



THE *Volume 101, No. 1 - Grand Master Issue* CABLE TOW

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

*The next
hundred years
begins*

MW Ariel T. Cayanan
Grand Master of Masons of the Philippines



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Editorial Staff

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The Cable Tow

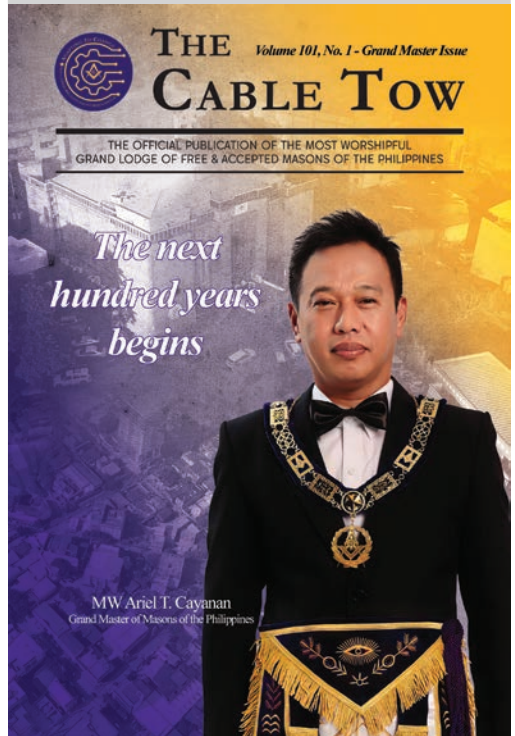
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About the Cover

On the cover of The Cabletow Magazine Volume 101, Issue 1, the foreground features the newly installed Grand Master, Most Worshipful Ariel T. Cayanan, greeting the brethren with a great smile that exudes warmth and friendliness. This welcoming gesture is a symbol of unity and camaraderie among the Masons, setting a positive tone for the new Masonic year. In the background, the imposing Plaridel Temple of the Grand Lodge of the Philippines is captured in a zoomed-out shot, showcasing its architectural grandeur and majestic presence. The Plaridel Temple, with its historical significance and awe-inspiring structure, serves as a powerful reminder of the enduring legacy and strength of our Masonic institution.

The headline, "Let the Next Hundred Years Begin," boldly declares a new chapter in Masonic history, echoing the accomplishments of the past century while expressing an invigorating excitement for the future. This forward-looking message aligns perfectly with the theme, "Let there be more Men in the Light and let there be more Light among Masons," emphasizing the organization's commitment to guiding more men towards enlightenment and fostering greater knowledge, unity, and brotherhood among Masons. As the fraternity embarks on the next century of growth and achievement, the cover encapsulates the spirit of renewal, progress, and the unwavering dedication to Masonic principles that will guide the fraternity into the future.



EDITOR'S PAGE

by VW Gene Illenberger, GSc (379)

Let the next hundred years begin

It is with immense pride and profound gratitude that I welcome you to the first issue of Volume 101 of *The Cable Tow Magazine*, the official publication of the Grand Lodge of the Philippines. As the Grand Scribe and therefore the Editor-in-Chief, it is an honor and privilege to embark on this historic journey with you.

We stand at a significant milestone—a century of enlightenment, education, and fraternity. For a hundred years, *The Cable Tow* has been a beacon of Masonic wisdom, guiding generations along the path of understanding. Reflecting on our past, we admire the countless contributors, editors, and readers who have sustained this esteemed publication through the trials of time. Their dedication has ensured its relevance and vitality.

In today's world, social media exposure might be king, commanding immense influence and immediate attention. However, it is inherently impermanent, with trends and platforms constantly evolving. In the long run, the enduring nature of print will outlive the ephem-



eral nature of social media, preserving our legacy for future generations.

Looking ahead, we foresee endless possibilities for growth. We envision *The Cable Tow* evolving into a vibrant platform for Masonic discourse, fostering dialogue and understanding across generations and jurisdictions. While the magazine will adapt to changing times by embracing innovation and new media, print will remain essential in preserving our rich history. Future Grand Masters should ensure their deeds are recognized and appreciated by future Masons through *The Cable Tow*. Our mission is to highlight contemporary Masonry and its achievements, preserving the legacy we build now for future generations.

In 2021, MW Suan's Edict No. 338 created the Grand Line position of Grand Scribe, recognizing the vital role the Editor-in-Chief plays in every Masonic term. It is a working position, not merely decorative or *palamuti*. Being appointed to this position is both an honor and a challenge, and it keeps me up at night worrying about not living up to the task. Future Grand Masters should be aware of the importance of the Grand Scribe

position and the magazine to maintain the integrity and continuity of our communications and historical record.

In the issues to come, we will include articles reflecting the Grand Master's theme of "Let there be more Men in the light and let there be more Light among Masons." This will guide us as we strive to deliver content that educates and inspires our readers, deepening our understanding of our fraternity.

We also commemorate the last 101 years with a special exhibit opening in June 2024 and has an exhibit run of 101 days. We encourage all brethren to celebrate our rich history and achievements. The exhibit will feature rare artifacts, historical documents, and multimedia presentations that will offer a comprehensive overview of our journey over the past century.

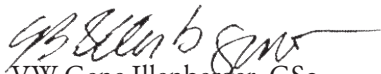
Recognizing the importance of adaptation, we pledge to meet our readership's evolving needs. Through innovation and

forward-thinking, we will ensure The Cable Tow remains a relevant and indispensable source of Masonic wisdom for generations to come. This includes not only maintaining the quality of our print editions but also enhancing our digital presence to reach a broader audience.

To our loyal readers, we extend our heartfelt gratitude for your unwavering support and enthusiasm. Your dedication fuels our passion for excellence and inspires us to strive not just for relevance but for greatness in every issue we produce.

As we toast the beginning of Volume 101, let us also raise our hearts in anticipation of the wonders ahead. Let the next hundred years begin...

Fraternally yours,


VW Gene Illenberger, GSc
Editor-In-Chief



ANCOM 2024: WREATH LAYING AT PGM J. ABAD SANTOS SHRINE

by Ron Erwin Esquivel (4)

24 April 2024 was just a regular Wednesday for most Filipinos, but for Filipino Freemasons, it was not just an ordinary day. At 8:00 o'clock in the morning, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines led by Most Worshipful Grand Master Don Teng Ramas – Uypitching started the 2024 Annual Communication in Pampanga by remembering a great Filipino, a Past Grand Master of Masons, and son of Bagumbayan Lodge No. 4.

Since the Annual Communication was held in the province of Pampanga, it was but fitting to honor a brother who was born in San Fernando, Pampanga on 19 February 1886 in the person of PGM Jose Abad Santos. The Grand Master and his team, together with the brethren of Pampanga and Bagumbayan Lodge No. 4 at-

tended the event, with the Grand Master of the Grand Lodge of California and his team as guests.

The ceremony was held at the Angeles City Museum where the statue of Jose Abad Santos was erected. It started by laying a wreath at our brother's statue, followed by a 21-gun salute by the Pampanga Provincial Police, to show our respect and admiration to a great Freemason and Filipino. Most Worshipful Ramas – Uypitching delivered a very welcoming and meaningful message, with a quick photo taking after. It was a simple commemoration, but Bagumbayan Lodge No. 4 made sure that it will be a simple but memorable celebration. This is apparent in the delight of Grand Master Ramas – Uypitching when he saw the portrait of Jose Abad Santos prepared by Bagumbayan brethren. The Grand Master made sure that the portrait of Jose Abad Santos, along with the GLP wreath, is shown in the photo coverage, and very visible below the statue.

The brethren were delighted to see the mother lodge of Jose Abad Santos participating in the event, and making sure that a worthy brother is not being forgotten.



ON THE LEVEL

VW Edgar S. Bentulan, PDDGM



107th ANCOM, ALLEGORY AND THE CABLE TOW Highlights & Sidelights of AnCom Clark 2024

The Ride from Pasig to Clark

The ride from Pasig, Metro Manila to Clark, Pampanga in the blistering heat of that April 24 afternoon, was to be excruciatingly boring. Just an hour ago before this trip, everything was already turning awry finding my way to Kuyang Harold Santiago's place giving the generous ride. But the TCT past chief scribe himself on the wheel, was just too cool to regale me with his excitement about the upcoming editorial setup of the maga-

zine. Meeting the group for the first time here at Clark soon was super an interesting anticipation.

On arriving at Clark, we deferred going to Royce hotel (old) where I was earlier booked by Bro. Joe Gamolo, SW of Mt. Kitanglad Lodge No. 456 of my district. Kuyang Harold drove us directly to Chebas Japanese restaurant in time to hail VW Teodoro Kalaw IV just figuring out from his car after parking. The night was promisingly to be permeating with fulfillment most unique in my favor.

Soon enough I was embraced by the honorable presence of VW Jess Mateo, incoming President of IMES, past TCT EiC and DepEd Undersecretary; VW Albert Dumlao, adjudged Most Outstanding JGL for MY 2023-24 and incoming Multi-Media editor; and, VW Gene Illenberger, incoming Editor-in-Chief and Grand Scribe, who came in a little later. Of course, I was together with VW Ted Kalaw, PSGL, incoming Grand Historian, and VW Harold Santiago, past TCT EiC, incoming circulation director and Director for Masonic Research, entering to join the table.

A Dinner with Top Guns

With no fanfare, no agenda, it turned





out to be just a simple get-together dinner, and, for me, a chance to meet incoming EiC Gene Illenberger and the other top guns of GLP's prime influencers. Instantly a euphoric feeling of pride and honor was creeping in me. Finally, I was meeting in person the distinguished brothers whom I had been and would still be digitally working with, to put out The Cable Tow issues regularly. And, it was overwhelming, gratifying. Simply, incredibly overwhelming.

The ensuing atmosphere augured well. In a manner of saying, oozing in me was a firm solace reassuring greater value of merit personally attending the 107th Ancom as DDGM in a term at its verge of lapsing. The morrow's opening of the yearly communication should indeed be

something worthier to learn and treasure from. Undoubtedly.

That same celebrating evening an information came that the pre-registered lights, voting worshipful masters and wardens of lodges in each district, should get their ID's and kits from their DDGM. Only through the DDGM the credentials to vote would be released. A responsibility lodged on the sitting, non-voting official representative of the Most Worshipful Grand Master, the DDGM!

Travail for Obedience

That April 25 opening of Ancom, Clark SMX venue was practically burning with the scorching temperature outside, as the brethren from different Lodges in

the country trooped like bees through the booths for registration and ID/kits releasing. Distribution of ID's and kits for voting and non-voting delegates was segregated, in separate booths, two levels apart.

After lining-up in patience through the already long column for the 'non-voting' for almost an hour, at the end of the line I was told my ID was not there. Here, I heard VW Dick Capuyan, a fellow member of Leonardo Panares Lodge 220 by dual affiliation, and Bro. Cong. Leopoldo Bataoil, a long-time friend in nocturnal ventures back in Iloilo, incumbent Mayor of Lingayen, Pangasinan, cajoling me on my Barong and my unlimited cable tow. Then, there was another worthy friend, Bro. Ariel Querubin, who was also in the wait for his ID.

Who claimed my ID and kit? Nobody could tell. Meantime, a brother in the middle of a jammed anxious crowd, was speaking through a megaphone, calming us to be more patient and to stretch our cable tow. Over and over this appeal reverberated through the hall of restive crowd. So I decided to proceed to the 'voting' booth which was in the 2nd level of SMX to claim the ID's and kits of my voting lodge officers. Without my ID, that is. But at its entrance, only delegates with ID's were allowed to come in.

Almost an hour ensuing, after being denied admission for no ID, I met one of my WM's. He handed over to me the bunch of ID's and kits of the other lights of Bukidnon North. Alas! Despite repeated announcements that only the DDGM could claim the ID's and kits for

his district's lights -- and my own travail for faithful obedience to rules, a master of a lodge was after all entrusted with the convention credentials. In a little while, Bro. Heinz Villanueva, WM of Don Camilo Osias Masonic Lodge No. 253, my mother lodge, joined to give me my ID and kit. When long queues for ID's are present and discomfoting, a usual sight in Ancom, only one thing dwells in the mind of each delegate -- and that is, obviously, to be comfortably seated inside the session hall before the start of the reception of dignitaries. This must be a permanent reminder in every Ancom.

Conundrum for Masonic Science

Why registration and distribution of ID's seem to be a never-ending snag gnarling Ancom every year, is beyond understanding, particularly so in this era of computer technology and even artificial intelligence. VW-Bro. Joji Deepak Bulawin, managing editor of TCT, educated me a glimpse on this in our first meeting here in Cagayan de Oro. The worst scenario is the clogging residue of exasperated delegates still queueing to claim their ID's even until the election time. Pardon, is it a hopeless conundrum that Masonic science is incapable of providing solution or answer to?

We do not offer any solution to the problem. Suffice it to say, the snag should have already been avoided long ago with the digitization of the system and GLP's dogged stimulus for online early registration.

Ancom '24: A Transition of Leadership?

What you see may not necessarily be what you get, reminds me Bro. Kevin L. Gest in his interesting book, *The Mandorla and Tau*. What was the Ancom all about in its core message? It was not about the awesome

soirées and fellowships masterfully arranged for the Grand Master's Night in Clark Parade Ground and Installation Ball for the elected Grand Lodge officers at Royce Hotel, in their unlimited, flowing food and drinks and hilarious entertainment programs.

Ancom '24 in Clark, Pampanga, albeit the usual hiccup aforementioned, I would say, keenly highlighted the unprecedented major radical reforms to correct past lapses or omissions in administration bravely made by the outgoing Grand Master, MW Don Terng Ramas-Uypitching, in his one-year term, in transition to his successor's deeper philosophy and soberer understanding and learning of the very gamut of such countenance of deviations, to forestall discordance among members, and maintain steady harmony in the fraternity. MW Ariel Tobias Cayanan, new GM, in his own grand right seeks to define his platform attaining the blissful balance in human relationship, Equilibrium through quality Education and Enlightenment, fulfilling moral righteousness.

Temple in the Heart, More Light Among Masons

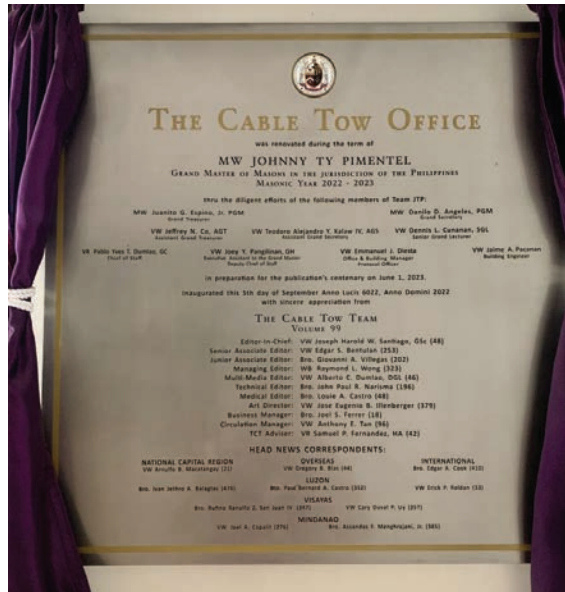
The immediate past administration embarked on its moral pursuit of building temple inside man's very soul as a strategic way of influencing others, even non-Masons, in the ultimate quest to cleanse society in conformity and attuned to the GAOTU's trestle board of ultimate divine architecture.

Already, in the inception of his term, MW Ariel Cayanan has launched his own advocacy for more members of the Craft to be illumined and empowered with the moral light of Masonry. This can be taken as preemptive, antidote to unmasonic deviations which the last GM sought in his change platform to be dealt with squarely, rather punitively, even at the sacrifice of our ancient secrets. Adapting to change is the

subtle slant MW Cayanan proffers to take and posture.

The question now remains, what will happen to the cases of members left for further investigation and resolution in the penal strictures of the erstwhile administration? Will they remain as pending concerns for serious immediate action in the present dispensation?

In all likelihood the boiling pot of litigating will have to simmer down in favor of a more sober, forgiving brotherly love and fraternal harmony.



Beneath the Veil of Passions

Like in how we have been molded to be sublime Master Mason, the whole dynamics of grand administration directions may be better understood in the allegory of human idiosyncrasy in fulfillment of moral and spiritual goals. In the subdued veneer, gaps in tacks between the two administrations may appear occurring, let alone the legal, penal approaches. But if analyzed



more broadly and profoundly, they can present a converging point. Somewhere beneath the veil of passions, little do we know, can be a unity, a reunification of mystique purpose, in indissoluble chain of sincere affection.

If we may digress a little, Bro. Kevin Gest in his book views the evolution of our present modern day practices in the Craft as rooted on those of our ancestors' veiled in allegories not necessarily directly from the stone masons associated with building and Roman collegia, but from the religious guild composed of financially well-off personalities who invented the allegory of temple building during the Enlightenment in the 16th Century, using Gothic architecture in a mix with Platonic theory to promote the moral aspects of life as taught in religion.

He may be right, the speculative masons

then who were mostly monks and Christian scholars recreated the operative masons in allegory to infuse the sciences of geometry and architecture in order to rationalize and illustrate the concept of character building a superstructure in man.

Allegory of Wisdom and Fortitude for Truth

If we are to catch the drift from Bro. Kevin Gest in his notion of allegory as a "means of presentation which obscures the main feature," we may dare flex its application to a hub in a building where men are laboring to herald and record the organization's functions and achievements in sublime subtlety of aims and purpose impacting the moral values of its members in their aspirations vis-a-vis the greater society and the Supreme Creator.



An allegory to be cherished with glory and dignity is the office of The Cable Tow recently embedded with distinct identity, independently nestled in Emilio Aguinaldo Hall of Plaridel Masonic Temple (GLP). Incidentally, The Cable Tow just celebrated that June 3 its 101st anniversary with the grand opening of its exhibit in the hall, showcasing the rich history of milestones and significant stories of Masons and Masonry in the Philippines.

When I chanced to visit, for the first time, the TCT Office at the Emilio Aguinaldo Hall in Plaridel Masonic Temple last April 29, I was jolted with an extreme sense of awe and grateful pride to have opportunely joined the editorial staff, as this office hub came into being. This was magical. Thanks and big kudos for making it possible, to PEiC Harold

Santiago who has triumphed jostling his way at GLP to make the office become a landmark of identity. An institution of important care in the Grand Lodge. Ah, wow, in its installation marker are our names in the editorial staff appropriately etched to memorialize the birth of this office!

For all its intents and value, the TCT headquarters will live through its sanctified future to be an allegory beyond, veiling an epitome: the repository of wisdom and knowledge of Masons and the heritage of fortitude in pursuit of Masonic truth in the jurisdiction of the Most Worshipful Grand Lodge of the Philippines.

In its own right, an iconic, symbolic bearer of fountainhead of Masons for generations.

This new Grand Master awes audience

MW ARIEL T. CAYANAN, 106TH GM. Hurdles Challenges of Change

Exceptional yet uniquely propitious and remarkable it is, a brother Mason of modest and discreet nature, to be accorded in his installation the rare honor of having special guests of so high-profile social and political statures from the country.

In his installation and inaugural assumption, MW Ariel Tobias Cayan, 106th Grand Master of Masons, Grand Lodge of the Philippines (GLP), was extraordinarily privileged by the synchronous personal attendance of two top prominent figures in contemporary Philippine politics, as Guest of Honor and Speaker (GOHAS) and Inspirational Speaker. Rather a spectacular spark of power from an instant congruence of strange bedfellows in the nation's world of political *crème de la crème*.

No less than former president, now Congresswoman Gloria Macapagal Arroyo and feisty, leading newsman, Senator Raffy T. Tulfo, came in person for their respective parts in the climactic program of the 107th Annual Communication (ANCOM) at Royce Hotel and Casino, Clark, Pampanga that April 27, 2024. The two in a wonder of confluence, turned out to be his favorite former boss and closed friend, respectively.

For her part, 14th President Gloria Macapagal Arroyo, herself a grand daughter of Bro. Juan G. Macaraeg, father of past First Lady Eva M. Macapagal, acknowledged in her keynote speech the great contributions of Freemasonry to government, mentioning with pride in particular that MW Reynato S. Puno and MW Hermogenes E. Ebdane Jr., both PGMs,

served in her administration cabinet as Chief Justice of the Supreme Court and Secretary of the Department of Public Works and Highways (DPWH), respectively. VW Dennis Cunanan, SGL, likewise served under her as Deputy Director of Technology and Livelihood Resource Center (TLRC).

Delivering his inaugural address before an awed audience of over 2,000 delegates and guests, MW Ariel Tobias Cayan, Kapangpangan by birth and ethnic origin of San Luis, Pampanga, presented his moral platform, "Adapting to Change," addressing the challenges from his predecessor. In his unpretentious warmth and newfound confidence, he received the grand gavel of authority for the stewardship of GLP from the outgoing GM, MW Don Terng-Ramas Uypitching. The transfer was marked by subdued teary-eyes but with a stance of determination.

Serving as Installing Officer was MW Agapito S. Suan Jr., PGM, while MW Santiago T. Gabionza Jr., PGM was Master of Ceremonies and the Presentation of the Past Grand Master's Jewel and Apron was delivered by MW Reynato S. Puno, PGM. VW Dennis L. Cunanan, SGL introduced both the inspirational speaker and guest of honor and speaker.

MW Cayan comes from an ironclad backdrop of educational foundation in Computer Engineering and Business Administration in him reposed by unquenching college, masteral and doctoral studies, honed in operative exposures, professionally and masonically -- and as an educator and academician himself.

He finished his Master of Science in Engineering Degrees and Bachelor of Science in Computer Engineering from Mapua Institute of Technology (MIT); Doctorate and Masteral in Business Administration and Bachelor of Business Management Degrees in the Pamantasan ng Lungsod ng Maynila (University of the City of Manila), where he hurdled No. 1 in the comprehensive examination, case study and oral defense. He also later completed all academic requirements toward the degree of Master of Science in Teaching Physics at the De La Salle University preparatory to his role in the academic campuses

For a while before joining a line government agency service, he had a teaching job at the MIT. As a passionate academician he earned the reputation of being a "catalyst in the improvement of the curriculum and medium of instruction." In no time, Engr. Cayanan became the Head of the Mapua Computer Integrated Manufacturing Laboratory, where he was soon sent by MIT to the University of Louisville and AMATROL (American Contro) in Kentucky, USA. Here he subsequently became the first Filipino to be given the Certification to Install and Operate a Computer Integrated Manufacturing Laboratory, and develop Learning Activity Packets. His training here and abroad and teaching provided him enough repertoire of inspiration to do higher aims in the academe. Aside from the various papers he presented, he authored the book, *The Introduction to the Computer Made Simple* and was a co-author of *College Physics Workbook*, 1st and 2nd editions. This led him here to be conferred by MIT the rank of Professor VI at age 27, the youngest to be honored this stature by the institute. Then in 2017 he was named as one of MIT's 10 Outstanding Mapuans (government sector).

As a public servant, he has been serving the Department of Agriculture (DA) since February 2012, starting as Executive Director of the National Agriculture and Fisheries Council (NAFC), where he was also appointed by then Pres. Benigno Aquino III as the first Executive Director of the Philippine Council for Agriculture and Fisheries (PCAF) when NAFC was rationalized before the end of the Aquino administration. PCAF which evolved from NAFC, is a consultative body represented by the different sectors directly involved in agriculture and fisheries that links DA up to the barangay level on its policies, plans and programs. He held this PCAF position on holdover until Pres. Rodrigo R. Duterte came in to office, who subsequently appointed him as DA Undersecretary for Operations on July of 2016. Usec Cayanan held the

post of Executive Director of PCAF on concurrent capacity until the President picked his replacement. Being Undersecretary for Operations, he is likewise in charge of the DA attached agencies and bureaus and at the same time tending to these other sensitive responsibilities:

- **National Program Director, Rice and Corn Programs (RCP) and Philippine Rural Development Project (PRDP).**
- **Approving Authority on the Certificates of Eligibility for Reclassification of Agricultural Lands.**
- **Chairperson of the Cold Storage Warehouse Accreditation Certification.**
- **Administrator of the Minimum Access Volume (MAV).**
- **Official Representative to the National Economic Development Authority (NEDA) Board National Land Use Committee and Technical Board.**
- **Alternate Representative of the Secretary to the Technical Education and Skills Development Authority (TESDA) Board.**
- **DA & Philippine Representative to several national and international conferences, including United Nations, ASEAN Ministers Meetings, and Bilateral Meetings with other countries, UNCTOS, WHO, WTO, etc. as Resource Speaker**

During the stint of Secretary William D. Dar at the Department of Agriculture, he was appointed as Overall Chairman of the DA Crisis Management (DA-CMT). For his extra professional activity, Usec Ariel Cayanan is also involved as an active member in the Philippine Coast Guard Auxiliary (PCGA), holding the rank of Rear Admiral, equivalent to Two-Star General in the Army. In 2014 he was given by PCGA the assignment of Squadron Director of the Subic and Manila Division, Squadron 111.

In his toil in the quarries of Masonry, the esteemed Brother was elected to the budding grand lodge position of Junior Grand Warden (JGW) during the Special Communication (SPECOM) in the term of MW Rolen C. Paulino (2021-22). For the next 58 months, he traveled around the Jurisdiction as keynote speaker in different Masonic events. Brother Ariel Cayanan, Most Worshipful Grand Master of Masons in the Philippines, a 2018 GLP Outstanding Awardee for Public Service, is a member of Walana Masonic Lodge No. 13, MD NCR-B, Manila. He was initiated here on April 9, passed on June 2 and raised to Master Mason's degree on August 24, 1999. He served as Worshipful Master in two consecutive terms of the Lodge, 2016 and 2017, and became District Deputy Grand Master (DDGM) of MD NCR-B in 2019.

MW Ariel Cayanan, moreover, is a Charter Member of these seven (7) Masonic Lodges: Katarungan Masonic Lodge No. 450; Pres. Diosdado Macapagal Masonic Lodge No. 469; Danilo De Lapuz Lim Masonic Lodge No. 503; Pacific Masonic Lodge No. 501; St. Germaine Masonic Lodge (UD); Maynila Masonic Lodge (UD); and, Hustisya Masonic Lodge (UD).

Furthermore, he is also an Honorary Member of 47 Masonic Lodges in the grand jurisdiction of GLP and the Grand Lodge of New York, as follows:

- | | |
|--|--|
| 1. Cavite Lodge Masonic No. 2 | 25. Trinity Lodge No. 367 |
| 2. Bagumbayan Lodge No. 4 | 26. Pinaglabanan Lodge No. 374 |
| 3. Island Luz Minerva Lodge No. 5 | 27. La Guardia Lodge No. 378 |
| 4. Biak na Bato Lodge No. 7 | 28. San Marcelino Lodge No. 380 |
| 5. Nilad Lodge No. 12 | 29. Sultan Haroun AR Lucman Lodge No. 406 |
| 6. Sinukuan Lodge No. 16 | 30. Pasig City Lodge No. 409 |
| 7. Araw Lodge No. 18 | 31. Solidarity Lodge No. 421 |
| 8. Jose Rizal Lodge No. 22 | 32. Gen. Miguel Malvar Lodge No. 427 |
| 9. Labong Lodge No. 59 | 33. WB Manuel C. Ibasco Lodge No. 432 |
| 10. Memorial Lodge No. 90 | 34. Tabak Lodge No. 436 |
| 11. Keystone Lodge No. 100 | 35. Calasiao Lodge No. 449 |
| 12. Bud Daho Lodge No. 102 | 36. Francisco Isabelo Ortega Lodge No. 452 |
| 13. Micronesia Lodge No. 173 | 37. Gil Fernando Lodge No. 454 |
| 14. Cordillera Lodge No. 178 | 38. Morong Lodge No. 455 |
| 15. Emon Lodge No. 179 | 39. La Progressus Lodge No. 466 |
| 16. Saigon Lodge No. 188 | 40. Chocolate Hills Lodge No. 477 |
| 17. Saranay Lodge No. 193 | 41. Siargao Lodge No. 494 |
| 18. Andres Bonifacio Lodge No. 199 | 42. Pinagrealan Lodge No. 495 |
| 19. Pantabangan Bonari Lodge No. 203 | 43. Gen. Alejo Santos Lodge No. 496 |
| 20. Kapatiran Lodge No. 228 | 44. Umingan Lodge No. 497 |
| 21. Talavera Lodge No. 273 | 45. Pilgrimage Lodge No. 498 |
| 22. Kagitingan Lodge No. 286 | 46. Adriatico Akok Tan Tee Lodge No. 502 |
| 23. Gen. Artemio Ricarte Lodge No. 322 | 47. Jose Rizal Lodge No. 1782, GLNY |
| 24. Intramuros Lodge No. 363 | |

On top of these honorary memberships in the blue lodges, his other Masonic affiliations and involvement include the following:

- Master of the Royal Secret (MRS), Luzon Bodies, Ancient & Accepted Scottish Rite (A&ASR)
- Knight Templar, Pilipinas Bodies of the York Rite
- 2023 President, Maharlika Shrine Club, Mabuhay Shrine Temple
- Worthy Prince, Pearl of the Orient Conclave No. 496, Order of the Secret Monitor (OSM)
- Eminent Prior, King Solomon Court No. 176, Past Provincial Junior Grand Warden of the Provincial Grand Court of Southeast Asia, and Past Senior Grand Warden in the Grand Court of England, Wales and its Provinces Overseas, Masonic Order of Athelstan (MOA)
- Knight Commander of the Ancient Order, The Ancient Masonic Order of Alfred the Great
- Frank S. Land Fellow, Supreme Council of DeMolay (SCOD)

Very significant and worth noting, it will be recalled, during his installation as Grand Master last Ancom, April 27, 2024, Most Worshipful Paul W. Johnston, Grand Master of the Masonic Order of Alfred the Great, through Right Worshipful Keerikattu John Kurvilla, Provincial Grand Master, conferred upon him the rank and title of Right Worshipful Senior Grand Warden of the Masonic Order of Altheistan of England, Wales and its Provinces Overseas. With these honorifics, he now belongs to the Regional King's Council of the Ancient Masonic Order of Alfred the Great.

Brother Cayanan, then Deputy Grand Master, was invited to join King Solomon Court No.

176 of the Masonic Order of Altheistan on September 16, 2023, and was designated Primus Eminent Prior. On the same date, he was given

the Grand Rank of past Provincial Senior Grand Warden by MW Paul Johnston, with the title of Knight Alfred the Great. On March 20, 2024, he was received in Maharlika Council No. 9, Alfred Masonic Degrees, and conferred the Order of St. Lawrence the Martyr. This August 16, he will be conferred the Knight of the Sword and Knight of the East, the first two decrees of the Order of Knight Masons in Hong Kong, under the auspices of the Grand Council of Knight Masons of Ireland.

In Appendant bodies, he is past president of the Maharlika Shrine Club; an active member of Mabuhay Shriners Philippines; and served as ambassador to Mizpah Shrine, Temple No. 114 (Fort Wayne, Indiana). He is likewise a Worthy Prince of the Order of Secret Monitor (OSM); a 32nd Degree Master of the Royal Secret (MRS) of the Luzon Bodies of the Ancient & Accepted Scottish Rite of Freemasonry of the Philippines.

He was exalted a Royal Arch Mason of Pilipinas Chapter No. 24, Royal Arch Masons; greeted as a Royal and Select Master in Pilipinas Council No. 11, Royal and Select Masters; and dubbed a Knight Templar in Pilipinas Commandery No. 11, Knights Templar on June 20, 2024. MW Ariel Cayanan is a member of the Advisory Council of the Order of DeMolay, Pasig City Chapter No. 113, and Jacques DeMolay Priory No. 13, Order of Knighthood. He is also a life-member of Frank S. Land Fellow of the Supreme Council, Order of DeMolay of the Republic of the Philippines.

MW Ariel Cayanan is married to Sis. Pamela, with three children: Ariel Vincent Paul (Arvin), Ariel James Lenard (AJ), and Arielle Francesca (Frankie).

VW EDGAR S. BENTULAN (253/220)



What does this logo symbolize?

The ATC logo intricately blends traditional symbolism with modern representation, reflecting the Grand Master's scientific background, forward-thinking leadership, and his intention to secure the Craft's future. At the top, the phrase "Adapting to Change" signifies the organization's ability to thrive in an evolving environment without losing its core beliefs.

Central to the logo are three lines representing the degrees of Masonry. The outer line symbolizes the entire jurisdiction. The second line, designed as a gear with six spurs, represents key Grand Lodge Offices: the Office of the Grand Master, the Office of the Grand Secretary, the Corps of Grand Lecturers, the Cable Tow Publication, the IT Committee, and the Institute of Masonic Education and Studies. These offices collaborate to achieve the Theme, symbolized by a star with the motto: "Let there be more Men in the Light, and let there be more Light among Masons."

The third line embodies the Brethren's core beliefs, including tenets, virtues, landmarks, principles, and rituals, symbolized by the square and compass with the "G" representing the Great Architect of the Universe.

Modernity is integrated through computer nodes, merging technology with ancient traditions. The nodes face eastward, aligning with the Masonic tradition of seeking wisdom and enlightenment from the East. Purple and gold colors convey wisdom, dignity, excellence, and abundance. Designed by VW Gene Illenberger, a multi-awarded graphic designer known for the GLP Centennial Logo, the logo melds past traditions with the future, representing a progressive yet respectful homage to the Craft's heritage.

VW JOJI BULAWIN (305)

A TRAVELER'S COMMITMENT

A SUMMARY OF THE
INAUGURAL MESSAGE OF
MW ARIEL TOBIAS CAYANAN

This summary captures the key points of the inaugural message delivered by MW Ariel Tobias Cayanan. The full transcript of the message is available in the term manual.

Journey and Humility

MW Ariel Tobias Cayanan began his journey from the altar of the Jose Abad Santos Hall at the Plaridel Masonic Temple and now stands at the Grand Oriental East. He feels privileged and humbled to be installed in his home province, Pampanga. Despite living in the National Capital Region, like many others, he embraces his provincial origins, emphasizing that all brethren, regardless of whether they are from the provinces or Manila, should treat each other with respect and brotherly love.

Unity and Equality

He stresses the importance of unity and equality among Masons, reminding the brethren that no one should feel superior or inferior due to their geographical origins. The tenet of brotherly love teaches that all members, regardless of their background, are equal and should support and protect one another.

Addressing Misconduct

The Grand Master addresses the issue of bullying within the fraternity, emphasizing that it is an un-Masonic behavior. He encourages brethren to stand firm against intimidation and to deal with erring brothers with understanding and patience, allowing them room to grow.

Commitment to Personal Growth

He highlights the importance of personal growth, urging each Mason to build their own temple within their hearts. The focus is on self-improvement and helping fellow Masons become the best versions of themselves.

Rejection of Aggression

The message condemns destructive behavior, equating it with bullying. MW Cayanan calls for the fraternity to refrain from harming each other and instead focus on constructive actions.

Call for Change and Adaptation

MW Cayanan acknowledges the changes that have come to the fraternity and emphasizes the need to adapt. He introduces a three-dimensional conceptual framework focusing on Education, Enlightenment, and Equilibrium as the foundation for his term.

Education

He commits to enhancing Masonic education by reforming the Institute of Masonic Education, ensuring uniform and engaging instruction across the jurisdiction. The Grand Lodge will also improve its traditional and online media, including the Cable Tow Magazine and the Grand Lodge Website.

Enlightenment

MW Cayanan aims to foster real Masonic mentorship, guiding brethren to live out the tenets of the Craft genuinely. He draws inspiration from the Age of Enlightenment and emphasizes the importance of meaningful rites of passage for petitioners and the development of harmony within lodges.

Equilibrium

Achieving balance within the Craft and within individual Masons is the ultimate goal. By leveraging quality Masonic education and facilitating true enlightenment, the fraternity can achieve this equilibrium.

Three Commitments

MW Cayanan asks the brethren to commit to:

- More Masonic Light through quality education.
- Real Masonic Enlightenment through genuine mentorship.
- True Masonic Equilibrium by helping each other become better men.

Team ATC

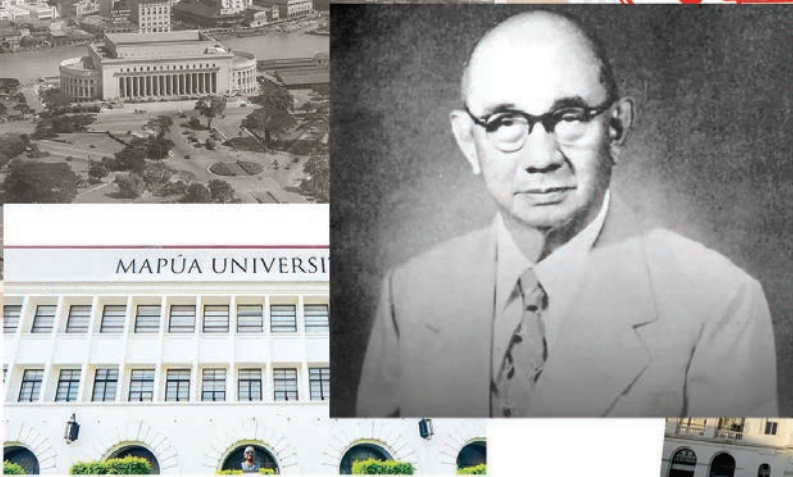
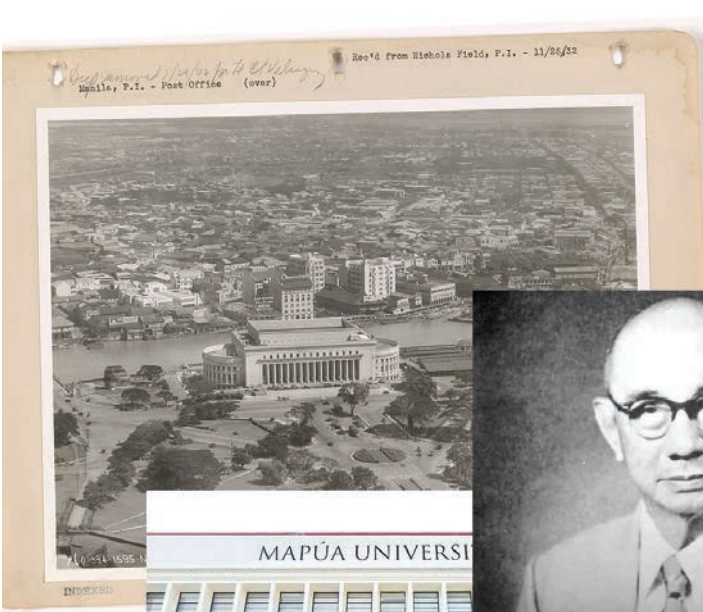
The Grand Master introduces his core team, the 600 brethren who will assist in managing the Grand Lodge. He emphasizes teamwork and dedication, drawing parallels to the discipline and unity of ancient Spartan warriors.

Conclusion

In closing, MW Cayanan reiterates the importance of the core mission of the Craft: to help each other become better men. He invokes the teachings of the Holy Writings and calls upon the brethren to begin this journey together, striving for more light among Masons.

MAY THERE BE MORE MEN IN THE LIGHT, AND MAY THERE BE MORE LIGHT AMONG MASONS!!!

VW GENE ILLENBERGER (379)



TOMAS MAPUA

*FOUNDER AND FIRST
PRESIDENT OF MAPUA
INSTITUTE OF
TECHNOLOGY (MIT)*

by VR Samuel P. Fernandez, HA (42)

Don Tomas Bautista Mapua is the first registered architect in the Philippines and the first to be inducted in the Philippine Bureau of Public Works. He founded Mapua Institute of Technology (MIT) and was the first president of the institution. MIT is celebrating its 99th founding anniversary this year (2024).

Masonic Connection

Bro. Mapua is a member of Bagumbayan Lodge No. 4 where many known educators saw the light of Masonry, like: MW Camilo Osias, President of National University; Bro. Florentino Cayco, President of Arellano University; Bro. C. de los Santos, President of Manila University; Bro. Salvador Lopez, President of the University of the Philippines; Dean Francisco Benitez, Dean Jose Espiritu, Dean Maxico Kalaw, Dr. Vitaliano Bernardo, Dr. Cecilio Futon, and Dean Honorias.

Bagumbayan Lodge No. 4 is the first Lodge organized for Filipinos by the Grand Lodge of the Philippine Islands.

Early Education

Bro. Tomas Mapua was born on December 21, 1888 in Binondo, Manila, to Juan Mapua and Justina Bautista. He obtained his elementary education from Ateneo de Manila and Liceo de Manila. In 1943, Bro. Mapua went to the United States for his high school studies and entered Boone's Preparatory School in Berkeley, California as a pensionado. Bro. Mapua attended Cornell University in Ithaca, New York in 1907-1911 where he obtained his Bachelor of Architecture degree.

Government Involvement

Upon Bro. Mapua's return to Manila, he was employed as a draftsman in the Bureau of Public Works.

Bro. Mapua pioneered and spearheaded several government projects, including the Philippine General Hospital Nurses' Home, Training School Building, (Normal School), Psychopathic Building (National Mental Hospital) the School for the Deaf and Blind, and many others. He designed the Manila Central Post Office in Ermita, Manila.

St. La Salle Hall

Around 1916, he joined the competition for the design of the new school building by the La Sallian Brothers and won against nine other entries. The St. La Salle Hall was the only structure from the Philippines to be included in the coffee table book "1001 Buildings You Must See Before You Die: The World's Architecture and Masterpieces," authored by Mark Irving.

Other Buildings

Bro. Mapua designed a number of private homes like that of Judge Arsenio Locsin in Taft Ave., and Alfonso M. Tiaogue in Carolina Street. Other buildings designed by Bro. Mapua are the Librada Avelino Hall (Centro Escolar University), Aduana de Iloilo (Iloilo Customs House), Mapua Mansion, Fox Theater. Bro. Mapua's designs of private and public structures have been adjudged among Manila's beautiful buildings before World War II. A gold medal of honor and a certificate of recognition was awarded to Bro. Mapua by the Philippine Institute of Architects. He was also a recipient of a Cultural Award in Architecture by the City of Manila in 1964.

Family Life

Bro. Tomas Mapua married Rita Moya on November 3, 1916 and had three children, namely: Carmen, Oscar, and Gloria. Oscar Sr. assumed the presidency of Mapua Institute of Technology after the demise of Bro. Tomas in 1965. Oscar Mapua, Jr., his grandson, succeeded when his father died in 1998 and was the Executive Vice President until December 1999.

Membership

Bro. Mapua was a member of the Philippine Institute of Architecture, Philippine Columbian Association, Fraternal Association of American Institutions, Philippine Chamber of Commerce, Club Filipino and Bagumbayan Lodge No. 4, Grand Lodge of the Philippines

LOGIA WALANA NO.13

IT'S GENESIS

by VR Samuel P. Fernandez (42)

Logia Walana 158, organized in February 1892 under the Grande Oriente Espanol, became Walana Lodge when it joined the Grand Lodge of the Philippine Islands in 1917. It was founded by Ill. Faustino Villaruel assisted by Mariano Reyes, Tranquilino Torres and Cipriano Castillo.

Walana 158 played a major role in the struggle for freedom of our country against the Spaniards and the Americans.

Walana

Walana is the term for “that which was lost,” which symbolizes a Master Mason’s search for life’s profound meaning.

During the Spanish times, Freemasons were suspects. They were watched closely. Their homes were frequently searched. A vigorous campaign against Masons was waged by Spanish friars.

Walanians circumspectly held their meetings sometimes in WB Villaruel’s house on Calle Asuncion in Binondo, and at times on Calle Azcarraga. When the civil guards were in the vicinity, the watch men gave a signal for the brethren to cease their Masonic labors. The brethren would resume their meeting upon hearing the watchmen shout, “walana.”

First Worshipful Master

The organizer and first Worshipful Master of Logia Walana No. 158 was an enterprising businessman. He was described by MW Teodoro M. Kalaw as “an indefatigable apostle of Masonry.”

MW Villaruel’s symbolic name was Ilaw (light). He was indeed the Masonic light during the Spanish times.

Apostle of Masonry

VW Flor Nicolas of Noli Me Tangere 148 and Bro. Joel Palacios of Walana No. 13 wrote about Faustino Villaruel, thus:

“He initiated the movement for a better central organization of Masonry in the Philippines, which led to a general assembly of Lodges held at his house in Binondo on April 16, 1893 and presided by him.

That assembly definitely constituted a Grand Regional Council (GRC) and elected her officers, among whom were two Walanians: WB Faustino Villaruel, Grand Second Vice President; and Isidro Villaruel, Grand Almoner.

The formation of the GRC, Grand Orator-elect Apolinario Mabini stressed, was ‘... of exceptional transcendence to Philippine Masonry and a glorious deed to its initiator.’

WB Faustino Villaruel is credited for the funding of the Triangulo Vanguardia in Hongkong and the Adoption Lodge, an auxiliary Lodge for women, approximately a year later. He, furthermore, involved his family in Masonic affairs. His own beautiful civic-spirited daughter Rosario was the first member of Adoption Lodge. She was initiated on July 18, 1893, with the symbolic name of Minerva.

Ilaw travelled to different parts of the country



making an intensive propaganda campaign for his beloved Fraternity. In Tarlac, with the help of Jose Sofio Banuelos and Procopio Hilario, he transformed Triangulo Aguso into Lodge Villaruel No. 223. He worked with Isabelo Artacho and several other brethren in firming up Masonry in Pangasinan. He and fellow Walanian Enrique Escuardia went to Aparri, Cagayan, where they helped Gracio Gonzaga and Fermin Makanaya in founding Minerva Lodge No. 217.

In 1894, he founded Lodge Patria in Cavite.

In 1895, despite incalculable risks, he continued his self-imposed mission of strengthening Masonic unity and spreading Masonry. But the Katipunan was exposed to the Spanish authorities on August 19, 1896. This development forced the Lodges to dissolve and to burn their documents and other materials. Trapped in the cities and towns, many Masons were either shot or sent to exile. A greater number took to the field to meet their persecutors in real battle.

On August 20, WB Villaruel and fellow Lodge leaders Antonio Salazar, Luis En-

ciso Villareal, Domingo Franco, Jose Dizon, Moises Salvador, and Numeriano Adriano were arrested, allegedly because Masonic documents were found in their possession. They were subjected to inhuman tortures, then pronounced guilty of treason and insurrection in a mock trial, and finally, on January 11, 1897, executed in Bagumbayan.

Martyr of Bagumbayan Faustino Villaruel, in his own measure, was ILAW to his Fraternity and country.”

Final Word

Walana Masonic Lodge No. 13 has a long history of blazing new trails in the Masonic community. Its reputation has remained unsullied throughout the years. Its members have carried its name with undiminished pride and self-worth.

Most Worshipful Grand Master Ariel T. Cayanan is a Past Master of Walana Lodge No. 13, a leader par excellence, a follower of the Light.



“MY BROTHERS, WHITHER ARE WE BOUND” (THE WAY WE WERE, THE WAY FORWARD)

by VW SIXTO S. ESQUIVIAS IV, GO (150)

*Clark Field, Pampanga
April 25, 2024*

To the brethren herein assembled:

I am a member of a generation called the Baby Boomers or those born in the mid-20th century between the years 1946 to 1964. We are the offsprings of hardy ascendants who went through and survived the horrors of two world wars. We thrived after the ashes of devastations, grew up through the psychedelic 60's, created our own families in the 70's and 80's, and thereafter spent our productive years in contributing what we can for the betterment of our family and of our society.

You must bear in mind that our generation, now aged between 60 to 80, are the past educators who taught the youth, the former civil servants who helped run governments, the retired soldiers who fought your wars, the captains of industry that founded businesses, the former innovators who developed early tech-

nologies. We are what we are in our lifetime. And we like to believe that the love, care and hard work of our generation made the world a safe and better place for the succeeding generations to live and enjoy. But for now, we are fortunate to still be here among you, and able to enjoy all the benefits that modern society offers.

Brethren, today's innovations create new wonders - modern medicines and surgical procedures that make us live healthier; modern factories that mass produce ready-made food that last longer; stronger building materials that better protect us from the elements; modern means of transportation that enable us to move from place to place so much faster; modern communications that connect us seamlessly anywhere in the world, and so much more.

My generation has been fortunate to have lived in two worlds – the ancient and the modern, so to speak. In the past, people and masons of my age group worked on slow typewriters and messy carbon papers. We actually went to libraries and pored over thick books to do our research. We rode slow moving trains, buses, and boats to reach destinations that took days.

When separated by considerable time and distance, we communicated by telegrams and radios and if available and if with dial tones - landline phones – but only for important messages that we like to bring across faster. Of course, these old things are gone, and we are so amazed with the advances in technologies that today's generation simply take for granted.

But what is the difference between the old and the new? How does it impact Masonry?

I submit to you brethren that the advanced science and technology in this modern era all end up in improving man's way of life. They are simply tools that make living better and of course contribute to the happiness of man. But even without these modern innovations, nobody can say that we were less happy during our olden days. Why? Because true happiness does not come from having tangible material things but comes from those created and shared with people. They are the cherished moments shared with your family and loved ones, the personal successes shared with your colleagues and brothers, the services you provide to aid and assist your fellowmen. Masonry teaches us that essential to the attainment of happiness of man is his character development and constant endeavors at self-improvement. In our craft, the study and understanding of the moral lessons embedded in our rituals and symbols enable us to cultivate virtues such as integrity, humility, and compassion, which are essential for personal growth and the betterment of society.

And how has new technology impacted the centuries old concept of Freemasonry in modern society? Not that much. Masonry deals in positive human virtues and desirable behavior which are timeless. The tenets that it promotes – brotherly love, relief and truth – are as relevant in the early formation of civilized societies as it is still relevant to the modern world we live in today. For one, modern technology for all its benefits and comforts, offers no morality and ethics.

You and I know that the same technology that produces positive relief and comfort to man can likewise create weapons of destruction in the hands of evil men, or aid in the commission of everyday crimes like financial fraud, cyber theft, on-line bullying, or slander which results in a host of unwanted conflicts among men. Unscrupulous parties may even thwart

our cherished democratic values by employing computerized large scale election fraud and vote manipulation. These are some of the modern problems and risks that progress carries and now demand vigilant solutions.

In its positive aspect, the advent of information technology created a compact and well-linked world of Freemasonry. With the rise of social media platforms, messaging apps, and email, masons are instantly connected with their brethren “withersoever dispersed”. They are ideal tools for masonic education and research. Instant connectivity is the norm. For example, our California brethren to whom we are closely linked, are very far away from us geographically, but are merely one click away from our smart phones. They even know the latest issues we face in real time.

But to a certain extent, the digital age has somehow laid bare some of the mysteries of our craft. With a few strokes in the keyboards, one can access all there is to know about masonry, including our much-guarded masonic rituals. As a remedy for dwindling membership in some jurisdictions, recruitment of candidates through information technology is now being done.

Picture this if you can, brethren, that years from now the giving of the lost word may be transmitted on-line, that degree works will be conferred remotely, that the grand hailing sign can be sent thru text, that lodges, and even Ancom, can hold meetings virtually. God forbid, but I shudder at the thought. I do not believe that our generation will stand for it and hopefully, the succeeding ones will reject any dilution of our hallowed tradition and rightfully discern that it is their obligation to maintain the purity, integrity and splendor of our ancient masonic system in all future ages.

Clearly, the influence of the principles of masonry on individual moral judgment, character and ethics is needed now, more than ever. Masons must never falter in their quest for a

better world populated by men of principles and morality and strengthened by their reliance to the Fatherhood of God. These are some of the values that past generations of masons upheld and handed down to us. And the new troubles that modernity brings are the challenges that the new generation shall have to contend with.

Now, let's talk about where we, the so-called baby boomers, are now. Indeed we, the once strong men of our generation, will pass on. Remember that part of our third degree perambulation where the senior deacon says: "and the strong men shall bow themselves and the grinders cease because they are few and those that look out of the windows be darkened" ... and, the saddest part of all... "... and desire shall fail".

Yes, we know that we shall soon relinquish our hold in this world. But we will not just wilt, wither and retire to some dark corner - because we still play one of the most crucial roles of all - we are the greatest influencers of the generation that is the main drivers of today's society, and they are our children and family who are now occupying their rightful places in the world. Where do you think they get their ideas and values? From their old folks, of coursewhether they like it or not.

Freemasonry was there in the days of our ancestors, it was there in the days of our youth, it was there in all those tumultuous and happy years of our adult lives and will still be here long after we are gone. And where are we old Baby Boomers in Freemasonry today? We are your Past Masters, your Past Grand Lodge Officers, your Past Grand Masters, your senior members, your grumpy old men in the lodge - some too slow in raising their glasses, but for old time's sake, we manage a drink or two during fellowships. For sure, we are not part of the immovable jewels of masonry, but perhaps you may look at us as part of the supporting lesser

pillars of the lodge - the ones that talk so much of our good old days ... whether you like it or not.

We may be the grizzled old masons who now walk in short steps, who look at you with withered eyes but mind you, we still carry the wits and wisdom of the wise, quick to offer words of advice on the finer points of Masonry whether you like it or not. And so, indulge us with your brotherly tolerance because we shall always let you know that we've been there, we've done that, and we are still here to praise you for your good deeds, or tell you to your face if you mess up whether you like it or not. Because we old masons do not die, we just become your annoying critics.

At this point, let me dwell on three huge actions by our present Grandmaster which could have a very big impact in shaping the future of Freemasonry in the Philippines.

First is the decision to remove the voting powers of all appointed Grand Lodge Officers in the selection of masons to occupy elective positions in the Grand Lodge during Ancom.

I am an incumbent Grand Lodge Officer myself and I just lost my right to vote - but I like it. I am not sure if this will be ratified in the Ancom tomorrow because some may view it as an unnecessary diminution of the power of the Grandmaster. But this is precisely why I admire this action. In his desire to level the playing field, the Grand Master was willing to clip his own authority or opportunity to wield any influence in the election of succeeding Grandmasters and ensure that that power is exercised only by the lodges where it rightfully belongs.

The second is the unprecedented number of decisions on expulsions, suspensions and other disciplinary actions on Filipino masons during this term. The charters of certain lodges have also been arrested for gross violations of masonic rules committed by their members.

I am not privy to the discussions on these issues, and I cannot predict if all of these decisions will be ratified during tomorrow's proceedings. That is for this august chamber to decide. But for me, the obvious intention to rid our ranks of misfits is so laudable. It sends a powerful message to all of us - not to take our membership for granted and to ever walk and act as a just and upright mason at all times. In this jurisdiction, it takes years to become a mason, but it takes just one foolish moment to lose it.

This takes me to my favorite action during this term. I refer to the edict requiring mandatory compliance by all Master Masons, whether newly raised or not, to take and pass the proficiency examination in the third degree of masonry in open lodge.

To be a better man, we must be a better mason first. Masonry is not like your run-of-the-mill social club where one becomes a member by simply joining it. When one is raised a mason, he pledges to improve himself in Masonry. If after admission, he does nothing to redeem his promise, he falls short of becoming a good and true man.

Foremost, he must undergo a proficiency examination, before his brethren of the lodge to demonstrate his understanding of the teachings, symbolism and values of the craft thereby proving before his brethren his willingness, firm resolve and determination to be regarded and counted as a master mason in the truest sense.

There is also that esoteric agenda. By requiring new members to demonstrate their proficiency in the rituals and symbolism of the third degree, the fraternity ensures that its ancient traditions are passed down accurately from one generation to the next. This helps maintain the integrity and authenticity of Masonic teachings, ensuring that they remain relevant and meaningful in the modern world.

Now, in this present ANCOM, we are once again assembled as equals to tackle our past business and to ensure our future. Let us do our part well.

The fraternal system, tradition and concepts of Masonry have remained unchanged and have existed continuously from generation to generation. Let us not therefore re-invent the wheel and let us do away with unneeded innovations or changes which dilute the integrity of our tried and proven system.

Unfolding before our very eyes is the changing face of Philippine Freemasonry, a part of an ancient society attempting to blend its old traditions with the new ways of doing things, a Grand Lodge responsive to the changing times, a growing number of subordinate lodges more empowered than ever, and a steadily increasing membership of highly proficient masons firmly devoted to the ideals and tenets of Freemasonry. This is a world of our own that we must all protect and nurture at all costs.

In closing, my dear brethren, let me borrow a few lines from a beautiful poem and adopt it to our purposes:

And whether or not it is clear to you, no doubt the universe of Masonry is unfolding as it should. Therefore, be at peace with your Grand Master, whoever you elect him to be.

And whatever your labors and aspirations, in the noisy confusion of the lodge, keep peace in your soul. Despite occasional private piques and quarrels,

With brotherly love, relief and truth,
Masonry is still a beautiful world.
Be happy!

Thank you and God Bless us all.



APRIL 25-27, 2024



**Freemasons Altogether,
Building Temples inside the Hearts of Men.**

- 06** Batasan Masonic Lodge No. 381
WINNING TICKET NUMBER 12868 **PRICE: ₱10,000.00**
- 07** Omar Manabilang Masonic Lodge No. 471
WINNING TICKET NUMBER 00559 **PRICE: ₱10,000.00**
- 08** Primo Maniquiz Masonic Lodge No. 440
WINNING TICKET NUMBER 13799 **PRICE: ₱10,000.00**
- 09** Dagohoy Masonic Lodge No. 84
WINNING TICKET NUMBER 07925 **PRICE: ₱10,000.00**
- 10** Magalang Masonic Lodge No. 391
WINNING TICKET NUMBER 01287 **PRICE: ₱10,000.00**

3rd Prize

- 3rd** Maktan Masonic Lodge No. 30
WINNING TICKET NUMBER 19998 **PRICE: ₱100,000.00**

2nd Prize

- 2nd** Podomo Masonic Lodge No. 294
WINNING TICKET NUMBER 13590 **PRICE: ₱300,000.00**

Grand Prize

- 1st** Primo Maniquiz Masonic Lodge No. 440
WINNING TICKET NUMBER 13765 **PRICE: ₱500,000.00**

Primo Maniquiz Masonic Lodge No. 440 Bags Grand Prize at 2024 ANCOM Raffle

One of the most exciting activities in the recent history of ANCOM is the grand raffle. It has been customary for blue lodges to look forward to this event as it is a way for the lodges to support the Grand Lodge in raising funds and assuring the success of the ANCOM.

This year, Primo Maniquiz Masonic Lodge No. 440 in Botolan, Zambales bags the grand prize with the winning ticket 13765. Podomo Masonic Lodge No. 294 in Davao City and Maktan Masonic Lodge No. 30 in Cebu City won second and third prizes respectively. *WB IVAN JETHRO A. BALAGTAS (476)*



101 YEARS OF THE CABLE TOW: A NEVER ENDING STORY

by VW Eulogio A. M. Sabban (4)

**“ For over a century,
the Cable Tow
has been more than just a
publication; it has been a
beacon of enlightenment, a
repository of wisdom, and
a conduit for connecting
Masons across the Philip-
pines and beyond. It has
chronicled our journey,
captured our achievements,
and preserved our
traditions for
future generations.”**

~ VW Gene Illenberger, GSc

Those were the words of the Editor-In-Chief Gene Illenberger at the inauguration of the 101st Anniversary Celebration and TCT Exhibit on Monday, 03 June at the left wing of the Aguinaldo Hall. No less than GM MW Ariel T. Cayanan graced the momentous occasion by cutting the ribbon to open the exhibit, assisted by the indefatigable and living pillar of TCT, VR Samuel Fernandez. The Grand Master then administered the Editorial Oath, crafted by the first TCT Editor PGM Leo Fischer, to the members of the TCT Editorial Staff.

TCT, The Beginning

On 01 June 1923, the first issue of The Cable Tow (Vol. 1, No. 1) was published, edited by an Editorial Board composed of the Elective Officers of the Grand Lodge. Its first Associate Editors were George R. Harvey, Teodoro M. Kalaw,







and Leo Fischer. Its avowed aim was to fill the necessity of informing the Craft in the Islands of the edicts, circulars, and decisions of the Grand Master, as well as publish news of interest and articles on Masonic subjects for the enlightenment of the thousands of brethren in the archipelago. The Grand Master on this first issue, MW Frederic Harper Stevens, envisioned the publication as a means of keeping the provincial lodges in touch with Grand Lodge affairs, and thus, bring the Masons in the Islands closer together. To achieve this goal, every Mason shall receive a copy of *The Cable Tow*. At the time, it has not come to mind that preserving copies of the publication will result into a collection of Masonic literature and a rich compendium of Masonic history and tradition.

TCT, The First Hundred Years, Volumes 1-100 (1923-2023)

Over time, TCT has covered the activities of the Grand Lodge as it happened. The messages and visitations of the Grand Master, Masonic education, the Annual Communications, nominees for the Junior Grand Warden, news from the subordinate lodges, and many more, were published for the appreciation of the brethren. In so doing, TCT became the indispensable link between the Grand Lodge and its constituents to spread enlightenment in accordance with Masonic tenets. In short, TCT has remained true to its aim: to inform, educate, and bring Masons closer in harmony through the written word.

TCT, The 101st Anniversary Exhibit

About two years before the TCT's centennial anniversary, VR Sam Fernandez, a long-time contributor and former editor, envisioned a centennial exhibit to showcase the Cable Tow's hundred years collection. The project was archived but later revived. The Grand Master approved it, aligning with his vision of "further enlightenment in Masonry."

Thus, history was sealed for the TCT Exhibit.

Preparations were crucial, as time was vital. The first issue of TCT was published on 01 June 1923. To commemorate the 101st Anniversary, the exhibit had to be inaugurated by Monday, 03 June, after the flag ceremony. In the last two weeks of May, planning began earnestly. The Senior Grand Lecturer and IMES provided valuable input, reflecting TCT's collaboration with these institutions to push the GLP's education agenda.

After much evaluation, the design by VW Alberto Dumlaog was finalized and approved. Despite constraints, the project was implemented with vigor. Huge ply-board panels had to be manufactured, painted, and delivered on-site. Printing of the cover issues went on full blast under VW Gene Illenberger and Harold Santiago's leadership, with other staff and TCT's secretary, April. By Friday, 31 May, VW Harold intensified calls for support. On Saturday, additional brethren volunteered. I, too, answered the call and brought my children to assist. By Sunday, near midnight, the Exhibit stood complete, a few hours before the Monday morning flag-raising ceremony. The sleep-deprived TCT team heaved a sigh of relief. It was literally a photo finish.

TCT, The Epilogue

The Exhibit will be on display for 101 days from 03 June to 11 September. It remains a testament to the TCT as the repository of Masonic literature in this Jurisdiction. Brethren are encouraged to visit and explore the publication's years and volumes. Digital copies are available on the GLP website. Grand Master Cayanan emphasized that *The Cable Tow* reflects the team's collective efforts, devoting time, effort, heart, and soul to each issue. Editor Illenberger succinctly stated: "A century of *The Cable Tow* is done. Let the next hundred years begin!"



DATE OF PHILIPPINE INDEPENDENCE PARTICIPATION OF MASONS

by VR Samuel P. Fernandez, HA (42)

Proclamation 2695 entitled “Independence of the Philippines” declared that the Philippines was recognized by the United States as an independent country on July 4, 1946, is a fact. The proclamation was “done at the City of Washington this Fourth Day of July in the year of our Lord, nineteen hundred and forty-six, and of the Independence of the United States of America, the one hundred and seventy-first,” is a fact.

On June 12, 1898, General Emilio Aguinaldo “declared” independence from Spain. Celebrating Independence Day on June 12 based on General Aguinaldo’s proclamation, is fiction.

On May 12, 1962, President Diosdado Macapagal declared June 12 as Philippine Independence Day, through Proclamation No. 28. In the Preamble are stated:

ment of the Philippine Republic by the Revolutionary Government under General Emilio Aguinaldo on June 12, 1898, marked our people’s declaration and exercise of their right to self-determination, liberty and independence;

“WHEREAS, such a historic and inspiring action was a legitimate assertion by the Filipino nation of their natural and inalienable claim to freedom and independence, which is an inherent right of every people not dependent upon the will and discretion of another; and

“WHEREAS, the transcendental importance of the event demands that it be observed throughout the land with fitting ceremonies to the end that it will be cherished forever in the hearts of the Filipino people and inspire them and posterity to greater dedication and endeavor for the welfare of the country and the well-being of mankind;

“NOW,

*“WHEREAS,
the estab-
lish-*



THEREFORE, I, DIOSDADO MACAPAGAL, President of the Philippines by virtue of the authority vested in me by Section 30 of the Revised Administrative Code, do hereby declare Tuesday, June 12, 1962, as a special public holiday throughout the Philippine in commemoration of our people's declaration of their inherent and inalienable right to freedom and independence."

Reading President Macapagal's Proclamation No. 28 based on Gen. Aguinaldo's Proclamation that automatically the Filipinos enjoyed freedom and liberty, is fiction. Which nation recognized our independence?

General Aguinaldo's declaration was aborted by the Treaty of Paris in 1898.

The Spanish-American War was ended by the Treaty of Paris signed in Paris, France on Dec. 10, 1898 by the American peace delegation headed by William R. Day, former U.S. Secretary of State, and the Spanish peace delegation headed by Senator Eugenio Montero Rios, President of the Spanish Cortes. Provisions of the Treaty of Paris states that: Spain ceded the Philippines, Puerto Rico, and Guam to the U.S.; U.S. paid the sum of \$20,000,000 as compensation for the war loans which Spain floated during the war; the civil and political states of the inhabitants of the ceded territories (including the Philippines) would be determined by the U.S. Congress.

When President Aquino was elected President, several nations acknowledged and recognized her government.

Was the Philippines independent during

the Japanese and the United States' occupation and rule?

How do we explain the following preamble as contained in the United States' Proclamation 2695, which states thus: *"The United States of America hereby withdraws and surrenders all rights of possession, supervision, jurisdiction, control or sovereignty now existing and exercised by the United States of America in and over the territory and people of the Philippines; and, On behalf of the United States of America, I do hereby recognize the independence of the Philippines as a separate and self-governing nation and acknowledge the authority and control over the same of the government instituted by the people thereof, under the constitution now in force."*

The above primary documents in no uncertain way show that the United States of America occupied our country. From 1901 to 1935, the Philippines had American Governors General similar to the Spanish who ruled us for 333 years.

In 1935, the Philippines became a Commonwealth of the United States. From 1941 to 1944, the Japanese Imperial forces established their Government in the country until the end of Second World War.

How then can we say that we had Philippine Independence from June 12, 1898 to July 4, 1946? Perhaps it is time to acknowledge and point out to our countrymen that the struggle for Philippine independence did not materialize when Aguinaldo made his declaration in Cavite-Viejo.

Historians Francisco M. Zulueta and Abriel M. Nebres in their book entitled *“Philippine History and Government, Through the Years”* pointed out that, “Then, when ex President Diosdado Macapagal became the fifth president of this republic that America made, he issued Proclamation 28 in 1962, affirming the invalidated proclamation of Philippine independence from Spain, by General Aguinaldo. Later, Proclamation 28 became Republic Act No. 4166, that ordered the change of July 4 to June 12, and also ordered all Filipinos to celebrate Philippine independence on June 12.

“But remember, RA 4166 affirmed an invalidated proclamation of Philippine independence from Spain that never happened. The true independence that the Philippines achieved was given by America on July 4, 1946. Celebrating Philippine independence on June 12 is purporting to say that the Philippines received independence from Spain, which is a blatant lie. Therefore Filipinos celebrating independence day on June 12 are liars, on this issue.

Filipinos must stop celebrating independence on June 12, or else

be liars forever. The writer have sent two letters each to all representatives and senators since July 15, 2012, requesting them to repeal or revise Republic Act 4166, to correct this error. To this day, May 22, 2015, no one ever did.”

The authors further added, that: *“All Filipinos must know that the Tydings-McDuffie Law, passed by the US Congress, that gave the Philippines its independence on July 4, 1946, was approved first by President Quezon and Vice President Osmena, before it became a law and there was no objection recorded against the similarity of the American and Philippine independence day that are both on July 4. Instead, there was pride and honor and gratitude for the benevolent benefactor that gave the Philippines its genuine independence after only 48 years of occupation.”*

Participation of Masons

Our independence is the handy work of

CONTINUED ON PAGE 96



MASONIC EDUCATION

VW DENNIS L. CUNANAN
SENIOR GRAND LECTURER



The Importance of Masons in History

The Masonic Education Lecture for the 2nd month of Masonic Year 2024 – 2025, is being delivered in commemoration of the 126th Anniversary of the Declaration of Philippine Independence. Among the teachings imparted by VR Samuel Fernandez, former IMES Dean and now consultant, is the marked **difference between Heroism, Patriotism, & Nationalism** – they are the important concepts involved in Nation-Founding, Nation-Building, and Nation-Cleansing. The conceptual triumvirate inspired the SGL’s Masonic Lecture 2 years ago. This is a follow through to the said Lecture.

HEROISM came from the Greek word heros, and refers to a demigod. As a **virtue** it is associated with great courage and selflessness, putting others first even at one’s own peril. In the process, a high purpose or noble end is attained. As an act, it can happen in an instant which although short-lived can be retold and later on inspire more among us to practice the same virtue.

PATRIOTISM is based on patriot, derived from Greek patriotes, or “fellow-countryman or lineage member.” The root word, means “fatherland” as in paternal, patriarchy, etc. It is the **devotion to and the vigorous support for one’s country**

including the willingness to defend it.



NATIONALISM is a derivative of NATION from the Latin word natio, or “something born,” which the Romans used when referring to a community of foreigners. It is a belief system focused on the expression of identification, loyalty, devotion, or allegiance to a nation or nation-state and holds that such obligations outweigh other individual or group interests.

Although these concepts are open to everyone (both Masons and the un-initiated), they are aligned with the Grand Master’s theme “Let there be more Men in the Light, and let there be more - Light among Masons” when taken within the context of the three Speculative Phases, namely: **EDUCATION, ENLIGHTENMENT, and EQUILIBRIUM**. It must be understood that each Speculative Phase is a progression with each level founded on the previous one.

EDUCATION - the Initial Phase is about the imparting of knowledge; next is **ENLIGHTENMENT** - the application of what was taught; **EQUILIBRIUM** - the third Phase is the full realization of what was both taught and applied. Based on this premise, **HEROISM, PATRIOTISM, and NATIONALISM** can be expounded as follows:

HEROIC EDUCATION, HEROIC ENLIGHTENMENT, & HEROIC EQUILIBRIUM

Heroism – a virtue of courage and selflessness, is cultivated thru Education. At this stage, Masonry teaches the brethren about the virtues of courage thru Fortitude and selflessness by Brotherly Love. It can also be found in our Obligations.

That particular instance or several situations when a Mason display(s) courage and selflessness leading to a higher purpose or a more noble end can be considered an Enlightened act of Heroism. Among the examples are the services made by Bro Gregorio “Greg” Macasaet III, MD at the start of the Covid-19 Pandemic and the actions done by Bro David Jonathan Pagaduan, MD in assisting a pregnant woman during the lockdown.

When heroes or potential heroes become committed to a life of courage and selflessness – Heroism has reached Equilibrium. An example of this is VW Adriatico “Akok Tan” Tee who from 2016 until his demise in 2021 has dedicated his life in Blood-Letting Programs with his actions saving innumerable lives.

PATRIOTIC EDUCATION, PATRIOTIC ENLIGHTENMENT, & PATRIOTIC EQUILIBRIUM

Patriotism is a devotion of loyalty and support to one’s country. Institutionally, it can be indoctrinated thru military schools and similar institutions. Jurisdictionally, it is taught thru certain lectures by the Corps of the Grand Lecturers (such as this), thru classes in IMES, or as published literature in The Cable Tow and other Masonic Publications. Personally, Patriotism is shown by example – this can be seen in the bearing and aura of our Brethren in Uniform. But Patriotism is not limited to those drilled in military science.

Devotion of loyalty and support to the Phil-

ippines can be practiced by ALL Masons. Showing up on time and in the proper habiliments of a Mason in the Wreath-Laying of our National and Local Heroes regardless of the date, time, or season, every year without fail, is a simple but difficult example of loyalty and devotion akin to Patriotic Enlightenment.

When several or majority of the Brethren can do the same year in and year out, regardless of their position in their Lodge or District. Patriotic Equilibrium is almost within reach.

NATIONALIST EDUCATION, NATIONALIST ENLIGHTENMENT, & NATIONALIST EQUILIBRIUM

Nationalism as a belief system is a collection of inter-related teachings on the love of country. At the Educational Level, it is partly introduced to Masons from the 10 moral standards in the Craft which are: The three tenets of Brotherly Love, Relief, and Truth; the four Cardinal Virtues of Temperance, Fortitude, Prudence, and Justice; and the three Chirstian Virtues of Faith, Hope, and Charity. Include the obligations, working tools, lectures, and charges of the First, Second, and Third Degree plus the Pledge of Allegiance, Tribute to the Flag, and National Anthem – and a collective Nationalist Education can be seen in place within the scope of our individual compasses that will surely make each of us a better Citizen, a better family man, and a better individual.

When we as a Lodge, District, or as a Group of Masons help each other in practicing these collective standards of morality and move in unison – Nationalist Enlightenment is being manifested.

The highest attainment within this matrix is a Nationalist Equilibrium. At this level majority of the members of the Grand Lodge

	EDUCATION Teaching & Examples	ENLIGHTENMENT Application	EQUILIBRIUM Full Realization
HEROISM Virtue	Cultivation of Virtues of Courage & Selflessness	Virtues bloom thru one or more act(s) of Courage & Selflessness	Heroes or potential Heroes become Patriots for Life
PATRIOTISM Devotion	Devotion by Example Show of Loyalty & Support	One or more act(s) of Devotion becomes a Person's Way of Life	One Patriot Inspires a group or community - became Nationalists
NATIONALISM Belief System	Introduction of the Collective Teachings on love of Country - with Cultivated Virtues - devotion as a Way of Life	Collective Teachings are Lived by a Nationalist group or community	Nationalist Way of life of a group or community inspires an entire Nation or Jurisdiction

are acting in accord with the Nationalist Belief System mentioned earlier.

GUIDE QUESTION FOR LECTURER INSIGHTS

Note: DGL's answers to these questions shall be among their contributions to the Lecture:

Who are the known Masonic Personalities (both living and dead) in your Masonic District or Province that can be considered as Heroes, Patriots, or Nationalists? Take Note that not all Heroes are Masons. Eg. Emilio Jacinto and Gregorio Del Pilar have no record as Masons

- Feel Free to cite other examples or instances of Heroic Education, Heroic Enlightenment, and Heroic Equilibrium
- Patriotic Education, Patriotic Enlightenment, and Patriotic Equilibrium
- Nationalist Education, Nationalist Enlightenment, and Nationalist Equilibrium

CONCLUSION

A non-Mason once asked the Brethren – three loaded questions:

- **Why is it that many (if not ALL) of**

- **our Heroes are Masons?**
- **Were they made masons because they are Heroes?**
- **Or did they become Heroes because they were masons?**

Historically, our National Heroes and other Masons who stood out in History, like WB Greg Macasaet, Bro. Pagaduan, VW Akok Tan, and many more, were Masons first long before being distinguished for their acts of bravery, devotion to duty, selfless advocacy, and the sincere desire to uplift their Country and Countrymen. The lives that they have lived provide a clear answer to that third question.

Our Fraternity have instilled in each Entered Apprentice, Fellowcraft, and Master Mason the Cardinal Virtues of Temperance, Fortitude, Prudence, and Justice; added Faith, Hope and Charity; PLUS the tenets of Brotherly Love, Relief, and Truth; and tempered each MASON with our Obligations, Working Tools and Degree Lectures, and Ancient Masonic Charges. The names mentioned in this lecture are exemplars of what Masons can be if they remain to be good men and true.

Brethren there is a potential Hero, Patriot, and Nationalist in each of us...



WHAT IS THE IMES?

History

The Institute of Masonic Education (IMES) was conceived in 30th November 1984 with the issuance of Edict No. 86 of Most Worshipful Master Reynato S. Puno, Grand Master of the Most Worshipful Grand Lodge Free and Accepted Masons of the Philippines (GLP). There was a consensus amongst the brethren that there is a need “to intensify the dispersal of masonic knowledge to the brethren.” Edict No. 86 further states “the current system of masonic education should be more responsive to the needs of the brethren and the requirements of the time.” Thus, the establishment of the Center for Continuing Masonic Education.

Fifteen years after in 1999, Grand Master Monteverde issued Edict 185 which provides for establishment of the Institute of Masonic Education and Studies replacing the Center for Continuing Education contained in Edict 86 of MW Puno. It provides for the organizational structure of IMES, administrative jurisdictions, methodology and reportorial requirements.

Several more Edicts (185-A, 185-B, 239, 264-267, 283, 185-C, 309, 311, 315 and 331) were issued over the years which aims enhanced and strengthened the continuing Masonic Education of the Brethren especially those who will manage the Lodges.



Why IMES?

Article XX Part II of the Constitution envisions the Institute to “function like a college ... in a university setting with the following purpose:

- To serve as a permanent body in the Grand Lodge of the Philippines that shall care of, and be responsible for, the continuing Masonic education of the Craft;
- To formulate or establish a syllabus or outline of a course common to all regions and districts in this jurisdictions, and to review, revise and amend the same from time to time;
- To obtain, prepare and reproduce such instructional materials and manuals as shall be required for the study course(s) of the Institute;
- To train the teaching staff of the Institute.

When Most Worshipful Grand Master Ariel T. Cayanan, assumed the Grand Oriental Chair on 27 April 2024, inspired by MW Reynato S. Puno, he promised that he will “dedicate this Masonic Term to solidifying this foundation through three mutually reinforcing pillars: the Institutional, the Jurisdictional and the Personal.”

He saw the vital role that continuing Masonic education plays in ensuring masonic competence and efficiency. Given this “daunting task of institutionalizing continuing masonic education,” Most Worshipful Ariel T Cayanan observed that our institution, through time acquired challenges that cannot be cured “by drastic and aggressive measure’ which he will address through the active cooperation and collaboration of the brethren.

The IMES under the Term of MW Ariel T. Cayanan

The adopted theme of the current masonic regime is: “Let there be more men in the light; let

there be more light among masons.” Even to the uninitiated, it is easy to discern and figure out that this theme points directly at knowledge and wisdom as those that can bring a mason from darkness to light. Education is that one thing that can bring illumination to a person’s mind. Thus, in MW Cayanan’s term, the intention is to put education in centerstage.

Grand Master Ariel T. Cayanan elucidated in his inaugural speech that there are three contexts by which to further educate a mason: institutional, jurisdictional and personal. And as an organization under the Grand Lodge, the IMES is an institutional apparatus to bring more light to masons. And as Freemasonry is a teaching process in the moral university we call the lodge, wherein the great moral duties are inculcated so that we may practice them when we go out into the world, IMES is the entity that provides the masonic space to teach the teachers. It is the tip of the Grand Master’s sword in the affair of light dispersion towards the brethren. The incumbent officers of the IMES are as follows:

Management Team

- President – VW Jesus Lorenzo R. Mateo
- Executive Director – VW Rodolfo T. Azanza, Jr.
- Deputy Executive Director – Bro. Kim Javero

Academic Departments

- Chair for Masonic History : VR Samuel Fernandez
- Chair for Masonic Philosophy and Symbolisms: VW Albert Dumlaog
- Chair for Masonic Jurisprudence: VW Judge Jay Ermin Miguel
- Chair for Masonic Liturgy: VW Jun Cornel
- Chair for Lodge Management, Protocols and Decorum: VW Boy Asuncion

Functional Departments

- Director for Masonic Research - VR Samuel Fernandez
- Director for Administrative Affairs – VW Atty. Eulogio Sabban
- Administrative Officer – WB Carlito Oc-uaman

IMES Consultants

- MW CJ Reynato Puno, PGM
- VW Teodoro Kalaw IV, PSGL

Aspirations of IMES in 2024

To fulfill its key role in the fulfillment of the plans and programs under the term of MW Cayanan, the IMES needs to keep itself abreast with the educational needs of the Fraternity.

One of the most pressing issues is the standardization of the teaching modules of each department. There has to be a unified syllabus for each of the five (5) main courses. For this purpose, IMES President Jesus LR Mateo has embarked on a consultative process to gather the learned men in Philippine Freemasonry to revisit the previous syllabi for each course and hammer out new ones that will now serve as basis for developing standardized teaching decks. Different lecturers will still be allowed to their own form of teaching styles, but the substance of what they will teach shall stand loyal to the new approved syllabi.

To support this objective, the roster of Lecturers will have to be revisited, and a wave of new Lecturers will be developed. There is also a plan to have re-recorded lecturers by exemplars for each topic, so that when the IMES Diploma Course is held outside of Metro Manila, the issue of unavailability of Lecturers

will be resolved. Having a pre-recorded version will bridge this matter, but of course a live lecture will always be the preference.

The IMES in 2024 also plans to embrace fully the fact that we now live in a digital world...Data security, data sharing, data mining...Administrative aspirations...

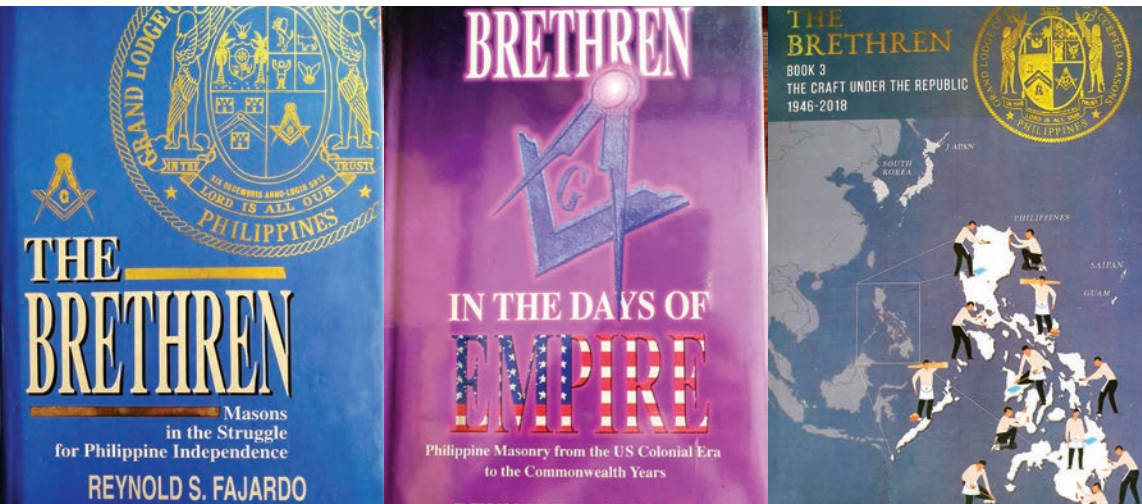
Finally, in 2024, the IMES organization will also embark on an ISO 9001:2015 certification process, so that the aspiration towards efficiency and standardization of its quality processes will be concretized and sustained. An initial 3-year program is envisioned by IMES Executive Director Rodolfo T. Azanza Jr, wherein 2024 is the certification year, and the next two (2) years will be for surveillance. All these will hopefully add up to the fulfilment of the vision of MW Ariel T. Cayanan in this ensuing Masonic year, that as masons persevere in standing under the light of knowledge and wisdom, eventually it will lead to their enlightenment. And ultimately, enlightened masons will live their lives in an equilibrium, and even lead the larger society to the attainment of the same.

Education is the tool to make good men better. The promise that Masonry made to all of us. Enlightenment is the state of being better. The proof of the fulfillment of the promise. And Equilibrium is the pleasant state harmony and peace; the purpose of why men should be made better. It is the end all and be all of Freemasonry.

VW JESUS L.R. MATEO (12)

“The Brethren”

A Historical Trilogy on Freemasonry in the Philippines



For events to become an integral part of a nation’s accepted historical past, they need to be captured in a form that would preserve them, hopefully in a manner quite pristine and loyal to what transpired. In doing so, the future generations can truly learn from the deeds of their forefathers. This is exactly what was in the mind of Masonic historians that came before us. They painstakingly wrote about the history of Masonry in the Philippines in their various works, albeit a bit diffused and dispersed.

It was Past Grand Master MW Enrique L. Locsin, installed during the centennial of the declaration of Philippine independence, who resolved to cause the publication of “The Brethren – Masons in the Struggle for Philippine Independence,” a book on the history of Philippine Masonry. It was his view that “the centennial event being commemorated was largely a Masonic enterprise,” thus the book project was indeed very timely. He rightly proffered that the story

of the fight to break free from the bondage of the Spanish rule is also the story of the brethren in our country. But to tell the story would require more than one book, he realized. So, he sought the support of Masonic historian, Past Grand Master MW Reynold S. Fajardo to help him bring his idea to fruition.

Thus, it came to pass in April 1998 that the first book, “The Brethren: Masons in the Struggle for Independence,” was printed. It tells the story of Philippine Freemasonry from the time the Craft was contemplated by Bro. Jose Rizal and Bro. Marcelo H. Del Pilar and other Filipinos who became masons halfway across the world in the Iberian Peninsula, to its introduction into the country, and up to the time our country gained independence from Spain. The book provide details of how Freemasonry spread out to the different shores of our archipelago throughout the Spanish era, and ending at the point where the Craft was no longer being re-

garded as a clandestine fraternity at the turn of the century. The book also describes the shift from the continental (or liberal) form of Freemasonry brought here from Europe to the Anglo-American form introduced by the American regime, having won the Battle of Manila against the Spaniards.

The second book, “The Brethren in the Days of Empire: Philippine Masonry from the US Colonial Era to the Commonwealth Years” followed in 1999, which was also written by MW Reynold S. Fajardo, and this time supported by then incumbent Grand Master Franklin J. Demonteverde. The second book picked up from where the first one ended. It covers the first half of the 20th century, detailing 50 years of Freemasonry in the Philippines, recording the elevation of many notable Masons to pivotal positions in the government and civil society, giving them the opportunity to shape the nation. The struggle for independence continues, although this time, in a less violent but rather more political means. Freemasonry in the Philippines was consolidated under the Grand Lodge of the Philippine Islands, largely through the efforts of Bro. Pres. Manuel L. Quezon and the American brothers who came to our shores. It grew with such depth and force that Masonic Chapters were even established in Japan and China. However, the second book ends on a sad note, as the country was once subjected to the painful impositions of another colonial power - Japan. World War 2 ensued, and Masons found themselves again at the helm of battles. In the post-WW2 years, it was also them who helped lead our people to pick up the pieces and commence the Herculean task of reconstruction and rehabilitation.

And finally, the third book entitled, “The Craft under the Republic 1946-2018.” was conceived in 2018 by then Grand Historian and former Undersecretary of the Department of Education, VW Jesus Lorenzo R. Mateo, with the avid support of then sitting

Grand Master, MW Romeo S. Momo. Fortuitously, it helped attain the vision of MW Fajardo to “complete the history of Philippine Freemasonry (by writing) about the postwar years – the chronicle of the Craft under the Republic.” The third book covers the period from 1946 to 2018 and narrates how Masonry continued to thrive through the Grand Lodge. It highlighted the contributions of the brethren to better the conditions of the lives of others through public service. The book also talks about the varied roles the Masons played and continue to play, in national governance.

“The Brethren” trilogy is complete. And since the history of our country is equated to the history of the Craft, this book set collection is a “wellspring of information” for exponents of Philippine history. The history of Philippine Masonry provides a contextual framework through which Masons and the uninitiated can navigate their own personal and philosophical development. It serves as an anchor for the teachings, the symbols, and the rituals of Masonry within the historical narrative of our nation, imbuing them with cultural relevance and resonance. By understanding the historical context in which Masonry has evolved in the Philippines, those who take interest in the Craft are able to acquire a more holistic and nuanced comprehension of its teachings, infusing their own journey of discovery with a sense of cultural and historical connection.

By partaking of the pages of this trilogy, the reader is bound to see that Philippine Masonry holds profound relevance to nation-building in the Philippines and made enduring contributions to the very fabric of our society, and it continues to materially do so up to this day. And as actualities leap out of every page, the reader is bound to conclude that “The Brethren” is in fact a textbook of Philippine history.

VW OZONE AZANZA (12)



ISN'T IT STRANGE?

Masonic Ironies We Seldom Ponder

By

SATOR

ISN'T IT STRANGE that legitimate Masons and legitimate Masonic organizations in the Philippines are seemingly forbidden from using the word “*Masonic*” and that to do so would require the consent of the Grand Lodge? Meanwhile, all other individuals and organizations not under the authority of the Grand Lodge could freely use the word as there really are no outside laws prohibiting them to do so. It seems that we Masons cannot just claim to be “*Masonic*” without prior consent, but non-Masons can, including, by extension, Masonic pretenders and *Clandestines*. Understandably, many Masons find this rule absurd, unfair, and misdirected at the wrong people, much like gun control that seems to disarm law-abiding citizens but not the criminals who care not about the law to begin with. We must understand, however, that this prohibition, as included in our current Masonic Law Book (MLB), was actually approved way back in 1926, when there was a proliferation of quasi-Masonic organizations using Masonic emblems and the word “*Masonic*” in their names, some even comprising of legitimate Masons, thus blurring the distinction of what is and is not actually Masonic in the eyes of the public. That was why the Grand Lodge approved the resolution stating that: “*The Grand Lodge is the Supreme Masonic authority in the Philippines, and it is improper for any society or organization to prefix the word ‘Masonic’ as part of its name without the authority or consent of the Grand Lodge. No society, club, or organization of any kind, even though it be composed entirely of Masons, should include the word ‘Masonic’ in its name without authority from this Grand Lodge.*” It did not mean to effectively limit Masonic organizations from using the word, but rather to prevent Masons from associating with organizations claiming to be Masonic but may not be after all. Admittedly, it was a flawed resolution, as non-Masonic individuals and organizations today are still free to use our emblems and the word “*Masonic*” without incurring any legal penalties.

—oOo—

ISN'T IT STRANGE that we are not allowed to talk about Masonry with our Ex-Masons, but we are with any other non-Masons? We are also not allowed to do so with those whom our Grand Lodge considers *irregular* (for good reasons), but the subject of Masonry is certainly something we have more in common with them than with the rest of the non-Masonic public. So how come we could freely discuss Masonry in general with non-Masons except for Ex-Masons and *Clandestines*? The reason is motives. When we discuss Masonry with non-Masons and the public, we do so to enlighten them about our Fraternity and our Craft, thereby dispelling misconceptions and giving them a more informed perception of Masonry. When we discuss about it with Ex-Masons and *unrecognized* Masons, who happen to already know much about the subject in their own rights, then we risk communicating to them internal organizational matters reserved only within our ranks, and they may use such information for undesirable intentions. It is because of this that the Grand Lodge even extended the prohibition on "*Masonic intercourse or communication*," also known as "*conversing masonically*," with suspended and expelled members to encompass all discussions pertaining to Masonry (Edict 365 Uypitching).

—oOo—

ISN'T IT STRANGE that, during the season of election of our officers, many credible and qualified Masons seem to decline being nominated, leaving us to contend with those who are willing but not necessarily worthy or well-qualified? The problem with Masonic elections is that many worthy brothers see themselves unworthy, so they shy away from Masonic positions;

while many "*unworthy*" brothers are so confident of their worthiness that the brethren actually elect them to lead the lodge. This is a phenomenon among many brethren of high moral, ethical, and intellectual standards, who view themselves undeserving or unfit to lead, as if suffering from a condition known as *Impostor Syndrome*. It is a behavioral condition among high-achieving individuals who, instead of feeling confidence, are filled with self-doubt on their intellects, skills, and accomplishments. Similar but opposite cognitive biases exist among some brethren with limited competence but overestimate their abilities.

We should be able to take notice of this *Dunning-Kruger Effect* in Masonry for us to properly identify who we should elect as officers, i.e., those who are both willing and qualified. Otherwise, we must exhaust our resources to properly train the willing who are unqualified, while, at the same time, find creative and convincing ways to persuade the unwilling who are qualified.

—oOo—

ISN'T IT STRANGE that, despite our insistence that we are all "*on the level*," we are perhaps one of the most confusingly hierarchical and multi-leveled fraternities? No two Masons are the same. Some belong to different levels of positions or offices in the lodge, others in different levels of ranks in the Grand Lodge. Others have "*higher degrees*" than the rest and hold distinctions and titles in the different Masonic orders and appendant bodies. Speaking of titles, we have lots of them: *Worshipful, Very Worshipful, Right*

CONTINUED ON PAGE 54

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Worshipful, and *Most Worshipful*. Some brothers even insist on being addressed as *Very Worshipful* instead of plain *Brother*, claiming that it is to show due respect and proper protocol, but is really just to elevate themselves from the rest of their brethren. There are also those who choose to call select brothers as either *Nobs*, *Dobs*, or *SK*, to the unwitting alienation of others. And then we have more obscure titles like *Very Reverend*, *Venerable*, *Excellent*, *Illustrious*, *Eminent*, *Worthy*, etc. The list goes on. This collectively condoned inequality can also be seen in our aprons. Some wear simple white, while others purple, even after already having served the term of their purple aprons, as if, according to some sentiments, clinging to the “*high status*” they have achieved in order to be identified as “*better*” than the rest. If anything, none of us are ever truly on the same level. We merely claim to treat each other *on the level*, and that is perhaps all it ever was or ever will be.

–oOo–

ISN'T IT STRANGE how the advocates of *Universal Masonry* want *recognition*, while advocates of *Recognized Masonry* want universality? Some Continental-style Grand Lodges in Europe and Latin America profess to be practicing what they love to call “*Universal*” or “*Liberal*” Masonry, which is a type of Masonry more accepting and open to *liberal* thought. Some of them even accept women and atheists into their ranks, consequently finding it more difficult to establish *recognition* from most other Grand Lodges around the world. As a result, establishing *recognition* has become a constant yearning for them, no matter

how hard they try to deny it, and has become one of their most vigorous endeavors of late. On the other hand, most other Grand Lodges, who belong to what we call “*Mainstream*” Masonry, do *recognize* each other, and consider their mutual *recognition* and official *amity* to be the key component in establishing common fellowship between them.

The problem is that there is already so little in common between *Universal Masonry* and *Mainstream* or *Recognized Masonry* that the two have found it difficult to establish friendly relations. Ironically, however, if you really think about it, both *Universal* and *Recognized Masonry* actually want the same thing. *Universal Masonry* has, for years, been seeking *recognition*, while *Recognized Masonry* has been using *amity* as a means to connect with each other as one brotherhood – in other words, universality. If only the two types of Masonry could agree to *recognize* each other without necessarily changing their respective *landmarks* and systems, setting aside for a moment each of their respective criteria on *regularity*, then it is possible for them to achieve what both have longed for throughout the years of Masonry’s existence, i.e., mutual *recognition* and a universal brotherhood.

This, of course, is easier said than done, as things are actually more complex than described above. One cannot simply *recognize* the other if both have ideals and practices that conflict with the other. Here in the Philippines, *Universal* and *Recognized Masonry* have clashed through the years, have often sat together in attempts to resolve or unite, but finding themselves ultimately unable to find amicable solution. Perhaps now is the time to

think “*out of the box*” and consider other alternatives to *amity*. One that comes to mind is the suggestion by one local Masonic writer: a sort of *Treaty of Peace* – an acknowledgement of each other’s existence without the need for official *amity*. There would be no mergers of any kind that could wipe out one or the other’s history, rite, and tradition – something both have held dear all these years. There would be no need to conduct *Masonic communication* or *inter-visitation* of lodges that could violate each of their respective members’ obligations. A treaty, for now, would solve many of the disputes that have arisen precisely due to the lack of *recognition*. There would be harmony and mutual respect between them, and it could even open doors for mutual collaborations for the common good and interest of the nation, such as cooperative charity projects. Imagine how good and pleasant that would be.

–oOo–

ISN’T IT STRANGE how some organized Masonic Education classes have often become the conduit for the spread of Masonic falsehoods? Are we still learning Masonry from such classes, or already something else entirely? How much of what was told to us was generally believed yet turned out to be untrue? Masonic lecturers and facilitators should be very careful what they claim and what they teach as Masonic Education to other Masons, lest they inadvertently propagate a mistake or, worse, a lie. They should stick with official Masonic teachings, devoid of their personal takes and opinions. Otherwise, their students will regard them as dogmatic to Masonry, and that is when misconceptions arise. When presented with factual proof of correction, most would be unwilling to

accept, for that was not what was taught to them. They then begin to trash and condescend on ideas that conflict with their own and with what were initially told.

Remember that not all who come seeking Masonic Education are looking for Masonry’s truths; some came looking for validation for what they already believe are its truths. It is therefore important for Masonic lecturers and facilitators themselves to be extremely knowledgeable on Masonry and all its many facets. It would be a pity if Masonic Education classes become a place of Masonic deceit.

In the end, blame not the Mason who knows of no other Masonry than his own; blame the ones who make others believe none other than their own.

–oOo–

ISN’T IT STRANGE how new lodges keep popping up even in places where so many lodges already exist? Some even share the same Masonic Temple building for their meetings. What’s up with that? Aren’t there already enough lodges in the country to accommodate any influx of new members? Some lodges are even struggling to get new members of their own. Can’t new members that were meant for new lodges join those struggling ones instead? Honestly, I don’t have an acceptable answer to any of these questions. Maybe some lodges have gotten so big that their members could not wait to *go through the chairs*, and decided to create separate lodges where they could ascend much faster to the *Oriental Chair*. Maybe there is a need to populate and saturate a given area with multiple lodges in order to divide their Districts into two, thus necessitating the appointment of

another District Deputy Grand Master (DDGM). Of course, these are mere speculations.

–oOo–

ISN'T IT STRANGE how so many religious denominations look unkindly upon Masonry and even forbid their faithful from joining it? We all know for a fact that Masonry is not a religion, nor a substitute for it. It lacks the two basic characteristics peculiar to all monotheistic religions: First, they have the firm and unwavering conviction that their teachings alone are true, while believing the rest to be unquestionably wrong. Second, they have their own specific methods of worshipping God while denying the methods of other competing religions. Based on these two criteria alone, Masonry fails miserably to qualify as a religion. It does not teach any sort of religion whatsoever, but only the moral life lessons religion happens to contain. Sure, it may have religious undertones such as praying and putting reverence on scripture, but then many other organizations do as well. Many schools, for instance, pray at the opening of the day even if composed of students coming from different religious backgrounds. You do not see religious denominations banning their children from going to such schools, and yet they forbid their followers from joining Masonry, who likewise pray together the same way, irrespective of each other's religious beliefs. Some denominations even accuse Masonry of being itself a religion. If such is the case that they view Masonry as a religion, then why do they condemn it instead of respecting it? You hardly see these religious leaders openly attacking the beliefs of other religions, not even their rival denominations (well maybe the extremist and fundamentalist ones

do), out of fear of being labeled as intolerant. Why then, do they seem to gang up on Masonry? The answer may be that Masonry can successfully and harmoniously unite different men of different religions into common ground, mutual agreement, and peaceful fellowship – something religious denominations could only hope to achieve but frustratingly could not, thus practically putting their great religions to shame. Masonry is living proof that it is possible for people of all creeds and races to come together peacefully and work for their common good. It is no wonder why many people, who profess to be religious, look unkindly upon Masonry. Apparently, what religion divides, Masonry unites.

–oOo–

ISN'T IT STRANGE that many Masons regard their stated meetings as the *end-all be-all* of Masonry? They would say stuff like “*He may be good, but he doesn't attend meetings anymore,*” or “*He can't be called a worthy brother if he doesn't even find time to attend our monthly meetings,*” as if Masonry is nothing more than just that – meetings. Sure, Masonic meetings are the lifeblood of the organization, without which there would be no Masonry to begin with – no initiations, no degree works, no medium to preserve our age-old Masonic customs, traditions, and rituals. Brotherhood, personal growth, and governance of the Fraternity would all cease their relevance in the absence of Masonic meetings. But we also have to understand that there is more to Masonry than just meetings. Our Masonic virtues and philosophies lie at the very heart of the Craft, and practicing them in our daily lives is something more important than meetings. We must also acknowledge

that not all Masons, despite having learned and practiced such virtues, could attend stated meetings all the time, and for understandable and justifiable reasons. There's work and family commitments, health concerns, financial difficulties, geographical constraints, personal circumstances, emergencies, etc. There are even other legitimate reasons why members could not attend on a consistent basis that we may not necessarily be completely aware of. We should therefore learn to respect each other's circumstances and choices without judgment, the better to enable us to extend to one another the principles of tolerance, understanding, and mutual support. That way, all members would feel valued and appreciated regardless of their level of attendance at meetings.

Ultimately, the lodge must stop harboring the mentality that non-attendance equates to disengagement from Masonry. Indeed, there are many different forms of active participation in Masonry to where Masons could contribute, such as partaking in charity, helping brothers in need, mentoring new members, engaging in Masonic education outside of formal meetings, and so on. Embracing alternative forms of participation allows lodge members to remain actively involved in Masonry while accommodating their individual circumstances and priorities.

—oOo—

ISN'T IT STRANGE that Masons still love going to lodge even though all they do there is read minutes, listen to announcements, and plan events that end up costing them a lot of money? What is within Masonry that attracts Masons and keeps them coming back whenever they can? Is it the incessant

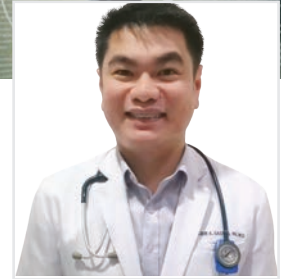


memorizing of lines during degree works? Is it the endless litany of grumpy old Past Masters criticizing their every mistake? Is it the Masonic education sessions that seem nothing more than reiterations of our rules and regulations?

In truth, Masonic lodge meetings offer a cherished respite from the burdens of the outside world. Within the lodge, a Mason finds sanctuary – a place to set aside the worries from work and daily life in order to reflect on nobler ideals, thus replenishing his spirit. It becomes a haven that provides a sort of distraction and escape from daily routine – a time to rest and relax after a hard day's work. It gives repose from personal problems, hardships, grief, and other forms of negative emotions, enabling the mind to refocus back to tranquility and clarity of thought. In the lodge, a Mason finds the company of like-minded men, giving him a feeling of strength and security, knowing that they are there for each other whatever difficulties they were respectively enduring. It is a powerful and rejuvenating feeling that eventually gives one the ability, the confidence, and the determination to go on and function better in the outside world. Indeed, this is how Masonry makes good men better.

doctor in the temple

By Bro. Louie A. Castro, MD



Celebrating Success: The Medical Team Efforts at the Annual Communication of The Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines 2024

The Undertaking

The Annual Communication 2024 is not just a gathering of freemasons across the whole Philippines; it's a testament to the spirit of brotherhood that defines Freemasonry. In the recently concluded event of 2024, held amidst unprecedented challenges, the spotlight shone brightly on the remarkable efforts of the Annual Communications team including its medical team, whose dedication and expertise ensured the success of the great undertaking.

Amidst the lifting of the pandemic, organizing such a large-scale event required meticulous planning and stringent health protocols. The medi-

cal team, comprised of skilled health-care professionals who are also esteemed members of the Masonic fraternity mostly brethren from Pampanga, rose to the occasion with unwavering commitment and resolve. Their primary objective was clear: to prioritize the safety and health of every participant while ensuring the seamless execution of the annual communication.

Breaking the Curse

It may come as a surprise to many brethren that during past Annual Communications (ANCOMs), there has often been the somber occurrence of mortality among our ranks, with heart attacks being particularly feared as the most common cause. These tragic events have cast a shadow over our gatherings, reminding us of the fragility of life and the importance of prioritizing our health and well-being. However, it is with a sense of relief and pride that we can announce that the curse was broken at the 2024 ANCOM, as no mortality was recorded

among the brethren. This remarkable achievement stands as a testament to the collective efforts of the entire AN-COM team, from organizers to medical personnel, who worked tirelessly to ensure the safety and welfare of all attendees. It underscores the significance of proactive measures such as emergency preparedness, and promoting a culture of wellness within our Masonic community. Indeed, the absence of mortality at the 2024 AN-COM serves as a powerful symbol of success, reaffirming our commitment to preserving the health and vitality of our beloved fraternity.

Strategies

One of the most commendable aspects of the medical team's efforts was their comprehensive approach to health management. From the initial planning stages to the execution of the event, they implemented robust measures to mitigate the risks of potential health emergencies. This included the availability of on-site essential medical supplies even including the readiness of an automated external defibrillator and an ambulance in case of emergencies, and services throughout the venue.

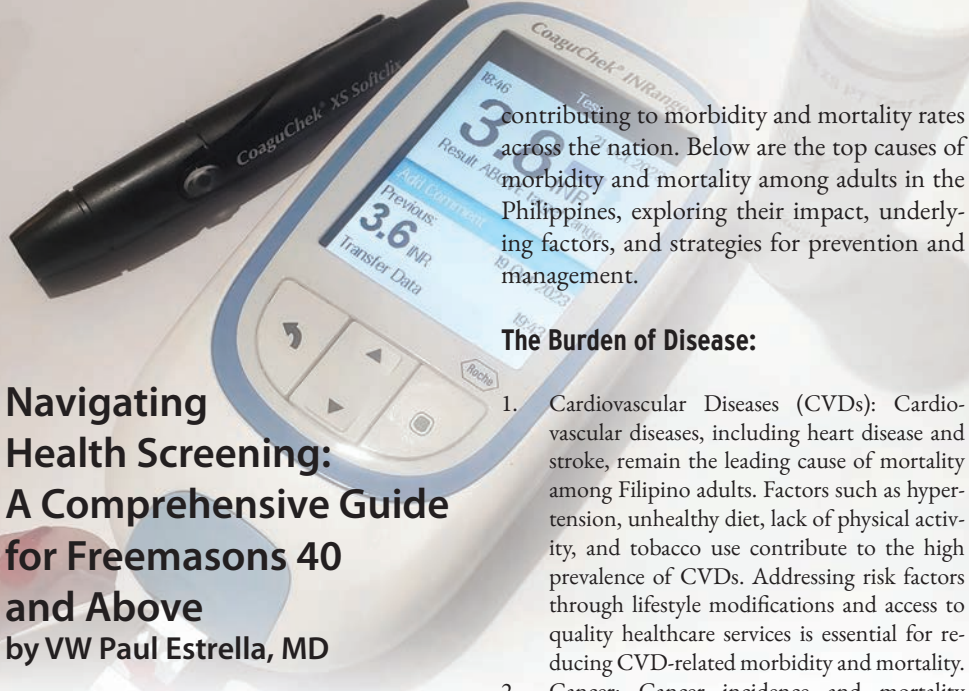
During the event itself, the medical team operated with precision and efficiency, offering prompt medical assistance to anyone in need. Their presence was reassuring, serving as a beacon of hope and support

amidst the uncertainties of the times. Whether it was attending to minor ailments, providing first aid, or offering guidance on preventive measures, and even prescription of maintenance medications, their dedication to duty was unwavering.

Success

The success of the medical team's efforts at the Annual Communication of Masons of the Philippines 2024 serves as a shining example of the Masonic values of brotherly love, relief, and truth in action. Their selfless service and tireless dedication exemplify the noble ideals that Freemasonry upholds, inspiring others to follow in their footsteps and make a positive impact in their communities.

As we reflect on the accomplishments of the medical team, let us also extend our heartfelt gratitude to all the individuals who worked tirelessly behind the scenes to make the event a resounding success. Their collective efforts remind us that even in the face of adversity, unity, compassion, and service have the power to overcome any challenge. In celebrating their triumphs, we reaffirm our commitment to the enduring principles that unite us as Freemasons: to seek the betterment of ourselves, our brethren, and the world at large.



Navigating Health Screening: A Comprehensive Guide for Freemasons 40 and Above

by VW Paul Estrella, MD

Our bodies undergo various changes as we age, making proactive health management increasingly vital. One crucial aspect is health screening, a proactive approach that can detect potential health issues early, paving the way for timely interventions and improved health outcomes. Let's look into the importance of health screening for individuals aged 40 and above, exploring recommended screenings, their benefits, and their role in maintaining overall well-being.

Why Health Screening Matters:

Health screening is a preventive tool that enables healthcare professionals to identify risk factors and potential health concerns before they escalate into more severe conditions. For adults aged 40 and above, several factors, including age-related physiological changes, genetic predispositions, and lifestyle choices, underscore the importance of regular health screenings.

Understanding the prevailing health challenges in the dynamic landscape of public health in the Philippines is crucial for effective intervention. Certain diseases and conditions pose significant threats to well-being among adults,

contributing to morbidity and mortality rates across the nation. Below are the top causes of morbidity and mortality among adults in the Philippines, exploring their impact, underlying factors, and strategies for prevention and management.

The Burden of Disease:

1. **Cardiovascular Diseases (CVDs):** Cardiovascular diseases, including heart disease and stroke, remain the leading cause of mortality among Filipino adults. Factors such as hypertension, unhealthy diet, lack of physical activity, and tobacco use contribute to the high prevalence of CVDs. Addressing risk factors through lifestyle modifications and access to quality healthcare services is essential for reducing CVD-related morbidity and mortality.
2. **Cancer:** Cancer incidence and mortality rates are on the rise in the Philippines, with lung, breast, liver, and colorectal cancers being among the most prevalent. Challenges in early detection, limited access to screening and treatment facilities, and lifestyle factors such as smoking and poor diet contribute to the cancer burden. Improving cancer awareness, early detection programs and access to oncology services are critical to combating this disease.
3. **Respiratory Diseases:** Respiratory illnesses, including chronic obstructive pulmonary disease (COPD) and pneumonia, contribute significantly to morbidity and mortality rates among adults in the Philippines. Factors such as air pollution, smoking, overcrowded living conditions, and inadequate healthcare infrastructure exacerbate the burden of respiratory diseases. Preventive measures, such as smoking cessation programs and environmental regulations, are essential for reducing the impact of respiratory conditions.
4. **Diabetes:** Diabetes mellitus, particularly type 2 diabetes, is a growing concern in the Philippines, fueled by sedentary lifestyles, poor dietary habits, and genetic predisposition. Diabetes-related complications, including cardiovascular disease, kidney failure, and lower limb amputations, contribute to morbidity and mortality rates. Comprehensive diabetes management programs focusing on education, lifestyle mod-

ification, and access to healthcare are crucial for mitigating the impact of this disease.

Recommended Health Screenings:

- **Blood Pressure Measurement:** Hypertension, or high blood pressure, is common among adults over 40 and a significant risk factor for heart disease and stroke. Regular blood pressure checks are essential for early detection and management.
- **Cholesterol Test:** Elevated cholesterol levels increase the risk of cardiovascular diseases. A lipid panel test can assess cholesterol levels and guide preventive measures such as dietary changes and medication.
- **Blood Glucose Test:** Screening for diabetes is crucial, as age increases the risk of developing type 2 diabetes. Early detection allows lifestyle modifications and appropriate medical interventions to manage blood sugar levels effectively.
- **Colorectal Cancer Screening:** Colon cancer screening, typically starting at age 45 or earlier if there are risk factors, can detect precancerous polyps or early-stage cancer. Screening methods include colonoscopy, fecal occult blood, and stool DNA tests.
- **Prostate Cancer Screening:** Men aged 50 and above, or earlier if at higher risk, should consider prostate cancer screening through a prostate-specific antigen (PSA) blood test and digital rectal exam (DRE).
- **Vision and Hearing Tests:** Regular vision and hearing screenings are essential for maintaining quality of life, as age-related changes in vision and hearing can impact daily activities and overall well-being.

Benefits of Health Screening:

Early detection through health screenings offers numerous benefits, including:

- Increased chances of successful treatment
- Reduced risk of complications
- Improved quality of life
- Potential cost savings by avoiding more expensive treatments for advanced diseases

Conclusion:

As individuals age, prioritizing preventive healthcare becomes increasingly essential. Health screenings tailored to the needs of adults aged 40 and above play a crucial role in early detection, intervention, and disease prevention. By staying proactive about their health and undergoing recommended screenings, individuals can empower themselves to lead healthier, more fulfilling lives as they age.

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Erected to Him and dedicated to the Holy Saints John

To the un-initiated, those words might not register any profound meaning. But to us Freemasons, the phrase precludes the recital of a solemn pledge. It is a reminder to the pledgee that his beliefs are anchored on his faith in the Divine Providence and that the Saints John are his exemplars, as well as protectors, in his sojourn.

However, familiarity with the Saints John, while frequent, remain shallow. In our recitals of the obligation, we speak out their names with reverence. As masons, we regard them as patron saints. In the North American and English jurisdictions, their feast days are celebrated with masonic fanfare. A survey of masonic literature affirms the import of our reverence to the Holy Saints John. From whence this adulation came about remains a mystery to this day, owing to the practice having its origins since medieval times.

The Saints John referred to by our ancient brethren were St. John the Baptist and St. John the Evangelist (otherwise called John the Apostle). John the Baptist was a cousin and known to be the “forerunner” of Jesus Christ. He baptized believers in the river Jordan and proclaimed the coming of Christ, even before the birth of Jesus. His avowed purpose was to prepare the way for the Lord’s coming. As more followers came to him, he became a threat to the ruling class. John the Baptist never wavered in his devotion. King Herod

had him imprisoned and later was beheaded. John the Apostle, the brother of James, was so close to Jesus that the latter entrusted to him the care of his mother Mary. John later wrote the Gospel, which is why he became known as John the Evangelist. The Gospel according to John spoke “in the beginning was the Word, and the Word was with God, and God was the Word.” Masons found affinity in John’s allusion to the Word, with the masonic concept of the Word and Light being interlinked to the tenets of Truth and Brotherly Love in our rituals.

Thus, it came to pass that Freemasons identified with the passion and zeal of John the Baptist, and the resolute faith and devotion of John the Evangelist. John the Baptist was born on the 24th of June, which today is celebrated as his feast day. John the Evangelist, on the other hand, was born on the 27th of December, which is also celebrated as his feast day. Those two dates fall on the summer and winter solstice, respectively. The summer solstice signifies the longest day, while the winter solstice signifies the longest night. The esoteric meaning of the two dates connotes to the freemason the search for light and the end of darkness. Today, as the present Grand jurisdiction establishes newly constituted lodges, ten as of the latest count, the rituals of consecration and dedication of masonic temples are performed in veneration of the Holy Saints John. So brethren, the next occasion when we speak of these words: “... dedicated to the Holy Saints John,” remember that our ancient masonic customs are deeply rooted in the search for enlightenment.

VW EULOGIO A. M. SABBAN (4)

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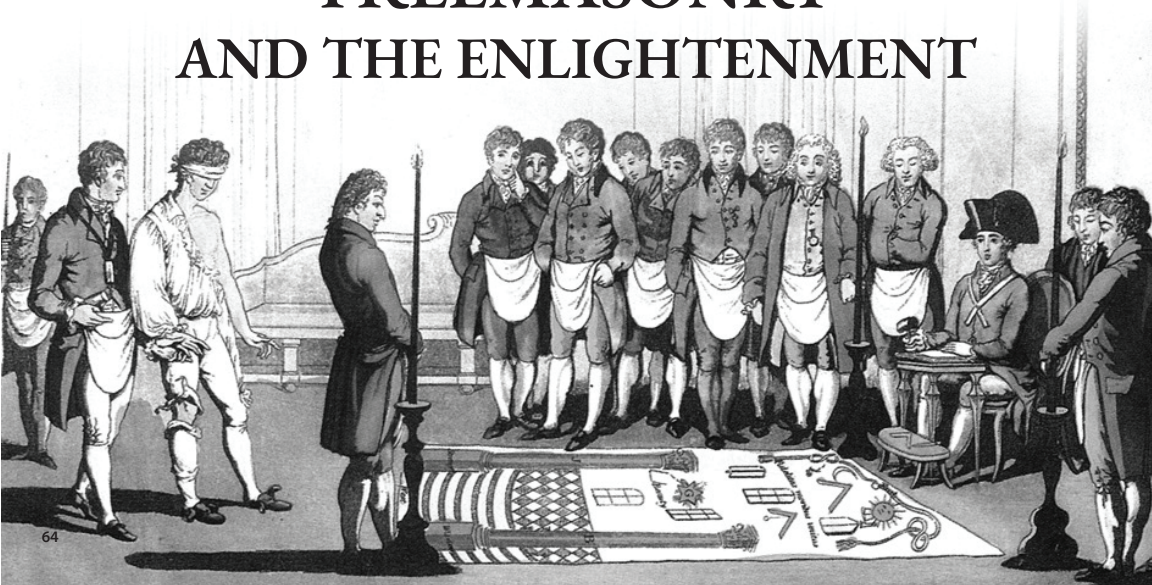
IONIC COLUMN

BY WB LARRY CARBONEL, PM (116)

The intellectual, philosophical, and cultural movement that happened in Europe during the late 17th to late 18th Centuries is known as the “Enlightenment” a.k.a. the Age of Reason. The major features of the “Enlightenment” include a belief in reason, personal liberty, and the search for knowledge through scientific method and rational observation. It was and is a philosophy skeptical of the dictates of political, social, and religious institutions expressed, for instance, by absolute monarchy, hereditary aristocracy, and the unwillingness of established religious powers to undergo scrutiny. Enlightenment values comprise of religious toleration, constitutional government, civic responsibility, meritocracy, and the advancement of the societal and personal advantages that flow from courtesy, charity, education, and self-improvement.

The Enlightenment was not a sudden or uniform intellectual movement but rather a gradual tectonic shift in thinking that occurred over several decades. Three of the chief sources for Enlightenment thought were the ideas of the ancient Greek philosophers, the Renaissance, and the scientific revolution of the 16th and 17th centuries which laid the groundwork for the empirical and rationalist approaches to knowledge that characterized Enlightenment thought. It was also influenced by the writings of thinkers such as René Descartes, Francis Bacon, and Thomas Hobbes. Descartes is famous for his method of doubt and his celebrated statement, “Cogito, ergo sum” (“I think, therefore I am”). Bacon was best known for his promotion of the scientific method and his contributions to the development of empiricism. Hobbes is renowned for his social

FREEMASONRY AND THE ENLIGHTENMENT



contract theory, which he presented in "Leviathan" published in 1651. These thinkers laid the groundwork for the Enlightenment by promoting the importance of reason, observation, and empirical evidence. The publication of John Locke's "Essay Concerning Human Understanding" in 1689 and the founding of the Royal Society in England in 1660, are considered as the early manifestations of Enlightenment ideas.

The Enlightenment era saw the rise of numerous influential philosophers whose ideas shaped the intellectual landscape of the time and had a lasting impact on Western thought. While the Enlightenment is often associated with a unified movement, it was marked by diverse philosophical perspectives and debates. Enlightenment thinkers held a wide range of views on issues such as the nature of knowledge, the role of religion in society, and the organization of political power. Here are some of the major Enlightenment philosophers and a brief overview of their ideas:

John Locke (1632-1704): Locke is often regarded as the father of liberalism. His most famous work, "Two Treatises of Government," argued for the natural rights of individuals, including life, liberty, and property. He advocated for limited government, the consent of the governed, and the right to revolution against tyrannical rulers. Locke also contributed significantly to epistemology with his theory of empiricism, positing that knowledge comes from sensory experience and reflection.

François-Marie Arouet, a.k.a. Voltaire (1694-1778): Voltaire was a prominent figure of the French Enlightenment known for his wit, satire, and advocacy for civil liberties. He championed freedom of speech, religious tolerance, and separation of church and state. Voltaire criticized religious dogma, superstition, and abuses of power, often expressing his views through works such as "Candide" and numerous essays and letters.

Jean-Jacques Rousseau (1712-1778): Rousseau's ideas laid the groundwork for modern political and educational thought. In his seminal work "The Social Contract," he argued for the concept of the general will, proposing a form of direct democracy where laws reflect the collective interests of the people. Rousseau emphasized the importance of individual freedom, natural innocence, and the need for a more egalitarian society.

Charles-Louis de Secondat, Baron de Montesquieu (1689-1755): Montesquieu's major work, "The Spirit of the Laws," explored the principles of political organization and governance. He advocated for the separation of powers within government—legislative, executive, and judicial—to prevent tyranny and safeguard liberty. Montesquieu's ideas influenced the development of modern constitutional government and the doctrine of checks and balances.

Denis Diderot (1713-1784): Diderot was a key figure in the Enlightenment as the editor-in-chief of the "Encyclopédie," a comprehensive reference work that aimed to disseminate knowledge and promote critical thinking. The "Encyclopédie" covered a wide range of subjects, including philosophy, science, politics, and the arts, reflecting the Enlightenment belief in the power of reason and education to improve society.

Claude Adrien Helvétius (1715-1771): Helvétius is best known for his work "De l'esprit" ("On the Mind"), published in 1758, which argued that all human behavior is determined by self-interest and the pursuit of pleasure and avoidance of pain. He proposed that education and social reform should be based on the principles of utility, aiming to maximize happiness and well-being for society as a whole.

Immanuel Kant (1724-1804): Kant was a pivotal figure in modern philosophy, bridging the Enlightenment and the subsequent era of

German Idealism. His "Critique of Pure Reason" revolutionized epistemology by exploring the limits and possibilities of human knowledge. Kant argued for the existence of innate concepts and moral principles, positing the categorical imperative as the basis for moral action and ethical decision-making.

David Hume (1711-1776): Hume was a Scottish philosopher known for his empiricist approach and skepticism toward metaphysical claims. In his works such as "A Treatise of Human Nature" and "An Enquiry Concerning Human Understanding," Hume critiqued traditional notions of causality, induction, and the self. He argued that all knowledge is ultimately based on sensory experience and that reason alone cannot establish moral principles.

Benjamin Franklin (1706–1790): Franklin was a prolific American thinker, writer, inventor and founding father. He was inspired by the ideals of the European Enlightenment and helped transport these ideas and concepts over to the New World. He played an integral part in forming the new government of the United States of America and had a major hand in writing the Declaration of Independence and the Constitution that would form the bedrock of the newly-formed nation.

Thomas Paine (1737–1809): Paine became one of the founding fathers of the American Revolution. His pamphlet, *Common Sense*, published in 1776, It became hugely popular and encouraged American colonists to challenge English authority. In his major work, *The Rights of Man*, he criticized against absolutist monarchy.

The Enlightenment saw the proliferation of literary works, pamphlets, and newspapers that spread its ideas to a broader audience. Enlightenment ideas were often discussed and disseminated in informal social settings such as salons and coffeehouses. These venues provided spaces for intellectuals, artists,

and thinkers to exchange ideas, debate philosophy, and challenge conventional wisdom. While the Enlightenment originated in Europe, its ideas spread globally through colonialism, trade, and intellectual exchange. European colonies, particularly in the Americas, Asia, and Africa, were exposed to Enlightenment thought through missionary activities, educational institutions, and contact with European intellectuals. In turn, indigenous intellectuals and reformers adapted Enlightenment ideas to their own cultural contexts, contributing to broader movements for political and social change around the world.

Some rulers, known as "enlightened despots," embraced certain Enlightenment ideas while maintaining absolute authority. Figures like Frederick the Great of Prussia, Catherine the Great of Russia, and Joseph II of Austria implemented reforms inspired by Enlightenment principles, such as religious tolerance, legal reforms, and educational initiatives. However, these rulers typically retained authoritarian control and limited the scope of their reforms to maintain their power.

Enlightenment's legacy continues to shape contemporary debates about democracy, human rights, and the role of knowledge in society. Its emphasis on individual autonomy, rational inquiry, and secularism has left a lasting imprint on modern Western thought and institutions.

Speculative Freemasonry and the Enlightenment

The relationship between Speculative Freemasonry and the Enlightenment is complex and multifaceted. Both shared common philosophical foundations, particularly in their emphasis on reason, knowledge, and the pursuit of truth. Freemasonry's commitment to the pursuit of moral and intellectual enlightenment resonated with the Enlightenment's celebration of human reason and progress. Speculative Freemasonry emerged at the

onset of the Enlightenment period and became closely associated with its ideas of reason, tolerance, and fraternity. The earliest record of initiation into speculative Freemasonry was on 20 May 1641 when Sir Robert Moray was initiated into Freemasonry by several Freemasons who were members of the Lodge of Edinburgh. On 16 October 1646, Elias Ashmole was initiated in Warrington, England in a lodge composed mainly or entirely of speculative or accepted masons.

In 1717, the Premier Grand Lodge of England was founded. Its first Law Book, the Anderson's Constitutions of 1723, with its reworked Charges and Regulations, adopted and promoted Enlightenment values. Masonic practices introduced in the 1723 Constitutions include the election of Officers subject to democratic accountability, one member with one vote policy; majority rule; orations by elected officials; national governance; and written constitutions.

Dr Jean Theophilus Desaguliers (1683-1744), the 3rd Grand Master of the Premier Grand Lodge and one of the authors of the 1723 Anderson's Constitutions was intimately involved with Enlightenment activities in London. He was an ordained Anglican Minister, elected member of the Royal Society of London and a friend of Sir Isaac Newton. He certainly was conversant with the ancient teachings of Masonry and believed that the Modern Grand Lodge could be converted into a successful medium for the advancement of Newtonian ideas and other tenets associated with the Enlightenment.

Dr. James Anderson, the primary author of the 1723 Constitutions, was a Presbyterian Minister also had connections with the Enlightenment community in London.

Embedded in our masonic rituals are Enlightenment values and moral teachings.

Through our ceremonies, symbolisms and allegorical teachings, Freemasonry conveyed moral lessons inspired by Enlightenment ideals of virtue, rationality, and social responsibility. The use of ritualistic symbolism helped reinforce moral precepts and philosophical concepts among Freemasons, encouraging them to embody the values of the Enlightenment in their daily lives. Masonic rituals guided initiates on a symbolic journey of self-discovery and moral transformation, encouraging them to reflect on fundamental questions of existence, morality, and the nature of the divine.

Masonic values encapsulated as the three Principal Tenets of 'Brotherly Love', 'Relief' and 'Truth' can be expressed in Enlightenment context. 'Brotherly Love' can be considered as an expression for the endorsement and practice of consideration for others, i.e., for mankind or humanity. 'Relief' is the encouragement and exercise of benevolence and charity: not just relieving poverty but also 'distress', or suffering more generally. 'Truth' on the other hand, refers to education and improving one's understanding of both the world and oneself, whereby freemasons are encouraged to focus on the 'advantages of education, by which means alone we are rendered fit members of regularly organized society'.

Many Enlightenment figures were Freemasons or had connections to Masonic circles. Among the previously mentioned Enlightenment Philosophers were Montesquieu, Voltaire, Helvetius, Diderot, and Rousseau. Below are other distinguished figures:

George Washington (1732-1799): The first President of the United States.

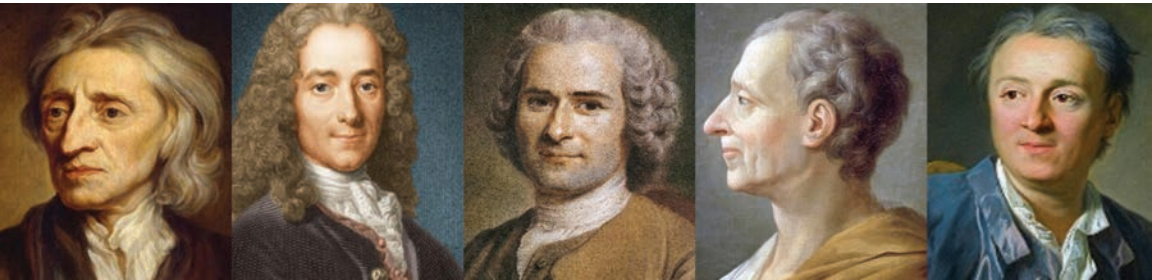
Wolfgang Amadeus Mozart (1756-1791): composed several Masonic-themed works, including his famous opera "The Magic Flute."

Johann Wolfgang von Goethe (1749-1832): The German writer and statesman Johann Wolfgang von Goethe was initiated into Freemasonry in 1780 and was a member of the Lodge Amalia in Weimar. He is best known for his literary works, including "Faust" and "The Sorrows of Young Werther."

John Wilkes (1725-1797): An English radical politician. He became a prominent advocate for civil liberties and freedom of the press, famously challenging government censorship and advocating for parliamentary reform.

Frederick the Great (1712–1786): Frederick was a supporter of enlightened absolutism, stating that the ruler should be the first servant of the state. He modernized the Prussian bureaucracy and civil service, and pursued religious policies throughout his realm that ranged from tolerance to segregation.

Masonic Lodges in the early 18th century met and functioned in coffeehouses and taverns. Many aristocratic and bourgeois enlighteners, who patronize these meeting places were admitted to these lodges. Freemasonry flourished during the Enlightenment as a space for intellectual



Locke

Voltaire

Rousseau

Montesquieu

Diderot

Antoine Lavoisier (1743-1794): A French chemist and biologist. He is considered the "Father of Modern Chemistry" for his pioneering experiments and contributions to the development of the scientific method.

John Paul Jones (1747-1792): A Scottish-American naval officer and hero of the American Revolution. He is best known for his naval victories against the British Royal Navy, including the famous engagement aboard the USS Bonhomme Richard.

Marquis de Condorcet (1743-1794): A French philosopher, mathematician. He advocated for liberal reforms, including women's rights, universal education, and the abolition of slavery.

exchange and discussion. Membership came from diverse backgrounds and occupations, including intellectuals, scientists, artists, politicians, and businessmen. Within the lodge environment, they engaged in philosophical debates, shared knowledge, and exchanged ideas influenced by Enlightenment thought. Freemasonry's emphasis on mutual respect and tolerance created a space where members could explore differing viewpoints and challenge conventional wisdom without fear of persecution or censure. This culture of intellectual openness and dialogue contributed to the flourishing of Enlightenment thought within Masonic circles.

Special mention is accorded to the famous Lodge of the Nine Sisters (La Loge

des Neuf Sœurs) in Paris. Its name referred to the nine Muses, the daughters of Mnemosyne/Memory, patrons of the arts and sciences since antiquity. This Lodge was established in Paris in 1776 by Jérôme de Lalande, an Enlightenment scientist – an astronomer – who became its first master. This lodge was legendary for the men among its membership and that small community's role in the French Enlightenment including its prominent support for American Independence. Among its members were Franklin who served as Master, John Paul Jones, Voltaire, Guillotin, Montgolfier, and many others. Freemasons played active roles in various Enlightenment projects and initiatives. Many Freemasons were involved in scientific endeavors, such as the Royal Society in England or the Académie des Sciences in France, where they made significant contributions to fields such as astronomy, mathematics, and natural philosophy. Others participated in social and political reform movements, advocating for causes such as religious tolerance, civil liberties, and the abolition of slavery. Many Enlightenment architects and builders were Freemasons who incorporated Masonic symbols and motifs into their architectural designs. Freemasonry thus served as a platform for Enlightenment-minded individuals to collaborate on projects aimed at advancing human knowledge and improving society. Freemasonry's influence extends beyond the Enlightenment era and continues to shape modern society in various ways. While the prominence of Freemasonry has waned in some regions, Masonic principles and symbols persist in popular culture, literature, and art. Moreover, Freemasonry's legacy of promoting tolerance, philanthropy, and civic engagement has left a lasting imprint on civil society organizations and charitable institutions. The enduring resonance of Freemasonry's values underscores its en-

during relevance as a cultural and social phenomenon with deep historical roots.

In summary, Freemasonry and the Enlightenment shared a symbiotic relationship, with Freemasonry providing a social and intellectual platform for the promotion of Enlightenment ideals, and Enlightenment thought influencing the values and practices of Freemasonry. While the relationship between Freemasonry and the Enlightenment was complex and varied, both movements contributed to the spread of ideas of reason, tolerance, and human fraternity during the 18th and 19th centuries.

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The Masonic Order of Athelstan

A NEW MASONIC ORDER was recently brought to the Philippines. It is called the Masonic Order of Athelstan (MOA), and it is quoted by its Grand Master in England to be “the fastest Masonic movement in history.” The Order currently has Grand Courts in England, India, and Australia. A Provincial Grand Court is also established in the USA and one just recently in South-East Asia (SEA) to which belong the Courts in the Philippines.

A quick Internet search would reveal much of what we need to know about the MOA, and all basically saying the same thing: that it was established in England in late 2005 by individuals interested in the English origins of Masonry; that it evolved from a dedicated discussion group into regular and formal gatherings; that it developed its own rituals based on “research of many old historic documents and the discovery of old Craft and other Masonic rituals”; and that it flourished and attracted a following all over the world. From easily accessible materials online, you could also learn more about the Order’s structure, officers, degrees, aprons, and regalia, thus we shall be skipping those

subjects in this article and focus more instead on what the Order is about, why it was formed, and how it got here.

ABOUT THE ORDER

The MOA is an invitational Order for Masons who are active members in Royal Arch Chapters in amity with the United Grand Lodge of England (UGLE). It is centered on the study of Masonic origins, particularly its possible Anglo-Saxon roots, thus its special interest on Æthelstan, first King of all English, after whom the Order was named. Æthelstan, according to legend, was said to have authorized the convening of a Grand Assembly of Masons at York in the year 926 where the traditions of Operative and Symbolic Masonry were constituted, thus instituting a new code of laws, called the Ancient Charges, for properly governing the Craft.

The purpose of the MOA is to provide a deeper exploration of the history, symbolism, and rituals associated with early English Masonry. The Order aims to offer an experience that is more academic and contemplative compared

to other Masonic bodies. Members also derive other significances such as historical inquiry, preservation of old rituals, and a platform for further fellowship and camaraderie among like-minded Masons. Fellowships in the MOA, especially when inviting potential candidates, are commonly held in Festive Board-like gatherings, enabling them to attend dinner and be introduced to the Order without necessarily committing to joining.

The MOA also gave birth to an award-giving appendant body called the *Order of the Knights of the Scarlet Mantle*, that comprised a series of honors and grades of Knighthood, bestowed by the Grand Master of the MOA for outstanding service essential to its foundation. In 2019, the *Order of the*

Scarlet Mantle in the English Athelstan Constitution became the *Ancient Masonic Order of Alfred the Great* (AMOAG). It soon transitioned from an appendant body of the MOA into a sovereign Order unto itself.

THE ORDER IN THE PHILIPPINES

As early as 2020, plans were already being made by Philippine-based Masons of the York Rite and the *Allied Masonic Degrees* (AMD) to bring the MOA into the country. In cooperation with the Malaysian brethren that helped the *Order of the Secret Monitor* (OSM) flourish in the Philippines, communications were made with the *Grand Court of the Masonic Order of Athelstan in England, Wales and its Provinces Overseas* to instruct the initial





Filipino brethren into the MOA.

On September 2-3, 2022, six Royal Arch Masons of the Philippines travelled to Kuala Lumpur, Malaysia in order to be *instructed* (initiated) into the MOA. It was during the consecration and constitution of four Malaysian Courts that would make up what was to become the Province of SEA, also constituted that same occasion. The *instruction* and *progression* of Filipino Masons would later make it possible to establish Courts of the MOA in the Philippines. The following year, September 15-16, the inauguration and consecration of the Province of SEA were held in Manila, during which seven local Courts were consecrated, led by the Royal Arch Masons previously instructed into the

Order. Its members composed predominantly of Masons from the *Grand Lodge of the Philippines* (GLP) and the York Rite's *Grand Chapter of Royal Arch Masons of the Philippines*. The consecration team composed of no less than the Grand Master himself of the English Grand Court, MW Bro. Paul W Johnston, along with his former Deputy Grand Master, RW Bro. Anthony Burke. Also in the team were the Provincial Grand Master for SEA, RW Bro. Keerikattu John Kuruvilla, his Provincial Grand Officers, and an array of senior members of the MOA, including RW Evaristo Leviste (Past Grand High Priest, Past Illustrious Grand Master, and Past Grand Commander in the Grand York Rite bodies of the Philippines) as Assistant Provincial Grand Master for SEA. In addition to the MOA,

bodies of the AMOAG were also locally established.

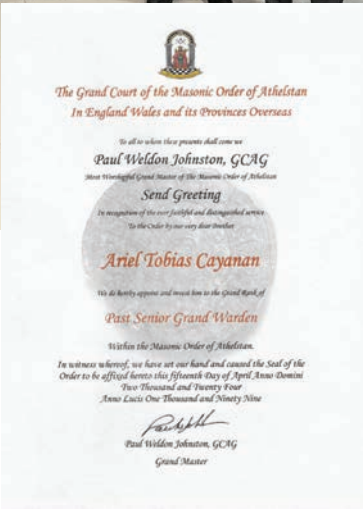
As the Province of SEA was registered with the Malaysian Registrar of Societies on July 1, 2021 and was approved by the English Grand Court of MOA to allow the formation of subordinate Courts in other South-East Asian countries, the Courts it established in the Philippines were authorized to be established under an agreement dated April 3, 2023 between the GLP and the *Grand Council of the Allied Masonic Degrees of the Philippines*. The agreement concerned the administration and operations of the MOA in the Philippines territory.

The following Filipino Masons have since been bestowed Grand rank titles in the MOA: RW Ariel Cayanan (Most Worshipful Grand Master of the GLP) as a Past Senior Grand Warden; RW Juanito Abergas (Past Grand Master of the GLP) as a Past Senior Grand Warden; RW Johnny Pimentel (Past Grand Master of the GLP) as a Past Senior Grand Warden; RW Arlen De Guzman (Incumbent Grand High Priest of the *Grand Chapter of Royal Arch Masons of the Philippines*) as a Past Senior Grand Warden; Nestor Tampol (Past Grand High Priest, Past Illustrious Grand Master, and Past Grand Commander in the Grand York Rite bodies of the Philippines) as a Past Junior Grand Warden; RW Edward Chua (Incumbent Sovereign Grand Commander of the *Supreme Council of the Scottish Rite of the Philippines*) as a Past Junior Grand Warden; RW Genesis Aquino (Past Grand High Priest of the *Grand Chapter of Royal Arch Masons of the Philippines*) as a Past Junior Grand Warden;

RW Edgar Lim (Past Grand High Priest, Past Illustrious Grand Master, and Past Grand Commander in the Grand York Rite bodies of the Philippines) as a Past Junior Grand Warden; RW Victorino A. Floro III (Past Grand High Priest, Past Illustrious Grand Master, and Past Grand Commander in the Grand York Rite bodies of the Philippines) as a Past Junior Grand Warden; and RW Ruel Ditan (Incumbent Grand Commander of the *Grand Commandery of Knights Templar of the Philippines*) as a Past Provincial Senior Grand Warden. All of them also hold the title of Knight Commander of Alfred the Great.

PERSONAL REFLECTIONS

Although Masonry, in the form and as an organization we know today, originated from the formation of the first Grand Lodge in England in 1717, many researchers of the *authentic school* have made significant discoveries of a Scottish origin of the Craft. This we see in old Scottish lodges, its surviving minutes, and the Schaw statutes that have existed as early as the 1500s. It is thus easy to presume, though not necessarily the case, that some English Masons may have wanted to re-establish an English side of the origin story for Masonry, providing the level of research in the same *school of thought*. Using recently discovered rituals and historic records, many of which included Anglo-Saxon chronicles, a discussion group began that encouraged invigorating debates supporting its endeavor, consisted mainly of Masons belonging to and supportive of the English Constitution (EC), eventually giving rise to



a new Order – the MOA. The Order, as it claims, gives full commitment, support, and allegiance to the UGLE.

It is also important to mention that the York legend of Æthelstan is not exclusive to the MOA and its rituals. The *York Rite Sovereign College of North America*, a service organization founded in the US in 1957, includes a degree called *Knight of York*. It portrays an allegory based on similar accounts of King Æthelstan found in the Halliwell Manuscript / Regius Poem. Many York Rite Masons in the Philippines have been local members of such College as early as 1995, making them well-acquainted with the York legend of Æthelstan long before the MOA was established and introduced in the country.

It is but fitting that the local Masons responsible for bringing the MOA to the Philippines are the same York Rite Masons who have been previously introducing similar such Orders into the country. As they are currently working on possibly establishing *Knight Masons*, the *Ancient and Masonic Order of the Scarlet Cord*, and other Masonic Orders locally, we eagerly anticipate how Masonry in the Philippines will soon grow even further beyond the Craft.

MD RIII Bulacan East and West holds

R3PUBLIKA

THREE REPUBLICS HERITAGE TOUR

*Kakarong * Biak-na-Bato * Malolos*

by VW Alberto C. Dumlaog, PJGL (46)

Last August 28, 2023, in commemoration of 125th Anniversary of the series of historic events that defined our Filipino Nationhood (June 12 -Declaration of Independence; September 15 – Opening of the Malolos Congress; and January 23 – Inauguration of the First Philippine Republic), Masonic Districts RIII-Bulacan East and West, or One Bulacan, conducted a tour of the Three Republics established in Bulacan during the Revolution against Spain.

Dubbed as **R3PUBLIKA: The Three Republics Heritage Tour**, Bulakenyo Masons, led by VW Cary Duval P. Uy and VW Henry Yee Hing C. Kok, District Deputy Grand Masters of MD RIII-Bulacan East and West respectively, visited the historical sites of the Three Republics - Kakarong De Sili in Pandi, Biak-na-Bato in San Miguel and Barasoain Church in Malolos City, rediscovering the historical significance of these sites as well as the role Freemasons played in our quest for independence, sovereignty and nationhood.

The Masons were joined by teaching staff from the Department of Education – Bulacan, led by Ms. Norma P. Esteban, EdD, CESO V, Schools Division Superintendent, who were at the time developing and updating course modules for the History subject to be taught to Grade School students in Bulacan.

Each leg of the tour was structured with Welcome Remarks from the Host Lodge, an Academic Lecture by distinguished Historian Prof. Jaime Veneracion, PhD, a Masonic Education Lecture by a Master Mason, and Clos-

ing Remarks from the DDGMs and DepEd Superintendent.

Kakarong Republic

The group assembled at the DepEd Bulacan Offices at the Bulacan Provincial Capitol Grounds, and left a little past 7:00 a.m. en-route to the first destination, the Kakarong de Sili Shrine located at Brgy. Real de Kakarong, Pandi, Bulacan.

The Kakarong de Sili Shrine is the site of the Battle of Kakarong de Sili which was fought on January 1, 1897, at the end of which, General Eusebio Roque (also known as *Maestrong Sebio* and *Dimabungo*) was captured by the Spaniards. The Kakarong Republic, established just a few days prior on December 4, 1896, is considered the first truly organized revolutionary government established in Bulacan and in the Philippines, ante-dating even the more famous Malolos and Biak-na-Bato Republics.

The program started at around 9:00AM with a Flag Ceremony, with Bro. John Paul Salonga (357) delivering the Panunumpa sa Watawat. This was followed by an Invocation led by VW Augusto C. Roxas, PDGL (362) and Opening Remarks by WM Isidro Bayot, Jr, of host Kakarong Masonic Lodge No. 327, F&AM.

To set the tone for the whole-day activity, the Keynote Speech was delivered by MW Pacifico B. Aniaga, Past Grand Master, and a Bulakenyo Mason himself. He commended the efforts of the leadership of One Bulacan in organiz-

ing this activity in collaboration with DepEd Bulacan, and noted that for us Freemasons, the contribution of Masonry to our nation's history is well-established. However, to the general public, it is virtually unknown. This is where, he said, that education, especially of our Grade Schoolers is very important and to which DepEd Bulacan can play a pivotal role. He also quoted the famous line by Bro. General Emilio Aguinaldo when he said that the *"The successful Revolution of 1896 was Masonically inspired, Masonically led, and Masonically executed. And I venture to say that the first Philippine Republic, of which I was its humble president, was an achievement we owe largely, to Masonry and the Masons."* Even with this significant contribution however, MW Aniag reiterated that Masons never took credit as an organization, saying *"Kasi po sa aming mga Mason, bilang organisasyon ay hindi dapat nakikialam sa gawain ng gobyerno. Pero ang itinuturo sa amin ay pagmamahal sa bayan... Individually as Masons we will do our part in protecting our country... in protecting our people."*

Bro. Alejandro Angeles, Barangay Captain of Real De Kakarong, Pandi, introduced the lecturers for the Kakarong Leg, starting with Prof. Veneracion who established the backdrop of the history of the site. He gave a chilling account when the Battle of Kakarong de Sili was fought between Spanish forces and members of the Katipunan, resulting in the death of more than 3,000 Katipuneros. It is considered the bloodiest battle in the history of the Philippine Revolution against Spain. VW Rommel Enriquez, PDGL (327) then proceeded to deliver the Masonic Education lecture, in which he mentioned that the Masons were always at the forefront of the struggle for the benefit of the greater good, because we believe in the equality of men and our right to freedom.

The group then left the Shrine at around 11:00 a.m. on their way to their next destination, Biak-na-Bato National Park located in

Brgy. Biak-na-Bato, San Miguel, Bulacan.

Biak-na-Bato Republic

Biak-na-Bato National Park is a sprawling protected area with a total land area of 2,117 hectares, covering the towns of San Miguel, San Ildefonso and Dona Remedios Trinidad. It was the seat of the *Republika ng Biak-na-Bato*, the second revolutionary republic established by General Emilio Aguinaldo in November 1, 1897.

The group arrived at around a little past 12 noon, and after a short walk, found their way to the multi-purpose pavilion located right after the hanging bridge in the middle of the park.

WM Jaronald Sanchez of host San Miguel de Mayumo Masonic Lodge No. 412, F&AM welcomed all the participants, immediately followed by grace before lunch led by VW Wilson Pascual, PDGL (412). The participants shared in a sumptuous "boodle fight" lunch prepared by the host lodges SMDM :: 412 and Baliuag Masonic Lodge No. 301, F&AM.

Prof. Veneracion elaborated on the history of the Biak-na-Bato Republic, highlighting that it was one of a number of Filipino revolutionary states that were formed to expel Spanish occupation but failed to receive international recognition. He also recounted the story of how Aguinaldo was able to slip through the Spanish cordon and trekked to Biak-na-Bato, a wilderness area in the town of San Miguel, Bulacan. Here they established the Biak-na-Bato Republic, and adopted their own constitution. However, the Biak-na-Bato Republic was short-lived, lasting just over a month. On December 14, 1897, Aguinaldo and Governor-General Fernando Primo de Rivera signed the Pact of Biak-na-Bato, effectively ending the republic and provided for Aguinaldo's exile to Hong Kong, together with his key associates. In his Masonic Education lecture, Bro. Anthony Alonzo featured the roles of Masons

particularly General Mariano Llanera, and the Lucban brothers, General Husto and Vicente. To close the Biak-na-Bato leg, Ms. Esteban thanked the Masons of Bulacan for the activity.

First Philippine (Malolos) Republic

After a two-hour trip from Biak-na-Bato, the participants arrived at Barasoain Church National Historical Landmark located in Malolos City, Bulacan at around 5:00 P.M.

Barasoain Church is the site of the First Philippine Congress, which convened on September 15, 1898 to draft what would become the Malolos Constitution. On January 21, 1899, the Malolos Constitution was ratified. This paved way for the formal inauguration of the First Philippine Republic on January 23, 1899, with Emilio Aguinaldo taking oath as president.

The last stop of the tour, the Malolos leg start-

ed off with a Pagpupugay sa Watawat delivered by Bro. Richard Permejo (357), followed by a message of welcome from WM Paolo Cruz of Malolos Lodge No. 46, F&AM, one of the host lodges.

After some photo opportunities at the patio of Barasoain Church, the group proceeded to Kulinarya Restaurant (formerly Bahay na Tisa), one of the oldest and well-established restaurants in Malolos serving authentic Filipino cuisine.

Bro. Ramel Lagco, SW of Primera Republica Masonic Lodge No. 444 F&AM, introduced the lecturers for the Biak-na-Bato Leg.

In his lecture, Prof. Veneracion stated that all the functions of government were established in the Malolos Republic, including a university (Instituto Burgos), currency, official seals, stamps, and an armory. He also mentioned that the military was provided training (through a military academy) and official







uniforms, under the leadership of General Antonio Luna, who was also a mason.

VW Alberto C. Dumlao, JGL (46) mentioned the reasons why Aguinaldo declared the masonic inspiration, leadership and execution in the revolution against Spain and the eventual proclamation of the First Philippine Republic. First, inspiration through the Propaganda Movement, led by Marcelo H. Del Pilar, Graciano Lopez-Jaena and Mariano Ponce, who became masons in Spain, where they learned the values of liberty, fraternity and equality. Secondly, leadership and organization, where the masonic initiation rituals and modes of recognition were applied by the Katipunan to keep it concealed from the Spanish; and lastly, execution, where masonic principles were ingrained in the Malolos Constitution – the separation of church and state, elected representation and the establishment of basic individual freedoms – all of which are still present in our current constitution, and which all Filipinos still enjoy.

Legacy of Masons in Philippine History

Even though these Three Republics were all short-lived, they remain as testament to the role Masons played in the history of Bulacan in particular and the Filipino Nation in general. With this activity, the Bulakenyo Masons were able to look back at history, which may assist us as we navigate the present and prepare us for the future. The fortitude and vision shown by our

national heroes serve as proof of the Filipino’s ability to persevere.

VW Henry Kok talked about the activity’s objective to create awareness, especially to our Grade School students regarding important events in our nation’s history. VW Cary Duval Uy also reiterated the importance of teaching these topics not only to Masons, but more importantly to our youth, on how we should love our fellow man, and how we should also learn to love our country.

In her message of thanks, Ms. Esteban said, “We dream of Filipinos who passionately love their country and whose values and competencies enable them to realize their full potential.... To contribute meaningfully to nation building...Priority din po ng DepEd ang pagmamahal sa bayan.”

R3PUBLIKA: The Three Republics Heritage Tour was documented in a short film produced by Bro. John Paul Salonga (357), and is posted in the One Bulacan Facebook Page. It can be viewed using this link: <https://fb.watch/sW6azaQTyZ/>.

We would like to thank the following brethren for their contribution and support for this worthwhile project: VW Joseph Harold Santiago, PGSc (48); VW Ericson Aquino, DGL (362); VW Jimmy Ngan, PDDGM (7); WB Ferdinand Lopez (421); and Bro. Daryll John Gonzales (444).



Masons Commemorate Death Anniversary of General Luna in Cabanatuan City

Cabanatuan City, Nueva Ecija — On June 5, Freemasons of Masonic District R-III Nueva Ecija South commemorated the 125th Death Anniversary of General Antonio Luna with the city government. The annual commemoration, initiated by Cabanatuan Masonic Lodge No. 53 in 2000, has become a yearly lodge activity. Recently, the Masonic District joined, and this year, the city government extended full support. The event, endorsed by the National Historical Commission of the Philippines, was well-attended by civilians, masons, and allied masonic organizations.

General Luna's untimely death is a tragedy Freemasons are familiar with, drawing parallels with the legend of the Temple Builder. Luna was grotesquely slain by his men. Following a telegram ordering Luna to travel from Bayambang, Pangasinan to Cabanatuan, Nueva Ecija, Luna met with presidential bodyguards who, under Captain Pedro Janolino's orders, shot and hacked Luna and his aide-de-camp Colonel Francisco Roman. Dr. Vivencio Jose, in his book "The Rise and Fall of Antonio Luna," wrote that Luna sustained

over 30 wounds, defiantly holding his ground. He died in Plaza Lucero, where a statue now stands in his memory, at age 32.

His death remains a poignant loss. After 125 years, clear answers are still elusive. The unjust nature of his death and his patriotic legacy have urged Nueva Ecija masons to commemorate his sacrifices.

"Nagagalak ako na ang mga mason sa lungsod ng Cabanatuan at lalawigan ng Nueva Ecija ay patuloy pa ring inaalala ang ating kapatid na si Heneral Antonio Luna. Karangalan ng aming lohiya na makitang maging tradisyon ang aming simulain." Worshipful Master Joseph L. Navallo of Cabanatuan Masonic Lodge No. 53 says.

May our brother mason be remembered not by his death but by his aspirations. In a letter to Conchita Castillo on June 2, 1899, days before his assassination, Luna wrote, "...Always bearing in mind those promises made over the Bible; I swear to defend till death the independence of my country... Independence is attained after a period of fighting, sufferings, sacrifices, afflictions and bloodletting."

WB IVAN JETHRO A. BALAGTAS (476)



Historic One NCR Multi-District Turnover

Pursuant to the Grand Master's instruction in GM Circular No. 4 – MW Cayanan, dated 29 April 2024, the Masonic Districts of the National Capital Region, under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, held the first Multi-District Turnover at Jose Abad Santos Hall, Plaridel Masonic Temple on May 1st. This event was the first of its kind and will be replicated throughout the Jurisdiction.

The historic event was hosted by Masonic District NCR-B under the leadership of DDGM Davidson Ngo, with Bagumbayan Lodge No. 4, led by WM Julius Montubig, serving as the host lodge. The event started at 10:00 AM when the brethren of Bagumbayan opened the lodge in due and ancient form and held their stated meeting for that month. After addressing the agenda, Bagumbayan took a recess in preparation for the Turnover.

Guided by VW Vic Yu, Bagumbayan welcomed the appointed officers of Masonic District NCR-B. VW Davidson Ngo, the recently-appointed District Deputy Grand Master, then

took over and welcomed the appointed officers of Masonic Districts NCR-A, NCR-C, NCR-D, NCR-E, NCR-F, NCR-G, and NCR-H.

When all the brethren of the NCR districts were seated in their places and stations, they welcomed MW Ariel T. Cayanan, the guest of honor and speaker for the occasion. The Grand Master himself shared his words of wisdom, focusing on Masonic education and enlightenment as the focal points for his term.

The district officers of the previous Masonic year then formally turned over their duties and responsibilities to their newly-appointed counterparts, with the handing over of the symbolic gavel and district Masonic records. After completing the turnover of all the districts, the presiding DDGM VW Davidson Ngo returned the governance of the Multi-District to WM Julius Montubig of Bagumbayan Lodge No. 4, who formally closed the lodge in due and ancient form.

The historic ceremony was attended by present and outgoing district officers and brethren from nearly 80 lodges in the district. Dinner and fellowship followed at Aguinaldo Hall.

VW EULOGIO A. M. SABBAN (4)



26th Annual Grand Session of Jobs Daughters International of the Philippines in Iloilo City

Throughout the years, Jobs Daughters International of the Philippines has steadfastly embraced the mission of Jobs Daughters International. A mission that has endured all throughout the world. Empowering young girls to develop character through moral & spiritual growth, reverence for God & fostering loyalty to country and flag.

The order continues to shape future leaders inculcated with unwavering values.

As we celebrate our 26th Annual Grand Session at Punta Villa Hotel & Resort Arevalo Iloilo City last May 17-19, 2024 we are privileged to have our MW GM Ariel T. Cayanan present as our GOHAS.

The Grand council believed that his continued support to the daughters has made a sig-

nificant remembrance to our order.

JDI of the Phils is headed by Marie Dearly C. Lopera - Grand Guardian & Lemuel Rafanan-Associate Grand Guardian.

Represented by Krystine Kjell Torrenueva-Grand Bethel Honored Queen and Hazel Anne Lumabad Miss Philippines Jobs Daughter 2023-2024.

SIS MARIE DEARLY LOPERA





Newly Installed Grand Master MW Ariel T. Cayanan Makes First Public Appearance at Goodwill Session

Cagayan de Oro City – The recent concluded 47th Grand Annual Session or the “Goodwill Session” of the Grand Court of the Order of Amaranth of the Philippines marked the first public appearance of MW Ariel T. Cayanan as the newly installed Grand Master of Masons of the Philippines. Held at the Luxe Hotel Ballroom, the event was a significant gathering, with 700 delegates from various Courts across the country in attendance.

Grand Royal Matron Melania G. Gille and Grand Royal Patron Rey Peter B. Gille, along with other Grand Court officers of the Order of Amaranth, warmly received MW Cayanan. The session was a platform for MW Cayanan to share his vision and reinforce the values of the Masonic family.

Introducing his theme for his administration, “Let there be more men in the light and let there be more light among Masons,” MW Cayanan emphasized that the growth of membership should stem from the actions and val-

ues exhibited by Masons rather than through recruitment or invitations. He stressed the need for quality Masonic education to achieve enlightenment and equilibrium within the craft and the broader community.

He also pointed out the core values and mission of the Masonic community, underscoring the importance of brotherly love, relief, and truth, should align with that of the Order of Amaranth’s vision to foster a positive societal impact. Amid global challenges, he urged the Masonic family to be a beacon of charity, wisdom, truth, and faith. MW Cayanan highlighted the significance of living a life of service and the readiness of the Grand Court of the Order of Amaranth to contribute meaningfully to the community. He concluded his address by asserting that the character and values of Masons will shape their destiny and influence both within and outside the lodge.

The Goodwill Session which continued for 2 more days ended a resounding success, setting a positive tone for MW Cayanan’s term as Grand Master and reinforcing the commitment of the Order of Amaranth to uphold and spread its noble values.

VW JOJI BULAWIN (305)



Potentate Joseph Dy meets Agila Shriners in CDO

Cagayan de Oro City was the most recent stop-over of Illustrious Joseph F. Dy, Potentate of Agila Shriners Temple #195, in his mini-caravan tour of Mindanao, where he met in Macajalar Masonic Temple, the officers and members of the three chapters of Bukidnon, Misamis Oriental and Cagayan de Oro last May 27, 2024.

Meeting with him were the nobility of the three chapters led by their presidents, namely, Nob. Erlquin C. Lim, Nob. Fritz Alayon and Nob. Peter M. Unabia of Cagayan de Oro City, Bukidnon and Misamis Oriental. They were also joined by Noble Roy A. Magsalay,

cluster head, who graciously welcomed the potentate and his party in their mini-caravan which stretched from the Davao region all the way to Caraga, then this City.

After each president gave his updates on the activities and projects in his chapter, Illus. Joseph Dy presented his plans and programs in line with his term theme - "Create, Retain and Restore." Lamenting the sorry state of dues collection, the potentate was, nevertheless, very hopeful in overcoming the situation, citing the vibrancy of the chapters in their involvement in the different activities and projects of the Shrinedom in the area, particularly their campaign in the yearly holding of the Hot Sands ceremonies.

BRO. ANTONIO S. RESMA, JR. (220)





Rising Sun Masonic Lodge 151

Last February 3, 2023 Rising Sun Masonic Lodge (RSL 151) held its annual installation of officers at Club Alliance, Yokosuka Naval Base, Kanagawa, Japan. The installed officers for the insuing Masonic year were Bro. Dinchel Adolfo (WM), Bro. Dale Pascual (SW), Bro. Jeremy Peralta (JW) officiated by VW EJ Angeles (IO) and VW Ramon San Agustin (MC). Annual activities held by RSL 151 are Camping / Team Building, Mother's Day, Easter Egg Hunt, Back to School Project (Kalinga, Mt.

Province, Philippines), Wheel Chair Project (Manila, Philippines)... just to name a few. RSL 151 holds its regular stated meetings every first friday of the month and majority of its membership is composed of active and retired US Navy Officers assigned / based in Tokyo, Japan. While active duty US Navy personnel members gets re-assigned to another country after several years, the warm and friendly culture of RSL have made it easy for brethren from another lodge to decide to petition for dual membership.

BRO. JOHN PAUL R. VALLEGA (89)

MASONIC ORDERS

By *Giovanni A. Villegas*, 33°, VIII°, KTCH, MRBE

Many Master Masons under the *Grand Lodge of the Philippines* (GLP) often wonder what exactly are those Masonic orders that seem to exist beyond the confines of the Blue Lodge. They are called by different names across different Masonic jurisdictions, such as *appendant bodies*, *concordant bodies*, *progressive orders*, *haut grades* (*high degrees*), and *allied Masonic organizations*. This compendium aims to inform Philippine Masons about the origins and identities of these orders, intentionally omitting detailed discussions of their respective purposes and characteristics for the sake of brevity in this publication. We shall discuss the orders in England, Scotland, Ireland, and the United States, and discover how they relate to the development of Philippine Masonry beyond the Craft.

ENGLAND: BEYOND THE CRAFT

England spawned the two oldest degrees after that of the Third Degree or Master Mason. One is the Scots Mason (1730s), the other is the Royal Arch (1740s). Scots Masonry appeared shortly thereafter in France where it spawned other higher degrees or *haut grades*. Many of these high degrees found their way to the New World (what would become the United States of America) where they were eventually collected into what became the Ancient and Accepted Rite or the *Supreme Council 33°* (1801). Meanwhile, back in England, Royal Arch Masonry became the fundamental degree of the *Antients* – a group that formed a second Grand Lodge (1751) to compete with the first (1717 or 1721) which they called the *Moderns*. The two eventually merged (1813) to form the *United Grand Lodge of England* (UGLE) where the first three Craft Degrees are administered in Lodges, while optionally conferring the Royal Arch degree on separate Chapters.



Holy Royal Arch: In the English Constitution, the administration of the Royal Arch degree and the Chapters that confer it has been entrusted by the UGLE to a *Supreme Grand Chapter of Royal Arch Masons of England*. The UGLE considers the Royal Arch to be the fourth and final step in pure Ancient Masonry, as originally declared in their Articles of Union (1813) and as recently declared as being the “*fourth element*” (2023) that Masons are encouraged to take after the Third Degree. The Royal Arch degree also exists in the Scottish Constitution and in the US.



Rose Croix: The Ancient and Accepted Rite was brought from the US (Northern Masonic Jurisdiction or NMJ) to England (1845) where it became known as the Rose Croix. Its degrees, numbered from the Fourth to the Thirty Third, are administered in a *Supreme Council 33° of the Ancient and Accepted Rite for England and Wales and its Districts and Chapters Overseas* and had been a purely Christian order, just as the NMJ was at the time. Only recently (March 2024) were non-Christians allowed to become members. Note that elsewhere around the world, the Rose Croix is more popularly known as the Scottish Rite and has been open to Christians and non-Christians for the longest time.

ENGLAND: THE COMPANION ORDERS

Other Masonic orders exist in England that, though separate and independent of each other, are currently administered in Mark Masons' Hall in London and are called the Companion orders.



Mark Master Masons: Considered one of the oldest degrees, the Mark Master Mason is conferred in a Lodge of Mark Master Masons in the English Constitution, administered by the *Grand Lodge of Mark Master Masons*. To become a Mark Master Mason, one must be a Master Mason in the English Constitution or in a jurisdiction recognized by the UGLE.

The degree also exists in the Scottish Constitution and in the American York Rite's Chapter of Royal Arch Masons.



Royal Ark Mariner: The *Ancient and Honourable Fraternity of Royal Ark Mariner* is open to Mark Master Masons. It has been under the jurisdiction of the *Grand Lodge of Mark Master Masons* since 1871 and governed by the Grand Master's Royal Ark Council. Its earlier history is obscure, with records of a Grand Lodge of Royal Ark Mariner being reconstituted in 1772 and of being taken under the possession of the

Grand Lodge of Mark Master Masons in 1884. Lodges of Royal Ark Mariner also exist in the Scottish Constitution's Lodge & Council and moored to Councils under the *Grand Council of Allied Masonic Degrees of the United States of America*.



Order of the Temple: Also called the Knights Templar, the *Great Priory of the United Religious, Military and Masonic Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta of England and Wales and its Provinces Overseas* is open to Royal Arch Masons under the English Constitution who are Trinitarian Christians. An equivalent

Knights Templar order exists in the American York Rite's Grand Commandery of Knights Templar, under the *Grand Encampment USA*.



Order of Malta: The Knights of Malta, also under the *Great Priory of the United Religious, Military and Masonic Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta of England and Wales and its Provinces Overseas* is open to candidates already installed

as Knights Templar. It is reversed in the York Rite's Commandery wherein the Order of Knights of Malta precedes the Order of the Temple.



Knights Beneficent of the Holy City: The Knights Beneficent of the Holy City (KBHC) is the English name of “*Chevaliers Bienfaisant de La Cite Sainte*” (CBCS) – considered as the oldest continuously operating Christian Chivalric Masonic order in the world. There are several *obediences* of this order that do not necessarily recognize each other. There is one in the US under the *Great Priory of America*. In 2007, the *Grand Priory of Belgium* sanctioned England to work the degrees of the order, forming part of the Rectified Scottish Rite. The KBHC is now under the *Grand Priory of the Holy City of the Rectified Scottish Rite of England and Wales* and is restricted to only a handful of the most senior Knights Templar.



Red Cross of Constantine: The *Grand Imperial Conclave of the Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and of St John the Evangelist* controls the conclaves that confer its degrees. They are open to Royal Arch Masons who are Trinitarian Christians. The Red Cross of Constantine also exists in the US through the *United Grand Imperial Council (UGIC) of the Red Cross of Constantine and Appendant Orders for the United States of America, Mexico, and the Philippines*.



Royal and Select Masters: The Cryptic degrees of Royal Master and Select Master were imported from the US. They are conferred in Councils under the *Grand Council of Royal and Select Masters of England and Wales and its Districts and Councils Overseas* and are open to Royal Arch Masons and Mark Master Masons.



Allied Masonic Degrees (AMD): The *Grand Council of the Order of Allied Masonic Degrees of England and Wales and Districts and Councils Overseas* controls 5 degrees namely: [1] St. Lawrence the Martyr, [2] Knights of Constantinople, [3] Grand Tilers of Solomon, [4] Red Cross of Babylon, and [5] the Holy Order of the Grand High Priest. Candidates must be Mark Master Masons or Royal Arch Masons. The AMD also exists in the US through the *Grand Council of Allied Masonic Degrees of the United States of America*.



Order of the Secret Monitor (OSM): The Secret Monitor was imported from the US to England where it developed into the Order of the Secret Monitor (OSM) or Brotherhood of David and Jonathan. It consists of the degrees of [1] Secret Monitor, [2] Prince, and [3] Supreme Ruler, conferred in conclaves under the *Grand Conclave of the Order of the Secret Monitor in the British Isles and its Districts Overseas*. In the English Constitution, candidates need only be Master Masons to join.

Scarlet Cord: Though having existed as early as 1889, the current Ancient and Masonic



Order of the Scarlet Cord was revived in 2006 by a conclave of the Secret Monitor, conferring updated versions of the original grades. In 2010, the order was inaugurated as a separate sovereign body – the *Grand Senatus the Ancient and Masonic Order of the Scarlet Cord*. Membership is open to Masons who belong to the Order of the Secret Monitor. The Scarlet Cord also exists in the US under the authority of its Allied Masonic Degrees.

ENGLAND: OTHER ORDERS

Other orders that have been formed in England include the Societas Rosicruciana in Anglia (SRIA), Royal Order of Eri (invitational and requires membership in the SRIA), Ye Ancient Order of Noble Corks, Masonic Order of Athelstan, the Holy Royal Arch Knight Templar Priests (invitational and requires membership in the Order of the Temple), and the Operatives, also known as the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.



More recent orders have also emerged that are still relatively obscure to the rest of the Masonic world. They are called the Blackheath degrees and orders, named after Andrew Stephenson's house at Blackheath in Westcombe Park, London. Stephenson was one of the progenitors of these degrees and orders. They include the following: [1] Thomas of Acon, [2] Masonic Order of Pilgrim Preceptors, [3] Hermetic Chapter of Spiritual Knights (invitational and requires membership in the SRIA), [4] August Order of Light, [5] Hermetic Order of Martinists (requires membership in the SRIA), and [6] Fellowship of the Rosy Cross. Note that some of these orders were formed with purposes other than Masonry.



SCOTLAND: CHAPTER, LODGE & COUNCIL, AND ROYAL ORDER



Mark degree: In the Scottish Constitution, the Mark degree is an extension of the Fellowcraft or Second Degree but conferred only on Master Masons, either in the Craft Lodge or in a Lodge of Mark Master Masons held within a Royal Arch Chapter. If worked in a Craft Lodge, the lodge goes up to Third Degree, reduced to Second, adjourned, and

a Mark Lodge is opened. The Mark degree is also conferred as a prerequisite to the Excellent Master and then to the Royal Arch.

Excellent Master: The Excellent Master degree is regarded as the ceremony of the “*passing of the veil*,” and is taken by a Mason desirous of becoming a Royal Arch Mason. The degree also exists in the US, with permission from the *Supreme Grand Royal Arch Chapter of Scotland* (SGRAC), under the care of the American AMD.



Royal Arch Chapter: In the Scottish Constitution, a candidate for the Royal Arch must also be a Mark Master Mason (and Excellent Master). The degree is conferred in Royal Arch Chapters under the SGRAC. The SGRAC also includes the Cryptic Councils (Royal Master, Select Master, and Super Excellent Master degrees) and the Lodge & Council.



Lodge & Council: The Lodge & Council comprises a lodge of Royal Ark Mariner and a Council of Red Cross Knights. The latter consisting of the degrees of [1] Knight of the Sword, [2] Knight of the East, and [3] Knight of the East and West. Candidates for the Lodge & Council must be members of a Royal Arch Chapter.



Royal Order of Scotland: The Royal Order of Scotland is an old invitational order that confers the degrees of [1] Heredom of Kilwinning and [2] Rosy Cross upon Trinitarian Christian Masons. Its Constitution and Laws state that the only qualification for membership is to be a Master Mason of five years. Provincial Grand Lodges of the order exist in other parts of the world such as England and the US.

Note that there are other orders in Scotland similar to the ones in England such as the Knights Templar, Red Cross of Constantine, the Ancient and Accepted Scottish Rite, the Societas Rosicruciana in Scotia (SRIS), and a version of the Operatives that has amity with the England counterpart. Bodies of Ye Ancient Order of Noble Corks can be operated by Lodges or Chapters. The AMD is recognized in Scotland but not permitted to operate therein. The Holy Royal Arch Knight Templar Priests (HRAKTP) exists but under English authority.

IRELAND: KNIGHT MASONRY



Order of Knight Masons: The ancient Irish degrees of the Red Cross or Babylonian Degrees centered on the theme of the building of the Second Temple in Jerusalem. These degrees are [1] the Knight of the Sword, [2] the Knight of the East, and [3] the Knight of the East and West. The degrees are now under the control of the *Grand Council of Knight Masons* (1923) and are open to Mark Master Masons and Royal Arch Masons.

Ireland also has a Supreme Grand Royal Arch Chapter, a Great Priory (Knights Templar), and a Supreme Council of the Ancient and Accepted Rite.



UNITED STATES: APPENDANT BODIES



The Rite was then brought to England via the NMJ.

Scottish Rite: The Ancient and Accepted Scottish Rite began in the US and has 2 Supreme Councils – the *Southern Jurisdiction* (SJ) and the *Northern Masonic Jurisdiction* (NMJ). The Scottish Rite controls the Fourth to the Thirty-Second degrees, conferred on candidates over a period of time, with the Thirty-Third Degree given as an honor only.



York Rite: The York Rite is governed by three separate bodies: [1] the *General Grand Chapter of Royal Arch Masons*, [2] the *General Grand Council of Cryptic Masons International*, and [3] the *Grand Encampment of Knights Templar*. In the US, the Chapter controls the Mark Master and Royal Arch Masons degrees, the Council controls the Royal and Select Masters degrees, and the Commandery under the Grand Encampment controls the Order of Malta and the Order of the Temple. The Red Cross of Constantine in the US, though technically not part of the York Rite, consists of York Rite Masons as members, so it is often confused as being under the authority of the York Rite bodies.

There are other orders that developed in the US that we shall skip discussing here, for they are technically not Masonic, if by “Masonic” we mean composing only of members who are Masons. These include the women orders (Order of the Eastern Star and the Order of Amaranth), youth orders (Order of DeMolay, Job’s Daughters International, and the International Order of Rainbow for Girls), and academic organizations that have Masons and non-Masons as members (e.g. Scottish Rite Research Society). We shall also be skipping service clubs and theme clubs like the Shrine, Grotto, High

Twelve, Turtles, etc. that were formed for purposes other than Masonry.

UNITED STATES: ORDERS IN MASONIC WEEK

Masonic Week is a week-long annual ingathering which first convened in 1938. The event, as led and organized by the *Grand Council of Allied Masonic Degrees (AMD) of the USA*, brings together several other invitational orders into common venue for their respective meetings, as most of them share common members and officers.



AMD: Compared to England, the Grand Council AMD of the USA includes several additional degrees such as Master of Tyre, Architect, Grand Architect, and Superintendent. It also controls the degrees of Royal Ark Mariner, Excellent Master, Secret Monitor, and the Royal Order of the Red Branch of Eri. It does not, however, confer the degrees of Red Cross of Babylon and Grand High Priest. Invited candidates must be Royal Arch Masons.



Thomas of Acon: The Commemorative Order of St. Thomas of Acon is governed in the US by a Grand Master's Council which warrants local chapels. Invited candidates must belong to Craft lodges and Royal Arch chapters in amity with the UGLE and the Supreme Grand Chapter of England respectively. They must also be subscribing Knights Templar or equivalent.



Knights Preceptor: The Sovereign Order of Knights Preceptor is an organization that recognizes Past Eminent Commanders of the York Rite's Commandery of Knights Templar. Its objective is to promote the cause of chivalric Masonry through Templar leadership and education of its history, customs, usage, and traditions.



HRAKTP and the Order of Holy Wisdom: The Holy Royal Arch Knight Templar Priests (HRAKTP) is an honorary and invitational organization with limitations on the number of members, who are selected on the basis of outstanding performance as Eminent Commanders of the Commandery of Knights Templar. It communicates a number of degrees, including the Order of Holy Wisdom.



Masonic Order of Athelstan: The Masonic Order of Athelstan exists in the US as a Provincial Grand Court under England. Candidates must belong to Craft lodges and Royal Arch chapters in amity with the UGLE and the Supreme Grand Chapter of England respectively.



Pilgrim Preceptors: The Masonic Order of Pilgrim Preceptors exists in the US as an organization that honors Past Masters of the lodge and Past High Priest of the York Rite's Chapter or Royal Arch Masons. It came supposedly from one of England's Blackheath orders.



York Rite College: The York Rite Sovereign College of North America exists to create cooperation among and between the different York Rite Bodies in order to strengthen and improve them and to provide much needed education to their members. Membership in a York Rite College is restricted to those who hold membership in all the York Rite Bodies.



Knight Masons: The Grand Council of Knight Masons, USA was formed by local Councils chartered by the Grand Council of Ireland. It exists in the US as a chivalric Masonic restricted by invitation to Royal Arch Mason. Its degrees of [1] Knight of the Sword, [2] Knight of the East, and [3] Knight of the East and West as sometimes called the “*green degrees.*”



Grand College of Rites: The Grand College of Rites of the USA exists as a regular Masonic body that collects defunct and unpracticed Masonic rites and degrees and places them under its authority, supposedly to prevent them from being worked *irregularly*. It publishes its collected rituals for study by its members.



Society of Blue Friars: The Society of Blue Friars is perhaps the most exclusive invitational body in Masonry, restricted only to the most prolific Masonic writers with published and peer-reviewed academic books. It was formed in 1932 explicitly to honor Masonic authors.



The Masonic Society: This is actually a Masonic research society. It publishes its works in its Journal which is made available by subscription to interested Masons. Fellows of the society are elected every two years in recognition of outstanding contributions to Masonic study and research.



CBCS: The *Great Priory of America of the Chevaliers Bienfaisant de La Cite Sainte* (CBCS) is the official presence of the Rite Ecossais Rectifié (RER) or Rectified Scottish Rite in the US, as authorized by the *Independent Great Priory of Switzerland*. It may have experienced controversies in recent years with the *Grand Encampment of Knights Templar, USA*, but maintains fraternal relations with other RER and CBCS bodies worldwide, such as the *Grand Priory of England and Wales*.



Scarlet Cord: As the Royal Order of the Masonic Knights of the Scarlet Cord is supposedly predicated by membership in the OSM, it naturally falls in the US under the authority of the AMD that likewise controls the OSM. The grades of the Scarlet Cord are: [1] Ostiarius or Doorkeeper, [2] Lector, [3] Fellow or Healer and Exorcist, [4] Councillor, [5] Keeper of the Hidden Secret, and [6] Prince of Jerusalem.

Philaethes Society: The Philaethes Society is the oldest independent Masonic



research society in North America, founded by Masonic writers to promote high quality standards in Masonic education and research. Membership is limited to 40 fellows, but subscription to its publication is open to all Masons.



The Operatives: The Operatives, also called the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, is dedicated to the preservation of the history and workings of Operative guild Masonry. It is restricted by invitation to Mark Masters and Royal Arch Masons. It exists in the US as a Quarry Assemblage consecrated by the Grand Assemblage in England.



SRICF: The Societas Rosicruciana In Civitatibus Foederatis (SRICF) used to belong to the above list of orders that converge during Masonic Week but separated eventually. It is more of a Rosicrucian order than it is Masonic, but draws membership from Masons. The Society has 7 grades and 2 higher grades given by honor. Its equivalent in England is the SRIA and in Scotland the SRIS.

Other orders and groups that meet during Masonic Week that we shall only mention here in passing are the Masonic Order of the Bath and the Ye Antient Order of Corks, as both were seemingly formed as a way for Masons to socialize outside the lodge. In fact, the latter is tagged as a mere “*fun*” degree.

THE PHILIPPINES: IMPORTED ORDERS

Within the territory of the *Grand Lodge of the Philippines* (GLP), many of the abovementioned Masonic orders exist as appendant bodies or allied Masonic organizations. The Scottish Rite and the York Rite make up the primary appendant bodies in the country, with the Scottish Rite having its own local Supreme Council chartered by the SJ, and with the York Rite having its own local Grand bodies though still under the authority of the General Grand bodies in the US. The abovementioned degrees and orders of Mark, Royal Arch, Royal Master, Select Master, Malta, and Knights Templar are also locally worked within the bodies of the York Rite along with other degrees (e.g. Virtual Past Master, Most Excellent Master, Super Excellent Master, and Illustrious Order of the Red Cross). The office of the *Grand York Rite bodies of the Philippines* also administers the local York Rite College and Holy Royal Arch Knight Templar Priests, along with other invitational and chair orders (e.g. Holy Order of High Priesthood, Order of the Silver Trowel of Thrice Illustrious Masters, Knight Crusaders of the Cross, Knights Preceptor, and Knight of the York Cross of Honor).

A Provincial Grand Lodge of the Royal Order of Scotland likewise locally exists by invitation. Also by invitation are the local councils of the AMD with their own *Grand Council of the AMD of the Philippines*, having control over the degrees similar to the American AMD which include the Excellent Master, Royal Ark Mariner, Scarlet

Cord, and OSM. Detached conclaves of the OSM working the English Constitution also exist locally though chartered by foreign jurisdictions like the Grand Conclaves of England and of South-East Asia. The same is true with the local courts of the Masonic Order of Athelstan, the local conclaves of the Red Cross of Constantine, and the local college of the SRICF, all of which are by invitation and with the first two restricted to Royal Arch Masons.

A Royal Arch Chapter and a Lodge & Council under the Scottish Constitution also exist locally that are primarily meant for (but not limited to) members of Lodge Perla Del Oriente, one of the two regular lodges in the Philippines not under the GLP.

For the sake of mentioning even if totally unrelated to this compendium, the Shrine and women/youth groups such as the Order of the Eastern Star, Order of Amaranth, Order of DeMolay, Job's Daughters International, and the International Order of Rainbow for Girls, also have their local presence and are said to be members of the "*Masonic family*." Other local presences include the Turtles (or "*Pagong Ako Kuyang*"), the Snakes (or "*Grand and Glorious Order of the Knights of the Creeping Serpent*"), and the Widow's Sons Masonic Riders Association. Homegrown associations and clubs, that might have been inspired by Masonic orders, also exist but are too many and insignificant to mention for our purpose.

On the other hand, some Masonic orders and organizations that do not locally exist often have GLP Masons as members. These include the Order of Knight Masons, the Grand College of Rites, the Masonic Society, the Philalethes Society, the Scottish Rite Research Society, the Rite Ecosais Rectifié (RER) or Rectified Scottish Rite, and several others.

All of these orders have significantly advanced Masonry in the Philippines, fostering fellowship and the exchange of knowledge, ideas, and cultures, which are essential aspects of Masonic enlightenment. Many of the country's foremost Masonic scholars, who have deepened our understanding of Masonry, belong to these orders. Indeed, these paths beyond the lodge make Masonry more interesting and educational for those seeking further light. Our incumbent Grand Master, MW Ariel T. Cayanan, even emphasized the importance of more light through education, enlightenment, and equilibrium – learning further beyond the Craft; gaining inspiration from it; and balancing one's time so as not to be overwhelmed by the same. MW Cayanan himself belongs to multiple orders, including the Scottish Rite, York Rite, OSM, AMD, SRICF, and Masonic Order of Athelstan.



Legacy

As a legacy, Misericordia Street in Santa Cruz, Manila was renamed Tomas Mapua St.

Flashback

MW Ariel T. Cayanan, Grand Master of the Grand Lodge of the Philippines, graduated from the Mapua Institute of Technology with a BS in Computer Engineering and an MS in Engineering. He significantly improved the curriculum and instruction, becoming the Head of the Computer Integrated Manufacturing Laboratory. Achieving the rank of Professor VI at 27, he was honored as one of the Ten Outstanding Mapuans in 2017 and received the Best Practice in Teaching award from MIT.

References

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COVER PHOTO ERRATUM

RW Cesar Virata is an Honorary Past Deputy Grand Master by virtue of E.O. No.1 Uyptichao issued in 2023. To put the right things in perspective, the Deputy Grand Master when this issue was released, was then RW Ariel T. Cayanan. Moving forward the Cable Tow will be more cautious and circumspect in the selection of photos and the contents of the official publication of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines.

Mason leaders beginning from President Aguinaldo, Apolinario Mabini and independence mission leaders like Grand Master Manuel Quezon, President Roxas, Conrado Benitez and many others. Bro. Chief Justice Manuel V. Moran administered the Oath of Office of Bro. President Manuel A. Roxas.

On July 4, 1946, Brother Paul V. McNutt, last High Commissioner of the Philippines and first American Ambassador to the Philippines, lowered the American flag, while Brother President Manuel A. Roxas raised the Philippine flag, during the celebration when the United States recognized our independence day.

The United States' Proclamation 2695, known as "Independence of the Philippines," was signed by President Harry S. Truman of the United States of America, who was a Past Grand Master of the Grand Lodge of Missouri. The occasion was attended by Bro. Senator Milliard E. Tydings, Bro. General Douglas MacArthur and several Mason Army Generals.

What makes June 12 as Philippine Independence Day is a fact as provided by Republic Act No. 4166, entitled "*An Act Changing the Date of Philippine Independence Day from July Four to June Twelve, and Declaring July Four as Philippine Republic Day, further Amending for the Purpose Section Twenty-Nine of the Revised Administrative Code.*"

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- *The Philippines Through the Centuries*, Antonio M. Molina, 1960

Daminggalan ni Kuya Dong



Mga paboritong ulam ng ating mahal na Grand Master

Lahat tayo ay may kanya-kanyang paborito o hilig na pagkain, iba't ibang panlasa o di kaya'y linamnam na ninanais na ating matikman.

Na sa bawat subo natin ito'y ating nanamnamin at malalalasap ang tunay na sarap ng pagkain. Usapang pagkain din lang naman ang ating tatalakayin. Sa unang paksa, ang aking ikukwento sa inyo ay ang paboritong pagkain nito ni Kuya Ariel Tobias Cayanan, ang ating Grand Master (MWGLP).

Marahil kayo ay magtataka, si Kuya Ariel ay hindi maselan sa pagkain. Simple lang ang kanyang paboritong pagkain -- lutong bahay. Ika nga, basta malinis ang pagkakagawa, mga gulay at pangat na isda, yan ang kanyang paborito. Sa gulay basta maraming talbos, mga pangpalasa na natural, ito ay sapat na. Maski sa bahay, simple lang din ang kanyang pinapaluto. Walang selan, ika nga, sa ulam. Gustong-gusto niya yang

ulam na lutong probinsya, labis, subalit, sa sustansya.

Sa mga laman dagat naman, ang paborito niya ay alimango, alimasag at hipon na ang luto dito ay ginataan na may kalabasa at malunggay, malapot ang sabaw, at medyo maanghang. Kung isda naman, bangus ang paborito niya. Minsan nga may nagbigay ng bangus galing Pangasinan Masonic Lodge #56, si Bro. Norman Valdez. Ito'y pinaluto niya ng paksiw sa akin.

May asim na bahagya luya, bawang at sili na berde. Lubhang nasarapan si Kuya Ariel. Ang labis niyang nagustuhan ay ang bituka nito. Maraming nagtataka sa bangus na galing Pangasinan. Maski ako, kakaiba talaga ang sarap at taba nito. Sabi nila ito daw ay dahil ang pinakakain dito ay tinapay at lumot.

Sa pang himagas naman, o pamutat ika nga, ang paborito ni Most Worshipful Ariel Cayanan ay langkang hinog, kamoteng baging na nilaga, saging na saba nilaga at iba pang mga prutas na bunga dito sa atin, sa Pilipinas. Talagang tubong probinsya, Pinoy na Pinoy siya.

VW ARNULFO B. MACATANGAY (21)

THE FINAL WORD



MW ARIEL T. CAYANAN
106TH GRAND MASTER

Brethren, as we commence this new Masonic year, I extend a warm welcome to the 101st year of the Cable Tow Magazine. It is with great honor that I stand alongside you as your Grand Master, committed to upholding our esteemed Masonic values.

For over a century, The Cable Tow has served as a beacon of wisdom and unity among Masons worldwide, transcending its role as a mere publication. In today's digital age, its enduring presence in print underscores its profound significance within our fraternity.

Guided by the theme "Let There Be More Men in the Light, and Let There Be More Light Among Masons," we are dedicated to utilizing The Cable Tow as a cornerstone for spreading knowledge and fostering growth within our brotherhood.

Our mission revolves around three pillars: Education, Enlightenment, and Equilibrium. We are steadfast in our commitment to revitalizing the Institute of Masonic Education, ensuring that all brethren receive engaging and uniform instruction. Additionally, initiatives to empower educators and mentors, regardless of their lodge roles, will be launched.

Enlightenment will bridge knowledge with action, fostering harmony within our lodges and nurturing genuine brotherly love. By achieving equilibrium, we aim for unity and mutual support across our fraternity.

The Cable Tow Magazine plays a pivotal role in achieving our objectives, with plans to pub-

lish six issues aligned with our programs and initiatives. It serves as a vital conduit for disseminating knowledge and nurturing unity within the Masonic community.

Collaboration among key Grand Lodge Offices—including the Office of the Grand Master, the Grand Secretary, the Corps of Grand Lecturers, the Cable Tow Publication, the IT Committee, and the Institute of Masonic Education and Studies—is paramount. Together, we will synergize efforts to enhance Masonic communication and achieve educational balance.

To operationalize our vision, we adopt a comprehensive framework encompassing Institutional, Jurisdictional, and Personal dimensions. Institutionally, we will strengthen Masonic education and communication infrastructure. Jurisdictionally, we will harmonize practices to uphold consistent Masonic principles. Personally, we encourage each Mason to embrace these ideals, fostering growth and harmony within themselves and their communities.

Adapting to the evolving landscape of our fraternity, I propose a three-dimensional framework focusing on Education, Enlightenment, and Equilibrium as the cornerstone of our endeavors.

Education remains a top priority. I pledge to enhance Masonic education by modernizing the Institute of Masonic Education, offering compelling instruction across our jurisdiction. Our commitment extends to refining our

traditional and online media platforms, including the Cable Tow Magazine and our Grand Lodge website.

Enlightenment will be fostered through genuine mentorship, encouraging brethren to embody Masonic principles authentically. We plan to emphasize meaningful and solemn rituals and the cultivation of lodge harmony.

Equilibrium is our ultimate aim—a balance within our fraternity and within each Mason. By embracing quality Masonic education and fostering true enlightenment, we can achieve this equilibrium.

I call upon each of you to embrace these commitments:

- Embrace More Masonic Light through quality education.
- Foster Real Masonic Enlightenment through genuine mentorship.
- Achieve True Masonic Equilibrium by supporting one another in becoming better men.

In conclusion, let us remain steadfast in our mission to help each other grow. Let us draw inspiration from the teachings of our Craft and embark on this journey together, striving for greater light among Masons.

Welcome to Volume 101, Issue 1 of The Cable Tow Magazine. May it guide us toward greater enlightenment and unity. Thank you, and here's to a fulfilling Masonic year ahead.

Together, Brethren.


ARIF T. CAYANAN
Grand Master of Masons
in the Philippines



Great Men Wear Aprons.



They are Heroes and Leaders.
They are bold, brave, brilliant
and big-hearted men.

But there are thousands of
greater but nameless Masons
out there—helpful citizens, suc-
cessful professionals, responsi-
ble family providers and caring
fathers. All worthy brethren.
They strive everyday to make
themselves deserving of this
apron.

Make yourself count. Make
your apron proud—of you.
It's what more than a hundred
years of having a GLP meant.
More than a hundred years of
making good men better.



The Cable Tow

ORIENTAL COUNCIL No. 1, R. &
21st January 1958

GRAL. EMILIO AGUIBALDO Y FA