be able to perform its functions and responsibilities to the needy and victims of calamities and disasters.

3. There is a need to establish other sources of funds for the needs of the Calamity and Disaster Relief Activities.

In his Edict, MW Abergas decreed that effective immediately the degree fee for petitioners is fixed at Php5,000, of which Php1,000 shall be set aside for the projects and activities of the Calamity and Disaster Committee, and that the fee for each member who signs the petition to establish a new Lodge is now fixed at Php1,500; the additional fee shall be used for funding the GLP Charity Fund and other calamity-related activities.

VIRGILIO SARMIENTO IS DECLARED AS A CLANDESTINE MAÇON

THE OFFICERS AND MEMBERS of Tagaytay Lodge No. 165, F. & A.M., observed and saw Virgilio Sarmiento, a member of their Lodge, in the Independence Day parade held at Imus, Cavite on June 12, 2011; he was there as a member and was wearing the

apron of the irregular Independent Grand Lodge of the Philippine Islands (IGLPI), the formation of which he had sympathetically and actively participated in. They were so offended by such action of Virgilio Sarmiento that during their stated meeting on June

18, 2011 they passed a Resolution declaring him expelled from their Lodge due to his disloyalty to their Lodge and to the GLP, the rules and regulations of which he had violated.

In consideration of the Resolution adopted by the brethren of Tagaytay Lodge No. 165 expelling Virgilio Sarmiento from their Lodge, on October 12, 2011, MW Abergas issued Edict No. 232-E, in which he confirmed the expulsion of the aforementioned person from Tagaytay Lodge

No. 165 and further declared the same as a clandestine mason. As such, he is not entitled to the rights, privileges, benefits, and other courtesies due every Regular Mason in the Jurisdiction of the Philippines.

Stated Grand Master Abergas: "I direct the name of the above-named person to be expunged from the records of the Grand Lodge of F. & A.M. of the Philippines and from those of all Appendant Bodies where the same previously held membership."

NOMINATIONS FOR GRAND LODGE AWARDS (CIRCULAR No. 15)

For Masonic Year 2011-2012, awards for Outstanding Masons in various fields of endeavor will be given, one award for each of these five regions: (1) National Capital Region (NCR), (2) Luzon, (3) Visayas, (4) Mindanao, and (5) Overseas

for five categories in each region, as follows: (1) District Deputy Grand Master, (2) District Grand Lecturer, (3) Grand Lodge Inspector, (4) Worshipful Master, and (5) Master Mason

and to be nominated in any of the

following fields of endeavor: Engineering, Business & Industry, Medicine, Banking & Finance, Education, Law and Enforcement, Agriculture, Environment, Legislative, and Armed Forces (PNP).

Stated MW Juanito P. Abergas: "Nominations for the above-stated Awards are hereby invited to be submitted not later than January 31, 2012 to the office of the Grand Master, duly supported by such documents and/or materials as will enable a decision to be made by the Committee on Awards."

RESPONSIBILITY FOR PUBLICATION OF THE GRAND LODGE MAGAZINE, THE CABLETOW (CIRCULAR No. 17)

The Grand Lodge Magazine, The Cabletow, has been programmed this Masonic Year to come out quarterly or four issues, commencing with the first issue in the first quarter of the Masonic year.

To ensure that the magazine will have a steady supply of materials for publication, we have assigned groups of Masonic Districts to assume the responsibility of assisting the

Cabletow editors in preparing each issue, as follows:

1. **First Issue
(First Quarter, May-July 2011)**
Masonic Districts: CAR-A; R1-A; R1 & CAR-B; R1 & CAR-C; R11-A; R11-B; R11-C; R11-D; R11-E; R111-A; R111-B; R111-C; R111-D; R111-E; R111-F; R111-G; R1V-A-1; R1V-A-2; R1V-B; R1V-C; R1V-D.
2. **Second Issue
(Second Quarter,
August-October 2011)**
Masonic Districts: RV-A; RV-B; RV1-A; RV1-B; RV11; RV111; RV111-B.
3. **Third Issue
(Third Quarter,
November 2011-January 2012)**
Masonic Districts: R1X-A; R1X-B & X; R1X-C; RX-A; RX-B; RX-C; RX-D; ARMM & Lanao; RX-E; RX-F; RX1-A; RX1-B; RX11-A; RX11-B; RX111-A.

4. **Fourth Issue
(Fourth Quarter,
February-April 2012)**
Masonic Districts: NCR A, B, C, D, E, F, & G; Overseas A, B, C, D & E.

Stated the Grand Master: *"All DDGMS, assisted by their DGLs, are hereby enjoined to solicit original articles from the brethren in their respective jurisdictions for submission to the office of The Cabletow for possible publication, on any topic under the following areas of Masonic Study: (a) Masonic History; (b) Masonic Jurisprudence, Laws and Regulations; (c) Masonic Liturgy, Ritual and Ceremonies; (d) Masonic Philosophy and Symbolism; and (e) Masonic Management, Lodge or General."*

The Grand Master continued, *"It is understood that all articles sent to The Cabletow will become the property of The Cabletow, whose editors reserve the right to edit each article for publication, in accordance with the standards of the magazine as determined by its editors and/or Consultants. Articles published will carry the by-line of the author or contributor."*

Masonic leaders must be examples of discretion and propriety; for it is only by a due regard to the Craft's rules and regulations, as shown in their own conduct, that they can expect other brethren, as well as non-Masons, to give due obedience to them.... They must lead others more by example than by precept.

For Polemics' Sake

IS PHILIPPINE MASONRY SELF-DESTRUCTING?

by Brother JOSE B. ABEJO

(Brother Joe has been an active member of the Craft since 1955. He is the incumbent Provincial Grand Master of the Royal Order of Scotland, an Honorary Grand Director of Ceremonies of the Grand Lodge of Scotland, Past Master of Lodge Perla del Oriente 1034, S.C. and Dapitan Lodge No.21.)

THROUGH ALL THE CENTURIES, Freemasonry has been the aspiration and envy of men of every country, sect and opinion. As William Preston has pointed out in the first paragraph of the Charge of the Entered Apprentice Degree, "... and to so high an eminence has its (Masonry's) credit been advanced that, in every age and country, men preeminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel, to patronize our mysteries and join in our assemblies." These statements have been validated by the long list of nobilities like King Frederick II of Prussia; King Edward VII, King George VI and Prince Arthur of England; Lord Elgin of Scotland; and King David Kalakaua of the Hawaiian Kingdom, to name a few in the roster of royalties who joined the Craft. In fact, the present Grand Master of the United Grand Lodge of England is Prince Edward, the Duke of Kent.

Philippine Masonry has had its own share of glorious years. The Reform Movement and the Philippine Revolution against the Spanish rule were led by Freemasons, among whom were Andres Bonifacio, Marcelo H. Del Pilar, Apolinario Mabini, Graciano Jaena Lopez, Mariano Ponce, Juan and Antonio Luna, Galicano Apacible, Isabelo delos Reyes, Artemio Ricarte and Emilio Aguinaldo. Our foremost national hero, Dr. Jose P. Rizal, was a Freemason, and his famous novels, *Noli MeTangere* (1887) and *El Filibusterismo* (1891), were instrumental in creating

a unified Filipino national identity and consciousness which led to the success of the revolution against the Spanish colonizers. The original Philippine flag, which was sewn in Hong Kong and used during the Declaration of Philippine Independence on June 12, 1898, is said to have been Masonically influenced, it having been designed by Gen. Emilio Aguinaldo and the white triangle taken from the Masonic triangle.

During the early half of the 20th century when the Philippines was a colony

of the United States and later had the commonwealth form of government, the corridors of power were occupied by prominent Masons like Manuel L. Quezon, Rafael Palma, Quintin Paredes, Jose Abad Santos, Manuel Camus, Teodoro M. Kalaw, Gen. Vicente Lukban, Conrado Benitez, and Jose P. Laurel, among others. These brethren were looked up to as epitome of leadership and examples sought after by Masons and non-Masons alike. Their achievements were many, and their integrity and reputation were beyond reproach. So distinguished were their achievements in nation building that places, institutions and streets were named after them to perpetuate their memory for future generations to emulate. They were the statesmen of their time and they earned their slots in Philippine history's hall of fame. They stood up to the test of time and symbolized the pillars of Philippine Masonry.

The influence and examples of these brethren were carried forward and the unique practices of Masonry were strictly observed especially during the Annual Communications of the Grand Lodge of the Philippines (GLP). The accepted norm then was to let the position seek the individual and not the other way around. Leaders of the Grand Lodge were chosen based on their Masonic credentials, integrity and achievements.

Among Freemasons it is an accepted dictum that politics and religion are two items which have no place in the agenda of Masonic gatherings and discussions, both being divisive subject matters. It was only during the late seventies that the tentacles of patronage politics, Philippine style, started to creep slowly into the activities during Annual Communications. Even then, it was only an on-off thing and it was tolerable, to say the least. Expenses were limited to lunch and snack invitations, under the guise

of fraternal fellowships. These practices, more common to civic and social clubs, have spread among the brethren and have been tolerated.

Politics per se is not all evil. It refers to a process by which groups of people make collective decisions. The term is generally applied to the art or science of running governmental affairs. Webster defines it as "the science and art of government; the conduct and contest of political parties; the plotting or scheming of those seeking personal power, glory, position or the like." What makes it taboo in Masonry lies in the strategic actions employed by aspirants for elective Grand Lodge positions, particularly the position of the Junior Grand Warden.

When we ponder on the elections that have taken place during the Annual Communications of our Grand Lodge in recent years, we tend to ask, **"Is Philippine Masonry self-destructing? Wherein lies the problem? In the process, in the candidates for JGW, in the voting delegates, or in the PGMs?"**

We are all familiar with the current process of selecting the next JGW, which has a timeline of almost five months and which we may sum up in the following manner:

The different Lodges and Districts submit to Grand Lodge the names of their candidates for the position. In the first week of December, using the submitted names as basis, the Past Grand Masters (PGMs) make a short list of seven nominees. These brethren must signify acceptance of their nomination and promise in written form to do certain things and to refrain from doing certain things. On the eve of the elections, the PGMs meet again to select the final five

candidates for JGW. Shortly before the elections, the five present to the brethren their respective programs for the Fraternity.

But, as we all know very well, during the five-month period many of our election rules and regulations are rampantly violated; specific prohibitions are circumvented either directly or indirectly. In most cases, brethren identified as close to the candidates are engaged in horse trading or acts bordering on bribery and corruption, such as free plane fares, hotel accommodations, fellowships and entertainments, registrations for voting delegates, payment of Lodge arrears to the GLP, and promises of appointments as Grand Lodge officers. This is an open activity, and it is widely known among the brethren.

Not a few of the brethren who are interested in participating in the "race" for JGW are those who aspire for fame and power and who are, therefore, willing to use their overflowing financial resources just to get that most coveted position. But brethren with noble intentions would rather decline their nomination for the position because, according to them, they do not wish to be part of a mockery and disgrace to Masonry; they would rather spend their hard-earned money for charity.

Sad to say, the actions and decisions of voting delegates clearly reflect the shallowness or even lack of Masonic education on the Blue Lodge level, as well as the Masonic immaturity of the present membership of the Craft; they show lack of understanding of what Masonry is all about. This poses a great challenge not only to the leadership of our Grand Lodge and to that of every subordinate Lodge as well.. I say this because many brethren have become vulnerable to the tempting offers of JGW "wannabees"; in fact, others make demands from the "wannabees" as if extracting some

secret favors from Hiram Abiff. The brethren who succumb to these material favors and accept these freebies participate only in the roll call of Lodges and the election of officers during the Annual Communication; then they devote the rest of the time to enjoyment or "good time," courtesy of the candidates for JGW. The end result is an elected JGW not because of his Masonic maturity and qualifications but due to his financial capabilities and resources. And after three years, we see him as the Grand Master (GM) of Masons in this jurisdiction.

Undeniably, all powers either to qualify or disqualify candidates for the position of JGW rest on the PGMs. Apparently, however, the PGMs are not aware of what is going on or if they are, they tend to plug their ears and look at the other side. At the end of the five-month period, influential names are still included in their short list of nominees even if these brethren have violated some of our election rules and regulations. Hence, these questions: Is it difficult to judge when you yourself have committed the same offense? Why do not a few brethren refer to some of our PGMs as personifications of modern-day political overlords?

We have seen the scenario described above many times, and there seems to be no improvement at sight. Those who bought their way up to the Grand Oriental Chair have come and gone. Some did well, but others did not. Various scandals were unearthed during previous plenary sessions of the ANCOM. The opening of clandestine GLP bank accounts, excessive foreign travel expenses, the bankruptcy of the Acacia Mutual Fund, and the breakaway of the Cavite brethren to form the Independent Grand Lodge of the Philippine Islands (IGLPI) are just some of the unhealthy results of having irresponsible and immature brethren at the helm of power. Because of what happened during the elections in the

last ANCOM in Davao City, text messages were circulated by disgruntled brethren advocating the creation of the Grand Lodge of Mindanao. A few years back, a similar move was brewing to create the Grand Lodge of the Visayas.

Since we have been admonished to imitate carefully what we have seen praiseworthy in others, we should emulate the good example set by the “antient” and long-established Masonic jurisdictions in Europe and elsewhere. Each of these jurisdictions relies heavily on its Past Grand Masters or Past Grand Master Masons in regard to the nomination of the incoming Grand Master. The exceptions are, of course, those European countries where royalties are Masons like England, where the Grand Master, the Duke of Kent, seems to be the lifetime Grand Master, or Sweden, where the King is its perpetual Grand Master, and others. Actually, there is no other group within any Masonic jurisdiction where you can obtain such sea of experience on Masonic administration and leadership than the Council of Past Grand Masters. The members of such a council, however, collectively and meticulously discuss the qualifications of their nominees for the next Grand Master. They listen to one another as they dissect and determine the most qualified among the nominees. Then they would unanimously nominate him in their Grand Lodge Communication. No Past Grand Master ever attempts to influence the others to favor his personal choice, but all consider only what could be the best for the Grand Lodge from the collection of the experience they gather from one another. When the Past Grand Masters present their nomination to the Grand Communication, their nomination is, more often than not, accepted by the Lodges because the former have earned the full confidence of the latter.

Those “antient” and well-established

Masonic jurisdictions do not conduct their political exercise as often as ours does; they hold their elections of Grand Masters every five years and some even at longer intervals. Our annual elections, on the other hand, give our politically hungry and frustrated brethren the opportunity to concentrate more on the year-long “enjoyment” of political activity. Soon after the election of a Grand Master, they already prepare their candidates for Junior Grand Warden in next year’s elections. Some even prepare their line-up of possible future candidates.

All this points to the dire need for our Lodges and Districts to submit resolutions relating to the revision of the present electoral process; for voting delegates to consider merit as the only just title to the position of JGW; for candidates to demonstrate a due regard to our election rules and regulations because unless they do so, the brethren will not pay due obedience to them, either; and for our PGMs to set aside their personal agenda of authority and to do away with what some brethren refer to, rightly or wrongly, as “political overlordism.” Instead, like their counterparts in the “antient” and well-established Masonic jurisdictions in Europe and elsewhere, our PGMs should consider only the good and progress of Philippine Freemasonry as their collective objective, as well as accept that, individually, they do not have the monopoly of wisdom in the selection of future Masonic leaders. Humility on their part will make the brethren look up to them with more respect, esteem and admiration.

Brethren, let us not wait for Philippine Masonry to self-destruct!

(Written and edited with the invaluable assistance of Brother Ernesto A. Uy, Past Master of Sarangani Lodge No. 50 in Davao City and Manila-Mt. Lebanon Lodge No. 1).

● LODGE, DISTRICT EVENTS / DEVELOPMENTS ●

MASONIC DISTRICTS AND LODGES in this Jurisdiction are buzzing with worthwhile activities, particularly in the areas of personal development, social welfare, and human progress. What is reported hereunder is but a small fraction of what the Masonic Fraternity accomplishes during a quarter of a Masonic year.

Pangasinan 56 Continues to Buzz with Activities

On Oct. 1, 2011, the fury of Typhoon "Quiel" notwithstanding, 14 teams from different schools in the province participated in the Pangasinan-56-sponsored debate tournament at the University of Pangasinan Amphitheatre. Several students from these schools also took the examination on adjudication, and those who qualified were made part of the adjudicating panel for each debate.

The program started at 9 a.m., with WM Michael Camilo C. Datario's explication of the project and its rationale. Next, Adelie Traspe, Director of the University of Pangasinan's Center for Student Development and Leadership, welcome the participants to the campus. The University of the Philippines Debate Society staged a mock debate, which served as the qualifying exam for adjudicators. Then the debating teams were assigned their respective rooms and opponents.

After the debate rounds, Hazel Elaine Custodio of the host university was adjudged Best Adjudicator. The top 10 Best Speakers were Vivienne Valencia of Speaker Eugenio Perez National Agricultural School in San Carlos City; Julie Gutierrez, Stephen Santos, Jaime Melchor, and Jelynda dela Cruz, all of Pangasinan National High School; Gabriel Catabay of Pasa College in Alaminos

City; and Mary Otlado, Louise Rabanillo, Ada Bautista, and Gerald Velasquez, all of Mangaldan National High School. The best debating team was that of Mangaldan National High School. To these winners and other participants, they awarded cash prizes and gave out gift packs from such corporate sponsors as Ancient World Inc., Asia Synergy Distribution Inc. Summit Publishing Co., Inc., and Mytel Mobility Solutions Inc.

On Oct. 15, Pangasinan 56 officers and members commemorated their **92nd anniversary** by holding a free **medical mission** at their Temple for the benefit of Masons and members of their families. To these they extended such medical services as blood chemistry and ECG.

On Oct. 27, to forge stronger and deeper ties between their Lodges, brethren of Lodges 56 and 158 competed with one another in a **friendly basketball game** at the Lyceum Gym. The 56ers also crushed the 158 dribblers, 55-45.

Meanwhile, the brethren of Moises J. De Guzman Memorial Lodge No. 161 challenged the Pangasinan 56ers to a **basketball duel**. (Abangan ang resulta!)

Starting Oct. 29, Pangasinan 56 brethren held their **Caravan of Remembrance** in

fraternal tribute to the memory of their brethren who had dropped life's working tools. They traveled as far as Alaminos City in the West and the town of Pozorrubio

in the East to visit the surviving family members of departed brethren, in whose resting places they offered candles.

Cornerstone of Urdaneta 302's Temple Laid

MW JUANITO P. ABERGAS, Grand Master, presided over the solemn ceremony of laying the cornerstone of the soon-to-be-built temple of Urdaneta Lodge No. 302 at its new site at Barangay Dilan in Urdaneta City on Oct. 12, 2011. Members of other Lodges in Masonic District R1-A witnessed the special event.

Initially, after its chartering in 1993, Lodge 302 held its meetings at the Urdaneta City Hall. In 2008, it transferred to the St. Francis Building along the National Highway through the benevolence of Bro. Ronald Sarthou, one of its members. Then Bro. Manoy Camacho donated the lot on which would stand the Temple of Lodge 302.

Pagtatanim ng Bakawan, Pangunahing Gawain ng MD R1-A

Ang pangunahing gawain ng MD R1-A ay ang pagtatanim ng mga bakawan sa Sabangan, Bued, Alaminos City kung saan isang daang bakawan ang itinamin. Ayun sa pahayag ni VW Alexander Ang, DDGM, magiging taunang proyekto na ng MD. R1-A ang pagtatanim ng bakawan sa

mahigit tatlong ektaryang lupain na siyang aampunin ng MD R1-A. Ang nasabing lugar ay itatalaga para sa mga Mason ng lalawigan na patuloy na tataniman ng mga bakawan at aalagaan nito mula ngayon hanggang sa mga susunod pang panahon.

Northwestern Luzon Lodges Hold Tri-District Confab

LODGES COMPRISING MASONIC DISTRICTS R1-A, R1 & CAR-B and R1 & CAR-C held their 25th Tri-District Convention at the Multi-Purpose Hall of the municipality of Bantay, Ilocos Sur on Nov. 11, 2011.

Host Lodge Angalo 63, led by WM Dennis Rivas, formally received VW Rogelio Torrices, DDGM for host District R1 & CAR-C, who in turn received the Grand Master and his Grand Line Officers as well as the officers of the other participating Districts.

Mayor Samuel Parilla of Bantay, Ilocos Sur, a Past District officer, formally welcomed the delegates and guests in attendance. Next, SW Bon Bernandez of lead Lodge Angalo 63 called the roll of Lodges. The minutes of last year's Tri-District Convention held at San Fernando City (La Union), which was read by VW Carlos Tayag, PDDGM (R1 & Car-B), was subsequently approved. VW Edilberto Carabacan, SGL, gave a Masonic Education lecture on "The Resurrection of

the Ruffians." (A succinct synopsis of the lecture is given below.) Then the DDGMs of the participating Districts presented their reports.

WM Ferdinand de Asis of Mangaldan Lodge No. 354 manifested his Lodge's bid to host the 26th Tri-District Convention in November 2012. WM Dennis Uy of ALSM Lodge No. 158 gave way to the bid of Lodge

354.

MW Juanito P. Abergas, Grand Master, focused his keynote address on the theme for this Masonic year, "Integrity, Fidelity, Ability: Hallmarks of a True Mason."

The brethren enjoyed the sumptuous dinner and entertainment prepared by the hosts in honor of the Grand Master.

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THE **RESURRECTION** OF THE **RUFFIANS**

by VW Edilberto Carabbacan, SGL

WE ARE TAUGHT in the Masonic tragedy that the ruffians, after admitting that they were guilty of murdering the Grand Master Hiram Abif (GMHA), were ordered to be taken without the gates of the city and there severally executed in accordance with the imprecations which had fallen from their own mouths. Yet, in the subsequent procession prior to the raising of the GMHA, the Monitor speaks of one of them standing on the northeast corner, another one opposite the altar, and the third on the northwest corner.

How could the ruffians be participating in the procession when they were already executed?

The three ruffians are themselves allegorical or symbolic. They represent the exact opposite of what the three Grand Masters stand for. While the three Grand

Masters stand for wisdom, strength and beauty, the three ruffians represent perverse thoughts, destruction and contempt. The execution of these three ruffians represents the death of the perversity they represent in a Mason's life. The mention of them on succeeding pages of our Monitor and therefore their resurrection represents that the Mason, after having been raised, has tamed these beasts.

Thus, nobody should be afraid of death. As in the tragedy, everyone should go through symbolic death in order to find strength in understanding the wisdom of his raising and subsequently appreciate the beauty of life itself. The perversions (or perversities) represented by the three ruffians must die inside a Mason in order that in his raising, in their resurrection, he had truly answered for himself when asked, "What came you here to do?"

LODGE, DISTRICT EVENTS / DEVELOPMENTS in Photos



*Oplan Sagip Kalikasan:
Masons care for
Mother Earth.*

*To them, planting
tree seedlings is ever
fun.*

Debates rage on



COMES 'QUIEL' OR HIGHWATERS: Debaters from high Schools and colleges of the province redefined disaster and turned it to opportunity to polish their parliamentary debating skills.



MD RI-A Assembly

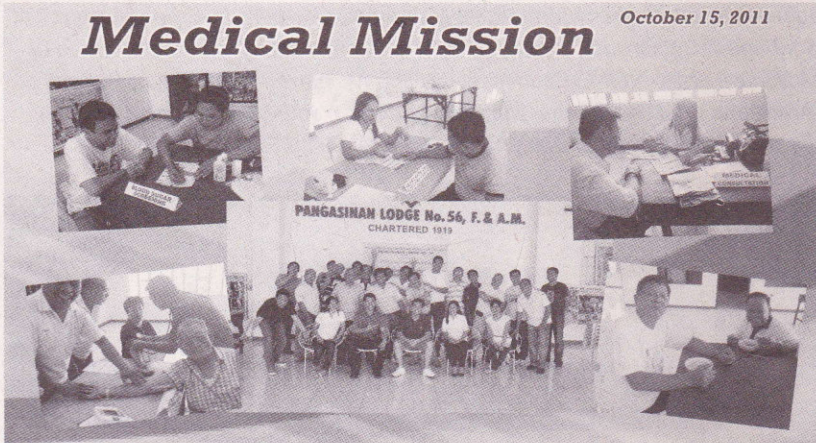
October 29, 2011

Hundred Islands Park
Alaminos City



Medical Mission

October 15, 2011



25th Tri-District Convention

Bantay, Ilocos Sur





OPLAN SAGIP KALIKASAN III

A continuing Project of the Most Worshipful Grand Lodge of the Philippines and the Department of Environment and Natural Resources

L to R: Mr. Nelson Castillo of Protected Areas and Wildlife Bureau; Mr. Antonio G. Manila of DENR; RW Juanito G. Espino, Senior Grand Warden, Chairman, Sagip Kalikasan Program Committee; MW Juanito P. Abergas, Grand Master; RW Santiago T. Gabionza Jr, Deputy Grand Master and Ateng, and the brethren of Masonic District NCR-C, Headed by VW Luis M. Tuazon Jr, DDGM, at Protected Areas and Wild Life Bureau, Ninoy Aquino Parks and Wildlife Center, Diliman, Quezon City on 11 September, 2011



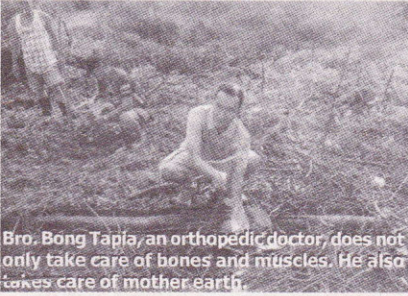
Brethren of MD NCR-C posed at the Centennial Tree planted by the DDGM, VW Luis M. Tuason Jr on 11 September 2011 at Protected Areas and Wild Life Bureau, Ninoy Aquino Parks and Wildlife Center, Diliman, Quezon City on 11 September, 2011



The Laoag Lodge No. 71 brothers with the residents of Barangay Colo, Batac City



WB Orly Mangapit directing the barangay residents.



Bro. Bong Tapia, an orthopedic doctor, does not only take care of bones and muscles. He also takes care of mother earth.



KASILAWAN Lodge No. 77, 90th Founding Anniversary, Past Master's and Ladies Night at Marina Baytown Clubhouse on September 23, 2011



A TREE TO SAVE MOTHER EARTH. Bro. Albino E. Agraan in the presence of WB Loreto I. Marquez and WB Ramon A. Dizon Jr. planting a tree inside DENR premises during the Kick-Off Program of the National Greening Program.



A TREE TO SAVE MOTHER EARTH. Brethren of San Mateo Lodge No. 319 take a pose after planting a tree during the launching of DENR tree planting

Lodge 302 lays temple cornerstone



Grandmaster of Masons in the jurisdiction of the Philippines, NIW Juanito Abregas, with trowel in hand, prepares to set the temple's cornerstone.



A DATE IN THE PARK: DDGM Alex Ang unwraps seedlings as he leads brethren preserve and refresh Hundred Islands Park with healthy mangroves



ALSM Lodge No. 158 holds bloodletting or "Dugong Mason, Dugong Bayani" Project

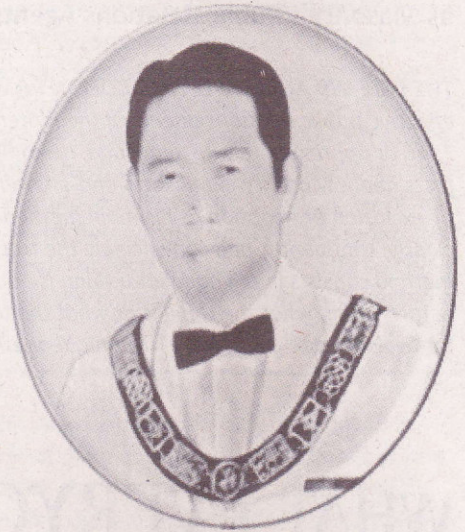
CMC Officers,
Other Brethren
Visit, Greet
MW Tria on His
100th Birthday

On December 10, 2011, the officers of the Capitol Masonic Corporation (CMC), led by CMC President Lucas T. Ty and Administrative Assistant Cresencia C. Rances, visited MW Damasco C. Tria, PGM, GMH, at his residence in Philam life Subdivision, Quezon City in order to greet him "Happy 100th Birthday!" During their visit they most cordially presented to him a CITATION "in grateful acknowledgement of his zealous and enthusiastic regard and unselfish concern for the welfare and prosperity of the Capitol Masonic Corporation."

In his brief remarks, VW Lucas Ty told the centenarian, "To date, MW Sir, you are the only living incorporator of the CMC. As

its Corporate Secretary from June 1991 to April 1992, and as its President from May 1992 to September 2005, you labored selflessly and tirelessly and with much dedication and devotion to promote its best interests. without your invaluable services, MW Sir, our Corporation could not have become what it is today. May the GAOTU reward you for all the things you have done for the good of our Corporation, and may the celebration of the centennial of your birth be very joyous and memorable!"

Grand Lodge officers, led by MW Juanito P. Abergas, and brethren of Bagumbayan Lodge No. 4 also paid MW Damaso Tria a fraternal visit on his 100th birthday.



Toward Serving Effectively as Masonry's Public Relations Agents

THE LATE WB AURELIO LEYNES CORCUERA was one of the most effective public relations agents of the Fraternity during his time. In 1976 or approximately 35 years ago, he compiled certain essential facts about Masonry in question-and-answer form, using definition by exclusion or negation as his main method of telling others clearly, confidently, and convincingly the truth about Masonry. This method consists in telling what a thing is not or what a term means before telling what the thing is or what the term means. (Manual for Grand Lodge Officers for Masonic Year 2011-2012, pp. 112-114.)

WHAT EVERYONE SHOULD KNOW ABOUT MASONRY

IS MASONRY A SECRET SOCIETY?

Masonry is not a secret society. By secret society is meant one which has secret objectives and conceals its existence and the place and times of its meetings. The aim and purpose of Masonry, its laws, history, and

philosophy have been published in books available to the general reader. The secrets which Masonry has are the ceremonies of admission and the means by which Masons may know one another.

IS MASONRY A RELIGION?

Masonry is not a religion, in the sense of being a Sect, but it is Religion, a worship in which all good men may unite to share the Faith of all. Masonry does not promulgate any Dogma which must be accepted by all, nor does it prescribe a Ritual of Worship to which all must conform. It inculcates the practice of virtue, but it supplies no scheme

of Redemption from Sin. Its religious creed contains only two articles, which were not invented by, but instinctive in, men from the earliest dawn of history, namely, the EXISTENCE OF GOD and the IMMORTALITY OF THE SOUL, which have for a corollary the BROTHERHOOD OF MAN UNDER THE FATHERHOOD OF GOD.

IS MASONRY ANTI-RELIGIOUS?

Masonry is not anti-religious. It teaches the practice of toleration – the right of man to abide by his own faith; it does not dogmatize in the details of faith and religion;

it acknowledges the good men and true in all religions and disbelieves no truth in any of them.

IS MASONRY IRRELIGIOUS?

Masonry is not irreligious. It reverences all the great teachers of morality, leaving to the members of the Order to assign to each teacher such higher, even divine, character

as his particular creed requires, as long as he does not debase the Deity to the level of human passions.

IS MASONRY ATHEISTIC, OR IS IT MERELY AGNOSTIC?

Masonry is neither atheistic nor merely agnostic. As ordinarily understood, an atheist is one who says there is no God, while an agnostic is one who cannot

conscientiously say whether there is any God or not. To be qualified to become a Mason, one must profess a belief in the existence of God.

IS MASONRY A POLITICAL PARTY?

Masonry is not a political party. It is non-partisan. Masons, as a matter of principle, supports love of country, respect for law and order, desire for human welfare and improvement. They are enjoined to be exemplary in the discharge of their civil

duties, by never proposing or countenancing any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of the country in which they live, and by never losing sight of the allegiance they owe

to their country. Masonry emphasizes that there cannot be any right without a

corresponding duty, nor a privilege without a responsibility.

IS MASONRY A RELIEF OR MUTUAL-BENEFIT SOCIETY?

Masonry is not a relief or mutual-benefit society. It does not guaranty any specific amount to be received by a member in case of misfortune or calamity, but it does see to it that no needy brother is suffered

to be in want or a burden to others. A distressed worthy brother receives aid according to his needs and the ability of the brethren to give.

IS MASONRY AN IDEOLOGY OR ORGANISM?

Masonry is neither an ideology nor an organism. It does not concern itself with the subtleties of philosophy, whether this be political, religious or social. But it recognizes that all men are descended from a common

stock, partake of the same nature, and share the same hope, and should consequently work together for the same end – the happiness and welfare of society. (This is the symbolic meaning of the Level.)

WHAT, THEN, IS MASONRY?

Masonry is a world-wide organization of men who, employing symbolical forms borrowed from the ancient Orders of Temple Builders, have voluntarily banded themselves together in a common endeavour to improve themselves and in so doing, work for the improvement of society. By admitting good

men, irrespective of race, color, or creed, Masonry strives to form a universal league of mankind living in peace, harmony, and brotherly affection. (This is WB Corcuera's paraphrase of the definition found in Volume I of the German Handbuck, 1900, p. 320.)

WHAT IS THE MISSION OF MASONRY?

The mission of Masonry is, according to the Rev. Dr. Joseph Fort Newton in *The Builders* (p. 243), to make men of every country, sect and opinion, friends to one another; to refine and exalt their lives; to

deepen their faith and purify their dream; to turn them from the semblance of life to homage for truth, beauty, righteousness, and character.

WHAT IS THE MINISTRY OF MASONRY?

The ministry of Masonry is the practice of charity. Here by charity is meant not merely giving to the needy but rather soothing the unhappy, sympathizing with

the unfortunate, pitying those in misery, restoring peace to the troubled, and giving new hope to the disheartened.

DOES MASONRY INVITE ANYONE TO BECOME A MEMBER?

Masonry does not invite anyone, even the most worthy and well qualified. One desiring to become a member must petition, stating that unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a

candidate for the mysteries of Masonry; that he is prompted to solicit the privileges of Masonry by a favourable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to his fellow creatures.

DOES MASONRY ADMIT WOMEN?

Masonry does not admit women. Having evolved from the Operative Masonry, which built temples during the cathedral-building period, modern Speculative Masonry adopted the ancient regulation which says,

"The persons admitted members of a Lodge must be Good and True Men, Free-born, of Mature and Discreet Age, no Bondmen, no Women, no Immoral or Scandalous Men, but of Good Report."

WHY IS THE PLACE WHERE MASONS MEET CALLED A TEMPLE?

The edifice in which Masons meet is called a Temple because while Masonry is not a church, it has religiously preserved the right of every individual to his own religious

faith; holding aloof from separate sects and creeds, it has taught all of them to respect and tolerate one another.

IS UNIVERSAL MASONRY UNDER A SINGLE AUTHORITY?

Universal Masonry is not under a single authority, even in a country which is, like the United States of America, composed of different Federal States. In each

independent country or in each State of a Federal Union, Masonry is ruled and governed by a Grand Lodge.

THE NECESSITY OF INSTALLING RE-ELECTED OFFICERS

In the first three months of every year, the officers of our Lodges, both elected and appointed, are installed into their respective stations or posts, which we hope they will man regularly and punctually during their entire term of office and the duties of which they will discharge with utmost fidelity and conscientiousness.

Now, one of the problems that usually crop up during this period is whether re-elected officers are to be installed or not. This article addresses the said problem. (Ibid., p. 47.)

IN THE "OFFICER OF INSTALLATION" of the Lodge of Perfection of the Ancient and Accepted Scottish Rite (A, & A.S.R.), this statement appears: "Re-elected officers may not be installed." In the "Ceremonial of Installation" of the Officers of the Supreme Council, 33rd Degree, this statement similarly appears: "Officers re-elected need not be installed or invested."

The statement in the "Officer of Installation" is, at least, inaccurate, if the intention is to convey the thought that it is not necessary to install again the officers who, in the year just passed, held the same office to which they were re-elected to serve in the current year. The term "**may not be installed**" can easily be misinterpreted as prohibitory instead of expressing the meaning intended, which is more accurately expressed in the sentence quoted in the "Ceremonial of Installation" of the Supreme Council officers.

The practice of not installing again officers who have been re-elected to serve in the ensuing year has been rooted in the statements quoted before as found in the rituals of installation, and although no similar

statements are found in equivalent rituals of the MW Grand Lodge of the Philippines (GLP), the practice has been copied in, at least, the Blue Lodge level, where the Secretary and the Treasurer are often re-elected not only once but for several years, and in some rare occasions, also the Master and the Wardens are also re-elected for at least one year.

In other words, the theory seems to be that when an officer who has once been installed is re-elected to the **same** office, a repetition of the installation is not necessary.

But this neglect of form and ceremony in an Institution which depends so much upon them is to unnecessarily expose the Institution to a dangerous tendency, and

it is therefore better that the installation should always be repeated even for officers re-elected.

By ancient Masonic law and universal usage, no officer can legally discharge the functions of the office to which he has been elected until he has been regularly inducted into it by the ceremony of installation. Its omission therefore changes, if not practically, at least, theoretically, the tenure by which the re-elected officer holds his office for the second year or second term.

The legal reasoning runs along this line: At his first election, the officer was, in due course, installed. Now, by the law of Freemasonry, an old officer holds on to office until his successor is installed. But in the case of the re-elected officer, **he is his own successor**. If he, on his second election, does not pass through the ceremony of installation, it is evident that he holds the office to which he has again been elected, **not by the tenure of that election**, but by tenure by which an old officer retains his office until his successor is installed. He will not be, in that case, the regularly installed officer for the year, but is only the former officer who retains the office **in trust** for his successor.

The tenure then of his official position

is changed. As the obligation for the faithful discharge of the duties of the office for the current year on which he has been entered had not been administered to him, there would, or could, arise a fundamental question of how far a man who may not be strictly conscientious of duty might feel himself controlled by the promises he had made for the preceding year, on which he might admittedly argue that he had supposedly fulfilled at the close of his term of office. In other words, should such an officer, at some point in his term, fail to do what is expected of his office, he could in theory claim that as he never took any oath in respect to the office to which he was re-elected, he could not be held liable for any failure to do his duty, he having held the office only **in trust** for his successor.

Although this practical result might never happen, still, as was mentioned earlier, it is a dangerous tendency for an Institution such as ours that depends so much on form and ceremony to neglect the observance of any prescribed form, such as that of the ceremony of Installation.

Lord Coke has wisely said, "**Prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies.**"

A re-elected officer is his own successor. On his second term, he must be installed again. Otherwise, he is only a former officer who retains the office in trust for his successor, not regularly installed officer for the year.

WB Tatton's Article "REVISTED"

Since each of us has been enjoined ever to walk and act as a just and upright Mason, let us carefully examine the following adapted version of the original article by the late WB A. E. Tatton, PM, entitled "A Just and Upright Mason: His Duties and Responsibilities," which was published in The Cabletow, May 1939.

WE ARE INFORMED in the Lecture of the EAM Degree that the candidate is neither naked nor clad to signify that Masonry regards no man on account of his worldly wealth or honors, and that it is the internal and not the external qualifications which recommend a man to be made a Mason. Therefore, when a member of a Lodge recommends a petitioner for membership in the Craft or is assigned as a member of an investigating committee, he is bound by both honor and duty not to overlook any little stain on the petitioner's moral character or any defect in his mental ability which renders him incapable of properly understanding the Fraternity's principles; he must ever bear in mind that Masons should not only be of clean thought, speech, and action, but live cleanly and creditably as well.

Better Masons, Not More Masons

The Fraternity is dedicated to rendering invaluable service to the preservation of human and humane civilization or to the improvement of the "human condition." But it cannot attain that noble goal by a mere numerical increase in its membership. **Every Masonic Lodge must, therefore, aim not at making more Masons, but rather at making better Masons; for the force and effectiveness of the Fraternity is in direct ratio with the quality and not with the**

quantity of its members.

A Past Grand Master of Alberta stressed the primacy of the quality over the quantity of Masonic membership when he said:

There are some things the honourable Mason cannot do and never will do. He never wrongs or degrades a woman. He never cheats, nor does he oppress a person weaker

than himself. He never betrays a sacred trust, but he is sincere, candid and generous. I do not mean to be generous with money alone. I mean to be generous in his judgments of men and women and of the nature and prospects of mankind. A Mason may be a good husband, a kind father, a regular hail fellow well met, but if the world at large can detect in that Mason's life one or two glaring inconsistencies, as for

instance, that he is not square in his money obligations, or that his word is not wholly to be trusted, or that he handles the truth in a slipshod manner, then you may be sure that the world will judge that man and Mason not by the many good things he does, but by one or two glaringly bad things in his life. Therefore, I would bring these ideals down to bear upon the common round of our daily task.

To Be a Mason: A Privilege with a Corresponding Responsibility

The Master and other members of the Lodge conferred upon us the Sublime Degree of Master Mason because they believed that we had, to a certain extent, demonstrated zeal and enthusiasm for the Craft; made some progress in the mysteries of Masonry, and steadily conformed to the Fraternity's useful regulations. We were, in turn, charged to do certain things and to refrain from doing certain things. Part of the charge we received reads as follows:

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part will convince the world that merit is a just title to our privileges, and that on you our favors have not been undeservedly bestowed.

Clearly, **to be a Mason is a privilege that carries a corresponding responsibility.** We must stand four-square for sound morals and good government. It is our moral and

legal duty to enforce and to obey the law. If we disobey the law, we injure not only ourselves but the Fraternity as well, and by our example, we lead others to look upon the law with a like disrespect. If we willfully violate the laws of our country, we are not true Masons.

Individually, we must substantiate the claims made by the Fraternity. The character which we show to the world is the character which the world attaches to our beloved Fraternity. All of us are obliged to exemplify in our daily conduct the principles inculcated in the Lodge room -- in other words, to live our Masonry. We hold in our own hands the honor of the Craft; for just so far as we reveal to the world our loyalty to the principles of truth and justice, by just as much do we prove the worth of the ideals of Freemasonry and assure mankind of our right to continue as an Institution looking to the best interest of society. We must never forget that the most powerful influence for good that the Craft can exert is that proceeding from the personal character and influence of the individual Mason.

Tolerance and Service: Masonic Virtues

No one of us is, or should be, a bigot as well in the Lodge as out of it. **Tolerance** is a Masonic virtue because upon that is built our whole structure of peace and harmony; and a Masonic Lodge in which peace and harmony does not prevail is entirely un-Masonic. We must avoid all political or religious wrangling which can, in the least degree, interfere with our fraternal intercourse.

"Service" should be our watchword in our relations not merely with the Lodge and with the Brotherhood, but with the rest of mankind as well; for we owe duties both within and without the Craft, and as Masons, we are bound to give our best in those relations that bear to our family, the community in which we live, and the country of which we form a part.

An Offense Masons Must Avoid

Some years ago a Past Grand Master of Alabama called attention to an offense all good and true Masons must avoid, namely, **profane swearing**. He stated:

We have foes without, and foes within our ranks; and one of our greatest within is the Brother who has knelt at our sacred Altar and received the same solemn obligations, professing a belief in God and calling upon Him to help him and keep him steadfast, and lets fall from his lips such profanity as to make one almost shudder. Alas, how often do we hear words of profanity and vulgarity coming from the lips of those who have been taught to reverence and adore the name of God; how often, in places of business, on the streets, everywhere, sometimes in the parlor or waiting-rooms and even within the Lodge room, do we hear the name of God taken in vain in the most shocking manner? Brethren, is it becoming in any man, especially in a Master Mason, to be guilty of this offense? I trust that every Worshipful Master, and every Master Mason, will

take an active interest in rooting this evil out of our membership.

This attitude is not peculiar to Alabama. In many jurisdictions, profane swearing has been condemned in no uncertain language. In some jurisdictions, one of the questions asked and answered is, "Does he habitually use profane and indecent language?"

In this connection, we must give serious thought to the following description of Freemasonry by Manly P. Hall, in his book entitled *Lost Keys of Freemasonry*:

The average Mason, as well as the modern student of Masonic ideals, little realizes the cosmic obligation he takes upon himself when he begins his search for the sacred truths of nature as they are concealed in the ancient and modern rituals. He must not lightly regard his vows, and if he would not bring upon himself years and ages of suffering, he must cease to consider Freemasonry solely as a social order only a few centuries old. He must realize that the ancient mystic teachings as perpetuated in

the modern rites are sacred, and that powers unseen and unrecognized mold the destiny of those who of their own free will take upon themselves the obligations of the Fraternity.

Freemasonry is not a material thing; it is a science of the soul; it is not a creed or doctrine but a universal expression of Divine Wisdom.... In its highest sense, it is neither historical nor archaeological, but is a divine

symbolic language perpetuating under certain concrete symbols the sacred mysteries of the ancients. Only those who see in it a cosmic study, a life work, a divine inspiration to better thinking, better feeling, and better living, with the spiritual attainment of enlightenment as the end, and with the daily life of the true Mason as the means, have gained even the slightest insight into the true mysteries of the ancient rites.

How Freemasonry Is Intended to Be Applied to the Problems of Daily Life

LET US BRIEFLY CONSIDER how Freemasonry is intended to be applied to the problems of daily life. This is fully set forth in the great address made by Albert Pike before the Grand Lodge of Louisiana in 1858 (or a century and 53 years ago). We will consider only those parts that are particularly apropos to our purpose.

As many other Masonic writers have done, Pike tells us that, in order to know what Masonry is, we must study its history, its antecedents, its statistics, and especially its morals and philosophy.

In what follows, the teachings of Freemasonry apply to the individual Mason in his daily life – not on Sundays only, or on great and special occasions, but for every waking moment of his life – in all his varied activities; in the home, in business, in his pleasures; in every thought, word, and act.

Freemasonry teaches us, its initiates, to be content. But we can be so only when we live, not for ourselves alone, but for others who need our assistance or who have a claim upon our sympathy. It also teaches us to willingly and readily give financial or any

other aid to less fortunate fellowmen if it is within our power to do so; otherwise, we should join hands with other brethren.

To stimulate us to exercise active charity toward all mankind, Albert Pike quotes the following statement of a great Roman:

Men in no respect so nearly approach to the Deity as when they confer benefits on men. To serve and do good to as many as possible – there is nothing greater in your fortune than that you should be able, and nothing finer in your nature than that you should be desirous to do so!

If we are employers of other men, we must exercise consideration and humanity in our dealings with those who, through lack of work, face starvation, as well as to those to whom overwork means sickness, if not death itself. If we are employees, on the other hand, we must be honest, punctual, faithful, respectful, and obedient to proper orders.

A Mason who is an employer of other men knows that it is his obligation to keep at work those who would otherwise go hungry

or suffer for want of sufficient clothing and thus be driven to theft and vice, and that he must pay fair wages though it may reduce his profits or even wipe them out entirely and eat into his capital; for Masonry considers that God has but loaned him his wealth, making him the almoner and agent to invest it. .

We Masons must be faithful to our word, both spoken and written. Once we have given our word, we have to hold it sacred. We must not forget that if we violate our obligations, we deserve and should receive severe judgment from our brethren. We must choose misfortune rather than baseness; we must prefer to die rather than be dishonoured.

Instead of squandering time, we must find time for honest-to-goodness study and work. We must dedicate ourselves to learning in order to be able to do, and we must do, earnestly and vigorously, whatever may be required of us by duty or by the interest of our brethren, our country, or our fellowmen in general.

Moreover, we should, each of us, be just. We must apply our moral faculty or conscience to existing relations and circumstances and then develop it and all its kindred powers in order that we may be able to deduce the duties which arise from those relations and circumstances, and which are by them limited and qualified, and which become obligations to us. We must learn justice, the law of right, and the divine rule of conduct for human life.

We must always speak the simple truth, no more or no less, or not speak at all. Each of us must strictly observe the following rule:

If there be virtues and thou art called upon to speak of him who owns them, do thou tell them forth

impartially; and if there be vices mixed with them, be thou content that the world shall know them by some other tongue than thine. For if the evil-doer himself deserves no pity, his wife, his parents or his children, or other innocent persons, who love him, may.

Decidedly, to be enrolled as a member of an institution that stands for right living, correct thinking, a high standard of morality, with tolerance for the belief of every man, and charity for all mankind, is a distinct honor and a rare privilege. But he who imagines that he becomes a Mason by merely taking the degrees, and that, having had conferred upon him the right to be called a Master Mason, he may thereafter worthily wear the honors of Masonry without labor or exertion, or self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived.

The following questions profounded by Pike furnish us a criterion by which we may examine ourselves and also determine whether nothing remains to be done in Masonry:

Does one Brother no longer proceed by law against another Brother of his Lodge, in regard to matters that could be easily settled within the Masonic family circle?

Do Masons no longer form uncharitable opinions of their brethren, enter harsh judgments against them, and judge themselves by one rule and their brethren by another?

Are political controversies now conducted with no violence and bitterness?

Do Masons refrain from defaming or denouncing brethren who differ with them in religious or political opinions?

What grand social problems or useful projects engage our attention at our communications?

Where in our Lodges are lectures habitually delivered for the real instruction of the brethren?

Do not our sessions pass in discussion of minor matters of business, the settlement of points of order and questions of mere administration, and the admission and advancement of candidates, whom after their admission we take no pains to instruct?

In what Lodge are our ceremonies explained and elucidated, and where are those great primitive truths of revelation taught which Masonry has preserved to the world?

In addition to the foregoing, we might well ask ourselves: Were we sincere in our declarations when we submitted our petitions? Are we making any effort to practice in our daily lives the lessons taught us by our great ritual? Do the obligations taken at our Altar mean anything to us, or did we give lip-service only in order to gain admission? Are we, each one of us, doing our part to make our closing benediction effective? These questions call for answers, and it is the duty of each individual Mason to see that they are answered correctly.

A Thought-Provoking Quotation

One day I came across the thought-provoking quotation that follows:

Youth is not a time of life – it is a state of mind. It is 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.

After reading it, I told myself: *“If we Masons but fully realized the beauties of our teachings and the idealism to which they lead, and did our best to live up to those ideals, we need never grow old but could retain our youth until this earthly body of ours goes down to mingle with its kindred dust.”*

Indubitably, if we put the lessons of

the Lodge room into persistent practice every day, they will result in a virtuous and well-spent life. Far too few of our members realize that Freemasonry is so rich in content, so noble in its ideals, that it is not merely an association of men desiring to share the advantages of a fraternal society. We do not become Masons just to be able to wear certain outward tokens or insignia of a so-called secret society; rather, we become Masons in order to be able to better exemplify by our lives the cardinal virtues of true manhood. Unless such was our reason, we are not Masons and do not really belong in a Masonic Lodge.

If we are Masons in the heart, perforce we are good citizens – men who work righteously and who are of good report among all people.

Each of us is bound to make the little circle in which we live better and happier;

each of us is bound to see that out of that small circle the widest good may flow.

Two Other Quotations

In the poem that follows, the American poet Whittier provides us with a description of the Masonic way of life. May it inspire all of us to become worthy and exemplary Masons.

What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to humane needs,
Reverence and trust, and prayer for light
to see
The Master's footprints in our daily ways?

No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!
A life that stands as all true lives have
stood,
Firm-rooted in the faith that God is good.

Finally, let us examine the following paragraphs of an anonymous author and then act accordingly:

Others are affected by what we are, and say, and do. And these others have also their sphere of influence. So, a single act of ours may

spread in widening circles through a nation of humanity. The doors of your soul are open on others and theirs on you. Simply to be in this world, whatever you are, is to exert an influence – an influence too, compared with which mere language and persuasion are feeble.

Doing nothing for others is the undoing of self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good by doing something for others. Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost on the ocean. Much more is it true that not a true thought nor a pure resolve, nor a loving act has ever gone forth in vain.

A Final Word

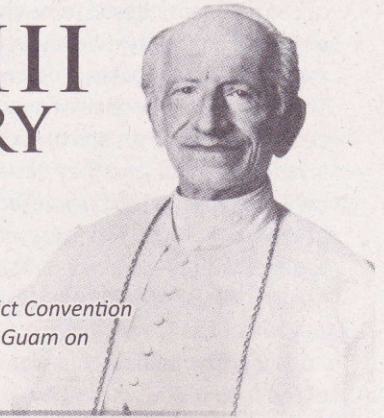
May this "revisit" of the late WB Tatton's article encourage and stimulate each of us to

become an ideal, or a worthy and exemplary, member of the Craft. So mote it be.

POPE LEO XIII AND FREEMASONRY

by Gregory Benavente Blas, PDDGM
Junior Grand Lecturer for Overseas Districts

(Masonic Education Lecture delivered during the Multi-District Convention of Overseas Districts held at the Guam Reef Hotel in Tumon, Guam on October 01, 2011).



THE MASONIC FRATERNITY, through all the ages, has been under suspicion for numerous reasons from different groups and organizations, the most predominant of which is the Catholic Church. These accusations have been discussed by laymen and Masons for many years, but the source document of such accusations is not known to all. I am referring to HUMANUM GENUS, the encyclical on Freemasonry which Pope Leo XIII issued in Rome on April 20, 1884. Allow me to read excerpts from the encyclical, as follows:

At this period, however, the partisans of evil seem to be combining together and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of the holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ, our Savior.

For as soon as the constitution

and the spirit of the Masonic sect were clearly discovered by manifest signs of its actions, by the investigation of its causes, by publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this apostolic see denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to Christendom than to the State, and it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons.

Candidates are generally commanded to promise – nay, with a special oath, to swear – that they will never, to any person, at any time or in any way, make known the members, the passes, or the subjects discussed. Thus, with a fraudulent external appearance, and with a style of simulation which is always the same, the Freemasons, like the Manichees of old, strive, as far as possible, to conceal themselves, and to admit no witnesses but their own members. As a convenient manner

of concealment, they assume the character of literary men and scholars associated for purposes of learning. They speak of their zeal for a more cultured refinement, and of their love for the poor, and they declare their one wish to be the amelioration of the condition of the masses, and to share with the largest possible number all the benefits of civil life.

Now, the fundamental doctrine of the naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide.

By a long and persevering labor, they endeavor to bring about this result, namely, that the teaching office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and contend that Church and State ought to be altogether disunited. By this means they reject from the laws and from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that States ought to be constituted without any regard for the laws and precepts of the Church.

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.

But the naturalists go much further; for, having, in the highest things, entered upon a wholly erroneous course, they are carried headlong to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence, it happens that they no longer consider as certain and permanent those things which are fully understood by the light of reason, such as certainly are – the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to those same dangers; for, although in a general way they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But, indeed, the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a

God, or that there is none, and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the pantheists, they have false notions concerning Him: all (of) which is nothing else than taking away the reality, while retaining some absurd representation of the divine nature.

What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations: that marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many counties, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce, and in others every effort is used to make it lawful as soon as may be. Thus, the time is quickly coming when marriages will be turned into another kind of contract – that is, into changeable and uncertain unions which fancy may join together, and which the same, when changed, may disunite.

With the greatest unanimity the sect of the Freemasons also

endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will, and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of disciplinr, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

Then come their doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence over another; and that they are all to occupy the same place.

... and therefore it is clear that those who would absolve society from all religious duty act not only unjustly but also with ignorance and folly.

The Catholic Church dismissed scientific discoveries as heresy as they did not fit in its beliefs. It condemned all theories or statements that were contrary to its teachings, such as the theory of evolution, which went against the biblical story of creation; that of gravity; and the rotation of planets around a stationary sun. The Church directed those involved in such discoveries to publicly retract any statements that were contrary to its teachings.

Men began to observe the universe, using mathematics, natural science and physics to discover the truths and laws of nature. As a result of the printing press, theories and information were made more available. People began to question the validity of their personal beliefs and that of some teachings of the Church.

The Freemasons were not out to destroy the Church, but only strove to give all men the right and freedom to express themselves. The simple difference of opinion led many a churchman, including the Pope himself, to believe that the Freemasons were a threat to the authority of the Church.

After all the accusations have been

made and the centuries have passed, all those fears have become part of our civil society.

Men are free to think on their own and continue to unravel the laws of nature and the universe.

Gone are the days of union of Church and State; the Freemasons advocated the separation of these two powers; today sovereign nations observe what the Freemasons advocated: the Church should not meddle in the affairs of the State.

People the world over now accept and practice what the Freemasons taught and still teach: tolerance and respect of different religions or faiths.

Marriage and divorce are now considered civil contracts.

Free public education is now in place. In fact, Freemasons established the public school system in many countries, including the Philippines.

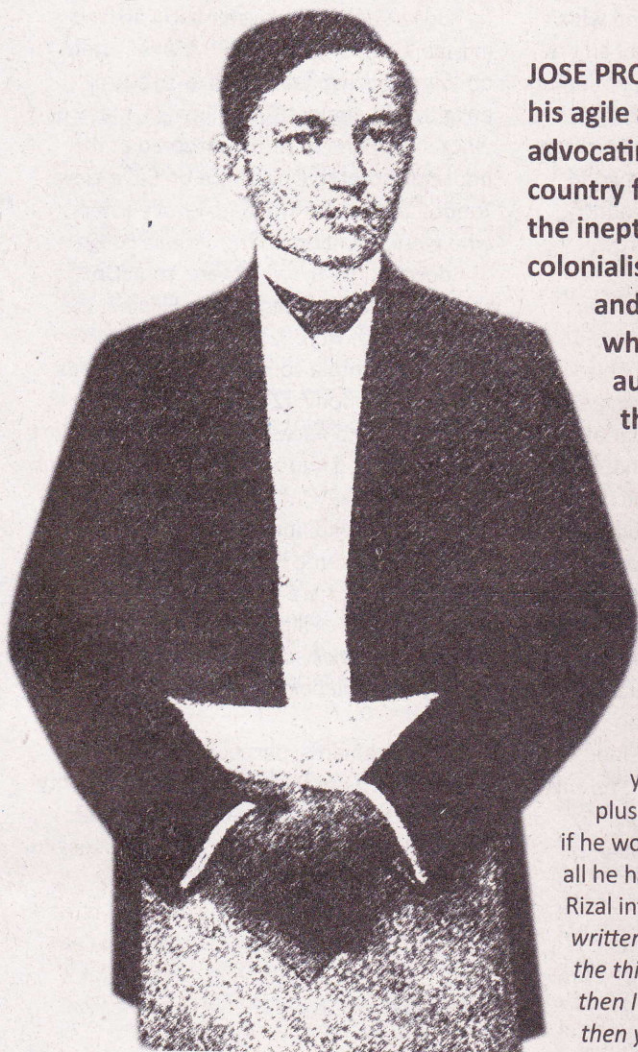
Also in place in sovereign nations are popular elections and removal of irresponsible government officials.

The modern world owes much to what Pope Leo XIII referred to as "the sect of the Freemasons" or the "Masonic sect."

William Preston: "Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of preeminence on its genuine professors, which neither chance, power, nor fortune can bestow."

RIZAL'S TRIP TO, FIRST DAYS IN, DAPITAN

by J. Flor R. Nicolas, KCR



JOSE PROTACIO RIZAL, M.D., used his agile and courageous pen for advocating the liberation of the country from Spain, for exposing the ineptitude of the Spanish colonialists to govern the Islands, and for scoffing at priests who abused their power and authority at the expense of the people.

The abusive friars were so incensed by Rizal's incisive indictments against them that they left no stone unturned to stop him from attacking them any further. They even offered him a professorship at the University of Santo Tomas with remuneration of Php 100,000 a year (a fabulous sum at that time), plus a gift of a big estate or hacienda, if he would retract Masonry and destroy all he had written. This offer provoked Rizal into saying, *"The two books I have written are like a mirror. If you are doing the thing that I have written about, then I have written about you. If not, then you have nothing to fear. You are trying to drown me in a glass of*

water, but you shall not drown me even in an ocean."

When his sister Maria heard about the offer, she begged him to reconsider. But her brother Jose simply smiled at her. Hence, jestingly, she told him, "*Suppose they gave you half of the Philippines?*" Impassionedly, he answered, "*No. Not even for that.*"

So, Jose Rizal resolutely and courageously held on to his convictions and principles. **He did not retract Masonry** since he knew that it is an institution which has for its foundation the practice of all the virtues, and for its end, the dissemination of moral, political, philosophical and religious truth. **Nor did he destroy all he had written** because he wrote what he wrote in good faith -- out of love for his idolized country, whose sorrow was his greatest sorrow.

His adversaries decided, therefore, to harass and persecute his parents and relatives, and others dear to him. This gambit of theirs injured his sensitive feeling. A man of reason, he did not feel that others, especially those whom he loved, should be made to suffer because of his convictions and actuations. Thus, on his 31st birthday, June 19, 1892, he made the decision to return to the country -- **a decision which was accompanied by a premonition that he would soon die.** Thus, the next day he wrote two letters -- one to his parents, relatives and friends; the other to the Filipino people. He sealed these letters in two envelopes, on which he wrote "*To be opened after my death*" and which he gave to Dr. Lorenzo Marquez, a Portuguese medical doctor in Hongkong.

On June 21, he wrote a letter to Governor General Eulogio Despujol, in which he wrote, "*I am placing myself under the protection of the Spanish government.... I am placing the responsibility of whatever*

would happen to me in your hands...." But the Governor General refused to take the responsibility; he chose intrigue rather than dependability.

On the same date, Rizal and his sister Lucia left Hongkong on board the ship Don Juan for Manila. The Spanish consul-general in Hongkong issued Rizal his passport; then to Despujol he sent this message: "***The victim is in the trap.***" **{Clearly, there existed a conspiratorial plot against Rizal.}**

Jose Rizal and his sister Lucia arrived in Manila on June 26, 1892. A week later, on July 1, having heard of Rizal's return, enlightened and patriotic Filipinos, many of whom were Freemasons, gathered at the house of Doroteo Ongjungco on Calle Ylaya, Tondo. Josefa and Trinidad, Rizal's sisters who were members of the Semilla Lodge of Adoption No. 9, were there, too. On that day, Rizal founded La Liga Filipina, the aims of which were (1) to unite the whole archipelago into a compact, homogeneous and vigorous body; (2) mutual protection in every want and necessity; (3) defense against all violence and injustice; (4) encouragement of education, agriculture and commerce; and (5) study and application of reforms. (According to some historians and scholars, these objectives are expressions of the principles of the Filipino national tradition: *pagkakaisa, pakikisama, pagkabayani, pagsasarili, and pakikipagkapwa-tao.*)

The Spaniards, particularly the friars, knew those were the things they were guilty of. What the *Liga* advocated ran counter to their divide-and-conquer colonial policy. They branded the Filipinos whom they suspected to be against them as traitors, and they concluded that Rizal was their leader. Ergo, they exerted pressure on Despujol, instigating him to file charges against Rizal.

On July 7, believing he had enough

cause to file charges against Rizal, Despujol summoned the latter to Malacanang and reminded him thus: "Spain is sovereign over the Philippines, and you cannot start an organization that in effect protests against Spain's policies. The aims of the organization you founded are directed toward independence and therefore revolutionary."
(Isn't this last statement correct? Didn't Rizal establish the Liga as the cornerstone of the Filipino nation he had envisioned to emerge in the not distant future?)

Despujol then asked, "*Do you still want to go back to Hongkong?*" When Rizal gave an affirmative answer, he produced handbills and said, "*On your return from Hongkong, these were found in your sister Lucia's pillow.*" The handbills, entitled *Pobres Frailes*, made fun of the rich Dominicans, who had amassed great wealth, contrary to their "vow of poverty." **(Planting evidence was already rampant at that time!)**

Subsequently, Despujol filed several charges against Rizal. He alleged that (1) Rizal published books and articles that were anti-Catholic and anti-friar; (2) after his arrival in Manila, there was found a bundle of handbills entitled *Pobres Frailes*; (3) his book *El Filibusterismo* was dedicated to three "traitors" – Burgos, Gomez and Zamora; and (4) the end he sought was to tear from the Filipino breasts the treasure of the Catholic faith.

In a mock trial, Rizal was found guilty of those charges, declared a traitor and "an enemy of the friars and of Spain", and sentenced to *destierro* or exile. Firmly convinced he was unjustly sentenced to exile, he wrote to his parents, stating in part, "**... wherever I go, I would always be in the hands of God, who has in His hands the destinies of men.**" (This statement showed once more that, contrary to his adversaries' claim, **he was not an atheist at all.** In

fact, **he held his faith in God up to his last breath.**)

Where would Rizal be deported or exiled? Supposedly, no one knew but Despujol, who placed his order of exile in a sealed envelope. This he entrusted to the care of Captain Delgas of the Steamer *Cebu*, who was not to open it until he reached the high seas, meaning outside of the island of Corregidor. When the ship finally reached Corregidor, Delgas opened the envelope and found out that he had to take the exile to Dapitan, the last frontier in Mindanao.

Rizal recorded in his diary that (1) he was given a good stateroom next to the cabin of Captain Delgas; (2) there were altogether 12 representatives of different services on board; (3) on board, too, were prisoners in chains; (4) he ate in his room the food the officers had; and (5) whenever he went out of his room, a sentinel and a corporal of the guard always accompanied him.

Delgas found Rizal to be a **gentleman, respectful, kind, charming.** Consequently, he treated him, not as an exile, but as a friend; he even took him out for a promenade in the afternoon until nine in the evening. During those promenades, Rizal **observed his surroundings keenly**, and he **respectfully lent Delgas the attentive ear** although he already knew most of the things the Captain was telling him. **(These are traits well worthy of emulation by us.)**

During the trip to Dapitan, Rizal **secretly decided to live a normal life and to stay away from any controversy** since he did not like his loved ones to suffer further harassment and persecution because of him.

When the ship arrived in Dapitan at seven in the evening of July 17, 1892, it was drizzling and darkness had already settled.

The gloomy atmosphere reminded Rizal of his enslaved and exploited countrymen's hapless plight.

With a lantern-bearing man leading the way, Delgas, the soldiers with him, and Rizal, who was flanked by two soldiers but not tied out of respect for him, walked toward the brightly lighted residence of Captain Ricardo Carnicero, Commandant of the Spanish forces in Mindanao. Upon reaching Carnicero's well-lit residence, Delgas knocked and the door swung open. The group entered into the sala, in one corner of which sat Captain Carnicero, who was with two guests: Cosme Borromeo, a Filipino friend, and Antonio Macias, a Spanish exile. Delgas handed to Carnicero a letter from the Governor General. Before he finished reading the official communication, the Commandant noticed that the exile was Jose Rizal. So, he stood up, shook hands with Rizal, showed him to a seat, and resumed reading the letter. After reading it, he stood up again and introduced his two guests to Rizal and Delgas. Then he gave Delgas permission to return to his ship.

Carnicero pleasantly dealt with Rizal. He took him to the mezzanine, where he had a room for him, and then the two of them returned to the sala. The Commandant called the cook and instructed him, *"Add one more seat at the table for our guest. He will stay with me if he chooses."*

Knowing that **he would be happy with the Captain, who treated him, not as his charge, but as his friend and companion – and** (what many don't know) **as a brother in Masonry**, Rizal decided to stay with Carnicero, who was, in turn, very much impressed by **Rizal's manliness and gentlemanly behavior.**

On the days following, Carnicero carefully observed Rizal, and vice versa.

In the evening, they engaged themselves in a tete-a-tete, during which they tried to fathom each other's thoughts. Their dialogue was not infrequently animated, but afterwards it became intimate.

Carnicero was well informed. He knew that **Rizal was excellent in argumentation.** Hence, he was certain that the plan of Father Pablo Pastels, head of the Jesuits in the Philippines -- to have Father Francisco Sanchez brought to Dapitan to convince Rizal to change his views regarding the Church -- would not work. He surmised that Rizal still esteemed and loved Fr. Sanchez, who inspired him to love literature and ably defended his *Noli Me Tangere* before a certain gathering, but he entertained no doubt that **in argumentation, the old priest was no match to his former student.** He knew that once in a heated discussion on religion, Rizal simply faced his former teacher and said, *"Father, you don't convince me. I don't believe in the Eucharist or in the ceremonies which constitute the Catholic religion."*

Carnicero revealed to Rizal that there also came with the ship *Cebu* a letter from Father Pastels to Father Antonio Obach, parish priest of Dapitan, in which the former informed the latter that Rizal could live in the Jesuit mission house provided that he (1) publicly retract his errors concerning religion and make statements that were clearly pro-Spanish and against revolution; (2) perform the rules of the Church and make a general confession of his past life; and (3) conduct himself henceforth in an exemplary manner as a Spanish subject and as a man of religion. Rizal laughed at these conditions and told his warden, *"I would rather be your prisoner than go against my conscience."*

In another conversation, Rizal disclosed to Carnicero that he found Father Pastels, with whom he exchanged argumentative

letters regarding religion, to be harsh, demanding, puerile, intolerant, and at times unreasonable.

Read those letters, which now form a part of the voluminous literature that surrounds the life of our nation's foremost

hero, and you would find them to be of the finest type of argumentation. All the more you would admire Rizal who exhibited **flashes of logic** and "wound with **deft reasoning** Fr. Pastells' arguments and used them as a rope for binding him to knots!"

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DID RIZAL RETRACT MASONRY ?

(Adapted from the original article, by an anonymous contributor, in The Cabletow, February 1939, pp. 210-211).

LEON MA. GUERRERO's article under the above heading, which was published in the Philippines Free Press on January 7, 1939, is very interesting reading. Mr. Guerrero is a Catholic layman, and his article brings out the reasoning of the Catholic mind. He clearly shows throughout his article that he admires and respects Dr. Jose Rizal for his patriotism as a Filipino citizen, and he acknowledges that Dr. Rizal was a deep thinker and a great reformer who was bold enough to publicly expose the false ministers of the orders of the Catholic Church who, Mr. Guerrero admits, committed serious abuses, and he states in his article that Rizal's attacks on these orders were, in most part, justified.

Here, we have the signed admission of a well known Catholic layman, journalist by profession, ministers of the Catholic Church committed serious abuses. He justifies his statement by saying not all of them, "but a representative lot of them."

Mr. Guerrero reminds his readers that at that time the Church and the State were united, and that the friars had become identified with the Spanish government in the Philippines. He further admits in his article that "In many cases they (the friars) had more authority and influence than the civil officers."

Now, please read the following paragraph in Mr. Guerrero's article:

What was the result of this identification of the Church, or rather of the friars, with the Spanish State? The result was that Dr. Rizal, as well as the other reformers who preceded and in part precipitated the Revolution (??), attacked the friars, just as he attacked the *guardias civiles* and *alferezes*, as enemies of reform, in the main – and later, independence – political independence.

The above is a signed admission of the dangers of having the Church and the State united. Mr. Guerrero should have made this statement last year (1938) when the question of religion in the public schools was being discussed.

Mr. Guerrero, following the well known Catholic reasoning, has made an attempt to justify Rizal as a National Hero, in the eyes of his Catholic readers, in spite of the fact that the Church had gone to so much trouble to establish the genuineness of Dr. Rizal's supposed retraction. If his retraction is genuine, and if that retraction actually and

truthfully expressed the real feelings of Dr. Rizal on the eve of his execution, then Rizal was not the man the world had known him to be. Rizal could not have been both "fish and fowl" at the same time.

We thank Mr. Guerrero for his article as it shows clearly that he is of the opinion that Dr. Rizal was the great national hero that we all know him to be, and that Dr. Rizal was known for his strong character and high-mindedness, for his boldness to stand back of his ideals, and for the courage of his convictions, which has been expressed and set forth in all of his writings. Any thinking person, therefore, could not possibly believe that such a man would have willingly and voluntarily signed the retraction which the Church had gone to so much trouble to attempt to authenticate, by the testimony of handwriting experts.

Those who have known Dr. Jose Rizal as a Mason could never believe that he would willingly state that he "*abominated*" the Masonic fraternity. Why should he willingly make such a statement when all through his matured days he lauded that Fraternity and the principles it stood for? It would have been the very last thing he would have done under any normal condition. No man could believe that Dr. Jose Rizal, who had lived abundantly and who had spent precious time writing books, poems and other articles toward helping improve the condition of his country and its people, would willingly and of his own free act and deed state that he hated the Masonic fraternity. Why would any conscientious and dignified human being make a statement on the eve of being executed for acts and utterances made by him as a Mason in the full faculty of his thoughts and against the false ministers of the Church, to the effect that he hated his most cherished associations, and that he retracted everything he had written that was good, noble and true? He was executed by

the influence of the Church merely for being a Mason. Could anyone believe for one moment that he would retract everything he had written and stated against the very people who were his executioners? If he had been pardoned, and he had chosen to save his very life by signing such a statement, there would have been some grounds to work on in figuring out his reason for such an act; but his life was not spared. He was executed the very next day after the date of his supposed retraction.

Dr. Jose Rizal was an honest man, and Mr. Guerrero is correct when he stated that *"again, while lashing the false ministers of the Church in his writings, Rizal never attacked the Church itself. He never said openly and clearly, 'The Catholic Church, taking it as a body of religious doctrine, and not as a body of men, is a fraud. It is not the true church.'"* No, Dr. Rizal would never have made such a statement since he was not fighting the Catholic Church as a religious organization; he was fighting the many false ministers of that Church who were committing abuses against his countrymen and countrywomen, for no other reason than that of supporting the political and social reforms which history has proven were so essentially needed at that time.

Dr. Rizal, the Mason, could have, with all truthfulness, stated on the eve of his execution, *"I declare myself a Catholic and in this religion, in which I was born and educated, I wish to live and die."* Many good Masons are Catholics. There is nothing in Masonry that would prevent its members from being Catholics. Masonry does not dictate the form of religion its members shall follow. Masonry insists that its members shall believe in a Supreme Being and that its members shall be guided by the lessons taught in the Holy Writings. But it leaves it up to each individual member to select for himself the religious organization with which

he chooses to be affiliated.

As Rizal had no quarrel with the Church as a religious organization, he might even have subscribed to *"I retract with all my heart everything in my mind, writings, publications and conduct that is contrary to my status as a son of the Catholic Church."* He might have easily made such a statement because he had never written or uttered anything that he considered contrary to his status as a son of the Catholic Church. All of his writings and actions were against the abuses of the false ministers of the Catholic Church, and it is submitted that even the Pope himself might go against the false ministers of his Church without being contrary to his status as a son of the Catholic Church itself.

Rizal may even have said that he believed and professed what the Catholic Church teaches, as the religious teachings of that Church are known to be good and honourable, but he could never have said that he submitted to its political teachings and to its political commands, as Rizal, throughout his whole life, was against such teachings and such commands.

Rizal would never have willingly said that he *"abominated Masonry as an enemy of the Church,"* as he knew too well that Masonry is not an enemy of any Church. He could have, however, subscribed to the statement that Masonry was a society *"prohibited by the Church,"* because we are given to understand that the Catholic Church has placed the Masonic fraternity on its *"black list"* and that the Church, in reality, is an enemy of Masonry. We have often wondered why a religious organization like the Catholic Church, which pretends to follow the teachings of Jesus Christ and which claims the Holy Bible as the rule and guide of its faith, could be an enemy of the Masonic fraternity, the principles of which

are also based upon the teachings of Jesus Christ, and which takes the Holy Bible as the rule and guide of its faith. It is an absolute falsehood for anyone to say that Masonry is the enemy of any Church. Masonry may take issues with false ministers of any religious organization, when such ministers attempt to interfere in political and governmental affairs; and Masonry is decidedly against any religious body being united in any way with the State. Masonry is friendly with all religious organizations, and it is, has always been, ready to join hands with any and all organizations, including churches of different denominations, in the uplifting of the moral, social and educational character of the people.

Finally, Mr. Guerrero has emphasized the fact that while the Catholic Church had affidavits of witnesses during the last hours of Rizal's life, including that of an archbishop, the original document containing Rizal's supposed retraction was not then available. It could not be produced at that time. Publicity was given, at that time, to the supposed retraction of Rizal, supported only by these witnesses. It was only in 1935, thirty-nine years later, that this document "was found in the archives of the archbishop's palace, where it had been apparently lost and forgotten." When the statements of the Church clearly shows that great pains were taken to have Rizal sign this document, and as many affidavits were made of witnesses, it certainly is very strange that the document itself was "lost and forgotten" and could only be produced 39 years later.

We contend that most people are fair-minded (even if, for political or other reasons, they do not always express their fair-mindedness publicly), and if all of this about Rizal's supposed retraction is honestly considered, it would seem that there is something wrong somewhere. Mr. Guerrero clearly shows in his article that he does not believe that Rizal's supposed retraction was genuine, or at least that he entertains considerable doubt about it. Thousands of good Catholic laymen all over the Philippines undoubtedly entertain the same doubt. And well they might because Rizal's writings and Rizal's actions throughout his lifetime are all well known to Filipino people, and it is very hard for anyone to believe that such a strong character as Rizal's would have been weak enough to have made such a retraction on the eve of his execution, to the very people who were in reality his executioners. How could such a man as Jose Rizal have written his farewell letter and his supposed retraction on the very same day, knowing that he was to be executed on the following morning?

When the experts on handwriting state that the letter could hardly be "forged," it seems that a very broad statement has been made. We all know that any mark or signature can be forged. Records all over the world show that remarkable forgeries have been made, and who can tell what might have been accomplished in 39 years, which is the time that lapsed before the so-called retraction document was produced.

Rizal's "sad, withered life" was a continuing death until the end of his love for Filipinos, his idolized native land; until his unjust execution at Bagumbayan field in the morning of December 30, 1896.

THE SAGA OF RIZAL'S "RETRACTION" FORGERY HOAX REVISITED

Contributed by Ka Pule 2

BY CLAIMING THAT RIZAL "retracted" Masonry and everything he had uttered, written and published against the abuses of the false ministers of the Catholic Church in this country during his time, the Spanish friars, principally the Jesuits, made it appear that he had admitted he was in error in seeking membership in the Masonic fraternity and in all his statements, writings and publications, particularly his two novels, Noli Me Tangere and El Filibusterismo. Such, however, was not the case. The so-called retraction documents were, as will be shown later, actually forged.

The Spanish friars started their "Project Retraction" from the first day of Dr. Jose Rizal's exile in Dapitan, Zamboanga in early July 1892. Fr. Pablo Pastells, the Provincial of the Jesuits in the Philippines in the 1890s, assigned to Fr. Francisco Sanchez, head of the Jesuit mission house in Dapitan, the task of convincing Rizal, his former student at the Ateneo Municipal de Manila, to retract in exchange of his stay in the Jesuit mission house and, much later, as a condition prior to his marriage to Josephine Bracken in a formal religious ceremony.

Rizal, however, chose to stay with Captain Ricardo Carnicero, Commandant of the Dapitan military post. Much later, he and Josephine lived as husband and wife without the benefit of a church wedding ceremony.

At that time, there was already a

brewing discontent among Filipinos as a result of Spanish abuses, and these became more glaring to them after having read the novels of Rizal. Besides, Cuba had already declared war against Spain. To distance himself from complicity in the brewing turmoil, Rizal volunteered to serve as a war physician in Cuba, and his request was approved by the Spanish authorities.

Before he was exiled to Dapitan, he organized La Liga Filipina, the main objectives of which were to unite the whole archipelago into a compact, vigorous and homogeneous body; to extend mutual protection in every want and need; to defend one another against all violence and injustice; to dedicate themselves to agriculture, commerce and education; and to study, as well as apply, much-needed reforms. Patriotic Filipinos, many of whom were Masons, joined the organization.

But when Rizal was suddenly deported to Dapitan, La Liga Filipina split into two groups: La Junta de Compromisarios, which opted to continue the campaign for reforms, and the Katipunan, which advocated separation from Spain through armed struggle. The founders of the Katipunan were Masons, foremost of whom was Andres Bonifacio.

As Supremo of the Katipunan, Bonifacio secretly sent Dr. Pio Valenzuela to Dapitan in order to convince Rizal to lead the national revolution. The latter, however, owing to his extensive knowledge of the fight of other nations for freedom from foreign rule, advised against the suicidal inclination of his compatriots – suicidal because they lacked much-needed weaponry as well as knowledge of modern warfare.

In late 1896, on his way to Cuba, Rizal was re-arrested in Barcelona and shipped back to the Philippines as a prisoner. He was jailed at Fort Santiago, summarily tried for complicity with the sporadic uprisings against Spanish authorities, pronounced guilty of treason, and sentenced to be executed at Bagumbayan field (now the Luneta). And in the early morning of December 30, 1896, during Rizal's last precious moments, "*the indefatigable Jesuits hoped to finally wear down his resistance and, working with the precision of a mental third degree, their expert exorcisors took turns to work on and 'convert' him.*"

"Striving all those years from Dapitan to Rizal's cell in Fort Santiago, the entire Jesuit Order here labored, like the proverbial mountain, and brought forth not a mouse, but a demon! The demon was that perfidious 'retraction' with which the Roman Catholic Church had hoodwinked the Filipino people" – and the rest of the world – for the last 115 years!

'When the retraction story was first

published in Madrid on the day following Rizal's execution, there was no document of retraction shown. Nonchalantly, the church authorities, principally the Jesuits, announced that the original retraction document was entrusted to then Manila Archbishop Bernardino Nozaleda for his safekeeping.

There came about, however, serious complications. As it turned out, there were separately published three retractions with minor variations. The first was *La Muerte del Dr. Rizal*, by Fr. Pio Pi, SJ, which was published in Spain in 1907; the second, *Cultura Social*, by Fr. Manuel Garcia, CM, which was published on July 18, 1935; and the third, a work by Fr. Francisco A. Ortiz, SJ.

There were, moreover, discrepancies in dates. In his work, *Rizal*, which was published in 1950, Dr. Jose M. Fernandez had the retraction date as el 29 de diciembre de 1890, not 1896. In *Selected Readings from Rizal*, by Ricardo C. Bassig, which was published in 1959, the retraction date was also 1890, not 1896. And in a pamphlet published by San Beda College in 1950, entitled "*I abjure masonry*" (attributed to Rizal), the "0" in 1890 appeared as a capital C, as in a half moon.

Rizal's *Unfading Glory*, by Dr. Jesus M. Cavanna, which was published in 1956, had the number 6 in 1896 well written. But in *History for High Schools*, by Dr. Gregorio F. Zaide, which was published in 1961, the number 6 in 1896 had a different shape or form.

When Dr. Ricardo Pascual had his book, *Rizal Beyond the Grave*, published in 1950, the discrepancies had already been discovered, but the forger was not yet known. The full story came to light in 1962, when *The Forgery of the Rizal 'Retraction'* and *Josephine's Autobiography*, by Ildefonso

T. Runes and Mamerto M, Buenafe, were published.

According to Runes and Buenafe, the so-called retraction document was forged. Who was the forger? How was he discovered? Let's examine their account.

During the Philippine-Spanish war in the country, the forces of Gen. Urbano Lacuna were victorious over the enemy in San Isidro, Nueva Ecija. One of their captives and prisoners was a former civil guard under the Spanish colonial government named Lazaro Segovia, who later told his captors that when was assigned as escort to Dr. Jose Rizal when the latter was rearrested in Barcelona and shipped back to the country as a prisoner, he exhibited kindness to Dr. Rizal. This revelation endeared him to Gen. Lacuna, who made him one of his trusted aides.

Later on, however, the forces of Gen. Lacuna were routed by Frederick Funston and the U.S. Army soldiers under his command; thus, the former revolutionary capital in San Isidro, Nueva Ecija fell into the hands of the new conquerors. Segovia, in effect, became one of Funston's prisoners; he was able, however, to easily earn the confidence of Funston, who subsequently took him as an interpreter and secret agent at his headquarters.

Funston later discovered that Lacuna carried on correspondence with Gen. Emilio Aguinaldo who, having been holed in at Palanan, Isabela, had asked Lacuna to send reinforcements thither. The thought occurred to Funston that he needed a man with a golden arm; so, he sought the help of Segovia, who recruited Roman Roque, a former Katipunan soldier. Funston took the latter as clerk-interpreter. Roque in turn took pains to imitate Gen. Lacuna's signature., and after much practice, he succeeded in signing on the Lacuna stationery with the

General's printed name on the letterhead. It was this forged letter that led to the capture of Gen. Emilio Aguinaldo, President of the First Philippine Republic, in Palanan, Isabela on March 23, 1901.

The news of Aguinaldo's capture by the Americans became a sensation in Manila – and perhaps throughout the rest of the world.

The architects of Rizal's so-called retraction sought the forger's recruiter, Lazaro Segovia, who was by then the manager of a sugar central in Mindoro, which was, in turn, owned by the clergy. They commissioned Segovia to get Roque.

On August 13, 1901, Roman Roque was among those invited to the celebration of the 15th birth anniversary of Antonio Abad; for he was a close neighbour of the Abads. On that occasion, he revealed to the other visitors, most of whom were prominent residents of San Isidro, Nueva Ecija, that:

1. Not long after the capture of Aguinaldo by Funston, he was fetched by Lazaro Segovia from San Isidro, taken to Manila, and made to stay at Hotel Quatro Naciones in Intramuros, where he worked on the forging of Rizal's penmanship for about ten days. (His interlocutors recalled they had noticed that Roque was away from their hometown for about two weeks.)
2. For doing his assigned task, he was given by the priests the equivalent of his salary for two months in the government service.
3. He made about five forged copies of the letter prepared by the priests.
4. He made a copy of the forged letter

for himself, but when he was about to leave the hotel, he was searched and his copy was taken from him because, according to the priests,

they would need an additional copy.

That ends the saga of Rizal's "retraction" forgery hoax.

Notes:

Ka Pule 2 is the pen-name of Bro. Irineo P. Goce, a Life Member by Longevity of Laong Laan Lodge No. 185, F. & A.M.. and of Quezon City Bodies, A. & A.S.R.; an affiliate of Lodge Perla del Oriente No. 1034, S.C; an honorary member of Lodges Rafael Palma No. 147, Capitol City No. 174, Mabini-Kalaw No. 195, Andres Bonifacio No. 199, and Jose P. Laurel No. 325. A staunch nationalist, he maintained for some time the column "Pitak Pilipino" in The Cabletow.

Like Bro. Goce and a great many other brethren, we are aware of the fact that because Bro. Jose Rizal courageously came out against bigotry and commercialized superstition, the conservative and reactionary elements in the country during his time conspired against him, and that they put him to death principally because he was a Freemason, yet they claimed he had abjured Freemasonry. But still, as we have been taught in Freemasonry, instead of demanding that the Catholic Church should apologize, we should forgive those who thus blaspheme against the truth and condemn themselves doubly before our eyes. We are sure, anyway, that Bro. Rizal charted our course to liberty by dint of his clear, firm mind, which the tyrants were not able to slay with the resources and power at their command.

Rizal was unjustly executed at Bagumbayan field in the morning of December 30, 1896 because he did not retract his membership in Masonry and because he did not destroy what he had written against the abusive, oppressive and exploitative friars. Since he remained a Mason, his enemies accused him to be an atheist and a "filibustero" – a traitor against Spain and the Catholic Church. Yet they claimed he retracted his Masonry. Isn't this ironic?

INTERNATIONAL ORDER OF DEMOLAY (IOD):

DEVELOPER OF THE CRAFT'S
FUTURE MEMBERS AND LEADERS

by Edgar P. Borje, DGL & Richard T. Uy, PSGD

A SIGNIFICANT NUMBER OF the members of the Craft in this grand jurisdiction knelt at the DeMolay altar several, or even many, years ago. Many of them, in fact, have become leaders at the Blue Lodge, Masonic District, and even Grand Lodge levels. Generally, they stand out in the execution and delivery of the Craft's ritualistic and ceremonial work; hence, they may be said to be adorned with "ability," the third hallmark of a true Mason specified in our theme for this Masonic year. This shows that the International Order of DeMolay (IOD) is a developer of future members and leaders of the Craft.

From our conversations with not a few DeMolay Masons we have gathered, among other things, that (1) the experience they had in the IOD prepared them for the teachings and principles of Masonry; (2) their membership in the Order impacted their decision to join the fellowship of the Craft; and (3) the training they obtained in their respective Chapters in particular and in their Order in general prepared them very well to serve the Craft in various capacities.

Passing through the ceremonies of initiation, passing and raising in Symbolic or Ancient Craft Masonry is not a novel experience to Senior DeMolays because when they joined the IOD, they also took a symbolic journey toward manhood by submitting themselves to the various forms and ceremonies made use of in the Order's two degrees.

In the first degree, a candidate for membership in the IOD learns its basic tenets, namely, filial love, reverence for

sacred things, courtesy toward elders, comradeship, fidelity, cleanliness, and patriotism. If the young initiate is imbued with these virtues or principles, decidedly he will be better prepared for the rest of his life.

In the second degree, the candidate learns about the namesake of the Order, Jacques DeMolay, the last Grand Master of the Knights Templar, who were persecuted by the king of France and the Roman Catholic Church. While being tortured, the

Grand Master Jacques DeMolay remained faithful to his fellow Knights Templar. His example of fidelity is to be emulated by the young initiate. Invariably, the initiate is asked to be faithful or loyal to his Brother DeMolays and to carefully imitate what he has seen praiseworthy in them and, of course, to avoid what in them may have appeared defective, if any.

Just as we Masons are "linked together by an indissoluble chain of sincere affection," so the DeMolays, senior and active alike, are tied together by an unbreakable bond of inflexible fidelity.

Young DeMolays are taught to love their own parents, as well as to respect their elders and persons in authority. Thus, they call us Masons "Dads" and our spouses "Moms." Besides, they are trained to be of selfless service to others. Hence, they are willing, ready and happy to serve as ushers on Masonic occasions, as well as to be actively involved in Masonic programs like community outreach missions and Save-Mother-Earth projects. Moreover, as I mentioned earlier, they are trained to participate actively in the Order's ritualistic and ceremonial work, thereby getting a better understanding and appreciation of its tenets, virtues and principles, which they endeavor most earnestly to exemplify in daily life.

But since they are still adolescents (i.e., boys in the awkward stage between childhood and adulthood, who want to have independence but are not yet able to do so), the officers and members of each DeMolay Chapter need the help and guidance of an Advisory Council. Some members of this Council are Senior DeMolays who have become Masons, while others are Masons who were not members of the IOD but are interested in the personal development of young men. All of them, including

concerned parents, become positive role models for the officers and members of the Chapter to emulate. They provide the latter with simple instructions; they must, however, allow the young men to plan their own projects and activities, as well as to run their own meetings. They step in only when they believe their advice or wise counsel is appropriate or when their young wards seek their assistance. At any rate, the effort of the members of the Advisory Council has a profound impact on the young DeMolays.

Clearly, the teachings and principles of the IOD and those of Masonry combine or complement each other in a DeMolay Chapter to assist the officers and members thereof in transforming themselves from good to better men.

Young DeMolays develop their leadership skills and other God-given talents in their respective Chapters. Year in and year out, they attend a nationwide conclave, during which they compete with one another in the exemplification of the DeMolay degrees, in sports, in forensics, and so forth. This annual event further strengthens the unbreakable bond of fidelity that prevails among them, as well as provides them with a strong spirit of sportsmanship and constructive competition.

The leader of a DeMolay Chapter is titled "Master Councilor." In the process of becoming a Master Councilor, a DeMolay has to serve his Chapter in a variety of capacities. Usually, he serves as chair of a committee, such as that of a fund-raising project, a Christmas program, or a community service event. He must exemplify the ritual of the Order and earn the respect of the other officers and members of the Chapter, as well as the trust of the members of the Advisory Council. This is a difficult task for a young man

who is struggling in the balancing act of adolescence. But if the young man proves himself equal to the challenge, he will reap rich dividends in terms of development not only of his leadership skills, but of his management and communication abilities as well; increase in his self-confidence and self-worth; enhancement of his sense of responsibility; and strengthening of his character. Almost without his knowledge, he is preparing himself for active membership – and even leadership -- in a Masonic Lodge.

What does all this imply?

First, we Master Masons should get involved in the affairs of an existing DeMolay Chapter, particularly by serving as members of its Advisory Council. Secondly, we should extend assistance to the DeMolays by giving financial and moral support to them in the

conduct of their projects and activities. Thirdly, if our Lodges have the necessary funds, we should petition the Supreme Council of DeMolay Philippines to grant us dispensation to establish new DeMolay Chapters. Above all, we should induce our own sons and other young men who we believe possess potential and promise to join DeMolay. Who knows, their experience in the Order will also lead them to knock at the door of Masonry and eventually to play leadership roles in our Lodges and Masonic Districts, if not in our Grand Lodge!

Yes, brethren, let us do all within our power to help the Order of DeMolay in our grand jurisdiction grow both in number and in strength, both in quantity and quality. In the long run, the growth of DeMolay will redound to the vigor and vibrancy of the Craft.



SUFFER US TO EXPRESS OUR THOUGHTS AND FEELINGS

by Dante A. Denate, DGL



Note: RELIEF, one of the main tenets or principles of Masonry, teaches us that the hurt of just one human being is the injury of all humanity. Hence, we avow, "To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis we form our friendships and establish our connections." Since we are bound by duty to take the side of the poor people and to be their protectors or defenders, we must lend the attentive ear to them as they express their thoughts and feelings.

WE POOR PEOPLE ARE never happy with our lot; for, generally, we regard poverty as a misfortune. We know that even the Book of the Sacred Law (VSL) states, "The poor will always be with you." The "you" must refer to the well-to-do or wealthy. If so, we would like you to pause for a while and listen to us express our thoughts and feelings.

Undoubtedly, down the centuries, the gap between the rich and the poor has been getting wider and wider. This stark and awful reality was underscored by Pope Leo XIII in his encyclical entitled "Rerum Novarum" (Of New Things) in the following statement:

(There are) two classes of citizens, with an immense gulf lying between them. On the one side is a faction exceedingly powerful because exceedingly rich. On the other side are the needy and helpless masses, with minds inflamed and always ready for disorder.

Social philosophers have tried to address this problem, only to find their painstaking effort to be in vain or futile. Thus, a certain group of ideologues, which is not very alien to you and me, has come forward offering a solution to the same perennial problem. This group teaches the dismantling of the widening disparity between the haves and have-nots through a class struggle that would eventually lead to the creation of a classless society and, ultimately, to an egalitarian society.

But if you come to think of it, poverty is

not a personal circumstance, but rather the common lot of the great masses of peoples throughout the world. Hence, when we talk of need, deprivation and want, we feel that sense of familiarity, that feeling fellow humans would comprehend because either they too have experienced it or, at least, have seen others experience it.

Although we have never been slothful, nor indolent, nor yet imbecile, we labor with our own sweat and blood to provide for ourselves and our families. Unfortunately, whatever we take home never seems to be enough; it is always wanting. After every meal, the next becomes another problem. And living becomes mere existing, a daily struggle for survival. To be able to survive the next day is already a victory of sort.

Frequently, we feel bitter, frustrated and disappointed, but still we endeavor to keep our bottled feelings to ourselves. We are, more often than not, patient and reasonable persons, who keep our own counsel and wait hopefully for what the morrow brings. We are but ordinary mortals. Like all other human beings, we are just animals, though of the highest order, and therefore possessed of that innate primitive instinct which we are to keep within bounds by dint of our reason or superior intelligence. But our prolonged poverty not infrequently causes our minds to be, in the words of Pope Leo XIII, "inflamed and always ready for disorder."

It is difficult to reason with us when we look across the "immense gulf" and see other fellows who are our exact opposite because, unlike us, they are well-fed, well-clothed and well-heeled. When we do so, we are convinced that the proposition "Men are created equal" is a mere platitude -- pleasant to the ear, yes, but composed of empty, inconsequential, meaningless words. It runs counter to the stark realities

of life. The awful truth is that we exist -- in want, deprivation or distress, while other fellowmen seem to have everything which we cannot possibly acquire in our lifetime, except perhaps in our dreams. Whatever dignity is left in us is shattered to pieces when we witness before us the ostentatious display and conspicuous consumption of arrogant wealth, which seem to be the malady of the rich. Justice is compartmentalized because the wealth of the world in general and of this country in particular is inequitably distributed. We want to demand justice, but we can utter nothing more than a muted protest.

Yes, we have a lot of patience; but when we think of the sad fact that we have undergone much misery and suffering for so long a time, we become unreasonable and angry. Where can we turn to for the alleviation of our suffering or the relief of our deprivation, destitution, or distress? Society? Government? Where else?

We cannot turn to society; for the society in which we merely exist is a society in which the rich, probably because of their power and influence, get richer and richer, while we remain poor or even get poorer and poorer. The chasm separating us and the wealthy, as we mentioned earlier, will never cease to widen and may never be crossed.

Apparently, government cannot solve this problem, either. Public officials seem overwhelmed by, or look seemingly inutile in the face of, the magnitude of the ever widening chasm between us, the economically deprived, and the rich, powerful and influential. For instance, the late Pres. Manuel L. Quezon once declared, "*I would prefer a government run like hell by Filipinos to a government run like heaven by the Americans.*" If he were alive today, I bet that this great statesman would willingly take back his words. Another great politician

(I think it was the late President Ramon Magsaysay) unhesitatingly uttered these euphonious words: *"Those who have less in life shall have more in law."* Heaven knows, of course, that even in our own backyards, the rich always get their way. Justice is only for those who can afford. Both national leaders could speak of such lofty ideals because their stomachs were the least of their concerns.

But how can we who belong to the lumpen class talk of idealism when our stomachs are empty, our breasts bursting with anger, and our minds blinded by fury? Is justice served by taking from the rich, through any means, those things that they possess in excess of their own needs in order to feed ourselves and the countless

others who are in the same condition we are in? This question can be answered only when patience becomes taut and finally breaks.

On my sole part, when I sit down in the stillness of the night and ponder on my sad plight, I find comfort and solace in such passages as the following:

. Happy are you poor; the Kingdom of God is yours.

. Happy are you who are hungry now, for you will be filled.

Then and only then is peace restored to my troubled mind. *Spes mea in Deo est* (My hope is in God)!

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HONESTY IS THE *BEST POLICY*

by Romeo Joel A. Lapaz Lodge #49



IT IS IMPORTANT FOR ALL MEN to be honest and to refrain from telling lies, even little white lies. This statement applies to us Masons in particular because Truth, a divine attribute and the foundation of every virtue, is one of the principal principles or tenets of our ancient and honourable fraternity, the two others being Brotherly Love and Relief, and to be good and true is the first lesson taught us in Masonry.

The Bible actually has a lot to say about honesty, as God has called Christians and non-Christians alike to be honest people. Telling even little white lies to protect our own feelings, or someone else's, can compromise our faith. We must ever remember that speaking and living the truth, which is a divine attribute and the foundation of every virtue, helps those around us come to the Truth.

Christ said, ***"I am the Way, the Truth, and the Life."*** If Christ is the Truth, then it follows that lying is moving away from Christ. Being honest is about following in God's footsteps, for He cannot lie. If our goal is to become more God-like and God-centered, then we need to focus our attention on being honest, true and faithful to our great Creator, to ourselves, and to our fellow-creatures.

Hebrews 6:18 – ***"So God has given both his promise and his oath. These two things are unchangeable because it is impossible for God to lie."***

Honesty is a direct reflection of our inner character. Our actions are a reflection on our faith, and reflecting truth in our actions is part of being a worthy Brother Mason. Learning how to be more honest will also help us keep a clear conscience. Character plays a big role in where we go in our life. When we are honest, true and faithful in our relationships with God (metapersonal), with ourselves (intrapersonal), and with others (interpersonal), we show what kind of persons we are.

Luke 16:10 – ***"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much."***

"Honesty is the best policy" means that telling the truth should be our first and sole response to any question. If we tell a lie, then we will wind up having to make up another lie at some point to cover the first one. Being honest, therefore, is always the best choice we can make.

Once we tell a lie, then we have to tell another lie; it gets tiresome, and we might lose our credibility. When we make a decision on a problematic situation, we must consider all its facets, come up with several alternatives to solve the problem, and then decide which of the alternatives will best help us solve the problem. At times, honesty in personal matters can be hurtful; yet, it won't sting as much if we do it as gently as we reasonably can. But the fact remains: honesty is still the best course. Besides, who wants to be described as a liar?

We are taught in Masonry to contemplate on the twin principle of goodness and truth and to regulate our actions by its dictates. We avow that, while we are influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we join in promoting each other's welfare, and rejoicing in each other's prosperity. Honesty is, indeed, very important in our fraternal interrelationships. It requires us to treat all Brothers with respect, and it shall appreciate trust to each and every one of us. Once a Mason discovers that a fellow Mason has deceived or lied to him, the latter will find it difficult to recover the former's trust in him.

It takes a long time to build trust in a relationship, but it takes just one careless, indiscreet or unguarded moment to wipe it out. William Shakespeare has said, ***"To thy own self be true, and it follows that thou should be true to every man."*** Decidedly,

living plainly and honestly, as well as being true in our relationships with God, with ourselves and with others, helps us maintain a clear conscience and lead a healthy life – one that is free from a lot of stress and tension.

In one of his songs, popular singer Billy Joel states, ***“Honesty is such a lonely word. Everyone is so untrue. Honesty is hardly ever heard. And mostly (it is) what I need from you.”*** His message is that we actually love a person more by telling the truth to him or her than by lying in order to avoid hurting his or her feelings.

We will never regret being honest since ***“honesty is the best policy.”*** But being honest in our relationships with God, with ourselves, and with others is not a very simple and easy task, but rather a really difficult and challenging one. It entails more than being fair and truthful to others

and refraining from misleading them. The Chinese philosopher Lao Tzu has pointed out that we can attain honesty if and when we are honest not only to those who are honest but to those who are not honest as well.

It is quite easy for any human being, whatever his color, creed and condition may be, to fall into sin, particularly dishonesty or untruthfulness. Therefore, we need to work hard at being honest and truthful. The world is so complicated and misleading that usually it does not provide us with answers to our questions on what we know as life. Thus, we have to exert all-out effort to keep our eyes constantly on God as we search for answers to our questions. Being honest and truthful can sometimes hurt, but that is what God wants us to be, and following patiently and perseveringly what He wants us to be will, in the end, make us more faithful to Him, to ourselves, and to others.

“The true Mason will deal honourably, justly and generously with his neighbours. He will be true to his family, and if need be, sacrifice every personal and selfish gratification that he may the better protect and provide in every way for those dependent upon him. He will be careful in his business dealings and always make his word and his bond of equal value in the estimation of those with whom he has business connections.” – MASONIC BULLETIN

SINA DEL PILAR AT QUEZON: MGA PILIPINO'T MASON NA DAKILA'T MAKABANSA

ni Roberto C. Rebodos. PM

*(Ang Inang Lohiya ni Kapatid na Roberto ay Camarines Norte Bilang 107.
Ang kaniyang pangalawang Lohya ang Urdaneta Bilang 302.)*



1. SI GAT MARCELO H. DEL PILAR

Si Marcelo Hilario del Pilar ay ipinanganak sa Kupang, Bulacan noong ika-30 ng Agosto 1850. Ang kanyang mga magulang ay sina Julian H. del Pilar at Blasa Gatmaitan. Siya'y unang nag-aral sa ilalim ng pangangasiwa ng isang nag-ngangalang Herminigildo Flores. Pagkatapos nag-aral siya sa Colegio de San Jose kung saan siya nagtapos ng Bachelor of Arts at sa Universidad de Santo Tomas kung saan sya kumuha ng pagka-Abogado.

Dahil sa kanyang nakitang maling pamamahala ng mga Kastila sa Pilipinas, kanyang ginamit ang lahat na pagkakataon upang ipakita ito sa kaniyang kapwa Pilipino at siya ay naging isa sa mga pinakadakilang propagandista noon. Kaniyang ginamit ang pangalang PLARIDEL sa kaniyang mga panulat laban sa mga prayle. Pangunahin dito ay ang "Dasalan at Tuksuhan" at "Kaiingat Kayo." Kaniya ring itinatag ang unang diyariong Tagalog, "Diariong Tagalog," para imulat ang kaniyang mga kababayan sa mga pang-aabuso

ng mga Kastila sa kanila.

Si Marcelo H. del Pilar ay naniwala na ang tanging paraan upang mahango ang mga Pilipino sa kadilimang kinakasasadlakan ay ang liwanag sa kaisipan – mamulat sa katotohanan ng mga kaganapan.

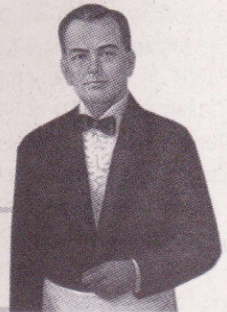
Tulad ng iba pang Pilipino na nais iligpit ng mga Kastila noong panahong iyon, si Marcelo H. del Pilar ay nagtungo sa Espanya upang ipagpatuloy ang kaniyang adhikaing mapalaya ang kaniyang bansa sa mapagsamantalang pamamahala ng mga Kastila. Doon kaniyang ginugol ang kaniyang panahon para sa Masonerya – daan para sa liwanag ng kaisipan para sa pagkapantaypantay (equality), kalayaan (liberty), at kapatiran (fraternity) sa ilalim ng Ama nating Makapangyarihan sa lahat -- ang Poong Maykapal na gumawa sa atin. Ito ang samahang napagkaisa sa mga Pilipinong Propagandista: Rizal, taga Laguna; Lopez Jaena, taga Iloilo; ang magkapatid na Luna, Juan at

Antonio, taga Ilocos; del Pilar, taga Bulacan; Panganiban, taga Camarines Norte; at iba pang Pilipinong nasa Espanya para sa reporma at pagpapalaya sa kanilang bansa – nanindigan para mahango ang bayang tinubuan sa pang-aabuso ng mga dayuhan.

At sa kanilang nakitang resulta ng kanilang pagkakaisa dala ng Masonerya, si Marcelo “Kupang” H. del Pilar, kasama ni Dr. Jose “Dimasalang” Rizal, ay nagpunyagi sa pagtatag ng mga Lohiya ng Masonerya rito sa Pilipinas para pagbuklurin ang mga lider na Pilipino para sa Inang Bayan. Sinabi ni del Pilar sa wikang Ingles: “Let us therefore strive to extend to the remotest corners of the Philippines the principles of our august Order, teaching the people by precept and example, if not by legislation, the love of country, equality and fraternity.” Kaya nga, siya ay kinikilalang “Ama ng Masonerya sa Pilipinas.”

Sa simula pa lang, alam na ni Marcelo H. del Pilar na ang pagbabago sa pamamahala ng

mga Kastila rito sa Pilipinas ay hindi matatamo sa mapayapang pamamaraan. Kaya, kaniyang inisip ang pagtatatag ng Katipunan sa Maynila noong taong 1890. Ngunit bigo ito. Subalit, pagkalipas ng dalawang taon, naisakatuparan ito sa pamamagitan nina Deodato Arellano, Jose Dizon, Valention Diaz, Teodoro Plata, Andres Bonifacio, Ladislao Diwa, at iba pang makabayang Pilipino. Ika-7 ng huylyo 1892 naitatag ang Katipunan na nagbigay katuparan sa gustong mangyari ni Marcelo H. del Pilar para sa kaniyang mga kababayan. Sa mga Kastila, si Marcelo H. del Pilar ang “Soul of Separatism in the Philippines” at labis siyang kinakatakutan nila. Siya ay namatay sa Barcelona, Espanya noong ika-4 ng Hulyo 1896. Sina Jose Rizal, Graciano Lopez-Jaena, Andres Bonifacio, Emilio Aguinaldo, Apolinario Mabini ay mga kasamang Mason ni Marcelo H. del Pilar na nag-alay ng kanilang mga buhay para sa Pilipinas na ating bansa at sa kalayaang ating tinatamasa ngayon.



2. SI PANGULONG MANUEL LUIS QUEZON

Si Pangulong Manuel Luis Quezon ay ipinanganak sa Baler, Aurora, Quezon (Tayabas noon) noong ika-labing siyam ng Agosto 1878. Siya’y nag-aral at naging abogado. Naging Gobernador siya ng kanyang lalawigan, miyembro ng unang Philippine Assembly, Resident Commissioner sa USA, Pangulo ng Senado ng Pilipinas (1916-1922), at unang Pangulo ng Philippine Commonwealth (1935-1944).

Bilang isang pulitiko, sinabi niya, “Ang katapatan ko sa aking partido ay nagtatapos kung saan ang aking katapatan sa aking bansa ay nagsisimula.”

Bilang Pangulo ng Pilipinas, kaniyang inihanda at tinignan ang pagsasakatuparan ng USA sa kaniyang pangakong pagpapalaya sa Pilipinas sa kaniyang (USA) pananakop. Kaniyang ring puspusang itinaguyod ang kahalagahan at pangangailangan ng Wikang Pambansa

para pagbuklurin at pagkaisahin tayong mga Pilipino sa isip, sa salita at sa gawa para sa ating bansang Pilipinas at sa Poong Maykapal. Kaya, siya ang kinikilalang "Ama ng Wikang Pilipino."

Bago naging Pangulo ng Philippine Commonwealth, siya'y pumasok sa MASONERYA . Siya ang kaunaunahang Pilipinong Grand Master ng MW Grand Lodge of F. & A.M. of the Philippines.

Namatay si Pangulong Manuel Luis Molia Quezon sa Saranac Lake, New York USA noong ika-1 ng Agosto 1944.

Ang mahalagang pamana na iniwan niya sa atin ay ang "CODE OF CITIZENSHIP" na kung ating isasabuhay bilang mga Pilipino, magagawa natin ang ating bansa na PARAISO rito sa mundong ibabaw.

"Bisitahin" natin muli ang "CODE OF CITIZENSHIP" ni Pangulong Quezon sa wikang Ingles:

1. Have faith in Divine Providence that guides the destinies of men and nations.
2. Love your country; for it is the home of your people, the seat of your affections, and the source of your happiness and well-being. Its defense is your primary duty. Be ready at all times to sacrifice and die for it, if necessary.
3. Respect the Constitution, which is the expression of your sovereign will. The government is your government. It has been established for your safety and welfare. Obey the laws, and see that they are observed by all, and that the public officials comply with their duties.
4. Pay your taxes willingly and promptly. Citizenship implies not only rights but also obligations.
5. Safeguard the purity of suffrage, and

- abide by the decision of the majority.
6. Love and respect your parents. It is your duty to serve them gratefully and well.
 7. Value your honor as you value your life. Poverty with honor is preferable to wealth with dishonor.
 8. Be truthful and be honest in thought and in action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.
 9. Lead a clean and frugal life. Do not indulge in frivolity or pretense. Be simple in your dress and modest in your behavior.
 10. Live up to your people's noble traditions. Venerate our heroes' memory. Their lives point the way to duty and honor.
 11. Be industrious. Do not be afraid or ashamed to do manual labor. Productive toil is conducive to economic security and adds to the nation's wealth.
 12. Rely on your efforts for your progress and happiness. Do not be easily discouraged. Persevere in the pursuit of your legitimate ambitions.
 13. Do your work cheerfully, thoroughly and well. Work badly done is worse than work undone. Do not leave for tomorrow what you can do today.
 14. Contribute to your community's welfare and promote social justice. You do not live for yourselves and your families alone. You are part of society, to which you owe definite responsibilities.
 15. Cultivate the habit of using goods made in the Philippines. Patronize the products and trades of your countrymen.
 16. Use and develop our natural resources and conserve them for posterity. They are the inalienable heritage of our people.
 17. Do not traffic with your citizenship.

Alay sa Ala-ala ni Kuya Oca Jaurigue

Dahil mahilig si **Kapatid na Oscar Jaurigue (1942-2011)** na gumamit ng Pilipino (o Tagalog), inihahandog ng mga opisyal at miyembro ng Lohiya Jose P. Rizal (Calamba) Bilang 270 sa ala-ala niya ang tula na nasa ibaba. Ayon sa kanila, si Kuya Oca ay nagsilbing taga-pagpayo sa mga Marangal na Guro ng Lohiya nila; siya'y itinuring ng mga miyembro na pangalawang ama o "tatay" nila. Bago siya namatay, gusto niya na ang Lohiya ay magpatayo ng kooperativa upang makatulong sila sa mga mahirap.

MAHIWAGA ANG BUHAY NG TAO

1

Tunay ngang mahiwaga ang buhay ng tao
Kanina'y Masaya katawa'y matipuno
Sa isang iglap ang lakas ay nagupo
Gilas at sigla'y tuluyang napasol!

11

Nguni't pakatandaan sa iyong pagpanaw,
'Di lahat sa iyo kasamang nagunaw,
Buti at pangaral ay siyang gumitaw,
Mga gintong alay sa puso'y di matutunaw.

111

Nguni't sa paglisan, 'wag mo sanang masamain,
Yaring diwa nami'y humikbi ng mariin,
Mga ala-ala iniwan mo sa amin,
Gabay yaring buhay na aming tatahakin!

1V

'Di man matumbasan pilantik yaring diwa,
Mga hariyang marami ang humanga,
Pilit aabutin mga turo at gawa,
'Pagka't isa kang muog kay hirap magiba!

V

Asahan mga aral, habilin at turo,
Mananatiling buhay sa aming mga puso;
Iniwan man kaming kapatid na nanlulumo,
Payapang tatanawin pagsulit sa Dakilang Nagturo.

VI

Ngayong ang pagal na katawan ay humimlay,
At napinid na yaring pinto ng buhay,
Siya naming pagtubo nitong bagong suhay,
Biyayang sa isip, ikaw ay may bigay.

VII

Salamat, salamat butihing kapatid,
Ala-ala mo'y kay hirap mapatid,
Bakit ang ngiti mo kapalit luhanang nangingilid,
Ah, marahil, puspos sa amin ang iyong pag-ibig!

VIII

Paalam, paalam, katawan mong lupa,
Kahit iniwan mo ang mayamang diwa,
Hapdi ng puso'y lubos na nadarama;
Kaipala'y doon kay Bathala, muli tayong magniig,
Mahal na Kuya Oca!

THE RUFFIANS

(From *Manual for Grand Lodge Officers for Masonic Year 2011-2012*, pp. 116-117).

AS EVERY MASTER MASON KNOWS, at the heart of our mysteries lies a legend in which we learn how three unworthy Craftsmen entered into a conspiracy to extort from a famous Mason a secret to which they had no right. It is all familiar enough, in its setting and sequence; and it is a part of his initiation which no Mason ever forgets.

In spite of its familiarity, the scene in which the Ruffians appear is one of the most impressive that any man ever beheld, if it is not marred, as it often is, alas, by a hint of the rowdy. No one can witness it without being made to feel there is a secret which, for all our wit and wisdom, we have not yet won from the Master Builder of the world: **the mystery of evil in the life of man.**

The question is baffling: Why is it that evil men, acting from low motives and for selfish aims, have such power to throw the race into confusion and bring ruin upon all, defeating the very goal at which they aim? Is it true that all the holy things of life – the very things that make it worth living – are held at the risk and exposed to the peril of evil forces, and if so, why should it be so?

If we cannot answer such questions, we can at least ask another nearer to hand. Since everything in Masonry is symbolic, who are the three Ruffians and what is the legend trying to tell us? Of course, we know the names they wear, but what is the truth at the back of which it will help us to know?

As is true of all Masonic symbols, as many meanings have been found as there have been seekers.

It all depends on the key with which each seeker sets out to unlock the meaning of Masonry. To those who trace our symbolism to the ancient solar worship, the three ruffians are the **three winter months** that plot to murder the beauty and glory of summer, destroying the life-giving heat of the sun.

To those who find the origin of Masonry in the Ancient Mysteries of Egypt, it is a drama of **Typhon**, the Spirit of Evil, slaying **Osiris**, the Spirit of Good, who is resurrected, in turn rising triumphant over death.

It is plain that we must go further back and deeper down if we are to find the real Ruffians, who are still at large. Albert Pike identified the three Brothers who are the greatest enemies of individual welfare and social progress as **Kingcraft**, **Priestcraft**, and the **ignorant Mob-Mind**. Together they conspire to destroy liberty, without which

man can make no advance.

The first strikes a blow at the throat, the seat of freedom of speech, and that is a mortal wound. The second stabs at the heart, the home of freedom of conscience, and that is well-nigh fatal, since it puts out the last ray of Divine light by which man is guided. The third of the foul plotters fells his victim dead with a blow on the brain, which is the throne of freedom of thought.

No lesson could be plainer; it is written upon every page of the past. If by apathy, neglect or stupidity we suffer free speech, free conscience, and free thought to be destroyed either by Kingcraft, Priestcraft, or the Mob-Mind, or by all three working together – for they are Brothers and usually go hand in hand – the Temple of God is dark; there are no designs upon the trestle-board, and the result is idleness, confusion, and chaos. It is a parable of history – a picture of many an age in the past of which we read.

For, where there is no light of Divine Vision, the Altar fire is extinguished. The people “perish,” as the Bible tells us; literally they become a Mob, which is only another way of saying the same thing. There are no designs on the Trestle-board – that is, no leadership – where the herd-mind runs red. Chaos comes again, inevitably so when all the lights are blown out, and the people are like ignorant armies that clash by night.

Of the three Ruffians, the most terrible, the most ruthless, the most brutal is the ignorant Mob-Mind. No tyrant, no priest can reduce a nation to slavery and control it until it is lost in the darkness of ignorance. By ignorance we mean not merely lack of knowledge, but the store of mind in which men refuse, or are afraid, to think, to reason, to inquire. When “the great freedoms of the mind” go, everything is lost.

After this manner, Pike expounded the meaning of the three Ruffians, who rob themselves, as they rob their fellow craftsmen, of the most precious secret of personal and social life. A secret, let it be added, which cannot be extorted, but is only won when we are worthy to receive it and have the wit and courage to keep it. For, oddly enough, we cannot have real liberty until we are ready for it, and we can only become worthy of it by seeing and striving for it.

But some of us go further, and find the same three Ruffians nearer home – hiding in our hearts. And naturally so, because society is only the individual at large, and what men are, together, is determined by what each is, by himself. If we would know who the ruffians really are, we have only to ask: What three things waylay each of us, destroy character, and if they have their way, either slay us or turn us into ruffians? Why do we do evil and mar the Temple of God in us?

Three great Greek thinkers searched until they found the three causes of sin in the heart of man. In other words, they hunted in the mountains of the mind until they found the ruffians.

Socrates said that the chief Ruffian is **Ignorance** – that is, no man in his right mind does evil unless he is so blinded by ignorance that he does not see the right. No man, he said, seeing good and evil side by side, will choose evil unless he is too blind to see its results. An enlightened self-interest would stop him. Therefore, his remedy for the ills of life is **knowledge – more light, a clearer insight.**

Even so, said Plato. It is all true as far as it goes. But the fact is that men do see the right and wrong clearly, and yet in a dark mood they do wrong in spite of knowledge.

When the mind is calm and clear, the right is plain, but a storm of **passion** stirs up sediments in the bottom of the mind, and it is so cloudy that clear vision falls. The life of man is like driving a team of horses, one tame and the other wild. So long as the wild horse is held firmly, all goes well. But, alas, often enough, the wild horse gets loose and there is a run-away and a wreck.

But that is not all, said Aristotle. We do not get to the bottom truth of the matter until we admit the fact and possibility in ourselves and in our fellows – **of a moral perversity, a spirit of sheer mischief**, which does wrong, deliberately and in the face of right, calmly and with devilish cunning, for the sake of wrong and for love of it. Here, truly, is the real Ruffian most to be feared – a desperate character he is, who can only be overcome by Divine help.

Thus, three great thinkers capture the Ruffians, hiding somewhere in our own minds. It means much to have these brought before us for judgment, and happy is the man who is wise enough to take them outside the city of his mind and execute them. Nothing else or less will do. To show them any mercy is to invite misery and disaster. They are ruthless, and must be dealt with ruthlessly and at once.

If we parley with them, if we soften

toward them, we ourselves may be turned into ruffians. Good but foolish fellowcrafts came near being intrigued into a hideous crime. "If thy right eye offend, pluck it out," said the greatest of Teachers. Only a celestial surgery will save the whole body from infection and moral rot. We dare not make terms with evil, else it will dictate terms to us before we are aware of it.

One does not have to break the head of a Brother to be a ruffian. One can break his heart. One can break his honor. One can slay his good name. The amount of polite and refined ruffianism that goes on about us every day is appalling. Watchfulness is wisdom. Only a mind well tiled, with a faithful inner guard ever at his post, may hope to keep the ruffian spirit out of your heart and mind. No wise man dares to be careless or take any chances with the thoughts and feelings and motives he admits into the Lodge of the Mind, whereof he is Master.

So let us live, watch and work, until Death, the last Ruffian, whom none can escape, lays us low, assured that even the dark, dumb hour, which brings a dreamless sleep about our couch, will not be able to keep us from the face of G, whose strong grip will free us and lift us out of darkness into the Light, out of dim phantoms into the Life eternal that cannot die.

While the three Grand Masters stand for wisdom, strength and beauty, the three ruffians represent perverse thoughts destruction and contempt. The latter's execution represents the death of the moral evils they symbolize in a Mason's life.

PYTHAGORAS AND THE 47TH PROBLEM OF EUCLID

by Victor Ace Tan Espejo, DGL

ONE OF THE HIEROGLYPHICAL EMBLEMS used in the Lecture of the Sublime Degree of Master Mason for increasing knowledge and promoting virtue is the 47th Problem of Euclid, which is explained in the following manner:

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of Priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in the general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems which, in the joy of his heart, he called Eureka, in the Grecian language signifying I have found it; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be generally lovers of the arts and sciences.

Getting Acquainted with the Great Pythagoras

“Our ancient friend and brother” was born in the island of Samos in ancient Greece circa 570 B.C. In those times people strongly believed in superstitions and in gods, spirits, and the mysterious; religious cults were very popular.

Mnesarchus, his father, may have been a Phoenician, who married Pythias. The couple made sure that their son Pythagoras would get the best possible education.

Pythagoras' first teacher was Pherecydes, with whom he stayed in touch until the latter's death. When he was 18, he went to the island of Lesbos, where he worked and learned from Anaximander, an astronomer and philosopher, and then from Thales of Miletus, a very wise philosopher and mathematician, who, having visited Egypt, advised his student to go thither.

Pythagoras arrived in Egypt around 547 B.C.; he was then 23 years old. There he stayed for 21 years, learning a variety of things, including geometry, from Egyptian priests. It was probably in that country where he learned the theorem that is now called by his name.

When he was about 55 years old, he returned to his native land, where he started a school. Due to lack of students, however, he moved to Croton in the south of Italy, where he started a school that concentrated on the teaching and learning of mathematics, music, philosophy and astronomy, and their relationship to religion. Many of the worthiest people in the city enrolled in the school; among them was Theana, whom he married when he was about 60 years of age.

Pythagoras' school reached its highest splendour around 490 B.C. Its students (frequently referred to as Pythagoreans) learned to respect their elders, to develop

their minds through studies, and to love and practice such principles as justice based on equality, calmness, and gentleness. They became known for their closeness and devotion to one another.

More than anyone before him, Pythagoras combined spiritual teachings with the pursuit of knowledge and science. He also headed a cult known as the secret brotherhood that worshiped numbers and numerical relationships. Together with his students, he attempted to find mathematical explanations for music, the gods, the cosmos, and so forth. He believed that all relations could be reduced to number relations.

Pythagoras was, at some point, exiled from Croton. He had, therefore, to move to Tarentum, where he stayed for 16 years. Afterwards he had to move again, this time to Metapontus, where he lived for four years before he died at the age of 99.

The 47th Problem of Euclid

The following statement appeared in one of the first "official" publications of Speculative Masonry:

The Great Pythagoras, our ancient friend and brother, provided the Author of the 47th Proposition of Euclid's first Book, which, if duly observed, is the Foundation of all Masonry, sacred, civil, and military....

Undoubtedly, our ancient brethren knew the close link between Geometry and Masonry. But, why is the 47th of the 465 geometric problems or propositions contained in Euclid's 13 books, which are

called "Elements," particularly significant to Masons? Why does the Craft cherish it as one of its central symbols?

To be sure, it was not Pythagoras who directly discovered the said rule or principle; for the Egyptians used it long before him. It was by this rule or principle that they re-measured their fields after their boundary markers had been washed out by the annual flooding of the Nile. Besides, the Chinese knew this theorem; it was Techou-Gun, who lived around 1100 B.C., to whom it is attributed. Moreover, the Chaldeans and the Babylonians knew it more than a thousand years before Pythagoras. In fact, a clay

tablet of Babylonian origin was found with this inscription: "4 is the length and 5 the diagonal. What is the breadth?"

Although the theorem was known long before his time, it was probably Pythagoras who proved the process to work; it was he who generalized and popularized it; it was he to whom its first geometrical demonstration is attributed. That is why it is known as the Pythagorean Theorem.

There can be no doubt that there are hundreds of purely geometric demonstrations and an unlimited number of algebraic proofs.

From history records we also learn that Pythagoras established a secret society with philosophical, religious and political aims, and that its members believed that only by truly understanding the universe could one achieve cultivation of the soul, and that since Divinity created the universe, as well as all things therein contained, understanding it through dedicated study and the use of reason over a period of several lifetimes could bring one closer to Divinity itself.

Clearly, reason is based on measurable things. If Divinity and the universe are expressed through numbers and objects by an increasingly greater number of people, they are easier to understand. The society of Pythagoras, therefore, devoted much of its time to mathematics, including geometry, in their attempt to explain and express matters through the use of numbers. This ability to explain many unknowns through the use of reason (and numbers) was incorporated into Masonry.

The Church, however, emphasized faith over reason. Therefore, in his Encyclical, *Qui Pluribus*, dated November 9, 1846, Pope Pius IX attacked "those who put human reason above faith, and who believe in human

progress." He was, as believed by many people, referring to the Masons.

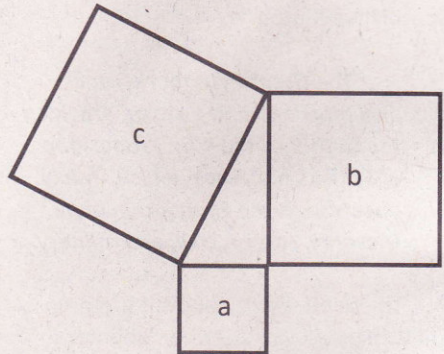
This is quite interesting since the Book of Wisdom 11:20 reads as follows:

Even apart from these, men could fall at a single breath when pursued by justice and scattered by the breath of thy power. But thou hast arranged all things by measure and number and weight.

So, the very "measurement of things" to which the Church objected is mentioned in the Book of Holy Writings as being a universal "standard" that allows men to understand their world and their surroundings.

In any case, how does the 47th problem or proposition fit in Masonry?

The problem or proposition goes this way: "The square described upon the hypotenuse of a right-angled triangle is equal to the sum of the squares described upon the other two sides." It may also be expressed thus: "When the two shorter sides in a right triangle are squared and then added, the sum equals the square of the longest side or hypotenuse." In other words, $A^2 + B^2 = C^2$ a square + b square equals c square.



$$a^2 + b^2 = c^2$$

The problem, proposition or theorem is particularly important in **architecture**. Since ancient times, builders have used it in constructing buildings by a process known as "*squaring a room*." As the theorem states, 3 squared plus 4 squared is equal to 5 squared. A builder starts by marking a spot and drawing a line, say line A, which is given the value of 3. The builder then marks another point, say point B, and draws a line from it at a right angle to line A, and the line is given the value of 4. Next he measures the distance between lines A and B, and if he finds that the distance between lines A and B is 5, then he is certain that the room is squared. If the builder inverts the process, he can obtain a "squared" (or rectangular) room. (The points may as well be emblematic of the Sun, the Moon, and the Master of the Lodge; they show how the lesser lights are arranged in a Lodge of Masons.)

Engineers who tunnel from both sides through a mountain use the 47th problem to get the two shafts to meet in the center.

The **surveyor** who wants to know how high a mountain may be ascertains the answer through the use of the 47th problem.

The **astronomer** who calculates the distance of the sun, the moon, and the planets, and who fixes the duration or times and seasons, as well as that of years and cycles, depends upon the 47th problem for his results.

The **navigator** travelling the trackless seas uses the 47th problem for determining his latitude, his longitude, and his true time.

Eclipses are predicted, tides are

specified as to height and time of occurrence, land is surveyed, roads are run, shafts are dug, bridges are built with the 47th problem to show the way.

In our Lodges, a candidate symbolically "*squares the Lodge*" through a symbolic orbit by being escorted around the Lodge during the rituals of the three degrees of Symbolic or Ancient Craft Masonry. Thus he completes his journey, like the Earth, as well as any other planet in our solar system, in its elliptical orbit around our Sun.

When a Master Mason is elected and serves as Master of his Lodge, he is regarded to have attained adequate motivation, maturity, charisma, and ability to lead others. To serve as Master of a Lodge is, by itself, an initiation; for the duties incumbent upon the Master in his exalted station are fraught with grave responsibilities. Not a few Masters, however, accept the honourable position without duly appreciating the confidence which their brethren of the Lodge have reposed in them. But those who do appreciate exert all-out effort to be deserving of their brethren's confidence by preserving well the dignity of the Oriental Chair and by discharging faithfully and devotedly the special duties attendant to it, thereby promoting the welfare and prosperity of their respective Lodges, as well as the best interests and happiness of the members thereof. These Masters are deserving of being rewarded by their brethren of the Lodge with the Past Master's Jewel, which is also symbolic of the completion by the dedicated Master of his "*journey*" through the different positions or stations in the Lodge to a new plain of Masonic labor.

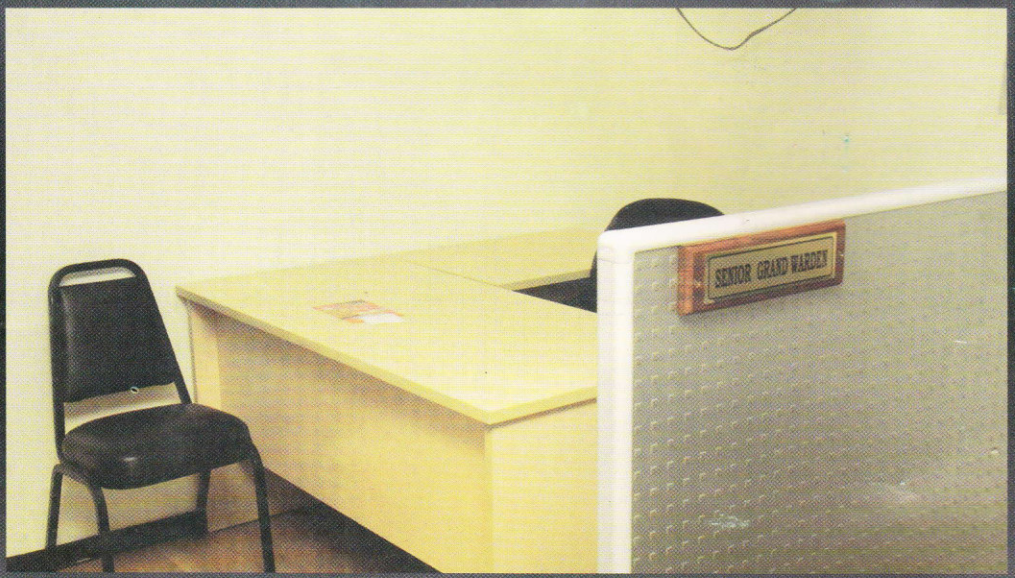
In Conclusion

Clearly, the 47th problem of Euclid helps us look at the universe and all things therein contained through a system we can clearly understand because it is measurable. The Master's Jewel is the Square, the base needed for the 47th problem (in many

jurisdictions the square has the dimensions of 3:4, which are the Pythagorean dimensions.) As the Master serves his position, he becomes more complete. Hence, the 47th problem of Euclid is dedicated on his jewel when he leaves office.

REFERENCES: Euclid's Book of Elements; Pythagorean Theorem; and Encyclopedia of Freemasonry.

Robert Macoy: “ A Mason is a man whose conduct should be squared by strict rectitude and justice towards his fellow creatures; his demeanor should be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolized by the plumb, should be his distinguishing characteristic; and thus guided by the movable jewels of Masonry, he may descend the vale of life with joy, in the hope of being accepted by the Most High, as a successful candidate for admission into the Grand Lodge above.”



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