



THE CABLE TOW

Volume 99, No.5 GLP @110

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



MW Joseph Alley
1927
Silver Jubilee GM



MW William Quasha
1962
Golden Jubilee GM

MW Santiago Gabionza
2012
Centennial Grand Master



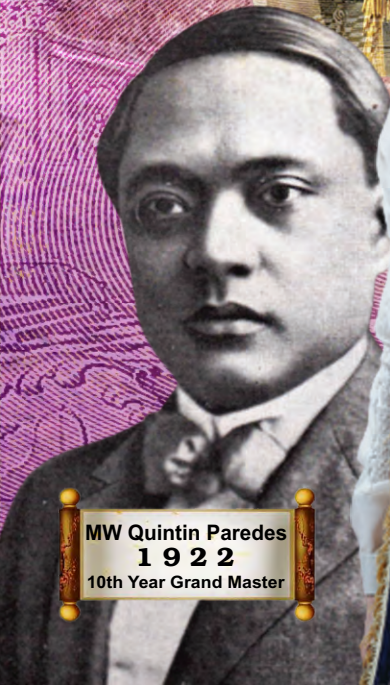
MW Teodorico Baldonado
1987
75th Year Grand Master



MW Johnny Ty Pimentel
2022
110th Year Grand Master



MW Quintin Paredes
1922
10th Year Grand Master



MW Eugene Stafford
1912
The First Grand Master



FROM THE GRAND EAST



MW JOHNNY T. PIMENTEL
104TH GRAND MASTER

My Dear Brethren:

As we end the year 2022, let us highlight the 110th Founding Anniversary of the Most Worshipful Grand Lodge of the Philippines. And where are we now after a century and ten years of existence? We now have more than 23,000 masons in our roster, we have 422 chartered lodges so far clustered in 62 masonic districts and these numbers are still increasing. Just as the year closes, we have so far circulated more than 1,000 petitioners and we expect to charter additional 20 lodges under dispensation.



Certainly, 50 years ago we were only managing half these numbers. We have expanded considerably since then but still we follow a governance system which basically was workable for a small population that we have back then. We have doubled in size. Suddenly, the administration is faced with a steep rise in demand for services coming from more than 400 lodges and 23,000 members. Now more than ever, drastic adjustment in masonic administration must be put in place in order to cope up with the new paradigm in Philippine Masonry. The Grand Lodge is now hard at work calibrating our systems and technology and employing the full benefits of modern business tools and processes. You will find many changes and a number of new adjustments as the present and future

management make course corrections along the way and I wish the brethren will bear with us on this.

Please know that our Grand Lodge reached its present position of strength and stability due to the generous labor, the love, care, and sacrifices of a continuous line of Past Grand Masters since our founding. We have had 103 Past Grand Masters already and are blessed that we still have 22 living PGMs who are very active in our affairs. It is only right to dedicate one night in their honor in appreciation of their contribution in making the Grand Lodge into what it is today and for continuing to share their wealth of wisdom to the craft. We all are the beneficiary of the layers upon layers of growth and progress they did during their time and without them Philippine Masonry would not be the same.

As we move on toward the incoming new year 2023, we expect that we shall be effectively implementing the new normal and slowly veer away from the restrictions of the pandemic. This

In the meantime, let us dedicate what little time is allotted to us to being true and capable brothers among each other, for our families, toward our fraternity and for our beloved nation.

A stylized, handwritten signature in black ink, enclosed within an oval shape. The signature appears to be 'J. Pimentel'.

JOHNNY T. PIMENTEL
Grand Master

Grand Lodge of the Philippines
City of Manila
December 29, 2022

means that our masonic activities will be back to normal face-to-face meetings and the observance of the usual masonic business. I cannot, however, underscore the fact that the government remains cautious of the threat of the pandemic and so while we test the waters of normalcy, let us not be all that complacent but remain vigilant of the modern Jubilum in our midst – the ever pernicious COVID.

The biggest test for us all is the successful holding of our 106th ANCOM in Dumaguete on April 27-28, 2023. Three years without holding actual convention does not sit well with a lot of us and we all look forward to resuming our usual productive, chaotic, fun-filled, and intense face-to-face ANCOM. We do not expect this ANCOM to be perfect, so many uncertainties still linger as of now. Certainly, there will be glitches, there will be unknown developments – but just by being there in good numbers to participate, to vote, to be counted – that is good enough for a truly successful ANCOM so please be there.



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GLP @ 110
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Editor's Page



This will be the 5th and last Installment of Volume 99 of the Official Publication of our Grand Jurisdiction. One hundred twenty (120) pages long, it contains 36 articles collected, written, and prepared by masonic writers and artists from around the jurisdiction.

Dubbed as the GLP@110 Anniversary Edition, this periodical focuses not just in celebrating a century and a decade of our Most Worshipful Institution last December 19, but on relevant topics related to the Grand Lodge such as the Genealogy of the GLP, its Seal, March, and Hymn, as well as our Masonic Emblem, Tenets, and Rituals. As a nostalgia, the Brethren is taken back upon the level of time of the Past Grand Masters who served during our milestone years: 1912, 1937, 1962, 1987, and 2012, including MW Pimentel's centennial counterpart. The Grand Oration of 1922 was also translated from Spanish to English.

The regular columns are continued for the readers to - follow our GMs Work Trail; Con-

nect with the Fraternity; Get to Know a Brother; Visit the Doctor in the Temple; and Furthermore. The ongoing Walkabout Series on our jurisdiction brings us to NCR.

Added are an assortment of timely topics like - the first Masonic Constitution (1723); an update on Masonry in the Time of the Corona Virus; and several stories from around the jurisdiction.

For the finale, we included the last Masonic Education Lecture; a summary of MW Johnny Ty Pimentel's Report for the Masonic Year 2022 - 2023; and a glimpse of the future...

All these here at Issue No. 5, released on the eve of the centenary of our beloved publication.

To the entire Cable Tow Team who helped produced all five Issues under Vol. 99 – you have my deep gratitude. Special shout-out to the GLP Staff who continuously helped along the way – Ms. April, Lara, Jay, and Teng. And to our Grand Master Johnny Ty Pimentel: Thank You Most Worshipful Sir for the renovation of the Cable Tow Office and all the support you have given to TCT.

As we saved the Best Edition for last, we hope the Brethren will enjoy this 110-Special of the Cable Tow Magazine. SALUD!

Pasig City, 20 April 2023

VW Joseph Harold W. Santiago, GSc
Editor-In-Chief / TCT Vol. 99

The Cable Trew

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ABOUT THE COVER

110 Years of Institutional, National, and Fraternal HARMONY

By: VR Samuel P. Fernandez, PGC, HA

To capture the memories and memoirs of our 104 Grand Masters requires another sequel of the book “Kinship to Greatness” published by MW Rosendo C. Herrera, PGM in 1983. For our Cover, the Cable Tow Team chose portraits of six of our Past Grand Masters plus the most recent photo of our incumbent Grand Master to echo the 110 years of the glorious past of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines. Grand Masters who unselfishly led the Craft during their respective terms. Masonic Leaders who spent time and effort to guide and keep the brethren united as an Institution, in sync with the Nation, and in Fraternal Harmony with each other.

MW Henry Eugene Stafford, Grand Master - 1912

Made Master Mason in 1892 in Roome Lodge No. 743 of New York City and served as its Worshipful Master in 1895 and 1898. He demitted later and became a charter member and first Worshipful Master of Manila Lodge No. 342, then under the Grand Lodge of California in 1901.

Elected from the floor as our first Grand Master in 1912, he was also the first Past Grand Master to receive 50 years pin. He was Personal physician of Generals/Brothers Arthur MacArthur and Douglas MacArthur.

In the Scottish Rite Bodies, he was coroneted by the Mother Council of Washington, D.C. on May 7, 1936, and crowned by the Supreme Council of the Philippines as Sovereign Grand Inspector General on July 29, 1950.



MW Quintin Paredes, 10th Year Grand Master - 1922

Initiated in Sinukuan Lodge No. 272 (GOE) on February 12, 1913, he later became Worshipful Master in the same Lodge in 1920 and 1921 now Sinukuan No. 16 (GLP). Demitted from Sinukuan to become one of the founders of Abra Lodge No. 86, in Bangued, Abra.

Twice became Speaker of the House of Representatives of the Philippines and was the First Resident Commissioner to the United States under the Tydings McDuffie Law; Floor Leader, Second Assembly; Senate President, Philippine Senate.

MW Paredes will be remembered for his wisdom: “If a Mason cannot say anything good of his Brother, he should keep silent. We must whisper good counsel into the ear of our erring Brother and not slander or insult him or speak ill of him.”

MW Quintin Paredes (1922) is the centennial counterpart of our sitting Grand Master (2022)



MW Joseph Henry Alley, Silver Jubilee Grand Master - 1937

Initiated on October 8, 1918; passed on October 19, 1918; and raised on November 12, 1918 in Manila Lodge No. 1. He affiliated with Tupas No. 62. He was elected from the floor as Deputy Grand Master in 1936 and became Grand Master in 1937.

During MW Alley's tenure, the masonic monument at Kawit, Cavite was constructed, commemorating the establishment of the first regular masonic lodge in the Philippines. It was unveiled on June 19, 1937.

MW Alley was Grand Master when the property known as Plaridel Masonic Temple was owned by Plaridel Temple, Inc. The inauguration of the District Grand Lodge for China was held on May 4, 1937 with Right Worshipful Bro. Hua-Chuen as District Grand Master. As Grand Master, MW Alley initiated the practice of having oil portraits of our Grand Masters painted.



MW William H. Quasha, Golden Jubilee Grand Master - 1962

A member of Mt. Lebanon Lodge No. 80, MW Quasha, was a 33rd degree IGH.

Academically, Bro. Bill, as he is known to his close associates, obtained Bachelor of Science in Mechanical Engineering from New York University in 1933; in 1935, he finished his Master of Arts degree at the same University. A year later, he got his LL.B degree from St. John's University in New York.

Grand Master Quasha is known as an apostle of true ecumenism. In 1959, he went to the Vatican on an exploratory talk on bridging what he called the "hiatus" which exists between Masonry and the Roman Catholic Church. The year of his ascendancy to the Grand East, he had an audience with His Eminence Rufino J. Cardinal Santos, proposing to the Cardinal that since the Catholic Church and Freemasonry, both of which believe in God ... that they should scrap

whatever shop-worn ideas and attitudes has contributed to the "hiatus." He likewise had an audience with Pope John Paul XXIII and confirmed that the Pope is "truly a man whom we can love and respect."

MW Quasha will be remembered for his statement: **"We are Freemasons because it follows God's path of goodness; were it otherwise, Masonry would not have survived every form of adversity."**



MW Teodorico Baldonado, 75th Year Grand Master - 1987

MW Baldonado was the first Grand Master installed outside of the Plaridel Temple. He adopted the theme: **"A Mason Among Men is a Diamond Amongst Gems."**

Some of the significant events during his term were: issuance by the Land Transportation Commission of a commemorative car plate for the Grand Lodge; mass participation of Masons in the celebration of Dr. Jose Rizal's birth anniversary in Calamba, Laguna; a Concert at Rizal Park; and a TV program hosted by Tina Monson-Palma where only the masterpieces of great Masonic composers were played; and the very elaborate celebration of the National Heroes which was held by Masons at the Libingan ng Mga Bayani.



On December 19, 1987, the Grand Master and Past Grand Masters of the Philippines and the Grand Lodge of China (Taiwan) signed a declaration of intention to establish an association which would be called the Grand Master Conference for the Asia and the Pacific Region. It was also during this year that the National Historical Commission declared the Plaridel Masonic Temple a historic site.

MW Santiago T. Gabionza, Centennial Grand Master - 2012



MW Gabionza was raised a Master Mason on June 10, 1989 at the Quezon City Lodge No. 122. In 1996, he became Worshipful Master of the Lodge.

Prior to the Centennial Celebration, Philippine Freemasonry kept most of its activities within the Grand Lodge Temple and at Blue Lodges. When he became the Grand Master, several billboards announced the centennial celebration of the Grand Lodge of the Philippines. A series of radio and television interviews were scheduled. Media campaign was done at national level. For the first time, a Grand Master in full regalia appeared in public view for a whole year.

MW Gabionza’s theme was simple: **“Building on our past, excelling in the present, providing for our future: MORE Masonry for All”**. In commemoration of the Centenary of the Grand Lodge of the Philippines as a unique historic milestone for Regular Freemasonry in Asia, highlighting the first hundred years of the oldest Regular Grand Lodge of Freemasons in this region of the world and in recognition of the substantial efforts exerted by the Centennial Team; Edict 254 was issued in July 4, 2012 - requiring the use of the designation "Centennial" immediately before the regular titles that the elected and appointed Grand Lodge Officers may hold during and after the incumbency of the Centennial Term. Thus, MW Gabonza’s Post Nominal title is CGM – Centennial Grand Master.

MW Johnny Ty Pimentel, 104th Grand Master - 2022

To MW Pimentel, the pursuit of harmony is the core of Freemasonry. Thus, he adopted the theme: **“Harmony for One and All: The Foundation of Genuine Masonic Fraternity.”** His first Message to the Brethren as printed in his Term Manual and later reprinted in the first issue of TCT Vol.99 is “My dear Brethren, give me harmony and I will show the beauty of Freemasonry and what it can achieve.”

He is the 104th Grand Master elected and installed during the 105th Annual Communications which fall on the 110th Founding Anniversary of the Grand Lodge of the Philippines.



Going back to the cover, two of the colored photographs belong to the living – MW Pimentel and MW Gabionza, CGM. The other five were intentionally shaded to gray. And in keeping with the protocol, only the sitting Grand Master wears the Hat.



MW JOHNNY TY PIMENTEL'S *Work Trail*

FOLLOWING THE GRAND MASTER'S
LABORS IN THE EAST

Starting from the Month of May and up to the present, MW Pimentel presided over the multi-faceted functions of a Grand Master. Overseeing the Grand Lodge of the Philippines both as a Masonic Order and a Corporate Body. To appraise the Brethren of our Grand Master's Activities, the Cable Tow Team is following the news beat on MW JTP and his Team.

This TCT portion presents a summary of his accomplishments as Grand Master from 01 November until December 31, 2022.

NOVEMBER 2022

Nov 01 – Tuesday – Day 187 as Grand Master

Nov 05 – Saturday

Issued **Circular No. 8 - MW Pimentel**

Subject: **Updates on ANCOM 2023 - Metro Dumaguete**

8:00 AM

Attended as Guest of Honor & Speaker of the

National Capital Region Multi-District Convention

at the Jose Abad Santos Hall of the Plaridel Masonic Temple

Seat of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines

Hosted by: Masonic District NCR-H

Lead Lodge: Muntinlupa City No.414 (Brgy. Tunasan, Muntinlupa City)

Nov 07 – Monday

Led the Flag Raising Ceremony for the month of November at the GLP Compound

Event Host: Masonic Districts of Bulacan EAST & WEST

Nov 10 – Thursday

Instituted two (2) lodges in one day

10:00 AM at GLP – Palma Hall

Pedro Cuevas Jr. Masonic Lodge U.D. (Lamitan Basilan)

Masonic District

12:30 PM at GLP – Palma Hall

Mt. Pulong Bato Masonic Lodge U.D. (Zamboaga City)

Masonic District

Nov 12 – Saturday

8:00 AM Attended as Guest of Honor & Speaker of the
9th North Luzon Multi-District Convention
at the Centennial Arena, Laoag City
Hosted by: MD RI CAR - Ilocos Norte, Ilocos Sur, & Abra
Lead Lodge: Laoag No. 71 (Laoag City, Ilocos Norte)

Nov 14 – Monday

Issued: **Edict No.338-A MW Pimentel**
Subject: **Describing the Jewels of the Grand Scribe and Grand Cyber Warden and including them as part of the Grand Lodge Officer Regalia under Article Part II, Article XIX, B of the Ordinances**

Issued: **Edict No. 349 - MW Johnny T. Pimentel**
Subject: **Prescribed Documentation and Protocols in the Conduct of Masonic Charities by all Masonic Lodges, Districts, Bodies, Clubs and Allied Masonic Organizations**

Nov 17 – Saturday

6:00 PM - Attended as Guest of Honor & Speaker of the
9th North Luzon Multi-District Convention

Nov 19 – Saturday

8:00 AM
Attended as Guest of Honor & Speaker of the
31st Central Luzon Multi-District Convention
at the Victory Colliseum at San Rafael, Bulacan
Hosted by: Masonic Districts of Bulacan - EAST & WEST
Lead Lodge: Quingua No. 364 (Plaridel, Bulacan)

Nov 23 - Wednesday

Issued: **Edict No. 350 - MW Pimentel**
Subject: **Declaring an organization called Grand Lodge of Modern Mixed Masons (GLMMM) as a Clandestine Masonic Organization**

Nov 25 - Friday

Issued: **Edict No. 351 - MW Pimentel**
Subject: **Consolidated Procedures on the Appeal for Reconsideration and Re-application of Rejected Petitioners for Degrees in Masonry when filed after 12-Months from Date of Rejection and when filed prior to the Expiry of the 12-Month Period**

Nov 28 – Monday

Instituted four (4) lodges in one day

8:00 AM at GLP – Palma Hall
Bugallon Masonic Lodge U.D (Pangasinan)
Masonic District R-I Pangasinan

9:30 AM at GLP – Palma Hall
Mt. Arayat Masonic Lodge U.D (Arayat, Pampanga)
Masonic District R-III Pampanga

11:00 AM at GLP – Palma Hall
Hilongos Masonic Lodge U.D (Hilongos, Leyte)
Masonic District R-VIII Leyte

01:00 PM at GLP – Palma Hall
Panglao Masonic Lodge U.D. (Panglao, Bohol)
Masonic District R-VII Cebu, Bohol, & Siquijor

Nov 30 - Wednesday

8:00 AM

Attended as Guest of Honor & Speaker of the

2022 Southern Luzon Multi-District Convention

at the Cultural Center Auditorium in the Provincial Capitol at Sta. Cruz, Laguna

Hosted by: MD R-IV Laguna EAST

Lead Lodge: Makiling No. 72 (Los Baños, Laguna)



DECEMBER 2022

Dec 03 - Monday

Instituted four (4) lodges in one day

8:00 AM at GLP - Palma Hall

Aguman Masonic Lodge U.D (Tarlac)

Masonic District R-III Tarlac

9:30 AM at GLP - Palma Hall

Manaoag Masonic Lodge U.D (Manaoag, Pangasinan)

Masonic District R-I Pangasinan

11:00 AM at GLP - Palma Hall

Gen. Alejo S. Santos Masonic Lodge U.D (Bustos ?, Bulacan)

Masonic District R-III Bulacan EAST ?

01:00 PM at GLP - Palma Hall

Pinagreallan Masonic Lodge U.D. (location?, Bulacan)

Masonic District R-III Bulacan EAST ?

Dec 07 - Wednesday

Issued: **Circular No. 9 - MW Pimentel**

Subject: **Grand Lodge Awards for MY 2022-2023**

Dec 19 - Monday

Presided over the 110th Founding Anniversary Celebration of the

Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines at the

Theme: **110 Years of Harmony for a Genuine Masonic Fraternity**

Dec 24 - Saturday - Christmas Eve

Dec 25 - Sunday - Christmas Day

Dec 29 - Thursday

Issued: **Circular No. 10 - MW Pimentel**

Subject: **Proficiency Requirements on Elective Officers of the Lodge prior to Installation**

Dec 30 - Friday - Rizal Day

Dec 31 - Saturday - New Year's Eve

Day 247 as Grand Master



MASONIC EDUCATION

VW DENNIS L. CUNANAN

SENIOR GRAND LECTURER



December is the Anniversary Month of our Most Worshipful Institution and on the 19th day of this month in the Year of Light 6022 – the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines will turn 110 years old. In commemoration of this auspicious event, our Masonic Education thus is about the **Pillar of Institutional Harmony**.

Whence & Whither are We Going?

The two Old English words - Whence and Wither, have been a part of the masonic ritual for centuries. Both terms were much in use during the formative years of the Premier Grand Lodge of England between 1700 to 1750. WHENCE appertains to a place of origin (from what place); WHITHER indicates an intended destination (to what place).

The Corps of Grand Lecturers, adopted the title for our Anniversary Lecture this month. The back cover of the Term Manual for Masonic Year 2022 – 2023 includes the Team Seal and Term Logo and a short message that reads

“A CENTURY AND A DECADE OF BROTHERLY LOVE, RELIEF, & TRUTH”

It is based upon the claim that the journey of our Most Worshipful Institution of One Hundred and Ten Years upon the level of Time was done through the faithful practice and observance of these principal tenets of Masonry.

A “tenet” - according to the Oxford Learners Dictionary, being one of the principles or beliefs that a theory or larger set of beliefs is based on. By the same definition, these three (3) are among the foundations of our Fraternity. Take out just one and this Society of ours will surely weaken and collapse.

Tenets can be an opinion, doctrine, principle or dogmas held by a person or more especially an organization. And Brotherly Love, Relief, and Truth are not new, neither are they ever too old nor obsolete. These doctrines are immortal. In them are ceaseless inspirations and inexhaustible appeals and through them, Masons share and take comfort with what other men (or other organizations) may take notice (or even emulate). Tried and Proven - the philosophies, teachings, and practices of Masonry have withstood the passage of the times.

BROTHERLY LOVE

Brethren, may these seventy-eight (78) words rekindle what was taught us all, back during our initiation:

By the exercise of Brotherly Love we are taught to regard the whole human species as one family, - the high and the low, the rich and the poor, - who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle Masonry unites men of every country, sect, and opinion; and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.

Look now on the faces of your brothers beside you. Would you have known them if you did not become a Mason? Will you treat

them differently depending on their status – whether above or beneath you?

As a mason – will you deny them **aid, support, and protection**, should they or their family need it?

Worse, will you hinder the arrival of aid for them should it be necessitated?

Will you block any form of support that might be essential to your brother at any particular moment?

Will you be the cause of harm to your brother? Can you hurt him in his person (physically) or good name (reputation)? Will you betray him? Share his secrets or whatever he has confided in you?



We are asking One and ALL these questions because most of the cases of unmasonic conduct precipitated through the wrong answers to these inquiries.

Mutual concern, care, and charity characterize genuine Brotherhood. The chief and cardinal virtue of loving a Brother is central in Freemasonry. Carefulness, caution, and consideration are natural among Brethren especially in considering mutual allowances for fault and failing.

Brethren must habitually learn to think better of each other, to habitually see goodness and grace in each other, to habitually show concern for the misfortune, affliction, and woe of a Brother. Those who crow are malicious in bragging over the failings of another, and those who think others to be naturally base, contemptible, low, ignoble or disgraceful, cannot even be friends much less Brethren. **Brotherly love means loving a Brother as yourself.**

The Volume of Sacred Law gives us this wisdom: “If you want people to like you, forgive them when they wrong you. Remembering wrongs can break up a friendship.” (Proverbs 17:9, Rainbow Good News Bible)

“Love is patient and kind; it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs, love is not happy with evil, but is happy with the truth. Love never gives up; and its faith, hope, and patience never fail.

“Love is eternal. There are inspired messages, but they are temporary; there are gifts of speaking in strange tongues, but they will cease; there is knowledge, but it will pass; for our gifts of knowledge and of inspired messages are only partial; but when what is perfect comes, then what is partial will disappear.

“Meanwhile these three remain: faith, hope, and love; and the greatest of these is love.” (I Corinthians 13: 4-10, 13, RGNB)

As an advance notice, the concept of Brotherly Love and Charity shall be discussed more in our Masonic Education for February.

RELIEF

We hope our Brothers can still recall these sixty-six (66) words from our First Degree Lecture:

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Such is how a brotherhood is formed. By relieving, alleviating, and helping the distressed, the disadvantaged or the disabled, every Mason whithersoever dispersed are linked together by a special bond that is both

genuine and sincere. To lend a Brother the support that he needs during moments that he needs it, and to show our concern on the suffering and hardship of those who have less in life are the objectives of our Brotherhood. It is axiomatic and fundamental to grant relief not only to Brother Masons, but to their widows and orphans as well.

During the period of Operative Masons in 1520, the Gothic Constitution required Masons to help each other. Masonic by-laws as early as 1733, during the era of Speculative Masonry, established charity funds to relieve and alleviate the suffering of the poor. Early Masonic relief was practical and direct, like giving cash or firewood for the needy and the destitute.

All Blue Lodges in the Grand Lodge of the Philippines have appointed Almoners. The dictionary meaning of almoner is "to distribute alms." The Volume of Sacred Law reminds us to:

"Remember the poor." (Galatians 2:10)

"Visit the fatherless and widows in their affliction." (James 1:27)

"Give proper recognition to those widows who are really in need." (I Timothy 5:3)

"Blessed is he who has regard for the weak; the Lord delivers him in times of trouble." (Psalm 41:1)

"If thou hast abundance, give alms accordingly; if thou have but little, be not afraid to give according to that little." (Apocrypha: Tobit 4:8)

"Even the beggar who lives on alms should himself bestow alms." (Babylonian Talmud: Gittin: fo. 7b)

"Be constant in prayer and give alms, and what good ye have sent before for your souls ye shall find it with God." (Koran: II)

Take note of the letter "S" - the word "alms" is **always in the plural and has no singular**



form! To Brother Masons, to relieve the distressed is a duty, a responsibility, an obligation. It is unending and unceasing.

Most Masons today have been pre-occupied with the idea of "extending help", "giving relief", providing "aid & assistance", or even "practicing charity" as a "**Lodge Project**". It goes deeper than that. What makes Masonry and Masons - a cut above the rest (as our Grand Master have put it), is not just giving (pagbibigay) but giving way (pagbibigayan). Of what use are lodge projects worth thousands or hundreds of thousands or even millions of pesos if there is no HARMONY among its members?

If we can recall, our Masonic Education last July entitled How Long is the Cable Tow discussed RELIEF both as an individual or fraternal practice and institutional application.

TRUTH

We pray that Masons here remember these seventy-six (76) words from the teachings when we were Entered Apprentices:

Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate; and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we rejoice in promoting each other's welfare and rejoicing in each other's prosperity.

Said the Masonic Philosopher Albert Pike - "It is most true, that Truth is a Divine attribute and the foundation of every virtue. To be true, and to seek to find and learn the Truth, are the great objects of every good Mason."

And the plain definition of truth either overstresses factual truth or the

metaphysical. For a satisfactory definition, one must consider three aspects and elements of truth, namely: Factual truth, Logical truth, and Ontological or metaphysical.

1.Factual truth must fit the facts of life and existence. As Webster's Dictionary defines it, truth is "conforming to fact or reality; exact accordance with is or has been, or shall be." The means propositional correspondence to reality.

2.Logical truth apply logic and deny revelation. Logical positivists stress meaningful logical expression that is empirically verifiable. They deny metaphysical and moral truth since it cannot be scientifically examined like material phenomena.

Logic is a branch of philosophy "dealing with the principles of reasoning and inference." (World Book Dictionary). As philosophers John Stuart Mills puts it: "Logic is not the science of Belief, but the science of Proof, or Evidence."

3.Ontological or metaphysical truth expresses the ultimate relationship of truth and the nature as well as the relationship of religious, social and moral truth in particular. Religious and moral truth is what God is. "Scientific truth is what God wills and is also in consistent with His character." (Wycliffe Bible Encyclopedia).



Ontology is the branch of philosophy that deals with the nature of reality. Metaphysics is a branch of philosophy that tries to explain reality and knowledge. It is a study which includes epistemology (the theory of knowledge), cosmology (the theory of the universe and its laws), and ontology.

Regardless of the complexities arising from these definitions of truth, Masons have been taught to discern the truth by gauging a situation againsts hypocrisy and deceit while leaning towards sincerity and plain-dealing; and es skewed towards the welfare and prosperity of each other.

Whence and Whither are We Going?

From whence Freemasonry came, way back in 1390's during the writing of the Regius Poem; to the creation of the first Grand Lodge and the elction of the first Grand Master in 1717; the founding of the first lodge in the Philippines in 1856; and the establishment of the GLP in 1912; **the spirit of Masonry have always embodied these three great principles:**

Thru **the Practice of Brotherly Love** - every true Mason have shown tolerance and respect for the opinions of others and behave with kindness and understanding to his fellow creatures.

Thru **our Aim in Relief** - genuine Masons are taught to practise charity, and to care, not only for their own or the community, but by being generous with one other.

And thru **the Teachings established in Truth** - all Masons good & true, strive for high moral standards and aim to achieve them in their own lives.

As we celebrate our 110th Founding Anniversary this 19th day of December, we look back to the glorious past of our Fraternity which - tempered with HARMONY, has evolved into a sturdy structure that has guided the Brethren in achieving a higher standard in living.

Masonry thru us Masons has no other direction or destination but to continue living up to the Tenets of Brotherly Love, Relief, and Truth. Wither it be another 110 years from now or even more. In practicing the Craft in different Levels of Time, there is no other way but forward and no other means but HARMONY.





SOME NEGLECTED PERSPECTIVES

by VW Oliver V. Yabut, Asst. Grand Sec.

Masonic Discombobulation

The English word DISCOMBOBULATE is quite amusing just to pronounce. It means to confound; confuse; disorient, puzzle, or vex. I have not encountered anyone using this unusual word here whether written or spoken. But in local parlance, we use the word 'bobo' a lot and so it flies left and right in our exclamations. And it means about the same thing but it is not related to the word 'discombobulate' at all. 'Bobo' of course is a Spanish word and it means a foolish person or one slow at understanding.

In Freemasonry, there are a lot of words and phrases that tend to 'discombobulate' us because they really do not make sense. But it is not because we are 'bobo'. It so happens that Masonry uses peculiar masonic rituals with words, phrases and sentences that date back to the time when Masonry was developed in England about 300 years ago. And so, when you encounter words and phrases like *"Whence came you"; "What came you here to do"; "Whither are you bound"* - you are hearing words and phrases actually used in Shakespearean plays.

Right now, we are fortunate to be alive in modern times and in the technological age of Google and social media with its own sets of strange new modern computer-bred lingo that we do not even know or use 20 years ago. And so, why can't we simply translate our rituals in modern English so that they will be easily understood and everybody will feel bright and happy? The answer, my friends, is found in one of our distinctive rules known as the 'Ancient Landmarks' -

and there are 25 of them. And the last of these says to the effect that nothing can be subtracted, nothing can be added, and not the slightest modification can be made in the landmarks and they include all masonic rituals. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. There is this admonition - *nolumus leges mutari* - 'let the laws abide'. Ours is to do and die and not to reason why.

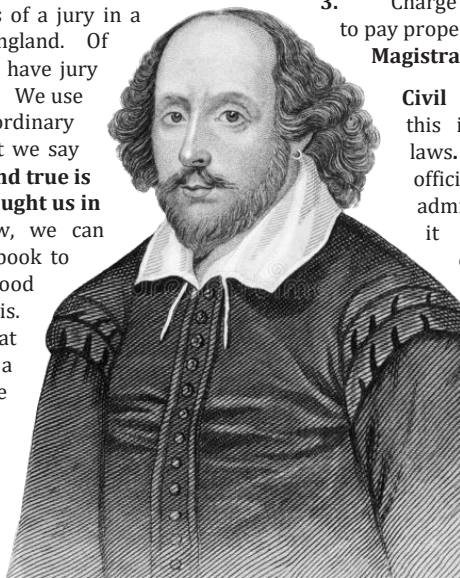
And for good measure, the Ancient Charges used in our installation ceremonies - Item No. 11 - says *"You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry"*.

We of course understand most parts of our installation ceremonies and other rituals but let's admit it - some of the words and phrases used there are lost on us. We are just content about taking them in the contextual sense, and hope we are not far off the mark. Just the same, why not take pains to understand the true meaning or sense of

these difficult to understand words and phrases? Let's begin with our installation ritual and I identify some of those curious words and phrases in the Ancient Charges and Regulations as well as in other parts of the ritual, as follows:

1. Charge No. (1) *'You agree to be a 'good man and true'*

Good men and true - This awkward-sounding phrase was coined in the early 17th century England and refers to dependable men, men of high rank and honor. The phrase was adapted later to mean *'twelve good men and true'* who serve as members of a jury in a criminal trial in England. Of course, we do not have jury trial system here. We use this now in its ordinary meaning such that we say that **'to be good and true is the first lesson taught us in Masonry'**. Now, we can devote an entire book to define what a good and true man is. Just remember that in architecture, a good and true measurement results in a solid and sturdy structure. And for a mason, it means a morally upright man, *'kumpleto sa hulong, walang kilya, hindi tutumba'*.



2. Charge No. (3) - *'You promise not to be concerned in plots and conspiracies against government but patiently to submit to the decision of the Supreme Legislature ...'*

Supreme Legislature - We do not have this political system here. Legislative supremacy is a concept that holds that the legislative body has absolute sovereignty and is supreme over all other government institutions, including executive or judicial bodies. No

separation of powers, no judicial review. The UK has sovereign legislature. Parliament is the supreme lawmaker and cannot be questioned by the court.

But not in this country. We follow the U.S. republican system where there is separation of powers in three co-equal branches of government. Here the final arbiter of controversies and disputes in law and constitution would be the courts of the land. In our case, decisions of the judiciary should be a substitute for decisions of the Supreme Legislature.

3. Charge No. (4) - *'You agree to pay proper respect to the Civil Magistrate...'*

Civil Magistrate - Again this is unique to English laws. The term refers to an official entrusted with administration of the laws; it may mean a local official exercising administrative functions or judicial functions. Civil Magistrates in England are volunteers who hear cases in their community. They have magistrates court in England that can hear simple civil or criminal cases and pass judgment.

As we do not have civil magistrates here, proper respect to Civil Magistrates for our purposes, should mean respect to **Persons in Authority** - defined in our laws as any person directly vested with jurisdiction whether as an individual or as a member of some court or government corporation, board, or commission, including barangay captains. This includes **'agents of persons in authority'** such as the police and other uniformed personnel entrusted with the enforcement of laws.

4. Charge No. (8) - 'You promise to respect genuine brethren and to **discountenance** impostors and all dissenters from the **original plan of Masonry**'...

Discountenance – means you refuse to approve of something; disapprove; frown on; to look with disfavor. When you discountenance impostors here, we not only reject cowans and eavesdroppers but we are also actually forbidden by Section 21, Art. XVII of the MLB to *'hold masonic intercourse or membership in any illegal or clandestine lodge nor communicate masonically with any clandestine mason'*.

Now **'dissenters from the original plan of masonry'** – refer to those body of masonry, lodges or grand lodges who are not recognized by the GLP and international community of Grand Lodges with whom we have amity relationship, due to their departure from the Ancient Landmarks of Masonry, such as the continental style of masonry in France which allows women members, and removes the requirement of belief in God.

We may include here suspended or expelled masons – they are dissenters in a sense. They were excluded from our body because by their inimical acts, they have dissented or violated masonic laws and principles.

5. Charge No. (9) - 'You agree to **Cultivate the social virtues and to propagate the knowledge of the Art....'**

Social Virtue – when you agree to cultivate the social virtues, you adhere to the principle of moral fairness or kindness in relation to your dealings with your fellows be it in commerce or trade or personal relationship. In other words, you do what is right and avoid what is wrong. In our ritual, we teach the four cardinal virtues of temperance, prudence, fortitude, and justice.

If you cannot define what a virtue is, con-

sider its opposite which is vice - defined as a habitual, repeated practice of wrongdoing. So, beware brethren. Once you take the third, you don't go weird.

When you agree to propagate **knowledge of the art**, you agree to promote the core principles of Masonry which are brotherly love, relief, and truth. The best way to propagate Masonry to the outside world is to serve as an exemplar or role model of what a mason is by amiable, discreet, and virtuous conduct.

6. To the duty of the Chaplain - *'...when offered by one whose holy profession is to allure to brighter worlds and lead the way...'*

Allure to brighter worlds and lead the way – this is actually a line from a poem entitled "The Deserted Village" by Oliver Goldsmith dating back to year 1770. He was a famous British novelist, poet, playwright and a mason. Obviously, this line was adopted to the role of the chaplain or a priest to perform their duties well because a brighter and better heavenly world awaits men of faith.

7. Admonition to the Senior and Junior Wardens - *'... I entertain no doubt that your future conduct will be such as will merit the applause of your brethren and the testimony of a good conscience.'*

Testimony of a good conscience – is a passage in the Bible. 2 Corinthians 1:12: *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God.*

It means that nobody needs to reward you but yourself and you can only rejoice and reward yourself or pat yourself in the back if your own good conscience tells you that you have really done well and good. This is the glory of a good man.

8. Reminder to the members of the Lodge "*... I therefore trust that you will have but one aim to please one another and unite in the **grand design of promoting happiness.***"

The **grand design for happiness** envisioned here does not refer to your ordinary definition of happiness. It is not the *happy-happy* sort during fellowship. It is not the kind of happy feeling you get when winning a bet or such other crass feelings of pleasure. 'Happiness' in the Masonic context means a sense of fulfillment, a feeling of accomplishment that in your own conscience, you have embraced and endeavored to live by the tenets of Freemasonry.

Charity (*caritas*) is the basis of Brotherly Love – doing unto others what in like circumstances we wish them to do unto us. In this sense, happiness and kindness go together, helping your brothers, contributing to worthy causes, promoting the ideals of Freemasonry. And our reward will be Masonic Wages which is not paid in money or money's worth but in the applause, gratitude, and appreciation of our brethren.

9. Admonition to the brethren of the lodge
 -*‘May you long enjoy every satisfaction and delight which disinterested friendship can afford. xxx’*

Disinterested Friendship – Do not be confused with the meaning of 'disinterested' here. It does not mean 'not interested' or indifferent. In masonic context, disinterested friendship means friendship unbiased by personal interest or advantage; not influenced by hidden agenda. In other words, friendship with no mercenary

motives. In short, you do not befriend a brother because he is a general, or has a high position in government, or a rich guy *na pwedeng utangan*. You befriend your brother for what he is – your co-equal as a mason, one who has undergone the same masonic experiences that you went through, one who does not need to be asked but will help you in times of trouble once you have proven that you are a worthy brother yourself.

10. Admonition to the Master - “... *by diligent observance of the by-laws of your lodge, the constitutions of masonry and the holy scriptures, you will be enabled to acquit yourself with the highest honors here and lay up a crown of rejoicing which shall continue when time shall be no more...*”.

To acquit yourself with the highest honors here - means you conduct yourself satisfactorily such that you would truly deserve all praises of your brethren. But what is a **Crown of Rejoicing?** - You won't know this unless you are a priest, a bible scholar, or an ardent student of the bible. It is one of five heavenly crowns - namely - the crown of glory, the crown of righteousness, the crown of life, the incorruptible crown, and the crown of rejoicing. It is a reward in heaven for extra ordinary good deeds done while in the body, those sufferings or sacrifices made in the name of God. Obviously, you only get this when you die and join the celestial lodge above.

There you have it brethren. There are still a lot more in Masonry to dwell on but that would be another topic. With this missive, I hope that you will be less beguiled, bewitched, bothered, and bewildered. Maybe less discombobulated.





The Cable Tow Walkabout Series – 4 of 6

By: VW Joseph Harold W. Santiago, GSc

Part One

Editor's Note:

As mentioned in the previous Issues of the Cable Tow – Vol. 99 , our official publication will feature the five (5) concurrent areas of our Masonic Jurisdiction – NCR, Luzon, Visayas, Mindanao, and Overseas during the 110th Year of the Grand Lodge. Focusing on a specific territory in each Issue of our magazine.

This 4th Walkabout Article shall delve into the National Capital Region that is Metropolitan Manila, the seat of government. Established in 1975 by Presidential Decree No. 824, the region is composed of sixteen (16) highly urbanized cities: the city of Manila, Quezon City, Caloocan, Las Piñas, Makati, Malabon, Mandaluyong, Marikina, Muntinlupa, Navotas, Parañaque, Pasay, Pasig, San Juan, Taguig, and Valenzuela; and one municipality, that of Pateros.

NCR has an area of 619.57 square kilometers (239.22 sq mi) with a population of 13,484,462 in 2020. The number represents almost 12.4 % of the entire Philippine Population. Metro Manila is the second most populous and the most densely populated region of the Philippines; the ninth most populous metropolitan area in Asia; and the fifth in the world's most populous urban areas. Based on the above figures, its population density is 21,765 inhabitants per square kilometer or 56,371 inhabitants per square mile.

The region has a record of at least **4,807** Master Masons in Good Standing based on the 2022 GLP Statistics. Of these **4,072** are **Active Members** and **735 Life-Members by Longevity**. They are affiliated with **76 Masonic Lodges**, clustered into **eight (8) Masonic Districts**.

The twenty (20) NCR Lodges with the most active membership are:

Nilad No. 12	191	Juan Sumulong No. 169	99
MW R.Q. Pagotan No. 282	150	Andres Bonifacio No. 199	98
Manila-Mt. Lebanon No. 1	146	Marikina No. 119	97
Jose Rizal No. 22	123	Teodoro M. Kalaw No. 136	95
Cosmos No. 8	122	St. John's-Corregidor No. 3	92
Island-Luz Minerva No. 5	118	Capitol City No. 174	88
Quezon City No. 122	111	Kagitingan No. 286	87
Hiram No. 88	110	Macario R. Ramos No. 355	86
Mencius No. 93	104	Jacobo Zobel No. 202	86
Araw No. 18	102	Labong No. 59	85



MASONIC DISTRICT NCR-D

Under the Jurisdiction of the Most Worshipful Grand Lodge
of Free and Accepted Masons of the Philippines



MW JOHNNY T. PIMENTEL
GRAND MASTER



VW LUISITO C. MUÑOZ
DISTRICT DEPUTY GRAND MASTER
MASONIC DISTRICT NCR-D

**“HARMONY FOR ONE AND ALL:
THE FOUNDATION OF GENUINE MASONIC FRATERNITY”**

42 of the 76 NCR Lodges have the most Life-Members by Longevity (LML):

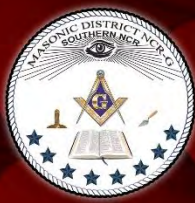
Manila-Mt. Lebanon No. 1	88	Luzon No. 57	12
Mencius No. 93	55	Taga-Ilog No. 79	12
Hiram No. 88	33	Quezon City No. 122	12
Jose Rizal No. 22	28	Jacobo Zobel No. 202	12
High Twelve No. 82	24	Cosmos No. 8	11
Service No. 95	24	Silanganan No.19	11
Bagumbayan No. 4	23	Rafael Palma No. 147	11
Biak-na-Bato No. 7	23	Dalisay No. 14	9
Labong No. 59	22	Manuel Roxas No.152	9
Capitol City No. 174	20	Zapote No. 29	8
Andres Bonifacio No. 199	20	Nilad No. 12	8
Saigon No. 188	19	Muog No. 89	8
Walana No. 13	18	Juan Sumulong No. 169	8
Kasilawan No. 77	18	Jacques DeMolay No. 305	8
Island-Luz Minerva No. 5	17	Palawan No. 99	7
Araw No. 18	16	King Solomon No. 150	7
Laong-Laan No. 185	16	St. John's-Corregidor No. 3	6
Batong Buhay No.27	15	Mandaluyong City No. 277	6
Noli Me Tangere No. 42	15	Dapitan No. 21	5
F.D. Roosevelt No. 81	15	Sinukuan No. 16	4
Kagitingan No. 286	15	Keystone No. 100	1

It is interesting to note that for the Lodges of Manila-Mt Lebanon No.1, Mencius No.93, and Service No.95, the LML Brethren outnumber the regular members at 88 over 58, 55 over 49, and 24 over 17 – respectively.

The sixteen (16) oldest Lodges in NCR, based on their Original Charters are:

Lodge Name & No.	Founding Year	Chartered under GLP	First Master	Current Location (Masonic District)
Nilad No. 12	1892 (GOE)	1917	Jose A. Ramos	GLP / NCR-B
Walana No. 13	1892 (GOE)	1917	Faustino Villaruel	GLP / NCR-B
Dalisay No. 14	1892 (GOE)	1917	Sixto Celis	GLP / NCR-C
Jose Rizal : : No. 22	1901 (GoDF)	1917	Dr. Pardo de Tavera	GLP / NCR-C
Manila-Mt. Lebanon No. 1	1901 (GLC)	1912	Harry Eugene Stafford	SRT / NCR-A
Sinukuan No. 16	1903 (GOE)	1917	Felipe Buencamino	GLP / NCR-C
St. John's-Corrigidor No. 3	1907 (GLC)	1912	Newton C. Comfort	SRT / NCR-A
Araw No. 18	1908 (GOE)	1917	Estanislao Vergara	GLP / NCR-C
Silanganan : : No.19	1908 (GOE)	1917	Ambrosio A. Flores	CMT / NCR-F
Dapitan : : No. 21	1909 (GOE)	1917	Mariano Santos	GLP / NCR-C
Batong Buhay : : No. 27	1914 (GOE)	1917	Patricio M. Cruz	JZMT / NCR-G
Bagumbayan No. 4	1915 (GLPI)	1915	Elisha Ward Wilbur	GLP / NCR-B
Island-Luz Minerva No. 5	1915 (GLPI)	1915	Mark L. Ireland	GLP / NCR-B
Zapote : : No. 29	1915 (GOE)	1917	Santiago M. Salazar (Founder)	GLP / NCR-C
Biak-na-Bato No. 7	1916 (GLPI)	1917	Felipe A. Tempongco	GLP / NCR-B
Cosmos No. 8	1916 (GLPI)	1917	A.J.N. Gambler-Gumbert	SRT / NCR-A

On the other end of the Level, the Benjamin Lodge in the National Capital Region for 2022 is **Mamamayang Pilipino No.475** which is clustered under the youngest Masonic District of **NCR-G**.



MASONIC DISTRICT NCR-G

Under the Jurisdiction of the Most Worshipful Grand Lodge
of Free and Accepted Masons of the Philippines



MW JOHNNY T. PIMENTEL
GRAND MASTER



VW JESUS R. GARCIA III
DISTRICT DEPUTY GRANDMASTER
MASONIC DISTRICT NCR-G

**“HARMONY FOR ONE AND ALL:
THE FOUNDATION OF GENUINE MASONIC FRATERNITY”**



Parañaque

Despite having 1,710 Barangays distributed in 16 cities & 1 municipality. Most Lodges in NCR are concentrated in a handful of Masonic Temples owing to the expensive value of Real Property in Metro Manila.

Edict No. 228 issued by MW Romeo Yu at the start of his term in 2006, offered the first naming system of the Masonic Districts that follow the Administrative Regional Numbers of their actual location. Districts belonging in the same Region were differentiated with an assigned letter. Thus **Masonic Districts in the NATIONAL CAPITAL REGION** were initially arranged as:

MD NCR-A	Manila
MD NCR-B	Manila
MD NCR-C	Manila
MD NCR-D	Manila
MD NCR-E	Quezon City
MD NCR-F	Quezon City
MD NCR-G	Makati, Las Piñas, &

The above listing remained unchanged when MW Rentoy released Edict No. 287 in 2016, renaming Masonic Districts into their actual political names and boundaries, even when districts either became bigger or divided into smaller ones. The said system removed the alphabet differentiation introduced in the Edict of MW Yu **except in NCR** and is what is still in use by GLP today. Thus, Circular No.1 of MW Johnny Ty Pimentel listed the **Masonic Districts in the NATIONAL CAPITAL REGION** as follows:

MD NCR-A	Manila, SRT	MD NCR-E	Quezon City, CMT
MD NCR-B	Manila, GLP	MD NCR-F	Quezon City, CMT
MD NCR-C	Manila, GLP	MD NCR-G	Makati, Pasay, Taguig
MD NCR-D	Manila, GLP	MD NCR-H	Parañaque, Las Piñas, Taguig, & Muntinlupa

These eight (8) Masonic Districts gather annually in an assembly known as the **NCR Multi-District Convention** to help settle important matters in their respective regions; forward lodge & district Resolutions that may be relevant to the whole jurisdiction; and nominate candidates to be elected for the position of Junior Grand Warden in each Annual Communication (AnCom) of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines.

... End of Part One

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ROUGH & RUGGED ROAD

VW Victor A. Yu, PSGI (95)

THE UNSUNG PILLAR

As our grand lodge celebrates a century and a decade of brotherly love, relief and truth, we reflect upon our symbolical pillar of strength that influenced the institutional harmony of our mystic brotherhood. Allegorically, such pillar is represented in our lodges by the Senior Warden and likewise in our degree conferral by Hiram of Tyre.

The emblematical lessons derived from such pillar are regularly impressed upon our hearts and minds in every lodge meeting. As a kind tutor, the Senior Warden constantly reminds us to be grateful for the opportunities provided by Masonry in forming true friendships with men of different country, sect and opinion. Through such interactions and relationships, we are enabled to become better persons for the benefit of our respective families as we gain new knowledge, perspectives, and experiences which we would not have otherwise come across.

Acknowledging that he is just one of the principal lodge officers, the Senior Warden agreeably accepts his unassuming role in assisting the Master in opening and closing his lodge. Appreciating that harmony is the strength and support of all societies, he also diligently supports the Master in the latter's discharge of the important trust of governing the lodge.

Hence, he ensures that every member is given their just wages to preserve *unanimity and concord*. Such wages are a combination of an *attentive ear* where the burdened may pour out their sorrows; an *instructive tongue* where the distressed may gain

hopeful perspectives; or a *faithful breast* that is expanded by benevolence.

During degree conferrals, the Senior Warden guides us on how to progress in the Craft and teaches us how to properly wear our aprons. He then prepares us to be obligated as **Masons** under the directions of the Master. In humbly discharging such duties, the Senior Warden *diffuses light, imparts knowledge to all whom the Master has placed under his care, and ensures property instruction to the Craft*. Encouraged by the Senior Warden's spirit of understanding and patience, we also guide our younger brethren in their travels in Masonry as well as in their journeys to become better men.

In our tragic legend, Hiram of Tyre humbly fulfilled his role as one of the three Grand Masters in building the magnificent temple of King Solomon. Fulfilling the mundane but necessary labors in the building of King Solomon's Temple, *he was of too generous disposition to envy the preferment of Hiram Abiff who was well skilled in the arts and sciences* and assigned with prestigious duties in the building of King Solomon's Temple.

Such exemplary conduct admonishes us to ever remember that every Mason can play his

unique part in the betterment of our fraternal institution regardless of his station in life as long as he labors with utmost sincerity. All such earnest individual labors innately *unite in the grand design of promoting happiness where every Mason joins in promoting each other's welfare and rejoices in each other's prosperity.*

When Hiram Abiff was found to be missing, Hiram of Tyre was undoubtedly distressed with the uncertain state of his fellow builder. As instructed by King Solomon, he then relentlessly searched for him within the temple and among the workmen. His reaction and resulting acts were manifestations of genuine friendship and brotherly love where empathy naturally flows from the hearts of worthy Masons. For it is through the

practice of our tenet of Relief and never from fleeting pleasures that *we form our friendships and establish our connections.*

Upon instruction by King Solomon, Hiram of Tyre then exhausted all his knowledge, skill and strength as an Entered Apprentice Mason and a Fellow Craft Mason to raise Hiram Abiff. Even when the approaches of King Solomon were unsuccessful, Hiram of Tyre never doubted the wisdom and leadership the wise King. When thereafter consulted, he freely suggested to offer a prayer for Divine guidance instead of flattering King Solomon for personal gains. When his *human strength and wisdom* failed, Hiram of Tyre readily suggested the necessity to beseech the aid of the Great Architect of the Universe without any fear of being belittled.



Such actions demonstrated that Hiram of Tyre never felt insecure or inadequate amidst the vast power and *splendid display of wisdom by King Solomon.* He took to heart the solemn injunction of the Installing Officer to the brethren in one of our ceremonies that: *Such is the nature of our Constitution that as some must, of necessity, rule and teach, so must others, of course, learn to submit and obey. Humility in both is an essential duty.*

At any single time, there can only be one Grand Master in our grand lodge, a lone District Deputy Grand Master for a masonic district and a sole Master in a blue lodge. But through the ages, there have been countless brethren who exemplify the virtues of the Senior Warden and Hiram of Tyre. Such brethren endlessly constitute the unsung pillars of strength for our lodges, districts, and grand lodge as they continually fortify the institutional harmony that

binds us in our grand jurisdiction.

Such human pillars seek no applauses, recognitions and rewards from both Masons and men but are instead ever mindful that *although our thoughts, words, actions may be hidden from the eyes of man, yet that All-Seeing Eye ... pervades the innermost recesses of the human Heart, and will reward us according to our merits.*

Therefore while awaiting final the verdict of the Judge Supreme, such brethren just find fulfillment in serving the Craft within the length of their cable tows and without severe harm to themselves nor to their families. They do not seek to become saviors of souls but find simple contentment in having been able to lay the *cornerstones for the living*

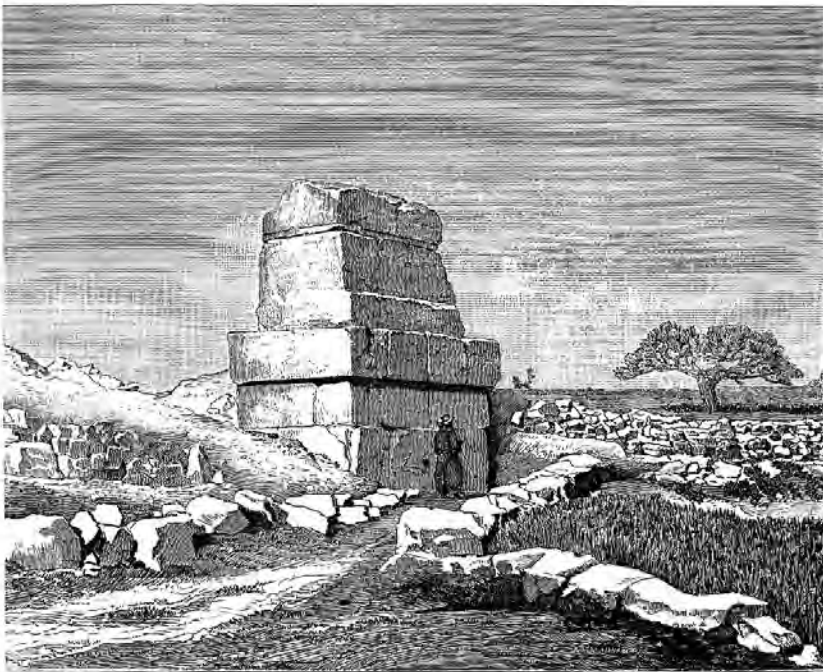
temples of character that may or may not be erected in the future.

Some of those mentored do eventually become such living temples. Others though, worsen into hazardous structures of vanity, hypocrisy and greed that erode the moral foundations of *our ancient and honorable institution*. Nevertheless, serenity always resides within such human pillars regardless of the various outcomes from their labors.

Such serenity is borne out of their belief that all destinies are with *the approbation and interposition of the Divine Providence* and their trust that *justice will sooner or later overtake us*. They remember that we were informed by the great Jewish historian

Josephus that, although *more than seven years were occupied in its the building, yet during the whole term, it did not rain during the day time, but in the night season only, that the workmen might not be obstructed in their labors*.

It is therefore now up to us to draw inspiration from the real-life exemplars of the symbolical Senior Warden and Hiram of Tyre whom we have met in Masonry. By prudently emulating what are noteworthy in such unsung brothers, we are better enabled to control our passions and circumscribe the sound of intolerant axes, arrogant hammers and divisive tools of iron that may disturb the peace, harmony, and amity amongst the brethren.



215. Grab des Hiram. Nach Menan, „Wissen“.

Accordingly, as our grand lodge labors for another *century and decade of brotherly love, relief, and truth*, may our lives and conduct transmit from generation to generation the exemplary qualities of our brother pillars of strength. So that we may ever declare that *Harmony for One and All is the True Foundation of a Genuine Masonic Fraternity*.

CELEBRATING THE TERCENTENARY OF THE 1723 ANDERSON'S CONSTITUTIONS

BY WB *Larry Carbonel* (116)

This year, we celebrate the tercentenary or the 300th anniversary of the first publication of the 1723 Constitutions, the original guide for Freemasons who were part of the Premier Grand Lodge of England, founded in London barely six years prior in 1717. The Grand Lodge of the Philippines traces its lineage to the "Mother Grand Lodge of the World."

The 1723 Constitutions was written by Rev. James Anderson (hence the name) at the request of Dr. John Theophilus Desaguliers (pronounced "DE-SA-GUL-YEH"), the third Grand Master of the Premier Grand Lodge of England. Anderson's name does not appear on the title page, but his authorship is declared in an appendix. The salient provisions of the Old Charges and the "Gothic Constitutions" as used by the Operative Masons were digested and integrated with the leading-edge philosophical thinking at that time to come up with this masterpiece.

It is a radical declaration of Enlightenment principles, reflecting the author's values and the latest trends at that time. In essence, these principles are:

- Religious Tolerance
- Meritocracy and Aspiration
- High standards of interpersonal civility
- Scientific and artistic education
- Societal and Personal self-improvement

At that time, religious tolerance was something that you can only dream of in a world full of religious conflicts and persecutions. Likewise in that period, success was not determined by meritocracy and aspiration but by birth and wealth.

The 1723 Constitutions also introduced the masonic practices like election of Officers subject to democratic accountability; one member entitled to only one vote; majority rule; orations by elected officials; national governance; and written constitutions.

This Masonic Masterpiece was approved for publication at the Quarterly Communications of the Grand Lodge held on 17 January 1723. It was first advertised as a newly published book in the 23 February 1723 issue of The Evening Post. The book was published by John Senex and John Hooke, both Freemasons.

The Context

To understand the context and why the 1723 Constitutions was written, we need to understand the simmering political and religious situation in the early decades of the 1700s. At that time, Freemasonry's leadership was influenced by several factors, such as the Jacobite threat to the Hanoverian succession; persecution by France of its Protestant Huguenot minority; and a substantial change in intellectual thought of the Enlightenment.

During the 1720s, the Grand Lodge of England provided tacit support for the Hanoverians.

Meanwhile, the presence of Dr. Jean Theophilus Desaguliers, (pronounced "de-sa-gul-yeh") a Huguenot, within the most influential circles of Grand Lodge was significant. The Huguenots, or French Protestants had fled persecution in France in their tens of thousands from the mid-1680s into the early 1700s. They were heavily maltreated and oppressed in France where they had been deprived of civil liberties for their faith, the Huguenots were very patriotic

and staunch supporters of George I (the first Hanoverian King of England).

The “Enlightenment” emerged in northern Europe in the late 1600s to early 1700s. Its defining characteristics include a confidence in reason, personal liberty, and the search for knowledge through scientific method and rational observation. Enlightenment tenets involve religious toleration, constitutional government, civic responsibility, meritocracy, and the promotion of the societal and personal advantages that flow from courtesy, charity, education, and self-improvement.

The Grand Lodge of England at that time adopted and promoted these values, a process that began with the publication of the 1723 Constitutions with its reworked Charges and Regulation as well as its rituals through the influence of the Duke of Montagu, the Duke of Richmond, Dr Desaguliers, George Payne, and others.

In the context of Enlightenment, the masonic tenets of “Brotherly Love” is the promotion and practice of consideration for others, that is, for mankind or humanity; “Relief is promotion and practice of benevolence and charity: not just relieving poverty but also ‘distress’ or suffering in general; while “Truth” refers to education and improving one’s understanding of the world and ourselves.

The Book

The full name of this publication is the “The Constitutions of the Free-Masons, Containing the History, Charges, Regulations, &c. of that most Ancient and Right Worshipful Fraternity, For the Use of the Lodges.”

The Frontispiece

The frontispiece presents an image of John Montagu, 2nd Duke of Montagu, Grand Master in 1721, presenting the Constitutional Scroll and a set of compasses to Philip, Duke of Wharton, his successor. Each is attended by his respective Grand Officers. Dr. Desaguliers

is placed on the far right wearing clerical vestments.

In the immediate foreground between and at the lower part of the two Grand Masters is a representation of Euclid’s 47th proposition, a symbol worn by a Past Master of an English Lodge. Underneath and related to it is the Greek word Eureka, referring to Archimedes’

famous exclamation translated as ‘I have found it.’ This denotes learning and problem-solving by experience and observation.

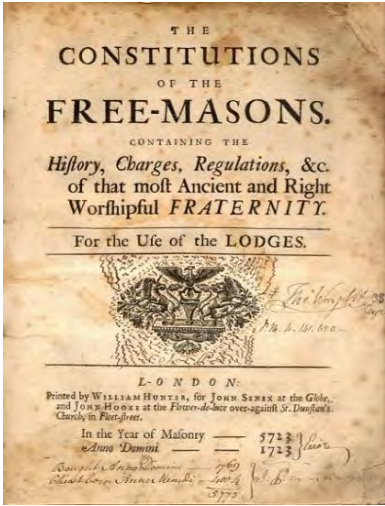
In the middle part of the background bordered by two rows of columns is an image of the parting of the Red Sea which refers to the flight of the Israelites from Egypt and their journey across the Sinai Desert to the Promised Land, symbolizing redemption and ‘obtaining possession’.

The pillars display the five orders of architecture: Doric, Ionic, Corinthian, Tuscan, and Composite.

On top is an allegorical figure of Apollo, a Greco-Roman god, in the sky at the reins of a chariot representing the sun approaching meridian heights. Apollo was the god of the Sun, healing, music, truth, poetry, etc. impressing a sense of scientific, philosophical, and spiritual well-being; and to imply heavenly approval.

Following the Old Charges, Anderson’s interpretation of the history and development of Freemasonry started from the time of Adam, our “first parent” through the biblical Patriarchs, the three Grand Masters at the building of King Solomon’s Temple, then to Zerubbabel and the building of the second temple. Then Freemasonry was transmitted to the Egyptian Pharaohs and Greek kings and philosophers of old, then to the Romans succeeded by the Medieval Gothic architects and finally arriving in English soil where it gained royal support.

Nowadays, especially the adherents of the Authentic School of Freemasonry would consider these as “Traditional Histories” and that none of it are or were intended to be



taken literally. Our masonic forebears concocted them for allegorical purposes and they did so with a romantic concept at heart and recognize that these traditional histories were not accurate truth. However, during that time, these portrays our fraternity as an ancient institution and suggested impression and attraction to prospective members. Freemasonry's apparent endurance over time also conferred praise in a tradition-based society.

The Charges

The Charges are similar to the Old Charges but with considerable differences. The Old Charges contains oaths to be true to a Trinitarian God and the Church, and declare fealty to the King who was divinely appointed and an absolute monarch. On the contrary, the 1723 Charges and Regulations are based on Enlightenment ideals.

The first Masonic charge, concerning God and Religion speaks in accord to a personal morality and religious tolerance:

"A Mason is obliged ... to obey the Moral Law ... But tho' in ancient times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the means of conciliating true Friendship and Persons that must have remained at a perpetual Distance."

The 1723 Charge essentially affirms the belief in a Supreme Being rather than adherence to a specific religious doctrine or church. Thus, it replaced the declaration of Trinitarian

Christian belief in the Old Charges to "to that Religion in which all Men agree." This "latitudinarian" statement asserted religious tolerance. This earned attacks from established churches and religious authorities in many countries, especially the issuances of anti-masonic Papal Bulls. It also made clear that people of different religions are welcome in Freemasonry



The principal author of the Charges was Dr. Desaguliers, who was a Huguenot refugee educated as a servitor scholar at Christ Church, Oxford, elected a Fellow of the Royal Society and a friend of the famous Physicist, Sir Isaac Newton. Dr. Desaguliers was a religious latitudinarian and his views were shared by others in the Grand Lodge including the Duke of Montagu and Duke Richmond who were

noble Grand Masters of the Premier Grand Lodge. They were also Newtonian natural philosophers who practiced belief in rational observation and interpretation and adopted 'the universal Religion or the Religion of Nature'

The second Masonic charge – Of the Civil Magistrate Supreme and subordinate – concentrates on socio-civic responsibility:

"A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutiful to inferior Magistrates ; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a

Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man ; and if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being ; they cannot expel him from the Lodge, and his Relation to it remains indefeasible."

This is a nod to the different political views held by members within modern freemasonry, but in spite of that, paying due obedience to the state was enforced. We have to understand this also in the context of political uncertainties at that time in England particularly on the Hanoverian succession to the English throne and the resulting threat of rebellion by the Jacobite supporters. That a freemason could be 'a Rebel against the State' and although he might be 'disowned' his rebellion would provide insufficient grounds for expulsion was a radical idea. This deviated from the Old Charges that obligated a Mason "to be 'a true liege man to the king.'

The third Masonic charge - Of Lodges - defines what is a Lodge, the requirement that every Brother ought to belong to one and be subject to its By-Laws and the General Regulations. Also, while membership was made accessible, delimitations were set on the qualifications, thus:

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report

The next charge - Of MASTERS, WARDENS, Fellows, and Apprentices- radically redefined the existing societal order of preferment (based on rank, patronage, and precedence):

All Preferment among Masons is grounded upon real Worth and personal Merit only ; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal

Craft despis'd: Therefore no Master or Warden is chosen by Seniority, but for his Merit.

This charge also emphasize that Freemasonry based its promotions on experience:

No Brother can be a WARDEN until he has pass'd the part of a Fellow-Craft ; nor a MASTER until he has acted as a Warden, nor GRAND-WARDEN until he has been Master of a Lodge, nor GRAND MASTER unless he has been a Fellow-Craft before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the Lodges.



The 5th charge- Of the Management of the CRAFT in working- continues the ancient operative practices, among others, of laboring honestly during work days, duties of the Masters, Wardens, and the rest of the masons, etc. It also describes how the Master is chosen:

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work ; who is to be call'd MASTER by those that work under him.

At that time, there were only two degrees, the Apprentice, and the Fellow-Craft. The Master Mason degree will have its debut a couple of years later in 1725.

The sixth and last charge - Of Behaviour - is about etiquette and personal conduct within the lodge and outside. To sum up:

1. In the Lodge while constituted - Act appropriately and with respect, work out differences amongst yourselves.
2. After the Lodge is over and the Brethren not gone - Enjoy yourself, but not to excess; maintain harmony, especially no arguments and no conversation about religion or politics.

3. When Brethren meet without strangers, but not in a Lodge - Act as a gentleman, take care not to disclose Lodge business around others, respect his honor as is due any man, and avoid ill manners.

4. In the presence of strangers who are not Masons - Be on your guard not to disclose any information about the Fraternity.

5. At Home, and in the Neighborhood - Act as a moral and wise man; don't discuss Lodge business; and don't neglect your family.

6. Towards a Strange Brother - Be cautious until you find out that he's not an imposter. If a Brother, assist him to the best of your ability.

The General Regulations

The General Regulations were first compiled by George Payne when he was still Grand Master in 1720 and approved by the Grand Lodge the next year. While the Regulations in the Old Charges provided a framework for governing a working stonemasons' lodge and protected local trade monopolies, George Payne's General Regulations focused instead on the new Grand Lodge and its non-operative component lodges, providing administrative parameters for what would be a federal structure of Masonic governance.

It introduced practices like elections, majority rule, orations by elected officials, accountability, governance on a national scope, and formal written constitutions. The ideology was based on meritocracy and egalitarianism.

The Charges of Desaguliers and the General Regulations of Payne, taken together, were designed to provide Freemasonry with philosophical principles and a legal guideline.

Epilogue

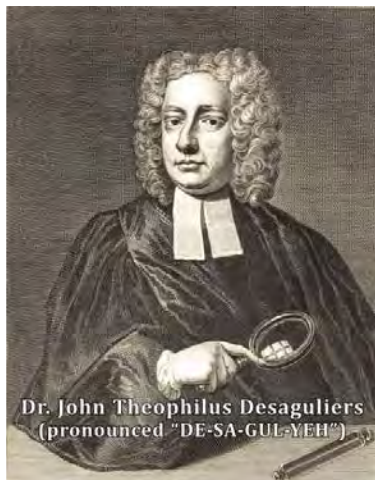
The 1723 Constitutions was the first written reference guide that provided a moral and philosophical background as well as legal framework for "Accepted Free-Masons" in England. The writers, drew their inspiration from the Old Charges, the "Gothic Constitutions" as well as the emerging "Enlightenment" philosophy and influenced by the prevailing situation at that time.

In 1734, Benjamin Franklin reprinted this book for Freemasons in

the American Colonies. It was translated and widely circulated throughout Europe and became a model of the Constitutions of regular Grand Lodges throughout the world.

For more information on the 1723 Anderson's Constitutions, you can visit www.1723constitutions.com

A re-enactment of the events surrounding the publication of the 1723 Constitutions can be found in Youtube with slightly comedic license (<https://youtu.be/OndJslvBaxE>)



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A GRAND ORATION



“THE TEMPLE OF THE TRUE GOD IS THE UNIVERSE; HIS IMAGE IS MAN”

By: WB Jose Ma. Asuncion, Grand Orator / MY 1921-1922
(Translated from Spanish by Sis. Desiree Perez-San Juan)

I have the honor to greet you on a solemn occasion like this one in which all united under an ideal, we renew our faith and enthusiasm for the Great Cause of Freemasonry in these valleys and of the Universal Freemasonry.

You who anxiously seek some elevated inspiration to guide you in our present and future work, you are also all the builders of human progress, indefinite and with wide horizons.

Humanity is suffering the effects, whose causes cannot be avoided, coming from heredity, from a faulty education, and from circumstances unfavorable to its existence. Human interests are in such a way linked that the luck or the misfortune of some necessarily affect others morally and materially.

From these it follows that morality is of paramount importance for humanity, so that you can live in harmonious peace as the basis of your happiness.

It must not be forgotten that the original

plan of Freemasonry has as its essential and principal objective the raising of the morality of its members, so that these in turn influence humanity. Kant says:

“That everything that man does to please God, outside of an honorable life, is pure illusion and superstitious practice. When morality reigns in the world, then the kingdom of heaven announced by Christ will be realized.” Subhadra says:

Without the practice of morality all knowledge is vain and outside of virtue and truth there is no salvation nor saints.

Who is honest is religious, pious, and pure of heart; the rest are nothing more than frauds.

“Without the practice of morality all knowledge is vain and outside of virtue and truth there is no salvation nor saints.”

Mutiano Rafus says: “Who is honest is religious, pious, and pure of heart; the rest are nothing more than frauds”.

Morality, then, is the basis of all religions and all societies, wherever man recognizes the need for certain rules or principles that have for their objective the fulfillment of the lofty destiny of man. Hence, Schopenhauer says:

That moral obligation and duty is a debt, an act whose simple omission causes harm to

others, that is, injustice is done to them.”

Man frequently forgets these moral principles in such a way that even in the most civilized and Christian countries these fundamental rules of morality are broken. Let us make an enumeration of the main vices that oppose morality: sensuality, avarice, hardness of heart, pride, vanity, envy, malevolence, *maledicencia* (bad sayings – gossip?), violence, hatred, anger, perfidy, vengeance, cruelty, etc.

Its main root is selfishness and ignorance of the true purpose of human life. Let us do the autopsy of human passions to find the origin of the great evils of the current society, those driving passions that prepare the moral decadence of individuals and of peoples.

Maudsley, a learned English alienist (psychiatrist) says: “The desire for money, whether well or badly acquired, produces a moral deterioration transmissible to descendants.” This appreciation is characteristic of all times, especially ours. Hebrew literature some years before Christ says: “The fondness for money is the mother of all perversity; enchanting riches are for man the possession of gold and silver. Gold, you who lead to evil, you are an oppressor of the world and a murderer. I wish you had never arrived for mortals an evil desired. Because of you, strife arises, murders occur, and bloody battles, and children and parents, brothers and relatives hate each other. (Jesus, son of Sirac)

Christ says: “It is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of heaven.”

Freemasonry cannot condemn the use of wealth itself, but the abuse of it; its prudent use and distribution is the basis of the growth and progress of civilization. It is one of the great goods

that results from the work and the effort of man.

But, for what is the condemnation of the abuse of wealth by the ancient and modern moralists and philosophers? Because wealth assures the one who enjoys it a sum of satisfactions that little by little degenerates into an excess of enjoyments multiplying to the breath of the inferior passions until it reaches the limits of the immoral, the unjust and the insane. However, exceptions can be established for the honor of humanity, but for the same reason it cannot constitute a rule, unfortunately.

The philosopher and illustrious Mason. Federico the great, used harsh words against his time and said: “This cultured century is still very fierce; to put it better, man is an indomitable animal since he surrenders to the fury of his unbridled passions. I am ashamed of humanity. Let’s confess (admit) it; the arts and philosophy only extend over a few; the masses and the vulgar of the nobility remain as nature made them, harmful animals. Before as now, civilized man becomes

cruel and ferocious when it comes to the defense or conquest of their purported privileges of enjoyment and abundance to the detriment of their neighbour. He becomes selfish because he confuses utility with justice; he wants to convert his interest or privilege into a right, law, or rule, and his means is force and violence, his throne is ignorance and error; his goal is to enjoy without payment the pleasures of material life.

According to the vulgar opinion, the possession of wealth authorized those who possessed it to use and abuse it; but the moralists and philosophers say: “That wealth is not legitimized by those who possess it, but as an instrument of public welfare, not as a privileged enjoyment of his egoism.

I will tell you something about the true and elevated civilization.

Denizart says: "By what signs can a complete civilization be recognized?"

"You recognize it in moral development. You think you are very advanced; because you have made great discoveries and marvelous inventions, because you are better sheltered and ventilated than the savages, but you will not have a true right to call yourselves civilized, until you have banished from your society the vices that dishonor, and until you live as brothers, practicing Christian charity. Until then you will not be anything more than illustrious people, and you will not have traveled more than the first phase of civilization.

"Of two peoples who have reached the top of the social ladder, only that can be called civilized, in the true meaning of the word, in which one encounters less egoism, covetousness, and pride; where habits are more intellectual and moral than material; where intelligence can develop more freely; where there is more kindness, good faith, benevolence, and reciprocated generosity; where the concerns of sect and birth are less ingrained, because these concerns are incompatible with the true love for a neighbour; where the laws do not consecrate any privilege, and are the same for the last as for the first, where justice is distributed with less partiality; where the weak always find support against the strong; where the life, beliefs, and opinions of man are best respected; where there is less unhappiness, and where, in the end, every man of good will is always sure that he does not lack what is necessary."

Laurent also says: "If the human race is one, its faculties are identical and equally perfectible, only that progress can be stopped and disturbed by accidental influences, which will disappear. In the great human family, there will always be

first-borns, but no superiors and inferiors, masters and slaves. The first-born must protect his other brothers in the work of perfecting such a mission of the most advanced people on the path of civilization; these are not the masters nor lords of the world; they do not have a privilege, but a burden, that of presiding over the education of their most backward brothers."

The English government in the face of the current malaise that England is facing from the war, the strikes, etc., entrust to a Committee of wise men and pedagogues the study of the arduous moral and social problem; said Committee reported in summary the following: "Civilization seems to suffer at the present moment from a lack of broad and humanizing ideas

that form the basis of enlightened citizenship."

This report can lend itself to many comments; an advanced nation, that complains of a lack of humanizing culture, is a curious fact.

Under these considerations it is possible to calculate the great work reserved for Freemasonry, to promote the progress of humanity towards the highest rungs of a true essentially humanitarian civilization, based on justice, love, and truth.

We know a part of the human evils based on the error and the ignorance of the high aims of man. We say that we seek the truth. Let us hear what Sergeant Cox, president of the Psychological Society of Great Britain, says about this matter: "There is no mistake more fatal than believing in the prevalence of truth for itself, or that it is enough to show it to receive it. Very few people yearn for the real truth and much less still are able to discern it. When men say that they are inquiring about the truth, they don't do more than look for evidence to prove such and such concern or prejudice. Their beliefs conform to their

desires. See how much it seems to agree with their desires; but they are as blind as moles with respect to anything that opposes their way of thinking. Scientists are not free of this defect."

Let us, then, be prudent and study the man in ourselves; let us scrupulously investigate our faults. Seneca said: "The awareness of our faults is the beginning of our health." The ancient mysteries have not taught other than the reformation of oneself through the medium of reflection and knowledge. This moral reform must be born within each one, from the bottom of our conscience. Gautama says: "To live without reflecting is to satisfy your desires and passions."

These are the teachings that at every step are inculcated in our august ceremonies so that everyone does not fall on the ascending path of moral perfection.

Plato the ancient initiate said: "Once initiated into the Mysteries that surpass all because of their sacredness, I was freed from evils to which I would otherwise have been exposed in the future. Also due to this divine initiation I was able to contemplate blessed visions within the pure light. I saw myself pure and immaculate as soon as I was left free of this garment that envelops us, called the body, to which we are attached like the oyster to the shell."

Freemasonry tends to balance the faculties and activities of man, both material and spiritual, so that he can reach his ultimate and supreme end, making the divine will penetrate customs, that is, the union between men and these with their God, and making the harmony and fraternity we desire reign.

I am going to recite to you some maxims and moral teachings taken from the books of wisdom: Gautama gave seven rules to his followers to apply to the perfect life, and

they are: "Rectitude of faith, rectitude of thought, rectitude of language, rectitude in deeds, rectitude in the means of living, rectitude in efforts, and rectitude in memories."

The Gospel says: "Blessed are those who hear the word of God and put it into practice."

Hermes says: "The Creator lives in all, and not just in one. When our soul has come to know its true origin, it will learn to love everyone."

The books of the Vedas tell this truth: "Men who do not have complete dominion over their passions are not capable of fulfilling their duties."

**The temple
of the true God
is the Universe;
his image is man,
the sacrifice that
pleases him is
good works.**

"Works that have love for their fellowman as their principle should be coveted by the just, because they will be the ones that graze the most in the celestial balance."

Marco Minucio Felix says in his Apologia: "The temple of the true God is the Universe; his image is man, the sacrifice that pleases him is good works."

A philosopher says: "It is necessary that you live for others, if you want to live for yourselves."

A philosopher says: "It is necessary that you live for others, if you want to live for yourselves."

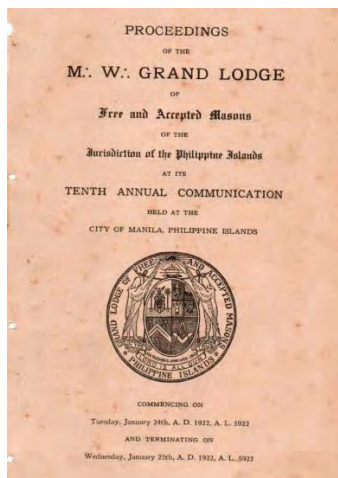


NOTES ON THE ORATION AND ITS TRANSLATION

BY BRO. RUFINO RANULFO Z. SAN JUAN IV, HNC (347)

The preceding was delivered by WB Jose Ma. Asuncion, “*in his inimitable manner*” as Grand Orator, during the evening session of the first day of the 10th Annual Communications held on 24 and 25 January 1922 at the Plaridel Masonic Temple, 520 San Marcelino, Manila. It was 8:45 PM.

It is the ninth of the Grand Orations delivered in our jurisdiction during AnCom and can be found in the Proceedings of that year as well as in GLP’s Compilation Volume of Grand Orations (1912-2011) published by then Grand Master, MW Juanito Abergas.



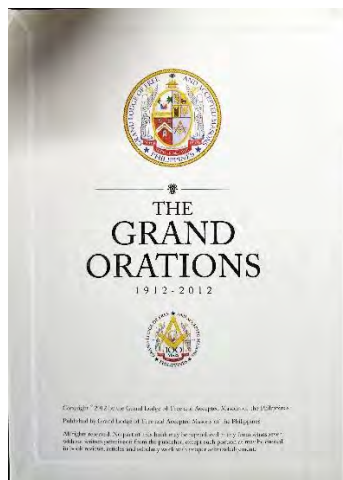
Originally entitled “*El Templo Del Verdado Dios Es El Universo; Su Imagen Es El Hombre*”, the Oration was specifically chosen by The Cable Tow team as a window into the times when it was delivered in 1922. Despite the lapse of a century, the topic remains relevant to this very day, proof that that the teachings of Freemasonry are consistent across time.

The Orator, WB Asuncion, is from Banahaw Lodge No. 23 in Atimonan, Quezon. The Lodge, like the volcano it was named after, is now extinct as it was never revived following its closing during World War II in 1942.

Some of the texts were highlighted by TCT Editors for emphasis. The original transcript was written in Spanish – the language of the learned during that chapter of our country’s social history.

The Grand Oration was translated into English by Sis. Therese Desiree K. Perez - San Juan, a closet linguaphile. She is also a lawyer, a mother, and my beloved spouse.

For more Grand Orations in our Jurisdiction – the Cable Tow recommends reading the Book – Grand Orations (1912 – 2012).





The TAO of Community Connect

by Bro. Joel S. Ferrer (18)

Business Manager, The Cable Tow

FORMING CONNECTIONS THROUGH FREEMASONRY

Can Freemasonry give you connections? I'm sure this is a question that many knockers want to ask.

If by connections you mean meeting new people, then the answer is yes. However you can also meet new people when you go to a party, attend a seminar, join a church or a typical socio-civic organization. What is the difference then between the connections that Freemasons have that one can hardly find in the typical club?

To start off, Masonry isn't just a typical club. It is a centuries old fraternal institution that has codified its system of cultivating friendships and connections to a complex art form similar to the Confucian method of building mutually beneficial relationship known as "**guan xi**" (关系).

Hence, there are additional layers meaning and significance in the connections facilitated by Masonry that one cannot find anywhere else.

Freemasons are bound by a fraternal culture and tradition that is "veiled in allegory and illustrated in symbols" and this relational system influences the way we form and manage our masonic and non-masonic contacts.

Here are a few tips on how we can use our unique way of connecting to make a

significant impact in our fraternity and the world:

1. **SHOW GENUINE INTEREST IN OTHER PEOPLE**-In his famous book "How to Win Friends and Influence
2. People", Dale Carnegie once said that "the royal road to a man's heart is through his interests." If we find time to discover the passions, struggles and daily lives of the people around us, slowly but surely, they will experience our "brotherly love."
3. **PREFECTING OUR ASHLARS**-Building connections is a social activity that be developed by honing our communication skills. There are many passages in masonic ritual that uses language that is pleasant, refined and very respectful. If we can re-format some of these ritual lines to

suit our everyday language, If we can use our common gavel to break off “the rough and superfluous” parts of our speech such as cursing, insults, etc. and replace these hurtful words with compliments and affirmations, we could easily make friends.

4. IMPROVING OURSELVES IN MASONRY THROUGH OUR PROFESSIONAL ASSOCIATIONS-

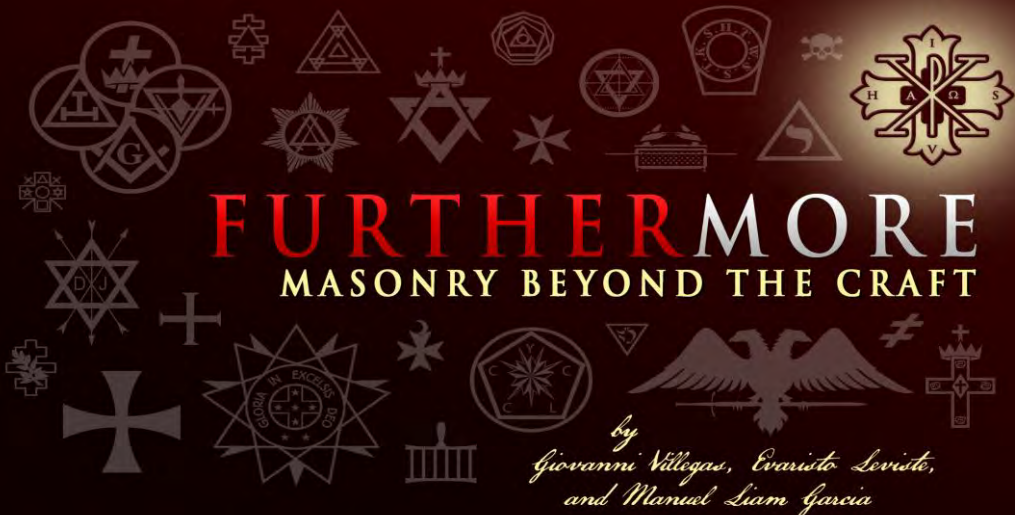
Our august order is an organizational descendant of the medieval trade guilds that continually upgraded the vocation of each member through mutual support. Through the ancient trade guilds and our modern day professional associations, one can facilitate information gathering and build relationships with buyers, suppliers, and business financiers. Because Freemasonry had “guild” organizational dynamics, brethren who are members of the Philippine Medical Association (PMA), Kapisanan ng mga Broadcasters sa Pilipinas (KBP), Philippine Retailers Association (PRA), and other industry groups cannot help but notice the parallelism between their progression in their actual and symbolic crafts. Within the GLP, we even have organizations like the Masonic Order of Law (MOLA) for masons involved in the legal profession, and the BIR Traveler’s Haven (BIRTH) for brods in the Bureau of Internal Revenue, which deliberately promotes the professional and masonic practice of their members.

5. **AIDING AND ASSISTING**-Another way that masons build connections is by “aiding and assisting” our brethren and our fellowman. Although the GLP has several masonic charities that provide medical, educational, and financial support, since this column deals with forming connections, I would like to highlight the Square and Compass We Connect (SCWC) which helps other people by giving them referrals. The origins and aims of the SCWC have been discussed by VWB Edgar S. Bentulan, DGL in his essay entitled “SCWC Embarks at TCT in continuance of Aid and Assistance” - TCT Vol 97 No. 1 (April-June 2020)

6. **REFRESHMENT AND REPOSE**-After we have “served God and a worthy distressed brother”, after we have spent time in our “regular vocations”, another way to connect is by spending our refreshment and repose time with our fraternity brothers, our family and friends. Do you like to paint? Ride a bicycle? Cook? Play video games? Etc. Research shows that people who have regular past times are less likely to suffer from stress, anxiety, and depression. In the GLP we have several motorcycle, shooting clubs and square and compasses clubs in different areas. We also have fellowships, family days, social events, and hobbies that masons have dutifully scheduled in their 24-inch gauge where relationships based on interest, age group and geographical region.

To sum up, Freemasonry can help you build strong networks with your business partners, colleagues and friends that can help you navigate the rough and rugged road of life.

Together Brethren-Let us all form connections and let us do it the Masonic Way!



by
Giovanni Villegas, Evaristo Leviste,
and Manuel Llam Garcia

RED CROSS OF CONSTANTINE

THERE WAS A TIME when one of the most exclusive Masonic Orders with which a local Mason can be associated is the *Red Cross of Constantine*. It was by invitation only and its members were few and carefully selected. It eventually became obscure and unknown – shadowed by the growth and popularity of more inclusive organizations like the *Shrine* and the *Secret Monitor*. This article, therefore, sheds light on this mysterious Masonic order and answers the question of whether or not it still exists in the Philippines.

On June 4, 1915, the Red Cross of Constantine (RCC) was introduced to the Philippines by the *United Grand Imperial Council (UGIC) of Knights of the Red Cross of Constantine and Appendant Orders for the United States of America and its Jurisdictions*. This organization, which was then known as *the Grand Imperial Council of the Imperial, Ecclesiastical, and Military Order of the Red Cross of Constantine for the United States of America*, formed Asoka Conclave in Manila to exclusively administer its degrees in the territory. Thus, the RCC, which had been informally operating since the previous August, was formally established in Manila and became the oldest and first honorary Masonic body in the country.

Because the RCC, by tradition and practice, is limited only to a select group of Royal Arch Masons (preferably past or incumbent presiding officers) who subscribe to a belief in the Trinitarian Christian religion, and that membership in a single Conclave has a prescribed limit (45 members and 5 emeritus members only in the Philippines), it was only natural for it to fall out of popularity through the years. However, contrary to what some believe, the RCC is still very much alive in the country through Asoka Conclave. In fact, another local RCC body, called Meridian Conclave, was chartered in Davao by the UGIC in 2015 – exactly a hundred years after Asoka Conclave was chartered.

membership are Past or incumbent High Priests of a Royal Arch Chapter. Prospective candidates must be proposed by a member of the Conclave without their knowing, and must still pass a unanimous ballot. As an added policy, the invitation itself is extended only after proper clearance through the Office of the Grand Recorder of its Grand Imperial Conclave, which, in the case of the Philippines, is the UGIC.

What is the Red Cross of Constantine?

The RCC is officially called the *Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and St. John the Evangelist*. They are also called the *Constantinian Orders*, which commemorate the conversion of the great Roman Emperor Constantine to the Christian faith after the battle of Saxa Rubra and the Milvian Bridge in 312 A.D. They likewise commemorate that moment in history when Christianity was elevated from a despised religious heresy to that of a legally recognized religion that spread throughout the world.



As a Masonic organization, the RCC aims to cultivate the social virtues, to appeal to the intellectual and moral qualities, to preserve as far as possible the customs of Masonry, and to bring about good fellowship and understanding between all of its branches.

In accordance with ancient customs and traditions, membership in the RCC is only by invitation from a subordinate conclave, given to outstanding Royal Arch Masons who profess the Christian faith, who have exemplified high moral and intellectual attributes, and who have contributed substantial service to Masonry or to civic, industrial and religious life. It is especially extended to those who have shown high qualities of leadership, thus explaining why, in the Philippines, most of those invited for

Members of the Order, called Knights Companions, meet in Conclaves, where they work the initiatory degree of *Knight of the Red Cross of Constantine*, sometimes also called *Knight-Mason* or *Perfect Knight-Mason*. This short degree lays the foundations of the Order and the story of Constantine. The degrees of the appendant orders, i.e., those of *Knight of the Holy Sepulchre* and *Knight of St. John the Evangelist*, are likewise worked in bodies styled as Sanctuary and Commandery respectively. The allegory of the Holy Sepulchre tells of the guards who guarded the burial place of Christ, while that of St. John the Evangelist tells of the reward for discovering the manuscript of the Gospel. These two appendant degrees further expand on the *Knight of the Red Cross of Constantine* and reveal the ultimate aims of Freemasonry. A chair degree of *Installed Viceroy*,

sometimes also called *Priest-Mason* or *Installed Eusebius*, is conferred upon an elected Viceroy – the second in command of a Conclave – in a body styled as a College of Viceroys or College of Priest-Masons, while a chair degree of *Installed Sovereign*, also called *Prince-Mason*, is conferred upon an elected Sovereign – the leader of the Conclave – in a body styled as a Senate of Sovereigns or Senate of Princes-Mason. Two honorary degrees also exist in the RCC, i.e., those of *Knight Commander of Constantine* and *Knight Grand Cross*.

The governing body of the Order is called a Grand Imperial Conclave or Council, with sovereign jurisdictions existing in England, Scotland, US, Canada, France, and many others. The one in England, from where the RCC had taken root, is called the *Grand Imperial Conclave for England and Wales and its Divisions and Conclaves Overseas*. The one in the US, to where the local Conclaves in the Philippines adhere, is called the *United Grand Imperial Council (UGIC) for the USA, Mexico, and the Philippines*.

During his reign, he transferred the capital of the empire from Rome to Byzantium – a place that would later be named after him – Constantinople.

Constantine was considered the first Roman Emperor to openly encourage Christianity. His conversion began one evening after a long day's march with his army when, in what he believed was a sign from heaven, he and his army saw a celestial vision, and by the rays of the setting sun, a pillar of light in the form of a special cross. Along with this vision of the cross was the inscription, "*In hoc signo vinces*," meaning "*Under this sign thou shall conquer*." He then had a standard of the Cross made, and ordered it to be carried before him in battle. Several Christians in his army came forward and avowed their faith, following which Constantine directed that they should wear a Red Cross on their armor.

Having been successful in battle, it was said that Constantine, with the help of his chief bishop, Eusebius, opened a Conclave of the Knights of the Order whose members became the bodyguards of their Sovereign. Thus was founded the *Order of*



Legend and History

The RCC is said to be the most ancient of chivalric orders and degrees, having a story that extends back to before the Crusades – to the early days of Christianity in the Roman Empire. Its traditional history, therefore, traverses both fact and legend.

It begins with Constantine, the Roman Governor of Britain and Gaul, who established himself as the lawful Emperor of both the East and the West.

the *Red Cross* as a memorial to that day when divine miracle brought about conversion to the Christian faith and triumph to the empire. That day was said to be October 27, 312 A.D.

Between 327 and 328 A.D., the *Church of the Holy Sepulchre* and the *Order of St. John the Evangelist* were said to have been established, along with the *Order of Knights of the Grand Cross*, which was first conferred in 326 A.D. Then Popes of

Rome exercised authority over the orders from 337 to 1094 A.D. By 1099, the *Order of the Holy Sepulchre* was revived, and every recruit receiving the *Order of the Knight of the Holy Sepulchre* or the *Order of St. John the Evangelist* was required to wear a Red Cross on his arm or shield.

On March 13, 1809, a Grand Imperial Council of England was said to have been organized and asserted its sovereignty throughout Europe and America, but as early as 1806, Judge Wright already set forth writing the *Declaration of Principles* of the Order, along with its objectives. They are still practiced today.

Development within Masonry

The factual origin of the RCC is actually not fully known, although we find it mentioned in Masonic nomenclatures as early as 1736. There were mentions of a “Red Cross” degree as early as 1813, yet it would be presumptuous to consider it to be the same as the RCC. Indeed, there were a number of other degrees around the 1800s that bore the name “Red Cross of...” – all having different legends. It is worth noting, however, that Robert Carlile – who had been fairly accurate in some of his Masonic revelations – published an *exposé* around 1825 that featured a degree called the *Red Cross of Rome and Constantine*. While the ritual it published was a shortened version, it was strikingly similar to the one the RCC used. It is therefore not unreasonable to guess that the RCC was being actively promoted in the mid-18th century.

Nevertheless, the accepted establishment of the RCC, as we know it today, was in 1865, when a Grand Imperial Conclave was formed, or at least reconstituted, in England from a possibly earlier body. Since then, the order has steadily grown, with Conclaves formed throughout the English speaking world. By 1880, six sovereign Grand Conclaves or Councils

had been formed by conclaves that originally owed their allegiance to the Grand Imperial Conclave of England. The Red Cross orders were conferred at various times in the US in Colonial times, but it was not until 1869 that the order was officially introduced in the Western Hemisphere. From 1870 to 1872, Conclaves were established in various states. The United States Premier Conclave was constituted in Pittsburgh, Pennsylvania on December 14, 1870. Along with thirteen others, they received permission from England to form the Grand Imperial Conclave of Pennsylvania, which later, in 1935, became the Grand Imperial Council Empire of the East.



St. John Premier Conclave was established in Chicago, Illinois on August 30, 1872, and along with other Conclaves in the area, established the Grand Imperial Council of Illinois which later, in 1911, became the Grand Imperial Council Empire of the West.

On February 18, 1958, the Empire of the West and the Empire of the East merged to form the United Grand Imperial Council of the order, which we have today. The UGIC includes all states in the US except Maine. It also includes Mexico, the Philippines, and Conclaves in other countries and territories around the world.

The RCC in the Philippines

Not much is chronicled about the RCC in the Philippines that are available to the public other than the words of Past Grand Master William C. Cuncell in 1974. He said that the assemblies of the RCC should be home gatherings of congenial spirits, cultivating the amenities of life, and that its units should be limited to a small membership. Conclaves should not be larger than the number which can be seated comfortably around a table.

The RCC strives to honor with its membership those that have contributed something to Ancient Craft Masonry, to the Scottish Rite, to the York Rite, or to any of the concordant body. It also strives to honor those who have given something

substantial to the betterment of society. As such, the RCC, while restricted in numbers, is composed generally of members of the highest standing in the Ancient Craft.

Just some of its prominent members in the country included Most Worshipful Brothers Michael Goldenberg, George Roger Harvey, Mauro Baradi, Edgar Shepley, Raymond Wilmarth, Ruperto Demonteverde, Damaso Tria, Rosendo Herrera, Juan Nabong Jr., R.S. Puno, Teodoro Kalaw Jr., Antonio Gonzalez Jr., and Antonio Gonzalez Sr. who is considered the Father of Philippine York Rite Masonry. Incidentally, the RCC is considered by many to be the highest honor in the York Rite.



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A Grand Design

BY VW ALBERTO DUMLAO, DGL



The Cable Tow Office Gets a Makeover

As The Cable Tow (TCT) nears the Centennial of its maiden issue on June 1, 2023, and as the Grand Lodge of the Philippines eases into the new normal, the TCT Editorial Team embarked on the Office Makeover Project at the start of Volume 99. The aim of this project, aside from it being part of the preparations for the TCT Centennial, was to furnish future TCT Editorial Teams a working space well-designed to enable them to provide the best service to the Brethren.

Existing Conditions

The Cable Tow office is presently housed on the Ground Floor of the Plaridel Masonic Temple, at the NorthWest corner, at the left side of Emilio Aguinaldo Hall near the Grand York Rite Office and the Office of the Grand Lodge Engineer.

Originally, the space used to be part of the left wing annex of Aguinaldo Hall. During past administrations, it also served as a clinic.

It has a total floor area of 28.00 square meters and ceiling height of 3.43 meters. It has one interior access, and one exterior service access from the side driveway.

The existing configuration needed improvement because there was no space for collaborative work and meetings. The storage of printed materials took a lot of space and there was no identifiable service window where Brethren can inquire and transact business.

Editor-in-Chief VW J. Harold W. Santiago, together with Managing Editor WB Raymond Wong and this writer as Design Architect formed the Technical Working Group of the TCT Office Renovation Project, and proceeded in the planning for its design and eventual construction.



Left: M.Ed. WB Raymond Wong, performs a simple Feng Shui ritual to symbolically commence construction. Right: The TCT Office at the height of the renovation works.

Architectural Program

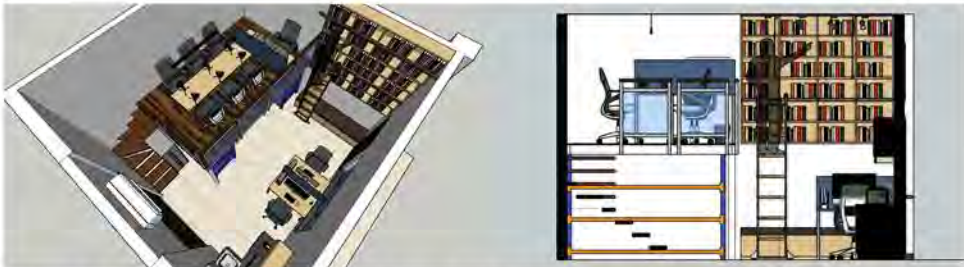
The Architectural Program for the renovation was determined based on the following requirements: (a) dedicated workstations for full time staff ; (b) ample storage for printed material; (c) identifiable service window for Brethren and other clients; (d) kitchenette; (e) display case; (f) EIC workstation; and (g) conference area.

Accommodating all the elements of the architectural program in a small, finite space was a challenge. However, the high ceiling of the office presented a potential. Upon inspection, it was deemed possible for the existing plywood drop ceiling to be removed, giving an additional 400 centimeters to the total ceiling height. This allowed for the consideration of a mezzanine floor, which would yield an additional 15 square meters in floor area.

Preparation and Construction

The Schematic Design and Design Development Phases for the project began on May 18, and included a Feng Shui assessment by Feng Shui Master VW Norman Cruz. VW Cruz also identified June 1, the ninety-ninth anniversary of the magazine, as an auspicious date to begin construction. A simple Feng Shui ritual was consequently administered by M.Ed. Wong on the said date. The Contract Documents Phase took the whole month of June, with the TCT Team officially transmitting to the GLP the Working Drawings and Bill of Quantities on July 6, 2022.

And when the preliminary arrangements for the renovation of the TCT Offices were completed, its construction was commenced on August 10, 2022, with Bro. Rholand Dindo Sio-



Isometric View showing the attempt to efficiently use the space.

Section View showing the mezzanine floor and the display case for TCT Past Issues.



Front Elevation of the TCT Office showing the cover mock-up, service/transaction window, signage and entry door. This is to address the previous condition wherein the office was unidentifiable.

son being awarded the contract. A total of four weeks were employed in the renovation work.

Inauguration

The newly-renovated TCT Office was inaugurated on September 5, 2022. The ribbon-cutting ceremony and unveiling of marker was graced by MW Johnny T. Pimentel, Grand Master; RW Don T. Ramas-Uypitching, Deputy Grand Master; VW Dennis L. Cunanan, Senior Grand Lecturer; and VW Joey Y. Pangilinan, Grand Historian.

Members of the TCT Editorial Team present were: VW J. Harold W. Santiago, EIC / Grand Scribe; WB Raymond Wong, Managing Editor; and Head News Correspondents VW Arnulfo B. Macatangay (NCR); Bro. Edgar A. Cook (International); Bro. Ivan Jethro A. Balagtas (Luzon); VW Erick P. Roldan (Luzon); and VW Cary Duval P. Uy (Visayas).

The ceremonies were immediately followed by a General Meeting of the TCT Team and a Luncheon held at Aguinaldo Hall.



The TCT Marker, crafted and donated by EIC/GSC VW Santiago.



MW Pimentel unveils the TCT Marker with RW Uypitching and VW Santiago.



The TCT Editorial Team led by EIC/GSc VW Santiago poses for posterity with MW Pimentel, RW Uypitching, VW Cunanan and VW Pangilinan.

MASONRY IN THE TIME OF THE CORONAVIRUS

TURNING POINT

GIOVANNI A. VILLEGAS

THE BLAME GAME has reached fever pitch. Groups of people, even entire races and ethnicities, have become easy targets of hate for allegedly inflicting this terrible pandemic upon the world. Asian Americans in the United States have borne the brunt of this hatred, facing constant attacks on the streets, and bullying in their neighborhoods. In New York alone, there were cases of innocent people being violently murdered simply for being Asians.

Are we now facing a turning point in humanity, where negative emotions have become so unrepressed that people have resorted to doing the unthinkable, believing that their actions could not possibly make things any worse than they already are? This 2022, the third year of the pandemic – saw the invasion of Ukraine by Russia, the weeks of hard lockdowns in Shanghai, and the tensions brewing between China and its neighboring countries. More and more people are starting to believe the fake news and conspiracy theories that perhaps the pandemic was indeed intentionally initiated by China; or that perhaps it was all a ploy to get everyone masked and vaccinated, either for profit or control; or that perhaps it was all a systematic machination by governments and pharmaceutical companies to reduce the population of the world. There is so much information out there that could easily convince people to believe just about anything and change their entire perception of reality, leaving us to wonder what kind of world we will emerge into once the pandemic subsides.



The Third Year of the Pandemic

As the world faced yet another surge of COVID-19 infections with the emergence of the Omicron variant in early 2022, Masonic bodies took their own measures to ensure safety during face-to-face meetings. While some, like the Grand Council of the AMD of the US, issued COVID guidelines for their February *Masonic Week* event, others, like the Grand Lodge of the Philippines (GLP), took the safer road by suspending their Masonic activities altogether beginning January 10, 2022.1

Ironically, as numbers were expected to skyrocket with Omicron, the number of severe and critical cases went down. The Philippine Department of Health reported that 94% of recorded cases in January 7, 2022 were mild to asymptomatic – a result attributed in part to the milder nature of the Omicron variant, but also to the efficacy of vaccination. Vaccines have played a crucial role in turning COVID-19 into something akin to the flu or the common cold, and this has always been the key to defeating a pandemic.

Nevertheless, the contagiousness of Omicron is undeniable. On January 13, 2020, the WHO reported the highest worldwide cases to date, while the DOH reported the highest positivity rate in the Philippines, with almost half of those tested as having COVID. I myself personally knew more people who got infected during this period of the pandemic than in any other previous time. Streets were surprisingly empty, with many in quarantine. During Masonic online meetings, which have already become the norm, almost half of attendees were reporting to have tested positive for COVID including their respective families, albeit with milder symptoms than expected.

And Then It Hits Home

On January 16, 2022, my wife got sick and tested positive for COVID. At this time, it was already difficult to find essential medicines like *paracetamol* as a result of shortages. I tried every single drugstore in the city, yet in vain. I then asked a few friends who are Masons if they knew of a place where I could get some much needed medicines. In a matter



Photo from the Jan 5, 2022 issue of The Manila Times

of minutes, help started pouring in. Thanks to Bros. Benito Ty, David Calibuyo, Oliver Morales, Paul Bilaoen, and Don Dayandayan, who each went out of his way to make sure my wife received the proper care and attention she needed to recover. Bros. Harold Santiago, Rafael Roxas, and Dr. Mike Perez also gave much appreciated advice. A few days later, more help came in, care of Bro. EAM Bobby Casa of Ang Tipolo Masonic Lodge No 334. My wife and I are truly grateful to the brothers who contributed in helping her recuperate while in home quarantine. It is interesting to note that while my wife stayed in the same house as my 15-year old daughter and me, no infection took place. That is probably because during the time when I was catering to both their needs, such as cooking and bringing them food, I was also overly cautious. I wore masks and face coverings; I washed my hands constantly especially before and after bringing them food; and I made sure we all took our vitamins. Plus, all of us in the household, including my daughter, have already been completely vaccinated. Eventually, my wife fully recovered, and my daughter and I came out of the ordeal without getting sick.

Unfortunately, the GLP office was not as fortunate, as we received word on January 19, 2022 that most of its staff tested positive for COVID, leading to its temporary closure for at least a week.

The Sudden Dissipation

As the rest of the world, especially the UK and other European nations, lowered the restrictions on mandatory face masks and work-from-home arrangements,² another threat loomed in the form of a more virulent sub-variant, called BA.2, also known as the





Stealth Omicron. Although there were other variants of concern – such as the Mu (B.1.621, B.1.621.1), the Zeta (P.2), and an alleged recombinant of Omicron and Delta – it was actually the Stealth Omicron sub-variant that posed to spread faster and lead to even more COVID cases.

By March 8, 2022, John Hopkins reported that the global death toll has reached 6 million,³ and that the number of confirmed cases has surpassed 470 million by March 23, 2022.

In the Philippines, though the quarantine levels remained high, its imposition somehow went lax. Added to the fact that the number of daily cases went down to 134 on April 24, 2022 – the lowest it has ever recorded in two years – people started going outside, and establishments were no longer strict in checking for temperatures and vaccine cards. It was as if everyone knew that the danger had passed.

In the coming days, that turned to weeks, and then to months, more and more people were seen on the streets – entering malls and going back to work. It was around this time when children were likewise being permitted to go back to school for face-to-face classes. We heard less and less people getting sick or hospitalized due to COVID, and the news on TV stopped reporting the number of cases and death toll, as if such no longer mattered. Have we truly come to the end of the pandemic? Is this finally the turning point we have all been waiting for?

Whatever the case may be, the years of the pandemic created a lasting dent on how we behave and do things. Even as restrictions have been lowered, and mask mandates have been put to an end,⁴ people still go around carrying masks and hand sanitizers, just in case. They still go on unconscious alert whenever they hear somebody cough or sneeze nearby. Many still prefer shopping

online, having discovered its convenience and cost-efficiency over actual onsite shopping. Even some of us Masons still resume our online Masonic Education webinars and meetings, also having discovered its capacity to capture a wider and larger audience, albeit virtually attended.

The Grand Lodge of the Philippines, during its face-to-face AnCom of 2022, still facilitated online attendance from elderly Past Grand Masters. The Supreme Council of the Scottish Rite of the Philippines, taking a cue from the Southern Jurisdiction USA, maintained its *e-conferral* of degrees, which was initially conceived during the days of quarantine, and are now being considered official audio-visual materials even during physical conferrals.

The sudden dissipation of COVID cases still poses a threat, however. Anti-vaccine propaganda by COVID deniers has influenced many people, and that having somehow avoided infection and death, even by sheer happenstance, strengthens their argument that it was all just a global deception. Many of their literatures are quite convincing, especially to the uninformed. Personally, I still let them be, because if there is any chance whatsoever that they were correct all along – that the vaccines were meant to eventually depopulate the world – then the unvaccinated may very well be mankind's only chance of survival.

For now, it seems that the world is fast recovering from the nightmare that is the Coronavirus pandemic. Looking back now, I still could not help but ask “*what just happened?*” How could a simple virus make the entire world stand still for more than three years?

After watching an excellent History Channel documentary entitled “COVID vs the World”



I began to realize that what made COVID particular, was hit hard because its people were not used to mask mandates and forced quarantines that were seen, for some reason,

as an affront to their individual liberties. And so COVID had successfully turned their peoples against their governments who were merely implementing such measures for their own safety and welfare.

Certainly, COVID-19 changed the way we live, but it also changed the way we die. It turned death from a tragedy to a mere statistical number. Yet we Masons never lost sight of the value of human life. Throughout the ordeal, we managed to stay even closer together than ever before – looking out for each other and caring for each other's loved ones during those times we cannot reach them. Many of us may have perished, but many of us have survived. Now that COVID-19 is slowly becoming endemic, humanity can finally move on.

Entering the Fourth Year of the Pandemic

It is now 2023 – the fourth year of the pandemic – and a glimmer of hope is emerging on the horizon. The pandemic that once loomed like a dark cloud over humanity seems to be finally dissipating for good, giving way to a brighter future. With each passing day, we are reminded of the resilience and perseverance of the human spirit. As we prepare to hopefully bid

farewell to this dark chapter in our history, let us take a moment to reflect on the many lessons we have learned and the countless blessings we have received.

The *"Litany of Gratitude After the COVID-19 Pandemic"* released by the Catholic Bishops' Conference of the Philippines (CBCP),⁵ part of which is paraphrased below, beautifully summarizes all the things we have been through and how to be grateful for them.

"Let us thank the Lord, Who makes all things new, for all the blessings and graces we received during the COVID-19 pandemic... For reminding us of the fragility of life, shielding us when no one else dared to shelter us, and opening our minds to what is really essential... For allowing us to connect with one another with faith and love, despite the isolation that sickness had imposed on us..."

For the heroic kindness of those who provided us with scientific, social, and spiritual help when doing so was both risky and life-threatening for them... For the gift of newly discovered medicines and vaccines to combat the virus and the wonder of natural immunity... For the gift of assuring presence, when we were anxious and distressed, depressed, and lonely, and impatient during the pandemic. Thanks be to God."

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1. Rolan Paulino, *Circular No. 22: "Suspension of Masonic activities such as Stated Meetings, Degree Conferral and Installation of officers of Subordinate lodges, and Appendant bodies in the Grand Jurisdiction beginning January 10, 2022"* (Grand Lodge of the Philippines, January 6, 2022).
2. Marie Jackson and Mary O'Connor, ddd, "Covid: Face mask rules and Covid passes to end in England," *BBC News* (BBC UK, January 19-20, 2022).
3. David Rising, "Death toll surpasses 6 million for pandemic now in 3rd year," *AP News* (The Associated Press, March 8, 2022).
4. Ferdinand Marcos Jr., *Executive Order No. 7: "Allowing voluntary wearing of face masks in indoor and outdoor settings..."* (Malacanang Palace, October 28, 2022).
5. "Church replaces Oratio Imperata vs Covid-19 with Litany of Gratitude," *CBCP News* (Catholic Bishops' Conference of the Phils., February 2, 2023), www.cbcpnews.net/cbcpnews/cbcp-replaces-oratio-imperata-vs-covid-19-with-litany-of-gratitude.

On GLP Genealogy

By VW Joseph Harold W. Santiago, GSc / EIC



The contents on page 59 traces the lineage of our jurisdiction from one founding Grand Lodge to the next, reaching back to older American Grand Lodges established under the warrants of the Grand Lodges in England, Ireland, and Scotland.

Published earlier in Vol. 46 - Issue No. 9 of the Cable Tow by then RW William C. Councell in 1972, the initial data on our genealogy were presented in the Proceedings of the 6th Annual Communication in 1918 presided by MW William H. Taylor.

This time, we added the post-nominals for each jurisdiction mentioned (F & AM or AF & AM); the basic data on GLP's two daughter Grand Lodges in China (1949) and Japan (1957); the "fusion" of 1917; as well as the year when our name was changed from the Most Worshipful Grand Lodge of the Philippine Islands, F & AM to the Most Worshipful Grand Lodge of the Philippines, F & AM (1954).



The Grand Lodge of the Philippines was formed 110 years ago, in 19 December 1912 from the three Lodges namely, Manila No. 342, Cavite No. 350, and Corregidor No. 386. All of them were chartered under the

Grand Lodge of California, F & AM in 1901, 1903, and 1907, respectively.

GLC itself was founded in 17 April 1850 in Sacramento, following the California Gold Rush which started in 1848 were thousands of settlers looked for their fortunes in the West Coast. The Masons traveling among them brought in, their Masonic values and and traditions. Some of California's first

Masonic lodges were established in the mining towns of the Gold Country. Its first Grand Master was Jonathan Drake Stevenson, a military commander in the Mexican-American War. In September 9 of the same year, California became the 31st State in the USA.
<https://freemason.org>

Based on the presentation by MW Councell, the nucleus of the Grand Lodge of California came from lodges chartered under three (3) older American Grand Lodges of Connecticut, District of Columbia, and Missouri. Reading through data provided in their respective websites, this is what we have found and observed:

Grand Lodge of Connecticut, AF & AM is the oldest of the 3, having been constituted in 8 July 1789 with Pierpont Edwards as their first Grand Master. According to

<https://ovt.cb5.myftpupload.com>

"The movement to establish a Grand Lodge in Connecticut which should be independent of both Massachusetts and New York had begun shortly after the close of the Revolution. A number of meetings were held between 1783 and 1789 and Edwards had been named as Grand Master. The accepted date of his officially attaining that



office and becoming our first Grand Master is given as July 8, 1789, which is the date of 'the Constitution of our Grand Lodge.'

Meanwhile, the text below is lifted from the website dcgrandlodge.org of the **Grand Lodge of District of Columbia, F & AM**.

"1811, representatives of five Masonic lodges operating in the District of Columbia met in a convention to form their own governing body, the Grand Lodge of the District of Columbia. The new Grand Lodge was comprised of four lodges first chartered in Maryland and one from Virginia."

The following was posted at gwmemorial.org/blogs on the founding of the **Grand Lodge of Ancient, Free & Accepted Masons of Maryland, AF & AM**.



"On April 17, 1787 five lodges from the Eastern Shore met in Easton and established the Grand Lodge of Maryland and held their first meeting in Easton, Maryland, and elected John Coats as the first Grand Master."

According to grandlodgeofvirginia.org - their jurisdiction was established in 1778,



"when nine lodges banded together to form what is known today as the **Grand Lodge of Ancient, Free & Accepted Masons of Virginia**. It is not known how long these Lodges had been functioning prior to 1778; however, we do know that those Lodges were chartered by the Grand Lodges of England, Ireland, and Scotland."

On the other hand, the **Grand Lodge of Missouri, F & AM**, was organized in 1821 by three Lodges chartered by the Grand Lodge of Tennessee in Missouri Territory: Missouri Lodge No. 12, Joachim Lodge No. 25, and St. Charles Lodge No. 28. Two older lodges (Louisiana No. 109 and Saint Louis No. 111) were both created on a warrant from the Grand Lodge of Pennsylvania. - <https://momason.org>



Earlier, the **Grand Lodge of Tennessee, F & AM** was constituted by the Grand Lodge of North Carolina in 1813 following a convention held in Knoxville two years earlier, where representatives from the lodges operating in Tennessee adopted a resolution to form a Grand Lodge within Tennessee, petitioning then Grand Lodge of North Carolina & Tennessee to release its jurisdiction over the State of Tennessee.



Going further back upon the level of time in North Carolina in 1787, working lodges (except Saint John's in Wilmington) convened at the Tarborough Convention to recharter the **Grand Lodge of Ancient, Free, & Accepted Masons of North Carolina**. Although, previously associated with the Moderns' Premier Grand Lodge of England, the rechartered Grand Lodge chose to align closer with the Ancients' Grand Lodge of England (1751-1813).



Prior to their unification in 1813, the Moderns (1717) and Antients (1751) of England have spread the seed of Freemasonry outside the United Kingdom, reaching different colonies of the English Crown. Lodges following the two, were founded in the New World and later help set up other jurisdictions in the future USA. Those Grand Lodges established by the Moderns bear the Post Nominal - Free and Accepted Masons (F. & A.M.), while jurisdictions of lodges founded under the rituals of the Antients used the term - Ancient, Free, and Accepted Masons (AF & AM).

With both Moderns and Antients settling their differences after more than half a century, they merged into what is now known as the United Grand Lodge of England (UGLE) in December 28, 1813 on the Feast of Saint John the Evangelist. Today, Most regular Grand Lodges in the United States recognize

each other and have established mutual affinity regardless whether they are F & AM or AF & AM.

Going back to GLP's Genealogy, the Grand Lodge of Massachusetts and Pennsylvania both traced their founding directly with England's Moderns and Antients. Both Grand Lodges however, have each contested the primacy of the other.

The Website of the **Grand Lodge of Massachusetts (AF & AM) - massfreemasonry.org** - posted their claim as oldest in the Western Hemisphere. Dating

their foundation to 1733, it would appear that they are the first Grand jurisdiction in the New World, and the third oldest in the world following the Grand Lodges of England in 1717 and Ireland in 1729. "Formally

organized under the leadership of Henry Price, Boston's first Masons met at the Bunch of Grapes Tavern where freemasons have been building better men and better communities ever since."

Price was tasked to travel to London and petition the Grand Lodge for a Warrant to be considered a regular, in accordance to a 1721 regulation. By 1733, he returned with more than just a Warrant for an individual Lodge, but an appointment as "Provincial Grand Master of New England and Dominions and Territories thereunto belonging" by the Grand Master, The Right Honorable and Right Worshipful Anthony Browne, 6th Viscount Montagu. Historically known as St. John's Grand Lodge, it chartered many Lodges in the Colonies with St. John's Lodge in Boston being the first regular and duly constituted Lodge in America in in 1733.

On the other hand, the website of the **Grand Lodge of Pennsylvania (F & AM) pagrandlodge.org** - placed RW Daniel Coxe

as their first RW Grand Master, serving from 1730 to 1732, predating Massachusetts by three years.

The deputation was based on a 1730 issuance

of the Duke of Norfolk – the Grand Master of the Moderns creating a **Provincial Grand Master for New York, New Jersey, and Pennsylvania**, naming Daniel Coxe, Esq., to the position. A year later, the Masons of Pennsylvania constituted themselves into the Grand Lodge of Pennsylvania with William Allen as Grand Master (1731).

In the website, **gwmemorial.org** - where the Grand Lodge of Pennsylvania was featured for March 2020, the following can be read...

" Benjamin Franklin would become Grand Master in 1734, the same year he published Anderson's Constitutions, the first Masonic book printed in America. By September 5, 1749 (during Franklin's second term as Grand Master), some Brethren of this Grand Lodge, feeling that their self-constituted Grand Lodge lacked the authority it formerly possessed, made an appeal to the Masonic authorities in London for the appointment of a Provincial Grand Master of Pennsylvania. The Grand Master of England (Moderns), William Lord Baron of Rochdale in the County of Lancaster, appointed William Allen, thus marking the end of the first independent Grand Lodge of Pennsylvania and its inception as a Provincial Grand Lodge affiliated with and deriving its authority from the Grand Lodge of England (Moderns).

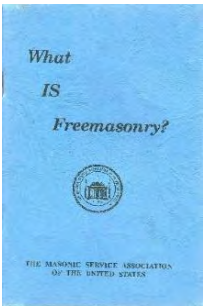
On February 13, 1760, the Members of Lodge No 1, (Ancients) in Philadelphia, balloted for a Provincial Grand Master, and William Ball, a wealthy landowner in the Province, was elected. Following Ball's election, application was made by the Members of Lodge No 1 to the Grand Lodge (Ancients) in London for a Provincial Grand Warrant for Pennsylvania. A warrant signed by Grand Secretary Laurence Dermott, bearing the date of July 15, 1761, for the Provincial Grand Lodge of Pennsylvania (Ancients) was issued."

There was rivalry between the Moderns and Antients of Pennsylvania, with the latter proving more progressive and active. The four Lodges of the Moderns eventually died out, and with the death of Benjamin Franklin in 1790 – Modern Masonry in the said State ceased to exist. Pennsylvania Ritual thus remain as for "Ancient York Masons" even after the unification between the two rival



English Grand Lodges in 1813. The AYM appellation was changed to “Free & Accepted Masons” by 1872.

Interestingly, the Grand Lodge Pennsylvania, is not included in our Website’s List of Grand Lodges with Amity Relations with the GLP. Only their Prince Hall counterpart is. However, the Grand Lodge of the Philippines is included in the list of recognized Grand Lodges in the Website of the Grand Lodge of Pennsylvania.



During the Orientation Meeting of a Candidate prior to his Initiation – among the reading materials issued him is the Masonic Pamphlet entitled, **What is Freemasonry?** - published by the Masonic Service Association of the United States. We lift several lines on the said

literature to help expound on this topic at hand, starting at page 23...

*“The uniting of four lodges at London, England on June 24, 1717, led to the formation of the first Grand Lodge, which has been called the **Premier Grand Lodge of England**. This date marks the beginning of Freemasonry – structured and functioning as it does – as we know it today. A rival Grand Lodge, known as **“The Grand Lodge of England According to the Ancient Institution”** was formed in London in 1751, these two bodies merging and constituting the **United Grand Lodge of Ancient Freemasons of England** in 1813. “*

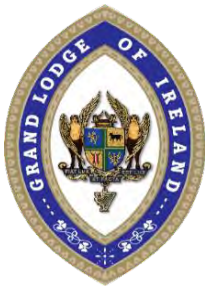
The joining of thirty (30) continental lodges into the GLPI fold in 1917, enriched the genealogy of our Most Worshipful Institution that made Philippine Masonry unique. That story, deserves a separate article in future issues of the Cable Tow.

Among the generalizations made on the same page of the said material states,

“Grand Lodges were established in Ireland in 1729 and in Scotland in 1736; it is from the English, Irish, or Scottish Grand Lodges that all legitimate lodges through-out the world can trace their origin.”

Speculative Freemasonry is said to consist of two Types, the Anglo-American, and the Continental. The former which started in the British Isles thru the Moderns and Antients of England, including the Irish and the Scottish Constitutions, which spread out into the New World and the other colonies of the British Crown and American Flag; while the latter which developed in Continental Europe especially in France became the norm in several European Countries and their colonies.

Both types have reached the Philippine Soil at various stages in time, but eventually it is the Anglo-American form of Freemasonry which gained prominence, through the Grand Lodge of the Philippines, F & AM which have reached a century and a decade, this 19 December 2022, and still counting.



GLP Celebrates 110 Years under MW Johnny Ty Pimentel

by VR Samuel P. Fernandez, PGC, HA

The Grand Master's Night was indeed a grand night of celebration commemorating the birth of the Grand Lodge!

Held at the prestigious Palacio de Memoria in Paranaque City last December 19, 2022, MW Johnny T. Pimentel, Grand Master of Masons led the celebration of the 110th Founding Anniversary of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines. It was an elaborate event and well-attended by the Past Grand Masters, Grand Line officers, Masonic Districts, and subordinate Lodges, as well as officials of Allied and Appendant Bodies.

The Grand Chaplain VR Pablo Yves L. Dumlao, led the invocation followed by the Entrance of Colors by the Shriner's Legion of Honor. After the opening remarks were delivered by VW Rogelio D. Gevero, Jr., the Grand Auditor, the Brethren present partook of the sumptuous dinner.

VW Dennis L. Cunanan, SGL, paid tribute to the Past Grand Masters in acknowledgment of their services to the Grand Lodge. As the most senior, PGM John L. Choa gave the response from the august body.

For their untiring assistance to the brethren and service to the country, special recognition were warranted to 102 Outstanding Mason Leaders in Government Service. 18 of whom are from the Local Government; 17 from the Executive Branch, 16 from the

Legislative Department, and 10 from the Judiciary. Among our Uniformed Personnel forty-one Brethren were given recognition – 11 from the Armed Forces of the Philippines (AFP), 4 from the Philippine Airforce (PAF), 12 from the Philippine National Police (PNP), 6 from the Bureau of Jail Management & Penology (BJMP), 7 from the Bureau of Fire Protection, and one from the Philippine Coast Guard (PCG). ***For the complete List of Honorees, kindly refer to page 73.***

From the birth of our country up to the present, Masons have always played crucial roles in the founding and building of our nation. From the inception of the Grand Lodge in 1912 and up to the present, we continue to remember the Masonic heroes who gave their lives to give us freedom.

MW Johnny T. Pimentel gave a brief but sincere and heart-felt thanks to the brethren who made the evening's event a successful one. He acknowledged one and all for the sacrifices and untiring services to the fraternity. He called for unity and harmony to achieve a genuine masonic fraternity.

Kudos to VW Rogelio D. Gevero, Jr. for leading the event organizers namely WB. Calter Alfred G. Interior, Mrs. Dana Krizia M. Sandoval, and Sis Atty. Princess Ciar Remigio, including the members of the sub-committees involved for organizing such a memorable, momentous, and unforgettable celebration of ***"110 Years of Harmony - for a genuine masonic fraternity."***



19

54

1917



19

12



18

50

**GRAND LODGE
CONNECTICUT
AF & AM - 1789**

**GRAND LODGE
TENNESSEE
F & AM - 1813**

GRAND LODGE
VIRGINIA
AF & FM - 1778

GRAND LODGE
NORTH CAROLINA
F & AM - 1787

GRAND LODGE
MASSACHUSETTS
AF & AM - 1733*

**GRAND LODGE
MASSACHUSETTS
AF & AM - 1733***

GRAND LODGE
PENNSYLVANIA
F & AM - 1731*

17 GRAND LODGE OF ENGLAND 17

59



MW Johnny Ty Pimentel

Anno Lucis 6022-6023

HARMONY for ONE & ALL:

THE FOUNDATION OF GENUINE MASONIC FRATERNITY





110 Years of Harmony for a genuine masonic fraternity

19 DECEMBER 2022



MW Johnny T. Pimentel
Grand Master

Palacio de Memoria
6 o'clock in the evening

95 ROXAS BOULEVARD
PARANAQUE CITY

Attire:  Formal Barong

 Filipiniana



GRAND LODGE SEAL

as described in Part 1, Article 1, Section 2 of our Masonic Law Book (2019)

The Seal of this Grand Lodge shall be circular in outline and shall consist of an oval shield quartered

CREST

On a wreath argent and azure, an Ark of the Covenant, proper, surmounted by a Delta or, engraved with a Yod sable above an All-Seeing Eye, proper, with effulgent rays



DEXTER CHIEF

argent a base or, charged with the Arms of the Republic of the Philippines supported dexter and sinister by palm trees proper for the geographical location of our Grand Lodge



SINISTER CHIEF

The second quarter with the Arms of the Grand Lodge of England, to indicate our descent from the Mother of all regular Grand Lodges

SUPPORTERS

Dexter & Sinister, veiled Cherubim on banks of cumulus Clouds, all proper and representing Faith and Silence guarding the secrets of Freemasonry.

CORDON

A Cabletow or, double-knotted above the dexter & sinister chief, pendant and terminating by tassels



DEXTER BASE

the third quarter with the Arms of the Freemasons at York representing the Rite which we practice

SINISTER BASE

the fourth quarter with the Square & Compasses and the letter "G" superimposed upon them

MOTTO

On a ribbon gules*, below the shield, the words: **IN THE LORD IS ALL OUR TRUST**

Above the ribbon, the words: **XIX DECEMBRIS ANNO LUCIS 5912**

The whole device surrounded by the words

Grand Lodge of Free and Accepted Masons, Philippines
outside of which a border consisting of an endless cabletow.

SOME HERALDIC TERMS USED

argent - SILVER as a heraldic tincture.

azure - bright BLUE in color; sky blue

banks of cumulus Clouds - appertains to a mass of cloud observed at a distance

cordons - an ornamental cord or braid

crest - a distinctive device borne above the shield of a coat of arms (originally as worn on a helmet), or separately reproduced, for example on writing paper or silverware, to represent a family or corporate body.

delta - fourth letter of the Greek alphabet, triangle shape

device - a drawing or design

dexter - situated on the right

effulgent - shining brightly; radiant

gules - RED as a heraldic tincture.

pendant - hanging downward; pendent

proper - in the natural colors

sable - of the color BLACK

shield - a stylized representation of a shield used for displaying a coat of arms

sinister - situated on the left

superimposed - placed or laid over something else, typically so that both things are still evident.

supporter - a representation of an animal or other figure, typically one of a pair, holding up or standing beside an escutcheon or shield.

surmounted - stand or be placed on top of

terminate - the physical end or extremity veiled - not openly declared or expressed.

yod - the tenth and smallest letter of the Hebrew alphabet; symbolized by the figure - י

Mysteries in the Grand Lodge Seal

By VW Jose Eugenio B. Illenberger (379)



WHEN I WAS STILL A YOUNG MASON back in 2011, as part of my efforts to produce the Centennial Logo, I had to digitally re-master the Seal of the Grand Lodge of the Philippines (GLP) as well. During which time, I have learned much about the origin and history of its design – from its conception to its current form, along with the symbolism behind each of its individual elements. Some of these symbolisms date back, not just to the beginning of the Grand Lodge, but to the beginning of Freemasonry itself as we know it today. Allow me to share with you some of the things I have learned while I was given this noble task of polishing our Grand Lodge Seal.

The Grand Lodge Seal

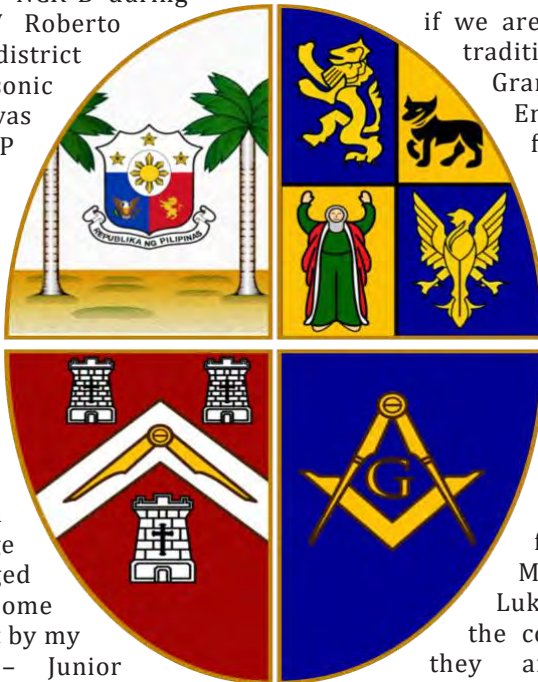
Paraphrased from the official Masonic Law Book (MLB) of our jurisdiction, the Grand Lodge Seal (refer to the illustration on **page 62** of this issue) is circular in outline and consists of an oval shield. It is divided into four quarters, namely: (1) the first quarter or *dexter chief*, which contains the Arms of the Republic of the Philippines and palm trees; (2) the second quarter or *sinister chief*, which contains part of the traditional Arms of the Grand Lodge of England; (3) the third quarter or the *dexter base*, which contains part of the Arms of the Freemasons at York; and (4) the fourth quarter or *sinister base* which contains the popular emblem of Freemasonry – the Square-and-Compass with the letter G. The Cordon is a double-knotted Cable Tow, pendant and terminating by tassels. The Supporters are veiled Cherubim on banks of cumulus clouds.

As Crest, on a wreath argent and azure is the Ark of the Covenant, surmounted by a Delta engraved with the Hebrew letter *Yod*. Above it is the All-Seeing Eye with effulgent rays. On ribbon gules below the shield is written the Motto, "*In the Lord is all Our Trust.*" Above the ribbon is written, "*XIX Decembris Anno Lucis 5912.*" The whole device is surrounded by the words, "*Grand Lodge of Free and Accepted Masons of the Philippines,*" outside of which a border consisting of an endless Cable Tow.

The symbolisms of many of the elements contained in our Grand Lodge Seal are easy enough for us Masons to understand. Those of the Square-and-Compass with the letter G, for instance, are already all too familiar (**though with further elaborations on page 67 of this issue**).

Those of the All-Seeing Eye, the Cable Tow, and the Ark of the Covenant also have meanings already known to the seasoned and educated Masons. Even the inclusion of the Arms of the Republic of the Philippines is understandable enough since it is the nation that shelters our Grand Lodge. But what about the other elements? What exactly are their significance to the Grand Lodge Seal?

I recall what was explained to me by VW Antonio “Tonette” Tuason (who was the DDGM of NCR-B during the term of MW Roberto Pagotan. Their district project that Masonic Year 2004-2005 was to update the GLP Logo, as assisted by VW Antonio “Tony” Zeta, who updated the Logo itself using MS Paint) that I was able to piece together the meanings of some of the mysterious symbols within our Grand Lodge Seal. Acknowledged as well are some details pointed out by my TCT Colleague – Junior Associate Editor Giovanni “Joey” Villegas.



The Second Quarter

The second quarter or *sinister chief* of our Grand Lodge Seal, is illustrated *“with the Arms of the Grand Lodge of England, to indicate our descent from the mother of all regular Grand Lodges”* – now called the United Grand Lodge of England (UGLE). Although we are not directly descended from them, we can trace to it our Masonic ancestry

through the lineage of our mother Grand Lodge – the Grand Lodge of California – who in turn descended from Grand Lodges that trace their lineage all the way to the Grand Lodge of England. **(See pages 54 & 59 as references.)**

This second quarter contains four sub-elements which, through the years have been described differently. The 1972, 1980, and 1984 Masonic Law Books describe the four sub-elements as the Spanish Lion, the Tamaraw, the Man, and the American Eagle. However,

if we are to base upon the traditional Arms of the

Grand Lodge of England, the said

four-elements are actually called the

Lion, the Ox (or Bull), the Man,

and the Eagle. They are a set of

symbols which have meanings that

have morphed through the

years. Some say they represent the

four evangelists – Matthew, Mark,

Luke, and John. But in the context of

Masonry, they are actually the

symbols of four of the twelve

Tribes of Israel, namely those of Judah, Ephraim, Reuben, and Dan. They are

important banners in Royal Arch Masonry, particularly in the Chapter of

Royal Arch Masons under the American York Rite. According to VW Tuason, in

his 2005 article entitled *“The Grand Lodge Seal Revisited”* (The Cable Tow, Volume 81, No. 3), Lion denoted

strength, Ox denoted patience, Man denoted intelligence, and Eagle

denoted swiftness.

The Third Quarter

Third quarter or *dexter base* of our Grand Lodge Seal, according to our current MLB, is illustrated “with the Arms of the Freemasons at York, representing the Rite which we practice.” This could originally have meant, by those who drafted the MLB, that we in the GLP practice the Masonic system known as the York Rite. That is indeed true, but according to Bro. Villegas, the York Rite that we practice is not exactly the same as “*Freemasons at York*.” The York Rite is actually American in origin, while the “*Freemasons at York*” either could have meant the 1751 *Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons according to the Old Constitutions at York*, or what became known as the *Antients* (which eventually merged with the *Moderns* to become the UGLE); or could have meant the supposed 1726 *Grand Lodge of all England held at York*, also known as the York Grand Lodge. These, Bro. Villegas said, are not the same as the American York Rite practiced by GLP, and that corrections in the wordings of our MLB, or the Seal itself, may be needed.

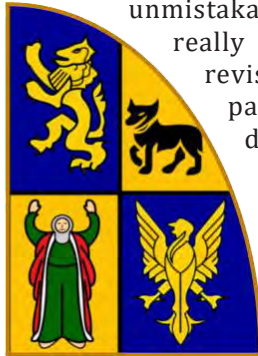
Third quarter contains elements which may also have been misunderstood in past descriptions. The 1972, 1980, and 1984 Masonic Law Books describe the elements as “the compasses super-imposed upon a silhouette of the square,” and “castles above the square and one below its angle.” However, according to VW Tuason, it is not actually a square –



the working tool – but rather a chevron which is a heraldic charge consisting of two diagonal stripes meeting at an angle usually with the point up. It is often used as a sleeve badge to indicate rank or service.

Interchanged Allusions?

While interviewing Bro. Villegas on the second and third quarters of the shield, he mentioned something to me that made me realize an unmistakable truth – that we really need to urgently revise our MLB, particularly the descriptions pertaining to the Grand Lodge Seal. He said that the descriptions on the second and third quarters are actually reversed.



The MLB stated that the second quarter is indicative of the Grand Lodge of England and that the third quarter is indicative of the Freemasons at York. When placed in the same context, these are actually obvious allusions to the *Moderns* and the *Antients*, where the second quarter supposedly portrays the *Moderns* while the third quarter supposedly portrays the *Antients*. (As we all know, the first Grand Lodge in 1717 was that of the *Moderns*, while the rival Grand Lodge in 1751 was that of the *Antients*. Both merged in 1813 to become the UGLE.) If such is what was meant, then the descriptions are actually incorrect. The second quarter illustration is actually the traditional seal of the *Antients*, not the *Moderns*, while the

third Quarter illustration is actually that of the Moderns, not the Antients.

Bro. Villegas further said that even if we somehow correct the above mistake by reversing the descriptions of the second and third quarters, it is still incorrect to say that the “FREEMASONS

AT YORK refers to the York Rite that we practice in our symbolic lodges in the GLP, thus necessitating a complete revisit and perhaps overhaul of the descriptions of the GLP Seal in our MLB.

One possible solution may be to change the descriptions of the second and third quarters to represent the *Antients* and the *Moderns* respectively, which together allude to our descent and lineage all the way from the UGLE which is a union of the two. Another solution, if we want to retain the current descriptions of the second and third quarters, would be to change the illustration of second quarter into that of the current UGLE seal; and to change the illustration of the third quarter into whatever unique symbols of the Symbolic Lodge under the York Rite system, such as its working tools, for instance. That would mean, however, that we would have to change the look of the official Seal of the GLP itself just to satisfy the current

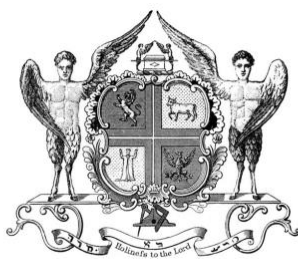
descriptions, and that would be deemed too drastic and too irreverent on the history of the GLP. Obviously the first solution is more feasible than the second.

If we would remember, RW Fernando “Nanding” Pascua Jr., in his 1986 article entitled “*The Seal of the Grand Lodge of the Philippines*” (The Cable Tow, Volume 67, No. 7), made a call for rectifications in the descriptions of the Grand Lodge Seal, which resulted, four years later, in an Edict (Edict No. 116 –Nabong, April 10, 1990) making the necessary changes.

It would appear, however, that some incongruent elements have managed to escape the critical eyes of many Masons back then, and only waited for the scrutiny of current Masonic scholars to bring the matter to our attention once again.



Arms of the “Modern” Grand Lodge of England



Arms of the “Antient” Grand Lodge of England



Arms of the United Grand Lodge of England

The Masonic Emblem *Re-Examined*

A posthumous publication by Bro. E.M. Cabana (90)

The "Square and Compass" is the most widely known symbol of masonry, and can be said that this symbol is the trademark of our ancient fraternity. We proudly display the masonic emblem, or the "mason's mark" on our lapels, rings, even in buttons and others forms of ornaments as a fashion accessory. We display it as printed emblems in t-shirts, jackets, caps, and as car stickers and car plates, and even on gravestones. To us, among other reasons, it is to let others know of our membership to the Masonic fraternity, and that we are proud of it.

Perhaps, not unknown to many of us, the same emblem is an effective conversation piece, and an emblem drawing curiosity for others to seek membership in our ancient craft. The aphorism "To be one, ask one" starts from a potential candidate's developed inquisitiveness about the meaning of our emblem. Thus said, we should be conversant about it.

Unfortunately, however, we see the same emblem being used by some of us for other purposes other than indicating our membership to this noble and ancient fraternity. We sometime see the same emblem affixed to various business establishments and business logos. In our jurisdiction, there seems to be no specific limitations and prohibitions on its use, unlike in foreign jurisdictions where the same emblems were covered by appropriate trademark laws. The Grand Lodge of Pennsylvania had it registered in 1992, while the Grand Lodge of Idaho, and the Masonic

Foundation of Ontario, Canada have enrolled it with the Consumer and Corporate Affairs, Canada in 1994, as published in Trade Marks Journal, Volume 41, Number 2075.

More recently in 2001, the Grand Lodge of



New Zealand has also seen the need to register the masons' mark. In some jurisdictions, masons misusing the name and emblems of the fraternity can be charged with un-masonic crimes such as in Michigan as provided for in their Grand Lodge constitution and by-laws. Also, Michigan Annotated Statutes 18.641-18.647, 18-661-18.665, 18.671-18.675 and 18.691-18.692 provides that any non-mason that uses the names and emblems (square and compasses) can be taken to court.

We know that there are basically three variants of the same emblem as given in the first, second and third degree of masonry (Figure 1). Yet, the differences may be slight, and that is the elevation of one or more points of the compasses above the square. We were then taught that this signifies that "freemasonry is a progressive moral science taught by degrees only". The real meaning of this phrase may have, at the time it was given eluded us.

We note that the Masonic emblem consists of three items: The compasses, the square,

Fig. 1 - The Masonic Emblem of the Three Degrees



and the letter "G" at the center. As you may have noticed in some publications, in some jurisdictions, the letter "G" is not present in their emblem (Figure 2), such as in the English Constitution and some non-English speaking jurisdictions. To fully comprehend the significant parts of this emblem, we shall study the symbolism of its component parts separately, and reconstruct the same noting the differences as presented.

The SQUARE

In the lectures of the FCM, we were taught that a square denotes horizontal and perpendicular, or the one-fourth part of the circle. According to Churchward (1933), "the two-sided square is known among the Masonic brotherhood as the two-sided or Mason's square. It is a very ancient glyph, reading "Builder," and apparently was first used in the crosses symbolizing "The Sacred Four" when the name of the Great Builders of the Universe was given to them. This glyph was placed within the arm or loop of the cross which symbolized "The Four Primary Forces", thus naming them "Builders"."

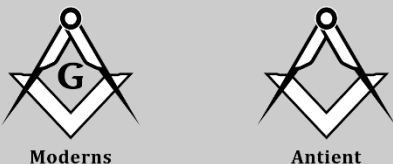
This same symbol, according to Yarker signifies authority, and citing Clemens of Alexandria, Yarker mentioned that "the Stolistes (hierophants of ancient mysteries) regulated the education of the young, and bore as their emblem of authority, the square rule" thus providing a rational explanation why the square is the proper emblem for the Master of the Lodge. Mackey mentioned that in the old York lectures, the square is defined thus: "the theory of universal duty, and consistent in two right lines, forming an angle of perfect sincerity, or ninety degrees; the longest side is the sum of the lengths of the several duties which we owe to all men. And every man should be agreeable to this square, when perfectly finished."

As a valuable instrument of the workman, the square is an instrument adapted for plane surfaces only and is required to fit the joints with utmost accuracy making it the principal tool of the FCM. Pike mentioned that it is a Hermetic symbol of the earth and the things that belong to it, and the universe, representing the material, sensual, baser portion of humanity. As an emblem of morality, or the strict performance of every duty, the square teaches us to regulate our conduct by the principles of morality and virtue. It admonishes us to apply the "unerring principles of moral science to every action of our lives, to see that all the motives and results of our conduct shall coincide with the dictates of divine justice, and that all our thoughts, words, and deeds shall harmoniously conspire, like the well-adjusted and rightly-squared joints of an edifice, to produce a smooth, unbroken life of virtue".

The April 1924 issue of The Short Talk Bulletin published by The Masonic Service Association of the United States contained a very erudite definition of the masonic square, and is quoted here as follows:

"Let us separate the square from the compasses and study it alone, the better to see its further meaning and use. There is no need to say that the Square we have in mind is not a cube, which has four equal sides and angles, deemed by the Greeks a figure of perfection. Nor is it the square of the carpenter, one leg of which is longer than the other, with inches marked for measuring. It is a small, plain square, unmarked and with legs of equal length, a simple try-square used for testing the accuracy of angles, and the precision with which stones are cut. since the try-square was used to prove that angles were right, it naturally became an emblem of accuracy, integrity, rightness. As stones are cut to fit into a building, so our acts and thoughts are

Fig. 2 The masonic emblem of the "Moderns" and "Antient" or "Atholl masonry."



badly or firmly, and must be tested by a moral standard of which the simple try-square is a symbol. So, among speculative masons, the tiny try-square has always been a symbol of morality, of the basic rightness which must be the test of every act and the foundation of character and society."

From the early years of the revival beginning 1717, the Holy Bible was placed upon the altar along with the square and compasses. In one of the earliest catechisms of the Craft dated 1725, the question is asked: "How many make a lodge?" The answer is specific and unmistakable: *"God and the square, with five or seven right or perfect masons." God and the square, religion and morality, must be present in every lodge as its ruling lights, or it fails of being a just and truly constituted lodge. In all lands, in all rites where masonry is true to itself, the square is a symbol of righteousness, and is applied in the light of faith in God... It is a symbol of that moral law upon which human life must rest if it is to stand. A man may build a house in any way he likes, but if he expects it to stand and be his home, he must adjust his structure to the laws and forces that rule in the material realm. Just so, unless we live in obedience to the moral laws which God has written in the order of things, our lives will fall and end in wreck. When a young man forgets the simple law of the square, it does not need a prophet to foresee what the result will be. It is like a problem in geometry."*

Such has been the meaning of the square as far back as we can go. Long before our era we find the Square teaching the same lesson which it teaches us today. In one of the old books of China, called "The Great Learning", which has been dated in the fifth century before Christ, we read that a man should not do unto others what he would not have then do unto him; and the writer adds, *"This is called the Principle of Acting on the Square. Even Jesus only altered it from the negative to the positive form in His Golden Rule. So, everywhere, in our craft and outside, the square has taught its simple truth which does not grow old."*

The COMPASSES

Pike defined the compasses as an instrument that has relations to spheres and spherical surfaces, and therefore deals with the heavens and the orbits of the planetary bodies. According to him, it is the "Hermetic symbol of the Creative Deity", an emblem of what concerns the Heavens and the Soul, representing the spiritual, intellectual, and moral nature of double nature of humanity (the Souls emanating from the Deity descending and uniting to their human bodies, and the soul of man ascending to return in the bosom of Deity). This symbol of the Creative Deity may well refer to that passage in holy scripture recorded in Proverbs 8:27 where Wisdom (Sofia) speaks thus: "When He (God) created the heavens, I (Wisdom) was there; when He set a compass upon the face of the deep..." where God, using that instrument laid down the foundations of the earth .

Mackey defined the compasses as *"the most prominent emblem of virtue, the true and only measure of a Freemason's life and conduct. As the Bible gives us light on our duties to God, and the square illustrates our duties to our neighborhood and Brother, so the compasses give that additional light which is to instruct, us in the duty we owe to ourselves - the great, imperative duty of circumscribing our passions, and keeping our desires within due bounds. Those Brethren who delight to trace our emblems to an astronomical origin, find in the compasses a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays."*

In the initial ceremonies of MM degree, the points of the extended compasses were mentioned, referring obviously to some important signification of its component parts. Hall explained that the two points has symbolic meaning: one point denoting the heart, and the other, the mind. Note that the right arm of the compasses denoted "heart" and its left arm the "mind". In ancient times, man fight with the sword at their right, and the shield at their left , the left being considered the weaker side . Recognizing the

weak constitution of the body (mind) that oftentimes yield unreasonably to the dictates of emotions (heart), The Lord Jesus admonished in Matthew 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Thus, the admonition for us to use the compass to "circumscribe our desires and keep our passions within due bounds."

In the emblem of the EAM, both points of the compasses (heart and mind) are below the square, signifying that the candidate has yet to learn "to circumscribe his desires and keep his passion within due bounds". In the FCM, the right point of the compasses (the heart) is elevated above the square, signifying the expectations that the candidate has mastered his emotions sufficiently to enable him to have rational reflections in the study of the arts and sciences for which he is expected to gain knowledge of. In the MM, both points of the compasses are elevated above the square indicating that having mastered his emotions, and have enriched himself with the study of the arts and sciences, he is now in a better position to view the majesty of the creation and to adore the Creator, and is now equipped with all the implements, and wisdom to erect that temple "not made with hands, eternal in the heavens" according to the great design or plan given by God. Thus, the changing elevation of the spiritual symbol (the compasses, above the square) "indicate the coming forward of the ultimate Spirit into personal consciousness, so that the Mason can work with both points, thus becoming an efficient builder in the spirit

and rendering the circle of his own being complete by attaining conscious alliance with his ultimate and only true self."

The Doctrine of the Limit

Steinmetz fixed the angle of the compass to 60 degrees, identifying the compasses with the Star of David. While most authors of Masonic antiquity were silent about it, perhaps noting that the compass could be set at any angle but still defines a limit, the esoteric explanations of Steinmetz would be an acceptable proposition, as indeed most compasses in emblems of various jurisdictions would open at this angle, the better it would be for speculation. Critics of freemasonry would curve the compass to assume 72 degrees to conform to the pentagram (five-pointed star) and give it an occult association instead of recognizing the expressions of the "Golden or Divine Ratio".

In ancient times, stonemasons make use of the compasses to make the circle from which the square is laid out, the so called "secret of the square". Lines connecting a point, placed anywhere on the circumference of a circle, to the intersection with the circumference cut by a straight line passing through the center of the circle, forms a perfect square. The compasses obviously were used by the ancients to derive their square for which they could try their work. Recall that we were taught that "the most important tenets of freemasonry are contained within the points of extended compasses", we are thus reminded "never to lose sight of that valuable instrument." "The old Greeks put the same truth into a trinity of maximums: "Know thyself; in nothing too much; think as a mortal; and it made them masters of the art of life and the life of art. Hence their wise Doctrine of the Limit, as a basic idea both of life and of thought, and their worship of the God of bounds, of which the Compasses are a symbol. As in the great word of the Irish statesman and philosopher Edwin Burke, "*It is ordained in the eternal constitution of things, that a man of intemperate passions cannot be free; his passions forge their fetters.*" *Liberty rests upon law. The wise man is he who takes full account of both, who*



knows how, at all points, to qualify the one by the other, as the Compasses, if he uses them aright, will teach him how to do."

The letter "G"

Bro. John Cockburn (1897) wrote that "in its original form the letter G was held to be sacred by the Pythagoreans; it was the initial letter of the Earth

Goddess Ge or Gaia in whose honor the Eleusinian mysteries were celebrated; it also stood for geometry, a word derived from Ge and used by Pythagoras as synonymous with Tetractys or the Divinity. When however, our ancient brethren turned their eyes towards the sacred symbol they beheld, not the unmeaning form of the letter G, but the gimel or gamma, the emblem in all ages the most revered by our Craft, the true Masonic square." For both Pike and Wilmhurst, the letter "G" is a substitute for the Hebrew letter "Yod", the tenth letter of the Hebrew alphabet; "the symbol for the Universal Spirit of God, symbol of Wisdom and of the Father, a symbol of unity, the beginning and end of all that are" where Wilmhurst added that "out of which all the other letters of that alphabet are constructed in correspondence with the truth that all created things are modifications of the one primal Spirit". There are two distinct meaning given for the letter G: the first is for Geometry, it being synonymous with freemasonry, and the second is for God. Bro. Harry Carr (1963) mentioned that "the first time that we see

the letter "G" used as anything other than Geometry is in one of the early 18th century English Exposures by Richard, about 1727. This is a vague reference in the catechism to a secondary meaning for the letter G, which had until that time always been described as being in the centre of the Lodge and standing for Geometry. The most specific reference to the letter G having another meaning occurs in a French Exposure of 1744, *Le Catéchisme des Francs Maçons*, and in outlining how the Entered Apprentice became a Fellow Craft, describes the journey into the Middle Chamber of the Temple with the catechism:

Q. - When you entered (the middle chamber) what did you see?

A. - A great Light in which I perceived the Letter G.

Q. - What does the Letter G signify?

A. - God, that is to say DIEU, or one who is greater than you."

This letter we see majestically hung at the east for which we are reminded about the presence of God in all our dealings in the Lodge. Outside of the monitorial lessons about this letter, Wilmhurst added that there is a three-fold reference to it: (1) the Glory of God, or glory in the centre; (2) Grandeur, or the greatness of perfection to which man may become raised by initiation into union with God at his centre; and (3) Gom-El, a Hebrew word of praise for the Divine power and goodness in designing that perfection and that union between the Creator and the creature.

Most mainstream masonic authors expressed grief over the inclusion of this English "letter G" to the symbols, as Cockburn puts it: "It is impossible to avoid a feeling of regret that the beautiful symbolism of the square has been marred by the usurpation of the letter G in the place of the gamma, and it appears to be a question worthy of consideration whether it would not be well to show our respect for the ancient landmarks by restoring to the sacred symbol its original form". For Pike, that letter should have been the Hebrew letter Yod, the symbol of Unity and of the Supreme Deity.



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EDITOR'S POSTSCRIPT:

The above article was first submitted by Bro. Esmeraldo M. Cabana of Memorial Lodge No. 90 back in June 2020 when I was first appointed Editor-In-Chief of the Cable Tow by MW Agapito S. Suan, Jr. during the extended term of his Team. The article was queued for publication as it gave way to other Pandemic-related articles and stories. After, our dearly beloved brother passed away in 12 November 2020 – the article was relegated for a later date. Despite the lapse of 2 years, the article has always been in my mind because of its lessons which the Brethren will definitely benefit from. Upon our re-appointment as EIC for Masonic Year 2022 – 2023, we intentionally placed it as part of the GLP Anniversary Edition as its essence is both timely and compatible with the event.

Like some of the Brethren that we have interacted with in the pursuit of Masonic Knowledge, I never had the pleasure of meeting Kuyang EM Cabana in person. I also missed his presence at the Institute of Masonic Education & Studies when I started teaching Masonic History in 2019, he taught Masonic Philosophy & Symbolism at the same institution years earlier.

Our online interactions were mostly masonic discussions and other worthwhile topics. We look forward to publishing more of his writings in future TCT installments. The Brethren shall cherish your teachings Kuyang Emeng.

THE 102 GRAND LODGE HONOREES



The following Brethren were accorded recognition last 19 December 2022, by MW Johnny Ty Pimentel during the 110th Founding Anniversary of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines and the Past Grand Masters Night held at the Palacio De Memoria in Parañaque City. To know the full story, kindly turn to page 47 of this TCT issue.

UNIFORMED PERSONNEL (41)

Category: ARMED FORCES OF THE PHILIPPINES (11)

LODGE	BROTHER	RANK & OFFICE
G. Lopez Jaena No.194	Bro. Jose Robert R. Nuñez	Regional Director; Office of Civil Defense VI, Chairperson; Regional Disaster Risk Reduction & Management Council (Western Visayas); DIRECTOR
MW RQ Pagotan No. 282	Bro. Ernesto C. Torres, Jr.	Commander; Northern Luzon Command Armed Forces of the Philippines; Lieutenant General
MW RQ Pagotan No. 282	Bro. Efrén P. Baluyot	Commander; Armored Division, Philippine Army; Major General
MW RQ Pagotan No. 282	Bro. Rowen S. Tolentino	Superintendent; Philippine Military Academy Armed Forces of the Philippines; Major General
Mt. Moriah No. 252	Bro. Andrew DI Costello	Commander; 7th Infantry Division, Philippine Army; Major General
MW J.E. Schon No. 186	Bro. Camilo Z. Ligayo	Commander; 8th Infantry "Stormtroopers" Div Philippine Army; Major General
Daet No. 247	Bro. Noe Alberto Q. Penafiel	Commander; 903rd Infantry Brigade Philippine Army; Brigadier General
Palilan No. 239	Bro. Jose Randolph M. Sino Cruz	Acting Commander; 1st Infantry Division Philippine Army; Brigadier General
Keystone No. 100	Bro. Marcelliano V. Teofilo	Chief; Intelligence Service Armed Forces of the Philippines, Brigadier General
Kagitingan No. 286	Bro. Jose Maria R. Cuerpo, II	Deputy Chief of Staff for Personnel J1 Armed Forces of the Philippines; Brigadier General
Saint Augustine No. 300	WB Randy F. Pajilagutan	Philippine Army; 54th Engineer "Sarangay" Brigade; Brigadier General

Category: PHILIPPINE AIR FORCE (4)

LODGE	BROTHER	RANK & OFFICE
Jose Rizal No. 22	Bro. Connor Anthony D. Canlas	Commanding General; Philippine Air Force Lieutenant General
Jose Rizal No. 22	Bro. Ramon J. Guiang	Commanding General; Air Force Reserve Command Major General
Victory No. 116	WB Augustine S. Malinit	Major General; Philippine Air Force; Air Defense Command; Major General
Primera Luz Filipina No. 69	WM Stephen P. Parreño	Chief of Air Staff; Philippine Air Force; Major General

Category: PHILIPPINE NATIONAL POLICE (12)

LODGE	BROTHER	RANK & OFFICE
Makabugwas No. 47	WB Arthur R. Cabalona	Deputy Commander; Area Police Command Visayas-Bacolod; Police Major General (PMGEN)
Isaac Puno No. 401	Bro. Benjamin C. Acorda, Jr.	Police Directorate for Intelligence Philippine National Police; National Headquarters Police Major General (PMGEN)
Shangri-La No. 196	Bro. Michael John F. Dubria	The Chief of Directorial Staff; Philippine National Police; Police Major General (PMGEN)
Gen. A Ricarte No. 322	Bro. Bowen Joey M. Masauding	Director, Philippine National Police Finance Service, Police Brigadier General (PBGEN)

Cosmos No. 8	Bro. Jonathan A. Cabal	Executive Officer; Directorate for Police Community Relations; Philippine National Police Police Brigadier General (PBGEN)
Isaac Puno No. 401	Bro. Warren F. De Leon	Director; Integrity Monitoring & Enforcement Group Philippine National Police; National Headquarters Police Brigadier General (PBGEN)
Andres Bonifacio No. 199	Bro. Andre P. Dizon	Director; Manila Police District Police Brigadier General (PBGEN)
Andres Bonifacio No. 199	WB Gregory B. Bognalbal	Deputy Regional Director for Administration Police Regional Office - Calabarzon Police Brigadier General (PBGEN)
Andres Bonifacio No. 199	Bro. Eric E. Noble	Director; Philippine National Police Academy Police Brigadier General (PBGEN)
Frank Reed Horton No. 379	VW Belli B. Tamayo	Acting Deputy Commander, Area Police Command; Visayas, Bacolod City Police Brigadier General (PBGEN)
Mayon No. 61	VW Wilson C. Asueta	Director; Eastern Police District Police Brigadier General (PBGEN)
Datu Lapu-Lapu No. 347	WB Pablo G. Labra, II	Regional Director, Police Regional Office 13; (CARAGA Region) Police Brigadier General (PBGEN)

Category: BUREAU OF JAIL MANAGEMENT & PENELOGY (6)

L O D G E	B R O T H E R	R A N K & O F F I C E
Datu Lapu-Lapu No. 347	WB Efen A. Nemenio	Jail Chief Superintendent Regional Director of Jail Bureau National Capital Region; General
Carmona Sorteo No. 451	Bro. Hilbert M. Flor	Director; National Jail Management and Penology Training Institute; General
G. Sec R.S. Fajardo No. 383	WB Allan S. Iral	Jail Director; Chief, Bureau of Jail Management & Penology (BJMP); General
G. Sec R.S. Fajardo No. 383	VW Luisito C. Munoz	Jail Chief Superintendent; Director for Logistics; Bureau of Jail Management & Penology National Headquarters; General
G. Sec R.S. Fajardo No. 383	Bro. Paulino H. Moreno, Jr.	Chief Directional Staff; Bureau of Jail Management & Penology, National Headquarters; General
San Jose No. 429	VW Ruel S. Rivera	Chief Superintendent; Deputy Chief, Bureau of Jail Management & Penology; General

Category: BUREAU OF FIRE AND PROTECTION (7)

L O D G E	B R O T H E R	R A N K & O F F I C E
Talisay Sugbo No. 422	Bro. Vonrad Fernando B. Dobluis	Chief Superintendent; Director for Logistics Bureau of Fire and Protection National Headquarters; General
Mayon No. 61	VW Gilbert D. Dolot	Bureau of Fire and Protection National Capital Region; Fire Chief Superintendent
Bulusan No. 38	WB Renato B. Marcial	Regional Director; Bureau of Fire and Protection; Region 9; Fire Chief Superintendent
Bulusan No. 38	Bro. Damian J. Rejano, Jr.	Regional Director; Bureau of Fire and Protection; MIMAROPA; Fire Chief Superintendent
J.P. Rizal (Calamba) No. 270	WB Nahum B. Tarroza, PM	Regional Director; Bureau of Fire and Protection National Capital Region; Fire Chief Superintendent
J.P. Rizal (Calamba) No. 270	VW Rizalde M. Castro, PM	Regional Director; Bureau of Fire and Protection Region 2; Fire Chief Superintendent
Kanlaon No. 64	VW Fred L. Trajeras, Jr.	Regional Director; Bureau of Fire and Protection Caraga; Fire Chief Superintendent

Category: PHILIPPINE COAST GUARD (1)

L O D G E	B R O T H E R	R A N K & O F F I C E
Ma-Bu-Ti No. 329	VW Artemio M. Abu	Commandant; Philippine Coast Guard; Admiral

Category: LOCAL GOVERNMENT (18)

LODGE	BROTHER	RANK & OFFICE
Alfonso Lee Sin No. 158	MW Hermogenes Ebdane, Jr, PGM	Governor of Province of Zambales; Governor
Sultan Haroun Al Rashid M. Lucman No. 406	Bro. Mamintal A. Adiong, Jr.	Governor of Lanao Del Sur Province; Governor
Kapitan Pepe No. 293	VW Aurelio M. Umali	Governor of Nueva Ecija; Governor
Catanduanes Island No. 291	VW Joseph C. Cua	Governor of Catanduanes; Governor
Kasiguruhan No. 423	Christian M. Noveras	Governor of Province of Aurora; Governor
Mayon No. 61	VW Noel E. Rosal	Governor of Albay; Governor
Misamis Oriental No. 335	VW Peter M. Unabia	Governor of Misamis Oriental; Governor
Don Lorenzo Tan No. 265	VW Henry S. Oaminal	Governor of Misamis Occidental; Governor
Red Mountain No. 241	VW Alexander T. Pimentel	Governor of Surigao del Sur; Governor
Calasiao No. 449	Bro. Julier C. Resuello	Mayor, San Carlos City, Pangasinan; City Mayor
Narra No. 171	Bro. Mario O. Salvador	Mayor, San Jose City; City Mayor
Manticao No. 243	Bro. Majul U. Gandamra	Mayor, Marawi City; City Mayor
Manticao No. 243	WB Frederick W. Siao	Mayor, Iligan City; City Mayor
Gov. LTO Ferrer, Sr. No. 366	VW Luis A. Ferrer, IV	Mayor, City of Gen Trias, Cavite; City Mayor
Dr. Jose P. Laurel No. 325	Bro. Arth Jhun A. Marasigan	Mayor, City of Sto. Tomas, Batangas; City Mayor
Mount Musuan No. 155	WB Jay Warren R. Pabillaran	Mayor, City of Malaybalay, Bukidnon; City Mayor
Tagaytay No. 165	MW Abraham N. Tolentino, PGM	Mayor, City of Tagaytay; City Mayor
Lincoln No. 34	Bro Rolen C. Paulino, Jr.	Mayor, City of Olongapo; City Mayor

Category: EXECUTIVE DEPARTMENT (17)

LODGE	BROTHER	RANK & OFFICE
Nilad No. 12	VW Crisostomo C. Beltran	Undersecretary, Presidential Management Staff; USEC
Nilad No. 12	Bro. Wilben M. Mayor	Undersecretary for National Disaster Risk Reduction and Management Council; USEC
Sultan Haroun Al Rashid M. Lucman No. 406	Bro. Shalimar H. Tamano	Undersecretary for Regulations Coordination & Resource Generation Department of Tourism; USEC
Cupang No. 295	WB Angelo M. Tapales	Undersecretary for Department of Social Welfare & Development (DSWD) / Council for the Welfare of Children; USEC
Itawes No. 215	Bro. Sancho A. Mabborang	Undersecretary for Department of Science & Technology (DOST); USEC
Agno No. 75	Bro. Mark Steven C. Pastor	Undersecretary for Road Transport & Infrastructure Department of Transportation; USEC
Luzon No. 57	VW Ricardo Rainier G. Cruz, III	Commissioner, National Commission of Senior Citizens (NCSC); Commissioner
Kasilawan No. 77	VW Michael Francis M. Perez	Commissioner, Philippine Commission on Sports Scuba Diving; Commissioner
Laong-Laan No. 185	VW Beda A. Epres	Commissioner, Commission of Human Rights Commissioner
Mencius No. 93	Bro. Romeo D. Lumagui, Jr.	Commissioner, Bureau of Internal Revenue Commissioner
Carmen Valley No. 250	VW Sergio E. Yap	Commissioner, Human Settlement Adjudication Commission; Commissioner

Jose Rizal No. 22	Bro. Alan L. Timbayan	Philippine Ambassador to Qatar; Ambassador
Lincoln No. 34	MW Rolan C. Paulino, PGM	Chairman & Administrator of Subic Bay Metropolitan Authority; Chairman & Administrator
Latia Aurora No. 190	Bro. Benjamin R. Madrigal, Jr.	Administrator, Philippine Coconut Authority Philippine Army General
J.S. Amoranto No. 358	VW Procopio G. Lipana	General Manager, Metropolitan Manila Development Authority; General Manager
Magong Buhay No. 17	Bro. Mark Llandro L. Mendoza	Presidential Adviser on Legislative Affairs and Head of Presidential Legislative Liaison Office, Malacañang Secretary
GMW Pedro M. Gimenez No. 370	VW Amante A. Liberato	Deputy Executive Secretary for Finance & Administration; Office of the President; Secretary

Category: JUDICIARY (Justice Level Appointments) (10)

LODGE	BROTHER	RANK & OFFICE
Jose Rizal No. 22	Bro. Ricardo DR Rosario	Associate Justice, Supreme Court of the Philippines
Jose Rizal No. 22	Bro. Jhosep Y. Lopez	Associate Justice, Supreme Court of the Philippines
Acquies DeMolay No. 305	Bro. Samuel H. Gaerlan	Associate Justice, Supreme Court of the Philippines
Atarungan No. 450	Bro. Eleuterio L. Bathan	Associate Justice, Court of Appeals
Daong-Laan No. 185	Bro. Walter S. Ong	Associate Justice, Court of Appeals
Daong-Laan No. 185	Bro. Robert P. Quiroz	Associate Justice, Court of Appeals
P. Rizal (Calamba) No. 270	VW Maximo M. De Leon	Associate Justice, Court of Appeals
Agua City No. 257	Bro. Alfredo D. Ampuan	Associate Justice, Court of Appeals
Agua No. 207	VW Oscar V. Badelles	Associate Justice, Court of Appeals
Agitingan No. 286	Bro. Bonifacio S. Pascua	Associate Justice, Court of Appeals

Category: LEGISLATIVE (16)

LODGE	BROTHER	RANK & OFFICE
Agua No. 38	WB Wilbert T. Lee	Party List - AGRI, House of Representatives
Agua No. 61	Bro. Alfred C. Delos Santos	Party List - ANG PROBINSYANO House of Representatives
Jose Rizal No. 22	Bro. Joel R. Chua	District Representative, Manila, 3rd District
Aurora No. 405	VW Faustino Michael T. Dy, III	District Representative, Isabela, 5th District
Lario S. Garcia No. 306	Bro. Emerson D. Pascual	District Representative, Nueva Ecija, 4th District
Asiguruhan No. 423	VW Rommel Rico T. Angara	District Representative, Aurora, Lone District
Armona Sorteo No. 451	WM Roy M. Loyola	District Representative, Cavite, 5th District
Asaraga No. 462	Bro. Fernando T. Cabredo	District Representative, Albay, 3rd District
Alacajalar No. 184	Bro. Lordan G. Guan	District Representative, Cagayan De Oro City 1st District
Agua - M.V. Ko No. 210	VW Alfredo D. Maraño, III	District Representative, Negros Occidental, 2nd District
Ed Mountain No. 241	MW Romeo S. Momo, PGM	District Representative, Surigao del Sur, 1st District
Agod Bay No. 337	Bro. Christopherson M. Yap	District Representative, Southern Leyte, 2nd District
Agua No. 149	Bro. Paolo Z. Duterte	District Representative, Davao City, 1st District
Oril No. 208	WB Jonathan Keith T. Flores	District Representative, Bukidnon, 2nd District
Agua Aginaldo No. 31	Bro. Danilo Ramon S. Fernandez	District Representative, Lone District, Sta. Rosa City



R-IV LAGUNA WEST CONDUCTS MEDIATION SEMINARS WITH IBP LAGUNA BY VW WINSTON P. UY, DDGM

One of MW Johnny T. Pimentel's goals, when he took his vow of office, is to expeditiously provide decisions and resolutions to the many cases pending in our Grand Lodge. On a similar note, he emphasized National Harmony in his strategic pillars, hoping that masons could also help in bringing harmony in our local communities. Because similar to our Grand Lodge, our judiciary is suffering from so many backlogs of cases that delays justice and costs the national government money.

Picture this: If for every case resolved at the Barangay level, the national government can save approximately 9,000 pesos. Imagine how much money will be saved, if forty-two thousand (42,000) of our barangays can help settle one case in their locality, each? That is 378,000,000 pesos. Money that can be allotted into other expenditures.

In support of this drive of our Grand Master, Masonic District R-IV Laguna West, led by VW Roy R. Rebanal, teamed up with the Laguna Chapter of the Integrated Bar of the Philippines and together with each of the Local Government units within the District's jurisdiction to educate and equip the **Lupon**

Tagapamayapa (Lupons) with mediation, conflict resolution, and arbitration skills in order to improve their success rates.

The Seminars were conducted in the five cities of the District namely: San Pedro, Binan, Sta. Rosa, Calamba, and Cabuyao. The average number of Lupon attendees was around 180, with Calamba having the greatest number of Lupons attending (700). Subjects discussed at length and in detail were the Republic Act 7160: Katarungang Pambarangay, Small Claims, Estafa, and how to use forms like KP Form # 15 Arbitration Award, KP Form # 16 Amicable Settlement, and KP Form # 22 Certification to File Action among others.

The local government units and the Lupons themselves expressed appreciation for the many lessons and real-life examples they were exposed to, and requested that the District, and IBP Laguna, would do the seminars every year. As a continuum, Cabuyao City Masonic Lodge No. 447 has committed to doing it again for Cabuyao City.

The District is also working with IBP Laguna, to come up with an FAQ booklet for quick reference for the Lupons.



Letters to Akok

SEPTEMBER 13, 2022

Dear DD,

It is now one-year *simula ng mawala ka*, but it still feels just like yesterday. Time really flies...

You would be glad to hear that Kuyang Noli A. Onchengco of Saigon Lodge No.188 approached me two months ago with a plan to organize a mass blood donation drive in your name dahil nakita nya ang dedication mo sa pagtulong sa iba. Our family felt privileged and happy. With the many lives you touched, especially those in dire need of blood during the height of the pandemic, many people from all walks of life – including our friends and your brother masons have embraced your worthy advocacy!

Initially, we were hesitant – concerned especially on what the outcome would be. But with the assurance and support from our friends, brethren, and relatives, we decided to proceed with the said under-taking.

As this tribute bloodletting activity is very personal, I asked suggestions for a meaningful souvenir. Thanks to our friend Mavie S. Esguerra - a Dugong Alay Dugtong Buhay, Inc. [DADBI] regular, who suggested to have an outline of your face to be printed on green shirts (your favorite color). With the help of artist Lynet A. Chua, a friend of our son Aaron, an outline of your face was designed but instead of using ordinary lines, the words I LOVE YOU are written all over. On reaching your signature mustache, your name was spelled out: **Adriatico Akok Tan Tee**. Your best friend Jefferson “JEPOY” Tan did not hesitate in printing the shirts free of charge. “Isiningit kahit may ibang rush sa work load nila.

Aside from the shirt, we also printed some stickers for family and friends with your quote: **“Donating blood is one of the highest forms of giving and loving.”**

The bloodletting event was held last August 14, at the Aguinaldo Hall of the Grand Lodge of the Philippines. It was supported by Masonic District NCR-D and the Order of the Amaranth – Cadena de Amor Court No. 34; together with partner hospitals Tondo Medical Center and Ace Medical Center-Pateros. Sir Nap Marilag, our DADBI Founder and President, mobilized different rider groups to bring additional blood donors. Several DADBI honorary members and supporters also participated. Our kids and I donated blood, so did some of our relatives, close friends, batchmates, and of course your Biak-na-Bato Brethren. Between 7:00 AM to 2:00 PM we were able to gather 152 blood bags.



Our heartfelt gratitude to MW Johnny T. Pimentel, Grand Master of Masons of the Philippines; VW Luisito C. Munoz, DDGM (NCR-D); VW Andrew C. Imatong; VW Eric S. Gallardo & Bro. Noli A. Onchengco (Saigon 188); HL JSupt. Mayla A. Chua (Cadena de AMOR 34, Order of the Amaranth); WB Ritesh R. Mansukhani (BnB 7); VW Felix S. Ko (Kasilawan 77); Bro. Lorenzo L. Co (MW Reynold Fajardo 383); the Bureau of Jail Management & Penology (BJMP); and DZRH Operation Tulong. We acknowledge all who supported us, most of whom wanted to stay anonymous. Whether it be

in kind, in cash, thru leg work, or in whatever participation, our utmost gratitude to all of them! We know that the outpouring of your love from the heavens are sent down to all of them.

By the way, the BATMAN to your Robin – VW Jimmy Ngan (Biak-na-Bato No.7) together with Bro. Kirk C. Ong (labong No. 59) also spear-headed another bloodletting in your memory last September 11 in the same venue at the Grand Lodge of the Philippines. This time it was through your Masonic District NCR-B, SCWC-Dugong Mason, and Serving Heart Charity Inc. under Chairman Jackie Santos. The event was able to garner 385 bags of blood.

Shout Out ng apala to our multi-media artist, Nathanielle L. Onchengco, for sharing her time and talent in making the video clip.

And lastly special thanks to the Editor-In-Chief of the Cable Tow – VW Joseph Harold Santiago for encouraging me to write you this letter and allowing me to express what is in my heart.

With regards to your passing, I'm reminded of the many things you would tell me:

- that as our stay on this earth is just temporary, let us express our love and feelings towards our family and friends while they are still alive.*
- let us not be constrained with our pride, learn to forgive, and let go.*
- Give time to our elderly while we can.*
- It is better to give than to receive (you are one of the most selfless persons that I know)*
- And your pambobola statement – “Nobody can seduce a happy husband!”*

I know that even though we are not that well off, it is more important that we are happy together. We have three meals to share at our table and our four kids that we loved so much. Truly, there was nothing more that we could have asked for. We are one amazing, crazy, loving, close-knit family!

You would always ask for the Lord's guidance and have a strong faith in what you and your Mason Brothers call – the Great Architect of the Universe.

As of this writing, I cannot fully say that I am okay. Perhaps in due time and with the Lord's guidance and protection. I will make it together with the love of our family and friends.

'Til we meet again, DD.

*Yours,
ScienceH*



Editor's Note: The above is an open letter to our departed Brother VW Adriatico “Akok Tan” Tee written by his widow Ateng Linda Sales Tee.



“ VIBRE: A CALL TO THE VISITING BRETHREN ” - (TRAVELER'S NIGHT) -

BY: VW GREGORIO SISON, JR., PJGL (104)

28 September 2022 / The ENCORE @ Century Hotel, Balibago, Angeles city

ViBre, short for Visiting Brethren, was an event that was formed during the MD-RIII Pampanga district meeting by DDGM VW Nicanor S. Targa, as a way to acknowledge brethren who hailed from other districts and had their work station them in our district. The event aimed to warmly welcome and acknowledge these travelling brethren, and ensured that they were embraced with open arms and enjoyed themselves on our festive board.

The guest of honor and speaker for this event was RW Raul E. Canon Jr, a respected figure in the Masonic community known for his wisdom and leadership. His presence added a special significance to the occasion, as brethren eagerly anticipated his insights and words of wisdom.

ViBre was more than just a gathering, it was a celebration of the unity and fellowship that transcended district boundaries within the Masonic community. It was a special occasion where brethren from different districts came together to share their experiences, knowledge, and camaraderie, and to strengthen the bonds of brotherhood that connected us all.

ViBre was not just an event for the visiting brethren, but also an opportunity for the

brethren of our district to showcase our hospitality and camaraderie. We ensured that every visiting brother felt welcomed and appreciated, and that their presence was cherished by our brethren.

As we came together to celebrate ViBre, we renewed our commitment to fostering unity, friendship, and brotherly love among Masons from different districts. We honored the tradition of welcoming visiting brethren with

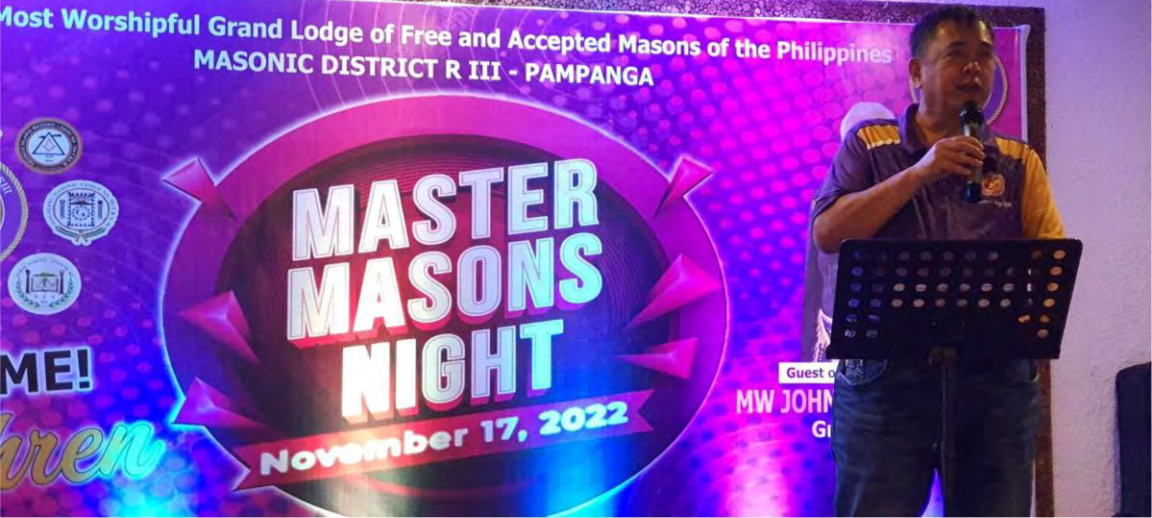
open arms and created lasting memories that strengthened the bonds of brotherhood in our district and beyond.

The event was a resounding success, filled with meaningful rituals, heartfelt speeches, and genuine camaraderie. It was a time to recognize the contributions and achievements of the visiting brethren, and to express our gratitude for their presence in our district.

ViBre was a testament to the spirit of unity, friendship, and brotherly love that epitomizes Freemasonry. It was a memorable event that brought brethren together, bridging district boundaries and fostering a sense of belonging and inclusivity among Masons.

We are grateful for the opportunity to have hosted this unforgettable event and extended a warm welcome to all visiting brethren who graced us with their presence. We joined hands in fellowship and celebrated the spirit of ViBre – a celebration of unity, friendship, and brotherly love among brethren.





Carmelita Resort and Events Place, Montegro Estate

Master Masons Night was a momentous occasion that honored and recognized the newly obligated brothers who had recently taken their solemn vows, as well as the senior masons who continue to serve and uphold the traditions of Freemasonry. MW Johnny T. Pimentel, with his commanding presence and eloquent speech, delivered a thought-provoking and inspiring address that emphasized the importance of brotherhood, unity, and the timeless teachings of Freemasonry. The brethren listened with rapt attention, gaining deep insight and inspiration from his profound wisdom and experience.

tDDGM VW Nicanor S. Targa also delivered a heartfelt speech, acknowledging the dedication and commitment of the newly obligated brothers to the principles of Freemasonry, which was met with pride and admiration from the brethren. The event also provided an opportunity to express appreciation to the senior masons who have been pillars of the fraternity for many years. Their unwavering dedication, wisdom, and guidance were acknowledged and recognized with plaques of appreciation, expressing gratitude for their invaluable contributions to the craft. The brethren showed their

admiration and respect for the senior masons' unwavering commitment to the principles of Freemasonry.

However, Master Masons Night was not just a formal ceremony; it was also a celebration of camaraderie and unity. The brethren shared stories, laughter, and memories, strengthening their bonds of brotherhood. They enjoyed a sumptuous feast, breaking bread and toasting to the continued success of the fraternity. The spirit of unity was palpable as brethren from different lodges interacted and formed new friendships, fostering a sense of community and brotherly love.

As the night came to a close, the brethren departed with a sense of fulfillment and renewed enthusiasm for their Masonic journey. Master Masons Night had served its purpose in recognizing the newly obligated brothers, appreciating the senior masons, and fostering camaraderie and unity among the brethren. It was a memorable night, a celebration of brotherhood that reaffirmed the timeless values of Freemasonry and strengthened the bonds that bound the brethren together as a united and cohesive fraternity.



WAY BEYOND ONE'S CABLE TOW: THE MD-R7 EXPERIENCE

BY: BRO. RUFINO RANULFO Z. SAN JUAN IV

How long is a Mason's cable tow? The length of a Mason's cable tow is not measured in inches or kilometers but, symbolically, in his ability to discharge his Masonic obligation to "aid and assist all distressed worthy brother Master Masons, their widows and orphans, whithersoever dispersed" taking into consideration his personal circumstances.

For the brethren of Masonic District RVII – Cebu Bohol Siquijor (MDR7), their cable tow seems far longer.

Sometime in September 2022, Kerstin Mutya R. Collander wrote WB Dave P. Martinez, Jr., the Worshipful Master of Ormoc Masonic Lodge No 234, to seek financial assistance for her mother Maria Teresa R. Collander who was then confined at the Cebu Doctors University Hospital for serious infection from a ruptured appendix operation and further complicated by diabetes.

The family's financial resources having been nearly depleted from the numerous tests and procedures done, Kerstin, upon the suggestion of Bro. Christian Roy Dadios of Ormoc Lodge No. 234 (and a cousin of her mother Teresa), wrote WB Martinez.

In her letter, Kerstin mentioned that her late father Jan Gunnar Axel Collander (an Ormoc City resident) was a Freemason from the Grand Lodge of Varmland in Sweden. She recounted that when her father passed away in September 2013, Masons from Ormoc Lodge No. 234 visited

and offered help to her family. For this, Kerstin adds, her family is "sincerely grateful and the Freemasons hold an esteemed place in our hearts."

Kerstin was now seeking the assistance of the local Masons for her ailing mother Teresa, the widow of Jan.

VW Ralph S. Uy, the District Deputy Grand Master of Masonic District RVIII – Leyte (MDR8) immediately communicated with VW Kevin G. Co, the District Deputy Grand Master of MDR7, seeking assistance for Teresa who was confined in Cebu City.



MDR7 and its lodges answered the distress call. Upon DDGM Co's call to the brethren of MDR7, financial support poured in. The District was able to collect enough money to help defray Teresa's mounting hospital bills that had reached at least P300,000.

In November 2022, WB Martinez

wrote to thank DDGM Co for the assistance he extended for Jan Collander's widow Teresa when she was hospitalized in Cebu City. He greatly appreciated MDR7-CBS lodges', through DDGM Co's leadership, "generous hearts" for deciding to help out even if there was no amity relationship between the Grand Lodge of the Philippines and of the late Jan's Grand Lodge of Varmland in Sweden.

DDGM Co says "MDR7 brethren are always ready to extend their cable tow to anyone in need, including widows of Freemasons from other Masonic jurisdictions. True Masons find ways to help even beyond the length of their cable tow.

RESTORING A MONUMENT / PRESERVING A MASONIC LEGACY

BY: WB GRAEME JUNE Y. ELMIDO (252)

We have always reflected that every Freemason's goal is to be a better man for others. And we would like to think that perhaps the reason why every time we show and expose masonic symbols and emblems to the public, is to represent in a subtle way that Masons "are good men becoming better," and that Freemasonry always work for the welfare of others.

Recognizing this content, one of the priorities of VW Kevin G. Co, District Deputy Grand Master for Masonic District RVII, Cebu Bohol and Siquijor (2022-2023), is to establish a structure that will represent to the public not only its symbols and the beauty of Freemasonry, but also the notion that Masons are always there. A series of meetings were then held advancing this idea, and initial plans for the building of the marker were on the way.

Initially, the intended place for the structure is at Plaza Independencia, in the heart of Cebu City. The design for a modern and unique marker was already made by Bro. Rey Villegas of the Lodge of St. George No. 1152, (District Grand Lodge of Eastern Archipelago, under the United Grand Lodge of England).

Unfortunately, because of an existing City Ordinance, this intent did not push through. When this development was announced during the District meeting, one can feel the cloudy air of dismay that such a significant project will be put to a halt. But opportunity truly has its uncanny way of

squeezing itself into reality. VW Robert Savellon, PDDGM of the District, informed everyone that there is an old masonic



monument near the Mactan Cebu International Airport in Lapulapu City, in Mactan which had been abandoned and almost neglected. He suggested that this be restored instead. Seeing this small ray of light, VW Kevin G. Co, DDGM, and WM Marlon Ko of Cebu Lodge No. 128, went to Mactan to see and inspect the condition of the old masonic structure. After assessing its state, they agreed that the District together with Cebu Lodge No. 128 will collaborate and restore this masonic monument.

This Masonic Marker was established in 1975 by the three Masonic Lodges existing at that time: the Maktan Masonic Lodge No. 30, the Cebu Masonic Lodge No. 128, and the Tupas Lodge, which now became the Mt. Moriah Masonic Lodge No. 252. Helping establish the Marker were the Ancient and Accepted Scottish Rite, and the Order of the Eastern Star (Maria Clara Chapter). Over the years however, this monument became obscured and neglected, and not too many people, even Masons became aware about it. When plans for the establishment of a Masonic Marker became a priority project of the District, under the stewardship of VW Kevin

G. Co, DDGM, it was as if deities smiled upon the marker whispering of a makeover.

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Owing to the democratic-republican nature of our government, it comes as a surprise to many that the process of choosing a lodge's Three Lights and other officers may be the only "democratic" aspect of lodge administration. Once installed, all power and authority emanating from the Grand Lodge and the constitution is placed on the hands of the Worshipful Master. Akin to a benevolent dictatorship, the Master of the Lodge may govern as he so chooses, limited only by the by-laws, constitution, and edicts of the Grand Lodge.

Our electoral process is democratic in the sense that selection is made by the brethren themselves, by popular vote. Politics is shunned in our fraternal society and electioneering expressly prohibited. Numerous edicts and reforms have been adopted to dissuade all forms of electioneering. At the heart of these reforms is harmony among our brothers.

On December 13, 2022, Bulacan Masonic Lodge No. 400 conducted its elections, present and eligible to vote and be voted for were 45 of its children. In attendance as well were VW Cary Duval Uy, VW Luisito Andres, and Bro. Homer Cruz, who constituted the Election Committee.

As a result of the elections, SW Danilo Arcega, Jr. was elected Worshipful Master for 2023, while Junior Warden Benjamin Dela Cruz was voted Senior Warden. Bro. Sancho Sebastian was favored as Junior Warden over the younger Bro. Rex Carl Teoxon, who was later chosen as Treasurer. For the position of Secretary, VW Brigham Paul Del Socorro reluctantly accepted the nomination, while Worshipful Master Conrado Dhing Pascual was elected auditor. VW Alberto G. Aniag was

elected Harmony Officer last 2022 and is expected to serve until 2024.

A "procedural question" arose in the middle of the election when Bro. Ernulfo Bong Tandoc, Jr. arrived late. A cardiologist by profession, Bro. Bong had to attend to a very ill patient before being able to come to the meeting.

VW Faustino C. Garcia asked the Worshipful Master if Bro. Bong would be allowed to vote for the undetermined elected positions of the lodge, i.e. secretary, treasurer, and auditor. He pointed out that no rule exist in our by-laws and constitution that bars a late-comer from voting. VW Carlo Pacifico U. Aniag was recognized and he concurred with VW Tino, he recounted their practice and experience in Malolos Lodge No. 46. Nota bene, both VW Tino and VW Carlo were Past Masters of Malolos Lodge and charter members of BML No. 400.

For his part, Past Master Romel B. Cruz argued that our Masonic Law Book dictates that once the election begins the doors of the lodge should to be closed. Like a papal conclave or gathering of the College of Cardinals choosing the next pope, no mason

will be allowed by the Tyler to enter or leave the lodge unless and until the elections are completed. This is therefore an implicit bar on Bro. Bong from voting.

After briefly conferring with VW Marco Lagdameo, the lodge secretary, District Deputy Grand Master Eric Pan and other district officers present, the Worshipful Master declared that Bro. Bong will only be allowed to observe at that juncture, and can no longer vote. Swift as it was resolute, the sound of the Master's gavel ended further discourse.

For academic purposes, we asked Past Grand Master Pacifico B. Ania's take on the matter. He said he would have allowed Bro. Bong to vote for it is canon that members in good standing, and have no arrears in the membership dues are entitled to vote. Unless suspended, has not attended the minimum required stated meetings for the year, and has not paid his dues, a brother must be allowed to vote. We should not curtail his solemn right of suffrage.

Clearly, there are various schools of thought on the issue: One leans toward a liberal application of the rules towards protecting the right to vote, another is a more conservative interpretation of our by-laws and edicts, and last is the belief in a more stringent application of the rules to prevent electioneering and for orderly conduct of elections.

VW Cielito Pascual thinks that the by-laws and constitution should have been more detailed and comprehensive, so that the brethren and the officers of the lodge will be perfectly guided. Maybe, maybe not. It is said that as long as there are lawyers and people of different opinions, there would always be questions on the interpretation of certain rules and laws however it suits them.

Or perhaps there is wisdom in the silence of our Masonic Law Book. Like a benevolent dictator, the Worshipful Master, who holds the scales of justice in one hand, and the sword on the other, is expected to rule on these questions promptly. More than others, the master of the lodge is in a position to have a feel of the lodge members' leanings and biases, the locality's customs, and norms and even the lodge's existing traditions, if any.

For certain, we cannot fill our lodges with electoral questions, much less, unimportant issues, notwithstanding the possibility of having differences in opinion, our lodge was never intended for that. In the same vein, we should always protect our lodge from electioneering for it only breeds ill-will among the brethren and puts a crack on the cement which unites us together as one, we should resort to the trowel instead and with it spread the cement brotherly love and affection. After all, we are a society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

RESTORING A MONUMENT

Continued from page 83 ...

And so, with the financial generosity of Bro. Jack S. Gaisano of Cebu Masonic Lodge No. 128, and the indispensable help of then EAM Bro. Glen Napuli of Datu Lapulapu Masolic Lodge No. 347, who was the head of the Mactan Cebu International Airport Authority, work began in late August, 2022. WB Marlon Ko, Worshipful Master of Cebu Masonic Lodge No. 128, did his research on the monument, including its original shape and shades. He then drew up the needed work, and saw to it that the restoration would progress with efficiency and without delay. Brothers Arnold Gonzalodo and Dick Clarion also provided much needed logistics for the project.

On November 10, 2022, after a little over two months of preparation and labor, the full restoration of this nearly forgotten Masonic Monument was completed. Being brought back to its original form, this is perhaps the oldest Masonic structure in this Masonic District, and maybe in the entire Central Visayas region. Truly, working for its restoration and being a part of its continuing history, is an endeavor worth remembering. For VW Kevin, and WB Marlon, this was not only a labor of love, but the restoration of a legacy.

And let it also be known that DDGM Kevin G. Co, and the rest of the brethren of Masonic District RVII, did not perform and accomplish this task for their own glory. This restoration was mainly done to advance that goal of presenting to the public that in this place, there are "good men who became better."

BRIDGING THE BRETHREN

A Tale of San Juanico Travelers

By: VW Ritzy G. Uy, JGL Samar and Leyte

As the sun rose over the stunning landscapes of Eastern Visayas, Masonic brethren from the different lodges of Masonic District R8 Leyte and Masonic District R8 Leyte Samar eagerly prepared for a most momentous occasion. They were set to embark on a journey to the installation of their officers, some jointly with other lodges of the region. These events united them together; their hearts beat with excitement and camaraderie. As they made their way to their various destinations, they are imbued with a palpable sense of brotherhood, fellowship, and pride in their shared Masonic heritage.



The joint installation of officers of the Masonic lodges of Makabugwas Lodge 47, Tacloban Lodge 221, Santiago L. Chua Lodge 336 and Palo Liberation Lodge 397 was held at Palo, Leyte. They were attended not only by the brethren of the abovestated lodges but also by those belonging from Mt. Huraw Lodge 98 and La Naval Lodge 269. They were also graced with the presence of Asst. Chief Rabban Noble Justin Balbuena of Al Shamal Shriners from Edmonton, Alberta, Canada.



On the other hand, Hilongos U.D. hosted the joint installation of the Masonic lodges of Ormoc Lodge 234, Sogod Bay Lodge 337 and Biliran Lodge 338, which was held at Hilongos, Leyte. It was also attended by brethren from Makabugwas Lodge 47, Tacloban Lodge 221, Santiago L. Chua Lodge 336, Palo Liberation Lodge 397, Mt. Kaladias Lodge 91, Mt. Huraw Lodge 98, and Illana Bay Lodge 274.



Joined by their families, the brethren of Northern Samar Lodge 211 held their installation of officers at Catarman, the largest and most populous municipality in the province of Northern Samar.

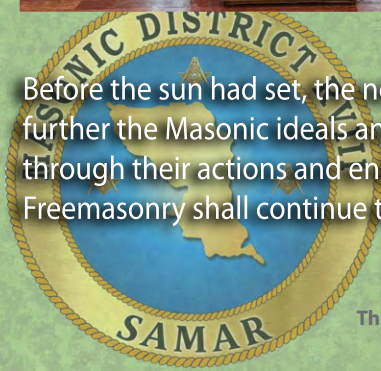
Located at the easternmost territory of Eastern Samar is the town of Borongan, the home base of the brethren of Eastgate Lodge 232 and also where they ceremoniously held the installation of their officers.

Attended as their Guest of Honor and Speaker is VW Ritzly G. Uy, JGL Samar and Leyte.



The brethren of Mt. Huraw Lodge 98 conducted their Tyled Installation at the town of Catbalogan, Samar and went to the beautiful beaches of Siargao for their fellowship celebration.

Before the sun had set, the newly-installed officers who have pledged to further the Masonic ideals and contribute to the betterment of society through their actions and endeavors, ensured the brethren that the light of Freemasonry shall continue to shine brightly in the Eastern Visayas region.





TAUNANG PAGTATALAGA NG LOHIYA MASONIKO NG JAEN TRIANGULO, ITINANYAG SA SARILING WIKA NI KAPATID IVAN JETHRO BALAGTAS, PUNONG TAGAPAGBALITA

Ika-apat ng Pebrero 2023, ginanap ang ikalawang pagtatalaga ng pamunuan ng Lohiya Masoniko Jaen Triangulo Blg.476. Sa Bulwagang Webb sa Bayan ng Cabiao sa lalawigan ng Nueva Ecija, idinaos sa unang pagkakataon ang hayagang pagtatalaga ng mga inihalal na hinirang na pinuno nito.

Ang naging instilasyon ay kauna-unahang gawaing pangmason sa nasabing bayan kung saan isinilang ang itinalagang Marangal na Guro, Kap. Francis Luis T. Mercado. Kaagapay na itinalaga ang inyong lingkod at Kap. Carlo Joe N. Blas bilang Una at Pangalawang Bantay ayon sa pagkakabanggit.

Namukod-tangi ang pagdiriwang hindi lamang dahil sa ito ay iniorganisa ng isang batang lohiya, ngunit dahil na rin sa ito ay ginanap sa ating sariling wika. Naging matagumpay ang pagtatanghal sa wikang Filipino sa pangunguna ni LMK Reynaldo M. Samonte, NPKGM bilang Punong Tagapagtatalaga at LMK Arnold Ateneo V. Lucas, NPT bilang Guro ng Galian na inasistihan ni MK Hernando L. Carlos, NMG bilang Katulong ng Guro ng Galian.

Ang tatlong nangasiwa sa pagtatalaga ay mga Gurong Mason ng Lohiya Masoniko Cabanatuan 53, inang lohiya ni PMK Danilo D. Angeles, NGM na isa sa mga nagsalin ng ritwal ng pagtatalaga sa wikang Filipino. Bantog ding miyembro ng Lohiya Cabanatuan ang Pambansang Alagad ng Sining na si Lazaro Francisco, isang manunulat.

Dinaluhan ang selebrasyon ni LMK Beda A. Epres, komisyoner ng Komisyon ng Karapatang Pantao, bilang Panauhing Pandangal kasama nina Alkalde Ramil B. Rivera ng Bayan ng Cabiao na nagbigay ng pambungad na pananalita at LMK Leonald Tinio, PKGM na kinatawan ng Gran Maestre sa Purok Masoniko Katimugang Nueva Ecija.

Marangal na Guro Francis Luis T. Mercado Ginawang ganap na Gurong Mason si MG Francis sa Lohiya Masoniko Antonio R. Lamson bilang 290 matapos ang limang taon

ng matiyagang paghihintay sa kanlurang pintuan. Naging mabilis ang pag-angat niya sa likmuan sa silangan nang siya ay mapabilang sa mga nagtatag ng Lohiya Jaen Triangulo na binubuo ng marami sa kaniyang mga ka-lohiya. Nakita ng mga kapatid ang kan'yang dedikasyon sa masoneriya at husay sa pamununo. Dala na rin ng suporta ng Guro ng Pahintulot na si LMK Albert S. Jalova, NPT siya ay naihalal sa natatanging posisyon.

Si Kuyang Francis ay isa sa mga kinikilalang lider sa larangan ng petrolyo sa gawi ng Nueva Ecija at Pampanga. Sa murang edad ay ibinalikang na Marangal na Guro ang responsibilidad sa pang-araw-araw na gawain ng kanilang negosyong pampamilya. Ngayon, ang kan'yang kumpanya ay nasa proseso ng pagpapalawak.

Ang Jaen Triangulo Blg. 476

Sa pamamagitan ng lakas ng Dispensasyon, naitatag ang Lohiya sa ilalim ng patnubay ni PMK Agapito S. Suan, Jr., NGM noong Ika-4 Pebrero 2021 at pormal na binuo (Constituted) sa panahon ng Pinaka Marangal Johnny Pimentel noong ika-18 ng Mayo 2022.

Hindi naging madali ang daloy ng operasyon ng lohiya dahil sa mga limitasyong dulot ng pandemya. Malimit ang pagpinid ng mga gawaing pangmason ng ilang buwan dahil sa paghihipit ng pambansang pamahalaan sa mga pag-iingat laban sa nasabing kalunusan.

Sa simulat-simula pa ma'y naging sentro ng pagkakakilanlan ng lohiya ang kasanayan ng mga bagong Gurong Mason sa mga ritwal at aral ng masoneriya. Mahigpit ang pagpapatupad ng mataas na pamantayan hanggang sa kasalukuyan. Bilang batang lohiya na pinamumunuan ng mga Gurong Mason na nabibilang sa nakababatang henerasyon, na sinusuportahan ng mga aktibong kanunuan, isa ang Lohiya Masoniko Jaen Triangulo sa mga lohiya na nagsusulong ng katayuan ng masoneriya sa Nueva Ecija habang pirming nakatingin sa mga dating gawi at mga kasanayang naitatag na simula pa noong una.





MISAMIS OCCIDENTAL MASONS ORGANIZE CHESS TOURNAMENT OF KIDS

BY: VW EDGAR S. BENTULAN, SR. ASSOCIATE EDITOR

Tangub City, Misamis Occidental

Choosing Chess in support of the provincial sports program, the Masonic District of RX Misamis Occidental successfully organized the 1st Masonic District Chess Tourney dubbed as “Masons for Chess Kids” last April 25, 2023 at Gov. Alfonso D. Tan College (GATDC).

The maiden tournament drew 100 youth chess players who participated in three categories. The **12-Years and Under** Category had been dominated by players from Oroquieta City. The Tangub bets lorded over in the **Juniors 17-Years & Under**. While the Ozamiz pawn-pushers won all the top 3-seats in the **Individual Open**. The biggest winners are the youngsters: Aron John Pitos, Dominic Gumisad, Robert Antes, Kristina Jill Camacho, Katrina Grace Lim,

Ethan Delos Santos, and Grace Calunod who are showing great chess potentials. The three Pitos of Oroquieta, Gumisad of Tangub and Antes of Ozamiz came up with perfect five wins in five rounds in the 30 minutes of each rapid type chess tourney.

The top 10 winners to each division got trophies and cash prizes from the P 50,000 budget event which was sponsored by Misamis Occidental Governor Atty. VW Henry S. Oaminal, a past District Deputy Grand Master and Hiram Awardee.

The victors will have the chance to meet GM Eugene Torre, Asia’s First Grandmaster and World Chess Hall of Famer in his simultaneous display come July in the planned follow up national chess tournament.



Earlier VW Rey C. Urbiztondo as team owner of Surigao Diamond Knights facilitated the national chess tournament sponsorship of MW Johnny T. Pimentel in the **GM Johnny T. Pimentel Cup** of the 4th Season of Philippine Chess League (PCL) last July 15 to August 30, 2022 which was won by Mindmovers Chess Team. Most Worshipful Pimentel delivered his message of support during the awarding ceremonies via zoom app while attending the cornerstone laying of VW Andoni T. Dumlaog Masonic Lodge No. 424 in Surigao City.

Ceremonial moves: VW Rey C. Urbiztondo, DDGM with Tim Morales, sports coordinator of Tangub City. Looking on were City Police Chief WB Alvin Tamayo, of Don Lorenzo No. 265 and Bro Nick Paez (in white) of Dept of Education as emcee. Other attendees include Dep-Ed personnel and Tangub City Chess Club President.

RAINBOW FOR GIRLS

Leadership through Service

By: VW Ritzy G. Uy, JGL Samar and Leyte



THE GRANDMASTER AND THE QUEZON CITY ASSEMBLY NO. 17

Quezon City Assembly No. 17 sponsored by **Quezon City Lodge No. 122** and **Kalaw Chapter No. 9, Order of the Eastern Star** was filled with excitement and anticipation as Grand Master MW Johnny T. Pimentel, represented by Senior Grand Warden RW Ariel T. Cayanan, graced the installation ceremony as the Guest of Honor and Speaker. The event, which took place on April 16, 2023 at the Jose Abad Santos Hall - Grand Lodge of the Philippines, was a momentous occasion for the Rainbow for Girls, and Grandmaster Pimentel's presence was a testament to his unwavering support for the organization.



In his speech, Grandmaster Pimentel highlighted the significance of the Rainbow for Girls in our society. He emphasized that the organization plays a crucial role in empowering young girls and providing them with opportunities for personal growth, leadership development, and community service. He commended the members of Quezon City Assembly No. 17 for their dedication and commitment to the principles of Rainbow for Girls, and urged them to continue making a positive impact in their communities.

Grandmaster Pimentel expressed his unwavering support for the Rainbow for Girls and reiterated his commitment to promoting the organization's values and principles

With the theme "WALK WITH THE COLORS OF LIGHT THAT BINDS AND GUIDES US AND EVERYTHING WILL WORK RIGHT", Anastacia Jwyneth Paulo, the newly installed Worthy Advisor of Quezon City Assembly No. 17 and the daughter of **Bro. Jonathan and Sis Aileen Paulo**, gave her address thanking the active members of the assembly. Recognition was likewise extended to the prominent **Sis Mahalia Deana Mariano-Borja - Supreme Deputy in the Philippines, IORG** and **Sis Eleanor Redor - Past Supreme Deputy in the Philippines, IORG** who was in attendance at the said event.

Truly, The recent public installation of Quezon City Assembly No. 17 was a momentous event that will be remembered in the annals of history. Not only was it a grand celebration of the installation of new officers, but it was also notable for the extraordinary team that led the ceremony, and the participation of Grand Lodge Grand Line Officers in the crowning team.



Installing Team

Installing Hostess: Mahalia Deana Mariano-Borja, SD, IORG PH

Installing Host: Ferdinand Mario N. Morales, SW

Installing Officer: Antionette Kathleen R.C. Se, PWA, PGRRep

Installing Marshall: Roseanne Josephone R.C. Se, PWA, PGRRep, GO

Installing Recorder: Roselline Z. Donadilla, PGRRep, PWA

Installing Chaplain: Erika Frieda Sofie Keller, PWA, PG Chaplain, PGRRep and GCC

Installing Musical: Geneane Denise S. Gaspar, PWA, PGRRep, PGO

Crowning Team

Installing Master: VW Benito G. Se Jr., PDDGDM

Installing Chaplain: VW Ritzy G. Uy, JGL

Love: VW Jose Y. Pangilinan, GH

Religion: VW Louie S. Laylay, PDGL

Nature: VW Dennis L. Cunanan, SGL

Immortality: VW Timothy James B. Cruz, DGL

Fidelity: VW Joseph L. Perez, DGL

Patriotism: Joseph Michael M. Caole

Service: VW Paolo Enrico S. Aqui, PDGL

As the ceremony came to a close, the audience was filled with a sense of pride and inspiration. The new officers took on their responsibilities with a sense of purpose and determination, ready to embark on a new chapter in the history of Quezon City Assembly No. 17. With their leadership and the continued support of the Masonic fraternity, the assembly is poised to achieve new heights of excellence in the years to come.



History

The International Order of the Rainbow for Girls (IORG) is a Masonic youth organization for young women between the ages of 11 and 20/21.

It was founded in McAlester, Oklahoma in 1922 by the Reverend W. Mark Sexson, a Christian minister, Past Grand Master of Masons, and Past Grand Patron, Order of the Eastern Star in Oklahoma.

Members of the IORG participate in a wide range of activities, including community service projects, leadership training, social events, and ceremonies. The organization also provides opportunities for personal growth, public speaking, and friendship among its members. The IORG places a strong emphasis on inclusivity, diversity, and tolerance, and encourages its members to strive for excellence in all areas of their lives.

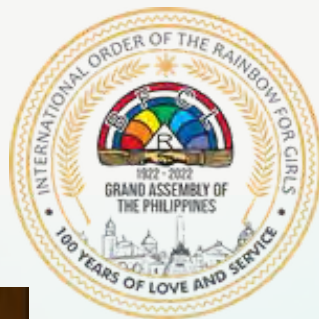
Overall, the International Order of the Rainbow for Girls is a Masonic youth organization that aims to inspire young women to develop their leadership skills, promote positive values, and make a difference in their communities.



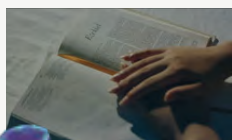
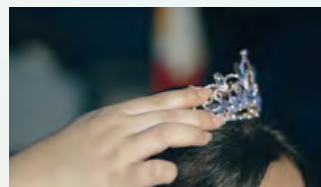
Rainbow in the Philippines

Perla Assembly No. 1 was the first to be instituted in the Philippines. Since its founding, IORG-Philippines quickly expanded mustering thousands of young women through out our jurisdiction. The 31 assemblies are the following:

- Perla Assembly Assembly No. 1
- Clark Assembly No. 2*
- Cavite Assembly No. 3
- Tierra Alta Assembly No. 4*
- Anthurium Assembly No. 5
- Amherstia Assembly No. 6*
- Aphrodite Assembly No. 7
- Sapphire Assembly No. 8*
- Batangas Assembly No. 9*
- Imus Assembly No. 10*
- Venus Assembly No. 11*
- Pagadian Hilltop Assembly No. 12
- Golden Shower Assembly No. 13
- Maria Makiling Assembly No. 14
- Gloria Maris Assembly No. 15
- Narra Assembly No. 16
- Quezon City Assembly No. 17
- Lakambini Assembly No. 18*
- Tacloban Assembly No. 19
- Pitong Lawa Assembly No. 21
- Mt. Banahaw Assembly No. 22
- Mina de Oro Assembly No. 23
- Iris Assembly No. 24
- Barasoain Assembly No. 25
- Pinacanauan Assembly No. 26
- Sagrada Familia de Zambaleña Assembly No. 27*
- La Hermosa Assembly No. 28
- Mayumi Assembly No. 29
- Dasmariñas Assembly No. 30
- Previous Gems Assembly No. 31



* - Inactive Assemblies



"I am happy that I have walked the colors of light and I would continue to walk through it because I am a Rainbow girl myself"

WA Anastacia Jwynth M. Paulo



Bro. Ed Abalos-Cook's GET TO KNOW YOUR Brother

A SHOUT-OUT TO VW CEDRIC SAZON OF AKLAN 205

BY BRO. PAUL BERNARD A. CASTRO / HEAD NEWS CORRESPONDENT

In October 2022, I had the privilege of welcoming four Masons from the United States. At that time, they were curious about Boracay, so I brought our Brethren Guests from the Grand Lodge of California to the magnificent island for a 3-day-and-2-night's stay at the Hennan Prime Hotel in Station 1.

As much as I wanted them to have a swift and smooth journey to the magnificent island, we met several challenges along the way. The jam-packed terminal, the tedious processing of entrance permits, and the scorching hot weather affected our travel. The Island transfer to and from Caticlan that is normally availed at the hotel is fully booked.

Due to all of these, I was compelled to seek assistance among our brethren in the locality and was advised to call VW Cedric Sazon of Aklan Lodge No. 205.

Upon contacting him, Kuyang Cedric did not hesitate in accommodating us every step of the way, calling his staff to assist us from the jetty port until we reach our hotel. He monitored our travel to and from the island. And continued helping our group in our return trip to Manila. Bros. Jonathan Higgins, Bill Sotirion, Don Wright, and Mark Smith were so happy about the experience. It was fulfilling experience to be able to make our US Brethren feel the warmth and hospitality of Philippine Masonry, thanks to the generosity and assistance of our Brother from Aklan.

While in the Island, we did not meet our benefactor in person but managed to meet him on a later time. VW Cedric Sazon is

a business leader and a champion of local tourism. His effective leadership empowered his staff with clearly-defined roles and responsibilities. He currently holds several positions in different companies: President and Chief Operating Officer of Southwest Tours Inc. in Boracay Island; the President of

Kalibo Cable Television Network Inc.; a Director at Marzon Hotel in Boracay and Kalibo; and also a Director at the Rural

Bank of New Washington Incorporated where he was also the President.

In 1988, he finished his Bachelor of Science in Inland Fisheries at the University of the Philippines Miagao. On the year 2012, he got his Executive Master in Business Administration degree from the Asian Institute of Management in Makati.

He was initiated on February 2003, passed to the degree of fellowcraft in April 2003, and later on he was raised to the sublime degree of Master Mason. **He became Master of Aklan Lodge No. 205 in 2004 - 2005** and later District Grand Lecturer (MY 2008-2009). Our Brother is also a Master of Royal Secret Panay bodies Scottish Rite. He entered Shrinedom under the Buglas Shrine Club Mabuhay Temple in 2016 and was a past high sheriff of the Buglas Shrine Club from 2019 - 2020.

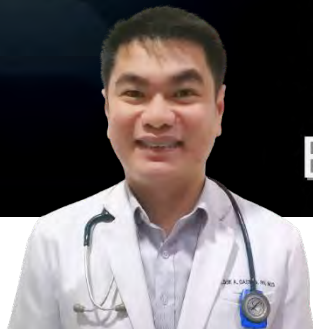
Beyond the professional accolades, VW Sazon is a philanthropist and a True Mason at heart. It is known among his peers that he never turned down any call for help from those who need it.

But above all these, Kuyang Cedric describes his happy marriage of 27 years to Ateng and being a good father to his 4 children as his greatest achievement in life.



doctor in the temple

By Bro. Louie A. Castro, MD



MYOCARDIAL INFARCTION

In the Philippines, myocardial infarction, colloquially termed as “heart attack” stands as one of the deadliest diseases existing in society and remains as the leading cause of mortality in the world. It is responsible for over 15% of deaths each year, and its prevalence is generally higher among men in all specific age groups than in women. Based on the Philippine Statistics Authority data released on February 22, 2020, 125,913 or 17.9 percent of the total deaths during the said period died of ischemic heart disease followed by cerebrovascular disease (68,180 or 9.7 percent).

Myocardial infarction is a disease of the heart that is caused by occlusions in the coronary arteries. The circulation of blood through the ventricles is reduced and the capacity of the heart to absorb oxygen is diminished. This disease mainly occurs due to the decreased or complete cessation of blood flow to a portion of the myocardium. Prolonged deprivation of oxygen supply to the myocardium can lead to myocardial cell death and necrosis.

As fatal as it sounds, signs and symptoms of such disease may or may not manifest depending on its severity. The inability of this disease to be detected poses a huge risk for hemodynamic deterioration and sudden death. Patients experiencing this disease may present chest discomfort or pressure that can radiate to the neck, jaw, shoulder, or arm.

Several risks concerning the occurrence of myocardial infarction presents in different manners may it be through lifestyle and/or genetics. The following modifiable risk factors are associated with acute myocardial infarction;

1. Smoking
2. Abnormal lipid profile / blood apolipoprotein
3. Hypertension

4. Diabetes mellitus
5. Abdominal obesity (waist/hip ratio)
(greater than 0.90 for males and greater than 0.85 for females)
6. Psychosocial factors such as depression, loss of the locus of control, global stress, financial stress, and life events including marital separation, job loss, and family conflicts
7. Lack of daily consumption of fruits or vegetables
8. Lack of physical activity
9. Alcohol consumption (weaker association, protective)

Other than the aforementioned risk factors, advanced age, male gender (males tend to have myocardial infarction earlier in life), genetics (there is an increased risk of MI if a first-degree relative has a history of cardiovascular events before the age of 50) are considered to be non-modifiable risk factors.

Seeking regular appointments with one's healthcare provider for screening should detect early risk factors that could lead into heart attack. The following are diagnostic

procedures in recognizing the risk for myocardial infarction;

1. Electrocardiogram (ECG or EKG). This first test done to diagnose a heart attack records electrical signals as they travel through the heart. Sticky patches (electrodes) are attached to the chest and sometimes the arms and legs. Signals are recorded as waves displayed on a monitor or printed on paper. An ECG can show if you are having or have had a heart attack.
2. Blood tests. Certain heart proteins slowly leak into the blood after heart damage from a heart attack. Blood tests can be done to check for these proteins (cardiac markers).
3. Chest X-ray. A chest X-ray shows the condition and size of the heart and lungs.
4. Echocardiogram. Sound waves (ultrasound) create images of the moving heart. This test can show how blood moves through the heart and heart valves. An echocardiogram can help identify whether an area of your heart has been damaged.
5. Coronary catheterization (angiogram). A long, thin tube (catheter) is inserted into an artery, usually in the leg, and guided to the heart. Dye flows through the catheter to help the arteries show up more clearly on images made during the test.
6. Cardiac CT or MRI. These tests create images of the heart and chest. Cardiac CT scans use X-rays. Cardiac MRI uses a magnetic field and radio waves to create images of your heart. For both tests, you usually lie on a table that slides inside a long tubelike machine. Each test can be used to diagnose heart problems. They can help show the severity of heart damage.

After being able to diagnose the said disease, it is important that we make an effort to modify our lifestyle to lower the risk of its occurrence however, if modification of daily activities and eating habits are not anymore applicable, medications are prescribed by physicians. Few of which are;

1. Aspirin. Aspirin reduces blood clotting. It helps keep blood moving through a narrowed artery. If you called 911 or your local emergency number, you may be told to chew aspirin. Emergency medical providers may give you aspirin immediately.
2. Clot busters (thrombolytics or fibrinolytics). These drugs help break up any blood clots that are blocking blood flow to the heart. The earlier a thrombolytic drug is given after a heart attack, the less the heart is damaged and the greater the chance of survival.
3. Other blood-thinning medications. A medicine called heparin may be given by IV or injection. Heparin makes the blood less sticky and less likely to form clots.
4. Nitroglycerin. This medication widens the blood vessels. It helps improve blood flow to the heart. Nitroglycerin is used to treat sudden chest pain (angina). It's given as a pill under the tongue, as a pill to swallow or as an injection.
5. Morphine. This medicine is given to relieve chest pain that doesn't go away with nitroglycerin.
6. Beta blockers. These medications slow the heartbeat and decrease blood pressure. Beta blockers can limit the amount of heart muscle damage and prevent future heart attacks. They are given to most people who are having a heart attack.
7. ACE inhibitors. These drugs lower blood pressure and reduce stress on the heart.
8. Statins. These drugs help lower unhealthy cholesterol levels. Too much bad (low-density lipoprotein, or LDL) cholesterol can clog arteries.

Worst case scenario, after a myocardial infarction, a surgery or procedure may be done to open a blocked artery. Some procedures include the following;

1. Coronary angioplasty and stenting. This procedure is done to open clogged heart arteries. It may also be called percutaneous coronary intervention

(PCI). If you've had a heart attack, this procedure is often done during a procedure to find blockages (cardiac catheterization).

During angioplasty, a heart doctor (cardiologist) guides a thin, flexible tube (catheter) to the narrowed part of the heart artery. A tiny balloon is inflated to help widen the blocked artery and improve blood flow.

A small wire mesh tube (stent) may be placed in the artery during angioplasty. The stent helps keep the artery open. It lowers the risk of the artery narrowing again. Some stents are coated with a medication that helps keep the arteries open.

2. **Coronary artery bypass surgery (CABG).** This is open-heart surgery. A surgeon takes a healthy blood vessel from another part of the body to create a new path for blood in the heart. The blood then goes around the blocked or narrowed coronary artery. CABG may be done as an emergency surgery at the time of a heart attack. Sometimes it's done a few days later, after the heart has recovered a bit.

Specifically, individuals who are more likely to experience myocardial infarction are;

1. **Age.** Men age 45 and older and women age 55 and older are more likely to have a heart attack than are younger men and women.
2. **Tobacco use.** This includes smoking and long-term exposure to secondhand smoke. If you smoke, quit.
3. **High blood pressure.** Over time, high blood pressure can damage arteries that lead to the heart. High blood pressure that occurs with other conditions, such as obesity, high cholesterol, or diabetes, increases the risk even more.
4. **High cholesterol or triglycerides.** A high level of low-density lipoprotein (LDL) cholesterol (the "bad" cholesterol) is most likely to narrow arteries. A high level of certain blood fats called triglycerides also increases heart attack risk. Your heart attack risk may drop if

levels of high-density lipoprotein (HDL) cholesterol — the "good" cholesterol — are in the standard range.

5. **Obesity.** Obesity is linked with high blood pressure, diabetes, high levels of triglycerides and bad cholesterol, and low levels of good cholesterol.
6. **Diabetes.** Blood sugar rises when the body doesn't make a hormone called insulin or can't use it correctly. High blood sugar increases the risk of a heart attack.
7. **Metabolic syndrome.** This is a combination of at least three of the following things: enlarged waist (central obesity), high blood pressure, low good cholesterol, high triglycerides, and high blood sugar. Having metabolic syndrome makes you twice as likely to develop heart disease than if you don't have it.
8. **Family history of heart attacks.** If a brother, sister, parent, or grandparent had an early heart attack (by age 55 for males and by age 65 for females), you might be at increased risk.
9. **Not enough exercise.** A lack of physical activity (sedentary lifestyle) is linked to a higher risk of heart attacks. Regular exercise improves heart health.
10. **Unhealthy diet.** A diet high in sugars, animal fats, processed foods, trans fats, and salt increases the risk of heart attacks. Eat plenty of fruits, vegetables, fiber, and healthy oils.
11. **Stress.** Emotional stress, such as extreme anger, may increase the risk of a heart attack.
12. **Illegal drug use.** Cocaine and amphetamines are stimulants. They can trigger a coronary artery spasm that can cause a heart attack.
13. **A history of preeclampsia.** This condition causes high blood pressure during pregnancy. It increases the lifetime risk of heart disease.
14. **An autoimmune condition.** Having a condition such as rheumatoid arthritis or lupus can increase the risk of a heart attack.



By: VW Joseph Harold W. Santiago, GSc

Part Two

EIGHT DISTRICTS & 76 LODGES

Retaining their Alpha Designation, all eight Masonic Districts in the National Capital Region are still differentiated by letters A to H. Lodges are grouped according to their location with the highest concentration in Manila - the Capital City.

The coastal city of Manila has an area of 25 square kilometers (9.6 sq mi) with a population of 1,846,513 (2020 Census). This is where the Plaridel Masonic Temple – seat of the Grand Lodge of the Philippines is located. The Temple accommodates three Masonic Districts (NCR-B, NCR-C, & BCR-D). There are two Masonic Lodges whose names are associated with the Capital City – Manila – Mt. Lebanon No. 1 and Nilad No. 12.

Masonic District NCR-A is the premier Masonic District in GLP's Registry. It is composed of ten (10) subordinate lodges including 2 of the 3 founding lodges that became the nucleus of the Grand Lodge of the Philippines in 1912: Manila-Mt. Lebanon No. 1 and St. John's – Corregidor No. 3.

Originally Chartered as Manila Lodge No. 342 under the Grand Lodge of California in 1901, it was the first lodge under the registry of the Grand Lodge of the Philippines in 1912. It came about its present name - **Manila-Mt. Lebanon Lodge No. 1** following a merger with Mt. Lebanon No. 80 in 1977. Corregidor No. 386 was the third Lodge in the Philippines to be chartered under the jurisdiction of California (1907). It became the 3rd Lodge under the registry of GLP back in 1912. Its current name - **St. John's – Corregidor Lodge No. 3** is the result of consolidation with various lodges through the years – Southern Cross No. 6 (1935),

Benjamin Franklin No. 94 (1937), and St. John's Lodge No. 9 (1975).

Cosmos No. 8 – was originally created for Masons of German origin, specifically the members of Lodge Perla del Oriente No. 1034 – a Philippine-based Lodge under the obedience of the Grand Lodge of Scotland. Back in 1916 at the height of the First World War; with England and Germany on the opposing sides of the conflict, the Grand Lodge of Scotland issued an edict expelling all Masons of German origin from its subordinate lodges world-wide. Bereft of a home, a lodge was created for them which was chartered as the 8th under the Grand Lodge of the Philippines in 1917. **Mencius No. 93**, was the first lodge in the jurisdiction created by Chinese Brethren for Chinese Brethren. It will celebrate the Centenary of its Charter in 2024. **Palawan No. 99** was for decades the only Masonic Lodge in the Palawan Archipelago since its constitution in 1926 until it birthed a daughter Lodge – South Palawan No. 464 in 2021. Five younger lodges have been added to NCR-A between 1993 until 2021: **Jacques DeMolay No. 305** chartered in 1993; **Macario R. Ramos No. 355** (2005); **Trinity No. 367** (2007), **South Palawan No. 464** (2021), and **MW Jolly R. Bugarin No. 468** (2021).

Except for the two Palawan-based Lodges, the other eight subordinates of NCR-A hold

their Meetings at the Scottish Rite Temple in 1828 Taft Ave., Malate, Manila.

Despite the distance of 790 km, between Manila and Palawan, the common inquiry among the Brethren is: **Why are the Lodges in Palawan included in Manila's NCR-A?** "Historically, the easiest route to Palawan is via Manila. Although it belongs to Region IV-B (MIMAROPA), the travel from Mindoro to Palawan takes almost 24 hours of sea travel which is quite unsafe." VW Joselito Bulawin, PDDGM (305) explains. "As Palawan is an island, it is best that the link with the

Philippine mainland is maintained for purposes of continuing education, monitoring, and visitations from Manila to enhance cordial relations with other lodges." He added. "Of all the NCR Districts, NCR-A is very proud to have the Lodges in the island of Palawan as constituent." Being a Past District Deputy Grand Master of NCR-A, who has also twice served as Grand Lodge Inspector of Palawan No. 99, and Charter Secretary of South Palawan No. 464. VW Bulawin is considered an expert on the matter. He is also an Honorary Member of the 99th Lodge and a Plural Member of the 464th.

As of 2022, **NCR-A** has an active membership of **726 Master Masons** composed of **551 Regular Members** and **175 Life-Members by Longevity (LML)**:



Lodge Name & No.	Location	Regular Stated Meeting
Manila - Mt. Lebanon No. 1	Manila, SRT	1st Tuesday - 6:30 PM
St. John's-Corregidor No. 3	Manila, SRT	2nd Thursday - 6:00 PM
Cosmos No. 8	Manila, SRT	1st Friday - 6:00 AM
Mencius No. 93	Manila, SRT	1st Wednesday - 7:00 PM
Palawan No. 99	Puerto Princesa	2nd Saturday - 4:00 PM
Jacques DeMolay No. 305	Manila, SRT	4th Friday - 7:00 PM
Macario R. Ramos No. 355	Manila, SRT	2nd Tuesday - 6:00 PM
Trinity No. 367	Manila, SRT	1st Monday - 6:00 PM
South Palawan No.464	Narra, Palawan	1st Saturday - 10:00 AM
MW Jolly R. Bugarin No.468	Manila, SRT	2nd Friday - 6:00 PM

Masonic District NCR-B, the second cluster of eight Manila Lodges hold their meetings at the Plaridel Masonic Temple.

Six of its lodges are more than 100 years old - Bagumbayan No. 4, Island-Luz-Minerva No. 5, Biak-na-Bato No. 7, Nilad No. 12, Walana No. 13, and Labong No. 59. Chartered in 1915 – **Bagumbayan No. 4** is the first lodge established under GLP for Filipinos. **Island-Luz-Minerva No. 5** is a merger of three lodges, the oldest of which was Island No. 5 constituted in 1915. **Biak-na-Bato No. 7** is the second lodge opened to Filipinos in 1917. **Nilad No. 12** and **Walana No. 13** are older lodges established in 1892 under Gran Oriente Español and later affiliated with GLP in 1917. Originally known as La Madre Logia (the Mother Lodge), Nilad No. 144 birthed other lodges in the 1890's, among them was Walana No. 158. **Labong No. 59** was chartered in 1921 and is currently, 102 years old. Its seventh member, **Service No. 95** is set to celebrate its centennial Anniversary in 2025. **Intramuros No. 363** is the Benjamin Lodge of NCR-B having been constituted only in 2007.

Based on the 2022 statistical data from the Grand Lodge, the **MD NCR-B** has **709 Active Members**, **574** of which are **Regulars** and **135 LMLs**:



Lodge Name & No.	Location	Regular Stated Meeting
Bagumbayan No. 4	Manila, PMT	2nd Wednesday - 6:00 PM
Island-Luz-Minerva No.5	Manila, PMT	4th Saturday - 6:00 PM
Biak-Na-Bato No. 7	Manila, PMT	2nd Tuesday - 6:00 PM
Nilad No. 12	Manila, PMT	1st Saturday - 4:00 PM
Walana No. 13	Manila, PMT	4th Saturday - 2:00 PM
Labong No. 59	Manila, PMT	1st Saturday - 3:00 PM
Service No. 95	Manila, PMT	2nd Friday - 7:00 PM
Intramuros No. 363	Manila, PMT	3rd Friday - 6:00 PM

Twelve (12) Masonic Lodges currently composed **Masonic District NCR-C**, ten of them hold their meetings at the Plaridel Masonic Temple.

Five of its lodges - **Dalisay No. 14**, **Sinukuan No. 16**, **Araw No. 18**, **Dapitan No. 21**, and **Zapote No. 29** were originally established under the obedience of Gran Oriente Español as Dalisay No. 178 (1892), Sinukuan No. 272 (1903), Araw No. 304 (1908), Dapitan No. 313 (1909), and Zapote No. 356 (1915) respectively. **Jose Rizal No. 22** was originally founded under Gran Orient de France (1901) and changed obedience two more times before settling under the jurisdiction of the Grand Lodge of the Philippines in 1917. **Luzon No. 57** (1921) and **Kasilawan No. 77** (1922) were the first two lodges in NCR-C to be constituted solely under GLP their Charters are 101 and 100 years old respectively. The **100th Lodge - Keystone** was constituted later in 1926.

It was only 2008 that a new lodge was added in the cluster – **La Guardia No. 378**. Two more were added in 2021 – **Katarungan No. 450** and **Master Builder No. 461**.

The District has **643 Active Members** in 2022 composed **542 Regulars** and **101 Life-Members by Longevity**:



Lodge Name & No.	Location	Regular Stated Meeting
Dalisay No. 14	Manila, PMT	1st Tuesday - 7:00 PM
Sinukuan No. 16	Manila, PMT	2nd Friday - 6:00 PM
Araw No. 18	Manila, PMT	2nd Saturday - 2:00 PM
Dapitan No. 21	Manila, PMT	3rd Monday - 6:00 PM
Jose Rizal No. 22	Manila, PMT	1st Wednesday - 6:00 PM
Zapote No. 29	Manila, PMT	3rd Saturday - 2:00 PM
Luzon No. 57	Manila, PMT	1st Thursday - 6:00 PM
Kasilawan No. 77	Manila, PMT	1st Tuesday - 6:00 PM
Keystone No. 100	Manila, PMT	3rd Saturday - 3:00 PM
La Guardia No. 378	Manila, PMT	2nd Thursday - 3:00 PM
Katarungan No. 450	Bangkal, Makati	4th Saturday - 6:00 PM
Master Builder No. 461	Tondo, Manila	4th Friday - 6:00 PM

The **MD NCR-D**, is currently the last of four Masonic Districts based in Manila. It is made-up of twelve (12) Masonic Lodges, with the first eleven holding their meetings at the Plaridel Masonic Temple.

Noli Me Tangere No. 42 with its charter issued in 1918 by MW Manuel L. Quezon. The next three lodges - **Taga-ilog No. 79**, **F.D. Roosevelt No.81**, and **High Twelve No. 82** – were all constituted in 1923 and are set to celebrate the Centenary of their Charters in 2023. **Hiram No. 88** will follow the 100 mark in 2024. The 63-year-old **Manuel A. Roxas Lodge No. 152** was constituted in 1959. Formed a decade later was **Saigon Lodge No. 188** which was constituted in 1969 at the City of its namesake in Vietnam (now Ho Chi Minh City).

The younger lodges in this District were constituted between 2008 and 2013 namely: **Escudo No. 371** (2008); **Grandsec Reynold S. Fajardo No. 383** (2009); **Dr. Sun Yat Sen No. 398** (2010); **WB Isaac Puno No. 401** (2012). **Sultan Haroun Al Rashid M. Lucman No. 408** (2013), the twelfth lodge hold its meetings in the Scottish Rite Temple like most lodges in NCR-A.

As of 2022, the District has **744 Active Members** composed **617 Regulars** and **127 Life-Members by Longevity**:



Lodge Name & No. Location Regular Stated Meeting

Noli Me Tangere No. 42	Manila, PMT	1st Saturday - 4:00 PM
Taga-Ilog No. 79	Manila, PMT	3rd Saturday - 1:00 PM
F.D. Roosevelt No. 81	Manila, PMT	2nd Saturday - 4:00 PM
High Twelve No. 82	Manila, PMT	2nd Saturday - 4:00 PM
Hiram No. 88	Manila, PMT	1st Friday - 6:00 PM
Manuel A. Roxas No. 152	Manila, PMT	3rd Saturday - 6:00 PM
Saigon No. 188	Manila, PMT	1st Wednesday - 6:00 PM
Escudo No. 371	Manila, PMT	4th Saturday - 5:00 PM
GSec R.S. Fajardo No. 383	Manila, PMT	3rd Thursday - 6:30 PM
Dr. Sun Yat Sen No. 398	Manila, PMT	2nd Wednesday - 6:00 PM
WB Isaac Puno No. 401	Manila, PMT	3rd Wednesday - 6:00 PM
Sultan Haroun Al Rashid M. Lucman No. 406	Manila, SRT	1st Thursday - 6:30 PM

The next two NCR Districts are concentrated in landlocked Quezon City. Its land area of 172 square kilometers (66.30 sq mi) makes it geographically the biggest city in the National Capital Region. Population per 2020 Census is at 1,846,513. Most Masonic Lodges congregate at the Capitol Masonic Temple located at 1 Makatarungan St., in Diliman. It is home to the two Masonic Districts of NCR-E and NCR-F.

Masonic District NCR-E is currently composed of nine subordinate lodges, namely:



Lodge Name & No. Location Regular Stated Meeting

Quezon City No. 122	Capitol MT, QC	2nd Saturday - 2:30 PM
Rafael Palma No. 147	Capitol MT, QC	3rd Saturday - 2:00 PM
Capitol City No. 174	Capitol MT, QC	Last Saturday - 3:00 PM
Laong - Laan No. 185	Capitol MT, QC	1st Saturday - 3:00 PM
Andres Bonifacio No. 199	Capitol MT, QC	Last Friday - 6:30 PM
N.S. Amoranto No.358	Capitol MT, QC	3rd Friday - 6:00 PM
AG MW P.M. Gimenez 370	Capitol MT, QC	2nd Friday - 6:00 PM
Frank Reed Horton No. 379	Capitol MT, QC	1st Tuesday - 6:00 PM
Valenzuela City No. 466	Capitol MT, QC	4th Thursday - 6:00 PM

Quezon City No. 122 - constituted 1949 by MW Esteban Munarriz, is the most senior lodge being 73-years old. Succeeding elder Lodges are: **Rafael Palma No. 147** (1957); **Capitol City No. 174** (1964); **Laong - Laan No. 185** (1967); and **Andres Bonifacio No. 199** (1974). The next generation of NCR-E lodges were chartered between 2005 and 2021.

These are **Norberto S. Amoranto No. 358** (2005); **AG MW Pedro M. Gimenez No. 370** (2008); **Frank Reed Horton No. 379** (2008); and the youngest - **Valenzuela City No. 466** (2021). MD NCR-E has a GLP record of **595 Active Members**, composed of **516 Regulars** and **79 Life-Members by Longevity** As of 2022.

There are eleven (11) lodges in **Masonic District NCR-F** whose 2022 record boast of **630 Active Members**, composed of **585 Regulars** and **45 Life-Members by Longevity**. Except for Silanganan No.19, all the other lodges conduct their meetings at the Capitol Masonic Temple:





Lodge Name & No.	Location	Regular Stated Meeting
Silanganan No.19	Fairview, QC	2nd Saturday – 2:00 PM
Marikina No. 119	CMT, Quezon City	1st Saturday – 2:00 PM
Teodoro M. Kalaw 136	CMT, Quezon City	1st Friday – 7:00 PM
Juan Sumulong No. 169	CMT, Quezon City	4th Saturday – 2:00 PM
Mandaluyong City 277	CMT, Quezon City	3rd Saturday – 2:00 PM
Pinaglabanan No. 374	CMT, Quezon City	4th Friday – 6:00 PM
Batasan No. 381	CMT, Quezon City	3rd Thursday – 6:00 PM
Pasig City No. 409	CMT, Quezon City	2nd Saturday – 5:00 PM
Solidarity No. 421	CMT, Quezon City	4th Tuesday – 6:00 PM
Unang Sigaw No. 430	CMT, Quezon City	2nd Thursday – 6:00 PM
Commonwealth No. 460	CMT, Quezon City	3rd Tuesday – 7:00 PM

The venerable **Silangan No. 19** (1908) has its own temple in Fairview, Quezon City. It is the eldest Lodge in the district being 114 Years Old predating the Grand Lodge of the Philippines by 4 years. It joined GLP in 1917.

Its second batch of lodges were - **Marikina No. 119** (1948); **Teodoro M. Kalaw No. 136** (1953); **Juan Sumulong No. 169** (1963). **Mandaluyong City No. 277** followed in 1986.

New generation lodges were formed between 2008 and 2021: **Pinaglabanan No. 374** (2008); **Batasan No. 381** (2009); **Pasig City No. 409** (2013); **Solidarity No. 421** (2015); **Unang Sigaw No. 430** (2017); and the youngest - **Commonwealth No. 460** (2021).

Masonic District NCR-G is the cluster of eight (8) subordinate lodges based in Makati City – the country’s Financial Capital. They all meet at the Jacobo Zobel Masonic Temple in Antonio Village, Makati City.

Founded in 1914 under Gran Oriente Español, its eldest lodge **Batong-Buhay No. 27** is now 108-years old. The second in seniority is **King Solomon No. 150** (1958); followed by **Jacobo Zobel No. 202** (1974); **Kagitingan No. 286** (1989); **Gen. Artemio Ricarte No. 322** (1997); **Wenceslao Trinidad No. 365** (2007); and **Hadji Butu Rasul No. 393** (2010). The District’s youngest lodge is **Mamamayang Pilipino No. 475** which was constituted only this year.

As of 2022, NCR-G has a GLP record of **431 Active Members**, composed of **382 Regulars** and **49 Life-Members by Longevity**.



Lodge Name & No.	Location	Regular Stated Meeting
Batong Buhay No. 27	JZMT – Makati	3rd Friday – 6:00 pm
King Solomon No. 150	JZMT – Makati	2nd Monday – 6:00 pm
Jacobo Zobel No. 202	JZMT – Makati	3rd Monday – 6:00 pm
Kagitingan No. 286	JZMT – Makati	2nd Tuesday – 6:00 pm
Gen. Artemio Ricarte No. 322	JZMT – Makati	3rd Wednesday – 6:00 pm
Wenceslao Trinidad No. 365	JZMT – Makati	4th Monday – 6:00 pm
Hadji Butu Rasul No. 393	JZMT – Makati	4th Thursday – 6:00 pm
Mamamayang Pilipino No. 475	JZMT – Makati	4th Friday – 6:00 pm

NCR-H is the youngest Masonic District in Metro Manila having just been created in December 6, 2019 by virtue of Edict No. 327 – MW Suan. It is currently composed of six subordinate lodges that meet at established Masonic Centers in the Cities of Las Piñas, Muntinlupa, and Parañaque.



VW RAYMUNDO L. NOBLE
District Deputy Grand Master



VW YAHYA B. YUSUP
DGL NCR-H



VW NORMAN N. CRUZ
DGL NCR-H



VW ELMER G. PABLO
DGL NCR-H



VW GIUSEPPE S. GABELLO
DGL NCR-H

VW ARNEL PILAPIL
Secretary

WB RESTITUTO ALCANTARA
Auditor

Bro. ABRAHAM PITEL JR.
PRO

Bro. CARMELO M. MENDOZA
Treasurer

VW RONALD SOTTO
Chaplain

Bro. EDWARD T. CASALS
FB Admin



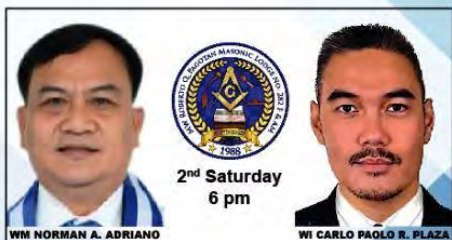
WM JAMES BRIAN C. MALABANAN



3rd Saturday
6 pm



WI HYRAM AZIS L. DALSAL



WM NORMAN A. ADRIANO



2nd Saturday
6 pm



WI CARLO PAOLO R. PLAZA



WM RAMIL R. DE MESA



2nd Friday
7 pm



WI GUILLERMO F. ACENAS



WM EDGARDO C. ARIATE



1st Friday
7 pm



WI EDUARDO T. BELARMINO



WM FRANCIS F. NABUA



4th Saturday
2 pm



WI NORIEL S. JAVIER



WM JOSE PABAN SPERRI R. BUTICO



4th Friday
6 pm



WI CHRISTIAN D. FERNANDO

Muog No. 89 its most senior member was chartered in 1923 by MW Wenceslao Trinidad and meets at the Muog Masonic Temple in La Huerta, Parañaque City. The second eldest lodge - **MW Roberto Q. Pagotan No. 282** was established back in 1988 as Pagkakaisa Lodge and holds meetings at the Civil Aeronautics Authority (CAA) compound in J. Aguilar St., Las Piñas City. Three Lodges are currently congregating at King Solomon Garden (KSG) in Banco Filipino Resort Village (BFRV) in Parañaque City - **Palanyag No. 323** (1999), **Dr. Filemon C. Aguilar (Las Piñas) No. 332** (2000), and **Taguig No. 431** (2017). **Muntinlupa City No.414** - a lodge constituted in 2015 meets at its own temple at Victoria Subd., Brgy. Tunasan, Muntinlupa City.

NCR-H has a GLP record of **329 Active Members**, composed of **305 Regulars** and **24 Life-Members by Longevity** as of 2022.



Lodge Name & No.	Location	Regular Stated Meeting
Muog No. 89	MMT, Parañaque	3rd Saturday – 6:00 pm
MW R.Q. Pagotan No.282	CAA, Las Piñas	2nd Saturday – 6:00 pm
Palanyag No.323	KSG, BFRV, Las Piñas	2nd Friday – 6:00 pm
Dr. FC Aguilar (LP) No.332	KSG, BFRV, Las Piñas	1st Friday – 6:00 pm
Muntinlupa City No.414	Tunasan, Muntinlupa	4th Saturday – 9:00 am
Taguig No. 431	KSG, BFRV, Las Piñas	4th Friday – 6:00 pm

In 2022, there are total of 76 Chartered Lodges in the National Capital Region. Distributed in the eight Masonic Districts. Together meet annually in the NCR Multi-District Convention which is held at the Jose Abad Santos Hall of the Plaridel Masonic Temple. The MDC event last November 5, 2022 was hosted by the Benjamin of Metro Manila Districts – NCR-H.



A major determining factor in the growth of Masonic Lodges in the National Capital Region is the construction of Masonic Temples. In 2017, then Grand Master MW Abraham Tolentino issued Edict No. 300 declaring a Moratorium in the Issuance of Dispensation to form New Lodges using Plaridel Masonic Temple, the Scottish Rite Masonic Temple, Capitol Masonic Temple, or Jacobo-Zobel Masonic Temple.

As these edifices are becoming too crowded with Chartered Lodges conducting their respective meetings therein, it will be difficult for new lodges to likewise hold there meetings there as well. Thus petition for new lodges who intend to use the above four temples are suspended indefinitely unless "*... accompanied by an undertaking that it will acquire or construct its own permanent lodge or masonic temple in an identified location within a period of three (3) years from the date of its Charter. In case of non-compliance with the undertaking, the Grand Lodge may review, recommend and if necessary, take appropriate actions thereto.*" In

response, younger lodges in various NCR Districts like NCR-C, NCR-F, and NCR-H are starting to develop their own edifices outside the four mentioned Masonic Temples.

The Masonic Networks in NCR extend beyond Blue Lodges and Masonic Districts, it includes not just Allied Masonic Degrees and Appendant Bodies but sojourning clubs and other social organizations as well. A more in-depth study on these various groups can further satisfy this article’s title and that is reserve for future articles to be submitted to The Cable Tow Magazine.

REFERENCES:

2022 Masonic Statistics c/o the GLP Database
 Edict 228 - MW Yu; Edict 289 - MW Gazmin; Edict 300 - MW Tolentino
<https://www.dti.gov.ph>
<https://grandlodge.ph>
<https://www.philatlas.com>



How can Masons promote Harmony in Society?

From the Office of the Senior Grand Lecturer



Our Masonic Education Lectures for Masonic Year 2022 – 2023, as developed by our Senior Grand Lecturer – VW Dennis L. Cunanan, have been based upon MW Johnny Ty Pimentel's Theme: **HARMONY for ONE and ALL: The Foundation of Genuine Masonic Fraternity.**

It is a series of fourteen (14) Lectures; 12 for each month from May 2022 to April 2023 and 2 special lectures delivered during the District and Multi-District Conventions. In our current term manual – only 10 lectures were prepared ahead of the Masonic Year. Four having been prepared later during the term – the two special lectures mentioned for District and Multi-District Conventions; the December 2022 Lecture; and the last Lecture which we are now about to impart. The delayed release of these discourses is deliberate according to our SGL, so as to provide lessons that are not just relevant, but also good and timely and in accordance with the development of certain events or incidents as they unfold during this Masonic Year.

The Topic on “**Harmony & Fellowships**” – which was delivered by our Junior Grand Lecturers during all our District Conventions, arose as certain cases of Disharmony among Brethren arise from the excessive consumption of alcohol during fellowships.

“**Testing the Financial Capacities of those who Knock**” – is the Special Lecture delivered by our Senior Grand Lecturer himself in almost all our Multi-District Conventions, to call the attention and thus remind the Brethren on the seriousness of Edict No. 328 issued by MW Agapito S. Suan, Jr. back in December 2019. This particular lecture was developed upon specific instructions of our Grand Master MW Johnny Ty Pimentel following the pattern of the offenses incurred by some of our misguided brethren and sadly by certain lodges.

The Third of these “current lectures” is entitled “**Whence and Wither are We Going?**” – delivered last December 2022. The said lecture was drafted as inspired by text found on the Back Cover of our Term Manual which reads – A Century and a Decade of Brotherly Love, Relief, and Truth revealing that such is the secret to the longevity and endurance of our Institution.

And so we arrive at the 14th Masonic Education Lecture under the leadership of MW Johnny Ty Pimentel - **How can Masons promote Harmony in Society?** This topic is

the most challenging as it will involve the practice of what has been imparted to One and All in the last 11 months by our Corps of Grand Lecturers. In answering this difficult inquiry – we look up to GLP Leadership for guidance and found at least three (3) documents issued by our Grand Master as fine examples. In the current Masonic Year, we encountered three situations where Masons can become Agents of Peace:

SITUATION ONE

On May 25, following the results of the National Election held last May 10 which introduced new leadership in the Philippines. MW Pimentel issued a congratulatory message on behalf of our fraternity to the President-elect and Vice President-elect as well as the rest of the newly and duly elected leaders of our country enjoining the Brethren and fellow Filipinos to support the winning mandate in the promotion of Unity within our lands, cognizant with our Masonic theme this year: “Harmony for One and All: The Foundation of Genuine Masonic Fraternity.”

Likewise, he congratulated our Brother Masons in government who have garnered the trust and confidence of our people, as they assume their new positions with honor, dignity, and the fear of God. Even charging them with the great responsibility of giving honor to their respective offices, by serving the people dutifully, justly, and with the

intention of supporting this new administration.

SITUATION TWO

The second occurred in September when our Institution addressed certain issues around a local fraternity bearing the name 'Fraternal Order of Eagles (Philippine Eagles)' with the Grand Master issuing Circular No. 6 urging prudence and tolerance from the Brethren at this time and reminding One and All that Freemasonry is one of the foremost defenders of individual liberties including the right to freely associate and we are not one who will readily trample this right at the slightest cause or for any perceived provocation. Reminded our Grand Master,

"Over decades, we have co-existed freely and harmoniously with contemporary service organizations and modern societies, except we proscribe membership to those whom we consider as clandestine entities posing as Masonry."

Our Grand Lodge even communicated in writing all known groups of the Philippine Eagles, expressing reservation that any and all masonic words, phrases, symbols, and rituals, including pictures of masonic temples and buildings, should be respected as for the exclusive right and use of Philippine Freemasonry and for all concerned to refrain from illegally appropriating the same. MW Pimentel is even open to conducting a dialogue with their leaders if necessary.

"Philippine Freemasonry is a cut above the rest, unrivaled as a reputable, benevolent, and philosophical fraternity, a major driver of Philippine history, and time-tested in strength as a brotherhood of man. It may be that other organizations may want to emulate our example which is welcome for as long as no deception, illegality, or acts prejudicial to our interest are involved." – MW Johnny Ty Pimentel

SITUATION THREE

And now for the third. Early this year, certain issues between Masonry and the Catholic Church resurfaced following the pronouncement of a certain bishop against Freemasons in the light of our upcoming convention in Dumaguete City. The Grand

Master wasted no time in responding adequately making use of GLP's Institutional Memory to show how diplomacy has always been the way taken by our Fraternity when it comes to any religion.

In a written message issued on 27 February 2023, our Grand Master said – ***"I read many spirited comments among the brethren in defense of the craft. I wish the brethren will bear in mind that Philippine Freemasonry has no quarrel with the Catholic Church, or any church denomination and should refrain from engaging in a running argument over any religious dogma and theological issues. Since the formation of the Grand Lodge of the Philippines more than a century ago, we have no record of attack, criticism, or enmity against the church and we have always been supportive of religion."***

Speaking based on existing records in the Grand Lodge – MW Pimentel's letter further clarified what our fraternity has done in the past and enforced until the present:

"For the information of all, the object of the Papal Bulls issued in the early 18th century was the anti-clerical Continental Freemasonry in Europe. We do not recognize these Continental Freemasons at all and we do not maintain any relations with them since the beginning."

In fact, the GLP's cordial relations with the Catholic Church resulted in some meaningful dialogues between leaders of the two organizations in the past. MW William Quasha initiated a dialogue with the Vatican in 1959 for the purpose of getting the latter to reconsider its condemnation of Freemasonry in the Philippines. That paved the way for renewed efforts by the GLP to seek reconciliatory talks with the Church."

In the year 1970, after two years of exhaustive examination of our landmarks, laws, and rituals, the Catholic Bishops Conference of the Philippines (CBCP) cleared Filipino Freemasonry from the age-old misconceptions and formally petitioned the Holy See to exempt members of the GLP from the provision of Canon 2335 on ex-communication. Canon 2335 was in fact later amended in 1983, resulting in the

deletion of "masonic and other sects" from the penalty of ex-communication. However, in the same year, the Vatican reiterated that Catholics who join Masonry still commit 'serious sin'. Be that as it may, the Vatican decision cannot diminish the importance of the finding of the CBCP that the Philippine brand of Masonry is not incompatible with Catholicism."

Our Grand Master's Communication admonishes the Brethren, on the proper response to the issue:

"From then on, we can only lament when certain sectors of the church renew ancient criticism against Masonry and carry the same over to members of the Grand Lodge of the Philippines. But it is what it is. We shall continue with the fervent hope for a better understanding from the church hierarchy but no amount of arguments from our perspective can change their deep-seated stand on Freemasonry overnight. In fact, we have submitted in previous dialogues with the CBCP our firm declaration that "Freemasonry is not a religion, nor does it pretend to be one; it bows to the decisions of the Catholic hierarchy in so far as it concerns the religious truths affecting Catholic masons".

Therefore, let us always exercise prudence and temperance over our words and deeds on this issue. As a standing tenet, we do not intrude into the contentious issues of politics and religion. What we can do is steadfastly continue to support the faith believed in by our members and to always keep the good qualities of the faithful under the constant gaze of the All-Seeing-Eye. " "

For a better understanding of this lecture, it is essential that the brethren should have read all three communications in full. We have included them as attachments to the lecture but we leave their delivery at the discretion of the Lecturer and / or the Lodge.

These communications issued by our Grand Master on separate occasions and with three distinct parties provide our jurisdiction the appropriate guidance in engaging with our fellowmen as Masons. The first is a political situation; the next is with a private group; and lastly on a religious institution. In all three scenarios – our Fraternity was placed

neither over nor under but rather at par with or **on the level**. Delivering the message logically, clearly, and eloquently without provoking the other parties or manifesting any offensive remarks. In these communications, our Grand Master is offering a potential solution to certain problems.

In the above-mentioned proclamations, our Grand Master made use of the concepts introduced in our monthly lectures.

The first letter is related to the lecture in August - **How can MASONS be good CITIZENS?** Take as examples the teachings of two Brother Statesmen that remain as relevant as in the day, they were written.

In Circular 6 – MW Pimentel urged for prudence and tolerance. While admonishing the exercise of prudence and temperance over our words and deeds over this issue with the February Communication.

Incidentally, such Virtues were reiterated in our Lecture that same month which dealt with **What is Charity & Brotherly Love?** Where it is discussed that among the qualities of a true Master Mason is Mastery of the ten (10) special concepts, Masons were taught as they progressed through the degrees:

The three Tenets - **Brotherly Love**, Relief, and Truth

The four Cardinal Virtues - Temperance, Fortitude, Prudence, and Justice; and

The three Theological Virtues that is Faith, Hope, and **Charity**

Going back to his February Letter: our Grand Master gave special instructions to ONE and ALL for this coming AnCom:

"This April 2023, we shall troop to Dumaguete City only to fulfill our basic duty as members of the Fraternity. Other than invoking the blessing of God and dedicating our works to Him, there is no religious undertone to the holding of our Annual Communication. Remember that as a corporate body, the Grand Lodge of the Philippines is bound by the laws of the land to hold an annual assembly of members, or in the manner of annual stakeholders

meeting that all juridical entities are legally mandated to do.

In so doing, we likewise make a significant positive economic impact on the locality of the venue of our choosing. Our relatively large numbers do stir up local commerce during our brief stay. We help promote goodwill and the good report and exposure of the beauty Dumaguete among us may stir up tourism and many return visits in the future.

But more importantly, after our business is done, we should all leave Dumaguete City with the best impression of what Freemasonry is and all the good people who compose it. The eyes of the community are upon us and I exhort' the brethren to maintain the goodness of character and spirit that Masons should always be known for. "

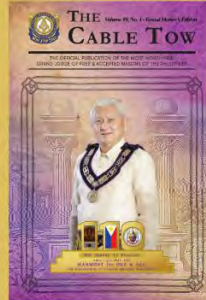
Our Monthly Lectures were designed as answers to 12 relevant Questions that aim to inspire Masons to be better than their current selves. With Harmony at the center and supported by the strategic **Pillars of Institutional, National, & Fraternal Harmony**. Come Grand Master's Night in Dumaguete – MW Johnny Ty Pimentel shall ask each of us the final question to our lecture series: **Have we been true and capable Brothers among each other, towards our families, and for our Nation?**

LECTURER INSIGHTS GUIDE QUESTIONS FOR LECTURERS

Note: DGL's answers to these questions shall be among their contributions to the Lecture:

1. What Harmonious Activity have you personally done in the lodge to claim practice on what you have preached?
2. Of the fourteen (14) Masonic Education Lectures prepared by and for the Corps of Grand Lecturers this Masonic Year, which has made a great impact on you as a Mason?

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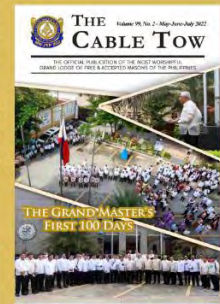
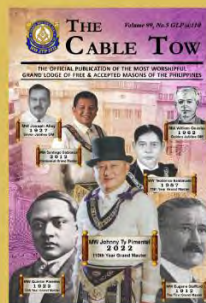


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Edition**

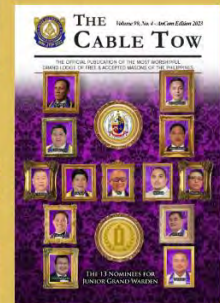
**Issue No.2
May-June-July
2022**



**Issue No.4
AnCom Edition**



**Issue No.3
Aug-Sept-Oct
2022**



**Issue No.5
GLP@110**



The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines

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MW JOHNNY T. PIMENTEL
Grand Master

MW DANILO D. ANGELES, PGM
Grand Secretary

Below is a summary of the 27-page Grand Master's Report for Masonic Year 2022 – 2023

I. EXECUTIVE FUNCTIONS

A. MASONIC GROWTH

1) New Masons for the year = 1,369

"more than double the recorded number of 643 new masons last year which was of course disrupted by the pandemic."

2) Total gross membership = 25,407 Master Masons

Included in this figure are 4,190 plural members and 4,905 Life Members (LML) masons resulting in a population of 20,502 regular members paying full annual dues.

For this term, we have permanently lost 137 brothers who dropped their working tools; TEN (10) masons who were expelled from the craft and 641 masons who demitted as charter members. There were also 113 masons suspended for cause and for non-payment of dues.

3) Total Subordinate Lodges = 421

4) Constituted nine (9) Lodges this Term

Mt. Kitanglad Masonic Lodge	No. 456	June 10, 2022
Aslagan Masonic Lodge	No. 470	May 28, 2022
Omar Manabilang Masonic Lodge	No. 471	May 18, 2022
Enrique M. Cojuangco Masonic Lodge	No. 472	May 28, 2022
Tani U. Telow Masonic Lodge	No. 473	May 18, 2022
Agusan Marsh Masonic Lodge	No. 474	June 09, 2022
Mamamayang Pilipino Masonic Lodge	No. 475	May 18, 2022
Jaen Triangle Masonic Lodge	No. 476	May 18, 2022
Chocolate Hills Masonic Lodge	No. 477	May 21, 2022

5) Instituted twenty (20) Lodges Under Dispensation

Caloocan Masonic Lodge UD	Caloocan City	Hilongos Masonic Lodge UD	Leyte
Lakan Masonic Lodge UD	Quezon City	Panglao Masonic Lodge UD	Bohol
Mabitag Masonic Lodge UD	Laguna	Mt. Arayat Masonic Lodge UD	Pampanga
Ambatali Masonic Lodge UD	Isabela	Aguman Masonic Lodge UD	Tarlac
Veinte Tres Novo Vizcayanos UD	Nueva Vizcaya	Pinagrealan Masonic Lodge UD	Bulacan
Cauayan City Masonic Lodge UD	Isabela	Gen. Alejo Santos Masonic Lodge UD	Bulacan
Pilgrimage Masonic Lodge UD	Antipolo	Manaoag Masonic Lodge UD	Pangasinan
Pedro Cuevas Jr., Masonic Lodge UD	Basilan	Pacific Masonic Lodge UD	Quezon
Mt. Pulong Bato Masonic Lodge UD	Zamboanga City	Ibabao Masonic Lodge UD	Samar
Bugallon Masonic Lodge UD	Pangasinan	Daniilo Lim Masonic Lodge UD	Makati

6) Revoked Petitions & Dispensations For Further Evaluation

Quince Martires Masonic Lodge UD	Revoked	Angadanan Viejo Masonic Lodge U.D.	For further evaluation
Mahogany Masonic Lodge UD	Revoked	One Nueva Ecija Masonic Lodge U.D.	- same -
Bonifacio Global City Lodge UD	Revoked	Dr. Ernesto H. Malabanan Lodge U.D.	- same -
San Pedro de Makati Lodge UD	Revoked	Isaac Arribas Masonic Lodge U.D.	- same -
		Adriatico "Akok" Tan Tee Lodge U.D.	- same -

7) Recommended for the Grant of Charters

Approved the recommendation of the Committee on Administration of Lodges, Returns & Charters for the grant of charters to thirteen (13) new lodges, and with assigned permanent numbers for approval of the 106th ANCOM, as follows:

Cauayan City Masonic Lodge	No. 478	Mt. Pulong Bato Masonic Lodge	No. 484
Veinte Tres Novo Vizcayano Masonic Lodge	No. 479	Hilongos Masonic Lodge	No. 485
Aguman Masonic Lodge	No. 480	Panglao Masonic Lodge	No. 486
Mabitag Masonic Lodge	No. 481	Manaoag Masonic Lodge	No. 487
Pedro Cuevas Jr. Masonic Lodge	No. 482	Mt. Arayat Masonic Lodge	No. 488
Lakan Masonic Lodge	No. 483	Katipunan Masonic Lodge	No. 489
		Federico P. Ambatali Masonic Lodge	No. 490

In addition, Maximo B. Ratunil Masonic Lodge U.D. was conditionally assigned charter number 491 but subject to complete payment of degree fees and compliance with other deficiencies which must be fulfilled within ten (10) days from the close of the ANCOM. As this is already its second extension, failure to qualify will mean denial of its charter with no more extension. Also, Bugallon Masonic Lodge U.D was conditionally assigned charter number 492 subject to fulfillment of certain deficiencies. However, its dispensation may be extended up to March 31, 2024.

8) Recommended for Extension of Dispensation of Eight Lodges (until March 31, 2024):

Pilgrimage Masonic Lodge U.D.	Antipolo City, Rizal	Gen. Alejo Santos Masonic Lodge U.D.	Bulacan
Pacific Masonic Lodge U.D.	Infanta, Quezon	Caloocan City Masonic Lodge U.D.	Caloocan
Ibabao Masonic Lodge U.D.	Northern Samar	Pinagrealan Masonic Lodge U.D.	Bulacan
Daniilo D. Lim Masonic Lodge U.D.	Makati City	Bugallon Masonic Lodge U.D.	Pangasinan

9) Recommended for Denial of Charter

Wenceslao Q. Vinzons Sr. Masonic Lodge U.D. and Mariano C. Ramirez Masonic Lodge U.D.

10) Creation of a new Masonic District in Region X

MD RX – Cagayan de Oro Central – carved out of the Lodges from two existing Districts in Region X (Misamis Oriental & Cagayan de Oro and RX – Misamis Oriental and Camiguin) – See Edict No. 355 – MW Pimentel for details.

B. FINANCIAL GROWTH

For the period ending March 31, 2023, our overall projected revenue was targeted at Php 54,767,290.00, while the approved budget for Expenses was originally pegged at Php 48,743,548.00. However, there were subsequent necessary expenses not contemplated by the projected budget consisting of Renovation and Repair of Building caused by typhoon and also acquisition of new hardware and software, which were approved by the Corporate Board as follows:

Original budget for expenses	P 48,743,548.00
(inclusive of Depreciation Expense of	P 6,000,000.00)
Approved Supplemental budget:	
- Digitization of Archives	3,372,317.52
- New software/hardware	4,300,000.00

Adjusted Budget for Expenses P 56,415,865.52

The actual figures for the Masonic Year yielded the following:

Total Actual Revenue	P 59,365,843.57
Total Actual Expenses	50,460,852.90
Total Revenue over Expenses for the year (NET REVENUE)	P 8,904,990.67

During the masonic year, more than the projected income we collected, thus significant increases for the following sources of dues and fees were recorded:

SOURCE	PROJECTION	ACTUAL	% INCREASE
Per Capita	P12,403,050	P15,729,357	127%
Degree Fee	5,270,000	7,551,900	143%
Charter Fee	700,000	1,312,500	188%
Dispensation Fee	1,400,000	3,237,775	231%
Masonic Store	3,500,000	5,421,195	155%
Consignment	450,000	1,124,964	250%
Cable Tow	3,399,840	4,266,600	125%
Masonic Library	944,400	1,178,750	125%

For annual dues, a 100% collection from all chartered lodges was recorded.

C. MASONIC RELIEF

Grand Lodge earmarks charity trust funds to distressed brethren and indigent beneficiaries thru the **Masonic Charities for Crippled Children (MCCCI)**, **Grand Guild of Past Masters** and by the **GLP Charity Committee**.

MCCCI's original mandate shall be overhauled. Instead of providing relief only to indigent crippled children as its name proclaims, its charter shall be amended to change its name and style to **Masonic Charities Inc. (MCI)** or such other name as its governing board may approve. MCI's new mandate will now be to provide general masonic charity and relief to all qualified indigent beneficiaries and to involve itself in disaster preparation, relief, and responses. The original mandate of MCCCI of providing relief to crippled children will now be taken over by Allied Masonic Organizations such as the various Shriners Centers in the country.

Meanwhile, as MCCCI has already attained funding and financial self-sufficiency due to its regular income from its own investments and from donations being received from private sectors, the annual contribution of Freemasons to it in the amount of P75.00 per member shall now be discontinued and given to the Charity Committee of the Grand Lodge to augment its fund for the provision of assistance to all distressed Master Masons who have not yet become Past Masters.

Also in the face of natural disasters regularly suffered by the country, there is really a need to augment our response and assistance to victims of such calamity. Due to significant damages and loss suffered from earthquake in Abra this year, the Grand Lodge dispensed calamity assistance of P5,000.00 each to 30 members of Abra Masonic Lodge No. 86 and P100,000 to Abra Masonic Temple for the rehabilitation of its damaged Masonic Temple. Our assistance capability to disasters and natural calamity is not significant enough and we must improve our resources in this regard.

D. MASONIC SOCIAL RESPONSIBILITY

To augment the Grand Lodge's involvement in various social responsibility endeavors, GLP entered into the following worthy cooperation projects:

a) MOA with the AFP-DND Sojourners Club, Inc. for the conduct of socio-civic activities, masonic education, assistance to distressed members and other services rendered in the name of Freemasonry.

b) MOA with the Reserve Command, Philippine Army (RESCOM, PA), for the promotion and joint conduct of socio-civic activities and humanitarian relief assistance in areas affected by armed conflicts and natural disasters.

c) MOA with Philippine General Hospital, Department of Orthopedics - Through the funding initiative of the Masonic Charities for Crippled Children, Inc. (MCCCI), we have entered into an agreement for the renovation and improvement of the Pediatric Section Ward of the Department of Orthopedic of the Philippine General Hospital and also to prioritize our endorsed pediatric patients in need of medical treatment.

d) MOA with Universal Harvester, Inc., - an NGO engaged in the promotion of the "The Outstanding Farmers of the Philippines (TOFARM)", to provide GLP's assistance and participation in identifying and nominating farmer individuals and organizations to the said award in communities where Masonic Lodges and Districts are present.

e) Masonic Home Care, Tuguegarao - the first masonically-run facility for the aged in the jurisdiction which aims to cater to elderly brethren, their widows and orphans who need care in their golden years. It is operated for free by Tuguegarao Masonic Lodge #408. I have attended its inauguration this April 2023 and witnessed its first beneficiary - the widow of a recently departed brother who has no children and no other able relatives to care for her.

E. ASSISTANCE TO MASONIC YOUTH ORGANIZATIONS

Acting on the urgent plea of the Chairman of the Youth Committee, VW Edward Y. Chua, I have committed to provide a free office and working space inside the GLP compound which will be shared by Jobs Daughter and Rainbow for Girls.

In addition, the current subsidy of P120.00 per member earmarked for the youth group has remained as is for a number of years already and the same is no longer adequate to support three youth organizations. I endorse the crucial need to increase the funding subsidy of the youth organizations by P100.00 per member, with the increase to be added to their current subsidy as follows:

Order of Demolay	- P 50.00
Jobs Daughter	- P 25.00
Rainbow for Girls	- P 25.00

The release of the subsidy shall be subject to the submission of Audited Financial Statement and Liquidation Report of previous subsidy releases. For approval of this ANCOM to take effect for masonic year 2024-2025.

F. MASONIC EDUCATION AND PROFICIENCY

For this term, a record total of 1,712 brethren have completed their diploma course as conducted in 30 classes throughout the jurisdiction. This is the biggest recorded number of IMES graduates in any masonic term.

In addition, regular masonic education is being religiously conducted to all chartered lodges and Lodge U.D.s by our SGL and DGLs during all stated meetings without fail.

G. BUILDING AND FACILITIES MANAGEMENT –

Initiated and completed the following rehabilitation, improvement, and repairs in our grounds, building and facilities as follows:

- a. Rehabilitation of IMES Sewer & Cold Waterline Project
- b. Renovation of the Cable Tow Office
- c. Rectification of Ceiling at IMES
- d. Renovation of Grand Secretary's Room
- e. Waterproofing of Roof Deck & Concrete Gutter
- f. Rectification of Jose Abad Santos Hall Ceiling
- g. Renovation of Grand Master's Office, Conference Room & C.R
- h. Plastering works at the GLP Main Building (South Side)
- i. Installation of New Floor Tiles at 2nd floor
- j. Rehabilitation of Aguinaldo Hall Stage
- k. Mosaic Pavement of Jose Abad Santos Hall
- l. Rehabilitation of Jose Abad Santos Halls (Top)
- m. Renovation of Main Front Stairs
- n. Installation of Sound System at Jose Abad Santos Hall
- o. Electrical System for the New GLP 3 Floors Building
- p. Grand Master's Lounge at the back of Jose Abad Santos Hall
- q. Completion of hanging cabinets for PGMs Memorabilia at the 4th floor GLP.

The improvements and repairs are very visible and worthy of appreciation and they highlight the ideals of dignity and orderliness of our esteemed institution.

H. GRAND LODGE SYSTEMS

We have entered into contractual agreement with third-party systems providers to vastly improve Grand Lodge administrative capabilities in these vital internal processes:

- a. eGLP System (Membership, Accounting, Payroll, Memo App & Inventory) - this upgraded system will vastly improve services on vital corporate and administrative functions of the GLP.
- b. Full Digitalization of Archived Documents - Converting our archived documents in digital format will mean less physical files and fast and efficient retrieval of data.

I. MASONIC CONVENTIONS AND OTHER OFFICIAL VISITS

Throughout the term, your Grand Master and his team have extensively travelled and personally attended to various conventions and masonic ceremonies held from the farthest North to the deepest South of the Philippines, including official sojourns to foreign jurisdictions, as follows:

1. Multi-District Conventions Attended:

- | | |
|--|-------------------------------------|
| a. SOUTHERN MINDANAO MULTI DISTRICT CONVENTION | - 01 Oct 2022 / Tagum City |
| b. NORTHERN MINDANAO MULTI DISTRICT CONVENTION | - 08 Oct 2022 / Maramag Bukidnon |
| c. WESTERN MINDANAO MULTI DISTRICT CONVENTION | - 15 Oct 2022 / Zamboanga del Norte |
| d. NATIONAL CAPITAL REGION | - 05 Nov 2022 / GLP, Manila |
| e. NORTHERN LUZON MULTI DISTRICT CONVENTION | - 11 Nov 2022 / Laoag, Ilocos Norte |
| f. CENTRAL LUZON | - 19 Nov 2022 / San Rafael, Bulacan |
| g. VISAYAS REGIONAL CONVENTION | - 26 Nov 2022 / Cebu City |
| h. SOUTH LUZON MULTI DISTRICT CONVENTION | - 30 Nov 2022 / Sta. Cruz, Laguna |
| i. OVERSEAS MULTI DISTRICT CONVENTION | - 18 Mar 2023 / Guam |

Also attended was the recently held traditional Mindanao Regional Convention participated in by all Multi-Districts in Mindanao.

2. Cornerstone Laying Attended

I cannot over emphasize the importance of this seemingly common activity. To build additional masonic temples signifies growth and future expansion of Masonry and I have proudly presided over the cornerstone laying of twelve (12) future new Masonic Temples all over the jurisdiction and they are as follows:

Carmona Masonic Lodge	No. 451	June 14, 2022
Ang Bagong Bayan Masonic Lodge	No. 463	June 22, 2022
Pilar Masonic Lodge	No. 15	June 25, 2022
VW Andoni T. Dumlao Masonic Lodge	No. 424	July 15, 2022
Lumangbayan Masonic Lodge	No. 433	August 12, 2022
Allium Cepa Masonic Lodge	No. 453	September 8, 2022
Kapatiran Masonic Lodge	No. 228	September 8, 2022
Jaen Triangle Masonic Lodge	No. 228	September 8, 2022
Moncada Masonic Lodge	No. 466	September 17, 2022
Kasiguruhan Masonic Lodge	No. 423	October 12, 2022
Diego Silang Masonic Lodge	No. 417	January 5, 2023
Tabak Masonic Lodge	No. 436	January 7, 2023

We do have a standing Edict that all new lodges should build their own temples within three (3) years from the grant of their charters. All concerned should be reminded that the Grand Lodge shall hold to account those who failed to make good their undertaking in this respect, which may lead to the forfeiture of charters.

3. Lodge Dedication Attended

Lodge dedication signifies completion of a masonic structure or the improvement of existing temples. I have presided over the dedication of eleven such new or improved temples across the jurisdiction, as follows:

Katarungan Masonic Lodge	No. 450	June 11, 2022
Porac Masonic Lodge	No. 411	August 05, 2022
Naga Masonic Lodge	No. 257	August 26, 2022
Pinacanauan Masonic Lodge	No. 318	June 18, 2022
San Leonardo Masonic Lodge	No. 386	September 08, 2022
Ang Rehenerasyon ng Concepcion Masonic Lodge	No. 402	September 17, 2022
Calasiao Masonic Lodge	No. 449	October 10, 2022
Allaga Masonic Lodge	No. 404	October 14, 2022
Abra Masonic Lodge	No. 86	January 20, 2023
Omar Manabilang Masonic Lodge	No. 471	January 26, 2023
Primo R. Maniquiz Masonic Lodge	No. 440	February 11, 2023
Kapatiran Masonic Lodge	No. 228	February 16, 2023
Kasiguruhan Masonic Lodge	No. 423	March 31, 2023

MD RIII-Zambales – SBMA Obelisk	Unveiling/Dedication	April 24, 2023
MD RIII-Pampanga – Three Obelisk	Unveiling/Dedication	April 24, 2023

4. Masonic Clubs, Appendant Bodies and other Allied Masonic Organizations Attended

I have accepted the invitations of the ff bodies and clubs to be their guest speaker on various occasions:

1. Amarant Grand Annual Session
2. Cavite Masonic District Turnover
3. Pinacanauan Masonic Lodge No. 318 - 25th Lodge Anniversary
4. Shangri-la Masonic Lodge No. 196 - 50th Charter Anniversary
5. Grand York Rite
6. MOU Signing for the AFP-DND Sojourners Club
7. BIR Travelers (BIRTH INC)
8. Labong Masonic Lodge No. 59 - Centennial Celebration
9. 23rd MD RX Osamis Occidental District Convention
10. MD RXIII Surigao and Agusan District Convention
11. AFP-DND Sojourners Club Inc. Forum
12. Tri-District Cavite District Convention
13. 170th Public Installation of Officers Perla Assembly No. 1 Rainbow for Girls
14. RESOM Philippine Army
15. MD RIII Bataan District Convention
16. Royal Order of Scotland Testimonial Dinner
17. MD RIII-Zambales – Ribbon Cutting of 4 Wards room James Gordon Hospital
18. MD RIII-Pampanga Master Mason Night

19. Mt. Arayat Shrine Club
20. Norberto S. Amoranto Masonic Lodge No. 358 Christmas Party
21. Maginoo Shrine Club Installation of Officers
22. Dr. Sun Yat Sen Masonic Lodge No. 398 Installation of Officers
23. Pilar Masonic Lodge No. 15 Installation of Officers
24. General Assembly of Mabuhay Shriners International
25. Manila Mt. Lebanon Lodge No. 1 Installation of Officers
26. Calasiao Masonic Lodge No. 449 Installation of Officers
27. Jose Abad Santos Masonic Lodge No. 333 Installation of Officers
28. High Twelve Masonic Lodge No. 82 Installation of Officers
29. Manuel A. Roxas Memorial Lodge No. 152 Installation of Officers
30. KAMANAVA Travellers Club Installation of Officers
31. 73rd Annual Session Supreme Council – Scottish Rite
32. Baguio Masonic Lodge No. 37 Installation of Officers
33. International Rainbow for Girls -Quezon City Assembly No. 17
34. National Convention Order of the Eastern Star
35. Masonic Home Care, Tuguegarao City

5. GLP 110th Founding Anniversary

On December 19, 2022, we have paid tribute to our esteemed Past Grand Masters and honored worthy masons in government service. This marks the first time for the GLP to hold a big face-to-face event. This was a successful and well-attended affair to mark the 110th Anniversary of our beloved Grand Lodge.

6. Foreign Conventions Attended

Have led official delegations of the GLP to the following Annual Communications of foreign Grand Lodges:

a. Grand Lodge of California – In the ANCOM of the GLC held on October 22-23, 2022 in San Francisco, USA, we have been warmly received by officials of our mother Grand Lodge, led by MW Jeff Wilkins, Deputy Grand Master RW Randall Brill and Grand Secretary RW Allan Casalou. They have also invited us for a business meeting in which the alleged questionable activities of Travellers Tambayan in California were discussed. We have assured them that the GLP does not tolerate any unlawful acts done in the name of masonry and as preliminary precaution, we have suspended the accreditation of the said club in the Philippines pending exhaustive investigation of the unmasonic conduct allegations against it.

b. Grand Lodge of Japan – We have been graciously received by the Immediate Past Grand Master, MW Jimmy Gipson and the newly installed Grand Master, MW Joel Encarnacion during our attendance at their Annual Communication in Tokyo on March 24, 2023.

c. Re Grand Lodge of Russia (GLOR) - During our attendance to the ANCOM of Japan, I have informally met with the Grand Master of the Grand Lodge of Russia, MW Andrey Bogdanov, who recorded with me that they have formally sent communications with GLP sometime in the year 2017 but no response was received from our side. MW Bogdanov reiterated that their Grand Lodge is duly recognized by both the UGLE and the Grand Lodge of California, including almost all Grand Lodges in Asia Pacific, but not the Philippines.

Acting on this information, I have caused the formation of an Ad Hoc Committee who after investigations confirmed that the said Grand Lodge complies with the basic requirements for the recognition of foreign grand lodges. With the added conformity of the Committee on Correspondence and Foreign Relations, I have therefore approved and signed the formal letter for the establishment of the Treaty of Amity and Mutual Recognition between the Grand Lodge of the Philippines and the Grand Lodge of Russia, subject to confirmation of this 106th ANCOM.

II. ADJUDICATION

Editor's Note: Considering the sensitive nature of the cases involved, the contents of this portion of the Grand Master's Report is excluded in this summary version of the Cable Tow.

III. LEGISLATION

a. EDICTS – A total of thirteen (13) Edicts were issued during the term, as follows:

EDICT NO. 346

Uniform Order of Business for District and Multi-District Conventions and for other Matters

EDICT NO. 268-G

Amending Item 7, Item 21, and Item 33 of Edict No. 268-F (MW Momo) by Including the Immediate Past Masters as Voting Delegates during Districts and Multi- Districts Conventions

EDICT NO. 347 - Conduct of ANCOM 2023 in Metro Dumaguete

EDICT NO. 348 - Prescribing a New Data Privacy Notice and Consent Form

EDICT NO. 349

Prescribed Documentation and Protocols in the Conduct of Masonic Charities by all Masonic Lodges, Districts, Bodies, Clubs and Allied Masonic Organizations

EDICT NO. 338-A

Describing the Jewels of the Grand Scribe and Grand Cyber Warden and including them as part of the Grand Lodge Officer Regalia under Article Part II, XIX, B of the Ordinances.

EDICT NO. 350

Declaring an Organization called Grand Lodge of Modern Mixed Masons (GLMMM) as a Clandestine Masonic Organization

EDICT NO. 351

Consolidated Procedures on the Appeal for Reconsideration and Re-application of Rejected Petitioners for Degrees in Masonry when filed after 12-Months from Date of Rejection and when filed prior to the Expiry of the 12-Month Period

EDICT NO. 352

Inclusion of Electronic Transmission as one of the Accepted Modes of Filing Official Documents, Service of Summons, Decisions, Order and Notifications and such other Official Processes of Masonry

EDICT NO. 353

Qualification, nomination, and appointment of District Deputy Grand Masters (DDGM), District Grand Lecturers (DGLs) and Grand Lodge Inspectors (GLIs)

EDICT NO. 354

Creation of the Internal Audit Department Under the Grand Auditor and Committee on Accounts

EDICT NO. 355

Creation of Another Masonic District in Region X (Misamis Oriental, Cagayan de Oro and Camiguin) and the Re-apportionment of Constituent Lodges in Three (3) Masonic Districts

EDICT NO. 356

Amending the Mission and Purpose of the Masonic Charities for Crippled Children, Inc. (MCCCI), Discontinuing the Annual Masonic Contribution thereto and Transferring or Re- Aligning the same to the Committee on Charity.

b. CIRCULARS The complete list of circulars to explain and inform the brethren on certain facts, opinions, dispositions, or issues are as follows:

CIRCULAR No. 1 - Elected and Appointed Officers of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines

CIRCULAR No. 2 - Matters Approved during the 105th ANCOM

CIRCULAR No. 3 - Chairmen, Vice- Chairmen, and Members of Standing and Special Committees of the Grand Lodge

CIRCULAR No. 4 - Granting General Dispensation for the holding of Degree Works during Regular Stated Meetings until the Declaration of Covid-Free Regime

CIRCULAR No. 5 - 124th Independence Day Celebration (2022)

CIRCULAR No. 6 - The Fraternal Order of Eagles (Philippine Eagles)

CIRCULAR No. 7 - Notice of Suspension of the Accreditation of Two Masonic Clubs, Order for All Accredited Allied Masonic Organizations to Submit Latest By-Laws and Manner of Admission for Membership and Cease and Desist Order for All Masonic Clubs without Valid Accreditation

CIRCULAR No. 8 - Updates on ANCOM 2023 – Metro Dumaguete

CIRCULAR No. 9 - Grand Lodge Awards for MY 2022-2023

CIRCULAR No. 10 -Proficiency Requirements on Elective Officers of the Lodge prior to Installation

CIRCULAR No. 11 - Submission of Annual Report and Election Returns and Remittance of 2023 Annual Dues

CIRCULAR No. 12 - Non- Recognition of the recently formed Body Called “Grand Lodge of Malaysia”

CIRCULAR No. 13 - Appointment of Substitute Appointive Officers of the Grand Lodge

CIRCULAR No. 14 - MW Johnny T. Pimentel Grand Master’s Cup (1st GLP Mini Olympics)

CIRCULAR No. 14-A - Update/Revision on the MW Johnny T. Pimentel Grand Master’s Cup (1st GLP Mini Olympics)

CIRCULAR No. 15 - Official Schedule of ANCOM 2023

PENDING MATTERS

I endorse to the incoming administration all other unfinished business needing actions, mostly unresolved dispute cases for trial and judgment and they are identified in the list of pending cases under Preliminary Investigation.

But I will be remiss in my duties if I will not advise the brethren of the craft and future administrations of the inherent problems we encountered in dealing with the aftermath of the arrest of charters of lodges. I found them to be legitimate issues such that I have even contemplated granting the plea of arrested lodges for the reactivation of their charters just to address these problems.

Invariably, the wrongful actions leading to the arrest of charters were committed by certain identified members who were accordingly punished. When we hold the entire lodge to account and arrest its charter, the following unintended consequences occur:

1. Innocent members are effectively punished as well because through no fault of their own, they lost their mother lodge. Many members of arrested lodges find that no nearby lodges within the same jurisdiction can accommodate them all at once. They have to undergo the process of individual affiliation which does not permit of a wholesale processing.
2. Members with LMLs not only lose their lodge but also lose their status as life members. Senior masons who are of old ages already and past retired are unable to pay the affiliation fees and monthly dues to another parent lodge.
3. EAMs and FCMs of arrested lodge also find no regular lodge willing to readily recognize their status as Entered Apprentices and Fellowcrafts and are made to repeat the process or go back as petitioners when applying to other lodges. They are without fault but nevertheless, they are prejudiced not only by the loss of their lodge but they also unjustly suffer through the doubling of the time and expenses of their masonic journey.
4. The GLP has no effective control and possession of lodge funds and properties. They are supposed to be turned over to the Grand Secretary but it is difficult to exact compliance because invariably lodge funds and properties are in the name of and/or controlled by individual members of the arrested lodges. The same holds true with temples and lands which are not under the name of the GLP.

Future legislations must be made to address all of the above concerns.

CLOSING REMARKS

Finally, I thank the Past Grand Masters, the Corporate Board, the Board for General Purposes, the incumbent Grand Lodge Officers and Officers of Subordinate Lodges and the brethren of the entire jurisdiction for their wholehearted support and cooperation extended to me during my term.

My special appreciation goes to the Grand Lodge Staff and to my close-in advisers whom I have previously identified time and again. They have been with me all throughout my time in the East and without them, I would not have a successful and meaningful term.

In addition to the modest success we have achieved in pursuing the theme of "Harmony For One and All: The Foundation of Genuine Masonic Fraternity", I am also of the ardent hope that I have preserved under my watch the well-being, integrity and good reputation of our beloved fraternity. Based on my extensive travels and interaction with various lodges in this jurisdiction, I am proud to proclaim that members of the subordinate lodges under the GLP are committed and dedicated masons with genuine love and loyalty to the craft. In fact, Philippine Freemasonry is now seeing its highest achievements in terms of membership growth in lodges and individual members.

There are of course those necessary fine tunings of our systems and required course corrections which include remedial actions and redress, that must be undertaken by the GLP every now and then as part of our continuing attempt to improve our services to the craft.

It is both a privilege and an honor to have been of service to the brethren of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines and I leave with a happy heart and a deep sense of fulfillment.

Fraternally yours,

MW Johnny T. Pimentel
Grand Master

A.I. IS HERE

Artificial Intelligence and its Effects on Freemasonry



ARTIFICIAL INTELLIGENCE OR AI HAS BEEN MAKING WAVES IN THE TECHNOLOGICAL FRONT FOR SEVERAL YEARS NOW. FROM THE WAY WE SHOP ONLINE TO THE WAY WE COMMUNICATE WITH OUR FRIENDS AND FAMILY; AI HAS TRANSFORMED THE WAY WE LIVE. BUT WHAT IMPACT WILL AI HAVE ON FREEMASONRY? FREEMASONRY HAS A RICH HISTORY, AND IT IS A TOPIC THAT HAS BEEN EXPLORED BY MANY WRITERS OVER THE YEARS. WITH THE EMERGENCE OF AI, THE WAY MASONIC WRITERS APPROACH THEIR WORK IS SET TO CHANGE DRAMATICALLY.

The idea of artificial intelligence has been around for centuries, with the earliest recorded example dating back to ancient Greece. However, it wasn't until the 1950s that AI truly began to take shape as a field of study. The development of the first AI program, called the *Logic Theorist*, paved the way for further research and innovation in the field. Fast forward to the present day, we can now communicate verbally with our devices like *Siri* and *Alexa*, and direct them to perform simple to complex tasks such as finding and playing our favorite songs, creating travel plans for our vacations, and solving mathematical equations. Some *apps* can even take convincing pictures of us with renowned people or compose for us short plays in rhyme poetry. All of these AI can do with accuracy and user-friendliness. AI

programs can now process vast amounts of data and information quickly, making it easier for writers, for instance, to research and write their pieces with great ease. It can identify patterns and trends that human writers

may not be able to recognize, leading to more in-depth and informative writing. Even non-writers can now produce

comprehensive articles, papers, and even entire books without having any writing experience, which puts truly creative authors in danger.

MANY WRITERS, MASONIC WRITERS INCLUDED, NOW FEEL THREATENED BY THE POSSIBILITY THAT AI WILL REPLACE THEM IN THE WORKFORCE. ANYONE CAN NOW REQUEST AN ARTICLE ABOUT FREEMASONRY FROM ANY AI CHATBOT ONLINE, SUCH AS *CHATGPT*, WHICH HAS A NATURAL LANGUAGE PROCESSING TOOL. IN A MATTER OF SECONDS, IT CAN PRODUCE EXCELLENT WORK ON PAR WITH THOSE WRITTEN BY REAL, SKILLED AUTHORS. THE IDEA THAT WE HAVE NOW ENTERED A TIME WHEN PEOPLE MAY NO LONGER BE NEEDED IS TRULY UNSETTLING.



While it is true that AI can perform tasks more efficiently than humans, it is important to remember that AI is simply a tool. It cannot replicate the creativity, imagination, and passion that human writers bring to

their work. It is still reliant on its algorithm and its available pool of data. This actually positions it as more of an advantage to

writers rather than a threat. It allows them to conduct research more effectively, as AI-powered tools can sift through vast amounts of data, including historical texts, and identify relevant information quickly. For Masonic writers, AI allows them to find new insights and connections between different aspects of Freemasonry that were previously unknown, thus presenting a unique opportunity for such writers to improve their craft. With AI programs, writers can spend less time on research and more time on writing.

Additionally, AI programs can help writers identify potential gaps or weaknesses in their writing, allowing them to produce higher quality work. AI *paraphrasing* functions can proofread drafts, improve sentence constructions, and correct typographical and grammatical errors.

AI CAN ALSO HELP MASONIC WRITERS TO CREATE MORE ENGAGING AND PERSONALIZED CONTENT. NATURAL LANGUAGE GENERATION (NLG) SOFTWARE CAN ANALYZE DATA AND GENERATE WRITTEN CONTENT THAT IS BOTH INFORMATIVE AND ENGAGING. THIS MEANS THAT WRITERS, AT THEIR COMMAND, CAN CREATE CUSTOMIZED CONTENT FOR THEIR READERS, TAILORING IT TO THEIR INTERESTS AND NEEDS.

With the help of AI, Masonic writers are likewise enabled to reach a wider audience. AI-powered translation tools can translate Masonic texts into different languages, making them accessible to people around the world. This will help to promote Freemasonry as a global organization and make its teachings more widely available.

HOWEVER, THERE ARE ALSO SOME POTENTIAL DOWNSIDES TO THE USE OF AI IN MASONIC WRITING. ONE OF THE BIGGEST CONCERNS IS THAT THE USE OF NLG SOFTWARE MAY LEAD TO A DECREASE IN THE QUALITY OF WRITING. WHILE THESE TOOLS CAN GENERATE CONTENT QUICKLY, THEY MAY NOT BE ABLE TO REPLICATE THE STYLE AND TONE OF A SKILLED WRITER. ADDITIONALLY, THERE IS A RISK THAT THE USE OF AI COULD LEAD TO A LOSS OF THE PERSONAL TOUCH AND INDIVIDUAL VOICE THAT IS SO IMPORTANT IN MASONIC WRITING. AGAIN, THIS MAY BE VIEWED AS A POTENTIAL ADVANTAGE THAN A WEAKNESS, FOR INDEED, DESPITE THE ADVANCES IN AI TECHNOLOGY, IT STILL CANNOT REPLACE THE HUMAN TOUCH OF A SKILLED AND KNOWLEDGEABLE MASONIC WRITER.

As AI continues to evolve, it is clear that Masonic writers will still need to adapt to keep up with the changing landscape. This is actually a good thing. By embracing AI and using it as a tool to improve their work, Masonic writers can continue to produce high-quality, informative, and engaging content for years to come.

Yes, AI is here to stay, and its impact on the world of Masonic writing is undeniable. While some writers may feel threatened by the rise of AI, it is important to remember that AI is simply a tool. While there are potential downsides to the use of AI, the benefits of these tools are clear. AI-powered research and content creation will enable Masonic writers to create more engaging and personalized content, while AI-powered translation tools will help to promote Freemasonry on a global scale. Overall, the use of AI in Masonic writing is set to revolutionize the way that the organization is studied, understood, and promoted.

ON THE OTHER HAND, PERHAPS PEOPLE HAVE GOOD REASON TO WORRY ABOUT THE POTENTIAL FOR AI TO REPLACE MASONIC WRITERS IN THE DISTANT FUTURE. AFTER ALL, THIS ARTICLE IS WRITTEN ALMOST ENTIRELY BY AI.



The March and the Hymn

By VR Samuel P. Fernandez, PGC, HA

Our Jurisdiction is blessed with two anthems which Masonic Lodges and Districts can both play to solemnify their meetings and assemblies. The older of the two is a March which most have unintentionally called a Hymn; the second is indeed a hymn but sadly has been relegated into the archives of our jurisdiction, after the Centenary of our Grand Lodge. Now is time to correct both mistakes...

The MARCH

In 1984, then Grand Master Renato S. Puno, commissioned two of our talented Brothers to compose a Masonic Song which shall be the Official Anthem of our Grand Jurisdiction. Bro. Magdangal M. de Leon (Araw 18) arranged the melody while Bro. Jesus M. Elbinias (Hiram 88) wrote the lyrics which is now called the "Grand Lodge of the Philippines March" (not Grand Lodge Hymn). It was first sung during the 69th Annual Communications in April of 1985 led by the Masonic Choir – Brothers in Harmony.

Bro. Elbinias, was a Presiding Justice of the Philippine Court of Appeals and first Chancellor of the Department of Justice Academy. He is also remembered as the one who wrote and composed the Supreme Court Hymn, Judiciary Hymn, Ombudsman Hymn, and the Court of Appeals Hymn. He took his pre-law Associate of Arts degree and Bachelor of Laws degree from Silliman University. He dropped his working tools in January 22, 2012.

Bro. De Leon entered the Office of the Solicitor General as Research Attorney in 1976. Rising from the ranks, was appointed as Assistant Solicitor General by President Corazon Aquino in 1991 and later appointed to the Court of Appeals by Pres. Gloria Arroyo in 2004 where he retired as Chairperson of the Fifth Division. Presently, a remedial law professor at the Ateneo de Manila University, University of Santo Tomas and De la Salle University; a bar reviewer in eight (8) law schools and review centers; he is the Chairperson of the Philippine Judicial Academy Remedial Law Department as well as the PHILJA Committee on the new Bench Book for Philippine Trial Courts.

The HYMN

In celebration of the centenary of the Grand Lodge of the Philippines, Justice Magdangal de Leon was once again commissioned, to compose the GLP Centennial Hymn which he entitled "Gran Lohia, Mabuhay Ka." This time both the music and lyrics of the hymn was by Very Reverend De Leon. One may note that the title is similar to the Grand Lodge March wherein Masonic values and love of country are given cognizance.

The Grand Lodge March, "O Hail Grand Lodge of Masons" is sung at the start of every regular and special meetings of the Grand Lodge and its subordinate Lodges, as well as during the opening of District and Multi-District conventions. It calls for truth amidst all tribulations and reminds Brethren of volunteerism in pursuing their Masonic journey, of pursuing noble deeds, higher thoughts, purer actions, and greater achievements.

Gran Lohia, Mabuhay Ka, is a song that builds a sense of community while reminding the Brethren of their Masonic duties and obligations to their country.

The GLP March is both formal and rhythmic and written in English to remain true to ancient Masonic usages and customs. The GLP Centennial Hymn is a song of praise, and its Filipino lyrics in tribute to the centenary of the country's masonic organization.

Together, the two, official anthem of the Grand Lodge of the Philippines are among the most empowering tools for developing esprit d' corps among the members of the Masonic family in this jurisdiction.



MASONIC DISTRICT NCR-C

VW Alger G. Wong, DGL
 VW Allan Noel B. Soyao, DGL
 VW Jay B. Baybayan, DGL
 VW Emmanuel Luis V. Bayani, DGL
 VW Domingo B. Fernandez, DGL
 VW Mark Christopher C. Yu, DGL

VW Lloyd Michael T. Ang, DDGM

VW Artur Emile T. Dela Cerna, DGL
 VW Andres C. Jalla, DGL
 VW Eric SA. Macatuno, DGL
 VW Samuel G. Madduma, DGL
 VW Odell S. Tiongson, DGL
 VW Allan O. Corpuz, DGL



Grand Lodge March

From West to East we journey
In search of the ancient word
Although the way be thorny
Our free will and full accord.

Great Architect of Heaven
Thy temple we build with hands
The labor of the brethren
Fulfill all thy wondrous plans.

O hail Grand Lodge of Masons
Most Worshipful is thy reign
O'er all the four horizons
Thy mandate is sovereign.

O hail Grand Lodge of Masons
Most Worshipful is thy grace.
Thy working tools and aprons
Are signs of thy warm embrace.

O hail Grand Lodge of Masons
Most Worshipful is thy state
All men and God of reasons
Will knock at thy pearly gate.

O hail Grand Lodge of Masons
Most Worshipful is thy name.
Like jewels thy truth emblazons
In history's books of fame.

O hail, O hail!

GRAN LOHIA, MABUHAY KA (Grand Lodge Centennial Hymn)

Mula sa silanganan
Ang liwanag nating tanglaw
Dakilang kapatiran
Binigkis ng kabayanihan
Sa puso't budhi naghahan
Dalisay na mithi
Bawa't kilos at salita
Ay gintong halimbawa.

Koro:
Gran Lohia ng Pilipinas
Saguisag ng dunong at lakas
Pagdamay sa ating kapwa
Pagsasalamat sa Lumikha
bandila'y iwagayway
Bayan natin ay itanghal

Tayo na't magbuklod
Maglingkod nng tos
Gran Lohia, mabuhay ka

Koro:
Gran Lohia ng Pilipinas
Saguisag ng dunong at lakas
Pagdamay sa ating kapwa
Pagsasalamat sa Lumikha
bandila'y iwagayway
Bayan natin ay itanghal

Tayo na't magbuklod
Maglingkod ng tao
Gran Lohia, Mabuhay ka

**Backdraft is the Masonic Temple of the
Grand Lodge of the Philippine Islands in 1916
from TCT Vol. 1, Issue No. 3**