



# THE CABLE TOW

Volume 101, No. 2 - The Past Masters

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

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*Faithful Vanguards  
of the Craft*

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## The Cable Tow

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## About the Cover

This issue of The Cabletow is a heartfelt tribute to the "Vanguards of the Craft"—our revered Past Masters whose dedication and leadership have been the cornerstone of our lodges. For generations, these stalwart Masons have upheld the principles of Freemasonry with integrity, guiding us through challenges and triumphs alike. Their wisdom and foresight have shaped the path of our fraternity, ensuring that the light of Freemasonry continues to shine brightly.

In "Vanguards of the Craft," we delve into the stories of these remarkable individuals, exploring their journeys, sacrifices, and the indelible impact they've had on our brotherhood. Each article is a testament to their unwavering commitment to the Craft, showcasing how their leadership has not only preserved our traditions but also inspired growth and innovation within our lodges.

As we celebrate their legacy, this issue serves as a reminder of the profound influence Past Masters have on the future of Freemasonry. Their contributions are more than just memories—they are the foundation upon which our fraternity stands today. Join us in honoring these exemplary Masons who have truly been the guardians of our ancient and honorable institution.



by VW Gene Illenberger, GSc (379)

# Wisdom of the Past Masters

*Malugod na pagbati, mga kapatid na gurong mason.* In this issue of The Cable Tow, we pay tribute to our Past Masters, who stand as the living pillars of our fraternity's wisdom, experience, and dedication. These venerable men have navigated the ever-changing tides of our lodges, providing steadfast leadership through both calm and stormy waters. Their efforts have not only shaped the lodges we know today but have also laid the groundwork for the future of our Masonic endeavors.

Past Masters, or as we fondly refer to them in our unique Masonic vernacular, *Mga Pasmado*, are far more than leaders of bygone days. They are the custodians of our traditions and the torchbearers of our values. Their guidance offers an anchor in times of uncertainty, ensuring that we remain true to the core principles of Freemasonry. More than that, they offer invaluable mentorship to the new generation of leaders, ensuring that the wisdom of the past is not lost but rather integrated into our present and future actions.



In their roles as mentors, Past Masters provide a sense of continuity that is crucial to the stability of our lodges. Their presence reminds us that while we must embrace change and progress, we must do so without losing sight of the lessons and values that have been passed down through generations. It is in this balance between tradition and evolution that the strength of our fraternity lies.

A sitting Worshipful Master who chooses to ignore the counsel of his predecessors does so at his peril. Such a decision is not only a display of pride but also of naivety, potentially leading his lodge down a path fraught with unnecessary challenges. The wisdom of the Past Masters is a resource that should be cherished, not dismissed. Their insights, born from years of experience, are essential in guiding the lodge through the complexities of leadership and the nuances of Masonic tradition.

This month, as we observe *Buwan ng Wikang Pambansa*, we are reminded of the importance of language as a vessel of culture, heritage, and identity. The ongoing debate about the use of our national language in Masonic rituals is a testament to our commitment to preserving

and promoting our rich cultural legacy. Should we transition fully to Filipino, or maintain a balance between English and our native tongue? Is it enough to conduct only the opening and closing ceremonies in Filipino, or should we embrace the language more fully in our rituals?

Language plays a critical role in making our ceremonies more meaningful and accessible to all brethren. Conducting our rituals in Filipino not only strengthens our connection to our cultural roots but also reinforces the unity of our fraternity. This linguistic unity fosters a deeper sense of collective identity, honoring the traditions that have bound us together as one fraternal family for generations. Yet, this must also be weighed against the broader perspective, especially when considering the universal nature of Freemasonry. This debate, though complex, is necessary as we strive to find the balance that best serves our Masonic community.

As MW Ariel T. Cayanan continues his tenure as Grand Master, the fraternity stands on a strong foundation that honors the wisdom of the past while embracing the vitality of the present. His first 100 days in office have been marked by a clear focus on unity, education, and the preservation of our cultural heritage. He has passionately echoed the words, "Let there be more men in the light, and let there be more light among Masons." These words resonate deeply as they encapsulate the very essence of what our Past Masters have long stood for: the propagation of knowledge, the enlightenment of minds, and the continuous improvement of our brethren.

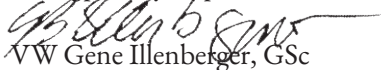
The Past Masters, as ever, remain inte-

gral to this journey. Their wisdom and experience are not relics of the past but active, living contributions that ensure the fraternity remains anchored in its core values. As we celebrate their contributions, we also reaffirm the importance of learning from their profound insights. It is through this respect for the past that we can confidently move forward, knowing that our path is one that honors our heritage while embracing the dynamism required for progress.

MW Cayanan has shown in his first 100 days that he understands the delicate balance between tradition and progress. His leadership is a testament to the importance of integrating the wisdom of the Past Masters with the energy of the present. This approach, rooted in respect for those who have come before us, ensures that our fraternity will continue to thrive in the years to come.

Finally, let us always remember that the strength of our fraternity lies in our ability to respect the contributions of those who have paved the way and in our willingness to learn from their wisdom. As we move forward, guided by the steady hand of our Grand Master, we do so with the knowledge that our future is bright, thanks to the enduring legacy of our Past Masters.

Mahigpit na yakap,



VW Gene Illenberger, GSc

Editor-In-Chief



# Grand Master Ariel T. Cayanan's FIRST 100 DAYS: *A Balancing Act of Tradition and Vision*

The first 100 days in any leadership role are critical, a period where actions speak louder than promises and where the foundation is laid for the future. For MW Ariel T. Cayanan, who was installed as the 106th Grand Master of Masons of the Philippines on April 27, 2024, at the SMX Convention Center in Clark, Pampanga, this period has been one of both consolidation and innovation. With a vision encapsulated by the phrase, “Let there be more Men in the Light and let there be more Light among Masons,” MW Cayanan has embarked on a journey that seeks to deepen the teachings of Freemasonry, foster closer bonds among its members, and rejuvenate the fraternity’s spirit of service.

## **The Work Begins: Early Directives and Initiatives**

In the immediate aftermath of his installation, MW Cayanan wasted no time in issuing a series of directives that would set the tone for his administration. Over the course of these first 100 days, eight circulars were released, addressing a range of issues from district turnover ceremonies to the proper use of the official Masonic Cypher in open lodge. Each circular was a reflection of his commitment to maintaining the integrity of Masonic traditions while also ensuring that the fraternity adapts to the needs of the present.

Among these, Circular No. 6, issued on May 31, 2024, stands out for its de-

cisive action in suspending the accreditation of certain allied organizations and issuing a cease-and-desist order against membership in non-accredited clubs and associations. This move underscored MW Cayanan's resolve to preserve the sanctity of the Craft by ensuring that all associated bodies align with its core values and principles.

The issuance of Edict No. 328-A on July 31, 2024, further demonstrated his proactive approach to governance. By amending a previous edict and introducing additional preventive measures in the conferral of the three degrees of Masonry, MW Cayanan reaffirmed his commitment to upholding the highest standards in Masonic rituals and ceremonies.

### **A Renewed Focus on Education and Communication**

Education and communication have also been central to MW Cayanan's early initiatives. Recognizing the importance of keeping the fraternity informed and engaged, he has placed a strong emphasis on the timely dissemination of information. This is exemplified by the timely release of Volume 101, Issue 1 of *The Cable Tow*, the official publication of the Grand Lodge of the Philippines. With the theme "The Next Hundred Years Begin," this issue not only looks forward to the future of the Craft but also serves as a bridge connecting the past, present, and future of Philippine Masonry.

Accompanying the release of this landmark issue is a special *The Cable Tow* Magazine exhibit that opened in June 2024, commemorating the last 101 years of Masonic history in the Philippines. The exhibit, which runs for 101 days, invites brethren to celebrate the rich heritage of the fraternity. It features rare artifacts, historical documents, and multimedia presentations that offer a comprehensive overview of the journey of Philippine Masonry over the past century as documented by the magazine. This initiative reflects MW Cayanan's understanding of the importance of history in shaping the identity and future direction of the Craft.

### **Strengthening the Fraternal Bonds: Lodges and Ceremonies**

MW Cayanan's first 100 days have also been marked by a flurry of activity in the establishment and dedication of Masonic lodges across the country. In this short period, he has overseen the constitution of eleven new lodges, each a testament to the growing influence and reach of the fraternity. Among these are the Danilo D. Lim Masonic Lodge No. 503, Pilgrimage Masonic Lodge No. 498, and Adriatico "Akok" Tan Tee Masonic Lodge No. 499, to name a few. The institution of two lodges under dispensation further underscores the dynamic expansion of Freemasonry in the Philippines under his leadership.

In addition to these new lodges, MW Cayanan has also been involved in the dedication of Masonic Temples such as the Juan S. Alano Masonic Lodge No. 137 in Basilan, and the consecration of Adriatico “Akok” Tan Tee Masonic Lodge No. 499. These ceremonies, steeped in tradition and symbolism, are not just formalities but are vital in fostering a sense of continuity and belonging within the fraternity.

### **Engaging the Broader Community: Public Ceremonies and International Relations**

Public engagement has been another hallmark of MW Cayanan’s leadership. Over the course of his first 100 days, he has led and participated in numerous public ceremonies, including the flag-raising ceremonies held at the Grand Lodge of the Philippines on the first Monday of each month. These events, while ceremonial in nature, serve as a reminder of the fraternity’s enduring commitment to the nation and its values.

On the international front, MW Cayanan’s attendance at the 165th installation of officers of Columbian Lodge No. 484 in New York on July 13, 2024, highlights his efforts to strengthen ties with Masonic bodies abroad. This visit was more than just a diplomatic gesture; it was a reaffirmation of the global nature of Freemasonry and the shared bonds that unite Masons across borders.

### **Navigating Challenges: Legal and Organizational Issues**

No leadership role is without its challenges, and MW Cayanan’s tenure is no exception. One of the more complex aspects of his first 100 days has been dealing with the legal and organizational issues that have come before the Office of the Grand Master. With 32 active cases inherited from previous administrations and newly filed ones, MW Cayanan has had to navigate a delicate balance between upholding the fraternity’s rules and ensuring fair and just outcomes.

His handling of these cases, which range from preliminary investigations to appeals, reflects a leader who is meticulous and fair-minded. While the specifics of these cases remain confidential, the broader impact of his decisions is clear: MW Cayanan is committed to maintaining the integrity of the Craft, even when it requires making difficult decisions.

### **Building Bridges: The MoA with the Knights of Rizal**

One of the most significant accomplishments of MW Cayanan’s first 100 days was the signing of a Memorandum of Agreement (MoA) between the Grand Lodge of the Philippines and the Knights of Rizal. This agreement, signed on July 3, 2024, represents a symbolic and practical partnership between two organiza-

tions that share a deep respect for history, nationhood, and service.

The MoA is not just a formal agreement; it is a statement of shared values and a reaffirmation of the historical connections between these two venerable organizations. Under MW Cayanan's leadership, the Grand Lodge has not only looked inward to strengthen its own structures but also reached out to build bridges with other organizations that share its ideals.

### **Looking Forward: The Next Hundred Days and Beyond**

As MW Cayanan's first 100 days draw to a close, the road ahead is both promising and challenging. The early days of his tenure have been marked by a careful balancing act—between tradition and innovation, between maintaining the integrity of the Craft and adapting to the needs of a changing world. His leadership thus far suggests that he is not only aware of these challenges but is also well-equipped to meet them.

The timely release of *The Cable Tow* and the opening of the commemorative exhibit are just two examples of how MW Cayanan is laying the groundwork for the future while honoring the past. These initiatives, along with his broader efforts to strengthen the fraternity's structures and outreach, signal a leadership style

that is both forward-thinking and deeply rooted in Masonic tradition.

The next 100 days, and indeed the rest of his tenure, will undoubtedly bring new challenges and opportunities. The backlog of cases, the ongoing need for Masonic education, and the delicate balance between tradition and modernity will continue to test MW Cayanan's resolve. However, if his first 100 days are any indication, MW Ariel T. Cayanan is a Grand Master who is not just prepared to face these challenges—he is ready to turn them into opportunities for growth and renewal.

In the final analysis, MW Cayanan's first 100 days have been a period of laying strong foundations, both literally and figuratively. As the fraternity looks to the future, there is a sense of cautious optimism. The path ahead is not without its difficulties, but with a leader like MW Ariel T. Cayanan at the helm, there is every reason to believe that the Grand Lodge of the Philippines will continue to thrive and grow, well into its next hundred years and beyond.

***RUSSEL MARVIN G. OLADO (277)***



**The Most Worshipful Grand Lodge  
of Free and Accepted Masons of the Philippines**

**PLARIDEL MASONIC TEMPLE**

1440 San Marcelino Street, 1000 Ermita, Manila, Philippines  
Tel. Nos.: +63 2 524-3263 / +63 2 522-2232 / Fax: +63 2 522-2218  
Website: www.grandlodge.ph

MW ARIEL T. CAYANAN  
Grand Master

MW DANILO D. ANGELES, PGM  
Grand Secretary

**EDICT NO. 328-A**

**AMENDING EDICT NO. 328 (MW SUAN)  
AND PROVIDING ADDITIONAL PREVENTIVE MEASURES  
IN THE CONFERRAL OF THE THREE DEGREES OF MASONRY**

**WHEREAS**, Edict 328 (MW Suan) updated the previous Edicts and Circulars concerning the proper handling of petitioners and candidates, imposed more effective preventive measures, and provided further disciplinary sanctions and penalties for violation thereof; and

**WHEREAS**, there is a need to further strengthen compliance with Masonic Laws and provide a uniform policy to guide the Brethren of this Grand Jurisdiction in the admission and treatment of petitioners and in the conferral of the Three Degrees of Freemasonry to prevent any mishandling and/or maltreatment of petitioners and candidates;

**NOW, THEREFORE, I, ARIEL T. CAYANAN**, Grand Master of Masons in the Jurisdiction of the Philippines, by virtue of the power and authority in me vested by the Constitution, do hereby promulgate and decree that Sections 4(C)(1) and 4(C)(2) of Edict No. 328 be amended to read as follows:

**SECTION 4. - PREVENTIVE MEASURES.**

XXX

**C. Security Protocols.**

- 1) **No-Contact Rule.** - Other than what our rites and ritual prescribe, absolutely no physical contact shall be done by any member of the conferral team upon the candidate.

As the candidate is being prepared by the  
Stewards to receive a particular degree of

*"Let there be more men in the light and let there be more light among masons."*

Freemasonry and immediately before being admitted into the Lodge, the Worshipful Master, GLL, most senior Past Master of the Lodge present, and Custodian of Works shall conduct a thorough visual inspection of the candidate inside the Preparation Room to ascertain his physical condition.

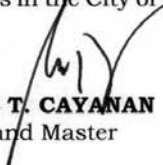
Immediately after the conferral, the Worshipful Master, GLL, most senior Past Master of the Lodge present, and Custodian of Works shall again conduct a thorough visual inspection of the candidate inside the Preparation Room to verify his physical condition.

The results of the pre- and post-conferral visual inspections and the observations of the above-enumerated authorized persons shall be included in the Post Conferral Report required under Section 4(E) hereof.

- 2) **Limited Access.** – Only the Worshipful Master, GLL, most senior Past Master of the Lodge present, Custodian of Works, and Stewards are allowed direct access to the candidate in the Preparation Room. It shall be the responsibility of the Stewards to prevent access to any unauthorized person.

This Edict shall take effect upon publication in the Grand Lodge website and shall be read in open lodge at the Stated Meeting following its receipt and action thereon duly recorded in the Minutes of the Meeting.

Given under my hand and the Seal of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines in the City of Manila, this 31st day of July 2024.

  
**ARIEL T. CAYANAN**  
Grand Master

Attest   
**DANILO D. ANGELES, PGM**  
Grand Secretary

ATC/DDA/KJP/vangie



# HAZING HAS NO PLACE IN OUR FRATERNITY

by VW Gene Illenberger, GSc (379)

At the heart of Freemasonry lies a deep commitment to brotherhood, morality, and truth. Our fraternity has long been a model of ethical conduct, where bonds of friendship and respect are cultivated through shared values rather than fear. Despite our traditions, we must address darker practices that have marred other organizations and led to tragic outcomes.

The development and reinforcement of the Anti-Hazing Law in the Philippines are critical in combating such harmful practices. As Freemasons, it is essential to ensure our practices align with both the law and our core principles.

## **The Catalyst for Change: Lenny Villa and the Anti-Hazing Law**

In 1991, the death of Lenny Villa, a law student at Ateneo de Manila University, shocked the nation. His death, resulting from brutal hazing by the Aquila Legis fraternity, underscored the dangers of certain initiation rites. This tragedy led to Republic Act No. 8049, or the Anti-Hazing Law, in 1995. The law aimed to regulate initiation practices, requiring

organizations to notify authorities and imposing penalties for hazing-related harm or death. However, gaps in the legislation allowed such practices to persist.

## **Strengthening the Law: RA 11053 and Horacio “Atio” Castillo III**

The limitations of RA 8049 were starkly highlighted in 2017 when Horacio “Atio” Castillo III, a law student at the University of Santo Tomas, died during a fraternity hazing. This incident led to Republic Act No. 11053 in 2018, significantly strengthening the Anti-Hazing Law. RA 11053 banned all forms of hazing, imposed life imprisonment and heavy fines for severe harm, and expanded its scope to include military and law enforcement institutions.

As Freemasons, we understand the importance of adhering to legal standards and recognize our duty to ensure our practices reflect the highest respect for human dignity. The strengthened Anti-Hazing Law serves as a reminder of the standards we uphold within our fraternity.

## **Freemasonry's Response**

In response to these legal advancements, the Grand Lodge of the Philippines issued several edicts about this and most recently Edict No. 328-A. This edict reaffirms our commitment to ethical conduct and prohibits any form of hazing or maltreatment within the Masonic fraternity. Freemasonry prides itself on the dignity of its initiation rites, designed for moral and spiritual growth rather than harm. Edict No. 328-A ensures that every lodge adheres to these high standards.

### **A Higher Standard: The grand father of all fraternities**

Freemasonry is often viewed as a model by other organizations, including many Greek fraternities, who look up to us for our traditions and ethical practices. We must lead by example, demonstrating that fraternity can be a source of enlightenment and support, free from violence and coercion.

The Anti-Hazing Law and Edict No. 328-A remind us of the standards we must uphold. They call on us to not only comply with legal requirements but to embody respect, dignity, and integrity in every aspect of our practice. By doing so, we reaffirm our role as a guiding light in the world of fraternities.

### **Addressing Ritual Malpractice: The Grand Lodge's Firm Approach**

The Grand Lodge's commitment to eliminating ritual malpractice has been evident. Several lodges had been arrested

for violations related to ritual practices and maltreatment, and numerous brethren had been expelled. These actions demonstrate the Grand Lodge's serious approach to addressing hazing and ritual malpractice and signal that our fraternity is dedicated to maintaining the highest ethical standards. As Freemasons, we must support these efforts and strive to eradicate bad practices within our ranks. By doing so, we honor the true spirit of Freemasonry and reinforce our role as a model of ethical conduct.

### **A Brotherhood Defined by Respect and Integrity**

The Anti-Hazing Law and the Grand Lodge's latest edict reinforce that true brotherhood is built on mutual respect and the pursuit of truth. Hazing has no place in our fraternity or any organization that values solidarity. The tragedies leading to the Anti-Hazing Law remind us of our responsibility—not just as Masons, but as members of a society committed to justice and dignity. We must lead by example, ensuring that our practices reflect the highest ethical standards.

Let us reaffirm our dedication to the principles that have guided Freemasonry for centuries. The light of our brotherhood must shine brightly, illuminating a path of integrity, respect, and commitment to the betterment of the Filipino. As we uphold the law, we also uphold the sacred values that define us as Freemasons—a fraternity where every initiation is a step toward greater understanding and enlightenment.

**THE  
GRAND LODGE  
OF  
FREE AND ACCEPTED MASONS  
OF THE PHILIPPINES**

**ELEVEN LODGES CONSTITUTED IN 2024,  
BREACHES THE 500-MARK IN THE GLP REGISTRY**

by VW J. Harold W. Santiago, PGSc (48)

In the Committee Report on the Administration of Lodges, Returns, and Charters rendered last Annual Communications, then Deputy Grand Master Ariel T. Cayanan recommended that the following lodges under dispensation be issued their respective charters and assigned with the following numbers:

<b>NAME OF LODGE</b>	<b>LOCATION</b>	<b>DATE INSTITUTED</b>
Balangay Nine No. 493	Butuan City, Agusan Del Norte	18 September 2023
Siargao No. 494	Siargao Island, Surigao Del Norte	22 September 2023
Pinagrealan No. 495	Angat, Bulacan	05 December 2022
Gen. Alejo Santos No. 496	Norzagaray, Bulacan	05 December 2022
Umingan No. 497	Umingan, Pangasinan	18 December 2023
Pilgrimage No. 498	Antipolo City, Rizal	11 October 2022
Almagea No. 499	Tagaytay City, Cavite	06 November 2023
Ama-Deus No. 500	Amadeo, Cavite	06 November 2023
Pacific No. 501	Infanta, Quezon	28 March 2023
Adriatico "Akok Tan" Tee No. 502	Paco, Manila	18 December 2023
Danilo Delapuz Lim No. 503	Guadalupe, Makati	24 March 2023

Having complied with GLP requirements the recommendations were approved. Following MW Cayanan's ascension to the Grand East in April 27 – the new lodges were constituted within 60 days following the AnCom held at Clark Freeport Zone in Pampanga in April 2024. The newly installed Grand Master opened seven Special Communications for these eleven (11) lodges chartered under the jurisdiction of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines.



Two new lodges have been added to Masonic District R XIII Agusan & Surigao with the chartering of Balangay Nine No. 493 and Siargao No. 494. Making the District 10 Lodges strong.





Masonic District of R III Bulacan EAST now has 9 Lodges following the constitution of Pinagrealan No. 495 and Gen. Alejo Santos No. 496 on June 8, 2024.



Masonic District RI Pangasinan was divided into two districts following the approval of the Executive Order dividing the provincial district into Pangasinan EAST and WEST. Umingan No. 497 becomes the 6<sup>th</sup> lodge in the Eastern portion.



Pilgrimage No. 498 becomes the 7<sup>th</sup> Masonic Lodge in the Masonic District of R IV Rizal.



RIV Cavite WEST registered a growth of 2 new lodges – Almagea No. 499 and Ama-Deus No. 500 as both lodges received their charters on June 18. The Masonic District west of Cavite now has 9 lodges in its roll.



**Pacific No. 501 is now the 8<sup>th</sup> Lodge under Masonic District RIV Quezon & Marinduque.**



**VW Akok Tan the brother known in NCR for his untiring blood-donation drives has been immortalized as the 502<sup>nd</sup> Lodge in the jurisdiction and clustered under NCR-B. The Lodge Temple was dedicated on the same day of its Constitution.**

**Lodge No. 503 has been named after General Danilo Lim – the steadfast soldier and principled mason. Although currently grouped under Masonic District NCR-F Quezon City. The lodge is set to build its future temple in Guadalupe, Makati.**



**DANILO DELAPUZ LIM : : No.503**  
**Masonic District NCR-F**  
**Charter Master: VW Cornelio F. Samaniego III, PDDGM**  
**Constituted: 07 May 2024**  
**Sponsoring Lodge - Mandaluyong : : No. 277**

“We are elated that eleven lodges working under dispensation were perpetuated in 2024 with new warrants. We now look forward to the future with each of these lodges holding on to their charters as each outgoing Worshipful Master entrusts the same to their successors. “ Said MW Ariel T. Cayanan whose signature has been affixed to each of the eleven charters and attested by the Grand Secretary - MW Danilo D. Angeles, PGM. “As we always say in our speeches – a Lodge Charter is not a right but a privilege; as such it can be revoked with its arrest.” The Grand Master added. He is optimistic that through the Strategic Policies of Education, Enlightenment, and Equilibrium – the officers and members of all the 459 lodges throughout the jurisdiction shall continue to be better equipped to manage their affairs within due bounds of Masonic Laws, Landmarks, and Traditions.

The following Brethren, assisted the Grand Master in carrying out the Ceremonies of Constitution: RW Ruel S. Rivera, Junior Grand Warden; VW Rayner C. Lorenzo, Asst Grand Treasurer; VW Nicanor S. Targa – Grand Marshal; VW Diosdado Melegrito – Senior Grand Steward and GLP Chief of Staff; VW Ronnie C. Del Birut, Grand Sword Bearer, and VW Kristoffer James E. Purisima, JGL. Always in attendance to guide the GLP Officers in the proper execution of the Rituals were: VW Nick Salvador – GLP Protocol Officer, and IMES Instructor for Rituals - VW Luisito Cornel and Bro Francis Manuel.

Except for Adriatico “Akok Tan” Tee No. 502 which has its temple, the other 10 lodges were birthed at the Jose Abad Santos Hall – the biggest Masonic Hall in the Plaridel Masonic Temple.

*hereunto set our hands and have caused our Grand Secretary to make his attestation thereunto, and to affix the Seal of our Grand Lodge.*



ATTEST:

**MW Danilo D. Angeles, PGM**  
 Grand Secretary

**MW Ariel T. Cayanan**  
 Grand Master



## *Adriatico 'Akok' Tan Tee Masonic Lodge No. 502 temple dedicated, charter officers installed*

On 24 June 2024, 9am, on what would have been VW Akok's 54th birthday, on the feast of St. John the Baptist, a holiday because it was also the 453rd founding day of the city of Manila, Akok Masonic Lodge No. 502 was constituted by no less than our Grand Master, MW Ariel T. Cayanan. On the same occasion, its meeting hall located in 1336 Paz Street, Paco, Manila was also dedicated. And as if the blessings of heaven came upon the brethren, at 2pm the sky wept with grace with a momentary pour of rain & the following charter members led by VW James S. Ngan - Charter Master, VW Joseph Y. Li - Charter Senior Warden & Bro Bowie C. Kho - Charter Junior Warden were installed by VW Joshua Y. Bagotsay as Installing Officer, VW Eulogio Amado M. Sabban as Master of Ceremony & VW Jeor O. Mamaril as Assistant Master of Ceremony.

**VW ALI C. ESPINA (59)**



## Quezon City Day: Honoring the Legacy of the First Filipino Grand Master

Quezon City Day, celebrated every August 19, honors the birth of President Manuel L. Quezon, the first President of the Commonwealth of the Philippines, the "Father of Philippine Independence," and the "Father of the Filipino Language." Republic Act No. 6741, signed by President Corazon C. Aquino, officially declared this day a special non-working public holiday in Quezon City and the provinces of Quezon and Aurora, with a special working holiday observed nationwide.

This year's Quezon City Day was led by Very Worshipful Ritzy G. Uy, District Deputy Grandmaster of Masonic District NCR-E, who spearheaded the participation of Masons in the event. The celebration was graced by Most Worshipful Ariel T. Cayanan, Grand Master of the Grand Lodge of the Philippines, and highlighted Quezon's significant contributions to both the country and the Masonic fraternity. A dedicated Mason, Quezon played a crucial role in unifying the Spanish Lodges with the Grand Lodge of the Philippines, eventually becoming the first Filipino Grand Master after four American predecessors. His leadership was marked by his strong advocacy for the separation of Church and State, as well as his pivotal role in establishing Filipino as the national language.

Born in Baler, Tayabas (now Quezon), on August 19, 1878, Quezon's legacy continues to inspire both Masons and Filipinos alike. His brilliance and dedication to the nation are remembered and celebrated, with Quezon City Day serving as a tribute to his enduring influence on the country, its people, and its language. *EIC (379)*



## *Cebu Lodge No. 128 Hosts Historic Twinning with Rafael Palma Lodge No. 147 and Laoag Lodge No. 71*

On August 13, 2024, Cebu Lodge No. 128 hosted a significant lodge visitation, bringing together over 100 Masons, including grand line officers and representatives from across the Philippines. Under the leadership of Worshipful Master Russell "Teejay" Ledesma, Cebu Lodge No. 128 welcomed brethren from Rafael Palma Lodge No. 147, led by Worshipful Master Novid Jafari, and Laoag Lodge No. 71, led by Worshipful Master Jessie Galano. The event's highlight was the signing of twinning agreements between Cebu Lodge No. 128 and both Rafael Palma Lodge No. 147 and Laoag Lodge No. 71. These agreements symbolize the deep bonds of unity and mutual respect among the lodges. Special thanks were extended to Brother Rodney Co for exceptional accommodations and Brother Richard Cortez for seamless transportation arrangements, making the event truly memorable. Daghang salamat sa inyong lahat, mga kuyang! Mabuhay ang Masonerya! **WB NOVID JAFARI (147)**



## *Masonic District R7 celebrates 126<sup>th</sup> Philippine Independence Day*

District Deputy Grand Master (DDGM) Jeff Edward Pintac, along with Freemasons from Masonic District R7 (Cebu, Bohol, Siquijor), marked the 126th Philippine Independence Day with ceremonies across the islands. Their observance was more than ritual—it was an act of collective memory. In his address, DDGM Pintac emphasized that Independence Day is a time to honor the past and reinforce the Masonic principles of justice, liberty, and fraternity. These ideals, he noted, are essential to democracy and must be protected with vigilance.

In Cebu City, the brethren, alongside the Order of DeMolay, Jobs Daughters International, and the International Order of the Rainbow for Girls, gathered at Plaza Sugbu for a flag-raising ceremony. Acting Mayor Raymond Garcia and Councilor Bro. Rey Gealon led the city's officials in solemn reflection.

In Cordova, Cebu, Worshipful Master Jose Perfecto Amadora led Datu Lapu-lapu Masonic Lodge No. 347 in similar rites, joined by Mayor Cesar Suan and local officials. In Tagbilaran City, Bohol, Dagohoy Lodge No. 84, under its Worshipful Master, participated in commemorations led by Mayor Jane Censoria Cajes, reaffirming the Masonic commitment to democracy and the enduring legacy of independence. **BRO. RUFINO R. Z. SAN JUAN IV (347)**



## *Shared mission, greater impact: Panabo Dalisay-237 firms up Charity works*

Panabo Dalisay Masonic Lodge No. 237 has long been, undeniably, a cornerstone of support and compassion in its community. Dedicated to improving the lives of those in need, the lodge has made a significant impact through various humanitarian initiatives, amplified by the unvacillating support of partner-stakeholders who share the lodge's commitment to compassionate service.

Following the successful 45th Installation, the lodge is now governed by a new set of officers for MY2074 under the leadership of WBro. Abelardo G. Gabasa Jr., worshipful master, along with Bro. SW Ronnel A. Rabot and Bro. JW Abdullah C. Madale Jr.

In his message, the newly installed master laid out plans to uphold the Masonic Law Book, Grand Lodge Constitution, edicts, and summons, guiding and governing Masons at all times.

On March 1, 2024, the lodge announced its first partnership with the Maharlika Foundation, Inc. in a three-year program aimed at providing free cleft-lip and palate surgeries. This collaboration, solidified by the signing of the Memorandum of Understanding (MOU), ensures ongoing support for

these vital operations. On May 4, the lodge added the Panabo Swingers' ARK (Acts of Random Kindness) to its alliance, further strengthening its humanitarian efforts. The lodge has also gained support from various organizations, including the Naval Forces of Eastern Mindanao, 27th Infantry Battalion, Philippine Army, JCI Philippines-Kadayawan, Philippine National Police of Panabo City, and the Bureau of Fire Protection of Panabo, among others.

As the new leadership takes the helm, Panabo Dalisay Masonic Lodge No. 237 stands, poised on the precipice of even greater service. The unity and dedication of its members, combined with the impeccable support of its partners, promise a future where compassion knows no bounds.

Panabo Dalisay 237 is not merely a beacon of hope; it is a testament of the profound impact of collective effort.

In a world where the need for kindness and support is ever-growing, Panabo Dalisay Lodge No. 237 vows to continue its mission, ensuring that no one is left behind, so to speak. Indeed, the journey of Panabo Dalisay 237 is a powerful reminder that when hearts unite in service, miracles do happen. Together, the Brethren will transform lives and inspire hope, one compassionate act at a time. **BRO. JAYRALD B. TERNIO (237)**



## *Team Effort Transforms Pagadian City Schools*

Pagadian City - The Desert Shield DeMolay Alumni Chapter No. 69 of Qatar, Dad Felimon S. Pajares DeMolay Alumni Chapter No. 41 of Pagadian City, Pagadian City Chapter No. 40, Order of DeMolay, and the Pagadian Chapter of Agila Shrine joined forces to support children in two public elementary schools in Pagadian City. They donated books, school supplies, and organized activities for the students.

The initiative aimed to bolster education by donating "Balik Eskwela" kits containing notebooks, pencils, and other essential supplies to kindergarten and Grade 1 students at Dominador Yocogo, Sr. Integrated School and Tulangan Integrated School. This project is part of their "Adopt-a-School Program," also benefiting Dampalan Elementary School. The Desert Shield DeMolay Alumni Chapter No. 69 in Qatar contributed P16,000.00 to fund the initiative.

Storybooks were donated, and storytelling sessions were conducted. The Pagadian Chapter of the Agila Shriners offered snacks and paints for the school buildings. The project, running from July 30 to August 2, 2024, positively impacted the children and the community.

**BRO. ROBERT PETER S. ANCHETA (371)**

## *MW Cayanan leads dedication of new J.S. Alano Lodge #137 Temple in Basilan*

The new temple of Juan S. Alano Masonic Lodge No. 137 was dedicated on June 22, this year, in a new location along Santos Mallari Road, Sunrise Village, Isabela City, Basilan province.

In rare stroke of an exemplar, MW Ariel T. Cayanan, Grand Master was himself in Basilan leading the Grand Lodge dignitaries to perform the solemn rites of Dedication that day. He was assisted by VW David Oliver C. Kong, District Deputy Grand Master, and officers and brethren from District R-IX ZamBaSul-Ta. WB Roland S. Luna, worshipful master of JSAML-137, and other members of the lodge, earlier joined the district party to welcome the GL dignitaries.

Built by no less than MW Juan S. Alano, 44th PGM (1961) himself, on his own personal funding, the original JS Alano 137 temple stood in JS Alano Compound, Dona Ramona Barangay, Isabela City. This old temple building had been in use by the Lodge for 60 years, free of charge. Due to its dilapidated condition rendering the building not anymore safe for occupancy, it was lately abandoned by the lodge. The Lodge, meanwhile, conducted its

meetings in the 2nd floor of a building provided for free by Bro. J-Gil S. Tan (this author) along Veterans' avenue in Isabela City.

Last Aug. 20, 2023, on approval by the Lodge under the leadership of Bro. Alexander T. Anquillano, worshipful master, clearing and leveling of the lot site started, then construction works commenced in no time, thereafter.

Now with a capacity enough to accommodate the lodge's 61 currently active members, this new building was erected through the initiative and material efforts of JS Alano 137 brethren and generous assistance of VW Michael M. Manapol and brethren of other lodges. More notably, the rise of this new temple here would not have been possible without Dr. Danilo De Vera, a DeMolay, who donated the 600 square meters lot in Sunrise Village that June 18, 2022. Construction works of other parts of the temple, had to be put on hold last May this year for budgetary constraints, just shy of its fence and pathway, but sufficient enough for use in Masonic lodge labors and other purposes.

***BRO. J-GIL SARMIENTO TAN (137)***



## *Antonino G. Lim No. 162 affirms its support to Local DeMolay Chapter*

The Linabo Peak Chapter No. 68, Order of DeMolay, marked a milestone on June 9, 2024, with the initiation of new members during a Conferral of Degrees ceremony at the Antonino G. Lim Masonic Lodge No. 162 in Dipolog City. This event saw the induction of Batch Kingsmen into the Order, a youth organization dedicated to fostering leadership, character, and community service among young men.

The ceremony was graced by Region IX-A North Executive Officer Richard Timosa and Chapter Dad Advisor Jossil Macute, emphasizing the critical role of mentorship in the chapter's success. Their involvement is vital in guiding members to grow into responsible leaders and active citizens.

Antonino G. Lim Masonic Lodge No. 162 has been a long-standing support-

er of Linabo Peak Chapter No. 68, providing both financial assistance and mentorship. The Lodge's commitment to the chapter reflects its recognition of the transformative impact the Order of DeMolay can have on its members.

During the ceremony, merit bars were awarded to members who excelled in leadership, academics, and community service. These bars, which symbolize personal achievements, serve as reminders of the high standards expected of all DeMolay members. The event underscored the core values of DeMolay—filial love, reverence, courtesy, fidelity, cleanness, and patriotism—while reinforcing the chapter's dedication to helping its members make meaningful contributions to society.

**BRO. ROBERT PETER S. ANCHETA (371)**



The Most Worshipful  
Grand Lodge of Free & Accepted Masons  
Of the Philippines

PLARIDEL MASONIC TEMPLE  
1440 San Marcelino St., Ermita, Manila  
Tel Nos. 524-3263 • 522-2232 • 522-2218  
Website: www.grandlodge.ph

MW ABRAHAM "BAMBOL" N. TOLENTINO  
Grand Master

DANILO D. ANGELES, PGM  
Grand Secretary

EDICT NO. 297

THE USE OF FILIPINO DURING OPENING AND CLOSING OF THE LODGE IN THE  
STATED MEETINGS IN CELEBRATION OF "BUWAN NG WIKANG PAMBANSA"

WHEREAS, a common language unifies a nation and is an important element in shaping national identity however, promoting the widespread use of Filipino as a national language continues to be a major challenge in an archipelago where dozens of dialects are spoken;

WHEREAS, Proklamasyon Blg. 1041, s. 1997, mandates the celebration of "*Buwan ng Wikang Pambansa*" from August 1-31 of each year;

WHEREAS, "*Buwan ng Wikang Pambansa*", the special month, which coincides with the birth anniversary of President Manuel L. Quezon, PGM and known as "*Ama ng Wikang Pambansa*" dedicated to the Philippines' national language to spur more programs to promote the widespread use of the Filipino language;

WHEREFORE, to show our love and concern for our country there is a need to incorporate the use of Filipino language in our Masonic rites and ceremonies to promote the proper use of the national language as Freemasons' contribution to help in the intellectualization of the national language;

NOW, THEREFORE, I, ABRAHAM N. TOLENTINO, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, by virtue of the powers in me vested by the Constitution, do hereby promulgate and decree that the following shall, henceforth, be strictly observed:

- I. All stated meetings of lodges during the month of August celebrating the "*Buwan ng Wikang Pambansa*" shall use the Filipino language during the Opening and Closing of the Lodge per attached opening and closing of the lodge in Filipino;
- II. Filipino language may also be used during the said period for the discussion of the Order of Business and other matters during the stated meeting;


All provisions of the Constitution, edicts, circulars and other issuances inconsistent herewith are hereby repealed or amended accordingly.

This Edict shall take effect immediately and shall be read in open lodge at the Stated meeting following its receipt and shall be recorded in the Minutes. Likewise, the same shall be read in open lodge at the stated meeting prior to the month observing the "*Buwan ng Wikang Pambansa*".

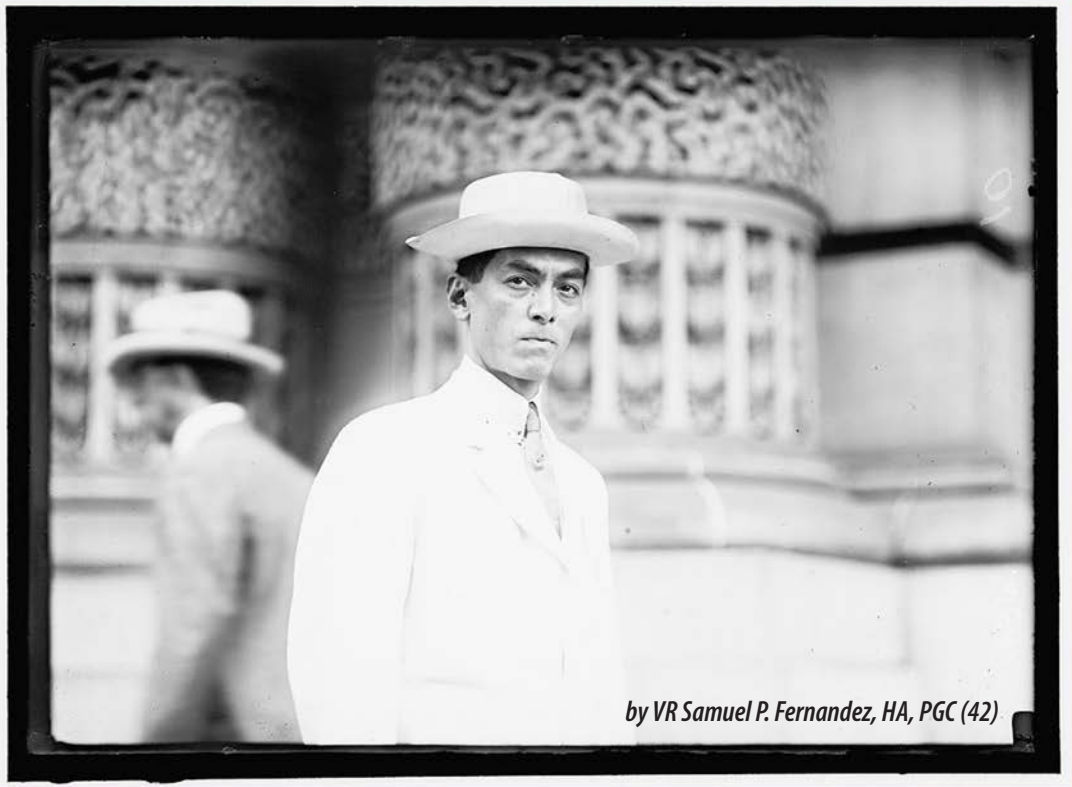
Given under my hand and the seal of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines in the City of Manila on this 23rd day of May 2017.

Attest:

  
DANILO D. ANGELES, PGM  
Grand Secretary

  
ABRAHAM N. TOLENTINO  
Grand Master

# "MW Manuel L. Quezon: ARCHITECT OF THE FILIPINO LANGUAGE"



by VR Samuel P. Fernandez, HA, PGC (42)

## The Man

History adjudged Most Worshipful Manuel L. Quezon, Past Master of Sinukuan Lodge No.16 the honor of being the greatest statesman the Philippines has ever produced. His life serves not only as an inspiration but as a pattern for many an ambitious Filipino. The personal traits and virtues that enabled him to climb from a humble son of a teacher to the presidency of the Philippine Commonwealth deserves a very close and careful scrutiny by those who desire to emulate him.

*Doris Umanas*

First and foremost among MW Quezon's enviable traits was his clear and comprehensive mental idea of his life's objectives and the practical and calculated steps to be taken in achieving these objectives. His was not a hazy ambition or idle dream. He went about obsessed with the idea that every action, every step, and every sacrifice must contribute to the realization of his life's goal. Every centavo spent and every effort exerted should bring him nearer to the desired end. This nature of practical idealism saved many useless movements and efforts not only in his personal life but also when he was holding

the helm of the state. Perseverance in MW Quezon's long tedious climb from poverty to riches, from obscurity to fame, and from mediocrity to mastery of statecraft became more and more evident with the passing of years. A less persevering soul would have given up long before when he had to move from one home to another because he could not pay his board. One kind family in Manila, upon seeing the potential of this brilliant young man, whose only hindrance to his ambition was his poverty, took him in with the promise that he would pay back his board and lodging when he becomes a professional man. He was true to his words and the day came when he paid not only his debts but also made the Albert family famous as well.

This action of MW Quezon proved that gratefulness was one of the many virtues that he carefully cultivated in his life which resulted in many cordial and lasting relationships with other people who helped him later in his steady rise to fame. The least favor shown him was never forgotten nor overlooked.

Other people after accumulating so much would immediately think of retiring. This was not so with MW Quezon. To him, work was its own reward. Whether in his private farm or in the execution of a public trust, he showed untiring industry and nervous energy that put to shame sleepy farmers and indolent employees. He labored ceaselessly from early morn till late at night sacrificing his health in his later years.

"None," as MW Quezon was affectionately called by his intimates, had a very strong sense of justice. He believed in a law or policy that was applicable to all. When he instituted his famous "retrenchment policy" during an economic crisis, every government employee suffered a

proportionate and just deductions from his salary. He was not an exemption; neither were his close friends and relatives.

His personal integrity was clearly reflected in his long public administration. "Graft and corruption" were unheard of indictment against public officials in those days. Grafters, if there were any, were swiftly brought to justice regardless of their political or social prominence, status or creed. Only people with proven abilities were appointed to responsible positions.

"Aside from planting the seed of a single national language for the nation which he backed to be written in the 1935 Constitution, Quezon was passionate about inculcating the values of labor and industry, thrift, moral character, honesty, self-respect and love of country.

"His actions and decisions were geared toward the promotion of these values, and his words live today to impart on the present and future generations of Filipinos his best legacy: his thoughts." (Manila Bulletin Editorial, August 19, 2021)

He was unwavering when his personal principles were involved. He dared oppose Gov. Leonard Wood although the Philippines was then under the Americans and the latter was his superior. It was this conflict which prompted him to issue his famous statement, "better a government run like hell by Filipinos than a government run like heaven by Americans." He unwillingly yet unhesitatingly parted ways with Osmena, his mentor and closest friend, when he believed that some of his principles would have to be sacrificed by remaining in the same party, stating "My loyalty to my party ends where my loyalty to my country begins."



## The Mason

Brother Manuel L. Quezon was initiated an Entered Apprentice on March 17, 1908; passed to the degree of Fellow Craft on May 18, 1908; and raised to the Sublime Master degree on May 23, same year, in Logia Sinukuan under the Gran Logia Regional de Filipinas.

He was Worshipful Master of Sinukuan Lodge No. 16 from 1918 to 1919. On October 21, 1919, he was elected Knight Commander of the Court of Honor and Inspector General Honorary in 1929. Due to the insistence of his wife, however, he resigned from Masonry on August 18, 1930. Seven years later, he would claim; “I did not actually resign until several months later, and I never renounced Masonry. There is a form which those returning to the Church from the Masonic Lodge are supposed to sign, but I refused to sign it. Instead I wrote the Archbishop a personal note. The note, according to Quezon, said, “I understand I cannot be readmitted to the Catholic Church so long as I remain a Mason; for that reason I am ‘resigning’ from Masonry.”

During his incumbency as Grand Master, he had a difficult time attending to his Masonic responsibilities, including those of his being a Grand Master. Yet he will always be remembered as the leader of the Filipino group in the early stage of the unification of the Grand Lodge of the Philippines and the Gran Oriente Espanol.

During his term as President of the Commonwealth of the Philippines, eight Grand Masters occupied high government positions and practically all members of his official family were Masons.

## The Mission

As Commonwealth President, he fought for the separation of Church and State. “Nothing, he would later say, can stir up the passions and prejudices of men more effectively than religious intolerance, bigotry and narrow-mindedness. History is replete with telling evidence of this fact, and we should not lightly disregard its lessons.”

He added: “Under the present Constitution of the Philippine Commonwealth, just as under the Jones Act, and in fact ever since the American flag was hoisted over these islands, the separation of the Church and the State, and the freedom of worship, are guaranteed. The State has nothing to do with the Church, nor the Church with the State. I am a Catholic as everybody knows, I, who for the time being am at the head of this Government. As an individual, I worship my God in accordance with my own religious belief. But as the head of the State, I can have no more to do with the Catholic Church than I can with the Protestant denomination, the Aglipayan, the Mohammedan, or another religious organization or sect in the Philippines. And no authority of any church has any right to interfere with the affairs of the government ... “During the Japanese occupation, MW Quezon and family escaped through a US submarine to the United States, on Feb. 20, 1942. Two years later, on August 1, 1944, he died in Saranac Lake, New York. (SPF Kinship to Greatness, MW Rosendo C. Herrera, Publisher, 1983)

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# Guardians of Rizalian Heritage: How Two Fraternal Orders Are Shaping the Filipino Future

by SK Paul Bilaoen, KGOR (12)

In the Philippines, two venerable organizations—the Knights of Rizal and the Grand Lodge of the Philippines—have renewed a partnership rooted in patriotism and national pride. This collaboration is not just a formal agreement but a powerful alliance dedicated to honoring and promoting the ideals of José Rizal, a prominent Freemason & Honorary Venerable Master of Nilad Lodge No.12 and the nation’s revered hero.

The Memorandum of Agreement (MOA) between the Knights of Rizal and the Grand Lodge, first signed in 2021 and reaffirmed recently, underscores their shared mission to keep Rizal’s legacy alive. This partnership is built on a deep historical connection: Rizal himself was a Freemason, and his principles of liberty, justice, and national dignity resonate strongly within both organizations.

At the heart of this collaboration is a commitment to education and youth development. The Knights of Rizal focus on instilling Rizal’s ideals in the next generation through lead-

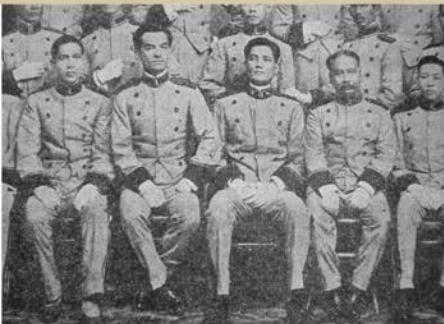
ership conferences, academic competitions, and community-building activities. Freemasonry, with its centuries-old tradition of mentorship and moral instruction, complements this by offering a framework for living out those ideals—through integrity, responsibility, and brotherhood.

The partnership also includes mutual recognition of ranks and honors between the two organizations, a gesture that strengthens their bond and acknowledges the respect they have for each other’s missions. This recognition is not merely ceremonial; it represents a shared vision for the future—a vision where Rizal’s principles continue to inspire and guide the Filipino people.

Beyond the Philippines, this alliance takes on global significance. Both the Knights of Rizal and Freemasonry have chapters and lodges worldwide, and their collaboration allows them to spread their shared message of patriotism and cultural pride across continents. It’s a way to remind the world—and Filipinos themselves—that Rizal’s fight



*José Rizal*



"The long-standing collaboration between the Knights of Rizal and Freemasonry dates back to December 29, 1912, when the Caballeros de Rizal including MW Manuel L. Quezon in their ranks, served as honor guards accompanied by Freemasons led José Rizal's Masonic funeral and burial at Luneta, reflecting a shared commitment to his enduring legacy."



main constant. Through their joint efforts, the Knights of Rizal and the Grand Lodge of the Philippines are ensuring that these values continue to light the way forward, just as they did for José Rizal over a century ago.

This collaboration between two of the Philippines' most respected organizations is more than just a continuation of history; it's a pledge to build a future that honors the past while embracing the possibilities of tomorrow. Together, they stand as guardians of Rizal's legacy and as architects of the nation's future, demonstrating that the ideals of a hero can still inspire and guide a country toward greatness.

for freedom and justice is a universal struggle, relevant to all people. In a world where history can sometimes feel distant, this partnership offers a model for how tradition and progress can coexist. It's a reminder that while the world may change, the values that truly matter—integrity, duty, and love of country—re-

# FIRST RIZAL IN THE MERCADO FAMILY

by VR Samuel P. Fernandez, HA, PGC (42)

On November 21, 1844, Governor Narciso Claveria issued his Catalogo Alfabetica de Apellidos (Alphabetic Catalogue of Surnames), instructing natives to choose a surname for themselves and their descendants. He observed that the Indios (natives) lacked family names to pass on to their children.

At the time, Spaniards born in Spain called themselves peninsulares, while those born in the Philippine Islands were known as insulares. Rizal and his compatriots referred to themselves as los indios bravos in Paris.

Dr. Alejandro R. Roces, a former Secretary of Education, in his speech “How the Filipino Came to Being,” noted, “Claveria’s Catalogue listed more than thirty-one thousand Spanish and native surnames. The names de la Cruz and de los Santos were already so common during Claveria’s time that a provision was made to prevent their further use. Cruz was popular among the illiterate because it represented the main Christian symbol and allowed them to sign their names with a cross; de Dios and de los Santos were often given to the offspring of friars. San Jose was not in Claveria’s list, but the foundlings at Hospicio de San Jose were usually given that surname. Rizal, the greatest name in Philippine history, was not in Claveria’s Catalogue; it was a cognomen used exclusively by our national hero. His parents, siblings, and relatives all carried the surname Mercado. Both names are Spanish; Mercado means market, and Rizal refers to a field where wheat, if cut green, will grow again.”

## Rizal Enters Ateneo Municipal

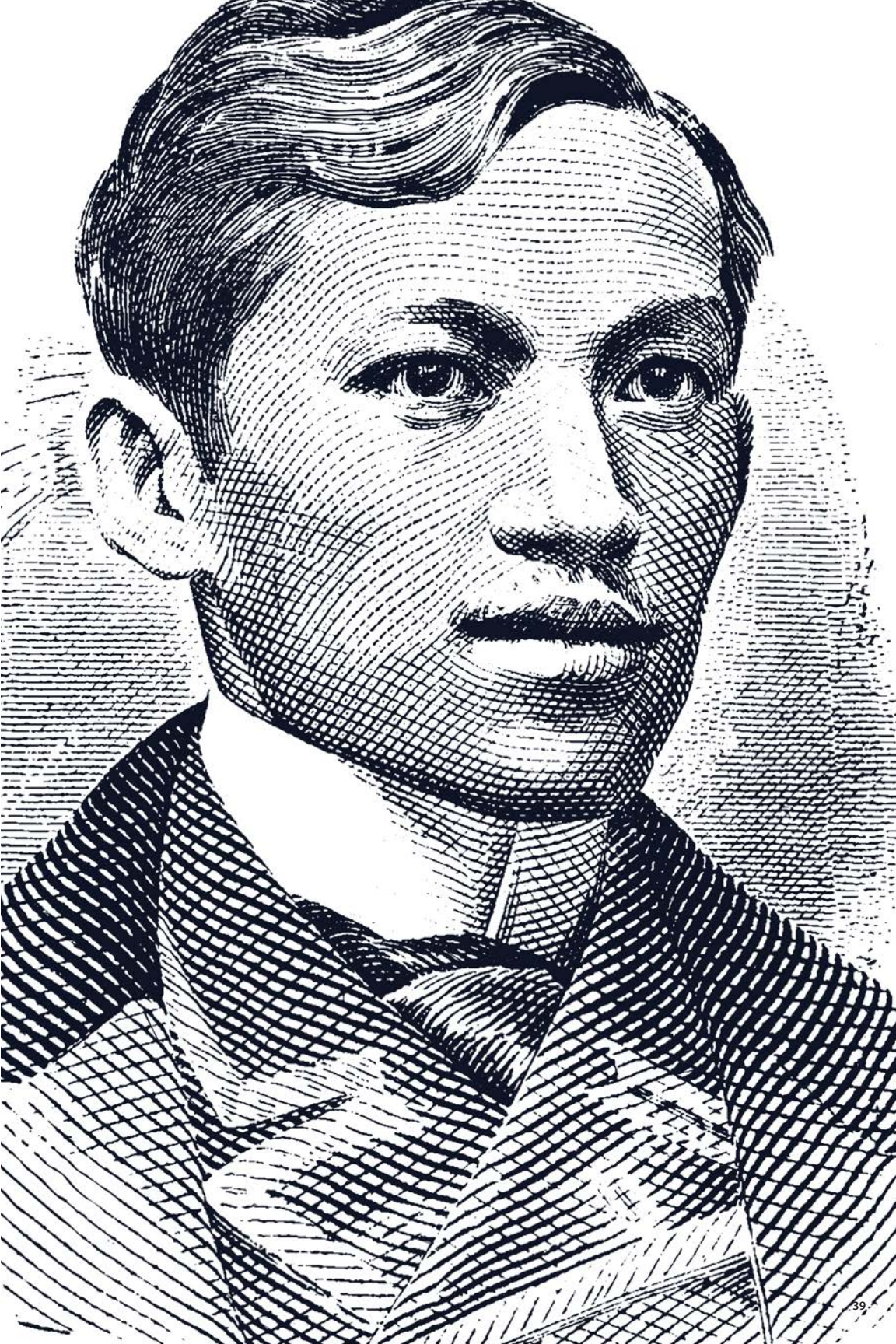
Rizal studied at Ateneo, a college under the supervision of the Spanish Jesuits, and a rival of the Dominican-owned College of San Juan de Letran. Rizal was the first to use the surname “Rizal,” while his brother Paciano retained “Mercado” at the College of San Jose.

Paciano was known to the authorities as Padre Burgos’ preferred student and close companion. Adopting Rizal as a surname was a strategic choice, given that Doña Teodora was still in prison, and it was only four months after the martyrdom of GomBurZa when Pepe enrolled at the Ateneo Municipal. During Paciano’s student days in Manila, he lived with Padre Burgos and worked with him in the Comite de Reformadores, a group largely composed of Masons implicated in the Cavite Revolt of 1872. Padre Burgos’ sister was married to Bro. Dr. Mariano Marti, 33rd Mason and Grand Delegate of Soberano Oriente de España. Bro. Marti organized Blue Lodges in Manila, Cebu, and Iloilo.

## Masonic Name

Rizal joined Acacia Lodge No. 9, under Gran Oriente de España, adopting Dimasalang as his Masonic symbolic name. Dimasalang, from the original Tagalog, means “hindi masalang” (can’t be touched) or in Latin, “noli me tangere.” Rizal dedicated his first novel, Noli Me Tangere, “To My Fatherland,” with the following preface:

“Recorded in the history of human sufferings



is a cancer of so malignant a character that the least touch irritates it and awakens in it the sharpest pains. Thus, how many times, when in the midst of modern civilization, I have wished to call thee before me, now to accompany me in memories, now to compare thee with other countries, hath thy dear image presented itself showing a social cancer like to that other!

“Desiring thy welfare, which is our own, and seeking the best treatment, I will do with thee what the ancients did with their sick, exposing them on the steps of the temple so that everyone who came to invoke the Divinity might offer them a remedy.

“And to this end, I will strive to reproduce thy condition faithfully, without discrimination; I will raise a part of the veil that covers the evil, sacrificing to truth everything, even vanity itself, since, as thy son, I am conscious that I also suffer from thy defects and weaknesses.”

According to MW Reynado S. Fajardo, Past Grand Master of the Grand Lodge of the Philippines, Noli Me Tangere is “an incisive, full indictment of the Philippine political and religious regime, which laid bare to the world the grave abuses of the friars.” In the middle of that year, Rizal delivered a speech at a banquet in honor of Juan Luna and Felix Resurreccion Hidalgo, two Filipino artists who won first and second prizes in a painting contest in Madrid. In his momentous speech, Rizal saluted Spain but flayed the friars in the Philippines. The speech was widely covered in the Spanish press, and Rizal became the toast of the Filipino community in Spain. However, when copies of the newspapers carrying his speech reached Manila, he earned the ire and enmity of the authorities, who branded him as a filibuster or subversive. In the Masonic diploma from Lodge Solidaridad No. 58, Dimasalang signed his name Jose Rizal, without the middle name “P”. This is consistent with his plancha de quite, or demit from Logia Solidaridad No. 52, where he signed as Jose Rizal, without the “P”.

## Rizal in the Mercado Family

Rizal’s paternal great-grandfather, Francisco Lam Co, was a son of a Chinese convert who adopted the family name Mercado (Spanish for market). To avoid being associated with his radical brother Paciano, Pepe enrolled at Ateneo Municipal as Jose P. Rizal. If not for Rizal, Luneta might have been called Mercado Park.

In a letter to his friend Blumentritt, Rizal wrote, “I am the only Rizal because at home my parents, my sisters, my brother, and my relatives have always preferred our old surname Mercado. Our family name was in fact Mercado, but there were many Mercados in the Philippines who are not related to us. It is said that an alcalde mayor, who was a friend of our family, added Rizal to our name. My family did not pay much attention to this, but now I have to use it. In this way, it seems that I am an illegitimate son.”

Bro. Ambassador Leon Ma. Guerrero commented, “Whoever that Spanish alcalde mayor was, his choice was prophetic, for Rizal in Spanish means a field where wheat is cut while still green, and sprouts again.”

Rizal personalized Ricial to Rizal, a cognomen he used from the time he enrolled at Ateneo de Manila to the time he was shot at Bagumbayan. P. Jacinto was the first pen name used by Rizal, which he used in writing his *Memoirs of a Student in Manila*. Another pseudonym used by Bro. Rizal was Laong-Laan (ever prepared). Blue lodges named after Bro. Jose Rizal include:

- Jose Rizal Masonic No. 22, NCR-C
- Jose P. Rizal Masonic No. 270, Calamba, R-IV, Laguna
- Rizal Masonic No. 20 (Lopez), R-IV Quezon-Marinduque
- Rizal Shrine Masonic No. 434, R-IX, Dapitan City, Zamboanga del Norte
- Noli Me Tangere No. 42, NCR-D
- Laong-Laan Masonic No. 185, NCR-E



# Grand Lodge of Free and Accepted Masons of the Philippines

PLARIDEL MASONIC TEMPLE  
1440 SAN MARCELINO ST., MANILA

REYNATO S. PUNO  
GRAND MASTER

MANUEL M. CRUDO, P. G. M.  
GRAND SECRETARY

## EDICT NO. 84

To: All DDGMS, Masters & Members  
of Lodges under this jurisdiction:

Whereas, our Past Masters are the ever faithful vanguards of the Craft whose immense contribution to the progress of masonry in this jurisdiction should always be remembered and recognized;

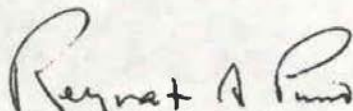
Whereas, there is need to provide a distinct organization for our Past Masters to assure their continuing service, devotion and loyalty to the Craft, otherwise, their knowledge, know how, proficiency and experience will go to naught;

Whereas, there is a compelling moral obligation on our part to aid and assist our Past Masters, their widows and orphans and alleviate their problems posed by old age, sickness and other permanent or temporary disabilities that hamper their continuing services to the Craft, which duty can be best discharged by giving them an organization that will specially look after all their social security needs;

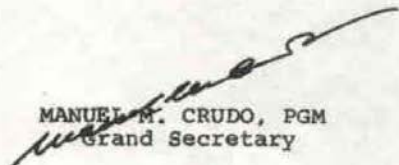
WHEREFORE, I REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines decree the creation of the GRAND GUILD OF PAST MASTERS OF THE PHILIPPINES whose primary purpose is to promote the welfare and interest of all our Past Masters, their widows and orphans and I hereby appoint MW ROSENDO C. HERRERA, PGM, as its President, endowed with all the powers to organize District Guilds of Past Masters throughout our jurisdiction and assisted by a Council of Advisers to be composed of all our Past Grand Masters.

This Edict shall be read in open lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge this  
31st of August 1984.

  
REYNATO S. PUNO  
Grand Master

Attested:

  
MANUEL M. CRUDO, PGM  
Grand Secretary

# THE GRAND GUILD OF PAST MASTERS OF THE PHILIPPINES

by VW Eulogio A. M. Sabban (4)

A Master Mason's journey continues from the time he is conferred the sublime degree up to the time he drops his working tools. On his sojourn, he may serve in several capacities as an ordinary member of the lodge or as an officer. In due time, his travels may even bring him to the oriental chair. After serving as Master of the lodge, he then reverts as a regular

brother but with a distinct accolade as Past Master. For his dedicated and loyal service, the Past Master is then given the Past Master's Jewel, Apron, and Certificate. The Past Master's Apron and Jewel are symbols of his selfless dedication and service to the Craft.

The Past Master is an indispensable mem-



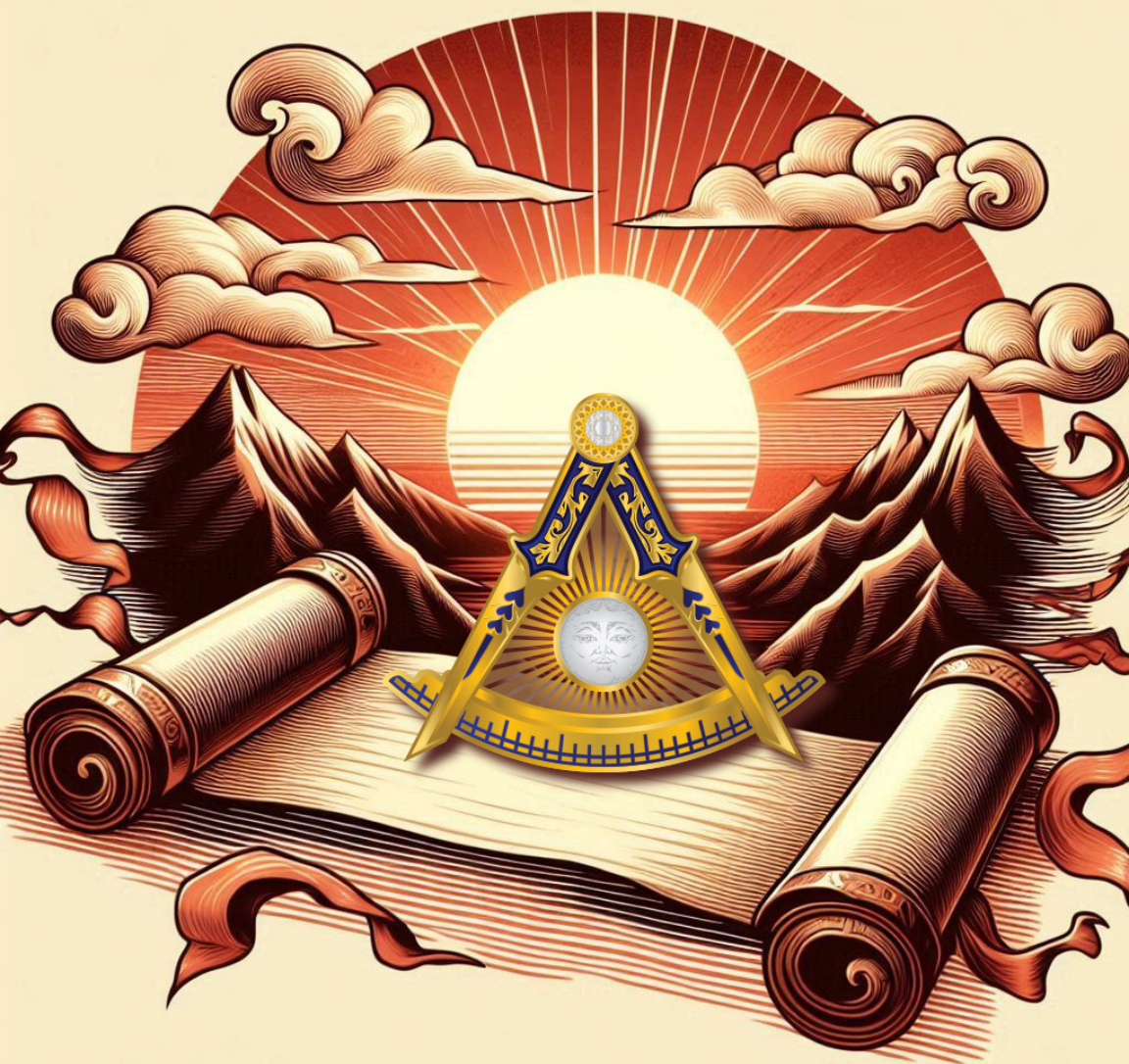
ber of the lodge whose attendance enhances the discussions in every stated meeting. He is a revered brother whose insights contribute to the betterment of the lodge. His advice and counsel are given due consideration by the sitting master. By his experience, he has a substantial knowledge of Masonic law and tradition. He provides the necessary perspectives to resolve conflicts and impart knowledge for the preservation of harmony. He is an elder brother to the younger masons. Together with other Past Masters, they provide stability and strength to the lodge.

But alas, our Past Masters are only human. Many grow old in the ways of the fraternity. More especially, in the twilight of their years the flesh become weak. Recognizing the immense contribution of Past Masters to the progress of masonry in this jurisdiction, then Grand Master Reynato S. Puno decreed in Edict No. 84 (1984) the creation of the Grand Guild of Past Masters of the Philippines whose primary purpose is to promote the welfare and interest of all our Past Masters, their widows, and orphans. To quote the edict: “[T]here is a compelling moral obligation on our part to aid and assist our Past Masters, their widows and orphans, and alleviate

their problems posed by old age, sickness and other permanent or temporary disabilities.”

It has been forty years since the establishment of the Grand Guild of Past Masters. Today, it continues its benevolent mission under the leadership of its current President, MW John L. Choa, PGM. Through the years, it has aided countless Past Masters seeking medical assistance or death benevolence to the bereaved widows or families. At the recent Ancom 2024, it was approved to upgrade financial assistance to Past Masters for the following: hospitalization expenses up to a maximum of P 30,000.00 (one time request for a period of 12 months); and death benevolence of P 40,000.00. The entitlement is available to Past Masters in good standing only. All requests are to be addressed to MW John L. Choa, PGM, President of the Grand Guild of Past Masters of the Philippines, c/o Grand Lodge of the Philippines.

*Hail to the Past  
Masters, faithful van-  
guards of the Craft!*



# DESCENDING THE ORIENTAL CHAIR

## A GIFT OF LOVE FOR THE OUTGOING MASTER

"This gift was presented to me by my uncle when I was an outgoing Master, and the memory of it has only grown sweeter over the years. During installations, the spotlight often shines on the newly installed, leaving little recognition for the outgoing Master. Giving him this will let him know that all his hard work is deeply appreciated and that his journey is far from over. Aside from the usual PM apron and jewel, I encourage you to present this unto your immediate Past Masters during installation ceremonies as a token of gratitude and fraternal connection." ~ EIC

# WELCOME TO THE RANKS OF THE PAST MASTERS

by VW Ignacio Illenberger (59)

A season ago, the Brethren of your Lodge elected you to ascend the three steps platform and occupy the Oriental Chair. Your Brethren addressed you Worshipful Master, a title reserved only for an incumbent occupant of the Oriental Chair. After a year of eventful leadership, you now step down from the East. Once again, we greet you on the level, as we always have in the days past. Today, however, the greetings come with many differences.

## **You are now a Past Master.**

From one possessing all the powers of the Lodge to one having precisely NONE. From the three steps platform, you have returned to the level - this is the fate of a Past Master.

Nevertheless, a Past Master is looked upon with great respect by his fellow Freemasons. Being a Past Master is a special accomplishment because it represents many years of commitment to Freemasonry and to the Lodge. The Past Master knows history, rituals, rules and customs of the Fraternity. The Past Master is a tremendous resource for his Lodge. It is for those reasons that our jurisdiction bestows an honorary jewel to a Past Master.

Today, I have the honor to pin the Past Master's Jewel upon your left breast (done). The Past Master's Jewel consists of two working tools, the compass, the points of which rest upon a curved bar called the quadrant. The compass is used in simple drawings while the quadrant is a tool of complex geometry. Inside the space between these two working tools is a representation of the sun, symbolizing a year which the Past Master spent in the East, leading his Lodge through many complex situations. The Jewel as a whole symbolizes the greater knowledge and experience of a Past Master. The Past Master's Jewel is yours to wear during social occasions of the Fraternity.

Our jurisdiction also bestows upon the Past Master his own special apron. Today, I also have the honor to wrap the Past Master's Apron around your waist

(done). The Past Master's Apron shows the representation of the Past Master's Jewel. On the flap is shown the All-Seeing Eye, testimony to the faith of all Brethren that the loving care of the Great Architect of the Universe is always upon us. On the two sides of the apron are shown the tools of the Senior Warden and Junior Warden. For a season the wardens assisted the Past Master in presiding over meetings on the level and over actions by the plumb. The Past Master's apron is yours to wear during the ceremonies and rituals of the Order.

This Past Master's Certificate authenticates the two regalias.

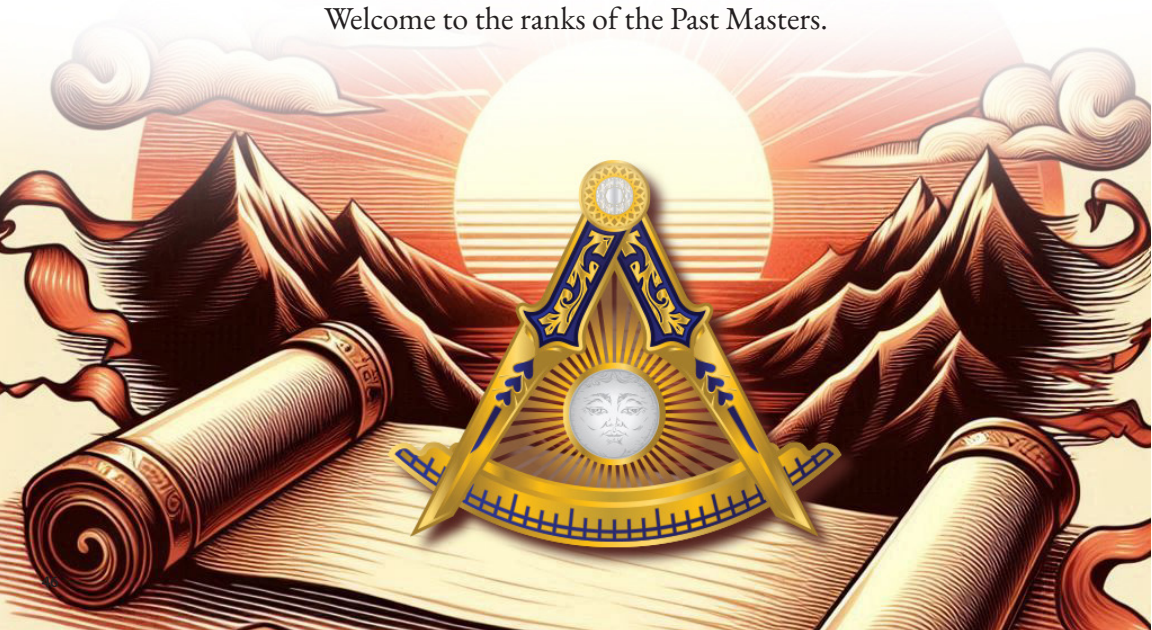
The last honor bestowed upon a Past Master is one that is not made by hands. It is an honor bestowed only to Brothers who have been elected to the Oriental Chair. Freemasons address a Past Master with the honorific:

### ***WORSHIPFUL BROTHER.***

This honorific stays with the Past Master for the remainder of his mortal life. This honorific is also a reminder that your year-long stay in the East has left you with many seemingly unfinished tasks. You are again on the level, expected to remain in labor for the rest of your life, that which is to be an exemplar for your fellowmen.

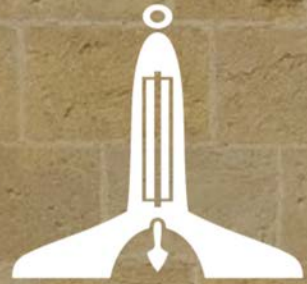
Worshipful Brother (state full name of PM), tonight you have received all three honors, and in the due appreciation of them, I offer you my hand as a token of continuing friendship and brotherly love (done).

Welcome to the ranks of the Past Masters.



# ON THE LEVEL

VW Edgar S. Bentulan, PDDGM



## *Let's Debate:* RESOLVED, THAT ALL LODGE RITUALS AND MEETINGS BE CONDUCTED IN FILIPINO

By cue from Presidential Proclamation No. 1041 issued by then Pres. Fidel V. Ramos mandating the month of August as "Buwan Ng Wikang Pambansa," Edict No. 297 (MW Tolentino) was signed on May 23, 2017, requiring the conduct of Opening and Closing of Stated Meeting by every Masonic subordinate lodge in Filipino every month of August.

After almost seven years of opening and closing stated meetings in Filipino every month of August, we now pose this teaser:

Shouldn't it be about time our own Filipino national language was considered as the medium of discourses in our lodge meetings and ceremonies, replacing English?

As this issue of *The Cable Tow* springs this month of August, another leaf of the Buwan Ng Wikang Pambansa, we think it timely to devote a discussion on this issue. Let us explore this in the most objective way that our researches on the subject can provide, as we also infuse some personal views and experiences on the issue. Like in any forum of debate, this has two sides.

We present here three opposing raw pros and cons points of arguments on the proposition from the treasure of vetted and stock knowledge. For the affirmative side following points of arguments surface: Cultural Connection and Historical Significance, Symbolism Made More Significant, and Preservation of Heritage. On the other hand, apropos of opposition are these points: Exclusivity and Disunity, Misunderstandings and Misinterpretations, and Accessibility and Solemnity.

### PROS:

#### **1. Cultural and Historical Significance.**

It can be argued that using Filipino which is widely spoken among Masonic Lodges under the GLP, provides the common ground for effective communication and "stronger cultural connection" for members of Masonic lodges to share their rich experiences in meetings and ceremonies. Accordingly, it bolsters the authenticity of their experiences, thus significantly enhancing their ties in the Craft to their culture and traditions.

The use of Filipino language as vehicle in Masonic meetings and rituals, moreover, can reinforce a sense of unity and nationalism among Filipino Masons. It will awaken and recall the Masonic spirit immortalized in the national language as experienced through their works by earlier Filipino patriots of the Fraternity, such as Brothers Jose Rizal, Andres Bonifacio, Apolinario Mabini, Antonio Luna, Marcelo del Pilar, and Emilio Aguinaldo, to name a few.

This will reaffirm the attachment in their nationalistic fervor of today and tomorrow's Masons to the Mason Filipino heroes who, said MW Reynold Fajardo (The Brethren), gave the unifying leadership that made history as essentially, in the words of historian Renato Constantino (The Philippines: Past Revisited, Vol. I), "the people's efforts to attain better life." As chronicled by MW Fajardo in his book, the principles held by the Masonic brotherhood for truth and justice wrote our history. This should enrich more pride in membership to the Fraternity in this jurisdiction.

**2. Symbolism Made More Significant.** Using Filipino in the rituals, the language common in the tongues of Filipino Masons, can make Masonic symbols more appreciably meaningful and relevant to the easy grasps of members. It will facilitate better understanding of the symbolisms in the contents of the ceremonies.

It helps easily relate the rituals to their own personal experiences deeply connected to their customs and traditions, and thus make members profoundly internalize the values and principles in the context of Masonry. Use of the familiar native medium, can enhance better the conversion of emotions and feelings of members in relating easily to the messages of Masonic teachings conveyed and espoused in symbols in the meetings and rituals, thus, leading to more lasting grasps of the tenets and virtues of the Craft.

As can be witnessed more often in lodge meetings under the status quo, when the going in English discourses gets somewhat complex, more sensitive or unwieldy, the Worshipful Master and members conveniently slide to Tagalog, and sooner settle their differences. The brethren are better connected in their native tongue.

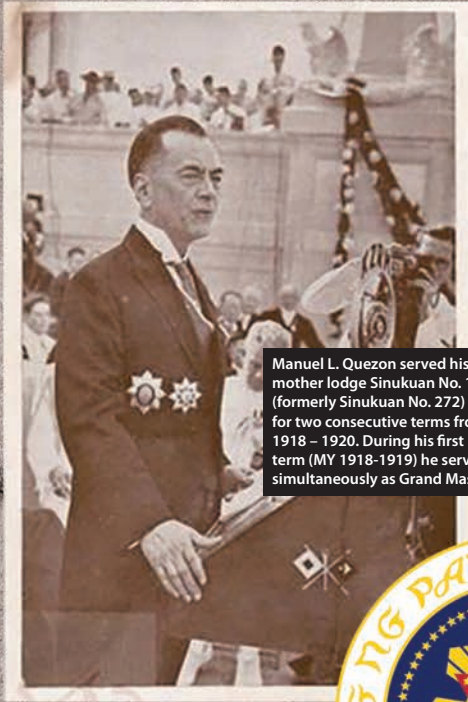
**3. Preservation of Heritage.** Filipino language spoken in lodge meetings and ceremonies can undoubtedly help reflect the deep-rooted link of language and culture to the Masons' tradition in the country. This, thus, ensures the promotion and preservation of the people's cultural heritage and firms up a stronger sense of identity among Filipino Masons. Through the uniform use of Filipino in Masonic meetings and rituals, we are more strongly paying homage to our roots as a nation. This definitely solidifies the bonds of Masons and strengthen further Masonry among members in the Philippine jurisdiction.

## CONS:

**1. Exclusivity and Disunity.** Making Filipino language as the medium in meetings, will alienate members who are not Tagalog-speaking and not fluent in the language, or who simply belong to other ethnic tribes, such as Cebuano, Ilongo, Waray, Tausug, Maguindanao, Maranao, etc. who have their own respective dialect as their medium of speech.

Probably, this will even cause unnecessary barriers in the fraternity and can impair effective communication in lodges and the whole Masonic community. Those not proficient in Filipino suffer the risk of being excluded in the meetings. Dominant Cebuanos or Bisayans in Visayas and Mindanao will for sure assert Cebuano as the Language, instead of Filipino, causing inharmony and chaotic climate in the organization and management of GLP.

Notably, these seriously imperil the Brother-



Manuel L. Quezon served his mother lodge Sinukuan No. 16 (formerly Sinukuan No. 272) for two consecutive terms from 1918 – 1920. During his first term (MY 1918-1919) he served simultaneously as Grand Master



Manuel A. Roxas became Worshipful Master of Makawiwili Lodge No. 55 in 1927, while serving as Speaker of the House of Representatives.



The role of a Past Master serves as a powerful training ground for leadership, potentially even paving the way to the presidency of the Philippines. Manuel L. Quezon and Manuel A. Roxas, who both served as Worshipful Masters before becoming President, honed their leadership skills within their lodges, an experience akin to governing a nation. Meanwhile, Emilio Aguinaldo, who served as Worshipful Master after his presidency, exemplifies how discipline, accountability, and integrity are invaluable at any stage of leadership. These experiences in lodge governance sharpened their ability to lead with integrity and serve the nation with distinction.



Emilio Aguinaldo y Famy helped revive Logia Magdalo No. 371 and served as its Worshipful Master - twice from 1915 to 1916. The Lodge is now renamed Emilio Aguinaldo Masonic Lodge No. 31 under the Grand Lodge of the Philippines in his honor.

# *Forged in the East: Masonic Leadership as a Pathway to the Presidency & Back*





# GM NEW YORK SOJOURN

MW Ariel T. Cayanan visits brethren of Filipino descent in the Grand Lodge of New York last July 12, 2024.



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hood for which Masonry stands in principle and spirit in this Grand Jurisdiction. The merit for better grasp of symbolisms in the Craft is defeated.

**2. Misunderstandings and Misinterpretations.** While Filipino maybe widely used in the Philippines, there are, nevertheless, also linguistic minorities and indigenous communities who may not be primarily speaking in Tagalog in their daily conversations and transactions. Lodge members who are not Tagalog-speaking will find it hard to understand the meanings and nuances of the words translated from English and said in degree works. This will have great consequences of misunderstandings and further misinterpretations of the principles and virtues being taught and intended in the ceremonies.

Nonetheless, what is more primordial a concern here is the very complex process of translating the English literatures of the extant rituals and ceremonies that were written, possibly, in the Middle Ages up to the 17th Century. How can translating to Filipino be accurately possible the allegories and symbolisms in the Monitor without violating the sanctity of this rigid landmark mantra:

"No Mason has a right to tamper with a comma of it"? (Freemasonry and Its Etiquette by William Preston Campbell-Everden).

Example, how do you translate to Filipino as fundamentally they are meant, the

Biblical lines (Job 14, King James Version) in King Solomon's prayer in the Tragedy? Or, the phrases of English conceit in the MM's Charge?

**3. Accessibility and Solemnity.** Definitely, members of foreign lodges who are not Filipinos under the sovereign jurisdiction of GLP will be alienated from participation in the meetings and rituals. But, most certainly, Filipino Masons who come from other different ethnic groups with diverse cultural backgrounds and with their own respective native tongues, will risk of being deprived of the depth and significance of the true intents of the rituals due to miscomprehension of the meanings and nuances meant for the symbols as translated to Filipino, in the context of Masonry and the Craft.



It can be argued further here, even after more than seven years of compliance to Edict 297 of MW Abraham Tolentino, officers of most lodges perform their respective parts in the opening and closing of the stated meetings still reading their individual scripts provided by the lodge, thus somewhat making awkward or sloppy the performance of their role and, in consequence, ruining the execution of the ritual's solemnity. How would it be if the entire meetings and rituals are conducted in Filipino?

What do you think? We will leave this issue open-ended, suggesting the above points of contention in the hope to spark continuous debate from the Brethren in succeeding issues of TCT.

# The Past Masters Council: Vanguards or Vain Guards ?

by VW Eulogio A. M. Sabban (4)

From the onset of my masonic travels and to this day, I have enjoyed the mentorship and camaraderie of my elder brothers in the craft. Among them are the Past Masters whom I have regarded with respect and admiration. Attending stated meetings, I sat with reverence to watch how they relate to and advise the Master and the brethren on lodge matters. On many occasions, they remind us of the proper conduct and decorum as masons, especially in the rituals and floor works. Their deep well of experience always comes in handy to resolve issues, and their presence alone gives reason to the younger brethren to attend meetings. Some Past Masters are iconic and exemplify the sacred virtues of the institution.

As I matured in the craft, I have also witnessed Past Masters to be overzealous during meetings which merely resulted in extended discussions. Perhaps they just wanted to have their way ? Been this, done that, so listen to me. Others are just old fashioned or simply relics

of the past, dinosaurs in the twenty-first century. Some are immovable objects when confronted with a compromise. Some are manipulative, while others impede the resolution of conflicts. In not so many occasions, they exhibit the rebellious spirit.

Our lodge, Bagumbayan No. 4, one of the very few centenarian lodges and known as the first Filipino lodge constituted under this jurisdiction, is also unparalleled in having ten Past Grand Masters. To continue this narrative, the time soon came when it was my turn to sit in the orient. Unfortunately, dark clouds were then present in the horizon and disharmony was heavy in the air. We had the least number of petitioners in the district due to mortality. Attendance during stated meetings of my predecessor was minimal, and at times we had to import brethren just to open the lodge. I then knew that progress will not come without unity. Right after being installed, the best decision I made then was to constitute

the Past Masters Council, bringing together the factionalized Past Masters under one umbrella.

Over buckets of pale Pilsen I was able to muster the presence of fourteen Past Masters. With my humble pleas, everyone was willing to cast aside differences and work together in harmony. Handshakes were drawn and we elected the most senior PM to lead the council. They were to act as the advisory group of the Master and with all candor, requested their counsel in every major decision. At the end of my term, harmony has been restored, the number of petitioners increased, and we had the most successful Past Masters' Night ever, with eighteen PMs attending.

Through my own experience, and now also as a Past Master myself, I recognize the indispensable role

of Past Masters. As they who have gone this way before, they possess the knowledge necessary to advise the incumbent on the nuances of administration. They offer their insights on how to deal with problems. The past masters offer solutions, stability, confidence, and unqualified support. They are the sentinels who guard the temple, and are the harbingers of impending storms. How then should we treat these pillars of the craft? My unsolicited advice to incoming lights: organize and strengthen your council of past masters; recognize their valuable contributions individually and as a group; assign them to important committees, if still able; involve them in lodge activities; sunshine visit those who are ailing or unheard of; and organize the best Past Masters Night for them. Indeed, the Past Masters are the faithful vanguards of the craft.





# LOOK WELL IN THE EAST

## STRESS RISKS FOR WORSHIPFUL MASTERS AND HOW TO AVOID THEM

“With great power comes great responsibility” as popularized by the Marvel character Spiderman, but it is noteworthy that it also comes with great stress.

Freemasonry, an ancient and storied fraternity, thrives on a framework of leadership and responsibility. At the heart of this structure lies the Worshipful Master, the elected leader of a Masonic lodge. While the title is steeped in honor and tradition, it also comes with a significant amount of stress. The responsibilities can be daunting, but with proper strategies, these stresses can be mitigated effectively.

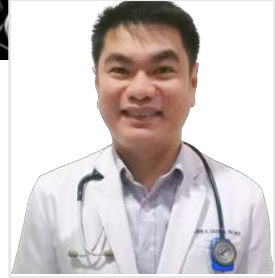
### The Worshipful Master

The Worshipful Master holds a position of great respect and authority within a lodge. This role requires overseeing meetings, ensuring rituals are conducted properly, managing administrative tasks, and fostering a sense of community among members just to

name a few.

The multifaceted nature of these duties

can lead to several sources of stress.



### Time

Time is a common issue, as balancing the demands of being a Worshipful Master with personal and professional obligations can be challenging. The role requires a significant time commitment, which can strain other areas of life.

### Leadership Stress

Leadership pressure is another major stressor. Leading a diverse group of individuals, each with their own opinions and expectations, can be a source of considerable pressure. The Worshipful Master must navigate these dynamics while maintaining harmony within the lodge. Ensuring that Masonic rituals are performed with precision and reverence is a key responsibility. The fear of making mistakes or not meeting traditional standards can be a significant stressor.

### Administrative Stress

Administrative duties require attention

to detail and organizational skills, adding another layer of responsibility. Conflict resolution also demands diplomatic skills and can be emotionally taxing, as addressing and resolving conflicts within the lodge is a critical part of the role. Specific lodge activities, such as balloting for new members, add another layer of stress. The process must be conducted with strict adherence to Masonic law and tradition, and any errors or disputes can lead to significant tension within the lodge.

### **Hierarchical Stress**

Additionally, the expectations and opinions of other members can be a source of stress. One common issue of WMs for example is decision making i.e.: Past Masters often have strong views on how the lodge should be run, and their influence can sometimes be overwhelming. The Worshipful Master must respect their experience and wisdom while also asserting their own authority and vision for the lodge.

### **Strategies to Mitigate**

Despite these challenges, there are several strategies that Worshipful Masters can employ to mitigate stress and perform their duties effectively. One of the most effective ways to manage stress is to delegate responsibilities. By assigning tasks to other officers and capable members, the Worshipful Master can focus on core duties. This not only lightens the workload but also empowers others within the lodge. Effective time management is crucial. Prioritizing tasks, setting realistic deadlines, and maintaining a structured schedule can help balance Masonic responsibilities with personal and professional life. Utiliz-

ing tools such as calendars, planners, and task lists can enhance productivity and reduce stress. Thorough preparation and regular practice of rituals can build confidence and reduce anxiety. By rehearsing and familiarizing themselves with the ceremonial aspects, Worshipful Masters can perform their duties with greater ease and assurance. Continuous education and training can provide valuable insights and techniques for managing a lodge effectively. Building a support network within and outside the lodge is essential. Seeking advice from Past Masters, mentors, and peers can provide guidance and emotional support. Open communication with family and friends can also help in managing the demands of the role. Taking care of one's physical and mental well-being is paramount. Regular exercise, healthy eating, adequate rest, and mindfulness practices can help in maintaining overall well-being. Setting aside time for relaxation and hobbies can also provide a much-needed break from Masonic duties.

### **Conclusion**

The role of a Worshipful Master in Freemasonry is both an honor and a challenge. The stresses associated with the position are significant but not insurmountable. By employing effective strategies such as delegation, time management, preparation, education, building a support network, and prioritizing self-care, Worshipful Masters can navigate their responsibilities with confidence and grace. In doing so, they can fulfill their duties while maintaining a healthy balance in their personal and professional lives, ensuring the continued success and harmony of their lodge.

# MASONIC EDUCATION

VW DENNIS L. CUNANAN  
SENIOR GRAND LECTURER



## *The Importance of the National Language in Masonry*

Lecture no. 4 this Masonic Year discusses the crucial role of Language in Communicating the teachings of Masonry. It is a continuing thrust in the Strategic Phase of EDUCATION.

The Philippine jurisdiction, being the daughter of the Grand Lodge of California practices the Anglo-American type of Masonry and is based on the English Language. On the other hand, the brand of Continental Freemasonry that grew roots in the Philippines used a Hispanized medium. After more than 300 years of Iberian Influence, Spanish has continued to become the language of the learned Filipinos decades after Spain ceased its rule in our country in 1898.

Spanish Rituals may have been developed by the Grand Lodge in 1917 with the creation of Biak-Na-Bato

Lodge No. 7 which was established for Filipino Masons who spoke in Spanish (vs Bagumbayan Lodge No. 4 w/c was founded in 1914 for English-speaking Filipinos). With the reconstitution of 39 continental lodges - from Nilad No. 12 to Minerva No. 41 under the jurisdiction of the Grand Lodge of the Philippine Islands, the more that a Spanish Ritual was needed for Philippine Masonry to thrive well into the first half of the 20th Century.



Glimpses of the Spanish Language can be seen in some of our Grand Orations like in 1922 & 1947. Until the 1950s, the Cable Tow – was a bilingual publication having a “Seccion Castellana” which contains the Spanish version of its contents.

During the American colonial period, the country had no National Language yet. Fortunately, Article XIII, Section 3 of the 1935 Constitution provided that

*The National Assembly shall take steps toward the development and adoption of a common national language based on one of the existing native languages. Until otherwise provided by law, English and Spanish shall continue as official languages.*

In 1936, the first National Assembly approved Commonwealth Act No. 184 - creating the Institute of National Language (later the Surian ng Wikang Pambansa). Its task was to make a study and survey of each existing native language which shall be chosen as the basis for a standardized national language. A year later, the Institute recommended Tagalog to be the basis of the national language which Pres. Quezon approved in 1937.

**Quezon’s proclamation on Tagalog as the basis of the Wikang Pambansa is founded on the following:**

1. Tagalog is widely spoken and is the most understood language in all the Philippine Regions.
2. It is not divided into smaller daughter languages, as Visayan or Bikol are.
3. Its literary tradition is the richest of all Philippine languages, the most developed and extensive (mirroring that of the Tuscan language vis-à-vis Italian). From at least before 1935, more books were written in Tagalog than in

- any other Philippine language.
4. Tagalog has always been the language of Manila, the political center of the Philippines in much of its history as a multiethnic country and a considerable economic center of the Philippine islands since time immemorial.
5. The Katipunan generally used the Tagalog language for its operations, and the Philippine Revolution and the First Philippine Republic operationally used Spanish afterward, but many of the leaders of the revolution spoke Tagalog, more so among ethnic groups from central to southern Luzon including some adjacent islands. Tagalog also became a choice for some non-Tagalog Filipino revolutionary leaders and nationalists in some of their publications, especially if they were to publish in Manila. The Katipunan extended the meaning of the term Tagalog to all people native to the Philippine islands, including Cebuanos, Ilocanos, Kapampangan, etc, and extended the term Katagalugan to the whole Philippine islands not just native Tagalog-speaking areas, building a Tagalog Republic, the reason being a unified opposition against Spanish hegemony.

Part IV of our Masonic Law Book – is the compilation of different regu-

lations appertaining to the Work and Life in the Craft. Section G (Other Regulations) is still stated that the proceedings and ceremonies in all Lodges in this jurisdiction shall be conducted either in English, Spanish, or in Filipino. Although the pronouncement found on page 393 of the 2019 MLB is clearly stated, certain resources are either in short supply or are no longer available to accommodate Ceremonies in Spanish. To appraise the brethren on the state of our Ceremonies in Filipino, here are several facts that we have gathered with the cooperation of the Corps of Grand Lecturers, the IMES Director for Research, and the Cable Tow Editorial Team:

**1. The following are some of the Masons who played critical roles both in the establishment of Filipino as a National Language and the development of Filipino Masonic Ceremonies:**

**Pres. Manuel L. Quezon (1878 - 1944)**

GLP's first Filipino Grand Master is considered the Father of the National Language (Ama ng Wikang Pambansa).

**Senator Lope K. Santos (1879 - 1963)**

Charter Master of Magat No. 68 is the Father of Philippine Grammar (Ama ng Balarila ng Pilipinas).

**Julian Cruz Balmaceda (1885 - 1946)**

Charter Master of Pintong Bato Lodge No. 51 is one of the pillars of Filipino Literature. was instrumental in introducing the use of Tagalog in the rituals of the Grand Lodge. He translated the following rituals: Installation of Officers, Funeral Services, and Memorial Services. He also authored, in Tagalog, the ritual for the Dedication of Masonic Cemetery Plots.

**MW William H. Quasha (1912 - 1996)**

The Golden Jubilee Grand Master spear-headed the translation of the Conferral Ceremonies into the National Language (aka Filipino or Tagalog). Legislated the rituals as part of Edict No. 46 – Quasha to improve communication with candidates who are fluent in the National Language.

**VW Mateo D. Cipriano, PGBB**

Appointed as Custodian of the Work in Pilipino and tasked by MW Quasha to produce the ritual in the National Language. A mission that he accomplished during the 50th Founding Anniversary of the Grand Lodge.

**MW Danilo D. Angeles, PGM**

Grand Master (1995) and incumbent Grand Secretary who in 1987 trans-

lated the Masonic Tribute to the Philippine Flag when he was Junior Grand Lecturer for Central Luzon. He is also credited for developing the Filipino Version of the Opening and Closing of Lodges (Pagbubukas at Pagpipinid ng Lohiya) which is the approved ritual in our jurisdiction.

### Justice Magdangal De Leon

Past Master from Araw 18, was the composer of the Grand Centennial Hymn entitled – Gran Lohia, Mabuhay Ka. With lyrics in Filipino, the song was adopted during the GLP Centennial in 2012 and can still be played.

### MW Abraham Tolentino, PGM

Issued Edict No.297 – Tolentino which mandated the use of Filipino during the Opening and Closing of the Lodge in the Stated Meetings in celebration of “Buwan ng Wikang Pambansa” (2017).

**2. The following work translations when compiled together and officially endorsed by the GLP can offer a complete Masonic Ritual in the National Language (Filipino) that the brethren in the Philippine jurisdiction can practice:**

### Pagbukas at Pagpipinid ng Lohiya

- MW Angeles Ritual - Pagbubukas at Pagpipinid ng Lohiya
- MW Angeles Ritual - Pagsalubong sa mga Kinatawan ng Gran Lohiya at mga Panauhin
- MW Angeles Ritual - Pagtatanghal ng Watawat, kasama ang Pagpupugay sa Watawat at
- Pag-awit ng Gran Lohia, Mabuhay Ka

### Pag-gawad ng mga Antas ng Masoneriya

- MW Quasha Ritual - Pagtanggap ng Aprendis Mason (Initiation of Apprentice Mason)
- MW Quasha Ritual - Pagpasa ng Kompanyerong Mason (Passing of Fellowcraft Mason)
- MW Quasha Ritual - Pagtataas ng Gurong Mason (Raising of Master Mason)

### Mga Galian na pang-Mason

- Balmaceda Ritual - Ritwal ng Pagtatalaga ng mga Inihalal at Hinirang na Pamunuan ng Lohiya (Installation of Elected & Appointed Officers)
- Balmaceda Ritual - Rito ng Paglilibing ng mga Mason (Masonic Funeral Rites)
- Balmaceda Ritual - Ritwal na Pampaglingkod Alaala (Ritual for Memorial Services)

In the 1987 Constitution, the working definition of the Philippine National Language is found in the following:

Section 6: “The national language of the Philippines is Filipino. As it evolves, it shall be further developed and enriched based on existing Philippine and other languages.”

Section 7: “For purposes of communication and instruction, the official languages of the Philippines are Filipino and, until otherwise provided by law, English.”

Section 9: orders the establishment of a national language commission, which will enhance the language-formation role of regional languages through the rep-

resentation of various regions and disciplines in the body. The task of this commission is to undertake, promote, and coordinate research for the development, propagation, and preservation of Filipino and other languages. The commission (established on August 14, 1991) came to be known as the Komisyon sa Wikang Filipino.

Based on the 2020 survey by the Philippine Statistics Authority the Top 10 languages spoken in Philippine Homes are as follows: Tagalog (39.9 %), Bisaya (16 %), Hiligaynon/Ilongo (7.3 %), Ilocano (7.1 %), Cebuano (6.59 %), Bikol (3.9 %), Waray (2.6 %), Kapampangan (2.4 %), Maguindanao (1.4 %), and Pangasinan (1.3 %).

More than 80 years since our Brother Pres. Manuel L. Quezon approved the recommendation of the Surian ng Wikang Pambansa on the use of Tagalog as the basis of our national language, it has remained to be the most spoken language in Filipino Homes.

## CONCLUSION

More than compliance with Edict No. 297 of MW Tolentino and the observance of the Buwan ng Wikang Pambansa. The Practice of Opening and Closing the Lodge in the National Language should be treated by every Filipino Mason (be he a Taga-

log or not) as an opportunity to perform the Craft not just as Free and Accepted Masons but as free Filipinos who have accepted their freedom – an invaluable commodity that masons themselves have paid for in the not-so-distant past.

Our National Language when adopted as the medium for our Masonic Rituals will help Filipino Masons in understanding its essence amidst the passage of time. Should the Grand Lodge adopt the various existing Filipino Translations made by our esteemed Brethren through the years, it will be a positive leap for Freemasonry in general and our jurisdiction in particular. Practicing our Masonic rituals in Filipino will help preserve our National Language with the passing of years and the changing of seasons.

## GUIDE QUESTIONS FOR LECTURERS

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

1. Have you listened to any of the Masonic Rituals delivered in Filipino? Share with the Brethren your impressions and experiences.
2. Which part of any Masonic Ritual in Filipino made a considerable impact on your journey or understanding of Freemasonry?
3. Tip: Delivering this Lecture in Filipino is an effective technique that will complement the topic.



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

**IMES** INSTITUTE OF MASONIC EDUCATION AND STUDIES



**IMES Class Schedule**  
**Masonic Year 2024 - 2025**  
**IMES DIPLOMA COURSE PROGRAM**

Month	September
Date	5, 6 & 7
Host District/Lodges	RX Davao Del Sur & Davao City
Host WM/ Ddgm's	VW Dexter L. Ng / 09199996933
Registration Link	<a href="https://forms.gle/94XYUr2sbnFiKl5p8">https://forms.gle/94XYUr2sbnFiKl5p8</a>

Month	September
Date	19, 20 & 21
Host District/Lodges	Northern Samar Masonic Lodge No. 211
Host WM/ Ddgm's	WM Felix S. Licas & (juliancustorio@gmail.com) 0998-9961276
Registration Link	<a href="https://forms.gle/Qvas9MqsYCY5xNto6">https://forms.gle/Qvas9MqsYCY5xNto6</a>

Month	October
Date	3, 4 & 5
Host District/Lodges	Bugallon Masonic Lodge No. 492
Host WM/ Ddgm's	Bro German S. Martin, Jr./ 09455583761/ gsmartin45@gmail.com
Registration Link	<a href="https://forms.gle/PG6L1txcxtAK35Ms7">https://forms.gle/PG6L1txcxtAK35Ms7</a>

Month	December
Date	12, 13 & 14
Host District/Lodges	Mt. Musuan Masonic Lodge No. 155
Host WM/ Ddgm's	VW Rey Fernandez, 09175886004/ reyfern30@gmail.com
Registration Link	<a href="https://forms.gle/a3R8B2C6iwHedByGA">https://forms.gle/a3R8B2C6iwHedByGA</a>

Month	January
Date	9, 10 & 11
Host District/Lodges	Masonic District RIII Bulacan East & West
Host WM/ Ddgm's	VW Felixberto C. Barrios / VW Paolo R. Cruz
Registration Link	<a href="https://forms.gle/USnaTjrcNC4vRT7n6">https://forms.gle/USnaTjrcNC4vRT7n6</a>

**To DDGMs, WMs, Club Presidents, and other IMES Organizers:**

Below is the letter request format for the IMES Diploma Course to be submitted to the GLP Admin Office. As the minimum number of class attendees as stated in our MLB (2019) is 35 Master Masons, at least 40 to 50 enrollees should have registered.

– VW Rodolfo Azanza, Jr. (IMES Executive Director)

***Letterhead***

Date:

To: MW Ariel T. Cayanan  
Grand Master of Masons  
in the Philippine Jurisdiction

Thru: VW Jesus Lorenzo Mateo  
IMES President

Fraternal Greetings MW Sir,

On behalf of the Brethren of Masonic District (complete name), I would like to request for an IMES Diploma Course to be conducted on (suggested Date - Thurs, Fri, Sat) at (venue).

Thank You very much,

Fraternally,

VW (complete name of DDGM w/ Signature & contact number)  
DDGM - Masonic District name

Or

WM (complete name w/ Signature & contact number)  
Lodge Name & No.

**Cebu Foreversteel Forming Corp.**

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# DISALLOW OR ALLOW?

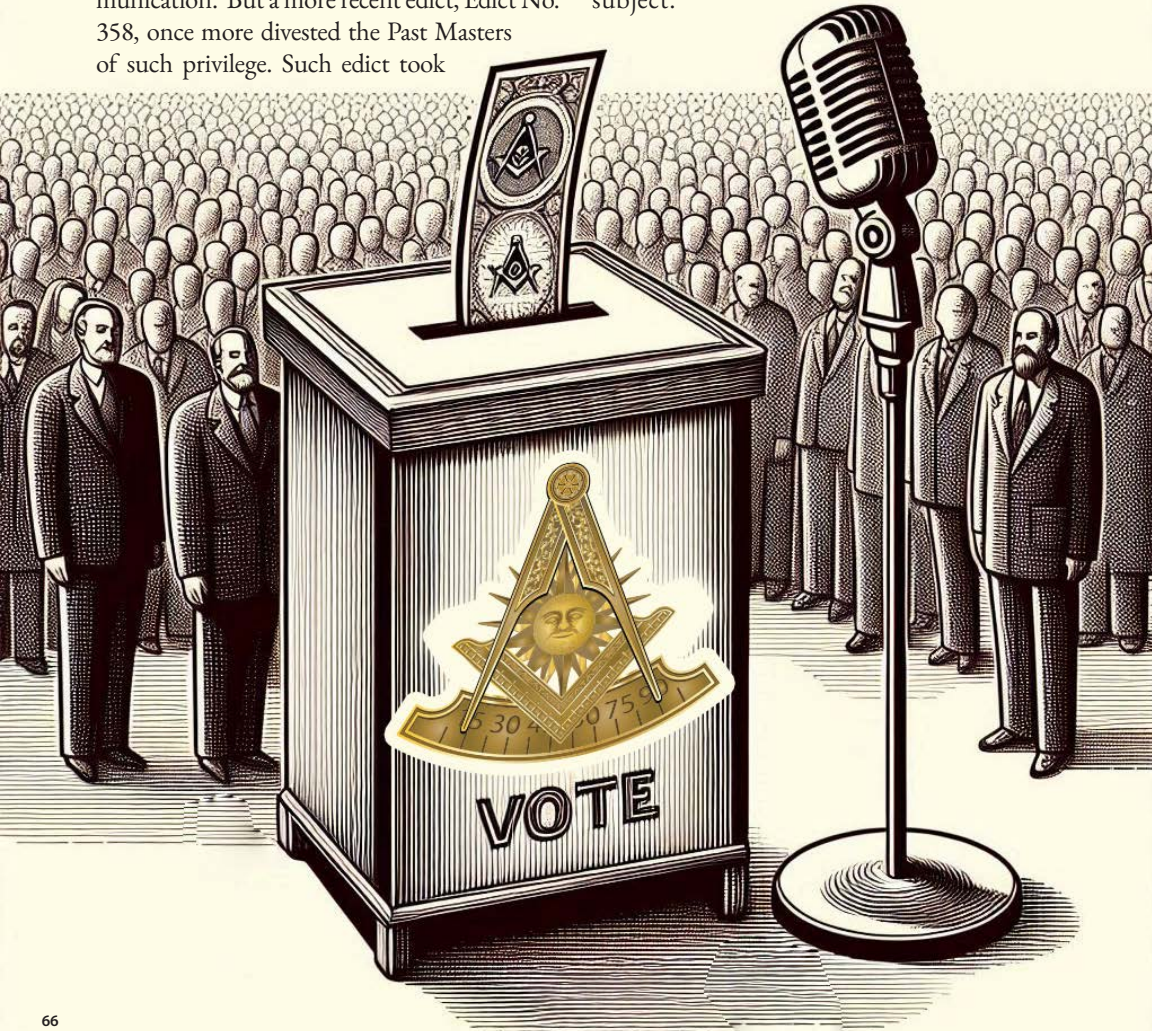
by VW Victor A. Yu (95)

Until recently, it had generally been the traditional practice in our grand jurisdiction since our foundation in 1912 to allow all Past Masters to vote in all matters except in the election of Grand Lodge Officers.

Such voting privilege was briefly withdrawn by Edict No. 317 which took effect on August 31, 2017. It was restored by Edict No. 322 on March 5, 2019; and all Past Masters were able to vote again during the 2019 Annual Communication. But a more recent edict, Edict No. 358, once more divested the Past Masters of such privilege. Such edict took

effect on August 3, 2023 and was subsequently approved by the brethren during the 2023 Annual Communication.

Let us now briefly examine some perspectives in allowing and disallowing such privilege without passing any judgment on the wisdom of either choice. It is hoped that the points discussed herein may the better enable you to form your personal conclusion or discover more perspectives on the subject.



Edict No. 358 was a reform edict whose main goal was to restore power to our Lodges. Without Lodges, grand lodges would never have existed. Such edict endeavored to encourage Lodges to be more cognizant on matters affecting our jurisdiction and reestablished their vital role in setting the directions of our Grand Lodge and in the resolution of its concerns.

The same Edict likewise reminded Lodges of the power specifically provided in Part II, Article II, Sec. 3(w) of our Masonic Law Book “to thoroughly discuss concerns and issues affecting our Craft in their meetings so that they may properly instruct their respective delegates as to how to vote on any matter in our assemblies (district, multi-district, annual and special communications) except in the election of Grand Lodge Officers” and enjoined them to diligently exercise such power which affects the directions of Freemasonry in our jurisdiction.

When Edict No. 358 removed the voting privilege of appointive Grand Lodge Officers, we can readily notice the restoration of the voting power of Lodges in our elections. What may not be evident in such edict is the leveling of the natural advantage of older Lodges over the newer ones. Being established earlier, older Lodges certainly have more Past Masters who can similarly and disproportionately affect the results of voting on issues brought forth before our assemblies.

While Edict No. 317 allowed only limited participation to Past Masters even during the deliberations, Edict No. 358 specifically stated that they can fully participate in all the discussions during our assemblies except that of voting on the issues. Thus, the voting brethren can still partake of the wisdom and institutional memory which our Past Masters may share during our deliberations.

Nonetheless, the recent trend in our annual communications is to limit the number of brethren who can speak for and against a proposition or matters presented for resolution. Such being the inclination, the only way for such Past

Masters who were unable to speak but would like to express their position on a matter would have been only through voting.

Moreover, there are Past Masters who prefer not to articulate themselves but would rather signify their position through voting. Deprivation of such voting privilege denies them the opportunity to express their position in unison with the other Past Masters whom they may share the same sentiment.

Further, even if the Past Masters had relayed their perspectives and positions during the Lodge meetings, the voting delegates may only vote according to what was decided upon by their respective Lodges. Differing positions in the Lodge are therefore no longer accommodated if their Past Masters can no longer vote independently of their respective Lodges during our assemblies.

This denial of voting privilege may discourage the attendance of Past Masters during our annual and special communications, district and multi-district conventions. For while they may participate in discussions during such assemblies, the voting delegates ultimately decide on all the matters discussed.

The above are some divergent perspectives on the voting privilege of Past Masters for our contemplation. Though let us take heed that to be a Past Master is not a mere title indicating that he once occupied the Master’s chair. It is a recognition of such Mason’s service to his Lodge and his capability to lead, guide and inspire his brethren.

You may notice, however, that demanding to vote as a matter of right or special privilege by merely being a Past Master was not herein included as one of the valid perspectives. Such was specifically intended. For being a Past Master is never about entitlements or prestige: but rather about service, leadership and the perpetuation of the principles of Freemasonry. Together, Brethren.

# IONIC COLUMN

BY WB LARRY CARBONEL, PM (116)

## The Installed or Past Master's Degree: *Its Origins, Significance and Symbolisms*

As we all know, there are three Craft degrees conferred in our Blue Lodges: the Entered Apprentice, Fellow Craft and Master Mason degrees. Many Master Masons however, are not aware that a fourth and honorary degree is also conferred in our Grand Lodge.

The "Degree of Installed or Past Master" is usually conferred during the Annual Com-

munications (ANCOM) to those brethren who were already Past Masters and those who were recently installed as Worshipful Masters in the preceding months prior to the ANCOM.

Our latest Masonic Law Book (2019 Edition) defines a Past Master as: "One who has been elected and installed and served a term as a Master of a Lodge and remains



SUNSET IN THE QUARRY - Sunsets often bring a sense of calm and peace, reflecting the sense of fulfillment and serenity that a Past Master might feel after completing their term. It symbolizes a time of rest and the passing on of duties to the next leader.

in good standing in one of the subordinate Lodges of this Grand Lodge; one who has served a term as Master of a Lodge in another Grand Jurisdiction recognized by this Grand Lodge who has affiliated with or has become a member of a subordinate Lodge within the Philippine Masonic Jurisdiction remaining in good standing in the latter lodge; and the Master in case of a consolidation of Lodges serving a portion of the year for which he was elected, after the end of the year. The Master who leaves this Grand Jurisdiction after serving for a period of more than six (6) months shall be entitled to the title. There is no title as “Honorary Past Master.”” (Part II Ordinances, Article XXI, Section 4 p.).

The Degree of Installed or Past Master was originally conferred on the Master of a Lodge during his installation into office. If the Worshipful Master-elect is to be installed for the first time, an emergent Lodge of Past Masters (also called a Board of Installed Masters), consisting of not less than three, is convened. All brethren who are not Past Masters are requested to retire from the Lodge prior to the conferral of this degree upon the newly elected Master. This practice is still being observed in the United Grand Lodge of England, the Grand Lodges of Ireland and Scotland, and others.

In our Grand Lodge, however, this procedure is not followed. As per our Masonic Law Book, this degree “is not a condition

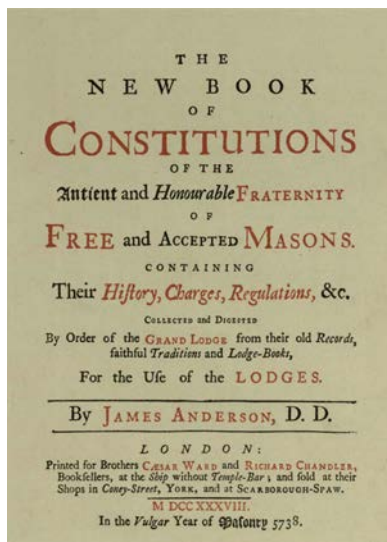
or precedent to being installed as a Master but in conformity with Masonic usage and custom, the Master should, whenever practicable, receive this degree which shall be conferred by the Grand Master or by any member of the Grand Lodge authorized in writing by the Grand Master and who has duly received the same degree.” (Part II Ordinances, Article XXI, Section 4 d).

The provenance of this ceremony can be traced at least to the early days of organized Speculative Freemasonry (after 1717). Some form of ceremony at the installation

of a new Master seems to have been adopted at this point. As recorded in page 150 of the 1738 Anderson’s Constitutions, under the heading “The Antient Manner of Constituting a Lodge,” as practiced by the Duke of Wharton, who was Grand Master in 1723 the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use “some other

expressions that are proper and usual on that occasion, but not proper to be written.” We conclude here that there was some form of an esoteric ceremony. Subsequent rituals tell us that this ceremony consisted in the outgoing Master communicating certain modes of recognition to the new Master which constitutes the essential ingredient of the Past Master’s Degree.

In the Installed or Past Master’s Degree, the necessary instructions are presented respecting the various ceremonies of the

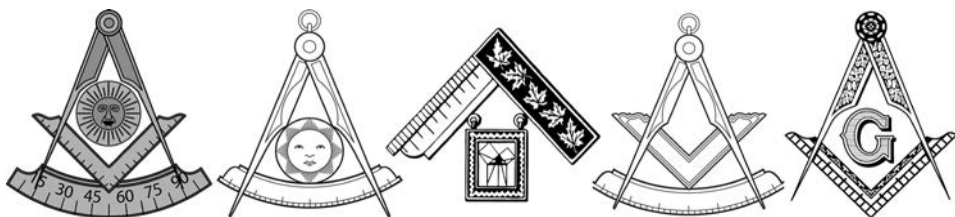


Order, such as installations, processions, the laying of cornerstones, etc. The modes of recognitions such as the grip, word and token are also given which alludes to King Solomon and the Oriental Chair. The ceremonies of the degree, when properly conferred, inculcate a lesson of restraint in assuming the responsibilities of an office without a due preparation for the performance of its duties. In other Grand Jurisdictions, the Past Master ceremony is a mere ceremonial investiture and not considered a degree.

The Degree of Past Master is also conferred in Royal Arch Chapters in the York Rite succeeding the Mark Master Degree. While it has no historical connection with the

one who has presided over a Symbolic Lodge. This is why this degree is sometimes called “Virtual Past Master”, “Pass’d Master” or “Chair Degree.” A subtle distinction may be noted between the expressions Past and Pass’d Master. The Pass’d Master was a Brother who had been passed through a Chair Degree, and entrusted with certain equivalent secrets. The label Past is an adjective, conveying the idea of time expired: the description Pass’d is a participle conveying the idea of motion completed.

The jewel of a Past Master as used in our Grand Lodge consists of the Compasses, Sun, Square and Quadrant. One interpretation of its symbolisms is that it is by the Square that the wearer governed his lodge



other degrees of the Royal Arch Chapter, it was included as a matter of requirement. Originally, when chapters of Royal Arch Masonry were under the administration of lodges, it was a part of the protocols that the Royal Arch degree can only be received by a Past Master. When the Royal Arch Chapters became independent, this rule could not be abolished, for that would be deemed an innovation. As a recourse, every candidate for the degree of Royal Arch is made a Past Master before his exaltation as a Royal Arch Mason.

We must take note that the “Past Master” of a Chapter is only a “quasi-Past Master.” The true and legitimate Past Master is the

as Master. The Quadrant shows what angle the Compass is opened at. This is appropriate for the symbol of a Past Master, because it is by the Compass that the Freemason keeps himself within due bounds of all mankind. And, it is the role of the Worshipful Master to ensure that all members of his lodge, and all Regular Masons living within his lodge’s jurisdiction are making proper use of their moral compass. It also generally shows that the Compass is opened to the angle of 60 degrees. This is significant because 60 degrees is the angle of an equilateral triangle. The equilateral triangle represents perfect balance, as all sides are of equal length, and the triangle appears the same from all directions. It therefore

teaches that the man who wears this jewel has learned the lessons of Freemasonry, and lives a balanced life. It also shows that the wearer of this jewel has served equally in the South, the West, and the East. The Sun is used in this symbol to represent that the wearer has observed the sun at its meridian height in the South, its setting in the West, and its rising in the East. The Sun also represents light. And, it is understood that the Past Master of a Craft Lodge is a source of Masonic Light to his brothers. The Grand Lodge of Scotland uses this symbol as their Past Master's Jewel, without the Sun.

In several US Grand Lodges, the Past Master's Symbol consists of the Compass, Sun and Quadrant (without the square). This symbol is unique, as it can also be understood to be a sextant. A sextant is a tool of navigation and a very appropriate symbol for a Past Master, as he has had to navigate the course of his lodge during his tenure in the East, that he is capable of support in the navigation of the lodge, if his successors may request his assistance.

In England, the Past Master's Jewel is the square with the Forty-Seventh Problem of Euclid (also known as the Pythagorean Theorem) suspended within it. This shows that the Past Master has learned how to make complex constructions from the simple angle of ninety degrees. This is symbolic of the knowledge and wisdom that a Craft Lodge Past Master has gained from his service to the Craft.

On the other hand, Past Master's symbol in Ireland consists of the Compass, Square, and Letter "G" in the center -the same symbol used to represent Freemasonry in general, in the United States and other places.

In Ireland, the letter "G" is not used to represent "God", "Geometry", "Grand Architect of The Universe", but rather serves to remind him of a word that is very special to him, and all other Installed Masters alone.

While the award of the Jewel, Apron, Diploma and Ring would consider a brother as a Past Master, and be honored with the title of a "Worshipful Brother," it is highly recommended also to be conferred the Degree of Installed or Past Master. The additional lessons of this degree would complete the charges given to him during his installation as Master as a valuable masonic education. The imparted modes of recognition should also be taken in mind. When visiting lodges of recognized Grand Jurisdictions overseas, a Past Master might be further examined in these modes of recognition and only after passing this will he be fully recognized as such.

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England between 1865 and 1867. It was inspired by the mystical traditions of the legendary *Fraternity of the Rosy Cross* of the early 1600s. The SRIA was founded by a Robert Wentworth Little, a Mason who claimed to have discovered Rosicrucian and other unknown manuscripts in the archives of Freemason's Hall in London. It started out as a study group among Masons of like minds who sought a venue for the collection and deposit of archeological and historical materials pertaining to Masonry and secret societies. Their purpose was to inspire an appetite for obtaining historical truth in order to displace errors and misconceptions surrounding them. Such inspiration must have originated from Little's discovered rituals and manuscripts. The SRIA also conducted researches to bring back into attention some long forgotten works of scientists, philosophers, and other scholars. Through research, the society aimed to facilitate the study of "*the hidden mysteries of Nature and Science*" in an attempt to work out "*the great problems of Life.*" It also aimed to study the meaning and symbolism of Ancient art and literature, and the philosophies of Hermeticism and the Kabbalah.

Between 1873 and 1876, the SRIA chartered the *Societas Rosicruciana In Scotia* (SRIS) or the Rosicrucian Society of Scotland, which, in turn, formed the *Societas Rosicrucianae Reipublica Confædera America* (SRRCA) in the US around 1879, through the efforts of three US-based Colleges under the SRIS. These Colleges then met on April 21, 1880 to form their own High Council, which was officially recognized by the SRIA in June 1880. On September 21, 1880, the said High Council in the US was formally consecrated. In time, the society changed its name to *the Society of Rosicrucians in the USA* before being properly Latinized in 1934 into the *Societas Rosicruciana In Civitatibus Fæderatis* (SRICF).

Today, the SRIA, SRIS, and the SRICF bodies, called Colleges, are strictly invitational, consisting entirely of Master Masons who profess the Trinitarian Christian faith, and likewise do not belong to any other later type of Rosicrucian Order outside of Masonry, of which there are a lot (e.g. the *Ancient Mystical Order Rosae Crucis* or AMORC that was founded in 1915). Soc. Ros. membership is limited to a maximum of 72 members. Colleges confer the *First Order* grades of *Zelator* (I°), *Theoricus* (II°), *Practicus* (III°), and *Philosophus* (IV°); and the *Second Order* grades of *Adeptus Minor* (V°),

*Adeptus Major* (VI°), and *Adeptus Exemptus* (VII°). The *Third Order* grades of *Magister* (VIII°) and *Magus* (IX°) are limited and conferred only by the High Council.

## THE SRICF IN THE PHILIPPINES



The SRICF currently exists in the Philippines through *Pearl-of-the-Orient College*, duly recognized by the *Grand Lodge of the Philippines* (GLP) on March 22, 2012 as the sole and supreme authority over the grades of the Order (I°-IX°), through an *Articles of Agreement* signed between and GLP – as represented by its then Grand Master, MW Juanito P. Abergas – and the High Council of the SRICF, as represented by its then Supreme Magus, MWF William H. Koon II IX° KGC.

*Pearl-of-the-Orient College*, SRICF is the first and (so far) only Soc. Ros. body of Masons in the Philippines. Its history stretches as far back as November 2009, when Koon, then Supreme Magus of the High Council of the SRICF, came to the Philippines to attend the Grand Sessions of the local Grand York Rite bodies. He made four York Rite Masons as VII° grade Rosicrucians: Frater Evaristo Leviste, Crispulo Fernandez Jr., Isaac Arribas Jr., and Victorino Floro Jr. With plans to set up a local SRICF College, Koon elevated Leviste and Fernandez to the IX° grade and asked who among them should be the Chief Adept and who should be Secretary. RWF Leviste volunteered to be the Secretary as he knew that that’s where he would be most useful. Thus, when *Pearl-of-the-Orient College* was chartered on February 11, 2010, Fernandez became its first Chief Adept while Leviste became its first Secretary.

Since then, the College has grown in number, and its members have regularly been meeting to discuss and share with each other all matters Rosicrucian. On July 25, 2018, Koon appointed Leviste as the College’s new Chief Adept – a position he holds to this day. October of 2024, the High Council’s current Supreme Magus, MWF Jeffrey N. Nelson IX° KGC, is scheduled to visit the Philippines to consecrate Southern Cross College, SRICF for Davao.

## A PLACE FOR ESOTERIC MASONS

When it comes to Masonic study, Masons are basically divided into the *authentic school* and the *esoteric school*. The *authentic school* emphasizes historical accuracy, relying on verifiable facts and documentation to understand Masonic history, tradition, customs, and practices. Adherents of this approach often view Masonry through a scientific, anthropological, and research-based lens, focusing on its development as a social and fraternal organization. In contrast, the *esoteric school* delves into the mystical and symbolic aspects of Masonry, seeking connections with the Ancient Mystery Schools, Alchemy, Hermeticism, Gnosticism, Neo-Platonism, Western esoteric traditions, and Eastern mythology. Esoteric Masons are more concerned with the spiritual and philosophical dimensions of Masonry, often interpreting its rituals and symbols as part of a broader, universal quest for enlightenment.



These differing perspectives have sometimes led to conflicts and misunderstandings within the Masonic community, with each group questioning the validity of the other's approach. The *authentic school* might see the esoteric approach as unfounded and whimsical, while the *esoteric school* could view the authentic or realistic approach as too rigid and lacking practical and spiritual depth. The SRICF offers a safe space and haven for esoteric Masons, giving them a venue and fellowship to freely pursue their esoteric interests without fear of being mocked or alienated by other Masons who think differently.

# THE WORSHIPFUL MASTER & THE ILLUSION OF DICTATORSHIP

by VW Ali C. Espina (59)

The role of the Worshipful Master in a Masonic lodge is one of great responsibility and honor, often compared to that of a leader or president. However, there are instances where a Worshipful Master might be misled into believing they can govern the lodge in a dictator-like manner. This misconception arises from a misunderstanding of the balance between authority and service inherent in Masonic leadership. Authority in Freemasonry is granted to serve the lodge, not to dominate it. This authority is to be exercised with humility, wisdom, and in accordance with Masonic principles and traditions.



and foster an environment of brotherhood and mutual respect.

A Worshipful Master must maintain a certain balance in his authority. The Master has authority, but it is a delegated authority. That authority or power is given to him by the brethren for a term, not for life. HE MUST LEAD, BUT HE MUST ALSO LISTEN. He must command, but he must also consult. This balance underscores that the Worshipful Master is not a dictator but a SERVANT-LEADER whose power is checked by the fraternity's democratic processes and moral standards.

## Misinterpretation of Authority

A primary reason why some Worshipful Masters may develop a dictatorial approach is a fundamental misinterpretation of their authority. The Master does indeed hold significant authority within the lodge, but this authority is not absolute. It is bound by the Masonic laws, the lodge's by-laws, and the will of the brethren. A Worshipful Master is expected to lead by example, uphold Masonic values,

## Lack of Proper Masonic Education

Another contributing factor is the lack of proper Masonic education and understanding. It cannot be stressed enough of the importance of continuous Masonic education. Without a thorough understanding of Masonic principles and the philosophy behind the rituals and symbols, a Worshipful Master might focus solely on the surface aspects of the role. This superficial understanding can lead

to an inflated sense of self-importance and the erroneous belief that they have the right to impose their will unilaterally.

In one of Carl Claudy's (a prominent Masonic writer) essays, he writes: "The true Master is he who understands that his greatest power lies in his ability to inspire, to guide, to educate. Not in his ability to command." This underscores the importance of education in preventing the misuse of authority. A well-informed Master understands that their role is to facilitate the growth and harmony of the lodge, not to dominate it.

### **Human Nature and Ego**

Human nature and ego can also play significant roles. The position of Worshipful Master comes with respect and recognition, which can sometimes lead to an inflated ego. In the installation ceremony, the Installing Officer says, "It now remains for me to present to you the gavel, the emblem of power. In the hands of the Master, it may be made the INSTRUMENT OF GREAT GOOD, OR of GREATER EVIL. With it, the Master governs his Lodge; & the welfare & prosperity of your Lodge, in great measure, depend upon its judicious use."

The respect and authority given to the Worshipful Master can sometimes lead to a sense of infallibility. If not kept in check by personal reflection, the guidance of wise brethren and the unwavering concern of seasoned Past Masters, this sense of infallibility can morph into a dictatorial attitude. The Masonic journey is as much about internal self-improvement as it is about external actions.

He should be reminded that humility is a cornerstone of Masonic virtue and an essential quality for any leader within the lodge.

### **Checks and Balances within the Lodge**

It is also important that a system of checks and balances within the lodge is set to prevent any one person from becoming too powerful. For the Worshipful Master, these are the Constitution, By-Laws of the Lodge and the (written and unwritten) Landmarks, Rules and Regulations of the Craft. The Worshipful Master is part of a larger system that includes other officers and the general membership. Decisions are made collectively, and the Master must often seek the advice, guidance and consent of the lodge members and Past Masters.

### **Conclusion**

The misconception that a Worshipful Master can govern a lodge in a dictator-like manner arises from several factors: a misinterpretation of authority, lack of proper Masonic education, human nature and ego, and a disregard for the inherent checks and balances within the lodge. The true nature of Masonic leadership is the emphasis of humble service and the collective wisdom of the brethren. A Worshipful Master who understands and put to heart these principles will lead not with an iron fist, but "one to whom the burdened heart may pour out its sorrows; one to whom distress may prefer its suit; one whose hand is guided by justice & whose heart is expanded by benevolence."

# PILIPINAS



LAUREL

IKASANTYAONG  
PAGKATATAG  
NG REPUBLIKA

20



# DR. JOSE P. LAUREL: THE MASON

(FOUNDER AND FIRST PRESIDENT OF  
LYCEUM OF THE PHILIPPINES)

by VR Samuel P. Fernandez, HA, PGC (42)

An erudite, scholarly, intellectual, pedantic educator, Dr. Jose P. Laurel was born on March 9, 1891 in Tanauan, Batangas. Scion of a patriotic clan, his father, Sotero Laurel was Undersecretary of Interior in Emilio Aguinaldo's revolutionary government, member of the Malolos Congress and one of the signatories of the Malolos Constitution.

## Education

Bro. Laurel studied in the Elementary School in Tanauan and finished secondary course at the Manila High School (Arellano High School). In 1925, he graduated salutatorian in the UP College of Law. He was one of the topnotchers in the Bar examination. In 1918, he finished his Master's Degree of Laws at the Escuela de Derecho. In 1920, he obtained his Doctor of Civil Laws degree at Yale University as a government pensionado. He was conferred the degree of Doctor of Laws, honoris causa, by the University of Manila. He took up humanities in the University of Idaho and obtained in 1936 the degree of Doctor of Philosophy. Tokyo Imperial University

conferred on Bro. Laurel the degree of Doctor of Laws honoris causa in 1938.

Bro. Laurel taught in many colleges and universities for forty years. He was a professorial lecturer on Constitutional and Political Law, a Professor Emeritus at UST and Chancellor Emeritus of National Teachers College.

Dr. Laurel's philosophy of education states: "Education is a continuing process, a process that must, if it is to be effective and socially beneficial, seek to develop all the God-given faculties and talents of the individual to their highest unfolding in order to make of him an asset to his country and to the world community of which he is a part.

"A well-rounded and thorough educational training of the individual should not only develop his body and sharpen his intellect but also teach him to appreciate spiritual and moral values and prepare him for material welfare through vocational, industrial, agricultural or professional specialization." (Primer on Jose P. Laurel, 1997)

## **Lyceum of the Philippines**

On July 11, 1950, Dr. Laurel invited some of his friends to discuss his plan of starting a university which he had decided to call “The Lyceum of the Philippines.”

Lyceum is an ancient outdoor grave and gymnasium near Ateneo where Aristotle taught. It is the Aristotalian school of philosophy (Latin, Lyceum; Greek, Lykeion).

The original Lyceum was named in honor of Apollo Lyceus, the Greek god of healing, prophecy, light, music and poetry.

### **Batangas Lodge No. 35**

Bro. Jose P. Laurel saw the light in Batangas Lodge No. 35.

“Batangas Lodge was founded by 32 Batanguenos under the leadership of Miguel F. Avelino and Engr. Juan M. Gutierrez and with the support of Provincial Treasurer Joseph W. Grow.

“On February 16, 1916 the Gran Oriente Espanol granted a charter to the lodge officially designating it as Batangas Lodge No. 383. Thereafter the lodge was constituted and its first officers under charter were installed into office, to wit: Miguel F. Avelino, Venerable Master; Celestino Aragon, First Vigilant; Jose Gonzalez, Second Vigilant; Jose Arpal, Treasurer; and Si-

senando Ferriols, Secretary Guardian of the Seal.

“Batangas Lodge was barely one year old when the lodges in the Philippines under the Gran Oriente Espanol merged with the Grand Lodge of the Philippine Islands. Batangas Lodge surrendered its charter to the Gran Oriente Espanol and was given a new one by the Grand Lodge of PI as Batangas Lodge No. 35.

“In the next few years there was a marked increase in the membership of the lodge. Some prominent personalities of Batangas joined the lodge, among whom were Dr. Jose P. Laurel, who would later become the President of the Philippines and Wenceslao Trinidad, who became Grand Master of the Grand Lodge.” (Philippine Lodges, Fajardo and Galarosa, 2003)

### **Dr. Jose P. Laurel Lodge No. 325**

Following is an excerpt from the book entitled Philippine Lodges authored by MW Reynold Fajardo and Bro. Gemeniano Galarosa, on how the Lodge came into existence.

“On the basis of a resolution adopted by Mabini-Kalaw Lodge No. 195 on June 7, 1997 which was submitted to the convention of Masonic District No. 10 at Batangas City on October 18, 1997, fifty-one Master Masons asked the Grand Lodge for permission to form a lodge in Tanauan, Batan-

gas, to be named Dr. Jose P. Laurel Lodge.

“On August 8, 1998, Grand Master Enrique L. Locsin issued dispensation to the petitioners and named Roberto R. Chua to be the first Master, Gro. Cristaldino B. Torino to be the first Senior Warden and Michael P. Sevilla to the first Junior Warden of the new lodge. On the same day, MW Locsin instituted the

lodge and installed its officers at the Temple of Mabini-Kalaw Lodge at Lipa City.

“On April 23, 1999, the Grand Lodge granted a charter to Dr. Jose P. Laurel Lodge and assigned number 325 to it. On June 6, 1999 Grand Master Franklin J. Demonteverde constituted it as a regular lodge.”

/eaf  
7.31.24





became one of the most tangible connections to this symbolic world. Wearing a Masonic lapel pin is a way to silently communicate my commitment to the fraternity's values of brotherhood, charity, and moral integrity.

In the Philippines, Freemasonry is well known to have played a significant role in our nation's history. Many of our national heroes and leaders were Masons, and the lapel pins we as masons wear in public silently connect us to that illustrious legacy. "*Oy mason pala kayo, sir?*" Every time I put on a pin, I am reminded of the historical significance and the proud heritage I am a part of.

### **Commemorating Special Events**

One of the aspects I love most about Masonic lapel pins is their role in commemorating significant events and milestones. From lodge anniversaries to our various national gatherings, each pin I collect tells a story of shared experiences and cherished memories. For instance, the special pins created for our Annual Communication (AnCom) are highly prized. Attending AnCom and receiving one of these pins is a highlight, as it signifies my participation in a pivotal event in our Masonic calendar. Seeking out unique pins from foreign delegates is often a fun, friendly experience of brotherhood. *Ayuunn...yung kuyang na puti may dalang mga pins!...* These pins are more than just keepsakes; they are

reminders of the camaraderie and fellowship that define our Masonic journey. Each pin in my collection holds memories of the brothers I've met and the experiences we've shared.

### **Recognition and Achievement**

Receiving a lapel pin as a form of recognition is a moment of pride for any Mason. In our jurisdiction, pins are often awarded to members who have shown exceptional dedication or achieved significant milestones. Wearing pins that denote specific ranks or offices within the lodge is also deeply meaningful. These pins serve as constant reminders of the responsibilities and trust that come with our roles, motivating us to uphold the fraternity's high standards.

### **The Joy of Collecting**

The diversity and uniqueness of Masonic lapel pins make them incredibly fun to collect. Every pin is a piece of art, reflecting the creativity and tradition of different lodges and events. Trading pins with fellow Masons has become a cherished activity for me. It's not just about expanding my collection; it's about the interactions and friendships that come with it.

Each new pin I acquire adds a new story to my collection, whether it's a simple lodge pin or a rare, limited-edition piece from a grand event, visiting another jurisdiction, supporting a candi-

date or attending an installation. The excitement of finding a new or unique pin makes collecting an engaging hobby that intertwines with my Masonic journey. And because our fraternity is so wide with all the appendant bodies, side orders and other masonic clubs some kuyang collectors even specialize in the type of pins they collect. I've met one collector that prefers only local lodges and snubs everything else. I myself even bid on ebay for prized shiner pins from the US.

### Building Bonds of Brotherhood

Exchanging lapel pins is a wonderful way to build bonds of brotherhood and camaraderie. Whenever I meet fellow Masons, whether in the Philippines or abroad, the act of exchanging pins becomes a gesture of friendship and mutual respect. It's amazing how such a small act can foster connections and promote unity within our fraternity. Presenting pins to newly acquainted kuyang can instantly be an ice breaker and break down shyness barriers putting instant smiles and interest in an otherwise non-chalant brother *na hindi namamansin sa kabilang table*.

Over the years, the pins I collect are tokens of the relationships I've built and the ex-

periences I've shared with my brothers. They serve as reminders of the universal nature of Freemasonry and the brotherhood that transcends borders.

### Preserving Heritage and Tradition

Freemasonry in the Philippines is rich in heritage and tradition, and collecting lapel pins helps preserve this legacy. Each



pin in my collection represents a piece of Masonic history, carrying forward the symbols, values, and stories of different lodges and our fraternity. By valuing and preserving these pins, I feel connected to the long line of Masons who came before me, ensuring that our traditions are passed down to future generations. The popularity of pin collecting among Filipino

Masons is more than just a hobby; it's a profound expression of our brotherhood, recognition, and tradition. They foster a sense of identity, pride, and unity, enriching our Masonic journey and strengthening the bonds of our universal brotherhood. As a Master Mason, each pin I collect and exchange is a reminder of the incredible community I am a part of and the timeless values we uphold. In closing let me just say that "*Kuyang may kapatid ba yan? Beke nemen...*"

VW Gene Illenberger (379)

# Daminggalan ni Kuya Dong



## Ang Pagbibigay Pugay ng Tanod Pinto (Tyler's Toast)

Taong 2011 bagong gurong mason pa lamang ako noon, nang unang narinig ang Tyler's Toast mula kay Kuyang Pravin Thakur Sharma ng Lodge Perla del Oriente No. 1034 sa kanyang pagdalo sa fellowship ng QC Trowel Club. Sa aking lubos na paghanga sa ating kapatid mula sa Grand Lodge of Scotland, nairekomenda natin kay VW Tony Ong na anyayahan siyang magbigay pugay muli sa Pagtatalaga ng mga Pamunuan (Installation of Officers) ng Norberto S. Amoranto Lodge No.358 noong 2013. Habang pinapanood ko ulit si Kuyang Pravz, ipinangako ko sa aking sarili na balang-araw ay ibibigay ko din ang Tyler's Toast sa mga piging ng mga kapatid na mason.

Nangalap tayo sa internet ng kopya na maaaring basahin at kabisaduhin at hindi naman nabigo. Ayon sa pook-sapot (website) na freemasonrymatters.co.uk – ang unang tala ng pagbibigay ng Tyler's Toast ay pinaniniwalaang makikita sa Ahiman Rezon ni Laurence Dermott na inilimbag taong 1756. Ang aklat na ito ang sinasabing konstitusyon ng mga Antigong Gran Lohiya (Antients Grand Lodge) at naglalaman ng mga samu't-saring awiting pang Mason na masayang kinakanta ng mga kapatid sa kanilang lohiya. Ayon sa kasama natin sa Cable Tow na si Kuyang Joey Vil-

legas– isa sa mga kinikilalang Pantas Masoniko sa GLP, may mga hurisdiksyon na itinuturing na bahagi ng pagtitipon ng Lohiya ang Festive Board o Fellowship kung kaya't ang pagtagay o pagpupugay ng Tanod Pinto (Tyler's Toast) ay isang itinatanging kaugalian na iniingat ng mga mason sa pagdaan ng panahon at kabilang sa mga nagbibigkis sa ating kapatiran.

Noong una, ay atubili ako sa pagbibigay nito. Naroon ang kaba na baka magkamali sa harap ng maraming kapatid. Kamalauna'y naisip ko na walang mangyayari kung hahayaang manaig ang pag-aalangan kaya't aking sinimulan ang pagbibigay ng toast sa mga malilit na pagtitipon. Eka ko magkamali man ay di gaanong nakakahiya. Sa isang pulong ng CAMANA-VA Square & Compass Club taong 2013 ako unang nagbigay pugay bilang Tanod Pinto sa wikang Ingles. Sa simula ay may ilang linyang nakakalimutan subalit ng lumaon ay nakabisa na natin ng lubusan. Bumalik ang kaba ng ibigay ko ang Tyler's Toast sa fellowship ng aking Inang Lohiya na Dapitan No.21 sa unang pagkakataon. Sabi ko'y bahala na habang inaasahan ang kantiyawan at asaran kung sakaling magkamali.

Kalakip sa mga pahina ng pitak na ito ang Tyler's Toast o Pagpupugay ng Tanod Pinto sa orihinal na Ingles at Filipino na isinalin ni Kuyang Jayford Pelaez, isa sa ating mga kapatid mula sa Lodge Perla del Oriente No. 1034.

Di naglaon, nasanay na din ako sa pagbibig-

## TYLER'S TOAST

Are your glasses all charged in the West & South?  
The Worshipful Master cried!  
'All charged in the West' / 'All charged in the South'  
Came the Wardens' prompt reply.  
Then to our final Toast tonight,  
our glasses freely drain,  
Happy to meet / Sorry to part  
Hoping to meet again.

The Mason's social Brotherhood  
around the festive board,  
Reveals a truth more precious far,  
than any miser's hoard.  
We freely share the bounteous gifts,  
that generous hearts contain.  
Happy to meet / Response: Happy to meet  
Sorry to part / Response: Sorry to part  
Hoping to meet again /  
Response: Hoping to meet again.

We meet as Masons free and true,  
and when our work is done,  
The merry song and social glass are not unduly won.  
And only at our farewell pledge  
is pleasure mixed with pain,  
Happy to meet / Response: Happy to meet  
Sorry to part / Response: Sorry to part  
Hoping to meet again /  
Response: Hoping to meet again.

Amidst our mirth, we drink to all  
poor Masons o'er the Earth,  
On every shore our flag of love is gloriously unfurled.  
We prize each Brother, fair or dark,  
who bears no moral stain,  
Happy to meet / Response: Happy to meet  
Sorry to part / Response: Sorry to part  
Hoping to meet again /  
Response: Hoping to meet again.

We Masons prize that noble truth,  
the Scottish peasant told,  
That rank is but a guinea stamp:  
The man himself the gold.  
We meet the rich and poor alike,  
the equal rights maintain,  
Happy to meet / Response: Happy to meet  
Sorry to part / Response: Sorry to part  
Hoping to meet again /  
Response: Hoping to meet again.

Dear Brethren of the Mystic tie, the night is waning fast,  
Our work is done, our feast is o'er,  
this toast must be the last.  
Good night to all, once more good night,  
again that farewell strain,  
Happy to meet / Response: Happy to meet  
Sorry to part / Response: Sorry to part  
Hoping to meet again /  
Response: Hoping to meet again.

To all poor and distressed Brethren,  
Where so ever they may be.  
On the land, the sea, or in the air,  
A speedy relief from their suffering,  
And a safe return to their native land, if they so desire.  
To all poor and distressed freemasons!

## PAGPUPUGAY NG TANOD PINTO

Puno na ba ang mga baso sa Kanluran  
at ang mga baso sa timog? Tawag ng Marangal na Guro.  
Puno na po sa Kanluran! Puno na po sa Timog!  
Agad sagot ng mga ginoo ng bantay.  
Samakatuwid, sa huling pagbigay pugay natin,  
hayaang maubos ang ating inumin.  
Nagalak na nagkakilala - Nalumbay na magwawalay  
Umaasang magkakasama-samang muli.  
Mga Mason na masayang nagkakasama  
ay di hamak na nagpapakita sa kahalagahan  
na higit pa sa anumang yaman sa lupa.  
Malaya nating ibinabahagi ang mga  
masaganang biyaya ng busilak ng ating puso.  
Nagalak na nagkakilala / Tugon: Nagalak na nagkakilala  
Nalumbay na magwawalay / Tugon: Nalumbay na magwawalay  
Umaasang magkakasama-samang muli  
Tugon: Umaasang magkakasama-samang muli.

Malaya tayong nagkikita, mga Mason na totoo,  
at kahit sa huling yugto ng gawa,  
Di pa rin tapos ang mga awit at  
kapatirang pag iinuman.  
Ang kasarapan ng pagsasama ay mahahaluan  
ng lungkot ng pamamaalam.  
Nagalak na nagkakilala / Tugon: Nagalak na nagkakilala  
Nalumbay na magwawalay / Tugon: Nalumbay na magwawalay  
Umaasang magkakasama-samang muli  
Tugon: Umaasang magkakasama-samang muli.

Sa gitna ng ating pagsasaya, iinun natin ang  
lahat ng nagdurusang Mason sa kalupaan.  
Sa bawat baybayin ang ating bandila ng  
pagmamahal ay maluwalhatian ipakita.  
Pahalagahan ang bawat Kapatid, siya may  
maitim o maputi, basta walang mantsa ang kanyang budhi.  
Nagalak na nagkakilala / Tugon: Nagalak na nagkakilala  
Nalumbay na magwawalay / Tugon: Nalumbay na magwawalay  
Umaasang magkakasama-samang muli  
Tugon: Umaasang magkakasama-samang muli.

Pinahalalagan nating mga Mason ang turo  
ng pobreng makata, na ang katatayuan sa buhay  
isang gintong selyo lang, at ang puso ng tao  
ang siyang tutuong pahalagahan.  
Makasalamuha tayo ng mayayaman at  
mahihirap, ngunit mananatiling magkakapantay ang karapatan.  
Nagalak na nagkakilala / Tugon: Nagalak na nagkakilala  
Nalumbay na magwawalay / Tugon: Nalumbay na magwawalay  
Umaasang magkakasama-samang muli  
Tugon: Umaasang magkakasama-samang muli.

Mahal kong mga Kapatid na pinagbuklod ng  
mahiwigang lubid, mabilis na natatapos ang  
ating gabi. Matapos ang gawa, matapos ang  
kasiyahan, itong pagbigay pugay ang siyang wakas!  
Magandang gabi sa inyong lahat, ulitin ko magandang gabi!  
Ito ulit ang hapdi ng pamamaalam.  
Nagalak na nagkakilala / Tugon: Nagalak na nagkakilala  
Nalumbay na magwawalay / Tugon: Nalumbay na magwawalay  
Umaasang magkakasama-samang muli  
Tugon: Umaasang magkakasama-samang muli.

Sa lahat ng naghihirap at nagdurusang Mason  
Saan man kayo naruruon, mapa ibayong lupa, karagatan,  
o himpapawid, Hangad nami'y bilis lunas sa inyong  
pagdadalamhati at ligtas na pagbabalik sa inyong katutubong  
lupain, kung ito ay kanilang nais.  
Sa lahat ng mga naghihirap at nagdurusang Mason!

gay nito sa iba't-ibang kasiyahan pangkapatiran. Kasabay ng pagtanggap ng mga pagbati, lumalakas ang aking kumpiyansa sa sarili. Nakakatulong din na pampalakas ng loob ang espiritu ng aming iniinom.

Nang mapunta kami ni Ateng Cherry ninyo sa estado ng New South Wales sa Australia, Nobyembre noong isang taon, nagpugay din tayo sa mga kapatid ng Fairfield Lodge No. 345.

Sa kaarawan ni Kuyang Mark Dale Diamond P. Perral – Pangalawang Bantay ng Solidarity Lodge No. 421 na inihanda sa kanya ng kanyang asawa nong February 24 sa Fin & Claw sa gawing Tomas Morato Ave., dalawa kaming naatasang magbigay ng Tyler's Toast sa Ingles at Filipino. Katuwang si Kuyang Harold Milaor ng 421 na siyang tumatagay sa Filipino, na sinasagot ko naman sa wikang Ingles. Marami ang namangha at nagpalakpakan lalo na ang mga bisitang hindi mason na nagulat na mayroon palang ganoong kaugalian ang ating kapatiran.

Sa kasalukuyan, ang pinakahuli kong bigay ng Tyler's Toast ay noong ika-limampu at isang kaarawan ng ating pinaka mamahal na Gran Maestre Ariel T. Cayanan noong ika-17 ng Hulyo 2024. Nagpatulong si

Ateng Pamela Cayanan sa biglaang piging (surprise party) para kay MW Ariel na matagal-tagal na din natin nakasama mula pa noong Pandemiya.

Sa higit na isang dekada kong pagbibigay ng Pagpupugay ng Tanod Pinto, marami na tayong napuntahang kasiyahang pangmason. Higit na masmarami ang ating mga nakilalang mga kapatid sa iba't-ibang mga Ina. Bagamat nakakalungkot ang paghihiwalay sa pagtatapos ng mga piging, inasahan natin na muli pang makatagpo mga nauna nang nakilala sa mga susunod na pagtatagpo.

Gaya ng malimit na sinasabi sa Tyler's Toast:

***Happy to Meet! Sorry to Part!!  
Hoping to meet again!!!***

**VW ARNULFO B. MACATANGAY (21)**





# THE QUARRY

by VW Rodolfo T. Azanza, Jr. (12)

It should not come as a surprise that Masons would have the penchant, and even thirst, for a better understanding of the Volume of the Sacred Law. After all, many written literature about Masonry include phraseology that are directly lifted from the Holy Bible. The perambulations for instance involve biblical verses that are quoted verbatim.

Some Masons under the Most Worshipful Grand Lodge of the Philippines actually gather every Friday at 8:00 PM in a virtual space called “Quarry for Christ Fellow-

ship” or just “The Quarry,” to study biblical principles and how Freemasonry relate or use them to convey knowledge and wisdom that contribute to the attainment of enlightenment of every Freemason. Shedding light to the esoteric and often cryptic messaging system or style of the Masonic educational system, the body of knowledge imbibed by an attendee is consistently expounded towards a more open mind as to how Bible-based Masonic principles can actually be applied in our daily lives. For example, the matter of “unshodding” that every Mason is familiar with, origi-

nates from the Book of Ruth. Specifically in Ruth 4:8 (NASB):

So the redeemer said to Boaz, “Buy it for yourself.” And he removed his sandal.

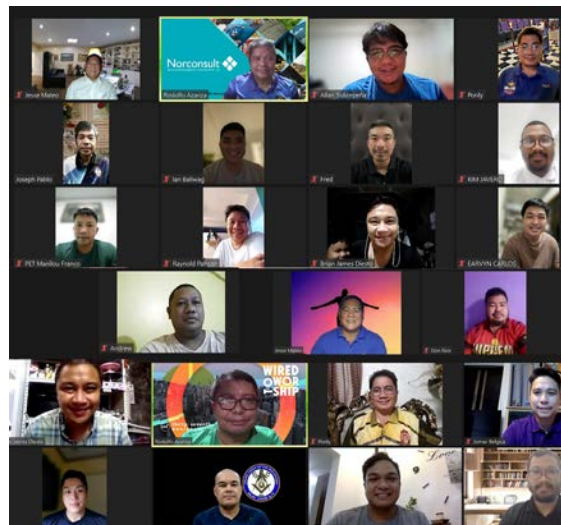
Two things can be learned here. Boaz in this particular situation was promising to redeem the land (and Ruth goes with it) as the next-in-line kinsman redeemer, after the first-in-line refused to fulfill his redemptive role. And the “unshodding” in the presence of the elders at the gate of Jerusalem makes the transaction legally binding. How? In the Semitic tradition, when one enters hallowed ground, a person must remove his shoes. We may firstly surmise that the shoes may be deemed dirty and thus assail the holiness of the place. But secondly, and perhaps more profound, going barefoot creates a direct bodily connection to the hallowed ground without the separating effect of the shoes. Therefore, a covenant entered into while barefoot, is an agreement sworn as sacred and unassailable. We may all recall now our situation when we took our solemn obligation.

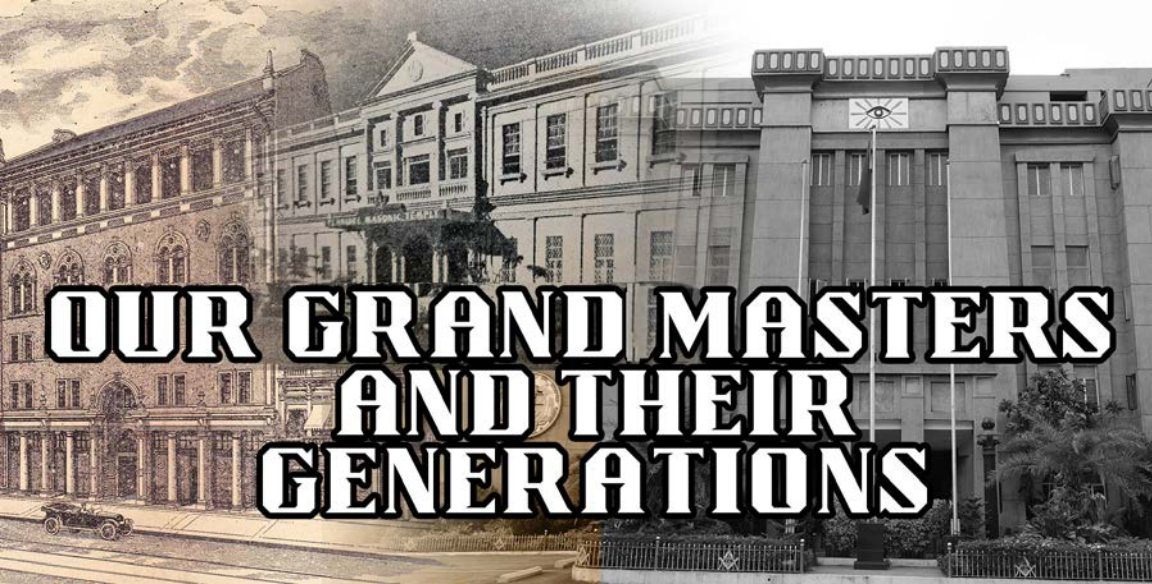
Also, there is the matter of the redeemer. The situation of Ruth as a widow, is akin to the situation of mankind due to our sins. We need a redeemer just as she needed one. While Ruth’s redemption took Boaz to purchase the property (and Ruth with it), in our case somebody had to pay for our sins, hence our need for The Redeemer.

The above is just an example of how discussions ensue in an ordinary Friday at “The Quarry.” It was actually started by a Mason of Nilad Lodge No. 12 by the

name of Bro. Wowell Jingco, who in the Judo circle in our country is known as “Jentle Jiant Judoka Jingco.” A big hunk of a man, he was indeed a gentle soul and preached the Word of God up to the time he went up to the Celestial Lodge at the height of the Covid-19 pandemic. As a member of his Bible study group, the task of leading it fell to JW Amador Pena (also from Nilad Lodge No. 12) and me. We took over the responsibility to honor Bro. Wowell, and carry on with his aspiration to bring more Masons to a better understanding of the holy writings in the Volume of the Sacred Law.

Today, attendees come from different lodges, some brothers are even calling in from the USA, Canada and Malaysia despite the time differences. The Quarry serves as an online (Messenger-based) melting pot for Masons who believe in the saving power of Jesus Christ’s blood on the cross. All Travelers are welcome, as long as they belong to blue lodges under the MWGLP and from jurisdictions the Grand Lodge has amity with. To join, just contact Bro. Ozone Azanza on Facebook/Messenger.





by VW Joseph Harold W. Santiago, PGSc (48)

*GLP will celebrate its 112th Founding Anniversary on the 12th of December 2024. Between 1912 to 2024, the Grand Lodge of the Philippines was led by 106 Grand Masters elected through 107 iterations of its Annual Communications. The long period involved generations of freemasons which this article will set against their demographic cohorts, namely: The Missionary Generation, the Lost Generation, the Greatest Generation, the Silent Generation, the Baby Boomers, and Generation X. In addition, the Brethren surely have heard of later social generations like Millenials, Generation Z, and Gen Alpha.*

Theorists Neil Howe and William Strauss were among the first to name the different social generations through their 1991 book entitled “GENERATIONS”. By definition, a social generation or cohort is a collective group of people born and living in a time during which children are born, grow up, become adults, and begin to

have children of their own. Posed as a theory by Karl Mannheim, the sociology of generations is based on the premise that people are significantly influenced by the socio-historical environment of their youth (notable events that involve them actively). These shared experiences give rise to social cohorts that in turn influence events that

shape future generations. There are currently six social generations of Grand Masters in the Philippine Jurisdiction. Let us now travel upon the level of time across these generations.

### The Missionary Generation

Made up of people born between 1860 to 1882 – they came of age before the turn of the 20th century. They were an idealist generation whose defining characteristics were focused on missionary and social crusades. In the Philippines, this is the generation of Rizal, Bonifacio, Aguinaldo, Mabini, Luna, and Quezon et al. When the Grand Lodge of the Philippine Islands was formed in 1912, the founding members of this cohort were in their 30s, 40s, and early 50s. Nineteen (19) of our early Grand Masters belong to these generational pioneers:

### The Lost Generation

The term was introduced by Gertrude Stein, an American novelist, poet, playwright, and art collector who addressed it to the generation of writers like Ernest Hemingway who came of age during World War I. Her term referred to “the generation of people who lost their youth in the war” as the Great War left them aimless, directionless, and cynical. As a generational cohort – they are individuals born between 1883 to 1900. Filipinos of this demographic came of age with the fall of Aguinaldo’s Republic and the ban on the public display of the Philippine Flag. They became the first product of the American Educational System, seeing the coming of the Thomasites. Some even became scholars of the US Pensionado Program. Members of this generation would lobby for Philip-

### Grand Masters from the Missionary Generation (1860-1882)

Year G M	Grand Master	Birth Year	Year G M	Grand Master	Birth Year
1912 - 13	H. Eugene Stafford	1868	1925	Christian W. Rosenstock	1880
1914	Newton C. Comfort	1870	1927	Joseph M. Schmidt	1880
1915	George R. Harvey	1868	1930	Vicente Carmona	1879
1916 - 17	William Taylor	1878	1931	William W. Larkin	1880
1918	Manuel L. Quezon	1878	1934	Manuel Camus	1875
1919	Milton E. Springer	1875	1939	Clark James	1870
1920	Rafael Palma	1874	1940	Jose Delos Reyes	1876
1921	Edwin E. Elser	1867	1948	Albert J. Brazee, Jr.	1876
1923	Frederic H. Stevens	1879	1960	Luther B. Bewley	1876
1924	Wenceslao Trinidad	1880			

## Grand Masters from the Lost Generation (1883-1900)

Year G M	Grand Master	Birth Year	Year G M	Grand Master	Birth Year
1922	Quintin Paredes	1884	1947	Emilio P. Virata	1890
1926	Francisco A. Delgado	1886	1949	Esteban Munarriz	1890
1928	Teodoro M. Kalaw	1884	1952	Sydney M. Austin	1891
1929	Seldon W. O'Brien	1886	1953	Mauro O. Baradi	1899
1932	Antonio Gonzalez, Sr.	1895	1954	Werner P. Schetelig	1895
1933	Stanton Youngberg	1887	1955	Camilo Osias	1889
1935	Samuel R. Hawthorne	1891	1957	Vicente Y. Orosa	1889
1936	Conrado Benitez	1889	1959	Macario M. Ofilada	1900
1937	Joseph Alley	1886	1961	Juan S. Alano	1891
1938	Jose Abad Santos	1886	1963	Pedro Gimenez	1895
1941 - 45	John Mcfie	1889	1965	Serafin L. Teves	1895
1945 - 46	Michael Goldenberg	1889	1966	Mariano Q. Tinio	1900

## Grand Masters from the Greatest Generation (1901-1925)

Year G M	Grand Master	Birth Year	Year G M	Grand Master	Birth Year
1962	William H. Quasha	1912	1972	William C. Councell	1913
1950	Clifford C. Bennett	1910	1973	Ruperto Demonteverde, Sr.	1911
1951	Cenon S. Cervantes	1903	1974	John O. Wallace	1911
1956	Clinton F. Carlson	1903	1975	Teodoro V. Kalaw, Jr.	1913
1958	Howard R. Hick	1910	1976	Jose L. Araneta	1905
1964	Charles Mosebrook	1907	1977	Calixto O. Zaldivar	1904
1967	Raymond E. Wilmarth	1910	1978	Desiderio Dalisay, Sr.	1905
1968	Joseph E. Schon	1913	1979	Jolly R. Bugarin	1916
1969	Manuel M. Crudo	1906	1980	Manuel D. Mandac	1909
1970	Edgar L. Shepley	1910	1981	Simeon Rene Lacson	1918
1971	Damaso C. Tria	1911	1997	Leon Angel P. Bañez, Jr.	1920

## Grand Masters from the Silent Generation (1926-1945)

Year G M	Grand Master	Birth Year	Year G M	Grand Master	Birth Year
1982	Rudyardo V. Bunda	1934	1992	Agustin V. Mateo	1931
1983	Rosendo C. Herrera	1939	1993	Rizal D. Aportadera	1938
1984	<b>Reynato S. Puno</b>	<b>1940</b>	1994	Pablo C. Ko, Jr.	1945
1985	Pedro W. Guerzon	1927	1995	<b>Danilo D. Angeles</b>	<b>1943</b>
1986	Reynold S. Fajardo	1932	1996	Jose Percival L. Adiong	1941
1987	Teodorico V. Baldonado	1934	1999	<b>Franklin Demonteverde</b>	<b>1944</b>
1988	Raymundo N. Beltran	1936	2002	Eugenio S. Laboria	1935
1989	Juan C. Nabong, Jr.	1935	2003	Ricardo P. Galvez	1933
1990	<b>John L. Choa</b>	<b>1943</b>	2016	<b>Voltaire T. Gazmin</b>	<b>1944</b>
1991	Jose Reyes R. Guerrero	1941			

*Note: Names not in bold are deceased*

## Grand Masters fr the Baby Boomer Generation (1926-1945)

Year G M	Grand Master	Birth Year	Year G M	Grand Master	Birth Year
1998	Enrique L. Locsin	1946	2012	Santiago Gabionza, Jr.	1957
2000	Oscar V. Bunyi	1947	2013	Juanito G. Espino, Jr.	1952
2001	Napoleon A. Soriano	1959	2014	Alan LM Purisima	1959
2004	Roberto Q. Pagotan	1946	2015	Tomas G. Rentoy III	1958
2005	Hermogenes Ebdane, Jr.	1948	2017	Abraham N. Tolentino	1964
2006	Romeo A. Yu	1963	2018	Romeo S. Momo	1952
2007	Jaime Y. Gonzales	1948	2019 - 21	Agapito S. Suan, Jr.	1958
2008	Pacifico B. Aniang	1952	2021	Rolen C. Paulino	1962
2009	Peter U. Lim Lo Suy	1948	2022	Johnny Ty Pimentel	1956
2010	Avelino I. Razon, Jr.	1952	2023	Don Ramas-Uypitching	1964
2011	Juanito P. Abergas	1942			

*Note: Names not in bold are deceased*

pine Independence from the United States. Among the Lost Generation are Commonwealth Era personalities like Presidents Manuel Roxas and Jose Laurel, Senators Quintin Paredes and Camilo Osias, Assemblyman Teodoro M. Kalaw, Sr., and Chief Justice Jose Abad Santos. There are twenty-four (24) Grand Masters from this group starting in 1922.

### The Greatest Generation

Said to have been coined by former news anchor and author Tom Brokaw in his 1998 book of the same name. It described those Americans who grew up during the Great Depression and fought in World War II, or whose labors helped win it. They are also known as the G.I. or WWII Generation. Chronologi-

cally they were born between 1901 to 1925. After fighting and living through two World Wars and the Great Depression, many of this generation are known for their drive, motivation, and patriotism. They show a strong work ethic and live modestly. They are frugal consumers and prudent savers and are committed and loyal. As the Filipinos born at these times were under the tutelage of the United States and experienced the same War, they relate to the above characteristics. At least, twenty-two (22) Past Grand Masters are of the Greatest Generation heralded by MW William H. Quasha – GLP’s Golden Jubilee Grand Master.

### The Silent Generation

Refers to individuals born between

1926 to 1945. The term first came out in a 1951 article in "Time" magazine which compared the Silent Generation against their more vocal and participating parents. Also known as Traditionalists, they are the children who are supposed "to be seen but not heard". Their silence is attributed to the problematic era they were born and grew up like the Great Depression and the Second World War. These events shaped positive life values such as loyalty, dependability, resilience, and perseverance; as well as prudence and justice – two of the Cardinal Virtues espoused by Freemasonry. They are hard-working and determined individuals with good interpersonal skills and ready to make sacrifices for worthy causes. Although MW Rudyardo Bunda – the first GM of this cohort is no longer with us, GLP is fortunate that six of the nineteen (19) Silent Generation Past Grand Masters are still with us today.

### **The Baby Boomer Generation**

The majority of our surviving Past Grand Masters are Baby Boomers, individuals born in the Postbellum Era (1946 - 1964). The generation got its name from a phenomenon that registered a sharp increase in birth rates in the United States and

different parts of the world. Philippine population began to rise more rapidly following the country's independence from the United States in 1946. US Post-war economic aid and expansive modernization projects by the Philippine government led to a significant rise in standards of living and resulted in a post-war baby boom. The social cohort has a vast population that is divided into 2 sub-generations: Those born between 1946 to 1954 are called Boomer 1 while those born between 1955 to 1964 belong to Generation Jones. Philippine population in 1941 is estimated at 17,000,000. It almost doubled in 1966 with 33,704,749 Filipinos.

The first batch of Boomers came of age during the turbulent times of the 60s and 70s seeing student activism like the First Quarter Storm. They would experience Martial Law, witness the assassination of Benigno Aquino, Jr., and later the EDSA Revolution that would topple the 21-year Regime of Pres. Ferdinand E. Marcos, Sr.

Having been raised by the Greatest and Silent Generations, they are focused and disciplined like the previous generations. Boomers usually come from big families - "maraming magkakapatid" thus most from this generation grew up with less atten-

tion from their Traditionalist Parents. It was the Boomers who started the trend of both parents joining the labor force, a shift in lifestyle that will affect the next generation.

### Generation X

The social generation to come after the Baby Boomers and preceding the Millennials were born between 1965 to 1980. Canadian journalist and novelist Douglas Coupland popularized the term in his 1987 article for the Vancouver Magazine and his later novel *Generation X: Tales for an Accelerated Culture* in 1991. He would claim to have taken it from a book by Paul Fussell in 1983 —*Class: A Guide Through the American Status System* which used X to refer to a group of peo-






ple who did not wish to concern themselves with societal pressures, money, and status.

Most Gen X Filipinos are the children of the Silent Generation and early Boomers and grew up in the Martial Law Years of the 1970s and the economically depressed 1980s. With both parents starting to join the labor force, the generation would be the result of free-range parenting – most of them returning from school to an empty home and needing to use a key to let themselves in. They would thus also be called the “latchkey generation”. The way that this demographic was brought up would affect their character traits.

At the Grand Lodge, 2024 marks

## Grand Masters of GLP's Milestone Years

### *The First Century*

 <p><b>First Grand Master</b> MW Harry Eugene Stafford 1912 - 1913</p>	 <p><b>Silver Jubilee Grand Master</b> MW Joseph H. Alley 1987</p>	 <p><b>Golden Jubilee Grand Master</b> MW William H. Quasha 1962</p>	 <p><b>75th Anniv Grand Master</b> MW Teodorico V. Baldonado 1987</p>	 <p><b>Centenary Grand Master</b> MW Santiago T. Gabionza, Jr. 2012</p>
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## GLP Generational Leadership for M.Y. 2024-2025



the ascent of the first Grand Master from this social cohort in the person of MW Ariel T. Cayanan. His leadership style and work ethic reflect the qualities typical of his generation: Creative and entrepreneurial; hard-working and self-reliant; rebellious and individualistic. He embraces diversity - understanding each generation's perspective. And more importantly – like the rest of Generation X, Most Worshipful ATC is Adaptive To Change.

### CONCLUSION

During its first century, GLP was under the leadership of five social cohorts: The Missionary Generation founded our Most Worshipful Institution in 1912 with MW Harry Eugene Stafford as the First Grand Master. The Grand Lodge would celebrate its Silver and Golden Jubilees under Grand Masters of the Lost and Greatest Genera-

tions – MW Joseph Alley (1937) and MW William Quasha (1962) respectively. Silent Generation Grand Masters like MW Teodorico Baldonado led GLP during its 75th Anniversary in 1987. The age of the Boomer GMs would start in 1998 – the centenary of the Declaration of Philippine Independence. It is their generation who was at the helm of the Centennial Celebration of the Grand Lodge of the Philippines in 2012.

Easing into the next century, the Baby Boomers continued to lead the Masonic Fraternity until its 111th Anniversary last year. Anno Lucis 6024 transitions into the next generation. The current set of GLP leadership is a combination of four cohorts – Deputy Grand Master Raul E. Canon, Jr. and Junior Grand Warden Ruel S. Rivera are of the same demographic as MW Ariel T. Cayanan; Senior Grand

Warden Robert Joseph S. Moran belongs to the succeeding generation called Millennials; while our Grand Treasurer MW Juanito Espino, Jr. and Grand Secretary MW Danilo D. Angeles belong to the Boomer and Silent Generations, respectively. Philippine Masonry is at the crossroads of a Generational Transition.

Masons ought to take advantage of the multi-generational structure of the fraternity. If the younger generation would be humble enough to seek the older generation for wisdom and the older generation would generously share their cumulative knowledge and experiences with the younger generation, the more secure Freemasonry's future will be.

Just like our Grand Masters, generations come and go. The story of generations in different organizations is not unique to our fraternity but is an ongoing reality in our society – even in the world at large. In identifying each social cohort and learning about their general experiences, we can understand one another more, narrowing the divide brought about by generational gaps.

Given access to GLP Data, masonic researchers can sift through our Grand Lodge membership to ascertain the distribution of the different generational cohorts in the entire jurisdiction. Determining membership by their generations can provide additional education for the Brethren. By seeing each other through the lenses of individual generations, masons will understand each other more, leading to enlightenment. Illumination by generational classifications can be one of the roads toward equilibrium. Says the song by folk singer Pete Seeger in 1959 and popularized by the Byrds in 1965 –

*“To everything, turn, turn, turn -  
There is a season, turn, turn, turn  
And a time to every purpose under heaven.”*

**“One generation passeth away, and another generation cometh:  
but the earth abideth for ever.” - Ecclesiastes 1:4**

# THE FINAL WORD



MW ARIEL T. CAYANAN  
106<sup>TH</sup> GRAND MASTER

Mahal kong mga Kuyang,

The first 100 days of any leader are crucial, setting the tone for the tenure ahead. For me, being installed as the 106<sup>th</sup> Grand Master of Masons of the Philippines on April 27, 2024, marked the start of a journey balancing our deep-rooted traditions with necessary improvements for the future. My guiding principle has been: “Let there be more Men in the Light and let there be more Light among Masons,” encapsulating our mission to deepen our understanding of Freemasonry, strengthen our bonds, and reinvigorate our commitment to service.

My early directives aimed at preserving traditions while adapting them to meet contemporary challenges reflect my commitment to upholding the integrity of our practices. A significant action was the issuance of Edict No. 328-A on July 31, 2024, introducing preventive measures in the conferral of the three degrees of Masonry. **Hazing has no place in Freemasonry.** Our rituals are meant to enlighten, not demean. Edict No. 328-A includes strict guidelines to prevent any form of hazing.

Our Past Masters are the pillars of our fraternity. Their wisdom and service have shaped the Craft into what it is today. We must continue to honor their

legacy and prepare the next generation of Masons to carry the torch forward.

Reflecting on these first 100 days, I am proud of our achievements and mindful of the challenges ahead. However, with the support of my fellow Masons, we can turn these challenges into opportunities for growth and renewal.

One highlight of these months was the signing of a Memorandum of Agreement (MoA) between the Grand Lodge and the Knights of Rizal on July 3, 2024. This partnership reflects our shared values and commitment to service, history, and nationhood.

Brethren, the first 100 days of my tenure have been about laying a strong foundation for the future of our fraternity. As we move forward, I am filled with cautious optimism. With the collective strength of our brotherhood, I am confident that we will continue to thrive and grow for many years to come.

Sabay sabay, mga kapatid!

Ariel T. Cayanan

Grand Master of Masons in the Philippines



Grand  
of the  
Philippines

DR

# 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, successful professionals, responsible 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.

MW MANUEL L. QUEZON, PGM

*The Cable Tow*

BOC