


The Cabletow

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What the South Station means Toast & table manners



At New Jersey (left), MW Juanito G. Espino, Jr. hands to MW William Morris, Jr., PGM, Grand Secretary of the Grand Lodge of Free, Antient & Accepted Masons of New Jersey, books and mementos from the GLP Centennial. At California, (right), the Curator of the Grand Lodge of California Temple tours MW Espino's party around the place.

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The Cabletow

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The Cabletow

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Paying tribute to the memory of two great men and Masons

Brethren, let's pay due tribute to the memory of two great men and Masons, Brothers Apolinario Katabay Mabini and Leo Fisher.

Bro. Apolinario Mabini attained his personal perfection through dedicated study and hard work. He persistently pursued his dream of a better life not only for himself and his family, but for his country and countrymen as well. He came to enjoy good fortune and blessings because he invested precious time to be equal to the challenges of his time. He knew the meaning of poverty, of hardship, of suffering. He was an existentialist in the sense that he rose above or transcended the difficult and problematic condition he was "thrown" into and be counted among the enlightened intellectuals and courageous patriots of his day. Indeed, he set an example well worthy of emulation by today's Filipinos in general and Masons in

particular.

According to Past Grand Master Reynold S. Fajardo, immediately after his initiation, to the delight of his brother Masons, Apolinario Mabini became a very ardent disciple, immersing himself completely in the serious study of Masonic mysteries and assiduously participating in Masonic functions, thereby gaining the respect and admiration of his brother Masons, who began to seek his advice and views and frequently invited him to speak at Masonic meetings. He was, in effect, their favorite orator. Besides, he began to manifest his deep sense of nationalism by plunging himself into *pro-patria* activities.

Subsequently, he used his oratorical skills for persuading his brethren to organize the Gran Consejo Regional under the jurisdiction of the Gran Oriente Español. Upon his endorsement, Ambrocio Flores, his

mentor, was elected Grand Master of the newly-organized Regional Grand Council. He himself was given the important post of Grand Orator.

Much later, he and other Masons like Andres Bonifacio and Domingo Franco reactivated La Liga Filipina, the civil organization founded by Jose Rizal as the cornerstone of the Filipino nation he had predicted to emerge in the not-distant future. Franco was elected President of the reactivated organization, and he was chosen Secretary. Both of them were of Balagtas Lodge. As Secretary, Mabini carried on a continuing correspondence with Marcelo del Pilar, the head of the Propaganda Movement in Madrid and the owner-editor of *La Solidaridad*, the fortnightly paper of the propagandists. Afterwards, believing that the Filipino people had exhausted all peaceful means to obtain reforms from Spain, he agreed to serve as Gen. and WB Emilio Aguinaldo's chief adviser. Eventually, he became the "Brains of the Philippine Revolution."

Invariably, in all his engagements and commitments, he worked with much zeal and enthusiasm, with great devotion and dedication, with utmost fidelity and conscientiousness. (*The Brethren*, Vol. I, pp. 120-132).

It is but fitting and proper that we

renew our commitment to emulate the example set by Bro. Mabini by developing ourselves to our highest potential, so that we too will be able to help in enhancing the honor, reputation, and usefulness of our M.W. Grand Lodge and its constituent Districts and subordinate Lodges, as well as in further developing our respective towns or cities, our respective provinces or regions, and our country, the Philippines, into places where reason, justice and work prevail.

THE CABLETOW is now a nonagenarian because its first issue came out in June 1923. In its infancy and early childhood, it was nurtured by Bro. Leo Fisher, who was not only a zealous and enthusiastic member of the Craft but also a hard and dedicated worker, an eloquent speaker, and a prolific writer, and who at the same time demonstrated his organizing skill or his ability to make the best use of scarce material and human resources to produce monthly issues of *The Cabletow*, which was then trilingual. Most of the articles in each issue were in English, but some were in Spanish and others in Tagalog.

In one of his memorable editorials, entitled "Harnessing Strength of Freemasonry," Bro. Leo Fisher

wrote in part:

There can be no doubt that there is a Niagara to be harnessed in every one of our Symbolic Lodges and Masonic Districts as well as in our M.W. Grand Lodge. The power is there, waiting and aching to be brought under control, to be developed, and to be led into the right channels by the officers and leaders of the Craft at all levels.

Certainly, since the time of Bro. Leo Fisher, the Craft at all levels has grown both in number and in strength. But it has not yet actualized its full potential; it will remain "a Niagara that has not yet been harnessed" unless its officers and members convince the

non-Masonic public, by their acts, that "Harmony is the strength and beauty of our noble brotherhood" and that "this association has been formed and perfected in so much unanimity and concord."

Yes, it is of utmost importance that we, the officers and members of the Craft at all levels, are perceived by the general public as a great team of players who best can

work and best agree or who work together in close harmony in order to promote the welfare of the Craft, that of the society in which we live and work, and that of all humanity. By doing so, we will take the Fraternity to higher levels of achievement, thereby making the general public see for themselves that Freemasonry is, indeed, 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.

At the Lodge level in particular, the incumbent officers, particularly the elected ones, with the active assistance, guidance, and sympathy of the Council of Past Masters, must march in the

same direction, sit down together for the specific purpose of putting together a well-thought-out program of year-round activities with a few out-of-the-ordinary events, and then encourage and stimulate the other brethren to extend to them their unstinted support and all-out cooperation toward successfully implementing every activity or project in the entire pro-

Freemasonry is a force for the good of incalculable strength and potency, but it is a Niagara that has not yet been harnessed. If its power were brought under proper control, developed and led into the right channels, our institution could sweep the world before it.

gram. They must make sure that the members of the brethren's families are actively involved in those activities or projects.

Further, the same officers and leaders must engage themselves in an honest-to-goodness study of the records of all the members of the Lodge in order to discover the individual and combined strengths and talents of the same. After studying and discovering the individual and collective strengths and talents of their Lodge's membership, they must identify the brethren who have the vision, initiative, and leadership needed to promote the reputation, welfare, and usefulness of their Lodge. Then they should take hold of the brethren they have identified, make them realize their potentials, stimulate them to help in making their Lodge what it should be, and put them in the places in which they are needed, such as standing and special committees, conferral of Masonic degrees, Masonic education lectures, and the like.

If every Symbolic Lodge in this jurisdiction succeeds in doing all this, it will harness its strength or Niagara. Then and only then will Philippine Masonry become "*a force for the good of incalculable strength and potency*" and sweep this grand jurisdiction before it.

If this happens, then the vision which Bro. Leo Fisher articulated in the editorial he wrote many decades ago will have become a happy reality.

We, the incumbent members of the editorial staff, are trying our best to continue the good work which Bro. Leo Fisher and all other brethren involved in the publication of *The Cabletow* in the past 90 years. But, dear brethren, we alone cannot make *The Cabletow* an excellent publication all of us can be very proud of without your active assistance and sincere sympathy. We entreat you to send in to our editorial office your invaluable contributions in the form of essays for the brethren's further education and enlightenment and news (cum photos) of recent events and developments in your Districts and Lodges. If you do so, you will emulate the example of the intelligent young Filipinos who sent in their articles to *La Solidaridad*, the mouthpiece of the Reform Movement. Unlike those young Filipino writers, you don't have to use pseudonyms for the sake of security. So, write your essays and news articles now, and send them in to our office as soon as you reasonably can, and thereby do a great service to our Craft in general and to our M.W. Grand Lodge in general *ad majorem Dei gloriam.* ❖

By MW Juanito G. Espino, Jr.
Grand Master



Freemasonry, one big family; Freemasons, exemplary heads of family

There are more things we ought to know about the family and why we must value it in our Craft.

Aware that the purpose of humanity dictated by God is the universal peace and harmony among His creatures, in every age and country Freemasonry has relentlessly pursued its self-imposed mission or long-term goal, which is to bring about a universal league of mankind or to establish upon earth a veritable Brotherhood of men of different countries, sects, and opinions under the Fatherhood of God. Its early leaders stimulated members of the Craft to exhibit themselves as a closely united family, the members of which are “linked together by an indissoluble chain of sincere affection,” or as “a sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can

work and best agree.”

Subsequently, Masonic leaders made the Craft a stronger family by appending to it two Rites, the Scottish and the York, which confer additional degrees designed to make Master Masons understand Freemasonry more deeply as a philosophy of life relationships.

Succeeding Freemasons founded Allied Orders like the Amaranth, Eastern Star, Job’s Daughter, Rainbow for Girls, and DeMolay, and thereby made the Masonic Fraternity or Family by far much bigger. Other Freemasons later on formed different side organizations or clubs like the Royal Order of Scotland, the Shriners International, the Order of the Secret Monitor, and many others. As a result, Freemasonry is considered not only the oldest but

the biggest fraternity or family that has ever graced the annals of the world's history.

Since we members of the Craft and those of the Appendant Bodies, Allied Orders, and side Masonic clubs or organizations constitute one big fraternity or family, we must work together as a great team of players, all of whom are disinterestedly dedicated to pleasing one another and uniting in the grand design of promoting happiness, not only our own happiness and that of our worldwide fraternity or family but the happiness of other men and that of all mankind as well.

We should, each of us, fulfill our threefold pledge: to learn the Fraternity's simple lessons of practical morality and sublime teachings of religious philosophy, to persistently practice them in daily life in order that we will serve as example and inspiration to others, and to disseminate them as widely as we can among other men, so that they, too, will exalt or ennoble themselves.

It is of utmost importance that all of us exert all-out effort to attain our own perfection or self-mastery; for unless we have mastered ourselves to a great extent, our influence over others will not bring any good result, nor can we fulfill another pledge of ours: to help improve the world around us, particularly the communities we are living in, by

both precept and example, as well as through charitable or benevolent work.

“We must strengthen the bond that exists among members of our own families, so that our own families will serve as example for other families in the community to emulate.”

In this jurisdiction, most, if not all, of our subordinate Lodges and Masonic Districts strive to improve the lives of others through their various charities, such as scholarship program; adopt-a-school program; feeding-of-children program; caring-for-the-aged program; community outreach projects like medical-dental missions; giving relief to victims of natural calamities; livelihood program; and so forth. The Masonic Charities for Crippled Children, Inc. (MCCCI), the Mabuhay and the Agila Shriners, and the Philippine Balanghay Association focus their attention on providing crippled, burned, harelipped, and other physically handicapped children with much needed medical care and assistance. Other Masonic bodies or groups extend material and other kinds of assistance to the economically disadvantaged in Philippine society in order to help alleviate their sufferings. All these benevolent or charitable projects and

programs are an exemplification of the principles of Brotherly Love and Relief and therefore worthy of praise or deserving of commendation particularly by the leadership of our M.W. Grand Lodge.

But, dear brethren, as I emphasized in my inaugural speech, charity begins at home. This means, among other things, that we must start our charitable or benevolent work at our respective homes. This work consists in strengthening the bond that exists among members of our own families, so that our own families will serve as example for the other families in the community to emulate.

We Filipinos, particularly Freemasons, must ever remember that the family is the most important and fundamental unit, as well as the primal source of the social and moral strength, of our society. The stronger Filipino families are, the stronger our local communities or barangays can be; the stronger our local communities or barangays are, the stronger and more developed our nation can become; and the stronger and more developed our nation becomes, the more able it will be to participate on free and equal terms with other nations in the high enterprise of attaining human solidarity. We must, therefore, fulfill the Craft's injunction that we exhibit ourselves as exemplary heads of family by dis-

charging our duties and responsibilities to our respective families with utmost fidelity and conscientiousness. Not only must we work so hard as to provide members of our respective families with a high quality of living and with a strong sense of security, but we must also spend quality time with them each day.

As I also stressed in my inaugural address, a man who doesn't spend time with his family is not a man at all. We Freemasons must never forget that it is within the family that traditions take root, individuals grow, and faith is nurtured. Therefore, we ought to be sincerely "present" to the members of our own families each day in order that we will provide them not only with the feeling that we truly care for, sincerely love, adequately protect, and correctly guide them, but also with a sense of belonging to families they are justifiably proud of. Invariably, it is within the family that individuals develop their basic moral or ethical values. Hence, whenever we are with members of our own families, we must imbue them, by both precept and example, with the ideals, principles, and values we have learned in Freemasonry.

I must, at this juncture, convey sincerest commendation to the Masonic Districts and subordinate Lodges that have already held their respective Family Days. I urge the others

to do the same as soon as they reasonably can. The more frequently we organize such special events, the more the members of our own families feel that they are important to us and therefore will extend their active assistance and sympathy to us in all our Masonic endeavors. Definitely, there are many other things which, as Districts and Lodges, we can do in the area of promoting stronger ties among members of our families at the Lodge and District levels.

“Since it is within the family that individuals develop their basic moral or ethical values, whenever we are with members of our own families, we must, by both precept and example, imbue them with the ideals, principles, and values we have learned in Freemasonry.”

All of us Freemasons must, furthermore, extend our active assistance and sympathy to the government, both local and national, in the creation of an environment that perpetuates the importance of the Filipino family; for the cohesion and stability of the Filipino family are threatened by the pressures and challenges of postmodern society, which is becoming increasingly materialistic and hedonistic.

In his work entitled *Familiaris Consortio*, the late Pope John Paul II emphasized that the family is a principal protagonist in the building up of peace in the community, local, national, and global. This has been the position of Freemasonry through all the ages. So, we may paraphrase a couple of statements of Pope John Paul II in the following manner:

Every Freemason and his wife must exert a daily effort to make their family “a truly personal community, initiated and fostered by an inner communion of love....” They must strive to make their family “a praying community, a community that turns to God, in whom it finds its joy, its strength for difficult moments, the energy it requires to carry out the exalted and difficult mission of fatherhood and motherhood.”

That is, to me, part of the unceasing message of the universal emblem of Freemasonry, which consists of the Square and the Compasses with the letter G at the center. The center of the life of every Freemason and that of the life of his own family is, or should be, God. If every Freemason makes God the center of his family’s life, all members thereof will live in love and unity, in peace and harmony, and they will work together toward making their family

cohesive, stable and closely-knit.

As I also stressed in my inaugural address, our priority on our natural families extends not only to our distressed worthy brother Masons, but also to the widows and orphans of our departed brethren, whom we have sworn to aid and assist. Clearly, we are hypocritical and deceitful if we undertake big medical-dental missions, with hundreds or even thousands of indigent beneficiaries, while we avoid our obligations to the widows and orphans we have sworn before God to support. We conveniently excuse ourselves away by saying that they are nowhere to be found. But, my brethren, I repeat, also for the sake of emphasis, "Nothing will be subtracted from our masculinity if we will go out of our way and look for them RIGHT in our communities (or barangays)." As I emphasized likewise in my inaugural address, family involvement extends to the Orders of the Amaranth, Eastern Star, Job's Daughter, Rainbow for Girls, and DeMolay. Not only must we extend our assistance and support to these Orders, but we must encourage members of our own families to seek membership in them. We must, moreover, get the officers and members of these Allied Orders involved in the various functions of the Craft at all levels. For example, last June 12, we Grand Lodge Officers invit-

ed representatives of our different Appendant Bodies, Allied Orders, and side organizations or clubs to join the brethren in participating in the Independence Day festivities, and their participation resulted in a more meaningful celebration of Independence Day.

"The center of the life of every Freemason and that of his family is, or should be, God."

No, dear brethren, we cannot help Freemasonry bring about a universal league of mankind unless we members of the Craft and those of the different Appendant Bodies, Allied Orders, and side Masonic clubs or organizations convince the non-Masonic world, by our acts, that we are always people who work together in close unity and harmony toward common goals, solve common problems together, share things with one another in the spirit of sincere love and fellowship, and exhibit our genuine pride in our Masonic Fraternity or Family to one another and to the general public. That's why I am pretty determined to put more teeth to the Masonic Coordinating Council this year. In our meetings, I will impress upon the minds and hearts of my fellows in the Council the paramount importance of working together as a team in the continuing task of taking Philip-

pine Masonry to greater heights of achievement in order that our non-Mason countrymen will realize that Freemasonry is one of the most potent forces for good available to Philippine society in particular and to the modern world in general.

Lastly, I want to remind you, dear brethren, that the essence of Masonic charity consists in helping one another clearly and deeply understand Freemasonry and its different aspects. We who are older, more knowledgeable, and more experienced in the Craft ought to help our relatively younger, less informed and less experienced brethren get more and more Masonic light, which they are to use for making their own lives, as well as the lives of members of their own families, rich, abundant, and meaningful.

Meanwhile, our Grand Lecturers and the professors of the Institute of Masonic Education and Studies work together in close harmony toward providing the Craft at the Lodge and District levels with well-articulated and well-coordinated continuing Masonic education, instruction, and training.

But, of course, as Saint Gregory paradoxically stated, "We are our own parents." From this paradox we can infer that we should not spoon-feed our younger, less knowledgeable, and less experienced brethren. Instead, we should stimulate them

to get more and more Masonic light or to acquire more Masonic education through their own effort or initiative.

Similarly, as the late Dean Berry of the Harvard Law School emphatically enunciated, "Educate is not a reflexive but rather a transitive verb." From this statement we can infer that every Freemason must, on his own free will and accord, immerse himself in an honest-to-goodness study of Masonry.

In addition, every Freemason must persistently practice in daily life the ideals, principles, and values of Freemasonry he has learned in his independent study in order to serve as an example and inspiration to others, and every Freemason must disseminate those ideals, principles, and values widely among other men in order that they will also ennoble and exalt themselves.

All this, my brethren, seems hard to do. But our work will become easy when we take the cue which the American psychiatrist Hans Selye has provided in his essay, entitled "But Hard Work Isn't Bad for You." Here he states, "Work is what we have to do, and play is what we want to do." By those definitions he strongly suggests that we must do things Masonic, not because we are obliged or required to do them, but rather because we want to do them. We eagerly engage ourselves in a

diligent study of Masonry and its different aspects because we want to learn more and more about Freemasonry, which we have willingly and voluntarily embraced as our special profession and our way of life. The more we know about the Masonic Fraternity or Family, the more we can promote its welfare, happiness, and prosperity; the more we promote the welfare, happiness, and prosperity of the Masonic Fraternity or Family, the more we can be fulfilled as members of that fraternity or family and as beings made in the image of God.

Let us, then, dedicate ourselves more zealously, enthusiastically, and vigorously than before to a diligent study of Freemasonry and its different aspects; to a persistent practice of Masonic ideals, principles, and values in daily life; and to a wide dissemination of those ideals, principles, and values among our fellowmen, particularly our countrymen, and especially those who come under the pale of our influence each day!

Fraternally yours,

Juanito G. Espino, Jr.
JUANITO G. ESPINO, JR.
 Grand Master



Postscript

We Grand Lodge officers fondly hope that in July you, dear brethren, reflected on the dignity and high importance of Masonry; re-dedicated yourselves to adhering strictly to its ideals, principles, and values, as well as to dispersing the light of those ideals, principles, and values as widely as you could among those you came in contact with; involved members of your respective families in the activities of your respective Lodges and Districts; and organized projects for the benefit of our deceased brethren's widows and orphans in particular. We also fondly hope that in the same month every Masonic District holds appropriate activities on July 23 in remembrance of Bro. Apolinario Katabay Mabini, the "Brains of the Philippine Revolution," on the occasion of the 149th anniversary of his birth.

We commend our brethren in Southern Luzon, particularly those in Batangas (Masonic District RIV-D), who participated in the festivities held in Tanauan, Batangas on July 23 in honor of the "Sublime Paralytic."

Pinupuri din namin ang mga sumusunod:

1. *Mga Lohia o Distrito na nag-organisa ng mga proyekto, kagaya ng essay-writing contest o poster-making contest, na may angkop sa tema ng buwan ng Agosto, "Masonerya at Kultura sa Makabagong Panahon."*
2. *Mga Lohia o Distrito na nag-organisa ng mga palatuntunan sa ika-19 at ika-30 ng Agosto, bilang paggunita ng mga anibersaryo ng kaarawan nina Kapatid na Manuel Luis Quezon, Ama ng Wikang Filipino, at Gat Marcelo H. del Pilar, Ama ng Masonerya sa Pilipinas.*
3. *Mga Kapatid sa NCR-E at NCR-F na lumahok sa mga aktibidad na naganap sa Quezon Memorial Circle, Lungsod ng Quezon.*
4. *Mga Kapatid sa probinsya ng Quezon na lumahok sa mga festibidad na naganap sa Syudad ng Lucena sa ika-19 ng buwan.*
5. *At mga Kapatid sa Bulacan na lumahok sa mga festibidad na nagbigay pugay kay Kapatid na Marcelo del Pilar sa ika-30 ng buwan.*

From the Table of the Grand Sec

By MW Danilo Angeles, PGM
Grand Secretary



The making of a Lodge Master (or the forgotten Royal Art)

“When does a Lodge Master become a Past Master?” The question suddenly opened up a padlocked chest of issues, calling for deep review—even rectification—of certain Philippine Masonic practices.

Hope rises over the lodge whenever a newly-installed Master begins his term. The brethren are in for a fresh start. New ways and new things are coming. Bright promises are up in the air. A rosy future lies ahead.

Blessed is the lodge where harmony prevails. It stands to enjoy this pleasant and hopeful ambience of fresh start. A lodge with wiser members will make use of this chance to firm up and further the lodge labors. But hope eludes lodges racked by factional in-fighting. The Master becomes a perennial target of opposition, right or wrong. Nothing works. Nothing done. In certain cases, some right-headed Worshipful Mas-

ters steer against, even combat, the current of vile and inanities perpetrated by the lodge mob. For his resistance, he steps down battered and robbed of his Past Master’s apron, jewel or certificate.

But here is a piece of bad news to all lodge cabals and smart-alecks. No lodge or Mason can prevent, withhold or deny the conferment of the Past Master’s apron, jewel, certificate or degree to any Lodge Master in office.

This matter came to me when a communication of interesting, and by all means amusing nature, has landed at the Grand Secretary’s table recently.

A couple of brethren in a dis-

trict north of Metro Manila wanted to know if the particular appellation of a local lodge was right or not. The peculiar circumstances surrounding the namesake gave rise to the inquiry.

A certain “Stanley Polintang” (not his real name) was elected Master of a lodge. But he passed away before his Installation to the East. The late Bro. Polintang never got to sit, rap the gavel, and preside over the lodge, in his elected and official capacity as Worshipful Master, even for a second.

To perpetuate the memory of this deceased Mason, his contemporaries named a newfound local lodge in his honor complete with the “Worshipful Master” title — thus, giving cause to the institution and chartering of the “Worshipful Master Stanley Polintang Memorial Lodge No. XXX.”

Question: *Is it correct to name an ancient craft lodge after an elected, deceased and titled Worshipful Master but was NOT formally Installed to the East?*

Answer: *Yes.*

The question earned negative responses at first. But the answer turned out even more surprising. For this, our basic and most crucial reference is the Free and Accepted

Masons’ “Ritual of the Installed (or Past) Master’s Degree.”

Yearly, Immediate Past Masters (IPMs) of our grand jurisdiction, who have just concluded their terms of office, queue up and take this ritual the day after the Ancom. In the end, they formally earn the title of “Past Master.”

Now, at the opening of the ritual, the Presiding Master explains before the IPM candidates the significance of the degree—

“While in Masonic parlance, a Past Master is one who has served a term as Master of a Lodge, there is another definition of Past Master; namely a proficient and thorough Master. You have attained the Master’s Degree in Masonry, and your lodge, by electing you to rule and govern it this year, may be said to have proclaimed you a Past Master of the Royal Art.”

The last sentence gave the answer away—“your lodge, by electing you to rule and govern it this year, may be said to have proclaimed you a Past Master of the Royal Art.”

The charter officers and members of the “Worshipful Master Stanley Polintang Memorial Lodge No. XXX” were correct to name it so. The ritual points out that WB Polintang’s mere election to the East already qualifies him as a “Past Mas-

ter” (PM). Not even taking charge of his lodge for a second, yet he already jumped two steps ahead to secure the PM title fast and permanently.

Expectedly, a number of brethren were surprised to hear it. How come the PM title comes automatically with the Master’s election?

Bro. Albert G. Mackey—a luminary in Masonic history, rituals and jurisprudence—defined the “Past Master” in his self-authored “Encyclopedia of Freemasonry” (1878): “An honorary Degree usually conferred on the Master of a Lodge at his installation into office.” [Emphasis added.]

Not for nothing why in certain grand jurisdictions, the Past Master’s apron, jewel and certificate are handed over to the Lodge Master right after his election. They do not wait for his Installation anymore.

So, what is it with Filipino Masons who yet walk the Master out of the lodge in the December stated meetings—and deliberate on whether to “award” him or not the Past Master’s jewel, apron and certificate? In all my Masonic years, I haven’t found out how and why this doubtful practice begun.

The Stations

Filipino Masons only looked superficially at the East today. Com-

mon knowledge has it that the Master of the lodge, the highest officer in the ancient craft lodge, must have been elected, installed, served a term for the prescribed period of 12 months and then retired.

Only then will he earn the honorary title of “Past Master” and all the privileges that go with it.

In short, we have grown used to the idea of the East as just another office. And this is just where all the confusion begins. We forget. We leave out the proficiency and thoroughness that makes a master, “Master.”

And mastery is what the Royal Art is all about.

A three-grade progression system (through the Apprentice, Fellow Craft and Master degrees) marks the admission of a Petitioner to the Craft. Similarly, a three-grade progression system (through the South, West and East stations) requires the ascension of a Mason to the East.

The Ordinances are clear about it. Noteworthy, “Ordinances” make up the Part II of the Masonic Law Book where Part I goes to the “Constitution.” (“Ordinances” are not the same as the “Constitution.”) Masonic law explicitly requires that “No master of any lodge shall be installed unless he served as Warden.” [Ordinances, Art. X, Sec. 3] But compliance to this requisite is not enough. A clearance is yet

needed from the designated Grand Lodge officers who must certify his proficiency not only in the degree lectures, but also in lodge rituals, administration and jurisprudence.

That's why lodge aspirants to the East take the IMES Course to get proof of what the District Officers cannot competently certify. There is a system that structure Masonic laws, lodge management techniques and ritual routines. Comprehensible, they can be acquired, learned and practiced by all.

“High-minded indeed are the concepts of Law and Beauty. But they never mean anything unless they are lived out by the lodge.”

But what cannot be passed or learned by all is mastery—particularly, mastery of the self. So, besides the IMES Course and the Grand Lodge officers, there is a third and very important check that is essential to the making of a Lodge Master. Apparently, this is not working today—the lodge itself.

The lodge elects to the South station the best Mason of all the regular Masons available. In the South, the newly-elected Junior Warden discovers what “moral beauty” is. So, he sees to it that moral beauty prevails over the lodge.

When he advances to the West,

he next learns the “moral law” that defines justice and sustains harmony, “being the strength and support of all societies especially of ours.”

This makes the Senior Warden the toughest, the make-or-break position, in the lodge. Moral law is what we have signed up to embrace in our Petition. Moral law is also what the Installing Officer demands from the newly-elected Master. And moral law comes under the territory of the West.

Sadly, we allow our Lights to climb up to the East without even knowing what the West and South mean.

This is where the lodge comes in.

High-minded indeed are the concepts of Law and Beauty. But they never mean anything unless they are lived out by the lodge. So, the Lights deliberate on plans, execute programs, and perform regular duties. Sometimes, they shoot high. Sometimes, they shoot low.

Working with the Lights, lodge members hand out suggestions, lend a hand, whisper counsels, press for more results, cut down on the Lights' excesses—and if necessary, vote the Lights out of office.

In short, the 2-year period in the Warden positions is a trial-and-learning period. Where the lodge points them, the Lights take and keep it for their education. And what the Lights learn during their Warden

services will make them into Lodge Masters.

So, what Master a lodge acquires is the Light it has bred, trained and made. A lodge shapes and nurtures its own Master. A good Master means a wise incubating lodge; bad, a pathetic lodge. It therefore sounds fatuous to hear that a lodge has deprived its Master of his PM privileges. One deserves the other, after all.

Royal Art

But a wise and harmonious lodge sees far beyond the vindictive and punitive reprisals that a cheap and petty-minded lodge lays before its outgoing Masters. A true and worthy Masonic lodge is generous in giving opportunities to its members for the attainment of the “Royal Art.”

Once a Light is elected Master, his arrival at the East symbolically culminates his study of the “Royal Art.”

From the best and exemplary Mason on the floor, he attains to wisdom which is figuratively rewarded by the Master’s hat—a substitute for the kingly crown.

The Lodge Master’s “regal” hat, and the absolute power that comes with it, is a constant reminder that Masons today do not care to know or practice anymore—the “Royal Art.”

In the Medieval Age, philoso-

phy was called as the “queen of the sciences” until it was bumped off by theology. Socrates was the first to propound ethics in Western philosophy, calling the cosmos and the state of the soul as “Geometry.” Plato dealt with the metaphorical cave where men come out “from darkness into light.” And Aristotle ably explained the existence of the “soul” in man.

What spiritual foundations that philosophy had established, the Church seized and repackaged them later under the label of “theology.” But philosophy had already sunk its roots deep among the Operative Masons ahead of the appropriation. Breaking down philosophy into diverse Masonic symbols, we now call the study and practice of Masonry today “Speculative Masonry.” We call the advancement in Masonic knowledge a “Royal Art”—in acknowledgment of philosophy’s queenly prestige before.

With the Master’s kingly hat on one hand, and the Royal Art on the other, we now discover what the ancient Masons have required of its Lodge Masters to become: “philosopher-kings.”

It was a tall order. But like it or not, this is Freemasonry.

That’s why Masons are often reminded that everything in the Craft is symbolical. The lodge offices are not your common day-to-day of-

fices.

And where the offices are symbolical, the labors that the lodge officers and members regularly conduct take on deeper and greater significance.

Every lodge thus becomes a stepping stone for the Lights to sharpen their minds and build their characters. Every lodge meeting is a chance for every regular Mason to improve and make himself useful so that he will qualify for the South station

“What Master a lodge acquires is the Light it has bred, trained and made. A lodge shapes and nurtures its own Master.”

In short, the yearly coming and going of Masons to and from the East is a parable we all act out together. Every lodge meeting is an occasion for good Masons to become better. Every Masonic concourse is a stepping stone for the attainment of the Royal Art where Masons must take turns to take a shot.

With these forgotten ideas now recalled, it is about time that we embrace them again, to supplement what we have missed, or rectify where we have erred.

I have listed a few points which, I believe, must be impressed on Masons' minds—

■ A Mason's good showing in and out of the lodge earns him the election to the South station. His services in the Warden position make up the proving ground of his competency to sit in the East. This basically comprised the road to the “Royal Art.”

So, pay more attention to the making, than to the performance of, your Lodge Master. Training a Lodge Master is a lodge concern. For this, draw up a reasonable and doable lodge program.

A lodge that is too proud to admit its inanities must never throw the blame on the Master. Framing up scapegoats must stop. Your Master only mirrors the quality of your lodge.

■ A Master who has been meritoriously elected to the East—and NOT by patronage, purchase, manipulation or intimidation of voters—justly deserves his title. He worked hard for it—from the floor to the Warden stations. It is not a prize to be awarded by the lodge. He justly earned it.

Therefore, no lodge or Mason wields the right or power to deny the Master his PM privileges.

Only his boss, the Grand Master, can do that. So, never usurp the powers of the Grand Master—lest, the Grand Lodge gets back on you. Worse, never even play God. We are

not even psychics or clairvoyants to read into the secrets of the hearts and minds of men.

Many Masons cannot even read the Monitor so as to pass judgment on whether a Master has successfully attained to the Royal Art or not.

■ Outgoing Masters are walked out of the lodge during the December stated meetings. He is kept from hearing NOT on whether to receive the PM privileges or not. That is an issue long settled since the 1800s. Rather, he is kept from discovering the pleasant surprises that the lodge is preparing for his retirement in return for his yearlong services to the brethren.

With the Master's kingly hat on one hand, and the Royal Art on the other, we now discover what the ancient Masons have required of its Lodge Masters to become: "philosopher-kings."

So, what many Filipino Masons do during December is virtually un-masonic. Debating on whether to "award" him the PM privileges or not dredges up mixed and hostile sentiments tantamount to defamation. It is ungentlemanly to talk behind someone's back—knowing that his brief absence from the lodge is due to compulsion than free will.

Freemasonry never approves of practices that violate a Mason's Obligation to another especially in an open lodge. This Filipino Masonic practice of doubtful origin must stop.

■ Certain grand jurisdictions confer the PM title and privileges on the Master at his Installation rite; that is, before his term. Philippine Masons do it after the Master's term. It is inserted in the Incoming Master's Installation program.

Very likely, economy or the literal understanding of the "Past Master" title keeps an incumbent Master's conferment rite a tail end event. But it encroaches into the Incoming Master's Installation—where the incursion into someone else's day gives off an impolitic sense.

Noteworthy, GLP Grand Masters put the conferment and the installation rites together into one event. Courtesy, economy and the significance of a turnover characteristic of national leaderships make it so.

I would rather caution the brethren against breaking abruptly from the current practice. Throwing the Installation and conferment of the PM title ceremonies together in one event would paint a newly-elected Master fresh and an eager upstart. A word of approval must yet issue from the Grand Master.

But as things stand today, it is alright for Lodge Masters to hold the PM conferment on his own say, in his last month in office, or right after the December lodge elections, or on the lodge anniversary—and treat the merry brethren to a dinner after.

■ The Senior Warden takes over the East when the Master is walked out of the lodge. Here, he displays the “trust and confidence” repositied by his Master on him as the deputy. Significantly, lodge factions and un-masonic Masons use this chance to get back or get even with a straight or successful Master. They hold the PM’s apron, jewel and certificate as bargaining chips.

The worst a Senior Warden can do is to entertain opposition from the floor which actually is wrong.

■ If a lodge or any member holds an issue against the Lodge Master, they should have taken it up during his period of Warden services—or must not have voted him to the East at all.

If the Master has committed a grave violation of the law, the lodge complains straight to the Grand Master to whom the Lodge Master is accountable. For personal complaints, a member brings it up to the District Deputy Grand Master who, in turn, holds a Temple of Harmony session. But both instances are often

preventable if only the local Grand Lodge Inspector is doing his job.

Always follow the due course set for these purposes.

“The yearly coming and going of Masons to and from the East is a parable we all act out together.”

If the Craft reverts to the path of the Royal Art, big chances present that even lodges of lesser and sometimes, undeveloped intelligence, can be swooped up to improvement. They commonly corner the East. The Worshipful Master becomes hostage to the whims and designs of the lodge mafia or rivaling factions. They dangle the Past Master’s privileges as negotiation cards in subverting the Master and hence, the entire lodge.

On the contrary, all the more reason there is to hope for harmonious and wiser lodges. They look up at the office of the Master as a high-minded and respected position of trust.

They know it. The Master of the Lodge is an institution in himself subsumed under the larger institution of the Craft. ❖

Neri Lodge No. 214 aided 110 school kids in Misamis Occidental

The brethren of Bernardo A. Neri Memorial Lodge No. 214 handed out free school supplies and rubber slippers to 110 indigent schoolchildren in a remote Misamis Occidental village at the start of the school year.

On June 7, WM Olympio “Junie” A. Mangao, Jr. led the bros of Neri Lodge No. 214, of Calamba town in the same province, for a “Brigada Escuela” lodge project.

Target was the Pestañas Elementary School in Magcamiguing village, located a few kilometers from Calamba which is the town proper.

Bros of Neri Lodge No. 214 passed the hat around and gathered enough fund

for the project. Then, they informed Mrs. Lina Cinches, Coordinating Principal of the District of Calamba—and a Mason’s wife—about the intended Brigada Escuela.

The bros, along with their wives and other family members, assembled at the ground floor of the lodge’s hall on the morning of D-Day. WM Mangao gave the final instructions.

From the lodge, they went to the Calamba Central School to pick up Sis. Cinches. Next, they motored to Pestañas Elementary School.

The bros and their family members handed out the school supplies and rubber slippers to a total of 110 grade schoolers.

Bros in the news

Mason leads battle for truth vs. pork barrel

A Mason heads the unearthing of the grimy details behind the highly controversial pork barrel scam that has rocked the nation.

Lawyer Levito Baligod, 44, of St. John Corregidor lodge No. 3, came to the public eye when he brought his client, scam whistle-blower Benhur Luy, to the National Bureau of Investigation (NBI) office, to spill it all before the authorities on July 30.

The family of Luy had turned to Bro. Baligod for legal help in December 2012.

Luy was illegally detained for 4 months by his second cousin and scam mastermind Janet Lim Napoles. But what Luy and other whistle-blowers revealed had angered the nation defrauded of a stag-



Bro. Levito Baligod: crusading lawyer

gering Php 10 billion of taxpayers’ money.

This triggered the holding of the “Million People March” at Rizal Park on August 26, 2013 calling for the total abolition of the “Priority Development Assistance Fund,” or pork barrel fund,

Raised in 2008, Bro. Baligod, 44, was widowed in February 2012. He is a father to 4 teenage boys. ❖

GM's July-August activities**Historic events capped GM's
period activities****By VW Roseller Malabanan***Chief of Staff & Administrative Assistant to the Grand Master*

MW Juanito "Jun" Espino, Jr. plunged into July with the usual diligence his office requires—and capped the rainy season's first two months with historic commemorative activities.

Masonic historic events included the 115th birth anniversary of Manuel Luis Quizon, statesman and the first Filipino Grand Master of the Grand Lodge of the Philippine Islands; also the 163rd birth anniversary of Marcelo Del Pilar, foremost Filipino propagandist and acknowledged as "Father of Philippine Freemasonry."

Not to be left out among the "historic" milestone events was the Centennial Anniversary of Kalilayan Lodge No. 37 in Lucena City.

JULY

On the 3rd, MW Juanito G. Espino, Jr. and his party were at Alfonso Lee Sin Lodge No. 158 in Dagupan City, where they attended the inauguration of its Temple.

On the day following, MW Espino met with the NCR Junior Grand Lecturers, District Deputy Grand Masters, and District Grand Lecturers at the Plaridel Masonic Temple.

On the 5th, our M.W. Grand Master presided over the ceremony of Instituting Fairway Lodge U.D. held at the temple of Samboangan Lodge No. 310.

On the 6th, MW Espino and his party attended a special meeting of Kutang Bato Lodge No. 110 and witnessed the con-

ferral of the sublime degree of Masonry on certain candidates.

In the evening of the 9th, MW Espino attended the meeting of the Masonic Charities for Crippled Children, Inc. (MCCCI), which was held in the Plaridel Masonic Temple. On the day following, he had a lunch meeting with MW Rosendo C. Herrera, PGM, GMH, at the Century Park Hotel.

In the morning of the 11th, our M.W. Grand Master met with the DDGMs of Northern Luzon at the Plaridel Masonic Temple.

On the 13th, MW Espino and his party were in Lucena City, where they attended the celebration of the Centennial of Kalilayan Lodge No. 37. In the evening of the same day, our M.W. Grand Master attended the NCR-D Orientation of Petitioners held at the Golden Fortune Restaurant.

On the 15th, MW Espino was in Naga City, where DDGMs, DGLs, and WMs assembled mainly to witness the signing of a Memorandum of Agreement between the Masonic leaders of the Bicol Region and representatives of the MCCCI.

In the afternoon of the 17th, he entertained in his office at GLP Bldg. courtesy callers from Siera Madre Lodge No. 181. Afterwards, he met with officers

of the Order of the Amaranth. Still much later, he met with the DDGMs of the NCR regarding the IMES.

In the morning of the 20th, MW Espino presided over the ceremony of dedicating a hall in the temple of Mendez Nuñez Lodge No. 316. Later, he attended the orientation of new Master Masons in Cavite.

On the 23rd, MW Espino and his party were in Tanauan, Batangas, where they attended the wreath-laying ceremony held at the Mabini Shrine and other activities organized to celebrate the 149th anniversary of the birth of Bro. Apolinario "Katabay" Mabini.

On the 25th, MW Espino and his party were in Malolos, Bulacan, where they attended the Consecration of VW Joel O. Porlares, DGL, as Bishop.

AUGUST

In the afternoon of the 1st, Grand Lodge Officers, as well as NCR DDGMs, DGLs, and WMs, assembled at the Plaridel Masonic Temple for the main purpose of participating in the launching of the IMES Strategic Planning. MW Espino delivered an inspirational talk.

On August 2-9, MW Espi-

no and his party visited the M.W. Grand Lodge of California.

On the 10th, our M.W. Grand Master was invited to be the guest of honor and speaker during the 105th Anniversary and Past Masters' Night of Araw Lodge No. 18. Since he could not be present during the occasion, he requested RW Tomas G. Rentoy III, Senior Grand Warden, to represent him.

On the 14th, MW Espino was the guest of honor and speaker during the Anniversary and Past Masters' Night of Bagumbayan Lodge No. 4 held at the Golden Fortune.

In the morning of the 16th, MW Espino presided over the ceremony of laying the cornerstone of the temple of Kidapawan Lodge No. 170. Then, together with his party, he proceeded to Koronadal City, where he presided the dedication of the building of Sultan Kudarat Lodge No. 348.

On the day following, he met with the DDGMs and DGLs of Region XI A & B and Region XII A & B in General Santos City.

On the 19th, our M.W. Grand Master and other Grand Lodge Officers joined the brethren of NCR-E and NCR-F at the Quezon City Memorial Circle, where they participated in festivities organized to celebrate the 115th anniversary of the birth of the

late MW and Pres. Manuel Luis Molina Quezon.

In the afternoon of the 20th, MW Espino attended the meeting of the MCCCCI at the GLP Bldg.

He scheduled a luncheon meeting with the PGMs and other GLOs at the Heritage Hotel on August 23. But, mainly due to inclement weather, the luncheon meeting was canceled.

On the 24th, our M.W. Grand Master and his party were in Tabuk, where they attended the Anniversary of Mampiya-an Lodge No. 284.

On the 25th, Masonic leaders in the NCR, RIV A & B (Cavite), and R III (Central Luzon) assembled at the GLP Bldg. for the launching of the Training of Trainors Program. The Senior Grand Lecturer and the M.W. Grand Master delivered their inspirational messages.

On the 30th, our M.W. Grand Master and his party went to Bulacan, Bulacan in order to join our brethren in Masonic District R III-E in the parade and other activities lined up to celebrate the 163rd anniversary of the birth of Ill. Marcelo H. del Pilar, 33°, the 2nd editor-in-chief of LA SOLIDARIDAD, the fortnightly publication of the Reform Movement, and the Father of Philippine Masonry. MW Espino delivered a short talk during the occasion. ❖

The Circle of the Lodge

This series takes a close look at each station in the lodge—how they work and what kind of world they foster together to every Mason who moves about it.

Masons are used to seeing three stations in the lodge—the South, West and East stations. They often missed the fourth: the North.

Called as the “Great Lights,” the three stations are peopled with office-holders, the Wardens and the Master. There is none in the North.

That’s because the North is symbolic. The First Degree Lecture says it is “a place of darkness.” For black, we substituted invisibility. Regardless, it is necessary to have a North station—lest, the four cardinal directions will be incomplete. The lodge will lose its bearing.

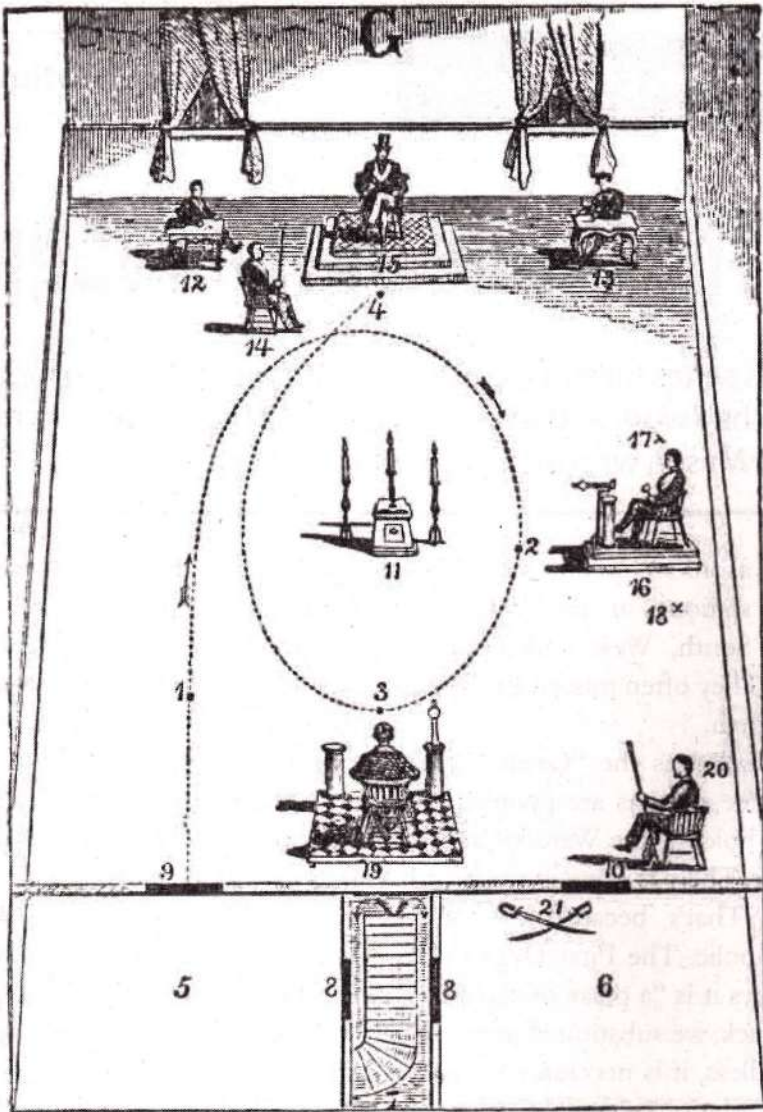
So, a Masonic lodge is plotted on the points of the compass. But with the Blazing Star at the center of the hall, the stations take on another function. They tell time. They stand for the opening, height and closing of the day; the north, “evening” or death of day.

In effect, the stations work like the passage of the hours of the day. So, any complete turn, say by a compass, means a closure or space; by the hands of clock, a completion of time or day.

Space or time, there is circularity in the workings of a lodge. After all, its shape is near circle—an oblong. The Lecture says it denotes universality. As the Great Lights of the lodge, they explicitly represent wisdom, strength and beauty. If so, what do we make out of the north? Death? Judgment? Immortality?

What is now obvious is that the stations comprised the tracing points of a circle—by all indications, the circle of life. If so, Masons move and ponder about the verities of life in every labor. But then, the Monitor didn’t say so. Or didn’t say it all to privilege us with the certainty that we now seek. Rather, it implicitly drives every craftsman to

Illustration of Lodge in three degrees from "Masonic Ritual and Monitor" by Malcom C. Duncan (1866).



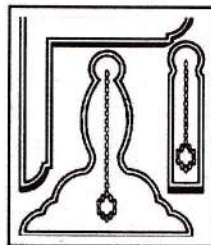
the task of discovery if we were to really fulfill Masonry as a speculative philosophy.

This series attempts just that—to look closely at each station and find out their relations. This study tackles, not only the attributes but also, the operation of each station.

Knowing, not only what a station is but also how it works, will give us a clearer idea of what a station requires from each of us; moreover, what kind of world—the Masonic lodge—that they actually comprised.

So, we start with the South station. • EC

What the South Station means



THE STATIONS

The South stands for the “sun at meridian heights.” It is an ancient craft doctrine and not just an office or spot in a lodge.

But the common—and mercenary—view is that the South is just a stepping stone to earn the blue lodge’s leadership. A hollow look reduces the functions of the South to fun and food only.

This makes its officer, the Junior Warden, no different from a mess sergeant who clangs the pots and pans for chow time and packs up the dining hall after the meals. Similarly, it reduces the lodge to a rapacious horde incapable of depth.

But the South is more than that. Debasing the station to just food and fun misses not only the meaning of the Third Degree; worse, the whole point of Ancient Craft Masonry. In the Raising Lecture, we are instructed that “the pillar of beauty is said to represent Hiram Abif.”

Any Junior Warden must feel

proud. Of all the Masonic figures, he stands not only for a “truly distinguished Mason.” Moreover, he stands for the central figure in Masonic lore. This is further sustained by the assignment of the Great Light of Beauty to the South, equipped with the ornamental Corinthian column.

If GMHA is assigned to the South, then what “beauty” does the station signify?

Raising

GMHA was accosted, beaten and murdered by three hardened ruffians. A number of Masonic writings symbolically alluded these low-lives to indolence, ignorance and bigotry. Naturally, opposites clash. Where the vilest of human passions were at odds with GMHA, then we deduce that GMHA was anything that these ruffians were not—industry, knowledge and tolerance.

The Raising plot clearly sets the distinction between villains and heroes. Where the low-life occupies one end of the scale, the noble takes the opposite end. Bad guys—traitors, cowards and Masonic frauds—do it deceitfully “in the dark.” Good guys do it in the clear and transparent “light” of the day. With pitch black souls, the ruffians consummated their crime at “low twelve, which is twelve at night or midnight.” But GMHA regularly performed his pious duty in the sancto sanctorum or Holy of Holies “at high twelve, when the craft were called from labor to refreshments.”

Take notice: the Raising story isn’t contented with a mere description of GMHA as a “good man” alone. Portraying him adoring in the Temple puts an added dimension to the word Masonically “good.”

Drawing from the Raising story, what “beauty” therefore does the South station signify? It is the beauty of moral character.

But why “moral character”? It is a kind of beauty that pleases men as well as God:

Sadly, it is easier to please God with moral beauty than men. The ruffians—being ruf-

fians—were certainly far from delighted with GMHA. But the death of a man of good character infuriated another. King Solomon sent out the cavalry, hacked the ruffians down, and put up a marble monument for GMHA right in the heart of his pet mega-project, the Temple.

Character

So, what beauty that the South represents is certainly more than skin-deep. It cuts right through the soul. For what rudeness the ruffians had exhibited, we must counter it with the cultivation of moral character.

“Character” basically means a distinctive trait, whether it’s “police character” or “character of a touristy place.” Now, adding the adjective “moral” makes moral character an individual’s disposition to express virtuous or good behavior in consistent patterns no matter how situations vary.

Moral character is not virtue. It is larger than virtue. It is actually an assembly of virtues, good behavior and right-thinking. It is the sum of all the good we have acquired through time. In Masonry, it is our “moral



and Masonic edifice” that rests on the foundations of virtues (First Degree), topped by the superstructure of ideals (Third Degree)—walled and connected together by the framework of knowledge (Second Degree).

Every edifice serves a purpose, of course. Earl Warren, the 14th chief justice of the U.S. Supreme Court and 30th governor of California, rightly said, “The man of character, sensitive to the meaning of what he is doing, will know how to discover the ethical paths in the maze of possible behavior.”

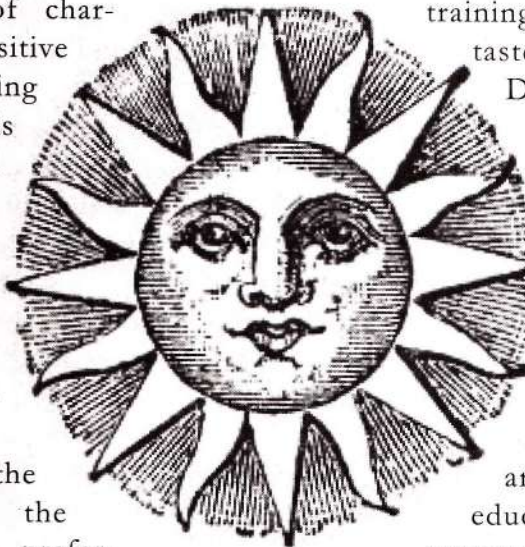
Picking the right from the wrong path, preferring the good than bad, is ethics. So, a man of character is an ethical person. But ethics—the evaluation and determination of the morally right and wrong—largely takes place in the mind. It is theoretical. Its cousin, etiquette, is more practical.

Etiquette is the conduct required by good breeding, or pre-

scribed for observance in social or official life. By etiquette, we catch a glimpse of the good a person possesses. Johann Wolfgang von Goethe, a 17th century German writer and politician, described it well: “A man’s manners are a mirror in which he shows his portrait.”

Etiquette is not nature; rather, nurtured. We acquire it by theoretical instructions, practical training—and refined taste. Benjamin

Disraeli, a two-time 18th century British prime minister, said “Cleanliness and order are not matters of instinct; they are matters of education, and like most great things, you must cultivate a taste for them.”



Ashlar

Etiquette is an outcome of “self-development.” And self-development is what the metaphorical ashlar is all about.

A rough ashlar, “a stone taken from the quarry in its rude

and natural state," is cleaned and chipped of its rough surface and sharp edges to be turned it into a perfect ashlar, "a stone made ready by the hands of the workmen."

Now, take notice. All that the process requires is the polishing—not transformation—of the stone. Transforming ashlar into diamond or gold or something else is "conversion." But squaring and polishing a stone is "reformation."

Conversion is what our rituals symbolically do. Reform is what we owe to ourselves and to our brethren.

In other words, reformation by cultivating our manly virtues and behavior is what the South requires. And a man's cultivation, culture or polish shows

readily in his practice of, what else but, the gentlemanly arts.

Basically, a gentleman is a male adult of good and courteous conduct. Good breeding makes him a standout.

Gentlemen were not modern era phenomenon."A gentleman would be ashamed should his deeds not match his words," said the Chinese philosopher Kong Fu Zi (Confucius), anticipating the present gentlemen frauds by two thousand and five hundred years.

But the Irish playwright and 1925 Nobel Prize winner George Bernard Shaw pointed out the deeper significance of being a gentleman, "A gentleman is one who puts more into the world than he takes out." **EC**

Conduct in the South

The "sun at meridian heights is the beauty and glory of the day." Since the station is attributed to "beauty," the elaborate Corinthian column properly goes to its gatekeeper, the Junior Warden.

The South is assigned to GMHA. So, the most distinguished of regular Masons in the lodge—just as the Widow's Son is a "truly distinguished Mason"—rises from the floor and is elected to the post.

He must be the most outstanding in-matters Masonic—character, knowledge, proficiency, etc.—among his peers. But he must have also professed sincerity in his oaths, and fidelity in his actions, that are imitative of that celebrated artist every Third Degree Candidate represents.

Moral beauty goes to the Junior Warden's territory. It therefore becomes his discipline to discriminate between refinement and crudeness, the lofty and the vulgar, simplicity and the gaudy, sincerity and pretense, the real from the fake, the right from wrong, and anything that can trick or please the senses. For he can never be faithful—just like GMHA was faithful—if he can never tell illusion from the profoundly beautiful.

Time is imperative to every Mason. "To call the craft from labor to refreshment, and from refreshment to labor again, at the will and pleasure of the Worshipful Master" means that the Junior Warden is the lodge's timekeeper.

But the idea of time for the South extends beyond the clock. The Junior Warden wears the jewel of the Level—"ever remembering that we are traveling upon the Level of time

to "that undiscovered country from whose bourne no traveler returns." Therefore, his job runs from earth-life to the afterlife—symbolically at the least. Never forget that GMHA is the only character in the Masonic lore that hugs both life and death. So, the Junior Warden gives joy on one hand. But he reminds all that there is also an end to all these joys.

A few pleasure—that is, wholesome pleasure—will not hurt, of course. After all, "while traveling through this vale of



tears. Man that is born of woman is of few days, and full of trouble." So, he admonishes all to come equipped and ready when our times are up.

Basically, the Junior Warden's duty is between lodge labors. If the Worshipful Master asks him "What is the hour?" it means that the lodge is suspending work and switching to

“play”—as in stage or theater play.

Mealtime, a function of the South, is outside of lodge labors. Here, the Junior Warden must see to it that the brethren dine, not as filthy hogs, but as cultured men. Wine warms the fraternal bonds just as it provokes the ruffians. The brethren must take care not to drink like fools and decline into rowdy merriment, or lapse into lewd or felonious madness.

Amusement must calm the soul just as food satisfies the body. In Asian Buddhist monasteries, the monks eat as the abbot reads from the scriptures. Soul and body is nourished simultaneously.

Not exactly an abbot, yet the Junior Warden must only pick quality music and entertainment for the lodge. The brethren must leave for home filled nutritionally and spiritually—be it with culture, faith or good cheers.

The observance of time runs even onto the calendar. Marking the dates, the Junior Warden anticipates birthdays, anniversaries and other occasions worth cheering for. When the day comes, he gives out well-worded toasts and tributes that warm the heart as they lighten the soul—words that are worth treasuring throughout life.

Spoken or written, in a note or card, words can also kindle the affections of Masonic families which otherwise remain cold and distant.

The sun at high noon is most hospitable to revelries. It draws out the

merrymakers. But all the more reason must the sun stay firmly and shine brightly at the meridian heights during the dark and sad occasions of the lodge.

The Junior Warden, therefore, calls the brethren to a Lodge of Remembrance, or Funeral Ceremony. He sees its fulfillment with solemnity and dignity. At the end, he leaves soothing, as much as soul-strengthening words, to the widows and orphans.

The sun at high twelve casts the brightest and widest reach of light anytime of the day. Hence, the Junior Warden must spread the most sunshine to most brethren at most of the time. Embodying “the beauty and glory of the day,” he must display, as much as encourage, refinement in words and deeds. He is the most gentleman of all the gentleman Masons in the lodge.

After all, to be a truly distinguished Mason means to have a firmer, and more developed, “moral and Masonic edifice” than his peers. He is the most advanced among the Master Masons who have not been elevated to the Lights yet. For this, he earns the right be elected to the South. He must see to it that moral beauty prevails over the lodge during his watch. So, it is his right and duty, at extreme cases, to proffer charges against an unmasonic member before the lodge.

But always, he is the compassionate side and the benevolent arm of the triad of the Lights of the lodge. ❖

Whence came these table manners

Hate it or love it. But table manners come with our Masonic package.



THE STEWARDS

The job of calling the Craft from labor to refreshment goes to the Junior Warden. Backed by the Stewards, he is the lodge's virtual party host, event organizer and maitre d'hotel rolled into one.

But in Masonry, dinners and banquets are not just serving and supping meals. True, eating is a physical need. But meals are social rituals. Sitting straight in a high-backed chair while eating, without any hand or arm on the table, is a torture for some. But it is considered a good form—actually the required form—in table manners. Table manners, after all, is not about ease, efficiency or speed. Many Filipinos, for instance, see no reason why soup must be sipped from the side of the spoon, rather than shoveled straight into the mouth.

Table manners are complex rules which, if anything, keep you from totally enjoying your food. What counts is the quality of table conversation. So, food ends where the meal begins. Hate it or love it.

But table manners come with our Masonic package. As the British say, "Manners make a man."

Of course, a good number of our bros are practicing table manners. Some aren't just informed. Besides, Filipino dining has its own set of manners. What we must attempt, therefore, is to come up with a set of universally-recognized practices where the best of Eastern and Western cultures meet than clashed.

Western origins

Culture was very much into the origin of table manners. Margaret Visser, author of "The Rituals of Dinner," attributed the start of dining etiquette to safety. Men in the West before ate with knives to slice meat; even with clubs to crush animal bones. But the sight of clubs and daggers, which were weapons during the Dark Ages, had made people uncomfortable.

Occasionally, human nature for self-preservation rose up, threat-

ening violence to break out at the dining table. So, table manners—assuring diners of safety during meals—slowly came into practice.

The invention of table manners was not a monopoly of the West. But Asians were not as “war freaked.” Eating with a pair of blunt sticks, called “chopsticks,” was smarter and far more civilized than with knives or clubs. Besides, everything was cut and counted in the kitchen before these were served to the guests. Even eating with the hand, like the Indians and Filipinos, was civil so long it was the right. The left hand was meant for washing the call of nature; hence, gross.

Western table manners saw significant development in 1669. The French king ordered to dull and round the point of all the table knives on his dining table. Not that he feared assassination. Rather, he was disgusted by his guests picking their teeth with table knives.

With table knives finally dulled and rounded, people still ate with their fingers. It was only in the late 17th century when forks, originating from Italy, were introduced to Europe.

Hand it to the Italians for introducing refinement to our dining tables. A hundred years before the fork, Venice made and sold fragile but exquisitely beautiful wine glasses throughout the Continent. Partygoers, holding the glasses by the stem or cupping them by the bowl, soon learned sophistication.

The British importation of tea from the Orient in the 1700s added more table refinements. Gradually, the English devised rituals of pouring tea and holding delicate porcelain cups.



Like electronic technology, delicate “tools” or utensils put sophistication in dining. Bodily functions—like eating with the hand, even belching or slurping—were pushed out of the table practices.

In the 19th century, much of today’s dining practices were already in place. Around 1820, “dinner,” the principal meal of the day once served at 11 a.m., was moved to 3 p.m. and finally, in the evening—giving way to lunch.

A bustling nightlife, which came with dinner’s assignment to night, portended the lifestyle of the 20th century. But superstition was still much part of the era. Hotels, clubs

and restaurants in Paris were hiring “fourteenths.” Wearing tuxedos and top hats, they were called and paid to come to dinners and parties when the number of guests or tables numbered to 13, widely believed to be an unlucky number.

Asian roots

So, much of the table manners we practice today have come from the West—many through unexpected starts. But this fact doesn’t invalidate our Oriental manners. In the East and sometimes in the West, guests offer to clear the dishes from the table after meals. The host refuses, of course.

But Asian hosts are more conscious of their roles. A European host joins the banquet or dinner. But an Asian host doesn’t even care to sit down and dine with the guests just to look after the kitchen works and see to it that food is smoothly served. Or sometimes plays the flute to afford his guests a restful meal.

In Asia, it is clear who’s the host and who’s the guest; who gives and who receives. The host is obliged to give all his best possible. The guest returns the gratitude with best behavior and lasting friendship.

So far, it is the best arrangement for all Filipino Masons and Junior Wardens. • EC

Planning the lodge meals



THE STEWARDS

Like much Filipino men, most Masons are not into homemaking. With little knowledge of the kitchen, planning for meals and social events sometimes pose a problem.

Here is a few basics that Junior Wardens must keep in mind when planning for lodge meals.

- **Plan a well-balanced meal.**

Veggies and fruits make up 50 percent. The other half goes to grains (rice, of course) and proteins. Fish and poultry are “safe” proteins.

Better, count the bros under “maintenance” in your lodge to come up with the best estimate for beef and pork.

Keep from serving sugary drinks.

- **Don’t serve “strong” dishes at any one time.**

There must be no heavy and spicy dishes simultaneously back-to-back. You don't want sending the bros home wailing with hyperacidity or stomach troubles.

- **Besides budget, factor the seasons into your meal plans.**

Fish and veggies are good choices for summer. With all the town fiestas in April and May, low-cholesterol food will come as a relief for many bros.

For cold and rainy seasons, roasts and stews will do well (for body energy and heat). Add soup to the side.

Both ways, pitch in any fruit of the season (fibers are helpful to digestion).

- **Conscientiously select the wine for every meal.**

White wine goes with fish and chicken courses; red, with meat courses.

White wines range from pale green, to yellow, to deep golden brown. Aged white wine is golden in color.

Bright raspberry-colored red wines—with reddish-brown tint around the edge—is still young. Older red wines are mahogany to brick-red in color. Red wines with golden color are likely aged in oak barrel.

When served in sequence, the rule is "white before red, light before heavy, young before old." It is alright for a guest to pour a drink for himself. But it is more polite to offer pouring to the people on your sides.

White wine is held by the stem of the glass; red wine, by cupping the bowl of the glass.

- **Ask for experienced advice or professional help when necessary.**

Since not all the bros are into culinary arts, ask people in the know how to balance rich dishes with simple ones. Or combine flavors intelligently in every meal. ❖

Handy table manners at the lodge meals

You dine together to stay together. So, dining well keeps the bond strong and pleasant.



THE STEWARDS

Lodge "after-meeting" meals took basically after the British tradition. It is an occasion to socialize—to hear and exchange news, to keep up the bond, to meet new contacts, etc. But it is also an occasion where the guests put up their best forms and practice all the table manners in the book.

Here are some of the most useful

manners when dining together at the lodge.

- **Never start eating until grace is said.**

Never enter into any important, even delicious undertaking, without first invoking the blessing of God.

In other occasions, begin eating once the host picks up his fork. Or unless the

Junior Warden insists.

When uncertain, look around and start until when two or so people have begun.

When the meal served is the kind that turns inedible when cold (like bulalo or native beef stew which thickens with lard when cooled), go on and eat.

• **After prayer, the Junior Warden offers a toast to the birthday celebrant (if any) or to any cause for celebration.**

If he stands up, all the bros and guests also stand and pick up their glasses whether filled with wine or water. (Other toasts follow later in the fellowship.)

• **Petitioners doing service at the lodge meals must serve food from the left of the guests and bros. They collect the used plates and utensils from the right.**

• **Sit up in a straight posture as much as possible. It is okay to lean so long as you keep your elbows off the table. Your left hand stays on your lap unless you are using it.**

• **Start or return any good conversation.**

Stay pleasant, amusing or cheerful. Food is a social bonding agent. You dine together to stay together.

Keep business—Masonic or otherwise—out of the table conversation. Preferably, deal only with light and positive topics. (Save the serious issues later. Nobody wants to get indigestion.)

• **When somebody asks for a condiment (pepper, patis, etc.), pick up the whole condiment set (if possible) and place it on the table before the bro or guest next to you.**

Motion him to do the same to the person next to him and so on until it reaches the individual making the request.

The same goes for the bread basket, pitcher, fruit bowl, etc.

Never pass it hand-to-hand if possible. Nor interrupt and use any piece while en route to the person making the request. (Wait for your turn.)

Take notice: etiquette is not about efficiency. It is more on good form than simplicity or speed.

• **Say “Thank you” after every request, be it to a table mate or to the waiter.**

• **Turn your cell phone off when dining. If unavoidable, switch it to silent or vibrate mode and take all calls outside the dining hall.**

• **Say “Excuse me. I’ll be back in a sec” when leaving the table. Never say you are going to the john or “CR.”**

• **When a Sister or any female leaves the table or returns to sit, all the bros and men seated with her must stand up. It is a chivalric gesture.**

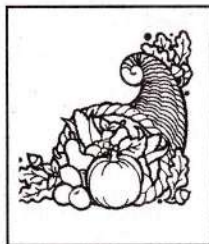
• **After eating, collect your spoon and fork together and set them pointing inwardly to the plate at 4:20 o’ clock position. It is a universal signal for the waiters to collect your used plates, silverware and glasses.**

• **Serving tea or coffee signals the end of the formal part of the evening.**

For Filipinos, it is dessert. For Filipino Masons, it is always beer. But why not try serving tea or coffee this time? The bros are now free to leave or stay longer for the fellowship. ❖

Giving toasts and tributes

A toast is an age-old ritual of honor and goodwill among men. It presents a chance for all Masons to put into words the moral beauty that the South stands for.



THE STEWARDS

Offering a toast is a gentleman's art—but a vanishing art. As the notion of the “gentleman” disappears, so the toast disappears with it.

With banquets and dinners all over, the early Masons were accustomed to—if not experts of—toasts and tributes. Maybe, it was a simpler and calmer era. But time is no hindrance to refinement. Masons aren't likened to “polished ashlar” if they are incapable of culture or refinement.

A toast isn't just clinking the glasses. It is a men's age-old ritual of honor and goodwill. What counts importantly are the words or “tribute” that comes with the drink.

And where Masons are gathered in fellowship, there is no better occasion “in promoting each other's welfare and rejoicing in each other's prosperity” than saying it in a toast. This is a job for the Junior Warden.

Sincerity

Basically, a toast-giver calls everyone's attention in the table. When

acknowledged, he raises his glass and delivers, not just flattering words; rather, his admiration, respect or affection to the honoree or “toast of the evening.”

In other words, he lets out the sentiments inside his heart in a most civil way.

A civil or socially-approved tribute must observe the following:

- A tribute must not exceed beyond a minute. A few well-thought-out words are the best. A half-minute time is enough to make a good impact.
- A toast must always be pleasant, not discomfiting. It must never ridicule or embarrass a friend. Or bring tears to the eyes of the guests and the honoree.
- A toast is a concise tribute, not a full testimonial. A toast-giver may try on an anecdote or recollection. But he must see to it that that the guests will appreciate and understand it fast; lest it flops.
- A toast-giver never uses note cards; worse, reads his tribute from a card or a piece of paper. That's insincerity.

- A toast is meant to give cause or heighten the celebration. Never steal the spotlight from the honoree by building your ego-inflated self up in the tribute. Or by doing stand-up antics that divert the guests' attention away from the honoree or the spirit of the celebration.

- Direct the tribute to the honoree or the night's toast. Be specific. Don't generalize the tribute to the guests at the table or in the hall.

- A toast-giver waits for the guests to raise their glasses. When done, he faces the honoree and delivers the tribute whether he is seated near or far.

- After delivering the tribute, the toast-giver touches his glass to the person's glass next to him—be it the honoree or just another guest. If nobody is near around him, he gestures his glass to the direction of the honoree.

- When there are more than one toast-givers, each must wait for his turn. The host, or Junior Warden, manages the traffic of the brethren wishing to pay tribute. When a toast-giver's turn comes, he keeps straight to the point. He is mindful of the clock. Nobody monopolizes the microphone.

- A toast-giver must never repeat what his predecessor has said. He must compose a new one quickly. Or he just delivers a simple congratulatory toast.

Junior Warden

Marking the time—from clock to calendar—is the Junior Warden's job. He reminds the lodge to celebrate—and the reasons why they must do so.

After the lodge labors, nothing can be more relaxing than a Junior Warden offering a toast at dinner or fellowship—to welcome the new DDGM, or to congratulate the advancement of a Candidate to a higher degree.

A toast puts all the day's labor in a proper perspective.

The Junior Warden must not only keep watch over the lodge's red-letter days. Spontaneous events happen in life.

So, he must be the first to know of the good fortune occurring in the members' lives—the birth of a member's first grandchild, a visit by a sojourning Mason, or a member's finding a new job.

A dedicated student of moral beauty, the Junior Warden gets the chance



to put all his reflections and discoveries in the well-pondered words of the toast. For what “beauty” the South stands for, he will translate them into words that leave a pleasant as much as inspiring effect on the honoree, the lodge members and guests.

By giving the first toast, the Junior Warden sets the example on how to cheer for the “welfare” and “prosperity” of a brother. Even well-wishes for a quick recovery from sickness can qualify for a toast. With the bros

following, spirits rise as good cheers prevail.

Being a men’s ritual, a toast of goodwill or honor affirms brotherhood.

There is no limit on how frequently the bros must give a toast—so long as conducted in pleasant and civil manner. And there is always a glass to raise. But once it becomes a lodge practice, nothing can be more pleasing to the sight than to see a lodge of Masonic gentlemen. ❧

Other toast practices



THE STEWARDS



- Toasts are held only from lunch up—never in breakfast or brunch. No gentleman drinks liquor in the morning. If requested to give one, decline politely.
- Toasts are made with formal glassware—never with porcelain tea or coffee cups. (Porcelain beer steins are exempted.)
- The host delivers the first toast. It is his privilege. In a lodge, the Master is the host—unless he passes the job to the Junior Warden.
- The Mason gentleman offering the toast must stand up, often at the head of the table. When in a public place like a restaurant, he stays on his seat to prevent distracting the rest of the diners. He leans on the table to be heard by the group.
- To call the attention of everyone, he will say, “Brethren and Ladies of Masons, may I have your attention please. I wish to propose a toast.” He motions everyone to

stand up.

- He must see to it that everybody's glass is filled, partly or fully, with wine or other drinks available.
- He never begins a toast until the glasses of the ladies are filled up.
- After a toast is delivered, each takes a sip from his or her glass. Do not empty it. Anticipate the succeeding toasts that will come. (Empty your glass in your seat if you wish to. Besides, we drink "bottoms-up" only in pubs and

taverns.)

- Offer the toast (or pay tribute) straight to the honoree and not to the guests in general.
- Try not ending your toast with the usual "Cheers!" or "To health!" or "Here's to you (N.!)!" Stick to the cause or reason of the celebration. (A toast-giver's job is to define the celebration.) Better, end with "Happy Birthday!" or "Congratulations!" or the kind of greeting the occasion calls for. ❧

Masonic toast samples



THE STEWARDS

• A toast to a newly-obligated brother

A Mason gentleman doesn't say, "So, you have made it to the first or two steps. Let's see if you are smart enough to survive the last." Rather—

"Bro. _____, you have now attained the Degree of _____. Your diligence, fidelity and effort show bright promises for you to complete our three ancient craft degrees. We welcome the enthusiasm and fresh energy you

bring to (N.) Lodge. But nothing will make us more than happy than to see you go on professing the purity of your heart and the sincerity in your actions. For these will always tell in the end the kind of Mason that you are. And the kind of brother you are willing to be. Congratulations!"

• A toast to a newly-Raised brother

A Mason gentleman doesn't say, "We don't know what insane reason has driven you to petition in our lodge. Get ready and you will soon get what you want." Rather—

"Bro. _____, you are now a Master Mason. You no doubt feel proud tonight just like everyone of us in this room on the day we have been Raised. Nothing can be so rewarding than to see the light at the end of your long

trials and instructions. And nothing can be so fulfilling than to receive the privileges you have worked so hard to achieve.

“By the diligence and fidelity you have demonstrated in the past months, we trust that you will not squander the theoretical and practical lessons you have acquired. Nor will you slide back to your former self and render useless the collective effort that (N.) Lodge has invested in bringing you from darkness into light.

“Make us proud. And you will make us more than proud when, in the passage of the seasons, we see you become a far far better man than the (N. of newly-Raised) who knocked on our doors a year ago. A far far better Mason than the Bro. (N. of newly-Raised) who now stands before us here tonight.

“Bro. _____, welcome to (N.) Lodge. Congratulations!”

• **A toast on a brother's retirement**

A Mason gentleman doesn't say, “You lucky old dog! You are now living on pension while the rest of us have yet to sweat it out daily.” Rather—

“Bro. ____, I bet that you have been surprised yourself to see how time flies quickly. In a wink of an eye, you are now leaving all the daily work, stress and hassles behind. That was

a fast thirty years alright. But a fruitful and enviable thirty years! You just don't know how your brethren have looked up to you. You did well on your multiple jobs as an engineer, a husband and a father—providing for your family, securing the good life for your kids, and still carving an honorable name in your profession.

“So, to Bro. ____, who has turned thirty years old today BUT with thirty years of experience behind, we now expect to see you regularly in our lodge meetings; especially in our Saturday night bowling games. We need a striker in our team. Bring Sister ____ along with you. Congratulations!”

• **A toast in honor of a sojourning brother**

A Mason gentleman doesn't say “Look at the trouble you brought us! Your visit suddenly compelled the bros to put up their best behavior.” Rather—

“Brethren, we are privileged to have Bro. (A) of (N.) Lodge No. __ in (city/province), joined us tonight in our regular monthly meeting. He came in the company of Bro. (B) who, well known for his wise and good counsels, often recommends to sojourning brethren the best and the brightest blue lodge in this province. (smiles)

“Bro. (A), we are very happy to have you with us tonight. On your return to your lodge, please convey our

warm friendship to the Master and the brethren of (N.) Lodge No. ____, with the firm assurance that the cabletow of the brethren here in (city/province) is ever extended to all true and worthy brothers that travel this way.

“So, join me, brethren, in saying ‘welcome’ to Bro. (A), not just as a friend of Bro. (B), but as a friend of ours, too. Welcome, Bro. (A)!”

• **A toast on the birthday of a brother**

A Mason gentleman doesn't say “Whooa! It's your birthday. So, it's time to roast you.” Rather—

“Bro. ____, we all raise our glasses to celebrate this earth-shaking God-appointed day—on this day when the Lord appointed you to be born in this world (no.) years ago. Now that you are here, we can do nothing (pause) but give thanks to the Lord for granting us a dependable brother who comforts us with wise and sometimes outrageously funny words in our sad and trying moments; a wonderful friend who never lets us down through thick and thin; and an unbeatable, high-scoring, Temple Run player.

“So, for you, Bro. ____, we all wish you more success, peace and happiness to come your way. Happy Birthday, Bro!”

• **A toast by the host in tribute to a dignitary who is a guest of honor**

A Mason gentleman doesn't say “I don't like your politics but we need you here tonight. So, let's get on with it.” Rather--

“Brethren, Ladies of Masons, and Friends: Please join me now in a toast to our guest of honor, a man with a deep sense of values rooted firmly in our historical past; so much so that he is with us here tonight to commemorate the birth anniversary of Illus. Bro. (N. of Msc hero). His administration has no doubt uplifted many lives, raised the local economy, and given hope of brighter days ahead for our province. But his paying tribute to Illus. Bro. (N.) tonight stands, not only for his veneration of our province's famous and noble son; moreover, as a

testimony of his resolve to carry on the ideals and labors of Illus. Bro. (N.)—never to see our people again in destitution and misery; rather to pursue the path of peace

A dedicated student of moral beauty, the Junior Warden gets the chance to put all his reflections and discoveries in the well-pondered words of the toast.

and prosperity.

“Let us therefore raise our glasses to the distinguished father of our province, the Honorable Governor (N.)”

• **A toast in remembrance of deceased brethren**

A Mason gentleman doesn't say “Well, what lucky fellows they are! They need not pay annual dues anymore and go through all the hassles that come with maintaining a lodge.” Rather—

“Brethren, we are gathered here today in remembrance of our brothers who have already dropped their working tools. Like us, they used to sit down and spend many hours in fellowships like this, leaving behind many rich and unforgettable stories we will treasure in our lifetime. Like us, they have labored in our lodge; so much so that our lodge has never been the same since they left. But their spirit, their joys, their words, their goodness and concern for fellowmen will always remain embedded in the walls of our lodge hall, written in the pages of our Lodge History Book, and inscribed in the hearts of their brethren and friends.

“To the memory of our departed brethren, who have now passed through the Pearly Gates and made their reports before the Lord, let us raise our glasses.”

• **A toast to the brethren after the completion of an activity or project**

A Mason gentleman doesn't say “We're tired and out. But what's the big deal anyway in dragging the whole lodge to this kind of activity?” Rather—

“Brethren, courtesy demands me to thank you all for organizing this Lodge Family Day. But looking at it closely, it will be more correct for me to say ‘Congratulations to you all!’ not only for preparing but moreover, for taking part in this activity.

“It is said that God gives us children in May so that we will have flowers in December. For this reason, we devote our years—the best years of our lives—for our family, for our wives and kids. We spare no effort to provide for them and secure them a better future. And after all we have done, we still have to cultivate our bonds, and spend our quality time, with them.

“It therefore makes me glad to see you all give your time, resources and most of all, your heart and spirit to this affair. At the start, I have only planned a bouquet for each of you. But judging by all your fun and laughter today—the many happy memories we have made today—I congratulate you all for having a gardenful of flowers in your Decembers. Congratulations!” • EC

Manuel Luis M. Quezon

— A Man for Our Season

By Bernardita Reyes Churchill, Ph.D.

Quezon is lovingly remembered by his people for to them he left a legacy of national pride for his having won their independence for them.

MANUEL LUIS MOLINA QUEZON, a Masonic icon like Jose Rizal, Andres Bonifacio, and Apolinario Mabini, was the first Filipino Grand Master of the united Grand Lodge of Free and Accepted Masons of the Philippines. After the war against the United States, he devoted all his energies to making a reality his wish for an independent, prosperous and progressive country for the people, free from foreign and oppressive rule. He was very much involved in the constitutional struggle to define that independence and the political, economic, social and intellectual conditions needed to be laid down to ensure the best interests of the land and the people.

Quezon was many things to many people – “demagogic politician at home, conservative statesman in Washington; democrat in speech and autocrat in behavior; nativistic and cosmopolitan; socialistic and capitalistic.” Most of all, he was one of the most exciting leaders of his day – “a political virtuoso” – charismatic to the hilt and dramatic in his leadership of his country and his people. A man of unparalleled energy and charm, he had “that al-

most magical quality which... draws men to himself as few men in history have been able to do.” To an American journalist, Quezon was “extravagant, impetuous, fiery, with the short arched nose of the Spanish conquistador.”

Quezon’s political career was one of the longest and most successful in modern history. There would be those who would quibble about whether he succeeded, or even attempted, to revitalize his people and

their national life, but no one would question that his major accomplishment was to act as “the focus of Philippine national pride.” To a past generation of Filipinos, “He [was the man who] won our independence.” He was, therefore, “the embodiment of Philippine nationalism.”

Barring the years of the Philippine-American War, the Philippine independence movement during the American period never became the bitter and sometimes bloody struggle that marked the experience of other colonial regimes in Asia, for the United States accommodated herself to Philippine nationalism. Indeed, the United States consciously set about to foster the spirit of Philippine nationalism. The leaders of the independence movement were given the freedom and the means to articulate their nationalistic feelings and in so doing, won a following and national prominence. The appeal for freedom was won through peaceful constitutional processes afforded the Filipinos by the sovereign power, which allowed them to move progressively towards

autonomy and independent nationhood. The question of ultimate independence was an issue settled in principle from the beginning. The only matter to be resolved was the timing of the grant of that independence.

More recent literature on the independence movement portrays the ambivalence displayed by Quezon with regards to the issue of independence – his so-called “split behavior” – wanting it as a political slogan but hesitating to get it as an objective. The records show that Quezon, despite the “rhetoric of “immediate, absolute and complete” independence desired a slower approach to independence with

Editor's note:

This is the fifth and last part of Dr. Churchill's essay/lecture entitled "Freemasonry's Heritage to the Filipino People." But we are publishing it ahead in commemoration of the 115th anniversary of MW and Pres. Manuel Luis Quezon's birth.

a prolonged preferential free trade with the United States and continued naval and military protection. I like the term “conservative nationalist” to refer to Quezon but I use the term “conservative” not in the pejorative manner, but to refer to the pragmatic in Quezon’s character. The portrayals of Quezon have tended to be one-sided. To Filipinos, he is a nearly unblemished national hero – “an uncompromis-

ing nationalist” – who led them to independence. To many Americans, both his contemporaries and scholars of today, he was a master politician, a politician whose actions appeared to be characterized by expediency, inconsistency, or even duplicity, and an absence of ideals or goals other than the consuming one of remaining in power. A careful reading of historical records shows he was far more complex than either version would suggest.

Quezon’s stand on independence has often been cited as clear evidence of his politics of expediency – the gap between “verbal declaration” and “ultimate intention.” Quezon was for immediate independence in Manila, but for ultimate independence in Washington. Indeed, on several occasions, Quezon had expressed himself prepared to delay independence if, in the meantime, he could secure a political situation upon terms maximally beneficial to the country.

Quezon’s stand on independence was not always very clear – there was considerable confusion and vacillation on this matter – and therefore, American administration officials felt that much of the agitation was artificial and insincere and tied up with insular politics. Political leaders often vied with one another to demonstrate the intensity of their advocacy of independence, yet seemed

to shrink from it when its attainment seemed imminent. No doubt the ambivalence towards independence was due to genuine concern over the tremendous responsibilities that independence would involve. But as politicians they were unwilling to put themselves at a political disadvantage by suggesting to their constituents that it would be better to work out their future slowly. Perhaps they were also afraid that unless they demanded independence, there was no guarantee that it would ever come. The United States had no consistent answer to the Philippine request for independence. The Democrats, it was said, were afraid to do what they said they would do, while the Republicans were afraid to say what they would do. So the strategy was to ask for a “complete, absolute and complete” independence not with the full expectation that they would get it, but in order that they might get something more than they already enjoyed and thus advance towards greater autonomy.

Quezon was, however, consistent in wanting the reality of independence, if independence was defined as the ability of the Filipinos to manage their own affairs without interference from the United States. Much of the debate over whether the Filipinos did or did not want independence misses the central point. As Quezon said: “I will never be sat-

ified with independence so long as the present situation is forced on us... But let independence be left to our option, and I am convinced that the best interests of both nations will be served if the link is not completely severed. Let America rule us so lightly against our will, and I want to rebel....” The Filipinos wanted to control their own destiny.

What the Philippines experienced in the end appears to have been very close to what Quezon wanted all along: a prolonged period of gradually increasing autonomy culminating in independence, either *de facto* or absolute. Indeed, Quezon’s appraisal of what was desirable appears to have been highly perceptive. Had not the war intervened, the political transition to independence in 1946 would have been nearly painless, with the country in excellent condition for the tests of independence. As it was, when one compares Philippine developments since 1946 with the turmoil, wars, and economic distress which afflicted other Asian nations – China, Indo-China, Indonesia, Malaysia with its long Emergency while British rule continued – the Philippines weathered the reconstruction period and transition to independent nationhood remarkably well.

Quezon and the other independence leaders have been faulted for thinking almost exclusively in politi-

cal terms – i.e., political independence from the United States – and ignoring almost entirely the restructuring of society to eliminate the socio-economic inequities which have oppressed the masses of Filipinos. In approaching this issue, one must guard against the temptation to apply present-day moral values to the social milieu of the 1930s. It seems clear that settling the political issue was the logical first step to the assertion of nationhood. Certainly, also, there were tremendous competing needs in many fields – education, health and sanitation, road-building – whose undeniable contributions to social betterment is today taken for granted in the Philippines because of achievements in the pre-independence period. Quezon did demonstrate concern for social improvements in these and other more contemporary areas during the short Commonwealth period. But at the same time, preoccupation with the independence issue was politically compelling.

Thus independence came to the Philippines as the result of a peaceful political process. To the Filipino leaders it must have been somewhat satisfying to realize that they stood almost alone among colonial leaders in having the opportunity to discuss with the highest officials of the colonizing power in a cordial manner the future of their country.

Other colonials were not so fortunate as to have enjoyed the sense of importance. Indeed, Quezon was reported to have once complained: "Damn the Americans. Why don't they tyrannize us more?" The absence of a more exploitable rallying point must have been frustrating at times. So they took a legitimate issue – Filipino nationalism and the desire for political independence – and mobilized national resentment against the United States. Quezon did not have to "fight" for independence with his blood. If the national struggle had been washed in Filipino blood, one wonders how the Philippines and the Filipinos would have evolved today and what Philippine-American relations would have been.

Quezon's conservative nationalism does not in any way detract from his legacy – he is lovingly remembered by his people for to them he left a legacy of national pride for his having won their independence for them. In 1934, when the Philippine Legislature accepted the Tydings-McDuffie Act which Qu-

ezon brought home, Quezon must have felt the tremendous burden of responsibility on his shoulders. To his people, he had a sobering admonition: "...we have taken one more step forward in our onward march to the realization of our national ideal... In this solemn moment let there be no exultation of victory. Let it be a moment of consecration." Quezon wondered how well an independent Philippines would

fare in Filipino hands.

The test came in December 1941 when war came to the Philippines. Invoking the awesome force of nationalism, Quezon summoned his people to fight for "human liberty and justice, for those prin-

ciples of individual freedom which we all cherish and without which life would not be worth." He continued, "For no nation is worth anything unless it has learned how to suffer and how to die." The force of circumstances required that the Commonwealth evacuate to Washington, D.C., and there it continued to operate. Those who stayed with Quezon in the United States dur-



ing the duration of the war could not help but see the anguish that the leader of the Commonwealth-in-exile felt at the suffering of the people in the Philippines under the harsh Japanese occupation. Quezon felt helpless to take care of the people he had served all his life, and no doubt this gravely affected his delicate health.

The three years of the Japanese occupation were a dark period of suffering for the people endured the brutality of Japanese military rule. The Filipinos resisted and maintained their pro-American loyalties believing that they were fighting to defend democratic ideals that the United States was also fighting



of all that they had built from 1901 to 1941. Independence came to a broken country calamitously divided between those who had suffered and those who had prospered, between those who had collaborated and those who either served in the guerrillas or had been in exile. The economic shambles of the war, coupled with spiritual and moral exhaustion, constituted a most unpromising foundation for independence of a new nation. One wonders how Quezon would have dealt with the turmoil that accompanied the birth of the Philippine Republic in 1946 had he lived to become the first President of the Republic of the Philippines.

Quezon's leadership example is relevant to our time even after all these many years. There is much drama that historical memory attributes to him, but beneath the cant and hysteria which sometimes tended to surround his nationalism, he was a committed nationalist – he showed that only an independent people would have both the insight of their own real needs and the interest in satisfying

for. The response to the Japanese occupation was an enormous guerrilla movement which covered the length and breadth of the country. Three years of invasion, occupation, and reoccupation had so-ravaged the islands that many Filipinos thought themselves less ready for independence economically than they had been in 1898. In 1945 the Filipinos limped through the rubble

them. He thought that the Filipinos could run the Philippines – maybe not like heaven – but certainly in a way which would do them credit. His efforts were not always crowned with success, because of the limitations of resources at his disposal and also because, as a politician, he sometimes had to play the political game he needed to survive. Nevertheless he showed the way to a mature vision of nationalism – above personal and provincial interests, above party and private interests – above all, in the interest of the nation.

In these days when we are faced with many challenges in our national life, we might want to wish for someone like Quezon who could probably show us how to survive – and survive well. If he were still living, I think he would probably take charge of defining the pent-up force in the people, and channeling it into constructive use. He would probably challenge the people, while encouraging them to fulfill their duties, at times in colorful language, as it was his habit and even delight to do so. Quezon eventually found the negative and shrill nationalism of the twenties barren and worn out and so he turned his attention inward to the deficiencies in the life of his people and the country which he planned to pursue during the transition period of the Commonwealth.

He said, “We may not go down in history as statesmen... [But] let us win the title of friends of the poor, the highest title to which a Christian can aspire (for).” ❖

Note

1. See Bernardita Reyes Churchill, *The Philippine Independence Missions to the United States, 1919-1934* (Manila: National Historical Institute, 1981). See also Theodore Friend, “Manuel L. Quezon: Charismatic Conservative,” *Philippine Historical Review* (1965) and “What Kind of Nationalist Was Manuel L. Quezon?” *PHA Historical Bulletin* (1978).

About the Author/Lecturer

Dr. Churchill, a long-time faculty member of the Department of History at the University of the Philippines with appointments as Professor of History and Chair, has held appointments as Professorial Lecturer at De la Salle University and University of Santo Tomas. She currently serves as President of the Philippine National Historical Society, the Philippine Studies Association, and the Manila Studies Association. She is Chair of the International Philippine Studies Council. She has received numerous honors, including an outstanding book award as co-author of *The Philippine Senate* (Philippine National Academy of Science and Technology, 1997); the Centennial Award in recognition of her distinct contribution to women’s visibility in history and nation-building (Philippine National Centennial Commission, 1999); and as *Natatanging Mamamayan ng Cavite sa Larangan ng Kasaysayan* (2004). Her publications focus

on the Philippine colonial periods (Spanish, American, Japanese), Philippine historiography, and Philippines-China relations.

She served as co-convenor of the 9th International Philippine Studies Conference held at the Michigan State University on October 28-30, 2012.

She received a B.A. in History (magna cum laude) from the University of the Philippines; an M.A. in Southeast Asian His-

tory from Cornell University; and a Ph.D. in Southeast Asian History from the Australian National University.

Dr. Churchill's grandfather belonged to Zapote Lodge No. 356, which was then located in Rosario, Cavite; her father belonged to the Rafael Palma Lodge No. 147; her brother is with the Hiram Lodge No. 88; and many of her relatives in Cavite are Masons.



Sen. Claro M. Recto

He loved power, and he knew how to keep it. But he kept it, like the realist that he was, in the only way in which it can be kept in a democracy, by winning the faith and love of the people. There must be some psychological similarity between the women and multitudes, because Quezon was fortunate with both. He had the instinct for the right approach, for the cajoling phrase, for the charming attitude. He knew when to wait, and when to dash in for the prize. He knew how to couch his desires in accounts seemingly irreproachable and sincere. He knew when to command, and when to obey, when to resist and when to yield, when to begin,

What they said about MW Manuel Luis Quezon, PGM

and when to stop, when to give the winning embrace, and when to deliver the coup de grace.

- *Sen. Claro Mayo Recto*

He was the boss of the Philippines because he was the smartest Filipino of the all. He could think and talk and act faster than any man who opposed him. He could bully and could charm, and he could phrase a thought which would become a political slogan. - *David Berstein, Philippine Story; quoted in Del Castillo and Medina, p. 304.*

He was brilliant, dynamic, charismatic, volatile, decisive, impulsive, and fearless."

- *Teodoro A. Agoncillo*

Bro. Apolinario “Katabay” Mabini

By J. Flor R. Nicolas, PSGL

Let’s pay tribute to the memory of three Masonic icons by “re-visiting” some of the highlights and sidelights of their lives and by being more highly resolved to carefully imitate what in them we have seen praiseworthy. They serve as role models to us; they are the “supermen” of the Craft in this jurisdiction.

BROTHER APOLINARIO “KATABAY” MABINI was perceived by his contemporaries as “a political philosopher whose counsel enabled General Emilio Aguinaldo’s revolutionary government to weather disintegration, and whose political teachings made many of his countrymen bear immense difficulties,” and he is not undeservedly recognized by the Filipino people as the “*Brains of the Philippine Revolution*.” (Del Castillo and Medina, p. 172).

1. His Birth, Family, and Educational Attainments

Born in Talaga, Tanauan, Batangas on July 23, 1864, Apolinario was the 2nd of the eight children of Inocencio Mabini, an unlettered peas-

ant, and Dionisia Maranan, a vendor in the Tanauan market. (Next year, 2014, therefore, marks the Sesquicentennial of the birth of Bro. Apolinario Mabini.)

Despite the poverty into which he was born and in which he grew up, through sheer determination and iron discipline, he attained success in life.

He began his informal studies under his maternal grandfather, who was the village teacher. Because he demonstrated uncommon intelligence, he was transferred to a regular school owned by Simplicio Avelino, where he worked as a houseboy, and he took odd jobs from a local tailor, all in exchange for free board and lodging. He later moved to a school conducted by Fr. Valerio Malabanán, whose fame as an educator

was so widespread that Jose Rizal mentioned him in *El Filibusterismo*.

On the suggestion of Fr. Malabanan, he participated in a competitive examination for scholarship at the Colegio de San Juan de Letran in Intramuros, and he topped the examination. Thus, in 1881, he enrolled at the said school, where he took up Bachelor of Arts, major in Philosophy.

Because of a chronic lack of funds, Apolinario's studies in Letran were intermittently interrupted. To earn money for his

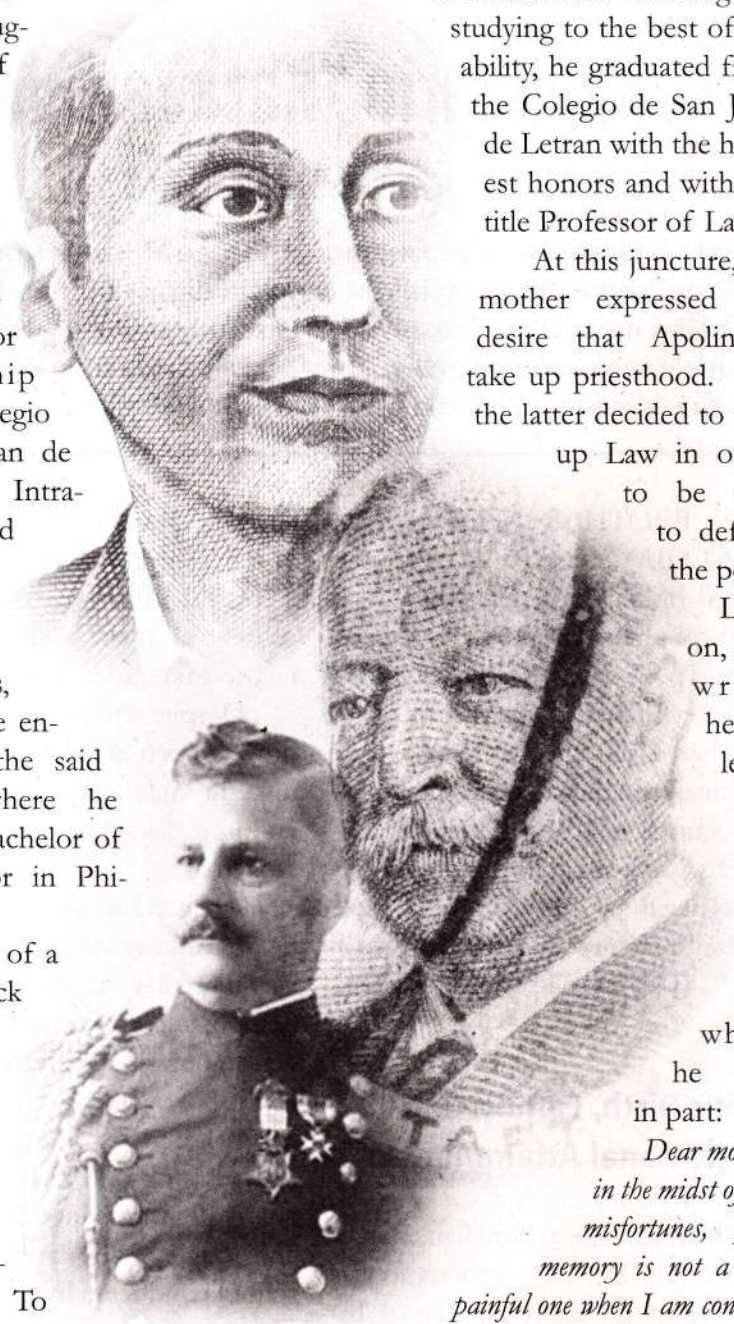
board and lodging, he tutored children belonging to rich families in Intramuros. Working and studying to the best of his ability, he graduated from the Colegio de San Juan de Letran with the highest honors and with the title Professor of Latin.

At this juncture, his mother expressed her desire that Apolinario take up priesthood. But the latter decided to take up Law in order to be able to defend the poor.

Later on, he wrote her a letter in

which he said in part:

*Dear mother,
in the midst of my
misfortunes, your
memory is not a very
painful one when I am consoled
by the idea that fate has spared me the*



sorrow of seeing them. But, if unexpectedly better days would come to me, I would begrudge fate for not allowing you to enjoy my fortune.

To improve his fortune, he strengthened his resolve to finish his law studies. He frequently felt the pang of poverty, but he did not allow his economic adversity to derail him from his ambition to become a lawyer. So, while studying Law at the Universidad de Santo Tomas, he supported himself by again teaching Latin to children belonging to wealthy families and by serving as a copyist in the Court of First Instance in Manila, where his boss was Numeriano Adriano, a Freemason, whose good example inspired him to petition for membership in the Masonic fraternity.

2. He Knocks at the Door of Masonry

Here is an interesting account of Bro. Apolinario Mabini's joining the fellowship of the Craft:

One day in September 1892, the members of Balagtas Lodge met in Sampaloc to initiate a new member. He was an unlikely candidate. Pale and sickly, he barely passed the physical requirements for admission. He was only a working student, not man of means, unlike the other candidates, who mostly belonged to the affluent class. Above all, he had not manifested any nationalistic

inclinations. He was not active during his days of Governor-General Ferrero; he did not take part in the Manifestation of 1888; he was neither a member of the Comite de Propaganda, nor was he present when Rizal founded La Liga Filipina, nor did he enlist in the Katipunan. This most unusual candidate for Masonic degrees was Apolinario Mabini.

Mabini chose Katabay, a Tagalog word meaning "cautious" and "calculating," as his symbolic or secret name in Masonry. After his initiation, to the delight of his brother Masons, he became a very ardent disciple. He immersed himself completely in the serious study of Masonic mysteries and assiduously participated in Masonic functions. Very importantly, he began to manifest a deep sense of nationalism, plunging himself into pro patria activities. In no time, Mabini gained the respect and admiration of his brother Masons. They began to seek his advice and views and frequently invited him at Masonic meetings. He was their favorite orator. (Fajardo, pp. 120-121).

Galicano Apacible gave an amusing account of a lodge meeting in Nagtaban, where Mabini was the orator of the day, as follows:

At that meeting, the orator of the Lodge read his speech expounding the situation of Philippine Masonry, its difficulties and defects, and proposing the measures that should be adopted. Unconsciously and because of his newness,

I took notice of the physica aspect of the speaker. He was a tall man, slim, somewhat pale, whose face, though Malayan, had a Roman profile. His voice was almost a soprano; he spoke softly, and he did not make gestures. His physica look did not impress me favorably. I imagined that his speech would be boresome, and I prepared to sleep in my chair. But as he advanced in his speech he stirred my interest until my attention was completely absorbed. In my eyes his figure was transformed; it was growing gigantic; his ideas were concrete, vigorous and virile, impregnated with patriotism and sane judgment. At those moments he proved false the maxim of mens sana in corpora sano. The speaker was a sickly man in striking contrast to his very sane, robust, and vigorous mentality.

After the meeting, during the refreshment, I asked to be introduced to him personally and then learned that his name was Apolinario Mabini. (Ibid., p. 121).

Adds MW Fajardo: “Mabini’s mastery of Masonic law and lore would soon come in handy, for trouble was brewing in Masonry’s backyard, which would eventually lead to the downfall of Nilad Lodge.” (Ibid.).

A General Assembly of Masons was held in Malabon in April 1892. All the Lodges in Manila, except Nilad, were represented in that assembly, where Mabini’s suggestion, that they form a Regional Grand Coun-

cil, and not a Regional Grand Lodge, was approved and where the officers of the said Council were duly elected, as follows: Ambrosio Flores (*Musa*), Grand Master; Numeriano Adriano (Ipil), Grand First Vice-President; Faustino Villaruel (*Ilan*), Grand Second Vice-President; Paulino Zamora (*Terror*), Grand Third Vice-President; Apolinario Mabini (*Katabay*), Grand Orator; Cipriano Castillo (*Algiabara*), Asst. Grand Orator; Arcadio Flores (*Sosten*), Grand Secretary; Jose Barbasa (*Tagadagat*), Grand Asst. Secretary; Bonifacio Arevalo (*Harem*), Grand Treasurer; Sixto Celis (*Lawayway*), Grand Accountant; Isidro Villaruel (*Gelano*), Grand Almoner; Timoteo Paez (*Raxa Matanda*), Grand Master of Ceremonies; and Marciano Ramirez (*Raxa Bata*), Grand Tiler. (Ibid., p. 131).

3. He Finishes Law; His Economic Condition Improves

At long last, he graduated from UST in 1894 with the degree of



Bachelor of Laws (Ll.B.).

With the help of his boss and mentor, Numeriano Adriano, whose Masonic name was Ipil, and other Mason lawyers, who referred their clients to him, Apolinario Mabini had a lucrative law practice, which led to the gradual improvement of his economic condition and, eventually, to the purchase by him of a house and lot in Nagtahan.

4. His Illness, Arrest, and Change of Heart

In 1896, however, he contracted an illness, which was diagnosed by the physicians among his brethren in Masonry as “infantile paralysis.” Those brethren did all they could to cure his illness, but to no avail.

When the Katipunan revolt broke out late that year, despite his physical infirmity, he was arrested by the Spanish authorities, who made him a prisoner of war at the San Juan de Dios Hospital.

During his imprisonment in this hospital, he started writing *La Revolucion Filipina*, a political and historical treatise, which he would continue in Los Baños, Laguna and complete in Guam.

Ironically, at that time he was still a pacifist or reformist. In fact, he was the Secretary of the reorganized *La Liga Filipina*. As such, he believed that the Reform Move-

ment would still succeed; so, he actively participated in the collection of monthly monetary contributions from Filipino Masons for the support of the *Asociacion Hispano-Filipina*, the organization headed by Miguel Morayta, Rizal’s history professor at the *Universidad Central de Madrid* and the Grand Master of the *Gran Oriente Español* (Spanish Grand Orient), and *La Solidaridad*, the fortnightly publication of the Reform Movement, which was edited first by Graciano Jaena Lopez and then by Marcelo Hilario del Pilar.

Apolinario Mabini was perceived by his contemporaries as “a political philosopher whose counsel enabled General Emilio Aguinaldo’s revolutionary government to weather disintegration and whose political teachings made many of his countrymen bear immense difficulties....” He is not undeservedly recognized by the Filipino people as the “Brains of the Philippine Revolution.

According to Past Grand Master Reynold Fajardo once more, Mabini did not join the Revolution of 1896 because, as a brilliant lawyer, he opposed anything that smacked of il-

legality, and he preferred peaceful methods in attaining reforms from the Spanish government. But his political attitude changed from pacifist or reformist to revolutionary because Spanish authorities, instigated by the abusive friars, resorted to severe measures to dissuade the Filipinos from emancipating themselves from Spain. Specifically, they distorted the role of the Masons, whom they unjustly hounded, harassed, deported, and even executed. Among the innocent persons senselessly persecuted, incarcerated, deported, and even executed were Mabini's close associates. In fact, as mentioned earlier, he himself was unfairly arrested and imprisoned. (Ibid., p. 221).

When he was released from prison, he left for Los Baños in the province of Laguna, hoping that the hot springs in that place would help cure his illness. In his solitude, he continued to analyze the Revolution, and he concluded that its failure was due to the absence of an ideological direction and lack of a comprehensive and coordinated plan for revolutionary consciousness. Deep in his heart he knew that the Pact of Biak-na-Bato did not write finis to the Revolution, and he sensed that the fighting would inevitably resume. Thus, he resolved that this time the Revolution would not fail because he would endow it with

intellectual direction, the power of ideas, and the sustaining strength of the spirit. He would also make sure that the Revolution would (1) not be confined to the Tagalog provinces like the Katipunan, but rather participated in by the entire Filipino people, rising as one and recognizing the leadership of a President and the moral leadership of a legislature; (2) provide the new citizens with a law, a fatherland, and a nationality; and (3) aim at attaining independence of the country and her people from foreign domination, but this should only be a means of achieving its ultimate end, which is the social emancipation and regeneration of the Filipino. (Ibid., p. 222).

5. He Pens El Verdadero Decalogo

In April 1898, to bolster the Filipino people's patriotism and to teach them their civic duties, he penned *El Verdadero Decalogo*, which he patterned after the *Codigo Moral Masonico*. In this opus, he dissected with a surgeon's ruthlessness the true meaning of liberty and, like Moses and Hammurabi, laid down the proper norms of conduct. (Del Castillo and Medina, pp. 173-174). Mabini firmly believed that the faithful and conscientious observance by all Filipinos of the set of truths or rules contained in *El*



Mabini confined in a chair

Verdadero Decalogo would bring about a greater political and moral consciousness among them. He wanted the Filipino revolutionists to observe a strict code of morals; for, to him, even more important than triumph in the battlefield was victory in the struggle to establish the habits of virtue and right conduct in the minds and hearts of the Filipinos. (Fajardo, pp. 222-223).

6. He Becomes Aguinaldo's Chief Adviser

Reportedly, when the Filipino revolutionary leaders were exiles in Hongkong, Gen. and WB Emilio Aguinaldo, who had chosen "Colon" as his Masonic name, requested a fellow Freemason, Don Felipe Agoncillo, to recommend to him a highly educated and erudite countryman who could serve effectively as his chief adviser when he would

return to the Philippines and resume the war against Spain, and Don Felipe Agoncillo unhesitatingly recommended Bro. Apolinario Mabini. Agoncillo is said to have told Aguinaldo, "*Paralitiko iyan. Ngunit may ulo, at Kapatid natin siya sa Masonerya.*" Thus, Aguinaldo decided to make Apolinario Mabini his chief adviser.

In May 1898, shortly after his return to the country, he sent for the paralytic, who was then vacationing in Los Baños, Laguna. The paralytic was carried in a hammock by many men all the way from Los Baños to Cavite Viejo, where he arrived on June 12, 1898, just in time to witness the proclamation by Gen. Aguinaldo of the independence of the Philippines "before the Filipino people and the civilized nations" of the world and the consecration of the Philippine flag. Hence, on that day, Aguinaldo and Mabini met for the first time. Comments Past Grand Master Fajardo: "They were a natural team and hit it off from the very start. Aguinaldo provided the muscle for the Revolution, Mabini the brains. Eventually, the two would invest the Revolution with a distinctive Masonic flavor." (Ibid., p. 223).

As the chief adviser of Aguinaldo, Mabini had a hand in appointments to high positions, frequently recommending his brothers in Masonry. His bias came under severe

attack. Felipe G. Calderon assailed the “sectarian Masonic spirit” that pervaded the Revolutionary Government, branding it as one of the evils of the Revolution; he bewailed the “mania of Aguinaldo or rather of his adviser, Mabini, to elevate any person who was a Mason.” (Ibid., p. 224).

7. Some Official Acts of Mabini

Mabini formulated a decree ordering the reorganization of local government in those provinces already freed from Spanish control. On June 18, 1898, Aguinaldo signed the decree, which stated, among other things, “The first duty of the government is to interpret the popular will faithfully.” This statement may as well epitomize Mabini’s policy throughout the Filipino people’s struggle against foreign rule.

Two days later, Aguinaldo issued a supplementary decree, again written by Mabini, providing for the administration of justice.

On June 23, Aguinaldo signed the decree setting up the Revolutionary Government. This decree changed the title of the Chief of State from Dictator to President, created four departments to assist the President in his duties, and provided for the creation of a Revolutionary Congress and the election of delegates

thereto. (Ibid.).

8. Mabini’s Bitter Conflict with Wealthy Members of the Revolutionary Congress

On September 15, 1898, Aguinaldo convoked the Revolutionary Congress at Barasoain in Malolos, Bulacan. Masons did not control the Congress, so that when its officers were chosen, non-Masons captured the principal positions. Pedro S. Paterno was elected President; Benito Legarda, Vice President; and Gregorio Araneta, first Secretary. These officers, plus other wealthy delegates, planned to draft a Constitution for the First Philippine Republic. They contended that a Constitution addressing the needs of the time was necessary to secure foreign recognition of Philippine independence. Firmly believing that, given the emergency conditions of war, the function of the Congress was simply to advise the President, Mabini opposed the plan to draft a Constitution. He was, however, defeated by the majority of the delegates to the Congress, who created a committee of nineteen to draft the fundamental law. Calderon, the anti-Mason, was made its head. His committee initially considered three constitutional plans. One of these was Mabini’s Programa Constitucional para la Republica Filipina,

which he based on the Statutes of Universal Masonry and in which he charted the course of action to be taken by Aguinaldo's Revolutionary Government. The second was written by Pedro Paterno. And the third was drafted by Calderon himself.

Calderon's committee rejected Mabini's plan because "it was too Masonic." Paterno withdrew his plan from consideration. Hence, the plan submitted by Calderon remained as the sole working draft. This eventually became the basis of the Malolos Constitution of the First Philippine Republic. (Fajardo, pp. 224-225; also Del Castillo and Medina, p. 174).

On January 2, 1899, Mabini was appointed by Gen. and Pres. Emilio Aguinaldo as Prime Minister and Minister of Foreign Affairs of his newly-formed dictatorial government. Thus, he led the first Cabinet of the First Philippine Republic, which was formally declared by the Revolutionary Congress in appropriate ceremonies held on January 23.

9. He Negotiates for Peace

On March 6, 1899, as Minister of Foreign Affairs, Apolinario Mabini started negotiating for peace with the Americans. He endeavored most earnestly to convince the latter to respect the autonomy of Agui-

naldo's new government. But he included ceasefire as a condition for peace. Since the Americans rejected this condition, the negotiations for peace failed. So, Mabini sought for an armistice instead. But even this gambit failed. Eventually, feeling that the Americans were not negotiating bona fide, he forswore them, rallied the people, and supported war. A staunch nationalist, he wrote *El Simil de Alejandro*, which may be summed up briefly as follows:

Peace is a "flower" growing in the soil; it is contentment borne by the possession of individual rights, inherent in all men. But the American Government does not wish to recognize such rights as inherent in the Filipinos, whom they regard as "incapable" and having little "culture." For this reason, America tries to impose her rule on the Filipinos through brute force and, under such a condition, "the flower," as claimed by the Federal Party, which is independence, cannot grow. Nor can the seed be planted for want of soil. (Del Castillo and Medina, pp. 174-175).

10. His Conflict with the Wealthy Members of Congress and Aguinaldo's Cabinet Intensifies

Apolinario Mabini was the most competent thinker and theoretician in the Cabinet of Aguinaldo. Although he was a paralytic, not only

was he highly educated, but he also had a very flexible and imaginative mind as well as very comprehensive views. However, a significant number of property owners and members of the landlord class who occupied high ranks or positions in the revolutionary government formed a conspiracy to eclipse Mabini as Aguinaldo's principal adviser. (Ibid., p. 175).

His conflict with the conspirators became more and more intense, so that on May 7, 1899, he resigned from all his posts in the Aguinaldo Cabinet.

His resignation notwithstanding, he succeeded in exposing the vicious opportunism of the Paterno-Buencamino clique, which tried to gain control over, as well as to profit from, the financial transactions of the revolutionary government. (Ibid.).

11. He is Captured, Set Free, Recaptured, Exiled

On December 10, 1899, the American forces, who were in hot pursuit of Gen. Emilio Aguinaldo and his soldiers, who were then fleeing northeast toward the province of Isabela, found and captured Apolinario Mabini in Cuyapo, Nueva Ecija. But later, seeing that he was suffering from extreme physical infirmity, they

set him free. Mabini, however, continued to support the Filipino revolutionists in their ideological struggle against them; he turned out subversive manifestos appealing to all Filipinos to take active part in the fight against the Americans. Hence, the latter captured him again.

Mabini was, therefore, described by former American Governor-General William Howard Taft, a Freemason like him, as "the most irreconcilable among Filipinos, whose physical infirmity had appealed to the imagination of the Filipinos and to the pity of all ... to place him in the attitude of a martyr." (Ibid., p. 172).

In 1901, the American authorities in the country deported him to Guam, together with scores of other Filipino "insurrectos" (insurgents), who also adamantly refused to swear fealty to the United States of America.

When Brig. Gen. Arthur C. MacArthur, Jr., another Freemason, was asked by the US Senate to explain why Apolinario Mabini had to be deported to Guam, he cabled this message to the Senate: "Mabini deported: a most active agitator; persistently and defiantly refusing amnesty, and maintaining correspondence with insurgents in the field while living in Manila." (Ibid., p. 173).

12. He Finishes His Memoirs and La Revolucion Filipina

During his exile in Guam, Apolinario Mabini completed writing his Memoirs and *La Revolucion Filipina*.

The latter work consists of two volumes. The first volume, which covers the period April 1899 to May 1899, contains all that Mabini had written as a private citizen and as a public official under Aguinaldo's revolutionary organization. The second volume, on the other hand, records Mabini's writings and public letters from June 21, 1899 to September 2, 1902.

La Revolucion Filipina, besides its beautiful dedicatory message for Mabini's mother and a prologue, is made up of 11 short chapters, as follows: (1) The Revolution and Political Evolution; (2) Spanish Domination of the Philippines before the Opening of the Suez Canal; (3) The Cause and Ef-

fect of the Garroting of Fathers Burgos, Gomez, and Zamora; (4) Spanish Administration of the Philippines before the Revolution; (5) Reforms Demanded by *La Solidaridad*; (6) The Novels of Rizal; (7) *La Liga Filipina* and the *Katipunan*; (8) The Early Beginnings of the Revolution; (9) The Revolution in Its Period of Development; (10) The End and Fall of the Revolution; and (11) The Conclusion.

The foregoing chapter headings indicate that *La Revolucion Filipina* is "a rapid historical account written by a quasi-political scientist and philosopher, with an eye to evaluating what transpired in his own time," and that it is Mabini's "reasoned analysis and cogent argument concerning the ideological implications of the war against Spain and the resistance to the American invaders."

We may glean from this work that Mabini was a dedicated and disinterested patriot, always trying to mediate between the people's will and their



Mabini's capture in Nueva Ecija in 1899

leaders' decisions. (Ibid.).

13. He Pledges Allegiance to the USA, But ...

On February 26, 1903, after taking an oath of allegiance to the USA before the Collector of Customs in Guam, he was allowed to return to the Philippines. But on his way back to the country, he issued the this statement to the press: "After two long years, I am returning, so to speak, completely disoriented and, what is worse, almost overcome by disease and sufferings. Nevertheless, I hope, after some time of rest and study, still to be of some use, unless I have returned to the Islands for the sole purpose of dying."

To the American officials' chagrin, soon after his return from exile, Mabini resumed his pro-patria work; specifically, he agitated for independence for the Philippines.

14. He Drops Life's Working Tools

On May 13, 1903, at the age of 38, he died of cholera in Manila.

In Conclusion

Bro. Apolinario Katabay Mabini set the good example of not allowing poverty and illness to prevent him

from attaining academic and professional success. He consistently exemplified iron discipline, diligence in work and study, strict adherence to convictions and principles, and pag-kabayani or disinterested, dedicated, and devoted service to country and countrymen. Although he was the chief adviser of Gen. and Pres. Emilio Aguinaldo and the Prime Minister and Minister of Foreign Affairs of the First Philippine Republic, he did not take advantage of those positions of power to promote his own welfare and interests.

**Apolinario Mabini is the most irrec-
oncilable among Filipinos.... His
physical infirmity had appealed to
the imagination of the Filipinos and
to the pity of all ... to place him in
the attitude of a martyr.**

~ *WILLIAM HOWARD TAFT*

Instead, throughout his stint as a government official, he consistently lived an unselfish and unblemished life. He was, indeed, a real patriot and hero. In Masonic parlance, both as a private citizen and as a public servant, he wore his lambskin apron with credit to himself and honor to the Fraternity. ❖

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Earnestly exemplifying, widely disseminating "The True Decalogue" and "Code of Citizenship"

WE FREEMASONS ARE CHARGED to be exemplary in the discharge of our civil duties. Specifically, we are enjoined not to propose or countenance any act that may have a tendency to subvert the peace and good order of society; to pay due obedience to the laws under whose protection we live; never to lose sight of the allegiance due to our country; and to exemplify earnestly, as well as to disseminate devotedly among our countrymen, particularly those who come within the circle of our influence each day, the ideals and principles of our Craft and the ethical or moral teachings of Filipino Mason heroes and statesmen.

To be able to fulfill this injunction, we must, among other things, gain mastery of the truths or precepts contained in The True Decalogue, by Bro. Apolinario Mabini, and the Code of Citizenship, by Commonwealth President and Past

Grand Master Manuel Luis Quizon. As emphasized by the late VW Amancio Donato, Past Grand Orator, if all of us Filipinos strictly obey with all our heart those truths or precepts, our country would be a paradise or Garden of Eden. Let us, therefore, imbibe and assimilate the contents of those two precious documents, which have become part and parcel of our heritage, in order that we will be able to exemplify them earnestly and to disseminate them widely among fellow Filipinos.

The True Decalogue

In the Prologue, Bro. Apolinario Mabini tells his countrymen, particularly the revolutionaries:

Many talk of freedom without comprehending it. Many believe that in having liberty, one can act without brake for good or for evil. It always goes hand in hand with

reason and the individual's honest conscience. The thief, when he steals, is not free because he allows himself to be influenced by evil and is a slave of his own passions, and when we imprison him, we punish him precisely because he does not want to use real freedom.

Freedom does not mean that we obey no one because it precisely requires us to adjust our conduct to the directing action of reason, which guides and regulates justice. Liberty declares that we obey not just any person, but it does order that we obey the one we have placed and recognized as the most apt to lead us; for, in this manner, we would be obeying our own reason. An army that transgresses the bounds of justice and reason, disobeying its chiefs, violates real freedom because it perturbs order and infringes discipline that reason itself has imposed; that is to say, many men together would accomplish nothing without unity of movement or purpose if every one of them pulls his own way.

We must not forget these considerations. Otherwise, instead of using liberty, we abuse it. In this case, we will not only fail to attain our progress, but we would be worse off than we were. Besides, to erect the real edifice of our social regeneration, we must radically change not only our institutions but our way of being and thinking as well.

We must simultaneously undergo an external and an internal revolution. We must establish our moral education on more solid bases and abjure the vices most of which we inherited from the Spaniards. Otherwise, our country would find herself more and more decimated and poorer by civil war and continuous internal dissensions until she reaches her complete annihilation, which the noble blood of our martyrs will not be able to prevent.

We must, therefore, learn the truths contained in the enclosed Decalogue. They are the commandments of God transmitted to man by means of reason. That is why if we reflect on them much, we will not be perplexed. On the contrary, our minds will clearly see that they are just because they are true.

By them we will know man's real mission on earth. We would have a real idea of honor, which we would uselessly look for in blood and in great undertakings. We will not have the least doubt that we are here to labor honestly and afterwards rest with death, according to the Father of our people.

Further, we will come to know of that which for a long time the Spaniards were bent on concealing from us, namely, that we have a Country and that we owe her all because she is all that we have on this world....

Next, Mabini enumerates the ten

truths or precepts which each Filipino must strictly obey with all his heart, as follows:

1. Love God and your honor above all things – God as the source of all things, as the fountain of all truth, of all justice, and of all activities, and your honor, the only power which will oblige you to be truthful, just, and industrious.

2. Worship God in the form which your conscience may deem most righteous and worthy; for in your conscience, which condemns your evil deeds and praises your good ones, speaks your God.

3. Cultivate the special gifts which God has granted you by working and studying to the best of your ability, without separating yourself from the path of righteousness and justice, in order to attain your own perfection, by means whereof you will contribute to human progress. This is the mission which God has assigned to you in this life. By fulfilling it, you will have honor, and having this, you will glorify God.

4. Love your country after God and your honor and more than yourself; for she is the only Paradise which God has given you in this life, the only patrimony of your race, the only inheritance of your ancestors, and the only hope of your posterity. Because of her, you have life, love and interest, happiness, honor, and

God.

5. Strive for the happiness of your country before your own, making her the kingdom of reason, of justice, and of labor; for if she be happy, you, together with your family, will be happy, too.

6. Strive for the independence of your country; for only you can have any real interest in her advancement and exaltation. Her independence constitutes your own liberty; her advancement, you perfection; and her exaltation, your own glory and immortality.

7. Do not recognize in your country the authority of any person who has not been elected by you and your countrymen; for authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

8. Strive for a republic and never for a monarchy in your country; for the latter exalts one or several families and found a dynasty, while the former makes a people and worthy through reason, great through liberty, and prosperous and brilliant through labor.

9. Love your neighbor as yourself; for God has imposed upon him, as well as upon you, the obligation to help you and not to do unto you what he would you have not

done unto him. But if your neighbor, failing in this sacred duty, attempts against your life, liberty, and interests, then you will destroy and annihilate him because the supreme law of self-preservation prevails.

10. Consider your countryman more than your neighbor; see in him your friend, your brother, or at least your comrade, with whom you are bound by one fate, by the same joys

and sorrows and common aspirations and interests.

Therefore, as long as national frontiers subsist, raised and maintained by the selfishness of race and of family, with your countryman alone will you unite in perfect solidarity of purpose and interest, in order to have force, not only to resist the common enemy but also to attain the aims of human life.

“Ang Totoong Sampung Utos” ni Ka Pule Mabini (sa Maikling Anyo)

1. Mahalin mo ang Diyos at ang iyong sariling karangalan higit sa lahat.

2. Sambahin mo ang Diyos ayong sa iyong budhi o konsensya.

3. Linangin mo ang mga talent na ibinigay ng Diyos sa iyo sa pamamagitan ng pag-aral at trabaho.

4. Mahalin mo ang iyong bayan pagkatapos ng Diyos at iyong karangalan at higit sa iyong sarili.

5. Sikapin mo na iyong bansa ay maligaya dahil lugar siya ng rason, ng katarungan, at ng trabaho.

6. Sikapin mo na iyong bayan ay may tunay na kasarinlan.

7. Kilalanin at sundin mo ang totoong may kapangyarihan sa iyong bayan.

8. Sikapin mo na magkaroon ang bayan mo ng isang pamahalaang republikano o demokratiko.

9. Mahalin mo ang iyong kapuwa tao, gaya nang pagmamahal mo sa iyong sarili.

10. Mahalin mo ang iyong kababayan na higit pa sa iyong kapuwa tao.

Tayong mga Pilipino ay dapat magbuklod-buklod upang malabanan natin ang gating kaaway at upang makamit natin ang mga layunin ng buhay pang-tao.

Code of Citizenship

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 ever ready to sacrifice and even 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 obeyed by all, and that the public officials comply with their duties.

4. Pay your taxes willingly and promptly. Citizenship implies not only rights but obligations as well.

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, word, and action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.

9. Lead a clean and frugal life. Do not engage in frivolity and 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 eco-

nomics security and adds to the nation's wealth.

12. Rely on your own 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 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.

We reiterate for the sake of emphasis: We Free and Accepted Masons of the Philippines are bound by both honor and duty to exemplify most earnestly and to disseminate more widely than before the precepts or principles contained in *The True Decalogue* and the *Code of Citizenship*, by Apolinario Mabini and Manuel Luis Quezon, respectively. Let's discharge that duty with utmost fidelity and conscien-

Circular No. 1

GLP and district officers line up announced

CIRCULAR NO. 1- ESPINO, JR.

TO : ALL GLOs, DDGMs, DGLs, MASTERS, WARDENS and OFFICERS and MEMBERS of SUBORDINATE LODGES in this JURISDICTION

SUBJECT : ELECTED and APPOINTED OFFICERS of the MOST WORSHIPFUL GRAND LODGE of FREE and ACCEPTED MASONS of the PHILIPPINES

For the information and guidance of brethren in this jurisdiction, we are pleased to announce the following Elected and Appointed Officers for the Masonic Year 20L3-2014:

Grand Master	MW JUANITO G. ESPINO, JR.
Deputy Grand Master	RW ALAN LM PURISIMA
Senior Grand Warden	RW TOMAS G. RENTOY III
Junior Grand Warden	RW VOLTAIRE T. GAZMIN
Grand Treasurer	MW RUDYARDO V. BUNDA, PGM, GMH
Grand Secretary	MW DANILO D. ANGELES, PGM, GMH
Assistant Grand Treasurer	VW MANUEL C. ESPIRITU JR.
Assistant Grand Secretary	VW AMANTE A. LIBERATO
Grand Auditor	VW JOSELITO D. FOLLOSCO
Grand Chaplain	VW REUBEN A. GANADEN
Grand Orator	VW AURELIO M. UMALI
Grand Marshal	VW RICO E. PUNO
Grand Historian	VW SAMUEL C. PARILLA
Grand Senior Deacon	VW EDILBERTO M. DE LUNA
Grand Junior Deacon	VW ARMANDO EJ VERON
Grand Standard Bearer	VW MIGUELITO M. AQUINO
Grand Sword Bearer	VW JOEVEYC. BABAGO
Grand Bible Bearer	VW EULALIO D. LORENZO
Senior Grand Lecturer	VW SIXTO S. ESQUIVIAS IV
National Capital Region	VW ELISEO D. DELA PAZ
	VW RAYNOR L. TAROY
	VW ISAGANI R. VERZOSAJR.

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Vice Chairman	MW RUDYARD V. BUNDA, PGM
Members	MW ROSENDO C. HERRERA, PGM MW PETER U. LIM LO SUY, PGM MW PABLO C. KO, JR., PGM MW DANILO D. ANGELES, PGM MW HERMOGENES E. EBDANE JR., PGM
Secretary	RW ALAN LM PURISIMA

DISTRICT DEPUTY GRAND MASTER

District	Location	Name
NCR. A	Metro Manila	VW JOHN CO TAN
NCR-B	Metro Manila	VW BEDA R. QUIAMBAO, JR.
NCR. C	Metro Manila	VW EDUARD Y. SEVILLA
NCR-D	Metro Manila	VW EDWIN P COSTES
NCR-E	Metro Manila	VW ELEUTERIO S. LOGRONIO III
NCR_F	Metro Manila	VW ORLANDO M. MABUTAS
NCR-G	Metro Manila	VW ELSON T. TAYKO
CAR-A	Bontoc, Kalinga, Mt. Province	VW BERNARD A. LIM
RI-A	Pangasinan	VW VAL C. SANTOS
RI&CARB	Baguio, La Union	VW HUOY P. TABANDA
RI&CARC	Ilocos Sur, Ilocos Norte, Abra	VW JERRY B. MALAMION
RII-A	Nueva Vizcaya (South)	VW ROGELIO S. LABITORIA
RII-B	Isabela (North)	VW IGMEDIO S. CASTICON
RII-C	Cagayan	VW SILVINO Q. TEJADA
RII-D	Isabela (South), Quirino	VW BERNARDO B. BAYANGOS
RII-E	Nueva Vizcaya (North), Ifugao	VW CESAR A. MARCOS
RII-A	Pampanga	VW DENNIS L. CUNANAN
RIII-B	Bataan	VW MARIO A. BALBUENA
RIII-C	Zambales	VW NOLAN T. SUDARIO
RIII-D	Nueva Ecija (South)	VW ROBERTO L. MORALES
RIII-E	Bulacan	VW ANDRES O. PANGILINAN, JR.
RIII-F	Nueva Ecija (North)	VW MAURO D. REYES

RIII-G	Tarlac	VW ROSALINO A. ACERETJR.
RIV-A1	Cavite	VW NATHANIEL S. GOLLA
RIV-A2	Cavite	VW EDELITO B. AMON
RIV-B	Laguna	VW ODILON C. AQUINO
RIV.C	Quezon	VW BALTAZAR B. TARACINA
RIV_D	Batangas	VW FLORANTE B. COMIA
RIV-E	Mindoro	VW EDGARDO M. PADILLA
RV-A	Camarines Norte, Camarines Sur, Catanduanes	VW GERARDO RAMON D.O. ROMANO
RV-B	Albay, Sorsogon	VW DEMOSTHENES F. RODRIGUEZ
RVI-A	Panay, Iloilo, Antique, Aklan	VW DANTE A. DENATE
RVI-B	Negros Oriental, Negros Occidental	VW OMAR FRANCIS P. DEMONTEVERDE
R VII. A	Cebu, Bohol	VW SANSALUNA A. PINAGAYAO
RVIII-A	Samar	VW GILBERT L. HILVANO
RVIII-B	Leyte	VW GREGORIO C. DOLINA
RIX-A	Zamboanga del Sur	VW SANTIAGO P. TOLENTINO II
RIX-B&X	Misamis Occidental, Zamboanga del Norte	VW DAN C. SANTOS
RIX-C	Zamboanga, Jolo Basilan, Tawi-Tawi	VW JOSEPH F. DY
RX-A	Misamis Oriental	VW EDWIN P. AMENE
RX.B	Misamis Oriental, Camiguin	VW FRANCIS S. CELIS
RX-C	Misamis Occidental	VW LUISITO S. YU
RX-D&ARMM	Lanao	VW EDUARDO D. ULINDANG
RX. E	Bukidnon (North)	VW JOSEPH NATHANIEL A. PAGGAAO
RX-F	Bukidnon (South)	VW GLICERIO ANTHONY S. CAVALIDA
RXI-A	Davao City, Davao del Sur	VW FLOREN V. LUMO
RXI-B	Davao Prov., Davao Oriental	VW LORENZO A. CAMAYANG
RXII-A	Cotabato City, N. Cotabato	VW GRAHAM NAZER G. DUMAMA
RXII-B	SOCSARGEN	VW AARON D. ARUMPAC
RXIII-A	Agusan, Surigao	VW ALIPIO G. OLITA JR.
OVERSEAS A	Guam	VW EDWARD R. CAMACHO
OVERSEAS B	Camp Zama, Japan	VW HIROSHI YAGI
OVERSEAS C	Okinawa, Japan	VW ERWIN JEROME Z. ANGELES
OVERSEAS D	Korea	VW AMES G. AQUINO
OVERSEAS E	Northern Marianas Islands	VW ISAGANI E. BENOZA

DISTRICT GRAND LECTURERS

District	Location	Name
NCR. A	Metro Manila	VW MACARIO E. DE LA PENA VW EMMANUEL P. GUDITO VW RÓLANDO E. BONOAN JR. VW GLENN B. PARRA
NCR-B	Metro Manila	VW NOMER ABEL P. CANLAS VW ALEX C. DANIEL VW EDITO VICENTE C. BALAUAG VWJESUS LORENZO R. MATEO
NCR. C	Metro Manila	VW RODOLFO C. ENUMERABLES VW MELITO S. VILLAR III VW RUBEN K. CHUA VW CECIL R. CHEN VW J. ERMIN ERNEST LOUIE R. MIGUEL VW JOSE JONATHAN R. ATIENZA
NCR-D	Metro Manila	VW SAMSON GO CHING VW RODOLFO L. TAN VW JONATHAN T. GALANG VW ARTURO E. FADRIQUELA VW BIENVENIDO V. SAMONTE JR.
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NCR-F	Metro Manila	VW MELECIO R. DELA VEGA VW NEIL C. VALENZUELA VW CECILIO A. SALVADOR II VW RHOUMEL A. YADAO
NCR. G	Metro Manila	VW ALAN A. TAN VW WILSON C. AMPER VW AMANDO L. MELO JR,

		VW MARLON M. CASTOR VW JOEL O. PORLARES
CAR-A	Bontoc, Kalinga, Mt. Province	VW EDWIN A. CALUDUCAN VW CLARENCE C. GOLOCAN VW EMMANUEL A. BILAGOT
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RI & CAR-B	Baguio, La Union	VW ARTURO V. FIGUEROA VW RAMON F. LAUDENCIA VW MANUEL G. YDIA
RI & CAR-C	Ilocos Sur, Ilocos Norte, Abra	VW ADLAI B. CASIA VW BONHOEFER V. BERNARDEZ
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RII-B	Isabela (North)	VW RICARDO P. TAN VW SEVERO B. SINENSE VW SERAFIN S. SAQUING
RII-C	Cagayan	VW FEDERICO B. ORDINARIO JR. VW BENJAMIN AGUSTUS F. AGATEP VW LEONARDO T. TUPINO
RII-D	Isabela (South), Quirino	VW MARIO A. ANCHETA VW REYNALDO G. ACOSTA VW REYNERIO V. PINE JR.
RII-E	Nueva Vizcaya (North), Ifugao	VW VIRGILIO F. CORPUZ VW EFREN A. TUMANENG
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RIII-B	Bataan	VW RICARDO C. HERRERA
RIII-C	Zambales	VW JOSEPH C. LIM III VW PEDRITO B. REYES VW RICO C. DELA CRUZ VW MANUEL G. ENRIQUEZ VW JESSE JEWEL E. MANUEL VW ABELARDO M. SANTOS
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RIII-G	Tarlac	VW PEDRO M. SOLIVEN JR VW FERDINAND G. AGDUMA VW RENE Y. PABLACIO VW MARCOS C. DELA CRUZ VW VICTORIO C. VALLEJO
RIV-A1	Cavite	VW RAUL E. CANON, JR. VW EPHRAEM A. SERRANO VW ENRICO P. TUBIG VW GILBERT L. MENDOZA VW RICO P. PAYONGA
RIV-A2	Cavite	VW WILFREDO R. LANDICHO VW WILFREDO G. BAULA VW CREDITUTO L. SEPACIO JR. VW CONDRADO L. NATI JR. VW HERMINO T, UBANA SR.
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RIV-C	Quezon	VW EUGENIO O. VERDE VW RAMON E. PUACHE VW RONALDO G. BULFA
RIV-D	Batangas	VW ROMULO E. TORIO, JR. VW MANUEL DC CASTILLO VW MANUEL O, AMPELOQUIO
RIV-E	Mindoro	VW CROMWELL Y. LORICO VW GODOFREDO G. HERNANDEZ SR
RV-A	Camarines Sur/Norte Catanduanes	VW ERIC C. FERNANDO VW JOAQUIN ED A. GUERRERO VW JOSEPH C. CUA VW IGNACIO A. ODIAMAN
RV-B	Albay, Sorsogon	VW MICHAEL ANGELO M. YANZON

	Masbate	VW JOEL R. DEFEO
RVI-A	Panay, Iloilo Antique, Aklan	VW VICENTE T. ANG VW GEORGE F. ROVERO VW DANIEL FIDEL M. ABIERA VW ROBERTO C. VILLANUEVA
RVI-B	Negros Oriental/Occ.	VW JOSEPH DALE P. DEMONTEVERDE VW RAMON S. BELLEZA, JR. VW HERBERT F. HERNANDEZ
RVII- A	Cebu, Bohol	VW PAULS. ALCAZAREN VW MICHAEL VINCENT T. SAMSON VW TEOPISTO V. CABAGNOTJR.
RVIII-A	Samar	VW GILBERT F. LAYON VW JUAN BAUTISTA A, BEATO
RVIII-B	Leyte	VW VICTOR M. ATILLO VW REY FRANCISCO V. PIL
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RIX-B&X	Misamis Occidental, Zamboanga del Norte	VW MANUEL U. NERI VW RICHARD C. TIMOSA
RIX-C	Zamboanga, Jolo Basilan, Tawi-Tawi	VW CESAR C. GALANG VW GULAMU L. UDDIN
RX-A	Misamis Oriental	VW ERWIN PIO B. BOLLOZOS VW EUGENE M. UNABIA VW LOGENCITO P. ORAN
RX-B	Misamis Oriental Camiguin	VW MARK MANFRED A. E. SOLERO VW NOEL S. SADAVA VW FERNANDO G. UROT

RX-C	Misamis Occidental	VW CLINT S. CHA VW JULIUS TIMOTEO J. CHIONG
RX-D&ARM	Lanao	VW DAN M. JUTBA VW SANNY P. ALONTO VW JORGE C. PADERANGA JR.
RX- E	Bukidnon (North)	VW FELIX D. ALBINDA VW SULPICIO HENNRY M.LEGASPIJR.
RX-F	Bukidnon (South)	VW JOEL P. ALON VW FRITZ T. ALAYON
RXI-A	Davao City, Davao del Sur	VW MICHAEL ARCHANGEL B. BRON VW NEIL CAÑEDO VW ABRAHAM C. ROJAS
RXI-B	Davao Province, Davao Oriental	VW ELLSWORTH N. BANDOQUILLO VW ROLANDO Y. TEJADA
RXII-A	Cotabato City North Cotabato	VW NICK E. ZAMORAS VW NOEL H. NUNEZ
RXII-B	SOCKSARGEN	VW REYNALDO C. TAN VW GERONCIO D. LOYOLA VW MARK LANDSEER O. LLIDO
RXIII-A	Agusan, Surigao	VW SALVADOR V. CALO VW ALFREDO L. AMADORA VW RODRIGO G. AMONCIO
OVERSEAS A	Guam	VW ROQUE C. OGO
OVERSEAS B	Camp Zama, Japan	VW MARK E. FREASE
OVERSEAS C	Okinawa, Japan	VW NAPOLEON A. SISON
OVERSEAS D	Korea	VW CARL SIZEMORE
OVERSEAS E	Northern Marianas Islands	VW DANIEL E. BANEZ

Circular No. 3

Shriners Week announced

Circular No. 3 announced the observance of the Shriners International Awareness Week in the first week of June.

Dated 13th of May, it assigned the Mabuhay Shriners Philippines to head the celebration of this international Masonic club.

Circular No. 5 was attached laying out the itinerary of the week-long observance.

Circular No. 4

GLP takes part in June 12 rites

Circular No. 4 enjoins all Masons to take part in the June 12 Independence Day rites, particularly in the Wreath Laying ceremonies before the Rizal Monument at Rizal Park in Manila.

Dated 24th of May, it called on all Masons in the NCR and adjacent districts, also on the appendant bodies, to assemble at the Rizal Park at 6 a.m. on June 12.

Next, they would proceed to the GLP grounds for a separate flag-raising and wreath-laying ceremony. A program would follow at the Aguinaldo Hall.

GLP officers were also assigned to other June 12 commemoration sites at Liwasang Bonifacio in Manila, the Aguinaldo Shrine at Kawit in Cavite, and at the Andres Bonifacio Monument in Caloocan City.

The Grand Lodge of the Philippines has been actively participating in the celebration of Independence Day activities in their respective Masonic Districts, particularly in the flag raising and wreath-laying ceremonies at the Rizal Monument, Rizal Park, Manila.

Circular No. 6

Agila Shriners' jurisdiction widened overseas

Circular No. 6 announced the widening of the Mindanao-based Agila Shriners' jurisdiction overseas.

An Imperial Session held at Indianapolis, Indiana on June 29 to July 4 saw the Aloha Shriners handing their Southeast Asian territories over to the Agila Shriners. These areas covered Indonesia, Malaysia, Thailand, Singapore, Taiwan, and the administrative districts of Hong Kong and Macau—the last two are under the People's Republic of China.

Bros in GLP standing & special committees named

MW Juanito G. Espino, Jr. announced the names of the officers and members comprising the GLP standing and special committees for this year. They will "serve at the pleasure of the Grand Master" until the close of the Annual Communication (Ancom) in April.

• Committee on Finance

Chairman is RW Alan LM. Purisima, DGM. Members are RW Tomas G. Rentoy, III, SGW; RW Voltaire T. Gazmin, JGW; MW Rudyardo V. Bunda, PGM, GMH; and MW Danilo D. Angeles, PGM, GMH.

• Committee on Accounts

Chairman is VW Joselito O. Follosco. Members are VW Ronald Allan E. Fabian and VW Alfonso C. Obsum.

• Committee on Jurisprudence

Chairman is VW Oliver V. Yabut. Members are VW Benny T. Ty; VW Rodil L. Millado; VW Cesar R. Villar; VW Rosalio H. Remo and VW Percival B. Peralta.

• Committee on Revision and Updating of the Constitution

Chairman is VW Sixto S. Esquivias

IV, SGL; VW Rodil L. Millado, Vice Chairman. Members are VW Benito T. Ty; VW Rolando F. Rocha and VW Alejo C. Antonio.

• Committee on Administration of Lodges, Returns and Charters

Chairman is RW Alan LM. Purisima, DGM; MW Danilo D. Angeles, PGM, GMH, Vice-Chairman. Members are VW Sixto S. Esquivias IV, SGL; VW Amante A. Liberato, AGS; and VW Robert O. Asuncion.

• Committee on Grievances

Chairman is MW Santiago T. Gabionza, Jr., PGM; VW Cesar R. Villar, Vice Chairman. Members are VW Edgar P. Borje; VW J. Waldemar V. Valmores; VW Rosalio H. Remo; and WM Caesar D. Asuncion.

• Committee on Foreign Relations & Correspondence

Chairman is MW Rosendo C. Herrera, PGM, GMH; RW Alan LM Purisima, DGM, Vice-Chairman. Members are RW Tomas G. Rentoy, III, SGW; RW Voltaire T. Gazmin, JGW; VW Sixto S. Esquivias, IV, SGL; and VW Amante A. Liberato, AGS.

• Committee on Ritual and Works

Chairman is VW Sixto S. Esquivias IV, SGL; VW Reynor L. Taroy, Vice-Chairman. Members are VW Alejo C. Antonio; VW Benjamin M. Lasam; VW J. Waldemar V. Valmores; and VW Antonio M. Mendoza.

- **Committee on Masonic Temples and Buildings**

Chairman is VW Dennis T. Gabionza; VW Rufino G. Arias, Vice-chairman.

Members are VW Homobono C. Pique; VW Joevey C. Babago; VW Gamaliel E. Sarte; VW Raul E. Canon; and WB Armando G. Cazzola.

- **Committee on Ways and Means**

Chairman is VW Manuel C. Espiritu, Jr. Members are VW Samuel C. Parilla; VW Celso G. Mandocdoc; VW Antonio Delfin S. Sumabat, III; VW Alejo C. Antonio; VW Sixto S. Esquivias IV, SGL; VW Edwin P. Costes; and VW Sansaluna A. Pinagayao.

- **Committee on Grand Lodge Scholarship**

Chairman is VW John Co Tan. Members are VW Eduard Y. Sevilla; VW Edwin P. Costes; VW Beda R. Quiambao, Jr.; VW Eleuterio S. Logronio, III; VW Orlando M. Mabutias; and VW Elson T. Tayko.

- **Committee on Credentials**

Chairman is MW Danilo D. Angeles, PGM, GMH; MW Oscar V. Bunyi, PGM, Vice-chairman. Members are VW Amante A. Liberato, AGS; VW Alexander I. Go; VW Rolando F. Rocha; VW Isagani R. Verzosa, Jr.; VW Eliseo D. dela Paz; VW Rogelio D. Gevero, Jr.; and VW Raul E. Canon, Jr.

- **Committee on Resolutions**

Chairman is VW Sixto S. Esquivias, IV; VW Amante A. Liberato, Vice-Chairman. Members are VW Zomer A. Ochavillo; VW Geoffrey B. Mendoza; VW Luthmyr P. Teoxon; VW John B. Llamas; and VW Alexander B. Madamba.

- **Committee on Awards**

Chairman is MW Danilo D. Angeles, PGM, GMH. Members are VW Amante A. Liberato, AGS; VW Roseller M. Malabanan; VW Raynor L. Taroy; VW Benjamin M. Lasam; and VW Alejo C. Antonio.

- **Committee on Youth**

Chairman is MW Jaime Y. Gonzales, PGM. Members are VW Edwin P. Costes; WB Ariel D. Fronda; VW Rodel Riezl SJ. Reyes for Order of DeMolay; Sis. Nenita Berdan for Job's Daughter; and Sis. Eleanor Roque-Redor for Rainbow for Girls.

- **Committee on Investments**

Chairman is MW Rudyardo V. Bunda, PGM, GMH. Members are MW Danilo D. Angeles, PGM, GMH; VW Manuel C. Espiritu, Jr.; VW Jose O. Lustre; VW Gregorio A. Vicente; and VW Sansaluna A. Pinagayao.

- **Committee on Electoral Reforms**

Chairman is MW Reynato S. Puno, PGM, GMH; MW Rudyardo V. Bunda, PGM, GMH, Vice-Chairman. Members are MW Santiago T. Gabionza, Jr., PGM; MW Franklin

J. Demonteverde, PGM; MW Oscar V. Bunyi, PGM; MW Pacifico B. An-
iag, PGM; VW Amante A. Liberato,
AGS; VW Roberto L. Morales; and
WB Reynaldo A. Garcia.

• **Committee on Cemetery**

Chairman is VW Eliseo D. dela Paz;
VW Orlando M. Mabutas, Vice-
Chairman. Members are VW Ed-
uard Y, Sevilla; VW Beda R. Qui-
ambao Jr.; VW Elson T. Tayko; VW
Nicolas B. Manipon; and WB Mc-
kentyre V. Cabrera.

• **Committee on Charity**

Chairman is VW Benito K. Tan.
Members are VW John T. Teng; VW
Lucas T. Ty; VW John Co Tan; and
VW John G. Sy.

• **Committee on Information
Technology**

Chairman is MW Juanito G. Espi-
no, Jr., GM. Members are RW Alan
LM Purisima, DGM; RW Tomas G.
Rentoy, SGW; Bro. Noel R. Loyola;
and Bro. Jesus M. Tolosa.

• **Committee on Financial Relief &
Assistance Program (FRAP)**

Chairman is MW Rudyardo V. Bun-
da, PGM, GMH. Members are MW
Danilo D. Angeles, PGM, GMH;
VW Manuel C. Espiritu, Jr., AGT;
VW Amante A. Liberato, AGS; VW
Isagani L Verzosa Jr.; VW Luthmyr
P. Teoxon; VW Gamaliel E. Sarte;
and VW Eliseo D. Dela Paz.

• **Committee on Cavite Affairs**

Chairman is MW Rudyardo V.
Bunda, PGM, GMH. Members are
MW Rosendo C. Herrera, PGM,
GMH; VW Rafaelito R. Sacdalan;
VW Nathaniel S. Golla; VW Edel-
ito B. Amon; VW Nestor V. Tampol;
VW Manuel C. Espiritu, Jr.; and VW
Raul E. Canon, Jr.

• **Committee on Ancom
Evaluation**

Chairman is RW Alan LM. Puri-
sima, DGM. Members are VW Ro-
seller M. Malabanan; VW Benito T.
Ty; VW Rolando F. Rocha; and VW
Roberto L. Morales.

• **Committee on Public Relations**

Chairman is VW Eliseo D. Dela Paz.
Members are VW Albert S. Encar-
nacion; VW Archie O. Valeriano;
VW Raul E. Canon, Jr.; WB Mcken-
tyre V. Cabrera; and WB Armando
G. Cazzola.

• **Committee on Necrology**

Chairman is VW Wilfredo G. Cay-
etano. Members are VW Mariano J.
Remoquillo; VW Emmanuell J. Di-
esta; and VW Eduardo S. Chua.

• **Committee on Masonic Associa-
tions and Clubs**

Chairman is MW Pacifico B. An-
iag, PGM; MW Juanito P. Abergas,
PGM, Vice-Chairman. Members are
MW Avelino I. Razon Jr., PGM; MW
Eugenio S. Labitoria, PGM; and VW
Sixto S. Esquivias IV.

• **Masonic Coordinating Council**

Chairman is MW Juanito G. Espino, Jr. Members are Ill. Joven K. Chua; SK Rafael J. Roxas; HL Leticia S. Flores; SK Simeon E. Flores; Sis. Fe Abarquez Suaco; WB Jose S. Redor; Bro. Jose B. Abejo; Hon. Rodel Riezl SJ. Reyes; Sis. Eleanor Roque-Redor; Sis. Nenita Berdan; RW & Ill. Tomas G. Rentoy; and MW & Ill. Romeo A. Yu.

• **Committee on Environment and Disaster Preparedness**

Chairman is VW Luis Tuazon; WB Benito T. Ramos, Vice-Chairman. Members are VW John Co Tan; VW Beda R. Quimbao Jr.; VW Eduard Y. Sevilla; VW Edwin P. Costes; VW Eleuterio S. Logronio, Ill; VW Orlando M. Mabutas; VW Elson T. Tayko; VW Raul E. Canon Jr.; VW TommY O. Que; and VW Joseph F. Dy.



MW Juanito G. Espino, Jr. shakes hand with MW William Morris, Jr., Grand Secretary of the Grand Lodge of Free Antient and Accepted Masons of New Jersey with MW Danilo Angeles, PGM, Grand Secretary of the GLP, VW Gamaliel Sarte, VW Rox Malabanan and two Filipino bros based in the U.S.

GM Espino fixes cabletow with California GL

Circular No.5 shows how a dozen rough-mannered Masons can drag the 25,000 members of the GLP into deep trouble. There's no better time than now to shape up—or ship out of the Craft.

Editor's Note

For nearly a decade, the Grand Lodge of F. & A. M. of California (GLC) has watched with increasing concern the reports of bad behavior occurring among certain Filipino Masons in the state of California. A rowdy fellowship, for instance, in a California neighborhood prodded the residents to call 911. The police came and broke up the gathering. A Filipino Mason was arrested for driving under the influence of alcohol.

Matters turned from bad to worse. Reports of hazing incidents by Masonic clubs, with a big number of Filipino membership, reached the GLC.

The GLC notified the Grand Lodge of F. & A. M. of the Philippines (GLP). Communications were exchanged. Filipino Masons with rough behavior were hurting the name of the GLC. Hence, the GLC wanted to deal with these undesirable on its own terms, right at its own turf.

The GLP sent, in turn, negotiation parties to clear up jurisdiction issues, among others. But the GLC was growing impatient.

Of all the grand lodges in the world, Filipino Masons must treat the GLC

with respect. It issued the charter for the founding of the Grand Lodge of the Philippine Islands (GLPI) in 1912.

It is our Mother Grand Lodge.

To fix the problem, the GLP made an initial step in 2012. MW Santiago T. Gabionza, Jr., PGM, issued Edict No. 259 requiring "Registration of Clubs, Societies and other similar Association of Masons and Admission of Members." It was meant to rein in all Filipino Masonic groups and keep them in line with the GLP laws and policies.

But the toughest job was yet to come.

It fell on the lot of MW Juanito G. Espino, Jr., GLP 101 Grand Master, to grapple with the problem mano-a-mano—with so much risk at stake.

How a soft-spoken and unassuming Grand Master licked a nearly 10-year-old issue on one day, on August 2, is told in Circular No.5.

MW Espino's California trip is, by all means, a major move fit for the books.

Circular No. 5

GRAND MASTER'S OFFICIAL VISIT TO THE GRAND LODGES IN THE UNITED STATES OF AMERICA

TO: ALL PAST GRAND MASTERS, DISTRICT DEPUTY GRAND MASTERS, DISTRICT OFFICERS, GRAND LODGE INSPECTORS, WORSHIPFUL MASTERS, WARDENS, BRETHREN

In line with the objective of strengthening our fraternal ties and renewing our Masonic commitments with other grand jurisdictions, the Grand Lodge of the Philippines had officially visited the four (4) Grand Lodges in the United States of America - California, New York, New Jersey and Illinois (Chicago), last August 2-11, 2013.

The visit was composed of the Grand Master, MW Danilo D. Angeles, Grand Secretary, VW Roseller M. Malabanan, Chief of Staff

(Left) MW John Lowe, Grand Master of the Most Worshipful Grand Lodge of Free & Accepted Masons of California, poses for a shot with VW Rox Malabanan. (Right) MW Espino pins the Grand Master's memento on the lapel of RW Alan Casalou, Grand Secretary of the Grand Lodge of California.



and VW Gamaliel Sarte Jr., official representative of RW Alan LM Purisima, Deputy Grand Master The visit was highlighted by our first meeting at the Grand Master's Conference Room with the Grand Officers of the Grand Lodge of California, our Mother Grand Lodge. Fraternal pleasantries and warm exchanges with great enthusiasm were shared to us by MW John Lowe, Grand Master together with his Deputy, Senior and Junior Grand Wardens, Grand Secretary, Grand Marshall and other Grand Officers. A glimpse of the history of our Grand Lodge and the fraternal importance of the Grand Lodge of California in the formation of the Grand Lodge of the Philippines were also shared to them including the successful celebration of our Centennial Year last December 1,9, 20L2. Furthermore, the continuity of programs and activities in line of keeping the tenets of Masonry aflame in the Philippines through the 7-point program under a 5-year Development Plan were also discussed.

Certain issues were discussed and shed light off in connection with their protruding problems on hazing and other forms of public and private initiations by Masonic Clubs and organizations under their jurisdictions which are considered violative of their federal and state laws. The Grand Lodge of the Philippines assured them that the same acts are prohibited under the Philippine government laws and that the same have been given premium by our Masonic constitution, Edicts and regulations.

Mementos and gifts such as 100 Years Coffeetable book, Oration Book, Masonic Constitution, Centennial Monitor, Centennial Stamps, Centennial Currency, and Grand Master's pin were presented to MW John Lowe, his Deputy and Grand Line Officers and some tokens were also given by them.

A cordial invitation by MW Lowe to attend their Annual Communications on October 4-6,2013 was accorded to the delegation of the Grand Lodge of the Philippines of which the same courtesy has been extended by us to them in our 99th Annual Communications on April 24-26,2014 at the SM Mall of-Asia.

In his letter dated August 5, 20L3, RW John Cooper, Deputy Grand Master, has expressed his appreciation of our official visit to them which have made the bonds of fraternal affection between our two Grand Lodges strengthened. In appreciation of the Book of Orations, he quoted a portion of MW Reynato Puno's 1987 Grand Oration which

speaks to our challenge as leaders of Freemasonry, to wit:

“Masonry is enmeshed in a crucial bottle where there is no peace talk, where there is no ceasefire, where there is no end except the end of time. This is the battle that is waged in the breast of every man, the battle in which masonry seeks the expulsion of evil from the minds of men and the enthronement of righteousness in his heart. This is the bottle that masons fight with the square of morality, the level of equality and the plumb of rectitude.”

Official visits to the Grand Lodges of New York, New Jersey and Illinois were done from August 5-9, 2013, where we had been fraternally received by Filipino Masons and their respective Grand Officers. Grand Master MW James Sullivan, RW Bill Thomas, DGM, and MW Libone, PGM, Grand Secretary of the Grand Lodge of New York cordially received us in their offices and later at the open lodge communication by six (6) Filipino Mason lodges. MW William Borris, PGM and Grand Secretary, Grand Lodge of New Jersey received us formally in his office and later at a joint communication by Plaridel Lodge No. 302 and Enterprise Lodge No. 31 where Filipino Masons were present. Lastly, the Millbury Lodge No. 127, Grand Lodge of Illinois, formally received us through their Grand Line Officers, Past Grand Masters, and Filipino Masons.

Once again, our fraternal ties with our Grand Mother Lodge and other parts of the grand jurisdictions in the United States have been strengthened by the official visit of the Grand Master and his delegation.


JUANITO G. ESPINO JR.
Grand Master

Attest:
(Signed)
DANILO D. ANGELES
Grand Secretary

In Due Form

By WB Jonathan R. Amoroso

July!

The continuing desire to understand and go after the real essence of one's existence is just as important as one country's call for independence, or a meadow's crop gathering, or landing on a newly discovered planetoid's surface.

(From the author's compilation of his Masonic essays entitled A Distinct Knock, 2013, pp.26-27).

What's the fuss about July?

Not much really.

As we discussed the declaration of Philippine Independence last month, many still are not aware that this declaration was belatedly recognized by Spain and the United States on July 4, 1946 due to the Treaty of Paris, whereby the conquered Philippines was ceded by Spain to the United States "in exchange for an undetermined indemnity." Incidentally, July is also the month the United States of America, Argentina, Venezuela, Belgium, Peru, among other countries, declared their independence from their respective colonizers. On July 20, 1969, man first landed on the moon.

And more about history. It all started when Mark Antony, the Roman general and orator, with the calendar and named one of its months



after his fellow triumvirate member, Julius Caesar. Before the calendar was changed, July was called Quintiles and was the 5th month of the Roman year.

The Saxon name of July is Maed-Monath, which means meadow month. Hence, in four-seasoned nations, the earth trips with its sax through the jazz-crazed cicadas. Contours turn green-eyed with the growing vegetables, grains, and grass on the fields. Butterflies pilot their cesnas. And chickens do the limbo dance on old Mac Donald's farm. Time to reap what has been sowed.

Quite the opposite, in this country where the greens of the west are too far-out to be seen, July has almost always been associated with the grays. But no matter how Kuya Dante would violently argue that the rains, dripping trees, wet and empty alleys, shied sunrise, and starles and moonless nights of July make him sick and sad, I have always been at home with the dark cloud and storms. And the reason is that July, for me, is harvest time.

Being born on the 9th of July many years ago, it is on this month, more than any other months of the year, when I introspect and look at the mirror, so to speak, to see my own set of produce. Oftentimes, and for some reasons, especially on those nights before I blow my birthday cake and with the soaked wind petting my face, a muscled insomnia would force my mind down memory lane. Past the boy bathing in the rain. Past the teen-ager griping over his first gulp of gin. Past the college dude with rebel friends reciting angry poems in the midst of the rain and beer. Now atop the hill of adulthood, how do I see the world laid bare before my eyes, and what is the meaning of life I have known thus far? In the essay entitled "I am Freemasonry," it is told that the essence of life is to fulfill the duties to God, country, neighbors, and one's self. A portion thereof reads as follows:

By signs and symbols, I teach the lessons of life and of death, and the relationship of man with GOD and of man with man. My arms are widespread to receive those of lawful age and good report who seek me of their own free will. I accept them and teach them to use my working tools in the building of men, and thereby find direction in their own quest for perfection so

much desired and so difficult to attain. I lift up the fallen and shelter the sick; hark the orphan's cry, the widow's tear, the pain of the old and the destitute. I am not church, nor party, nor school, yet my sons bear a full responsibility to GOD, to neighbor and themselves.

Once again, just like those July nights before the "anniversary of my birth certificate," the soaked winds becomon. But that will be alright. The continuing desire to understand and go after the real essence of one's existence is just as important in one country's call for independence, or a meadow's crop gathering, or landing on a newly discovered planetoid's surface.

Before age one, I was taught well how to "close-open" my hands. By the doctrines of the craft, I rather keep them open for the millions of worthy men out there falling in stormy despair.

Bakit kailangan ng mundo ang mga Mason

ANG SABI NI LOIS LANE sa pelikulang Superman Returns, hindi na raw kailangan ng mundo si Superman. Mahirap yata matanggap sa umpisa ang nasabing pasya.

Dahil katulad ng kamamihan – na minsan nagging payat, uhuging musmos, at mapatakan lang ng ambon ang marupok na bumbonan ay sinusugod na sa ospital, hindi ko lang itinuring na isang idolo ang pambihirang anak ni Jor-el.

Malimit ko ring nilunggati na magkaroon ng kagila-gilalas na birtud ng isang taga-Krypton. Ayon kasi sa isang saliga sa sikolohiya, ang bawat bata, dala na ring ng kanyang takdang kakayahan, ay kusang ngahahanap ng bayaning makikidamd.

Kaya parang simKuya Dante dati, simula nang mapanood ko ang Superman the Movie noong 1978 madalas ko nang pinangarap na, habang matulin akong tumatakbo, dahan-dahan ko naming hinuhubad ang aking unipormeng polo sa elementary, at marilag na kikinang ang pang-ilalim kong kasuotang asul at pula, may sinturon pang dilaw. Mas mabilis pa sa rumaragasang bala. Kayang lumipad sa magkabilang gusali sa isang kispmata. Hindi ibon. Hindi eroplano. Ako na si Superman. At akin ngang iiwan ang mga libro sa mesa, lilisanin pansamantala ang mga takdang-aralin upang makipaglaro sa mga ulap at mga maya; pagbubuhol-buholin ang mga kaway ko sa kabilang barrio; at magpapasiklab sa aking hinahangaang dilag, na kung hindi ako nagkaka-mali, Nerissa yata ang pangalan.

Ngunit, sa paglipas ng mga taon, lumipas din nang hindi pansin ang mga makabatang panagimpan. At ang mundo, hindi katulad ng likhang isip na komiko, ay hindi na naisasal-arawan sa pagbaksak ng mga eroplano, sa pagtibak ng mga gusali, sa pagbitak ng lupa at pagguho ng mga kabundukan, at sa paglantad ng mga kasuklam-suklam na kinapal buhat sa malalayong pangkalawan.

... mas kailangan mg mundo ang mga taong handing magmason sa mundong tuloy-tuloy na nawawalat. Wala man kapa, may tapi naman ng kabutihan; hindi man nakakalipag, abot langit naman ang pagkakawanggawa; hindi man malakas ang bisig, matikas naman ang disiplina; and hindi man bakal ang katawan, bukal naman ang ka-loobanm handing umunawa, umintindi, at magmahal sa mga kinauukulan. Dahil sa mga ganitong trabaho, maari nang maisaayos ang mundo.

Hindi man sumalakay ang mga makapangyarihang katunggali, ang tao ay nahaharap sa iba't ibang uri ng pakikipaglaban. Madalas, mas

malubha pa sa paghahasik ni Lex Luthor, Gen. Zad, Gus Gorman, o Nuclear Man ang pagsabog n gating mga kasalanan. Sinasadya man o hindi, ang tao ay nakakasakit ng damdamin ng kanyang kapwa – kapamilya, kaibigan, at iba pana wala naman talagang kilamanan. Ang tunay na pakikipagsapalaran, sa tootong buhay, ay nagaganap sa kalooban – sa puso at sa isip, kung saan dapat binibithay nang maingat at maselang pagsusuri ang latak ng kasamaan sa taganas na kabutihan.



Sa aking pagsubaybay kay Superman, namangha ako nang tapatan sa kakayahan at kagustohan ng isang nilalang na ipagsanggalang ang daigdig – iligtas ang bantayog ni Liberty, ayusin ang nasirang Great Wall of China, ibalik sa anyo ang napinsalang Mt. Rushmore, ipagtanggol ang mga naaapi, at sa marami pa niyang katapangang-gawa. Ngunit, sa mahigit dalawang oras kong panood sa pinakahulin arangkada ng Man of Steel, akin ding nalirip na mas kailangan ng mundo ang mga taong handing magmason sa mundong tuloy-tuloy na nawawalat. Wala mang kapa, may tapi naman ng kabutihan; hindi man nakakalipad, abot langit naman ang pagkakawang-gawa; hindi man malakas ang bisig, matikas naman ang disiplina; at hindi man bakal ang katawan, bukal naman ang kalooban, handing

umunawa, umintindi, at magmahal sa mga kinauukulan. Dahil sa mga ganitong trabaho, maari nang maisaayos ang mundo.

Sapagkat sa pananaw ng mga mason, ang mundo – tulad din ng sarili – ay isang templong maligasgas ang mga tabiki. Kaya nga sa paggagawa at pagkukumpuni, bukod sa kumpas, eskuwala at nibel, kailangan ay dulos na makapagpapakinis sa karayagan at sa lahat ng kanyang hanggahang kasulokan. Para sa bandang huli, lumatag, dumulas, at kumalat ang simento ng magmamahalan sa buong sangkatauhan. Ito lang ang paraan kung paano makakamtan ang tunay na kapayapaan. At ang susi dito sa misteryosong kaharian, sa aking pagkakaalam, hindi nga si Superman, bagkus, mga mason lamang ang maaring pagsimulan.

(Itong artikulo ay galling din sa A DISTINCT KNOCK, 2013, pahina 31-32. Ang linalaman ng aklat na ito ay 32 "Masonic essays" ni Marangal na Guro Jonathan Amoroso.)

Pinagsabitan Lodge No. 26 celebrates centennial

Chartered twice and yielding a member to the Grand East, Pinagsabitan Lodge No. 26 F. & A. M., located at Sta. Cruz in Laguna province, turns 100 this year.

A handout furnished to THE CABLETOW narrates its beginnings on March 15, 1912 when Masons Santos Carmelo, Amado Saul and Hermenegildo Aquino have met and sat down together at the home of the last to forge a plan of putting up a Masonic lodge in town. The three founders, along with bros from Modesta Lodge in Manila, trooped to the regional office of the Gran Oriente Español.

On September 12, 1912, the Spanish Grand Orient issued a dispensation to the new lodge named "Makiling" numbered 344. The lodge went on to hold its first election at Hotel Universal at Real Street in Sta. Cruz.

Bro. Roberto Moreno of Silangan Lodge was elected its first Mas-

ter. The first installation of officers was held on October 13, a month later.

The occasion also saw the renaming of Makiling Lodge to "Pinagsabitan" Lodge after a heroic battle in the village of same name during the revolution.

Pinagsabitan village was so named when the Spaniards had strung a resident up in a tree at the roadside leading to adjacent Pagsanjan town.

On June 4, 1913, the Gran Oriente handed the lodge's charter; hence, its anniversary commemoration.

In February 1917, Pinagsabitan transferred its obedience to the Grand Lodge of the Philippine Islands (GLPI). On the 13th, it received its new charter and number, 26.

The lodge has made 347 Master Masons over the century. Its 2-term Master, Werner P. Schetelig (1937 to 1940), occupied the Grand East in 1948.

Lights of the Centennial Lodge: (from left) Norman T. Tolentino (Senior Warden); Antonio C. Salgado, Jr. (Master of the Lodge); and Joriz A. Cantoria (Junior Warden).





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Harmony

Harmony is not the unanimity of voices. No song begins, plays and ends with a single note.

Robots, not lodges, do that.

Harmony is not the absence of conflict. Dead silence is not music.

Zombies, not Masons, are the Walking Dead.

On the contrary, harmony is the skillful arrangement of conflict—sound and silence, light and heavy, pause and continuity, fast and slow, high and low.

Conflict defines the world—black and white, yin and yang, darkness and light. But it is harmony that shapes the form and puts order.

Because conflict is antithesis; harmony, the synthesis. The first stalls life. The second advances life. After all, both make up the stages of life.

Only a true master can assemble chords and pitches into harmony, setting them all into a rapturous melody.

But harmony only achieves great quality if it measures up to wisdom, strength and beauty.

The Cabletow

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