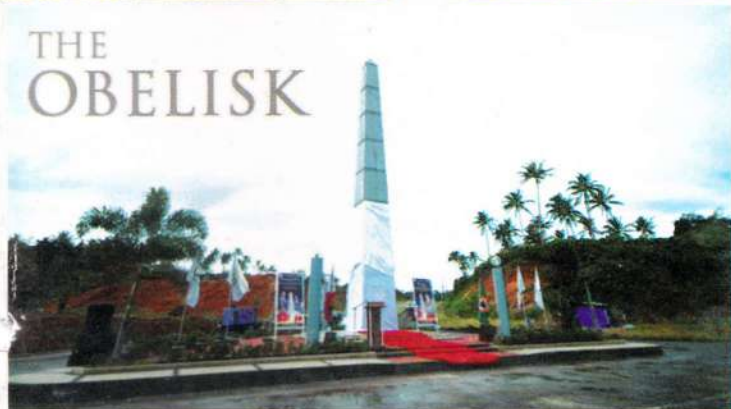


The Cabletow

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



Legazpi Boulevard, Bgy. Puro, Legazpi City

In Due Form:

"Wearing Masonic Decals"

VOLUME/ISSUE

90 / 6

2014

MARCH & APRIL

THE OBELISK

THE MARKER OF THE OBELISK expressly details the main reason why Mayon Lodge 61 constructed the Masons' Obelisk at the Legazpi Boulevard, Bgy. Puro, Legazpi City. It reads this way: *"This obelisk stands for the brotherhood of MASONS' commitment to the communities they are situated (in) towards promoting goodwill among men and creating a better world for all."*

Made possible thru Resolution No. 0066-2013 by the 12th SangguniangPanglungsod, headed by Vice-Mayor Vittorio C. Roces and approved by Mayor Carmen Geraldine B. Rosal, the project was inspired by a MASON and translated into reality by the City Government of Legazpi during the incumbency of Hon. Mayor Noel E. Rosal, Worshipful Master of Mayon Lodge 61.

This notable and laudable undertaking, in effect, has contributed in making the City not only a promising tourist destination and an investment haven, but also one of the fastest rising cities of the country.

This monument was constructed and donated by the brethren of Mayon Lodge No. 61, as a testimony of their wholehearted gratitude to the City and its people, who have embraced their Lodge as an active partner in the development of the City.

Inaugurated this 1st day of February, 2014 by MOST WORSHIPFUL JUANITO G. ESPINO, JR., Grand Master of Masons in the Jurisdiction of the Philippines, and WORSHIPFUL MASTER MAYOR NOEL E. ROSAL of Mayon Lodge No. 61.

WM NOEL E. ROSAL

Worshipful Master

Mayon Lodge 61

2013

BRO. EUGENE C. CUA

Senior Warden

2013

BRO. JEROME C. LEE

Junior Warden

2013

Architect: BRO. RANULFO S. IMPERIAL

Lodge Secretary

2013

in this issue

- 2 Message from the Grand East
- 5 Editorial Comment
- 14 In Due Form, "Wearing Masonic Decals," by Jonathan R. Amoroso, PM (#19)
- 17 MW Espino, Jr. and Party Officially Visit the GLP's Lodges in Japan & The M.W. Grand Lodge of Japan
- 19 Our Grand Master's March & April Activities, by Roseller M. Malabanan, CS & AAGM
- 21 Speech of Among Eddie Panlilio
- 24 MD NCR-D Holds Fellowship Dinner
- 25 Excerpts from Sen. Cynthia Villar's Speech
- 27 "Invitational Shootfest" ng Taga-Ilog 79
- 28 Masonic Education
- 40 Ka Selo Kupang del Pilar (Part 2), by Jaime Y. Gonzales, PGM
- 48 Freemasonry's Heritage to the Filipino People, by Bernardita Reyes Churchill, Ph.D.
- 56 The Story of the Philippines: The History of the Craft, by Enrique L. Locsin, PGM
- 63 The Kind of Leaders the Craft Needs, by Roberto C. Rebodos, PM
- 66 Mason Kasi Ako, by Joseph C. Cua, DGL
- 70 Masonry Universal, by Alexander B. Madamba, PJGL



The Cabletow

VOL. 90, NO. 4 November - December 2013

The CABLETOW is a bimonthly publication of the Grand Lodge of Free & Accepted Masons of the Philippines. Main Office: Plaridel Masonic Temple, San Marcelino St., Ermita, Manila, D 2801, Philippines.

Members of Blue Lodges in this grand jurisdiction are regular subscribers thereto. Brethren in other grand jurisdictions are invited to subscribe to it at US \$20 a year. Send check payable to the Grand Lodge of Free & Accepted Masons of the Philippines, with the complete mailing address, to THE CABLETOW at the address given above. Subscribers are advised to notify THE CABLETOW of address changes.

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The Cabletow

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MESSAGE FROM THE GRAND EAST



GIVING DUE HONOR AND RECOGNITION TO OUR PAST MASTERS AND LADIES

OUR PAST MASTERS ARE, generally speaking, the pillars of our respective Lodges, as well as the defenders of the Fraternity's tenets and Constitution. When problems arise and the other members, including the officers, of the Lodge are at a loss and feel depressed, the Past Masters usually provide wisdom and support, offering their suggestions toward solving the problems that beset the Lodge, and when the other brethren, again including the officers, feel confused and uncertain about various concerns of the Lodge, the Past Masters are around to infuse strength and provide encouragement. During their respective years in the East, they managed the various concerns of their Lodges with as much skill and assiduity as they could. It is true that after descending from the time-honored Oriental Chair, a few Past Masters disappear from the Masonic scene or occasionally attend the meetings and other functions of their respective Lodges, but a greater number of them continue to serve their respective Lodges, as well as their Masonic Districts and their M.W. Grand Lodge, in various ways. It is but fitting and proper, therefore, that we give due honor to them and respect, as well as recognize, their invaluable contributions to the enhancement of the honor, reputation, and usefulness of our Craft.

Similarly, our beloved spouses have served as our inspiration and "the wind beneath our wings" as we pursue our Masonic labors. They demonstrate both patience and understanding when we go home rather late because we enjoy having social fellowship with our brethren of the Lodge, and they show their sympathetic support to us by getting involved in our various projects as a Lodge or as a Masonic District. We should, therefore, also give them the honor and recognition that they truly deserve.

That is why I have directed my Deputy for every Masonic District in our grand jurisdiction to organize in March a Past Masters and Ladies Night, which serves as a fitting culminating activity of his District during his incumbency as such.

Needless to say, each DDGM is expected – nay, required -- to promptly or

expeditiously submit to the Grand Lodge a report on the special event (*cum* photos), which is to be published in this Masonic magazine.

ATTENDING ANCOM 2014

My party and I officially visited the M.W. Grand Lodge of Japan, which held its Annual Communication on March 14-15, this year. By attending the ANCOM of the M.W. Grand Lodge of Japan, a daughter of our M.W. Grand Lodge, we strengthened the indissoluble chain of sincere affection that links the two Grand Lodges together.

During our sojourn in the Land of the Rising Sun, we were assured by the officers and leaders in that Grand Jurisdiction that the M.W. Grand Lodge of Japan would be represented in full force at the ANCOM of our M.W. Grand Lodge at the Mall of Asia on the last week of April 2014. The leaders of host Masonic District RIII-D (Nueva Ecija-South), to which our incoming Grand Master, RW Alan LM Purisima, proudly belongs, also assured us that they would do their level best to make the said annual recurrence an "affair to remember" and therefore yet another "showcase" for Philippine Masonry.

We, the incumbent Grand Lodge officers, expect you, dear brethren of our Blue Lodges, to help us maintain, if not enhance, the dynamism, vigor, and vibrancy of Philippine Masonry, at least in part, by also attending the ANCOM of our M.W. Grand Lodge in full force and actively participating in its proceedings.

During the ANCOM of our M.W. Grand Lodge, we should renew our commitment, as well as strengthen our resolve, to fulfill all our charges and obligations as members of the Masonic Fraternity or Family in this sovereign Jurisdiction.

Needless to say, ANCOM is a very opportune time for us to renew our ties with our M.W. Grand Lodge, as well as with old friends and brethren, and to establish new friendships or connections. It is also the proper time for our M.W. Grand Lodge to strengthen its mandate to serve its subordinate Lodges and the members thereof with much enthusiasm and zeal. Definitely, we must have fun together during the ANCOM, but to responsibly attend all its sessions and actively participate in the discussions of issues and concerns that are vital to the Craft in this sovereign Jurisdiction is a duty incumbent upon all of us.

We have sent letters to different Grand Jurisdictions inviting them to attend the forthcoming ANCOM of our M.W. Grand Lodge. We are optimistic that this time a bigger number of Grand Lodges will be represented in the ANCOM.

It is our fervent wish and prayer that the forthcoming ANCOM of our M.W. Grand Lodge be crowned with much success and fruition in terms of the brethren's active participation in the discussion of issues and concerns facing the Craft in this sovereign jurisdiction and the number of quality resolutions passed during its plenary sessions. As stated by Illustrious Brother Albert G. Mackey, 33°, because the Grand

Lodge is representative in nature, its voice is the voice of the Craft as expressed by their representatives. Would that the delegates to ANCOM 2014 of our M.W. Grand Lodge truly express the voice of the brethren of all Lodges and Districts, so that we, as a fraternity or family, will grow both in number and in strength and therefore be better able to work efficiently and effectively for God's greater glory and for the welfare, happiness, and progress of Philippine society in particular and of humanity in general. *So mote it be.*

MAARAMING, MARAMING SALAMAT, MGA KAPATID!

Finally, this being the last issue of *The Cabletow* during my year in the Grand East, I want, first, to repeat, for the sake of emphasis, the clarion call which I resounded at the start of my year in the Grand East, namely: *"As we travel in the path of time, let us never lose sight of our important duty to continue upholding the tenets of our Craft for its enhancement and development. Let us all work together with much zeal and enthusiasm toward successfully and fruitfully implementing the 7-Point Agenda or the Seven Points of Reform of our M.W. Grand Lodge's 5-Year Development Plan, and thereby show to all and sundry that unity and harmony shall always be the cornerstone of our thrust as a brotherhood in bridging the path of the new millennium towards the betterment of our Craft. Since we have freely and voluntarily embraced Freemasonry as our special profession and way of life, let us put its tenets and teachings into meaning action as we toil 'in the quarries and on the mountains' of our Craft and of our local and national communities."*

Secondly, I want to express my most cordial thanks to all of you wonderful members of our Masonic Family in this grand Jurisdiction for having extended to me and my set of Grand Lodge officers your active assistance and sympathetic support toward the successful and fruitful implementation of the seven-point administrative program of our M.W. Grand Lodge for this Masonic year.

In the report which I will present before the delegates to the ANCOM, I will specify the individuals who, as well as the groups that, have given me and my set of Grand Lodge Officers their all-out support and whole-hearted cooperation. But for now, I want to shout to the whole world, ***"Maraming, maraming salamat, mga Kapatid at mga Kapamilya sa Masonerya! Mabuhay po kayong lahat. Mabuhay ang Masonerya sa Pilipinas at sa buong mundo."***

See you at the ANCOM!

MW JUANITO G. ESPINO, JR.
Grand Master

EDITORIAL COMMENTS

ON MAKING ANCOM 2014 YET ANOTHER “SHOWCASE” FOR PHILIPPINE MASONRY

HONOR AND DUTY ALIKE bind not only the leaders and other brethren of host Masonic District R III-D (Nueva Ecija-South), but all other Filipino Freemasons as well, to make the 2014 ANCOM of our M.W. Grand Lodge yet another “showcase” for universal Masonry in general and for Philippine Masonry in particular.

On their part, the incumbent officers of our M.W. Grand Lodge, led by MW Juanito G. Espino, Jr., Grand Master, have already sent out letters to Grand Lodges with which our M.W. Grand Lodge has fraternal relations, inviting them to attend and participate in the forthcoming “annual recurrence of this auspicious solemnity.” They fervently hope that a greater number of Grand Jurisdictions will be represented in the 2014 ANCOM than in the past ones.

We are optimistic that, like in the past, many of the visiting foreign Masonic dignitaries will bring along with them their spouses and other members of their families, and that all the visitors will interact with the members of the Masonic Family in this sovereign jurisdiction who are also in attendance during the special event. Such interaction will, to a certain extent, strengthen the chain of sincere affection that links members of our

widespread Fraternity or Family together.

We are confident likewise that a bigger number of Grand Representatives of Grand Lodges near the Grand Lodge of the Philippines will attend ANCOM 2014 than that of the past year.

It has been the established custom among many Grand Lodges to commission certain distinguished brethren to be their representatives near a particular Grand Lodge. Undoubtedly, when a Grand Lodge commissions a Brother to be its Representative near another Grand Lodge, it confers a great honor upon him, but he is, in turn, expected by the Grand Lodge that commissions him to discharge his duties and responsibilities as such with utmost fidelity and conscientiousness, and he must live up to that expectation; for *“there is no other human institution which requires of its votaries a more*

faithful and conscientious discharge of duties than does the Masonic fraternity."

What, you may ask, are the important duties that each Grand Representative near our M.W. Grand Lodge must faithfully and conscientiously discharge?

Each Grand Representative must, first of all, familiarize himself with the history and character of the Grand Lodge he represents and with other things concerning the same, until he shall be the best informed man on the subject in this Grand Jurisdiction. Secondly, he must attend every Annual Communication of the GLP and then write to the Grand Lodge he represents that he attended the GLP's Annual Communication, convey to it the fraternal greetings of our M.W. Grand Master and Grand Lodge, and communicate to it any information of special interest that there may be.

It is, however, saddening to note that a significant number of brethren in the present roster of Grand Representatives near the GLP have not faithfully and conscientiously performed their duties and responsibilities. In fact, not a few of them have failed to attend three consecutive Annual Communications of the GLP.

We modestly propose, therefore, that our incumbent M.W. Grand Master utilize his authority to recommend that such Grand Representatives be relieved by other Brothers who are apt to be more active in the discharge of their duties and responsibilities. For this purpose, we suggest that he create a committee tasked to take another close look at the latest list of Grand Representatives near the GLP and to recommend such changes in the list as it may deem necessary.

At any rate, we entertain no doubt that, in addition to the Past Grand Masters and the past, outgoing, and incoming Grand Lodge Officers, an adequate number of delegates of the subordinate Lodges and constituent Districts of the GLP will attend and participate in ANCOM 2014.

We are sure, too, that the following Appendant Bodies/Allied Orders will also be adequately represented in the same Masonic assemblage:

1. Supreme Council, 33rd and Last Degree, Ancient and Accepted Scottish Rite for the Republic of the Philippines;
2. Grand York Rite of Freemasonry of the Philippines;
3. Grand Court of the Philippines, Order of the Amaranth;
4. Order of the Eastern Star in the Philippines;
5. Mabuhay Shriners and Agila Shriners;
6. Royal Order of Scotland, Provincial Grand Lodge of the Philippines;
7. Supreme Council, Order of DeMolay, Republic of the Philippines;
8. Supreme Assembly, International Order of the Rainbow for Girls, Philippines; and
9. Grand Guardian Council of the Philippines, Job's Daughters International.

Let us all best work and best agree to make ANCOM 2014 yet another "affair to remember."

THE ESSENTIAL NECESSITY OF HARMONY:

A LESSON IN HISTORY WE FILIPINOS FIND HARD TO LEARN

The Lecture of the Master Mason Degree provides us with the following pieces of information:

1. There were employed in the erection of King Solomon's Temple three Grand Masters, three thousand and three hundred Masters or overseers of the work, eighty thousand Fellowcrafts or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices or bearers of burdens.
2. These were all so classed by the wisdom of King Solomon that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen, except on the one occasion which the candidate represented and which resulted in the death of the Grand Master Hiram Abif.
3. There was not heard the sound of ax, hammer, or any tool of iron in the house while it was building.
4. The three great pillars that support a Lodge of Master Masons, which are denominated Wisdom, Strength, and Beauty, are represented in the Lodge by the Worshipful Master and the Senior and Junior Wardens, respectively.
5. The Worshipful Master represents Solomon, King of Israel, by whose

wisdom the Temple on Mount Moriah in Jerusalem was erected which immortalized his name. The Senior Warden represents Hiram, King of Tyre, who entered into a solemn agreement with King Solomon to pay the Craft their wages, if any be due, that none might go away dissatisfied, harmony being the strength and support of all societies, especially of the Masonic society. And the Junior Warden represents Hiram Abif, the widow's son and architect of the work in the Temple, whose duty it was to call the Craft from labor to refreshment at high twelve, which is the beauty and glory of the day.

Like the three Grand Masters whom they represent, the three principal officers of a Lodge, together with the other elected officers, as well as the appointed ones, must best work and best agree if they really want the other members to extend to them their active assistance and sympathy as they endeavor most earnestly to skillfully and assiduously manage the various concerns of their Lodge, and thereby enhance its honor, reputation, and usefulness.

If all the brethren of the Lodge work together in close harmony toward attaining common goals or objectives, including solving problems that beset or face the Lodge, perforce they will 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."

A cursory examination of the history of our nation, however, will reveal that the essential necessity of harmony, or unity of purpose and action, is a lesson we Filipinos, including Masons in the jurisdiction of the Philippines, have found difficult to learn. Let me validate this thesis or controlling idea.

Staunchly believing that Masonry, a realm of peace and harmony, could unify the inhabitants of the whole Philippine archipelago, the brethren of Solidaridad Lodge No. 53 in Madrid, Spain unanimously agreed to request the Grande Oriente Español to grant them dispensation or authority to establish Masonic Lodges exclusively for Filipinos in all provinces of their native country. They were well aware that during their more-than-three-centuries reign in this country, the Spanish colonialists implemented their "divide and conquer policy" so successfully that the inhabitants therein lacked a sense of nationhood or did not look upon themselves as Filipinos but merely as Tagalogs, Pampangos, Ilocanos, Bicolanos, Visayans, and so forth. Past Grand Master Reynold Fajardo describes this lack of a sense of nationhood among the Filipinos during the Spanish occupation of the country in the following manner:

The inhabitants belonged to the same racial stock and shared a common grievance against their colonizer, but did not embrace themselves as brothers. Tribal and regional differences predominated. They all yearned for freedom

and had staged a hundred revolts against Spain, but all their uprisings were local in scope, waged by a divided people. When the Tagalogs rose in arms, the Spaniards enlisted the Pampangos to put down their uprising, and when the Pampangos revolted, the Spaniards called upon those from other regions to quell it. (The Brethren, Vol. I, p. 86).

Unfortunately, even the Filipino colony in Madrid to which the members of Solidaridad Lodge No. 53 belonged was sadly divided into the Pilaristas and the Rizalistas because Brothers Marcelo Kupang del Pilar and Jose Dimasalang Rizal, whom they recognized as their leaders, did not agree on certain issues, and their disagreement slowed down the progress of the campaign for much-needed reforms.

Knowing very well that the Filipinos of his time lacked *pagkakaisa* or national unity, Brother Jose Rizal, upon his second return to the Philippines in July 1892 (the first was in 1887), established La Liga Filipina (The Philippine League), the first and foremost objective of which was "to unite the whole archipelago into a compact, vigorous, and homogenous body," and the motto of which was "*Unus instar Omnium*" (One for All). But his Liga was not to exist long because suspecting that the Liga was a subversive society, the abusive, oppressive, and repressive friars instigated the government officials to adhere very strictly to the colonialists' "divide and conquer" policy. Specifically, they pressured Governor General Eulogio Despujol to file false charges against Rizal. Although he was a brother of Rizal in Masonry,

Despujol gave in to the pressure which the friars exerted upon him. He filed charges against Rizal and ordered him to be exiled to faraway Zamboanga in Mindanao. Consequently, without Rizal's leadership, La Liga Filipina split into two groups: the Junta de Compromisarios, which pursued the peaceful campaign for reforms, and the Katipunan, which advocated separation from Spain by means of an armed struggle. Because they differed in regard to the means to use for liberating Filipinas, their adored country, and her people from the deadly stranglehold of the Spanish colonialists, these two groups could not best work and best agree. The former frowned upon armed struggle as a means of national emancipation from Spain and continued the peaceful campaign for much-needed reforms, while the latter reasoned out that armed struggle was justified because all peaceful means had already been exhausted. Thus divided, the Liga became defunct, although it would be revived later on, with Apolinario Mabini serving as its Secretary.

Subsequently, Bro. Andres Bonifacio sent Dr. Pio Valenzuela, his fellow Freemason, to Dapitan in order to convince Bro. Jose Rizal to escape from that town and lead the Katipunan. But, being a diehard pacifist, Rizal refused the Katipunan's offer of help and leadership. Nevertheless, knowing the paramount importance of harmony or solidarity of purpose and action, he suggested to Dr. Valenzuela that the revolutionaries attract the ilustrado members of the Junta de Compromisarios, who would supply the logistics they needed to carry out their armed struggle against the Spanish colonialists to a successful end, and that they get Antonio Luna as their top field commander because he was an expert

military strategist.

The revolutionary leadership lent the attentive ear to Rizal's suggestions. Hence, the members of the Junta de Compromisarios and those of the Katipunan were reunited, and this reunification led them to gradually win over the forces of the enemy.

Emilio Aguinaldo and his revolutionary forces, for example, were able to take control over practically all the towns in the province of Cavite. But in February 1897, they began to suffer reverses when they fought against Governor General Polavieja and the Spanish forces that had just arrived from Spain. Why? Past Grand Master Reynold Fajardo once more provides us with the following explication:

From the beginning, the Katipunan in the province of Cavite was divided into two factions, namely, the Magdiwang Council, which was headed by the town executive of Noveleta, Mariano Alvarez, a brother-in-law of Andres Bonifacio, and the Magdalo Council, which was headed by Baldomero Aguinaldo. (Magdalo was the nom de guerre of Emilio Aguinaldo.) These two factions operated independently of each other, and their competition soon began to grow unhealthy. This situation was manageable while the rebels were chalking up victories, but later on, because they lacked unity of command, the revolutionary forces started to lose their battles; the towns they had controlled were

conquered by Polavieja and his forces one after another.

Realizing that if they wanted to win over the enemy, the revolutionaries must have teamwork, the leaders of the two factions decided to patch up their differences through a convention held on March 22, 1897 at a former estate house of the friars in Tejeros, a barrio in San Francisco de Malabon. After a heated discussion, they agreed that they should set up a republican form of government to take the place of the Katipunan, and that all in attendance at the convention should accept and respect the results of the elections.

So, they proclaimed the new Republic of the Philippines and elected the following as its officers: Emilio Aguinaldo of Pilar Lodge, President; Mariano Trias, another Mason, Vice President; Artemio Ricarte, who was initiated into the Masonic mysteries only in September 1896, Captain General; and Andres Bonifacio of Taliba Lodge, Director of Interior.

Unfortunately, when Bonifacio was being proclaimed as Director of Interior, Daniel Tirona, acting on his own and without the support of others, stood up and challenged Bonifacio's qualifications, arguing that the said position should go to a lawyer. Highly incensed by what he perceived as a personal insult and a violation of their previous understanding, Bonifacio threatened to shoot Tirona, but Ricarte stilled his hand. The delegates had begun to leave the hall when a frustrated Bonifacio, acting in anger, declared that the assembly dissolved and annulled all that had been approved and resolved. He and his men left the hall.

The following day, Aguinaldo took his oath of office. Bonifacio and his men, however, refused to return to the revolutionary fold and resolved to set up a government independent of, and separate from, that established at Tejeros. In Naic, Cavite, Bonifacio and 40 of his supporters entered into a military agreement to establish their own army. When Aguinaldo heard of Bonifacio's defiance, he ordered his arrest. Eventually, Bonifacio was captured, tried for treason, convicted, and executed. (This is an event that needs further clarification by our historians.)

The contention that existed between the two factions of the Katipunan resulted in the continued deterioration of the situation of the revolutionary forces in Cavite. Subsequently, Emilio Aguinaldo was forced to quit Cavite and retreat to the adjacent province of Batangas. When pursued, he slipped through the enemy cordon and proceeded to Biak-na-Bato, an isolated spot in the mountain fastnesses of Bulacan, and established his headquarters there. This time, he exerted all-out effort to make his followers realize the essential necessity of having but one aim: to please one another and unite in the task of setting Filipinas and her people free at long last from the tyrannical rule of the invaders from the Iberian Peninsula. So, the revolutionary forces established a new republican government.

On November 1 and 2, 1897, 52 of the revolutionary leaders in Biak-na-Bato convened as a constituent Assembly of Representatives. Aguinaldo assigned two of his fellow Freemasons in the Assembly, namely, Isabelo Artacho (*Vikos*) of Logia Taliba and Felix Ferrer (*Alitaptap*) of Logia Masala and Logia Villaruel to

draft a provisional Constitution for the Philippine Republic.

As Masons, Artacho and Ferrer knew very well that they had to perform their assigned task not only with faithfulness and conscientiousness, but with dispatch as well. Aware that the Constitution of Cuba contained many Masonic principles, they borrowed heavily from it. Hence, the Constitution they wrote had a strong appeal to the Masons in the Assembly at Biak-na-Bato. Subsequently, it was adopted by the Constituent Assembly.

Since the Constitution provided, among other things, that a Supreme Council should be formed, the Assemblymen convened on November 2, 1897 for the main purpose of forming the Supreme Council. They elected the following as officers of the Council: Emilio Aguinaldo, President; Mariano Trias, Vice-President; Antonio Montenegro, Secretary of Foreign Affairs; Isabelo Artacho, Secretary of Interior; Emiliano Riego de Dios, Secretary of War; and Baldomero Aguinaldo, Secretary of the Treasury.

The Constitution of Biak-na-Bato, however, was never fully enforced in the country; for, in the following month, Aguinaldo and other revolutionary leaders entered into a peace pact with the Spaniards. They agreed to suspend hostilities and go to voluntary exile. On December 27, 1897, Aguinaldo and his deputies boarded the British steamer *Uranus* in Lingayen Gulf bound for the British Crown Colony of Hong Kong. Two days later, they arrived in Hong Kong.

But the Filipino revolutionaries soon received the news that Spanish-

American relations had turned for the worse. This new development opened an opportunity for them to resume their fight against the Spaniards in the Philippines. Besides, they came to realize that the peace established by the Pact of Biak-na-Bato was a troubled one; for both sides were acting in bad faith or lacked mutuality of inner action. The Spaniards did not pay the full amount stipulated in the agreement and continued arresting Filipinos suspected of seditious activities. The Filipino revolutionaries, on the other hand, did not surrender their arms as promised. Hence, Aguinaldo and his men repudiated the Pact and made plans for the resurgence of the revolution. They arranged for the purchase of arms and entered into a loose alliance with the Americans, who promised to help them emancipate themselves from Spanish colonial rule.

On April 21, 1898, America declared war on Spain. On the 26th, Commodore George E. Dewey received orders to commence operations against the Spanish fleet. At dawn of May 1, he entered Manila Bay and immediately engaged the armada of Admiral Patricio Montojo. It was a one-sided battle. Before the day was over, all the Spanish ships were either sunk or enveloped in flames. The white flag waved aloft at the Spanish arsenal in Cavite.

On May 19, Aguinaldo returned to the Philippines, brought over by the Americans aboard the Coast Guard revenue cutter *McCulloch*. He promptly called for the renewal of hostilities against the Spanish forces. In response to his call, the scattered revolutionary forces resumed their stations. Patriotic Filipinos flocked to Aguinaldo's headquarters daily, swelling his army.

Filipino conscripts in the Spanish army defected, bringing their arms with them. By the end of May, Aguinaldo had over 5,000 new rifles from the defectors and an equal number of prisoners. His army having grown in both number and strength, within a week, he was able to gain control over the towns of Imus, Bacoor, Parañaque, and Las Piñas. Then the provinces of Laguna, Batangas, Bulacan, Nueva Ecija, Bataan, Tayabas (now Quezon), and Camarines joined forces with him. So sweeping were his military successes that in June, his army controlled the outskirts of Manila and the rest of the countryside.

These victories led to the proclamation on June 12, 1898 by Emilio Aguinaldo of the independence of the Philippines – “before the Filipino people and the civilized nations (of the world).” But because the United States of America had plans to take over from Spain as the neocolonial master of Filipinas, it did not recognize the independence of the Philippines proclaimed on the above-mentioned date.

Even before consenting to become the principal adviser of Emilio Aguinaldo, Apolinario Katabay Mabini, a Masonic scholar and leader in his own right, knew very well that his would-be boss had committed the mistake of overly trusting the North Americans. He ardently wished that the Filipino people, particularly the revolutionaries, would imbibe the precepts and principles of Masonry, which had constantly reminded its members to strictly obey with all their heart the ancient charges and regulations, one of which is “*You agree to avoid petty piques and quarrels....*,” and which had impressed upon their minds and hearts that “*Harmony is the strength and*

support of all societies, especially of ours.” That is why he wrote “The True Decalogue,” in which he stated certain truths Filipinos must strictly observe if they wanted to emancipate themselves from foreign domination. One of these truths may be paraphrased as follows:

As long as national frontiers subsist, raised and maintained by the selfishness of race and of family, with our compatriots alone (and not with foreign nationals) must we unite in perfect solidarity of purpose and interest in order to have force, not only to resist the common enemy but also to attain the ends of human life.

Since the Filipinos at that time failed to internalize and substantiate that truth, the United States of America became the neocolonial master of Filipinas without much difficulty. This resulted in the disillusionment of Gen. and Pres. Emilio Aguinaldo. *Talagang natauhan siya!* It finally dawned on him that the North Americans, with whom he and other Filipino revolutionaries had entered into a loose and therefore uneasy alliance during their exile in Hong Kong, were not their ally but their “common enemy.” However, because the Filipinos, particularly the revolutionary leaders, were dismally and discouragingly disunited, they could not resist their united, better trained, and better equipped North American enemy.

The sad and awful truth was that the delegates to the Revolutionary Congress, which Aguinaldo convoked at Barasoain in Malolos, Bulacan on September 15, 1898, were very far from united “in perfect solidarity of purpose and interest.” The

key officials of the Congress, namely, Pedro Paterno (President), Benito Legarda (Vice-President), and Gregorio Araneta (First Secretary), together with other wealthy Congressmen like Felipe Calderon, who was overtly an anti-Mason, formed a clique or conspiracy to eclipse Apolinario Mabini and other Masons from the Aguinaldo Cabinet. The latter group in turn exposed the vicious opportunism of the conspirators, who tried to gain control over, as well as to profit from the financial transactions of the revolutionary government. But their opponents composed the tyrannical majority. So, Mabini resigned from all his posts in the Aguinaldo Cabinet. Thus, the revolutionary government lost a dedicated, patriotic, and nationalistic leader, who had relentlessly urged his countrymen, particularly his fellow-revolutionaries, to solidarily "*strive for the happiness of our country, making of her a kingdom of reason, of justice, and of labor; for if our country is happy, we and our families will be happy, too.*"

Clearly, many of the high-ranking officials of the revolutionary government suffered their passions, prejudices, and selfish interests to become masters of their judgments and actions; ergo, there was "*confusion in the Temple.*"

We can cite many other examples of division, disunity, and disharmony among Filipinos, particularly government officials at the local and national levels, during the subsequent periods of our nation's history up to the present time. But the examples we cited earlier are deemed sufficient to validate our thesis that if the officials of the government and other leaders of our nation are not united in both purpose and action or fail to work together in close harmony as a team,

they will take the nation, not to greater heights of achievement, but rather to the depths of profound disillusionment and discouragement, if not despair.

This is also applicable to the situation of the Craft in the jurisdiction of the Philippines.

Although we Filipinos in general and we members of the Masonic Fraternity or Family in this jurisdiction in particular find it quite hard to learn the all-important lesson in history that it is essentially necessary for us to work together in close harmony and unity in order to attain our common goals, we should exert a lot more effort to do so; for divided, we fall, and united, we stand. Of this lesson we should take due notice and govern ourselves accordingly.

The contention that existed between the Magdiwang and Magdalo factions resulted in the continued deterioration of the situation of the revolutionaries in Cavite.

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IN DUE FORM



BY WB JONATHAN R. AMOROSO

WEARING THE MASONIC DECALS

This article is also taken from *A DISTINCT KNOCK*, 2013, a compilation of the author's Masonic essays, pp. 80-82.

IT HAS BECOME A RITUAL in my daily road adventures that I would blow my horn thrice when I chance upon a car with Masonic decal on its rear glass. The habit somehow mitigates the boredom of cruising along the traffic-infested Edsa, Kanto Tino, or other busy streets of Metro Manila. Of course, when the driver was not the body guard of a well-off kuyang, an errand boy, or a bogus travelling man, the wheel stirrer would lower down his window, and would return these familiar honks with a friendly wave.

Some tune-ups ago, somewhere along pioneer St. at Mandaluyong City, the driver even alighted from his car, to the exasperation of many pissed-off motorists, just to give me his business card. No, Kuya Dante, the warm gesture does not perk the El Niño.

Last April 22, during the 94th ANCOM held at the Mall of Asia, I scouted for Masonic decals or stickers and found many of them in different forms and prices, some fixed at frustratingly high amounts. Although I was not able to take home

a single token on that day, it dawned upon me that unlike the dark ages of Freemasonry, proof of affiliation is not anymore clandestinely few but openly rampant, oftentimes dissecting in parts the lines from the monitor. If the intent is to drive away "bad spirits," to subtly find allies in men with traffic violation tickets, or to simply display with pride one's association with the fraternity, all these are dwarfed by the single reason that we all earned such privilege.

My window shopping for these novelty items brings to mind

the beginnings of Freemasonry, whereupon mere membership in the organization spelled torture and on many occasions, death. These harsh sanctions negated even a slight hint of connection. It is interesting to recall that researchers of the origin of Freemasonry tied its foundation to the Order of the Knights Templar. The mysterious and veiled history of Freemasonry has yet to release this theory from the bastille of conjecture and imagination.

Researchers of the origin of Freemasonry tied its foundation to the Order of the Knights Templar.

In the book entitled *Freemasonry Illustrated of the Once Secret Order* (borrowed from Kuya Dindo), it is said that its formation could be traced in the 10th century to the Crusaders, a medieval order composed of knights, mostly from European nobilities, and organized to protect the Christians making their pilgrimage in the Holy Land. Later on, the Crusaders changed their name to the Hospital of St. John of Jerusalem stationed in the former al-Aqsa which stood on the site of the Temple of King Solomon.

Considering the worthiness of its cause, the Order grew richer from donations of wealth and lands from Europe's noble families and from

recruits, as well as from the loot of their battles. The book went on to say that the Templar was literally the most reliable safe deposit of the wealthy, especially when they travelled abroad. Even the crown jewels of the royal families were placed with them for a long time.

With vast treasures on the Templar's vault, kings looked upon it with greedy eyes and powerful men plotted for its downfall and the division of the spoils. A campaign of propaganda spreading rumors of blasphemy and sodomy was hurled against the Order. Eventually, there was the Inquisition, whose main drive was to extract confessions of heresy punishable by confiscation of property. Those who denied the trumped up charges were called heretic and the punishment was to be burnt at stake.

Scanning further, a man on the run needs a place to stay, a contact in the next town, a means of recognizing and being recognized by that contact, and the directions and wherewithal to get to the next port of call. The Templars had a two-hundred-year history of dealing with espionage and counter-espionage, with the use of passwords and the means of verifying identification.

The problem that a future Templar might face when on the run, it is suggested, may be the origins of what may have become the rituals of the secret society that declared itself

in 1717 as the Freemason: a visiting brother may not go into town unless he has a brother to vouch for him; the problem of locating a contact in the new town where one could not simply identify himself to the first person he sees might be the origin of the due guards; the role of the tyler to guard every meeting and it is said that several eavesdroppers were beheaded the moment they were caught; and, the original lodges may not have been meeting places but hiding places, perhaps a hayloft in a barn or a cellar free from sight.

Indeed, many stories had been told about Freemasonry – from fiction to fact, and from the viewpoint of an insider or an eavesdropper. Many exhilarating tales, in fact, emanate, from the innocent. But in any way, a Masonic decal or sticker on a close-by car will forever be a reminder to me that Masonry has evolved from the misty tunnels of meaningless secrecy to the free highways with noble purposes and significance. Thus, in the coming escapades, I will continue my ritual of honking three

times as a cordial brotherly greeting and maybe, a fraternal tiding that as we were conferred to use or wear our Masonic decals or gears, we must do so not only with pride to ourselves but always with honor to the fraternity.

All said, we all should be proud, really, that we can stick our decals on our cars and use our Silanganan plate covers without the king's threats of torture or death as that in the medieval but only with a loving reminder from the queen to go easy on the fellowship's cold beer drinking and driving towards our own safe castles.

But, in any way, a Masonic decal or sticker on a close-by car will forever be a reminder to me that Masonry has evolved from the misty tunnels of meaningless secrecy to the free highways with noble purposes and significance.



MW ESPINO, JR. AND PARTY OFFICIALLY VISIT THE GLP'S LODGES IN JAPAN & THE M.W. GRAND LODGE OF JAPAN

BY ROSELLER M. MALABANAN, CS & AAGM

On March 12 and 13, MW Juanito G. Espino, Jr. and his party officially visited Rising Sun Lodge No. 151, which is under the jurisdiction of our M.W. Grand Lodge. On the 14th and 15th, they attended the Annual Communication of the M.W. Grand Lodge of Japan, a daughter of our M.W. Grand Lodge, thereby strengthening the chain of sincere affection that links the two Grand Lodges together. And on the 16th and 17th, they officially visited Okinawa Lodge No. 118, which has also remained under the aegis of our M. Grand Lodge. By visiting our M.W. Grand Lodge's two subordinate Lodges in Japan, MW Jun Espino and his party exhibited to the officers and members thereof that our M.W. Grand Lodge had always kept their welfare and best interests in mind.

Given below are photos taken during the Grand Master and party's sojourn in the Land of the Rising Sun.





OUR GRAND MASTER'S

MARCH - APRIL

ACTIVITIES

BY ROSELLER M. MALABANAN, CS & AAGM

MARCH

In the afternoon of the **6th**, MW Jun Espino presided over the ceremony of laying the cornerstone of the temple of Maribulan Lodge No. 304 in General Santos City.

In the afternoon of the **8th**, he attended the installation of the officers of Juan Sumulong Lodge No. 169.

In the evening of the **11th**, he was guest of honor and speaker during the induction of the officers of the Quezon City Trowel Club held at the QC Sports Center.

On the **12th** and **13th**, MW Jun Espino and his party officially visited Rising Sun Lodge No. 151; on the **14th** and **15th**, they attended the ANCOM of the M.W. Grand Lodge of Japan. On the **16th** and **17th**, they officially visited Okinawa Lodge No. 118.

In the evening of the **19th**, our Grand Master attended the meeting of Plaridel York Rite.

In the morning of the **22nd**, he presided over the ceremony of dedicating the temple of San Marcelino Lodge No. 308.

In the afternoon of the **25th**, he presided over the ceremony of instituting Solidarity Lodge UD.

In the afternoon of the **26th**, he attended the meeting of the Corporate Board and the IMES Board of Regents.

In the afternoon of the **29th**, he attended the installation of the officers of Victory Lodge No. 116, and later the Mabuhay Ceremonial Graduation in Cabanatuan City.

On the **3rd**, MW Jun Espino extended felicitations to MW Franklin Demonteverde, PGM, who retired from public service.

On the **4th**, accompanied by other leaders of the Craft, he visited Ormoc and Tacloban in Leyte.

On the **5th** and **6th**, the IMES conducted the Mentoring Program.

In the morning of the **7th**, our Grand Master presided over the ceremony of laying the cornerstone of the temple of La Paz Lodge UD.

In the morning of the **10th**, he attended the blessing of the GLP Library and the IMES Office; in the evening, the Thanksgiving Dinner and Fellowship of VW Edwin P. Costes, DDGM of MD MCR-D, held at the President's Restaurant on Ongpin St., Binondo, Manila.

In the afternoon of the **11th**, he attended the opening ceremonies of the Annual Grand Session of Job's Daughter International.

On the **12th** and **13th**, the IMES conducted the Mentoring Program for Visayas & Mindanao, and on the **14th** and **15th**, Mentoring Program for Luzon.

From the **21st** to the **26th**, activities relating to the 98th ANCOM of the GLP took place. (These will be included in *The Cabletow*, Vol. 91, No. 1, May-June 2014.)



SPEECH

OF AMONG EDDIE PANLILIO

Note: This article is actually the message which Among Eddie Panlilio, former Governor of the Province of Pampanga, delivered during the 50th installation of the officers of Capitol City Lodge No. 174, F.&A.M., headed by WM Charles Jonathan B. Elcano, held at the Valdes Hall of the Veterans Memorial Medical Center. We are publishing it here because Brothers Jesus Tolosa and Charles Jonathan Elcano, as well as other members of the said Lodge, have requested us to help them pass it on.

MOST OF OUR COUNTRYMEN believe that Masonry is an atheist society, anti-religion and contra-clerical, and that Masons should be ostracized, marginalized and banned from Christian organizations.

This unfortunate situation makes me remember the story of one of my best friends and one of your finest members, Kuyang Rudy Mallari, who was a very active and visible leader in his parish in our province of Pampanga. One fine day, he was summoned by his parish priest, who sternly told him to divest himself of all his activities and positions in the parish, simply because the priest had learned that Rudy was a Mason. What do you think was the reaction of Kuyang Rudy to this odd behavior of the priest? Was he insulted, shamed or complimented?

What do I personally say about this?

Jesus said, "By their fruits you shall know them" (Mt 7:16). Sa ating sariling wika, sinasabi natin, "Kung ano ang puno, ganoon din ang bunga." Maaari lang magkaroon ng matamis na bunga ang matamis na puno.

How could Masonry be evil when the Masons I personally know are good people with good deeds? How could Masonry be depraved if it is populated by unassailable characters like Kuyang Deng Mallari, Kuyang Par Pamintuan, Kuyang Bong Mah, and Kuyang Charlie Elcano, whom I deeply know?

I have heard a lot of heart-warming stories and simple but meaningful heroic deeds of Masons. Like a Mason with running flat tire at the expressway being assisted by fellow Masons who did not even know him nor did he know

them. Like fellow Masons bearing each other's burdens or offering shoulders they can cry on. Like Masons leading initiatives to ease traffic, rebuilding lives after calamities, easing the pain and hunger of the poor.

Our beloved country, the Philippines, is rich in historical significance because the forefathers of our Republic and the heroes of our nation like Jose Rizal and Andres Bonifacio were Masons.

As a Filipino looking in from outside, I take Masonry to mean as an organization that embodies the values of humility, fraternity, service and patriotism. We dream of a country whose spirituality is the brotherhood of men under the Fatherhood of God. These are the values which we badly need today.

Our country is perceived to be one of the richest countries in the world. We are endowed with minerals, oil, deuterium, natural gas, and other natural resources that surpass those of the world's superpowers.

And yet the majority of Filipinos are poor. *Mayaman ang Pilipinas, pero mahirap ang mga Pilipino*. An SWS survey has shown us that 22% of poverty incidence in the country ranges from 23-28% of the population. These countrymen of ours live on less 100 pesos a day.

The current discussion on PDAF (Priority Development Assistance Fund) or the 10-billion-peso scandal indicates that corruption is colluded by and happening among the very top political leaders of our land.

If 10 billion pesos are responsibly utilized by our public servants, this amount will translate into (a) 50,000 new homes for our informal settlers; or (b) 40,000 full college scholarships for financially-underprivileged students; or (c) four million families covered with PhilHealth Insurance.

On the local government, it is also believed that the Internal Revenue Allotment (IRA) the national government gives is also the PDAF of provincial, city and municipal leaders.

Our country, on the other hand, has people who are billionaires. Mr. Henry Sy, with properties worth \$13.2B, leads the ten other Filipino billionaires. The world has more than 1,426 billionaires, 386 of whom are Asians. This proves the reality of the presence of endless and varied opportunities in our land.

But why is it that there are very few rich in our country, but the majority of our people are poor?

I guess a Korean named Jae Youn Kim, a student who stayed in the Philippines, might offer an explanation. He said, "The most basic problem of the Philippines is NOT corruption. IT IS THE LACK OF LOVE OF THE FILIPINOS FOR THEIR COUNTRY, FOR THEIR PEOPLE, AND FOR THEIR NEIGHBORHOOD."

After the Korean war in 1953, Korea was so poor. It was very devastated with no natural resources. No country wanted to lend money to Korea in order that it would start to rehabilitate. It was a time when Koreans worked overseas, so that they could send money home and to their neighborhood. It took them a lot of effort, industry and determination that in due time they were able to recover. Korea was a lot poorer than the Philippines then. Koreans in the 50s and 60s envied us for we were far advanced than they. But now they have surpassed us, and many other peoples in Asia and in the world. Why? Because they really love their country and people. They were willing to sacrifice, and they did sacrifice, to prove this love. They were willing to pay the price of the progress and development of their respective nations.

The Koreans are a very religious people. Today there is a religious revival in Korea.

I truly believe that our real problem as Filipinos is the lack or absence of love in our hearts. If we truly love our country, our people and our neighbors, we will do anything and everything to make it rise from poverty and move up to a high level of progress. All the rich resources of our land will be harnessed and made available to one and all.

Corruption, complacency and laziness are the fruits of a loveless person and society. But if our hearts are permeated by love of God, our Father, and of our fellowmen, particularly our countrymen, we can realize what is even impossible to achieve.

You, beloved Masons, have a lot of love within and among you. Let this love be a catalyst for meaningful change in our society.

Let me reiterate what I said earlier. We badly need the values and spirit of Masonry in our country. Today renew your commitment to the Masonic core values and beliefs, particularly love of God and love of Country, in order to be better able to serve the Philippines, our Motherland.

Mabuhay po kayong lahat. Maraming salamat po.

MD NCR-D HOLDS FELLOWSHIP DINNER

Led by VW Edwin P. Costes, its dynamic DDGM, Masonic District NCR-D held a Fellowship Dinner as the culminating activity of the Masonic year 2013-2014 at the President Grand Palace Restaurant in Binondo, Manila in the evening of Thursday, April 10, 2014.

District Chaplain Samuel P. Fernandez led the assembly in invoking God's blessing upon their present activity, and VW Reynato S. Puno, Jr., Past Grand Orator, delivered the welcome message.

Then, assisted by the District Grand Lecturers present, namely, VWBs Samson G. Ching, Jonathan T. Galang, Bienvenido V. Samonte, Jr., and Rodolfo L. Tan, VW Edwin Costes presented awards in acknowledgment of the contributions of all the Lodges in the district to the successful implementation of his program of administration. He also awarded well-deserved plaques of appreciation to five Worshipful Masters for rendering distinguished service to the district.

Next, in his valedictory address, among other things, he thanked the officers and members of the Lodges in his district for extending to him and the incumbent DGLs and GLIs their full support and whole-hearted cooperation toward successfully carrying out the

district projects and activities designed to help MW Jun Espino, Grand Master, fruitfully implement the Grand Lodge's seven points of reform or seven-point agenda.

Introduced by VW Jonathan Galang, Sen. Cynthia A. Villar, guest speaker, delivered an interesting message, excerpts of which are given below.

The brethren of the different Lodges in the District, as well as the DDGM's family and other groups, had their pictures taken with Hon. Cynthia Villar, VW Edwin Costes, Grand Master Juanito G. Espino, Jr., and Past Grand Masters Juanito Abergas and Jaime Gonzales.

A sumptuous fraternal dinner ensued.

In his closing remarks, Grand Master Jun Espino, among other things, cited some of the accomplishments of the Craft during his year in the Grand East and thanked the brethren of NCR-D for helping him and other Grand Lodge officers successfully implement the Grand Lodge's program of administration.

An enjoyable South capped the evening's special event.



EXCERPTS FROM HON. CYNTHIA VILLAR'S SPEECH

THANK YOU VERY MUCH for inviting me as your guest speaker in tonight's fellowship dinner, which marks the culmination of the year-long activities which you, the members of the Lodges in Masonic District NCR-D, under the dynamic leadership of your DDGM, VW Edwin P. Costes, have carried out during Masonic year 2013-2014 toward helping MW Juanito G. Espino, Jr. and other Grand Lodge officers successfully implement your M.W. Grand Lodge's seven-point agenda or seven points of reform....

I have a high regard and respect for Masons for a number of reasons, foremost of which is that my late father, Dr. Filemon Aguilar, was a Mason himself. I recall that he used to attend meetings at the Tagaytay Lodge and the Plaridel Masonic Temple on San Marcelino Street in Ermita, Manila.

As I told other Masons on other occasions, through my father, I somehow learned about Masonry. While I may not fully grasp all the tenets of your organization, this much I can say: They are truly noble.

My father was an epitome of public service or service to others. *Ang aking ama ay naglingkod sa Muntinlupa bilang Municipal Health Officer sa loob ng isang deada – buhat 1941 hanggang 1950. Pinili nya magsilbi sa mga komunidad sa kanyang bayan kesa kumita ng mas malaki bilang isang doktor sa isang malaking ospital o sa ibang bansa. At siya rin ay naging mayor ng Las Piñas sa loob ng dalawampu't dalawang taon – buhat 1969 hanggang 1986. Pagkatapos ay naging Congressman ng Nag-iisang Distrito ng Las Pinas at Muntinlups sa loob ng limang taon – buhat 1987 hanggang nag-retiro sya noong taong 1992.*

I can definitely say that, as a public servant, my father applied the Masonic tenets. He taught me the importance of service and of giving back to the community. From him I learned that I have to use whatever blessings I receive for helping others have a better life. That is why I also became a public servant like him. And to this day, I keep in mind my father's advice to me. I am sure he is glad that I get to be with his Masonic Fraternity or Family every now and then.

Masons in general have played very significant roles in world history. Filipino

Masons at present time are no different from those of the past decades. Like them, you continue to be involved in the development of our nation, which continues to face many issues, some of which even challenge the very core of not only the government and its officials, but the values and principles of the people as well. It has often been said that a public office is a public trust. What is happening right now in the national front can undermine the public's trust in government.

We Filipinos are now much more engaged, involved, and empowered than ever before. Such engagement, involvement, and empowerment are the foundation of democracy. We are admired by other nations because we are free to express our sentiments on issues that affect us as a people. The advent and popularity of social media make doing so more convenient.

Indeed, even ordinary citizens or the masses have become more participative in the search for solutions to problems which they see exist around them. We need more of this kind of citizens; for, as Irish philosopher Edmund Burke said, "The only thing necessary for the triumph of evil is for good men to do nothing."

I know you will agree with me when I say that the world we live in is in dire need of good role models. Masons are among such models. They serve as inspirations to many people.

I urge all of you to emulate the good example set by your Masonic forebears, whose deeds spoke about the kind of people they were. As did the Masons of yesteryears, carry on your pursuit of noble aspirations not only to promote your own interests and those of your families or groups, but those of our nation as well. You must, therefore, strenuously enforce, by precept and example, a steady obedience to the principal tenets of Freemasonry, to wit, Brotherly Love, Relief, and Truth.

May you, the officers and members of your Craft, inspire, guide, shape, and lead more people into imbibing Masonic tenets and values, as well as applying them in their daily lives. By doing so, you will make a positive difference in other people's lives.

Magandang gabi at maraming salamat! Mabuhay ang mga mason at ang Masoneriya sa ating bansa at sa buong mundo!



“INVITATIONAL SHOOTFEST” NG TAGA-ILOG 79

Noong ika-29 ng marso 2014 ay isang kumpetisyon na bihasa sa pagbaril ay inilunsad ng Lohiya Taga-Ilog 79 at linahukan ng di bababang 143 bilang ng mga kasapi na nagbuhat sa iba't ibang dako ng kapuluan na ang tanging layunin ay makalikom ng sapat na pundo upang magamit ng masonryang pangkalahatan at lalo na nang Taga-Ilog 79 partikular sa mga kababayang nagdarahog at nangangailangan.

Ang proyektong ito ay pinangunahan ng Pangalawang Bantay Shio Remadaru bilsng punong abala. Bagamat isang ganap na Piskal ay nabigyan niya pa rin ng tamang atensyon ang nasabing kumpetisyon na kung saan ito ay iniraos ng makulay at matagumpay. Sa pagtitipong yaon ay kapansin-pansin ang sigla at suporta ng mga kasapi ng Masonerya tulad ni Kapatid Juanito de Asis, kasalukuyang Marangal na Guro ng Taga-Ilog 79; VW Samuel Laus; datihang Marangal na Guro Art Cabillos; Unang

Bantay Ted Mosquito; Kapatid Marve Reyes; at madami pang iba. Lalo pang namalas ang ningning ng tagumpay nito sa pagdalo ng datihang Pinakamarangal na Guro Jaime Y. Gonzales kung saan siya ay nag-gawad ng mga gantimpala sa mga nagwagi sa kumpetisyon. – **Sinulat ni VW Sammy Laus.**

Postscript

The invitational shootfest, which took place at the QCPD Firing Range in Camp Karingal, QC started at around 7:30 a.m. WM Johnny de Asis delivered the welcome remarks, SW Ted Mosquito led the recitation by the participants of the Shooters Oath, Bro. Patrick Calalay led the brethren in invoking God's blessing for the success of the fund-raiser, and WM de Asis and Lodge officers figured in the Ceremonial Toast, after which the participants vied with one another and enjoyed one another's fellowship and camaraderie.



MASONIC EDUCATION

In connection with the thrust of the leadership of our M.W. Grand Lodge to strengthen its fraternal ties with other Grand Lodges, particularly those of California, Japan, and China, let us examine some provisions in our Masonic Law Book or the Constitution of our M.W. Grand Lodge, Centennial Edition, pp. 232-233, namely, Basis for Recognition of Grand Lodges and Basic Principles for Grand Lodge Recognition; weigh and

consider some points adapted from the book of Brother Christopher Haffner's opus, *Regularity of Origin: A Study of Masonic Precedents* (Hong Kong: The Paul Chater Lodge of Installed Masters No. 5391, EC, and Lodge Cosmopolitan No. 428, SC, 1986); (3) review some Master Mason's rights and privileges, as well as duties and responsibilities; and (4) strengthen our resolve to improve our sense of Masonic responsibility.

SOME PROVISIONS IN OUR MASONIC LAW BOOK

Basis for Recognition of Grand Lodges

In the 1915 *Proceedings* of our M.W. Grand Lodge, p. 620, we read the following:

RESOLVED, that the following be adopted as the fundamental requirements in establishing regularity as the basis for recognition by the Grand Lodge of Free and Accepted Masons of the Philippines:

1. Legitimacy of the origin of constituent lodges uniting to form a Grand Lodge;
2. Sovereign and independent control of Ancient Craft Masonry in the State, province or other territorial divisions constituting the

jurisdiction of the Grand Lodge; and

3. Belief in God, and the presence of the Bible at the Altar as the Great Light in Masonry. Inherent in this is the acceptance of the doctrine of the immortality of the soul.

Basic Principles for Grand Lodge Recognition

On January 27, 1932, our M.W. Grand Lodge adopted the following Standards of Recognition of Recognition used by the United Grand Lodge of England:

1. Regularity of origin, i.e.,

each Grand Lodge, shall have been established by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.

2. That a belief in the Great Architect of the Universe and His revealed will shall be an essential qualification for membership.
3. That all initiates shall take their Obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above, which is binding on the conscience of the particular individual who is being initiated.
4. That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; and that each Grand Lodge shall have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women for membership.
5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; i.e., that it shall be responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellowcraft, and Master Mason) within

its own jurisdiction; and shall not in any way be subject to or divide such authority with a Supreme Council or other Power claiming any control or supervision over those degrees.

6. That the establishment by a Grand Lodge of female Lodges either separately or in connection with Lodges for men would be unmasonic, illegal, null and void and would subject that Grand Lodge to severance of fraternal relations.
7. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.
8. That the principles of the Ancient Landmarks, customs, and usages of the Craft shall be strictly observed.

Demonstrate a due regard to our laws, rules, and boxed regulations

SOME POINTS ADAPTED FROM BROTHER HAFFNER'S OPUS

On Relative Regularity

Brother Christopher Haffner states, "It is evident that every man claiming to be a mason regards himself as regular." Then he validates his statement by quoting the letter of MW Brother Miguel Morayta, the Grand Master of the Grande Oriente Español, to his Regional Grand Master in the Philippines, who was then considering becoming independent, in view of the competition from the much smaller, newly established Grand Lodge of the Philippine Islands, a daughter of the Grand of California, largely consisting of American nationals. The letter, which was originally included in Past Grand Master and eminent historian Teodoro M. Kalaw's book, *Philippine Masonry*, pp. 174-175, reads as follows:

I realize how disturbing it must be for you to see lodges of the United States installed.... On the other hand however, you may feel at ease being federated under the Grande Oriente Español, thus possessing a Masonic regularity that the American invaders will never be able to attain.... Although that territory is today occupied by a foreign power, it was completely Spanish when we first established Masonry there, and our tenure is still legal. Besides there is also the fact that Spanish Masonry is older than American Masonry.

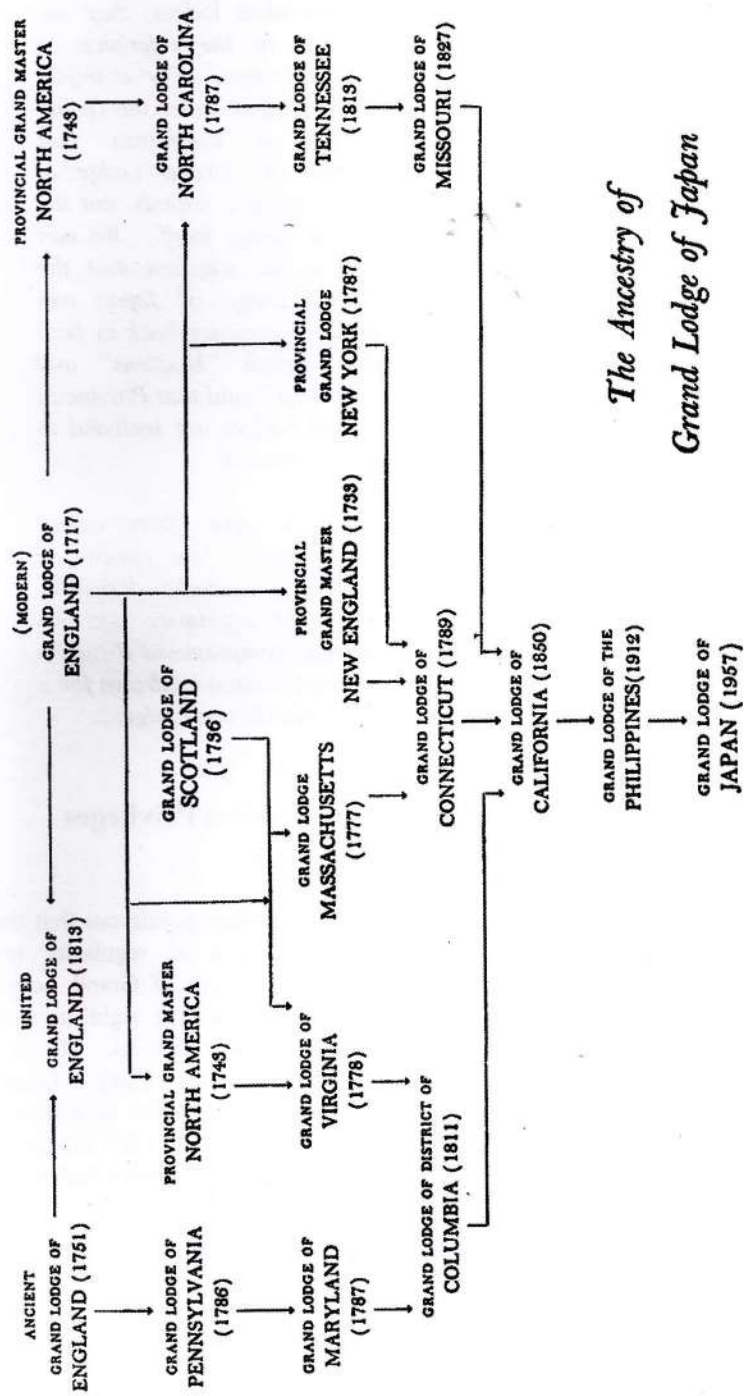
... if you were independent,

you would be deprived of all prestige. No Orient would recognize you and the lodges of the United States would then ipso facto attain the regularity lost by you.

Comments Brother Haffner:

*To MW Brother Morayta, there was no doubt about the regularity of the Grande Oriente Español. When the Grand Lodge of California examined the question of regularity of intervisitation, and enquired of authoritative brethren from Gran Lodges it recognized, only the Grand Secretaries of Scotland and Switzerland replied stating that they recognized the Grande Oriente Español. Its regularity was a **relative** thing...."*

Although in practice they are similar, the danger exists of confusing the regularity of a Grand Lodge with its recognition. Recognition is a fact. Whether it is given or not depends on many factors, one of which is regularity. A Grand Lodge could be regular but not recognized because it has not applied for recognition. But the act of recognition implies that an examination of credentials has been conducted and regularity is agreed. This



*The Ancestry of
Grand Lodge of Japan*

Fig. 5. The genealogy of the Grand Lodge of Japan.

creates precedents, as what is part of the credentials of one recognized body must necessarily be accepted in another.

On the Genealogy of the Grand Lodge of Japan

Brother Haffner stresses the following points:

Any person or lodge claiming to be Masonic must of necessity be the inheritor of a tradition relating back to the British Isles, no matter what accretions it has acquired with the passage of time. But it is surely not valid to accept that any group of men armed with an exposure and Masonic paraphernalia can become true masons, even if their material were obtained from the most impeccable British sources. Exceptions also exist, such as the Chinese Triad Societies of the West Coast of the United States, which call themselves "Chinese Freemasons" by analogy only, having a ritual based on that of similar, prohibited, criminal societies in pre-Communist China, Hong Kong, Singapore, and so on.

Next, he explains the figure or diagram given below, which he found in *Freemasonry in Japan: The First Hundred Years, 1866 to 1966*, by Brother N. O. A Peck, and which shows the genealogy of the Grand Lodge of Japan. Says he:

Although it skips reference to individual lodges, they are implicit in the reference to Grand Lodges. For example, it was lodges under the Grand Lodge of California that formed the Grand Lodge of the Philippine Islands, not the Grand Lodge itself. We can see in the diagram that the Grand Lodge of Japan can trace its ancestry back to both the English "Moderns" and "Antients", and that Provincial Grand Lodges are included in its parenthood.

It is clear from actual recognitions that such a genealogy is wholly desirable, and that regularity will be severely compromised if such a diagram cannot be drawn for a particular Grand Lodge....

On the Practical Privileges of Regularity

Brother Haffner points out that the practical privileges of regularity are recognition, exchange of Grand Lodge Representatives, and the right to visit lodges of other jurisdictions. He also emphatically states that many a Grand Lodge employs recognition as a means of control, and then cites the following observations of Brother James Stubbs:

1. Withdrawal of recognition is as important as recognition in expressing disapproval of the action of a particular Grand Lodge.
2. Reasons for non-

recognition are as important as those for an initial recognition.

3. The privilege of being recognised is important in securing adherence to the common law of regularity, but is not of overwhelming impact.

Moreover, Brother Haffner states that exchange of Grand Lodge Representatives is a legal matter, but it is a concept which some Grand Lodges do not have. According to him, of the 105 recognised Grand Lodges listed in the newest *English Masonic Year Book*, three do not do so, viz., Iowa, Pennsylvania, and Wyoming.... He also says that failure to exchange Grand Representatives implies a lower level of recognition.

Furthermore, he avers that the right of visitation, which Brother Albert G. Mackey, 33°, regards as Landmark 14, is subject to the rules of the lodges and their Grand Lodges regarding admission.

On the Formation of Grand Lodges

There are, according to Brother Haffner once more, four methods by which a Grand Lodge may be formed, namely, (1) by a duly recognised Grand Lodge; (2) by three or more regularly constituted Lodges; (3) by two Lodges; and (4) by a General Convention in the proposed area, to which all resident Masons are summoned.

The Grand Lodges of New York and North Dakota, for instance, were “established lawfully by a duly

recognized Grand Lodge.” Similarly, the Grand Lodge of Finland was formed in September 1924 “by Warrant from the Grand Lodge of New York with three Lodges from that Grand Lodge.”

The Grand Lodge of California, as well as that of Texas, was formed by at least three Lodges.

The Grand Lodge of Georgia, the Grand Lodge of New Hampshire, the Grand Lodge of New Jersey, the Grand Lodge of Rhode Island, and the National Grand Lodge of France were each formed by two Lodges.

Finally, each of the following was formed “by a General Convention in the proposed area, to which all resident masons are summoned”: the Premier Grand Lodge, the Grand Lodge of New Jersey, the African Grand Lodge (i.e., the Provincial-cum-Grand Lodge set up on 24 June 1791 in Boston, Massachusetts), and the Grand Lodge of Japan.

As mentioned above, the Grand Lodge of Georgia was formed in two ways: by two Lodges and by a General Convention. Brother Haffner explains this apparent contradiction in the following manner:

When the Grand Lodge of Georgia was formed, there were only two lodges in the State. However, on 18 December 1786, fifty freemasons met at New Brunswick, some of the number being from outside the State. On 30 January 30 1789, the officers of Grand Lodge were installed by the oldest master present, and on the following day, the new Grand

Master issued dispensations for five new lodges.

On the Formation of the Grand Lodge of Japan in Particular

As specified in the Figure given above, the Grand Lodge of Japan was formed in 1957. In the paragraphs that follow, Brother Haffner sums up its formation:

As a constituent District of the Grand Lodge of the Philippines, Japan then consisted of 16 lodges. At a convention of master masons, one lodge submitted a resolution to form a Grand Lodge of Japan. The resolution, often referred to as the "Moriahyama" resolution, was considered at the convention, but the delegates thereto decided that it be tabled.

At a subsequent convention, which was attended and participated in by four delegates of each of the 16 lodges, the same resolution was discussed, but the delegates once more decided that it be tabled.

Finally, at a third convention, which was held in 1957, the resolution was approved with only one lodge voting against it. Thereupon constitutions were drafted, and Grand Officers elected. Six of the Grand Officers-elect were appointed as delegates of the lodges to report all this to the Grand Lodge of the Philippines and to ask for recognition.

In its Annual Communication held in Manila in 1958, the Grand Lodge of the Philippines did not put the "Moriahyama" resolution on the agenda. But the delegates from Japan insisted that the same resolution be approved by the ANCOM, implying that the Grand Lodge of Japan came into existence in the previous year. The Grand Lodge of the Philippines deferred recognition of the "de facto Grand Lodge of Japan," but it granted the recognition sought a year later (1959).

Concludes Brother Haffner: "It is clear, therefore, that the official date of formation of the Grand Lodge of Japan was that of the passing of the Moriahyama resolution by 15 lodges at the 1957 convention, and not at the date of its consecration or of the first installation of Grand Lodge Officers.... Against its wishes, the Grand Lodge of Japan was formed by a convention, albeit a convention of lodge delegates, and not (as in New Jersey) of unrepresentative master masons."

On Mackey's Definition of a Grand Lodge

Brother Haffner regards the following definition by Ill. Albert G. Mackey, 33°, of a Grand Lodge in *Encyclopedia I*, p. 416, as "faultless":

A Grand Lodge is invested with power and authority over all the Craft in its Jurisdiction. It is the Supreme Court of Appeal in all Masonic cases and

to its decrees implicit obedience must be paid by every lodge and every Freemason situated within its control....

The autocratic power of a Grand Lodge is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges at the beginning of the eighteenth century.... It is absolutely necessary that there should be a controlling body to protect the Institution from anarchy.... By its representative character ... the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives.



Ill. Albert G. Mackey

SOME MASTER MASON'S DUTIES AND RESPONSIBILITIES, RIGHTS AND PRIVILEGES

To become worthy and exemplary members of the Craft, we Master Masons must, among other things, know our rights and privileges, as well as our duties and responsibilities, and therefore take into serious consideration, as well as strictly obey with all our heart, Article XVII (Membership, Rights and Obligations), Sections 1-22, of the Constitution of our M.W. Grand Lodge, Centennial Edition, pp. 74-78.

We must, however, bear in mind that our rights and privileges, as well as

our duties and responsibilities, are not stated and numbered anywhere, but they are scattered here and there – some in symbols, others in the form of customs, and still others in laws; some are explicit, while others are implied. But, clearly, unless we live by, as well as act consistently with, our obligations, duties, and responsibilities, we cannot claim our rights and privileges.

Clearly, as Master Masons, we must fulfill our legal and moral obligations, one of which is to pay our respective shares

of the financial costs of the Fraternity promptly and ungrudgingly, whether in the form of dues or assessments.

Our rights and privileges as such, according to the Masonic Service Association (MSA) in **TRIED AND PROVEN**, pp. 57-59, include the following:

1. **The right of affiliation**

-- If unaffiliated, a Master Mason has the right to petition for membership in some Lodge. He may choose the Lodge to which he makes his petition, but he should seek for membership in some Lodge. If he moves permanently to some other community, he is not required to maintain membership at a distance in his first Lodge, but may petition for membership in a more convenient Lodge.

2. **The right and privilege, but not the duty, to visit a Lodge of which he is not a member**

-- It is a right in the sense that a Master Mason may seek admittance into any regular Lodge; it is a privilege in the sense that admission into that Lodge is contingent upon his being vouched for, or examined, and being permitted to enter by the Worshipful Master. If he is not permitted to enter some Lodge at a certain time, the fact does not cancel his right to seek to visit it at another time or to seek to

visit any other Lodge. If a Master Mason seeks to visit a Lodge, he has the privilege of being vouched for if some member of it has sat in Lodge with him, so that he is not compelled to undergo examination every time he seeks to visit.

3. **The right and privilege of Masonic relief**

-- Every Master Mason has the lawful right to ask for it upon need, without derogation to his dignity or endangering his standing. He may ask some Lodge or some Master Mason. It is a privilege in that neither a Lodge nor a Master Mason is compelled to give relief. The Lodge is not an insurance society, an organized charity, or a death benefit association, nor is any guaranty given any member that he will receive what he asks. Each Lodge and each Mason is under obligation to heed the call for relief, but each is free to use judgment whether or not to extend relief, and if so, in what form.

4. **The right to ask for a dimit or a transfer certificate**

-- If a Master Mason is clear of the books and no charges have been or are about to be preferred against him, the Lodge must accede to his request for a dimit. It is not compulsory that a

Master Mason shall remain in a given Lodge; for if it were, membership might be degraded into a penalty. A Master Mason may hold his membership where he is happiest, or where it is most convenient, provided he is elected to membership in that Lodge.

5. **The right of appeal to the Grand Lodge** -- A Master Mason has this right if he is brought to trial in his own Lodge on charges of un-Masonic conduct and found guilty. It is his guaranty against possible injustice, more particularly against local prejudice or spiteful persecution by some private enemy.
6. **The right to Masonic funeral** -- If a Master Mason is in good standing at the time of his death, his family has the right of requesting this honor. This right is of more importance than may at first appear. If without giving cause, a Lodge refused to give Masonic Honors at death, the community naturally would think that some secret disgrace attached to the dead, known only to the Lodge, and both his name and his family would suffer accordingly. It is, however, the rule of some jurisdictions that he must himself had requested Masonic burial.

7. **The right of trial by his peers, under regulated conditions, with freedom to present evidence** -- This assures a Master Mason that no Lodge can degrade him without a fair trial. Neither his Lodge nor any office or member can remove him out of malice or spite; nor can he be made to suffer the penalties of Masonry out of idle gossip or hearsay. Right of trial guarantees a Master Mason all the securities of justice.

Since a Master Mason's privileges vary much and depend on local conditions, they are to be described in principle and in spirit rather than in detail. A Master Mason has a **right of voice in his Lodge, a vote, and to hold office**. He has also the **privilege of giving Masonic service**, one of the principal sources of the joy of Masonic life.

Depending on its own ability or according to the wishes of its members, a Master Mason's Lodge, like any other Lodge, may do many things which are neither required nor prohibited by law, such as holding social affairs; giving special entertainments; fostering some Masonic educational enterprise; sponsoring scholarships for poor but deserving students; offering livelihood programs for residents in the community; having a library of its own; and maintaining its own ward in a hospital, temple, or even cemetery.

Further states the MSA: "*Beyond all these specific duties, rights, and privileges stands a more general region*

in which all are mingled together; the whole domain of Masonry's teachings, her Ritual and symbols, her history, her jurisprudence, her philosophy, her literature, the whole Royal Art. That Royal Art includes truths, ideals, and teachings. To be faithful to them is a duty incumbent upon you and any other Master Mason. To be taught that Royal Art, as well as to have it in its fullness, is your right, as well as the right of any other Master Mason. It is yours to enjoy all the privileges which that Royal Art

offers to the spirit, the mind, the heart. All that Freemasonry is, all that it means, all that it has to offer, belongs to you in the same way and to the same extent as to all other Master Masons. However onerous your duties may prove to be, or however rigidly your rights may at times appear to be regulated, such burdens sink into nothingness by comparison with this one privilege, that Freemasonry in all her height, and breadth, and length, and richness belongs to you to use and enjoy."

INCREASING OUR RESOLVE TO IMPROVE OUR MASONIC SENSE OF RESPONSIBILITY

ALL OF US MASTER MASONS must develop a keen sense of responsibility because on the one hand, we are obligated to perform our respective duties to our Lodge in particular and to the Craft in general, and on the other, our Lodge, as well as the Craft, imposes those obligations upon us. Besides, we must be much aware of how we fit into our Lodge in order that we will be induced to act for its best interest, welfare, and survival; for unless we are, we cannot comprehend what the other members of the Lodge, particularly its officers and Past Masters, expect us to do.

Generally, however, a Lodge is composed of three groups or categories of members, namely, the self-actualizing brethren, the irresponsible ones, and those between the two extremes or in the middle ground. To which category do you, dear brethren, belong?

Do you belong to the group of self-actualizing brethren, who are endowed with such a strong sense of responsibility that they will do everything within their

power to fulfill their obligations and to perform their duties, or do what they must in order to become what they believe God meant them to be? Even without any prodding from the Lodge's officers and Past Masters, such brethren will do what is expected of them. They are, decidedly, a blessing to their respective Lodges and to the Craft; they make Philippine Masonry strong, vibrant, and vigorous. Would that their number increase!

Or do you belong to the group of irresponsible Masons – those who have utterly no regard for their duties and obligations to respective Lodges in particular and to their Craft in general and who most probably will not be induced to action by the Lodge’s officers and Past Masters? Those undesirable members of a Lodge do not deserve to be called brothers. May their number, therefore, decrease!

Or do you belong to the brethren who are neither self-actualizing nor irresponsible – or to those brethren who are in the middle ground between the two extremes? Such brethren need to be periodically reminded by the Lodge’s officers and Past Masters that they should do what is expected of them, so that they will develop their individual sense of responsibility both for their own personal advancement and for the enhancement of their Lodge’s honor, reputation, and usefulness, and that, in the words of the late Past Grand Master Manuel M. Crudo, *“The spirit of Masonry is disinterested and dedicated service – service without counting the cost, service without expecting any other reward than experiencing an inner flow of achievement for doing one’s job well or performing one’s duty creditably.”* They need to be inspired or edified by role models, who may as well be the Lodge’s incumbent officers and Past Masters, who should set the good example of faithfully and conscientiously discharging their respective duties and obligations to the Lodge and to the Craft.

The incumbent officers and Past Masters of the Lodge, as well as other brethren thereof who have a sense of responsibility, must also exercise the authority given them *“to correct the*

irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurements to vicious practices,” as well as *“to caution the inexperienced against any breach of fidelity”* to our laws, rules, and regulations, thereby helping preserve unscathed the Fraternity’s reputation. The officers and Past Masters of a Lodge must, for instance, whisper good counsel in the ears of those brethren who have the inclination to find short cuts in doing their allotted tasks, so that they will have time to satisfy their sensual appetites. Such brethren include those who absent themselves from a stated or special meeting but are conspicuously present at the post-meeting social fellowship, as well as those who leave the lodge hall when the Lecture of the first or the third degree is being delivered in order to go ahead to the venue of the post-conferral fellowship.

Clearly, we cannot become worthy and exemplary Masons if we cannot curb the tendency of finding shortcuts in doing our allotted tasks or getting satisfaction from indulging our sensual appetites, or if we do not fulfill what we declared in open Lodge we had come here to do, namely, to learn to subdue our passions and improve ourselves in Masonry.

Ergo, we must exert a lot more effort than before to perform our Masonic duties and obligations with a strong sense of responsibility. We need to periodically take stock of ourselves, as well as to proficiently use the hieroglyphical emblems presented in the lecture of the Master Mason degree for reminding ourselves that, among other things, *“since life is so uncertain and all earthly pursuit are vain, we must*

no longer postpone the all-important concern of preparing for eternity," but instead, "embrace the present moment, while time and opportunity are offered, to provide against that great change when all the pomp and pleasures of this fleeting world will pall upon the sense, and the recollection of a virtuous and well-spent life will yield the only comfort and consolation. Thus, we shall not, unprepared, be hurried into the presence of that all-wise and powerful Judge to whom the secrets of all hearts are known, and on the great day of reckoning, we shall be ready to give a good account of

our stewardship here on earth."

Indeed, we will prove ourselves worthy of having been made Master Masons if and when we are faithful to every trust committed to our care; if and when we fulfill our obligations to our respective Lodges and to the Craft with utmost fidelity and conscientiousness; if and when we perform our duties to God, to our country, to our fellowmen, particularly our countrymen, and to ourselves with the highest sense of responsibility.



"REVISITING" THE PAST

BY JAIME Y. GONZALES, PGM

KA SELO KUPANG DEL PILAR

(Part 2)

Ka Selo and Other Filipinos in Barcelona

Ka Selo took up residence with two Filipino Masons, Graciano Jaena Lopez and Mariano Ponce, at Rambla Canaletas 2, 3° in Barcelona, Spain.

Some writers opine that because he was close to Jose Ma. Basa and to the Triangulo de los 33°, Ka Selo must have been made a Mason in the Philippines. But there are no extant records that validate that opinion.

In any case, he apparently did not immediately collaborate with Jaena Lopez and Ponce in any Masonic activity because his first concern then was to discharge his duties as the chosen delegate of the Comite de Propaganda. So, he had his pamphlets and poems in Tagalog reprinted and arranged for their distribution in the Philippines by the Comite de Propaganda. In February, he published his most serious work in Spanish, "La Soberania Monacal" (Monastic Sovereignty), a detailed indictment of the abuses of the friars in the Philippines. (Fajardo, pp. 70-71).

In his conversations with Jaena Lopez and Ponce, as well as with other Filipinos in Barcelona, Ka Selo learned, among other things, that:

- o Not a few Filipinos craving for the "modern liberties" contributed patriotic articles to Spanish newspapers, in which they sought reforms, preached enlightenment, and spread nationalist ideas.
- o In 1882, the Filipino reformists in Spain, together with a handful of Spaniards who were friendly to Filipinos, established the Circulo Hispanico-Filipino. Originally, the Circulo was intended merely for social intercourse, but shortly after the arrival of Jose Rizal in September of that year, it was strengthened into a solidarity group. In October, it began a biweekly magazine called *Revista del Circulo Hispanico-Filipino*. In the following year, however, both the Circulo and its biweekly magazine were dissolved for lack of funds.
- o Not a few government officials and politicians who were affiliated with the Masonic fraternity took interest in the welfare of the Filipino people, defending their rights in the parliamentary tribunals and issuing decrees in their favor. Among them were ministers Segismundo Moret and Manuel Becerra, former presidents Francisco Pi y Margall and Emilio Castelar, and above all, Miguel Morayta, a Past Grand Master of the Gran Oriente de España (Grand Orient of Spain), who would found the Grande Oriente Español (Spanish Grand Orient).
- o A significant number of patriotic Filipinos entered Masonic Lodges in Spain as early as 1876. For instance, Graciano Jaena Lopez was initiated in 1882 in Lodge Porvenir No. 2 in Madrid under the Gran Oriente de España; he adopted *Bolivar* as his Masonic or symbolic name. Likewise, when he was still a student in the Universidad Central de Madrid, Jose Rizal joined Acacia Lodge No. 9 in Madrid and adopted *Dimasalang* as his Masonic or symbolic name. Pedro de Govantes y Azcarraga, who became a delegate to the Spanish Parliament and was the counsel in the deportation case of Manuel Timoteo de Hidalgo, a brother-in-law of Jose Rizal, also became a Mason. Enrique Ayllon, too, joined Masonry; in fact, in 1886, the 18° was conferred upon him. Tomas del Rosario, a fiery and eloquent orator, also joined Acacia Lodge No. 9.
- o Not a few Filipinos played an active role in founding Lodge Solidaridad, which was given a Charter by the Gran Oriente de España on March 30,

1886. The Charter was signed by Grand Master Manuel Becerra. The Lodge was constituted on April 4. Subsequently, it conferred on Miguel Morayta the title "Honorary Venerable Master," and it held joint activities with Morayta's Mother Lodge, Hijo del Progreso. But after languidly existing for a year and a half, Lodge Solidaridad was dissolved, owing, according to Rafael del Pan, who was the Lodge's Second Vigilant, "to nothing but the schisms and conflicts which then prevailed in Spanish Masonry."

- o In 1887, the Filipinos published a patriotic newspaper named *España en Filipinas*.
- o In 1888, at the initiative of Miguel Morayta, the Filipinos joined hands with some sympathetic Spaniards in Madrid in establishing the Asociacion Hispano-Filipina, whose expressed objective was to campaign for the rights of Filipinos. (*Ibid.*, pp. 66-70).

Ka Selo Renews His Acquaintances with Centeno, Quiroga, et Alii

Ka Selo renewed his acquaintances with Centeno, Quiroga, and other Spaniards who had extended protection to him and his group in the Philippines in their fight for the emancipation of their oppressed country and her people. These men, even in Spain, remained staunchly pro-Filipino and the Filipinos, in return, showered them with affection.

Centeno and Quiroga in turn extended assistance to Ka Selo del Pilar. They saw to it that copies of "Soberania Monacal" were distributed to Cabinet ministers and other prominent personalities. (*Ibid.*, p. 71).

He Helps Filipino Students Launch *La Solidaridad*

After the dissolution of Lodge Solidaridad, a group of Filipino students organized an association which they also called La Solidaridad. Galicano Apacible, a cousin of Jose Rizal from Batangas, who went to Spain in early 1888 to complete his medical studies, was elected president; Graciano Jaena Lopez, vice-president; Mariano Ponce, treasurer; and Manuel Sta. Maria, secretary.

The members of La Solidaridad aimed at publishing a suitable organ that would become the mouthpiece of all patriotic Filipinos, but they encountered difficulties in launching their project to reality. So, Ka Selo del Pilar extended his active assistance and sympathy to them.

Thus, on February 15, 1889, the first issue of the fortnightly newspaper *La Solidaridad* appeared, with Graciano Jaena Lopez as editor. It consisted of only eight two-column pages, and no more than 500 copies were printed. In time, however, the newspaper would exert a great influence on the course of events in the Philippines. Its avowed program was “to combat all reaction and all backward steps; to applaud and accept every liberal idea and to defend progress; in a word, to be a propagandist first and foremost of all the democratic ideals, hoping that these may reign in all nations here and beyond the seas.” (*Ibid.*, pp. 71-72).

... where women are virtuous, vice is timid and dignity predominates in the life of man. But where feminine frivolity reigns, the men are taken up in immorality and the abandonment or disregard of the sacred duties of man is the popular way of life.

He Writes to His Dearest Niece

Nostalgic of family and country, Ka Selo wrote letters to members of his family and to his associates in the *Comite de Propaganda*. On March 13, 1889, for instance, he wrote a letter to his dearest niece, Josefa Gatmaitan. Here are some excerpts of his letter:

The vagaries of life, which Providence in its most inscrutable design has allotted to me, had taken me away from that beautiful land where I have left behind the treasures of my life without even giving me the chance to say good-by to the people I cherish and appreciate. In this letter to you, I shall try to make amends for my precipitate flight, by sending through you this my humble message to the young women of Bulacan. I feel convinced that you have been chosen, and on you depends the regeneration, the rebirth of our town. For there is no doubt of the strength and scope of woman's influence on the family. Daughter, sister, wife, or mother – a woman offers the balm of solace that makes endurable the rigors of everyday life. More than that, she is the element that guides men to paths of virtue and courage or to the pitfalls of wrongdoing and cowardice.

In all of these countries that I have now visited, I have found eloquent proof that where women are virtuous, vice is timid and dignity predominates in the life of man. But where feminine frivolity reigns, the men are taken up in immorality and the abandonment or disregard of the sacred duties of man is the popular way of life.

The influence of women in the sphere of morals finds an equal reflection in the sphere of the mind. The education of women stimulates and elevates the education of men. This is why perhaps in some of foreign towns it is customary to hold periodically public contest among the students of the schools for boys and schools for girls, putting mind to mind to win valuable

prizes and demonstrate their intellectual gifts....

Education is not a luxury reserved for a few and denied to the indigent and the female. To study is not a useless activity to be passed up in indifference and carelessly exchange for a few idle hours of gossip everyday. You see around you the tragedy of the untutored and the unlearned.

Ask our old men and women in Bulacan and they will tell you how their lack of learning had shackled their innate dignity and made mockery of their self-respect. With tears in their eyes and despair in their hearts, they will rue their fate that had robbed them of the opportunity now opened to you. But if their mothers had been able to teach them their letters, they would not have grown in the darkness of ignorance.

You, my dear niece, and your friends who will be the mothers of tomorrow, do not throw away this treasure. Cherish knowledge not only for yourself but that posterity may have received it from you and bless you for this legacy. Surely, for this you may well sacrifice a few hours a day, the few hours you waste so carelessly in 'panguingue' and idle gossip.

(For the text of Ka Selo's entire letter to his niece, Josefa, refer to Del Castillo and Medina, pp. 162-166.)

He Helps Establish Logia Revolucion

On April 2, 1889, as shown by extant records, a meeting was held in the quarters of del Pilar, Ponce, and Jaena Lopez and was attended not only by the three but by four other Masons as well. They were Jose Ma. Panganiban, a young Filipino medical student from the Bicol region; Celso Mir Deas, a former Spanish officer who had served in the Philippines; and two Cubans named Juan Jose Cañarte (*Caridad*) and Justo Argudin. The seven immediately proceeded to establish a Lodge under the title Revolucion. Since Jaena Lopez was the highest-ranking Mason in the group (he alone held the 18°), he was elected as the first Worshipful Master of the Lodge. Argudin, 3°, was chosen Senior Warden; Mir Deas, 3°, Junior Warden; del Pilar, 3°, Orator; and Cañarte, 3°, Secretary.

The seven founders decided to place Lodge Revolucion under the Grande Oriente Español, a new obedience which was established by Miguel Morayta on January 9, 1889.

He Becomes Morayta's Close Friend

On April 16, in the course of his campaign to win adherents to his new Orient,

Morayta visited Barcelona, where he met for the first time Ka Selo del Pilar, who had adopted *Kupang* as his Masonic or symbolic name. The two conferred with each other several times and eventually became close friends. Their friendship would have a profound influence on the direction of Philippine Masonry.

Morayta's visit of Barcelona further cemented his ties with Filipino Masons there, and it brought together the Asociacion Hispano-Filipina, of which he was the president, the association La Solidaridad, and the newspaper *La Solidaridad* in a common fight for the extension to the Philippines of the fundamental rights enjoyed by all other peninsular and overseas provinces.

After that visit, Morayta displayed increasing activities in behalf of the Filipinos. Many Filipinos in Barcelona, such as the following, took their Masonic obligation in Lodge Revolucion: Teodoro Sandico (*Libertad*); Santiago Icasiano of Bulacan; Ariston Bautista (*Balagtas*) of Manila; Domingo Marcelo Cortez; Galicano Apacible (*Lanatan*) of Batangas; Damaso Ponce (*Florante*), a cousin of Mariano; Ramon Imperial; Captain Agustin Blanco from Macabebe, Pampanga; and Jose Alejandrino of Arayat, Pampanga.

Morayta and Del Pilar's friendship would have a profound influence on the direction of Philippine Masonry.

Morayta must have been gladdened so greatly by the affection which members of the Lodge displayed towards him that many of them ascended to the higher degrees of Masonry "much faster than those of other Lodges." By August 30, 1889, Ka Selo del Pilar and Mariano Ponce had reached the 18°, and Ariston Bautista the 14°. On September 17, Galicano Apacible and Jose Panganiban were proposed for the 30°, and Icasiano, Damaso Ponce, and Imperial for the 18°. Eventually, Ka Selo del Pilar and Mariano Ponce became 33° Masons and held high positions in the inner councils of the Grande Oriente Español.

Filipino Masons in Barcelona Spring to Action

With the help of del Pilar and Ponce, Worshipful Master Graciano Jaena Lopez drew up a petition addressed to Prime Minister Praxedes Mateo Sagasta (*Paz*) and Overseas Minister Manuel Becerra, both Past Grand Masters, asking them not to permit administrative deportations in the Philippines.

The members of Logia Revolucion waged a campaign in which they solicited the support of all other Lodges owing allegiance to the Grande Oriente Español and those under other Obediences for their petition. A great many Lodges signed the petition, two copies of which were sent by Graciano Jaena Lopez to Miguel Morayta. In an official letter, the former requested the latter to see to it that the petition would reach

Ka Selo Extends Assistance to Lallave, Castells

Desirous of bringing religious freedom to the Philippines, Ka Selo used his Masonic connections in order to extend support to Manrique Alonso Lallave, a former Dominican priest who served as the parish priest of the town of Urdaneta, Pangasinan, and who, after reading an English Bible, became "Protestant" in his preachings. In 1870, he took advantage of a short-lived decree of Segismundo Moret authorizing friars in the Philippines to leave their orders. This infuriated the Dominicans, who promptly expelled him from their order and forced him to leave the Philippines.

In Spain, Lallave became a Mason in Numantina Lodge under the Gran Oriente Lusitano Unido, renounced Roman Catholicism, and joined a Protestant Church called the Spanish Christian Church. Then he published a diatribe against the friars, entitled *Los Frailes en Filipinas*. In 1873, he translated the Gospel of St. Luke into Pangalato (Pangasinan dialect). This was the first translation of a part of the Bible into a local dialect. Four years later, he translated nearly the whole New Testament to Pangalato.

In 1881, he helped establish the Gran Logia Simbolica Independiente Española, and he became its Grand Orator. He also edited the Masonic journal *Taller*.

In 1889, Lallave, now 50 years old, returned to the Philippines in the company of a young Spanish Protestant pastor, Felipe de P. Castells. Their unconcealed mission was to spread Protestantism in the country. Thus, they brought with them Spanish Bibles and copies of the Gospel of St. John which Lallave had translated into Pangalato. They were to distribute these in the country, particularly in Pangasinan.

Lallave and Castells sailed for the Philippines under the auspices of the British and Foreign Bible Society and the sponsorship of Overseas Minister Manuel Becerra. He was banking on the protection of a circular Becerra had issued to Governor General Valeriano Weyler, which stated that Europeans, Asiatics, and Americans in the Philippines who profess different religions "should be respected in their beliefs and in their worship." His trip was nonetheless fraught with danger. In those days, any active propaganda in favor of a non-Catholic religion was an offense punishable by law. Mere possession of the Bible was also considered seditious and penalized with imprisonment.

In his letters to the members of the Comité de Propaganda in the Philippines, Ka Selo del Pilar exhorted them to extend all possible assistance to Lallave. Similarly, he wrote to Teodoro Sandiko and Pedro Serrano Laktaw, who at that time were still in the Philippines, and to Doroteo Cortez. A part of his letter to Serrano Laktaw reads as follows:

... You have coming to you there in person, in body and soul, your Manrique Lallave, now a Protestant pastor. The government will not be able to prosecute

him, since he is protected by a circular. If he succeeds in making proselytes, an exposition will be presented to the government with 300,000 signatories in demand of greater tolerance and even of freedom of worship. This latter is still a remote possibility, but even toleration is already a great step against the monastic power. As to their expulsion, you know already that we cannot hope for this from the government; we have to do it ourselves.

Lallave and Castells failed to carry out their mission because shortly after arriving in the Philippines, both of them fell ill. Castells recovered, but Lallave died.

Castells consistently claimed that Lallave and he had been poisoned. His claim was corroborated by messages sent to Lallave's daughter. Roman Catholic writers, however, stoutly maintained that Lallave had died of a fever.

The Bibles and gospels that Lallave and Castells were bringing to the Philippines were left in a warehouse in Singapore and lay there for nine long years. It was only after the Americans entered Manila in 1898 that B. F. Randall of the British and Foreign Bible Society was able to bring them to the Philippines and distribute them in Pangasinan.

The Friars versus Alcala Zamora

Incidentally, another Mason-priest, Luis Alcala Zamora, who was in the country many years earlier, suffered a fate similar to that of Lallave. When Romualdo Jimeno, Bishop of Cebu, died in 1872 (the year Fathers Jose Burgos, Mariano Gomez, and Jacinto Zamora were executed on Bagumbayan field), the Masonic government in Madrid appointed Alcala Zamora as the new bishop of Cebu. Upon his arrival in the country, Alcala Zamora tried to take over the administration of the diocese of Cebu. Governor-General Izquierdo and his successor, Governor Juan Alaminos y Vibar, both his brothers in Masonry, tried to install him. But Archbishop Meliton Martinez successfully thwarted all their attempts. The intense fight over the installation of Alcala Zamora ceased when he unexpectedly died. His death, according to some well-meaning writers, was due to broken or ground glass which found its way into the rice he was eating. But sources friendly to the friars, true to fashion, discounted foul play as the cause of Alcala Zamora's sudden death. (*Ibid.*, p. 75-77).

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FREEMASONRY'S HERITAGE TO THE FILIPINO PEOPLE

BY BERNARDITA REYES CHURCHILL, PH. D.

(Given below are actually the first two parts of the centennial lecture which Dr. Churchill delivered before Masons assembled in the Plaridel Masonic Temple.)

The Beginnings of Freemasonry in the Philippines

FREEMASONRY WAS CLANDESTINELY ESTABLISHED in the Philippines in the 19th century. Since then, it has played an important role in the history of our nation, and Filipinos today must be apprized of its contributions and those of its members, who have served as our nation's "social conscience."

Also in the 19th century, Filipinos began to assert their nationality against a foreign colonial power bent on suppressing their desire to be independent and to establish a just and equal society that would work for their interests as a people.

From that century to the present time countless Freemasons have involved themselves deeply in various movements looking towards the evolution of a Philippine society that would reflect Freemasonry's ideals and mission-vision.

The historical origins of Freemasonry date back to at least the 18th century during the Age of Enlightenment in England, when four of the pre-existing Masonic Lodges in

Great Britain became the first Grand Lodge in the world.

The Philippines, which had been a Spanish colony since 1565, was the farthest or most far-flung among Spain's colonial dominions, so that Spanish kings could boast that "the sun never sets on Spanish soil."

Less than a century after the Spanish colonialists imposed their rule over the Philippines, both Church and State were still engaged in colonizing, hispanizing, and Christianizing the archipelago. It should be noted that the hispanization of the Philippines took place as a cultural process, and part and parcel of that process was the filipinization of Spanish culture. The two processes became essentially one

in the creation of a uniquely indigenous Filipino culture, one that had adjusted Filipino values to Spanish institutions, while retaining large sectors of its own basic body of indigenous culture.

The Spanish colonial system was unique in that it was characterized by the union of Church and State. Most of the time, these two agencies worked jointly to promote Spanish interests in the colony; at times, however, they worked at odds or separately to promote their own special interests. The union of Church and State would last throughout the more than 300 years of Spanish rule (till 1898), and it would have serious consequences in the development of the Filipino nationality. In this, after it was established both in Europe, particularly Spain, and in the Philippines, Freemasonry would figure in the affairs of Church and State during the period of reform and revolution in the latter half of the 19th century.

The union of Church and State would last throughout the more than 300 years of Spanish rule (till 1898), and it would have serious consequences in the development of Filipino nationality.

Although Spain virtually closed the Philippines to the outside world, there were regular voyages of the galleons from Manila and Acapulco, Mexico. The Manila-Acapulco trade, which lasted for 250 years (1565-1821), left the door open for Chinese

to trade in, as well as to migrate to, the Philippines; for the Chinese were essential to the many services needed and products required by the Spaniards in the Philippines. It was, in the main, a trade in goods brought to Manila by Chinese traders from the mainland, including Macau.

It can be safely said that many colonial institutions in the Philippines were transported from Mexico, resulting in a two-way process of acculturation. It was through these galleons that Spanish-Mexican culture was brought to the Philippines and in turn Philippine and Chinese institutions were transported to Mexico and the rest of the Americas, and in some instances, all the way to the Iberian Peninsula.

Although the Philippines had very close relations with Mexico, our history books have not given much attention to this important point. It is true that our historians mention the comings and goings of the galleons between Manila and Acapulco, but they have been silent about the Chinese element and influence in our culture and society.

As for relations with Great Britain (where Masonry was first established), there was indirect contact, through British India, with "country traders" who did business in the Philippines in the mid-17th century, alongside other foreign or non-Spanish traders who were unofficially allowed by the Spanish colonial government to do business in the Philippines. British presence in the Philippines came with the brief occupation of Manila and immediate environs between 1762 and

1764 as a consequence of the Seven Years' War in Europe. The desertion of some Sepoy soldiers in the British Army from India, then a British colony, was the only visible evidence of that brief interlude. Some of you may wonder why, until the 1950s, dark-skinned Filipinos were quite visible in the town of Cainta. Their descendants are not so easily visible in Cainta these days.

Masonic Lodges were also established in other European countries than Spain, such as France and Germany. Freemasonry was condemned by the Catholic Church, which traditionally viewed this society as anti-religious or, better still, anti-Catholic -- one engaged in a conspiracy to take over power from the monarchy or the state. Thus, Masons were subjected by the Church to severe injunctions, including excommunication. Because of this situation, Freemasonry operated as a secret society, especially in the Spanish colonies, including the Philippines.

The Church's hostile attitude toward Freemasonry became more intense because the "liberators" from Spanish colonial rule were, in the main, liberal intellectuals, who were also Masons who led reform and revolutionary movements against monarchist, absolutist, or totalitarian regimes. The Propaganda Movement and the Philippine Revolution included many Masons, who

advocated "Liberty, Equality, and Fraternity," universal principles of the French Revolution and the banner raised by all colonial regimes in Asia and elsewhere.

The 18th century may be considered a forgotten period in our history because historians seem to have paid little attention to important political, economic, religious, social, intellectual and cultural developments which had serious repercussions in the 19th century.

Some historians have referred to the 19th century in the Philippines as the "Century of Progress" -- a period of change in the life of the Filipino people. From the apparently stagnant or unchanging state of affairs in the past 250 years of Spanish rule, conditions seemed to have begun to move in a different, and seemingly brighter, direction for the Filipinos, who were still pejoratively or derisively referred to by the Spanish ruling classes as indios. For Spain, this was a troubled period; for the turmoil into which Europe was plunged arose from opposition to the "Old Order" of absolute monarchical rule. Conservative governments in Spain resisted the movement for liberal reforms in Spain, and this was reflected in colonial policy and practice in the Philippines.

The following are among the very important developments which took place in the Philippines in this last century of Spanish rule and which had serious consequences for the Filipinos:

- Mexico gained its independence from Spain in 1821; hence, Spain could no longer directly govern the Philippines from Mexico. The galleon trade also came to an end.
- Manila and other ports in the archipelago were officially opened to foreign commerce (from 1834), especially British and American. This development put an end to Spanish monopoly of commerce and the economy. The Philippines was now governed directly from Madrid, and developments in Europe in general and in Spain in particular – movements from mercantilism to laissez-faire, from absolute monarchy to constitutional monarchy, from reform to revolution – influenced conditions in the Philippines.
- The development of commercial or export agriculture brought economic prosperity to certain regions in the Philippines because of the extensive cultivation of export crops –sugar, tobacco, coconut (copra and coconut oil), even rice.
- By virtue of the Education Decree of 1863, university education was opened to Filipino students, and this led to the rise of an educated elite known as *ilustrados*. Public education was theoretically provided for, but it is probably safe to assume that this was reform that came a little too late. Funding and the will to implement the decree by the Spanish authorities were impediments – and there was not

much time before the outbreak of the Revolution against Spain in 1896, which presaged the beginning of the end of Spanish rule in the Philippines.

After 333 years of Spanish rule, the Philippines was the only former Spanish colony where Spanish was not the lingua franca. The Spanish Crown repeatedly ordered Spanish officials to require the teaching of Spanish to the *indios*, but this was ignored by those who were responsible for education, namely, the friars who ran the schools. Moreover, there were very few Spanish settlers in the Philippines, and most of them were concentrated in the major urban centers like Manila, Cebu, and Iloilo. The only Spaniards in the provinces were the *alcalde mayor* (governor) and the *cura párroco* (parish priest). Had there been more Spanish settlers and speakers in the Philippines, perhaps we would all be Spanish-speaking today.

Philippine historiography jumped from the beginnings of Spanish colonization and christianization to the events-laden 19th century because this was the period of what was perceived as the beginnings of the Filipino nation. Due to the neglect by our historians the 18th century, there is a wide gap in Philippine historiography. Admittedly, the much-studied 19th century was an important period in our history, but we still have to fine tune the study of this crucial era of nationalism and nationhood and go beyond the mainly political studies to studies of the other aspects of Philippine society and the peoples of the archipelago.

The Beginnings of Nationalism: Reform and Revolution

THE LANDMARK EVENT OF the second half of the 19th century which had serious repercussions for Filipinos and Spaniards alike took place in 1872.

Three Filipino secular priests, Fathers Jose Burgos, Mariano Gomez, and Jacinto Zamora, leaders in the movement for the secularization and filipinization of parishes, were accused as leaders of the "Cavite Mutiny," which the friars exaggerated as a conspiracy purportedly designed to overthrow Spanish sovereignty and establish an independent Filipino Republic. They were tried expeditiously behind closed doors, in a mock trial, condemned to death and publicly garroted on February 17, 1872 before a stunned crowd of 40,000, mostly *indios*, who believed the priests were victims of friar injustice. The crowd had come from the nearby provinces of Bulacan, Pampanga, Cavite and Laguna, and had assembled in *Bagumbuyan* as early as two days before the scheduled execution. They were in mourning black and they fell in absolute silence at the sight of the three priests being led to their execution in the morning of February 17. At the moment of the execution of Fr. Burgos, the last one of the three priests to be executed, the crowd fell to their knees and in chorus intoned the litany for the dying. Such a demonstration reportedly unnerved the Spaniards in the crowd, who immediately fled in terror behind the walls of *Intramuros* after the execution. To the Spanish authorities,

the mutiny appeared to be the initial phase of a widespread rebellion whose purpose was to separate the Philippines from Spain.

There is a dramatic rendering of the execution of the three priests in front of the National Museum Building on P. Burgos Street. It may well be said that nationalism among the Filipinos emerged on that fateful morning. The generation of 1872 never recovered from the martyrdom of the three priests in *Bagumbayan*, which would become the "killing field" of many more such executions after the outbreak of the Revolution in 1896.

The Revolution of 1896 was several years in the making. Spanish policy became more repressive in the Philippines in the face of political instability in the Peninsula. To maintain Spanish rule in the Philippines, Spain relied more and more on the Spanish friars. A veritable friar rule characterized the 19th century which brought on-stirrings of reforms in the Philippines.

In the 1880s and 1890s, a peaceful campaign known as the Propaganda Movement was carried on by Filipino students in Spain (the so-

called educated *ilustrados*) and their Spanish sympathizers (influenced by liberalism), not for the purpose of setting up an independent Philippines, but through reforms, to improve the dismal conditions of the Philippines and demand better treatment for Filipinos in their own country. In Europe it was easier and safer to discuss the problems of their native land (where censorship was rigidly imposed) and their hopes for the future.

This movement drew much of its inspiration and drive from the continually growing power and influence of the friars, who, towards the end of Spanish rule in the Philippines, had assumed a position of considerable prominence even in non-spiritual matters. The friars, consequently, were blamed for the evils of the Spanish colonial system; for they were the most visible, the most conservative, and the most permanent segment of the Spanish community in the Philippines. The expulsion of the friars was the most radical of the demands of the reformists, which included also demands for a free press, suffrage, representation in the Spanish Cortes, freedom of speech, the right of assembly, the free exercise of human rights, and freedom of commerce.

In this circumstance, in view of the dismal conditions of intolerable autocratic civil rule, especially the anomalous friar rule, Masonry played a considerable role in the nationalist movement, as it did also in the emancipation of the Spanish-American republics and in the revolution in Cuba. Many of the Filipino nationalist leaders

of the time were Masons and their names are enshrined in our pantheon of heroes.

In 1856, Jose Malcampo y Monge, a Spanish naval officer, founded the first Masonic Lodge founded in the Philippines, the *Primera Luz Filipina*, which admitted only Spaniards as members. Subsequently, Germans, British, and other Spanish Masons, who were either foreign merchants or Spanish functionaries and army officers stationed in the Philippines, opened other Lodges. Apparently, no pure-blooded Filipinos or *indios* had been initiated into Masonry before the first Filipino Lodges were formed in Spain.

* The fact that Masonry in the Philippines had not at this time opened its doors to Filipinos perhaps explains the readiness of Filipino students in Europe to join Masonic lodges that imposed no race barriers. On April 1, 1889, Logia Revolución was established by Graciano Lopez Jaena in Barcelona, and in 1890, Logia Solidaridad was founded in Madrid. The Filipino Masons in Spain made effective use of their Masonic contacts for propaganda purposes to introduce important legislations in the Cortes beneficial for the Philippines, and they thought that the propagandists' ideas should also be disseminated in the Philippines.

In January 1891, Pedro Serrano Laktaw and Antonio Luna were ordered to proceed to Manila. Luna, however, had to go to Paris for business purposes. So, Serrano Laktaw returned

to the Philippines alone. With the help of Jose Ramos, Moises Salvador and a few other Filipino brethren, he would establish the Lodge *Nilad* and make it open to Filipinos. In July 1893, a Masonic auxiliary for women or Lodge of Adoption, which was denominated Lodge *Semilla* No. 8, was initiated by Lodge *Walana*, under the leadership of Faustino Villaruel.

Masonry spread so rapidly that by May 1893, there were 35 Lodges, nine of which were in Manila, and by the time the Revolution broke out, reportedly there were 82 Masonic Lodges, much to the distress of the Spanish authorities.

In time, a truly national Philippine Masonry became an important component of the revolutionary movement. The Masons involved in this reform movement, as well as in the subsequent Revolution against Spain, are known to us, and they deserve the eternal gratitude of the Filipino people for their commitment to oppose oppression and lift the burdens of continued colonial domination. Graciano Jaena Lopez, Jose Rizal, Marcelo H. del Pilar, and many others are enshrined in our historical memory. Spanish Masons who supported the propagandists in Spain, such as Miguel Morayta, are also remembered.

The period of reform was followed by the period of radicalism and revolution in 1892 with the founding by Andres Bonifacio and other Masons of the *Katipunan* and the outbreak of the Revolution in 1896.

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On July 7, 1892, Jose Rizal was ordered exiled to Dapitan, for his acts of *filibusterismo* against Spain. On the same day, the revolutionary society named *Katipunan* was established by Andres Bonifacio, Ladislao Diwa, Teodoro Plata, Deodato Arellano, and a few others, who had given up hope that the Spanish government would administer the affairs of the Philippines in the interests of its subjects – with justice and dignity. A secret society patterned after Freemasonry and Rizal's *La Liga Filipina*, the *Katipunan* recruited members in the suburbs of Manila and the nearby provinces. For four years from its founding in 1892 till the outbreak of the Revolution in 1896, the *Katipunan* zealously guarded its secret existence to avoid the dragnet of Spanish law, while it carefully expanded its membership and prepared for the outbreak of revolution against Spain. With the spread of the *Katipunan* to the provincial *pueblos*, its membership would include both the local *principalia* and the peasantry. By the time the Revolution broke out in August 1896, the membership of

the Katipunan had soared to several thousands, which included some women.

The Spanish colonial rule in the country, which lasted for more than three centuries, was characterized, in the main, by inept administration of the islands, almost steady financial bankruptcy, outright exploitation of the *indios*, half-hearted attempts at reform, and, on the part of the governed, countless sporadic and isolated revolts and other forms of resistance. As a result, the Philippine Revolution exploded in the dark night of August 23, 1896, in the event that is commemorated as “The Cry of Pugadlawin.” Pugadlawin was a sitio in the outskirts of Manila, where members of the *Kataastaasang Kagalang-galang na Katipunan ng manga Anak ng Bayan* -- Katipunan for short -- assembled and declared their defiance of Spanish rule.

A few days earlier, a Spanish friar, Fr. Mariano Gil, *cura párroco* of Tondo, discovered the existence of the said secret revolutionary society. Because many of the propagandists and revolutionists were Masons, Masonry in the Philippines was identified with the Revolution against Spain. The immediate result of the outbreak of the Revolution was the institution of a reign of terror in an attempt to frighten the population into submission and to suppress what they considered a localized uprising, it being only a Tagalog insurrection! Hundreds suspected of joining the *Katipunan* and the Revolution were arrested and jailed; prominent Filipinos, many

of them Masons, were shipped to exile; and still others were publicly executed, including Jose Rizal, who was shot by musketry on December 30, 1896. Rizal’s martyrdom had serious consequences for Spanish rule in the Philippines. Perhaps it can be said that when Governor General Camilo Polavieja signed the death sentence of Rizal, he had inadvertently signed Spain’s loss of the Philippines. Rizal became the rallying cry and inspiration of the Philippine Revolution, the first against western colonial rule in Asia.

NOTES

1. For a general history of Freemasonry, see W. Kirk MacNulty, *Freemasonry, Symbols, Secrets, Significance* (London: Thames & Hudson, Ltd., 2006). The most comprehensive work on the history of Freemasonry in the Philippines is that of Teodoro M. Kalaw, *History of Philippine Masonry: Its Origin, Development, and Vicissitudes up to the Present Time* (1920). Translated from Spanish by Frederick Stevens and Antonio Amechazurra (Manila: McCullough, 1956).
2. There have been some notices of Masonic presence in the Philippines in the 18th century.... See Centennial Lecture of VW Carlos “Itos” Briones in Legazpi City, in *The Cabletow* 89:2 (July-August 2012): 45. Also see Serafin D. Quison, *The English Country*

Trade with the Philippines in 1644-1675 (Quezon City: University of the Philippines, 1966; and Shirley Fish, *When Britain Ruled the Philippines, 1752-1754* (Bloomington, IN: Shirley Fish, 2003).

3. For a general history of the Philippines, see Corpuz, O.D., *The Roots of the Filipino Nation* (Quezon City: Aklah Foundation, 1989), 2 volumes. The two volumes cover the entire Spanish colonial period

in the Philippines (1565-1898). Volume 2 deals with major developments in the 19th century, ending with the Revolution against Spain and the war with the United States.

4. See John N. Schumacher, S.J., *The Propaganda Movement, 1880-1895: The Creators of a Philippine Consciousness, the Makers of Revolution* (Quezon City: Ateneo de Manila University Press, 1999, second edition).

THE STORY OF THE PHILIPPINES: THE HISTORY OF THE CRAFT

BY ENRIQUE L. LOCSIN, PGM

(This is actually the Introduction MW Enrique L. Locsin, then the Grand Master of Masons in the jurisdiction of the Philippines, wrote in THE BRETHREN, Vol. I, by MW Reynold S. Fajardo, PGM, GMH, which the Grand Lodge of the Philippines published in 1998 as its specific contribution to the celebration of the 100th anniversary of the Declaration of the Independence of the Philippines from foreign rule. We hope that it will provide our readers, Masons and non-Masons alike, with deeper insight into the role of Masonry and the Masons in the development of our own nation into one that is capable of participating on free and equal terms with other nations in the attainment of human solidarity or the establishment of a veritable Brotherhood of Man under the Fatherhood of God, which is Masonry's long-term goal, and that it will stimulate more latter-day Filipino Freemasons to get actively involved in national development efforts or initiatives in order to continue what our Masonic forebears had initiated.)

FREEMASONRY BELIEVES IT IS the oldest fraternal organization of men, a brotherhood subscribing to a profoundly moral philosophy. Its main beliefs are a geometric love of truth and a comprehensive, fraternal love of mankind.

Shrouded in mystery, Masonry has been subjected to malevolent suspicions and physical persecution. It is no nearer being understood today than it was at the end of the 19th century when Leo XIII condemned it in an encyclical. The Church saw Masonry as the root of its dispossession in the many democratic revolutions that swept through Europe and Latin America. The fraternal message of Masonry meant it did not subscribe to the unquestioned supremacy of kings and nobles that the Church taught. Its belief in truth means it was the enemy of superstition, which the Church at the time encouraged.

The Masons who inspired the American Revolution espoused, among other causes, the separation of Church and State, the education of children by the State, the government of the people by themselves through representation, and the making of laws through elected legislatures.

The fraternal message of Masonry meant it did not subscribe to the unquestioned supremacy of kings and nobles that the church taught. Its belief in truth means it is the enemy of superstition, which the Church at the time encouraged.

Contrary to what anti-Masons have claimed it to be, Masonry is not a religion. But it is like a religion in its charity, its benevolence, and its demand for absolute truth and unwavering justice. States the Masonic Monitor: *"It (Masonry) is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view with reverence and admiration the glorious works of the Creation, and inspires him with the most exalted ideas of the perfections of his divine Creator."*

Indeed, like Christianity, Masonry teaches obedience to authority. But since it also teaches loyalty to justice and truth, Masonry was not like Christianity until the 20th century. Like religion, Masonry believes that in the geometric perfection of human work, a man comes closest to God, who made him in his own image. But man must strive morally to become perfect as his heavenly Father is perfect; he must erect his spiritual temple agreeably to the rules and designs laid down by the Great Architect of the Universe in the great books of Nature and Revelation.

By the light of Masonry Filipino patriots realized that the scattered bravery of their

forebears could never achieve lasting success if they were not united under a single banner representing a single faith in truth, justice, and freedom.

The aforementioned creed or faith of Masonry ignited, first, the Filipino's self-respect and self-identity, and then his desire for justice and truth, and finally, his aspiration to regain his freedom and independence.

In its fraternal philosophy, Masonry deeply impressed upon the minds of Tagalogs, Ilocanos, Ilongos, or what have you, that they were all brothers, and the equal of other races in the world.

By the light of Masonry Filipino patriots realized that the scattered bravery of their forebears could never achieve lasting success if they were not all united under a single banner representing a single faith in truth, justice, and freedom. If the different ethnic groups of Filipinos lacked this single faith, the colonizer could call on one group to put down a revolt of another, and then call on that other group one day to suppress the revolt of the first.

It is not ironic that Spanish Masons were the ones who brought Masonry to the Philippines; for Masonry had sunk deep roots in Spain, and it would flower one day in the glorious but also tragic story of Spanish freedom.

By the light of Masonry Filipino patriots realized that the scattered bravery of their forebears could never achieve lasting success if they were not all united under a single banner representing a single faith in truth, justice, and freedom.

Admiral Jose Malcampo y Monge founded the first Masonic Lodge in Cavite. By calling it La Primera Luz Filipina, he duly recognized the Philippines as a distinct country. Most likely, the Spanish friars could not accept the fact that a place of study and meeting took from the Church the credit of being the country's first light. Three years later, Vice Admiral Casto Mendez Nuñez joined Adm. Malcampo in promoting Masonry.

British and German Lodges soon followed. But these Lodges limited their membership only to British and German nationals, perhaps in deference to the Spanish civil authority. When the Spanish heard of this, they set up a Lodge and initiated the first Filipino Mason, Enrique Paraiso of Tayabas.

Documents tell us of a few Masonic activities in the archipelago before Admiral Jose Malcampo founded Logia Primera Luz Filipina. For instance, in 1756, two Irish Freemasons, Diego O'Kennedy and Edward Wigat, appeared before the Spanish Inquisition, were imprisoned, but finally released. Besides, in 1762-1764, an English field Lodge worked in the country. In 1795, Gen. William Augustus Bowles,

a Freemason, was imprisoned by the Spaniards. In 1812, the Consejo de Regencia de España y Indias issued a decree banning the practice of Masonry in all Spanish colonies and territories.

In 1868, Masons deposed Queen Isabela in Spain and crowned a Mason, Amadeo of Savoy, king in her place. The new liberal Spanish government sent Masons to the Philippines, where they spread the message of brotherhood and truth, and where they even established an assembly that would propose reforms in the colonial administration. But because frailocracy or monastic sovereignty held sway in the country, the reforms which the assembly proposed were never enforced. This stark and awful truth notwithstanding, the seed of truth had been planted. The brief spell of freedom in Spain had fertilized Masonry.

In January 1872, a mutiny flared up in Cavite. The conservative and reactionary elements in the country, led by the abusive friars, accused Freemasons and Filipino priests who campaigned for the secularization of Philippine parishes, such as Fathers Mariano Gomez, Jose Burgos, and Jacinto Zamora, as the “brains” behind the mutiny, which they exaggerated to be the beginning of a widespread revolution against the Spanish regime in the colony.

Governor General Rafael de Izquierdo tried to extend his protection to his brethren by lightening severe penalties imposed on them. But he could not stop the closure of Lodges.

Three influential Spanish administrators – Governor General

Emilio Terrero y Perinat, Acting Civil Governor of Manila Jose Centeno y Cargica, and Director General for Civil Administration Benigno Quiroga y Lopez – formed the Triangulo de los 33°, a group dedicated to introducing reforms in the colonial administration and to publishing *LA OPINION*, a free newspaper.

Although only a handful of Filipinos were able to join the Lodges in the Philippines, many were initiated in European countries, particularly Spain. But whether they were initiated in the Philippines or in any other country, Filipino Freemasons were taught that in every age and country, members of the Fraternity are linked together by an indissoluble chain of sincere affection, and that no matter how they may differ in color, creed, and condition, all men are equal and free to develop themselves to their highest potential, each of them having been made in God’s image.

Among the young Filipino intellectuals who joined Freemasonry were Jose Rizal from Laguna, Graciano Lopez y Jaena from Iloilo, Marcelo H. del Pilar from Bulacan, Galicano Apacible from Batangas, Jose Alejandro from Pampanga, Juan and Antonio Luna from Ilocos, Pedro Serrano Laktaw from Manila, and Jose Panganiban from Bicol. Behind the signs and rituals of the Craft, by which they kept out the ignorant world, they were all brothers and confederates in the struggle for truth and justice called the Propaganda (or Reform) Movement.

Regarded as the Father of Philippine Masonry, Marcelo H. del Pilar was inspired by the Triangulo del 33°.

Said he: "Let us strive to extend to the remotest corners of the Philippines the principles of our august Order, teaching, through legislation, love of liberty, equality, and fraternity."

Jose Rizal suggested that Marcelo del Pilar secure from the Grande Oriente Español (Spanish Grand Orient) permission to found in the Philippines Lodges for Filipinos. Seeing that Rizal's suggestion was good and timely, Del Pilar requested Prof. Miguel Morayta, the Grand Master of the Grande Oriente Español and President of the Asociacion Hispano-Filipina, to grant a Dispensation for the establishment of Lodges for Filipinos in the Philippines, and the latter acceded to the request.

Among the patriotic Filipinos who were drawn into the fold were Andres Castro Bonifacio, who would become one of the founders of the Katipunan and foremost leader of the first phase of the Philippine Revolution; Emilio Famy Aguinaldo, who would lead the second phase of the Philippine Revolution and become the first president of the first republic in Asia; and Apolinario Maranan Mabini, who would become the "Brains of the Philippine Revolution."

Bonifacio took his Masonic beliefs into a revolution whose banners he painted with Masonic signs and whose progress he marked with its rituals.

When the Philippine revolution against Spanish misrule broke out, the Spanish authorities targeted the Masons as the main culprits and jailed hundreds of them. Among the pieces of evidence they collected was an apron of the 9th degree, which showed the severed head

of a Spaniard held up by the hair. They pointed out the apron was a proof that the Masons were out to get the Spaniards. So, they closed all the Lodges.

The Spanish colonialists inflicted deadly blows on Masonry by hounding, harassing, and executing its leaders. In December 1886, for instance, they executed 13 prominent Caviteños, most of whom were leading members of Logia España en Filipinas. On December 30, 1896, they had Bro. Jose Rizal executed on Bagumbayan field (now the Luneta). On January 11, 1897, 12 days after Rizal's execution, an angry Spanish government ordered that, like Bro. Rizal, 13 Filipinos, most of whom were officers of the Gran Consejo Regional (Regional Grand Council), be taken from Fort Santiago, under heavy guard, to the fields of Bagumbayan, where they were to be shot by a Filipino firing squad. The bodies of these 13 martyrs were unceremoniously piled up in a *forгон* and carted away to the La Loma Cemetery to be collectively dumped into a common pit. Later on, the 13 patriots came to be known as the "Thirteen Martyrs of Bagumbayan."

The revolution raged on....

On June 12, 1898, Aguinaldo declared the independence of the Philippines from foreign rule. On that date, he unfurled the Masonic flag of the Philippine Republic consisting of an equilateral triangle with a sun and a golden eye. He said, "*The First Philippine Republic, of which I was its humble president, was an achievement we owe, largely, to Masonry and the Masons. With God to illuminate them and with Masonry to inspire them,*

(the Masons) fought the battle of emancipation and won."

The Filipinos did not enjoy for long the fruits of their hard-fought victory over the Spaniards because the United States of America (USA) joined the fray.

The First Philippine Republic, of which I was its humble president, was an achievement we owe, largely, to Masonry and the Masons. With God to illuminate them and with Masonry to inspire them, (the Masons) fought the battle of emancipation and won."—PRES. EMILIO FAMY AGUINALDO

Thousands of Masons were among the American troops on board the ship of Admiral Dewey. Among these were Joseph Caughlan, Jose Alejandrino, and Francisco Aguado, who piloted Dewey's ship.

While the First Philippine Republic lasted, the role of Masonry in it was central. The organization of government was laid out according to Masonic principles. For that reason, a largely non-Masonic Revolutionary Congress rejected it and, instead, approved a plan of government proposed by Felipe Calderon, which called for the unity of the State with the Catholic Church. But, of course, Masons bitterly and brilliantly argued for the separation of the two, and they won.

When Aguinaldo was captured at the fall of the Philippine Republic, he

was brought before a noble soldier, Gen. Arthur MacArthur, a Mason. He stayed at the latter's home as guest.

Thus began the American rule over the Philippines. During that rule, eight Masons sat as governor generals, while three served as high commissioners.

The fall of the First Philippine Republic triggered the peaceful struggle for Philippine independence and a new republic. This fight, too, was led and manned by Masons. Among the many Masons who framed the 1935 Constitution were Jose Abad Santos, Jose P. Laurel, Manuel A. Roxas, Rafael Alunan, and Tomas Morato.

Several thousand Masons were among the Thomasites or American teachers who came to the Philippines. Their accomplishments included the laying of the foundation of the secular education of a new generation of Filipinos. Their efforts were deeply resented by the Church, which wanted to retain control of the Filipino people's mental development.

The father of the public elementary education, Isauro Gabaldon, was a Mason. Conrado Benitez, who liberated women by founding the Philippine Women's University (PWU), the first in Asia for women, was a Mason, too. Tomas Mapua, who established the Mapua Institute of Technology (MIT), the foremost technological school in the country, perhaps in Asia, at that time, was also a Mason.

Innumerable illustrious brethren in both government and private sectors, all men of great intelligence and profound

patriotism, contributed significantly to the development of the nation which their predecessors had founded on the pillars or columns of Masonic ideals, principles, and values.

The men who led practically all the missions for Philippine Independence were Masons. They were met with open doors and open arms by fellow Masons in the American government. Among these was Sen. William Tydings, who sponsored the Tydings-McDuffie Law, which prescribed the holding of elections for a constitutional convention. When the said elections were held, 41 of the 202 elected delegates were Masons. They were the ones who fought for a bill of rights, for the separation of Church and State, for public education, and for academic freedom. Conrado Benitez said, *"To that end, the Masons in the Convention organized themselves and saw to it that the new Constitution of the Philippines was truly a Masonic document. In this effort, they succeeded."*

A Mason, President Franklin Delano Roosevelt, approved the Philippine Constitution drafted by the Convention.

All the three presidential candidates in the first national elections under the new Constitution were Masons; they were Manuel Luis Quezon, Emilio Aguinaldo, and Gregorio Aglipay.

Masons comprised the Cabinet of Philippine Commonwealth President Manuel Luis Quezon, and other brethren controlled the Congress. It was the best government the Philippines ever had.

During the Japanese occupation, the

importance of Masonry in the life of an independent Philippines was recognized by the Japanese army, which prohibited the rites of Masonry. Yet the Japanese had to call on Masons to run the civilian of the puppet republic they created (often referred to as Second Philippine Republic); for, to them, only Masons possessed the administrative skills.

In 1944, a Mason waded unto Leyte beach. He was Gen. Douglas MacArthur, who would become the American Shogun of Japan. With him were generals and other brilliant officers who were Masons, such as the decisive Gen. Walter Krueger, who destroyed Manila in order to liberate it.

On July 4, 1946, the dream of Filipino Masonry came true: the Philippines was free at last! In solemn rites patterned after Masonry, Past Grand Master and US President Harry S. Truman signed the proclamation of independence. It was read by High Commissioner Paul McNutt, a Mason. Past Master Manuel A. Roxas took his oath as President of the Third Philippine Republic. Bro. Manuel V. Moran of Pangasinan Lodge No. 56, Chief Justice of the Supreme Court, administered the oath of office.

Above the stirring rites, the crowds saw the American flag come down and a new flag rise to take its place: a flag bearing some fundamental emblems of Masonry, such the golden sun, which is said to have adorned the Temple of Solomon -- the flag of the Philippines.

And there you have it. The story of the Philippines is the history of the Craft in this sovereign Jurisdiction.

THE KIND OF LEADERS THE CRAFT NEEDS

BY ROBERTO C. REBODOS, PM

THE BRETHREN WE ELECT to occupy the dignified and honorable stations of Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, and Auditor of our respective Lodges must be able to best work and best agree toward skillfully and assiduously managing the various concerns of our Lodges and therefore enhancing the honor, reputation, and usefulness of the same; for, to paraphrase a monitorial statement, what recommends a Brother to occupy a position of authority and responsibility in a Masonic Lodge is not his external qualifications, such as his worldly wealth and honors, but rather his internal characteristics. Merit is, indeed, a just title to privileges in the Fraternity. We must never bestow positions of responsibility and authority, together with the corresponding titles and honors, on those who we honestly believe are not deserving or worthy of them.

Besides, the brethren we elect as Lodge officers, particularly the three Lights, must be able and ready to give or diffuse "Light" – the Light which the blindfolded candidate kneeling at the Altar of the Lodge, who is therefore in the condition of darkness, says he most desires. To spread and communicate light and instruction to the brethren of the Lodge is a duty incumbent upon the officers, particularly the three Lights. The Master is, of course, obliged to provide the brethren with the necessary instructions, whereby they may pursue their labors properly or to discharge their respective duties faithfully and conscientiously. The Wardens, too, are enjoined to diffuse light and impart knowledge to all whom the Master places under their care.

To spread and communicate light and instruction to the brethren of the Lodge is a duty incumbent upon the officers, particularly the three Lights.

Lodge officers, both elected and appointed, particularly the three Lights, must, moreover, be able and willing to put to meaningful action or actual deeds the obligations they took at the Altar of the Lodge when they were initiated, passed, and raised, so that they will induce the other brethren to emulate their good example; to patiently and perseveringly fulfill the charges or injunctions given to

them during their installation to their respective stations; to set the inspiring and edifying example of faithfully and conscientiously performing their respective duties, particularly those which are enumerated in our Monitor and which are recited during the opening and closing ceremonies of every Lodge meeting, as well as those that are mandated by our Masonic Law Book or the Constitution of our M.W. Grand Lodge; and to live up to the biblical precept "*Whoever is chief among you shall be your servant.*"

The officers, particularly the three Lights, must set the good example of dedicated and true service to the Lodge and to the Craft, as well as to God and to fellow humans. The true spirit of Masonry, after all, is service -- service without counting the cost, service without expecting any other reward than that inner flow of achievement or fulfillment which comes with the realization that one has done his job quite well.

Moreover, all Lodge officers, both elected and appointed, must make others realize the dignity and high importance of Masonry, not by preaching its precepts, principles, and values, but by persistently practicing them in daily life, and dedicate themselves to learning to subdue their passions, prejudices, and selfish interests and improving themselves in Masonry, continuously striving morally to attain their own-perfection or self-mastery or to develop themselves to their highest potential, so that they will be better able to contribute to social

welfare and human progress.

The officers, particularly the three Lights, must set the good example of dedicated and true service to the Lodge and to the Craft, as well as to God and fellow humans.

The next ANCOM of our M.W. Grand Lodge will be held in Metro Manila, specifically at the Mall of Asia in Pasay City, in the last week of April 2014. Like our Grand Master, MW Juanito G. Espino, Jr., we senior members of our Craft fondly hope that the four official delegates of every subordinate Lodge, namely, the three Lights and the immediate Past Master, as well as the District and Grand Lodge Officers who are entitled to vote, will use their suffrages for catapulting to the honorable and exalted position of Junior Grand Warden (JGW) the worthiest and most qualified of the final nominees for the said position. These electors must select from among the candidates for the said position the Brother who they sincerely believe has such important qualifications as unimpeachable integrity or unquestionable character; zealous and enthusiastic regard for the welfare and interests of the Fraternity in general and of the Craft in this Jurisdiction in particular; ability to discharge the special duties of the high station, which are definitely fraught with grave responsibilities; and disinterested (or unselfish) devotion and dedication to the service of God and fellowmen.

They must not suffer themselves to be "bribed" by any one of the candidates; for, to them in particular, applies this charge: "... you will not suffer any consideration to induce you to act in a manner unworthy of the respectable character you now sustain; but, on the contrary, you should ever display the discretion, the virtue, and dignity which become a worthy and exemplary Mason."

After the 2014 ANCOM in Metro Manila, the newly-installed Grand Master's Deputy for every Masonic District (DDGM) will organize the Council of his District. Representatives of all Lodges in the District will elect brethren who will occupy positions of authority and responsibility in the District Council, and the DDGM will appoint others. Again, like our M.W. Grand Master, we senior Masons fondly hope that the brethren who will be elected, as well as appointed, to various positions in the District Council are those who are well skilled in our ancient Craft, zealous and enthusiastic in promoting the welfare and happiness of the brethren in the District, and duly qualified to discharge with utmost fidelity and conscientiousness the special duties of their respective positions.

Brethren, to show to all and sundry that we are not Freemasons for convenience or with mercenary motives, we must, among other things, elect as officers of our respective Lodges and Districts, as well as those of our M.W. Grand Lodge, the brethren who we believe possess the

qualifications I stated above; for these are the brethren who will actively assist the Grand Master in implementing successfully our M.W. Grand Lodge's program of activities for his year in the Grand East.

"We are pretty confident that the elected and appointed Grand Lodge Officers for this Masonic year have extended their all-out support and full-hearted cooperation to MW Juanito G. Espino, Jr. toward the successful and fruitful implementation of his seven-point program and that they have stimulated the brethren to give due meaning and substance to the theme *"Today's Masonry, Tomorrow's Continuity: Brotherly Love, Relief and Truth as Edifice in Bridging Freemasonry to the Next Millennium."*

The leadership of our M.W. Grand Lodge in turn expects all of us Craftsmen in this sovereign jurisdiction to consistently live the kind of Masonry which our Masonic forebears passed on to us and which we must pass on to the brethren who will come this way after us. To live up to that expectation, we should, each of us, ever remember that to preserve unsullied the reputation of our venerable Institution, as well as to help remove every aspersion against it, is a duty incumbent on all of us. Ergo, we must keep ourselves within compass at all times, in all places, as well as proficiently use the symbolic 24-inch gauge, exhibiting ourselves to others, including our critics and adversaries, as good and true men and Masons 24 hours a day!

MASON KASI AKO

BY JOSEPH C. CUA, DGL

(The author of this article is an incumbent Grand Lecturer for Region V-A, which covers Camarines Norte, Camarines Sur, and Catanduanes; a Past Master of Catanduanes Island Lodge No. 291; and the Governor of the Province of Catanduanes. According to him, the phrase "Mason kasi ako" -- because I am a Mason -- has constantly inspired him, reminded him of who he is, and evolved as integral part of his mental and corporeal faculties, as well as an important element of his way of life. He adds that when he makes decisions as a business manager or executive and as a private citizen, he finds wisdom in the same phrase, as well as finds comfort in it as he discharges his duties as a public official.)

I HAVE TO ADMIT that I have not lived the life of an ideal Mason. But I can look at every one of my brethren in Masonry in the eye and sincerely say to him, "I have endeavored most earnestly to fulfill my duties and responsibilities as a Master Mason."

Modesty aside, when my brethren in Cataduanes Lodge No.291 elevated me to the high and honored position of Worshipful Master, I worked and studied to the best of my ability in order to prove to them that I was not undeserving of the favor they had bestowed upon me.

But after descending from the Oriental Chair, due to the demands of private business and public service, I have missed many stated and special meetings of my Lodge. The officers of the Lodge have given me a wide latitude of understanding and compassion for my absences. Even Officers of our M.W. Grand

Lodge, particularly MW Santiago T. Gabionza, Jr., immediate Past Grand Master, who is a dual member of our Lodge, have soothingly assured me that they do understand the situation brethren in public service like me are in, stressing that a Mason government official's duty to his constituents should take precedence over his obligation to himself and to his Lodge.

Brethren, despite my inability to attend many of the functions of my Lodge, I believe I have remained a Mason in my mind, in my heart, and in my deeds by constantly keeping in mind that I have to faithfully fulfill

the promises I made and devotedly discharge the duties I assumed when the degrees of Masonry were conferred upon me.

I constantly keep certain considerations or points in my mind, such as the following:

1. As a candidate for the Entered Apprentice degree, I declared, on my honor, that I had sought the fellowship of the Craft because I wanted to subdue my passions and to improve myself in Masonry by exerting all-out effort to transform myself from "rough" to "perfect ashlar" or to erect my spiritual temple agreeably to the rules and designs laid down by the GAOTU in the great books of Nature and Revelation. According to Emilio Jacinto, "To a man of honor, his word is his oath." I want to be a man of honor; so, I must put that declaration of mine into meaningful action.
2. I expressed aloud, in the presence of my brethren, my firm belief in the existence of God and my unconditional trust (and hope) in Him, and I promised to strive hard to be as perfect as He is

perfect – or to attain my highest spiritual potential. The impact of that affirmation and promise came to me only after I became a Master Mason. Now I fully understand the depth, wisdom, and spirituality of the Craft, which impressed upon my mind and heart the paramount importance of imitating the GMHA in his truly exalted and exemplary character, in his unfeigned piety to God, and in his inflexible fidelity to his trust.

3. When I was a poor blind candidate for the degrees of ancient Craft Masonry, my guide told me to arise, follow him, and fear not what man could do unto me because I was then in the hands of a friend and brother, in whose fidelity I could with the utmost confidence rely on. This lesson was repeated to me in a subsequent lecture. Upon being raised to the sublime degree, I was told by the Worshipful Master that I had been commended to the kind care, love, and protection of my fellow Master Masons wherever dispersed.

Indeed, I have learned that, *dahil Mason ako*, I must be charitable to all men, but particularly to my brethren in Masonry, with whom I am now linked by an indissoluble chain of sincere affection. So, without causing injury to myself and my family, I willingly and readily extend charity or benevolence to all men, particularly my brethren in Masonry, and especially the members of my Mother Lodge. Fourthly, when, like any other candidate for the degrees of Masonry, I was brought from darkness to light, the first objects presented to my view are the three great Lights of Masonry. Later, I was advised by the Worshipful Master to make proficient use of the Volume of the Sacred Law, the Square, and the Compasses. Subsequently, I was informed by the senior members of my Lodge that by that advice the Worshipful Master meant that I must faithfully discharge the duties, as well as persistently practice the virtues, which those three objects have been selected to signify or illustrate.

... I believe I have remained a Mason in my mind, in my heart, and in my deeds by constantly keeping in mind that I have to faithfully fulfill the promises I made and devotedly discharge the duties I assumed when the degrees of Masonry were conferred upon me.

I need not specify here other lessons which I constantly keep in mind in order to remain a Mason in my mind, in my heart, and in my acts. Suffice it to say that just as time robs us of the opportunity to stay forever young, so we need to be constantly reminded of Masonry's dignity, high importance, and richness in meaning. That is why I agree with the leadership of our M.W. Grand Lodge that every subordinate Lodge must provide its members with continuing Masonic Education; for it is essentially necessary that we be reminded constantly of the many values and virtues that differentiate us from members of other fraternal organizations. We are, at all times, expected to take out of the Lodge those great moral and social, as well as public and domestic, virtues inculcated in it into the communities in which we live and into the places in which we work. We must exhibit ourselves to our fellowmen, particularly our countrymen, and especially those we come in contact with each day, as exemplars of discretion, propriety, and uprightness; as men of honor, virtue, and charitable feelings; as citizens who strictly obey the laws of the land with all our heart; and as practitioners of patriotism, nationalism, and many other virtues inculcated in the Craft.

As a politician, I have often been subjected to the irresistible urge to yield to strong persuasions to do wrong. But every time I am confronted by such an opportunity, I

remind myself, “*Mason ako.*”

Oftentimes, we are bored at listening to things we think we already know. We are recurrently reminded by leaders at all levels of the Craft that we should immerse ourselves in Masonic education and study, exhibit ourselves as good and true men and Masons at all times and in all places, and share the light of Masonic precepts and principles with other men. But, frankly, a politician like me is very frequently faced by a dangerous opportunity to do wrong. I must confess that I have often been subjected to the irresistible urge to yield to strong persuasions to do wrong. But every time I am confronted by such an opportunity, I remind myself, “*Mason ako.*” Yes, when I am faced with the temptation or lure to do wrong, I tell myself, “*Joseph, remember you are a Mason.*” *Sa maraming pagkakataon po na may ganitong pagsubok, sinasabi ko sa sarili ko, “Mason kasi ako.”*

Even in reprimanding erring employees and thinking of harsh disciplinary action against them, I tell myself, “**Mason ako,**” before I make a final decision.

Many times in the past, some brother Masons offended me. But I reminded myself, “*Mga Kapatid na Mason kasi sila.*” That’s why I find it more rewarding to forgive and forget. It lightens the burden.

I am not saying that you need not regularly heed the call of your Lodge to be a good Mason; neither am I justifying my inadequacies. What I want you, dear brethren, to remember is that you need no Lodge or District Grand Lecturer to give you Masonic Education. Strictly speaking, you don’t get Masonically educated by others; in the last analysis, you educate yourself Masonically.

Brethren, we can find peace and comfort in the words “Mason kasi ako”! I learned the wisdom of these words twenty three years ago.

What I want you, dear brethren, to remember is that you need no Lodge or District Grand Lecturer to give you Masonic education. Strictly speaking, you don’t get Masonically educated by others; in the last analysis, you educate yourself Masonically.

MASONRY UNIVERSAL

BY ALEXANDER B. MADAMBA, PJGL (NCR)

ALTHOUGH MANY WRITERS AND SPEAKERS have pointed out that **Masonry is not a religion** mainly because it does not offer any salvation, yet there are still those who insist that the **Masonic Fraternity is a religion** because we, its members, address the **Father Almighty as The Great Architect of the Universe (TGAOTU)** just as members of other religions call their respective **Gods Allah, Yahweh, Brahma, and so forth**. There is an urgent need, therefore, for us to continue pursuing a well-coordinated and well-articulated public relations program, by means whereof we effectively tell the truth about the Fraternity to non-Masons.

Through such a program, we can efficaciously tell others that our ancient and honorable fraternity is not a religion, precisely because we come from various religious sects, but we respect one another's religions or religious beliefs and practices, and that this truth is manifested by the practice of placing the Volumes of the Sacred Law (VSL) or Holy Scriptures of different religions on top of the altar of many a Masonic Lodge – a practice that demonstrates the universality of Masonry, the self-imposed mission of which is to bring about a universal league of mankind or to establish upon earth a brotherhood of men of different countries, sects, and opinion under God's Fatherhood. The universality of Masonry is expressed in the Lecture of the EAM degree, as follows:

The form of a Masonic Lodge is oblong; it extends from east to west and from north to south, and it is said to be thus extensive to denote the universality of Masonry, and to teach us that a Mason's charity should be equally extensive; for in every

country and in every clime are Masons to be found.

Indeed, although we Masons are of different creeds, colors, cultures, nationalities, political affiliations, and conditions in life, we have many things in common, use similar words and grips, and believe in our fraternal organization's philosophy and ultimate objective. Although our respective sovereign Jurisdictions observe diverse rituals and ceremonies, yet we do not argue about, but rather respect, one another's beliefs and practices. We focus our attention on what makes us Brothers of the Mystic Tie, who are *"linked together by an indissoluble chain of sincere affection."* Invariably, men who are raised to the sublime degree of Master Mason are commended to the kind care, love, and protection to all other Master Masons whithersoever dispersed. Hence, we are a band of closely united men, who use *"symbolical forms borrowed principally from the mason's trade and from architecture"* for promoting the welfare and happiness of mankind and for ennobling ourselves or transforming ourselves from *"rough"* to

"perfect ashlars." As men made better by Masonry, we endeavor most earnestly to help improve the society in which we live and work, as well as to help Masonry accomplish its self-imposed mission mentioned earlier by ardently aspiring to exhibit ourselves as "a sacred band, or society of friends and brother, among whom no contention should ever exist but that contention, or rather emulation, of who best can work and best agree." We want to show to the non-Masonic world that Masonry is a realm or kingdom of peace and harmony; that "harmony is the strength and support of all societies, especially of ours"; or that "harmony is the strength and beauty of our noble brotherhood."

Many leaders most sincerely promote the welfare, happiness, and progress of their respective countries; for they know that by doing so, they are working in conformity to the very purpose of humanity dictated by God, which is the universal peace and harmony among His creatures. Such leaders are our partners in waging Masonry's great crusade of building its symbolic temple of liberty, equality, and fraternity in the hearts of men and in the souls of nations.

We hope and pray that a greater number of world leaders adopt the Masonic way of promoting the principles of peace and harmony among all men. Our hope and prayer is anchored on the following statement of Edgar Cayce, who is sometimes referred to as the "Sleeping Prophet," in his book entitled *The Story of the Origin and Destiny of Man*:

The universal thought that is expressed and manifested in the brotherhood of man (under the Fatherhood of God), as in

the Masonic Order, will be the eventual rule in the settlement of the affairs of the world. Not that the world is to become a Masonic Order, but the principles that are embraced in the same will be the basis upon which the new order of peace is to be established.

It is an incontrovertible fact that since time immemorial, Masonry has challenged its members worldwide to take the lead in running or guiding the affairs of the world through the beneficial influence of Masonic ideals, principles, and values. If world leaders are imbued with Masonic tenets and teachings, we can be sure that human solidarity will eventually prevail on earth. This is precisely the reason for the present leadership of our M.W. Grand Lodge to urge our Symbolic Lodges to pay more attention than before to developing their members into upright and just men – men who are amiable, discreet, and virtuous in both their private and public lives and who proficiently use the symbolic Level or deal with all men justly, honestly, and sincerely; for, after all, Masonry wants us, its votaries, to persistently pursue what we came here to do, namely, to learn to subdue our passions, prejudices, and selfish interests and to improve ourselves in Masonry. We must do what Masonry wants us to do not only for our benefit, nor merely for the good of the Fraternity, but for the welfare, happiness, progress, and prosperity of mankind and of the world.

Symbolic Lodges must pay more attention than before to developing their members into

upright and just men – men who are amiable, discreet, and virtuous in both their private and public lives.

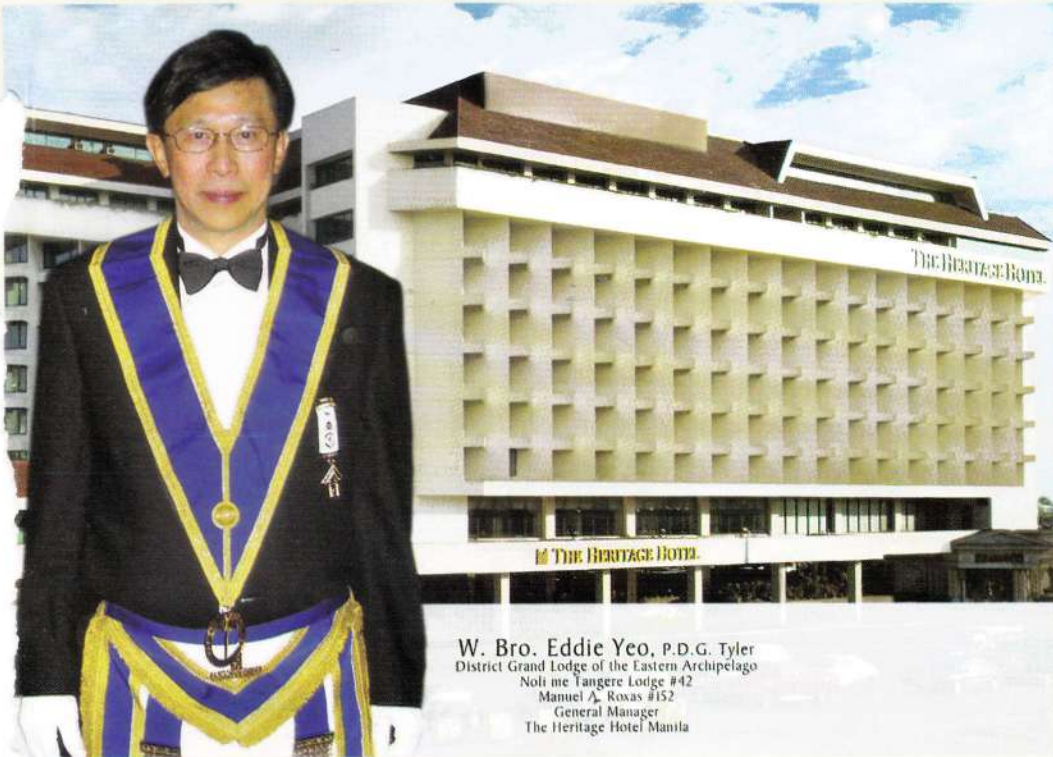
According to an esoteric teaching, each man is endowed with all the qualities and powers he needs to live fruitfully and meaningfully in this world, although one or more of these qualities and powers are more dominant in him than the others. One of the esoteric teachers is Geoffrey Hudson. In his book entitled *The Seven Human Temperaments*, he states, "*People in the seventh ray or temperament are those who tend to seek personal perfection or self-mastery and who consider peace, harmony or order as their greatest good or strength.... The color of the seventh ray or temperament is purple.*" By this statement Hudson strongly suggests that Freemasons, particularly those who wear the purple hat, the Sovereign Grand Inspectors General (SGIGs) of the Ancient and Accepted Scottish Rite (A&ASR) of Freemasonry, are in the seventh ray or temperament.

Even if we do not belong to such an elite category, we should, each of us, do the best we can to become Masons in thought, word, and deed or worthy and

exemplary Masons. We must, in other words, exert all-out effort to be adorned with the seventh ray or quality of a man -- that is, transform ourselves into men who are in peace, harmony, and order in our various relationships – with God, with the world around us, with our fellowmen, and with ourselves.

If we are to be devout and dedicated or committed votaries of universal Masonry, we must not only study and practice the truths which it teaches, but also disseminate them as widely as we can among our fellowmen, particularly our compatriots, and especially those who come under the pale of our influence each day. We must not forget that we have been charged to strenuously enforce, by precept and example, a steady obedience to the tenets and teachings of the Fraternity, particularly Brotherly Love, Relief, and Truth. Specifically, we should spread as widely as we reasonably can the meaning and importance of peace, order and harmony among all peoples in the world. This could lead us to what men of every country, sect, and opinion have been dreaming of: a wonderful place that is radiant with the beauty and splendor of God's Creation, a happy and progressive world where the message of Psalm 133 truly reigns and prevails, to wit, "*Behold, how good and how pleasant it is for brethren to dwell together in unity!*"

We must exert all-out effort to be adorned with the seventh ray or quality of a man – that is, transform ourselves into men who are in peace, harmony, and order in our various relationships – with God, with the world around us, with our fellowmen, and with ourselves.



W. Bro. Eddie Yeo, P.D.G. Tyler
 District Grand Lodge of the Eastern Archipelago
 Noli me Tangere Lodge #42
 Manuel A. Roxas #152
 General Manager
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Valid upon presentation of Lodge I.D

THE OBELISK

A NOTABLE AND LAUDABLE PROJECT OF MAYON LODGE NO. 61

Located at the Boulevard in Bgy. Puro, Legazpi City, the OBELISK was constructed by MAYON LODGE NO. 61 and designed by Bro. Ar. Ranulfo S. Imperial.

The details of the OBELISK are as follows:

1. The 2 great pillars represent STRENGTH or POWER and ESTABLISHMENT or CONTROL.

The 3rd pillar at the back represents the solidarity of the brethren of Mayon Lodge No. 61 in the construction of the Obelisk.

2. The 3 STEPS represent the symbolic Journey to the Middle Chamber, as well as the stationed officers of the Lodge.
3. The BLACK AND WHITE mosaic pavement symbolizes GOOD and EVIL, or the CONTRAST OF ANY OPPOSITES.
4. The ROUGH STONE BASE of the Obelisk symbolizes the UNEDUCATED MAN, who is still unaware of his potential in the Fraternity.
5. The SMOOTH STONE in the UPPER PART of the Obelisk symbolizes the EDUCATED MAN, who has been taught by brethren more knowledgeable than he in regard to the teachings and principles of Masonry.
6. In-between the ROUGH and SMOOTH STONES are the MASONIC SYMBOLS.
7. The SEVEN HORIZONTAL and VERTICAL LINES that separate the smooth stones are a symbol of the LADDER which Jacob, in his vision, saw reaching from earth to heaven. Taken together, the lines represent the reward that awaits a man who steadfastly strives for perfection or self-mastery.
8. The letters T, F, P, J on the horizontal lines represent the four Cardinal Virtues of the Fraternity, namely, TEMPERANCE, Fortitude, Prudence, and Justice.
9. The letters BL, R, T represent the three TENETS-OF FREEMASONRY, viz., BROTHERLY LOVE, RELIEF, and TRUTH.
10. The extended STAINLESS POLE with Light symbolizes our reaching out to our G.A.O.T.U. (This likewise serves as a guiding light for the fishermen of the area.)