

The Cabletow

The Official Publication of the Grand Lodge of Free & Accepted Masons of the Philippines



CONTINUING THE LEGACY

164TH BIRTH ANNIVERSARY
OF ILLUSTRIOUS BROTHER
MARCELO DEL PILAR

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JULY & AUGUST

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The Cabletow

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The Cabletow

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Pursuing goals

The other Grand Lodge officers and I fondly hope that, particularly in July and August, the leaders in each Masonic District directed their special attention to such initiatives as the following:

1. Holding Lodges of Instruction toward enhancing the brethren's ritualistic and ceremonial proficiency;
2. Conducting orientation sessions for petitioners, as well as candidates, for Masonic membership, making the best use of Tried and Proven, a method of Lodge instruction prepared by the Masonic Service Association to whet the appetite of prospective and new members of the Craft for more and more Masonic Light and to prepare them for active membership therein;
3. Organizing inter-Lodge sports/athletic competitions and other activities designed to strengthen the indissoluble chain of sincere affection that links together the brethren and other members of

the Masonic Fraternity or Family therein; and

4. Carrying out information drives in the community so as to tell non-Masons the truth about Masonry -- what it is, what it is not, and what it has been doing for personal development, social welfare, and national progress.

We are optimistic, moreover, that the leaders/officers of the Craft in the different districts or regions have already discussed with you, dear brethren, (1) the vision which we, as a fraternity, are to realize within the next five years; (2) the mission which we must continue to pursue with a lot more zeal and vigor than before; (3) the thematic focus of our activities this year; and (4) the strategic perspectives of our M.W. Grand Lodge's Five-Year Development Plan.

I repeat, for emphasis' sake, that the vision which we, as a Fraternity, are to realize is that by 2018, Philippine Masonry will be known and recognized as a highly credible, very

relevant, and much respected fraternal organization in the community, both local and national, if not global.

Clearly, we cannot realize that vision unless we work together in close cooperation and coordination toward accomplishing our mission, which is, as it has always been, to make good men increasingly better. This means that we should, each of us, renew, if not strengthen, our resolve to exemplify in daily life the main tenets or principles of Masonry, namely, Brotherly Love, Relief and Truth, as well as to persistently practice the various virtues, particularly, the cardinal ones, to wit, Temperance, Fortitude, Prudence, and Justice. We should, in addition, diffuse the light of those tenets and virtues as widely as we reasonably can among our fellowmen, particularly fellow Filipinos, and especially those who come within the circle of our influence each day.

Sa aking *“inaugural address,”* idiniin ko ang payong ito: *“Isabuhay natin ang mga aral ng ating kapatiran sa bawat kilos at hakbang na ating ginagampanan, at makibahagi tayo sa pagpapaunlad ng ating pagkatao at ng ating lipunan kinabibilangan. Ang pakikitungo natin sa komunidad sumasalamin kung ano ang Masonerya at mga pagpapahalaga natin sa buhay.”*

In the same speech, I also urged you, dear brethren, to extend to us Grand Lodge Officers your active assistance and sympathy toward giving due meaning and substance to the thematic focus of our activities this year, to wit, *“Serbisyon Makatotohanan para sa Kapatiran at Mamamayan—Masonry: A Path of Genuine En-*

lightenment and Service.”

My fellow Grand Lodge Officers and I fondly hope, likewise, that we will, in a large measure, successfully carry out the four strategic initiatives specified in our Five-Year Development Plan, namely:

1. Grand Lodge Administration and Resource Management;
2. Masonic Education and Growth;
3. Fraternal Service; and
4. Fraternity and Community.

We entertain no doubt that the officers/leaders of your Districts and Lodges have already explained to you these strategic initiatives.

We have already started an organizational review, evaluation, and assessment of our M.W. Grand Lodge, its recognized bodies, committees, and corporations, with the end in view to initiating constructive reforms toward keeping the Craft attuned to the changing needs of the time.

Besides, we have met regularly with the Grand Lodge employees, stimulating them to improve their *“customer relations”* skills and thereby to make the brethren’s transactions with them pleasant experiences.

My fellow Grand Lodge Officers and I convey our most cordial commendation to those Lodges which have already responded favorably to our appeal that they reconcile their records with those of our M. W. Grand Lodge. We fondly hope that the others will follow suit.

We also commend the Information Technology experts whom we had commissioned for their dedica-

tion and devotion in helping us improve our technical capability in this era of the Worldwide Web.

As stated in our theme, Freemasonry is a path of genuine enlightenment; for it stimulates us, its votaries, to endlessly quest for higher learning and to constantly search for genuine illumination. We therefore challenged our Grand Lecturers to deliver relevant lectures in such an inspiring and eloquent manner as to stimulate the brethren of the Lodges to strengthen their morals, knowledge and competence, and we laud them for their favorable response to our challenge.

We are, moreover, gratified to note that, under the dynamic leadership of MW Reynato S. Puno, PGM, GMH, the Institute of Masonic Education and Studies (IMES) has not only conducted classes in different regions of the archipelago, but also come up with leadership modules designed to prepare future leaders of the Craft. The IMES is, furthermore, in the process of developing an E-Learning Program that will increase the brethren's knowledge and awareness.

We are happy, in addition, to note that our Grand Line and District Officers have responded favorably to our injunction that in all their official duties, they should carry with them their own copies of our Masonic Law Book, thereby insuring that all their decisions and actions are in accordance with the laws, rules and regulations of the Fraternity.

We have also noticed with much satisfaction that the different Lodges are now implementing a more stringent process of investigating pe-

tioners, as well as screening and selecting candidates, for Masonic membership, thereby demonstrating their preference for quality rather than for quantity.

Further, we are pleased to learn and to see that you, the brethren of our subordinate Lodges, have faithfully and conscientiously followed our directive that you extend utmost fraternal service to our living brethren in distress, as well as to the widows and orphans of our deceased brethren.

No, dear brethren, we are not telling you to desist from spending much for fellowship and refreshment; we are just reminding you of your duty to drop a bit bigger amount of monetary contributions into the almoner's sack of assistance. Nor are we discouraging you from conducting medical-dental missions and other outreach projects for the benefit of non-Masons in the community. But we ardently hope that you will direct your special attention more to members of your respective Lodges/Districts who are aging and sick and who cannot afford to buy their own medicines.

We are not admonishing you, either, to stop giving scholarships and financial assistance to economically handicapped but academically bright students who are not of the Masonic Fraternity or Family. But we are urging you to give a little more consideration to the children of our distressed worthy brother Masons and the orphans of our departed brethren. To stimulate you to do this, our M.W. Grand Lodge has enhanced its scholarship program, the priority beneficiaries of which are students belong-

ing to our Masonic fraternity or family.

We are likewise gratified to note that this year, more than ever before, the different Districts and Lodges have initiated fellowships, sports competitions, and other activities that involve members of the brethren's families, and that they are now working in closer coordination and cooperation with the the officers and members of our appendant bodies or allied orders toward bringing about better service as well to the Fraternity as to the Community.

We are delighted to observe that there is an increase in the attendance of brethren in district and multi-district or regional conventions, partly because they want that worthy and well qualified brethren are chosen to represent their respective districts and regions in the selection of the brethren who are deserving of candidates for the position of Junior Grand Warden.

According to plan, the members of the Craft selected by the different regions as candidates to the said position will be allowed to join the travels of the Grand Master for the purpose of introducing themselves to the brethren. Their travel expenses will be partly subsidized by our M.W. Grand Lodge. Such a scheme will give a fair and equal chance to all who desire to serve the Fraternity. It is our fervent hope that with the electoral reforms being instituted in our Craft, we will have, to a very large measure, fair and honest elections in ANCOM 2015.

It is our fervent hope, too, that the Harmony Officers and Worshipful Masters of our subordinate Lodges make the best use of the authority given them to preserve the de-

sired harmonious relationship and camaraderie among the Craft, who are charged to extend to one another kind care, love, and protection. Clearly, unless we become "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," we will not be able to forge partnerships with other sectors of the community. But we have got to forge such partnerships if we want Freemasonry to attain its long-term goal, viz., the establishment upon earth of a veritable Brotherhood of Man under the Fatherhood of God.

As Masons, we should, each of us, be channels of peace and harmony. The most suitable place for us to start spreading the cement of brotherly love and affection is our own homes, as well as our own Lodges and Districts, and the most appropriate time to do so is not tomorrow, nor the day following, nor yet next week, but NOW.

Fraternally,



ALAN M PURISIMA
Grand Master



From the Table of the Grand Sec

By MW Danilo Angeles, PGM
Grand Secretary



Achieving true proficiency

Masonic proficiency is more than just the parroting of the Monitor, requiring a progression up the ladder of knowledge levels.

In late May, young Masons from Baliwag 301 in Bulacan, led by their Master, came to visit me in my office. They chanced upon me signing a stack of Proficiency Cards. Wondering if my fingers ever get cramped, they asked me why these cards have to emanate straight from the Grand Lodge when Lodge Secretaries can do the job.

Fully agreeing to their observation, yet I must explain certain circumstances that have led to the current state of things.

It was around 2005—or 2006, if my memory serves me right—when Grand Lodge officers came to a Masonic Convention in the Visayas and stumbled

upon a saddening discovery. Certain delegates took turns in airing an anomaly occurring then in the district. The local Lodge Secretaries were issuing Proficiency Cards at exorbitant rates—even at dollar rates. The scribes, in short, were making money out of Grand Lodge instruments.

This led the Grand Lodge to centralize the control and issuance of Proficiency Cards—one of the many examples of a wrong deed committed by few that boomerangs on the entire body.

But what is it in a Proficiency Card which has turned respectable Masons into cutthroat mercenaries? Along with the Dues Card, it is often waved as

proof of Masonic affiliation. Certainly, a Proficiency Card is more than that.

Masons, after passage through an Ancient Craft Degree, ought to take next a corresponding Proficiency Exam. The test is in keeping up with the Masonic custom of qualifying a candidate prior to conferment of a succeeding degree.

Operative Masons of old only required Apprentices to come up with a masterpiece—an impressive stone work like a fine sculpture agreeable to the Master—to qualify him as a Fellow (where “fellow” meant a regular, fully-pledged, Operative Mason). But Symbolic Masonry upped the degrees to three, consequently requiring candidates to take three Proficiency Exams.

Once successfully completing all three, the candidate earns a Proficiency Card besides the Certificate. Since Certificates are too inconvenient to carry around, either framed or rolled up, Masons pulled out the handy Proficiency Card instead as proof of Masonic competence, or even for just showing off.

Proficiency

Let me make this clear. A Proficiency Card is not a ticket to admission in any Masonic lodge or event, nor is it a proof of en-

titlement to Masonic privileges—or even worse, a Masonic I.D. card. The more a Mason presents a Proficiency Card, the more he ought to be challenged. Rightly, a holder must volunteer himself when a lodge is short of a ritualist, examiner or lecturer.

That’s because proficiency is more than just qualifying for and passing a degree. This is where many Masons err. They missed what Masonic “proficiency” is all about.

So, what does “proficiency” actually mean? The dictionary defines it as “advancement in knowledge or skill.”

Now, is the parroting of the decoded Catechism before an Examiner with the whole lodge watching a Proficiency test? In form, yes; in essence, no. There is very little knowledge advancement here, if none at all.

Conducting exams, Masonic or otherwise, is a function of education. Masonic instructors, coaches mentors, examiners—whatever name they come by—are therefore educators.

Being educators, let me direct you to Bloom’s Taxonomy of Knowledge, a handy reference for all teachers to measure the levels of learning a student must acquire. Named after Benjamin Bloom, chairman of the U.S. Committee on Education in the early 1950s, this classification

system became the reference for designing American school curricula and measuring students' advancement.

Bloom's Taxonomy

The system holds up two levels of knowledge—the basic and advanced.

At the basic level, the first and lowest rung goes to **memory recall** which Proficiency Examinees—and grade schoolers—do. Knowledge previously learned is recollected either in slogans, rhyme or song but often by rote.

The second goes to **comprehension**. What knowledge which has been learned by rote advances through description, comparison and organization. To hear and recollect that the “Altar is the centerpiece of every lodge” is memory recall. But to see for one's self this furniture situated at the center of the lodge hall, over an ornamental Blazing Star, equidistant to the four corners of the room, is comprehension.

The third level is **practice**. Not until by actual use or application will the learner make whole of his newfound knowledge. Similarly, a Candidate will never know what a Masonic Altar is, despite his ocular inspection, until he kneels down before it during the O.B.

After a hands-on encounter with theoretical knowledge, learning rises to the advanced level.

The fourth level thus becomes **analysis**, which is a detailed examination of the acquired knowledge. Knowledge is broken down into parts and closely inspected for motives or causes, the relations of every piece and their hierarchical ordering.

“A Proficiency Card is not a ticket to admission in any Masonic lodge or event, nor is it a proof of entitlement to Masonic privileges—or even worse, a Masonic I.D. card.”

So, a newly-made Mason sees closely for the first time the Great Lights of the Craft nobly displayed at the lighted Altar, each carrying a distinct meaning—the Square, to square our actions; the Compasses, to circumscribe our desires and passions within due bounds; and the VSL as the rule and guide of our Faith. Sooner or later, he discovers that each corresponds respectively to the flesh (bodily actions), the spirit (mind and emotions) and the soul (faith).

Joined together, these

symbols make up the kind of Masonic Man we have sworn to become, a contract we have sealed with the Almighty during the O.B.

Satisfied with his analysis, the Mason comes next to the fifth level of knowledge, **synthesis**. He arranges all this knowledge in many ways by combining them in different or alternative arrangements. So, he observes the lodge commencing and concluding its labor by gathering around the Altar. When a Grand Lodge officer comes in, he is brought before the Altar. When a brother is interrogated, the Master asks him to stand before the Altar.

Regardless of usage and circumstance, the centrality of the Altar in Masonic life goes beyond mere physical situation so as to run in every important business of the Craft. This primacy issues from the sacredness of the VSL itself which consequently makes the practice of moral conduct by every Mason and every lodge imperative.

Confident with this knowledge, the Mason sails smoothly in his practice of the Craft. Until a situation pops up requiring him to exercise the sixth and final level of knowledge, **evaluation**. Confronted with a circumstance (often not taught by the books), he draws judgment based on accumulated knowledge, determining the rightness or wrongness of an action or idea.

Now, try to imagine this. What will a new and faithful Mason think once he sees the brethren queue up before the ballot box at the Altar and drop a black cube out of prejudice, factional interest or just petty spite? What if Masons clashed in fury? What if they exchanged heated words, even clenched fists? The gavel raps to pass twisted judgments and malevolent intentions to suspend, try or expel members in full defiance of the law.

Certainly, mental confusion will set in as he sees the Square slanted and the Compasses go wild. The VSL is debased to the level of a toilet paper to wipe grubby aprons clean. And there goes the centrality of the Altar to Masonic life out of the window.

This is where evaluation, and its consequent actions, come most handy.

Dedication

Bloom's Taxonomy will be helpful in seeing Masons through proficiency of the Craft. To be proficient implies "a thorough competence in a skill or knowledge through practice or training." A step-by-step advancement similarly works in Masonry giving credence to its claims as "a progressive moral science taught by degrees only."

But it will be wise for lodges

not to program degree conferrals on periodical basis; rather, by observation of the Candidate's progress. Expose him to the degree say, by admitting him into a lodge of Entered Apprentices or Fellow Crafts a couple of times. Engage him in a conversation, formally or otherwise, to read, not only into his memory but also, into his comprehension and practice of the degree.

Besides theory, every learner needs a hands-on exposure.

“By all means, parroting the Monitor is the start to proficiency but never a measure of proficiency to the full sense of the word.”

The same goes for the Lights of the Lodge who all must get hold of Proficiency Certifications prior to Installation. But advanced techniques need to be applied this time. Objective instructions, like the IMES courses, are helpful. Handling administrative positions, however, require knowledge beyond the objective. Advanced courses, for situational evaluations are needed, like simulated exercises.

What we likely need is a stretch of imagination. We have yet to see the day when a Masonic body, or a Masonic district, will

qualify their incoming Wardens and Masters through a *revalida* method where analysis, synthesis and evaluation all come into play. A candidate presents a thesis before a panel and comes next under intense interrogation. If he passes, he earns a certificate which the Master of Ceremonies will confidently wave at the former's Installation Rite.

That will be the day—should any District happened to realize it—when Masonry truly lived up to its degree-conferring function similar to schools of learning—a fact Masons often lost sight of.

Over the past 30, even 50 years, I have heard Masons aired concern over the inadequacy of the Proficiency Exams. The same goes for the certification of Wardens and Masters where delivery of the lecture and rituals are the standards.

By all means, parroting the Monitor is the start to proficiency but never a measure of proficiency to the full sense of the word. The ancients, dealing with little educational tools available, committed what ought to be learned to memory but compensated the acquisition of mastery by freedom, fervency and zeal.

Today, we enjoy the abundance of instructional materials but squander them all by lack of time, dedication and heartfelt interest to achieve Masonic mastery, practical or otherwise. ❧

Photo News



MW Alan LM Purisima, with VW Juanito Vaño, SGL at the center, led the bros of Catanduanes Island Lodge 291 in a tree-planting in late May.



Manila Vice-Mayor Francisco "Isko Moreno" Domagoso headed the June 19 Flag-raising rite at the Luneta with the Grand Lodge representatives solemnly standing behind.



The GLP representatives were: VW Oscar Garcia, DDGM, NCR-B; VW Manuel Luis Idquival, DDGM, NCR-G; VW Edwin Costes, JGL-NCR; VW Ferdinando Sevilla, Assistant Grand Secretary.



Officers of Masonic District R4-A took the vows of office before MW Alan LM Purisima on May 31 in Gen. Trias, Cavite.



MW Alan LM Purisima swore in the officers of Masonic District R3-F under VW Thristan Escudero in San Jose City, Nueva Ecija on May 25.

Ocampo 146 helped disabled on Mabini Day

Bros of Julian S. Ocampo Memorial Lodge No. 146 in Iriga City, Camarines Sur province, marked the 150th birth anniversary of Bro. Apolinario Mabini by aiding persons with disabilities (PWD).

On July 23, WB Michael Ngo, Master of Ocampo 146, led the bros in the distribution of 6 wheelchairs, 8 walkers and 10 walking canes to PWDs in Iriga City.

Mabini, born on July 22, 1864, is widely known as the "Sublime Paralytic." Before paralysis had rendered his limbs powerless sometime in 1896, he was instrumental to the spread of Masonry in the Philippines then under the obedience of the Spanish Gran Oriente.

Similarly, Ocampo 146 bros also handed out 10 boxes of medicine for cough and flu to 5 remote barangays in Iriga City.



Ocampo 146 bros handed out wheelchairs and walkers to PWDs (above) as they also gave boxes of medicines to 5 barangays.



Bantugan 223 aided Cotabato City jailbirds

Bros of Bantugan Lodge No. 223 in Cotabato City extended a helping hand to one of society's most ignored sector, the prison convicts.

On August 30, bros of Bantugan 223 trooped to the Maguindanao Provincial Jail at PC Hill in Cotabato City to conduct a half-day outreach program to the slammer's 147 inmates.

Leading the bros was WB Mohammad Sohail K. Butt, Bantugan 223 Master. Bantugan sisters also came to help in the registration and distribution of food and giveaways.

In all, the Bantugan bros rendered 120 head counts of legal counseling, 102 medical consultations and 33 dental extractions. They also handed out 147 dental hygiene kits and 147 over-the-counter medicines.

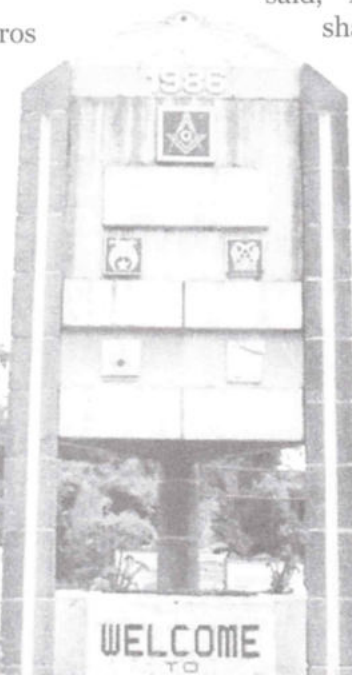
Underwears were also given away to 10 female inmates.

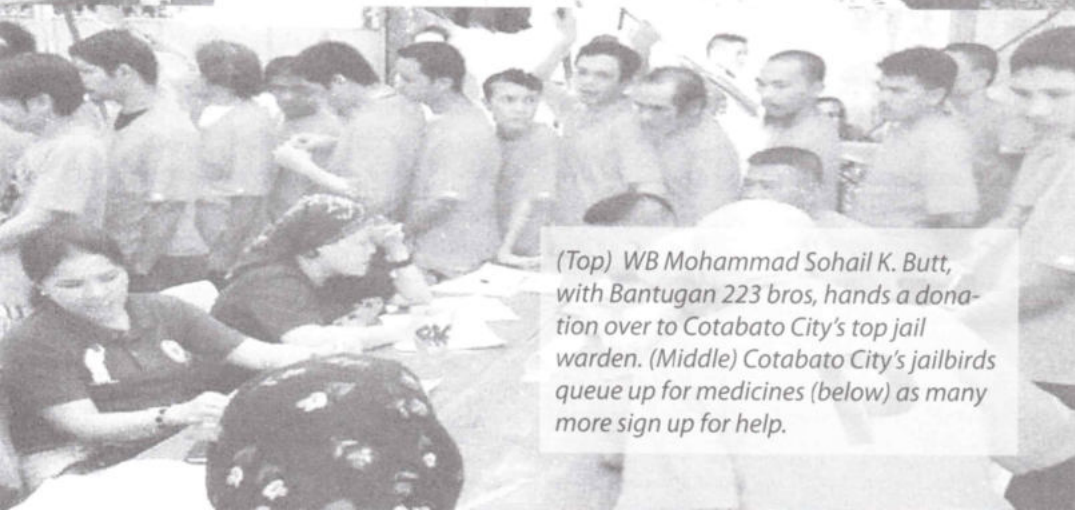
The lodge gifted the provincial jail with a new piece of Philippine flag.

The outreach program was backed up by the Cotabato City Regional Trial Court, Depart of Health (DOH) ARMM and Region 12 offices, the Public Attorney's Office (PAO), Maguindanao Cotabato Sanitarium, Colgate-Palmolive (Phils.) Ltd. and the local ABS-CBN station.

WB Tommy M. Biruar, PGLI, currently Lodge Secretary, said, "It always pays to share our blessings to our fellowmen, especially those who have less in life."

A Masonic marker greets and welcomes all to Cotabato City.





(Top) WB Mohammad Sohail K. Butt, with Bantugan 223 bros, hands a donation over to Cotabato City's top jail warden. (Middle) Cotabato City's jailbirds queue up for medicines (below) as many more sign up for help.



Horton 379 held free OB-Gyn clinic in Baseco

Bros of **Frank Reed Horton Memorial Lodge No. 379** in Quezon City held a free ob-gyn clinic in the slum area of Baseco, in Tondo district in Manila, on August 10.

Named as “Masons’ OB,” the medical mission gathered women around Baseco mostly in the family way; others, complaining of warts or tumors.

The event kicked off with a “Women’s Health Seminar” where the beneficiaries were instructed first on women’s health and care. The clinical session followed next.

Civic-minded obstetricians and gynecologists from the modern St. Luke’s and Medical City hospitals, grouped under the **Kalusugang Kababaihang Pangkabuhayan Inc. (KnKP)**, provided the medical ser-

vices. Some 140 women went under ultrasound services. Three came under cryosurgeries.

Normally, an ultrasound costs an average of Php 1,000; cryosurgery, Php 5,000.

The KnKP volunteers were led by Sis Sharon Gianan-Cruz, an ob-gyn and widow of the late Bro. Edgardo I. Cruz of High Twelve Lodge No. 82.

“Our Women and their welfare come under our obligations. With this project we are extending that OB for once to the less fortunate,” said **WM Gene Illenberger**, Horton 379 Master and THE CABLETOW staff artist. “The obviously indigent conditions of the women here in Baseco pushed us even harder to extend our hand.” ❧



Boys take turns jumping into the murky water lapping Baseco.



KnKP volunteers administer an ultrasound on a pregnant Baseco resident.

Frankies and KnKP volunteers joined together for a souvenir shot.



Champs clashed in the 2014 R3-D bowling games

by Bro. Shubert L. Ciencia

After the friendly hustles and good-natured hecklings were done, all 17 competing Lodges of Masonic District No. RIII-D emerged as champions as their annual District Bowling Tournament concluded.

It was, after all, a competition among brothers with the intention of forging closer inter-Lodge relations and strengthening the fraternal ties that bind MD RIII-D tightly together.

Inside the Manrio Bowling Lanes in Cabanatuan City, as pinballs fell, and spares and strikes elicited thunderous roars of approval, the spirit of being “on the level” prevailed among the brethren, with newly-raised brethren mingling with their senior and even lifetime counterparts. Outside, brethren, from the newly obligated ones to the past DDGMs, toasted bottles of beer and glasses of whiskey, cracking jokes and sharing stories with one another. All were optimistic that, like those in the past, this year’s bowling tournament would turn out to be a “howling” success.

The Atengs of one Lodge not only tried to show their bowling skills but also to have fun and

get acquainted with the brethren and their Atengs from other Lodges.

Grand Master Allan LM Purisima, as before, came and stayed for photo ops with each Lodge while partaking of the fellowship and holding informal meetings on the side.

As agreed upon by the District Officers, the different teams participating in the tournament had to wear their assigned colors.

To show that he was not a member of any competing team but rather belonged to the whole R III-D, District Deputy Grand Master Jerome T. Malaca wore a neutral gray shirt. This enabled to move freely from one competing team to another.

The din of joyful delight and fraternal camaraderie characterized the four-day tournament.

In the evening of the final day, everyone was feted to a fellowship dinner, which was capped by the awarding of trophies.

In his closing remarks, VW Malaca stressed, “To me, all the competing teams, from the team which registered the highest pin-falls to that which registered the lowest, are all champions.

For working in close unity and harmony to make the 2014 Nueva Ecija Bowling Games a huge success, the whole Masonic District R III-D is the winner. As we demonstrated in the tournament, our Masonic District is one and will stay as one. Mabuhay po tayong lahat!”

MCCCI turns 90

The Masonic Charities for Crippled Children, Inc. (MCCCI) celebrated its 90th founding anniversary with a program held on August 1, 2014 at the Aguirre Hall in Camp Crame, Quezon City, with the theme "Taos Pusong Aruga sa Batang may Kapansanan."

The program began with an invocation by VW Antonio Jonson, Jr., MCCCI Vice-President, followed by welcome remarks of VW Benito K. Tan, MCCCI Corporate Secretary, who also presented a brief history of the corporation.

WB/Dr. Michael Z. Rivera, MCCCI Medical Director since 1984, gave a short message; Dr. Manuel B. Agulto, UP-Manila Chancellor, subsequently delivered the keynote address.

Next, selected MCCCI beneficiaries presented their testimonials.

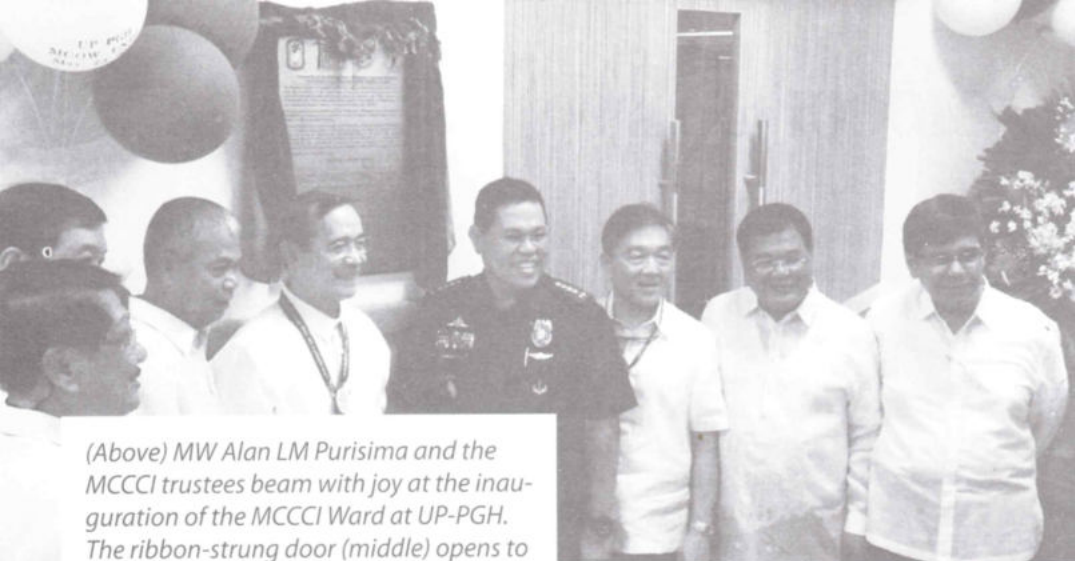
After delivering the closing remarks, MW Alan LM Purissima, Grand Master and MCCCI Chairman, assisted by other MCCCI officers, handed out awards and tokens of appreciation to the following:

- Philippine National Police 2013 Basketball Team;
- VW Arlen P. De Guzman; VW James C. Paggao, Orthopedic Surgeon, Baguio General Hospital and Medi-

cal Center (BGH & MC);

- VW Robert G. Capuyan, Anesthesiologist, BGH & MC;
- VW Antonio V. Tactay, Orthopedic Surgeon, BGH & MC;
- WB Espiridion R. Reyes, Orthopedic Surgeon, Southern Philippines Medical Center;
- Bro. Michael Z. Rivera, Orthopedic Surgeon, Mary Johnson Hospital (MJH);
- Dr. Zuriel K. Tan, Plastic and Cosmetic Gen. Surgeon, MJH; VW Michael S. Pescante, Surgeon, MJH;
- Dr. Erlinda Florentino, Anesthesiologist, MJH;
- Dr. Angel B. Miranda, Pediatrician, MJH;
- WB Manuel B. Agulto, Ophthalmologist, Chancellor, UP-Manila;
- Dr. Edward H.M. Wang, Chairman, Dept. of Orthopedic, UP-PGH;
- Dr. Rafael C. Bundoc, Spine Surgeon, UP, PGH;
- Dr. Juanito G. Javier, Pediatric Orthopedic, UP-PGH; and
- WB Willie Angbue-Te, Ophthalmologist, FEU Medical Center.

Other members of the MCCCI Board present were the following: RW Tomas G. Rentoy, President; VW Lucas T. Ty, Asst. Corporate Secretary; VW Gregorio A. Vicente, Treasurer; VW Sonny K. Wang, Internal Auditor; MW Santiago T. Gabionza, Jr., Trustee; VW Alfred T. Li, Trustee; MW Juanito G. Espino, Jr., Ex-Officio Member; and WB Reynaldo Pasco, External Auditor.



(Above) MW Alan LM Purisima and the MCCI trustees beam with joy at the inauguration of the MCCI Ward at UP-PGH. The ribbon-strung door (middle) opens to a row of new orthopedic beds (below).



MCCCI

opens ward at UP-PGH

The Masonic Charities for Crippled Children Inc. (MCCCI) celebrated 90 years of service to physically challenged Filipino children on August 1 in Camp Crame, Quezon City.

Timed with its 90th year celebration was the opening of the MCCCI Masonic Children's Orthopedic War at the University of the Philippines-Philippine General Hospital (UP-PGH) in Manila on May 23.

MW Alan LM Purisima, Grand Master and MCCCI Chairman, led the Masons in the inauguration ceremony.

Also present were RW Tomas G. Rentoy III, DGM, MCCCI President; VW Antonio F. Joson, Jr., Vice President; VW Benito K. Tan, Corporate Secretary; VW Lucas T. Ty, Asst. Corporate Secretary; VW Sonny K. Wang, Internal Auditor; MW Juanito G. Espino, Jr., PGM, Immediate Past Chairman; VW Gregorio A. Vicente, Treasurer; Bro. & Dr. Michael Z. Rivera, Medical Director; and other Masonic dignitaries.

UP-PGH was represented by Bro. & Dr. Manuel B. Agulto, Chancellor; Dr. Charlotte Chiong, Assistant Chancellor for Planning and Development; Dr. Jose C. Gonzales, Director, who was represented by Dr. Reynaldo Ang; Dr. Agnes D. Mejia, Dean; Dr. Edward H.M. Wang, Chairman, Department of Orthopedic Executive Committee; Dr. Tammy L. Dela Rosa, Executive Officer; Dr. Wilfredo B. Pacheco, Assistant Chair; Dr. Juanito S. Javier, Assistant Chair for Research; Dr. Norberto A. Meriales, Assistant Chair for Health Services; Dr. Joseph Garvy L. Lai, Assistant Chair for Fiscal Services; Dr. Pierre M. Mella, Chief Resident; and other UP-PGH dignitaries.

With a ward of its own, properly situated at the UP-PGH, the MCCCI feels that it has moved much closer to fulfilling the mission it had begun on July 9, 1924.

Last year, the MCCCI helped 35 indigent kids by attending to their medical and surgical needs.

Since January this year, it has already extended support to 25 young patients. ❖

Edict No. 268-A

“AMENDING CERTAIN PROVISIONS OF EDICT NO. 268 AS ADOPTED DURING THE ANNUAL COMMUNICATION LAST APRIL 24-26, 2014 AND TO FURTHER ENHANCE THE NOMINATION PROCESS FOR JUNIOR GRAND WARDEN”

WHEREAS, on 14th day of April 2014, Edict No. 268 was issued by MW Juanito G. Espino, Jr. amending certain provisions of the Constitution governing the nomination process for the position of Junior Grand Warden;

WHEREAS, in the 98th Annual Communication held last April 24-26, 2014, the brethren assembled, ratified and approved Edict No. 268 as recommended by the Committee on Grand Lodge Officers Report subject to the amendments of paragraph No. 24 and No. 27 thereof;

WHEREAS, consistent with the avowed purpose of Edict No. 268, as amended, there is a further need to enhance the nomination process to achieve the purposes for which Edict No. 268 was envisioned

WHEREAS, allowing the nominees, as determined by the Past Grand Masters, the opportunity to introduce themselves and present to the brethren their respective plans and programs prior to the elections at the forthcoming Annual Communication will enhance the process;

NOW, THEREFORE, I,

ALAN LA MADRID PURISIMA, Grand Master by virtue of the powers in me vested by the Constitution under the jurisdiction of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines, do hereby decree the amendments of Edict No. 268 and further amend the provisions of the Constitution of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines as follows:

1. Paragraph 24 of Edict No. 268 I hereby amended to read as follows:

On the day of the election of the Junior Grand Warden (JGW), the most senior Past Grand Master present shall submit a short-list of nominees of the Past Grand Masters in a sealed envelope to the Most Worshipful Grand Master. The short list shall be composed of not less than five (5) nor more than seven (7) of the most qualified candidates as determined by the Past Grand Masters. The candidates to be voted upon by the ANCOM shall be required to pre-

sent briefly their platform of governance for the Grand Lodge and the Brethren. Any candidate who is absent during the Annual Communication cannot be voted upon and be elected.

2. Paragraph 27 of Edict No. 268 is hereby amended to read as follows:

In the election for the Junior Grand Warden, the candidate who obtains the highest vote cast by majority of the voting delegates shall be declared the winner. Should none of the candidates voted upon obtain the required majority to qualify him for the position on the first balloting, the election shall proceed to a second balloting in which event, only the candidates who shall have obtained the first, second and third highest number of votes shall be qualified to be voted upon. The candidate who obtains the highest number of votes by plurality in the second balloting shall be declared the elected Junior Grand Warden. In the event that the election result in a tie, the election shall be decided by a toss coin and the lucky candidate who wins the toss shall be declared the winner.

3. All nominees for the position of the Junior Grand Warden submitted by the various Multi-District Conventions as certified by the District Deputy Grand Masters of the Host Districts shall be forwarded to the Grand Master and the Past Grand Masters through the Grand Secretary not later than 30 October of the current year.

4. The Past Grand Masters shall then convene not later than 7 November of the current year to choose the preliminary nominees of not less than twelve (12) from among those nominees submitted by the Multi-District Conventions for the position of the Junior Grand Warden of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

5. The nominees, as preliminary chosen by the Past Grand Masters, shall then be required and allowed to accompany the Grand Master in his sojourn to the various regular district or multi-district conventions to introduce themselves and to present their respective plans and programs to the brethren. All other prohibitions on their nominations shall remain valid and subsisting.

6. Paragraph B(2) of Edict 268-Espino is hereby amended to read as follows:

A brother shall be nominated for the position of JGW in only one Masonic District. The brethren recommended for the position of JGW of each Masonic District, must be regular or plural members of the blue lodges of said district. An incumbent appointed officer of the Grand Lodge, who accepts the nomination at the district level need not resign from his position as such appointed officer.

7. All provisions of the Constitution, edicts, circulars and other issuances inconsistent herewith are deemed modified, repealed or amended accordingly. ❧

Circular 2

Matters approved in Ancom 2014

Circular No. 2, issued on May 9, announced the businesses approved at the 98th Annual Communication (Ancom) held at the SMX Convention Center, Mall of Asia Complex, Pasay City on April 24 to 26, 2014. Topping the list are the approval of the 97th Annual Proceedings and the Grand Master's Report except for Item No. 10 pertaining to the appeal of a brother. Edicts were also okayed, as follows:

- Edict No. 233-M, restoration of certain brethren to GLP membership;
- Edict No. 261, amendment, clarification and revision of certain provisions in the Centennial Monitor on the Master Mason Degree;
- Edict No. 261-A, amendment, clarification and revision of certain provisions in the Centennial Monitor on the Entered Apprentice Mason Degree;
- Edict No. 261-B, amendment, clarification and revision of certain provisions in the Centennial Monitor on the Fellow Craft Mason Degree;
- Edict No. 262, submission of nomination for Junior Grand Warden
- Edict No. 263, raising the Grand Guild of Past Masters assessment to Php 350.00;
- Edict No. 264, decentralization of the Institute for Masonic Education and Studies (IMES) through IMES regional centers and devolution of certain functions and activities;
- Edict No. 265, establishing the Warden's Academy Course for the instructions and examination of the Lights of the Lodge;
- Edict No. 266, directing the IMES to provide training courses for lodge secretaries, treasurers and auditors;
- Edict No. 267, imposition of annual fees for IMES; and
- Edict No. 268, amending the constitutional provisions on the Junior Grand Warden nomination process.

Reports of Grand Officers—particularly the Grand Treasurer, Secretary and Senior Grand Lecturer—were also approved.

Reports of Grand Lodge Committees—particularly on Jurisprudence and Charter—also saw passage with only one lodge under dispensation, La Paz Lodge No. 413 in Tarlac, earning the right to a charter this year.

Circular 3

Call for Independence Day 2014 rites

MW Alan LM Purisima, Grand Master, called on all bros in the National Capital Region (NCR) and adjacent districts to come and join the June 12 Independence Day rites through Circular No. 2, issued on May 8. Main activity was the traditional Flag Raising and Wreath Laying ceremonies at the Rizal Monument, Rizal Park, Manila in the morning.

Simultaneously, certain Grand Officers were assigned to grace the rites at the Aguinaldo Shrine at Kawit, Cavite and at the Andres Bonifacio Monument in Caloocan City.

Circular 4

Shriners Week announced

Circular No. 4, issued on May 12, announced the holding of the “Shriners International Awareness Week” in the first week of June. Details came with the circular.

Circular 5

Lodges to hold “Family Day Fellowship”

MW Alan LM Purisima, Grand Master, urged all districts and subordinate lodges to hold a “Family Day Fellowship.”

Circular No. 5, issued on May 22, instructed districts and lodges to pick a Sunday either in the month of May or June for the occasion.

This instruction runs consistent to the objectives of the Fraternal Service Excellence of the GLP Roadmap 2014-2015, particularly “To increase involvement of the family in the masonic affairs.”

The event was aimed at affording “quality time” and strengthening “the bonds that tie us with our respective families and fraternity.”

Salutes & greetings to be limited

Circular No. 6, dated June 2, asked all officers and members of the Grand Jurisdiction to shorten the salutations and greetings to special guests of Masonic events.

This instruction was “directed to limit the salutation and greetings during the opening remarks and during the speech of the Guest of Honor and Speaker or whoever Dignitary shall speak last.”

The long and repetitive courtesies made Masonic ceremonies “time-consuming and oftentimes uninteresting.”

Circular 7

List of GLP committees out

MW Alan LM Purisima, Grand Master, issued the list of the Standing and Special Committees of the Grand Lodge for year 2014-2015.

Circular No. 7, dated June 6, specified the committee officers and members who are to serve until the Annual Communications in April 2015. The committees and their respective compositions are as follows:

- **Committee on Finance**

RW Tomas G. Rentoy III, DGM, chairman; MW Rudyardo V Bunda, PGM, vice-chairman; RW Abraham N. Tolentino, JGW, MW Danilo D. Angeles, PGM, and VW Gamaliel E. Sarte, members.

- **Committee on Jurisprudence**

VW Abelardo L. Aportadera, Jr., chairman; VW Cesar R. Villar, vice-chairman; VW Inocencio B. Sagun, Jr., VW Godofredo C. De Guzman, and WB Alsad H. Alfad, Jr., members.

- **Committee on Revision and Updating of the Constitution**

VW Oliver V. Yabut, chairman; VW Benito T. Ty, vice-chairman; VW Napoleon R. Estilles, VW Roberto

O. Asuncion, and VW Nabil A. Tan, members.

- **Committee on Administration of Lodges, Returns and Charter**

RW Tomas G. Rentoy III, DGM, chairman; MW Danilo D. Angeles, PGM, vice-chairman; VW Juanito B. Vaño, Jr., SGL, VW Ferdinando G. Sevilla, AGS, VW Roberto O. Asuncion, VW Rolando F. Rocha, VW John Llamas, and VW Jose Avelino I. Magbanua, members.

- **Committee on Grievance**

MW Santiago T. Gabioonza, PGM, chairman; VW Inocencio T. Sagun, Jr., vice-chairman; VW Napoleon R. Estilles, GP, VW Cesar R. Villar, VW Nabil A. Tan, VW Oliver V.

Yabut, and WB Alsad H. Alfad, Jr., members.

• **Committee on Foreign Relations & Correspondence**

MW Rosendo C. Herrera, PGM, chairman; RW Tomas G. Rentoy III, DGM, vice-chairman; RW Voltaire T. Gazmin, SGW, VW Juanito B. Vaño, SGL, and VW Ferdinando G. Sevilla, AGS, members.

• **Committee on Ritual and Works**

VW Juanito B. Vaño, SGL, chairman; VW John B. Llamas, vice-chairman; VW Oliver V. Yabut, VW Edgar P. Borje, VW Armando G. Cazzola, VW Alejo C. Antonio, and VW Faustino C. Garcia, members.

• **Committee on Masonic Temples and Buildings**

VW Armando G. Cazzola, chairman; VW Joel F. Limpengco, vice-chairman; VW Homobono C. Pique, and VW Gamaliel E. Sarte, members; Bro. Francis Niño C. Sarte, secretary.

• **Committee on Ways and Means**

RW Abraham N. Tolentino, JGW, chairman; VW Henry S. Oaminal, JGL, vice-chairman; VW Edwin P. Costes, JGL, VW Manuel G. Espiritu, Jr., VW Roberto B. Fajardo, VW Raul E. Canon, Jr., VW Armando G. Cazzola, and WB Regino S. Catitis, members.

• **Committee on Grand Lodge Scholarship**

MW Eugenio S. Labitoria, PGM, chairman; VW Edwin P. Costes, vice-chairman; WV Roseller M. Malabanan, JGL, VW Armando G. Cazzola, and VW Edgardo S. Delmo, members.

• **Committee on Credentials**

MW Danilo D. Angeles, PGM, chair-

man; VW Juanito B. Vaño, Jr., SGL, vice-chairman; VW Raul E. Canon, Jr., SGL, VW Ferdinando G. Sevilla, AGS, VW Antonio M. San Luis, Jr., VW Rolando F. Rocha, and VW Robert O. Asuncion, members.

• **Committee on Resolutions**

VW Abelardo L. Aportadera, chairman; VW Nabil A. Tan, vice-chairman; VW Oliver V. Yabut, VW Benny T. Ty, VW Ricardo C. Marquez, VW Nathaniel S. Golla, and WB Alsad H. Alfad, Jr., members.

• **Committee on Awards**

MW Danilo D. Angeles, PGM, chairman; VW Juanito B. Vaño, Jr., SGL, vice-chairman; VW Ferdinando G. Sevilla, AGS, VW Edwin I. Corvera, JGL, VW Robert O. Asuncion and VW Rolando F. Rocha, members.

• **Committee on Youth**

VW Edwin P. Costes, chairman; VW Antonio S. Limpoco, Jr., vice-chairman; VW Francis E. Blanco, VW Rodel Riezl SJ. Reyes (Order of Demolay), Sis. Margarette Pagdilao Dorado (Job's Daughter International) and Sis. Eleanor Roque Redor (Rainbow for Grls), members.

• **Committee on Investments**

MW John L. Choa, PGM, chairman; MW Danilo D. Angeles, vice-chairman; VW Manuel C. Espiritu, Jr., VW Emmanuel Luis P. Idquival, and VW Edwin P. Costes, members.

• **Committee on Electoral Reforms**

MW Reynato S. Puno, PGM, GMH, chairman; MW Rudyardo V. Bunda, PGM, vice-chairman; MW Danilo D. Angeles, PGM, MW Pacifico B. Aniag, PGM, VW Napoleon R. Estilles, GP, VW Oliver V. Yabut,

JGL, and VW Nabil A. Tan, members.

- **Committee on Cemetery**

VW Roberto L. Morales, chairman; VW Roberto B. Fajardo, vice-chairman; WB Mckentyre V. Cabrera, Bro. Rolando F. Asuncion, and Bro. Arazzad P. Subong, members.

- **Committee on Charity**

MW Juanito P. Abregas, PGM, chairman; MW Danilo D. Angeles, PGM, vice-chairman; VW Reynato D. Puno, Jr., VW Gamaliel E. Sarte, and VW Raul E. Canon, Jr., members.

- **Committee on Information Technology**

RW Abraham N. Tolentino, chairman; WB Regino S. Catiis, vice-chairman; WB Roberto B. Fajardo, Bro. Roberto L. Aliggayu. Bro. Marni C. Marcos, Jr., and Bro. Edsel P. Miguel, members.

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

MW Rudyardo V. Bunda, PGM, chairman; MW Danilo D. Angeles, vice-chairman; MW Juanito P. Abergas, PGM, VW Luth Myr P. Teoxon, and VW Gamaliel E. Sarte, members.

- **Committee on Cavite Affairs**

MW Rudyardo V. Bunda, PGM, GMH, chairman; MW Rosendo C. Herrera, PGM, GMH, VW Raul E. Canon, Jr., HGL, VW Jose L. Bautista, Jr. (DDGM RIV-A1), VW Ziegler P. Vital, (DDGM RIV-A2), and VW Joy C. Puno, members.

- **Committee on Ancom Evaluation**

MW John L. Choa, PGM, chairman; VW Napoleon R. Estilles,

GP, vice-chairman; VW Juanito B. Vaño, SGL, VW Ferdinando G. Sevilla, AGS, and VW Reynato D. Puno, Jr., members.

- **Committee on Public Relations**

VW Eduardo S. Alcaraz, chairman; VW Roberto B. Fajardo, VW Antonio M. San Luis, Jr., Bro. Rene D. Ong, Bro. Nestor F. Quinsay, and Bro. Elpidio M. Macalma, members.

- **Committee on Necrology**

VW Emmanuel J. Diesta, chairman; VW Eduardo S. Chua, VW Roberto L. Morales, VW Alejo C. Antonio, VW Gerardo C. Feliciano and all Junior Grand Lecturers, members.

- **Committee on Masonic Associations and Clubs**

MW Pacifico B. Aniag, chairman; MW Juanito P. Abergas, PGM; MW Danilo D. Angeles, PGM, MW Eugenio S. Labitoria, PGM, VW Roberto B. Fajardo, and Bro. Guillermo A. Eleazar, members.

- **Masonic Coordinating Council**

MW Juanito P. Abergas, PGM, chairman; Ill. Joven K. Chua, SK Danilo C. Datu, HL Marybelle S. Agreda, SK Adonis G. Agreda, Sis. Fe Abarquez Suaco, WB Jose S. Redor, Bro. Jose B. Abejo, Hon. Rodel Riezl SJ Reyes, Sis. Eleanor Roque Redor, and Sis. Margarette Pagdilao Dorado, members.

- **Committee on Environment and Disaster Preparedness**

RW Voltaire T. Gazmin, chairman; RW Abraham N. Tolentino, vice-chairman; VW Ricardo C. Marquez, VW Luis M. Tuason, Jr., VW Cecil R. Chen, VW Benito T. Ramos, VW Virgilio O. Domingo and all Junior Grand Lecturers.

Circular 9

DDGMs to man and run the District Temple of Harmony

All District Deputy Grand Masters (DDGMs) are directed to see their respective District Temples of Harmony running well—not only in settling disputes but also, in promoting peace and harmony.

Circular No. 9, issued on August 1, also reminded DDGMs of the three preceding edicts in operation to promote peace and harmony among Masons. These Edicts are Edict 82 (Puno), requiring conciliation attempts by all Masons prior to institution of suits; Edict 82-A (Galvez), institutionalizing meditation process as alternative dispute resolution under a Masonic Mediation Center; and Edict 82-B (Pagotan), renaming of the Masonic Mediation Center into “Masonic Temple of Harmony” with subordinate bodies down to the district level.

Circular 9 was aimed at fulfilling the GLP 2014 Roadmap, particularly on “Increasing the Level of Harmony among the Brethren.”

Circular 9A

DDGM, Harmony Officer empowered

Amending Circular No. 9. Circular 9A, issued on September 12, empowered the District Deputy Grand Master (DDGM) and the Lodge Harmony Officer in settling disputes in their respective jurisdictions.

The Circular explicitly reminded the DDGM to chair the District Temple of Harmony as specified in Article XVIII of the Constitution, How he must run and transact businesses should faithfully take after Article II, Section 1 of the “Rules and Regulations for Dispute Resolutions under the Masonic Temple of Harmony.”

Similarly, the Lodge Harmony Officer ought to do his job as set by Article III, Section 1 to 4 of the “Rules and Regulations for Dispute Resolutions under the Masonic Temple of Harmony.”

Failure of the DDGM or Harmony Officer in performing his job may result to appeal. Item 2 of Circular 9A stated: “The failure to conduct mediation and conciliation proceedings to exhaust all efforts at the dispute resolution shall be among the grounds or issues that may be raised on appeal against decisions rendered by the Trial Commission and may be deemed

as an error of judgment if so established from the records submitted to the Grand Secretary or Committee on Grievance as required under the provision of Article XVIII, Section 49, of the Constitution.”

Much of Circular 9A had been lifted from Edict 82-C (Aniag), an amendment and modification of Edicts 82, 82-A and 82-B.

Circular 10

Lodges to put up youth committee

Circular 10, issued on August 2, directed all Blue Lodges to put up a Youth Committee.

The committee must plan and run relevant youth activities in the schools and community falling under its jurisdiction such as sports competition, academic competition (like literary writing, oratorical contests etc.) and summer camps.

Another field the committee can take is the sponsorship of Masonic Youth Organizations such as the Job’s Daughter, Rainbow for Girls and Demolays.

Doing so upholds one of the major objectives of the GLP 2014 Roadmap, “Increase Involvement of Family, Shriners and Appendant Bodies in Masonic Affairs.”

DDGMs must monitor the compliance of the lodges. The Lodge Youth Committee was mandated by the 1998 Edict 184 (Locsin).

Circular 11

Helpful Ancom 2015 infos out

Circular 11, issued on August 27, made public certain information about the Ancom 2015 which the brethren may find useful.

Legazpi City in Albay is the site of Ancom 2015, which runs from April 23 to 25, 2015. District RV-B—comprised of Albay, Sorsogon and Masbate provinces—hosts next year’s Masonic assembly.

Three (3) local lodges are at work—Mayon Lodge No. 61 (Legazpi City), Bulusan Lodge No. 38 (Sorsogon City) and Ma-bu-ti Lodge No. 329 (Masbate).

Venue is the Ibalong Centrum for Recreation in Bgy. Bitano, Legazpi City. Registration fees range from Php 2,200 which is good until December 31, 2014 with free Traveling Bag to go; and Php 2,500 from January 1 to April 24, 2015. Early registrants can send payments to Banco de Oro at

Rotonda, Legazpi City, under the account name of "Mayon Lodge No. 61" with account number 004250282476.

For more information, bros can get in touch with VW Noel E. Rosal, chairman, at telephone number 09175581777 or at his email address mayornoelrosal@yahoo.com. Also, contact Bro. George Naag, Secretariat, at telephone numbers 09475637840 and 09151800160. Bros can also go to and click www.ancom2015.org.

Circular 12

Early remittance of lodge annual dues, fees a must

Circular 12, issued on August 28, encouraged all lodges to pay their annual lodge dues, fees and other charges at the soonest time possible.

While the majority of lodges have submitted their 2013 reports, yet a big number has failed to remit their 2014 financial obligations to the Grand Lodge. Records show that only a pitiful 2 percent have paid their lodge obligations; 30 percent, in installment.

While a blue lodge is duty-bound to pay not later than the 15th of January, nothing prevents it from paying earlier than January, either.

The Circular made it explicit that "Dues and fees are those yearly payments made by the members of a lodge to the Grand Lodge to enable it to maintain its honor and dignity and to meet the current and necessary expenses and to care for a distressed worthy brother Master Mason, his widows and orphans."

Circular 13

Special Multi-distcons to nominate JGW bets

Circular No. 13, dated September 9, instructed all Masons in this Grand Jurisdiction on how to conduct a Special Multi-District Convention to nominate local bets for the Junior Grand Warden (JGW) post.

The nomination process must happen in the period covering September 1 to October 15, 2014.

Regional heads must get together and decide which district will play host. The DDGM of the host district will collect and ready a short list of an Official and Certified List of District Nominees.

Circular 13 has assigned an entitlement of number of nominations for each region at the first screening, as follows—Northern Luzon, 5 nominees; Central Luzon, 6 nominees; National Capital Region, 7 nominees; Southern Luzon, 5 nominees; Visayas, 4 nominees; Mindanao, 8 nominees; and Overseas, 2 nominees.

At the Special Multi-Distcon, the host DDGM will publicly draw the nominees by lot which the assembly will vote upon, in turn, by secret ballot.

The host DDGM and his District Grand Lecturers (DGLs) will chair the Election Committee (ELECTCOM). They cannot vote.

Voting members are comprised of the Incumbent Masters and Wardens, Immediate Past Masters, Grand Lodge Officers (elected and appointed), and Past Grand Masters who are members of the subordinate districts.

Each voting member ought to vote only one (1) nominee.

Nominees who are absent from the Special Multi-Distcon cannot be voted upon.

The nominees garnering the highest vote (by plurality)—after the entitlement provided by Edict No. 268, paragraph 15—shall be proclaimed winners by the Multi-Distcon Elecom.

The Multi-Distcon must come up, in the end, with the number of nominees prescribed for the region, as follows—Northern Luzon, 3; Central Luzon, 3; National Capital Region, 3; Southern Luzon, 3; Visayas, 2; Mindanao, 4; and Overseas, 1.

Should a tie happens after the tallying of votes, the election shall be decided by a toss-coin. The lucky nominee, favored by the toss, wins.

After the Multi-Distcon, the host DDGM must officially communicate and certify to the Grand Master and Past Grand Masters—by way of the Grand Secretary—the proclaimed winners who are to become the region's official nominees to the Ancom.

The report must come with a brief resume of each official nominee not more than 3 pages in length, set on regular-sized (8½ X 11 inches) bond paper, and printed by 12 points font size.

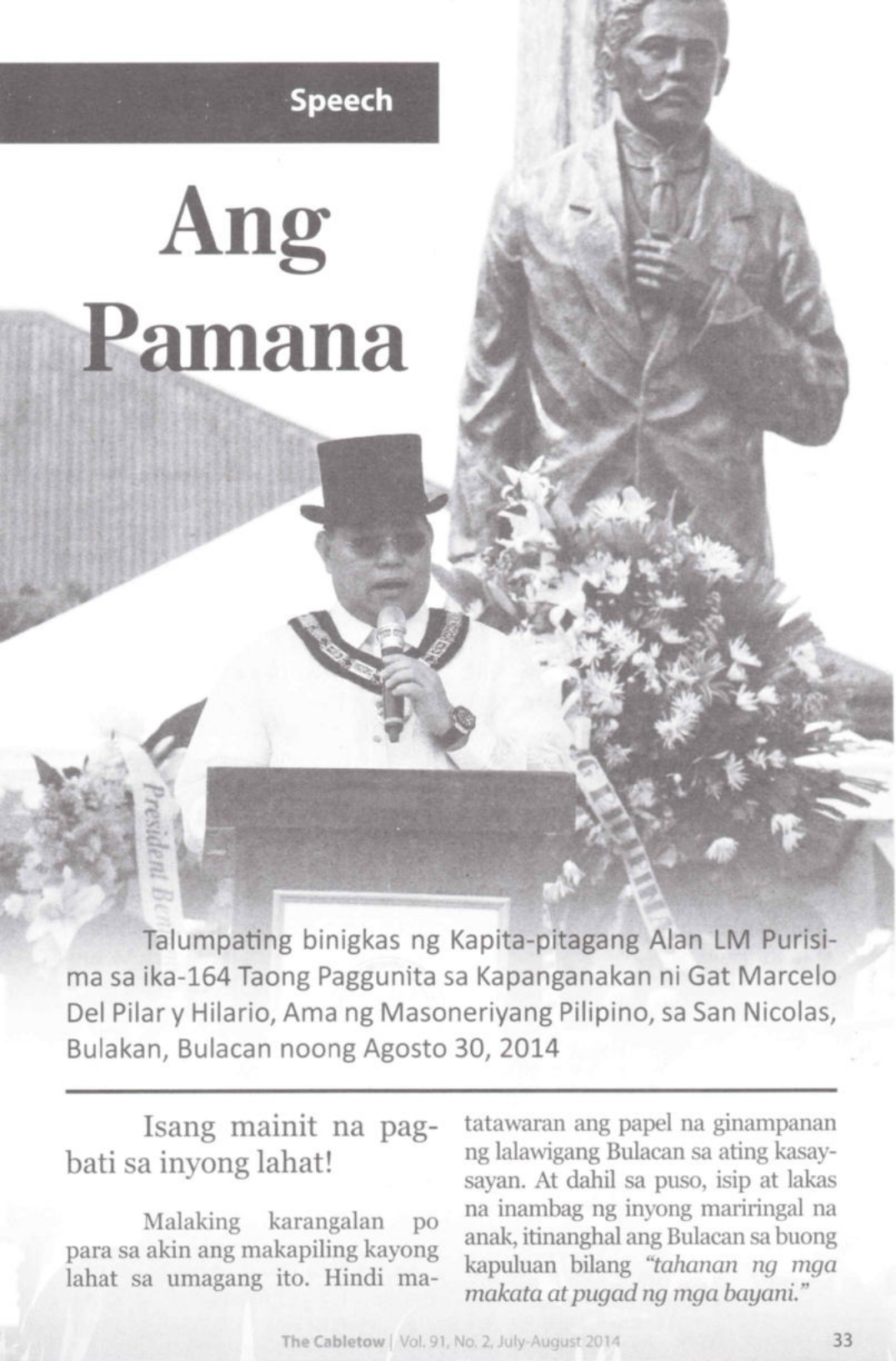
Also, a program of governance must be attached.

These shall be all publicized through THE CABLETOW and a Circular on or before November 30, 2014.

The Special Multi-Distcons ought to be held, preferably, before the Regular Multi-Distcon. The sequence will afford the Grand Master to take the JGW nominees with him in his regular sojourns to the Regular Multi-Distcons. Here, the nominees can present their plans and programs.

The Grand Master will allocate a financial subsidy, as he deems fit, for the host districts of Special Multi-Distcons. ❧

Ang Pamana



Talumpating binigkas ng Kapita-pitagang Alan LM Purisima sa ika-164 Taong Paggunita sa Kapanganakan ni Gat Marcelo Del Pilar y Hilario, Ama ng Masoneriyang Pilipino, sa San Nicolas, Bulakan, Bulacan noong Agosto 30, 2014

Isang mainit na pagbati sa inyong lahat!

Malaking karangalan po para sa akin ang makapiling kayong lahat sa umagang ito. Hindi ma-

tatawaran ang papel na ginampanan ng lalawigang Bulacan sa ating kasaysayan. At dahil sa puso, isip at lakas na inambag ng inyong mariringal na anak, itinanghal ang Bulacan sa buong kapuluan bilang *“tahanan ng mga makata at pugad ng mga bayani.”*

Patunay itong Ika-sandaa't animnapu't apat na Taong Paggunita sa kaarawan ni Gat Marcelo Del Pilar sa kagitingan ng mga Bulakenyo. Tampok sa ating pagtitipon ang PINUNO ng mga tinatawag na "propagandista" na nagsikap, sa kabila ng matitinding hirap, na makamit ang mga reporma at ginhawa mula sa naghaharing bansang España noong ika-labingsiyam na siglo.

"Pinuno" man kung tawagin pero, kung susuriin, walang angas at asal-pinuno sa mga wika at gawa ni Gat Del Pilar. Bagkus, makikita ninyo ang kababaang-loob, pagtititis, at walang maliw na pagsasakripisyo.

Totoong mapusok si Del Pilar—mapusok ang kanyang mga salita na humihiwa sa budhi ng mga tiwaling opisyal; lalo na, sa mga paring Kastila na masipag magpalaganap ng kanilang mga semilya kaysa Salita ng Diyos. Pero mistulang apoy naman ang kanyang mga diwa na nagpaalab sa mga nanlalamig na damdamin ng mga Pilipino.

Sa likod ng init at kapusukang ito, naroroon naman ang pagkalinga ng isang ama sa mga kasama niyang propagandista at pagdamay sa mga kapwa inuusig ng mga manlulupig. Tunay siyang makatao. Nasa masa ang puso niya. Bukod-tangi si Del Pilar sa mga propagandista na sumusulat sa wikang Tagalog. Ipinaglaban niya ang kara-

patan ng mga Pilipino mula sa bayan ng Malolos, hangga sa Binondo sa Maynila, na nauwi sa isang demonstrasyong sibil noong Marso 1, mil otso syentos otsenta'y otso, na lantarang humihiling na palayasin ang mga paring Kastila sa ating bansa.

Matapos, nagtungo siya sa España at sa loob ng pitong taon, iginugol niya ang sarili para sa mga karapatang Pilipino. Iginugol niya ang sarili para sa bayan sa gitna ng matinding karukhaan—bagay upang isanla niya ang kanyang mga damit, at namulot ng mga upos ng tabako sa lansangan ng España, noong mga huling buwan ng kanyang buhay.

Pusong-bato ang taong hindi maaantig sa karukhaan na kanyang sinapit. Pero paghanga—at walang humpay na paghanga—ang isusukli ng bayang nangungutang-loob kay Gat Del Pilar.

Heto ang tinatawag na "Ama ng Peryodismong Pilipino." Heto ang tinatawag na "Pinuno ng mga Propagandista." Heto ang kinikilala naming "Ama ng Masoneriyang Pilipino."

Kinilala namin siya hindi dahil sa taglay niyang titulo. Hindi dahil may-kaya ang pamilya niya sa buhay. Hindi dahil sa magagarang damit.

Kinilala namin siya dahil lampas-lampasan niyang ipinamalas ang pagmamahal sa kapa-



Dignitaries who came. (5th from left) Bulacan Mayor Patrick Meneses; Bulacan Gov. Wilhelmino M. Sy-Alvarado; Sen. Alan Peter Cayetano's chief of staff, Dr. Willy Buenaventura; Vice Gov. Daniel Fernando; National Historical Commission of the Philippines Executive Director VW Vic Badoy; and MW Alan LM Purisima.

tid at sa kapwa, ang pagdamay sa nagigipit na bayan, at sa walang abog na pagmamahal sa katotohanan.

Siya ang “Ama ng Mason-eriyang Pilipino.” Siya ang nagpamalas ng unang “Serbisyon Makatotohanan sa Kapatiran at Mamamayan.” At siya ang huwaran ng dalawampung libong Mason sa buong kapuluan.

Iyan po ang isa, sa maraming dahilan, kung bakit natin binibigyan pugay ngayon si Gat Del Pilar. Kung bakit natin siya iniluklok sa pambansang dambana ng kagitingan. Ipinamalas niya ang pambihirang loob, isip at puso na hindi makakayang gawin ng sino man. Hindi dahil henyo si Gat Del Pilar kaysa nakararami. Bagkus, tinupad

niya ang dalangin ng nakararami.

Mapanganib at ubod nang mahal ang presyong nakakabit sa mga karapatan na kanilang ipinaglaban. Pero ipinamalas niya, sampu ng kanyang mga kasama, na walang buhay ang mahalaga kapag hinahamak na ang bayan na gini-gipit.

Minsan, nakalulungkot pong madinig na hindi na raw uso ang kabayanihan ngayon. Nakalulungkot—dahil hindi lamang nila alam kung saan dapat lumingon. Wala nang aantig pa sa damdamin ng isang taong nasa serbisyo, tulad ko, kaysa makitang dahan-dahang ipinapanaog mula sa eroplanong C-130 ang mga kabaong ng mga kapatid nating pulis at sundalo na nasawi sa

labanan, natatakpan ng watawat, sa gitna ng kabi-kabilang pagtangis ng kanilang mga kaanak. Mararam-daman po ninyo ang biglang sulak ng magkahalong poot, lungkot—at dangal.

“Dangal”—dahil walang damdaming makabayan ang dadalisay pa kaysa mga Pilipinong nag-aalay ng kanilang mga buhay. Nag-aalay ng kanilang mga buhay upang ang ating bayan ay payapang makatulog sa gabi at babangon sa bagong umaga na lipos ng pag-asa at saya.

Pero hindi lamang sa kamatayan nasusukat ang kabayanihan. Tunay na bayani ang ating mga kababayan na kusang-loob na sumasagip ng kanilang kapwa sa gitna ng mga delubyo at sakuna. Hindi matatawaran ang kabayanihan ng isang janitor o taxi driver na nakapulot ng malaking salapi pero ibinabalik nila sa totoong may-ari. Bayani ang isang binata o dalaga na aakayin ang kapwa niyang kabataan sa isang makabuluhang gawaing pampamayanan kaysa ibulid sa mga bisyo at kabalbalan.

Mga bayani sila. Hindi dahil naiiba sila sa nakararami. Bagkus, sa kabila ng maraming tukso at madlang kahirapan, ginampanan nila ang dapat iasal ng nakararami.

Ngayon, tinatamasa na natin ang kalayaan at karapatan na ipinaglaban ni Gat Del Pilar sampu ng ating mga bayani. Pero palagi nating nalilimutan: na ang

kalayaan ay dapat bantayan. Na sa bawat karapatan, may kakambal na tungkulin na dapat gampanan.

Palaging magkakambal ang tungkuiln at karapatan upang tumindig ang isang demokratikong lipunan. Tama at binibigyan natin ng parangal si Gat Del Pilar. Pero huwag natin kalilimutan ang pamana na kanyang iniwan: ang matibay na loob, ang matuwid na puso at matalas na isip.

Magsilbi nawang gabay sa ating lahat ang mga pamanang ito. Dahil ang mga pamanang ito ang dili iba't sandigan ng isang Serbisyong Makatotohanan para Bayan at Mamamayan. Magandang umaga po at maraming salamat sa inyong lahat. ❧



Be the Watchmen of the Craft

Speech delivered by MW Reynato S. Puno, PGM, on April 23, 2014 at the 30th Anniversary of the Grand Guild of Past Masters in Manila.

First things first. One, I like to thank the Grand Guild of Past Masters for conferring on me this honorific title, Chairman Emeritus. Truth to tell, this is the second Emeritus honor endowed to your fraternal brother. The first was given by the Philippine Constitution Association (Philconsa), after I retired as Chief Justice, in recognition of my robust role in protecting the integrity of our Constitution during my watch in the High Court. An emeritus honor is recognition of your meritorious past but more than anything, it is a wakeup call to the awardee that he is not getting any younger.

Two, I wish to congratulate the Grand Guild on its 30th founding Anniversary. It was in 1984 when as your Grand Master, I established the Guild thru Edict No 84. I said it then and I say it now and again, I consider the creation of the Grand Guild of

Past Masters as one of my more lasting legacies to our brethren. Not everything that you leave after your watch in any institution can qualify as a legacy. First, what you leave must have a long life before it can be considered a legacy. The fact of its long life is high evidence of its utilitarianism for an unworthy legacy will surely be discarded in the dustbin of history. Second, what you leave must have satisfied some felt necessities of the brethren. Some of these felt necessities are the need to harness the talents of our past masters as the vanguards of our masonic values.

Further, there is a need to express our gratitude to our past masters for their past services to our lodge by shielding them from the damages wrought by old age and health hazards albeit thru modest financial assistance. Without fear of successful contradiction, I like to think that the

Grand Guild of Pastmasters has fulfilled these requirements to qualify as a legacy. Today, it is 30 years old and I am sure our Past Masters will continue to be the everlasting ballast of blue masonry in the Philippines.

“Today, it is 30 years old and I am sure our Past Masters will continue to be the everlasting ballast of blue masonry in the Philippines.”

Third, I wish to thank two of our great masonic leaders, MW Rosendo Herrera, PGM and MW John Choa, PGM for giving reality to the vision that inspired the establishment of the Grand Guild of Pastmasters. MW Herrera served as its first President and from nothing, he built the bricks and mortars of the Grand Guild. He served for 7 years and not only did he not receive a centavo compensation as President but more than that, he spent his personal money to establish the sturdy structure of the Guild nationwide. His was a labor of love for our Past Masters and records will show that at the end of his long term, he was able to infuse financial health to our Guild. Statistics will reveal the great number of Past Masters who were sick

and who were able to get relief from the Guild and similarly, a great number of families of Past Masters who dropped their working tools who received benefits from the Guild by way of charity assistance. Then came MW John Choa, PGM, our Grandmaster who contributed most to the completion of the construction of our Grand Lodge Temple. Hard work and financial know-how are the trademarks of MW Choa and he demonstrated them again when the baton of leadership of the Grand Guild was passed to him. For 23 years, MW Choa has been elected again and again by our Past Masters as President of the Guild and for good reasons. Under his stewardship, the number of Past Masters who have been helped by the Grand Guild has multiplied to unprecedented number. And more than that, the basket of benefits has similarly increased and he has achieved all these for the benefit of our Past Masters without bothering our Grand Lodge for any kind of help or assistance. But what is more exemplary in our Grand Guild is that in its 30 years of existence, not a whiff of irregularity has characterized its administration, especially in the handling of its finances. It is no wonder that in its 30 years of existence, it has only two Presidents in its roster for indeed you have to elect and

reelect a leader who serves out of unbounded love to the fraternity. And that is the reason why I like to think that it is in the Grand Guild of Past Masters where you can witness a truly masonic election. To be more precise, what we have in the Grand Guild of Past-masters is not an election but a coronation of the one who can best serve and best agree. And that is also the reason why for 30 years, harmony has prevailed in the Grand Guild, for in this institution, we crown the brother who is most worthy and most trustworthy to lead us.

That brings me to the core of my message on the occasion of your 30th anniversary. I was also your Guest of Honor and Speaker when you celebrated your 25th anniversary on April 22, 2009 at Cagayan de Oro City. I searched for my speech given on that occasion and by stroke of luck I found it. In that speech, I exhorted you to take active part in reforming our electoral process. As Chairman of the Committee on Electoral Reforms, then and now, I urged you not to take a paraplegic posture on this need for electoral reform for as Past Masters you can deliver the winning blow in this all important battle. I also gave six major points that should be addressed by electoral reformers. First, the reforms should frustrate the election of leaders

whose understanding of the exoteric and esoteric aspects of masonry leaves much to be desired. Second, the reforms should make it easy to elect leaders who are not only soaked in the essence of masonry, but who are exemplars of masonry in life. Third, these two qualifications should be made as the sine qua non qualifications of those aspiring to lead us. Fourth, the reforms should ensure that they who violate the sanctity of election law should be given their just punishment. Fifth, there is need to stop the trend towards excessive democratization of our right to elect our leaders. And sixth, we should search a method thru which we can choose our leaders not merely on the basis of popularity.

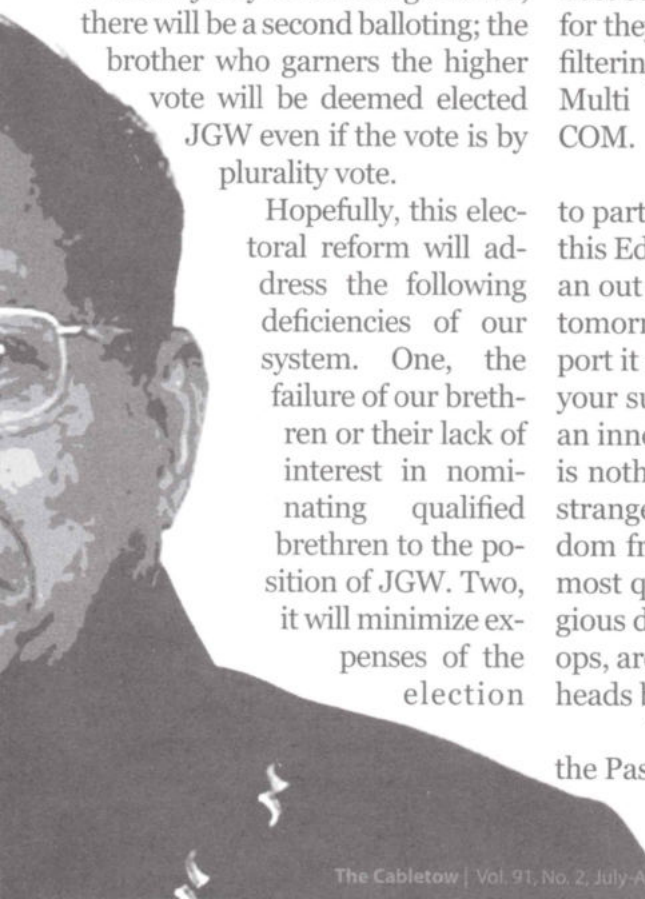
I made that appeal five years ago. Since then, we have tried to reform our system of election but with limited success. But we have neither paused nor stopped in our efforts to reform our electoral process for we fully know that unmasonic elections pose the greatest threat to the harmony of the brethren and to our capability to prove that masonry has ethics and values far above the morality of an ordinary social and civic club. If masonry has survived the ages, part of the reason is because its election of leaders has been uncorrupted by malpractices such as shock-

ing self-promotion, organized campaigning, overspending, etc. Masonic election should bring out leaders who best can serve and best agree, leaders who best exemplify our masonic virtues both with their lips and in their lives, leaders who can perpetuate the masonic legacies of brotherly love, relief and truth. This is the reason why the time was when the Grand Oriental Chair has been coveted more than the scepter of Kings, desired more than the most powerful secular office in the world. Without intending to be offensive to anyone, I like to commend the elections the Grand Guild of Past Masters has been conducting in the last 30 years as the model prototype of a masonic election. This is one masonic institution where leadership is undisputed, hence, we have only so far chosen two Presidents for the last 30 years. This is one institution whose report to the Annual Communication about its assistance to the brethren has always been received with commendation for the last thirty years. This is one masonic institution where peace has prevailed among the brethren for the last 30 years. All these because, we have masonic elections where only the best who can serve are elected.

I say all these because I want you to support the latest edict of MW Juanito Espino, Jr.

on electoral reform. This is the most radical of all our electoral reforms and is the end result of a thorough consultation with our elected officers, the Board for General Purposes, the PGMs, the GL Committee on Electoral Reforms and other distinguished leaders in our jurisdiction. Let me just discuss its basic features. The process will start from the Districts. The lodges from the district shall nominate the district candidates. They will be voted upon by the WM, SW, JW and immediate PM, PGMs, elected and appointed GL officers who belong to the District; second, all the names of district nominees will be sent to the multi-districts where they belong; a short list will be prepared thru drawing of lots by the Host DDGM; the names in the short list will be voted upon by the voting delegates in the Multi District ac-





cording to a set formula; the nominees from the multidistricts will be sent to the PGMs; the PGMs shall prepare the short list of nominees the night before the selection by the ANCOM; the short list shall be revealed to the ANCOM on the day of the selection by the MWG who shall put all names in a tam-biola and within the public view of the brethren pick at random the names of two brothers who shall be voted upon by the voting delegates to the ANCOM; the brother who garners the higher votes will be declared winner provided he garners the majority of the votes cast; if the majority vote is not garnered, there will be a second balloting; the brother who garners the higher vote will be deemed elected JGW even if the vote is by plurality vote.

Hopefully, this electoral reform will address the following deficiencies of our system. One, the failure of our brethren or their lack of interest in nominating qualified brethren to the position of JGW. Two, it will minimize expenses of the election

on the part of nominees. Three, it will allow the brethren to know the nominees better and know their program of government. Fourth, and most important, the random selection by lot of nominees will hopefully eliminate all attempts to unduly influence the vote of the delegates from the Multi Districts to the ANCOM. It will be foolhardy for a nominee to try to influence these voting delegates when he is not sure to be included in the short list and even if included, the election will be limited to nominees selected by lot and randomly. But let me emphasize that the nominees selected by lot are all qualified for they have passed thru the strict filtering process from the District, Multi District, PGMs, and ANCOM.

I will not be in the ANCOM to participate in the debates when this Edict will be debated as I have an out of the country engagement tomorrow. But I urge you to support it and as Past Masters I know your support will be decisive. It is an innovation worth trying. There is nothing objectionable, novel or strange in selecting leaders at random from the list of the best and most qualified. Indeed, some religious denominations choose bishops, archbishops or their supreme heads by the random method.

Thank you and long live the Past Masters! ❧

Weapons to use in the war against apathy

by VW Juanito B. Vaño, Jr., SGL

Our Masonic tenets yet remain the most reliable weapon in the war against indifference.

In his inaugural address, MW Alan LM Purisima stressed that just as our patriotic and heroic brethren played the leadership role in our libertarian struggle against foreign invaders, using the bolo and the “pistola” as their main weapons against their adversaries, so should we latter-day Filipino Freemasons be in the vanguard of a different war, that against apathy or indifference and materialism, using as our weapons the three main tenets or principles of Freemasonry (Brotherly Love, Relief or Service, and Truth) and the four cardinal virtues (Temperance, Fortitude, Prudence, and Justice).

Consistently Exemplifying, Widely Disseminating Freemasonry’s Main Tenets

There can be no doubt that there is a greater need for us to

imbue ourselves with the Fraternity’s main tenets or principles and then to consistently practice them in daily life; for unless we do so, we will not be able to unfold and cultivate our God-given potentialities and eventually develop ourselves into “perfect ash-lars” or Magistri Interiores or Inward Masters. We must not forget that, as Master Masons, we have to fulfill the charge strenuously to enforce, by precept and example, a steady obedience to those tenets or principles. We must strengthen our resolve to fulfill that charge

We must, moreover, diffuse the light of the principle of Brotherly Love more widely than before among others, particularly fellow Filipinos. This principle teaches that men of every country, sect and opinion should show tolerance and respect for one another’s opinions; treat one another with kindness and understanding; relate with one another

in sincere love and fellowship; relieve one another's distresses and alleviate one another's sufferings; and aid, support, and protect one another.

We must convince others, by both precept and example, that the principle of Brotherly Love is based on the truth that we are all spiritual brothers under the Fatherhood of a common omnipotent and all-loving Father, the Great Architect of the Universe, and that, therefore, the hurt of just one human being is the injury of all humanity.

Since we are "linked together by an indissoluble chain of sincere affection," we Masons are particularly obliged to set the inspiring and edifying example of relieving the distresses of our fellow human beings.

This we avow in our ritual: "To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds is the great aim we have in view. On this basis, we form our friendships and established our connection."

No, dear brethren, we must not pay mere lip service to this avowal of ours; rather, we must translate it into meaningful action, ever bearing in mind that, as the sages tell us, "not a sound has ever ceased to vibrate through space; not a ripple has ever been lost on the ocean; and above all, not a true thought nor a pure resolve, nor a loving act has ever gone forth in vain."

We must remember that, as the late Past Grand Master Manuel Crudo recurrently told the brethren, the true spirit of Masonry is dedicated, devoted, and disinterested service to God and our fellowmen—service without counting the cost, service without expecting any other reward than that inner flow of achievement that comes after we have done acts of kindness, charity, or benevolence to our fellow-creatures, to God's greater glory.

How important it is for us, then, to express and manifest selfless compassion, love, and care to all that live; to sincerely assist in bringing about peace and prosperity to all; and most importantly, to treat others courteously and affably as our peers or equals, whatever their color, creed or condition may be.

We should, moreover, search for Truth with a little more eagerness, as well as defend it with a bit more courage, than before. This principle is described in our Monitor, as "a divine attribute and the foundation of every virtue."

Perhaps more than ever before, there is a need for us to show to all and sundry that, as taught by the Fraternity, we should always regulate our lives and actions by the twin principle of goodness and truth. We have to exhibit ourselves as good and true friends and brothers not only to our fellows and brothers in Masonry but to all other men as well. Hence, we must deal with, or re-

late to others, without any deceit and hypocrisy, but rather with utmost honesty and sincerity, always promoting one another's welfare and happiness, always rejoicing in one another's progress and prosperity.

In fine, in this age of apathy or indifferentism and materialism, we must study Masonry as a philosophy of life relationships more diligently, as well as apply in daily life its tenets or principles more vigorously than before; show to all and sundry our increased dedication and devotion to practicing persistently the tenets or principles of Masonry, particularly those of Brotherly Love, Relief (or Service), and Truth, toward making all men realize that our ultimate goal or most ardent aspiration is, or should be, to become as perfect as our Father in heaven is perfect; and manifest in all our daily activities in this impermanent world that we have not forgotten, but rather ever remember, that, as the Book of Holy Writings states, each man came from dust and shall return to the earth as it was, and his spirit or soul, the imperishable part in him, shall return to God who gave it.

Using the Four Cardinal Virtues as Guide to Our Conduct

Since we are all bound by both honor and duty to help preserve unsullied the reputation

of the Fraternity, we must also strengthen our resolve to fulfill our charge to practice the domestic and public virtues, as well as to let Temperance chasten, Fortitude support, and Prudence direct us, and let Justice be the guide of all our actions.

We must be more highly resolved than before to constantly practice Temperance, which is monitorially defined as "that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice." It enables us, therefore, to avoid excess or the contracting of any licentious or vicious habits, the indulgence in which might lead us to disclose some of those valuable secrets which we have promised to conceal and never reveal.

Indulging ourselves in any licentious or vicious habits might lead us to suffer, to become unhealthy, or even to lose our reputation. In all our activities, then, we should always exercise a certain degree of self-restraint or self-control.

Since the Fraternity does not take any specific stand in such matters as smoking cigarettes and using alcoholic drinks, we should, each of us, decide for ourselves how much self-restraint or self-control we should exercise in every situation.

For instance, if we firmly believe that smoking is bad since it is likely to bring on cancer, then we have to refrain from smoking.

But if we are in doubt, we must at least be moderate in responding to our desire for a smoke, thereby reducing the hazard.

Definitely, we must abstain from smoking in the presence of those who find it distasteful or harmful, as well as refrain from smoking in an airconditioned room or in a smoke-free zone.

Those brethren who do not use alcoholic drinks at all ought to be commended, and we others who use alcoholic drinks are advised to drink moderately, particularly when we hold social fellowships in public restaurants; for those non-Masons who know us to be Masons will judge us, and Masonry itself, by the way we conduct ourselves.

We should also exert a little more effort than before to exercise Fortitude, which is monitorially described as "that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient." This virtue is synonymous to courage; that is, it is equally distant from rashness, which is injudicious bravery, and cowardice, which is lack of bravery.

With Fortitude as our shield or armor, we will be able to guard against any illegal attempt which may be made, by force or otherwise, to extort from us any of those valuable secrets with which we were solemnly intrusted on our first admission into a Masonic Lodge. It is the quality of character which gives us strength to

withstand temptation and to bear all suffering in silence, and which permits us to do our respective duties undisturbed by evil distractions. It is, in great measure, a frame of mind to regulate our words and acts with courage and with determination. In effect, this virtue creates three things, to wit: (1) courage to do what is right, (2) strength to withstand intemperance, and (3) the mental attitude to bear one's burden bravely when the other remedies fail.

We must, also more vigorously than ever before, exercise Prudence, which is monitorially described as "that principle or standard which teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that faculty by which we wisely judge and prudentially determine on all things relative to our present, as well as our future, happiness. We should use this virtue for (1) determining what constitute Temperance and to what extent we are to apply Fortitude; (2) regulating our conduct both inside and outside the lodge hall; and (3) reminding ourselves to "be particularly careful, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Freemasonry might be unlawfully obtained" from us.

Brethren, perhaps more than ever before, we have to use discretion, good judgment, self-control, and foresight in our words and acts; we have to say or do things intelligently and with

conscious regard of what the consequences of our words and acts will be. Justice, which is monitorially described as “that standard or boundary of right which enables us to render unto every man his just due without distinction,” is not only consistent with divine and human laws, but it is the very cement and support of civil society. Because this virtue, in a great measure, constitutes the really good man, we must be more highly resolved than before never to deviate from the minutest principles thereof.

We must never be hypocritical nor deceitful in our dealings with other men, but rather sincere and honest, giving each of them what is due him or her.

But, like Charity, Justice begins, or should begin, at home. We must first be just or fair to ourselves before we can be just or fair to others. We must, therefore, heed this precept of Apollinaris Mabini in THE TRUE DECALOGUE: “Cultivate the special aptitudes which God has given you, by working and studying to the best of your ability, without ever separating yourself from the path of righteousness and justice, in order to attain your own perfection, by means whereof you will contribute to the progress of humanity. That is the mission which God has assigned to you in this life. By fulfilling it, you will have honor, and having this, you will give glory to God.”

Yes, we must exert all-out effort to transform ourselves from

“rough” to “perfect ashlar,” or to attain self-mastery; for unless we have mastered ourselves, our influence over other men will not bring any good result.

Brethren, we have got to use the four Cardinal Virtues for periodically evaluating ourselves, so that we will be able to see where we have those rough corners to which we can profitably apply the common gavel. We should ask ourselves:

- Am I temperate in my relations with others; or have I been excessive in my actions towards someone?
- Have I displayed fortitude (or courage) in pursuing the excellence I can achieve, or have I chosen to do as everyone else does?
- Do I wisely and prudently direct myself, or do I do I sometimes go beyond the bounds of courtesy and good taste?
- Have I given to each fellow Freemason, candidate, friend, or associate the consideration, help, and respect which he justly deserves, or have I let my own pride, comfort, and desires blind me to their needs?

Decidedly, to apply those four virtues to ourselves is not easy. We should, nevertheless, strengthen our resolve to use them proficiently as a complete guide for truly Masonic action. ❧

Savage cruelty once marred the Northeast Corner

by WB Edmund Coronel, PM

The Northeast Corner is a rite that Masons have often overlooked—a symbol once marred by barbaric cruelty.

After Initiation, a new Entered Apprentice walks in for another but short rite. He stands on the Northeast Corner. By doing so, he sets off to the world of the First Degree.

Brief, yet the Northeast Corner Rite is one act teeming with symbolic meanings—and dripping with a bloody history.

In the ancient days, the northeast—sometimes northwest—corner of a construction site was a dreadful spot welling up with the most horrid sorrow and suffering that superstition could wreak.

Originally, it was just a large hole in the ground where the cornerstone was dropped. Once the foundation stone was set in place, it served next as reference for all the other stones and columns by which the edifice was constructed.

But during antiquity, the

early builders had secured and stabilized the structural foundations, not so much by engineering methods; rather, by appeasing the gods and goddesses with human sacrifices. Before planting the cornerstone, a man, child or teenage girl was used to be buried alive at the bottom, shoveled with earth, walled in by rocks, or simply crushed under the massive weight of columnar slabs.

Builder's rite

Jacob Ludwig Carl Grimm, of the Grimm Brothers fairy tale fame, was actually a serious German jurist and academician specializing in philology and mythology. In the introduction to his 1883 book, "Teutonic Mythologies," he explained—

"Frequently it was regarded

as necessary to entomb within the foundation of a building living creatures and even men, an act which was regarded as a sacrifice to the soil which had to endure the weight of the structure. By this cruel custom people hoped to attain permanence and stability for great buildings."

Early men believed that occupying a piece of land would infringe on the rights of the spirit residing there. The seizure—worsened by the violence of the excavation and modification of the ground—would never go without dark, devious and dangerous reprisals. So, a sacrifice, called the "builder's rite," was often held to propitiate the spirits and served as insurance against any spiritual backlash.

Evidences of builder's rite showed in many archaeological excavations around the world. Even the Bible prescribed how it ought to be done.

Joshua, the Israelite warrior-prophet, not only tore down the massive walls of Jericho by the blare of trumpets around 1,550 B.C. Also, he slew all life—inhabitants and livestock—in it save for Rahab and her family who had given shelter to the Israelite spies.

Acting on the orders of God, Joshua laid a curse over the ruined city. But the malediction was repealable if only future builders would "lay the foundation thereof in his firstborn and in his youngest son shall he set up the gates of it."

By mid-8th century B.C., Ahab, king of Israel, okayed the



A portion of Illustration in the French newspaper *Le Petit Parisien*, dated May 23, 1897, shows volunteers for live entombment behind a wall in Tiraspol, Moldovato in a bid to gain spiritual martyrdom.

rebuilding of Jericho in his bid to expand his kingdom. The lot of re-deeming Joshua's curse fell on its builder—

"In his days, Hiel the Bethelite built Jericho; he laid the foundation stones thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord which he spake by Joshua, the son of Nun." (I Kings 16: 34)

Builder's woes

The builder's rite survived the antiquity and saw practice in Europe albeit in more gruesome forms. A number of literature tells of heart-wrenching stories sur-

rounding this barbaric practice.

In the Albanian city of Shkodra, stories had it that the city wasn't built until a wife of its three principal builders had been walled up behind the stones.

"The early builders had secured and stabilized the structural foundations, not so much by engineering methods; rather, by appeasing the gods and goddesses with human sacrifices."

In the Romanian city of Deva, the master builder propitiated the spirits with the life of his wife.

Stories of master builders sacrificing their wives also marked the bridges of Arta in Greece, and in Fox over Dibra River in Albania.

But there was no legend as real and moving as the story of Manole, the 16th-century master builder of the Byzantine-style Curtea de Arges Cathedral in Romania.

Legend had it that Manole was employed by King Radu Negru—or in more precise version, by Neagoe Basarab (1512-1517), the king of Wallachia, a region in Romania.

But even while Manole could get his workers to lay the stones in the day, yet the walls mysteriously collapsed at night. Alerted, the king threatened Manole and his crew with death if they would lapse beyond the deadline.

Hence, Manole proposed to his assistants the holding of the ancient builder's rite. The first woman to appear and bring them breakfast in the morning was to be immured behind the foundation as votive offering to the spirits.

All his assistants agreed—and secretly informed their wives fast.

When morning came, only Manole's pregnant wife showed up at the worksite to bring him food. Bound by the agreement, the master builder could do nothing but lure her into a hollow in the wall himself.

When the ruse finally dawned on the wife, she pleaded hard to an emotionally-tortured Manole for her dear life—while workers rushed sealing her behind the stones.



Immurement was both penalty and discipline in certain Medieval nunneries.

But not all builders were as luckless, even as hard-hearted, as Manole. In the construction of the Vestenberg Castle in Germany, for instance, the masons had built a seat into the wall for an offering yet to come.

Soon, an unmarried mother came and sold her daughter for a large price.

Led to the stone seat, the child wept hard and relentlessly as masons laid the mortars and brick before her. Until she was handed a mouth-watering red apple that kept her still.

After the job was done, an emotionally-troubled mason turned around slapped the mother hard on the face saying "It would have been better if you had begged your way throughout the country with your child."

Churches & castles

The Medieval stonemasons did execute the heartrending builder's rite. But they only took orders from their clients. The business of appeasing, even battling with the spirits, was the affair of the priests.

In ancient Rome, the business of constructing bridges was ran, not by engineers, but by the

High Priest with the title of *Pontifex Maximus* (Great Bridge Builder)—from where the word "pontiff" had come from.

Rivers, believed to be the habitation of spirits, were widely held sacred. It was the job of the Pontifex to decide when, where and how many say, virgins, were to be drowned in the water.

In the Medieval Age, the job of the Pontifex in building bridges, churches and castles was passed onto the monks.

When the Kremlin—"fortress" in Russian—was constructed as an imperial palace for the czars in the late 1400s, workers had dragged a couple of people, including a pretty woman, into the foundation pit—while a Greek Orthodox clergy read the sacraments amid pitiful wails and pleas.

When Christianity was yet making headway in Rutgen in Ger-



An illustration of the Manole legend showing the master builder in deep pain over fate's cruel joke on him and his wife.

many, the stonemasons were faced with the mind-boggling mystery of collapsing walls at night while building a church in the town of Vilmnitz. Attributing the mischief to the devil, they purchased a child, gave him a bread roll in one hand and a light in the other. Then, they set him in a hole in the foundation and mortared him shut.

Similar builder's rites were held in the construction of the church in Bergen and other parts of Germany.

Not for nothing why workers, when repairing the Blackfriars Bridge in London in 1867, were surprised to discover a heap of assorted human and animal bones under the foundations.

A number of churches in England—where Freemasonry had originated—similarly yielded skeletal remains of human sacrifices in ritual postures.

When the very old church of Brownsover in Warwickshire, in England, was restored in 1876, two skeletons—each topped by an oak plank—were found a foot below the foundations. One was dug up under the north wall; the other, under the south—both situated at right angles from the other.

Located exactly opposite to each other, yet their feet pointed to the east.

Before, it was widely believed that the soul of a murdered individual would fiercely protect a building from hostile spirits and rival souls. So, chapels, churches and temples were built over spots where saints had been martyred.

But where saints were unavailable, innocent children had been substituted. It now flexes the mind how a sweet and blameless toddler could stand up against demons and lost souls.

“Recalling just how the Medieval cathedral builders have coldly executed the builder's rite gives an entirely different meaning to the term “as a man and a Mason” which we utter so mindlessly in the lodges at present.”

During the construction of Liebenstein Castle in the town of Bornhofen in Germany, for instance, a mother sold her child for pieces of gold.

Lured to a built-in seat, the child nibbled a roll while playfully calling out “Mother, I can see you;” after a while, “Mother, I see a little of you still,”

When the last stone was laid, the stonemasons were deeply pained by the stifled, but still clueless, calls of the child from behind the stones, “Mother, I see nothing of you now.”

Symbolic

The barbaric builder's rite was practiced, not only in Europe, but virtually in all parts of the world. Ironically, certain “primitive” and “heathen” societies were not as bru-



The breathtaking 16th century Curtea de Arges Cathedral in Romania which the legendary master builder Manole built.

tal as the Christianized West.

In New Zealand, the Maori natives buried wood carvings of prostrated slaves to support the house instead of humans.

In Bali in Indonesia, big round stones were dropped in a pit in the middle of the house.

Until reason spread with the coming of the Enlightenment. Ignorance was dispelled. And formerly cruel practices were reduced into harmless symbols.

In time, builders substituted animals for human sacrifices. In France, particularly in Anjou and Maine provinces, animals were buried in foundation pits. In Ireland, chicken became a handy votive offering; its blood, daubed on the door and other parts of the house.

Peasants in Romania dropped

the bloodletting and other barbaric practices altogether. They offered water in red jars, instead.

As time passed, the builder's rite has increasingly grown symbolic than real.

The Masonic cornerstone-laying ceremony is a reminder of this once prevalent barbaric practice. Now, the Grand Master only lays wine, corn and oil over the cornerstone of new lodge halls.

The current symbolic rite, in place of superstition, tells of the high-minded philosophy sustaining the Craft today. But recalling just how the Medieval cathedral builders have coldly executed the builder's rite gives an entirely different meaning to the term "as a man and a Mason" which we utter so mindlessly in the lodges at present. ■

Burying the old self under the NE Corner

An Entered Apprentice, fresh from Initiation, symbolically becomes a rock once he stands at the Northeast (NE) Corner. But this is where the oversight begins. Often, all we see is the plug. We ignore the hole.

The rite actually calls our attention to both the plug and the hole—what they are and how they work together. Moreover, it tells both the lodge and the Initiate how to go about in making Entered Apprentices.

Only by pondering on the architectural functions of the cornerstone shall we come to grasp the meanings of the NE Corner rite; and its true value, esteemed.

Thus placed as the youngest

The Worshipful Master says that a new Entered Apprentice is “thus placed, being the youngest Entered Apprentice Mason in the lodge.”

In the ancient builder’s rite, human sacrifices were often young. So were the apprentices of the olden Operative Masonry.

Youth characterizes the First Degree. Purity and piety make up its theme.

First step

A Candidate, expectedly a

“good man and true,” goes through Initiation. He comes out “just and upright.”

Therefore, “just and upright” is the first step of a Mason; qualifying him, in turn, to stand and take the EAM Lecture.

Just and Upright

The Worshipful Master says a new Entered Apprentice “there stand(s) as a just and upright Mason.”

Standing straight, the new Initiate briefly mimics a rock. Cornerstones, of course, are vertically dropped into the ground.

So were the human sacrifices of the ancient builder's rite. They were buried sitting down behind, or standing up under, layers of stones.

Historically, the new Initiate therefore represents a human sacrifice. Symbolically, he is a foundation stone.

But cornerstones, like human sacrifices, were buried in the ground. So, standing at the NE Corner signifies death.

The NE Corner rite demands the death of the old self—to shed off all the worldly and superfluous matters that the Rite of Divestment has stripped the Candidate of. He must leave behind the primitive state of ignorance, vice and vulgarity that have marked his life.

Coming back to the lodge clad in white apron and barong tagalog, the Initiate returns cleansed and glowing in his new “just and upright self.”

First stone of a building

It is said that “the first stone of a building, is usually laid in the northeast corner thereof.”

But between the stone and the act of laying, there is an object we always overlooked—the ground.

So, where the cornerstone stands for the Apprentice, the ground represents the lodge.

In this regard, lodges must always see to it that the ground and the stone matches. A soft cornerstone will crumble on any ground. Conversely, a soft ground will not hold any cornerstone no matter how strong or polished.

Cornerstones are dropped to a sufficient depth in the hole, to take a firm hold and achieve balance.

Depth (an Apprentice's mental and emotional depth) is achieved by patient “excavation” over time—basically, by freedom, fervency and zeal.

Balance is attained by complementing the “weight” (or substance) that the Apprentice is naturally made of. Every type of stone has its own mass. All a lodge must do is to skillfully “compact” the instructions around and onto the Apprentice, to firm him up, and make him stand just and upright.

In all cases, a cornerstone is only as good as the ground that holds it. After all, it takes a stone and a ground to make a foundation.

The responsibility of turning out a good or bad cornerstone rests entirely on the lodge, not on the Candidates. After all, the job of stone-laying is a lodge labor under the direction of the Worshipful Master.

To erect the future superstructure

It is said that the Northeast Corner is "whereupon to erect the future superstructure."

Never forget: the cornerstone—being the foundation stone—is a load-bearing stone. It carries the weight of other stones joined to, or rested on top, of it.

Like a cornerstone, the Entered Apprentice will come under the stress of progressive Masonic knowledge and obligations.

If made of good substance, he will not crack under pressure.

If planted deeply, he will not list to a side.

If proportionately set between the ground the rafters, he will firmly hold all the weight of the superstructure, remaining unshakeable amid trials and obligations.

So, it pays for a lodge to admit a seasoned and durable cornerstone. It is another to plant and set it well on the ground. By accomplishing both, the finishing works will come easy. The concluding job (that occupies most of the lodges) requires the squareness of its measurement (which stands for morality); the correct angles of its cubic form (for firmness and stability of character); and the finish and polish of its surfaces (for virtue, faith and well-culti-

vated manners).

Squaring and polishing the stone makes for a good appearance. But tensile strength determines how well a stone can carry the load.

To stand firmly, structures are built on four foundations. Even a table and a chair stand on four legs.

Similarly, a just and upright Entered Apprentice Mason must therefore build his "moral and Masonic edifice" on the Four Cardinal Virtues (the Perfect Points of Entrance) if he were to become a temple to himself.

Near the East

A new Entered Apprentice Mason is placed "near the Worshipful Master in the East."

Before, master builders decided the fate of human sacrifices. Now, the proximity to the East means a period of tests and instructions. The Master will instill lessons of integrity and stability of conduct, truthfulness and uprightness of character, and purity and piety of life into the Apprentice. Occasionally, he will test the new Initiate for tensile strength and form.

Should the Apprentice prove himself worthy, then the Master advances him to the next degree. If not, the Master "walls him up" in the First Degree for a time, or forever. ❧

Bud Dahoh 102

The inspiring history Sulu Masons wrote

by WB Edmund Coronel, PM

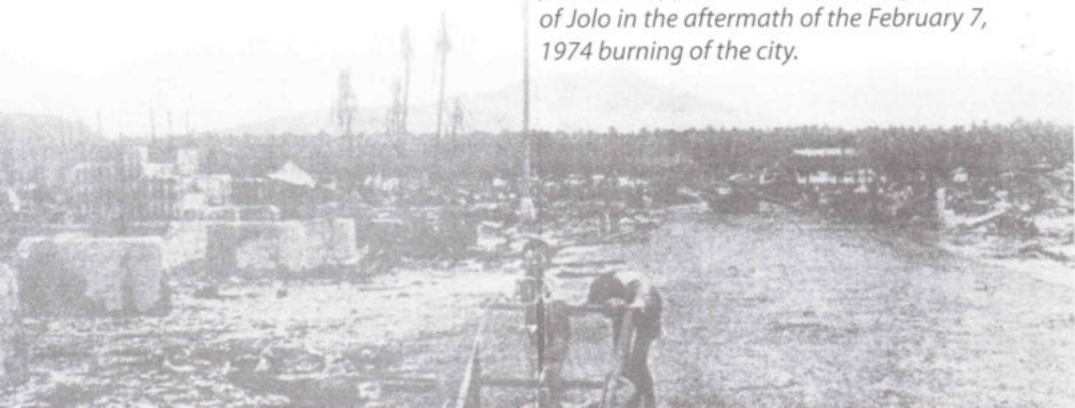
Sulu Masons hold a rich and colorful history of the “glory days” of the Craft which present-day Masons ought to know—and learn.

Rocked by war and no-small adversities over time, yet the bros of R9-C, comprising the Sulu Archipelago, teemed with rich and inspiring stories worthy of emulation by the Craft.

Only an hour away from Sabah by boat, distance often shut this southwesternmost district from the rest of the Craft. Moreover, four decades of war news have darkly colored these lush corral islands into a deadly “war zone.”

But a chance came early this year to confirm whether the mass media-generated impressions of Sulu Archipelago are true or not. “The Zamboanga Siege in September 2013 did not affect the Muslim-Christian relations in the province at all. Bud Dahoh Lodge 102, for instance, is dominantly Muslim. But there is no enmity between our Muslim and Christian brethren. Not even before the siege,” VW Daniel A. Tan, PDDGM and Bud

Rare photo. Two kids trudging behind a pushcart appear in this surviving photo of Jolo in the aftermath of the February 7, 1974 burning of the city.



Daho 102 member, told THE CABLETOW in the aftermath of the Zamboanga Siege.

Five lodges make up Masonic District R9-C. Two are in Zamboanga City—Mt. Apo No. 45 and Samboangan No. 310. Three are in the island provinces—Juan S. Alano No. 137 in Isabela, Basilan; Bud Daho No. 102 in Jolo, Sulu; and Bud Bongao No. 288 in Bongao, Tawi-tawi.

Sitting down with the bros of R9-C cleared up many issues which have fogged the minds of today's forty and fiftysomething adults comprising the "Martial Law Generation." When blackouts hit Luzon during the early Martial Law years, word spread that coffins, laden with soldiers killed by Muslim insurgents, were being unloaded at the ports.

There was a total media censorship. The country was in the dark for decades. History was distorted. Muslim Mindanao, in effect, has become a black hole in the minds of an entire generation who never figured out why their country is being ripped apart by warring forces.

Civic charge

Trouble actually began in the South when 12 or so Filipino Muslim paramilitary trainees in Corregidor Island were mowed down by machine gun fire on March 19, 1968 in an attempt to keep "Operation Merdeka" (Operation Freedom) under wraps—a top-secret mission ordered by then Pres. Ferdinand E. Marcos to invade, destabilize and grab Sabah from Malaysia.

One escaped and survived to tell it all, later becoming known as the "Jabidah Massacre," named after the first training camp in in Simunul Island, then still under Sulu, in 1967.

The massacre angered University of the Philippines (U.P.) lecturer, Nur Misuari, a Tausog native from Jolo. Organizing the Moro National Liberation (MNLF) in 1969, he had waged war against the government since then.

By then, the country was hurtling down into spiraling chaos—and the bros in Sulu were aware of it.

In 1971, Marcos called a Constitutional Convention (Con-Con). A bro from Sulu, WB Tating Sangkula, was picked as Con-Con delegate. He introduced Resolution No. 2036 seeking to amend the 1935 charter and allow one permanent seat for a Muslim justice in the Supreme Court.

Living up to their civic charges, Sulu Masons organized in turn a public seminar on constitutional reform. A local paper, The Sulu Star, lauded the bros on its March 27, 1971 editorial—

"It means that the Masons are the only ones who see the great importance pf carrying out such studies. It is to their everlasting credit that they have not fallen into apathy and allowed themselves to let things as they are. Their concern about the constitutional convention is something we can all learn from. Their studies show a thorough and painstaking job done by the Masons. Without the usual fanfare, the Masons quietly went to work and turned out a superb job. It also shows what

a lot of good minds can do towards contributing something substantial to the community."

Amid an era rife with political dissensions, the Sulu Masons worked low-key—as every Mason should—in a task they had deemed most needed by the times. Dishing out knowledge to a public in dire need of it, bros in Sulu eventually reflected the “good minds” that have characterized the best of the Craft for centuries.

“Good mind” was actually a label that Mindanao bros had stuck on Bud Daho 102 in the 1960s.

“Before, Bud Daho Lodge was a very very proficient lodge. It was called the ‘Harvard of Southern Mindanao.’ The Worshipful Master could point to any member to deliver the lecture or conduct a ritual randomly,” said Bro Manuel T. Obsequio, a longtime Bud Daho 102 member.

But the public accolade was dampened by a fire that gutted the Bud Daho Lodge Hall on August 10, 1971. It was the hall’s second burning; the first, during the dark years of the Japanese occupation.

Some saw the fire as an omen of things to come.

Jolo War

Martial Law came down on the whole country on September 22, 1972—although Presidential Decree No. 1081, the enabling law, was dated a day before.

Amid a tensed era of heightening MNLF insurgency, yet Bud

Daho 102 managed to finish the construction of its lodge hall under WB Mahmoud Bagis. The Sulu Bodies Scottish Rite Masons, the Sulu Masonic Association and Sister Jubaira Bagis lent the money.

“Dishing out knowledge to a public in dire need of it, bros in Sulu eventually reflected the “good minds” that have characterized the best of the Craft for centuries.”

But early in 1974, the MNLF slipped in and occupied Jolo. Navy battleships shelled the Sulu capital from the sea to flush the rebels out. Air Force “Tora Tora” planes and chopper gunships plowed the ground. Expectedly, Jolo burst into flames on February 7 lasting until the next day.

The late Bro. Jose “Jobart” Bartolome of Emilio Aguinaldo Memorial Lodge No. 31, then a young army lieutenant in 1974, saw action in the fierce Jolo War. While still alive, he told of the many corpses littering the streets. Military M-50 trucks, racing past sniper fires, ran over and flattened the dead.

For one hellish week, soldiers and rebels fought in close quarters. Once cornered in a local elementary school, Bro. Bartolome traded gunfire with MNLF rebels just two classrooms away.

Bro. Aldrine Lee, currently Senior Warden of Samboangan 310, was a young boy when the war broke

out. He vividly remembered Defender and Huey choppers swooping over Jolo frequently.

As the war heated up, both MNLF and AFP offered jungkung boats—sturdy local sea crafts—to the civilians for evacuation. In the crash of the exodus, Bro. Lee's family was pressed to the rebel boats. But they safely sailed and reached Siasi, a coastal town in Sulu.

"Jolo at that time was a no man's land," said Bro. Lee. "There was widespread looting. Bank vaults were cracked open and ransacked of contents. Before, personal jewelries and documents, besides cash, had been stored in the banks for a fee."

A few weeks later, an aunt later informed Bro. Lee's parents about the loss of the family valuables. She walked into the bank after the war and found Bro. Lee's birth certificate, along with the papers of his other siblings, chaotically scattered about the floor.

Soldiers also found a roomful of Malaysian arms in a Jolo house. Seemingly, Kuala Lumpur got back at Marcos by backing up Misuari.

Jolo was burned to the ground. The commercial district, Tulay mosque and the Chinese Pun Tai Kung temple were reduced to ashes. More than 20,000 Muslim, Christian and Chinese civilians were dead.

Fellowship

Most of the bros had fled Sulu. The few who remained behind saw a new order coming. Bud Daho Lodge Hall was spared

from the fire. But it was seized by soldiers for use as temporary barracks.

Sulu was no doubt a hot-spot. A military governor was appointed to run the province. He was WB Muss S. Izquierdo, a reserve officer with the rank of lieutenant colonel.

VW Daniel Tan, who was then a hippie sporting a bushy Afro hair-do, was quickly picked up by the military for questioning. Moreover, he was already a brother-in-law of MNLF founder Nur Misuari at that time.

A Lewis (Mason's son), VW Tan was later released unharmed.

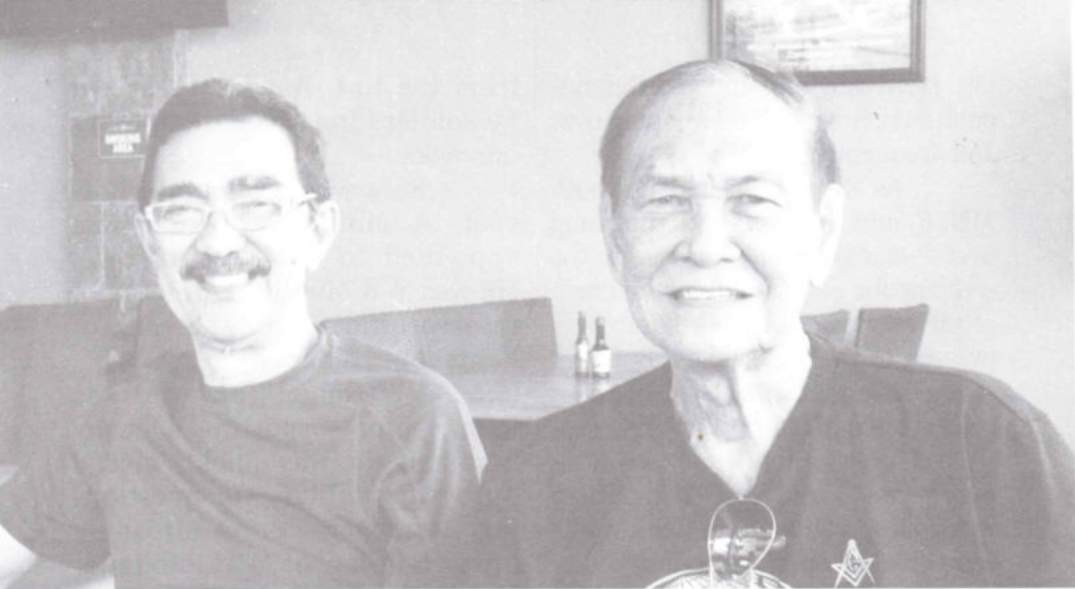
Another bro was also picked up and questioned blindfolded. The interrogator demanded him to reveal the organizations he was affiliated with. The bro recited "*Lions*" and all other civic clubs in Jolo.

Until the interrogator found his dues card in the wallet and released him with a specific instruction, "Next time, tell ahead that you are a Mason."

He never discovered who his interrogator was.

Life was tough in Sulu in 1974. Short of members, Bud Daho 102 ceased operations. No meetings were held. A 10 p.m. curfew was in effect. It was the second time that Masonry had stopped working in Sulu—the first, during the Japanese occupation.

But then again, the bros had sensed all this time that



Sulu oldtimers. *VW Daniel A. Tan (left) and Bro Manuel T. Obsequio (right) have seen and heard it all in the run of the Craft's colorful history in Sulu.*

"somebody up there" was fraternally looking after the Masons and their families.

Things started cooling down in 1975. This prompted VW Jainal D. Rasul to petition the Grand Lodge of Free & Accepted Masons of the Philippines (or GLP) for a reopening of Bud Daho 102. MW Bro. John Wallace, the last American GLP Grand Master, okayed the request.

Bud Daho 102 reopened and elected Bro. Fredinel Martinez as Lodge Master. All Masonic labors were held at the second floor of Bro. Wu Siok Boon's house. The lodge hall was yet occupied by the military intelligence unit.

Soon, the military "pick-ups" in the succeeding weeks shifted style as more military officers from Manila arrived.

Soldiers would come to

the house of local Masons and respectfully invite them to the camp. Led next to the officer's quarter, they were surprised to see the newly-assigned commanding officer jumping at his feet and greeting them in a Masonic manner—with food and drinks at the ready.

Sojourning military bros had introduced themselves to the Sulu Masons by way of "fellowships." The merry get-together often lasted beyond the 10 p.m. curfew. If it did, the host would send the bros home under military escort.

Already in his early 80s, yet Bro. Obsequio recalled the military officers who had sojourned, or had been raised, in Bud Daho 102 in the 1970s and 1980s. Some of them—whom he remembered in full names—were Gen. Jose Manayao, Gen. Resti-

tuto Padilla, Commodore Isidro Bañara, Col. Liny Hernando, Gen. Ador Peñaflor and Maj. Lauro Lopez.

The sojourning military bros not only beefed up Bud Daho's membership. Moreover, they also perked up the lodge's Masonic life.

One bro that Bro. Obsequio found most unforgettable was the late Army officer Greg Cordero. Tough and no-nonsense, the helmet-wearing Bro. Cordero was called by his peers and men as "General Patton."

Until Masonry dented Bro. Cordero's "Patton" reputation. One day, soldiers came to the lodge amid a stated meeting to call Bro. Cordero—then a candidate for degrees—for field operation. Faithful to the Craft, he sent his men away and stayed behind.

The next day, word spread by the enlisted men had made its rounds in the camp. "*Ang istrikto ni Sir sa atin. Pero waiter lang pala sa Mason,*" (Sir is so strict with us. But he is just a waiter to the Masons.), they said.

Five Points

War and adversities occasionally shook the Sulu Masons over the past 87 years. But they looked at life's vicissitudes as temporary disruptions in the lodge's longer and brighter days.

On June 12, 1926, fourteen Masons got together and



Eyewitness to war. Bro. Aldrine Lee, Senior Warden of Samboangan 310, saw and fled from the Jolo War in 1974.

founded a Masonic lodge in Sulu called "Bud Daho," named after the island's extinct but historic volcano.

On March 2, 1906, the 700-men U.S. 6th Infantry Regiment—equipped with modern artilleries, grenades and Gatling guns—backed by naval power from the sea, pounded on the poorly-armed 1,000 Muslims—men, women and children—holed up in Mt. Daho's crater.

Only 6 Muslims survived. Bodies were piled high; many wounded many times over before death.

Years later, the lodge history would attribute the name to the "monument reminding one and all that that in the face of overwhelming odds, our forefathers chose to accept death in de-

fense of what they believed to be right.”

Bud Daho Lodge No. 102 was finally chartered on January 26, 1927 with WB Julian Pilarez as the First Master. Bro. Obsequio's father, Simeon, was the First Lodge Secretary.

The first lodge hall rose up in San Raymundo town. In 1930, it was transferred to the second floor of an evangelical chapel facing the Jolo town plaza. In 1943, the Japanese commanding officer of the local occupation force seized the lodge hall for his official residence.

Still a young boy during the war, Bro. Obsequio was totally unaware of what Masonry is. When the Japs came, the Obsequio family moved to Pangutaran Island, 53 hours by native boat from Jolo.

Two years later, the Americans returned and liberated Sulu from Japanese occupation.

Teofisto Guingona, Sr., formerly Agusan province governor (1913-1917) and Senator for the Mindanao-Sulu district (1924-1930), was appointed Sulu governor under the restored Commonwealth government. He was a Mason.

But the news of liberation only came to the Obsequio family, removed for years in a remote island, by way of a surprise. They were astonished to see a U.S. landing craft beached at Pangutaran island one day. An American navy officer stepped out looking for “Simeon Obsequio.”

Brought face to face, Bro. Obsequio's father and the navy officer exchanged a few words and jumped next hugging one another on the Five Points of Fellowship. The American came to take his father to Jolo. Then Gov. Guingona, who was short of men, particularly wanted Simeon to run the Sulu provincial hospital.

Simeon Obsequio was a registered nurse. The family was back in Jolo before the day was over.

“It was the first time I rode on an American landing craft. And it was also the first time I wondered what Freemasonry is all about,” said Bro. Obsequio.

The lodge hall was burned by the retreating Japs. So, Bud Daho 102 put up a nipa house next to the garage of Bro. Benigno Viray in 1947 to resume its labors. But then, WB Francisco Escudero incorporated the Sulu Masonic Fraternity and applied for a lot at the Bureau of Land in 1948. In 1950, the lodge finally constructed its own hall.

Up on its feet, Bud Daho 102 began looking outward—to the community it belonged. From 1949 to the 1960s, the lodge regularly held summer carnivals, with all the rides and booths, for the people of Jolo.

“Jobs in the summer carnival were handed to the sons and daughters of Masons,” said Bro. Obsequio. “I got my first job there in 1949 as a ticket checker.”

But it wasn't in the carnival alone that the cabletow had

been extended to Masons' kids. Bro. Obsequio's eldest sister had just graduated from college in 1950. When she applied for work, she was immediately hired by the Provincial Treasurer's Office.

Not for nothing why his sister had seen to it that her husband would become a Mason, Bro. Obsequio said. So did her sons and grandsons become Masons, too.

"They really extended the cabletow," he said smiling.

Community outreach also meant holding dialogues. In the 1960s, Bud Daho 102 sat down with the local Knights of Columbus chapter not only "to bridge the gap of apparent intolerance and bigotry but also bring about

a union of forces in the arena of charitable works towards the members of the Jolo community," the lodge history said.

**"By inheriting the tradition,
succeeding members acquired
the resiliency of the spirit
that no war or bad news
could crush."**

In 1966, Bud Daho 102 began holding the Annual Plaridel Oratorical Contest among the province's secondary schools "to inculcate in the minds of the youth a deep sense of patriotism."

Certainly, it was a high-minded task that the 'Harvard of Southern Mindanao' was capable of. But more than just occasional displays of "good minds," going for the right-headed move was a trait that had been set by the lodge's founding brothers. By inheriting this tradition, succeeding bros acquired the resiliency of the spirit that no war or bad news could crush.

Looking back at its 87 years of existence, Bud Daho 102 certainly wrote an inspiring history that can chip in glowing accounts to the annals of Philippine Masonry in particular—and fill historical black holes of a nation in general. ❧



Then Philippine strongman Ferdinand E. Marcos (in golf hat) accepted the firearms of surrendering MNLF rebels in Basilan in the mid-1970s.

Installed to the Grand Orient —in a stretcher

As colorful as their past, Sulu Archipelago Masons never run short of interesting personalities and stories. One fascinating account belongs to one of its distinguished sons, the late MW Juan S. Alano, PGM.

July 23rd marked the 48th death anniversary of this brother who has been elevated to the Grand East, in a most unusual condition, in 1961.

Born in 1891 in Malolos in Bulacan province, MW Bro. Alano set out for Manila with his family even before he had finished primary school. Hopping from one odd job to another, he sent himself to school and earned a Bachelor of Arts degree from the University of Santo Tomas (UST) and a licentiate in commerce from Ateneo de Manila University (AdMU).

Armed with a college diploma, he sailed and tried his luck in Iloilo. He was hired as a clerk in an American law firm in the capital. Soon, the daily legal transactions inspired him to teach himself law. He took the bar exam in 1914—and passed.

Gamble

In Iloilo, he met a public school teacher, Ramona Torres, from Bago, Negros Oriental. They were wedded and got two sons and two daughters.

With a growing family, MW Bro. Alano set out for Mindanao to try his luck for the third time. His gamble substantially paid off. Soon, he owned the Pagadian Light and Power Company, the Basilan General Hospital, the Basilan Lines, the Basilan Rural Bank, and three large coconut plantations in Basilan City.

Moreover, he ran for the congressional seat of Mindanao-Sulu district—and won. He was a member of the House of Representatives for a number of years.

But none of his Mindanao fortunes had been so distinguished than his raising in Mount Apo Lodge No.45 in Zamboanga City in 1919. In 1924, he was elected as its Master.

Firm and driven in life, yet a deep sense of justice had made MW Bro. Alano grateful to the people who came by during his early, struggling, years. So, he helped, for instance, in the organization of Basi-

lan Lodge No.127.

True, he was determined to return all the brotherly love he had enjoyed from the Craft that opened many doors for him—but in wider proportions.

After the war, he was elected Junior Grand Warden in 1958; Senior Grand Warden in 1959, and Deputy Grand Master in 1960.

He was all set to take the Grand East when he suffered a heart attack just weeks before the Annual Communication (Ancom). He survived but with his face contorted, his limbs paralyzed and his power of speech gone.

Life had never been so testy for then RW Alano. He was stripped of all his powers just right before taking on his life's crowning labor.

Trial

Luckily, then Senior Grand Warden William H. Quasha sent Mr. Laurence Hammond of Chicago, a prayer healer, before the bedside of the invalid. Laying his hand on the forehead of RW Alano, the American mumbled prayers. After a couple of minutes, the face of the bedfast bro straightened and his mouth began twisting and curling

saying "If elected as Grand Master, I am willing to serve the Craft."

RW Alano was elected in absentia by the Ancom delegates. On installation day, he was brought by an ambulance to the Plaridel Masonic Temple lying on a stretcher.

Still a limping vegetable in the early months of his term, yet MW Bro. Alano was helped by his officers led by then Deputy Grand Master Quasha. But he recovered enough strength midway to his term so as to fulfill his sickbed promise.

Grateful as he was, MW Bro. Alano returned all the help to his faithful and reliable deputy when the latter came to the Grand East. The Immediate Past Grand Master often came with then MW Bro. Quasha in his lodge visits—and foot the bill just as often.

Five years later—after MW Bro. Alano regained nearly all his bodily control—he died in his home in Basilan City, in 1966, at the age of 74.

Life, unpredictable as it is, tested the mettle of the bold and adventurous MW Bro. Alano. But his big heart for the Craft afforded him to survive it all—and pass an inheritance of courage and fidelity to the Sulu Masons, and a colorful history to Philippine Masonry. ❧



Mabini Sesquicentennial

Mabini: the first Prime Minister and Foreign Affairs Secretary of the First Philippine Republic

by VW Samuel P. Fernandez

The IMES Dean properly sums up the life and achievements of Kuyang Apolinario “Katabay” Mabini on the 150th Anniversary of the hero’s birth.

Apolinario Mabini y Maranan (July 23, 1864 – May 13, 1903), lawyer, political philosopher, and author, is variously known as “*Brains of the Philippine Revolution*,” “*Dark Chamber of the President*,” First Prime Minister of the Revolutionary Government,” and “First Prime Minister of the First Republic.”

One title attributed to him is “Sublime Paralytic” (Dakilang Paralitiko or Dakilang Lumpo). This cognomen is cute but cruel, crass and churlish.

Mabini became paralytic only at 32 years old. What is so sublime about his paralysis? One thing is certain, he had a brilliant legal mind that could put to shame any shrewd, sharp and sagacious legal luminary in his time. In A Question

of Heroes (p. 144), Nick Joaquin describes Mabini thus: “But law was his life, his true love, and whenever he appears in our history he is arguing a question of legality.”

“He had a brilliant legal mind that could put to shame any shrewd, sharp and sagacious legal luminary in his time”

Gen. Arthur MacArthur, a Mason, portrayed Mabini as “... a highly educated man who, unfortunately, is paralyzed. He has a classical education, a very flexible, imaginative mind, and his views were more comprehensive than any of the Filipinos that I have



This 1894 portrait of Apolinario Mabini still shows him at his prime and in the pink of health.

met. *His idea was a dream of a Malay confederacy. Not the Luzon or the Philippine Archipelago, but I mean of that blood. He is a dreamy man, but a very firm character and of very high accomplishments. As I said, unfortunately, he is paralyzed. He is a young man, and would undoubtedly be of great use in the future of those islands if it were not for his affliction.*"

To his brother Masons, Mabini was a reasoned political and social analyst whose advocacy reveals his progressive and pro-development inclination and incitement.

Gran Oriente Español

Mabini was initiated in Logia Balagtas No. 149, under Gran Oriente Español in September 1892.

He was then 28 years old and was in his elements. He adapted Katabay, meaning "cautious" and "calculating" as his Masonic symbolic name.

After his Masonic initiation, Mabini immersed and engaged himself in the study of Masonic mysteries, plunging himself in pro-patria and pro-people activities. So phe-

nomenal was Mabini's rise that a prominent Mason, Galicano Apacible, recounted that at a Lodge meeting in Nagtahan, Mabini delivered a Masonic discourse. He noted:

"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 physical 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 physical look did not impress me favorably. I imagined that his speech would be boring, 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 transformed; it was growing gigantic; his ideas were concrete, vigorous and virile, impregnated with patriotism and sane judgment. At those moments he proved false



Captured by the Americans in 1899, yet it was Mabini's intellectual power which had posed serious threat to tyrants and colonizers.

the old maxim of *mens sana in corpore 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 I learned that his name was Apolinario Mabini."

Humble Beginning

Apolinario, the second of the eight sons of Inocencio, an unlettered peasant, and Dionisia Maranan, a vendor in the Tanauan market, was born on July 23, 1864 in Barangay Talaga, Tanauan, Batangas.

Apolinario got his informal studies under his maternal grandfather, who was known as a village teacher. Early in life, Apolinario showed rare intelligence and he was transferred to a regular school owned by Simplicio Avelino.

In 1881, at age seventeen, Apolinario won a partial scholarship and was enrolled at the College of San Juan de Letran. He worked for his sustenance as a teacher of Latin at the schools of Melchor Virrey in Manila, of Father Malabanan in Biñan, and of Sebastian Virrey in Lipa.

Mabini took up law in the University of Santo Tomas, supporting himself as a copyist in the Court of First Instance in Manila. He was an assistant to a law clerk named Numeriano Adriano, a Mason and patriotic leader.

Mabini later transferred as a clerk in the Intendencia General.

In 1895, at age thirty-one, Mabini was admitted to the bar and was designated *Colegiado* of the third class.

Paralytic Life

In early 1896, now thirty-two years old and raring to practice his profession, Mabini contracted a severe fever which paralyzed him for the rest of his life.

The Spanish authorities, suspecting Mabini was involved in civil disturbance arrested him but were surprised to see someone who could not move his limbs. Mabini was then sent to the San Juan de Dios Hospital and was placed under house arrest.

He was later released and went to Los Baños to seek relief from his ailment, and then moved to Bay, Laguna.

Patriotic Involvement

Mabini participated in the Propaganda Movement and played an active role in the crusade for reforms. He was still a law student when he joined La Liga Filipina, which was founded in Ilaya St., Tondo on the night of July 3, 1892 in the house of a high-ranking Mason, Doroteo Ongjung of Luzong Lodge.

Mabini was a prolific writer who used his pen to ex-

press his patriotic inclinations.

In April 1898, Mabini wrote a manifesto to the revolutionary leaders about the cessation of the Philippines to the United States in the event Spain will lose the war. His incisive and logical analysis impressed the exiled leaders in Hongkong that when Gen. Emilio Aguinaldo returned to the Philippines, he sent a runner to fetch Mabini from Bay, Laguna. On June 12, 1898, Mabini became the indispensable adviser on state matters.

Aguinaldo's dictatorial government lasted for only a month, from May 24 to June 23, 1898. It was Mabini who recommended to Aguinaldo the abolition of the dictatorship government and to turn it into a revolutionary government.

“To silence Mabini, William Howard Taft had him deported to Guam.”

Mabini served in the Aguinaldo Cabinet as President of the Council of Secretaries and as Secretary of Foreign Affairs from June 23, 1898 to May 9, 1899. He drafted decrees for Aguinaldo and wrote *Programa Constitucional de la Republica Filipina*, which was not promulgated. It was instead the Constitutional draft of Felipe Calderon that was promulgated in Malolos.

Mabini's fall from grace embittered him. He blamed General Emilio Aguinaldo for not imple-

menting the Constitutional Programme of the First Philippine Republic.

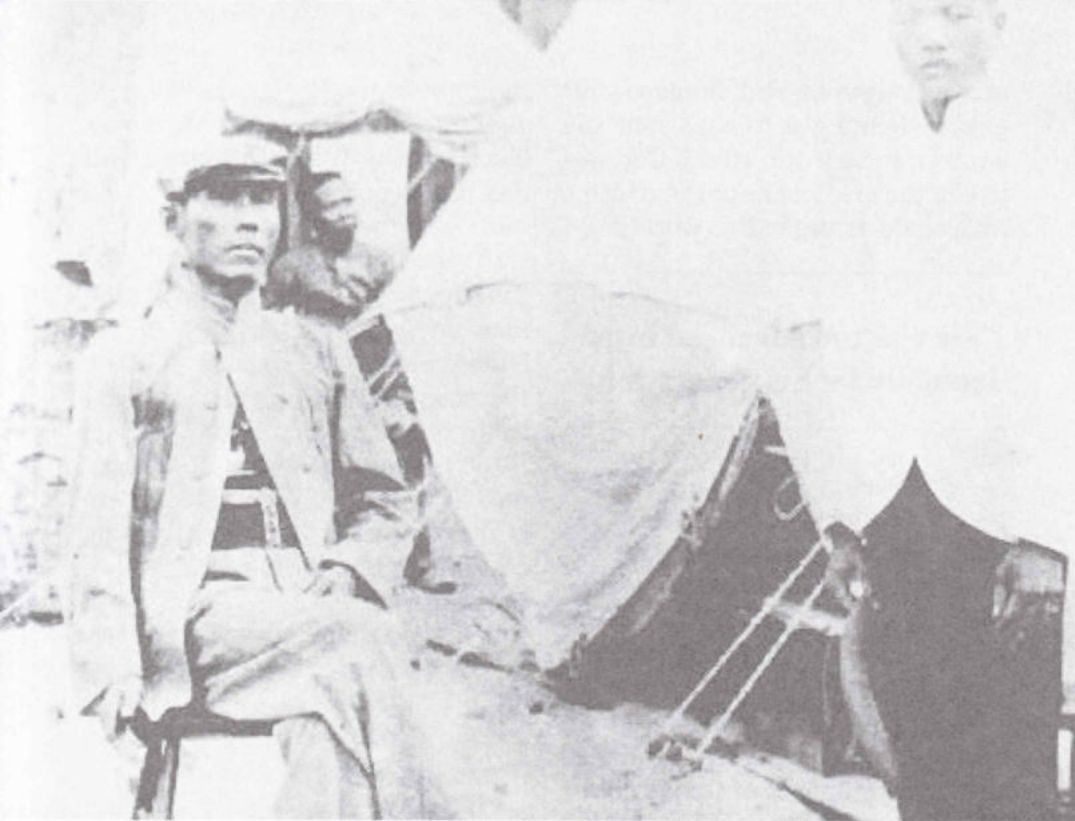
Aguinaldo dismissed Mabini as Premier and President of the Cabinet and appointed Dr. Pedro A. Paterno as the First Prime Minister, thus replacing Mabini.

Mabini would write later thus: “The Revolution failed because it was badly directed, because its leader won his post not with praiseworthy but with blameworthy acts, because instead of employing the most useful men of the nation he jealously discarded them. Believing that the advance of the people as no more than his own personal advance, he did not rate men according to their ability, character and patriotism but according to the degree of friendship or kinship binding him to them; and was himself lenient to their faults. Because he disdained the people, he could not but fall like an idol of wax melting in the heat of adversity. May we never forget such a terrible lesson learned at the cost of unspeakable sufferings!”

Philippine Independent Church

Mabini's dream was to help the disadvantaged and the disenfranchised people of his time. His mother wanted him to be a priest but Mabini saw that by being a lawyer he could help the downtrodden and the oppressed.

The wish of Mabini's mother was, however, partially fulfilled. As an uncompromising national-



Exile was powerless to keep Mabini from writing his most revealing work, "La Revolucion Filipina."

ist, Mabini saw the need of having Filipinos run the pastoral mission of the church; thus, he proposed and organized a Filipino National Church.

The manifesto he issued to the Filipino clergy reads as follows: "Let the Filipino clergy show their zeal and love for the Church; let them show their capacity to govern not only the parishes by also the diocese; let them show that the regular orders are not needed in the Philippines to maintain alive the faith in the Catholic religion, and the Pope who cannot separate from justice as a Vicar of Christ who is God has to recognize the rights and merits of the Filipino priests. This is the most

opportune occasion which Divine Providence offers them to obtain the reparation of their grievances: those who aspire to be something more than mere coadjutors and pages must not let this occasion pass."

Gregorio Aglipay, acting as Military Vicar, called the Filipino clergy to an ecclesiastical assembly at Paniqui, Tarlac on October 23, 1899. The assembly framed a 'Provisional Constitution of the Filipino Church,' outlining the composition of the Filipino Church.

Dedicating his book *La Revolucion Filipina* to his mother, he told her:

"When still a child I told you that I wished to study to please you

above everything else, because your golden dream was to have your son a priest; to be a minister of God was to you the greatest honor to which a man could aspire in this world.

“He was too advanced intellectually for his generation.”

“Seeing that you were too poor to suffer the expenses of my education you weakened yourself in working, without paying heed to either sun or rain, until you contracted the illness which brought you to the grave.

“Fate has not wished me to be a priest. Nevertheless, convinced that a true minister of God is not he who wears the long habiliments, but rather all those who proclaim His glory by means of good and useful works to the greatest possible number of His creatures, I will try to be faithful to your wishes while I do not lack the strength for this end.

“Wishing to deposit above your tomb a crown devised by my own hands, I dedicate this little book to your memory; it is poor and unworthy of you, but up to this time it is the best crown that the inexperienced hands of your son has been able to fashion.” (*Zaide and Zaide, Rizal and Other Great Filipinos, p.190*)

American Prisoner

Mabini's penetrating and persuasive analysis and argument against American annexation of the

Philippines made American apologists run out of arguments. To silence Mabini, William Howard Taft had him deported to Guam.

Not wanting to die in a foreign land, Mabini accepted the American condition that he should take an oath of allegiance to the United States. He took his oath on February 26, 1903 before the Collector of Customs.

Mabini was in exile in Agaña, Guam for two years. On the eve of his return to Manila from Agaña, Mabini wrote a poem of farewell to Presidio Asan entitled “Adieu Asan! Adieu Agaña”. Following is an English translation of the poem:

We bid thee adieu
We, the unfortunates,
Victims of the love
For a sacred ideal;
We vow thee our loyalty
For thy humanitarian hospitality.

Adieu Asan!
Our favorite village –
On whose sands
Our pains have been
Sprinkled and our
Tears spread;
Your name, I shall
Never forget.

Adieu Agaña!
Soon I shall leave thee.
May heaven shower
Happiness on thee;
Omnipotent God!
Adieu my brothers
Sisters of my soul –
Adieu! Adieu! Adieu!
His Passing Away

Mabini died of cholera in his home in Nagtahan, Manila on May 13, 1903. He was able to enjoy three months of “freedom.”

When he passed away, pundits, Americans and Filipinos alike, described Mabini as “*the Brains of the War against the United States*,” “*Mirabeau and Robespierre of the Filipino People*,” “*Enemy of the Traitors to their Motherland*.”

Legacy

The Philippine municipalities named after Mabini are Mabini, Batangas; Mabini, Bohol; Mabini, Compostela Valley; and Mabini, Pangasinan.

The following Masonic Lodges were named after Mabini: Mabini Lodge No. 39 in Aparri, Cagayan; Mabini-Kalaw No. 195 in Lipa City (Batangas); and Apolinario Mabini No. 235 in Cuyapo, Nueva Ecija.

Retrospect

The war against the American invaders united the people of the Island archipelagic national community. It was a war not confined to eight Tagalog and Pampanga provinces. It was a war for survival of the insulares, secular priests, principalia, and ilustrados that later split up, cracked up and went their separate ways.

Mabini blamed Aguinaldo; in fact, he blamed everyone, except himself. But was he not the power behind the throne from June 1898 to May 1899?

Mabini was no politician. He had a legal mind that prevented him from understanding the war waged by the “Filipinos” from the different social strata in that era. He dreamt of a strong man with charismatic, charming, competent personality backed-up by a strong army and supportive masses. As Nick Joaquin would have, “What Mabini in Malolos needed was not a moral Decalogue, but Amang Rodriguez’s very practical tip: “Politics is addition.”

Mabini is gone. So was his dream of an ideal government. But, he was surely sublime in his pursuit of legalistic contentions. He was too advanced intellectually for his generation. ❧

About the Author

The author, VW Samuel P. Fernandez, is the Dean of the Institute of Masonic Education and Studies (IMES), the Grand Chaplain of the Grand Lodge of the Philippines (GLP), and the Grand Secretary of the Grand Guild of Past Masters of the Philippines (GGPMP).

Masons among the Trece Martires of Cavite



September 12th marked the 118th commemorative year of the martyrdom of 13 Filipino patriots in Cavite. Ten of them were Masons.

Two weeks after the outbreak of the Philippine Revolution, the Spaniards in Cavite lashed back by rounding up rebel suspects. Thirteen of them were executed by musketry just as fast, on September 12, 1896, to scare the populace and snuff the revolutionary flames out. The 10 Masons who fell were—

- **Mariano Inocencio**, 64, a rich proprietor;
- **Jose Lallana**, 54, a tailor, former Corporal in the Spanish Army and a Spanish Mason;
- **Eugenio Cabezas**, 41, a watchmaker and member of the Katipunan;
- **Maximo Gregorio**, 40, a clerk of the Cavite arsenal;
- **Hugo Perez**, 40, a physician and member of the Katipunan;
- **Severino Lapidario**, 38, Chief Warden of the Provincial Jail and member of the Katipunan;
- **Alfonso de Ocampo**, 36, a

Spanish mestizo and member of the Katipunan;

- **Luis Aguado**, 33, employee of the Cavite arsenal;
- **Victoriano Luciano**, 32, a pharmacist and poet; and
- **Feliciano Cabuco**, 31, an employee of the navy hospital in Cavite.

The 3 non-masons were as follows:

- **Francisco Osorio**, 36, a Chinese mestizo and contractor;
- **Antonio de San Agustin**, 35, a surgeon and businessman; and
- **Agapito Concio**, 33, a teacher, musician and painter.

The execution, however, failed to stop the revolt.

A monument in memory of the trece martires (“thirteen martyrs”) was erected at the execution site in 1906. The martyrs’ remains were similarly reinterred at the base.

The capital of Cavite was also renamed Trece Martires in their honor. Thirteen villages were also named for each of the martyrs. ❖

It's character that matters!

by Bro. Frank Stevens

THE CABLETOW columnist Bro. Stevens reminds the bros of what makes a Mason a standout: character.

Have you noticed that all worthy Masons have something in common in addition to their love of the craft? They are shining examples of what a good man should be. Invariably, they are devout and make no secret of their love for the Great Architect of the Universe. If they are family men, they are good husbands and fathers and encourage their children to achieve their ambitions. They will not be babaero and will treat their wives well. They will never drink to excess, use bad language or do or say anything they would not repeat in front of their mothers, wives, children or priest. They have an enviable reputation if they are in business as either owners or employees, and are always honest and fair in all their dealings and are admired by everyone. So, how do they achieve such a status?

In a word, Character. They set for themselves standards and maintain them, and they have admirable principles

that are never compromised but it is not necessary to be a Mason to do this. We do not have a monopoly on good men! And judging by some of the shenanigans of the last two or three years, we appear to have a surfeit of bad men!

It is sad that so much of the Philippine culture is being replaced by that of the U.S.A. You can hear rap records playing loudly in jeepneys repeating English words that I would never want respectable people to have inflicted on them. It is not clever to use bad language. Rather, it is an indication of poor education, low morality and a limited dictionary!

In addition, celebrities are admired simply because they are actors, generals, politicians or hold some other positions which have given them fame. Yet many actors do not have any special qualification except that of having good memory. They are human versions of tape recorders, and many do not understand



the words they use—and we have Masons who do the same with our rituals. People take notice of generals, politicians and other celebrities and hang on to every word. Are they always correct? How can they be? They are human, and any off-the-cuff remarks should be taken with a large pinch of salt and not taken as an addition to the rules of common sense or good behaviour. And then many people will follow the advice they give regardless of how foolish or inappropriate it may be.

**“A solemn vow made at the
Altar is sacred. It is not mere
recitation of words.”**

What happened to common sense?

There is an of-repeated motto on Facebook attributed to George Washington, namely, “The Grand Object of Masonry is to promote the happiness of the human race.” Where else is it written in ancient manuscripts or documents? It is not. So, it is just the opinion of George Washington. And being just an opinion does not necessarily make it true. After all, ALL presidents have been wrong about something during their terms of office, when they are supposed to have the wisest council available. There is

no grand object of masonry. Only those which we have always had. Brotherly love, relief and truth, which, when applied by a Brother Mason to his life and practised daily, will make him a better man. It may also make him happy, but it does not make the whole of the human race happy for one simple reason. Women cannot become Masons and nor can atheists or mental patients. So, that is over half of the human race!

To be a Mason is to have high ideals, but unless you try to emulate those who had high ideals who have gone before, then it is lip service only. All Master Masons have presented themselves at the altar three times to take a solemn vow for each degree. Masters of Lodges have presented themselves four times. And obligations have been recited with hands on the on the Volume of Sacred Law, in the presence of The Great Architect of the Universe. How do you view those obligations? Because that is the heart of Freemasonry, a solemn vow made at the Altar is sacred. It is not mere recitation of words. And anyone who, having taken these obligations and then has not abided by those promises made is a disgrace to Freemasonry and is not fit to sit in a Lodge, attend fellowship or to be called Brother! ❧

By WB Jonathan R. Amoroso, PM

Ang Unang Bimbo



Ang sumusuod na artikulo ay mula sa *A Distinct Knock* (2013), isang aklat ni Kapatid Jonathan R. Amoroso, dating Marangal na Guro (Past Master) ng Lohiya Silanganan Bilang 19.

Hika, ang inabot ko ...

Ganyan ang unang linya sa isang kanta ng *Eraserheads*. Ganyan din malamang ang nag-ing kapalaran ng kawawang бага ng sinumang pumilit sumabay sa biritan mga bro noong isang linggo habang fellowship sa Big Bowl dahil sa “raising” ng dalawang Kuya Mike. Samantalang nagkukulitan ang mga batang-batang Benhamin ng Silanganan, mahirap hindi dalawin ang pinagdaanang panahon ng lohiya at kung bakit, sa walang basehang suspetsa ng ibang Toyang, este kuyang, nasapawan na ng nasabing banda si Paul Anka at iba pang nilulumot na kanta.

Taong 2011 nang ku-

matok kami nila Kuya Rhoan, Paquits, at Nick sa lohiya. Ang mga ninong: syempre, sila Kuya Alan at Kuya Ber. Sa unang pagpasok pa lang sa lohiya, ang kakaibang ayos ng kwarto, ang di-maintindihang suot ng mga tao, at ang misteryosong mundo ng masonerya sa pangkalahatan ay sinundot pa ng nakatirintas na buhok ni Kuya Froilan. O Diyos ko, ano ba naman ito. Tama ba ang pinapasok ko? Pero, pero, pero, pero sa kinalaunan, isang umaatikabong tama naman pala ang desisyong gumala hanggang sa dulo ng mundo papunta sa malawakang kaliwanagan. Ganon pala yon. Kahit nakita kita sa magasin at binasa ang tungkol sa masonerya bilang paghahanda sa aming aplikasyon, iba pa rin ang hubad na katotohanang turo ng mga mason hango sa tunay na buhay. Kasi nga, ang pagiging mason ay naisakatauhang gawa, hindi nakaistatwang diwa.

Ito’ng maganda. May kumakalat na balita ang asawa ni

kwan na dapat daw kumpleto ang mga daliri ng mga tunay na mason. Ito raw ang kailangan dahil sa uri ng mga trabaho. Kaya sa aming aplikasyon, nakalantad ang sampu naming daliri na para bang mga sinaunang mangbabakang de karabaw de batoten na pabunot na ng kanilang armado o pistol. May katwiran ang ganitong kautusan kaya ang ganyang porma ay naging tradisyon na sa whole wide universe. Kung sa litrato, may mga aplikanteng nakaamba with a ismayel, pihado mga petitioner ng Silanganan ang mga yan.

Kaunti lang sila dati. Pau-manhin sa hindi mababanggit, natatandaan ko sila Kuya Mari, Aldo, Conrad, Roger, Willy C., Rey, Dante, Ding, Ber, Ronald, Ato, Fidel, Rolly, Raffy, Ariel, Jojo, Willy G., Alan, Anthony, Mon, at Alex. Maliit man kami ay sama-sama kahit wala pa ga-noong kantahan. Sandaling hapunan lang sa Chicken Bacolod at matuturing na ng walang humpay na ligaya. Matumal pa ang bentahan ng beer sa Tindahan ni Aling Nena, mura na at sari-sari pa ang tinda. Halos sabay-sabay nagkakamayan ang mga kuya upang magpaalam bago pa pumalo ang alas dose. Yong ibang kapatid, umuuwi na ng bahay. Yong iba, magswimming sa beach.

Malakas din ang bini-gay na suporta nila Kuya Percy at mga taga BIRTH, nila Kuya Jojo at mga taga-Mandaluyong Lodge, at ng mga kuyang sa iba't ibang lohiya na parang nagsasabi sa isang sugatang kapamilya na huwag kang matakot di kita pababayaang kailanman, at kung ikaw ay mahuhulog sa banig ay sasaluhin kita hanggang ang huli ay handa nang tumayo sa sari niyang paa. Nadagdag sila Kuya Willy, Zomer, Dindo, at Jeriel. Sumunod sila Kuya Marvin, Clifford, Gary, Al, Jofran at Zap. Sila Kuya Cyril, Eric, Jojo, Emil, Wency at iba pang bagong kuyang. Parang butil na binhi, sumisibol. Parang maliit na butas, lumalaki. Lahat may dalang bagong sigla at buhay sa minsang binansagang naghihinalang lohiya.

Ilang taong na rin ang lumipas, mga kulay bf mundo ay kumupas, marami na rin ang mga pagbabago, at sa hindi inaasahang dahilan at panahon, nagpaalam na sila Kuya Ding, Roger, at Froilan. Sila ay maselang bahaghari aking isipan, huwag kang mag-alala hindi kita malilimutan, paglipas ng ulan, babalik din ang araw. Naalala nyo pa ba sila, lahat ang ating nakasama, sa lahat ng hirap at pagdurusa. Ang kanilang pagkawala ay napalitan naman ng mga bagong dugo

sa lumalagong pamilya.

Sa mga huling pagtitipon, malayo sa mga hapon sa Chicken Bacolod dahil alas dos na ng umaga, bitbit pa ang gitara at handa pang magharana-na-na-na-naah. Mahaba-habang usapan. Matagal na akong naghintay, nakadungaw sa bintana, mga dahon lang ang kumakaway, at kung sinuman ang mga huling magkakamayan, na siya nam-ing inaabangan ni Worshi Willy, upang sabay-sabay magpaalam bago pa sumikat ang haring araw, hindi ko na nahihintay.

Patuloy ang musika ng Silanganan. Wala naman palang bahid ng katotohanan ang mal-ing akala na mas malakas ang impluwensya ng mga Eraserheads kaysa mga kundiman at harana. Sa katunayan, sa ilang awit pa ba ang aawitin at ilang hirit pa ba ang hihiritin, naganap ang magandang paghahalo ng modern at klasikong musiko, at ang masarap na pagsasamahan ng mga totoong bata at mga isip batang totoo.

At sa aking pag-uwi, kahit pa medyo hilo na sa haba ng kasiyahan, ano pa ba ang pinakamagandang sasabihin kay ateng kundi ang taos puso ng mga katagang hanggang ngayon, simula pa ng panahon ng ating pagliligawan, hanggang sa dulo ng walang hanggan, kamukha mo ni Paraluman. ❖



Erratum

In the May-June 2014 Issue, we wrongly ascribed the title of "Very Worshipful" to Bro. Joseph Quioc, of Leonard Wood Lodge No. 105, in the article "Baliwag 301 observed hero Mariano Ponce's 96th death anniversary."

Despite his impressive proficiency, he has not attained to any Lights position yet.

Our apologies to Bro. Joseph Quioc.



W. Bro. Eddie Yeo, P.D.A. G. D. of C., P.D.G. Tyler
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Del Pilar's 164th Birth Anniversary Parade

Rain or shine, MW Alan La Madrid Purisima was in high spirits and set to go on an early morning parade to do the Masons proud in San Nicolas, Bulakan, on August 30, 2014. From left: Deputy Regional Director for Administration PRO3 Supt. Ronald Santos; VW Enrico G. Salapong, DDGM R3-E; MW Alan La Madrid Purisima; VW Ferdinand G. Sevilla, Assistant Grand Secretary; and Provincial Director for Bulacan District, Ferdinand Divina.

