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THE CABLE TOW

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

FULL STEAM AHEAD

BRINGING OUR CENTURY OLD CUSTOMS INTO THE FUTURE

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FROM THE GRAND ORIENTAL CHAIR

MW Agapito S. Suan, Jr.

Dear Brethren:

I am proud of this unique edition of the Cable Tow, featuring the rewarding strides taken by Philippine Freemasonry in adopting modern communications technology into its fraternal structure. As you know, organized Freemasonry came about more than three centuries ago and was established here early in the 19th century. You can imagine what life was then. Foreign travel only by ocean-going vessels, land travel by locomotives, long distance messages by telegrams, news coming in through printed matters several weeks apart, and written letters being the only means of keeping in touch with people separated by time and distance. Those were the norms of the golden years, crude and slow by today's standards yet those were the golden age when Freemasonry bloomed and flourished.

Fast forward to where we are now - and what joy to live in the times of fast travel and instant communications, where people are inter-connected in real time no matter where they are. People don't even need to meet face to face to do their business. We are the beneficiaries of new technologies and conveniences and we thankfully use them in our daily lives. But no matter the advances of modern times, in Freemasonry we still cling to our age-old custom of meeting in lodges where we perform our ancient rituals and keep alive our deep-rooted practices and traditions. That is, until the corona virus viciously crept in a year ago and continues to wreak havoc in our normal lives, keeping masons away from lodges, making it difficult to perform our work, making it impossible to induct new members. The craft was about to go in the dark, if not for the wonders of technology. Truly, Masonry has survived continuously throughout the centuries because it has learned to adapt with the changing times. We persist because the teaching of Freemasonry is timeless. Because the tenets of Freemasonry do not change and will remain the same throughout all centuries to come.

In this edition, you will find the various means of technological improvements the Grand Lodge of the Philippines made use of to keep our lodges going and keep the fires of brotherhood well-lit and burning ever bright in the jurisdiction. It is amazing how quickly we have adapted to online technology to suit our business. We now do online our official issuances, news, and events.

We use it for our masonic education across the nation, we use it to keep our supplies running, to make and receive payments, to send and receive official lodge communications, to dispose of routine lodge matters, and now we shall attempt to employ it in order to hold our most impor-

tant business – the Annual Communication of masons. Already, we are adept at using Zoom as a virtual meeting platform and we are now in the testing stage of the online election system and all look well.

But there are things that we cannot change yet. We cannot practice our rituals online without risk of violating our landmarks on secrecy and discretion. We can only process applicants using our ancient rituals and we cannot raise masons in any other way. And there are methods of instructions that can only be done through mouth to ear. No amount of modernity can change these and other matters we are sworn to protect.

Admittedly, the new norm has created new challenges. It is too alarming to see certain masonic matters flying all over the internet which should only be confined within our lodges. We are vulnerable to these lapses and something must be adjusted within our rules to keep them in check. For the time being, I exhort all brethren with these thoughts: Do not let the conveniences of technology overcome your sworn duty to be faithful to the trust committed to your utmost care and discretion. But by all means, be it in the airwaves and in all other forum, expose to their fullest splendor those truly masonic ornaments of Brotherly love, Relief and Truth.

Keep the faith, Brethren.

Grand Lodge of the Philippines,
City of Manila
March 30, 2021

AGAPITO S. SUAN, JR.
Grand Master

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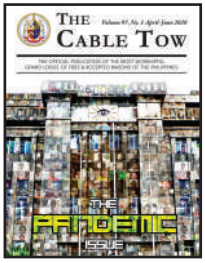
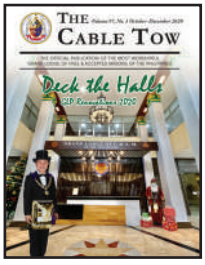
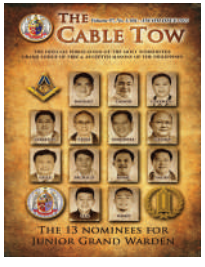






Engine No. 3.14 is the unexpected edition of the Cable Tow. But it is bound to happen seeing the technological orientation of the current Grand Lodge Administration. The Grand Master – a techie himself is both confident and comfortable with the systems and gadgets of applied science. Looking back in the last two years, many of his projects have a common denominator – TECHNOLOGY. Even some of his communications (at least 4 Edicts & 8 Circulars) are tech-related.

The practical application of scientific knowledge helped MW Agapito S. Suan, Jr. managed the affairs of the GLP especially during his extended term. And so, this Special Cable Tow Issue will present the various windings of the technological paths taken in Philippine Masonry as evident from the articles on infrastructure, finance, reporting, archiving, education, and other aspects of the Craft. The Social Media is amply represented in several write-ups. While individual masons (including a band of friends & brothers…) are given pages to feature their tech-related endeavors.

At 132 pages, the TECH Edition is the longest TCT Installment for Vol.97. Its content brimming with articles in sync with the theme. Our writers and contributors, like well-oiled machines are in their optimum performance as each translate their thoughts from pen to paper. Compiling, editing, and laying out each literature is not easy, but as one reads on, it will indeed be demonstrated that "a fund of science and industry have been implanted in man, for the best, most salutary, and most beneficent purposes".

The issue is numbered 3.14 for two reasons - first, it is released between quarterly Issue Nos. 3 & 4; and second, 3.14 is a special number widely occurring in nature. It is the decimal form of Pi - the ratio of the circumference of any circle to the diameter of that circle. And regardless of its size, the ratio will always be approximately equal to 3.14. And so, for us Geometricians the curious value has been assigned for this equally curious installment of the Cable Tow.

Lastly, the TECH Edition has a special revelation worth considering. It poses a challenge (or a series of it) and the triumphant reader shall receive a special prize! Those up to the task should be ready to go back upon the Level of Time and re-read all issues of Volume 97.

Good luck TCT Readers. SALUD!!!

Pasig City
March 31, 2021

VW Joseph Harold W. Santiago, GSc
Editor-in-Chief

About the Cover

At the front of the TECH Edition is Ex Machina (the Machine), symbolic of the engine that makes the Grand Lodge function. The anachronistic artwork is inspired by the science fiction genre known as Steampunk. The artistic sub-category usually features steam-powered machinery rather than advanced technology on a historical setting. It is conceptualized by TCT Art Director VW Gene Illenberger, who chose Steampunk due to the genre's affinity with the old and the new which captures the nature of Masonry and its customs.

At the center is Cor Machina (the heart of the machine) represented by the GLP logo, delicately set in crystal, the only non-metallic component of the engine, giving emphasis to the Craft's disinclination to metal itself.

Surrounding the GLP Logo are symbols of technology that provide modern day conveniences for the Brethren and the Craft.

The three on the left symbolizes Online Chat, Electronic Payment, and 24 Hour Service:

The pair of Text Balloon embodies Online Chat - any kind of communication over the internet that offers real-time transmission of text messages from sender to receiver. Being generally an exchange of short messages, a feeling of spoken conversation is created. This form of communication has been practiced starting in the 2nd Millennium (AD 2000 / AL 6000).

A pentagon symbol for cash with the letter "e" is associated with the electronic payment system. At GLP it is via the GCash App and online payments.

Number 24 encompassed by an elliptical arrow pointing in a clockwise direction is emblematic of the 24 hour operation of our adapted technologies. The Grand Lodge Website for example can be accessed 24 hours a day, 7 days a week. The non-stop operation provides flexibility to the masonic working tool that the symbol represents.

The three on the right denotes the Touch Screen, the Cloud and electronic mail:

A hand with the index finger pressing the surface denotes touch screen technology. A contemporary display device that allows the user to interact with their gadgets by using their finger or stylus, a useful alternative to the mouse or keyboard.

The cloud is simply the Internet – particularly everything that can be remotely accessed in it (from afar). Usually, the archive is located in servers instead of the personal computer. This convenient form of data storage makes information almost instantly available.

An open envelope is the symbol for the electronic mail or e-mail. A process by which digital information can be sent, received, forwarded, and stored using telecommunications networks. Using the Internet, an e-mail can be transmitted outside of corporate networks and messages also sent to bulletin boards.

Together, these six (6) conveniences have assisted the Grand Master in managing the affairs of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines. The text at the bottom is a positive leadership statement on Moving Forward:

FULL STEAM AHEAD
BRINGING OUR CENTURY OLD CUTOMS
INTO THE FUTURE

A Graphics Interchange Format (GIF) was developed by Managing Editor - WB Alberto Dumlao and the Rainbow Girls. The 30-second animation circulated the Social Media as teaser to the digital version of the TECH Edition. Shout Out to WB Jose Jekeri Piquero Taningco (418) for rendering the GLP Logo in 3D. - - - JHS / EIC / 040121

Editor's Note:

The following is a transcript delivered during the 1975 ANCOM. It can be found in pages 67 – 71 of the Proceedings of the 59th Annual Communication of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines.

ON THE THRESHOLD OF THE 21st CENTURY

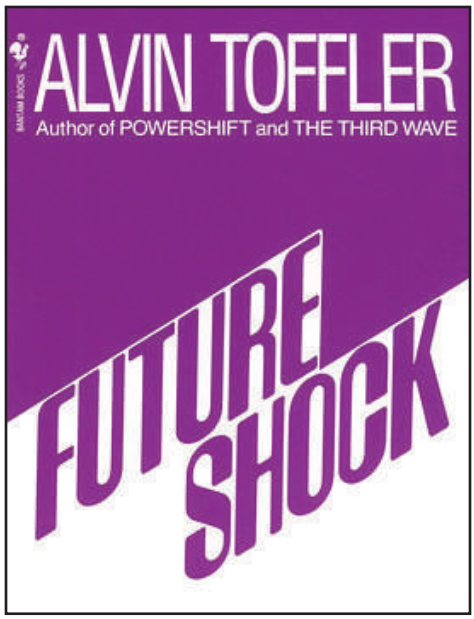
By VW Isaac S. Puno, Jr. / Grand Orator (1974)

Since the founding of Freemasonry in its present from during the third year of the reign of King George I at the Goose and Gridiron Ale-House in St. Paul's churchyard in England on June 24 (St. John Baptist's Day), 1717, it has become the epicenter of loyalty and inspiration on the part of its true and tested members, admiration by those who understand and sympathize with its doctrinal tenets and loyalty teachings, and controversy from those who view with jaundiced eyes hidden and esoteric mysteries.

The history of civilization cannot be written without engraving in bold strokes the conscious efforts of Freemasonry and Freemasons – collectively and individually – in fostering, sustaining, and upholding the veritable quest for truth, liberty, equality, and fraternity in various climes and across far-flung areas in our beloved Mother Earth.

For more than two and a half centuries, Masons have basked under the radiant glory and grandeur of the Fraternity and have held their chin up while under its protective aegis.

But, alas while time is fleeting, and even as changes like the on rushing waves of the sea



– engulf our person and our environment, we have circumscribed our view of the order such that we have we have not made it excitingly challenging to the curious on lookers and freshly relevant to the times.

Too often, we have bewailed the Fraternity and its leadership for not doing and accomplishing much more. We delight in pointing an accusing finger at our hierarchy if not providing a dynamic and aggressive leadership forgetting in the same breath that we are not entirely blameless. That we can no cast the first stone for we are not sinless. Neither can we call attention to the "mote" in our neighbors' eye for there is a "beam" obstructing our own vision. Probably, we have stunted the desired progress of our brotherhood by our personal anachronism, selfishness, and dogmatism.

But enough is enough!

Too long have we cried over spilled milk. Too long have we watched much water flow under the bridge. Too long have we passed the buck. We have sufficient time – if we do care – to carve a marble niche and not allow history to bypass us.

We should look forward to the twenty – first century and plan and program now with skill

and daring. We have a lot of work to accomplish, and together, we can get things done if our perspectives are right.

Initially, we should be fully cognizant of the rapid changes going in and around us. They affect us and the fraternity and we should be prepared to wrestle with them for in so doing we can wade into the future better equipped. In the pragmatic words of author Alvin Toffler in runaway bestseller, "Future Shock":

> "x x x Change is the process by which future invades our lives, and it is important to look at it closely, not merely from the grand perspective of history, but also from the vantage point of the living, breathing individuals who experience it." (page. 01)

Indeed Masonry must change with the changing times. Lest this hypothesis be misconstrued, it should be made perfectly clear that the structure and ancient laws and landmarks of the order cannot be the subject change or innovation. It should further be stated that the teachings and principles of the fraternity are perfect. But their interpretations and practical utilization must go with the times. As vividly portrayed by Lynn F. Perkins in his thought-provoking book, "Masonry in the New Age."

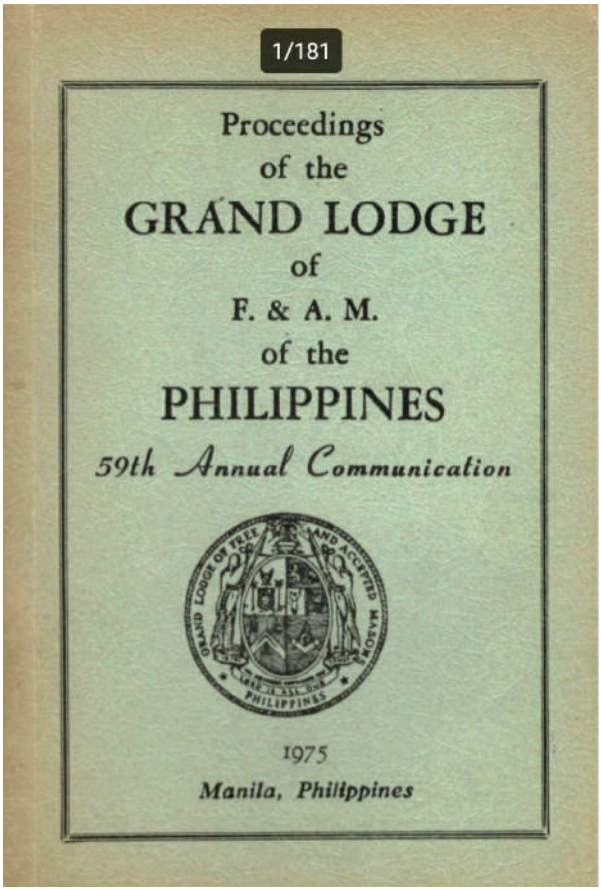
> "x x x The interpretations and practical expression of Masonry's sublime teaching must change with the changing times to meet the demands of a new spiritual age now unfolding. Lacking this response from the leadership and membership of the Craft, the speculative order, as an organization will be left behind fade away. Other organizations more responsive to human needs will perform the tasks that the speculative order was designed and now has tremendous potentiality and opportunity to perform. Masonry, as a philosophy of life, the art and science of the builder of a spiritual edifice, has never faded away in all the ages of mankind and can never fade away in all the ages to come; it is, indeed a cosmic program designed by the Great Architect to promote the high purposes of individual human aspiration and personal effort toward self-development and self-realization to the exalted level of the Perfect Master." (Page 286-287)

At this point in our Masonic existence – barely twenty-five years away from the twenty – first century – we need to undergo an honest – to – goodness Masonic revival, rebirth, or renaissance. We need to change our ideas of the purposes of the Masonry and of the functions of a Lodge. We should spare Masonry from the crass materialism of the outside world and should not inject into its idea and practices peculiar to other organizations but are taboo to the Fraternity. Freemasons in this generation must be the "salt of the earth" and they should not allow themselves to be salted. Indeed, the ringing questions posed by Perkins are worth pondering –

> "x x x How could men be expected to bring into Masonry a background of spiritual insight when, by education, economic necessity and experience, their lives are dominated by senate and materialistic values and motives. "Men's minds are conditioned to appreciate the superficial phases and benefits of Masonry, it's honor and preferment's, its charities, its fine fraternal fellowship: But it is asking too much of them to expect that they will take time to read books on Masonry and grow into an appreciation of its sublime philosophy." (Masonry in the New Age, pp. 217 – 218)

If we are to react effectively to changes, we must first internalize and interiorize them with us and completely purge and divest ourselves of all profane outlook and deeds. We must be totally convinced of the uniqueness and nobility of our Masonic journey despite occasional "rough and rugged roads". We cannot even afford to be half-convinced for we would be footdragging along the way. In the lucid pen of Perkins in his other book, "The Meaning of Masonry:"

> "x x x Freemasonry is the light of freemen. . . It does not seek to impose any authority in interpretation



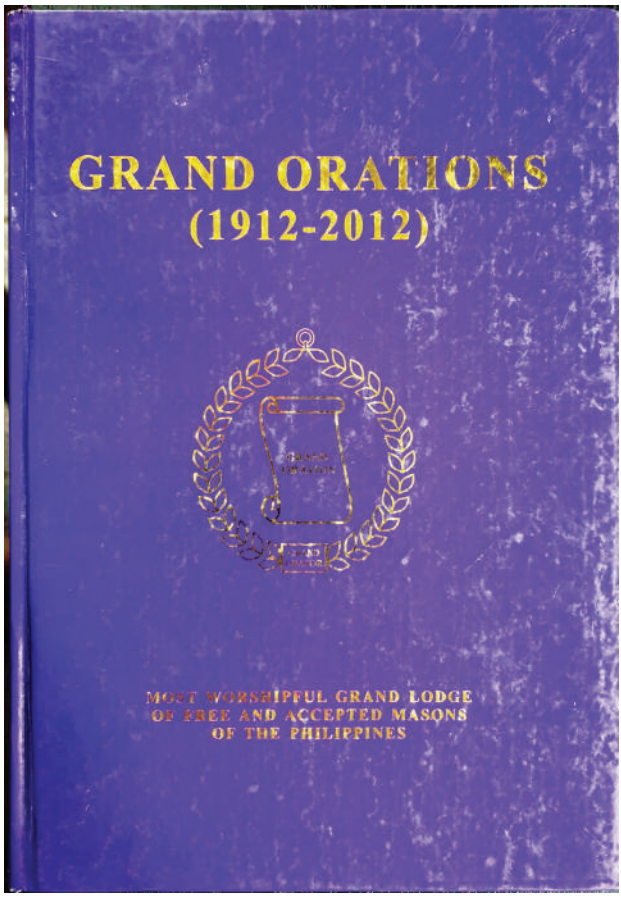
to which every Mason is expected to bow. It assumes that the highest and noblest state man is freedom to think, to grow in mental and spiritual stature, to progress in the builder's art such ways and as fast as the individual builder chooses. Masonry enslaves no man; it ultimately frees any man who will bestir himself with diligence and perseverance to develop his own interpretations and learn to live his own Masonic life according to the dictates of his conscience." (page. 20)

If Masonry in the twenty-first century is to flourish and create a strong impact in the complex society in that era, it must find a strong linkage and anchorage in the programmatic endeavors of Masons in this generation. It is conceded that tremendous changes will be made between now and the year 2,000 A.D. in all human institutions, including the Masonic Craft, and it may be asserted that it may not be within the practical realm to anticipate the problems and outlook of the fraternity a quarter of a century from now. We must, however, extend our time horizons. Earnest planning and programmatization require the investment of time and effort the outcome of which cannot be expected to blossom overnight. In the prophetic dictum of Alvin Toffler:

> "The plan for a more distant future does not mean to tie oneself to dogmatic programs. Plans can be tentative, fluid, subject to continual revision. Yet flexibility does not mean shortsightedness. To transcend technocracy. our social time horizon must reach decades, even generations, into the future. This requires more than lengthening of our formal plans. It means an infusion of the entire society, from top to bottom, with a new socially aware future - consciousness."
> (Future Shock, p.459)

Wide ranging goals in Masonic education and leadership infusion are imperative musts in any future planning activity. The enormous value of Masonic Education need not be over emphasized except the point out that it is only being interested in, delving, and researching on Masonic History – which is scholarly endeavor – can we understand and fully appreciate the what and why of the Masonry today and the thrusts that should propel it in its voyage towards the twenty – first century.

On the other hand, leadership craftsmanship demands not only creative and constructive thinking, but the will to recognize the inborn talents and potentialities of others and the graciousness to give way to them at the appropriate time. It entails humility character "For he who



must lead must first be the servant of all."

Future planning requires that in the pursuit of intellectual sophistication, we do not lose sight of the fundamental ingredients of our Masonic existence for we cannot do away with them and any attempt to dispense with them will open to serious doubt any so called Masonic act.

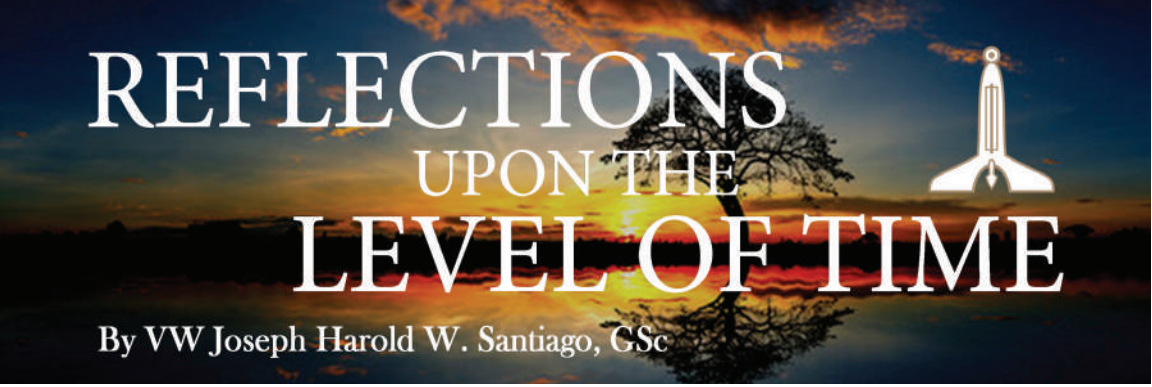
Lots of insight and brainstorming are needed of our Masonic leadership and rank-and-file membership to make our Masonic present meaningful and our Masonic future exciting and challenging. We should develop the art of anticipating the probables in the future which can be utilized in germinating ideas and productive endeavors for our fraternity, as ably rationalized by Toffler.

> "Anticipating probable futures, however, is only part of what needs doing if we are to shift the planer's time horizon and infuse the entire society with greater sense of tomorrow, for we must also vastly widen our conception of our possible futures. To the rigorous disciplines of science, we must and the flaming imagination of art." (Future Shock, p. 463)

Finally, we should always be reminded that Masonry is a step-by-step climb towards the perfection of the human personality. Its precepts exalt the highest moral, ethical, and spiritual values. Its end –goal is the ultimate happiness – or the Nirvana, if you may – of its member and of the society in which they live. Masonry in the twenty first century, or as Perkins puts it, "New Age Masonry," must emphasize:

> "That man is essentially a spiritual being in a cosmic setting of infinite time and space;
> "That the development in the individual of a house not made with hands eternal in heavens' will become the dominant purpose of Masonic teaching and action not only while in the Lodge but when abroad in the world;"
> "That then, the 'lost world' (the whole volume of masonic science and truth) will be rediscovered and brought to light and raised to a position of primacy in the lodges as designed by its founders."(Masonry in the New Age, p. 291)

Truly, the challenge of the twenty – first century stares us in the face. We should be ready to grapple with it for no other reason than that we should be able to pass on a meaningful legacy to our brethren in that generation and thus have a say – no matter how humble it may be – in the shaping of Masonry at that time.



21 Years into the 21st Century

In the transcript of the 1975 Oration of VW Isaac Puno, Jr. entitled **"On the Threshold of the 21st Century"**, our esteemed Orator, gave reference to Alvin Toffler, quoting from his 1970 book, **Future Shock.** The American author is known for his discussions about modern technologies, including both digital and communication revolutions. His term "future shock" refers to what happens to a society when change happens too fast, the resulting social confusion and breakdown of normal decision-making processes. The events resulting from the Pandemic of 2020 is a classic example.

Alvin Toffler wrote a sequel in 1980, The Third Wave. It was a staple read in the Masteral Course that we took at the Technology Management Center in UP – Diliman back in 2000. Curiously, the contents of the book is as relevant today as when it was written forty years ago. Probing deeper in Masonic History one can fit Masonry in Toffler's framework. The book classifies societies or civilizations based on the concept of "waves" with each wave pushing the older societies and cultures aside:

First Wave Civilization belongs to the Agricultural Society that has long existed in the world replacing hunter-gatherer cultures of the Stone Age. It is labor-intensive and characterized by a rural mindset. The Temple Builders and Operative Mason Guilds belong here, as well as the oldest Lodges in Scotland and the early Speculative Masons who developed the Masonic Rituals.

The Second Wave is the Industrial Age society. It began in Western Europe with the Industrial Revolution, subsequently spreading across the world. Popularized by economic historian Arnold Toynbee, the term Industrial Revolution was used to describe Britain's economic development from 1760 to 1840. Its enterprises are generally characterized as **capital-intensive** eventually giving birth to legal entities known as Corporations. Although the founding of the Premier Grand Lodge of England in 1717 (which pioneered the fraternity's Grand Lodge System) occurred 4 decades earlier in 1717, this organized form of Freemasonry developed and prospered well during the Industrial period. At this time, both Anglo-American and Continental Forms developed their systems ultimately leading to the founding of various Grand Obediences. Second Wave Civilization spread out in the next 200 years. It help drove colonial powers to impose their will in First Wave Societies, eventually leading to the creation of modern societies politically known as Nation States. Interestingly, some if not most of the Founding Fathers of these Nation States are Freemasons. Toffler defined Second Wave Civilization as to follow the following principles or codes:

Standardization - the principle of conforming to an established grade or quality.

Specialization - the principle of honing skills to become an expert in a particular field or subject.

Synchronization - the principle of setting two or more activities on the same time or rate.

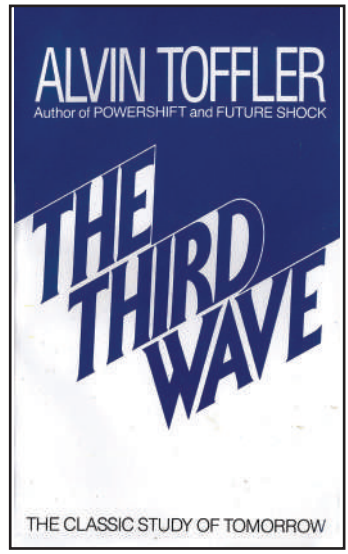
Concentration - the principle of gathering people, resources, and other things in a particular area or institution.

Maximization - the principle of making something as great in amount, size, or importance as much as possible. It demon-

strates an affinity to "bigness."

Centralization - the principle of consolidating the control of an activity or organization under a single authority.

A product of the Second Wave, Modern Masonry follows the same principles – our Rituals and Degrees are **standardized**, with **specialized** roles in its performance; our Business Meetings are **synchronized** to a regular stated time of the month and activity cycles in sync throughout any given year; we **concentrate** or congregate our members in Temples and Halls; there is a tendency for some lodges to **maximize** their infrastructures as well as their funds; and supreme masonic authorities are **centralized** in a Grand Obedience like a Grand Lodge or Grand Orient.



The Third Wave is the post-industrial society. According to Toffler, it began in the United States in the late 1950s when the population of white-collar workers began to exceed those of the blue collars. This indicator appertains to the increasing value in office work – the processing of data and information. Most countries have been transitioning from a Second Wave society into a Third Wave society since. This post-industrial age is **knowledge-intensive,** creating tasks not considered before. It is also referred to as the **Information Age.**

Industrialization varies from one country to another. In Asia, Japan was the first to industrialize followed by Hong Kong, Singapore, South Korea, and Taiwan. Although (sadly) still a developing country, manifestations of the Information Age can be observed in Philippine Society. An initial review of a household's monthly utility bills will reveal that data is now a household staple. By 2020, Filipino Households pay for added utilities such as Internet Services (PLDT / Converge), Streaming Services (Netflix / Spotify), on top of Mobile Phone Subscriptions (Smart / Globe) just to gain access to information. Second Wave Bills like Electricity, Water, and LPG remain essential as ever. Even in Masonic Organizations such as Lodges, Clubs, Appendant Bodies, and the Grand Lodge is the Information Age strongly felt. The articles written in this TECH Edition of the Cable Tow is by itself a testimony that Philippine Masonry has arrived in the Information Age or the Third Wave.

Quoting from Alvin Toffler's Introduction in the Third Wave:

"A powerful tide is surging across much of the world today, creating a new, often bizarre, environment in which to work, play, marry, raise children, or retire. In this bewildering context, businessmen swim against highly erratic economic currents; politicians see their ratings bob wildly up and down; universities, hospitals, and other institutions battle desperately against inflation. Value systems splinter and crash, while the lifeboats of family, church, and state are hurled madly about. Looking at these violent changes, we can regard them as isolated evidences of instability, breakdown, and disaster. Yet, if we stand back for a longer view, several things become apparent that otherwise go unnoticed … all seem like isolated events. Yet precisely the reverse is true. These and many other seemingly unrelated events or trends are niter-connected. They are, in fact, parts of a much larger phenomenon: the death of industrialism and the rise of a new civilization. "

Forty six years ago, a Grand Orator spoke of the coming challenges of the new millennium reminding our forebears to be ready to grapple with it and pass on a meaningful legacy to the Brethren of the next generation. The level of time has crossed the year 2000 mark, and here we are now 21 years into the 21st Century - another generation of masons facing another set of challenges. May we triumph as well, and in our humble way contribute to the shaping of Masonry as we pass it on to succeeding generations of masons unto the next wave of Human Civilization.

ON THE LEVEL

By VW Edgar S. Bentulan, DGL

THE DIGITAL TECH: LIVING, NOT SURVIVING

More than anyone and anytime, senior citizens - the most vulnerable group in our society deserve to make themselves most comfortable and happy in the use of computer technology. Albeit the promise of vaccines to brace us up against the Corona virus disease, this new normal of endless social distancing, face masking, and quarantines that the disease causes, has thrown the older generation into virtual incarceration more than they should ever know and experience. In some cases, they are even avoided by younger members of the family at home. They have no other way to stay socially engaged but by technology.

We are up for an indefinite time of forced loneliness. This situation makes the computer and internet the right means for seniors to remain happily connected with friends and loved ones, and at the same time be amused accessing unlimited features of entertaining diversions -- movies and music -- and current events. But not if they will have to remain novice, torpid to learn, digitally. For, what, if even in the most common of computer lexicons, one will not be able to relate on the keyboard or touchscreen?

"Papang, refresh your phone," Elian, a nine-year-old grandson of mine, would say on noticing me getting stuck on an application in my iPhone. This was where I began to feel confused and helpless. Until the older brother, Jbish, saw my pitiful predicament: "Just press power-off, Pang, and turn it back on."

"Do you have Cookies?" John Gandhi, their seven-year-old cousin, would insert.

"Ah, there are Spams coming into you, papang, you should ignore them."

"Hala, you have downloaded many Emojis, why are you not using them in your text messages?"

These proddings from them could go on, disconcerting and mocking my fortress of elderly pride. By the way, they learned the facility of English in their early ages through You-Tube without any cajoling. Kids nowadays are becoming addicted to the technology, really, that being with them just all the more dares, nay, pricks my sense of self-confidence. And makes me feel in a way, yes, somewhat isolated.

So, when VW Teddy Kalaw, SGL, thru TCT-EiC Harold Santiago beckoned us into an on-line Zoom meeting or webinar, my excitement only sparked but fizzled out quickly - too quickly! For with no one around among my young kids to help me out, I realized I cannot gain entry into the conference room. Ah, this language... Anyway, let me hope not regretting again to miss landmark SGL Kalaw's incisive lecture in the next webinar,

sans uneasiness like I had difficulty in downloading TCT issues in the TCT Reader App last December.

I do not know if the prognosis of Parsons, Terner and Kersley in 1994 still runs true up to now. They said computer designers "failed to consider older people as potential user group when the technology was designed, both software and hardware." Indeed.

But when much earlier in 1970, social scientist Alvin Toffler in his "Future Shock" warned about the inevitable surging consequences of too much rapid changes in too short a time as a result of the exploding information technology in man's intellectual well-being, students like me then should have seriously considered heeding to reeducate or reengineer themselves. And by now, should have been in the mainstream of society, saved from the shock and shock-free.

Mustn't there still be modified and simplified devices, less troublesome, more assistive for elderlies to enjoy better the laptops and cellphones? Accordingly, technology has grown so complex as it increased connectivity and installed so many functions through the decades. It is of no wonder if it has become somewhat less and less friendly for us non-tech savvy to enjoy.

In the wake of this pandemic that is proving to be more protracted and said to have morphed to become deadlier, there is practical wisdom in, simply, living and moving on, than just merely surviving, awaiting unsure of the vaccine's efficacy. That is why, and we insist, internet services should be free, wider, and more stable, not disastrous!

Digital technology should rightly fill in the gaps to attain and sustain maximum life satisfaction, instead of desperation and anxiety, with more space for safe freedom and capacity to access -- particularly for those most vulnerable to get sick -- to prolong living in earthly bliss.

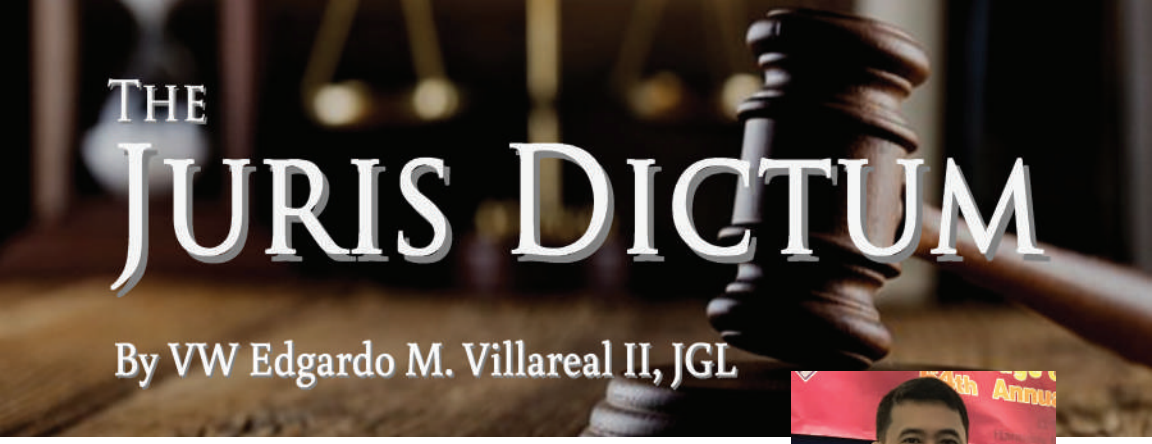
"You are only powerless if you believe you are powerless," the huge Arabian Little John said to Robin Hood of Loxley in the latest movie now in Netflix. Pardon for the anachronism of their ages here, I just mean that elderlies should be provided with the condition and motivation to remain socially living and empowered to stay relevant. Anywhere, anytime.

To be in the brink of relevance is to be prone to loneliness, grief, and anxiety, and this is where technology should impel individual's personal stimulus to always stay connected. In my time for hobby in writing, I want to relish the pure freedom and independence to gain full satisfaction in my output thru the iPad by the proper harness of certain functions with ease, such as using Italics or bold fonts, underscoring words, inserting photos or copy-pasting materials into the article, editing its grammar and form (spacing and indenting), making the material ready for uploading or forwarding thru Mail, Word, Docs, etc., for printing -- obtaining the desired hardcopy in form and substance.

Basic, no? Really, if the quest for "dissemination of truth" is the essence of our being here in our ancient Craft as how Albert Pike like to put it, as Masons there must be nothing to impede or deter us from fulfilling, not even this digital handicap amid a social paralysis caused by the pandemic. This handicap has to be overcome.

But eww! Not by those ununderstandable, insane and unreadable directions in tiny manuals provided by mobile phone companies in the units' packages, or the chaotic instructions made available in different websites and links that come out only, but to be too damn complicated and circuitous to download or retrieve.

Technology is a tool for man's advantage. It should always aim to simplify, never complicate.



Data Privacy, A Sacrosanct Right

"Data is the most valuable asset on earth now." [1]

In this digital and rapid technological era, this writer is inclined to agree with the above statement. Really, gone are the days that gold, diamonds and oil are the most valued possession in the world. With the rise of data economy, entities find great treasure in collecting, sharing, and using data. See how Google, Facebook, and Amazon landed on the top companies because of their business model. Alongside with this however, is the increasing awareness and concern among us against data breaches and how the same can be protected and kept private. We all subscribe to the concept that privacy means freedom from interference or intrusion… to be free from uninvited surveillance… to safely exist in one's space and freely express one's opinions behind closed doors. In other words, privacy means the right to be left alone.

Data privacy has always been important us. We put locks on our filing cabinets, while some even go to the extent of renting safety deposit boxes at the banks just to store more important documents and assets for a simple reason that when these data or information that should be kept private gets in the wrong hands, terrible things can happen. We also typically apply the concept of data privacy not only to critical personal information such as our social security, financial or bank details, credit cards, health, and medical records but even to basic, but still sensitive information such as our address, mobile numbers, and birthdate to name a few. The list of personal information can be pretty extensive. Data privacy relates to how a piece of information or data should be handled based on its relative importance.

For instance, a petitioner in freemasonry would normally expect that the details he supplied in his petition form will be used only in his application to be a member of the craft, nothing more and nothing less. The brethren on the other hand are expected not to use the same for other purpose such as using it as an opportunity to market their products and services or that of their relatives, and friends. As for us brethren, we expect that the Grand Lodge of the Philippines shall preserve and protect our data and take measures to prevent unnecessary disclosure thereof to those unrelated to the craft. In general, we trust that our respective lodges and the Grand Lodge would deal our personal data properly and not handle it in irresponsible ways

especially in the light of the mandate of Republic Act No. 10173 otherwise known as the Data Privacy Act of 2012. The said law aims to protect the fundamental right to privacy of communication while ensuring free flow of information to promote innovation and growth.

R.A. 10173 provides that the collection of personal data must be for a declared, specified, and legitimate purpose and requires consent of the data subject prior to its collection, as a rule. It further requires that when obtaining consent, the data subject be informed about the extent and purpose of processing. In addition, the law requires that any entity involved in data processing and subject to the act must develop, implement, and review procedures for the collection of personal data, obtaining consent, limiting processing to defined purposes, access management, providing recourse to data subjects, and appropriate data retention policies. These requirements necessitate the creation of a privacy and security program. Having said that, we hope that the Grand Lodge of the Philippines develop a program and implement an effective policy and procedure in protecting sensitive data of its members. It must be able to draw the flow of our data being processed: who may access the data; what data may be accessed; how it is being used; and who is receiving it to avoid data breaches. This step may prove to be difficult at first, but it is obviously for the better. Because an organization that does not implement privacy protection faces a huge problem in the future as the cost of a data breach is far reaching, both in tangible and intangible terms. A breach is a breach, whether maliciously done or by sheer negligence.

All of us should bear in mind that in data privacy, the Golden Rule applies: Treat someone else's data the way you'd like your own to be treated.

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[1] Brittany Kaiser, Former Program Development Director, Cambridge Analytica.

FILIPINO BRETHREN SCIENTISTS

According to the World Book Encyclopedia, "science covers the broad field of human knowledge concerned with facts held together by principles (rules). Scientists discover and test these facts and principles by scientific method, an orderly system of solving problems. Scientists feel that any subject which man can study by using the scientific method and other special rules of thinking may be called a science. The sciences include:

1. mathematics and logic
2. the physical sciences, such as physics and chemistry
3. the biological sciences, such as botany and zoology
4. the social sciences, such as sociology and anthropology

Every installation ceremony, we see the names of Past Masters. Just names. Period. No personal details or affiliation. It is high time that we keep an archive of the bio-data of Past Masters for posterity. We're lucky if a blue lodge has a record of the bio-data of its members. Our GLP masonic records are very scanty and do not provide enough information of its members, not even their membership in appendant or allied organizations are included.

In my "Gallery One" column in The Cable Tow in the 1970's, I was privileged to interview two Filipino scientist Brethren: Brothers Luis Rada Salvosa and Anselmo Dolor Almazan.

Luis Rada Salvosa – Actuarial Scientist

Born on August 25, 1891, Mauban, Quezon, he was Raised to the sublime degree of Master Mason at the Bagumbayan Lodge No. 4 on March 28, 1923, a member of the Luzon Bodies, A & A S R; elected Knight Commander of the Court of Honor on January 19, 1959 and invested on February 13, 1959.

A humble and unassuming man, Bro. Salvosa contributed much to the upliftment of the Filipino people. As one of the few actuarial scientists in the Philippines, he was mainly responsible for the Government Insurance Act which created the Government Service Insurance System (GSIS). Some knowledgeable people consider him the Father of GSIS. When asked what made him draft the Government Insurance Act, he replied: "Well, I'm a social insurance-minded person. I broached the idea to Congressman Cornelio Villareal and Bro. Manuel L. Quezon sponsored the bill. I guess being brother Masons, Quezon and I had our people's welfare in mind." He added: "Very few people know that I was also responsible for the first draft of the bill that created the Social Security System. It was too bad that after the first draft of the SSS bill, the politicians took over and I don't know what happened to my draft."

He was one of the founding members of the Acacia Mutual Aid Society, Inc., a non-stock non-profit insurance company, open only to Masons and the immediate members of their families and was its president since its establishment in 1958. The organization encourages the habit of thrift and savings among its members and provides financial or material aid in case of necessity or distress.

Bro. Luis Salvosa was a West Pointer. As a scholar, he entered as a cadet at the West Point Military Academy, Hudson, New York in 1913 and graduated in 1917. He was a Major in

the US Army when he resigned his commission. While teaching at the University of the Philippines he gained another scholarship abroad and took Master's and Doctorate degrees in Science at the University of Michigan, U.S.A., majoring in Actuarial Science. He was a professorial lecturer at the Far Eastern University and the Manuel L. Quezon University in Manila.

Few people have met him at the Plaridel Masonic Temple although there is hardly a week that goes by when he may not be found in his office. Modest and unpretentious, this ramrod straight octogenarian accomplishes his tasks without fanfare, believing in the Biblical dictum of serving his brethren above personal glory. He dropped his working tools on August 26, 1982 at the age of 91.

Anselmo Dolor Almazan

A Mathematician, Academician & Life member of Cabanatuan Lodge No. 53 with dual membership at Noli Me Tangere Lodge No. 148; He is also a member of the Luzon Bodies, Scottish Rite.

"Because of the nature of my work, it took me sometime to be raised as Master Mason. Now it is my obsession to be proficient in the ritual. This is part of the reason why I am a dual member of Noli Me Tangere Lodge No. 148."

Bro. Almazan was also a 3rd degree Knight of the Knights of Columbus, Bishop Constance Jurgens Council, 3704, Tuguegarao.

"I don't find any conflict with my being a member of the Knights of Columbus and of Masonry. To my mind the Knight of Columbus is a fraternity composed of brethren sharing the same faith. Masonry on the other hand is a Fraternity that embraces not only Christians but also Brethren who believe in the existence of God."

A holder of bachelor's degrees in civil and in Geodetic Engineering; Master's degrees in Mathematics and another in Civil Engineering; Doctor of Philosophy in Mathematics, he distinguished himself in the field of mathematics. His doctoral dissertation was entitled: "The Odd Dissection of Plane Angles by Euclidean Tools," a dissertation that challenged the imagination of his peers in the field of mathematics.

How does a Civil, Geodetic and Structural engineer put to use his training in the world of the academe? Most engineers would rather be free from the rigorous routine of administrative responsibilities and apply what they have learned

in the field. Not Dr. Anselmo D. Almazan. A thoroughly prepared individual with his several academic degrees, he opted to become college president of the St. Louis College of Tuguegarao. It was not easy for Bro. Almazan to get a college degree with his father gone and only a struggling mother to eke out a living that his son may finish his schooling. While still in high school he took exams at the Philippine Military Academy which he passed, but unfortunately, he met with an accident while conducting experiments in the science laboratory. Fortunately, he passed an examination at the University of the Philippines where he took his Associate in Surveying. He continued his studies at the National University to finish his Bachelor of Science in Civil Engineering. It was his quest for excellence in the science of engineering that brought Bro. Almazan back to the University of the Philippines where he finished his degree in Geodetic Engineering. From then on there was no stopping him in pursuing higher degree in the world of numerical figures until he finished his doctoral degree major in mathematics at the Centro Escolar University.

In the government service, Bro. Elmo, as he is fondly called by his Brothers and peers, rose from the ranks to become Regional Chief of Surveys and later Regional Officer-in-Charge of the Bureau of Lands, Region II (Tuguegarao, Cagayan). He was just one step from attaining the highest position in the Bureau of Lands when he was offered the presidency of St. Louis College. Indeed, Bro. Almazan has gone a long way from the time he was a struggling student to attaining his present station in life. He is not only recognized as a personage in his community but has been included in the book "Who's Who in the World," 4th edition; in the "Dictionary of International Biography;" as well as in the "Men of Achievement, 7th edition, International Biographical Centre, Cambridge, England.

Now Bro. Almazan does not only belong to Tuguegarao, Cagayan, but to the world as well. He has earned an enviable niche in the Hall of Fame by distinguishing himself not only in the field of mathematics but also in the world of the academe.

doctor in the temple

By Bro. Louie A. Castro, MD

TELEMEDICINE

As a physician in the fraternity, it is my pleasure that I frequently receive health-related calls from brethren elsewhere in the jurisdiction. Be it a consult of their own or for their relatives we try to accommodate as much as we can.

But what if some brethren do not have a 'Kuyang Doc' to call? Imagine you are not feeling well or maybe you just have some questions about your health that bothers you, the instinct is to schedule an appointment with a physician.

During this period of health uncertainty with the stigma of the Covid-19 virus lurking in anywhere, many are afraid to seek medical attention be it in the hospitals or in the clinics. With the current advances in our communication technology, the Medical field offers **Telemedicine**. It is the practice of caring for patients remotely when the provider and the patient are not physically present with each other by using modern technology like telephones, smartphones, tablets, laptops and other gadgets, patients can now consult with doctors without seeing each other face-to-face. It really is no longer new, but it has become more popular during the pandemic period. The practice enhances and reinforces the provision of primary care services to the community. Giving faster, safer, cheaper, and more efficient access to medical consultations. It dramatically improves healthcare by ease of accessibility by reducing the need to travel to medical institutions and find the appropriate doctor for a specific illness. In some instances, it can also provide clinical support when needed anytime, reaching a wider range of patients anywhere in the archipelago.

Alternative way to access health-care - There are many online apps that offer tele-consultations. Some institutions such as hospitals also offer their services to patients thru telemedicine. Should you have any concerns that needs medical attention, doctors of varying specialties may attend to you. It may be via phone call, video call, chat, email, or any other convenient form of

communication. In most of cases, a good internet connection is a requirement for a smooth consultation.

How to consult?

Just to give a good example, in the DOH government hospital where I work as a medical officer, telemedicine is already a part of the hospital system. JBL Memorial General Hospital in San Fernando, Pampanga has 2 existing programs namely **Tele Konsulta (TK)** and **Online Konsulta (OK).**

The difference between the former from the latter is that Tele Konsulta is a consult thru telephone calls while Online Konsulta is a consult thru video-chat.

Tele Konsulta

This system requires an active working telephone is available in every clinical department of the hospital. Department phone numbers are disseminated thru pamphlets and leaflets. Is also posted in the hospital website. Once you call the number of your clinical department of concern, a doctor will attend to you right away. He can provide expert advice and even prescribe over the counter (OTC) medicines. In cases where a more thorough medical attention is needed, the doctor will then schedule you for a face-to-face consult.

Online Konsulta

This online consult needs a stable internet connection as it uses a video call feature. Any gadget with a stable internet connection, be it a mobile phone, laptop, desktop, or tablet may suffice. A patient then logs into the hospital's website and answers all the necessary information. After a while, a call coming from the hospital's online triage will be received. The triage officer will designate patients to the right clinical department that will cater their needs. Patients are then queued in an online waiting room until their turn to talk to the assigned doctor has come. Attending doctors can prescribe medications thru prescriptions and can give laboratory and radiologic requests that can be sent online thru the online Konsulta platform.

Fees

All these services are free of charge as it is a program of our DoH hospital. But not all telemedicine services are free especially services owned by private institutions. Professional fees and other fees may be charged if private platforms are used with online consultation fee of doctors ranging from Php 400 to Php 1000 or more depending on your arrangement with them. Online consultation can accommodate electronic payment options. This will include but not limited to credit cards, debit cards and other SIM card-based payment transactions of money transfers.

Limitations

Telemedicine is a good way to reach out and extend medicine to the community but not all cases can be managed this way. For example, emergency cases still entail emergent medical management in the hospital. As physical examination in telemedicine is limited, some cases that need prompt physical examination needs face-to-face consult. Physicians need to thoroughly examine a patient to assess the proper diagnosis and treatment. Common OPD diseases can be managed by telemedicine but again, not all can be catered accordingly.

Here are some telemedicine platforms and their prices:

- Jose B. Lingad Memorial General Hospital Telehealth (for Region III) - free
- DOCPH - free
- HealthNow - free
- AIDE - Php 500
- Medifi - Php 699
- KonsultaMD - varies

Editor's Note:

With the prevailing situation of hospitals getting overwhelmed with patients, Masonry can have a special contribution to society by organizing a Telemedicine Projects. It can be started with a Masonic Organizer (Lodge, District, Appendant Body, or Sojourners Club) inviting Doctors to participate in online consults while making announcements for the brethren to schedule their consultation. The practice can start as an online medical mission of sorts using existing video-conferencing platforms like Zoom, FB Messenger, Google Meet, etc.

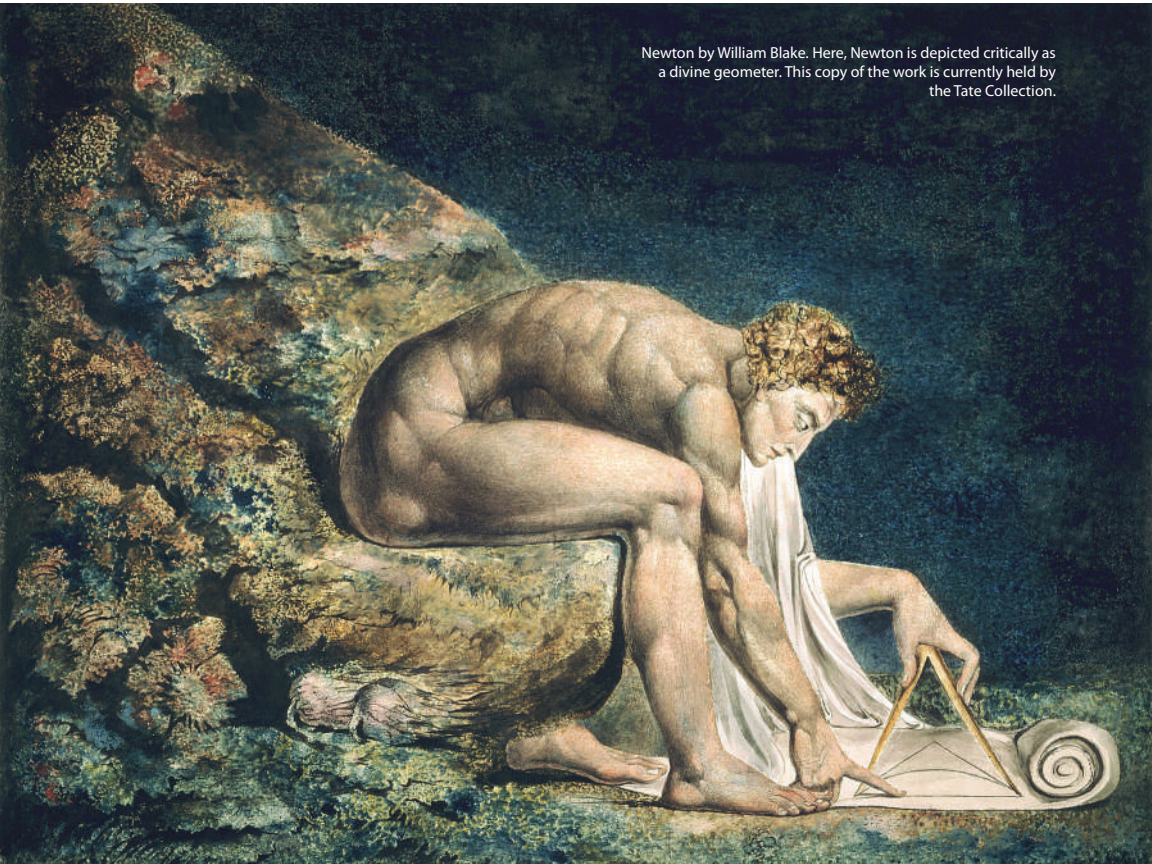
FREEMASONRY:
THE COVERGENCE OF SCIENCE AND MYSTICISM?

By WB Patrick Azanza (12)

In the mathematical formula, Y = 1 / X as the value of X increases the function tends to converge to the point of zero, but never reaches it. This brings us to the notion of the vertical and horizontal asymptotes while plotting the graphical representation of the formula on the y and x axes using positive or negative values of X. An X value that is equal to zero will yield an "undefined" number. As we recall in our elementary mathematics, the function Y = 1 / X is known as an "excellent starting point to understand rational functions." This now leads me to the discussion of the concept of convergence in the general affairs of human society.

Notably, convergence as a social construct simply refers to the union or confluence of ideas where people tend to share common values or uniform beliefs. As part of our social nature, we humans tend to group or bond together to share common ideals and hope to arrive at a consensus of beliefs. However, due to the sociological principle of individual differences, like the function of Y = 1 / X people will simply approximate common ideals and beliefs but will never quite reach the point of zero where social differences shall no longer exist, for no men (or women) are exactly alike, even in their most ideal state as social beings.

In our Masonic journey, there are a lot of issues related to this supposed convergence of learned men in different lodges. One of which is the seemingly controversial convergence of



Newton by William Blake. Here, Newton is depicted critically as a divine geometer. This copy of the work is currently held by the Tate Collection.

science and mysticism within Freemasonry as members endeavor to seek for enlightenment. To the uninitiated, such perceived "melting pot" of savants and mystics may bring about varied impressions ranging from awe, intrigue, misperception or even suspicion. Worst, there are those who entertain and consider the Masonic ideals as a cult; or at the extreme, wrongly judge the Mason's way of life as something "inspired by the devil".

Owing to the secret signs and rituals known only to the members of the organization, Freemasonry draws curiosity from those of the outside world. It is not uncommon for brother Masons to be asked by non-Mason friends on how the concept of God fits into the seemingly secular or scientific thinking of those committed to Freemasonry. There are those who regard Freemasonry as a "science of symbols" dedicated to the search for truth and deeper knowledge. Often, Freemasonry is described as "a peculiar system of morality, veiled in allegory and illustrated by symbols."

Certainly, there are a number of people who are fascinated, intrigued, or even appalled by the unrevealed facts about the organization especially because of the abundant myth and speculation on its origin, which some historians posit to be dating back to the stonemason guilds of the 14th Century that saw the rise of the finest architecture in Europe punctuated by the Westminster Abbey in London and the Notre-Dame de Paris.

In reality, Freemasonry has not only been a part of significant historical trajectories such as wars and revolutions, but more so in fascinating scientific breakthroughs and intellectual upheavals. It is not therefore farfetched for Freemasonry to be associated with astounding developments in the fields of science and technology. Prominent Masons and presumed Masons were very much involved in major discoveries and achievements in the fields of science, medicine, and technology. Among them included Benjamin Franklin (lightning rods and bifocals); Edward Jenner (cure for smallpox); Joseph Lister (pioneer in antiseptic medicine); Alexander Fleming (discovered penicillin); Charles Lindbergh (aviation hero); Buzz Aldrin (one of the first astronauts on the moon); and Steve Wozniak (co-founder of Apple Computers), among others.

In the Middle Ages, operative Masons were known to have best applied science and mathematics to their practical works. Researchers claim that stonemasons, like many artisan guilds in the olden times, jealously guarded their trade secrets. They carefully chose who would qualify as their apprentices who were required to undertake long periods of training on advanced mathematics, geometry, and architecture. Supposedly, the stonemasons were highly sought by church leaders and monarchs who wish to build their cathedrals and kingdoms. Said skilled stonemasons met in lodges to socialize and discuss important matters such as wage protection and maintaining quality of work.

However, it is said that in the 16th and 17th centuries, the guild of stonemasons gave way to the rising pressure of Capitalism. The Masonic lodges, allegedly remained in place, but started to allow the recruitment of non-mason in order to survive. Most of those who were enticed to join were intellectuals who were interested in the growing scientific method of inquiry as well as in exploring how to build moral traits and values among men.

This gave birth to "speculative Freemasonry" which set aside stone works and transformed the lodges into a gathering place for discussion of liberal thoughts that were not only open to scientific ideas but also sought to strengthen the moral fiber of men. As opposed to operative Masons, speculative Masons were into philosophical application of Masonic principles and utilized Masonic tools as signs and symbols in teaching moral and ethical lessons. The square and compass as symbols of Masonic life have always been intertwined with how Masons applied science in their labors, and in conducting themselves with others. The letter "G" served as a reminder of the importance of how Geometry aids in Masonic works, even while it mainly represented God as the Supreme Being.

Margaret Jacob, in her book entitled, "The Origins of Freemasonry: Facts and Fictions"

Franklin's kite experiment painted by Benjamin West c. 1816

(2005), claims that "Freemasonry as we know it today grew out of the early 18th Century in England and Scotland." She noted that a critical point in Masonic history happened in 1717 when four separate lodges in London formed together what would become the Premier Grand Lodge of England which later on, at the peak of the Age of Enlightenment, spread across the European continent and before the mid-18th century was able to reach as far as North America.

In 1660, possible Masons who were at the same time scholars belonging to the Royal Society and exponents of scientific thinking were among the early practitioners of science in Great Britain. At a time where Oxford and Cambridge were not yet open to science courses, Masonic lodges welcomed members of the Royal Society to conduct lectures and demonstrations of their scientific outputs. Sir Robert Moray who was allegedly made a Mason at Newcastle-on-Tyne on May 20, 1641, was the first president of the Royal Society.

French author Alain Bauer, in his book Isaac Newton's Freemasonry (2007), presented the series of historical, sociological, and religious upheavals that were brought about by the promotion of spiritual and intellectual egalitarianism by 17th century scientists and philosophers who presumably belonged to the Masonic fraternal order. Isaac Newton – an alleged freemason expressed that spirituality using scientific principles which did not necessarily bode well with the leaders of the Catholic Church who branded these academic minds as heretics. In 1738, Pope Clement XII of the Roman Catholic Church, a foremost critic of Freemasonry, issued a Papal Bull to be known as "In eminenti apostolatus specula" which prohibited Catholics from joining the fraternal order of Freemasonry under the threat of excommunication.

Those who are close to us Masons, like our families and relatives, might see our being part of this convergence differently and even celebrate this seemingly magical process of alchemy as we undergo transformation, and grow more mature in our Masonic ideals. Our loved ones become living witnesses of how we have become better men benefitting mainly those who have directly transacted with us, and most especially our families who see the positive influences of Masonry that made us better heads of our families or made us committed community servant leaders.

Today, as we continue to commune with our brethren, whether in the comfort of our lodges or via virtual meetings, we discover the deeper meanings of Masonic principles. Thus, in the convergence equation, we tend to approximate the value of zero and seemingly touch the asymptotes that leads us to realize the greater value of "becoming better men" that finds reflection in our character as a member of our society, as a family man, or simply as a person. At this stage in life, we now see the wisdom of avoiding differences and highlighting more our convergence points or commonalities as it would lead to more peaceful co-existence with our fellowmen and with the rest of the society. The issue on the convergence of science and mysticism may remain to be a mystery. But the impact created by such convergence in the lives of many Masons as well as society as a whole shall remain to be undeniably good.

Lodge Secretarial 101

by VW Anthony Tan, PDGL

Series 05 of 06

Fine points of Circulars 50 & 58 (MW Suan):

Directing the use of the Grand Lodge's internet domain name and assigning an official e-mail address to each subordinate Lodge, Grand Lodge office, and other authorized Masonic entities and officers.

As the Grand Lodge of the Philippines (GLP) has arranged the internet domain name 'grandlodge.ph' for its exclusive use, the said facility shall now be the prescribed official domain name for all electronic communications in the jurisdiction. For security and data protection purposes, official communications using a non-GLP e-mail shall be strictly prohibited.

Through the GLP Helpdesk, all subordinate Lodges, Masonic Districts, authorized GLP Officials, and all pertinent offices of the Grand Lodge, shall be included among the mandatory users in the GLP and will be assigned with their respective official GLP e-mail addresses.

Some of the e-mail addresses of the GLP offices are as follows:

Directory of Grand Lodge Offices

Office of the Grand Master | ogm@grandlodge.ph
Office of the Grand Secretary | ogs@grandlodge.ph
GLP Receiving | receiving@grandlodge.ph
GLP Records | records@grandlodge.ph
GLP Helpdesk | helpdesk@grandlodge.ph
GLP Cashier | cashier@grandlodge.ph
GLP GCash Services | gcash@grandlodge.ph
GLP Chief Accounting Officer | cao@grandlodge.ph
GLP Accounting | accounting@grandlodge.ph
GLP Purchasing | purchasing@grandlodge.ph
GLP Cable Tow | cabletow@grandlodge.ph
GLP Library | librarian@grandlodge.ph
Masonic Charities | mccci@grandlodge.ph

Commencement

On November 2, 2020, the use of the official e-mail addresses has commenced. The Grand Lodge and all subordinate Lodges started using the new e-mail in all official communications, electronic filings, and submissions of reports, papers, and documents.

Official Electronic Transactions

While paper transactions remain valid, the Grand Lodge encourages immediate migration to paperless transactions for faster communication as well as for health and safety reasons given the current state of the pandemic. Thus, official e-mail transactions shall include, but not limited to, the following papers and documents:

A . From Subordinate Lodges to the Grand Lodge

- **Minutes of Monthly Stated Meeting**
- **Monthly Membership Report (MMR)**
- **Treasurer & Secretary's Financial Report**
- **Annual Report/Election Returns**
- **Petition for Degrees/Plural Membership/Affiliations (to be followed by submission of original)**
- **Request for Dispensation**
- **Request for membership status/Masonic records**
- **Request for Opinion**
- **Official Lodge Resolution**

- Petition for Amendment of By-Laws
- Complaint for Unmasonic Charges/Violation of Laws
- Purchase Orders
- Other Prescribed Special Reports
- Follow-up Letters, Invitations, and Other Communications

B. From the Grand Lodge including Standing & Special Committees to Subordinate Lodges

- Grand Lodge Edicts and Circulars
- Decisions and Orders of the Grand Master
- Summons
- Correspondence and Notices of Various Committees
- Dispensations
- Approval of Amendments of By-Laws
- Reply to Queries

C. From Subordinate Lodges to its Members

- Notices of Special Meetings
- All Official Communications from the Grand Lodge
- Notice of Unpaid Membership Dues
- Service of Summons
- Notice of Suspension
- Service of Complaints and Charges
- Proposed Resolutions
- Service of Decisions

D. From Members to their Lodges

- All Communications Requiring Official Submissions

Security Requirements

In the same manner that a Lodge Secretary is the sole keeper of the Lodge's records, only the current elected or duly designated acting Lodge Secretary should manage the official e-mail and be in possession of the Lodge's e-mail password. At the end of his term, the GLP Helpdesk shall remove or reassign his access credentials to his successor.

Except for routine queries and follow-up, all official communications to the Grand Lodge on the official e-mail address shall have the approval of the Worshipful Master or the Lodge, as the case may be. It shall be the duty of the Secretary to ensure that only the approved Lodge documents are transmitted to the Grand Lodge via the official e-mail.

Data Confidentiality

All forms of communications, digital assets, databases, reports, publications, and archives shall be classified as strictly confidential. All personally identifiable information (such as names, addresses, contact numbers, Masonic Profile, etc.) shall not be shared outside the GLP or to any unauthorized person or third party unless expressly authorized by the Grand Master upon the recommendation of the GLP ICT Committee.

Migration of Files

If the Lodge has an existing e-mail address already, it is advised to migrate or merge all its active files to the officially assigned e-mail address. The assistance of the GLP Helpdesk is available and may be resorted to in this regard.

Circular No. 58 (MW Suan) - Designation of Official E-mail Address to all Subordinate Lodges

In line with Edict No. 335 (MW Suan) on Information and Communications Technology Standards for the GLP, the list of designated official e-mail addresses of subordinate Lodges is hereby published below:

Manila-Mt. Lebanon Lodge #1	glp1@grandlodge.ph
Cavite Masonic Lodge #2	glp2@grandlodge.ph
St. John's Corregidor Lodge #3	glp3@grandlodge.ph
Bagumbayan Masonic Lodge #4	glp4@grandlodge.ph
Island Luz Minerva Masonic Lodge #5	glp5@grandlodge.ph
Biak-na-Bato Masonic Lodge #7	glp7@grandlodge.ph
Cosmos Masonic Lodge #8	glp8@grandlodge.ph
Iloilo-Acacia Masonic Lodge #11	glp11@grandlodge.ph
Nilad Lodge #12	glp12@grandlodge.ph
Walana Masonic Lodge #13	glp13@grandlodge.ph
Dalisay Masonic Lodge #14	glp14@grandlodge.ph
Pilar Masonic Lodge #15	glp15@grandlodge.ph
Sinukuan Masonic Lodge #16	glp16@grandlodge.ph
Bagong Buhay Masonic Lodge #17	glp17@grandlodge.ph
Araw Masonic Lodge #18	glp18@grandlodge.ph
Silanganan Masonic Lodge #19	glp19@grandlodge.ph
Rizal Masonic Lodge #20	glp20@grandlodge.ph
Dapitan Masonic Lodge #21	glp21@grandlodge.ph
Jose Rizal Masonic Lodge #22	glp22@grandlodge.ph
Malinaw Masonic Lodge #25	glp25@grandlodge.ph
Pinagsabitan Masonic Lodge #26	glp26@grandlodge.ph

Batong Buhay Masonic Lodge #27	glp27@grandlodge.ph
Balintawak Masonic Lodge #28	glp28@grandlodge.ph
Zapote Masonic Lodge #29	glp29@grandlodge.ph
Maktan Masonic Lodge #30	glp30@grandlodge.ph
Emilio Aguinaldo Masonic Lodge #31	glp31@grandlodge.ph
Isarog Masonic Lodge #33	glp33@grandlodge.ph
Lincoln Masonic Lodge #34	glp34@grandlodge.ph
Batangas Masonic Lodge #35	glp35@grandlodge.ph
Kalilayan Masonic Lodge #37	glp37@grandlodge.ph
Bulusan Masonic Lodge #38	glp38@grandlodge.ph
Mabini Masonic Lodge #39	glp39@grandlodge.ph
Maguindanao Masonic Lodge #40	glp40@grandlodge.ph
Noli Me Tangere Masonic Lodge #42	glp42@grandlodge.ph
Tayabas Masonic Lodge #43	glp43@grandlodge.ph
Charleston Masonic Lodge #44	glp44@grandlodge.ph
Mount Apo Masonic Lodge #45	glp45@grandlodge.ph
Malolos Masonic Lodge #46	glp46@grandlodge.ph
Makabugwas Masonic Lodge #47	glp47@grandlodge.ph
Pampanga Masonic Lodge #48	glp48@grandlodge.ph
Mount Mainam Masonic Lodge #49	glp49@grandlodge.ph
Sarangani Masonic Lodge #50	glp50@grandlodge.ph
Pintong Bato Masonic Lodge #51	glp51@grandlodge.ph
Pinatubo Masonic Lodge #52	glp52@grandlodge.ph
Cabanatuan Masonic Lodge #53	glp53@grandlodge.ph
Makawiwili Masonic Lodge #55	glp55@grandlodge.ph
Pangasinan Masonic Lodge #56	glp56@grandlodge.ph
Luzon Masonic Lodge #57	glp57@grandlodge.ph
Labong Masonic Lodge #59	glp59@grandlodge.ph
Isabela Masonic Lodge #60	glp60@grandlodge.ph
Mayon Masonic Lodge #61	glp61@grandlodge.ph
Angalo Masonic Lodge #63	glp63@grandlodge.ph
Kanlaon Masonic Lodge #64	glp64@grandlodge.ph
Tamaraw Masonic Lodge #65	glp65@grandlodge.ph
Gonzaga Masonic Lodge #66	glp66@grandlodge.ph
Baguio Masonic Lodge #67	glp67@grandlodge.ph
Magat Masonic Lodge #68	glp68@grandlodge.ph
Primera Luz Filipina Lodge #69	glp69@grandlodge.ph
Union Masonic Lodge #70	glp70@grandlodge.ph
Laoag Masonic Lodge #71	glp71@grandlodge.ph
Makiling Masonic Lodge #72	glp72@grandlodge.ph
Nueva Ecija Masonic Lodge #73	glp73@grandlodge.ph
Plaridel Masonic Lodge #74	glp74@grandlodge.ph
Agno Masonic Lodge #75	glp75@grandlodge.ph
Hamtik Masonic Lodge #76	glp76@grandlodge.ph
Kasilawan Masonic Lodge #77	glp77@grandlodge.ph
Taga-Ilog Masonic Lodge #79	glp79@grandlodge.ph
Franklin D. Roosevelt Masonic Lodge #81	glp81@grandlodge.ph
High-Twelve Masonic Lodge #82	glp82@grandlodge.ph
Dagohoy Masonic Lodge #84	glp84@grandlodge.ph
Abra Masonic Lodge #86	glp86@grandlodge.ph
Hiram Masonic Lodge #88	glp88@grandlodge.ph
Muog Lodge #89	glp89@grandlodge.ph
Memorial Masonic Lodge #90	glp90@grandlodge.ph
Mount Kaladias Masonic Lodge #91	glp91@grandlodge.ph
Mencius Masonic Lodge #93	glp93@grandlodge.ph
Service Masonic Lodge #95	glp95@grandlodge.ph
Isagani Masonic Lodge #96	glp96@grandlodge.ph
Bagong Ilaw Masonic Lodge #97	glp97@grandlodge.ph
Mt. Huraw Masonic Lodge #98	glp98@grandlodge.ph
Palawan Masonic Lodge #99	glp99@grandlodge.ph
Keystone Masonic Lodge #100	glp100@grandlodge.ph
Bud Daho Masonic Lodge #102	glp102@grandlodge.ph
Zambales Masonic Lodge #103	glp103@grandlodge.ph
Bataan Masonic Lodge #104	glp104@grandlodge.ph
Leonardo Wood Masonic Lodge #105	glp105@grandlodge.ph
Camarines Norte Masonic Lodge #107	glp107@grandlodge.ph
Kutang Bato Masonic Lodge #110	glp110@grandlodge.ph
Maranao Masonic Lodge #111	glp111@grandlodge.ph
Indang Masonic Lodge #115	glp115@grandlodge.ph
Victory Masonic Lodge #116	glp116@grandlodge.ph
Okinawa Masonic Lodge #118	glp118@grandlodge.ph
Marikina Masonic Lodge #119	glp119@grandlodge.ph
Quezon City Masonic Lodge #122	glp122@grandlodge.ph
Milton C. Marvin Lodge #123	glp123@grandlodge.ph
Cebu Masonic Lodge #128	glp128@grandlodge.ph
Sixto Lopez (Batulao) Lodge #129	glp129@grandlodge.ph

Mount Malindang Masonic Lodge #130	glp130@grandlodge.ph
Cagayan Valley Masonic Lodge #133	glp133@grandlodge.ph
Teodoro M. Kalaw Lodge #136	glp136@grandlodge.ph
Juan S. Alano Masonic Lodge #137	glp137@grandlodge.ph
Bontoc Masonic Lodge #140	glp140@grandlodge.ph
Nueva Vizcaya Masonic Lodge #144	glp144@grandlodge.ph
Julian S. Ocampo Masonic Lodge #146	glp146@grandlodge.ph
Rafael Palma Masonic Lodge #147	glp147@grandlodge.ph
Davao Masonic Lodge #149	glp149@grandlodge.ph
King Solomon Masonic Lodge #150	glp150@grandlodge.ph
Rising Sun Masonic Lodge #151	glp151@grandlodge.ph
Manuel A. Roxas Masonic Lodge #152	glp152@grandlodge.ph
Dr. Jose Hofilena Sr. Masonic Lodge #153	glp153@grandlodge.ph
Gregorio O. Calit Masonic Lodge #154	glp154@grandlodge.ph
Mount Musuan Masonic Lodge #155	glp155@grandlodge.ph
Mount Matutum Masonic Lodge #156	glp156@grandlodge.ph
Mindoro Masonic Lodge #157	glp157@grandlodge.ph
Alfonso Lee Sin Masonic Lodge #158	glp158@grandlodge.ph
Anchor Masonic Lodge #159	glp159@grandlodge.ph
Agusan Valley Masonic Lodge #160	glp160@grandlodge.ph
Moises J. De Guzman Lodge #161	glp161@grandlodge.ph
Antonio G. Lim Masonic Lodge #162	glp162@grandlodge.ph
Salinas Masonic Lodge #163	glp163@grandlodge.ph
Lam-ang Masonic Lodge #164	glp164@grandlodge.ph
Tagaytay Masonic Lodge #165	glp165@grandlodge.ph
Apo Kahoy Masonic Lodge #166	glp166@grandlodge.ph
Gen. Manuel Tinio Masonic Lodge #167	glp167@grandlodge.ph
Gen. Llanera Masonic Lodge #168	glp168@grandlodge.ph
Juan Sumulong Masonic Lodge #169	glp169@grandlodge.ph
Kidapawan Masonic Lodge #170	glp170@grandlodge.ph
Narra Masonic Lodge #171	glp171@grandlodge.ph
Micronesia Masonic Lodge #173	glp173@grandlodge.ph
Capitol City Masonic Lodge #174	glp174@grandlodge.ph
Siete Martires Masonic Lodge #177	glp177@grandlodge.ph
Cordillera Masonic Lodge #178	glp178@grandlodge.ph
Emon Masonic Lodge #179	glp179@grandlodge.ph
Maharlika Masonic Lodge #180	glp180@grandlodge.ph
Sierra Madre Masonic Lodge #181	glp181@grandlodge.ph
Rio Chico Masonic Lodge #182	glp182@grandlodge.ph
Mac Arthur Masonic Lodge #183	glp183@grandlodge.ph
Macajalar Masonic Lodge #184	glp184@grandlodge.ph
Laong Laan Masonic Lodge #185	glp185@grandlodge.ph
MW Joseph E. Schon Lodge #186	glp186@grandlodge.ph
Kalantiao Masonic Lodge #187	glp187@grandlodge.ph
Saigon Masonic Lodge #188	glp188@grandlodge.ph
Mati Aurora Masonic Lodge #190	glp190@grandlodge.ph
Mallig Plains Masonic Lodge #191	glp191@grandlodge.ph
Rio Grande Masonic Lodge #192	glp192@grandlodge.ph
Saranay Masonic Lodge #193	glp193@grandlodge.ph
Graciano O. Lopez Jaena Lodge #194	glp194@grandlodge.ph
Mabini-Kalaw Masonic Lodge #195	glp195@grandlodge.ph
Shangri-La Masonic Lodge #196	glp196@grandlodge.ph
Datu Bago Masonic Lodge #197	glp197@grandlodge.ph
Digos Masonic Lodge #198	glp198@grandlodge.ph
Andres Bonifacio Masonic Lodge #199	glp199@grandlodge.ph
Negrense Masonic Lodge #200	glp200@grandlodge.ph
Hundred Island Masonic Lodge #201	glp201@grandlodge.ph
Jacobo Zobel y Zangroniz Memorial #202	glp202@grandlodge.ph
Pantabangan - Bonari Masonic Lodge #203	glp203@grandlodge.ph
Tagum Masonic Lodge #204	glp204@grandlodge.ph
Aklan Masonic Lodge #205	glp205@grandlodge.ph
Villaverde Masonic Lodge #206	glp206@grandlodge.ph
Iligan Masonic Lodge #207	glp207@grandlodge.ph
Toril Masonic Lodge #208	glp208@grandlodge.ph

Koronadal Masonic Lodge #209	glp209@grandlodge.ph
Dalusan-MV Ko Masonic Lodge #210	glp210@grandlodge.ph
Northern Samar Masonic Lodge #211	glp211@grandlodge.ph
Zosimo Montemayor Lodge #212	glp212@grandlodge.ph
Beacon Masonic Lodge #213	glp213@grandlodge.ph
Bernardo A. Neri Lodge #214	glp214@grandlodge.ph
Itawes Masonic Lodge #215	glp215@grandlodge.ph
Salug Valley Masonic Lodge #216	glp216@grandlodge.ph
Edilberto A. Tamondong, Sr. Lodge #217	glp217@grandlodge.ph
Ifugao Masonic Lodge #218	glp218@grandlodge.ph
Timberland Masonic Lodge #219	glp219@grandlodge.ph
Leonardo T. Panares Masonic Lodge #220	glp220@grandlodge.ph
Tacloban Masonic Lodge #221	glp221@grandlodge.ph
Glicerio A. Lim, Sr. Masonic Lodge #222	glp222@grandlodge.ph
Bantugan Masonic Lodge #223	glp223@grandlodge.ph
Luis J. Reyes Masonic Lodge #224	glp224@grandlodge.ph
Dadiangas Masonic Lodge #225	glp225@grandlodge.ph
Lake Lanao Masonic Lodge #227	glp227@grandlodge.ph
Kapatiran Masonic Lodge #228	glp228@grandlodge.ph
MW Ricardo P. Galvez, Sr. Lodge #229	glp229@grandlodge.ph
Lake Pinamaloy Masonic Lodge #230	glp230@grandlodge.ph
Quintin Salas Masonic Lodge #231	glp231@grandlodge.ph
East Gate Masonic Lodge #232	glp232@grandlodge.ph
Sanchez Mira Masonic Lodge #233	glp233@grandlodge.ph
Ormoc Lodge #234	glp234@grandlodge.ph
Apolinario Mabini Lodge #235	glp235@grandlodge.ph
Mount Diwata Masonic Lodge #236	glp236@grandlodge.ph
Panabo Dalisay Masonic Lodge #237	glp237@grandlodge.ph
Magdiwang Masonic Lodge #238	glp238@grandlodge.ph
Palilan Masonic Lodge #239	glp239@grandlodge.ph
Sindangan Masonic Lodge #240	glp240@grandlodge.ph
Red Mountain Masonic Lodge #241	glp241@grandlodge.ph
Tolomeo C. Galarrita Lodge #242	glp242@grandlodge.ph
Manticao Masonic Lodge #243	glp243@grandlodge.ph
Daguma Mountain Range Lodge #244	glp244@grandlodge.ph
Bukidnon Masonic Lodge #245	glp245@grandlodge.ph
Sibugeuy Valley Masonic Lodge #246	glp246@grandlodge.ph
Daet Masonic Lodge #247	glp247@grandlodge.ph
Halcon Masonic Lodge #249	glp249@grandlodge.ph
Carmen Valley Masonic Lodge #250	glp250@grandlodge.ph
Tumauini Masonic Lodge #251	glp251@grandlodge.ph
Mt. Moriah Masonic Lodge #252	glp252@grandlodge.ph
Don Camilo Osias Lodge #253	glp253@grandlodge.ph
Arcadio Evangelista Lodge #254	glp254@grandlodge.ph
Kamayo Masonic Lodge #255	glp255@grandlodge.ph
Kitanglay Masonic Lodge #256	glp256@grandlodge.ph
Naga City Masonic Lodge #257	glp257@grandlodge.ph
Judge Valerio V. Rovira Lodge #259	glp259@grandlodge.ph
Manuel M. Abello Masonic Lodge #260	glp260@grandlodge.ph
Molave Masonic Lodge #261	glp261@grandlodge.ph
Manuel L. Quezon Masonic Lodge #262	glp262@grandlodge.ph
Zaragoza Masonic Lodge #263	glp263@grandlodge.ph
Eulogio R. Dizon Masonic Lodge #264	glp264@grandlodge.ph
Don Lorenzo Masonic Lodge #265	glp265@grandlodge.ph
Shariff Kabunsuan Masonic Lodge #266	glp266@grandlodge.ph
Midyasap Masonic Lodge #267	glp267@grandlodge.ph
Meridian Masonic Lodge #268	glp268@grandlodge.ph
La Naval Masonic Lodge #269	glp269@grandlodge.ph
Jose P. Rizal (Calamba) Lodge #270	glp270@grandlodge.ph
Laureano S. Ledres, Sr. Lodge #271	glp271@grandlodge.ph
Marcelo H. Del Pilar Masonic Lodge #272	glp272@grandlodge.ph
Talavera Masonic Lodge #273	glp273@grandlodge.ph
Illana Bay Masonic Lodge #274	glp274@grandlodge.ph
Baganian Peninsula Lodge #275	glp275@grandlodge.ph

Don Salvador P. Lopez Lodge #276	glp276@grandlodge.ph
Mandaluyong Masonic Lodge #277	glp277@grandlodge.ph
Kaduh Masonic Lodge #278	glp278@grandlodge.ph
Ari-Tau Masonic Lodge #279	glp279@grandlodge.ph
Ernesto S. Salas Masonic Lodge #280	glp280@grandlodge.ph
MW Roberto Q. Pagotan Lodge #282	glp282@grandlodge.ph
Dr. Aurelio Mendoza Lodge #283	glp283@grandlodge.ph
Mampiya-An Masonic Lodge #284	glp284@grandlodge.ph
Unity Masonic Lodge #285	glp285@grandlodge.ph
Kagitingan Masonic Lodge #286	glp286@grandlodge.ph
Tangkulan Masonic Lodge #287	glp287@grandlodge.ph
Bud Bongao Masonic Lodge #288	glp288@grandlodge.ph
Rufino S. Roque Masonic Lodge #289	glp289@grandlodge.ph
Antonio R. Lamson Masonic Lodge #290	glp290@grandlodge.ph
Catanduanes Masonic Lodge #291	glp291@grandlodge.ph
San Pedro Masonic Lodge #292	glp292@grandlodge.ph
Kapitan Pepe Masonic Lodge #293	glp293@grandlodge.ph
Podomo Masonic Lodge #294	glp294@grandlodge.ph
Cupang Masonic Lodge #295	glp295@grandlodge.ph
Camiguin Island Masonic Lodge #296	glp296@grandlodge.ph
Santa Rosa Masonic Lodge #297	glp297@grandlodge.ph
Cagayan De Oro Masonic Lodge #298	glp298@grandlodge.ph
Butuan Masonic Lodge #299	glp299@grandlodge.ph
Saint Augustine Masonic Lodge #300	glp300@grandlodge.ph
Baliuag Masonic Lodge #301	glp301@grandlodge.ph
Urdaneta Masonic Lodge #302	glp302@grandlodge.ph
Benjamin O. Go Masonic Lodge #303	glp303@grandlodge.ph
Maribulan Masonic Lodge #304	glp304@grandlodge.ph
Jaques DeMolay Masonic Lodge #305	glp305@grandlodge.ph
Mario S. Garcia Masonic Lodge #306	glp306@grandlodge.ph
San Mariano Masonic Lodge #307	glp307@grandlodge.ph
Don Antonio T. Cosin Masonic Lodge #308	glp308@grandlodge.ph

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Samboangan Masonic Lodge #310	glp310@grandlodge.ph
Factoria Masonic Lodge #311	glp311@grandlodge.ph
Pura Masonic Lodge #312	glp312@grandlodge.ph
Ganano Masonic Lodge #313	glp313@grandlodge.ph
Bessang Pass Masonic Lodge #314	glp314@grandlodge.ph
Makahambus Masonic Lodge #315	glp315@grandlodge.ph
Mendez-Nunez Masonic Lodge #316	glp316@grandlodge.ph
Diffun Masonic Lodge #317	glp317@grandlodge.ph
Pinacanauan Masonic Lodge #318	glp318@grandlodge.ph
San Mateo Masonic Lodge #319	glp319@grandlodge.ph
MW Ruperto S. Demonteverde Lodge #320	glp320@grandlodge.ph
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Dr. Jose P. Laurel Masonic Lodge #325	glp325@grandlodge.ph
Gov. Eduardo L. Joson Masonic Lodge #326	glp326@grandlodge.ph
Kakarong Masonic Lodge #327	glp327@grandlodge.ph
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Ma-Bu-Ti Masonic Lodge #329	glp329@grandlodge.ph
Guillermo E. Bongolan Lodge #330	glp330@grandlodge.ph
Palayan Masonic Lodge #331	glp331@grandlodge.ph
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Biliran Masonic Lodge #338	glp338@grandlodge.ph
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Timpuyog Masonic Lodge #343	glp343@grandlodge.ph
La Trinidad Masonic Lodge #344	glp344@grandlodge.ph
Dasmarinas Masonic Lodge #346	glp346@grandlodge.ph
Datu Lapu-Lapu Masonic Lodge #347	glp347@grandlodge.ph
Sultan Kudarat Masonic Lodge #348	glp348@grandlodge.ph
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Trece Martires Masonic Lodge #350	glp350@grandlodge.ph
Teodoro R. Yangco Masonic Lodge #351	glp351@grandlodge.ph
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Tarlac Kaunlaran Masonic Lodge #360	glp360@grandlodge.ph
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St. John the Baptist Masonic Lodge #362	glp362@grandlodge.ph
Inramuros Masonic Lodge #363	glp363@grandlodge.ph
Quingua Masonic Lodge #364	glp364@grandlodge.ph
Wenceslao Trinidad Masonic Lodge #365	glp365@grandlodge.ph
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Sagrada Familia Masonic Lodge #375	glp375@grandlodge.ph
Montalban Masonic Lodge #376	glp376@grandlodge.ph
Dambana ng Kagitingan Lodge #377	glp377@grandlodge.ph
La Guardia Masonic Lodge #378	glp378@grandlodge.ph
Frank Freed Horton Masonic Lodge #379	glp379@grandlodge.ph
San Marcelino Masonic Lodge #380	glp380@grandlodge.ph
Batasan Masonic Lodge #381	glp381@grandlodge.ph
Camarines Sur Masonic Lodge #382	glp382@grandlodge.ph
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Kagay-An Masonic Lodge #385	glp385@grandlodge.ph
San Leonardo Masonic Lodge #386	glp386@grandlodge.ph
Radjah Indarapatara Masonic Lodge #387	glp387@grandlodge.ph
Golden Beehive Masonic Lodge #388	glp388@grandlodge.ph
Mount Tapulao Masonic Lodge #389	glp389@grandlodge.ph
Seven Cardinal Virtues Lodge #390	glp390@grandlodge.ph
Magalang Masonic Lodge #391	glp391@grandlodge.ph
Kadanglaan Masonic Lodge #392	glp392@grandlodge.ph
Hadji Butu Rasul Masonic Lodge #393	glp393@grandlodge.ph
Tiburcio Hilario Masonic Lodge #394	glp394@grandlodge.ph
Justice Alejo Labrador Masonic Lodge #395	glp395@grandlodge.ph
Apayao Masonic Lodge #396	glp396@grandlodge.ph
Palo Liberation Masonic Lodge #397	glp397@grandlodge.ph
Dr. Sun Yat Sen Masonic Lodge #398	glp398@grandlodge.ph
Moriones Masonic Lodge #399	glp399@grandlodge.ph
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Isaac Puno Masonic Lodge #401	glp401@grandlodge.ph
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Pasig City Masonic Lodge #409	glp409@grandlodge.ph
Magtagumpay Masonic Lodge #410	glp410@grandlodge.ph
Porac Masonic Lodge #411	glp411@grandlodge.ph
San Miguel De Mayumo Lodge #412	glp412@grandlodge.ph
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Muntinlupa City Masonic Lodge #414	glp414@grandlodge.ph
Fairway Masonic Lodge #415	glp415@grandlodge.ph
Silang Masonic Lodge #416	glp416@grandlodge.ph
Diego Silang Masonic Lodge #417	glp417@grandlodge.ph
Siquijor Masonic Lodge #418	glp418@grandlodge.ph
Crescent Masonic Lodge #419	glp419@grandlodge.ph
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Gen. Miguel Malvar Lodge #427	glp427@grandlodge.ph
Alaminos Masonic Lodge #428	glp428@grandlodge.ph
San Jose Masonic Lodge #429	glp429@grandlodge.ph
Unang Sigaw Masonic Lodge #430	glp430@grandlodge.ph
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Pintong Silangan Masonic Lodge #435	glp435@grandlodge.ph
Tabak Masonic Lodge #436	glp436@grandlodge.ph
Leon Kilat Masonic Lodge #437	glp437@grandlodge.ph
Di-Na-Lupig Masonic Lodge #438	glp438@grandlodge.ph
Pulo ng lilan Masonic Lodge #439	glp439@grandlodge.ph
Primo Maniquiz Masonic Lodge #440	glp440@grandlodge.ph
Pedrona Y Abraza Masonic Lodge #441	glp441@grandlodge.ph
Cabuyao City Masonic Lodge #442	glp442@grandlodge.ph
Davao De Oro Masonic Lodge #443	glp443@grandlodge.ph
Primera Republica Masonic Lodge #444	glp444@grandlodge.ph
Deodoro C. Go Masonic Lodge #445	glp445@grandlodge.ph
Moncada Masonic Lodge #446	glp446@grandlodge.ph
Bantayang Bato Masonic Lodge #447	glp447@grandlodge.ph
Pangarap Masonic Lodge #448	glp448@grandlodge.ph
Calasiao Masonic Lodge #449	glp449@grandlodge.ph

All official communications of the Grand Lodge such as Circulars, Edicts, decisions, webinars, handouts, notifications, etc., including the digital version of The Cable Tow, shall henceforth be transmitted through the said designated e-mail addresses.

GLP Official Email Activation Procedure:

1. Contact GLP IT Help Desk through email or sms / text as provided
2. Request for the Lodge Official Email and Log-in details
3. Open Gmail.com in any browser
4. Input the Log-in details.
5. Change the Generic Password.

Please Note this is not a log-in detail for the GLP website (grandlodge.ph) which you will request again to the GLP IT Helpdesk.

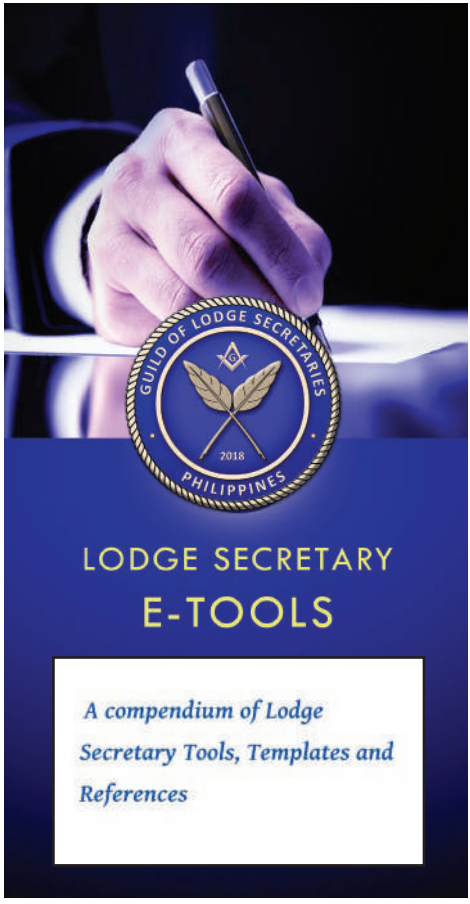
Benefits and Features of GLP Assigned Email Address:

Aside from providing instant and rapid means of communications, the new e-mail address will be an adequate repository of data with a storage capacity of 30 GB. It is intended to be a secondary but permanent online storage of official records and documents. Historical records can easily be retrieved for reference purposes and with convenient tracking features. The Lodge can share all Edicts, Circulars, and

Grand Lodge communications to its members instantly. Conversely, the members may avail of the official Lodge e-mail to send in all their official communications to the Lodge as may be required.

Legal Effect

All communications sent to and received from the official Lodge shall have the same legal and binding effects accorded to paper transactions. The date of transmission shall be deemed the date of receipt for all legal intents and purposes. Official notices successfully sent through the official e-mail shall be deemed as received on the date sent. For added measure, all successful e-mail transmissions to the Grand Lodge shall be duly acknowledged by a GLP receiving team. The Secretary may read the Grand Lodge communications sent to the said e-mail address in all Stated Meetings.



An App for Lodge Secretaries

By VW Gil B. Mendoza, PDGL (29)
Interim President of Guild of Lodge Secretaries

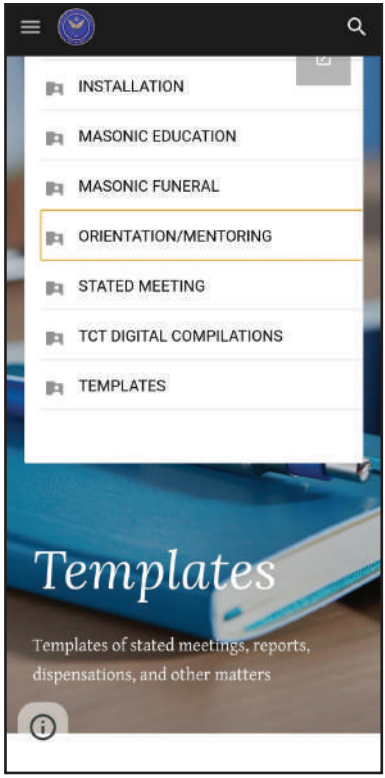
A special gift awaits the hardest-working Lodge Secretaries in the jurisdiction with a special App on the way. The Lodge Secretary Electronic Tools (LS_E-Tools) is a mobile / web App designed for the specific needs of subordinate lodges under the jurisdiction of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines. It is a compendium of Lodge Secretary Tools, Templates, and References and an essential guide to the one of the most important Officers of the Lodge – the Brother Secretary.

The LS_E-Tools App is the brain-child of VW Anthony Tan, PDGL – Lodge Secretary of Isagani Lodge No.96, Circulation Manager for the Cable Tow, Writer for the TCT Column entitled "Lodge Secretarial 101," and one of the founders of the Guild of Lodge Secretaries.

The App software was developed by Bro. John Paul Narisma of Shangri-La Lodge No.196. The same developer of several GLP Masonic Apps like TCTReader, GLProceedings, and ANCOM Digital Kit. This talented brother is Technical Adviser of the Cable Team, and member of the GLP IT Committee.

The App provides a compilation of Grand Lodge Communications such as Edicts, Circulars, and Circular 12's. It attempts to include the most comprehensive references, essential in Lodge Administration and Governance. Some of its contents include:

1. Database format for Masonic Roll Book
2. Repository of Current and Past Grand Lodge Communications
3. Templates for Lodge Meetings: Agenda & Minutes
4. Templates for Forms, Letters, Dispensations, Resolutions, etc.

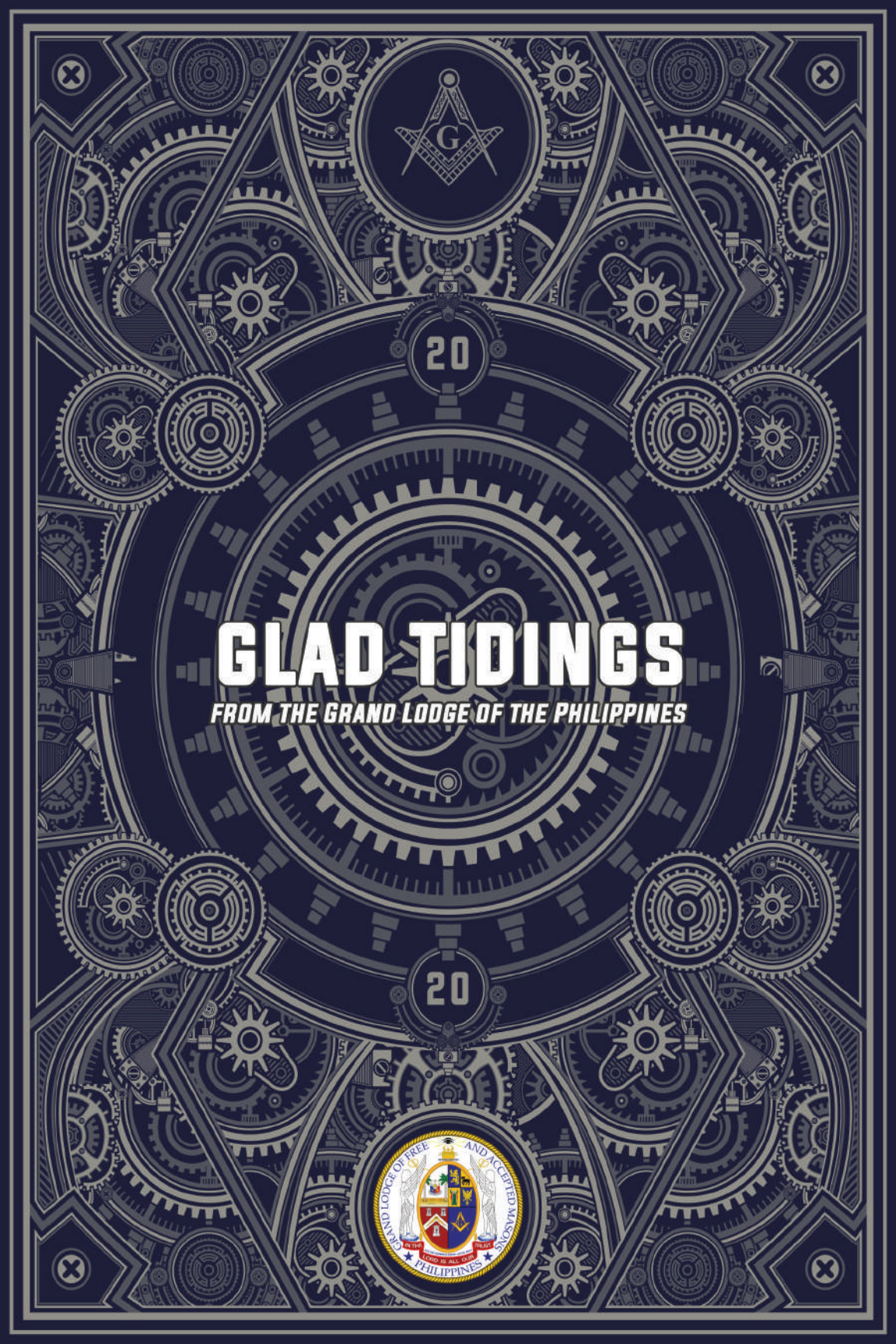


5. MP3 Music for various Masonic Ceremonies & Activities
6. Slides for Degree Conferrals and Orientation Meetings.
7. E-Book References

The App will surely help in the decision-making of subordinate Lodges especially the Worshipful Master. There is even a music playlist for Rituals. The compilation will be continuously updated through the efforts and collaboration of selfless Lodge Secretaries in the jurisdiction.

The LS_E-Tools is set to be launched by ANCOM 2021 with an apk file to be distributed among Lodge Secretaries and will be made available for both Android and iOS users. As a security measure, the App is password protected, ensuring that only the incumbent Lodge Secretary have access to its Archives.

The App is free. Its online distribution will be among the first projects of the Guild of Lodge Secretaries.


20
GLAD TIDINGS
FROM THE GRAND LODGE OF THE PHILIPPINES
20
GRAND LODGE OF FREE AND ACCEPTED MASONS
PHILIPPINES
IN THE GOD IS ALL OUR TRUST

Plaridel Masonic Temple receives Tech-upgrade

By VW Joseph Harold W. Santiago, GSc (48)

1440 San Marcelino St., Ermita, Manila

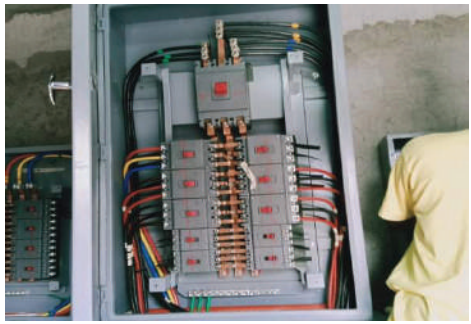
The term of MW Agapito S. Suan, Jr. consequently extended due to the Corona Virus Pandemic has been a productive one as the Grand Master took advantage of the downtime resulting from reduced Masonic Activities in the jurisdiction.

Renovations at the GLP are still ongoing as of this writing. Here are some of the high impact projects of the Grand Master which are in sync with this Edition of the Cable Tow.

New GLP Elevator

Among the earlier accomplishment is replacement of the old Schindler Elevator with a brand-new unit to the amount of 2.5 Million Pesos. The new elevator was blessed & made operational on December 12,2019 right in time to serve the Brethren & Guests on the 107th GLP Anniversary on December 19 of that year. Serviced by the IFE Elevator Company with their office based in Manila, the cost includes one year maintenance covering the period of December 19, 2019 to December 19, 2020. It services the Ground Floor (G/F) up to the 5th Floor (5/F) of the Plaridel Masonic Temple and can transport up to 15 people at a time. The IFE Unite is guaranteed to be in good running condition within the next five years, provided that periodic and preventive maintenance is applied.

GLP has no investment on the unit considering that the Ten(10) Man, Ways & Means Committee, Chaired by VW Jaime A. Pacanan raised the needed funds to finance the project thru solicitation from Donors & Sponsors, mostly brethren & friends of Masons. The committee was able to raise the amount of 4 Million Pesos of which the remaining amount of 1.5 Million was used to finance the next project.



New Airconditioning Units

Two (2) upright mounted 5-tonner Air conditioning Units have been installed at the newly renovated Stafford & Palma Halls. The 1.5-million- peso project was undertaken by ASHLAR Builders Corporation. Scope of project includes civil works as well as a provision for fixed glass partition with sliding doors.

Upgraded Electrical System

In November 2020, while the renovation of the Stafford, Palma, and Bonifacio Halls were ongoing. The current administration recalled the fire incident in the old Plaridel Masonic Temple twenty years ago which was suspected to have been caused by faulty electrical wiring. Not leaving anything to chance, the Grand Master had the GLP building inspected and evaluated by licensed engineers. Employing the services of Bro. Rholand Dindo Sioson (441) – a Civil Engineer Contractor. With the professional assistance of Bro. Leo Punio (52) an Electrical

Engineer. Their Team subjected the entire electrical system of the Plaridel Masonic Temple to 100% load capacity for 3 days and made actual computations.

The result of the stress test revealed an overloaded system. Years of accumulating electrical appliance units installed by preceding administrations are slowly overwhelming the electrical system of the edifice that is the seat of Philippine Masonry, thus in need of immediate rehabilitation.

The existing GLP Master Electrical Plan was reviewed, evaluated, and updated to address all technical concerns. The following solutions were implemented as recommended by VW Jaime Pacanan with the approval of the Grand Master:

- The 30-year-old Main Distribution Panel (MDP) 1000-amp was upgraded to 1200-amp.
- General re-wiring of the entire Airconditioning System of the Building and selective re-wiring of the outlets & lights (particularly in renovated areas).
- The worn-out Main Distribution Panel (MDP) Enclosure, Busbars, Assorted Breakers, and obsolete Panel Boards, including Ammeter & Voltmeter were all replaced.
- A new area panel board was set-up for aircon condensing units and given new feeder lines going to the new electrical room on the roof deck. They are now separated from those for light & outlets.
- The old powerhouse located beside the York Rite Office behind the Aguinaldo Hall was reclaimed from the GLP Security and Maintenance Crew who have started using the area as their quarters. Both Security and Maintenance Staff have been relocated to safer and more suitable accommodations near the IMES Office.
- The GLP Roof Deck was refurbished to prevent water-leaks due to inclement weather.

The 5.7 Million Peso Project took four (4) months to complete, requiring electrical shutdowns as well as new stress tests to validate the safety and efficiency of the new GLP electrical system.

"The overall examination of the entire Grand Lodge Complex done during my term made us realize the need of an overseer with a professional experience in the maintenance of multiple edifices like what we have here at the GLP Compound." **Said MW Suan.** *"Equally important, such building steward should have an extended stay beyond a Grand Master's Term to act as a conduit between the outgoing and incoming set of Grand Lodge Officers."* **The concerned Grand Master added.** *"Had this top-to-bottom assessment not been made, nobody in the jurisdiction would have realized that our power system is becoming overloaded. Imagine what could have happened…"*

Aside from addressing the unexpected findings, the Grand Master issued Edict No. 336 – Creating the Office of the Grand Lodge Building Engineer and Defining his Duties & Responsibilities. With the fervent hope that the same oversight will be prevented in the succeeding years.

For his outstanding performance in delivering the needed results. MW Suan have appointed VW Jaime Pacanan as the first Grand Lodge Building Engineer.

The Most Worshipful Grand Lodge
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MW Bro. AGAPITO S. SUAN, JR.
Grand Master

MW Bro. DANILO D. ANGELES, PGM
Grand Secretary

EDICT NO. 336
CREATING THE OFFICE OF THE GRAND LODGE BUILDING ENGINEER AND DEFINING HIS DUTIES AND RESPONSIBLITIES

WHEREAS, the Grand Lodge has recently completed the rehabilitation and upgrading of the existing three lodge halls in the Plaridel Masonic Temple, namely: Bonifacio Hall, Palma Hall and Stafford Hall, including the repair, rehabilitation and beautification of the Grand Lodge Lobby and hallways;

WHEREAS, in the course of the above projects, several other related repairs and improvements were done, such as the hallways, passage ways, ante-room, lockers, toilets and all necessary electrical installations, with the the entire roof deck of the building still needing to be completely repaired to prevent water leakages into the finished structures;

WHEREAS, there are other decaying portions of the building that need to be addressed to ensure safe conditions around the premises, including the complete rehabilitation of the ageing drainage and sewerage system;

WHEREAS, the completed undertakings were successfully executed by VW Jaime Pacanan, a retired Public Works Engineering Official and the incumbent Chairman of the Committee on Masonic Temples and Buildings;

WHEREAS, the repair works and maintenance has to be regularly done and sustained all-year round, requiring the hands-on management and supervision of a permanent Building Engineer in the Grand Lodge whose main duty should be to keep the structures of all its buildings in safe, stable and in good working order;

WHEREAS, there is a need to separate the purely engineering functions from the general duties of the Building Administrator for a more focused result.

NOW, THEREFORE, I, AGAPITO S. SUAN, Jr., Grand Master of Masons of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, by virtue of the powers vested in me by the Constitution, do hereby promulgate and decree, as follows:

There is hereby created the **Office of Grand Lodge Building Engineer** with proven expertise in the design, construction, assessment, planning and repair and maintenance of buildings and facilities.

To ensure sustainability of works, the term of office of the **Building Engineer** shall be for a minimum continuous period of three (3) years, but subject to confirmation by the incumbent Grand Master during a specific masonic term.

The **Building Engineer** shall be responsible for the following duties and functions:

1. To administer the maintenance and repair services of all structures and fixed assets owned by the Grand Lodge of the Philippines, such as halls and temples, grounds and parking, elevators, plumbing and sanitary fixtures, drainage and sewerage system, electrical system, including all rental properties (hostel, cafeteria, stalls) and keep them in good safe and working condition;

2. To ensure faithful compliance with Building Code, City Ordinances and Fire Department regulations and maintain files and records of all approved plans and designs, regulatory taxes and other compliances;

3. To recommend the rehabilitation, remodeling, retrofitting of the Grand Lodge temple and buildings for the approval of the Committee on Masonic Temples and Buildings which shall remain responsible for non-engineering functions, such as the management and collection of rental properties of the Grand Lodge, including the financing, legal requirements and acceptance of repair and construction plans for the final approval of the Grand Master;

4. To study, evaluate and recommend engineering plans needed for the foregoing purposes;

5. To man and maintain a permanent office in the Grand Lodge and act as direct supervisor of any maintenance, cleaning and repair or construction works done in the premises.

For the remainder of the current term, **VW Jaime Pacanan** is hereby appointed as the acting Building Engineer of the Grand Lodge and shall exercise the above duties and responsibilities until the appointment of his successor.

This Edict shall take effect immediately upon posting in the official Grand Lodge Website or by official e-mail transmission to lodges, and shall be read in open lodge at the stated meeting next following its receipt and that action thereon recorded in the Minutes of the meeting of the Lodge.

Given under my hand and seal of the Grand Lodge of the Philippines at the City of Manila, Philippines this 11th day of January 2021.

Attest:

DANILO D. ANGELES, PGM
Grand Secretary

AGAPITO S. SUAN, JR.
Grand Master

ASS/DDA/OVY/vangie

Virtual Wallet: The "Not-So-Long Story" of The GLP GCash Project

By VW Ali C. Espina (59)
Grand Historian

Every year after sitting in the East of Labong Lodge No.59 in 2015, I try to disappear in masonic anonymity and remain just in the service of my Mother Lodge while focusing more on my family and professional career. The lecture on the 24-inch gauge is for me one of the most important! However, every year hereafter I would also find myself participating in different extra-lodge masonic activities.

I allowed myself to be involved partly because I know that I will learn something from the brothers that I will labor with:

"Isaulo para maisapuso." thus said VW Rudy Ong. "We do not have rules that have been set and proven to be effective ever since, for us to change." VW Winston Chingkiat proselytize. "The time you spend your extra hours and efforts in Masonry should be fun," spoke VW Nelson Yau. "Let us learn from the lessons of history to improve ourselves." was VW Ignacio Illenberger's constant reminder. "Decisions while not always popular, should always be for the good (of the brethren)," said VW Benito Tan with conviction. "Charity need not be complicated." was VW Jun Vidanes's simple mantra. And from VW Diosdado Melegrito, "We should always be ready to help."

And so there I was year after year:

Grand Lodge Inspector of VW Chingkiat when he was DDGM. The District Grand Lecturer of VW Melegrito when he was DDGM. The VP and then President of the Turtles of VW Vidanes. A Shriner because of VW Yau. And at the prospect of being in line with the position held by VW Illenberger and other great Grand Historians before me, (and at the recommendations of most of the above brethren) but sans their knowledge and the depth of their experience in Masonic History, I agreed to become the 2019 Grand Historian.

On the road to my appointment, I formally met for the first time then Deputy Grand Master

Agapito S. Suan, Jr. for dinner so he can get to know me and initially share the projects he wanted to implement. He is a businessman by trade thus he is exposed to the concept of efficiency and timely delivery of goods or services. While at the dinner table, he mentioned his interest in how online transactions can be incorporated in the conduct of business of the Grand Lodge. He was also contemplating on how to extend charity or disburse funds to the brethren at the soonest possible time. In fine, he was already talking about a "GLP online transaction."

I was familiar with the technology, having also handled the advertising efforts of both Smart Communications and Globe Telecom, so I asked him (then) "RW Sir, do you mean a "virtual wallet?" His eyes lit up and said, "That is exactly what I wanted to do!" He mentioned a possibility of an app development or tying up with existing platforms like Paymaya or GCash; as he has been a longtime user of the technology in his businesses. He said, "Can you help me VW?"

After the dinner meeting on October 31, 2018, I embarked on a search for brethren who can do the seemingly simple "virtual wallet." First consulting with VW Doods Carballo (Cosmos 8), a fellow SM employee for his recommendation and on what the SM Leisure & Entertainment Group was using. I also conferred with the brethren from the IT industry eventually stumbling upon the brethren of Globe Telecom.
Residing near Bonifacio Global City, I was included in the newly-formed BGC Square & Compass Club. They have a very active Viber Community and so I posted my query in their Group Chat. We received a response from Bro. Noel Africa (Pasig City 409) and redirected to VW Joey Pangilinan (Jose Abad Santos 333) by another.

The information exchange led to a group meeting with the Deputy Grand Master on November 27 attended by VW Pangilinan, WB Joel Manuel (Malolos 46), Bros Edwin Cruz (Trinity 367), and Jonathan Paulo (Quezon City 122) and myself. The conference led to the conclusion that GCash can be used as a platform for the project. It was also found out that more than 30 brethren were working in the company – an implicit indication of utmost cooperation and speed in the development.

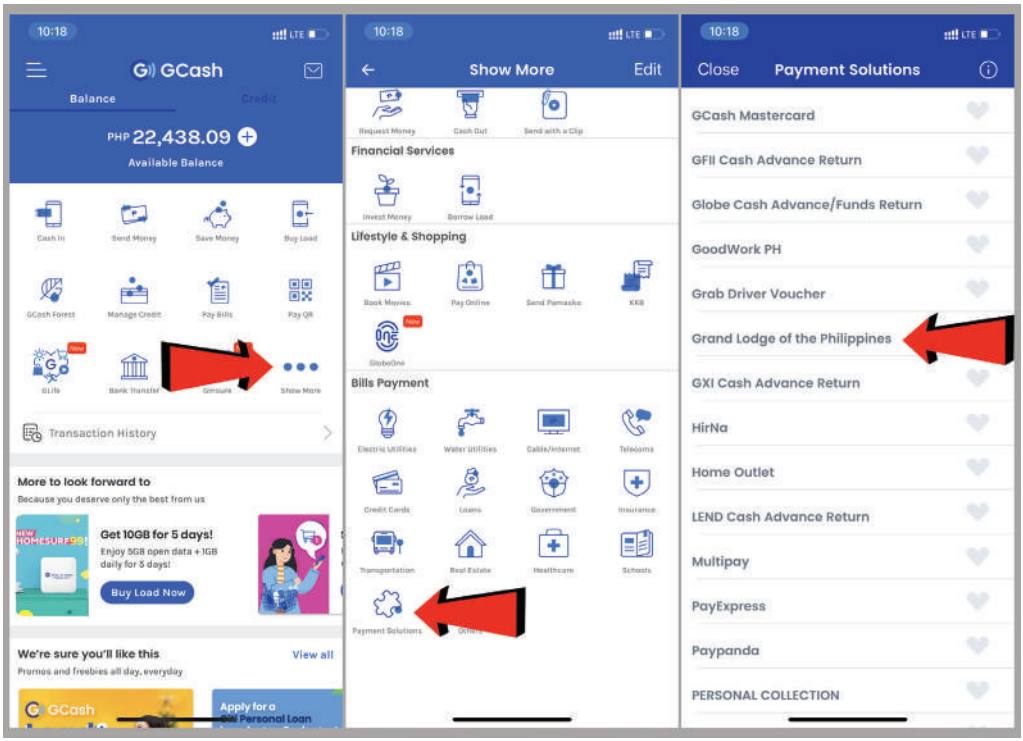
The Meeting that followed on January 8, 2019, was with Mynt, the company that operates and manages GCash. Present were RW Suan, VW Manny Casiño (Trinity 367), VW Xerxez Coronado (Batong Buhay 27), Bros. Sol David (St. Johns – Corregidor 3), Caloy Umali (Pintong Bato 51), Noel Africa (Pasig City 409), Jonathan Paulo (Quezon City 122), and yours truly.

In an earlier paragraph, we wrote "seemingly simple" assuming an easy task based on my "analog" advertising experience - "How complicated can it get?" Expecting the incorporation of the GCash app to happen in the same month. Oh, how wrong I was… Target activations, usage, accreditations, assignments, official representatives, and every minute detail that goes into partnering technology and the transfer of money had to be scrutinized, checked, and counter-checked until the Team is sure there would be no lapses.

After hundreds of chat exchanges and emails going back-and-forth, the Grand Lodge of the Philippines finally appeared within the GCash app – thanks to the sheer determination of VW Pangilinan, Bro. Africa, and Bro. Paulo.

The project would not have progressed without the help and support of VW Marlon Castor (King Solomon Lodge No. 150) former Chief of Staff, which was continued by VW Dennis Cunanan (Jose Abad Santos No. 333) who eventually took over the responsibility of Chief of Staff. Theirs was the responsibility that proper documents required by Mynt were provided.

The incorporation of GCash at the GLP was finished just in time when MW Suan ascend the Grand Oriental Chair. In his inaugural speech last 27 April 2019, the Grand Master said, "To give immediate relief to our brethren, in times of emergencies, we have tied-up with GCash so you can help a brother instantly by sending your fraternal assistance to a GLP Account assigned by GCash, and GLP to already relay or send the amount to the Brother concerned."



The Grand Lodge of The Philippines is currently in the "Payment Solutions" tab of the GCash application. Circular No. 14 issued last 04 Sep 2019 detailed the activation, sign-up, and use of GCASH as an alternative and faster form of donation.

Epilogue: I still look up to the brethren that we have mentioned above. I am eternally grateful to Brother Noel Africa and the brethren of GT (Globe Telecom) Masons. Bro. Jonathan Paulo, a current member of the Information & Communication Technology (ICT) Committee, was also involved in the improvement of the website and the set-up of Amber, the short messaging platform of the Grand Lodge. VW Jose "Joey" Pangilinan, one of the champions of the digital developments of the Grand Lodge, is now the new Grand Cyber Warden. VW Marlon Castor's return as Editor-In-Chief of The Cable Tow was cut short by the addition of another wonderful baby in his family. VW Dennis Cunanan is the newly elected Potentate of Mabuhay Shrine Temple.

MW Agapito S. Suan, Jr. is the third Grand Master of the jurisdiction to sit for two terms. This brother still can't wait to disappear in masonic anonymity…

Editor's Note:

Aside from Donations, Lodges can now remit their dues and other payments to the same GCash App. The Grand Lodge of the Philippines also accepts payments via Bank Transfer to:

Bank: Metrobank
Branch: Gen. Luna – Paco Branch
Account Name: Grand Lodge of the Philippines
Account No.: 321-150-4111

Bank: Bank of the Philippine Islands
Branch: Padre Faura Branch
Account Name: Grand Lodge of the Philippines
Account No.: 498-100-2666

Send a copy (screen shot or scanned copy) of the proof of payment (deposit slip) together with crucial details (Lodge Name / Purpose of Payment – Lodge Dues – Year) via email to: receiving@grandlodge.ph

Receiving Personel at the GLP will log it in and forward to the cashier for issuance of GLP Official Receipt which shall be sent to the Lodge.

ATM @ GLP, a regular step to electronic banking

By Bro. Bryan Lawrence Dy (322)
Business Manager

Among the earliest improvements at Plaridel Masonic Temple under MW Suan is an ATM Machine conveniently located at the GLP Lobby. It is among the amenities negotiated with Metrobank Philippines where the Grand Lodge maintains one of its Bank Accounts. Requested on September 2, 2019, it was promptly approved more than a month later (October 7). The unit was installed on December 1 of the same year to the safety and convenience of both Brethren and guests. "This machine is intended more for the personal benefit of all." Our Grand Master said. "We encourage everyone to avail this add on facility." He adds.

CORPORATEFINANCEINSTITUTE.COM defines the automated teller machine (ATM) as a specialized computer that allows bank account holders to check their account balances, withdraw or deposit money, transfer money from one account to another, print a statement of account transactions, and even purchase stamps.

As a Technology the ATM is more than 50 years old. It was first set-up in 1967 on a street in Enfield, London at a branch of Barclays Bank. The Bank of the Philippine Islands pioneered its introduction in the country in 1981. Finally, after 38 years one unit has been installed at the seat of Masonry in the Philippines. In its ATM article updated in October 2020, INVESTOPEDIA.COM reports that there more than 3.5 million units of Automated Teller Machines in use across the world. About 30,000 can be found in the Philippines. However, a gradual decline in ATM use is projected with the increase in cashless payments and the health threat induced by the Corona Virus Pandemic. Nevertheless, the existence of one in the GLP premises is a plus benefit to the Brethren.

GLP launches Online Store

By Bro. John Paul Narisma (196)
TCT Tech Adviser

The time when our Grand Master MW Agapito S. Suan, Jr. sat on the oriental chair, he laid his designs in the trestle board on what to do next with our GLP website. Part of the design was to create an online store that will serve the brethren in the provinces who cannot physically go to the Masonic Supply Store at the Plaridel Masonic Temple in Manila. This 2021, the Grand Master was able to fulfill his design. An Online Store has now been added as the latest tab the GLP Website where a selection of Masonic Items can be selected, bought, and paid for from the comfort of our homes, and the items delivered direct to our doorstep regardless of our location.

This latest feature in our GLP Website is a simple integration of a system of placing orders and an online payment system using the GLP-GCash App made possible by the ICT Team. Payment using GLP Bank Accounts is also an option. While the feature is still in the process of fully automating the payment and ordering system, it is the fervent hope of our Grand Master that the same may serve as a foundation for a wider selection of products. And that the newly added system may take one regular step of progression towards perfection.

"This added feature in our GLP Website is another gift to our brethren" Said MW Suan. This writer and developer, pray that the GLP Online Store as laid down in the Grand Master's Trestle Board to serve the jurisdiction with utmost candor and zeal, bereft of neither competition nor greed be continued in succeeding terms for years to come.

Witnessing the enthusiasm that greeted the Independence Day webinar last 12 June 2020 when VW Teddy Kalaw again presented his centennial Masonic lecture on "Freemasonry is Being Filipino", MW Jun Suan instantly saw an opportunity to provide Brethren with a regular and accessible way to continually engage in the Craft despite the suspension of all Masonic Work due to the current public health crisis. Thus was born the "3rd Wednesdays in the West" webinar series, where essentially VW Teddy would summarize, on the 3rd Wednesday evening of each month, significant topics from the five disciplines of Freemasonry taught in the Diploma Program of the Institute of Masonic Education & Studies but repackaged to be understandable not just by Brethren but also the general public.

As originally envisioned to be composed of 2 rounds of the five disciplines, participation in the seven episodes presented so far has greatly exceeded all expectations of the organizers.

Below are the metrics of the ten episodes live streamed so far on The Cable Tow Facebook Page:

Metric	Average	Highest Figure
Peak Live Views	300	602
Three-Second Views	9,681	17,006
Estimated Reach	17,000	32,000
Post Engagement	1,524	2,251

Peak Live Views describes the highest number of viewers who were watching the video while it was live. The episode with the highest peak live views (602) is Episode No. 3 (August 19, 2020) on Lodge Management – Sponsoring and Recommending Candidates to the Craft. Three-Second Views is a metric that shows how viewers are not simply scrolling through their feeds and actually show intent to watch the video. The maiden episode streamed last Independence Day (June 12, 2020) entitled Freemasonry is Being Filipino got the highest 3s views with 17,006. Estimated Reach is the number of unique users who had any portion of the video enter their screen, or simply the count of Facebook users who came into contact with the video. The highest estimated reached was also the Independence Day Episode with 32,000. Post Engagement is any action someone takes on the video, such as likes/reactions, comments, and shares. The August episode on Lodge Management has the highest post engagement with 2,251. The top location of users coming from Metro Manila.

Each webinar is hosted by VW Dennis Cunanan, Chief of Staff to the Grand Master, and begins with a monthly message from MW Jun. VW Teddy follows with his presentation, made lively with three quizzes to test attendee participation as well as banter between VW Teddy, VW Dennis, and VW Oliver Yabut, Assistant Grand Secretary. Quiz questions are so tricky even those watching the webinar from the Cable Tow Facebook page often end up offering their own answers in the

comments section. The webinar attribute that has far and away received the most praises, however, is the provision in each topic of practical take-aways to use the teachings of the Craft in the daily lives of Brethren. Such content has also provided those outside the Fraternity with a more understandable and accurate picture of what is practiced in the Craft.

Date	Discipline	Webinar Topic
15 July 2020	Masonic Jurisprudence	The 2019 Masonic Law Book: An Orientation
19 Aug. 2020	Lodge Management	Sponsoring & Recommending Candidates to the Craft
16 Sept 2020	Masonic History	The Masonic Lecturer: His Role and Functions From Antiquity to Today
21 Oct 2020	Masonic Philosophy	The Masonic Initiatic Experience: Concept & Rationale
18 Nov 2020	Masonic Liturgy	The Roots and Genealogy of Philippine Masonic Ritual
16 Dec 2020	Masonic Jurisprudence	Masonic Landmarks: Understanding the Fundamental Elements of Masonic Traditional Law
20 Jan 2021	Lodge Management	Masonic Harmony & Mediation
17 Feb 2021	Masonic History	When Fake News Masks Masonic History: Addressing the Sources of False Allegations About the Craft
17 Mar. 2021	Masonic Philosophy	Seeking Masonic Light: Pointers for Doing Personal Masonic Research
14 Apr. 2021*	Masonic Liturgy	Deeper & Richer in Time: How the Ritual Systems of Appendant Bodies Enhance the Craft

Due to the scheduling of the 2021 Annual Communication, the last episode has been moved one week earlier to 14 April 2021.

Below is the list of episodes completed and planned until the end of this extended term:

- Those who have missed the episodes to date are encouraged to view recordings of the topics they are interested in on the Facebook page of the Cable Tow, where these remain stored. In the future, there are plans to move these recordings to a more permanent site on the Internet so that Brethren and lodges can continue to make use of these for their reference.

- To give an idea of the content of episodes webcast so far, below are summaries of their objectives and content as well as a sample application taken directly from each presentation.

Webinar Series Round One

15 July 2020 - Topic A1: Masonic Jurisprudence The 2019 Masonic Law Book: An Orientation

A. Episode Objectives

- Understand and be familiar with the system of laws, regulations, and Masonic traditions that is bundled together as the "Masonic Law Book" [MLB].
- Obtain and practice a consistent and reliable approach to determine the Masonic law, regulation, or tradition likely applicable to a specific situation.
- Comprehend how the MLB is changed thru amendment and contrast such with when the text of such is updated to facilitate reference.

B. Episode Content

- Where Should One Start?
- Structure & Rationale: A Guided Tour of the MLB's Components
  - Part I: Constitution
  - Part II: Ordinances
  - Part III: Uniform Code of By-Laws of Subordinate Lodges
  - Part IV: Regulations Appertaining to the Work and Life in the Craft
  - Part V: Masonic Sovereignty, Traditions, & Forms
- How the MLB is Amended and Updated
- The 3 Ways the MLB is Amended
- Updating the MLB as a Publication
- Applying Masonic Law & Regulations: A 3-Way Test

C. Sample Application: Ordnances Enforced by the Grand Lodge

Article Groups	Group Coverage
I – V	1. LEGAL SCOPE of a Subordinate Lodge • Formation • Powers, Duties, & Prohibitions • Lodge Property
VI & VII	2. Subordinate Lodge OPERATIONS • Petitioners, Degree Conferrals, & Affiliations • Dues & Fees of Lodges and Brethren
VIII & IX	3. Subordinate Lodge LIFE • Dissolution & Reactivation
X – XVI	4. Subordinate Lodge OFFICERS • Election & Qualification Process • Elected and Appointed Officers
XVII – XX	5. INDIVIDUAL MASONIC BRETHREN • Rights & Obligations of Individual Brethren • Masonic Discipline, Accountability, & Restoration Procedure • Masonic Clothing & Regalia • Individual Masonic Education (IMES)
XXI	6. RULE CHANGES & DEFINITIONS • Amendments Process for Individual Brethren & Lodges • Definitions

19 August 2020 – Topic A2: Lodge Management
Sponsoring & Recommending Candidates to the Craft

A. Episode Objectives

- Be oriented on how to guide likely petitioners based on their potential source of entry into the Craft, as well as prevent entry of those who cannot join the organization.
- Become familiar with how a petition is processed, leading to a petitioner receiving the craft degrees of Freemasonry.
- Understand the respective roles of candidate proposers and the committee on investigation constituted for each petition.

B. Episode Content

- Knocking on the 4 Doors Into Freemasonry
- How a Petition for Degrees of Freemasonry is Processed
- Reconsideration / Objections / Standard Petition Form
- The Significance and 3 Fundamental Roles of Candidate Proposers
- The Committee On Investigation: Purpose, Role, & Functions
  - What the Committee Report Contains

C. Sample Application: How a Petition for Degrees of Freemasonry is Processed

Stage	Activity
A. Preparation, Filing, & Circularization of the Petition	– Petition for degrees is prepared and filed personally by candidate with assistance of 2 proposers – Note prohibitions against rejected candidate from another lodge / previously rejected candidates [see next slide] / rejected candidate from another Grand Jurisdiction – Circularization of petition by Grand Lodge (Weekly GL Circular No. 12)
B. Investigation & Familiarization of the Petitioner	– Constitution, investigation, and report by committee of 3 brethren appointed by WM – Review & certification of committee report, as endorsed by WM, by GLI – Introduction to and familiarization with lodge brethren [MLB: Candidates CANNOT sponsor refreshments] – Certification by Lodge Secretary that no derogatory information or objection has been received (Edict No. 270 [MW Purisima])
C. Consideration of the Petition	– If committee report **favorable**, balloting of candidate given proof of circularization – Prior to balloting, discussion on petition may be permitted by WM – 1 ballot for all 3 degrees / must be unanimous – If less than 3 petitioners, individual balloting / if 3 or more, collective balloting may be had at discretion of WM (with provisions for subsequent ballots if not favorable) – Automatic reballoting if 1 vote against / NO discussion of unfavorable ballot – If committee report **unfavorable**, NO balloting. WM shall simply declare petitioner rejected – Exceptional circumstances: If disqualification SOLELY based on insufficient residence, is physically disabled, or 12 month rule following rejection not satisfied, WM has option to direct withdrawal of petition with no further action taken. – IF petitioner leaves lodge's jurisdiction after filing, petitioner may withdraw application IF lodge also consents.

16 September 2020 – Topic A3: Masonic History
The Masonic Lecturer: His Role & Functions from Antiquity to Today

A. Episode Objectives

- Understand the concept and traditional roles of Masonic lecturers, from the origin of the office to its modern forms at present.
- Know the mandate and functions of the Corps of Grand Lecturers in the Philippine Masonic Jurisdiction today, and distinguish what they do from those commissioned as grand lodge inspectors.
- Appreciate the fundamental significance and value of Masonic Lecturers today and why you as a Brother in the Craft should aspire to perhaps become one.

B. Episode Content

- Origins & 3 Traditional Roles
- Grand Lecturers in the Philippine Masonic Jurisdiction
- Mandate and Functions
- Distinguished from Grand Lodge Inspectors (GLIs)
- The Significance & Value of Masonic Lecturers Today

Traditional Masonic Lecturer Role	Key Duties Today
Custodian of the Work [WHAT we do]	– Inspect, supervise, and teach Masonic liturgy (includes related edicts and regulations such as those prohibiting hazing) – Ensure proper use of the GLP Monitor – Prevent innovations in conduct of liturgy & ceremonies
Mentor of the Guild [HOW & WHY we apply what we do]	– Provide GLP Monthly Masonic Education – Provide lodges of instruction, when planned or necessary (coordinate with IMES when feasible) * + Lodge Management / Masonic Governance + Masonic Liturgy & Traditions (Philosophy & History)
Judge of Craftsmanship [WHO will sustain us?]	– Proficiency exams for Master Masons * – Annual Proficiency Exams Officers-elect * – Filing of GLP monthly & annual reports [thru GLI] * Delegated authority of SGL, usually granted from start of term.

21 October 2020 – Topic A4: Masonic Philosophy
The Masonic Initiatic Experience: Concept & Rationale

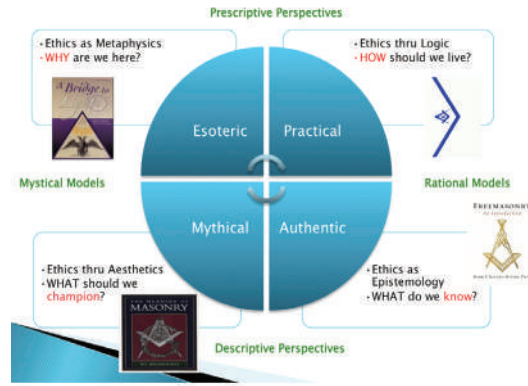
A. Episode Objectives

- Define Regular Freemasonry in terms of its characteristics, practice, and ultimate objective.
- Understand the major schools of Masonic thought and how these approach the interpretation and application of Freemasonry as a comprehensive system of morality requiring belief in a supreme being.
- Comprehend why the Craft Degrees as performed as an initiatic tradition constitute the conceptual foundation of Regular Freemasonry.
- Know and apply the 7 Core Pillars of Masonic Philosophy in the Craft Degrees.

B. Episode Content

- The REALLY, REALLY Big Picture
- The Masonic Initiatic Experience: A Guided Tour
- So When is a Man Truly A Freemason?

C. Sample Application: The Major Schools of Masonic Thought



17 February 2021 – Topic B3: Masonic History When Fake News Masks Masonic History: Addressing the Sources of False Allegations About the Craft

A. Episode Objectives

- Understand the significance and proper application of the principal tenet of Truth in Freemasonry, particularly in terms of its application as a comprehensive system of practical ethics and in contrast to 4 erroneous misapplications found in fraternalism as a movement.
- Identify, assess, and address the 3 major forces influencing errors in depicting the Craft found in Philippine historical works.
- Identify, assess, and address the 4 major sources of "fake news" about the Craft through a comprehensive issues management framework ("ICEA").
- Appreciate 3 illustrative approaches for highlighting Masonic Truth.

B. Episode Content

- The Significance and Practical Application of the Masonic Principal Tenet of Truth
- Major Forces Influencing Error About the Craft in Philippine Historical Works
- Addressing Fake News About the Fraternity
- Highlighting Masonic Truth: 3 Illustrative Approaches

C. Sample Application: ICEA Framework for Addressing Fake News About the Fraternity

Iterative Phase	Action	Purpose	Likely Audience
Identify	Determine source, nature, & extent of the falsehood	Actively listen / monitor and guard against fake news.	All
Clarify	Educate by distinguishing actual Masonic Truth from the falsehood	Correct misperception or misperception as founded on a lack of education.	Aware
Engage	Contextualize educational message to particular interests affected	Explore deeper and seek to address underlying concerns and interests of carrier of misinformation. If feasible, trace source to further investigate.	Concerned & Alienated
Assert ICEA	Challenge the falsehood by emphasizing Masonic Truth as appropriate, if not to source of falsehood then to audience of such	Never leave fake news about the Craft go unanswered.	Alienated & Threatened

17 February 2021 – Topic B4: Masonic Philosophy Seeking Masonic Light: Pointers for Doing Personal Masonic Research

A. Episode Objectives

- Understand that true Masonic scholarship involves 4 core functions, pursuant to the mentoring mission of the Institution, and that learning and practicing the Craft is a lifetime journey for all Brethren – not just Masonic writers.
- Revisit the 4 Schools of Masonic Thought from the perspective of the speculative purpose of the Craft and begin to build your Masonic library with 8 core works representing all these schools.
- Know how to create a credible Masonic paper, with the initiatic focus of the Lodge as guiding pillars and additional suggestions from other Masonic luminaries.
- Consider joining a new inclusive initiative to promoting the objective study of fraternalism and the Craft, with a particular focus on the Philippines, launching this 27 March 2021.

B. Episode Content

- The Rationale for Masonic Scholarship: The Mentoring Mission of the Institution in the 4 Core Functions of Students of Freemasonry
- Revisiting the 4 Schools of Masonic Thought: Illustrating the Speculative Purpose of the Craft
- Creating a Credible Masonic Paper: Producing Scholarship with the Initiatic Focus of the Lodge as a Guide

C. Sample Application: The 4 Core Functions of Masonic Scholars

Core Function	Key Question	Illustrative Activities	Leading School of Thought
Investigation	How to we advance and/or increase what we know about the Craft?	• Original Masonic research and writing • Reflection ON the Craft to generate new insights	Esoteric
Integration	How do we meaningfully organize what we know about the Craft?	• Designing, preparing, and delivering Masonic references and instructional materials • Review-focused writing documenting & summarizing Masonic literature & experience	Authentic
Introspection	How do we apply the Craft to better ourselves?	• Presentations, dialogue, and materials applying the Craft • Reflection USING the lessons of the Craft to develop oneself	Practical
Instruction	How do we best learn about the Craft?	• Exemplary conferral work • Teaching and rehearsing Masonic Liturgy orally	Mythical

14 March 2021 – Topic B5: Masonic Liturgy Deeper & Richer in Time: How the Ritual Systems of Appendant Bodies Enhance the Craft

The final episode of the webinar series will be conducted and webcast one week early as the Annual Communication for 2021 will be held the next week. It is projected that this final session will contain the following content:

- The Role and Place of Appendant Bodies in Regular Masonic Jurisdictions
- The Descriptive Approach of the York Rite
- The Prescriptive Approach of the Scottish Rite
- More Paths Provided by Invitational & Specialized Bodies
- The Greater Masonic Family and Social Clubs for Brethren

The Cable Tow team led by the Grand Scribe, VW Harold Santiago, demonstrated both commitment and creativity by ensuring the regular webcast of each episode, allowing Brethren and the general public to not only simultaneously view each session but also review the episode or watch it after its live webcast. Arrangements are being made to provide a permanent home for the series after its conclusion so that such can serve as a continuing reference and virtual memorial to this extended Masonic term.

On a final note, Brethren must understand when watching the episodes that these are meant to be reviews of fundamental points of the Craft. The webinar series alone will not make anyone an expert in Freemasonry. Further and deeper studies are required beginning with the courses on these subjects that form part of the Diploma Program of the Institute of Masonic Education & Studies ("IMES") as well as critical independent study of classic works by acknowledged Masonic authors.

Simply put for both Brethren and friends of the Craft, the webinar series is not a comprehensive dissertation but really an accessible invitation to more light in Masonry.

18 November 2020 – Topic A5: Masonic Liturgy
The Roots and Genealogy of Philippine Masonic Ritual

A .Episode Objectives

- Understand the concept of Craft Ritual in Regular Freemasonry in terms of its origins, purpose, ten (10) core elements, modes of adoption, and preference against innovation.
- Appreciate how Craft Ritual Work influenced Filipino Freemasons before the Fusion of 1917 and facilitated the formation of our national identity.
- Comprehend the origins, development, and prospective future of Craft Ritual Work since the Philippines became a truly unified Regular Masonic Jurisdiction in 1917.
- Know why the Masonic Obligation is the cornerstone of our present Craft Ritual AND be oriented on how the concept is applied by Freemasons in daily life.

B. Episode Content

- The Concept of Ritual in Regular Freemasonry
- Craft Ritual Work of Filipino Freemasons Before the Fusion of 1917
- Modern GLP Ritual: Origins & Development from Mother Grand Lodges
- The Masonic Obligation as the Cornerstone of our present Craft Ritual

C. Sample Application: Spectrum of Masonic Affiliations

	Regular Freemasonry	Co & Non-Regular Masonry	Continental Freemasonry	Pseudo-Masonry	Masonic Frauds
Definition	Grand lodges that comply with the UGLE's 8 Basic Principles for Grand Lodge Recognition	Grand lodges that do NOT comply with the UGLEs' basic principles but claim to follow similar principles and teachings as to the Masonic Philosophy that they practice	Grand lodges that do NOT comply with the UGLE's basic principles as they have a more liberal AND/OR humanist perspective as to the Masonic Philosophy that they practice	Associations that copy, expressly or impliedly, some aspects of the Fraternity's character OR were founded as a reaction to the Fraternity	Truly FAKE groups with no legitimate connection to the Fraternity
Examples	- Grand Lodges recognized by the UGLE - GLP (ONLY Regular Masonic Jurisdiction in the Philippines) [1912]	- *Le Droit Humain* (Mixed Masonry) - Order of Women Freemasons / Honourable Fraternity of Ancient Freemasons [Women Masons in UK] - Non-Regular Prince Hall Grand Lodges that are not regular in origin - IGLPI [2006]	- European continental grand lodges not recognized by the UGLE and grand lodges that they recognize - Gran Logia Nacional de Filipinas / Supremo Consejo 33 para Filipinas [1924]	- "Chinese Masons" - Odd Fellows [UK] - Elks [USA] - Knights of Columbus - Free Gardeners (defunct)	- Certain Italian Criminal Gangs - Fake Prince Hall Grand Lodges
UGLE Classifications	REGULAR	IRREGULAR / CLANDESTINE		NON-MASONIC ENTITIES	

It should be clarified as to non-masonic entities that groups identified as pseudo-masons do NOT make a claim to actually be Freemasons, unlike groups identified as Masonic frauds, which DO attempt to promote some FALSE affiliation with the Craft.

Webinar Series Round Two

16 December 2020 – Topic B1: Masonic Jurisprudence
Masonic Landmarks: Understanding the Fundamental Elements of Masonic Traditional Law

A. Episode Objectives

- Understand why TRUST is the foundation for all forms of Masonic Governance and learn to recognize the hierarchy and different classes of Masonic legislation in the Philippine Masonic Jurisdiction.
- Comprehend the concept, functions, and role of Masonic Landmarks within the Context of Masonic Traditional Law.
- Appreciate how the concept of Masonic Landmarks is developing in the Regular Masonic World.
- Explore how the concept of Masonic Landmarks continues to be relevant in Regular Freemasonry today.

B. Episode Content

- The Foundation of Masonic Governance
- Masonic Landmarks in the Context of Masonic

Traditional Law
- Masonic Landmarks Across the Regular Masonic World
- Why Masonic Landmarks Continue to be Relevant Today

C. Sample Application: 7 Masonic Landmarks Relating to Life in the Craft

Landmark	Norm Described	Rationale for Norm
1	Masonic Modes of Recognition	Symbolism and allegory as the vessel for Masonic teaching and contemplation
2	Division of Craft Masonry into 3 degrees	The conceptual platform for learning in Masonic Philosophy, as developed from the operative building trades
3	Legend of the Third Degree	The principles and teachings of all three degrees are summarized and comprehensively instructed thru a dramatic reenactment. This is the INSTRUCTIONAL CLIMAX of the symbolical journey thru the three degrees.
24	Foundation of a speculative science upon an operative art, and symbolic use and explanations for the purpose of teaching and philosophical contemplation	Freemasonry as a comprehensive ethical philosophy to make men better thru each other, using the learning system developed in the operative building trades
11	Necessity of tiling lodges	Collectively, Masonic Work is best done privately to facilitate contemplation
23	Privacy of the institution	Personally, Masonic Philosophy occurs within oneself, as Brethren build "cathedrals in their hearts"
25	These landmarks can never be changed	These norms are forever constant and have always characterized Regular Freemasonry

20 January 2021 – Topic B2: Lodge Management Lodge Harmony & Mediation

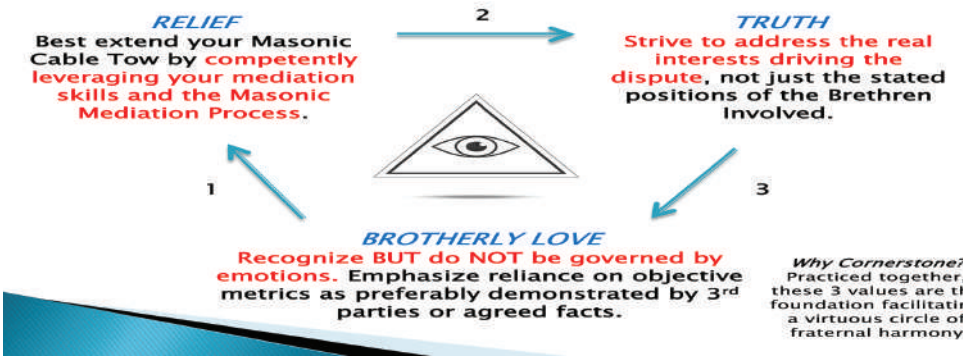
A. Episode Objectives

- Understand why Masonic Harmony is an important foundation of our Fraternity and how such is promoted in this Masonic jurisdiction through our Fraternal Conciliation System.
- Learn how to assess and proactively facilitate harmony within the lodge, particularly when one is in the role of a lodge harmony officer.
- Explore how Masonic mediation is actually conducted in practice.
- Comprehend the significance of the Harmony Officer's Triangular Cornerstone and the 3 benchmarks of a Wise Masonic mediator.

B. Episode Content

- Harmony and the Masonic Fraternity
- Proactively Facilitating Lodge Harmony
- Masonic Mediation In Practice

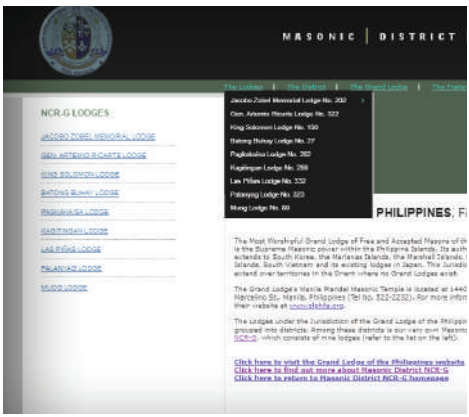
C. Sample Application: The Harmony Officer's Triangular Cornerstone



A CHRONICLE of THE GLP WEBSITE

By Bro. Giovanni A. Villegas (202)

In August 2006, I was emailed by then VW Eugenio Sicat – former webmaster of the official website of the Grand Lodge of the Philippines (GLP). He was interested in the web designs I made for our district and our lodge newsletter and wanted to use my codes to upgrade the GLP website. He admitted that the current administrator, VW Edward See, could no longer attend to its maintenance, thus prompting VW Sicat to take over again. Since our district and newsletter homepages were already discontinued, I decided to use their design and menu system for the GLP website. It came out so nicely that he offered me his *webmastering* job for the following Masonic year – after the term of MW Jaime Gonzales – but unfortunately, I had to decline, for that was the time I had to take a hiatus from Masonic activities in order to attend to an urgent family matter. Nevertheless, I continued helping in the design of the website from home, until it was completed and eventually launched. In 2008, MW Jaime Gonzalez said, *"I am pleased to report to the brethren that we have one of the best webpage designs among Grand Lodges in the world. Our web*



page, as of latest count, has been hit or visited over 1,900,000 times since we launched it in May 2007, and still many continue to request for access. I wish to thank VW Gene Sicat for his creative work and his persevering effort in redesigning and updating the web page."[1] My hiatus lasted longer than expected, and that was the last I ever heard of the Web Master, until I learned, a couple of years later, of his eventual resignation from Masonry for personal reasons. Meanwhile, the GLP website had continuously grown throughout the years, undergoing numerous changes and improvements under the skilled hands of different and highly creative webmasters.

Let us go back to the mid-1990s, when the Internet was just becoming popular in the Philippines. Before that, cellphones, emails, and Internet homepages were still fairly new, and Grand Lodge communications were still disseminated by paper and postal mail, sometimes fax machines wherever available. In 1997, some Grand Lodge officers started an initiative of posting Masonic homepages on the Internet, anticipating that, in the course of time, lodges, districts, and appendant bodies would be able to follow suit. They believed that public access to an official Grand Lodge website would ensure that correct and authoritative information on Freemasonry could be gathered by those who seek it, and thus attract potential members. Along with information, a Grand Lodge website could be used to transmit notices and news to members about upcoming events, programs, and charity works.

Such vision and foresight were owed to then Grand Master, MW Jose Percival Adiong; then Deputy Grand Master, RW Leon Angel Bañez Jr.; incoming Assistant Grand Secretary, VW Emiliano Langomez Jr.; and Hongkong-based Bro. Pieter Nootemboom.[2] Some visiting Masons from Australia and New Zealand even offered to

help in the computerization free of charge. VW Langomez then encouraged the various districts to organize their own Masonic information centers. He said, *"Once the Grand Lodge is fully computerized, we will be requesting the different district, blue lodges, and appendant bodies to provide us with bits of information, so that we can create for them homepages for free, compliments of Bro. Pieter Nootenboom."*[3] MW Adiong, in his Grand Master's report during the 1997 Annual Communication (AnCom), gave special thanks to VW Nootenboom and VW Langomez for helping put the Grand Lodge on the Internet[4]

By the next Masonic term, the first GLP website (www.chaumont.com/freemasonry.html) was already live and available for access even from popular search engines. The site even contained a forum section in which Masons could express opinions, exchange ideas, and relay information to each other.[5] Then Grand Master, MW Leon Angel Bañez Jr., during his visit to California, even proudly relayed his invitation for Masons abroad to visit the said website.[6]

Meanwhile, a few local districts and lodges have already started making their presence known on the Internet, either by their own initiatives or after taking inspiration from the GLP. These, of course, were accomplished with the help of their members who happened to be technically versed in web hosting and design, also called *webmastering*. One of the first officially designated district webmasters was Bro. Rommel Cardinoza of then District No. 37,[7] who was later appointed lodge webmaster of Urdaneta Lodge No. 302. He also offered to help other lodges in the district who wanted to create their own respective webpages.[8] Incidentally, with Bro. Cardinoza's efforts, Urdaneta Lodge had been awarded the Most Outstanding Website (www2.mozcom.com/~rsj) two years later.[9] Bro. Cardinoza also became the Vice President of the Philippine Chapter of the International Guild of Masonic Webmasters (IGMW) – an independent, non-jurisdictional guild founded by Bro. Nootenboom, together with the same team responsible for the creation of the GLP website. Its logo was even considered to be used as the jewel of an officially appointed lodge webmaster, as recommended in a resolution submitted by Sierra Made Lodge No. 181.[10] More information regarding the IGMW was published in the January-February issue of the GLP's official organ, the Cable Tow.

A lecture called *"Introduction to the Internet and Setting-up a Lodge Website"* was given by VW Nootenboom in a seminar-workshop following the 1998 AnCom.[11] Then Grand Master, MW Enrique Locsin, just appointed VW Nootenboom to the position of Grand Webmaster of the GLP website and had instructed the subordinate lodges to have their respective webmasters as well.[12] Soon thereafter, dozens of new lodge websites have started to emerge, some subscribed with their own domain name and server, while others taking advantage of the many free webhosting services available online such as Geocities. Other lodges were given the option to adopt the sample shell webpage of the Masonic Assistance and Information Center (MAIC) to create their own. An Internet Relay Chat (IRC) room was also created by the IGMW[13] to assist other webmasters with their own lodge or district websites.

Just a few of the local lodge websites which had been developed included (in their old URL):

- **Manila-Mt. Lebanon Lodge No. 1 (www.mmllodgeno1.net),**
- **Nilad Lodge No. 12 (www.niladlodge.net),**
- **Silanganan Lodge No. 19 (www.freewebs.com/silanganan19),**
- **Maktan Lodge No. 30 (www.geocities.com/maktanlodge),**
- **Emilio Aguinaldo Memorial Lodge No. 31 (www.geocities.com/aguinaldo_lodge31 and www.geocities.com/voynichjr),**
- **Isarog Lodge No. 33 (www.freewebs.com/isarog33 and www.geocities.com/isarog_lodge_33),**
- **Maguindanao Lodge No. 40 (www.mastermason.com/ml40),**
- **Makabugwas Lodge No. 47 (www.makabugwas47.googlepages.com),**
- **Mt. Mainam Lodge No. 49 (www.mtmainamlodge49.org),**
- **Mayon Lodge No. 61 www.mayonlodge61.bravehost.com,**
- **www.mayonlodge61.googlepages.com, and www.mayonlodge61.org),**
- **Union Lodge No. 70 (www.fortunecity.com/business/geffen/1558),**
- **Taga-ilog Lodge No. 79 (www.tagailog79.sytes.net),**
- **Hiram Lodge No. 88 (www.hiramlodge88.org),**
- **Maranaw Lodge No. 111 (www.uk.geocities.com/maranaw_lodge_111),**
- **Marikina Lodge No. 119 (www.ml119.tripod.com),**
- **Cebu Lodge No. 128 (Site1) (www.h1.ripway.com/cebulodge128 and www.geocities.com/cebulodge128),**
- **TM Kalaw Memorial Lodge No. 136 (www.geocities.com/tmkalaw),**
- **Rising Sun Lodge No. 151 Japan (www.risingsunlodge151.com),**
- **Alfonso Lee Sin Memorial Lodge No. 158 (www.leesin158.usatv1.net),**
- **Tagaytay Lodge No. 165 (www.geocities.com/batas_ko/lodge165.htm and www.tagaytaylodge165.wordpress.com),**
- **Emon Lodge No. 179 Saipan (www.mastermason.com/emonlodge179),**
- **Sierra Madre Lodge No. 181 (www.chaumont.com/sierramadrelodge.html),**
- **MacArthur Lodge No. 183 Korea (www.macarthurlodge183.com),**
- **Andres Bonifacio Lodge No.199 (www.abl199.org),**
- **Jacobo Zobel Memorial Lodge No. 202 (www.jzml202.f2g.net),**
- **Iligan Lodge No. 207 (www.geocities.com/iligan207),**

- Leonardo Panares Lodge No. 220 (www.mastermason.com/ltp220),
- GA Lim Memorial Lodge No. 222 (www.uk.geocities.com/maranaw_lodge_111/222main.html),
- Dadiangas Lodge No. 225 (www.dadiangaslodge225.bravehost.com),
- Lake Lanao Lodge No. 227 (www.uk.geocities.com/maranaw_lodge_111/227main.html),
- Manticao Lodge No. 243 (www.geocities.com/manticaolodge/dunno.html),
- Naga City Lodge No.257 (www.nagacitylodge257.googlepages.com),
- JV Rovira Lodge No. 259 (www.uk.geocities.com/maranaw_lodge_111/259main.html),
- Unity Masonic Lodge No. 285 (www.unitymasoniclodge285.org),
- Kagitingan Lodge No. 286 (www.kagitinganlodge286.masons.ph),
- Catanduanes Island Lodge No. 291 (www.catanduanesislandlodge291.bravehost.com),
- San Pedro Lodge No. 292 (www.geocities.com/spl292/masons.htm),
- Kapitan Pepe Lodge No. 293 (www2.mozcom.com/~kpl293),
- Urdaneta Lodge No. 302 (www.mastermason.com/urdaneta302),
- Benjamin Go Memorial Lodge No. 303 (www.mastermason.com/bengo303),
- Jacques De Molay Memorial Lodge No. 305 (www.jacquesdemolay305.org),
- Ang Tipolo Lodge No. 334 (www.geocities.com/ang_tipolo_lodge_334 and www.atl334.white.prohosting.com).
- Districts, clubs, and appendant bodies likewise had their respective websites.[14]

The position of Grand Webmaster was still held by VW Nootenboom in 1999 during the term of MW Franklin Demonteverte as Grand Master, and all through the following year, when, on July 18, 2000, through Edict No. 194 of MW Oscar Bunyi, the position of Grand Web Master was officially created. According to the edict, that purpose was to *"keep the Grand Lodge in stride with the advances in technology and enable it to adopt to the growing needs of the electronic age."*[15] In the 2001 AnCom, however, the said edict was suspended because the definition of the powers and duties of the said Grand Web Master position were unclear, thereby referred to the Committee on the Revision of the Constitution for study and recommendation, and for consideration as a support staff under the office of the Grand Secretary.[16] The Grand Web Master's job was later given to VW Eugenio Sicat.

The Grand Lodge still made use of the GLP website to circulate news and post updates, including the Grand Master's reports. Circulars and edicts were generally coursed through emails, but sometimes also posted in the site. To complement, a Yahoo Group was also created and utilized for more interactivity between the Grand Lodge and Masons within its jurisdiction.[17] Because of the effectiveness of these methods, MW Napoleon Soriano, in a later interview remarked, *"I think I was right in introducing email and using the Internet for Grand Lodge communications. Email alone has reduced costs, saved time, and minimized effort in contacting lodges and members."*[18]

On April 30, 2001, a newly-formatted and upgraded GLP website (www.glphils.org) was rolled out under a dedicated and stand-alone server, care of RW Ross Rosales of New Jersey, who sponsored the web-hosting cost until the next three years. In the 2002 report of the Special Computer Committee, headed by VW Geminiano Galarosa Jr. as website editor, the new GLP website included a brief history of Philippine Masonry, a FAQ section, a list of lodges, a Masonic Education section, a sort of yellow pages for ads, and a section for select news and articles from the Cable Tow.[19] Incidentally, the Cable Tow likewise considered setting up its own separate website (www.k8tvt.com/solomonscrolls)[20] during this time, where advance copies of each issue could be posted.[21] It did not last long.

Between 2004 and 2005, the Grand Lodge established its own server with its own website (www.gl-phils.org)[22] and email, as DSL services of Eastern Telecom were acquired. The website included private features that accessed membership records. A suggestion was also published in 2006 that the names, bio-data, and programs of elected lodge officers be circulated via the GLP website to gather comments on their qualifications and programs.[23] That too, did not materialize.

Not long after, the GLP (www.glphils.org) website somehow became static and rarely updated, attributed perhaps to the previous suspension on MW Bunyi's Edict No. 194 and the lack of clear definitions on the duties and responsibilities of a so-called Grand Web Master. Nevertheless, a Committee on Information and Technology went on the lookout for qualified Masons to fill their IT Resource Pool.[24]

In 2007, included in the new thrusts of the Grand Lodge in terms of Masonic education development was the revitalization of the GLP website – to enable it to serve as a relevant source of information on issues relating to Masonry, such as Jurisprudence, History, Philosophy, Creed, Symbolism, Ritual, and the like.[25] By this time, Sicat was again enlisted to do the work of

the webmaster, both under the capacity of Grand Web Master and as Chairman of the Committee on Webpage Design. He already recruited an informal team of Mason webmasters and together, they overhauled the GLP website. In May 2007 the result of their efforts – a totally redesigned GLP website – was launched. It proved significantly more aesthetic and ergonomic in design and layout, and many times superior in terms of relevant content. The Grand Lecturer's column in the Cable Tow even recommended, *"We should make it a habit to visit our Grand Lodge's website, which contains a great number of Masonic education materials for our further esoteric enlightenment."*[26] VW Eugenio Sicat was consequently awarded Most Outstanding Master Mason in the field of Information Technology.[27]

The GLP website had several times been updated and further improved, as the position of webmaster became a corporate appointment in Masonic year 2008-2009 (although the title of Grand Web Master had still often been used). Such position, in the years that followed, had been handled by qualified Masons such as VW Ross Rosales (2010-2011), VW Alexander Go (2015-2016), Bro. Antonio Miguel Almario (2016-2017), VW Avelino Sumagui (2017-2018), and WB Pol Delos Santos (2018-2019).

In 2009, then Grand Master, MW Peter Lim Lo Suy, included in his 3-point Program some plans to expand and further improve the GLP website, with contents that would cover more subjects of interest to Masons.[28] For a time, the GLP website changed URL addresses (www.freemason.ph and www.masons.ph).[29] In 2012, then Grand Master, MW Juanito Abergas, announced that all circulars, edicts, forms, and memoranda issued by the offices of the Grand Master and Grand Secretary would be posted in the GLP website (www.grandlodgephils.org.ph) for easy downloading. He also reminded lodges to designate respective lodge webmasters who would be registered as such with the office of the Grand Secretary, and to whom all official communications would be directed.[30] The following term, then Grand Master, MW Santiago Gabionza Jr., included plans to expand the Grand Lodge Library to include a collection of digital resources and ebooks that would be uploaded to the GLP website. He also conceptualized a GLP portal for the website, capable of handling member's logins and database system.[31] In 2015, then Grand Master, MW Tomas Rentoy III, swore a spot in the GLP website dedicated to electoral candidates, enabling them to air their agenda, to which Masons could comment and candidates could reply back.[32] Note that not all of these plans were eventually implemented, but they did reveal the recognition Grand Masters have placed upon the importance of the GLP website in the modern age.

Modern technology had transitioned quickly. Systems changed and formats had to be upgraded and readjusted to fit the times. Social media and touch screen mobile devices became the new norm and standard to which platforms should be made compliant. In 2016, the GLP website (www.grandlodge.ph) contained not just the usual general information about the Grand Lodge, its officers, members, and activities, but also featured an interactive map of the lodges and a private membership access section which allowed online advance submission of lodge reports.[33] In addition, recent digital copies of the Cable Tow have finally started being included. Then Grand Master, MW Voltaire Gazmin, said, *"I have directed our webmasters of the GLP website to improve reliability and security and to ensure the secure and timely release of announcements. The new website will soon serve as a vehicle in improving communication and coordination between the subordinate lodges as well as facilitate online transactions with the brethren."*[34] The system was switched to a Cloud-based platform which allowed faster and safer downloads. It was supposed to be cost-effective, eliminating the need to hire expensive IT staffs to maintain the server in the Grand Lodge. A considerable sum was still however allocated and used by the Grand Lodge for web development and the hiring of a website assistant.[35]

In 2018, then Grand Master, MW Romeo Momo, announced an upgrading of the GLP website, having invested in a more dynamic and interactive platform capable of real time updates and mobile compatibility. He thanked the webmaster and Chairman of the Committee on Information Technology, WB Pol Delos Santos, including VW Nomer Abel Canlas, VW Pablo Yves Dumlao II, and VW Joey Pangilinan, for having spent their own time and money on the new system.

In 2020, when the scanning of all back issues of the Cable Tow were undertaken, digital versions

were immediately uploaded to the GLP website for everyone to freely download. It was the time of the Coronavirus pandemic when Masonic activities were suspended for the most part. Hence, the GLP website, together with its complementing Facebook account, became instrumental in the dissemination of announcements and current developments. Recognizing the increased importance of the GLP website and its corresponding maintenance, MW Agapito Suan Jr., in his capacity as Grand Master for the extended term, created the position of Grand Cyber Warden in 2021, through Edict No. 338. As a Grand line appointment for *webmastering* the GLP website, the edict defined the powers and duties of the position as follows: (1) to edit and manage the operations of the official GLP website and Internet portal; (2) to edit and manage the operations of all official social media accounts of the GLP; (3) to recommend to the Grand Master the appointment of Masons who would work on all cyber operations of the GLP, including the website, Internet portal, and official social media accounts; (4) to supervise the enforcement of all IT standards and policies of the GLP, including security and privacy measures.[36] Hopefully, the creation of such a position and its defined responsibilities would help identify the best Mason for the job – one who is clear on his duties in further improving the GLP website and knows how to mutually cooperate with all the different offices of the Grand Lodge.

In the coming years, as the GLP website continues to evolve, along with the different positions and job descriptions responsible for its management and maintenance, we can only expect newer and better things to come out of it. This chronicle revealed that, from the time of its birth up to the present day, the GLP website's success depends highly on the Grand Lodge's choice of webmaster or, in the current case, Grand Cyber Warden. Are you the next one?

Notes:

- 1 Jaime Gonzales, "From the Grand Oriental Chair: To be Grand Master entails hard work and disinterested service," The Cable Tow (Vol. 84, No. 7 Special Edition, Grand Lodge of the Philippines, 2008), 3-4.
- 2 William Webb, "Looking Back with Pride, Looking Forward with Anticipation," The Cable Tow (Vol. 74, No. 1, GLP, May-June 1997), 33-34.
- 3 "Our Grand Lodge on its way to full computerization," The Cable Tow (Vol. 74, No. 1, GLP, May-June 1997), 37.
- 4 Proceedings at the 81st Annual Communication (GLP, 1997), 78.
- 5 "GLP has invaded Cyberspace," The Cable Tow (Vol. 74, No. 4, GLP, Nov-Dec. 1997), 54.
- 6 "A fruitful, memorable week in Western USA," The Cable Tow (Vol. 74, No. 4, GLP, Nov-Dec. 1997), 60.
- 7 "Contributing to increased public awareness of Masonic objectives," The Cable Tow (Vol. 74, No. 3, GLP, Sept.-Oct. 1997), 48.
- 8 Flor Nicolas, "Urdaneta Freemason is Born," The Cable Tow (Vol. 74, No. 4, GLP, Nov.-Dec. 1997), 46.
- 9 "An account of our Grand Lodge's 83rd Annual Communication," The Cable Tow (Vol. 76, No. 1, GLP, May-June 1999), 12, 33.
- 10 Proceedings at the 82st Annual Communication (GLP, 1998), 119.
- 11 "AnCom 1998: An Overview," The Cable Tow (Vol. 75, No. 1, GLP, May-June 1998), 29.
- 12 Flor Nicolas, "MW Locsin and Party's USA trip," The Cable Tow (Vol. 75, No. 3, GLP, Sept.-Oct. 1998), 65.
- 13 "We have a new room in Cyberspace," The Cable Tow (Vol. 75, No. 4, GLP, Nov.-Dec. 1998), 28.
- 14 Official NCR-G homepage, www.freewebs.com/mdncrg (No longer active).
- 15 Oscar Bunyi, GM, Edict No. 194: "Creating the position of Grand Auditor and Grand Web Master" (GLP, July 18, 2000).
- 16 Proceedings at the 85st Annual Communication (GLP, 2001), 10-11, 137. Also mentioned in "Resolutions approved, Issues resolved in Legaspi City Annual Communication," The Cable Tow (Vol. 78, No. 1, May-July 2001), 27.
- 17 Napoleon Soriano, "From the Grand Oriental Chair: Mid-Year Report," The Cable Tow (Vol. 78, No. 3, GLP, Nov. 2001 – Dec. 2002), 4.
- 18 Generoso Calonge, "Stirring in the Beehive: An Interview with MW Napoleon Soriano, PGM," The Cable Tow (Vol. 83, No. 6, GLP, March-April 2007), 31.
- 19 Proceedings at the 86st Annual Communication (GLP, 2002), 65.
- 20 Eugenio Labitoria, GM, Circular No. 30 Series of 2002 – Labitoria "Cable Tow in the Internet," (GLP, Jan. 27, 2003). Reprinted in Proceedings at the 87st Annual Communication (GLP, 2003), 195.
- 21 The Cable Tow Program and Budget, 2002-2003," The Cable Tow (Vol. 79, No. 1, April-June 2002), 53.
- 22 Proceedings at the 89st Annual Communication (GLP, 2005), 25, 106.
- 23 Godofredo Señeres Jr., "In my Opinion: Of Elections in Blue Lodges, in the Grand Lodge," The Cable Tow (Vol. 83, No. 4, GLP, Nov.-Dec. 2006), 28-30.
- 24 Hermogenes Ebdane, GM, Circular No. 17 "Announcement from the Grand Lodge Committee on Information and Technology" (GLP, Feb. 20, 2006). Reprinted in Proceedings at the 90th Annual Communication (GLP, 2006), 252.
- 25 "Ten rally thrusts of the Program of Administration of our Grand Lodge," The Cable Tow (Vol. 84, No. 1, GLP, May-June 2007), 20.
- 26 "Grand Lecturers' Corner: The need to educate ourselves Masonically," The Cable Tow (Vol. 84, No. 2, GLP, July-Aug. 2007), 27.
- 27 Proceedings at the 92nd Annual Communication (GLP, 2008),116.
- 28 "Grand Master's 3-point Program for Blue Lodge and Masonic District Development," The Cable Tow (Vol. 86, No. 1, GLP, May-June 2009), 27.
- 29 Proceedings at the 101st Annual Communication (GLP, 2011),38.
- 30 "Protocols for GLP website," The Cable Tow (Vol. 88, No. 4, GLP, Feb.-April 2012), 13.
- 31 "Summary Guide to the Centennial Year Programs," The Cable Tow (Vol. 89, No. 1, GLP, May-June 2012), 65-67.
- 32 Tomas Rentoy, "Our theme: A revitalized, relevant and revered Philippine Freemasonry," The Cable Tow (Vol. 92, No. 1, GLP, May-June 2015), 20.
- 33 "Grandlodge.ph goes online / GLP improves online support system," The Cable Tow (Vol. 93, No. 2, GLP, July-Aug. 2016), 57.
- 34 Voltaire Gazmin, "The Grand Master's word: The first 100 days," The Cable Tow (Vol. 93, No. 2, GLP, July-Aug. 2016), 76.
- 35 Proceedings at the 95th Annual Communication (GLP, 2017),30, 159, 205.
- 36 Agapito Suan Jr., GM, Edict No. 338 "Institutionalizing the Offices of Grand Scribe and Grand Cyber Warden" (GLP, Jan. 11, 2021).

The Travel of the GLP ICT Committee

By Bro. Jonathan A. Paulo (122)

This is how the story of GLP Information & Communication Technology (ICT) Committee through the approval of Edict 335 started its journey.

But first allow me to express our thanks to MW Agapito S. Suan, Jr. (Grand Master) and VW Joey Pangilinan (Grand Cyber Warden), for giving the team the opportunity to serve the Grand Lodge. Special Mentions are also in order for VW Dennis Cunanan (GLP Chief of Staff) and VW Oliver Yabut (Assistant Grand Secretary) for their support to the Team.

During the pandemic the ICT Team was tasked by MW Suan to assist the Grand Lodge in its remote operation and communication dissemination through electronic communications by developing the following:

GCash – (Circular No. 14 – MW SUAN)

During the pandemic – when staying at home became one of our civic duties, the Grand Master requested to expand the GLP-GCash System to include not just Donations but other transactions like, Annual Dues, Petition Fee, Dispensation, Transfers, Supplies Payment, and others, to add more convenience for Lodges and Brethren. All that is needed is a smart phone and GCash application which is also available on both Android and IOS, navigate under "Payment Solutions" > select Grand Lodge of the Philippines > fill up the necessary information > then press SEND. Of course, ones GCash Account must have enough balance to complete the payment transaction.

Text Blast

GLP Announcement, Update, and Greetings is of great importance to all regular masons. Since not all brethren is into social media, the Grand Master requested some means of communicating with the brethren in just "one text". By the assistance of WB Joel Manuel (Malolos 46) and Globe Telecom Masons, an SMS Solution or the text blast was developed for the Grand Master to be able to send important announcements on all Grand Line and District Officers including Birthday Greetings. This SMS platform can send multiple greetings "in just one text".

Electronic Mail (Circular no. 50 & 58 – MW SUAN)

As documentation and communication is vital even during the pandemic. The use of electronic email is improved by assigning an OFFICIAL EMAIL to each subordinate lodge, District, Grand Line, and GLP Office which will be continuously adopted by succeeding officers.

The circulars relieves the Grand Lodge of the laborious task of collecting the email addresses of lodge secretaries subject to change each Masonic Year. The new system induces each lodge, district, or office to maintain the same email address year in and year out. All that is required is for incoming officers to change the password of the account turned-over to them by their predecessors for security reasons. While tracking previous communication is difficult and cumbersome, the official lodge email which shall be used by the lodge secretary as the official communication platform between their lodge to the Grand Lodge Office.

Grand Lodge of the Philippines Website

As every company or organization needs to have a secure location or place where all the information is stored and readily available, GLP has given importance to its website which became the official source of communication especially

during the Pandemic. Our current website has been developed to keep abreast with the offer of technological advantages when masonic information can co-exist with what we have in our minds as imprints of our memory work from catechism to degree lectures.

In rebuilding a secure cloud infrastructure for the website, we used Drupal framework, one of the preferred web content management systems. Together with Bros. Glenn Anthony Locentes and Ryan Escares we were able to manage and maintain the website, were all edicts, circulars, and other updates can be viewed by the Brethren through their devices.

Tyled using a member login system. The Brethren are assured that only legitimate Master Masons in Good Standing have access to the official electronic archives of the jurisdiction.

Network, firewall, and CCTV

The Foundation of digital connectivity is the Network, as the GLP is gearing up towards Digital Transformation, the Network should keep up with the new demands on new services, applications, and Cybersecurity threats. At the moment, GLP's network is capable of multi Internet link for redundancy to ensure maximum operational up-time, with a Next Generation Firewall capability to address and minimize the risk of successful cybersecurity attacks.

There are wireless connectivity for Employees, Guest and Brothers for more convenient user experience and CCTV's to ensure safety and security within the premises.

The roadmap shall be continuously enhanced as the team will discuss pressing matters like Data Privacy, Incident response, and Cybersecurity awareness trainings.

Mobile Application

GLP has launched 3 Special Archive Apps unique to its history:

TCTReader - an electronic compendium of all issues of The Cable Tow Publications
(1923 – 2021 – and beyond)

GLProceedings - an electronic compendium of all the Proceeding of Annual Communications
(1912 – 2019 – and beyond)

GladKit - the Grand Lodge of the Philippines ANCOM Digital Kit or GLadKit, the first Application of its kind in GLP History that contains all the reports and communications during the term of MW Suan for Masonic Year 2019 – 2021.

Thanks to the expertise of Bro. John Paul Narisma who is a member of both The Cable Tow Team and the ICT Committee. The development of this Apps has catapulted the GLP among the Masonic Grand Jurisdictions embracing the power of technology.

GLP Helpdesk

Playing important role in ICT Team is the resource personnel stationed at the frontend of the GLP Website. Our Tech frontliner works full time at the GLP answering to any IT related problem or issue, assisting all members with their concerns or queries like website registration, login, password resetting, and making sure that GLP announcements are delivered through text blast and email.

Included in the job description is the writing and editing of GLP website content like uploading of Edicts, GL and GS Circulars, the most recent edition of the Cable Tow & ANCOM Proceedings, as well as other important announcements.

The GLP Helpdesk also installs, diagnoses, and troubleshoots defective computers and devices in GLP Office.

Wishlist

In the immediate future, the ICT Team would like to request for 2 servers to replace the old database servers (on-premises) and their own office space within the GLP premises.

GLP ICT Committee Team

VW Joey Yabut Pangilinan PDGL
Jose Abad Santos Masonic Lodge 333
1st Grand Cyber Warden

Globe Telecom – Senior Project Management Government Contractor, formerly from Huawei Tech Phils and Sun Cellular

Bro. Jonathan "Pau" A. Paulo
Quezon City Lodge 122

Former Globe Telecom – ISG Implementation team, currently working as Cloud Administrator, I.T. for 17 yrs., Likes to travel with his Family as well as spend time with the Brethren, married for 13 years, and is a loving father.

Motto: mastery begins with humility.

Bro. Glenn Anthony A. Losentes
Quezon City Lodge 122
Tech Lead

An application developer by profession for more than 13 years before entering the craft. Glenn has been an IT professional and has been working with various clients of diverse industries including: Banking, Mobile Wallets, HMO application, Cooperatives, ecommerce, and government projects. Glenn was raised as Master Mason in Jan 2020. He volunteered in assisting and maintaining the Grand Lodge website and he is a member of the team who spear headed the creation of the Mabuhay Shriner's website. For his efforts, he was recommended to join the ICT team.

Motto: "Nothing befalls a man that he can't endure if you believe in GOD."

Bro. Ryan "Rai" Escarez
Quezon City Lodge 122
Technology Evangelist

Technology Head at Clear Mind Algorithmics Inc., providing system solutions for financial, transportation, logistics and healthcare. Love to join local endurance races such as duathlon and triathlon. Completed the Everesting 14hrs indoor cycling during the pandemic, a single activity until you climb 8,848m – the equivalent height of Mt. Everest.

Motto: "If you're focused only on the goal or the glory, you probably aren't enjoying the journey."

Bro. Angelo "Gelo" Castro II
Mandaluyong City Masonic Lodge #277
Network and Security

An experienced Cybersecurity Consultant for more than a decade, Currently Works at Cisco systems Philippines as Security Architecture leader. Graduated from the Massachusetts Institute of Technology in Boston. Happily married and loves biking on his free time.

Motto: "Pride makes us artificial; Humility makes us real."

Bro. John Paul R. Narisma
Lodge Secretary,
Shangri-La Lodge No. 196
GLP IT Support Member

Previous IT Experience: IT Systems Admin/ Manager (US Law Firm), Vice President (US online gaming company under the owner's supervision one of the former MS Xbox Editors), HR (US online gaming company), Quality Line Staff (Electronics Company based in Prague, Czech Republic), owner UBN Solutions Philippines (online company 2005 – present) in logistics and online back-end office support before for US Architectural and Engineering companies, also into exporting), Keytah.com (founder, owner), some background in mobile app development, systems administration, networking and security testing, web app development, graphics, and basic programming (java, php, html), IDE a little of Xcode, Android Studio, MIT app Inventor and Google Cloud Platform (compute engine, storage, etc.).

Motto: "To think and reason make us men; compassion and kindness make us better."

Ms. Lara Medalla
GLP ICT Helpdesk
Email: helpdesk@grandlodge.ph

The Most Worshipful Grand Lodge
of Free and Accepted Masons of the Philippines
PLARIDEL MASONIC TEMPLE
1440 San Marcelino Street, 1000 Ermita, Manila, Philippines
Tel. Nos.: +63 2 8524-3263 / +63 2 8522-2232 / Fax: +63 2 8522-2218
Website: www.grandlodge.ph

MW Bro. AGAPITO S. SUAN, JR.
Grand Master

MW Bro. DANILO D. ANGELES, PGM
Grand Secretary

EDICT NO. 335

INSTITUTING THE INFORMATION AND COMMUNICATIONS TECHNOLOGY (ICT) STANDARDS IN THE GRAND LODGE OF THE PHILIPPINES AND CREATION OF THE GLP-ICT COMMITTEE AS A PERMANENT STANDING COMMITTEE

WHEREAS, the GLP is one of the early adopters of modern communications technology among other Grand Lodges and employs the same to provide core services to subordinate lodges and its members;

WHEREAS, the Grand Jurisdiction of the GLP spans the entire Philippine archipelago and extends to some foreign territories which makes it difficult for members residing outside Metro Manila to transact business or access GLP services;

WHEREAS, over the years, due to the absence of prescribed standards, the GLP has invested in IT solutions that were often overlooked, replaced, repurposed or discontinued by subsequent administrations which only complicates processes and exposes GLP data to greater risk;

WHEREAS, in view of the present state of COVID-19 pandemic in the country and the world at large, there is an urgent need to accelerate the GLP's digital transformation to enable a non-physical transmission of data and provide the safest and highest standard of membership services while ensuring the protection of data, privacy, integrity and security of GLP systems;

WHEREAS, to achieve a stable ICT environment, there is an urgent need to put in place a responsive and comprehensive ICT standards which shall be observed by all concerned now and in the future;

WHEREAS, a permanent GLP-ICT Committee should be created to oversee the management of ICT Standards as well as the administration and operations of all ICT-related matters in the jurisdiction.

NOW THEREFORE I, AGAPITO S. SUAN JR., Grand Master of Masons of the Most Worshipful Grand Lodge of Free and Accepted Masons in the Philippines, by virtue of the powers in me vested by the Constitution, do hereby promulgate and decree, as follows:

SECTION 1. Establishment of the GLP ICT Standards. - The GLP and all authorized users of communications technology shall be bound by the following ICT Standards:

A. Domain Name. - The GLP shall use **grandlodge.ph** as its official domain name. All other registered domain names on behalf of the GLP shall be cancelled and the creation of new domain names is strictly prohi

B. Classification of data. - All forms of communications, digital assets, databases, reports, publications, and archives shall be classified as strictly confidential. All personally identifiable information (such as names, addresses, contact numbers, Masonic profile, etc.) shall not be shared outside the GLP unless authorized by the Grand Master upon the recommendation of the GLP ICT Committee.

C. Restricted Access. - Only authorized Grand Lodge personnel shall have access to Membership Data and other Grand Lodge official records. No original input entries, correction or amendment to computerized records shall be entered without the corresponding approval of the Grand Master and the Grand Secretary.

D. Allowable Existing Programs. - The following existing and duly approved ICT service providers and programs shall remain valid and in use:

Amazon Cloud Services (aws)
Membership Database (foxmagic)
Financial System (yekyio technologies Inc.)
Gcash (GLP e-wallet)
Amber (text blast)
Drupal (GLP website front end)
Google G suite (GLP email system)
Dot.ph (GLP domain service provider)
Fortinet (server firewall)
PLDT (internet server provider)

E. Website. - The GLP shall only have one official website accessible via **grandlodge.ph.** All other GLP-related websites must have prior approval by the Grand Master upon recommendation of the GLP ICT Committee. Access to the Grand Lodge Website is available only to members of good standing. The GLP-ICT Committee shall bar access to expelled or suspended members.

F. Legal Effect. - On-line communications shall be valid and effective for all official use and will have the same legal effect accorded to paper transactions.

G. Official E-mail Address - The GLP shall provide all mandatory users comprising of Subordinate Lodges, Masonic District and all other authorized users with distinct official GLP email address with at least 30 GB storage capacity using the GLP-prescribed naming scheme. For security and data protection purposes, official communications coming from mandatory users using non-GLP email shall be strictly prohibited. For emails coming direct from individual members, the Grand Lodge shall, as much as possible, respond through the official lodge email address.

SECTION 2. – Creation of GLP-ICT Committee. – There shall be a permanent Standing Committee in the Grand Lodge to be called GLP ICT Committee to be headed by a Master Mason with proven competence in Information & Communication Technology and who shall henceforth carry the rank and title of Very Worshipful Grand Web Master.

The GLP ICT Committee shall be composed of seven (7) members including its Chairman.

To ensure stability, preservation and consistency of the system, the members shall hold office for a period of three (3) years, subject to extension; the tenure of the Chairman may however be at the discretion and pleasure of the succeeding Grand Master.

The GLP ICT Committee shall be responsible for keeping an updated documentation of GLP ICT Standards for mandatory compliance of all members and employees of the GLP. Any changes to existing designs, programs and technology shall require the recommendation of the majority of the members of the Committee and approved by the Grand Master before inclusion and/or implementation.

Exceptions to the GLP ICT Standards established herein can only be authorized by the Grand Master upon the recommendation of the ICT Committee on a case by case basis, after duly considering the impact of the deviation on the overall compatibility of GLP systems, support requirements and performance of existing system. No deviation shall be authorized if the same could lead to disruptions of services or if the proposed changes will only have limited technical support.

The Committee shall submit and justify its operating budget for each Masonic Term comprising of salaries for full-time staffs, operating expenses, Technical support and consultancy services, software licenses, IT infrastructure and other related expenses, for approval of the ANCOM.

This Edict shall take effect immediately upon promulgation and posting at the Grand Lodge Website or transmission via official email, and shall be read in open lodge at the stated meeting next following its receipt and that action taken thereon recorded in the minutes of the meeting of the Lodge.

Given under my hand and the seal of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines in the City of Manila this 30th day of October 2020.

Attest:

DANILO D. ANGELES, PGM
Grand Secretary

AGAPITO S. SUAN, JR.
Grand Master

ASS/DDA/OVY/vangie

How to Log-In and Register in the GLP Website:

1. From your Gadget or Device – Desktop, Laptop, Tablet, Smartphone, etc. open your Internet Browser. Make sure that you have WiFi Access.
2. In your browser, type the word **www.grandlodge.ph** It will lead your screen to the Website Home Page.
3. In the upper left corner click the Log-in Button. Choose the Button **Create a new account**
4. Fill-out the following information:
   a. Last Name
   b. First Name
   c. Middle Name
   d. Mother Lodge
   e. GLP ID number (Can be found in your Dues Card)
   f. Email address (Kindly enter your personal e-mail address)
   g. Contact Number
4. **Enter your Username :** First Name (dot) Last Name
5. To submit, click the Button **Create a new account**
6. IT Helpdesk will verify the above details on the GLP Database and check if format of username (No. 5) is correct. Upon validation, the user will receive an email from helpdesk@grandlodge.ph together with a link and temporary password.
7. Once the user has access inside the Website, it is his primary duty to change his password for his own security.

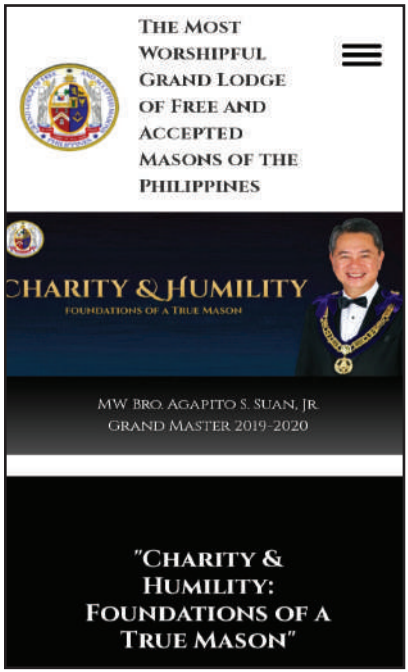
A Brotherly Reminder:

Registration is a one-time process and can be done 24/7, however, kindly consider the 8-hour/5-day Office Schedule of the GLP Staff. Validation may take more than 12 hours if registration is done after working hours, during weekends, or long vacations. Remember the Adage long taught to us: "Await a time with patience."

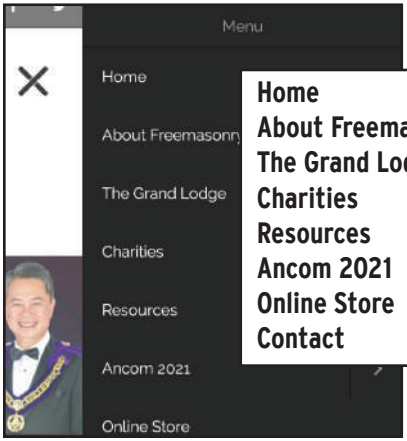
An Overview of the Website and its contents

Home Page

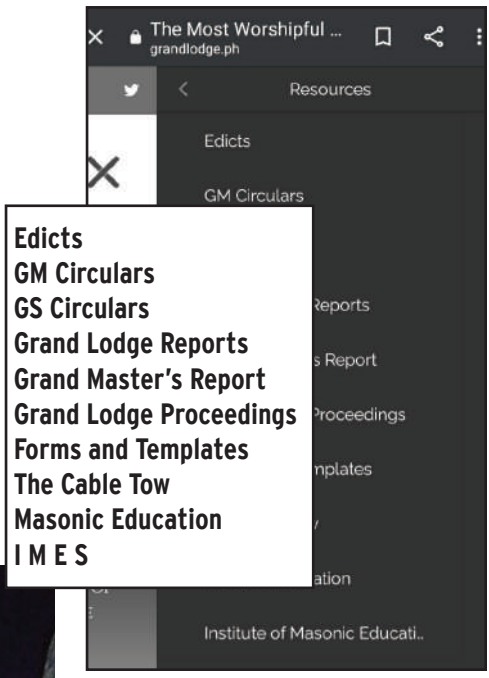
It is the Front Cover of the Site, it houses the Grand Master's Portrait, Logo, Theme, and the GLP logo.



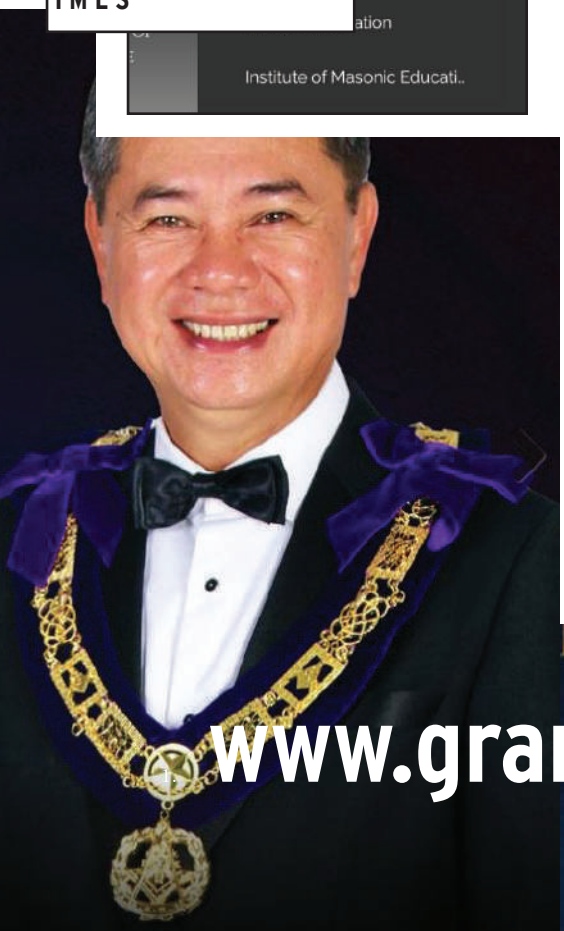
Clicking the 3-line Tab on the upper right corner of the screen shall reveal the 8 Main Menus of the Web Site:



Each of these Main Menus contain sub-folders related to each. Most distinguished is the **RESOURCES** Menu which houses the following archives:



Edicts
GM Circulars
GS Circulars
Grand Lodge Reports
Grand Master's Report
Grand Lodge Proceedings
Forms and Templates
The Cable Tow
Masonic Education
I M E S



Contents that can be found in the other Menu are:

About Freemasonry
- **What is Freemasonry**
- **Become a Member**
- **Frequently Asked Questions**

The Grand Lodge
- **About the Grand Lodge**
- **Lodges**
- **The Grand Master**
- **Past Grand Masters**
- **Foreign Grand Lodges**
- **Plans and Programs**
- **Events**

Charities
- **Donate**
- **Masonic Charities for Crippled Children**
- **Offices**
- **Awards & Recognition**

Ancom 2021
- **ANCOM Registration**
- **Email Address: ancom2021@grandlodge.ph**
- **List of Accommodation for ANCOM 2021**

Online Store

Contact

Directory
- **Lodge Locator**

www.grandlodge.ph

INSTITUTE OF MASONIC EDUCATION AND STUDIES

IMES VIRTUAL CLASS

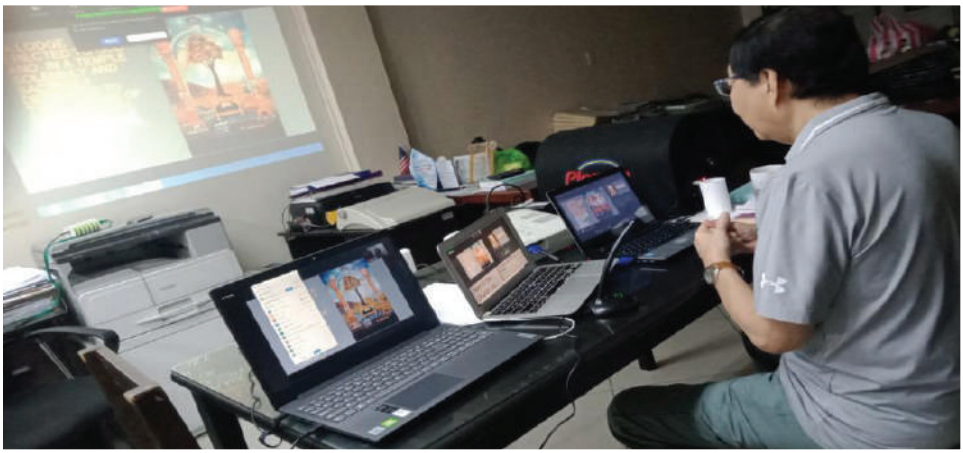
BY VW RUDY L. ONG PJGL, IMES PRESIDENT

The Institute of Masonic Education and Studies (IMES) was close to completing its set targets for MW Agapito S. Suan Jr.'s 2019-2020 term when the Covid-19 Pandemic struck. In fact, the Team was not far from surpassing the highest recorded accomplishments from previous years when the pandemic set in. With the consequent lockdown the faculty kissed our scheduled classes goodbye. None can imagine what was to happen. Destiny dictated that our Grand Master hold over, including all elected and appointed officers, together with their programs.

Adapting to the times, our classes shifted to virtual conferencing. Choosing the Zoom platform over other online portals. The privacy features of the said app helped in tyling each session. Below are the general statistics per batch of IMES Online Class:

Class No. (Batch)	DATE 2020	No. of Attendees
20-159	Aug 21 & 22	66
20-160	Sept 11 & 12	198
20-161	Sept 23 & 24	46
20-162	Oct 23 & 24	97
20-163	Nov 27 & 28	61

Total IMES Online Class Participants **468**



Of the five (5) subjects required in earning a Basic IMES Diploma – the Institute was given clearance to conduct online lectures on four (4) subjects only namely: Masonic History, Masonic Philosophy & Symbolism, Masonic Governance & Jurisprudence, and Masonic Decorum & Protocol.

The fifth Subject - Masonic Rituals and Floor Works, still has to be conducted face-to-face and is thus excluded in the Online Curriculum. Two physical classes were conducted at the GLP on December 12, 2020 and January 12, 2021 to accommodate those who took any of the five online classes above. The two said classes had a total of 63 attendees. Notice the considerable number of brethren who had already attended the lectures on Zoom but have yet to complete the Diploma Course, because they still lack the Rituals lecture.

In March 2021, IMES has resumed physical sessions once more, conducting it without prejudice to the required safety protocols to contain the pandemic. We look forward to future sessions in favorable venues to accommodate as well, the brethren who had already completed the theoretical topics online but have yet to comply with the actual Ritual/Floor Works component. Rest assured brethren, we are trying our best efforts in the face of these unprecedented and seemingly formidable challenges brough about by the pandemic.

ONLINE ELECTION SYSTEM FOR ANCOM 2021 PASSES TEST

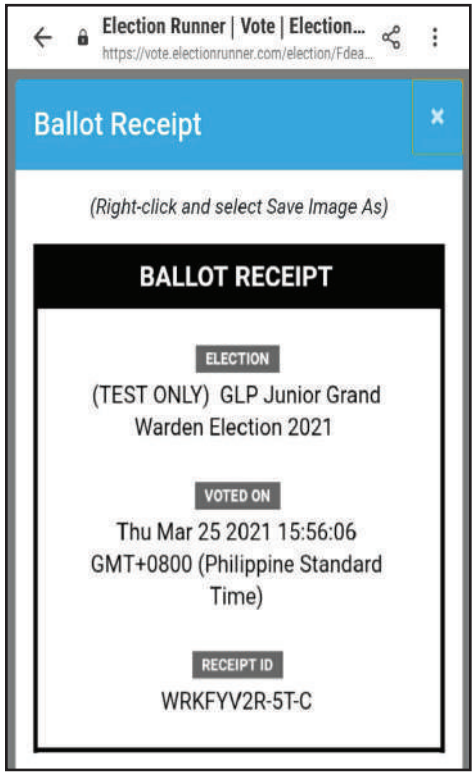
By VW Vic V. Vizcocho, Jr., PJGL (52)

It's a go with flying colors for the online election system developed by the Grand Lodge of the Philippines – Information & Communications Technology (GLP-ICT) Committee for the upcoming Annual Communication (ANCOM) 2021 in Olongapo City on April 22 - 23.

As mandated by Edict 340 (Suan), a mock election was successfully conducted on March 25 for the purpose of testing the system and identifying possible technical issues.

While voting delegates physically present and duly registered in the ANCOM shall vote in the traditional manner, voting delegates registered online shall vote thru the online election system to be administered by the Electoral Committee (ELECOM).

This is in line with the Grand Lodge's implementation of temporary procedural measures in order to hold the ANCOM this year, postponed from last year, in the face of the Covid-19 Pandemic which still persists at present times.



Right Worshipful (RW) Rolen C. Paulino, Deputy Grand Master who is set to be installed as Grand Master in this year's ANCOM, lauded the GLP-ICT for hurdling the challenges encountered in the development of the system, ranging from the registration, validation of payment, and email authentication, among others.

"Having 15 to 20 registration booths and specific rooms for Past Grand Masters, Grand Line Officers, Past Masters, Lights, Immediate Past Masters and the virtual plenary, is wise," RW Paulino told TCT.

Led by VW Joey Pangilinan, the GLP-ICT is composed of members Bro. Jonathan Paulo, Bro. Glenn Losentes, Bro. Ryan Escarez, Bro. Angelo Castro ll, Bro. JP Narisma and Ms. Lara Medalla of the GLP Help Desk.

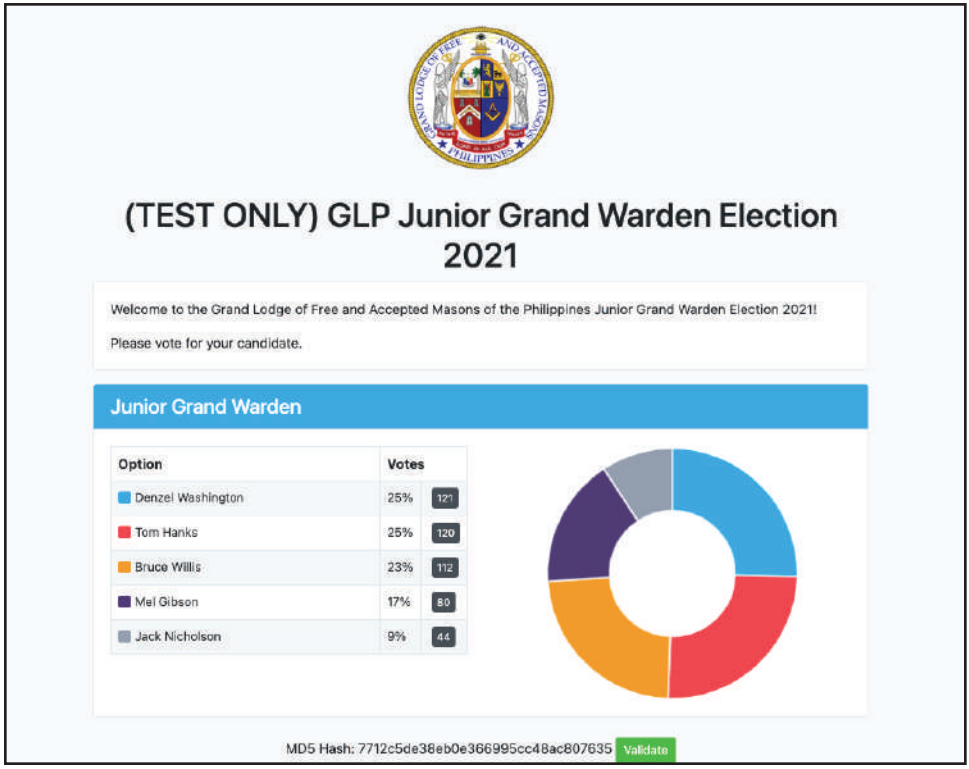
Aside from the election for the position of the Junior Grand Warden and other elective positions, the brethren are also expected to vote on issues to be decided on the ANCOM, thus, the importance of an effective and credible system is imperative.

"The mock election has now been tried and proven," Most Worshipful Agapito S. Suan, Jr., Grand Master of Masons in the Philippines told The Cable Tow (TCT), "with its successful conduct, the integrity of the system has now been established."

In compliance to the rules and guidelines of the Inter-Agency Task Force (IATF) for the Management of Emerging Infectious Diseases limiting physical attendance to 50% capacity of the venue SMX Olongapo City Convention Center (OCCC), as well as travel restraints on Senior Citizens, those with comorbidity, and other restrictions, many are expected to participate online instead.

The adoption of online technology is now an accepted method of conducting fraternal business, not only in the Philippines, but also in the international masonic community amidst the COVID-19 Pandemic, and therefore, is not violative in any way of the spirit of our masonic laws, landmarks, customs, and traditions, according to MW Suan.

"There is no more impediment in the holding of ANCOM this year which can no longer be postponed in order to finally effect the election and appointments of the incoming leadership of the fraternity," said MW Suan who is on an extended term in the Grand Oriental Chair due to the pandemic, "and to pass upon all the actions taken by the incumbent Grand Master in the past two Masonic years." (VVV).



Social Media: The New Watering Hole for Masons

By WB Alberto C. Dumlao, PM (46)
Managing Editor

Social Media (SocMed) has grown exponentially in the last decade, and more so since the COVID-19 Pandemic struck in the first quarter of 2020. We know that many Masons have regularly connected through Facebook and other social media platforms even before the Pandemic, but with the suspension of Lodge Meetings, our Brethren have jumped on the social media bandwagon even more so to connect and discuss with each other on matters within and without our regular masonic duties and functions.

Information Dissemination

As with everyone else, our Brethren use social media to get access to information. News networks who have traditionally published information on the tri-media of Television, Radio and Print, have all graduated to a social media presence where more people are able to access news and information in real time and on-demand.

International agencies like the World Health Organization have also taken to social media to disseminate information, giving us a more accurate picture of the pandemic's global scale, as well as efforts by different governments to contain and prevent its spread.

Here in the Philippines, we get daily updates from government agencies like the Department of Health (DOH) through their Facebook, Twitter, YouTube, and Viber Accounts. Daily COVID-19 updates from DOH include data on active cases, recovery, deaths, number of tests done, and hospital capacities, among others.

Local government units have also taken to social media to reach out to their constituents. Anonymous community accounts have also increased in number, catering to specific geographical locations and interests.

Masonic Social Media Activity

Even before the pandemic, Freemasons have been active on social media, either as individuals or as groups. Masonic social media activity may be categorized into four: Lodge level, District Level, Jurisdiction Level, and Special Groups.

Masonic Lodges usually have chat groups in Facebook Messenger or Viber, or both. These chat groups provide a medium for masonic discussion, both informal and educational. Also, it has provided a means for easier lodge management, in terms of announcements, meeting notices, and communications from the Grand Lodge in the form of Edicts and Circulars. Some Lodges also have Facebook Public Pages, functioning more as a website, and act as the Lodge's public relations arm. Inquiries from the general public are usually entertained through these Public Pages, with questions ranging from broad Masonic topics to specific inquiries on how to join the fraternity.

District Level social media activity is a combination of chat groups (as described above) and FB Groups. The difference between a chat group say, on FB Messenger and an FB Group is that discussion threads on FB Groups make it easier to find topics of discussion. Discussion on chat groups is running by nature and is very easy to get lost in the discussion if you have not been active for a while. When this happens, you may have to backread over tens sometimes hundreds of comments, depending on the number of members and level of engagement of the chat group.

Jurisdiction level masonic activity is also a combination of chat groups and FB groups.

This also allows for easier information dissemination, albeit on a higher and more formal level. An example of a jurisdiction level group which has benefitted our Brethren for many years now is the Guild of Lodge Secretaries (GLS), which has chat group accounts in FB Messenger, Viber, Telegram, as well as an FB Group and an FB Public Page. The GLS FB group, the oldest (since 2018) and biggest group with 567 members, it is a comprehensive resource of Circulars and Edicts dating as far back as MW Abraham 'Bambol' Tolentino's term.

Special Masonic Groups

Amidst the social distancing and quarantine measures that resulted from the COVID-19 Pandemic, our Brethren have felt the itch to go out and enjoy fellowship with each other. While not quite the same as sitting face to face across each other over coffee, a bottle of beer or a shot of single-malt whiskey, Masons from our jurisdiction have found a way to enjoy each other's company on special masonic social media groups across different platforms, but mostly on Viber, FB Messenger, and FB Groups. These special masonic groups may be categorized into:

1. Social groups – where brethren share commonality with their location, fraternities outside of Masonry, the schools they went to, etc.

2. Interest-based groups– where brethren share interests and hobbies, such as sports, music, food, books, art etc.

3. 'Sharing economy' groups- where brethren advertise, find, share, buy, sell, and trade products and services.

4. Discussion groups – where brethren find, discuss, and share news, information, and opinion.

5. Fraternal assistance groups – a group category probably exclusive to Freemasons, where brethren may seek aid and assistance on any and every situation.

6. Large "anything goes" groups – these are groups with large membership and may include Brethren from different jurisdictions. These groups may also include non-masons.

The Rise of Video Conferencing

Quarantine restrictions on mass gatherings at the height of the COVID-19 Pandemic last year have left the GLP with no other choice but to suspend all monthly stated meetings and other masonic activities indefinitely and allow Lodges to meet virtually through online masonic conferences.

Circular No. 41 – MW Suan issued last May 27, 2020 outlined the reasons why, when, and how online masonic conferences should be conducted.

With this development, the Brethren took to various video conferencing platforms such as Zoom, Google Meet, and Facebook Rooms - just to name a few. These platforms were very much embraced by our Brethren not only in the conduct of official online masonic conferences , but also for more informal meetings and fellowship such as "Online Kamustahan" or "E-numan" sessions.

Challenges and the New Normal

As vibrant as these masonic social media groups are now in the midst of the pandemic, there are still challenges that face them in terms of management and quality of experience. Probably the greatest challenge of these groups is keeping them "tyled' (strictly masons only). There are quite a number of instances where members would inadvertently discuss topics that would best be opened up in a tyled Lodge, oblivious to the fact that there may be cowans and eavesdroppers in these groups. This issue may be solved by strict admission policies and regular purging of membership.

There is also the issue of overwhelming volume of posts. Sometimes because of the enthusiasm of some members, groups may post way too frequently, overwhelming members who tune out eventually. This may be solved by the group admin with a well thought out approval process, striking a healthy balance between group inertia and boredom.

For video-conferencing platforms, some of the challenges that our Brethren faced included: difficulty in connecting, video issues, sound issues, and background noise issues. Eventually, we have learned to use these platforms with ease.

Whatever the challenges may have been, technology has provided our Brethren with fast, easily-accessible, and relatively cheap means of communication with each other. This kind of interaction is definitely here to stay and will comprise part of our new normal even long after the COVID-19 Pandemic.

VIRTUAL SOCIETIES

Examples of Masonic Groups in Social Media as collected by the Cable Tow Team:

1. Social Groups
- ISKONG MASON
- BEDAN MASONS
- APO-MASONS INC.
- THREE-LEGGED TRAVELER'S CLUB
- MASTER BUILDERS (UAP)

2. Interest-based Groups
- KOLEKSYONG PAMBATA NG MGA KUYANG (KPK)
- LET'S EAT KUYANG
- MASONIC COLLECTORS CLUB
- MUSIKERONG MASON
- PHILIPPINES – THE BEARDED MASONS

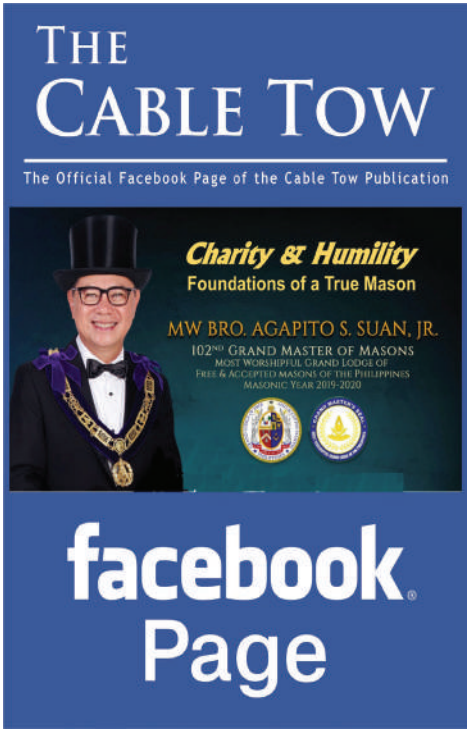
3. 'Sharing economy' Groups
- 3RD DEGREE TRADERS
- AGRIBIZ MASONS

- MASONIC ACCREDITED SUPPLIERS ASSOCIATION (MASA)
- KUYANG'S MARKETPLACE
- KUYANG ON THE LEVEL CLUB INC.
- MASONIC BUY & SELL GROUP
- MASONS BUSINESS PORTAL
- SOLOMON'S MARKET PLACE

4. Discussion Groups
- CRAFTSMEN ASSEMBLED FOR THE RIGHTS OF THE UNIVERSAL MAN
- GRAND GUILD OF PAST MASTERS
- ISIP MASON, GAWANG MASON
- MABINI SOCIETY FOR NATIONHOOD
- MASONIC ENLIGHTENMENT
- MASONIC RESEARCH SPECIAL INTEREST GROUP
- MASONIC WANNA-BEES
- MENTORSHIP 101
- PHILIPPINE MASONRY FORUM
- SCOTTISH RITE FREEMASONRY IN THE PHILIPPINES
- GRAND YORK RITE BODIES -PHILIPPINES
- DEMOLAY PILIPINAS

5. Fraternal Assistance Groups
- AID AND ASSIST MASONIC FAMILY
- AID AND ASSIST MASTER MASON
- GUILD OF LODGE SECRETARIES
- MASON'S CABLE TOW
- SQUARE & COMPASS WE-CONNECT (SCWC)
- WORTHY BROTHER HIRAM

6. Large "Anything Goes" Groups
- PINOY MASONS OVERSEAS
- ONE MASON FAMILY
- BRETHREN OF FREE AND ACCEPTED MASON
- KAMING MGA MASON
- TRAVELER'S STATION



The Cable Tow on Social Media

By WB Albert Dumlao (46)
Managing Editor

It has been well documented that people have continuously shifted away from traditional media sources for news and features, and are taking more to social media and messaging apps to access information. As newspapers have fallen in usage, and newscasts on national TV have dropped in ratings, the shift to new sources of information has increased exponentially. TV networks have invested in their social media presence, and newspapers have reduced their print volumes moving towards better digital experiences for their users.

The Shift From Print to Digital

Even before the COVID-19 Pandemic, The Cable Tow (TCT) has been experiencing difficulty in the circulation of its printed copies, especially in the provinces. There were many instances that issues of The Cable Tow sat idly in the ante-rooms of Masonic halls and temples across the jurisdiction. As quarantine restrictions set in, the TCT Editorial Team led by Editor-in-chief VW Harold Santiago, with the blessings of MW Agapito S. Suan, Jr., laid the groundwork for the full use of social media to bring The Cable Tow Volume 97 to the Brethren withersoever dispersed, usually on digital platforms, especially on their smartphones.

Up until before the Pandemic struck, previous volumes of the TCT were already being regularly posted in PDF format to the GLP website and shared through various FB Groups, such as the Guild of Lodge Secretaries. However, these PDF copies were only meant to augment the distribution of printed copies to the more than 400 Masonic Lodges throughout the jurisdiction.

The COVID-19 Pandemic presented a unique problem because publishing companies closed shop, courier services were limited, and Lodge secretaries will expectedly find it difficult to distribute the printed copies to individual members. This gave the TCT Editorial Team the opportunity to take advantage of the existing social media accounts of the publication, particularly its Facebook Public Page.

The TCT Facebook Page

The Cable Tow Facebook Page was created in May 2017 under the term of VW Avelino Sumagui as Editor-in-Chief and VW Jose Avelino Magbanua as Circulation Manager. This term saw the TCT Page being used to great effect, with a total of 77 posts over 12 months. The video with the largest number of estimate reach so far (32.7K) came from this term – RW ROLEN PAULINO AT ANCOM 2017, published on June 19, 2017.

The 2018-2019 Term of EIC VR Samuel Fernandez saw activity for only 4 months from

May to August 2018 with a total of 35 posts. In 2019-2020, there was only one post, a link to the GLP Facebook page published on August 5, 2019, indicating a move to concentrate social media activity to that page.

As the TCT Editorial team assumed labors under the extended term of MW Suan on June 1, 2020, we immediately started work on the promoting The Cable Tow Facebook Page. The first few posts of the new term consisted of introduction of the EIC and of the rest the editorial team; updating of the page's profile picture and cover photo; and features on some of the TCT's back issues and articles.

Then, on June 12, 2020, the TCT FB Page broke the internet. The TCT coverage of the Virtual Commemoration of the 122nd Philippine Independence Day reached and estimated 32K FB users, with 17,014 3-second views and peak live viewership of 192. The program consisted of the usual Flag Raising Ceremonies typical of an Independence Day celebration, but with these important historic differences – it was the first time that the Senior Grand Lecturer delivered an online masonic education live on social media; and, it was also the first time that a Grand Master from this jurisdiction addressed the Brethren withersoever dispersed live on the internet.

This maiden live stream would kick of a successful run of monthly Masonic Education Webinars dubbed Third Wednesdays in the West with SGL VW Teodoro Kalaw IV delivering masonic lectures on a wide range of topics, and the MW Agapito S. Suan Jr. regularly addressing the Brethren and giving them updates with developments in the GLP. These broadcasts were co-hosted the Chief of Staff VW Dennis Cunanan and Assistant Grand Secretary VW Oliver Yabut.

Important events in our masonic calendar were also covered by the TCT team and were either live streamed or posted on the TCT Page namely:

Date	Event	Host	Estimated Reach	3-Second Views	Peak Live Viewers
June 12, 2020	122nd Philippine Independence Day	GLP	32.2K	17,014	192
June 19, 2020	156th Birthday of Dr. Jose Rizal	GLP	10.0K	3,680	NA
August 30, 2020	170th Birthday of Marcelo H. Del Pilar	Cupang 295	17.0K	5,908	95
August 30, 2020	Marcelo H. Del Pilar @ 170 Webinar P1	TCT / FEFM	10.0K	3,502	78
August 30, 2020	Marcelo H. Del Pilar @ 170 Webinar P2	TCT / FEFM	9.0K	3,487	43
October 31, 2020	Lodge of Remembrance	Jose Rizal 22	45.0K	25,884	431
December 19, 2020	108th Anniversary of the GLP	GLP	25.0k	13,415	163
December 30, 2020	124th Death Anniversary of Dr. Jose Rizal	Jose Rizal 22	9.6K	4,298	66

Digital Release and Circulation

More importantly, the TCT Page delivered on its primary function to be the platform for circulation of the PDF file for the issues of Volume No. 97, augmenting the PDF file uploaded on the GLP Website. While the files uploaded on the GLP website were the raw PDF files generated by Edito-

rial Team, the files posted on the TCT FB Page is the link of the file published on Issuu, a digital publishing platform that converts PDFs into digital publications that can be shared via links or embedded into websites. Below is a list of issues of Volume No. 97, indicating online release dates:

Issue No.	Issue Title	Date of Release
Volume 97, No. 1	The Pandemic Issue	August 11, 2020
Volume 97, No. 2	The Red Issue	November 20, 2020
Volume 97, No. 3	Deck the Halls GLP Renovations 2020	February 18, 2020
Volume 97, No. 3.104	ANCOM 2021 Issue	March 18, 2020
Volume 97, No. 3.14	The TECH Edition 2021	April 2020
Volume 97, No. 4	Swan Song	April 2020

Under the supervision of Circulation Manager VW Anthony Tan, and through the efforts of our Head News Correspondents, maximum circulation was achieved by the creation of circulation chat groups in FB Messenger and Viber covering the four major regions. These chat groups consisted of all the Worshipful Masters and Secretaries of Lodges located in those regions.

Region	Circulation Chat Group	Head News Correspondents
NCR & Overseas Region	NCR & Overseas News @TCT	WB Arnulfo "Pong" B. Macatangay, PM (21) WB Raymund L. Wong, IPM (323)
Luzon Region	Luzon Look @TCT	VW Erick Butch P. Roldan, PDDGM (33) Bro. Noel T. Patelo (273) WB Cary Duval Uy, IPM (357)
Visayas Region	Visayan Vistas @TCT	WB Jeff Edward L. Pintac, IPM (153)
Mindanao Region	Mindanao Meet @TCT	Bro. Assandas "Goloo" F. Menghrajani (385)

As of March 31, 2021 the Volume 97 TCT Team has created 181 posts on the TCT FB Page, averaging 18 posts per month. With the increased activity, the number of followers grew almost 3x from 1.948 followers on May 31, 2020, to 5,629 on March 31, 2020.

Other Social Media Avenues for the TCT

Having achieved much success in reaching out to the Brethren through the TCT Facebook Page, the Volume 97 Editorial Team is now laying the ground work for accounts on Twitter, Instagram, and YouTube. Using multiple platforms will open up the kind of mediums the TCT can use, as well as the audience scope it can reach.

An Instagram account may be used for mainly visual content, with less scope for text, and may contain links to an article from the latest TCT issue. A video-sharing platform like YouTube can handle all lengthy video content, and even live-streams, upon which a news or feature article may be developed. A TCT Twitter account may be useful for sending short messages or announcements with attached links to yet another article or even a page on the GLP website.

Whichever platform our brethren are accustomed to using, having multiple platforms for The Cable Tow seems like a very exciting prospect, by increasing engagement and enhancing the overall digital experience of our readers, on this, the threshold of one century of existence for The Cable Tow.

The Most Worshipful Grand Lodge
of Free and Accepted Masons of the Philippines
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MW VOLTAIRE T. GAZMIN
Grand Master

DANILO D. ANGELES, PGM
Grand Secretary

CIRCULAR NO. 9 – MW GAZMIN

TO : **ALL GRAND LINE OFFICERS, DDGMs, DGLs, GLIs, MASTERS, WARDENS AND OFFICERS AND MEMBERS OF SUBORDINATE LODGES IN THIS GRAND JURISDICTION**

SUBJECT : **MASONIC PROTOCOLS TO BE OBSERVED BY MEMBERS OF THE CRAFT ON SOCIAL ON-LINE INTERACTION AS INDIVIDUALS OR AS MEMBERS OF MASONIC SOCIAL MEDIA GROUPS**

It has been observed that as an offshoot of modern electronic communications technology, masonic groups from lodges and districts, or individual members sharing the same profession or affiliation, have formed or have been forming on-line social media groups, social networks or resorting to such computer-mediated tools for the purpose of enhancing friendship, sharing common interest, activities, information, connections, queries, group inputs, help desk and the like.

These mobile and web-based platforms enable the instant exchange or free flow or sharing of information and the posting of usual greetings and messaging among users. It is noted that masonic groups are present in several Facebook, Viber and other popular platforms where it is observed that the members thereof converse regularly through on-line postings, blogs, comments, or the usual greetings or sharing of jokes.

The Grand Lodge of the Philippines does not in any way proscribe the formation of social media groups among its members, nor curtail the right of the individual to freely communicate through electronic medium. However, in the use therefore, members are cautioned to maintain the Masonic requirements of secrecy and discretion, where proper, the due observance of Masonic tenets, and the display of masonic decorum in all on-line interactions. Toward these ends, members of the craft, whether individuals or as part of social groups, are enjoined, among others:

1. To communicate with the same courtesy that a mason should always do in person;
2. To refrain from posting comments with political and religious undertones;
3. To use such social media to personal advantage by promoting business interest, or other mercenary motives targeting masons;
4. To avoid criticizing members of the craft or any identifiable person irrespective of affiliation;
5. To refrain from posting lewd pictures, jokes or materials offensive to decency;
6. To boast of masonic connections in government or private business and disclose of their contact number and personal information without their consent;
7. Never to post ritual or tyled information nor use, quote, type, encode or disclose monitorial words and phrases;
8. Never to discuss anything concerning the internal business of a lodge or the Grand Lodge which are covered by requirements of secrecy and discretion;
9. Never to discuss the qualifications, rejection or balloting of a candidate;
10. To maintain the exclusivity, security and integrity of their respective social groups, such that the peculiar character and restricted usages of the craft will not be unduly disclosed.

The brethren are hereby reminded to exercise due caution and discernment in the use of electronic medium. Any serious violation of the above guidelines may lead to the institution of appropriate sanctions as authorized by masonic laws.

Finally, the Grand Lodge, while not instituting any mandatory registration of masonic social groups, shall nevertheless encourage the voluntary listing of any such group with the Office of the Grand Secretary for the purpose of making the same as one of the recognized conduits for on-line postings of official communications from the Grand Lodge.

This Circular shall be read in open lodge at the Stated Meeting next following its receipt and action thereon duly recorded in the Minutes of the said meeting.

Given under my hand and the seal of the Grand Lodge of the Philippines at the City of Manila, Philippines, this 14th of July 2016.

Attest:

DANILO D. ANGELES, PGM
Grand Secretary

VOLTAIRE T. GAZMIN
Grand Master

VTG /DDA /OVV /ynnie

How to avoid trouble in Social Media

By VW Oliver V. Yabut, AGS (150)

Philippine Freemasonry is now big in the use of online technology. Ever since the onset of social media platforms, masons in lodges, in appendant bodies or masonic clubs were quick to set up their own Facebook pages, Viber Chat Groups, Messenger Chat Groups, and the likes. Noting the widespread use of social media among masons, the Grand Lodge issued in 2016 Circular No. 9 (MW Gazmin) basically outlining the protocols to be observed by members on their online interaction. In short, they are gentle reminders of what we should or should not do in social media.

The internet and social media are certainly convenient tools in connecting people. In Masonry, the result was an over-extended fellowship and never ending discussions outside the lodge on any mundane or serious topic. But social media is also a commonly effective platform for potentially libelous statements. With a few clicks in the keyboard, a person acted upon by passion can instantly send offensive or insulting thoughts floating in the airwaves for all netizens to see, which may practically be the world at large. What can be difficult to say in front of people is so easy to shout out on the internet.

And to their shock, some masons find themselves the subject of defamatory comments or posts from a fellow brother. Feeling aggrieved, an offended brother will look at our laws to see how he can anchor his cyber complaint and he will then find that only Circular No. 9 deals on the matter. He will likely be dismayed when he finds no accompanying masonic penalties in the said issuance. And he will turn to other options available to him in law.

Largely, two masonic-related infractions may be committed by a brother over the web for his injurious posts or statements in social media. First, they may partake of offenses against the Fraternity involving violation of the obligation on secrecy and discretion. If this happens, a concerned brother or the Grand Lodge itself may hold the erring brother to account. The second offense, which is more likely to happen, will invariably involve a direct attack against the honor and reputation of another brother. In Masonry, it is a violation of the obligation not to injure a brother in his person or good name. In the legal world, it is simply defined as libel committed by writing or other means.

From time to time, we see nasty posted comments relating to masonic proficiency (e.g., a certain Master doesn't know his rituals; he cannot preside without being coached); or a post airing details of alleged unmasonic conduct (e.g., that a certain brother solicited money from petitioners); or a post saying that a certain brother is a plain cheater or is a fraudster or a compulsive gambler. Authors of remarks like these may not be aware that under a relatively new law known as the Cybercrime Prevention Act of 2012 (Republic Act No. 10175), a person could face imprisonment for posting online comments found to be libelous.

This is anchored on criminal libel which is defined under Article 355 of the Revised Penal Code (RPC) as a "public and malicious imputation of a crime or of a vice or defect, real or imaginary, or any act, omission, condition, status, or circumstance tending to cause the dishonor, discredit, or contempt of a natural or juridical person, or to blacken the memory of one who is dead". This law extends libel to apply to acts "committed through a computer system or any other similar means which may be devised in the future" and is rightly referred to as 'online libel' or cyber libel'.

There are certain elements that must be present in order to be prosecuted for libel, namely a) there must be an imputation of a

crime, or of a vice or defect, or any discreditable act, omission, condition, status, or circumstance; b) it must be made publicly; c) it must be malicious; d) it must identity the person defamed; e) it must tend to cause dishonor, discredit, or contempt. For it to be qualified as cyber libel, the law added another element, that is: "(T)he imputation was done through the use of a computer system or any other similar means which may be devised in the future. (Sec. 4(c)(4) of R.A. 10175).

The crime of libel has long been in existence already but what makes the newly defined cyber libel more dangerous is the ease of publication through the internet. Interestingly, online libel was challenged as unconstitutional, but the Supreme Court ruled that online libel under R.A. 10175 is valid. But the court also said that online libel does not cover those who simply receive the post and react to it, like those who simply pressed "Like, Comment and Share". And that's a good thing, otherwise, a lot of us who are quick to press those buttons are liable to go to jail as well.

Now what about the penalties? We all know that in Masonry, there are only four namely: Warning, Reprimand, Suspension or Expulsion. Masonic law does not define what penalty to impose on a particular offense. That is left to the Masonic Trial Commission to decide upon, depending on their appreciation of the nature or gravity of the circumstances of each case. If a brother happens to commit an actionable cyber libel, it is a better option for him to be prosecuted by a Masonic Trial Court, suffer the penalty that may be imposed and hope that the case stops there. Otherwise, if it goes to the regular courts of the land, the penalty is so much severe in case of conviction. Note that ordinary libel can merit a maximum prison sentence of 4 years, but cyber libel carries a sentence of one degree higher which may involve imprisonment of up to 8 years. All that trouble just for posting silly comments.

Here's a thing to ponder - there are always two apparent villains in online libel – the cyber bully and the cyber-bullied. The latter's reputation may be put in doubt, but the cyber bully will never get any sympathy for his brutish attitude. In keeping with the masonic maxim of never letting our passions and prejudices to become the masters of our judgment, always keep your fiery statements or utterances to yourself and avoid cyber danger.

If you have a legitimate issue against a brother, what's the point of ranting in the web for the whole wide world to see? Do it in person, just the two of you if you must. You may 'shout' good counsel directly in his ears but there is no libel for two people talking. Submit your actionable issue to your peers and get the judgment you deserve through the Masonic way. Better yet, if it is not worth the trouble, just walk away and know that justice always comes to a good and true man in various ways. Sticks and stones may break your bones, but libelous words can also harm you.

Paminggalan ni Kuya Pong

ni MK Arnulfo Macatangay, NMG

Na-HACK ang aking FB Account (buti at nabawi ko din!)

Babala sa mga Brethren,

Noong March 20 - Sabado ng Tanghali, habang abala kami ng anak ko na nagpapagawa ng sasakyan ay makatanggap tayo ng ilang mga mensahe sa FB Messenger mula sa account ni WB Marvin Urmenita (Silanganan 19). Unang itinanong ay ang aking email address na atin naman ibinigay. Maya-maya ay mobile phone number ko naman ang hiningi na walang pag-aalinlangan nating sinagot. Sa ikatlong pagkakataon nagpadala ulit ng message ang inaakala natin na si WB Marvin at sa pagkakataong ito, may bilin na sya na may magte-text daw sa aking cellphone ng mga code. Nakisuyo ang kapatid na ipadala daw ang code sa kanya. Dahil nga sa abala nga tayo noon sa ibang gawain at kilala naman natin ang kapatid, ang tatlong bagay na kanyang hinihingi ay kusang-loob nating ipinagkaloob… Nagmistulang bangungot na ang mga sumunod na pangyayari. Nawalang bigla ang Facebook at Messenger Accounts ko sa aking cellphone! Dahil ako nga ay nasa labasan, inakala naming mag-ama na mahina lang ang signal sa aming kinalalagyan. "Subukan mo ngang ayusin itong phone ko pag-uwi natin sa bahay at may wifi na." Bilin ko pa sa anak ko.

Ilang saglit lamang ang lumipas, ilan sa mga Kuyang natin ang nagsitawag upang alamin ang ating kalagayan. May mga nangungumusta habang nag-aalala pa ang iba. Nagulat ako at nagtaka sa kanilang mga tanong – ani nila'y nagpadala daw ako ng mensahe sa Messenger at nanghihiram ng pera!

Noon lamang natin napagtanto na nahack ang aking FB Account at ginagamit na ng kawatan ang aking pangalan upang manghingi ng pera! Bente Mil ang karaniwang inuutang sa ating mga Kamag-anak, Kapatid, at Kakilala. Maging ang kasama natin sa Cable Tow na si VW Gary Villareal (77) ay tumawag upang iverify ang numero na pagpapadalhan daw nya ng 20K sa inaakala niyang bagong GCash Account ko. Buti na lamang at nagkausap kami bago pa nya napindot ang SEND.

Naging mapangahas ang kawatan. Sinubukan pang tawagan si WM Arman Siongco ng Biak-na-Bato 7 (malamang ay upang hiraman din). Si Ateng ang nakasagot at nagtanong – "Kuya Pong bakit parang iba ang boses mo?". Kaagad daw nagbaba ng telepono ang tumawag.

Sinubukang i-recover ni VW Alex Daniel ang ating FB Account. Nang hindi magawan ng paraan, inakala na nating hindi na ito mababawi. Nagmungkahi si Kuyang Jojo De Onon na gumawa na ako ng video upang balaan ang lahat ng nasa ating listahan sa Facebook na hindi na natin hawak ang ating FB Account kaya huwag nilang papatulan ang mga mangungutang o manghihingi sa kanila gamit ang ating Account. Masmabisa nga naman ang ganoong paraan upang makapagbalita ng mabilisan.

Makalipas ang ilang araw, nangumusta ang aming Hepe dito sa Cable Tow tungkol sa ating kalagayan. Nabagabag sya sa naging takbo ng pangyayari lalo na sa casual na paraan ng hacker sa paghingi ng email, phone number, at OTP. Kahit sino nga namang mason ay hindi pagdududahan ang simpleng hiling ng isang kapatid. Nakipag-uganayan siya sa isang kapatid sa Shangri La Lodge No. 196 na maalam sa teknolohiya. Salamat sa May Kapal at nabawi natinan ang ating account sa Facebook at Messenger gamit din ang E-mail Address at Mobile Phone Number na ating ibinigay sa kawatan. Brethren, ngayon ko lamang lubos na nauunawaan kung gaano kahalaga ang dalawang impormasyon na iyon. Sila ang kailangan upang makapag-gener-

ate ng One Time Password (OTP) at sa kamay ng mga kawatan, maari itong makapinsala ng malaki!

Nang makausap natin si WB Marvin Urmenita sa cellphone, napag-alaman natin na na-hack din pala ang kanyang account. Marami daw sa kanyang mga kamag-anak, kapatid, at kaibigan sa FB ang nagpadala ng pera. Base sa aming magkahalintulad na karanasan, dalawang bagay ang siguradong gagawin ng hacker na kawatan oras na makuha niya ang account: Gamit ang Messenger ay susubukan niyang utangan ang ibang kaibigan ng biktima, habang ang iba naman ay hihingan ng detalye tulad ng E-mail address at mobile phone number upang makapang-hack ulit at makalipat sa susunod na biktima.

Mistulang "VIRUS" ang kawatan, palipat-lipat sya ng "HOST" na bibiktimahin. Ang mas nakakabahala pa mga Kapatid, natuklasan ng kawatan na madali pala ang magpanggap at humingi sa mga Mason! Sa pag-check sa ating Messenger, pansin agad natin na karamihan sa nilapitan ng hacker ay mga kapatid sa Masonerya. Buti na lamang at marami ang nag-duda at naisipan akong tawagan bago pa makapagpadala ng pera. Magsilbing aral po nawa sa ating lahat itong aking karanasan.

Para po sa mga na-hack ang account, atin pong inanyayahan ang Tech Consultant ng Cable Tow na si Bro. John Paul Narisma (196) upang gabayan tayo sa pagbawi ng inyong FB Account sa mga hacker na kawatan:

Kind Reminder Brethren

Please be advised and take due notice. Be Aware and do not let your guard down during the ECQ. There will be a scale-up "attack" in our FB accounts considering a number of our brethren and their relatives have been "almost" scammed by a ruffian who, pretending to be a Brother Mason that we know will send messages either through SMS (text) or FB Messenger asking for your email address, mobile phone number, and One Time Password or Facebook Code. Please do not respond or reply. No Honest Brother in our fraternity will ask for your email address and Password or Facebook code for any reason unless he is a Scammer. BE AWARE. Report immediately to the Cyber Crime Division or the NBI.

If you're account in Facebook has been taken over by a hacker. This is how you can recover it:

1. Wait for 24 hours. While waiting use the time to inform everyone in your network that your account has been hacked to give them due & timely notice should someone contact them using your FB Account.
2. After 24 hours since the hack, log back-in to Facebook using your email. Type a password (any password) the purpose is for the "wrong password" sign to come out. Once this happens click "forget password" sign. You will be forwarded to recover your password using mobile number or email address.
3. If you submit your mobile number, you will receive a text message from Facebook to provide you with a One Time Password (OTP). If you submit using your email, you will receive an email notice that will provide you with the same.
4. Once you are inside your account, change your password. Your Facebook Account is now back in your hands.
5. Change personal Facebook settings to private.

Do's & Don'ts in Social Media

By Bro. John Paul Narisma (196) TCT Tech Consultant

Important Note: The Do's will be yours to decide; the Don'ts are not, they're a MUST!

You must understand the time you register to any social media tool, your information, personal information will be used by Facebook, Instagram, Linked, etc. for commercial purposes (any purpose). While you set your information(s) into private or for friends only, the social media tool / app / website staff already has access to your information which would range from your IP address, physical address, anything you put in the social media either for private or public view. In a country like Philippines, this may not concern us for now, but in less than five years, globalization will cross borders affecting our Technology land-

scape -and our current mindset will change.

If Information is power, limiting the information that we share or provide shall reduce this power. Anything you provide in the "net" including social media will soon be available regardless of the level of security in place (in certain conditions). However, limiting the information we provide – the lesser the posts in FB, Instagram, LinkedIn, etc. will be a good first step.

Do not provide real name(s). Do not post pictures (if can be avoided) showing clear features of your face (with mustache will be fine or eyeglasses or shades will be much better).

Do not post pictures of your daughter or son, or wife or any relative with full name in it including birthdays, schools they attend to, or office address.

Of all don'ts, posting what you bought from your shopping spree for shoes, dress," announcing like thank you for the blessings" is like getting the attention not only of your friends but also your friends who might be needing cash.

The next step is definitely to avoid the warning signs:

Someone will call you or message you in FB for example, needing financial assistance or emergency (i.e.na-aksidente si Ateng with your wife's full name, or even showing your wife's picture in an accident!), or someone will call you introducing as Brod or si Kuyang Harold asking for your email address to put in the Article, then later, send an SMS asking for a verification code that will be needed for the "article edit" of course, this is going too far… The point is if we are always on guard, this will not happen. But if the situation is added with some sense of urgency or emergency, or coupled with a little trust, or kung maganda ang boses ng babae sa kabilang linya, you may be enticed to provide more details and the game will change!

Do not in any way provide any password details, even asking for someone you know upfront and facing you asking for your password or PIN! Do you give your phone's PIN or Log-in to Ateng? If you do good for you! If you don't - due to some privacy practices between you and your wife, then it is much better! In personal matters, that is something for you to decide. But the rule(s) of the Game, give something that you can afford to lose.

1. Do not give any personal information in the phone or social media queries.
2. Do not give your phone number
3. Do not give your Bank Details like PIN, password (online passwords!!!)
4. Always ask what it is for.
5. Do not be the Prey, be the Lion.

Never put your guard down (even at the face of a beautiful woman asking for your personal details common among insurance companies, bank representatives, etc. unless needed) for verification instead you can personally type your credit/debit card PIN; this is a common mistake when refueling or in gasoline stations when you just give your debit/credit cards of Petron, Shell, etc. you should be the one swiping it not the cashier or the attendant while waiting in the car for the receipt, or better get out samahan mo ang attendant sa cashier and see to it the cashier swipe your card once only not twice!

Phone companies like Globe / Smart customer service staff (contracted or outsourced services) usually sell your information and contact numbers, that is why you may wonder why someone calling you knows your personal info while selling products, promos, etc.

Sign Out and Turn Off - develop the habit of signing out from your socmed or email accounts, and turning off your device (PC, Laptop, and other gadgets) after use. If the modem is not in use, turn it off as well.

BE VERY CAREFUL!

TECH & LIFESTYLE

OF SUNDRY BRETHREN IN THE JURISDICTION

Have You the PASS?

By VW Joseph Harold W. Santiago, GSc (48)

As the COVID-19 Inter-Agency Task Force (IATF) eased its protocols in the 3rd Quarter of 2020, land travel started to resume. Among the health concern is the exchange of cash and toll tickets in various toll ways especially in Luzon. To minimize coronavirus transmissions, the Department of Transportation (DOTr) have ordered the management of all tollways nationwide to shift from cash-based payments at toll plazas to an independent cashless system using RFIDs.

As a refresher, RFID – stands for **radio frequency identification**. The technology involves the use of electromagnetic fields to identify and track tags attached to objects. The system has 3 components: a radio transponder, a radio receiver and transmitter. When triggered by an electromagnetic interrogation pulse from a nearby RFID reader device, the tag transmits digital data, usually an identifying inventory number, back to the reader.

To help simplify things, the following has been lifted from the September 30, 2020 online issue of INQUIRER.NET:

… according to Metro Pacific Tollways chief communication officer Romulo Quimbo, an RFID ticketing system is as simple as a barcode scanner reading a barcode in your car. Also, he stressed that the system had been in use by a lot of vehicles for a long time.

"'The RFID is not a device. It's a sticker. So, this sticker you put wherever — windshield. It has no battery. It is really just a sticker. When you pass through a tollgate, there's a reader, a detector there," Quimbo, speaking partly in Filipino, told INQUIRER.net in a phone interview on Tuesday. "The reader will detect if you have an RFID and that RFID will be recognized by the reader," he added.

How does an RFID work?

First, there are two types of RFIDs — an active and a passive one. If the RFID has no battery and is only read by a scanner — like in most tollway systems — that is a passive RFID. It does not send a signal to the sensor.

Quimbo explained that scanners on Metro Pacific's toll booths — NLEx, SCTEx, Harbour Link, Cavitex, Cala Expressway — would be able to read RFIDs provided by Easytrip, the partner-agency of Metro Pacific Tollways Corp. (MPTC).

As a car approaches the toll barriers at MPTC's expressways, RFID scanners read data about what class the vehicle is and its corresponding account, which will tell whether it has a sufficient balance to enter the tollgate.

To be able to be RFID compliant, each vehicle frequenting Luzon Tollways should have 2 brands of RFID Stickers Installed: **Autosweep RFID** and **Easytrip RFID**.

The AutoSweep RFID of San Miguel Investments can be used at:

- South Luzon Expressway (SLEX)
- Tarlac – Pangasinan – La Union Express Way (TPLEX)
- Skyway, NAIAX, STAR Tollways / MCX

The EasyTrip RFID of Metro Pacific Investments can be used at:

- North Luzon Expressway (NLEX)
- Subic – Clark – Tarlac Expressway (SCTEX)
- C-5 LINK and CALAX Tollways

Where to get an RFID?

RFIDs are available at gasoline stations along expressways. But due to a surge in RFID applications brought by the DOTr order, several booths were set near the toll plazas to accommodate motorists. The RFID sticker is free but an initial 500 php load is required per sticker Brand.

With the long queue and difficulty in having an RFID Sticker installed, some Lodges went out of their way to organize RFID Caravans for the Brethren to be invested with the PASS…

In NCR – Jose Rizal Lodge No. 22 (Masonic District NCR C) headed by WB Stephen T. Sia initiated an installation of Autosweep and Easytrip RFID stickers held at the Plaridel Masonic Temple last October 18, 2020. To ensure

proper social distancing was observed, vehicle owners were instructed to remain in their vehicles as members of the organizing team made the effort to process the submission of papers for the vehicle owners.

Members and family of members of the Lodge participated along with the brethren from other Lodges. A total 230 vehicles were installed for Easytrip and 203 vehicles for Autosweep.

In Luzon – 2 Masonic Lodges and a Sojourners Club took time out to cater to the needs of the traveling Brethren as well as the public, and offered the RFID Installation on the following dates:

October 2
Zaragoza Masonic Lodge No. 263 c/o WB Jesus Romeo Rigor (200 vehicles / (Masonic Compound in Zaragosa, Nueva Ecija

November 22
Narra Masonic Lodge No. 171 c/o Eric Duculan (200 vehicles / Masonic Compound in San Jose City)

November 29
Fort Magsaysay Sojourners Club Inc. (350 vehicles / Fort Magsaysay, Palayan City, Nueva Ecija) c/o Club President, Bro Hubert Acierto, WM Gen Artemio Ricarte Lodge 136, done in coordination with the 7th Infantry (Kaugnay) Division, Fort Magsaysay

RELOADING the PASS

Aside from their respective Toll Plazas both AUTOSWEEP & EASYTRIP RFIDs can be reloaded through GCash, PayMaya, 7-Eleven Branches, and other centers. For the benefit of the Brethren, Reloading Posters have been included in this issue.

RISE OF THE D.R.A.G.O.N.

By WB Rodolfo T. Azanza, Jr. (12)

Around the 3rd quarter of 2020, as the prolonged effects of the pandemic continued to chip away on the mental state of many brothers withersoever dispersed, a handful of members of Nilad Lodge No. 12 served as a "core group" and decided to partake of a new communications technology that came into the country, the NX100 push-to-talk radio unit that operates on the cellular communications platform. This technology, at a glance, has an obvious advantage over the classic amateur radio handheld and base units because this one does not have line-of-sight limitations and there is no need to tap repeaters in order to communicate with other stations over long distances. If there is a cellular signal in your area, no matter how remote your location is, you are good to go. The downside is that the NX100 radio has to be installed with a SIM card and needs to be loaded with credits for it to be functional. But a one-time load good for one year is possible.

The core group arranged for the creation of a Nilad-only NX100 radio group called the Dose Radio Group of Nilad or DRAGON. From a handful of members, the group has grown to about 20 to date, and continues to grow as the pandemic continues to wreak havoc. The group does not have officers but rather operate consistent with the Masonic adage of meeting on the level.

The NX100 radio technology became useful to Nilad Lodge in various ways. One, it became a platform to keep in touch any time and have fixed virtual evening fellowships every Mondays and Wednesdays. Members check-in via a designated "net control" who logs in the active members accordingly as they call in. During the onslaught of several typhoons that entered the Philippine Area of Responsibility (PAR) towards the end of 2020, the brethren were able to keep tab of one another, and check on each other's safety. Those who are on the road are also able to check in on their location.

Secondly, it became an effective means for the officers to keep track of the Trestleboard as there are a number of EAMs and FCMs who also own NX100 radios. A separate closed group was programmed for this purpose. Instructions from Nilad officers can be conveyed very quickly to a large number of EAMS/FCMs at the push of a button, and confirmation of receipt of information can be done instantaneously as well.

Thanks to the NX100 radio technology, the DRAGON brethren of Nilad were able to surmount the challenges posed by the COVID-19 pandemic and have used the airwaves as a means to hold fellowships "on air" thereby improving mental state by enjoying the company of other Masons despite the physical distance. The "net control" for the evening typically assigns a topic by mimicking the role of a "barbero" or a bartender, in order to create a scenario where participants in the net call can pitch in with their insights on the topic in a very light and relaxed manner.

The Nilad DRAGONs use 10-Codes in communicating using their "Romeos." While enjoying their 10-37 in their 10-99, or while some others might be doing overtime in their 10-100s, they can exchange 10-64s, Big Tangos and Oscar Kilos with the active 10-41s in the DRAGON channel. Those on the road can give their 10-13 and 10-49.

10-146, Double 4, brethren! Over and out.

My EKSperience

By VW Joselito Bulawin, PDDGM (305)

As a child, riding a kick scooter was the next big thing for me after learning how to walk. So, seeing for the first time an electric kick scooter (EKS) immediately caught my attention.

It happened in 2018 when I was driving home from work that I passed someone riding a Xiaomi EKS. I asked him how he got it and was told he bought it online. I searched the internet and found several EKS sellers of different kinds but was disappointed because these were mostly Original Equipment Manufacturers (OEM) types and not reputable brands. At that time **Bird & Lime** electric kick scooter rentals in the US was becoming popular as the "last mile ride" for city dwellers.

I finally settled with an **Inokim eco-scooter;** an Israeli brand manufactured in China. The **Inokim Quick 3 Super** became my first EKS ride. It has top speed of 30kph and a battery range covering between 35 to 45kms. For a while I enjoyed riding it on weekends until we were introduced to the Dualtron of Minimotors. After some bench-marking I found it to be one of the best and a new variant of this Korean Brand, the **Thunder**, is set to be released in a few months. I checked around and found the exclusive distributor of Minimotors in the Philippines. After 2 months, the Unit's first batch finally arrived, and I was **Dualtron Thunder** owner No. 1 in the Philippines. The Korean DT is like the Ferrari of all EKS with the following specifications: 5,200 watts dual hub - meaning it has motors on both wheels (other EKS have only 1 Daltron motor in the rear tire) and a top speed of 100 kph! The specs literally blew up my mind!

My job assignment in 2018 often requires me travelling to Palawan so I decided to bring my EKS in the island believing I will enjoy it better there than in Metro Manila. And I was sooo right!

Riding the Thunder in the province made me feel like a movie star! People watched with amazement, some clapped theirs hands, other folks shout excitedly, children run after me with glee because it is entirely new to their eyes. Traffic enforcers flag me down not to be apprehended but to answer how much it is worth, how long does the battery last, and other curious questions. But what took their breath away is when I tell them its price (which is always half of the real price) Hahaha!!!

Riding an EKS gives you the feeling of exhilaration and a different kind of adrenaline rush. I used it only for short rides around the city but in the province especially during weekends I use it for long rides and get to enjoy riding on top speed.

During Covid-19 quarantine period last year, there was an increase of EKS users in Metro Manila as it became an alternative mode of transportation to make up for the scarcity of public transportation. This was a positive development to the EKS community as it gained acceptance by MMDA to be used in EDSA and other local governments followed suit. But is owning an EKS similar to owning a motorcycle or a bicycle?

Here are some of the pros and cons of owning an EKS -

1. It runs on battery and therefore water is its number one enemy. You can't ride it in the rain because once water gets in, it corrodes the batteries and disrupt the battery management system which is the nerve center of an EKS. The battery being the heart of the EKS is very expensive. If properly taken care of it will last for 5,000 charging cycles. Each battery charge cost only about 30 pesos per full charge. Normal charging time runs around 4 - 6 hours depending on your EKS. The Dualtron Thunder needs at least 16 hours until it is fully charged.
2. Speed and power range varies with the weight of the rider. The heavier the rider, the more power is required. Most EKS have 200 lbs. weight limit.
3. A mid-range EKS can be folded and carried on buses and trains. Likewise, some offices allow the EKS riders to bring their units inside their office.
4. Being run on battery power, the EKS helps by way of zero carbon dioxide emissions thus helping reduce air pollution caused mainly by fossil fuels.

What are the things you should watch out in order to ride the EKS safely?

1. Buy your EKS from a reputable store which also offers aftersales services. A good scooter has a price tag ranging from 20,000 php to 350,000.00 php.
2. Wear a helmet. This is not subject to negotiation. If your EKS runs more than 20kph, get a full-face helmet. As they always say in the EKS community, buying an FF helmet is cheaper than paying a plastic or brain surgeon to patch up your head in case of accident. Price of full faced helmets range from 3,000 php – 20,000 php depending on the brand.
3. Wearing knee pads and arms protection offers added safety to the rider.
4. Visibility is Safety - Make yourself visible especially at night. Buy lots of bicycle lights to lit up your EKS. Wear bright colored shirts when riding.
5. Learn how to take out the tires in case of flat tires. I have to ship my Thunder back to Manila just to have it vulcanized as no vulcanizing shop will do it in Palawan because they don't know how to take out the tire.
6. Use both hands when driving. Don't ride the EKS like it has 4 wheels. Unlike bicycles and motorcycles where you can drive with one hand, EKS requires both hands to be always on the handle-bar. Riding standing up in any given speed is precarious and prone to crashes.
7. Ride safely and responsibly. Always observe road courtesy.

At 59 years old, I will still continue to ride the EKS for a few more years, looking forward to seeing more Brother Travelers on the road.

LOCKDOWN Collaboration

TRIBUTE TO FRONTLINERS

By VW Mckentyre V. Cabrera, PJGL (188)

During the COVID-19 Pandemic that caused the nationwide Enhanced Community Quarantine (ECQ), some of our brother DeMolays and Dad Masons managed to keep the good vibes alive through a rock band called, "Lockdown". The band collaboration was named as such due to the prevailing condition in the Philippines then.

The group is comprised of Brethren, all six belong to different bands - Bro. Mcken is from Juan Erection; Bro. Jason is from Agos, Neruda and Molay; Bros. Albert and Benjie, are from Rough Ashlar; Bro. Jazer is from Jackhammer, Manoy and St. Cockpit; while Bro. Jet is from Rusamenco. Kuya Jazer is also the president of Bandidos Productions.

Kuya Albert and yours truly took the initiative emanating from a post from the Musikerong Mason Facebook Page to form the online band. Our goal is to pay tribute to all our frontliners by playing musical renditions from famous bands ranging from 70's rock, New Wave, to Modern Contemporary Rock. For everyone to enjoy and relive the songs during their yesteryears.

Like other groups, Lockdown was challenged with peculiar circumstances in recording our collaborations as we are far apart from each other, with our varying schedules and personal time zones; there was really no chance for everyone to sit down at any given time and play even a single track. As a solution, each band member records their part individually, guided only by a backing track. Each recording was sent to Bros. Albert and Jason who finished the mixing. The finished rendition is then posted in various social media platforms. The intermittent WiFi connection in our respective locations further added to the problem and has become the main reason of delays.

Our first collaboration was - **He Ain't Heavy He's My Brother;** a hit song by The Hollies and has been an all-time favorite by Masons, whithersoever dispersed. This collaboration was Lockdown's maiden performance dedicated to all frontliners; hence, the very

Alberto "Albert" Dumlao
Backing Vocals & Keyboard
(Malolos 46)

Benjamin "Benjie" Cajucom
Bass Guitar
(Malolos 46)

Jason Grospe
Vocals & Lead Guitar
(Dr. Felipe Leaño Chapter, IOD)

heart and soul of forming the band. The cover was performed with the special participation of Bro. Sernan P. Donacao (Bagong Buhay 17) who wrote the following intro for the band's first video:

Alas we bear witness to another great battle
The unseen enemy we couldn't kill
Where streets are empty and guns are silent
Swords are sheathed, untainted by blood.
Where battle hardened warriors are confined to their posts without relief,
A different breed of enemy created a different breed of heroes…

Our heroes
The Heroes of our Generation

Heroes of peace
Heroes sustaining life
Heroes alive and fallen
Some with operative tools
Others with secret symbols
But heroes nonetheless
To the brave men, women, and widows sons
You shall forever be remembered as…
The saviors of this generation

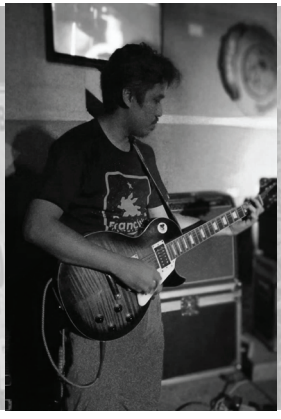
SMIB!

Our **Interstate Love Song** cover featured - Bro. Dan Leal Munar (San Miguel de Mayumo 412) doing the bass lines.

Lockdown's most notable rendition **"Everybody Wants To Rule The World"** by Tears For Fears was well received by the Masonic Family as well as the netizens in the music community. Since March 2020, the band has already made 15 collaborations and can be watched in Facebook at **https://www.facebook.com/LockdownMusicPH/** and at Youtube (thru Juan Erection channel) **https://youtube.com/playlist?list=PLYsBq8LJ1mTjGRLLgShWYn8H_0AaFRk_c** for Generation X to enjoy and relive the songs during their yesteryears.

Lockdown have not made any live performance as of this writing due to quarantine limitations caused by Covid19 surges. On March 28, 2021, it will be the band's 1st year anniversary. Will there be an online performance? We do not know yet, but we'll see. Perhaps, continuous public demand at their Facebook page might help them decide. Music lovers can send their inquiries through the Band's Facebook page Message button addressed to Kuyang Albert Dumlao, "aka Kumander Agila".

Jason Jacob "Jazer" Serrano
Drums & Percussion
(Pulo ng lilan 439)



Godfrey "Jet" Beray
Lead & Rhythm Guitar
(Graciano Lopez Jaena 194)

Mcken "Mac" V. Cabrera
Vocals & Rhythm Guitars
(Saigon Lodge No. 188)

JOML 146's Tech
Charity Project and more

By Bro. Edward Kenn S. Ampongan (146)

The COVID-19 Pandemic has created an unprecedented crisis in the education sector and has permanently changed the education system. Several schools have shutdown leaving students with no choice but to adapt to its dramatic change. Electronic Learning or E-Learning has become the medium of education not only in the country but in the whole world for continuous education wherein teaching school children is done through digital platforms.

This situation made it more difficult for students who belong to financially distressed families to comply with the "new normal" in the education system. Purchasing a new or even a second-hand gadget was never their priority.

The "Gadget Mo, Tulong sa Pag-aaral Ko" Tech – Charity Project will give hope for local school children in Iriga City. Conceptualized by the brethren of Julian Ocampo Masonic Lodge No.146, the project aims to collect old gadgets such as laptops, personal computers, tablets, and i-phones that can be refurbished and donated to deserving school children. "Supporting our Public Schools has always been among the responsibilities of Masons in the Philippines, as such we should work hard and see to it that the less fortunate is at par with others when it comes to education" said WM Clemente Rey Dorosan, Master of the Lodge. "Our Brethren may have 2nd hand gadgets or non-working Laptops or CPUs lying around in their houses, eating-up space and gathering dusts. They might want to let go of these and help the less fortunate children in the process." He added.

Laptops & Central Processing Units (CPU's) whether working or not, will be accepted. The following Gadgets are also accepted provided they are still in Working Condition: Smart Phones, Tablets, Monitors, Keyboards, Mouse, Webcam, RAM / Memory (for Desktop or Notebook), Hard Disks (Internal or External), Video Cards, ATX Power Supply, Laptop Adaptors, and Automatic Voltage Regulators (AVR).

Collection Drive for old gadgets have started last October 2020 and will continue until May of this year. Donation is open to all. Interested parties may coordinate with WM Clem-

ente Rey Dorosan at 0917-504-9244. Distribution of refurbished gadgets will commence this coming school opening in June 2021.

2020 Community Projects

The lodge has been a staunch supporter of the Public School System. In August last year, it conducted Bayanihan 2020: Oplan Balik Eskwela and Brigada Eskwela in Camarines Sur. At least 14 schools in Iriga City, Bato, Baao, Nabua, Balatan, and Tigaon became beneficiaries of JOML-146 outreach project held at Go Kim Ta Casketball Court. Each school were given 10 reams of A4 bond paper, 100 notebooks, 100 pads paper, 100 pencils, 100 ballpens, 100 sharpener, and 1 gallon of rubbing alcohol.

Going back to the first wave of the Pandemic, the lodge did not hesitate in extending immediate assistance by distributing food packs, vitamins, gallons of antiseptic disinfectant alcohol, KN95 face masks, surgical face masks, face shields and gloves to the frontliners manning several checkpoints at the boarders of Iriga City and Nabua. Full sets of PPEs were also given to the frontliners of Balatan, Camarines Sur Rural Health Unit and Bicol Medical Center (BMC) in Naga City. As lockdown continued JOML-146 distribute medical supplies of vitamins, alcohol, face masks, face shields and gloves to 13 checkpoints in Iriga City, Nabua, Bato, and Baao, Camarines Sur. Also served by the lodge brethren were two hospitals, two barangay halls, and the City Police Station in Iriga City.

Cycling on the Level

By VW Raymond Flores, DGL (297)

The literal and figurative interpretation of the phrase: "On the level" can be best understood by a cyclist like me. With the growing animosity and discontent of our people fueled by this pandemic, it is our task as Masons to cultivate seeds of hope and fling pebbles of truth amidst the lies and misinformation thrown before us.

Many brethren and friends ask me the question: why do I continue cycling? Is it not enough that I conquered the much coveted iron man competition in Malaysia, Taiwan, and numerous competitions in the Philippines?

I am a local government official, a Freemason, and a cyclist. Believe it or not, the latter develops my sense of duty being the servant of my community and helps me reflect deeper on my being a Mason.

What separates cycling from some of the sports is that cycling is not contained by the boundaries of a field or a court like the other sports. The ability to ride beyond boundaries, freely without limitations and upon an impulse, gives one the desired freedom. In most sports or hobbies one is bound by the limits of its field where it is actually applied, like basketball, football and the like. With cycling there are no borders. The lack of rules frees you physically and mentally. No speed is wrong and no position is inappropriate. On the rough and rugged road or off, asphalt road or bridge, uphill or downhill, slow or fast, anything goes.

There are critical differences that put cycling in a different league. The obstacles change every minute. There is no chance of boredom or recurring weariness. Similar path done at different times of the day will feel different. As a Mason it is synonymous with facing the 3 Men of Tyre in every route taken. Being a public servant, the road before me as I travel around my community and beyond is an eye opener. There have been countless occasions that I struggle to keep my composure, as the clear sight of our people's misfortunes is shown before my very eyes. With cycling, I am one with the elements, one with my community, one with the people I serve. In saying this, I feel and harness the same tribulations and hardships that I swore to alleviate.

Cyclists understand when I say cycling is addictive because it focuses your attention on the present moment, and that is one of the greatest joys of riding. And yet, for me, this also gives me pain. The pandemic devastated our way of life like no other calamity known to us. As I continue riding the country sides, it became very clear to me the effects of this plague. It hit us hardest where we were most vulnerable. It hit us at the very center, the basic unit of our community – it hit the family. Parents are forced away from their children; children are quarantined and forced out of the comforting presence of their parents. To me, this is the most cruel thing in the world; tearing the family apart. It is worse than hunger and poverty that our people are used to battle every single day.

Political leaders and public officers claim that they know the pulse of the people. Personally, I find that hard to believe. How could that be when they are inside the comfort of their luxurious SUVs protected from the elements? Oh yes, they wave hands to let you know they are saying hello!

I ride for pleasure, for mental health, for satisfaction, but most especially to be one with the people. I feel the heat of the sun, I get soaked from the rain, and I get blown off by the wind. I am exposed to whatever my fellows are exposed too. I stop to eat with people anywhere, anytime. I stop to savor the moment and scenery, to talk to people out of curiosity, for whatever incidents or events. Having said all of these, being a cyclist made me a better public servant, a more sensitive and compassionate leader to my community. And so I strive to be.

As I mentioned earlier, the phrase "on the level" can best be understood by a cyclist. The essence of that phrase is what every cyclist and riders alike long for. The literal meaning of the phrase is what all riders are hoping to experience in every tour. The ease and comfort of pedaling on a flat and leveled surface road is a joy to behold. As a Mason, this too is what I have been striving for. To meet and hold a brother's

For his cycling travels, Kuyang Raymond rides the Italian, Cervelo s5 Aero road bike on Dura ace groupset and Hed carbon wheelset (11 speed)

hand in a fraternal grip, on the level – anytime, anywhere.

Though our craft espouses this teaching that is only limited inside the lodge, I have been fortunate enough to experience the beauty of this phrase first hand. Brethren from afar and from all walks of life extend their hands in fraternal grip; mostly, in a brotherly embrace, we greet each other. Sharing stories about anything under the sun with a brother I haven't seen before. This is one of the many gifts cycling provides. Cycling offers precious quiet moments that fill us with awe and gratitude, as it gives the truer meaning to the words on the level. In all honesty our craft may look far from perfect but I do believe it is not the Craft that is rigged with imperfections but the few brothers who have lost their ways. A Mason who cannot put himself on the level with a fellow brother cannot and will not see the beauty and light of Freemasonry. With my travels here and abroad, I came to a conclusion that for a person to see the light, he must first be broken. For only through a broken surface the light can pass through. Cycling may sound trivial to some of us, but ultimately, it serves its purpose to me as a man striving to be better and a Mason trying to be true to our Craft.

Inspired to Podcast

By Bro. Enrique Antonio B. Reyes (89)

A decade and a half ago, Steve Jobs announced that they would support podcasts on iTunes. Podcasts were still in infancy that time and catered only to a very targeted segment of Apple customers. But Jobs insisted that it had a huge future. Fast forward to today and there are more than 1.7 million podcasts with about 43 million episodes on countless hosting platforms – and the numbers keep climbing. But what are podcasts?

Podcasts are simply audio program that you can download or stream to listen to whenever you like – kind of like the radio program but without the schedule, so you don't have to worry about missing a show, whether because you forgot about it or you had conflicts in schedule. Podcasts will be there whenever you're ready.

Getting started in podcasting has never been easier. I started on my podcast three years ago and I had to contend with either a paid platform or a free one with regulated features. I chose the latter, but found the hours restriction very limiting. Luckily, Anchor (now part of Spotify) entered the market and provided creators with an absolutely free application where you can create, edit, publish, distribute and even monetize your podcast. Not only can you consume podcasts anytime and anywhere but now you can create an episode just by using your mobile phone.

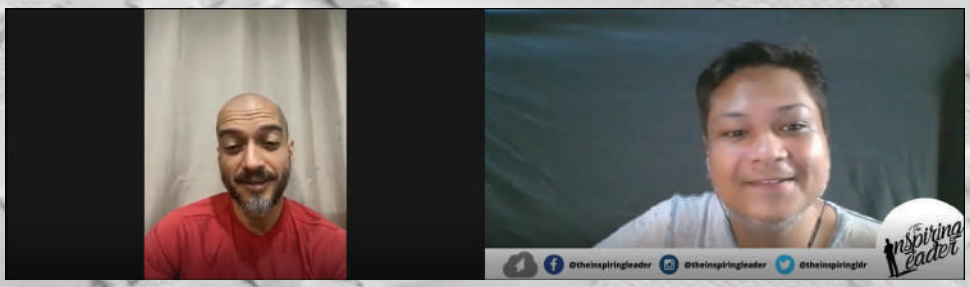
I began my podcasting journey with an episode aptly titled 'Let perfection chase you'. It was a nod to the premise of pressing record and publishing even if you feel the episode still has a lot of flaws. Sometimes people take years to get started on things because they let their fears and insecurities hold them back. I was a victim of this mindset for so many years and I didn't want it to be the case again.

It's funny as I listen back to the episode while writing this article. I actually spoke about the brethren hitting the driving range (shoutout to all the Muogolfers out there), then from there about my observations and how one should just 'grip it and rip it'. Not exactly good advice to a competitive golfer but perhaps a good one for someone who just wanted to let go of inhibitions and try out new things.

After several episodes, I began to challenge myself to improve the content that I put out and started learning a couple of things about audio editing and even making graphic designs. I noticed that there were sounds in the background that shouldn't be there. I would often hear myself breathing heavily in between sentences, which was a bit distracting. I also wanted to have an AM radio feel – maybe add some base on my voice. Sometimes I even wanted to cut out entire segments of my recording.

I was, and still am, not exactly a technical person but I needed to keep up with the times. So, I got in touch with a friend (his name is Google) and consulted my mentor (YouTube) and they directed me to an awesome free application – Audacity – where you could perform almost any audio edit that you can possibly imagine. Learning more about audio gave me a better perspective of the right recording environment for my podcasts. Dogs barking, babies crying and people chatting are just some of the common sounds you'd hear, and as they accumulate over the course of the episode, it gets pretty annoying to say the least.

There is no need to remodel your house to get that professional acoustic treatment. All you need is to record at the right time at perhaps the most isolated corner of your place; then throw in a blanket here and there to absorb the excess sound. Be wary of the phrase



commonly attributed to Voltaire 'Perfect is the enemy of good' so always be pragmatic at first.

Don't get me wrong – I also convinced myself of 'investing' on equipment. I actually talked myself into buying a couple of condenser microphones, an audio interface, pop filters, headphones, boom arms – the works. They were definitely helpful but, as I would later painfully realize, not exactly essential. I didn't have a personal studio and I would often find myself recording on the go which means all I really needed was my mobile device and trusty earphones.

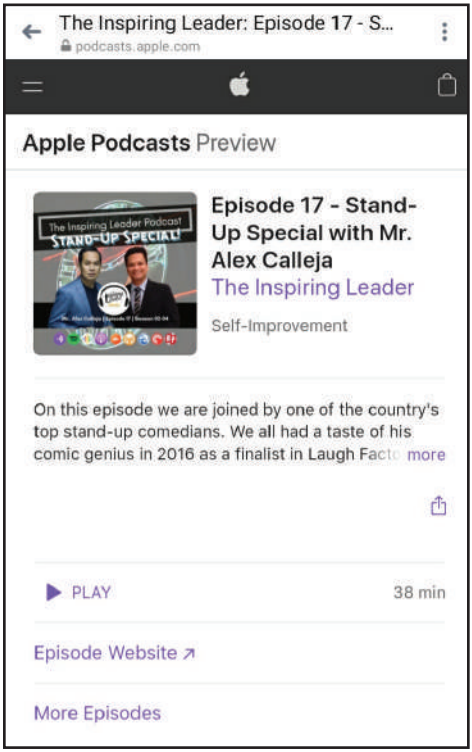
One of the major 'roadblocks' I encountered was really getting bored of just listening to myself. I sounded like an inebriated guy ranting over the mic. I was also running out of topics in mind. Later on, it would dawn on me to just go on and do interviews. It was a good way of letting the guests do all the work and all I needed to do was ask a few questions.

Thirty episodes after and I was able to guest some of the most interesting minds in the country – people in various paths: sought-after speaker, championship coach, industry leader, marketing guru, freelancing pioneer, gifted preacher, world champion. These are just some of the labels of guests that I had the good fortune of having on my program.

I believe that the experience benefited me a lot. I pay for seminars just to listen to a couple of these folks and now, suddenly, I have my own audience with them, where I could pick their brains and learn directly from the source. Access to these kinds of personalities isn't guaranteed and I had my share of rejections. This taught me to keep myself grounded on the fact that they do not owe me anything and simply be grateful for their graciousness.

I have also garnered a little bit of respect in the industry, being appointed as admin of one of the premiere podcasting groups in the community as well as being named one of the judges during the first ever podcasting awards in the country.

I would like to personally thank the brethren of Muog Lodge No. 89 who have fervently supported my creative ventures, along with Bro. Aldrin Fermin who has generously shared broadcasting advice to me throughout the process. I invite you, my brethren, to explore podcasting and see how this could be of benefit to you as a creator or listener. Cheers!



Whence & Whither BPO Philippines?

By Bro. Novid T. Mohammad Jafari (147)

The BPO (Business Process Outsource) is the practice of contracting a specific work process or processes to an external service provider. The services can include payroll, accounting, telemarketing, data recording, social media marketing, customer support, coding, and development, and many more. This is often done either offshore (Outside of the Country of origin) or onshore. Call Center is one of the top contributors in the BPO industry. Historically, all the type of work was offshored in the Philippine and got to the point where we held the number 1 spot of clients globally to put in their work. This had grown significantly in the past two decades that enabled to gain of the trust and confidence of the top 500 fortune companies to open their sites here in the Philippines rather than contracting the work out with BPO qualified companies - Apple, Facebook, Amazon, Capital One, HSBC, Verizon, Telstra, Visa, PayPal, Accenture, JPMorgan Chase, and Google to name a few. BPO companies have been one of the top choices for new graduates and job shifters in the past due to the Industry's competitive salary. They lucrative offer helped increase the standard of living for most. Average annual salaries can range from 260k to 390k for entry-level jobs, 450k to 800k for mid-level leadership, and may even reach an average of 1.5M -5.0 M for more senior roles. Working in the BPO industry may provide competitive rates but it also has its own unique market challenges. Schedule and working hours are some of the most challenging as you would have to adjust to the time zones of different countries depending on what region a company supports. Europe, North America, and some Asian countries are some of the top market contributors in the market. This also means you can work early in the morning or start as late as 8:00 pm until the next day. These irregular scheduling require a lot of adjustments and commitment to be successful in this type of industry.

As Freemasons, this brings unique challenges

IT-BPO Masons pose as the enjoy a brief respite from their chosen occupation. Left Side: Aurelio Alegre (202), Erwin Torio (365), Jermaine Loyola (365), Denis Bukas (365).Right Side: Armando Buen (27), Gene Paulo Guadalupe (371), Jeff Sacramento (51), Kenneth John Gregorio (371), Bobby Sagun Ancheta (371).

during our petition years and into the journey of being a Master Mason. To have a better support structure, fellowship, and avenue to extend the cable tow, Bros. Armando Bueno (000) and Gene Paulo Guadalupe (000) decided to create a Facebook group for Master Masons called BPO Masons. It later evolved to IT BPO Masons when this writer joined the Brethren. The group currently has 55 members with a truly diverse background from the type of work and level of expertise. Being fully committed to both their professional careers and the craft, all went thru the challenges of adjusting their 24-Inch Gauge to fulfill their obligations from being a petitioner until being raised to the Sublime Degree and beyond. Each BPO brethren had interesting stories to share - from applying their Regular Stated Meeting (RSM) dates in their vacation leave to adjusting their work schedules either by starting early or going straight from their shifts, as well as leaving early during the fellowship to re-adjusting personal time offs just to fulfill their own goals and obligation to the brethren and their lodges.

Philippines is the leading provider of voice BPO services, a world-class provider of IT-BPM services to a wide range of prominent Fortune 1000 firms in North America, Asia, and Europe. As of 2019, it had 1.3 Million direct employees (including 300,000 employees in 23 provinces) and 3.1 Million indirect employees, 25 Billion USD in revenues, and 1% global market share. Based on the Tholons, Inc. report, the country is now ranked 18th in the 2021 "Top 50 digital Nations" with Manila considered rank 8th on the "Top 100 Super Cities for East and Southeast Asia". The Philippine advantage focuses on the robust and diverse talents, cost-competitiveness, expanding infrastructure, and a strong government - academe linkage. It is leading in-voice capabilities, growing in IT and non-voice type of work. Given the right enabling conditions, it is projected that the BPO industry has a potential reach of 39 Billion USD, employing 1.8 Million direct full-time employees by 2022.

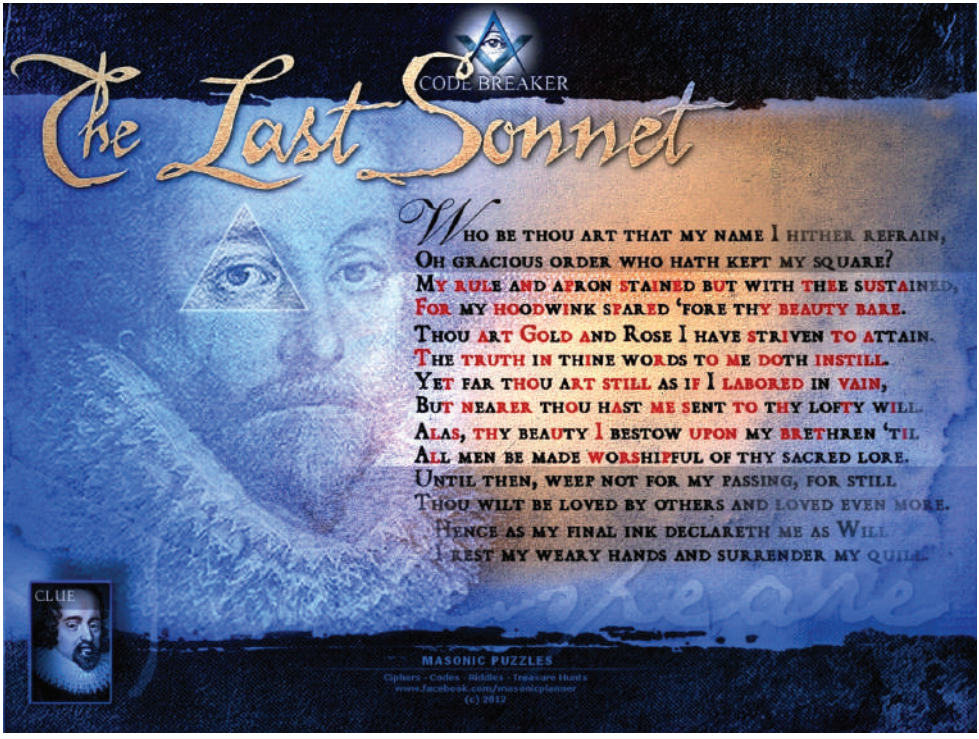
Despite all these competitive advantages, 2020 has a challenging time because of the pandemic. Travel, Workspace reorientation, limited staffing, and even work types have been considered and adjusted for "work from home" (WFH) infrastructure reliability. Every company and industry did what they could for employee well-being. Most common are providing accommodations, covid-testing, safe transportation (pick-up & drop-off points), basic meals, and even financial assistance. Home infrastructure and partnership with the Telcos has been the priority so employees can be quick enough to support and work in the comfort and safety of their own homes. Like all other businesses everything was not easy. Everyone had to be agile, and able to adapt quickly. When a crisis hits hard, we need to focus, think, and act across five horizons - Resolve, Resilience, Return, Reimagination, and Reform.

Resolve means address the immediate challenges that Covid-19 represents to the institution's workforce, customers, technology, and business partners. Resilience is addressing near-term cash-management challenges and broader resiliency issues during virus-related shutdowns and economic knock-on effects. Return means we need to create a detailed plan to return the business to scale quickly as the COVID-19 situation evolves and knock-on effects become clearer. Reimage the next normal; what a discontinuous shift looks like and implications for how institutions should reinvent. Reform is the need to be clear about how regulatory and competitive environments in the industry may shift.
As everyone go through tough times, the industry still provides hope as Filipinos showed how resilient and agile, they can be despite all adversaries. The future still showcases a diverse talent as we expand our business line more from within. The BPO industry started to excel in voice type of work (Customer service, sales, and technical support) that lead to back-office work. It has now expanded to Animation, accounting, clinical data analytics, cloud compounding, data analytics, financial analysis, game development, insurance support, virtual and augmented reality, legal research and analysis, mobile app development and social media analytics. The Philippines can offer robust, great, and diversely talented Filipinos. Despite all these, there are still some opposing forces of technology that may

seem to put a lot of doubt if the industry will stay. Opposing force of technology means easier tasks are being automated, as you may have experienced in our day-to-day lives. Imagine when you had to go to a teller to withdraw money, then years later, ATM was invented which reduced the workforce as some of the easier tasks were automated. There is a potential dampening of roles due to automation, but it just means that the demand for a higher skillset will increase. The low-skilled tasks had a forecasted growth of 4%, but 29% of the task will be dampened due to automation. Mid-skilled tasks are projected to increase by 12%, but 7% will be dampened by the same. The high-skilled task has a projected growth of 19% with only 1% dampening. Companies and individuals should invest in increasing their personal development, hunger for knowledge to keep up with the pace of change. Technology changes our lives every day, and the good news is we have organizations like CCAP (Call Center Association of the Philippines) and IBPAP (IT and Business Process Association) who have built a roadmap and has been working hand in hand with LGUs and the Government focusing on both physical and digital infrastructure, academe changes and training. With great talent, stronger partnership with academe and Government, we will end up a stronger Nation that can provide world-class service to all.

About the Author:

Bro. Novid T. Mohammad Jafari was raised in Rafael Palma Lodge No. 147 on February 20, 2016. He is the current Web Administrator of the Institute of Masonic Education &Studies (IMES). He works as Director for Global Partner Management and Customer Service for PayPal and has been with the BPO Industry for 18 years.



The GLP Digitization Project

By VW Joseph Harold W. Santiago, GSc (48)

In Vol.96 – No. 4 Issue of the Cable Tow last March 2020 entitled GLP Time-Traveling Tools, we wrote about the importance of our ANCOM Proceedings as well as all issues of the jurisdiction's official publication from the perspective of a lodge historian. By the end of the article, an appeal was made to the powers that be regarding the digital reproduction of the 2 GLP references for the benefit of the jurisdiction. It was not addressed to any specific Grand Master as the term of MW Suan was expected to end with the coming Annual Communication.

A lot of unexpected events have happened since then and here we are one year later writing an article about how that appeal have miraculously turned into reality!

The Grand Lodge maintained its staff throughout the duration of the Enhanced Community Quarantine (ECQ). Some were given taskings that can be accomplished in the safety of their homes. Among their work from home (WFH) assignment was the digitization of GLP documents through digital scanning.

When we received our appointment last June 1 of 2020 among our initial tasks was to supervise the digital reproduction of each of the Cable Tow Issues. Imagine the joy of being involved with an activity one has been advocating for all these years…

Scanning of the Proceedings of Annual Communications (1912 – 2018) was assigned to Ms. Felina Villasanta with the assistance of other GLP Staff namely Cecil Amancio, Vangie Abarquez, Josie Barlaan, Mylene Diaz, Patrick Manalo, Lara Medalla, Ethelbert Ocampo, Mike Pineda, Bro. Sharkie Rodriguez (59), Marcial Salas, and Bro. Luisito " Tutoy" Salazar (14). They started in May and finished by October 2020.

The Cable Tow Issues (1923 – 2018) was assigned to GLP Librarian Jay Lauron and TCT Secretary Hazel Salavdor. The duo started scanning in June and finishing in November last year.

A Trade Off

For these treasured tomes of Masonic Lore to be scanned properly, each book or magazine has to be dismantled until each page can be laid out for flatbed scanning and converted into digital format. But no matter how careful the approach, some sacrifices have to be made, old pages tore easily. The decision to proceed weighed more on the reproduction of the contents (which will benefit a lot of researchers) than preserving each page and locking them up in some forgotten archive until conflagration or inundation destroy them. We have learned the hard way from the fire of the old Plaridel Temple.

The digitized pages are compiled per Proceeding or Magazine Issue in Portable Document Format (PDF), renamed according to title, and uploaded in the GLP Website by Ms. Lara, our GLP IT Helpdesk. Thus, the contents of the RESOURCE Tab of the GLP Website has been greatly enriched with volumes of the most valuable references in Philippine Masonic Literature.

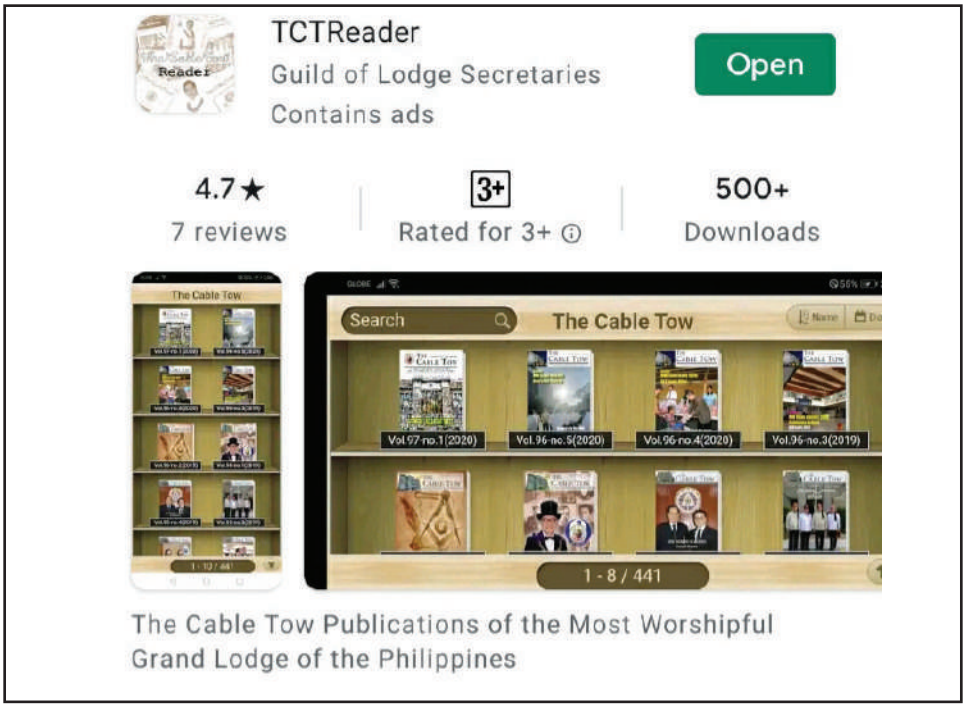
APPs of Kindness

In September 2020 – VW Anthony Tan our Circulation Manager introduced a talented brother by the name of John Paul Narisma. The Lodge Secretary of Shangri-La 196 turned out to be adept in Computer Technology and in fact have started to develop several apps that can contain the above contents.

Knowing the sheer volumes of both Proceedings and Magazine as well as the difference in content privacy, we advised a separate app for each. The Cable Tow has close to 800 issues for the last 97 years and can be read by the general

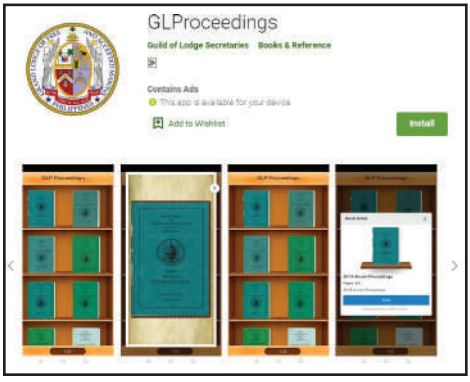
public. We have at least 102 volumes of ANCOM Proceedings in the last 108 years and their contents are more private. Bro. JP was resourceful enough to produce separate apps for both.

Most pleased was our Grand Master who embraces technology for all its practicality. He supported the project, agreeing to release both apps for free.



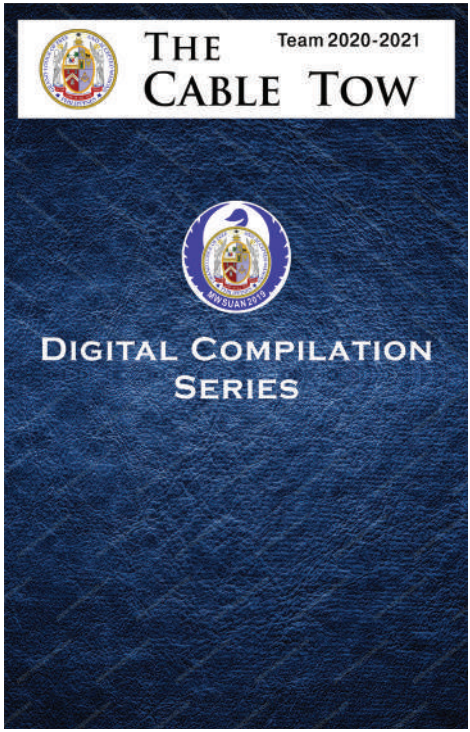
TCTReader

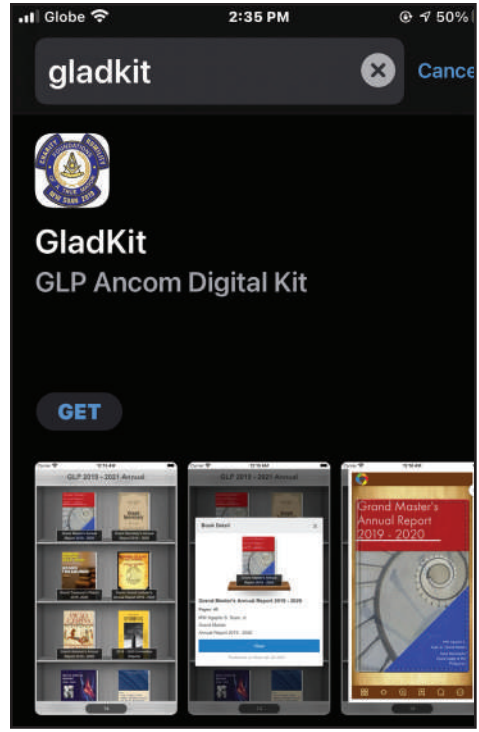
First to be released during the 108th Anniversary of the Grand Lodge of the Philippines last December 19, 2020 (Circular 56 -MW Suan). The app is available in both Google Play Store and Apple App Store to cater both Android and IOS users respectively, the app contains all the issues of The Cable Tow Magazine. It was MW Suan's Christmas Gift to the Brethren. Being a Magazine that showcases the activities of the Fraternity to the world, the app is also accessible to the general public.



GLProceedings

Released in February 2021, the app is also available in both Google Play Store and Apple App Store for both Android and IOS users respectively, the app contains all the Volumes of the Proceedings of the Annual Communications. It is also free of charge but is password protected as its content are deemed private. To secure the password kindly email: **helpdesk@grandlodge.ph**





TCT Digital Compilations

Another offering by the Cable Tow Team are the Digital Compilations of Grand Lodge Communications during the term of MW Suan. This special project requested by the Grand Master are available in the following titles: Suan Edicts (2019 – 2021), GS Circulars 2019, GS Circulars 2020, GL Circulars MW Suan (01-20), GL Circulars MW Suan (21-40), and GL Circulars MW Suan (41-60). Introduced in Circular No. 56 - all six volumes were distributed online through the official email addresses designated to lodges. By the name itself there are no printed versions available.

GladKit

An acronym for Grand Lodge ANCOM Digital Kit, the App is another offering from the Grand Master's Trestle Board. It is the promised ANCOM Kit mentioned in Edict 340. It will be available to all registered attendees of the 104th Annual Communications in Olongapo this April 22 & 23.

Both Digital Compilation and GladKit can be adapted by succeeding Grand Masters due to their practicality. All that is needed are a few talented Brethren dedicated to the Craft.

Conclusion

The Digitization Program of our Grand Master has paved the way to adapting, connecting, and educating the Brethren. The program has compressed TIME in a manageable instant making both past and present available in a single touch of the finger. More so, these Applications when installed in smartphones or other gadgets have compressed the rich history of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines in the palm of our hands. Philippine Masonic Education is now indeed on the level. Regardless of titles or how old one is in Masonry all Brethren have access to reference materials that was once restricted within the GLP Library. Imagine the amount of research that can be done be it by a Brother, a Lodge, or a Learned Society. Amang Del Pilar and the unretracting Rizal would have been proud! Sublime Brother MABINI shall be dancing…

Concept Paper of the Mabini Society for Nationhood

By VW Teodoro Alejandro Kalaw IV, SGL (136)

For years, Masons have wanted to form an organization dedicated to Masonic scholarship. Masonic Research Societies and Lodges of Research have come and gone without leaving much of an impact on the landscape of the local Masonic academe. The Institute of Masonic Education and Studies (IMES) came closest to satisfying the craving for more knowledge, but the IMES is a teaching institution and not a society composing of Masonic scholars dedicated to further study of their fraternity and local fraternalism.

On December 27, 2020, a group composing of Masonic writers, researchers, lecturers, and scholars banded together to form, not just a Masonic Research Society, but something far more extensive and inclusive. It was named the Mabini Society for Nationhood or MSN.

MSN aims to be an international learned society for the study of fraternalism in Philippine Society in general, and the contributions of Freemasonry to the Filipino Nation in particular. It does not engage in Masonic Work nor otherwise perform any Masonic ritual.

The operational parameters of the above organizational definition follow, in summary these are:

- The society's core vision, mission, and perspective;
- The society's 3 core purposes;
- The classes of members and how such are promoted on merit;
- The target audiences and constituency affiliations that will be sought; and
- How the society is governed and organized.

CONCEPT

Vision

To establish a merit-based independent and non-Masonic learned society for the study of Freemasonry and fraternalism in Philippine Society in accordance with international academic standards, open to all Freemasons belonging to grand jurisdictions in amity with the Grand Lodge of Free and Accepted Masons of the Philippines as well as qualified non-masons and operating outside the constraints of the traditional lodge setting in Regular Freemasonry.

Mission

To strive for and fulfill the three core purposes of the organization as defined below.

Perspective

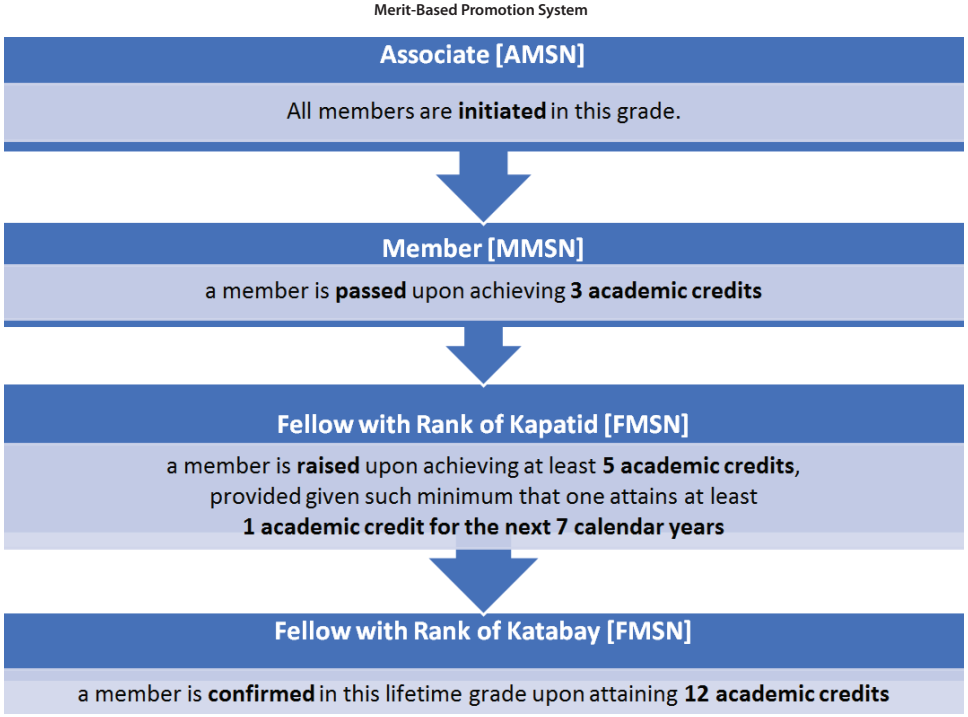
To be a forum and haven for the intellectually - rigorous Brethren committed to the society's mission and vision and possessing the following fundamental values:

M - Masonically-Grounded
A - Academically-Oriented
B - Bayanihan-Driven
I - Integrity
N - Nationalism
I - Inclusiveness

Core Purposes

Forum: To encourage and promote Masonic research and studies that is consistent with international academic standards.

This first purpose provides the organization its REASON FOR BEING: To be an independent voice for gradually uplifting local Masonic research & education to standards that would be



Academic credit conceptually covers any distinct body of work such as a book, article, lecture, or oration personally created by the member and assessed to be academically credible in terms of being of publishable quality, as defined in detail and assessed by the College of Fellows described below.

The College of Fellows will also monitor compliance when a Fellow holds the rank of Kapatid until confirmation to the rank of Katabay. The above are minimum targets. A member can get credited for as much as he can produce in any given calendar year, for as long as such works are assessed and approved by the College of Fellows.

acceptable in world-class universities.

Advocacy: To perpetuate and develop the ideals of Mabini and our Founding Fathers that serve as the Foundation of our national identity, to the extent that such can no longer be undertaken within regular lodges of the Grand Lodge of the Philippines.

This second purpose gives the organization its DISTINCTIVE AGENDA: Since regular GLP lodges are prohibited from expressly engaging in Masonic discourse in the way our Founding Fathers did as Continental Masons, Filipino Freemasons can now do so as a society OUTSIDE the lodge setting.

Service: To assist the GLP Corps of Grand Lecturers, IMES, and Philippine Lodge of Research in providing credible, engaging, & practical Masonic education and information to both Brethren & the general public.

This third purpose highlights the organization's INCLUSIVE NATURE: That such is being organized NOT to compete with established GLP bodies already focused on Masonic education and studies BUT to be of service to them, all Brethren, and the common good given the above.

Membership

Membership Classifications

The Society will be governed by 2 classes of full members, who can vote and be voted upon for leadership roles. These two classes will be gradually populated over time thru merit-based promotion from an entry-level class of associates.

Promotion will primarily be based on the accumulation of academic credit. One work of substantive Masonic content, to be defined and

assessed by a College of Fellows described below, equals one academic credit.

Associate (AMSN)

Apprentices of the Society have no voting privileges BUT can serve as appointed officers. Upon initiation to this category, they shall be entitled to use the postnominal "AMSN" after their names professionally.

Member (MMSN)

Full members of the Society can vote and be voted for elected leadership roles. Upon passing to this category, they shall be entitled to use the postnominal "MMSN" after their names professionally.

Fellow (FMSN) with the rank of Kapatid

Senior members of the Society can vote and be voted for elected leadership roles. Upon raising to this category, they shall be entitled to use the postnominal "FMSN" after their names professionally FOR AS LONG AS they fulfill at least one academic credit each calendar year until they are confirmed to the rank of Katabay. Non-compliance will mean their temporary reversion to use of the postnominal "MMSN" until they are again compliant.

Fellow (FMSN) with rank of Katabay

The most senior members of the Society can vote and be voted for elected leadership roles. Upon being confirmed to this category, they shall be entitled to lifetime use of the postnominal "FMSN" after their names professionally.

F. Target Audiences and Constituency Affiliations

a. Grand Lodge of the Philippines

The Society will seek accreditation as a non-masonic affiliated organization with the Grand Lodge of the Philippines (GLP).

b. National Historical Commission of the Philippines

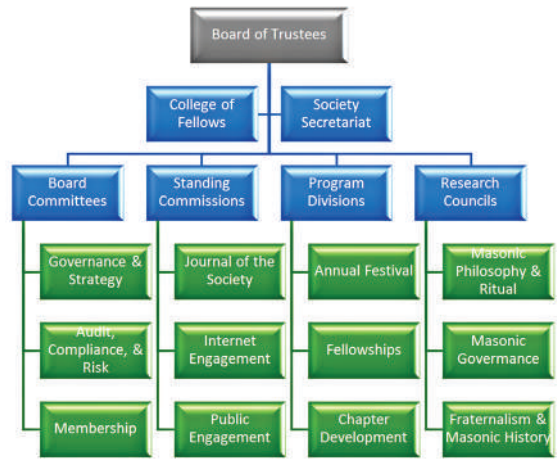
The Society will seek accreditation as a local/specialized historical society with the Local Historical Committees Network of the National Historical Commission of the Philippines (NHCP) mainly to advance its second core purpose as well as reach out to all sectors of the academic community.

c. Filipino International Lodges & Filipino Brethren Outside the Masonic Jurisdiction of the Philippines

The Society will not just encourage Filipino International Lodges in other regular Masonic jurisdictions to affiliate as international chapters, but also actively recruit Filipino Brethren outside the Masonic Jurisdiction of the Philippines so that the organization can be their home in this Masonic Jurisdiction, particularly given the strict residence requirements for lodge membership of the GLP which would not apply to the Society.

G. Governance & Organization

Fig.01: The Society shall be organized as depicted:



a. Board of Trustees

The society shall be governed by a 12-member board of elected officers, 11 of whom shall be elected by and from among the Fellows and Members. The Dean of the College of Fellows shall be elected by the Fellows and serve in an ex-officio capacity as a member of the Board of

Board Committees	
Governance & Strategy	- Responsible for strategic planning, effectiveness and development of governance norms, and identification and nomination of candidates to the Board of Trustees - Composed of a trustee as Chair, another trustee as Vice-Chair, the Chairman of the Society, and the President
Audit, Compliance, & Risk	- Ensures the sustainability of the Society as a going concern. - Composed of a trustee as Chair, another trustee as Vice-Chair, the Vice-President, and the Institute Secretary
Membership	- Responsible for the application process for initiation as an Associate of the Society, the custody and updating of the Roll of associates and members, including association initiation and member passing ceremonies. - Composed of a trustee as Chair, another trustee as Vice-Chair, the Dean of the College of Fellows, and the Institute Secretary

OFFICER	LEADERSHIP ROLE IN THE SOCIETY
Chairman (& optional Vice-Chair)	- Chief Governance Officer of the Society - Chairs the meetings of the Board of Trustees; vote counts twice if there is a tie. - Board at its option may also create the position of Vice-Chairman, who will chair one of the Board's committees
President & CEO	- Chief Executive Officer of the Society
Vice-President & COO	- Chief Operating Officer of the Society - Supervises the Secretariat of the Society, composed of the Vice-President, Institute Secretary, and Treasurer - Ensures that the 3 board committees are operating effectively
Director-General for Engagement	- Supervises the 3 standing commissions of the Society. - Responsible for the preparing and developing the Society's Engagement Agenda
Director-General for Programs	- Supervises the 3 flagship programs of the Society. - Responsible for the preparing and developing the Society's multi-year Program Agenda
Director-General for Development	- Supervises the 3 research councils of the Society. - Responsible for the preparing and developing the Society's Research Agenda
Institute Secretary & CCO	- Corporate Secretary and Chief Compliance Officer of the Society
Treasurer & CFO	- Chief Financial Officer of the Society
2 - 3 Trustees / 3 Board Committee Chairs	- Each shall chair a board committee. - Each shall be a member of a board committee. - Vice-Chair, if appointed, will lead a board committee.
Dean of the College of Fellows (*ex officio*)	- Shall supervise the College of Fellows. - Represents the College of Fellows on the Board of Trustees

Trustees. This Board may in its discretion appoint other officers from among the Fellows, Members, and Associates or delegate such appointed roles among themselves.

The Board shall be elected for a two-year term beginning on the first of January of the calendar year after the date of their election. The election of the incoming Board of Directors shall be on the date of the scheduled quarterly fellowship of the Society in the fourth quarter of the second year of the incumbent Board's term.

b. Elected Officers

The 12 officers shall fulfill the following leadership roles as described in the table below.

c. Secretariat of the Society

The Secretariat of the Society, composed of the three elected officers designated above in an ex officio capacity, shall ensure that the Society shall operate effectively as a going concern.

d. College of Fellows

The College of Fellows shall be composed of all Fellows of the Society. All Fellows shall collectively be responsible for establishing and developing the merit-based system of academic credit that shall be the basis for promoting members.

Fellows holding the rank of Katabay shall be responsible for supervising the implementation of all member assessments as well as the progression of Fellows holding the rank of Kapatid to confirmation to the rank of Katabay. Fellows holding the rank of Katabay shall also elect from among themselves the following officers to fulfill the following leadership roles:

e. Operating Arms

The respective operating arms of the Society not already described above shall address the following matters:

Officer	Leadership Role in the College
Dean	- Heads the College and supervises its operations. - Chairs both chambers of the College and ensures that such are operating effectively
Registrar	- Responsible for the custody and updating of the Roll of Fellows, the **Inventory of Scholarship** composed of works submitted for academic credit, as well as Fellow raising and confirmation ceremonies. - Heads and acts as the Lead Facilitator of the **Senior Chamber**, composed of Fellows with the rank of Katabay, that is responsible for supervising the implementation of all assessments as well as the progression of Fellows holding the rank of Kapatid to confirmation to the rank of Katabay
Provost	- Responsible for orienting all members of the Society on the merit-based system of academic credit that shall be the basis for promoting members, as well as mentoring members on such. - Heads and acts as Lead Facilitator of the **Plenary Chamber**, composed of all Fellows of the Society, that is responsible for establishing and developing the merit-based system of academic credit that shall be the basis for promoting members

Program Divisions	
Annual Festival	- Responsible for the annual festival of the Society, which can be virtual or onsite, scheduled in November of each calendar year and coinciding with the Society's Annual General Membership Meeting (AGMM) - Headed by Program Director
Fellowships	- Responsible for the quarterly fellowships of the Society, scheduled in March, May, July, and October of each calendar year, and the AGMM as required by law and regulations - Headed by Program Director
Chapter Development	- Responsible for the establishment and development of the Society's international and local chapters - The Society's international chapters shall be either geographically based or lodge-based (i.e., lodges of Filipino Masons in Masonic jurisdictions outside the GLP) - The Society's local chapters shall be lodge or interest based - Headed by Program Director

Research Councils	
Masonic Philosophy & Ritual	- Shall promote dialogue, provide workshops, build, and direct a plan of studies, and facilitate the development of a comprehensive curriculum and syllabus on Masonic philosophy and ritual - **Due to the private nature of the matters addressed by this council, membership for this body shall be strictly limited to regular Freemasons in good standing.** - Headed by Council Chair
Masonic Governance	- Shall promote dialogue, provide workshops, build, and direct a plan of studies, and facilitate the development of a comprehensive curriculum and syllabus on Masonic governance, including jurisprudence and lodge management. - Membership in this council shall be open to all members. - Headed by Council Chair
Fraternalism & Masonic History	- Shall promote dialogue, provide workshops, build, and direct a plan of studies, and facilitate the development of a comprehensive curriculum and syllabus on fraternalism and Masonic history, including in particular the life and teachings of the national hero Apolinario Mabini. - Membership in those council shall be open to all members, particularly non-masons addressing non-masonic aspects of fraternalism. - Headed by Council Chair

Standing Commissions	
Journal of the Society	- Responsible for the annual academic journal of the Society - Tentative title of Journal: **Verdadero Dialogue** - Headed by Journal Editor
Internet Engagement	- Responsible for the website & Internet portal of the Society - Tentative name of website: **Kubo ni Pule** - Headed by Director of Internet Engagement
Public Engagement	- Responsible for engagement with stakeholders external to Freemasonry, particularly to provide education and awareness and address fake news and misinformation - Supervises all formal strategic relationships of Society, including **affiliations with GLP and NHCP** and other international Masonic research societies - Headed by Director of Public Engagement

PHILIPPINE MASONIC HISTORY 101

CLEARING THE CONFUSION IN THE TEMPLE

Navigating your way thru Ancient Craft Masonry, The Scottish Rite, Fusion by Affiliation of 1917, Our National Heroes, Clandestine Jurisdictions, Disinformation and Fake News

By VW Gene B. Illenberger, PDGL (379)

Being in a state of euphoria having survived the tragedy of the second section, most would probably forget when the third degree charge was delivered by the Worshipful Master addressing his newly raised brother... that masonic communication and visitation with Clandestine Masons and their lodges is strictly forbidden. To someone new to the craft it would not have made an immediate impact on him, missing the seriousness of that charge. Unsurprisingly, he would not have given it a second thought.

As we travel on in this digital age, it is then that we encounter them… these pseudo masons: the irregulars and clandestines often times more adept than we are in Philippine Masonic History, a necessary defense system to redirect and confuse. Beware for they will be better equipped in knowledge than most of our brethren...at least in the realm of Philippine Masonic History.

In the late 2000's I ran a website known as Pinoy Fraternity Dot Com, it was before the advent of facebook groups and group chats in facebook messenger. This forum was the popular online platform of its day for discussing fraternity related topics in the Philippines, mostly greek related but interestingly, masonic topics as well. Being a newly raised mason at that time, it was where I first encountered alternative masonic history from the different grand lodges existing in the Philippines. The seeming ridiculousness of the claims prompted my interest in the topic.

The following is a conglomeration of relevant masonic developments in the Philippines in the last 150 years or so, prefixed and appended with important notes on the development of the Scottish Rite and its European version. They are pulled from a variety of sources mostly quoted in verbatim and annotated in italics where needed, which will hopefully shed more light and understanding to everyone interested in our convoluted and intertwined histories. This timeline attempts to inform and equip the brethren to the chain of events that would help explain the mired situation of the different masonic jurisdictions in our country in the hopes that although our regular masonic jurisdiction is duty bound not to recognize them as Masons, we could at least understand where they are coming from. But more importantly, to reinforce in the mind of the brethren in this grand jurisdiction the legality of our claims in so far as our Philippine National Heroes are concerned and the supremacy and regularity of our Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

TIMELINE

- **1717 - The Grand Lodge of England was established,** what would later become the United Grand Lodge of England (UGLE)
- **1725 - Grand Lodge of England brought Masonry to France.** The first Lodge in France whose existence can be verified was organised by English merchants in Paris.
- **1733 -** A reference to a "Scotch Masons' Lodge" appeared in a manuscript list of lodges by Dr. Richard Rawlinson. The early designations "Scots," "Scotch," and "Scottish" refer to a type of Masonry practiced, rather than referring to native Scotsmen.
- **1754 - Growth of Haut Grades in France -** The Rite of Perfection as the "Germ of the organization of what would become the AASR gradually approached development.
- **1761 -** The French Grand Lodge (the Grand and Sovereign Lodge of St. John of Jerusalem), with a body of the superior degrees (Council of the Emperors of the East and West, Sovereign Écossais Mother Lodge), issued a patent to Stephen Morin, authorizing and empowering him to establish "Perfect and Sublime Masonry" in all parts of the world. He then appointed and gave patents to Inspectors Generals in America. By this time, the Haut Grades have been growing in Continental Europe.
- **1767 -** The Grand Lodge of Spain (Gran Logia Espanola) was formed, and **Spanish Freemasonry declared itself independent from England.**
- **1780 - Grand Lodge of Spain** (Gran Logia Espanola) was changed to the Gran Oriente Espanola, and it adopted the French system.
- **1801 - The Supreme Council in Charleston was established.** It is the first Supreme Council of the world of what would eventually become known as the Ancient Accepted Scottish Rite. All other Scottish Rite Supreme Councils trace their lineage to this American Supreme Council.
- **1804 - The Supreme Council AASR in France was established.** "The Dawn of French Masonry" (Francmaconnerie). It was not until after the establishment of a Supreme Council at Charleston, in 1801, that the sublime system was revived in France, by the establishment of a Supreme Council at Paris in 1804 by Count De Grasse -Tilly, Grand Inspector General, under the authority from the Charleston Council. The title "Ancient and Accepted Scottish Rite" (Rite Écossais Ancien et Accepté) was used for the first time.
- **1850 - Grand Lodge of California** (GLC) was established in Sacramento, CA chartered by a conglomeration of lodges chartered under various regular grand lodges specifically Connecticut (1789), District of Columbia (1810) and Missouri (1821).
- **1856 - Freemasonry was introduced to the Philippines.** Primera Luz Filipina, the first lodge in the Philippines, was established under the auspices of the Gran Oriente Lusitano of Portugal; organized in Kawit, Cavite by a Spanish naval officer. *No natives were allowed to join.*
- **1877 - Grand Orient of France becomes Irregular -** The Grand Orient of France voted to eliminate as a requirement from its constitution the following article: "Freemasonry has for its principles the existence of God, the immortality of the soul and the solidarity of mankind." As belief in a supreme being is one of ancient landmarks of Freemasonry and one the conditions for Regularity, the Grand Orient of France was declared IRREGULAR and loses amity with UGLE and other regular Grand Lodges worldwide.
- **1889 - Gran Oriente Español (GOE) is formed -** Spain was represented by two Grand Orients, the Gran Oriente de España and the Gran Oriente Nacional de España. The merger of these two Grand Orients in Spain was alleged to be marred by election irregularities resulting in the departure of lodges which formed the Gran Oriente Español under the leadership of Grand Master Miguel Morayta in 1889. The Gran Oriente Español is the direct progenitors of Early Philippine Lodges.
- **1889 - Logia Revolución** was organized in Barcelona, Spain by Filipino nationalist Graciano Lopez-Jaena, under the auspices of the GOE. Lopez-Jaena was the first editor of La Solidaridad, the mouthpiece of the Propaganda Movement. He became the

Master of Logia Revolución, with Mariano Ponce as Secretary. Marcelo del Pilar was also a member of this lodge.

- **1890 - Logia Solidaridad -** Morayta's friendship with Filipino expatriates led to the organization of the predominantly Filipino lodge, Logía Revolución. When it dissolved, Logia Solidaridad became the lodge of Filipino Masons in Spain.
- **1890 - Rizal was made a Master Mason** on November 15, 1890 at Logia Solidaridad 53. He affiliated with a lodge under the jurisdiction of Grand Orient of France on October 14, 1891. In the same year, Marcelo del Pilar and Jose Rizal initiated plans to establish Filipino lodges in the Philippines under the Gran Oriente Español.
- **1892 - Nilad Lodge was chartered under GOE -** Del Pilar secured authority to establish lodges in the Philippines from the Supreme Council of the GOE. The task of carrying out the plan fell to Pedro Serrano Laktaw. Together with Jose Anacleto Ramos, Timoteo Paez *(Take note of his name)* and Moises Salvador, they initiated three new members and founded Logia Nilad in Manila on January 6, 1892. They applied for affiliation with the GOE and was chartered Nilad Lodge No. 144 on March 10, 1892. Being the first Filipino lodge, it exercised certain supervisory powers over all other lodges. In July 1892, after his return to the Philippines, Jose Rizal was appointed as an Honorary Worshipful Master of Nilad. Rizal's popularity prompted lodges like Balagtas and Bathala to honor him with a banquet when he arrived. This fueled more suspicions among the friars.
- **1892 - Andres Bonifacio joined Freemasonry -** in Taliba Lodge No. 165. Bonifacio, among others, subsequently founded the Katipunan or the Kataastaasang Kagalanggalangang Katipunan ng mga Anak ng Bayan ("Highest and Most Respected Society of the Children of the Country"). This secret society sought independence from Spain through armed revolt. Its initiation rituals were based on those of Freemasonry.
- **1893 - Logia Pilar established,** later initiates Emilio Aguinaldo.
- **1893 - Filipino Masons established the Gran Consejo Regional de Filipinas (Grand Regional Council) -** Logia Nilad lost its authority over other lodges when its leadership was challenged; particularly the acts of its Secretary, Pedro Serrano over what the lodges felt as infringement of their rights and autonomy. A new body, the Gran Consejo Regional de Filipinas (Grand Regional Council) was established to administer Philippine Lodges. The Council was approved by Grand Master Morayta; a charter was received and the Grand Regional Council was installed on December 10, 1893 with Ambrocio Flores as President.

Portrait of Gran Maestre Miguel Morayta

- **1896 - Philippine Revolution -** By 1896, the Spanish government had totally banned Masonry. With the revolution that followed, all lodges ceased their labors. On July 2, 1896 the central government in Madrid issued a decree condemning Masonry as a secret organization, ordering stricter measures against Masons. According to Kalaw, (La Masoneria Filipina, 1920), the government in Madrid suspended Circulo Filipino and arrested its board of Directors. Heads of Spanish Orients were also issued warrants of arrest, for it was believed that Spanish Masonry implanted the craft in the Philippines and therefore shared in the responsibility for the insurrection. At the outbreak of the revolution, men suspected of conspiring were immediately arrested. In September 12, thirteen men were sentenced to death, ten of whom were Masons. **Jose Rizal was implicated in**

the revolt and executed on December 30.

- **1898 -** Spanish- American War resulted in the Treaty of Paris wherein **Spain ceded the Philippines to the USA.**
- **1899 - Philippine Republic inaugurated.** The Philippine Republic, the first in Asia was inaugurated on January 23.
- **1899 - The Filipino-American War**
- **1899 - Ambrosio Flores tries to restore Masonry; appeals to U.S. Masons.** The first attempt to resume Masonic activities was initiated toward the end of 1898, by Ambrosio Flores, President of the Grand Regional Council (Gran Consejo Regional de Filipinas) and Gracio Gonzaga, by gathering Masons who survived the persecution and the revolution. Meetings were held in Santolan and Manila but all plans were interrupted by the outbreak of the Philippine-American war. Then in October of 1899, Ambrosio Flores again convened several assemblies in Tarlac for the purpose of restoring the Grand Regional Council or organizing a National Orient. An appeal was drafted addressed to Masons in the United States, beseeching their influence to help bring about an end to the raging Philippine-American War and to recognize Philippine independence.
- **1899 - Logia Modestia: first Filipino Lodge to reorganize.** Before the end of 1899, Jose Reyes Tolentino, Secretary of Modestia Lodge, returned to the country from exile; grateful for his freedom which was facilitated by Spanish Masons and especially, Grand Master Morayta and the GOE. With the help of old members of his lodge and some brethren from Logia Walana, Logia Modestia was reorganized. Elected Worshipful Master was Valentin Polintan, its former Senior Warden. The Lodge was issued a new charter on January 27, 1890 by the GOE.Valentin Polintan was also appointed as Grand Deputy of the Supreme Council of the GOE in the Philippines.
- **1900: Logia Modestia sends a message to Lodges in America.** A motion was approved to send a message to the Lodges of America stating that "sadly grieved by the tragic events that our unfortunate country has witnessed and by the blood that is still drenching our fields, we beseech you to use all your moral and material influence with the government at Washington to bring this dreadful war to an end." (Kalaw, 1920)
- **American Masons start to organize.** By 1900, many American Masons had arrived; among them, Manly B. Curry who initiated the founding of a Sojourner's Club.
- **1901 - End of Fil-American War -** Aguinaldo was captured by the Americans in Palanan, Isabela. U.S. President Theodore Roosevelt declared the end of Philippine-American war on July 4, 1902.
- **1901 - Gran Oriente de Francia introduced.** On June 18, 1901, Dr. Trinidad Pardo de Tavera organized Logia Rizal under the Gran Oriente de Francia of which he was a member. The lodge was named after the martyred Dr Jose Rizal who affiliated with a lodge of this French Orient in Paris in 1892. Soon followed the establishment of Logia Minerva in Tuguegarao (Cagayan de Luzon), Logia Isarog in Camarines, Logia Tayabas in Tayabas, and Logia Nueva Ecija in Nueva Ecija. Most of these lodges later folded but Logia Isarog No. 376 managed to transfer to GOE in 1915.
- **1901 - Americans establish a lodge in Manila, Manila Lodge No 342** received its charter dated October 10, 1901 from the Grand Lodge of California (GLC).
- **1903: The second American lodge, Cavite Lodge No. 350 was established** in Cavite City also under the GLC.
- **1903**: **After the Fil-American War, GOE revived lodges.** Logia Dalisay No 177 was reestablished in Calle Raon in Manila. A third lodge, Logia Sinukuan No 272 (named after the symbolic name of Andres Bonifacio) was founded also in Manila, with Felipe Buencamino as Worshipful Master.
- **1904 - Grand National Lodge proposed.** The idea was the fusion of the three lodges of the GOE with the two lodges of the Grand Lodge of California in order to form a National Grand Lodge under the jurisdiction of the United States. Filipino Lodges, maintaining that the Gran Oriente Español had primary jurisdiction in the country, did not entertain the idea.
- **1906 - Gran Logia Regional de Filipinas organized (Regional Grand Lodge of the Philippines).** Timoteo Paez, Wor-

shipful Master of Lodge Sinukuan, with seven lodges as prescribed by the statutes and regulations of the Order, formed the Gran Logia Regional de Filipinas under the auspices of the GOE in a meeting held on September 9, 1906. Elected Regional Grand Master was Felipe Buencamino.

- **1907: Gran Logia Regional de Filipinas was installed** on September 14, 1907 by Valentin Polintan, Grand Deputy of the Order. (The Regional Grand Lodge operated provisionally until March 1907 when it was finally constituted after Nilad, Lusong and Walana lodges received their new charters. In the interim two lodges were added: Taliba Lodge No. 165 re-established in January 1907 and Balagtas Lodge No. 149 in Malate on February 16, 1907)
- **1907: Grand Lodge of Scotland introduced.** Manuel Camus, a member of the American Manila Lodge No 342 (Grand Lodge of California), on June 1, 1907 met with other Masons at his residence in Calle San Sebastian, to organize a lodge under the Grand Lodge of Scotland. According to Kalaw (1920) Camus' main objective in implanting the principles of Anglo-Saxon Freemasonry into the country was to instill them into the minds of the Filipino Masons who were denied admission to American lodges. The lodge was chartered as Perla del Oriente No 1034 on November 7, 1907. Cebu Lodge No 1106 was organized after.
- **1907: Americans establish third lodge.** Corregidor Lodge No, 386 was chartered by the GLC on October 10, 1907; the third in the country and second in Manila. It was constituted on December 11, 1907. According to Fajardo; "in 1905 a movement was initiated by some Americans to start another Lodge in Manila, but was shelved because some feared that should a charter be issued for a new lodge an effort would subsequently be made towards the establishment of a Grand Lodge which Filipinos might join." Milton E. Springer of Manila Lodge, articulating his objections was quoted by Fajardo: "In the course of several years they would outnumber the Americans and other English speaking Masons, and consequently control the Grand Lodge in the Philippine Islands."
- **1910 - Mt. Arayat Lodge of Perfection (AASR) was chartered in 1910 by the Mother Supreme Council.** This was followed by the organization of Manu Chapter of Rose Croix, Confucius Council of Kadosh and Gautama Consistory. These four Bodies constituted the **Manila Bodies** where at that time, only Americans were accepted. **Manila Bodies brought the Philippine Islands into the care and jurisdiction of the Mother Council of the World – the Supreme Council SJ, USA.**
- **1912: Americans organize their own Grand Lodge.** Representatives of the three American lodges, Manila 342, Cavite 350 and Corregidor 386 met on December 19, 1912, to organize a Grand Lodge, called Grand Lodge of the Philippine Islands. Invitations were also sent to the two lodges of the Grand Lodge of Scotland, Perla Del Oriente 1034 and Cebu 1106, emphasizing that "the Philippines being a territory Masonically free, it was within legal bounds of three subordinate lodges to organize a sovereign Grand Lodge." The two Scottish Constitution lodges eventually did not join. This brought two Grand Lodges – the other one being the Gran Logia Regional de Filipinas under Gran Oriente Español – face to face in the question of territory and jurisdiction. (Kalaw, 1920)
- **1914 – Magdalo Lodge 371 is chartered** - Several Kawit members of Pilar Lodge No. 203 of Imus, Cavite formed a separate Lodge under dispensation and named it "Magdalo" symbolic name of General Emilio Aguinaldo in the Katipunan. General Emilio Aguinaldo was one of the charter members.
- **1915: GLPI constitutes first Lodge.** The first lodge established under the new Grand Lodge was **Bagumbayan Lodge No 4,** constituted on February 10, 1915. (Causing, 1969)
- **1915: Grand Assembly convoked; Manuel Quezon elected President.** On July 4 and 5 the Grand Assembly of Masons attended by over 300 members of the GOE, was held at the Opera House and elected Manuel L. Quezon (Sinukuan Lodge No 272), as President and Presiding Officer. The Grand Assembly passed a resolution suggesting to the Regional Grand Lodge

that it should question the legality of the organization and constitution of the GLPI; holding the opinion that the GOE, under whose auspices the Gran Logia Regional was operating had jurisdictional primacy over the territory and that the affirmation of the American Grand Lodge that the country was Masonically free did not "coincide with the truth of actual facts." It was also resolved to recommend the reorganization of the Regional Grand Lodge into an independent Masonic body called the Grand National Lodge of Ancient and Accepted Masons of the Philippines; to be known under the shortened name of Grand National Lodge of the Philippines. (Kalaw 1920.)

- **1915: Regional Grand Lodge sends protest to the Masonic World.** In its meeting of August 8, the Gran Logia Regional approved a fraternal and respectful protest against the constitution of the Grand Lodge of the Philippine Islands in accordance with the resolution passed by the Grand Assembly. This was sent through the Gran Oriente Español to the different Masonic bodies all over the world. In the same meeting it was resolved to form the Grand National Lodge of Ancient and Accepted Masons of the Philippines in consonance with the resolution approved on July 5. This protest was received by the different GLs in the US, and was discussed during their Annual Communications. However this protest did not prosper because the Gran Oriente Espanol was not recognized by the American GLs and it chartered lodges in the USA which angered some of these GLs.
- **1915: Gran Logia Regional de Filipinas elects Teodoro M. Kalaw as Regional Grand Master.** On May 15, 1915, Kalaw assumed the chair as new Regional Grand Master of the Gran Logia Regional de Filipinas. On June 10, during the meeting of the Regional Grand Lodge, he was granted authority to convoke a general assembly of Masons "to discuss "internal and external problems, so serious and so fundamental in fact, that from their solution will depend the life, the honor and the future development of national Philippine Masonry."
- **1915: Kalaw seeks friendly separation from the Gran Oriente Español.** According to Kalaw, while it was well understood by the representatives that to constitute a Sovereign Grand Lodge was an inherent right of duly constituted Lodges; and permission from the Grande Oriente need not be sought, the Grand Assembly wished that a friendly separation could be worked out. The Grand Assembly finally left the issue to the discretion of the Regional Grand Lodge so that "it may adopt the measures or means that it might deem most advisable." Toward a friendly separation, from August 1915 to December 1916, messages and letters were exchanged between Regional Grand Master Kalaw and Grand Master Miguel Morayta.

Teodoro M. Kalaw, Gran Maestre of Gran Logia Regional de Filipinas.

- **1916 - Gran Oriente Español informed about the tendency toward fusion.** The long exchange of letters between Kalaw and Morayta however, yielded no positive indication of the grant of freedom and authority to form an independent Grand Lodge. In a letter dated December 13, 1916, Kalaw apprised Joaquin Ruiz, Grand Secretary of the Order, of the"critical and special" situation of the Filipino Lodges in Manila. Due to the lack of any definite or categorical reply from GOE, he warned of the growing tendency of Filipinos to favor fusion with the Americans. He further reported that prominent Filipinos had al-

ready held some meetings and decided to advocate openly the fusion unless a favorable decision was received before the scheduled meetings of the American Grand Lodge's Assembly in February (1917).

- **1917: Grand Master Miguel Morayta dies.** The last letter from Morayta to Kalaw was dated December 21, 1916. The letter revealed Morayta's deep sentiments and his mistrust of the Americans. He reaffirmed the regularity and legality of the Regional Grand Lodge of the Philippines even as he reported that its re-organizational plan was already under consideration of the Supreme Council of the Order. On January 24, 1917, the Filipinos received news of the death of Morayta. The last tie that united them with the Gran Oriente Español had been cut, Kalaw decided to give up the ghost. As he put it, "After the death of Morayta, the only one who had always shown interest in the Philippines, the only man in Spain for whom Filipino Masons felt profound veneration and respect, the lodges considered themselves free to separate from the Spanish obedience."
- **1917: Fusion of American and Filipino Lodges pursued.** By the end of January, committees were formed to discuss the terms of fusion. The committee of the Grand Lodge of the Philippine Islands was composed of William H. Taylor, incumbent Grand Master; Newton C. Comfort and H. Eugene Stafford; the committee of the Grand Regional Lodge was composed of Manuel L. Quezon, Tomas Earnshaw and Incumbent Grand Master Teodoro M. Kalaw.
- **1917: Committees on fusion draft agreement.** After several joint meetings, a six-point draft agreement was prepared, subject to the ratification of each Grand Lodge. It proposed the holding of a joint assembly on February 13, 1917 at one o'clock in the afternoon at the Masonic Temple in Escolta, Manila in order to adopt, with possible amendments, the American Grand Lodge's Constitution; recharter the Lodges of Gran Logia Regional de Filipinas ; and to elect the Grand Officers. Equal rights and privileges regardless of race was also guaranteed; together with the freedom to adopt any recognized rite and language that a Lodge might choose for its work.The two Grand Lodges laid the groundwork for a fusion and for the next few years the relationship between the two was sweet. Gran Logia Regional de Filipinas and Grand Lodge of the Philippine Islands formed committees to lay the groundwork for a fusion of the two jurisdictions. Manuel L. Quezon was the head of the committee on the fusion of the Gran Logia Regional de Filipinas lodges and the lodges of the Grand Lodge of the Philippine Islands.
- **1917: Filipino Lodges ratify draft agreement.** On February 2, 1917, the Gran Logia Regional de Filipinas of the GOE and its Lodges approved the provisions of the agreement. The representatives of the Lodges made preparations for a banquet, scheduled for February 13 (Tuesday) at twelve noon at the Hotel de Francia in Plaza Goiti, Santa Cruz, Manila.
- **1917: American Lodges reject draft agreement.** On February 12 or one day before the scheduled joint assembly, representatives of the GLPI disapproved the terms of the agreement. They rejected fusion by a Constituent Assembly and wanted individual affiliation instead. *There was an existing edict in the GLC prohibiting fusion with unrecognized masonic lodges.*
- **1917: Quezon persuades Filipino Masons to accede to affiliation.** The scheduled banquet before the assembly was held without the Lodges of the American Grand Lodge but with the attendance of Grand Master William H. Taylor, Dr Eugene Stafford and Attorney Cohn representing the GLPI. After MW Taylor and Attorney Cohn had spoken to the gathering, they withdrew, together with Dr. Stafford to let the Filipino representatives deliberate. After hours of deliberation Manuel L. Quezon, who was tasked by the fusion committees to help resolve the situation was able to overcome all opposition and persuaded the Filipino Lodges to integrate with the GLPI by affiliation.
- **1917: Cable from Madrid arrives.** Just before the scheduled assembly, a cable from Madrid was received announcing that the Supreme Council of the GOE had authorized the establishment of an independent

Philippine Grand Lodge. However, it indicated that the final decision would have to be rendered by an Assembly to be held in June. The late arrival of this notice rendered the issue moot and academic.

- **1917 - Filipino Lodges affiliate, participate in first Grand Election.** On February 14, a day after the aborted constituent assembly, 27 Lodges of the GOE signed the document of affiliation to the GLPI. The following Spanish lodges that joined the fusion by affiliation are:

Nilad No. 12;	Pinagsabitan No. 26;
Walana No. 13;	Bagumbayan No. 27;
Dalisay No. 14;	Balintawak No. 28;
Pilar No. 15;	Zapote No. 29;
Sinukuan No. 16;	Mactan No. 30;
Bagong Buhay No. 17;	Magdalo No. 31;
Araw No. 18;	Martires No. 32;
Silanganan No. 19;	Isarog No. 33;
Rizal Lopez No. 20;	Lincoln No. 34;
Dapitan No. 21;	Batangas No. 35;
Rizal Manila No. 22	La Regeneracion No. 36;
Solidaridad No. 23;	Kalilayan No. 37;
Banahaw No. 24;	Bulusan No. 38.
Malinao No. 25;	

- **1917 - Three (3) more lodges affiliated with GLPI in March.** Mabini No. 39, Maguindanaw No.40, Minerva No.41 (The Brethren Vol.1)
- **1917 - Adoption of Alternating Grand Masters -** On the same day, the election of Grand Officers was held. William H. Taylor was reelected as Grand Master and Manuel L. Quezon was elected as Deputy Grand Master. Since the superior number of Filipino Lodges could cause dominance in succeeding elections, Quezon suggested the adoption of a gentleman's agreement wherein a Filipino and an American would alternate as Grand Master.
- **1917 - After June, no Lodges of the GOE existed in the Philippine Islands.** Demits including the necessary financial obligations were sent to Madrid by registered mail by the former Regional Grand Master of the Gran Logia Regional de Filipinas, Teodoro M. Kalaw
- **1918 - Manuel L. Quezon becomes first Filipino Grand Master** of the GLPI.
- **1920 – The Gran Oriente Español revived Regional Grand Lodge** – The GOE whose legal powers were *allegedly* never sought to effect the fusion *(Author: this is not true see communications made between 1915 to 1917 ending with a cable from madrid)* – re-established itself in the Philippines with a mandate granted to Mariano Tenorio (Unaffiliated) and Walter Bruggman (GLPI) to reorganize its symbolic lodges and revive its Scottish Rite Bodies in the Philippines.
- **Mariano Tenorio** was a member of one of the lodges of the GOE which were closed down as a result of the coalition of Masonic forces in 1917. He was opposed to the union and labored incessantly to re-establish the abolished lodges, but for two years he was unsuccessful. On July 17, 1919, he was formally deputized by the Supreme Council of GOE in Madrid to reorganize its symbolic lodges in the Philippines.
- **Walter Bruggmann** on the other hand, was one of those who affiliated with the Philippine Bodies AASR in 1917 as a 30th degree Mason, but was blackballed when he applied for the 32nd degree in Rizal Consistory. Highly incensed, he passed by the GOE in Madrid during a visit he made to his homeland, Switzerland. The GOE accepted his offer to revive its Scottish Rite Bodies in the Philippines, conferred on him the 33° and appointed him its Deputy for the Philippines with full powers to constitute Bodies.
- The new Lodges founded from 1920 to 1923 in the Philippines by Bruggmann and Tenorio were composed, at first, of members of the Lodges of the GLPI. By such action they were deemed traitors to the Grand Lodge whose Constitution and edicts each one had obligated himself to obey.
- Bruggman and Tenorio offered faster advancement in the Scottish Rite at a lower fee and dangled a promise that a Supreme Council of the 33° would soon be established in the country. In the Manila Bodies and the Philippine Bodies **under the Mother Supreme Council of the World, advancement in the Rite was excruciatingly slow.**
- **1923 – VW Timoteo Paez**, one of the founding members of Logia Nilad, a Past Grand Treasurer of the Grand Lodge of the Philippines *(right after the fusion in 1917)* and a Past Master of Sinukuan Lodge No. 16 demitted from the same. Lat-

er, records show that on Nov. 19, 1923 he was exalted to 33 degree under the Gran Logia Español via the bodies established by Bruggman.

- **1924 - Gran Logia Nacional de Filipinas (GLNF) is established -** On the 4th of July 1924, asserting their right to *Independently &* formally constitute a Masonic power in the land of their birth, three 33° Masons accompanied by several Master Masons unanimously adopted a proclamation saying that the Philippines is an exclusively Filipino Masonic territory and moved to institutionalize for themselves the Supremo Consejo del Grado 33 Para Filipinas, *allegedly* the first AASR/REAA SUPREME COUNCIL in the PHILIPPINES *(The Philippines was already under the care and Jurisdiction of the Mother Supreme Council, SJ since 1910).*
- GLNF was organized by disgruntled members of the GLPI, mostly from Sinukuan Lodge No.16. Unable to accept an adverse ballot and protesting the result of an election of the Grand Lodge of the Philippines, they decided to form their own grand lodge. The GLNF does not trace its lineage to any Grand lodge, but premises its legitimacy on the alleged power or authority of individual masons *(not even three lodges forming a grand lodge)* to join together and organize their own GL. (Cabletow Vol 52 & 69)
- **Timoteo Paez aspired for an elective Grand Lodge position; strongly resenting the results of the election**, he broke away from the GLPI and founded the GLNF. (Cabletow Vol. 58, 1&2)
- **Timoteo Paez, Expelled Mason -** Early in 1924, the *revived* Gran Logia Regional de Filipina (later Gran Logia del Archipiélago Filipino aka Soberana) was rocked by serious internal disputes. Personal differences between SC Deputy Walter Bruggmann and the then Regional Grandmaster Timoteo Paez split the *revived* Gran Logia Regional de Filipinas right down the middle. The dispute eventually reached the Courts. Bruggmann succeeded in having Paez expelled from their organization.... Paez and his faithful followers refused to accept the decree of expulsion without a fight. They decided to found their own schismatic Grand Lodge and Supreme Council (Full Masonic Restoration, MW Fajardo.)
- **1923 - Teoderico A. Jimenez was elected Treasurer of Magdalo Lodge No. 31** – He wanted all properties of the Lodge to be inventoried.
- **1925 - The Gran Logia del Archipiélago Filipino (Soberana)** was chartered as "Soberana e Independiente" by the GOE in December 1925. They finally approved the creation of a Filipino Grand Lodge, but a few years too late. *This GL however was still under the direction of the Spanish Supreme Council until the 1940s.*
- **1927 – WB Teodorico A. Jimenez was elected Worshipful Master of the Magdalo Lodge No. 31** and re-elected the following year. It was during his second term that the lodge was split over the question of registry of all lodge properties in its name. A move that he already wanted during his term as Treasurer in 1923. After ten months of confusion, the majority members of Magdalo Lodge No. 31 unanimously approved a resolution on October 6, 1928 asking the GLPI for the change of name Magdalo Lodge No. 31 to Ibarra Lodge No. 31.
- **1928 - Magdalo Lodge No. 31 changed name to Ibarra Lodge No. 31 (GLPI) -** From October 10, 1928, when Magdalo Lodge No. 31 was changed to Ibarra

Timoteo Paez -
The Founder of Gran Logia Nacional de Filipinas.

CLANDESTINE MASONIC JURISDICTIONS IN THE PHILIPPINES

Gran Logia Nacional de Filipinas (GLNF)
Nature: Rito Escosis Antigo y Acceptado* (REAA)
Founded: 1924
Lodges: 10 active lodges as of 2020
How: Disgruntled masons from Sinukuan Lodge No. 16 demitted in 1923, rejoined the recently 1919 *revived* Gran Logia Regional De Filipinas (GOE) and then again split from them in 1924 to independently and unlawfully (under generally accepted Masonic protocols) declare their own Filipino brand of Masonry under Supremo Consejo del Grado 33 Para Filipinas and consequently Gran Logia Nacional De Filipinas. Declared clandestine since 1924.

Gran Logia Del Archipiélago Filipino (Soberana)
Nature: Rito Escosis Antigo y Acceptado* (REAA)
Founded: 1925
Lodges: 2 active lodges in the USA. 2 lodges in the Philippines as of 2020
How: Disgruntled members of the GLP and unaffiliated masons help the GOE "*revive*" the Regional Grand Lodge in 1919 and created new lodges. In 1925 it changed its name into The Gran Logia del Archipiélago Filipino after it was given "independence" and was chartered as "Soberana e Independiente" by the GOE. This jurisdiction went dark in 2008. Another of the same name spuriously emerged in 2020 claiming to be or have lineal descent from the original Soberanas. Declared clandestine since 1923.

Independent Grand Lodge of the Philippines Islands (IGLPI)
Nature: York Rite
Founded: 2006
Lodges: 15 active lodges as of 2020
How: Due to political disharmony in their district, 7 Cavite lodges formed their own grand lodge without the blessing of the GLP. Declared Clandestine in 2006.

Grand Lodge of Modern Mixed Masons (GLMMM) Philippines
Nature: York Rite, AASR etc.
Founded: Unknown
Lodges: 9 active lodges as of 2021
How: A Co-masonry body based in England chartered lodges in the Philippines, conferred degrees & installed their officers via Zoom. No official clandestine declaration as yet.

** Rito Escosis Antigo y Acceptado (REAA) is Ancient & Accepted Scottish Rite (A&ASR) in Spanish.*

Lodge No. 31, Emilio Aguinaldo ceased to attend lodge meetings.

- **GNLF revives Magdalo Lodge No. 79 (GLNF) -** *Sensing an opportunity*, the Secretary of the Supremo Consejo in the City of Manila contacted Hermano Canuto F. Encarnacion and organized the Logia Magdalo No. 79 (GLNF.) They held their works (Tenida) in Kawit, Cavite. Emilio Aguinaldo *allegedly* attended from time to time while tending his farm at Naik in quiet solitude.
- **1950 - AASR Supreme Council 33° for the Republic of the Philippines -** On January 1, 1950, when the Philippines was already an independent country, the Supreme Council 33° for the Republic of the Philippines came into being.
- **1954 - GLPI renamed to GLP**. Approved by the AnCom of 1954 in accordance with the Constitution of the Philippines.
- **1955 - Aguinaldo returns to the fold**. At the age of 86, Aguinaldo renewed his Masonic vows before the Grand Lodge of the Philippines when he was invited as guest speaker in its 39th AnCom.
- **1964 - Aguinaldo Dies**. In the same year, Ibarra Lodge No. 31 was renamed Aguinaldo Memorial Lodge No. 31.
- **1982 - Grand Lodge of Spain is established** and is recognized as "Regular" by the UGLE.
- **2001 - Gran Oriente Español fused with Grand Lodge of Spain, became Regular**. On March 31, 2001, the Spanish Grand Orient (Gran Oriente Español) and the Grand Lodge of Spain (Gran Logia de España) were united, forming a single Masonic Obedience. Thus, the history and traditions of Spanish Masonry were united in the Masonic regularity of the Grand Lodge of Spain. History of Spanish Masonry is assumed (because it is theirs) by the Grand Lodge of Spain.
- **2006: Independent Grand Lodge of the Philippine Islands established -** Seven lodges of the Grand Lodge of the Philippines through their respective resolutions, formed the Independent Grand Lodge of the Philippine Islands. On September 11, 2006, The Grand Lodge of the Philippines declared the IGLPI and all its members IRREGULAR & CLANDESTINE (via Edict 232-A. *Not all of the members of these seven lodges joined the IGLPI thus those who opt-*

ed to stay continued on with their lodges resulting in duplicate lodges in Cavite with different numbers. Not to be confused with GLPI.)

- **2008 - Grand Lodge of Spain sought regularization of remaining Soberana Lodges** - Bro. Ramon Vinals, representing the Grand Lodge of Spain (GLS/GOE) visited the Grand Lodge of the Philippines, bringing a formal letter from their Grand Lodge, seeking to regularize the status of the remaining "Soberana" lodges in the Philippines. MW Pacifico B. Aniag referred their request to the Committee on Foreign relations for evaluation. *However in 2008, there was no longer any "Soberana" lodges existing in the Philippines with only 3 known remaining members.*
- **2017 - Soberana revived in the US.** Soberana was secretly revived after new members were initiated by several personalities irregularly via Zamora Lodge of Gran Oriente Filipino (GOF was also declared clandestine in 1924) also an REAA obedience based in Seattle, Washington. They claim that they had the blessings of Jose D. Damito, 33° one of the last remaining Soberano *Iniciado* of Logia Jose Rizal No. 19 to revive it. However under the REAA obedience, a Supreme Council of 33° Masons should have been first established to revive their Grand Lodge or at least three 33° masons to initiate new members. This was not so under this socalled revival.
- **2020 - Soberana re-established in the Philippines via Zoom** In 2020, Ibarra Lodge No. 43 allegedly led by a frustrated Fellow Craft Mason of Escudo Lodge No. 371 of the GLP and several others was revived in Manila with members conferred their degrees via Zoom. These *new* "Soberana" Masons were also seen posting edited/fake GOE charters and had been seen posting on social media wearing the habiliments of GLP Masons leading the brethren to believe that even under the REAA obedience, this revival is lacking in form, illegally constituted and unauthorized.
- **2020 - Grand Lodge of Mixed Master Masons (GLMMM)** - a co-masonry body based in England chartered two lodges in the Philippines via Zoom-based conferrals and Installations. Allegedly, several former petitioners of the GLP were in attendance.

CONCLUSIÓN

Modern day masons from clandestine lodges in the Philippines should take a cue from our Masonic forebears of 1917. Yes, at the start, there was no masonic recognition between Filipino and American Masons due to restrictions brought about by differing masonic obedience, masonic laws, and violations of ancient landmarks. Despite their differences, each lowered their pride and worked together to find a common solution wherein they both could meet on the level as brethren. The resulting Harmony solidified the Grand Lodge of the Philippine Islands into the *only* Filipino Masonic Jurisdiction to reckon with today, nearly 500 lodges and counting. Sadly, a few disgruntled Masons with political agendas and/or personal ambitions got in the way of an already resolved issue of Filipino Masonic Unity of 1917, resulting to where their progenies are today...disinfranchised, unable to travel in foreign countries, work and receive master mason wages!

This issue of the Cable Tow will most probably find its way to clandestine jurisdictions. So be it. Here is my unsolicited advice to clandestine masons: if you find yourself shortchanged on your wages as a master mason, there is no other recourse and relief for you but to throw away your inferior working tools, and knock at the doors of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. If you can lower your pride and begin again, it is not too late.

Finally, to our GLP Brethren, if you find this article relevant and informative, we urge you to educate your lodge mates and push back with dignity. Enough with the disinformation...FIAT LUX!

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CATECHISM AGAINST MASONIC DISINFORMATION

By VW Gene B. Illenberger, PDGL (379)

We are not allowed to communicate Masonically with Clandestine Masons; our rules are very specific. However, should you come across literature online and in print with disinformation that might possibly sow doubt in your minds, or find yourself unavoidably placed in a hot seat with no other recourse but to defend our Grand jurisdiction, hopefully the below Q&A guide will prove very useful:

1. Why do you, GLP Masons, claim the National Hero Masons as your brethren when they were made Masons by Gran Oriente Español?

A) We in the GLP assume the History of Spanish Masonry in the Philippines by virtue of the fusion via affiliation of 1917. The *original* Gran Logia Regional de Filipinas, led by its Grand Master, together with the vast majority of its hermanos, decided to shift allegiance to the GLPI (former name of the GLP), which caused the closure and surrender of the charter of all of its lodges to the Gran Oriente Espanol (GOE), and the later reconstitution of the same lodges (albeit renumbered), with the same *Hermanos* belonging to those lodges, into the GLPI. We were the actual Masons (Not a revival) who initiated Bonifacio, Mabini, Aguinaldo etc.

B) We lay claim by virtue of the fusion in 2001 of the Grand Lodge of Spain (Gran Logia de Espana, GLE/GLS) and Gran Oriente Espanol (GOE) - the same Grand Lodge that initiated the likes of Jose Rizal and Marcelo Del Pilar. The GLP has amity relations with the GLE/GLS.

2. Why do you claim the National Hero Masons as your brethren when they were made Masons by a rite you consider clandestine or irregular?

See Answer to number 1. *But let us ask them back as well:* A) If the Gran Logia Nacional de Filipinas (GLNF) declared independence and operated its Supreme Council and Grand Lodge without authority to do so from its mother Grand Lodge, the Spanish Supreme Council or any other lawful Masonic body, what reason could it possibly argue that our Philippine National Heroes, for instance, more closely belongs to theirs than to GLP? These heroes were made Masons within lodges that are now part of the GLP, and initiated by *Hermanos* that are now forever part of our jurisdiction. One cannot claim affinity via rituals simply because of the use of such rituals – an act that is illegal in the first place.

B) The Gran Logia Soberana del Archipelago Filipino or "Soberana" cannot also lay claim as it came from GLPI, got another charter from the GOE as the *revived* Gran Logia Regional de Filipinas, and later given "independence," ergo they are a different entity altogether from the *Original* Gran Logia Regional de Filipinas, whose lodges which initiated Bonifacio, Mabini, Aguinaldo et al have already fused with the GLPI.

3. If the Filipino Heroes who were made into Masons by the Gran Oriente Español would be knocking at your lodge doors requesting entry, would you deny them?

They can readily enter our lodges. They are recognized brethren by virtue of the Philippine fusion by affiliation of 1917 and the Spanish fusion of 2001.

4. Emilio Aguinaldo became an inactive member of the GLP and allegedly attended the GLNF. What can you say about it?

Due to an unfortunate disharmony within Magdalo Lodge resulting in a change of lodge name, the esteemed brother became inactive for several years. He did not however demit from the GLP. He later returned to the fold a few years before his death. On 1 January 1955, he again took his vows in his lodge, Ibarra No. 31, and re-dedicated himself to FreeMasonry (Cabletow, Jan 1955). On 26 April 1955, he was even the Guest Speaker at the GLP 29th Ancom. (Pro 1955)

5. If Freemasonry is a brotherhood of man under the fatherhood of God, why do you discriminate against us?

Masons, regular Masons in particular, are obligated to observe the Ancient Landmarks, Edicts, Rules & Regulations of the order, essential for Masonic brotherhood to exist. Part of those is recognizing who are legitimate Masons and who are not. Masonry is not the wild wild west wherein everyone can do as they please. If you insist that we are to interpret the above quote in the general sense, then there is no need for Freemasonry to exist, and anyone could just simply call himself a Mason and expect others to recognize him as such.

6. Is Supremo Consejo del Grado 33 Para Filipinas (GLNF REAA/AASR SC) really the first in the far east?

In order for a Scottish Rite Supreme Council to be regular, it must have amity with the first or Mother Council of the world - the Supreme Council of the Southern Jurisdiction (SJ) USA. The Supreme Council SJ already claimed the Philippines as its territory in 1910. GLNF's Supremo Consejo del Grado 33 para Filipinas declared its claim in 1924 despite having no charter from the SC of the GOE, nor amity from the Mother Council. Their SC was spurious in nature right from the start, being independently declared. In comparison, in 1950, the Supreme Council, 33°, Ancient & Accepted Scottish Rite, Republic of the Philippines was legally formed by virtue of its charter being legitimately obtained from SJ, meeting all the requirements of the order including national sovereignty (The Philippines was not a sovereign nation in 1924.)

7. Is Gran Logia Del Archipiélago Filipino (Soberana) and Supremo Consejo 33° del Archipiélago Filipino (Soberana REAA SC) Legal in the Philippines?

The charter issued to Soberana in 1925 gaved it authority to form a Grand Lodge within Spanish colonies under the Spanish Supreme Council. In 1925, the Philippines was no longer a Spanish colony but an American Protectorate. Despite the percieved independence granted to them, they were still under the Spanish Supreme Council therefore not totally independent. Their authority to form a Supreme Council for the Philippines independent of Spain came much later in the 1940s.

8. What happened to the Gran Logia Regional de Filipinas of GOE and its lodges after the fusion?

With Masonic unity in mind, after the fusion by affiliation in 1917, the Regional Grand Lodge of the GOE and all its lodges in the Philippines went dark. Their individual demits and lodge charters were returned to Spain with corresponding fees paid by Regional Grand Master TM Kalaw (Votaries of Honor, MW Fajardo.) The same lodges with the same affiliated members were then reconstituted under GLPI and renumbered. This means that, after 1917, there were no longer any Spanish lodges in the Philippines outside of GLPI, and there was a period of peace and unity. It was however short-lived, as the Regional Grand Lodge was revived around 1919 by disgruntled former members of the GLPI and a few remaining unaffiliated Masons. See 1917-1925 in the timeline.

9. Are the GNLF Clandestine?

Yes, since 1924. Their founders demitted from the GLPI, joined the *revived* Gran Logia Regional de Filipinas and even consequently got expelled from the same. This meant that they were even considered clandestine by an already clandestine group. This left them with no choice but to create their own SC and GL, without authorization to form their Supreme Council and Grand Lodge from the SC of the GOE, nor recognition and amity with the Mother Council SJ. They were independently declared, not by lodges, but by individual Masons - expelled Masons at that. Their Grand Lodge declared their own jurisdiction without auspices from another Grand Lodge and sprang out of nowhere under no Masonic authority whatsoever at the time of founding. GLNF fails on all requirements for Grand Lodge regularity.

10. Is Soberana considered Clandestine?

Yes, since 1923 (Cabletow Vol.1 No.1). They meet the requirements of REGULARITY OF ORIGIN, as Soberana can trace the lineage of their charter (Issue No.8 notwithstanding) as follows: Soberana>*Revived* Gran Logia Regional de Filipinas>Gran Oriente Español>Grand Orient de France>Grand Lodge of England. This jurisdiction however still does not meet the criteria of

REGULARITY OF PRACTICE, EXCLUSIVE TERRITORIAL JURISDICTION and GLP RECOGNITION.

11. Is the IGLPI considered Clandestine?

Yes, since 2006. Based on our Constitution, any unrecognized and unauthorized formation of any of our lodges into a Grand Lodge is CLANDESTINE. The Independent Grand Lodge of the Philippine Islands (IGLPI) could arguably meet the regularity of origin, having been organized by three regular lodges and having regularity of practice as their ritual is taken from the GLP. However, it fails on the exclusive territorial jurisdiction requirement (MLB Part V, No.1, Letter B, No. 5), and the recognition requirement of our Grand jurisdiction and of other jurisdictions considered regular by the GLP.

12. Is the GLMMM considered Clandestine?

Grand Lodge of Modern Mixed Masons (GLMMM) is a co-Masonry jurisdiction based in England that chartered lodges in the Philippines. Much is unknown about this new jurisdiction, but since we know that Co-Masonry (They accept men and women) is not recognized by the Grand Lodge of the Philippines, it is safe to assume that they are CLANDESTINE.

13. Is it alright to fraternize with Clandestine Masons or belong to Masonic facebook groups with the same?

It is a clear violation of the Third Degree Charge which is further reinforced by MLB Article XVII Membership, Rights & Obligations Sec. 20 which states: "No Master Mason shall hold Masonic intercourse or membership in any illegal or clandestine lodge nor communicate Masonically with any clandestine Masons." Although we might think that we can somehow be careful in fraternizing with clandestine Masons, and not delve into any Masonic discussion with them, I personally ask: why take the risk and subject yourself to possible violation of your OB? It is true we can be friends with them, but fraternizing under the banner of Freemasonry is another matter.

Credits to VW Teddy Kalaw IV, SGL of the GLP, VW Benny Ty (1), Bro. Joey Villegas (202), VW Ian Galarosa (181) and WB Larry Carbonel (116) for their valuable assistance in the completion of these 2 articles. *Principles of Recognition adopted from Conference of Grand Masters of North America.

BASIC PRINCIPLES FOR GRAND LODGE REGULARITY & RECOGNITION*

REGULARITY OF ORIGIN

This is first and foremost. The GL must be authorized by a Recognized Grand Lodge or must be formed by at least three regularly constituted Lodges holding charters from Recognized Grand Lodges (MLB Part V, No.1, Letter A) and can eventually trace its origins back to the three mother Grand Lodges of the world namely: United Grand Lodge of England, Grand Lodge of Scotland and Grand Lodge of Ireland. This is where a GL receives its Masonic Authority. A GL that lacks Regularity of Origin is considered **CLANDESTINE**.

REGULARITY OF PRACTICE

This means that the GL adheres to the Ancient Landmarks of the Craft. Basic requirements (MLB Part V, No.1, Letter B) being 1) Belief in a Supreme Being; 2) The Three Great Lights of Masonry especially the Volume of Sacred Law a required part of the furniture of the Lodge; 3) Men Only; 4) GL is Sovereign (and the Grandmaster when it is not in session) over the three Craft degrees and there is no higher authority to which they must adhere in the workings of the Craft (Continental Masonic obediences consider the Supreme Council of 33rd degree Masons as higher authority.) If a Grand Lodge meets the Regularity of Origin test, but fails to meet Regularity of Practice, they are considered **IRREGULAR**.The Grand Orient de France and Le-Droit Humain are two examples.

EXCLUSIVE TERRITORIAL JURISDICTION

This is a primarily (although not exclusively) American doctrine where a GL must be Sovereign over Masonry in its Territory (MLB Part V, No.1, Letter A / Pro 1926) or the GL must have an agreement of Amity with other Recognized GLs in the same Territory. A GL that has Regularity of Origin and Regularity of Practice, but lacks amity with other GLs in its territory is called **UNRECOGNIZED**.

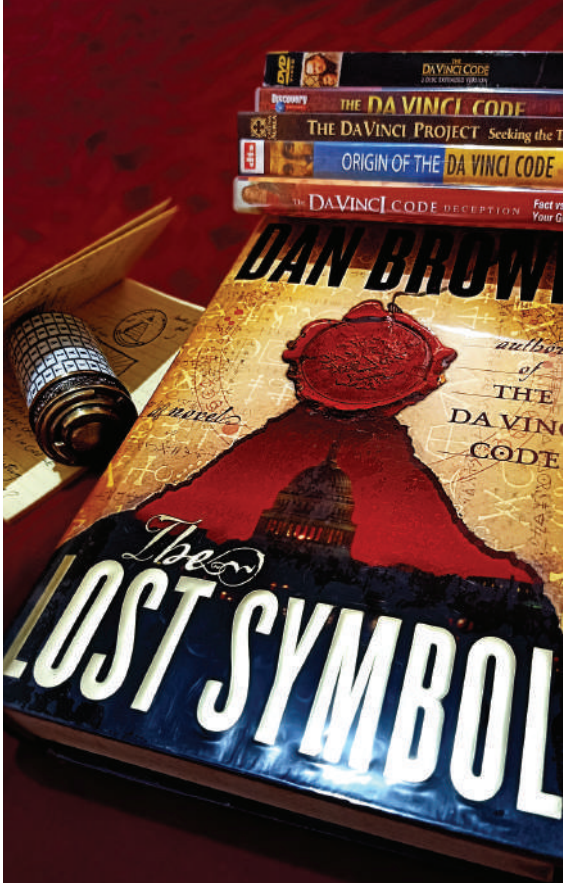
GLP RECOGNITION

The GLP Constitution states that "The words "clandestine lodge" and 'clandestine Mason" shall refer to a fraternity, organization, or association and a member thereof, which is not recognized by the Grand Lodge and uses the word "Masonic" as part of its name or adopts the square and compasses or any Masonic emblem, regalia, symbol or ritual without authority of the Grand Lodge of the Philippines". (Pro 1924, 1926)

TCT CODE BREAKER

THE LOST SYMBOL & THE LOST PRIZE

By Bro. Giovanni A. Villegas (202)



Fact: What I am about to tell you actually happened. I am not making this all up. This anecdote fits this Cable Tow issue perfectly, as it is both Tech-related and Puzzle-related, which are the two main themes of this issue. This story is perhaps one of the most incredible yet unfortunate things that ever happened to me that morning of September 15, 2009. That was the release date of Dan Brown's highly anticipated book, *"The Lost Symbol,"* which was meant to be the sequel to his best-selling novel, *"The Da Vinci Code."* The book focused mainly on the Masons, so naturally I was very much interested.

I was actually one of those who patiently waited for the book, even weeks ahead of the abovementioned release date. This was upon learning from a few media hype that the book's cover art contained a hidden code for readers to solve. I also learned that the first 33 people to successfully crack the said code would win a special signed copy of the book.

Knowing that the Philippines' time zone is ahead of the US by at least 8 hours, I had strong hopes of winning one of those prized signed editions, assuming that I would get hold of a copy on the release date. Such would give me ample time to crack the hidden code hours before the first bookstores would even open in the other side of the globe.

That day finally arrived – the book's release date. As luck would have it, my daughter had an early Gymboree class that morning in Greenbelt Mall, where there happened to be a nearby bookstore called Fully Booked. I knew I was going to be there a couple of hours before the store would open.

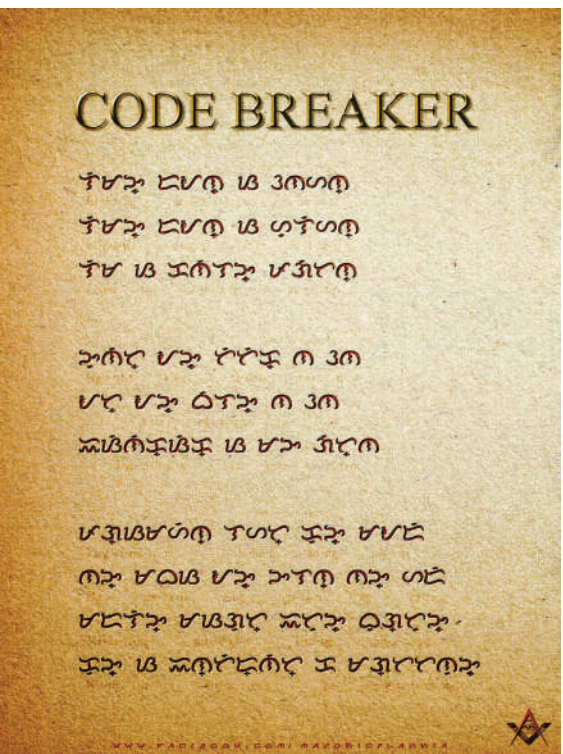
And so, I dropped my daughter off and went straight to Fully Booked. I was expecting a long line, but when I got there, I was the only one outside waiting for the store to open. That gave me a chance to run through many things in my head: *Would I be able to crack the hidden code? What if I don't. Would spending almost P1,000 for a single book (that was already a lot of money way back then, especially for someone like me who was trying to make ends meet while raising a toddler in the city) be worth it? Would the novel be interesting enough, at least, to justify the cost?*

I then started reconsidering whether I should still buy the book or not. It was indeed a bit more expensive than usual. However, the moment the store opened, I immediately went in and bought the book anyway. I was probably even the first one to ever buy it in the Philippines, as there was hardly anyone else there that early. (I may be wrong, though.)

Once I got outside, I immediately set out analyzing the book's dust cover and saw a series of letters and numbers all across the artwork. I recognized what they were. When decoded and arranged, they revealed a particular phone number. Using my cellphone, I dialed the said number even if it was an overseas / long-distance phone call. And jackpot!

On the other end was a recording giving me another puzzle and an instruction to email the corresponding answer to symbolquest@randomhouse.com. My heart was racing like never before. It was an adrenaline rush, fueling my wit and skills to levels I never knew existed. Then finally, I just cracked the code. It was actually a symbol – a very ancient and significant symbol. And I have found it... just minutes after going through the book's cover.

I then rushed to a nearby Internet shop to email my answer, and thus finish my "symbol quest." (Back then, our cellphones weren't equipped to do emails, so we relied on computer rental stations.) Unfortunately, the nearby Internet shop was still closed and would not open for another half-hour. I waited and paced around. I became restless and anxious. When the shop finally opened, I hurriedly got on one computer, opened Yahoo Mail, and emailed my answer to the last puzzle. BUT out of the excitement, **I made one gigantic oversight:**



When I opened Yahoo Mail, it showed the normal screen I would normally see when logged in to my account, only that it wasn't my account. Some guy who must have used that computer before me, probably the day before, failed to log out from his email. So, when I opened Yahoo Mail, it actually took me to his email account and I - pumped up with excitement, didn't even notice. In other words, when I sent my answer to the specified email address of the symbol quest, I sent it using another person's email account, not mine! Realizing my error, I immediately logged out from the wrong account to send my answer again using my own email address. I also to tried to contact the owner of that wrong account (a certain Arcel Catacutan, arcelqc@yahoo.com), telling him of the unfortunate incident. I got no reply – neither from the symbol quest, nor from the owner of the account I have mistakenly used.

To this day I often wonder: Did I just lose my chance to winning the symbol quest contest because of my blunder and oversight? Or did I lose simply because there were perhaps 33 others who actually beat me to it? Maybe the contest was for US-based readers only. Or maybe I actually did win, only that they sent a reply to that wrong email address I mistakenly used. I guess we'll never know now. At least I am content with the belief that I may possibly have been one of the first in the country, if not on this side of the world to ever crack the code successfully in the cover of *"The Lost Symbol."*

On the plus side, the book was indeed a great read – full of suspense and adventure. I still have my copy to this very day.

In related news, it was reported that NBC's PeacockTV has ordered the go signal to push through with its adaptation of the *"The Lost Symbol"* into a continuing TV / streaming series, to be called *"Dan Brown's Landon."* Watch out for that.

SECRET CODES IN THE CABLE TOW

The Photo on the other page was taken from CODEBREAKER-II on Facebook (www.facebook.com/2444144179220007), supposedly meant to reveal a secret message hidden in the Cable Tow publication. What appears to be a simple layout of a lodge room and altar actually hides a QR code that you can scan using the cameras on your cellphones. Try it out.

This Volume (Volume 97, Nos. 1-4) has purposely been laced with numerous other codes and hidden messages for readers to search, follow, and solve. Some, very simple; others, rather intricate. Allow us to reveal the location of some of them across different Cable Tow issues, so that you can start solving the hidden messages we included in them.

1. Pages 57 to 73 of the Pandemic Issue (Volume 97, No. 1) show a series of simple pigpen ciphers which, when decoded together reveal a message leading to this current issue, called the Tech Issue. Can you solve what the decoded message reads? For those who are unaware, the pigpen cipher is also sometimes called the Masonic cipher, and we invite all Masons to learn how to use it. A simple Google search will show you how.

2. Page 98 of the same Cable Tow issue hides another hidden message. If you look closely, some of the letters in that page were purposely underlined. Try joining those underline letters together, one after the after, and see what they read. Here's a clue: It actually reveals MW Agapito Suan Jr.'s gift to the brethren, during this time of the pandemic.

3. Pages 57 to 63 of the Red Issue (Volume 97, No. 2) show a series of more pigpen ciphers, arranged in the same manner as in the Pandemic Issue. This time, they actually decode a sort of limerick that tells of the reason why you have come there to decipher.

4. Page 101 of the same Cable Tow issue hides another hidden message similar to the one in the previous issue. Again, notice the letters inconspicuously underlined. See what they read together. Hint: It is related to the same code described in item no. 2 above.

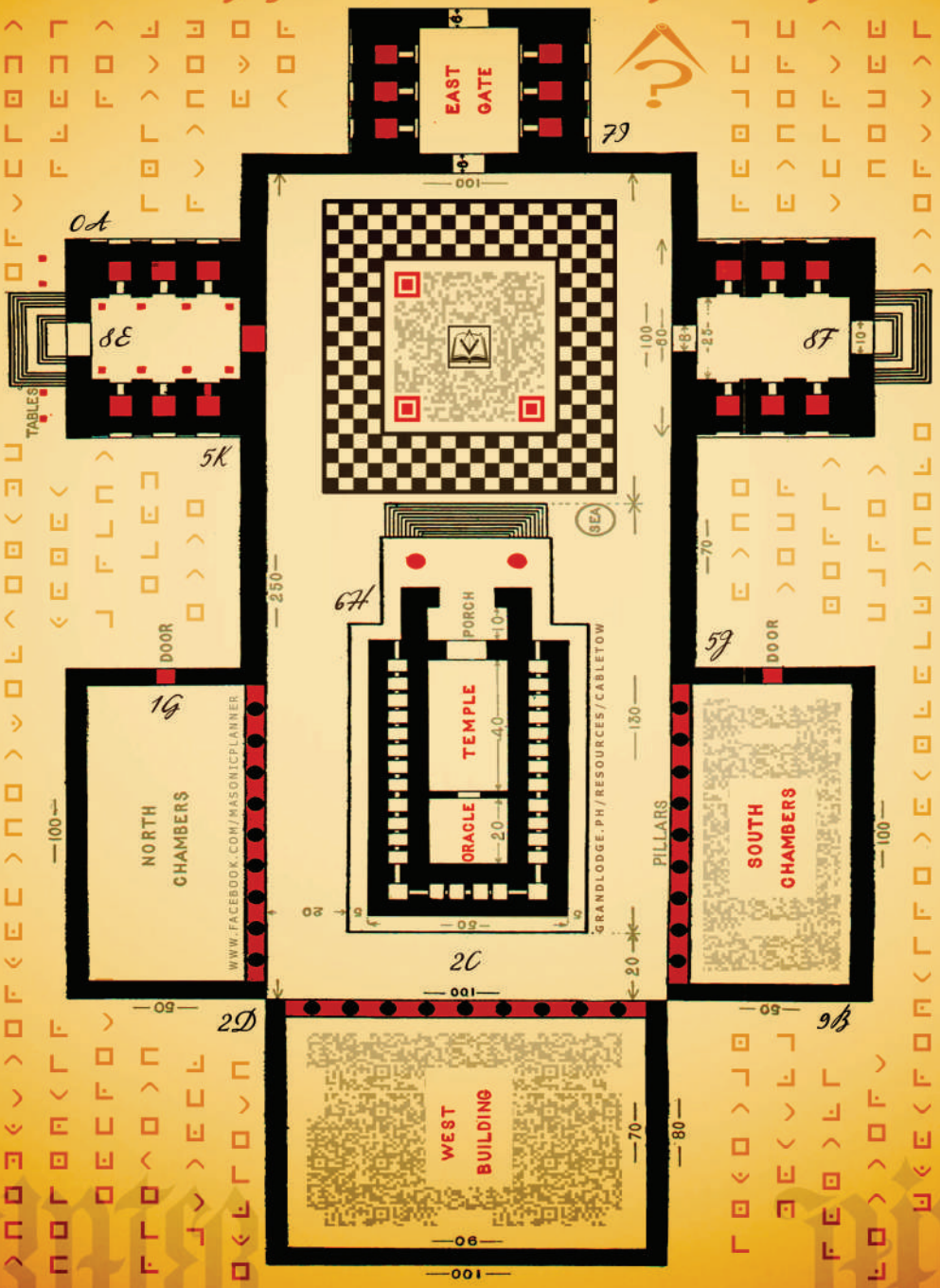
5. Page 40 of the Year End / Christmas Issue (Volume 97, No. 3) shows a teaser puzzle called "The Mystery of the 12 Number." It is still coming soon, but maybe you are confident enough to try and solve it as early as now. We doubt you could though. But give us a guess as to what it is.

6. Pages 45 to 49 of the Year End / Christmas Issue (Volume 97, No. 3) show another series of pigpen ciphers, similar to past issues. Can you easily decode such a cipher by now?

7. Page 112 of the same Cable Tow issue hides another underline-style cipher. Guess the hidden message. By this time, it should already be easy for you.

These 7 hidden codes are what we can reveal so far. Try and solve them, and discover new things along the way. A special prize, complements of the Cable Tow Team, awaits the first brother who could find and solve all of the above. You may email your answers to **tct@grandlodge.ph**. Good luck, brethren.

It is not what you think so do not fret.
Yet let your sight upon those Lights be set.
In order to find what's hidden within,
Thus setting your quest, and the games begin.



GLP Documentary on Philippine Freemasonry

By VW Vladimir F. Pelaez, PSGD (8)

One of the lasting projects by MW Romeo S. Momo, Sr., PGM, during his journey in the Grand East two years ago is the production of a TV Documentary about the Craft. The undertaking required a working budget of more than 3 Million Pesos which was raised thru the help of the Brethren of the Plumb & Level Club. Production and editing took 5 months to complete. The documentary employs a family script between a Grandfather (played by actor Nanding Josef) informing his 2 grandsons (played by Chino & Chayil Noblesa) his utmost regret for not pursuing his life-long dream of becoming a mason. The initial conversation introduced what Freemasonry is, with a voice over narration by Paul Ralutin. The trio eventually found themselves going to Plaridel Masonic Temple itself of the Grand Lodge of Free & Accepted Masons of the Philippines to see for themselves the main edifice that is the nerve center of the fraternity.

Interviews of prominent masons were shown. Posted as resource persons in the closing credits were MW Romeo S. Momo, MW Danilo D. Angeles, MW Reynato S. Puno, MW Hermogenes E. Ebdane, Jr., MW Santiago T. Gabionza, Jr., VR Samuel T. Fernandez, VW Teodoro Alejandro Y. Kalaw IV, VW Joel Porlares, VW Jesus Lorenzo R. Mateo, VW Vladimir F. Pelaez, Illus. Potentate Roberto Fajardo, WB Delfin Lorenzana, WB Alfredo M. Andres, Bro. Elpidio "Deo" Macalma, Bro. Cesar Virata, Bro. Guillermo Lorenzo Eleazar, and Bro. Vicente Sotto III.

There were actual footage of several Masonic Activities in public form. Animation was employed to present some of the History of the Craft. Among the most exciting moments of the shoot was when several mason volunteers dressed themselves in period costumes to portray National Heroes who were known members of the Craft.

Directed by Arnold Santos Argaño under iStrat Marketing Services, **Philippine Freemasonry** is a TV documentary aired over at ANC last December 21, 2018, with the intention of informing and educating the general public of what freemasonry is all about including the social and community programs the organization has been doing.

The documentary is 44 minutes and 30 seconds long and can be found on YouTube with the ff. link: **https://youtu.be/RzemH-6w9NlE** or by typing the words **Philippine Freemasonry - A continuing Legacy of Brotherhood & Service** in the search button.

"We wanted a project that will remind masons and inform non-masons of the goodness of the fraternity and its members, something that Filipino Masons can be proud of and at the same time educate the people who we are and what we do." Said MW Romeo S. Momo, the Executive Producer. Now a Past Grand Master, he fondly recalls the efforts extended by Mr. Andy Arespacochaga, VW Jose Avelino Magbanua, VW Alexander Madamba, VW Jose Roncesvalles, VW John Llamas, VW Atty. Mike Parado, VW Melvin Mallo, the whole Team RSM 2018, Buenas Suerte Corp., VW Joseph Harold Santiago, and MW Agapito S. Suan, Jr. incumbent Grand Master for their support back in 2018. The TV Documentary is indeed both inspirational and educational and can be considered worthy infomercial for those interested in or critical of Freemasonry. It can also be a staple video for the orientation of Petitioners, Candidates, Families, and friends of Masons.

THE FUTURE TEMPLE OF MW LEON ANGEL P. BAÑEZ, JR. MASONIC LODGE, U.D.

MASONIC DISTRICT R2-CAGAYAN

MW LEON ANGEL P. BAÑEZ, JR. MASONIC LODGE, U.D. was instituted on January 14, 2020 by MW Agapito S. Suan, Jr. It is named after the first Grand Master from Northeastern Luzon who dropped his working tools on September 4, 2018. The idea of creating a lodge in the late MW Bañez' name was discussed informally in one of the official foreign trips of MW Suan with VW Eduardo V. Interior, a PDDGM of MD R2-Cagayan and the CJGL for Overseas Lodges, along with other Grand Lodge officers. Thereafter, at the instance of VW Interior and VW Domingo J. De Asis, DDGM of MD R2-Cagayan, 29 other brethren joined them in signing a petition to form it. The lodge endeavors to build its temple building very soon. In fact, there was already a cornerstone-laying and consecration of the future temple presided by MW Suan on March 13, 2021 in Annafunan East, Tuguegarao City, Cagayan. The lot was donated by VW Interior. (MPNaragJr66)

UNITED WITH A CLEAR VISION IN FULFILLING THE ORIGINAL PLAN OF MASONRY

WITHIN THESE HALLS & WALLS, THE BRETHREN OF ANG TIPOLO MASONIC LODGE NO. 334 CONGREGATE AS FREE MEN AND BROTHERS, REGARDLESS OF RACE, CREED, OR STATUS, EVERY LAST SATURDAY OF THE MONTH.