



THE CABLE TOW

Volume 101, No. 4 - A Season of Light

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

*A Season
of Light*

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ERRATUM

In The Cable Tow, Volume 101, Issue 3, Page 94 it was erroneously stated that Mr. Arthur Allan Ponce was an active Mason at the time of publication. We regret to clarify that Mr. Ponce had already been expelled from the fraternity as per the decision of ANCOM 2024. We apologize for this oversight and for any confusion it may have caused.

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The Cable Tow

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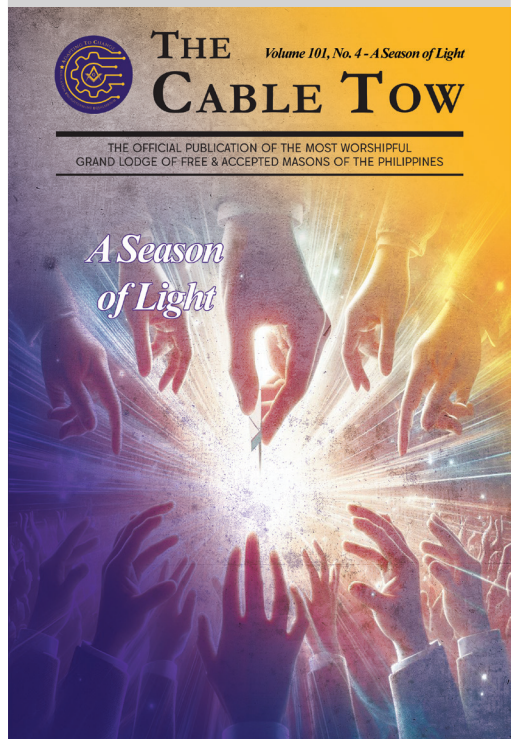
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About the Cover

The cover of *The Cable Tow* Volume 101, Issue 4, titled *A Season of Light*, captures a powerful depiction of hands—one extending light, the other receiving it—symbolizing the Masonic values of enlightenment, charity, and brotherhood, all beautifully intertwined with the spirit of the Christmas season. The hand that gives light represents the wisdom and leadership of the Craft, embodying the Grand Master's theme, "Let There Be More Men in the Light, and Let There Be More Light Among Masons." It is a symbol of the guidance that illuminates the path of righteousness, fostering moral integrity and understanding.

The receiving hands, while accepting the light, also carries a deeper meaning of Masonic charity, especially in the context of Christmas. It represents the brethren who, through their actions, embrace the spirit of *Brotherly Love and Relief*, extending help to those in need during this festive season. These hands signify the compassionate reception of both wisdom and charitable acts, reflecting how Masons share not only the light of knowledge but also the warmth of Christmas charity with those less fortunate, brightening their lives and hearts.

Together, these hands embody the fraternity's mission to spread light, kindness, and charity, particularly during the Christmas season, when the true spirit of Freemasonry shines brightest.



EDITOR'S PAGE

by VW Gene Illenberger, GSc (379)

A Season of Light

As the year draws to a close, *The Cable Tow* Volume 101, Issue 4 illuminates themes of renewal, heritage, and celebration: lodge elections, the Grand Lodge anniversary, and the vibrant Christmas traditions of Philippine Freemasonry. Bound together by the Grand Master's theme, "Let There Be More Men in the Light, and Let There Be More Light Among Masons," this issue encourages reflection on the Craft's mission to spread enlightenment.

Lodge elections this December bring a fresh glow to the fraternity, as newly elected officers prepare to guide their lodges into the new year. Leadership in Masonry is not just about administration—it requires embodying the virtues of the Craft and fostering harmony within and beyond the lodge. These officers are tasked with building connections that illuminate the fraternity like a string of Christmas lights, where each bulb contributes to the brilliance of the whole.

December also marks the 112th anniversary of the Grand Lodge of the Philippines, a cornerstone of Freemasonry in the country. We have prepared articles to highlight this beautiful history of masonic unity as well as the two visionaries who made it happen: MW Taylor and MW Quezon. Take time to read them brethren and be proud of how far we have come.

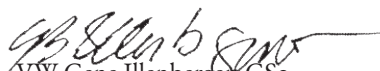
Philippine Freemasonry's Christmas traditions bring a uniquely festive warmth to the season. Lodges across the country host gift-giv-



ing programs, community projects, and holiday celebrations that reflect the spirit of Brotherly Love and Relief. From parols brightening lodge halls to acts of charity in underserved communities, these traditions embody the light and hope that Masonry seeks to spread.

This season is also an opportunity for us to share our blessings with the world around us. More than just Christmas fellowships, there should be more Christmas Charity. These efforts remind us that Masonic Christmas celebrations are about more than fellowship—they are about sharing the light of the Craft with those who need it most. The Grand Master's theme calls on every Mason to welcome more men into the light of the fraternity and to deepen the enlightenment of those already within. As we reflect on the year that has passed, let us renew our commitment to leading with integrity, celebrating our shared traditions with gratitude, and serving others with open hearts.

Malugod na pagbati sa inyong lahat—may the light of Freemasonry guide us into a brighter and more meaningful year ahead.


VW Gene Illenberger, GSc
Editor-In-Chief



Celebrating the 150th Birth Anniversary of MW Rafael Palma

On December 13, 2024, a momentous event was held at Palma Hall, University of the Philippines, in celebration of the 150th birth anniversary of Most Worshipful Rafael Palma. The occasion featured a wreath-laying ceremony and the unveiling of a historical marker. Hosted by the University of the Philippines and supported by Rafael Palma Lodge No. 147, the event was graced by the presence of MW Rafael Palma’s great-grandchildren and family, who shared inspiring stories of his enduring legacy.

Leading the brethren of Rafael Palma Lodge 147 were Worshipful Master Novid Jafari, Senior Warden Jim Jimenez, and the dedicated officers and members of the lodge, paying tribute to a man whose life epitomized service, education, and the Masonic principles of brotherly love, relief, and truth. This event served as a reminder of MW Rafael Palma’s invaluable contributions to our nation, education, and Freemasonry. His legacy continues to inspire generations to strive for enlightenment and integrity. We extend our heartfelt gratitude to all who joined this celebration and made it a truly meaningful occasion. Let us carry forward the torch of MW Rafael Palma’s ideals and values. **WB NOVID JAFARI (147)**



Masonic Lodges Unite for Landmark Tree Planting Event in 2024

D' East Meets West 3: Hundreds Unite for Tree Planting at Ipo Dam. On August 25, 2024, Masonic Lodges from the National Capital Region and Bulacan gathered at Ipo Dam for the third D' East Meets West tree planting event. Organized by Manuel A. Roxas Memorial Lodge No. 152, the initiative included Masonic Districts NCR D, Bulacan East R3, and Bulacan West R3, with support from MMDA, PENRO Bulacan, CENRO Bulacan, Toyota Valenzuela, Toyota Quezon Avenue, and JCI Makati.

Thousands of trees were planted to combat deforestation and climate change, reflecting Freemasonry's commitment to brotherly love, relief, and truth. Worshipful Master Homer R. Cruz of Manuel A. Roxas Memorial Lodge No. 152 led the event alongside District Deputy Grand Masters VW Tomas O. Testor (NCR D), VW Felix Berto C. Barrios (Bulacan East R3), and VW Paolo R. Cruz (Bulacan West R3).

"This project shows how Masonic unity creates a lasting legacy," said Worshipful Master Cruz. Native seedlings vital to the ecosystem were planted, and a team was established to monitor the trees' growth. "We're building a sustainable future while strengthening Masonic bonds," said VW Barrios. As the event concluded, VW Cruz reflected, "Together, we're leaving a legacy of hope and renewal."
BROS. JEROME Y. ANG & FRANCISCO V. CRESENCIO (152)



San Jose Del Monte Lodge Visits Filipinas Bondoc Peninsula Lodge

On August 17, 2024, over 30 members of San Jose Del Monte Masonic Lodge No. 357 - RIII Bulacan East, led by Worshipful Master Rabindranth Sierra, traveled to Filipinas Bondoc Peninsula Masonic Lodge No. 465 - RIV Quezon-Marinduque for their annual Lodge Visitation Activity. The journey was filled with lively conversations, fostering camaraderie among the brethren.

Upon arrival, they were warmly welcomed by their hosts, alongside Mabini-Kalaw Lodge No. 195 from RIV Batangas, led by Worshipful Brother Julius Ona. The hospitality created a spirit of unity and inclusiveness that set the tone for the day.

The event began with the host lodge's Regular Stated Meeting, where Worshipful Brother Ramon A. Ornafe, Worshipful Master of Filipinas Bondoc Peninsula Lodge, expressed gratitude for the visitors. The meeting included proficiency examinations, allowing guests to witness the dedication and traditions of the lodge.

Afterward, the lodges exchanged tokens and plaques of appreciation, symbolizing mutual respect and fellowship. The formalities gave way to a lively fellowship, where brethren from all three lodges bonded over singing, dancing, and shared laughter. Worshipful Brother Ornafe, also the town's mayor, added a special touch to the event with his dual role as Masonic leader and community figure.

The next morning, the hosts prepared a farewell breakfast, allowing one last moment of connection. The visitation was a resounding success, embodying the ideals of Freemasonry—brotherhood, learning, and celebration. It left all participants with lasting memories of unity and fraternity.

BRO. JOHN PAUL SALONGA (357)



SCOD Special Session in Cagayan de Oro City

"The Supreme Council Order of DeMolay, Republic of the Philippines (SCOD), led by Grand Master Hon. Raymund Joseph Ian "Raji" O. Mendoza, GMCK, DGC, IKCCH, LOH, held its first-ever Special Session outside Metro Manila in Cagayan de Oro City on November 8-9, 2024. The event welcomed delegates from across the country and distinguished dignitaries.

The three-day activity began with a High Performance DeMolay Advisor Development (HiPeR-D.A.D.) program, a seminar enhancing advisory skills nationwide. Degree Conferrals of Ebon and Knighthood followed in the afternoon.

On the second day, key ceremonies were conducted, including the Oath-taking of Frank S. Land Fellows (FSLF) and Conferrals of Past Active DeMolay (PAD), integrating new sen-

ior DeMolays into SCOD. The afternoon featured prestigious award investitures, such as the Cross of Honor (COH), Legion of Honor (LOH), and Chevalier Degree. SCOD also addressed operational improvements and distributed Letters Temporary and Permanent Charters to new DeMolay Chapters and Courts of Chevaliers.

The Grand Master's Night capped the event, fostering fellowship with Hon. Leg. Lordan G. Suan, Congressman of Cagayan de Oro's First District. A proud member of the Wadih C. Saab Chapter No. 16, Congressman Suan is a Legionnaire and served as Guest of Honor.

The host jurisdiction, Region 10-A, led by Leg. Teodoro T. Halibas, COH, Chevalier, LOH, and overall Chairman Leg. Jose Earl I. Navarro, CSK-Ebon, GMCK, IKKCH, Chevalier, LOH, expressed heartfelt gratitude to SCOD for bringing this historic gathering to the City of Golden Friendship. They thanked the working committee and participants for ensuring its success. **VW TEODORO T. HALIBAS, PDGL(220)**



Davao City observes "Freemasonry Week"

The Freemasonry Week celebration in Davao City, held on November 3-9, 2024, marked a historic milestone for the Masonic fraternity. By virtue of Proclamation No. 8, Series of 2024, signed by Hon. Sebastian Z. Duterte, Mayor of Davao City, Freemasonry Week was officially recognized within the city's jurisdiction. The event featured several socio-civic activities led by Masons of Masonic District RXI and participated in by the local community. VW Dexter L. Ng, DDGM of MD RXI, disclosed that the yearly celebration of Freemasonry Week dates back to the tenure of Mayor Rodrigo Duterte and continued under Mayor Sara Duterte and her husband, VW Manases Carpio, DDGM. For the first time, this year's observance featured daily activities.

The week-long event officially opened on November 4 with a wreath-laying and flag-raising ceremony at Rizal and Quezon Parks, followed by a motorcade. VW Ng highlighted Freemasonry's profound role in shaping Davao City's history and fostering unity among its citizens for over a century. Activities included a Masonic Education Forum, legal and health forums, diabetes screening, eye examinations, and community outreach programs. The week also featured the 36th Annual Filipino Oratorical Contest hosted by Datu Bago Lodge No. 197, which highlighted the heroism of Bro. Andres Bonifacio.

The celebration culminated on November 9 with the 26th Southern Mindanao Masonic Multi-District Convention at SM Lanang Premier, attended by 491 delegates from four Masonic Districts in Southern Mindanao. MW Ariel T. Cayanan, Grand Master of the Grand Lodge of the Philippines, graced the event as Guest of Honor and Speaker. This successful celebration underscored the enduring legacy of Freemasonry in promoting unity, civic responsibility, and community development in Davao City.

VW EDGAR S. BENTULAN, PDDGM (253)

RW Rivera Attends Blessing of Laureano S. Ledres Lodge No. 271

Laureano S. Ledres Sr. Masonic Lodge No. 271 (LSL-271) in Quezon, Bukidnon, recently celebrated the blessing of its Bro. Romeo S. Vio Masonic Hall and the unveiling of its lodge obelisk on November 8, 2024. The event was attended by RW Ruel S. Rivera, Junior Grand Warden (JGW), who served as guest of honor and speaker.

The ceremony began with the lodge's Regular Stated Meeting, presided over by Worshipful Master Abraham U. Sanico Jr. Afterward, Bishop Patrick Mabalacad officiated the blessing. In his speech, RW Rivera emphasized the importance of quality membership in Philippine Masonry and pledged a ₱50,000 donation to the Bukidnon South Charity Fund, accepted by VW Ferdinand R. Roque, PDDGM. VW Laureano S. Ledres Jr., PJGL, shared a brief history of LSL-271, adding context to the occasion. The event concluded with a fellowship where RW Rivera engaged with the brethren in discussions about lodge activities and the fraternity's mission. The gathering highlighted the values of unity and charity within the Craft while celebrating LSL-271's growth and legacy. *VW EDGAR S. BENTULAN, PDDGM (253)*





GRAND COURT OF THE PHILIPPINES ON A RENAISSANCE

by Hon. Lady Arlene T. Baccay,
Grand Royal Matron

with excerpts from Amaranth.org and The Cable Tow

The Grand Court of the Philippines, Order of the Amaranth, celebrates its 49th anniversary on December 6, 2024. This milestone reflects on the Order’s rich history, purpose, and vision for the future.



The Order of the Amaranth The Order of the Amaranth is a fraternal organization for Master Masons, their qualified female relatives, and vouched individuals. Its cornerstones—Truth, Faith, Wisdom, and Charity—guide members in fulfilling their duties to God, country, and humanity. As a charitable institution, the Order fights diabetes through research funding, awareness campaigns, screenings, and support programs.

The Order traces its inspiration to Queen Christina of Sweden, who established the Order of Amarantha in her royal court, celebrating culture, beauty, and grace.

HISTORICAL ROOTS

In the 19th century, societies like the Order of the Eastern Star and the Order of the Amaranth emerged in the U.S. to involve female relatives of Master Masons in philanthropic activities. Founded by Brother James Taylor, the Order of the Amaranth was inspired by Queen Christina’s court. Initially part of a larger structure called the Rite of Adoption, the Order became an independent entity in 1921.

The Supreme Council of the Order of the Amaranth was formally organized in 1897, holding annual meetings since. Today, it oversees 32 Grand Courts worldwide, including in the Philippines, Australia, and the U.S., along with subordinate courts in Canada, Scotland, and other locations.

GROWTH IN THE PHILIPPINES

The Order reached the Philippines in 1918 with the creation of Far East Court No. 1 under the Supreme Council. Expansion stalled until 1973, when Supreme Royal Matron Honored Lady Doris B. Belle called for

growth, inspiring leaders like Most Worshipful Ruberto S. Demonteverde and Honored Lady Elizabeth J. Araneta to establish eight more Courts.

On December 6, 1975, the Grand Court of the Philippines was constituted, beginning with nine Courts. Honored Lady Mary Elizabeth J. Araneta was installed as Grand Royal Matron, with Most Worshipful Jose Araneta as Grand Royal Patron. This marked the start of a legacy that expanded Amaranthine ideals of service, charity, and fellowship across the archipelago.

Today, the Grand Court of the Philippines boasts 44 active Courts, serving as centers for community support, diabetes advocacy, and the promotion of moral and ethical values.

A NEW CHAPTER

The installation of Honored Lady Arlene Tuazon Baccay as the 47th Grand Royal Matron in May 2024 signaled a pivotal moment for the Order. In her message, she emphasized the need for collaboration to shape the Order's future direction and amplify its community impact. Sir Knight Yeshter Donn Povadora Baccay was installed as Grand Royal Patron during the same ceremony.

Recognizing modern challenges, the Grand Court has embraced change, combining tradition with innovation. It has promoted inclusivity,

attracted younger members, and integrated technology into operations to enhance communication and engagement. These efforts aim to revitalize interest and ensure the Order remains impactful in today's world.

Strengthening the Foundation
This year also marked a period of rediscovery. During Grand Royal Matron Visitations, Courts focused on improving organizational and financial practices, highlighting that good court management ensures resilience, unity, and harmony.

Assistant Grand Lecturers played a vital role by delivering training on Amaranthine philosophy, symbolism, regulations, and rituals. These efforts deepen members' understanding and strengthen their connection to the Order's principles.

TOWARD THE FUTURE

As the Grand Court celebrates its 49th year, it balances tradition with forward-thinking solutions. By remaining true to its core virtues while adapting to evolving societal needs, the Order continues to thrive and positively impact communities.

The path ahead is one of renewal, innovation, and collaboration. With dedicated members leading the way, the Order of the Amaranth in the Philippines is poised to begin a new chapter—one that honors its legacy while embracing the future.



FURTHERMORE

MASONRY BEYOND THE CRAFT

THE OPERATIVES

by GIOVANNI A. VILLEGAS (202) and LAUDEMÉR A. ASTUDILLO (115)

JUST TO BE CLEAR, the Operatives that we feature in this column are not the old *operative* stonemasons of medieval craft guilds that later spawned the *speculative* Freemasons of today, neither the actual professionals whose occupations involve real “*brick-and-mortar*” Masonry such as builders, architects, and contractors. No. The Operatives that we speak of here are the members of the invitational body called “*The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers,*” who have adopted “*The Operatives*” monicker for short. They do not necessarily consist of real *operative* Masons, but they are dedicated to the preservation of the history and workings of *operative* guild Masonry, perpetuating the memory and practices of the old *operative* Masons that existed prior to the rise of modern *speculative* Freemasonry.

The Operatives supposedly began between 1910 and 1913, aimed at conserving the teachings and rituals of the remaining old *operative* lodges that were already in decline at the time. Concerned that their heritage would be lost, several lodges of the York Division decided to take action to preserve them. On May 21, 1913, under the authority of the said York Division, *Channel Row Assemblage* was reconstituted, becoming the first body, or *Assemblage*, of what became known as the Operatives.

The ceremonies of the Operatives are considered more archaic and fuller in form than those of modern Masonic lodges, filling the gaps in current Masonic rituals, thus providing an interesting field of study for the serious Masonic student. Its 7 degrees or grades include: I° Indentured Apprentice; II° Fellow of the Craft; III° Fitter and Marker; IV° Setter Erector; V° Intendent, Overseer, Super Intendent and Warden; VI° Passed Master; and VII° Honoris Causa (Master Mason and Grand Master). Candidates for invitation for membership should be *regular* Master Masons in good standing who are also recognized Mark Masters and Royal Arch Companions. The regalia consists of a blue cord or blue collarete from which is suspended the badge of the member’s grade. These badges are then exchanged as progression is made. Progression beyond the V° requires that the member should have been an installed Master in a Craft and Mark Lodge.

Much of what one needs to know about the Operatives, such as further details

on its history, structure, officers, regalia, and grades, can already be found online, so we won't be delving much into those here. Instead, we shall focus on recent developments of how the society is being brought here in the country by Masons of the Grand Lodge of the Philippines (GLP).

Serious discussions began as early as 2020 among members of the *Allied Masonic Degrees* (AMD), led by Evaristo Leviste, of bringing into the Philippines such orders as the Operatives, Knight Masons, the Masonic Order of the Scarlet Cord, and the Masonic Order of Athelstan (MOA); the latter having already been successfully established in the country in 2023 through the help of English and Malaysian Masons of the MOA Province of South East Asia.

In early October of 2024, amidst the thriving success of the MOA in the Philippines, Leviste, who himself was already a member of the Operatives, again gathered several local York Rite Masons, as he did when the MOA was still being locally organized, to have them join the Operatives this time, in Malaysia, and possibly establish Philippine *Assemblages*.

By December that year, a group of local Masons was formed and travelled to the Kinta Masonic Temple in Ipoh, Malaysia to receive the grades. The I°-IV° were conferred on December 18, 2024 and the V°-VI° the following day. The 14 Masons from the Philippines who were conferred included Jeshor Go VI°, Victorino Floro III VI°, Glenford Dayo VI°, Jaime Rocamora Jr. VI°, Mariano Ong Tan Ka VI°, Edgar Lim VI°, Jay Herbert Dael VI°, Ronel Rey Gentapanan VI°, Alvan Joseph Balazo VI°, Mckentyre Cabrera

VI°, Laudemer Astudillo VI°, Arlen De Guzman VI°, Dexter Ng VI°, and Franklin Hernandez IV°. As a result, 5 Philippine Assemblages were formed, provisionally named Filipinas, Quezon City, Cavite, Makati, and Bukidnon. Installed as Deputy Masters of said Assemblages were Balazo, Cabrera, Astudillo, De Guzman, and Ng respectively.

We are indeed grateful to these dedicated brethren who have sacrificed their time and efforts to bring yet another beautiful Masonic order to the Philippines – one that would further educate our local Masons on the origin and history of the operative Craft whence we came, thereby further appreciating the speculative aspect to which it eventually gave birth.

We speculative Masons are ever in a quest to trace and learn the customs and traditions of the ancient stonemasons yet tend to take them for granted and henceforth forget. This new Masonic order that we call the Operatives would guarantee that we would know more about our ancient predecessors and ensure that we all would never ever forget.

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A WHISPER OF GOOD COUNSEL

THERE ARE THOSE who believe that Masonry is evil – that it is atheistic and anti-religion; that it plots to take over the world; and that it is responsible for all the terrible things that have happened and are happening in the world. Some say that Masons worship the devil and make human sacrifices during their meetings. Some say they keep ancient secrets that give them some sort of magical powers. We all know that there is no truth to any of these allegations. Some would just throw any wild accusation and conspiracy theory against the Masons, confident that they would not fight back. Masons, resultantly, have become easy targets. There is, however, one malicious claim that I believe Masons themselves should pay atten-

tion to and guard themselves against – because it not only affects them and their Fraternity; it already affects and involves their loved ones.

Some churches and religious denominations, in their attempt to instill fear upon their flock who happen to be Masons, invented what they call Masonic curses, which they claim are evil spells that Masons cast upon themselves through so-called “blood oaths” that they swear during their ceremonies. Some religious congregations even go further as to calling such curses as generational curses, which means that the “misfortunes” they “summon” extend to their respective families and descendants to as far as the seventh generation.

Recently, a video came circulating around the Internet in which a local parish leader singled out a Mason in attendance, in front of the latter's family, publicly calling him out to the entire congregation in a seeming attempt to "rescue" him from the "evils" of Masonry. It was claimed that the Mason and his family were already being harassed because of his Masonic affiliation. The video even mentioned references to church documents on exorcism and to prayers that allegedly "save" Masons from generational curses.

In a similar video, another priest, during mass, can be seen warning his parishioners against Masonry, citing misfortunes that befell people when joining. These are just some examples of recent trends that seem to lock down on Masonry, targeting not just its members, but their respective families as well, sowing fear among them by claiming they are cursed, so that they themselves may persuade their kin into leaving the Fraternity.

GENERATIONAL CURSES

Let's be realistic: reasonable people generally do not believe in curses. They are, in all likelihood, inventions meant to frighten and control, and are commonly used to prey on the gullible, the ignorant, and the superstitious. Churches should know better than to teach a belief in such heretical ideas to their faithful. To go further as to claim the likelihood of generational curses is even more irreverent, even by their own

standards. But let us break it down for the benefit of intelligent readers.

Many critics of Masonry, particularly from some fundamentalist groups, believe that the ceremonies and obligations taken by Masons have spiritual implications that are incompatible with their religious beliefs. These groups often argue that swearing oaths opens individuals up to spiritual harm that can be passed down through generations. They claim that they lead to a somewhat supernatural consequence that affects one's health, safety, and even luck in business, particularly if such oaths involve "penalties." (Note: Portions of Masonic obligations mistaken as penalties are mere poetic articulations, much like people today nonchalantly say "swear to God and hope to die" when making promises. They are figurative phraseologies to denote the seriousness of one's promise, not a literal penalty to be imposed when broken.) Other critics also argue that Masonry's alleged connection to mystical traditions and ancient rites exposes its members to "supernatural forces" that could have negative long-term repercussions on the Masons and their descendants, leading to a belief in generational curses.

Such misunderstandings on Masonry stem from those unfamiliar with its true nature, leading to claims of curses being placed on those who participate in its ceremonies. For example, elements like "death" and "raising" in certain Masonic degrees are sometimes misinterpreted

to be occult practices, when they are in fact symbolical, philosophical, and educational allegories.

Some religions, particularly in Catholic, charismatic, and Pentecostal denominations, have a belief in something they call “spiritual warfare,” which includes the idea that demonic influences can be passed down through family lines. Those who hold this view may claim that membership in organizations like Masonry opens a person up to demonic influence, oppression, and even possession that can be inherited throughout the bloodline. They see these generational curses as spiritual burdens that lead to incurable diseases, broken families, and bad luck in business. To them, these misfortunes can only be lifted through prayer, repentance, or exorcism.

PRAYERS AND EXORCISM

Well-meaning religious literatures like Fr. Jose Francisco Syquia’s Catholic Handbook of Deliverance Prayers contain invocations and exorcism rituals that supposedly protect and heal the faithful from spiritual possessions, curses, and other evils. Unfortunately, it included Masonry in its list.

There is also something called the Prayer of Release for Freemasons and their Descendants, taken from Selwyn Stevens’s *Unmasking Freemasonry: Removing the Hoodwink*, with very specific prayers to exorcise Masons and break the so-called curse, beginning with a “re-

nouncing of the Blue Lodge, the Holy Royal Arch, the York Rite, and the Scottish Rite.” It also includes “Witchcraft, Mormonism, Paganism, and Occultism” under the same category. The contents of the prayers are utterly absurd and use assorted data from various Masonic degrees with ignorant assumptions and judgement. A copy of the prayers can be downloaded from the Internet.

REASSURANCE TO THE MISLED

Masonry does not endorse nor teach the concept of generational curses. It does not impose any form of spiritual binding upon anyone. On the contrary, Masonry emphasizes personal responsibility, moral conduct, and the importance of individual choice. Masons are encouraged to lead virtuous lives based on the principles of Brotherly Love, Relief, and Truth, and are taught that their actions, not any external curse, shape their moral standing. The ceremonies and symbols used in Masonry are designed to teach moral lessons and encourage self-improvement, not to engage in spiritual manipulation or superstitious spells. Masons view their Fraternity as a system of ethical teachings meant to make good men better, rather than as a source of spiritual peril.

The concept of generational curses leveled upon Masonry only stems from anti-Masonic criticisms and misunderstandings rather than anything within Masonic practices. Masonry does not believe in or propagate such ideas, and it

encourages its members to act responsibly and ethically, leaving behind a positive legacy for future generations. To say that joining Masonry, learning morals, becoming better, and helping the community leads to self-inflicted curses is quite simply irrational. Be careful not to be fooled by religious extremism and fanaticism that are fueled by ignorance, intolerance, and hatred.

COMPASSION AND UNDERSTANDING

Consoling a Mason who is being convinced by his church to leave Masonry requires understanding his personal struggles, respecting his religious beliefs, and helping him reconcile both his Masonic and spiritual commitments. Recognize that his spiritual journey is integral to his identity, and expressing respect for his religious concerns shows an understanding of his situation and not trying to undermine his faith. Reaffirm and show that nothing in Masonry is irreconcilable with religious teachings. Explain that Masonic lessons promote ethical conduct and moral reflection but do not substitute nor challenge religious beliefs. Address some of the common misconceptions that many churches have, gently providing factual truths to counter them. Emphasize also that Masonry is a moral and philosophical society, not a secretive or subversive organization. All of these things he may already know but only needs to hear them again to reaffirm their truths.

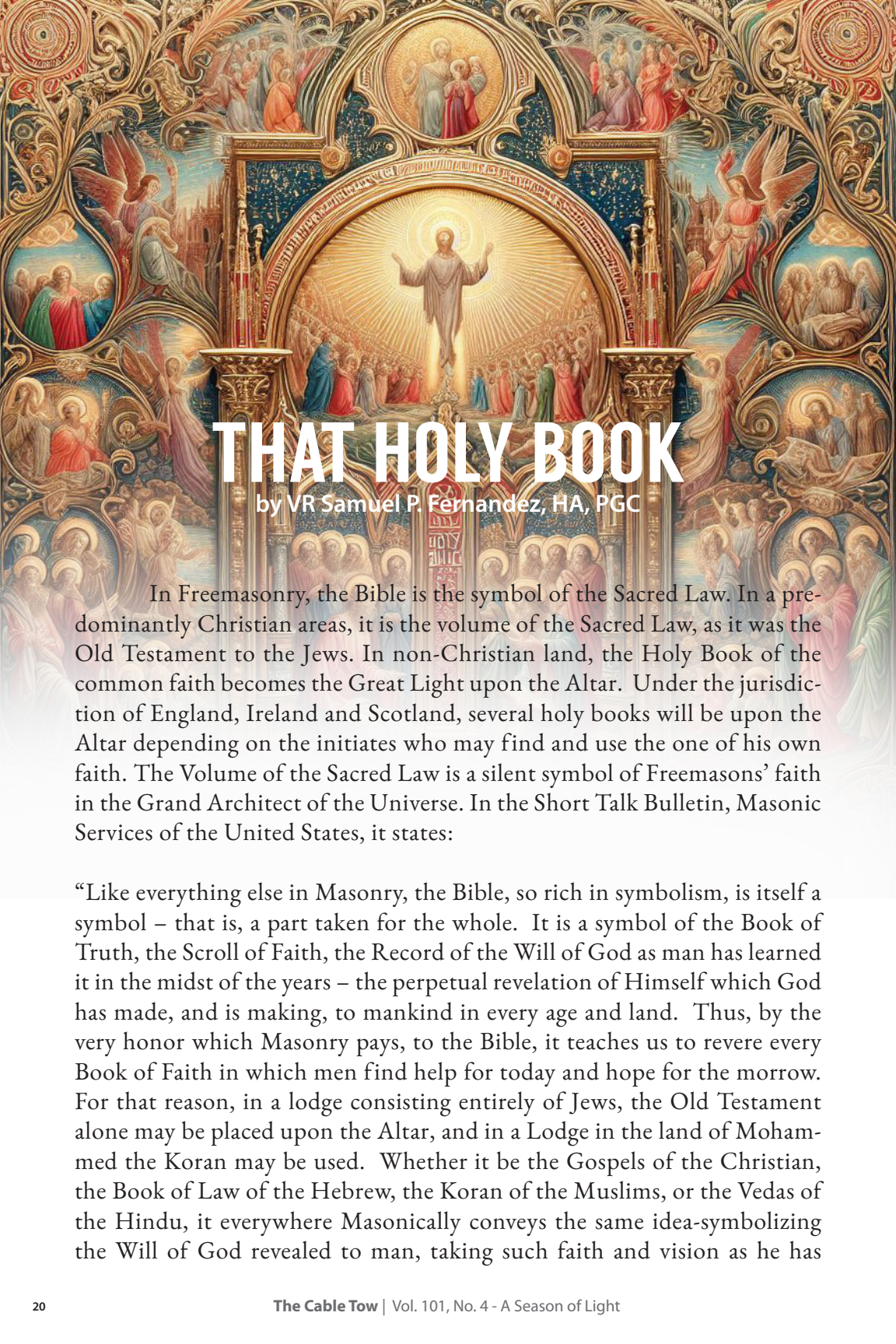
It is important to provide moral support

to a Mason contemplating leaving the Fraternity for religious reasons. Let him know that he has the compassion and understanding of his brethren. Masonry, after all, is a fraternity, and the bonds of brotherhood are stronger in times of crisis. Remind him that he is not alone in facing this challenge, and that he can always rely on his fellow Masons for guidance, counsel, and friendship. Remember to strike a balance between respect for his faith and a clear explanation of the true nature of Masonry. Offering empathy, providing facts, and encouraging personal reflection, guided by his own conscience and values, can help him make an informed decision that aligns with both his spiritual and Masonic commitments.

Ultimately, the decision to stay or leave the Fraternity is entirely up to him. Let him know that whatever his decision, his Masonic friends will always be there for him and will never judge him no matter what. **SATOR**

Notes:

1. "Priest warns parishioners against Freemasonry in the Philippines," www.youtube.com/watch?v=j95Ci8R4NXE.
2. "Priest warns parishioners about the bad lucks of Freemasonry," www.youtube.com/watch?v=T1UQ3IsGcBA.
3. "Renouncing Masonry," www.youtube.com/watch?v=1C1liSyrv8.
4. "Prayer of Release for Freemasons and their Descendants," Claretian Teaching Ministry, <https://catholicbooks.net/prayer-of-release-for-freemasons-and-their-descendants>. Also available in PDF format for free at <http://s3.amazonaws.com/catholicbooks/wp-content/uploads/PRAYER-OF-RELEASE-FOR-FREEMASONS-AND-THEIR-DESCENDANTS.pdf>.



THAT HOLY BOOK

by VR Samuel P. Fernandez, HA, PGC

In Freemasonry, the Bible is the symbol of the Sacred Law. In a predominantly Christian areas, it is the volume of the Sacred Law, as it was the Old Testament to the Jews. In non-Christian land, the Holy Book of the common faith becomes the Great Light upon the Altar. Under the jurisdiction of England, Ireland and Scotland, several holy books will be upon the Altar depending on the initiates who may find and use the one of his own faith. The Volume of the Sacred Law is a silent symbol of Freemasons' faith in the Grand Architect of the Universe. In the Short Talk Bulletin, Masonic Services of the United States, it states:

“Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol – that is, a part taken for the whole. It is a symbol of the Book of Truth, the Scroll of Faith, the Record of the Will of God as man has learned it in the midst of the years – the perpetual revelation of Himself which God has made, and is making, to mankind in every age and land. Thus, by the very honor which Masonry pays, to the Bible, it teaches us to revere every Book of Faith in which men find help for today and hope for the morrow. For that reason, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the Altar, and in a Lodge in the land of Mohammed the Koran may be used. Whether it be the Gospels of the Christian, the Book of Law of the Hebrew, the Koran of the Muslims, or the Vedas of the Hindu, it everywhere Masonically conveys the same idea-symbolizing the Will of God revealed to man, taking such faith and vision as he has

found into a great fellowship of the seekers and finders of the truth.

“Thus Masonry invites to its Altar men of all faiths, knowing that, if they use different names for “the Nameless One of an hundred names,” they are yet praying to the One God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and tragedy of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal, every-unfolding Book of the Will of God.”

Freemasonry is not concerned with dogma or doctrine, or sect or denomination. The Bible in the American Altars is a symbol of the revealed will and teachings of the Great Architect of the Universe – a name under which any Freemason can worship that Deity in whom he puts his faith and trust.

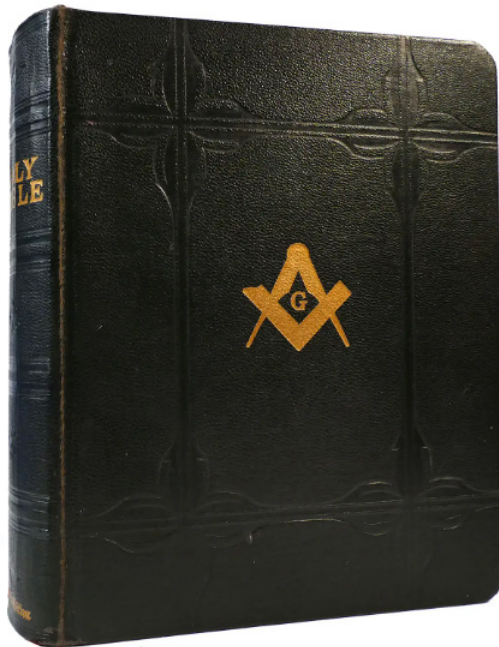
In the Installation Service of Sub-

ordinate Lodges, approved by the Grand Lodge of F.&A.M. of the Philippines, the Installing Officer addresses the incoming Chaplain, thus:

“Reverend and Worshipful Brother: That Holy Book which is the Chart and text book of your sacred calling, is also the great Light in Masonry, and forever sheds its benignant rays

upon every lawful assemblage of Free and Accepted Masons. Teach us from its life giving precepts; invoke upon our labors the blessing of that Divine Being whose infinite goodness it so fully reveals and unfolds to us, and warn us by its lessons of wisdom and truth; and you

will have faithfully performed your sacred functions and fulfilled your important trust. It is your duty to perform those solemn services which we should constantly render to our Great Creator, and which when offered by one whose holy professions is to ‘allure to brighter worlds and lead the way,’ may, by elevating our thoughts, strengthening our virtues, and purifying our minds, prepare



us for admission into the society of the blessed in the realms of Life and Light eternal. It is fitting that an emblem of the sacred volume should be the jewel of your office, and with it you will now be invested.”

“Every Mason ought not only to honor the Bible as a great Light of the Craft; he ought to read it, live with it, love it, lay its truth to heart and learn what it means to be a man.”

Again, I quote from the Short Talk Bulletin, Masonic Services of the United States:

“Every Mason ought not only to honor the Bible as a great Light of the Craft; he ought to read it, live with it, love it, lay its truth to heart and learn what it means to be a man. There is something in the old Book which, if it gets into a man, makes him both gentle and strong, faithful and free, obedient and tolerant, add to his knowledge virtue, patience, temperance, self-control, brotherly love and pity. The Bible

is as high as the sky and as deep as the grave; its two great characters are God and the Soul, and the story of their eternal life together is its everlasting romance. It is the most human of books, telling us the half-forgotten secrets of our own hearts, our sins, our sorrows, our doubts, our hopes. It is the most divine of books, telling us that God has made us for Himself, and that our hearts will be restless, unhappy and lonely until we learn to rest in Him whose will is our peace.

“He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.”

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.”

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.”

“Pure and undefiled religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted by the world.”

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

GLP JUBILEE JOURNAL

FREE AND ACCEPTED MASONRY AS COLLECTED BY
OF THE PHILIPPINES THE CABLE TOW TEAM

Grand Historian’s Note:

A Jubilee Year marks the major anniversaries of organizations like its 100th, 75th, 50th, and 25th Year. In the last issue of the Cable Tow – the Team presented the subordinate lodges that celebrated the centenary of their Charters under the jurisdiction of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines. This time, we present a summary of Lodges with Jubilee Celebrations and other Milestone Years in 2024.

– VW Joseph Harold W. Santiago, GH

75-Year Jubilee Lodges

The term “diamond” is not used as some jurisdictions attribute the substance to 60th Year Anniversaries. In 1949 – four years after the re-activation of the GLP after WWII, five Lodges were chartered by MW Esteban Munarritz:

Saipan	No. 121	Marianas Islands
Quezon City	No. 122	Quezon City, Metro Manila
Armed Forces	No. 123	Guam, USA
Far East	No. 124	Yokohama City, Japan
Tokyo	No. 125	City of Tokyo, Japan

Saipan No. 121 had difficulty operating from day One due to the transient residency of its members in the Army & Navy stationed in Saipan and surrendered its charter in 1950. **Quezon City No. 122**, thrived and celebrated its 75th Charter Anniversary this year. Armed Forces No. 123 consolidated with Milton C. Marvin No. 117 in 1951 and is now named Milton C. Marvin No. 123. Far East Lodge No. 124 and Tokyo No. 125 have since transferred their allegiance to the Grand Lodge of Japan in 1957 and are now named as Far East Lodge No. 1 and Tokyo Masonic Lodge No. 2, respectively.

Golden Jubilee Lodges

These are the Lodges constituted in 1974:

Datu Bago	No. 197	Davao City, Philippines
Digos	No. 198	Digos City, Davao Del Sur
Andres Bonifacio	No. 199	Quezon City, Metro Manila
Negrense	No. 200	Bacolod City, Negros Island Region
Hundred Islands	No. 201	Alaminos, Pangasinan
Jacobo Zobel Y Zangroniz	No. 202	Makati City, Metro Manila

Fortunately, all six lodges constituted under MW John O. Wallace – the last American to be a Grand Master in the Grand Lodge of the Philippines have labored successfully in the first Fifty Years of their Masonic existence. Two have submitted articles for this issue: Andres Bonifacio No. 199 (pp 28 - 30) and Jacobo Zobel No. 202 (pp 31 - 35).

Silver Jubilee Lodges

Seven Lodges were constituted during the term of MW Franklin J. Demonteverde 25 years ago in 1999 and celebrated their 25th Year in 2024:

Palanyag	No. 323	Parañaque City, Metro Manila
Bongabong	No. 324	Bongabong, Oriental Mindoro
Dr Jose P. Laurel	No. 325	Lipa City, Batangas
Gov. Eduardo Josen	No. 326	Muñoz, Nueva Ecija
Kakarong	No. 327	Sta. Maria, Bulacan
Apolinario B. Yap	No. 328	Victoria, Tarlac
Ma-Bu-Ti	No. 329	Masbate, Masbate

Other Lodges with Milestone Years in 2024

1934 – Only 2 lodges were constituted 90 Years ago during the term of MW Manuel Camus: Pearl River No. 109 in Canton, China and Kutang Bato No. 110 in Cotabato. The former transferred allegiance to the Grand Lodge of China in 1949 under the name – Pearl River Lodge No. 3 and relocated to Taiwan, while the latter has thrived in Mindanao since its constitution on July 17, 1934.

1944 – This is the third dark year for the Grand Lodge, as no Masonic Activities could be officially performed from December 1941 until the first quarter of 1945. Hence, there are no 80-year-old lodges in the jurisdiction in 2024.

1964 – MW Serafin Teves, constituted seven lodges under his watch:

Kidapawan	No. 170	Kidapawan, Cotabato
Narra	No. 171	San Jose, Nueva Ecija
Loo Choo	No. 172	Ryuku Islands, Japan
Micronesia	No. 173	Marianas Island, USA
Capitol	No. 174	Quezon City, Metro Manila
Clayton Roberts	No. 175	Naha City, Okinawa, Japan
Shurei	No. 176	Shurei City, Okinawa, Japan

Of the above – Shurei No. 176 surrendered its Charter in 1977, while Loo Choo No. 172 and Clayton Roberts No. 175 consolidated with Okinawa Lodge No. 118 that same year. From Mariana Island, Micronesia No. 173 has since transferred to the Island of Guam that same year. It has thrived to this day, thanks to the support of the original Guam Lodges – Charleston No. 44 and Milton C. Marvin No. 123. Kidapawan No. 170, Narra No. 171, and Capitol No. 174 have prospered on their own and like Micronesia No. 173 have celebrated the 60th Year of their Charters this year. See the article submitted by Capitol No. 174 on pages 26 & 27 of this issue.

1 9 8 4 – MW Reynato S. Puno personally constituted the following Lodges four decades ago:

Manuel L. Quezon	No. 262	Baler, Aurora
Zaragosa	No. 263	Zaragosa, Nueva Ecija
Eulogio R. Dizon	No. 264	Talugtug, Nueva Ecija
Don Lorenzo Tan	No. 265	Tangub City, Misamis Occidental
Shariff Kabunsuan	No. 266	Cotabato City
Midsayap	No. 267	Midsayap, North Cotabato
Meridian	No. 268	Balanga, Bataan
La Naval	No. 269	Cavite City
Dr. Jose Rizal (Calamba)	No. 270	Calamba, Laguna

1 9 9 4 – Five Lodges were chartered under MW Pablo C. Ko, Jr. 30 years ago:

Don Antonio T. Cosin	No. 308	Tagoloan, Misamis Oriental
San Jose City	No. 309	San Jose City, Nueva Ecija
Samboangan	No. 310	Zamboanga City
Factoria	No. 311	San Isidro, Nueva Ecija
Pura	No. 312	Pura, Tarlac

2 0 0 4 – MW Roberto Q. Pagotan reported to have constituted five lodges constituted in a score of years:

Trece Martirez	No. 350	Cavite City
Teodoro R. Yanko	No. 351	San Antonio, Zambales
Molino	No. 352	Molino, Bacoor, Cavite
Pinappagan	No. 353	Maddela, Quirino
Mangaldan	No. 354	Mangaldan, Pangasinan264

While it is the duty of a Grand Lodge to institute and constitute Lodges within its jurisdiction, it is the obligation of Masons to maintain their lodges henceforth to make them last upon the level of time. It is fortunate that all the Lodges chartered under the Philippine Jurisdiction from 40, 30, and 20 years ago have since continued to thrive, thus ensuring the spread of the light of Masonry on their particular territory. We look forward to tracking the next batch of lodges that will celebrate their milestone and jubilees in 2025. May they submit their Lodge Stories for publication in the Cable Tow.

CAPITOL THROUGH THE YEARS

60 YEARS OF
BROTHERLY LOVE,
RELIEF, AND TRUTH
by VW Garry P. Pasiona (174)

A Masonic Lodge serves as a primary venue for Freemasons to congregate, each with its own story to tell. After the Second World War, Masonry in the Philippines flourished, with several lodges established throughout the country. To bridge the gap and support the only two lodges making new Masons in the rapidly growing Quezon City, brethren from Island-Luz-Minerva Lodge No. 5 and Quezon City Lodge No. 122 conceived the formation of a new lodge. The purpose was to systematically plan and implement civic projects, socio-economic, and public welfare activities of the fraternity. Among the suggested names, "Capitol City Lodge" was chosen, reflecting Quezon City's status as the national capital at the time. The petition for dispensation was signed by 46 Master Masons and granted by Grand Master MW Pedro M. Gimenez, with the lodge constituted as Capitol City Lodge



No. 174 on September 26, 1964. The lodge initially met on the last Saturday of each month at 5:30 PM in the Theosophical Society Building, near Welcome Rotonda, Quezon City. By the end of 1965, the building's caretaker informed the lodge it could no longer use the venue. Fortunately, Brothers Dy Piak Liong and Go Thian Tek offered their building on Kitanlad Street, Quezon City, as a temporary venue. The lodge met there from June 1966 until June 1970. Subsequent meetings in San Juan, Rizal, and a chapel along EDSA proved unsuitable due to decreased attendance. In 1970,

Capitol City Lodge No. 174, along with five other lodges, moved to the Capitol Masonic Temple on Matalino Street, Quezon City, which remains its home.

This year, Capitol City Lodge No. 174 celebrates its 60th anniversary. Throughout its history, it has remained steadfast in its commitment to charity, socio-civic activities, and the welfare of its members, while upholding Masonic teachings. The lodge has sustained membership by initiating, passing, and raising good men worthy of the Craft.

The lodge has institutionalized numerous projects, including:

Adopt-a-School Project in Sitio Macaingalan, Barangay Puray, Montalban, Rizal, providing school sup-



plies, building infrastructure, and tree-planting activities since 2004.

Oktoberfest ng Capitol, an annual fundraising concert since 2005, supporting various charity projects.

Let There Be Light Project, initiated in Sitio Macaingalan using solar power, providing electricity to over 472 households.

Mangrove Planting, an environmental project in Baler, Aurora, started in 2012 and expanded in partnership with Manuel L. Quezon Lodge No. 262.

Coral Reef Project, an artificial reef in Anilao, Batangas, coordinated by the late VW Reynaldo Berroya since 2000.

VISION: Charity for the Blind, an annual activity started by VW Wilfred Delos Santos, donating Braille materials and food to students of the Philippine National School for the Blind.

Other annual activities include medical and dental missions, bloodletting drives, bingo events, and shooting competitions.

One of its significant achievements was the establishment of Norberto S. Amoranto Memorial Lodge No. 358 in 2004. Proposed by Capitol City Lodge brethren and endorsed by then Worshipful Master Oreste M. Navarro Jr., it honors Norberto S. Amoranto, the lodge's first Worshipful Master and a former mayor of Quezon City.

Through its actions, Capitol City Lodge No. 174 exemplifies the Masonic principles of Brotherly Love, Relief, and Truth. It zealously preserves harmony among its brethren, the source of its strength and stability. As the members recount their history, they celebrate six decades of service, unity, and adherence to the timeless tenets of Freemasonry.

(**with excerpts from "History of Capitol City Lodge No. 174" by VW Zafiro A. Vinarao)

GOLDEN LODGE ANNIVERSARY OF ANDRES BONIFACIO

LODGE NO. 199 (1974 – 2024)

by VW Godofredo L. Señires III (199)

The whole nation commemorated the 161st Birth Anniversary of one of our country's national heroes – Gat Andres Bonifacio – the Founder and “Ang Supremo ng Kataastaasan, Kagalang-galang, Katipunan ng mga Anak ng Bayan”, or KKK in 1892 in Manila. He organized the KKK with his friends, Ladislao Diwa and Teodoro Plata and later with Emilio Jacinto and Pio Valenzuela (Szczepanski, 2019). He led the “Cry of Pugad Lawin” that sparked the Himagsikang Pilipino (Philippine Revolution) in August 1896 who wanted to reform Spanish Rule in the Philippines (Encyclopaedia Britannica., n.d.).

Our national hero, Antonio, a Filipino patriot, 30,1863 in Tondo, Bonifacio, a tailor, lo-man; and Catalina de cigarette-rolling factory. the five younger siblings: Esperidiona and Maxima (Szczepanski, 2019). Andres Bonifacio, then aged 33, the Father of the Philippine Revolution and founder of the Katipunan, together with his brother, Procopio, were executed in the mountain of Maragondon, Cavite in May 10, 1897 (The Kahimyang Project, n.d.).



dres Bonifacio y de Cas- was born on November Manila from Santiago cal politician and boat-Castro, employed in a He was the eldest among Ciriaco, Procopio, Troadio,

Brother Andres Bonifacio was a regular member of Taliba Lodge No. 165 under the El Gran Oriente Español on June 6, 1893. That is why Bro. Andres Bonifacio organized the Katipunan following the organization and ceremonies patterned upon the Masonic order to impart an air of sacred mystery (Library of Congress, n.d.).

As the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines commemorated November 30 as Bonifacio Day as a National Holiday, other Masonic Lodges, under its jurisdiction, accorded

similar honor and proud tribute to the Supremo's birth all over the country.

It was also on this occasion that Andres Bonifacio Lodge No. 199 celebrated its Golden Lodge Anniversary that was held at the Tejeros Hall of the AFP Commissioned Officer Club in Camp General Emilio Aguinaldo in Quezon City.

The formative beginnings of this Lodge were through the initiative and recommendation for its formation by Labong Lodge No. 59, that by September 1, 1973, Grand Master Ruperto S. Demonteverde issued a dispensation authorizing the formation of the Lodge on October 26, 1973. The formal organizational meeting of the Lodge was held at the Annual Communication (ANCOM) held in April 1973 and the Committee on Charters found that Andres Bonifacio Lodge UD had already initiated, passed and raised four candidates, and had a total membership of 44 Master Masons and one Entered Apprentice.

The organization of Andres Bonifacio Lodge No. 199, was amply named in honor of our National Hero, Andres Bonifacio, was also made possible through the untiring efforts of Very Worshipful Teofilo C. Leonidas, at that time, as was the District Deputy Grand

Master of Masonic District No. 9, which is now Masonic District NCR-E, under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

On June 22, 1974, Andres Bonifacio Lodge was constituted as a Regular Lodge by Most Worshipful John O. Wallace, the last of the American Grand Master elected, and was assigned with the number 199.

Worshipful Brother Jose B. Perez was installed as its Worshipful Master; Bro. Herminio C. Navia and Bro. Salvador C. Diaz was installed as Senior and Junior Wardens respectively. Its initial domicile was at Caloocan City and had since established its residence at the Capitol Masonic Temple in Barangay Central, Quezon City (Fajardo & Galarosa, 2003).

On its 50th Charter Year, this Lodge stood proud and remained committed to the Masonic Tenets with the theme: "One Lodge Stronger Together", Andres Bonifacio Lodge No. 199, led by its Worshipful Master, Reynante B. Peña, together with Bro. Hendrix B. Mangaldan and Bro. Malvin M. Malanom, Senior and Junior Warden respectively, now has listed 94 regular members and 21 lifetime members, including 2 dual members, and 23 honorary members.



During the commemoration of the Golden Lodge Anniversary Celebration, Andres Bonifacio Lodge No. 199 bestowed upon the Golden Apron to VW Methusael A, Casul, the first Lodge member to receive such an honor, for his faithful 50 years as a Mason. Additionally, the Silver Apron was also bestowed upon Bro. Regino G. Domingo for his faithful 25 years as a Mason. The lodge also honored its Past Masters of the Lodge who stood as the pillars and foundation of the lodge. This is to celebrate the milestones of the Lodge and honor the vision and determination of our Founding brethren who laid the cornerstone of this lodge half a century ago (WM Peña, 2024).

This momentous occasion was also graced by one of its very distinguished members, Right Worshipful Vicente C. Sotto III, and the Grand Master of Masons, Most Worshipful Ariel T. Cayanan.

Andres Bonifacio Lodge No. 199 also gave thanks for the contributions of the past and present members of this Lodge and the many things that they've given to the community and to Masonry as well and will continue to build upon its traditions from the past and to make the next 50 years even better (SW Mangaldan, 2024).

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The First 50 Years

By Bros. Noel Baluyot & Joey Villegas (202)

LAST NOVEMBER 2024, the Jacobo Zobel Memorial Lodge No. 202 celebrated its 50th Anniversary at the Makati Sports Club, attended by brethren, family, and friends. The occasion was even graced by the Grand Master of the Grand Lodge of

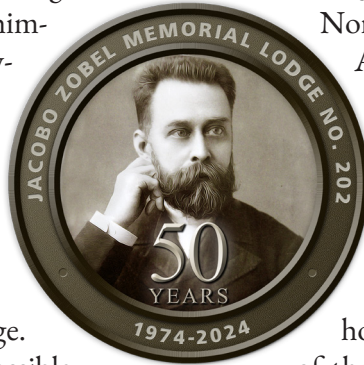
the Philippines (GLP) himself, MW Ariel T. Cayanan. Representing the City of Makati was Vice Mayor Monique Lagdameo. Also present was Past Grand Master Enrique Locsin who hails from said lodge.

The event was made possible through the leadership of incumbent Worshipful Master James Christopher Sanagustin, Senior Warden Richard Raymund Rodriguez, Junior Warden Gilbert Villanueva, Immediate Past Master Dickson Wee, and the rest of the lodge officers and members.

Our appreciation of the lodge's milestone achievement cannot be overstated, and, in so doing, it is important to revisit its past and look back at its first fifty years. It began in early 1973 when a group of Masons residing in

and around Makati resolved to establish a new Masonic Lodge within their community. These brethren included then Grand Master of the GLP, Ruperto Demonteverde Sr., Simeon Rene Lacson, Ernesto Gonzales Sr.,

Teotimo Juan, Eduardo Gonzales, Norberto San Mateo Jr., and Antonio Beltran.



Soon after, on December 20, 1973, they submitted a petition to the GLP to form the Jacobo Zobel Memorial Lodge, honoring the patriarch of the Zobel De Ayala family,

the distinguished landowners and developers in Makati. The choice of the name came at the suggestion of Aurelio Leynes Corcuera, considered at the time to be an authority in Philippine Masonry. Twenty one Master Masons were summoned by Teofilo Leonidas from his District. The meeting was held at the Marco Polo Restaurant in Ayala Avenue, Makati, where a committee was created to make representations with the Zobel De Ayala family in order to seek their permission to use the Jacobo Zobel name. The com-

mittee composed of Ruperto Demonteverde, John Wallace, Teodoro Kalaw Jr., Jose Araneta, Teofilo Leonidas, Aurelio Corcuera, and Oscar Eusebio. Another committee, composed of Pedro Tolentino, Simeon Rene Lacson, and Antonio Comoda, was assigned to draft the lodge's constitution and by-laws for submission to the GLP. The brethren also presented a pledge of P3,650 as initial funding.

The dispensation was issued by GM Demonteverde on January 11, 1974, leading to the inaugural meeting of the lodge Under Dispensation (UD) on February 21, 1974 at the Plaridel Temple of the GLP, with Demonteverde presiding as Master. On that occasion, a resolution was passed to notify Col. Enrique Zobel of the formation of a Masonic lodge in tribute to his great grandfather.

During the GLP's Annual Communication (AnCom) that year, the Charter for the lodge was ratified. Incoming Grand Master John Wallace granted a Dispensation on June 20, 1974 for the lodge to temporarily convene at the Pio del Pilar High School. Bienvenido Tesoro became the only candidate who petitioned for degrees in the UD lodge. (He would eventually be raised to Master Mason before the lodge's formal constitution.)

Upon the evening of November 15, 1974, the Zobel Lodge was formally constituted. Its Charter Members included esteemed brethren such as Jose Araneta, Calixto Zaldivar, Benjamin Brown, Ruperto Demonteverde Sr., Purifico Palomo, Marcelino Dy-sangco, Teofilo Leonidas, Emiliano Ozaeta, Felicimo Rivera, David Cruz, Atanacio Bayan, Domingo Cantoria, Lucas DeLeon, Ernesto Balba, Pacifico Pinili, Narciso Roque, Jose Baltazar, Memento Pacris, Gerardo Agulto, Eduardo Salcedo, Rustico Reyes, Wiliam Chua, Tendoro Kalaw Jr., Urbano Caasi Jr., Eliseo Zari, Oscar Eusebio (SW),



Simplicio Endaya, Aurelio Cocuera, Ernesto Gonzales, Luis Johnson Jr., Tiburcio Baja, Teodorico Baldonado, Pedro Tolentino, Ruperto Demonteverde Jr. (WM), Francisco Ibay, Eu-

logio Eusebio, Federico Balagtas, Eduardo Gonzalez Jr., Antonio Beltran, Nicanor Lim, Charles Chang, Antonio Comoda, Simeon Rene Lacson, and Jose Percival Adiong (JW). The founding ceremony took place at the Sky-Top of the Hotel Inter-Continental in Makati, and included the installation of the Charter Officers. The event was graced by Col. Enrique Zobel himself as the Guest of Honor and Speaker, who conveyed his kin's gratitude to the lodge for honoring the memory of his illustrious forebear.

Enrique Zobel generously offered the use of the School for the Deaf in San Antonio Village, Makati, for the lodge's meetings. When the lodge members sought for a permanent location, Enrique Zobel consented on April 25, 1978 to use a 1,500 square meter property along Dao Street, Makati to the lodge. The agreement was signed by Calixto Zaldivar for the lodge and Enrique Zobel for the Zobel de Ayala family. The lodge then endeavored to erect its own Masonic Temple, and Enrique Zobel contributed significantly to initiate construction. That afternoon, a cornerstone-laying ceremony was conducted by Zaldivar as assisted by Jolly Bugarin.

The lodge turned to other Masons for assistance in constructing the Temple and the appeal was answered by King Solomon Lodge No. 150. Further help came when, in 1981, Warner Rushing was elected Master of the lodge, for he was then working for Philippine Geothermal, Inc. as its Operations Manager

for Construction, which strategically enabled him to spearhead the project. The F.F. Cruz Company soon undertook the building work, supported by donations of materials and funds from various brethren. The Jacobo Zobel Masonic Temple Association, Inc. was also established to oversee the Temple's care and maintenance.

On November 15, 1982, during its 8th year Anniversary, the lodge held its meeting inside the nearly-completed Jacobo Zobel Masonic Temple for the first time. The Lodge Hall, later named after Warner Rushing, was dedicated on September 15, 1985.

Recognizing several key milestones in the following years, Enrique Locsin ascended to the position of Grand Master for the year 1998-1999. It was he who facilitated the construction of the Temple's Fellowship Hall.



In 1999, the lodge commemorated its Silver Jubilee or 25th Anniversary with a Yearbook project that documented the first comprehensive accounts of the history of the lodge and of the Masonic life of Jacobo Zobel y Zangroniz himself. The Anniversary was celebrated at the Makati Sports Club, emceed by Raul Laman and Renato Florencio, as assisted by Ricardo Manotoc III, Romeo Velasco, Abelardo Aportadera Jr., and Rommel Garcia. That year also saw the initiation of two prominent leaders, former Prime Minister of the Philippines, Cesar Virata, and former Vice President of the Philippines, Salvador Laurel.

Charging into the new millennium, the lodge adapted to modern advancements. On April 1, 2004, Noel Baluyot created the lodge's inaugural website, which later acquired its own domain name care of Jing Iya, Maverick Evangelista, and other members. The lodge's 30th Anniversary in November that year saw the launch of a newsletter called LUXIS, which eventually ceased printing to give way to the more efficient Internet-based platform. During the terms of Horacio Gonzalez and Porfirio Pasay as Worshipful Masters in 2004 and 2005 respectively, the Jacobo Zobel Memorial Foundation was established as a non-profit entity to extend outreach beyond Masonic circles, receiving support from the Zobel De Ayala family, as confirmed by Don Inigo Zobel.

Venturing into the Centennial Year of the Grand Lodge of the Philippines in 2012, a significant event transpired during the Remembrance Rites for Hero-Masons at the Jacobo Zobel Masonic Temple: the thoroughfare where the Temple was located was formally renamed from Dao Street to Jacobo Z. Zobel Street. This initiative was spearheaded by Richard Raymond Rodriguez and the officers of the lodge that year. The unveiling of the new street sign was even attended by then Grand Master Santiago Gabionza Jr., as well as by other District and Grand line officers.

Around 2014, on the occasion of the lodge's 40th Anniversary, a commemorative Yearbook was conceived. Then in November 15 that year, the lodge held a grand anniversary celebration, under the chairmanship of Romeo Velasco. The event, hosted at the Makati Sports Club, included a commemorative dinner that gathered brethren, family, and friends. This would be the last major gathering before the COVID-19 pandemic struck in 2020.

Leading through the challenging years of 2020-2021, Worshipful Master Roderick Silva worked to maintain support among brethren, checking in on members and their families amidst the lockdowns resulting from the pandemic. Losses were felt deeply, as some brethren, particularly the elderly, fell ill, and five tragically passed away, leaving a lasting impact on the lodge.



When vaccines became available and in-person meetings resumed, the lodge held a solemn Lodge of Remembrance to honor those lost.

Driven by the desire to resume their mission of charity and service after the long pause caused by the pandemic, the brethren were eager to get back to work. One significant milestone during this time was the leadership of Worshipful Master Dickson Wee, under whose guidance the lodge became the first “Green” Masonic lodge in the country. With the full support of the lodge and Masonic District NCR-G, solar panels were installed on the roof of the Jacobo Zobel Masonic Temple by the end of December 2023. It not only exhibited the lodge’s commitment to sustainability but also served as a practical way to reduce energy costs.

Ever focused on the tenets of Masonry, the lodge continued its charity works and service to the community through the years. The brethren organized regular events to support local families in need, providing food, clothing, and other essentials to those facing hardship. They also participated in installations, events, and gatherings at the

District and Grand Lodge levels, fostering strong connections with their fellow Masons.

Zobel Lodge has truly become a beacon of light and hope in the Masonic world, inspiring others to follow its example of charity, service, and innovation. Through its commitment to sustainability, its dedication to its members and their families, and its unwavering support for the community, the lodge has earned the reputation as a shining example of what Masonry could achieve when guided by the spirit of unity and brotherhood.

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30TH FOUNDING ANNIVERSARY OF FACTORIA MASONIC LODGE NO. 311

***“CELEBRATING THREE DECADES OF BROTHERHOOD,
SERVICE AND EXCELLENCE”***
by WB Mervin P. Gonzales (311)

On this momentous occasion, we commemorate the 30th founding anniversary of Factoria Masonic Lodge No. 311. For three decades, this lodge has stood as a beacon of brotherhood, wisdom, and unwavering dedication to the principles of Freemasonry.

A LEGACY OF BROTHERHOOD

Since its establishment in 1993, Factoria Masonic Lodge No. 311 has been a sanctuary where brethren unite under the tenets of faith, hope, and charity. The lodge has fostered a culture of mutual respect, collaboration, and lifelong friendship among its members. This enduring bond continues to inspire and guide us as we journey together in the light of Freemasonry.

SERVICE TO THE COMMUNITY

Our lodge has always upheld the Masonic commitment to serving humanity. Over the past three decades, we have engaged in countless charitable endeavors.

ors, from supporting local educational programs and providing relief during crises to promoting community development initiatives. These efforts reflect our dedication to improving the lives of those around us and embodying the true spirit of Freemasonry.

MILESTONES OF EXCELLENCE

The journey of Factoria Masonic Lodge No. 311 is marked by remarkable achievements. From hosting meaningful Masonic activities to raising exemplary Masons, our lodge has consistently contributed to the advancement of the Craft. Each milestone reached is a testament to the steadfast leadership of our officers and the active participation of our members.

LOOKING AHEAD

As we celebrate this milestone, we also look with hope and determination to the future. The foundation laid by our founders and the contributions of every member over the past 30 years serve as a guidepost for our continued growth. Together, we will uphold the Masonic principles and ensure the lodge remains a vital force for the community. This celebration would not be possible without the tireless efforts of our brethren and the unwavering support of our families and friends. To our past and present officers, members, and community partners—thank you for being part of this incredible journey.



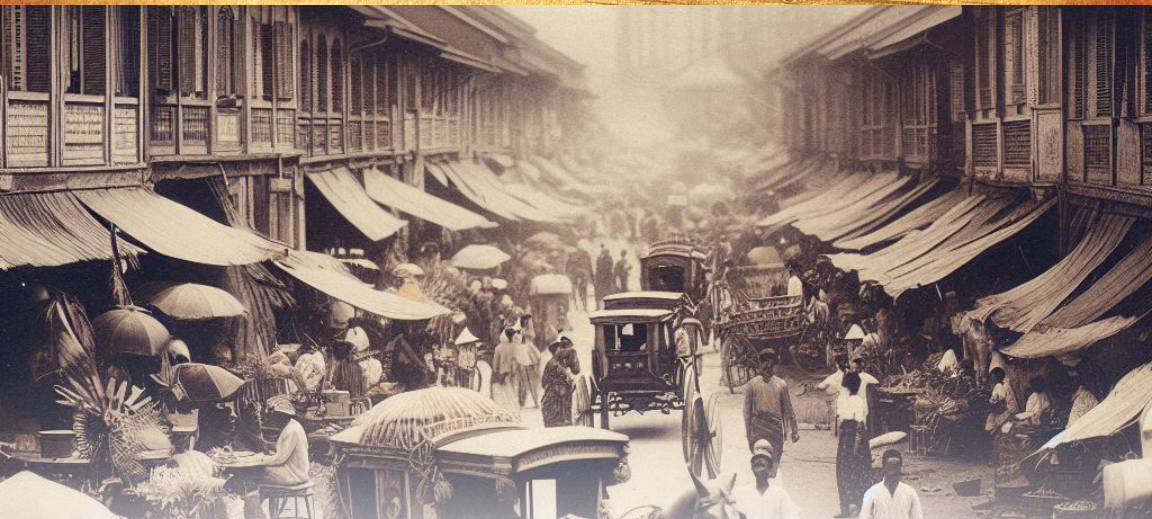
this significant look to the future. The by our founders contributions of every past 30 years serve our continued we will strive to sonic principles lodge remains good in our celebration would

A TOAST TO THE FUTURE

As we honor the past, celebrate the present, and embrace the future, let us reaffirm our commitment to the values that define us as Masons. May Factoria Masonic Lodge No. 311 continue to thrive and inspire for generations to come.

The 1917 FUSION

by WB Larry Carbonel (116) and Bro. Giovanni Villegas (202)



In 1892, the first lodge for local Filipinos, Logia Nilad No. 144 was established and affiliated with the *Gran Oriente Espanol* (GOE). Freemasonry gained popularity among the locals that lodges were quickly established throughout the archipelago. A year later, a *Gran Consejo Regional* was formed. In 1895, despite persecution by colonial authorities, there were 19 Lodges and about 39 Triangles (equivalent to Lodges Under Dispensation) established by Filipino Masons under the GOE.

The 1896 Revolution caused the Spanish government to stop all masonic labors of these lodges. It was only after the Spanish-American War of 1898 with the beginning of the American Colonial Period that restoration of masonic activities

ensued. In 1900, Filipino Masons under the GOE were able to secure a new charter for *Logia Modestia No. 199*. In 1903, *Logia Dalisay No. 177* was re-established. High-ranking Americans regularly visited this lodge during the first days of its

reconstitution. On 30 November of the same year *Logia Sinukuan No. 272*, named in honor of Andres Bonifacio, was organized. Distinguished Filipinos in our history graced its rolls: Manuel Quezon, Quintin Paredes, Rafael Palma, Manuel and Tomas Earnshaw, Hadji Butu, Jorge Vargas, and many others.

By 1906 endeavors were made to reactivate three more of the old lodges namely, *Logia Nilad No. 144*, *Logia Walana No. 158*, and *Logia Lusong No. 185*. Some time later, *Logia Mabini No. 290* located in Aparri, Cagayan, was organized and constituted. With *Logia Sinukuan* as the lead, these seven lodges convened on 9 September 1906 as an assembly to establish a Gran Logia Regional. They elected Felipe Buen-camino as "*Presidente, Gran Maestre*" and other officers. After all the documentary requirements were completed and the charters of the aforementioned three lodges were issued, the "*Gran Logia Regional de Filipinas No. 2*" (GLRF) was officially constituted under GOE.

Meanwhile more lodges were re-organized like *Logia Balagtas No. 149* in Malate, of which Apolinario Mabini was the first Orador. *Logia Taliba No. 165* was revived next, followed by *Logia Pilar No. 203* in

Kawit, where Emilio Aguinaldo was once initiated. *Logia Bagong Buhay No. 291* was also organized with Ladislao Diwa as one of its founders.

On 14 September 1907, the "*GLRF*" finally installed its officers with great solemnity by Valentin Polintan, the Gran Delegado y Consejero de la Orden. Thereafter, more lodges were then organized the following year like *Logia Araw No. 304* in Arlegui, *Silanganan No. 305* in Pasig, *Rizal No. 312* in Tayabas, and *Dapitan No. 313* in Malabon. In

1911, *Solidaridad No. 323* was formed from the merger of *Logia Taliba*, *Logia Balagtas*, and *Logia Lusong*. *Logia Banahaw No. 332* was founded in Atimonan, Quezon, *Maguindanao No. 334* in Cagayan de Oro, and *Malinaw No. 340* in San Pablo, Laguna.



In a parallel development, the influx of American Masons to the Philippines made it necessary for them to form a permanent local organization. Under the initiative of Manly B. Curry, a Sojourner's Club was founded and held its first meeting on 2 April 1900. They elected Dr. Harry Eugene Stafford as its President. While the initial meetings were purely social, there was a deep-seated intent to organize a lodge. On 4 July 1901, they were given dispensation

to meet as a lodge by the Grand Master of the Grand Lodge of California (GLC). On 10 October 1901, they were granted charter and later, on 10 November 1901, they were constituted as Manila Lodge No. 342.

At the end of 1902, another lodge was founded in Cavite. Under the leadership of Mason E. Mitchell, they secured a dispensation on 19 October 1902 from the GLC. On 24 November 1903, a year after it was instituted, the lodge was formally constituted as Cavite Lodge No. 350. A third lodge, Corregidor No. 386 was founded in 1907 by Herbert Daniel Gale, Newton C. Comfort, and George Harvey. On 10 October it was issued its Charter by the GLC and duly constituted on 11 December 1907.

In November 1912, an invitation was sent to these three lodges with a view of uniting in the foundation of a Grand Lodge. The invitation pointed out that as the Philippines was considered “Masonically free”, it was within legal bounds by these three subordinate lodges to form a sovereign Grand Lodge. The same invitation was extended to Lodge Perla del Oriente No. 1034 and Lodge Cebu No. 1106, both under the Grand Lodge of Scotland, but they did not respond, seemingly rejecting the idea. The three American lodges continued, on their own, in this endeavor.

On 11 December 1912, the Worshipful Masters, Wardens, and Past Masters of these three lodges (Manila, Cavite, and Corregidor) held a convention with George Harvey presiding. It was resolved that a Grand Lodge of the Philippine Islands (GLPI) be created and a constitution be drafted. The Convention held two more meetings on 18 and 19 December 1912 approving the Constitution and electing the Officers. MW Stafford was elected Grand Master and Harvey as the Deputy Grand Master.

At this point, there were two duly constituted Grand Bodies:

The GLRF under the GOE formed and united the Filipino lodges and empowered with authority in the government of its Symbolic Lodges. This Regional Grand Lodge represented “Filipino Masonry.” Many of its members held high positions in the government, business enterprises and all public life of the country. It was still fresh in everyone’s memory of its immediate predecessor, the *Gran Consejo Regional*, under whose auspices produced heroes like Aguinaldo, Bonifacio, and Mabini and others. There were others who were persecuted and martyred like Ambrosio Flores whose only crime was being a Freemason. They also identified with Rizal and Del Pilar, the prime movers of Filipino Masonry and heralds of National Freedom.

Masonic Temple, Manila. First meeting February 7, 1916 by Mt. Arayat Lodge of Perfection



Ylaya Street: Exterior view of the old Temple of Sinukuan Lodge No. 16 during a flower offering to the memory of Dr. Jose Rizal.

The GLRF however is not sovereign but just a subordinate of the GOE and with limited authority.

The GLPI on the other hand was integrated by the three American lodges and invested with sovereign authority over them. It was however a new and imported institution, a stranger to the traditions of the country and the struggle for freedom of its people. While it arrived when Filipino Masonry was already mature, it brought with it something that the Fraternity needed for its progress, that of “exclusive territorial jurisdiction.”

Initially, these two Grand Lodges ignored each other and went about their business. On 15 February 1915, Teodoro Kalaw, Sr., a staunch and uncompromising Nationalist, became the *Gran Maestre* of GLRF. He was also Assemblyman from Batangas and editor of the newspaper *El Renacimiento*. In his inaugural address on 15 May, he expressed a call for an independent Filipino national Masonic body:

“The time has come when we must seriously think of the future of our fraternity. So far we have been moving like automats, instead of walking straight, with our heads high and gazing steadfastly at the future. We must watch the events that are taking place around us every minute and take notice of the fact that our country is day by day breaking the chains of colonialism.”

Outside of our august Temples the reverberations of a great struggle roar deafeningly. In the midst of this tremendous agitation our sense of duty commands us to be prepared to act as circumstance may require. We must not be sluggards in the race. We must march in the vanguard, where our honor and responsibility demand that we be. Bear in mind that we Filipino Masons are the only ones responsible for the future of Philippine Masonry, which is flesh of our flesh and life of our life.”

On 4-5 July 1915, a general assembly of over 300 Master Masons was convened to discuss “*internal and external problems, so serious and so fundamental in fact, that from their solution will depend the life, the honor and the future development of national Philippine Masonry.*” This convention was presided by Manuel Quezon and was held at the Manila Grand Opera House. Two important resolutions were approved. The first is the airing of a respectful protest to be sent throughout the masonic world against the existence of GLPI. The second resolution is reorganization of the GLRF into an independent masonic body to be denominated as the “*Gran Logia Nacional de Filipinas.*”

The protest of the GLRF was sent to the various Grand Lodges of the world. However, it did not prosper as the GLRF was not a sovereign Grand Lodge and its parent, the GOE was not recognized and had no fraternal



Tondo, Manila, Oct. 19, 1912: Banquet in honor of Bro. Manuel Quezon, sponsored by the brethren of Logia Sinukuan Nu. 272. Note in the background a painting showing the familiar representation of Jose Rizal in Masonic apron. This picture is actually one of the earliest known appearances of said rendition of Rizal wherein all succeeding copies may have been based.

relations with them. Meanwhile recognitions of the Grand Lodge of P.I. continued to pour in.

After the draft constitution for the proposed national grand lodge was approved, Kalaw Sr. had a series of communications with the *Gran Maestre* of GOE, Miguel Morayta, in Spain. Kalaw Sr. informed Morayta that they wanted full freedom as the Americans started a propaganda that they were the ones considered regular and had come to regularize and improve Philippine Masonry. They also started installing Filipino lodges and if the conflict became one between Filipinos, they should not tolerate it. Furthermore, they needed authority to act right away, to rule and defend themselves and fight for their existence which at

that time were not afforded to them as their leadership was far away in Spain. These sentiments however did not elicit commensurate response from Morayta, who at that time was 81 years old and at the twilight of his life. He reminded of the sacrifices he made for their cause; he was even accused of being a traitor to Spain. He still considered Filipinos as being his family and brothers despite the estrangement of Philippines from Spain. He expressed his grief reading the letter of Kalaw, Sr. and while the matter was under consideration of the Grand Council, he stressed the advantage of retaining membership in GOE.

Meanwhile, the twin actions of GLRF have alarmed some American and Filipino Masons who wanted to unite all Masons in the Philippines under one roof. As early as 1904, there was a move to unite the Fili-

pino and American Lodges into one Grand Lodge but this did not prosper. By 1915, two lodges namely Bagumbayan No. 4, a majority Filipino Lodge under GLPI and Sinukuan No. 273 of GLRF took this initiative. Despite the ban on masonic intercourse, Bagumbayan No. 4 routinely sent invitation to GLRF Lodges. At one of these jointly attended meetings, the Grand Master of GLPI sat in lodge with members of the GLRF, thus implying sanction on the intercourse between the two Grand Bodies. Christian Rosenstock, one of the leaders of Bagumbayan No. 4, also started meetings with Kalaw Sr. and brought the leaders of the Filipino and American Masons together.

Sinukuan No. 273 on the other hand, allowed inter-visitation with American lodges as well as mutual attendance in Masonic Funeral rites. Several American Masons like Grand Master William Taylor, Milton E. Springer, Austin Craig, Charles Banks, and Governor-General Francis Burton Harrison were given honorary memberships.

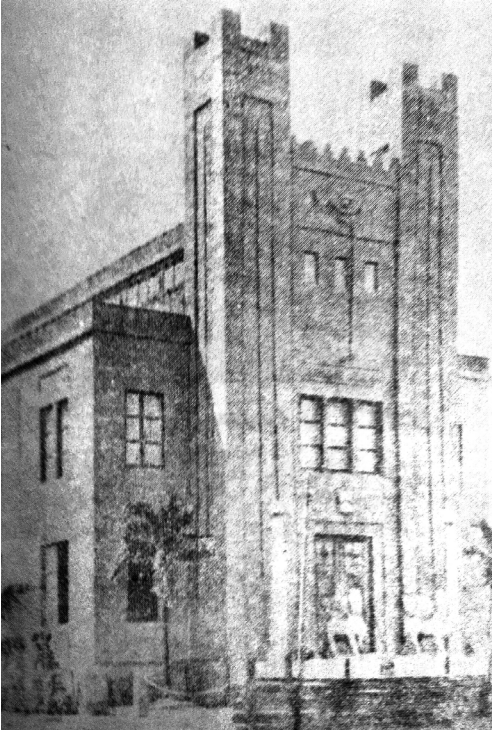
By November 1915, Kalaw Sr. reported to Morayta of the incident where the GLPI attempted to halt the installation of *Logia Maktan No. 357* under GOE in Cebu by preventing the members of its lodges and that of the Grand Lodge of Scotland from attending. The crisis was averted at the last minute and

the ceremony was held as scheduled.

In the GLPI, the advocates for the union were slowly gaining ground. Grand Master Taylor in 1916 addressed "*Logia Sinukuan*" and spoke of the need for brotherly love. He encouraged measures to bridge the gap between Americans and Filipinos and ordered the translation of the official ritual into Spanish for the benefit of Filipinos. Meanwhile, the pro-Filipino Governor-General Harrison spoke before *Sinukuan Lodge* and promoted a more complete understanding, a more beneficial cooperation among brother Masons, whether they be Americans or Filipinos.

Bagumbayan No. 4 initiated in February 1916 the founding of the Lakandola Lodge of Perfection and later the Burgos Chapter of Rose Croix, with the intention of giving Filipinos a Scottish Rite Bodies of their own. At the end of that year, Austin Craig, who was its Venerable Master, invited Quezon to affiliate with these Bodies and requested him to also bring Rafael Palma, Kalaw Sr. and other Filipinos.

In March 1916, Kalaw Sr. reported that the Grand Lodge of Scotland considered the lodges founded by GLRF after the constitution of GLPI to be clandestine and irregular. By June 1916, Morayta replied that during their Grand Assembly,



Templo de Solomon at 1001 Bilbao, Tondo where 6 GLP lodges met, including Sinukuan No. 16 and Batong Buhay No. 27. The GLP also held in this Temple the necrological services over the remains of Marcelo del Pilar on December 8, 1920 after being brought back from Spain. The Temple was eventually lost by the GLP as it was claimed by clandestine Masons. It was never recovered since, and was said to have eventually suffered fire during World War II. Sources say that on the site now stands an old apartment building that has a store on the first floor. (Source: An unpublished paper about the Gran Logia Nacional de Filipinas or GLNF written by a Mason of the GLP.)

the Grand Council was authorized to decide upon the issue on GLPI. The next month, Kalaw Sr. wrote to Morayta of his concerns on their lack of authority amid the conflicts they were facing, the rapid growth of the Fraternity, the presence of other Obediences bent on usurping their jurisdiction, and the difficult competition they were causing. He demanded greater powers so he could use them for the benefit of the Fraternity.

Kalaw Sr.'s letter of October 1916

informed Morayta that they were finally remitting their draft constitution. The most important reason for the delay was that they waited for the passing of the Jones Law which would give complete autonomy to the Filipinos in the Philippines. He also reiterated his demand for greater powers as conditions have changed and that the GLPI was exerting efforts and working with Filipinos.

In November 1916, the GLPI authorized the founding of a second Filipino Blue Lodge, Biak na Bato No. 7. It then became clear that the Americans were admitting Filipinos and Kalaw Sr.'s fear of the conflict in Freemasonry between Filipinos was quickly being realized.

In a fit of desperation, Kalaw Sr. wrote on 13 December 1916 to the Grand Secretary of GOE and reported of the fusionist activities being openly advocated by prominent brethren who were meeting with their counterparts in GLPI. He requested the Grand Council to expedite the approval of the constitution to enable them to establish their planned independent national grand lodge and to still retain the attachment and esteem of thousands of Filipino Masons. As the GLPI was to have its next Assembly in February, he advised that any delays might prove fatal and he would not be held responsible for it. Morayta replied a week later, on 21 December 1916,

denouncing the fusionist elements. He advised to live in harmony with GLPI while energetically upholding the GLRF's unquestionable regularity.

At the beginning of 1917, Grand Master Taylor received information that the Filipinos had formed a committee to discuss the fusion with the Americans and to make it effective. He sent a letter to GLRF mentioning this and called for their lodges to unite with GLPI.

Gran Maestre Morayta passed away on 24 January 1917. Kalaw Sr. wrote that "After the death of Morayta, the only one who had always shown interest in the Philippines, the only man in Spain for whom Filipino Masons felt profound veneration and respect, the lodges considered themselves free to separate from the Spanish obedience." Around end of January, an informal joint meeting was held by a GLPI committee consisting of GM Taylor, PGMs Stafford and Newton Comfort and on the GLRF side, Manuel Quezon, GM Kalaw Sr. and Tomas Earnshaw to draft the provisional plans for the union. After several meetings, the committees agreed upon the following:

I. Both Grand Lodges, acting separately, authorize their Worshipful Grand Masters to convoke immediately a joint Assembly of Worshipful Masters, Senior and Junior War-

dens and Worshipful Past Masters of all their Lodges, to hold a meeting at one o'clock in the afternoon of Tuesday, February 13, 1917, at the Masonic Temple on the Escolta.

II. The Assembly will proceed:

(a) to adopt the present Constitution of the Grand Lodge of the Philippine Islands, with possible amendments in some of its sections.

(b) to issue to the lodges of the Grande Oriente Español new Constitutional Charters under the Constitution newly adopted. The lodges of the Grand Lodge of the Philippine Islands will continue with their old Constitutional Charters. The numbering of the lodges of the Grande Oriente Español will be made with the same priority that they now have under the Grande Oriente Español. As regards those lodges with Charters now pending, the numbering will be effected according to priority of their organization; and

(c) to proceed immediately to the election of the officers of the Grand Lodge, in accordance with the provisions of the Constitution.

III. None of the existing lodges or those with Charters pending, of the jurisdiction of any of the two Grand Lodges, shall have to pay any admission fee, regardless of the fact that some of them might be admitted immediately afterwards or some time later.

IV. All the existing lodges and those, which may in future be installed, shall enjoy the same rights and privileges. There will be no racial discrimination.

V. Each lodge, now and hereinafter, shall be free to adopt any recognized rite and language that it may choose for its work.

VI. The higher degrees will not be under the jurisdiction of the Grand Lodge but the members of both conference committees guarantee that the present degrees of the members of every lodge will be respected, without need of paying any fee.

Until that time, there were still oppositions to the fusion within the ranks of both the GLPI and the GLRF. Quezon, being a very influential leader, full of vitality and determination, was more successful in having his people conform to him.

On the side of the GLPI, Past Grand Master Harvey was one of those who was not that eager in the unification. As far as he is concerned, many members of the GLRF were mere political followers of Quezon and had little understanding of Anglo-Saxon Freemasonry. To accept them “en masse” without in-depth scrutiny would be ill-advised. Thus, on 12 February 1917, Harvey’s viewpoint prevailed in an informal meeting held by the GLPI. The draft agreement was rejected and the Americans asserted

that the fusion be accomplished by affiliation and not by a Constituent Convention.

Meanwhile, on the same date, around 300 Filipino Masons under the Spanish Scottish Rite Bodies flocked to the Masonic Temple in Escolta. They were led by Quezon and Kalaw Sr. to affiliate with the American Scottish Rite. On that evening, over a hundred were re-obligated by Ill. Charles Lobinger, the Deputy of the Supreme Council (Southern Jurisdiction, USA) for the Philippines on the 4th to 19th Degrees. The rest were scheduled in the following days. This was the result of separate negotiations by Quezon, Craig and Manuel Camus. In the process, they closed their Scottish Rite Bodies under the Grande Oriente Espanol.

The American committee led by Taylor informed their counterparts in GLRF of what occurred. Both parties were upset at what happened and worried that the work they have patiently done for unity and harmony was falling apart before their very eyes. Preparations for the next day was already complete. There was a scheduled banquet in Hotel de Francia at 12 noon of 13 February 1917. At 1PM, a joint assembly of American and Filipino Lodges was programmed and at 3PM was the Annual Communications of GLPI. Then, somebody had a splendid idea that the Americans appoint a committee that would attend the banquet, inform the brethren of what

had happened, and then inviting them at the same time to affiliate. Quezon, the only person who could convince the Filipino Masons, with his stature and ingenuity, approved of the concept and promised to support it. The two committees, after a sleepless night, parted in the morning of 13 February.

At the luncheon, the American committee consisting of Taylor, Stafford, Comfort and Charles C. Cohn presented their idea on the procedure to bring about desired fusion. This was to ensure that there would be no question in the future with respect to the regularity of the process that they were undertaking. Everything would have been nullified if there were steps taken that could be considered as grounds to revoke the recognition granted to GLPI by other regular Grand Lodges around the world. At this point, the GLPI was already recognized by 76 Grand Lodges and counting, including most of the State Grand Lodges in the USA, the United Grand Lodge of England, the Grand Lodges of Scotland and Ireland, and others.

At the onset, there was still opposition, but thanks to the intercession of Quezon, the proposed method by the Americans were accepted. After extensive discussions and consultations, the Filipino Lodges (except two that are far away, Logia Mabini in Cagayan and Logia Maguindanao in Mindanao) unanimously agreed to affiliate. All the lodges submitted their application for

dispensation and were duly received by the GLPI in session assembled. Taylor on the other hand, conferred the obligations on the officers of the lodges. He recollected that ***"I conferred those obligations, and I never felt a more serious and inspired feeling in a Masonic lodge than I did in looking into those serious upturned faces, knowing they were making a sacrifice of their own personal feelings and prejudices for what they considered the good of Masonry in the Philippines."*** Charters were then issued to 27 lodges formerly under the GLRF. See Table 1.

The following day, these lodges were duly constituted and their officers installed. Immediately thereafter, they proceeded to the Grand Lodge Hall for the election of the Grand Lodge officers. Although at this point, the Filipino Masons had the majority, Taylor was re-elected as Grand Master with Quezon as the Deputy Grand Master. Writing in 1937, Taylor tells us how the elections were held:

"After the meeting was adjourned, I hastened to Bro. Quezon to assure him of my entire innocence and ignorance of what had taken place and why. He laughed his hearty laugh and said 'It's just what those Filipinos wanted and I am so happy that they did.' He continued: 'Since you Americans have act-

Old Name (Under GOE)	Lodge Name & No. Under GLPI
Log. Nilad No. 144	Nilad Lodge No. 12
Log. Walana No. 158	Walana Lodge No. 13
Log. Dalisay No. 177	Dalisay Lodge No. 14
Log. Pilar No. 203	Pilar Lodge No. 15
Log. Sinukuan No. 272	Sinukuan Lodge No. 16
Log. Bagong Buhay No. 291	Bagong Buhay Lodge No. 17
Log. Araw No. 304	Araw Lodge No. 18
Log. Silanganan No. 305	Silanganan Lodge No. 19
Log. Rizal Lopez No. 312	Rizal Lodge No. 20
Log. Dapitan No. 313	Dapitan Lodge No. 21
Log. Rizal Manila No. 315	Jose Rizal Lodge No. 22
Log. Solidaridad No. 323	Solidaridad No. 23
Log. Banahaw No. 332	Banahaw No. 24
Log. Malinaw No. 340	Malinaw Lodge No. 25
Log. Pinagsabitan No. 344	Pinagsabitan Lodge No. 26
Log. Bagumbayan Manila No. 352	Bagumbayan Manila Lodge No. 27
Log. Balintawak No. 354	Balintawak Lodge No. 28
Log. Zapote No. 356	Zapote Lodge No. 29
Log. Mactan No. 357	Maktan Lodge No. 30
Log. Magdalo No. 371	Emilio Aguinaldo Lodge No. 31
Log. Martires del 96 No. 372	Martires del 96 No. 32
Log. Isarog No. 376	Isarog Lodge No. 33
Log. Lincoln No. 382	Lincoln Lodge No. 34
Log. Batangas No. 383	Batangas Lodge No. 35
Log. La Regeneracion No. 386	La Regeneracion No. 36
Log. Kalilayan No. 387	Kalilayan Lodge No. 37
Triangulo Bulusan No. 80	Bulusan Lodge No. 38

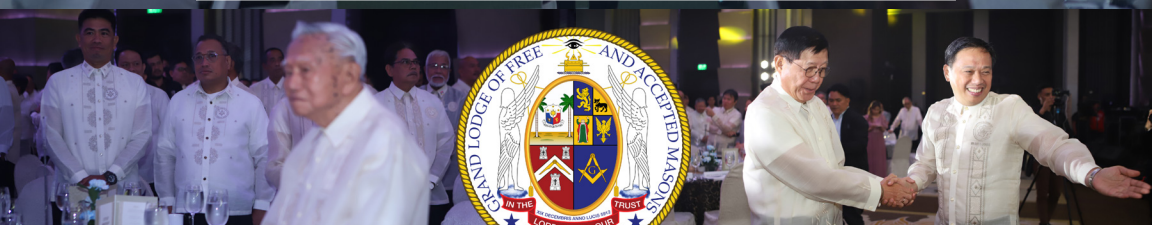
TABLE 1

ed so magnanimously in giving the control into our hands you and I will make a gentlemen's agreement, so long as you and I have any influence in Philippine Masonry there shall be a rotation in the Office of Grand Master. You are Grand Master this year, I am to be next, and thereafter each American holder of the office will be followed

by a Filipino Grand Master.'"

This Gentleman's Agreement would persist until 1974 when there would not be enough Americans left to be nominated to occupy the Grand Oriental Chair. Two days after what came to be known as the "Fusion," the Templo Salomon in Calle Bilbao, Tondo was inaugurated and Kalaw Sr. explained before the assembled Masons





the real reason for the enterprise:

principle: Masonic unity.”

“The opportunity afforded by this meeting invites us to evoke this evening the ideals of love and fraternity, because, as you all know, we have just carried out a most transcendental accomplishment by bringing the symbolic lodges of Masonry under the jurisdiction of the Grand Lodge of the Philippine Islands. I may state here that we, the Masons of the old Oriente Español, did not come to this fusion without a background of nobility. We have our own glories, our own traditions, and beautiful and magnificent record, full of heroism and sealed with our blood. That is our title or nobility. We have not sought this fusion to vent any grudges against the Oriente Español. Far from it. We have only words of gratitude for the Oriente, to which the Filipino people are indebted for having brought to them, in the midst of the surrounding darkness, the resplendent light of Masonic truth. Our only and exclusive reason for agreeing to the fusion was to save our most important

On 31 March 1917, Kalaw Sr. officially informed the GOE that all its lodges in the Philippines had joined the GLPI and returned their old charters. Mabini Lodge No. 39 and Maguindanao Lodge No. 40 were subsequently constituted on 26 May 1917. *Logia Minerva* of *Gran Oriente Lusitano* also joined GLPI and was constituted as *Minerva Lodge No. 41*. The remaining lodges of *Gran*

Oriente de España did not affiliate as lodges but their members did and resulted to the closure of their original lodges.

News of this masonic union was well received by majority of the regular Grand Lodges in amity with the GLPI worldwide. It was considered one of the most important Masonic events of the century.

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MW WILLIAM HENDRICKSON TAYLOR, PGM

**The First Grand Master to be Re-elected
by VR Samuel P. Fernandez, PGC, HA**

Few men have had a greater influence on Philippine Masonry than William Hendrickson Taylor, the fourth Grand Master of the Grand Lodge of the Philippines. Alongside MW Manuel L. Quezon, he played a crucial role in uniting Spanish and American Masonry in the country in 1917. This collaboration also led to a verbal agreement with Quezon that, for 57 years, Americans and Filipinos would alternate as Grand Masters. In 1961, MW Taylor wrote a letter explaining his role in these pivotal Masonic events, which serves as an insightful prelude to his biography.

“The American Masons were very proud of their standing in the Masonic world and could see no reason why we should let the Filipinos enjoy what we had worked so hard to successfully accomplish. The Filipino Masons, having been long established with a long list of martyrs for the cause, wanted their own Grand Lodge. They applied for recognition but were invariably denied since the Grand Lodge of the Philippines was universally acknowledged as the sole governing body for the Philippines.

“Quezon and I had often talked about the situation and determined something should be done. However, nothing happened until, on a visit to Washington, Quezon was denied admission to a Masonic Lodge as he was deemed a clandestine Mason. On his return, a meeting of Filipino Masons was held to decide whether to apply for admission to the Grand Lodge of the Philippines. Quezon faced more resistance from his Filipino Masons than I did bringing the American Masons into line. Committees of three were formed from each side to resolve the issue. The Filipinos appointed Quezon, Kalaw, and Tommy Earnshaw; the Americans chose myself, Past Grand Master Newton Comfort, and Charley Cohn.

“There was never a question of union because there can be no union between a legitimate and an illegitimate body. Regarding the balloting: it had been agreed that Quezon would be

the first Grand Master. The American Lodges voted for Quezon. However, when the Filipinos cast their ballots, they realized they were surrendering the Grand Lodge to the Americans and began voting for me. Eventually, they made the election unanimous. When I consulted Quezon, he said, ‘The Filipinos wanted you, and that’s that. But I will take it over next year, and from then on, we will alternate. So long as you and I live, this ‘Gentlemen’s Agreement’ will be kept.’”

MW Bro. Taylor was born on April 5, 1878, in Burlington, New Jersey, U.S.A. He came to the Philippines in 1910 to head the International Banking Corporation’s Manila branch, a subsidiary of the National City Bank of New York. From then on, he actively immersed himself in Philippine Masonry.

Taylor first saw Masonic Light on October 15, 1909, when he was initiated in Matthias H. Henderson Lodge No. 661, Philadelphia, Pa., where he was also passed and raised. Upon arriving in the Philippines, he affiliated with Corregidor Lodge No. 386 (now No. 3) on December 14, 1911. In 1914, he was elected Worshipful Master.

He became a Royal Arch Mason in 1913 and, in December 1919, was elected High Priest of Luzon Chapter No. 1. He was received and anointed into the Order of High Priesthood of New Jersey in May 1918. Additionally, he served as Illustrious Master of

Oriental Council No. 1, Royal and Select Masters, in 1915 and Generalissimo of Far East Commandery No. 1, Knights Templar, in 1916.

As a Shriner, he joined Lulu Temple, A.A.O.N.M.S. of Philadelphia, on October 1, 1913. He also became a Knight of Asoka Conclave No. 30 in 1914 and served as its M.P. Sovereign from August 1914 to December 1915.

MW Taylor had the distinction of serving as Grand Master of the M.W. Grand Lodge of the Philippines for two consecutive years (1916-1918). During his term, the historic “Gentlemen’s Agreement” of alternating Grand Masters was initiated. He also served as Grand Representative before the Grand Lodges of Cuscatlan, El Salvador, Egypt, Idaho, Indiana, and Kansas.

A devoted Scottish Rite Mason, Taylor received the 4th to the 14th degrees in Mt. Arayat Lodge of Perfection in Manila on December 9, 1910, and advanced to the 32nd degree in 1911. His dedication earned him election as Presiding Officer of all four Bodies of the Scottish Rite in the succeeding years.

Through his Masonic journey, MW Bro. William H. Taylor exemplified leadership and diplomacy, leaving a legacy that shaped the unity and progress of Masonry in the Philippines

(Source: Kinship to Greatness, MW Rosendo C. Herrera, Publisher, 1983)



MW MANUEL L. QUEZON, PGM

**First Filipino Grand Master, Grand
Lodge of Philippine Islands**

by VR Samuel P. Fernandez, PGC, HA

Brilliant, dynamic, charismatic, volatile, decisive, impulsive, and fearless—these are the words historian Teodoro A. Agoncillo used to describe the President of the Commonwealth. His dynamism stood out both in the Senate and Malacañang.

MW Manuel L. Quezon was a Masonic stalwart who united the Spanish Lodges with the Grand Lodge of the Philippines. As the first Filipino Grand Master, succeeding four Americans, Quezon left a lasting mark on Masonry despite his brief time in the Craft.

Born in Baler, Tayabas (now Aurora), on August 19, 1878, Quezon was the

son of Lucio Quezon, a Spanish mestizo and sergeant, and Ma. Dolores Molina, a schoolteacher. Raised under the guidance of Franciscan friar Father Teodoro Fernandez, Quezon graduated summa cum laude with a Bachelor of Arts degree from Colegio de San Juan de Letran. He worked as a mathematics tutor at the University of Santo Tomas while pursuing law to support his family.

His studies were interrupted by the Revolution, but Quezon did not join the revolutionaries. Instead, he returned to Baler. When the Americans arrived, he joined the army, becoming a Major during the Filipino-American War.

In 1903, Quezon placed fourth in the bar exams with an average of 87.83. He started his career as a law clerk before opening his own practice. He later served as Fiscal of Mindoro and Tayabas, earning recognition for his dedication.

Although he disliked politics, Quezon's leadership propelled him into public service. He won the gubernatorial race in Tayabas, backed by the common people, and quickly rose through the ranks. As Assembly Floor Leader, he partnered with Speaker Sergio Osmeña until 1922, when Quezon took sole leadership of their party.

Elected to the Senate in 1916, Quezon became its President. By 1935, he was elected President of the Commonwealth, his success a testament to his charisma and ability to connect with the people.

Brother Quezon's Masonic journey began on March 17, 1908, when he was initiated into Logia Sinukuan under the Gran Logia Regional de Filipinas. He was raised to Master Mason on May 23 of the same year and served as Worshipful Master of *Sinukuan Lodge No. 16* from 1918 to 1919. In 1919, he became a Knight Commander of the Court of Honor and an Inspector General Honorary in 1929.

At his wife's insistence, Quezon resigned from Masonry on August 18, 1930. Yet, in his own words, "I did not actually resign until several months later, and I never renounced Masonry." Refusing to sign a renunciation form required by the Church, he sent a note to the Archbishop, explaining that his resignation was solely to return to the Catholic Church.

As President, Quezon upheld the separation of Church and State, stating, "Nothing can stir up the passions and prejudices of men more effectively than religious intolerance, bigotry, and narrow-mindedness."

He continued: "Under the present Constitution of the Philippine Commonwealth, 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 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 any other religious organization or sect in the Philippines."

During his presidency, eight Grand Masters held high government positions, and nearly all members of his Cabinet were Masons. Quezon tirelessly fought for Philippine independence but did not live to see it.

During the Japanese occupation, Quezon and his family fled the Philippines on a U.S. submarine to the United States on February 20, 1942. Two years later, on August 1, 1944, he passed away in Saranac Lake, New York.

As Grand Master, Quezon faced challenges but remains pivotal in uniting the Grand Lodge of the Philippines and the Gran Oriente Español. His legacy as a Masonic leader and statesman endures.

Don Claro M. Recto described him best: "Quezon loved power, and he knew how to keep it...by winning the faith and love of the people. He knew when to wait, and when to dash in for the prize. He knew when to command, and when to obey; when to resist, and when to yield."

Though he has passed, Brother Manuel L. Quezon's legend has become a legacy in our Masonic world—a legacy of leadership, dedication, and enlightenment that continues to inspire.

MASONIC EDUCATION

VW DENNIS L. CUNANAN
SENIOR GRAND LECTURER



For our Eighth Monthly Learning, we focus the spotlight on the Most Worshipful Institution that is the Grand Lodge of the Philippines; and rightfully so as December 19 marks the 112th year of its self-creation. Together with the succeeding lecture in January 2025 about subordinate Lodges, the two topics gear our EDUCATION from ENLIGHTENMENT towards EQUILIBRIUM - the third Speculative Thrust for Masonic Year 2024 – 2025.

A Grand Lodge is the highest governing body of Freemasonry in a specific geographic area, often a country, state, or region. It oversees local Masonic lodges; sets rules and regulations, and coordinates activities within its jurisdiction; and promotes the principles of the craft. Each Grand Lodge is responsible for its own governance, administration, and representation. It governs by establishing and enforcing Masonic laws and regulations according to Masonic Landmarks; creating, supervising, and monitoring its subordinate lodges; and electing or appointing Grand Officers. It admin-

isters by managing Masonic properties and finances; providing educational resources and training for its constituents; and resolving disputes and disciplinary issues. It represents Freemasonry within their jurisdiction through (1) fostering relationships with other Grand Lodges and (2) promoting Masonic values and community services. Since the formation of the Premier Grand Lodge of England which gave birth to the modern form of Freemasonry, Grand Lodges have performed the following functions:

- Administration and Governance of the Fraternity
- Bestowing Honors, Titles, and Awards
- Creation and Management of Lodges
- Developing jurisdictional Plans and Programs
- Discipline and Grievances
- Diplomacy and Foreign Relations
- Maintaining Legitimacy
- Masonic Education
- Organizing Assemblies, Meetings, & Gatherings
- Preservation of History

- Preservation of Landmarks
- Preservation of Ritual
- Protection of Masonry
- Public Relations and Advocacy
- Regularity and Uniformity
- Research and Scholarship
- Society and Philanthropy
- Support of Masonic Orders

Each Grand Lodge operates independently, but often maintains relationships with other Grand Lodges globally. Grand Lodges are created among members of lodges in a specific territory that is legally constituted by other Grand Lodges. When such lodges aspire to be independent, they form a higher institution that will govern and administer itself as well as future subordinate lodges in the said area and represent Freemasonry in its jurisdiction. By this independent nature, most Grand Lodges possess self-issued and government-issued documents that establish their creation.

In the GLP archives, there are three documents related to the creation and establishment of the Most Worshipful Grand Lodge of Free & Accepted Masons of the Philippines:

- 1 - The Proceedings of the MW Grand Lodge of Free & Accepted Masons of the Philippine Islands together with the Proceedings of the Convention Assembled for its Formation (1912)
- 2 - The GLP Constitution (1912)

3 - The Corporate Papers of the Grand Lodge of the Philippines (1915)

Technically, they are GLP's source documents. The first, being the initial documents which record the formation of our Grand Lodge by the three lodges duly constituted under the Grand Lodge of California, can be considered as our Constitutional Charter. The second is the aggregate of fundamental principles or established precedents under which, our organization is acknowledged to be governed and has since been updated as approved during Annual Communications. The third, registers our Grand Lodge as a legal entity and thus serves as our Charter of Incorporation.

The official name of our organization as stated in PART I, ARTICLE I, Sec. 1. of our present Constitution is

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

Its seal is officially described next in Sec. 2. The importance of our Grand Lodge is fundamentally defined in the PREAMBLE - We, the Members of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, invoking the aid of the Great Architect of the Universe, in order to form a Grand Lodge of Free and Accepted Masons in the Philippines, set forth and exemplify the tenets and

teachings of Freemasonry, promote love, foster brotherhood, and achieve harmony among Masons and men, enhance the welfare of our Order, and preserve liberty, equality and fraternity, do ordain and promulgate this Constitution.

For Enlightenment, let us reiterate GLP's four main goals and objectives as stated in the said PREAMBLE:

- A. To set forth and exemplify the tenets and teachings of Freemasonry
- B. To promote love, foster brotherhood, and achieve harmony among Masons and men
- C. To enhance the welfare of our Order; and
- D. To preserve liberty, equality, and fraternity

Prior to the inception of the GLP in 1912, a Convention Assembled in December 11 examined the credentials of the participating lodges: Manila No. 342, Cavite No. 350, and Corregidor No. 386.

The accreditation establishes the fact that Masonry is operating successfully in the Philippine Islands. The requisite number of duly chartered and constituted Lodges to authorize the formation of a Grand Lodge in the said territory is based on precedents already established and recognized as

a Masonic right, and especially in accordance with Decision No. 367** of the Grand Lodge of California, the alma mater of the Lodges here represented.

** “ In the United States, it is universally recognized as the law of Masonry, that, whenever there are three chartered Lodges in any State or Territory in which no Grand Lodge has been established, those Lodges have the absolute right to meet in convention and organize a Grand Lodge for such State or Territory; that when a Grand Lodge is once regularly established in any State or Territory, it has exclusive jurisdiction over all Masonic Lodges and Masons within such State or Territory; and that no other Grand Lodge or Grand Body can establish a new Lodge within the territorial jurisdiction of the Grand Lodge so organized, or can maintain jurisdiction over the organization of the new Grand Lodge its jurisdiction becomes absolute over the entire territory, and all Lodges and all Masons there must acknowledge it and yield obedience to it, and their allegiance elsewhere ceases. – Proceedings of the Grand Lodge of California, Vol. XII, p 112. “

Seeing themselves empowered by what can be called the Rule of Three, the delegates from the above lodges believing themselves clothed with sufficient authority to organize and constitute a Grand Lodge, resolved to proceed to the organization of a Convention for

the formation of a Grand Lodge for the Philippine Islands as well as drafting a Masonic Constitution for the same, adjourning themselves until 8 pm of December 18.

The Convention dedicated to the self-formation of the Grand Lodge of the Philippine Islands including the election and appointment as well as the installation of its Officers covered two dates. Starting on Wednesday

December 18 at 8:00 in the evening, it lasted way pass midnight with the Lodge of Master Masons closed in ancient Masonic form at 12:45 am - December 19 completing the Convention. Fifteen minutes later at 1:00 am, the Grand Lodge of the Philippine Islands opened for the first time, marking its first Communication on December 19. The first order of business is the petition of the three founding lodges named Manila, Cavite, and Corregidor to work under the jurisdiction of the newly organized institution. With their individual GLC-issued charters submitted to the GLPI, each was recognized as a legally constituted Lodge under the jurisdiction of the Grand Lodge aforesaid. Last to be tackled is the request for the Grand Master to send a cable to the MW Grand Master of the Grand Lodge of California notifying the formation of the Grand Lodge of the Philippine Islands. The Grand Lodge was then called off until 8 PM on December 23 (Monday).

With the independent nature inherent on individual Grand Lodges, what “masonic mechanism” can help ensure that each organization remains true to the principles and practices of Freemasonry?

The answer lies in their recognition and affinity by other Grand Lodges. As Grand Lodges are mostly self-created, it is their relationship with their foreign or domestic counterparts that adds essence to its existence and relevance. Each Grand Lodge values every recognition and affinity given by another. The more among its sister Grand Lodges recognize its existence, the wider becomes the relationship for such Grand Lodge throughout the Masonic World which is cascaded to its membership. For it is in official recognition among Grand Lodges that allows the member of one to visit and gain admission among the lodges of the other.

Such recognition and affinity are based on the regularity of the principles and practices of each Grand Lodge. When a Grand Lodge deviates from the Ancient Landmarks of Freemasonry, he risks losing the recognition of other Grand Lodges. When that happens, the fraternal circle that its members enjoy outside its jurisdiction becomes smaller. The members of such a Grand Lodge loses the privilege to visit and be admitted inside the lodges of another jurisdiction.

The Grand Lodge of the Philippines currently enjoys the recognition and affinity of 121 other Grand Lodges around the globe. Such wide circle gives its membership the privilege to be admitted in any of the lodges of 121 jurisdictions, establishing the credence to one of the reasons why men are induced to become masons.

Going back to the rule of three in American Freemasonry, any group of three duly constituted lodges can easily organize themselves into a Grand Lodge – the harder part of the labor is gaining recognition with other jurisdictions.

Here lies the importance of Masonic Equilibrium – Educated Masons elect Enlightened Masonic Leaders. Enlightened Masonic Leaders nurture more Masons through Education. Together, Educated Masons and Enlightened Masonic Leaders bring about a well-balanced or Equilibrated form of Masonry. Such Masonic Ecosystem can only happen inside the jurisdiction of a Grand Lodge that remains true to its goals and objectives.

GUIDE QUESTIONS FOR LECTURERS

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

1. What is your GLP experience that made a profound impact on your belief in Masonry? Do share your

experience with the Brethren.

2. Cite an inspiring experience that you encountered or heard of about on visiting lodges in another jurisdiction?

List of Foreign Grand Lodges with Amity Relations with the Grand Lodge of the Philippines:

1. Grand Lodge of Alabama
2. Grand Lodge of Alaska
3. Grand Lodge of Alberta
4. Grand Lodge of Arizona
5. Grand Lodge of Argentina
6. Grand Lodge of Arkansas
7. Grand Lodge of Austria
8. Grand Lodge of Amazonas
9. Grand Lodge of Belgium
10. Grand Lodge of Bolivia
11. Grand Lodge of British Columbia
12. Grand Lodge of California
13. Grand Lodge of Canada
14. Grand Lodge of Ceara (Brazil)
15. Grand Lodge of Chile
16. Grand Lodge of China
17. Grand Lodge of Colorado
18. Grand Lodge of Columbia-Barraquilla
19. Grand Lodge of Columbia-Bogota
20. Grand Lodge of Columbia-Cartagena
21. Grand Lodge of Connecticut
22. Grand Lodge of Costa Rica
23. Grand Lodge of Cuscatlan
24. Grand Lodge of Czech Republic
25. Grand Lodge of Delaware
26. Grand Lodge of Denmark
27. Grand Lodge of District of Columbia
28. Grand Lodge of Dominican Republic
29. Grand Lodge of Ecuador
30. United Grand Lodge of England (UGLE)
31. Grand Lodge of Finland
32. Grand Lodge of Florida
33. Grand Lodge of Georgia
34. Grand Lodge National Francaise
35. United Grand Lodge of Germany
36. Grand Lodge of Greece

37. Grand Lodge of Guatemala
38. Grand Lodge of Hawaii
39. Grand Lodge of Honduras
40. Grand Lodge of Idaho
41. Grand Lodge of Illinois
42. Grand Lodge of India
43. Grand Lodge of Indiana
44. Grand Lodge of Iowa
45. Grand Lodge of Iran
46. Grand Lodge of Ireland
47. Grand Lodge of Israel
48. Grand Lodge of Italy
49. Grand Lodge of Japan
50. Grand Lodge of Kansas
51. Grand Lodge of Kentucky
52. Grand Lodge of Luxembourg
53. Grand Lodge of Louisiana
54. Grand Lodge of Maine
55. Grand Lodge of Manitoba
56. Grand Lodge of Maryland
57. Grand Lodge of Massachusetts
58. Grand Lodge of Mato Grosso
59. Grand Lodge of Mexico (York)
60. Grand Lodge of Michigan
61. Grand Lodge of Minas Gerais (Brazil)
62. Grand Lodge of Minnesota
63. Grand Lodge of Mississippi
64. Grand Lodge of Missouri
65. Grand Lodge of Montana
66. Grand Lodge of Nebraska
67. Grand Lodge of Netherlands
68. Grand Lodge of Nevada
69. Grand Lodge of New Brunswick
70. Grand Lodge of New Hampshire
71. Grand Lodge of New Jersey
72. Grand Lodge of New South Wales
73. Grand Lodge of New York
74. Grand Lodge of New Zealand
75. Grand Lodge of Nicaragua
76. Grand Lodge of North Carolina
77. Grand Lodge of North Dakota
78. Grand Lodge of Norway
79. Grand Lodge of Nova Scotia
80. Grand Lodge of Nuevo Leon
81. Grand Lodge of Ohio
82. Grand Lodge of Oklahoma
83. Grand Lodge of Oregon
84. Grand Lodge of Panama
85. Grand Lodge of Paraiba (Brazil)
86. Grand Lodge of Paraguay
87. Grand Lodge of Peru
88. Grand Lodge of Prince Edward Island
89. Grand Lodge of Puerto Rico
90. Grand Lodge of Quebec
91. Grand Lodge of Queensland
92. Grand Lodge of Rhode Island
93. Grand Lodge of Rio Grande Do Sul
94. Grand Lodge of Romania
95. Grand Lodge of Russia
96. Grand Lodge of Sta. Catarina
97. Grand Lodge of Sao Paulo, Brazil
98. Grand Lodge of Saskatchewan
99. Grand Lodge of Scotland
100. Grand Lodge of South Australia
101. Grand Lodge of Southern Africa
102. Grand Lodge of South Carolina
103. Grand Lodge of South Dakota
104. Grand Lodge of Spain
105. Grand Lodge Alpina of Switzerland
106. Grand Lodge of Tasmania
107. Grand Lodge of Tennessee
108. Grand Lodge of Texas
109. Grand Lodge of Turkey
110. Grand Lodge of Uruguay
111. Grand Lodge of Utah
112. Grand Lodge of Venezuela
113. Grand Lodge of Vermont
114. Grand Lodge of Victoria
115. Grand Lodge of Virginia
116. Grand Lodge of Washington
117. Grand Lodge of West Virginia
118. Grand Lodge of Wisconsin
119. Grand Lodge of Western Australia
120. Prince Hall Grand Lodge of Pennsylvania
121. Prince Hall Grand Lodge of Washington



BILL *honoring* the Grand Lodge of the Philippines every December 19

APPROVED ON THIRD READING

by Rufino R. Z. San Juan IV(347)

House Bill No. 10955, which seeks to declare December 19 of every year as a “**National Masonic Day**,” was unanimously approved on Third Reading by the House of Representatives on 19 November 2024 and transmitted to the Senate on 21 November 2024.

HB 10955 declares December 19 as a special working holiday, referred to as “National Masonic Day,” “to commemorate the establishment of The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines on December 19, 1912, in Manila, and to continuously inspire and instill a sense of charity and nationalism for the rich and noble history of the Filipino nation.”

The Grand Lodge of the Philippines (GLP), under the jurisdiction of the Most Worshipful Grand Lodge of California, was formed on 19 December 1912. It originally consisted of Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 386. MW Henry Eugene Stafford was its first Grand Master. Today, the GLP has 27,000 members in 503 Masonic Lodges nationwide.

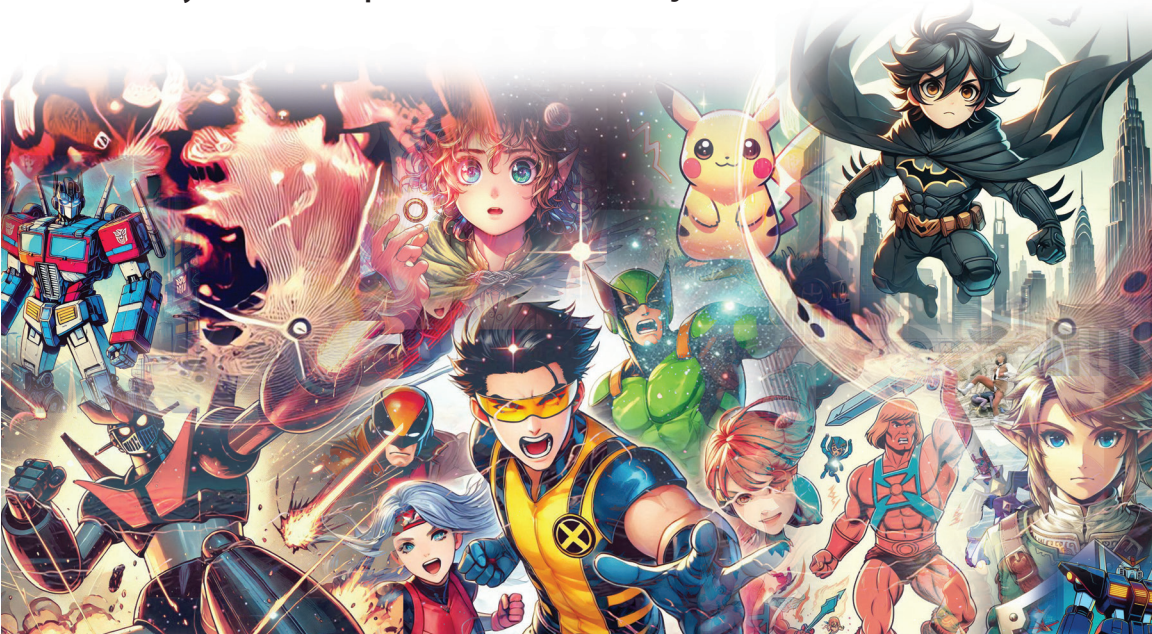
Principal authors of the bill include Rep. Romeo S. Momo Sr., Rep. Johnny Ty Pimentel (both past Grand Masters), Rep. Alfred Delos Santos, Rep. Fernando Cabredo, Rep. Rommel Angara, Rep. Alfredo Marañon III, Rep. Dan Fernandez, and Rep. Lordan Suan. Rep. Edward Vera Perez Maceda (4th District, Manila), Chairman of the Committee on Revision of Laws, described Masonry as teaching “universal morality,” promoting charity, benevolence, morality, and support for government. He highlighted its role in building a better, happier, and wiser world.

Rep. Delos Santos emphasized Freemasonry’s dedication to nation-building and charity, stating: “Freemasonry’s principles of brotherly love, relief, and truth have shaped our nation in ways that deserve our highest respect and remembrance.”

HB 10955 recognizes GLP’s contributions as a non-profit tirelessly serving Filipino communities.

THE CRAFT & TOY COLLECTION

by VW Ali C. Espina - Past Grand Historian, Lego, Batman & Car Diecast collector



At first glance, Freemasonry, our ancient fraternal organization, and the seemingly whimsical hobby of toy collecting appear to be worlds apart. One is steeped in ritual, symbolism, and history, while the other often evokes nostalgia and playfulness. Yet beneath their surface differences lies a fascinating parallel—both Freemasonry and toy collecting serve as frameworks for personal growth, community bonding, and the pursuit of meaning.

The Foundations of Freemasonry One of the origin stories of the Craft traces its roots to the stonemason guilds of the Middle Ages. Over time, it evolved into a global fraternity emphasizing moral and spiritual development. Central to its teachings are

allegories and symbols, such as the square and compasses, which guide us in our quest for self-improvement and enlightenment. Our rituals and symbols offer a layered approach to understanding life's mysteries, encouraging members to reflect on values such as integrity, charity, and brotherhood.

THE WORLD OF TOY COLLECTING

Toy collecting, on the other hand, might seem a far cry from such solemn pursuits. Collectors amass action figures, toy cars, statues, robots, and other playthings, often driven by nostalgia or a passion for preserving cultural artifacts. However, toy collecting is more than just acquiring objects—it's a journey into





*"Part of
collecting is
waiting."*

-Dave Bautista

Hollywood Actor, Wrestler & Lunch Box collector

memory, creativity, and identity. Many collectors delve deep into the history and craftsmanship of their toys, exploring the stories behind their creation. This immersion fosters a sense of connection—not just to the objects themselves but also to the broader community of enthusiasts who share their passion.

Parallel Structures and Symbolism
One of the most striking parallels between Freemasonry and toy collecting is their shared use of symbols and storytelling. In Freemasonry, symbols like the trowel, plumb line, and level are imbued with profound meanings, serving as tools for reflection and moral instruction. Similarly, toys often symbolize cultural and historical moments. A vintage G.I. Joe action figure might evoke ideals of heroism, while Japanese robots can reflect societal changes.

Both practices also involve storytelling as a means of creating meaning. Freemasons recount allegories to convey lessons about life, while toy collectors often attach personal or cultural narratives to their collections. Each approach transforms physical objects into vessels of meaning and memory.

THE MASONIC TOY COLLECTOR COMMUNITY

Among the many clubs or allied organizations of the Grand Lodge of

the Philippines is the Facebook chat group Koleksyong Pambata ng mga Kuyang (KPK). It includes not only GLP Masons but also Filipino Masons from other jurisdictions, such as those in the U.S. and Canada. While the group's foundation is rooted in the Craft, conversations often revolve around the love and nostalgia for toys, whether these were cherished or missed during childhood.

VW Gene Illenberger (379), GSc, and the current Cable Tow Editor-in-Chief, fondly recalls spending Saturday afternoons of his childhood watching G.I. Joe at his grandfather's house next door. Inspired by the catalogs printed on every G.I. Joe cardback, he became determined to figure out how to collect more action figures. Guided by the mantra "Knowing is half the battle," he came up with a clever plan: save his lunch money. By going on a diet three times a week, he managed to save enough to grow his collection. Years later, discovering eBay rekindled his passion and propelled him into the world of serious Joe collecting.

VW Joseph Harold Santiago (48), GH - our past Cable Tow EIC collects anything about the Lord of The Rings. His fascination with the works of J.R.R. Tolkien started back in 1994 during his college days. An avid reader, his collection started with LotR books, later expanding into posters, cards, maps, toys, and other related memorabilia. Collecting mathoms from Middle-Earth

is his way of dealing with the rough and rugged pathways of human life.

VW Paulo de Leon (282) is an avid collector of toys, robots, statues, and more. He finds joy, fulfillment, and a sense of connection in his collection.

VW Stevenson Ang (59), PDGL, collects Japanese robots and other Japanese items, drawn by their craftsmanship and artistry.

VW Giovanni Falague (26), PDGL, specializes in military vehicle miniature models. An award-winning diorama modeler, his works have been featured in international magazines such as Scale Military Model International.

Bro. Ali Espina (59) (yours truly) collects Lego, Batman figures, and diecast cars. These represent the first gifts my father gave me as a child, making them deeply personal.

These are just a few examples of the varied collections of our brethren. KPK currently has only 55 members, but it reflects the diverse interests and passions of its community.

THE PURSUIT OF MEANING

At their core, both Freemasonry and toy collecting are driven by a quest for meaning. For Freemasons, this quest is spiritual and philosophical, rooted in the exploration of universal truths and personal ethics. Toy collectors, too, are

seekers of meaning, albeit in a different way. Through their collections, they preserve pieces of history, celebrate creativity, and relive cherished memories. A toy collection serves as a tangible archive of a collector's journey, reflecting their values, interests, and personal stories.

A SHARED JOURNEY

Despite their differences, Freemasonry and toy collecting share profound commonalities: they both offer paths to self-discovery and fulfillment. Whether through the solemnity of Masonic rituals or the joy of finding a rare toy, participants in both worlds connect with themselves, their communities, and the broader tapestry of human experience.

Both practices also encourage a balance of tradition and innovation. Freemasonry's age-old rituals are continually reinterpreted by new generations, while toy collecting bridges the past and present, honoring vintage treasures while embracing modern creations. Freemasonry and toy collecting may seem like unlikely companions, but their parallels reveal much about human nature. Both tap into the universal desire for connection, storytelling, and meaning-making. They remind us that whether through ancient rites or childhood artifacts, we are all on a journey of exploration and expression. And in that journey, we find not only ourselves but also a community of fellow travelers.



THE MASONIC-HUGUENOT ASSERTION

by VV JOSEPH HAROLD W. SANTIAGO, PGSc (48)

A few Masonic Education materials in the Philippines claim that there is a historical connection between Masonry and the Huguenots. Such a claim cannot be found in the authentic historical documents and reliable academic research materials discussing both movements. Whatever connection that could be assumed may have come from the broader context of religious tolerance, intellectual movements, Enlightenment philosophy, and possibly even migration patterns in Europe. This short paper seeks to find and reveal substantive support, if any, to the Masonic-Huguenot assertion, and attempts to present a structured, evidence-based approach to its analysis by evaluating historical facts and countering any misinformation in a scholarly manner.

BACKGROUND

There has been a strong and recurring insistence coming from some Masonic Education lecturers in the Philippines claiming that the roots of Masonry can be traced to the Huguenots, denying the widely accepted *transition theory* of almost all Masonic scholars and historians that Masonry developed from early stonemasons' guilds. This assertion linking Freemasonry to the Huguenots is occasionally included in officially sanctioned Masonic History classes, serving as a precursor to other radical ideas and agendas that fall beyond the traditional scope of Masonic Education. It therefore becomes incumbent upon true Masonic scholars to address this Masonic-Huguenot assertion in the hope of finding out whether there is any truth to the claim.

A SHORT DESCRIPTION OF THE HUGUENOTS

The Huguenots were French Protestants in France who were persecuted for their faith, especially after the revocation of the Edict of Nantes in 1685, which had previously granted them a degree of religious freedom in Catholic France. They fled to various parts of Europe in the late 17th and early 18th centuries, particularly to Protestant-friendly countries such as England, the Netherlands, where

they reconstructed their churches, and livelihoods. As Janine Garrison notes in *“A History of the Huguenots,”* these communities were characterized by strong religious solidarity and a focus on preserving their Calvinist faith in a foreign land.

Given this focus on religious survival, there is no historical evidence to suggest that the Huguenot institutions formed any formal alliance with Masonry. The two movements had different aims – Masonry being a philosophical fraternity, while the Huguenots were primarily concerned with the preservation of their Protestant identity.

A SHORT DESCRIPTION OF MASONRY

Masonry, as it is understood today, emerged in the early 18th century as a movement that embraced Enlightenment ideals, including religious tolerance, reason, and fraternity. Though it has roots in medieval stonemason guilds – as already collectively agreed by almost all Masonic scholars and historians – modern Masonry developed as a fraternal and philosophical society. Its modern institutional roots can be traced to the formation of the Grand Lodge of London in 1717, which marked the shift from *“operative”* stonemason guilds to *“speculative”* Masonry. The speculative aspect centered on ethical and moral betterment. Though it appealed to individuals of diverse religious backgrounds, its

institutional foundation was not tied to any specific religious or national group.

David Stevenson, in *“The Origins of Masonry: Scotland’s Century, 1590–1710,”* highlights the philosophical and esoteric evolution of Masonry, which drew from Renaissance humanism and Enlightenment ideals. Masonry’s founding documents, such as James Anderson’s Constitutions (1723), make no mention of any special influence from the Huguenots. Rather, they emphasize the principles of *Brotherly Love, Relief, and Truth* – values that were widespread in Enlightenment thought. While Masonry became a forum for intellectual exchange and religious tolerance, its origins are firmly rooted in the sociopolitical context of Enlightenment England and Scotland, with no direct or institutional link to the Huguenots.

THE POSSIBLE CONNECTION

Masonry, with its emphasis on tolerance and brotherhood, likely appealed to intellectual Huguenots who valued religious freedom. While it is possible that individual Huguenots may have joined Masonic lodges to foster intellectual and social connections in their new host countries, this does not imply any formal or institutional connection between the two groups. Masonry, particularly in England and the Netherlands, attracted members from various religious and intellectual back-

grounds, including Protestants, Catholics, and Deists. Huguenots who joined Masonry did so as individuals, not as representatives of their religious or cultural community.

Margaret C. Jacob, in *“The Radical Enlightenment: Pantheists, Masons, and Republicans,”* points out that Masonry during the Enlightenment attracted individuals interested in scientific inquiry, philosophy, and religious tolerance. For educated Huguenots, joining a Masonic lodge may have provided a venue for intellectual engagement, but this was a personal choice rather than an institutional affiliation.

This distinction is crucial: the presence of individual Huguenots in Masonry does not suggest that Masonry was influenced by Huguenot religious or cultural movements. Masonry was a broad, inclusive institution that welcomed many kinds of people, making individual participation an entirely separate issue from institutional influence.

THE POSSIBLE CAUSE OF THE CONFUSION

The myth of a formal Masonic-Huguenot connection appears to have emerged from the conflation of shared values such as religious tolerance and intellectual freedom. However, these values were not unique to either group, as they were central to the broader Enlightenment movement that swept across Europe in

the 17th and 18th centuries.

Claims of a Masonic-Huguenot connection often stem from speculative or unreliable sources that fail to provide documentary evidence of such a relationship. For example, many pseudo-historical accounts exaggerate the role of Huguenots in Masonry without citing primary sources or offering credible academic support.

By critically examining these sources, it becomes evident that such claims are based on weak historical foundations. Proper historical methodology, which relies on primary documents and scholarly analysis, refutes the idea that Masonry evolved from or was significantly influenced by the Huguenots.

CONCLUSION

While there is no direct or institutional connection between Masonry and the Huguenots, both shared an intellectual and philosophical environment in which religious tolerance and Enlightenment values were prominent, and individual Huguenots may have been attracted to Masonry’s ideals. While individual Huguenots may have participated in Masonry, this was a matter of personal choice, not indicative of an alliance or influence between the two groups. Masonry’s origins lie in the socio-political context of Enlightenment England, while the Huguenots were a religious group focused on the preservation of their Protestant iden-

tity in the face of persecution. The myth of a Masonic-Huguenot connection, therefore, lacks scholarly foundation and should be stopped from being taught in local Masonic Education classes and courses.

RECOMMENDATION

When faced with an argument with a fellow Mason who had been indoctrinated in past Masonic Education classes on the Masonic-Huguenot assertion, one requires a clear, structured, and academic approach, using historical evidence and critical analysis to refute any formal or institutional connection between Masonry and the Huguenots. Here is how you can systematically refute such claims:

Remind them of the well-established official history of Masonry, that it is an organized fraternity whose origins and development can be traced back to the formation of the Grand Lodge of London in 1717. Highlight that its traditional foundations prior to the Grand Lodge are based on the accepted *transition theory*, evolving from medieval stonemasons' guilds into the fraternal lodges during the Enlightenment era. Its core values – *Brotherly Love, Relief, and Truth* – are not linked to any religious movement yet are broadly humanistic. You may cite reliable sources such as primary historical documents and the works of reputable Masonic historians (e.g., Arturo De Hoyos, Robert Cooper, David Stevenson,

etc.) who have researched Masonry's formation and development.

Educate them a little on Huguenot history, persecution, and migration. Explain that they were French Protestants who were persecuted in France and migrated to Protestant-friendly countries like England, the Netherlands, and Prussia. They were part of the broader European intellectual and Protestant movements at the time, and there is no evidence that they had any formal institutional ties to Masonry. Mention historical studies on the Huguenots by scholars like Janine Garrisson and Geoffrey Treasure who emphasize that their focus was on rebuilding their communities in exile, often within Protestant networks, rather than joining esoteric or philosophical societies like Masonry.

Acknowledge that some Huguenots, as individuals, may have joined Masonic lodges because of shared intellectual and Enlightenment values. Distinguish the difference between individual and institutional participation, stressing that individual Huguenots participating in Masonry does not imply any sort of connection between the two whatsoever. Masonry did not evolve from Huguenot Protestantism, neither was it shaped by the religious struggles of the Huguenots. Both groups may have valued reason, intellectual freedom, and religious tolerance, but this does not imply formal collaboration. Expose the misinfor-

mation using evidence-based logic. Identify and critically examine specific claims, where they come from, and whether they originated from unproven or unreliable sources. Reveal their weak or speculative sources, critically evaluating them for their lack academic rigor. More importantly, stress the importance of using primary Masonic texts, such as Anderson's Constitutions (1723), that made no mention of the Huguenots as having any special role in the founding or development of Masonry. If indeed the Huguenots played any part, there would be records to be found in Masonic archives. Unfortunately, there are none. Even Margaret C. Jacob's work shows that Masonry drew from Enlightenment and esoteric traditions, while Huguenots were a religious group with totally different goals.

Trace the origins of the misinformation and the hidden motives behind its propaganda. Find out how and when the myth of a Masonic-Huguenot connection arose and who is trying hard to sell it. Often, such myths emerge in pseudo-historical works or are propagated by individuals seeking to align Masonry with certain religious or political ideas and agendas. It is easy to spot someone deliberately promoting a radical idea. They use terms and phraseologies unique to their own, often incorporating conspiracy theories or anti-government sentiments. Be careful who you listen to.

We must encourage critical thinking

among us Masons. We must rely solely on credible historical materials rather than speculation or mythmaking, urging readers or listeners to be discerning and alert. Fake news is all around. By systematically debunking such falsehoods with well-sourced historical evidence, we can effectively avert their spread using logical, methodological, and scholarly approaches.

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THE CHRISTMAS PARTY CONUNDRUM: MASONIC LODGES, NON-SECTARIANISM AND HOLIDAY CELEBRATIONS

by VW Rommel S.J. Corral (147)

Freemasonry is an organization committed to universalism, with its guiding tenets—brotherly love, relief, and truth—designed to transcend religious, political, and cultural differences. These principles promote unity among individuals of various backgrounds, all sharing a common moral code. Many Masonic lodges explicitly state their non-sectarian nature, emphasizing that Freemasons should avoid religious or political discussions in the lodge. This ensures membership is open to people of different faiths and beliefs. However, the celebration of Christmas by many Masonic lodges presents an intriguing question: how can an organization focused on inclusivity justify celebrating a holiday with strong Christian origins?

FREEMASONRY AND RELIGIOUS NEUTRALITY

Freemasonry's origins trace back to

medieval stonemason guilds, but it was during the Enlightenment period that it became an established fraternal order focused on moral improvement. Central to Masonic philosophy is the idea of tolerance, particularly in matters of religion. The fraternity welcomes members of various faiths—Christians, Jews, Muslims, and others—as long as they believe in a Supreme Being.

The formation of Grand Lodges in the 18th century codified these principles, creating a space where personal religious beliefs could be respected without disrupting the unity of the lodge. Freemasonry encouraged members to interpret its teachings in a way that aligned with their personal religious convictions. This inclusivity was meant to ensure that the lodge was a space for mutual respect and brotherhood, free from religious conflict.

While Freemasonry stresses religious neutrality, it is not entirely devoid of religious influence. The use of biblical references, adoption of certain rituals, and emphasis on moral teachings have contributed to the perception of Freemasonry as a spiritually inclined society. However, the fraternity's deliberate neutrality on religious matters remains one of its defining features, allowing it to serve as a social and charitable organization for individuals of all religious backgrounds.

CHRISTMAS: A CULTURAL AND RELIGIOUS PHENOMENON

Christmas, as celebrated in Western societies, is rooted in Christianity. The holiday commemorates the birth of Jesus Christ and is intertwined with Christian liturgical traditions. Yet, over the centuries, Christmas has become a secular holiday, characterized by customs such as gift-giving, feasting, and community gatherings. These secular aspects of Christmas have contributed to its widespread adoption by people of various religious backgrounds. For many, Christmas represents a time for goodwill, family, and celebration rather than a strictly religious observance.

This secularization of Christmas presents a challenge for organizations like Freemasonry. While the religious significance of Christmas is evident, the broader cultural meaning of the holiday has made it universally celebrated. Many see Christmas as an

opportunity to foster community, charity, and goodwill—values closely aligned with Freemasonry's principles. Masonic Lodges and Christmas Parties Many Masonic lodges around the world celebrate Christmas with holiday parties, charitable events, and festive gatherings. These events, often featuring meals, music, and gift-giving, reflect the broader social norms surrounding Christmas festivities. Masonic Christmas parties tend to focus on fellowship and charity, aligning with the core values of Freemasonry. These events often raise funds for local communities or gather gifts for the less fortunate, reflecting the Masonic commitment to philanthropy.

Despite Freemasonry's non-sectarian principles, these celebrations are often organized around a holiday that has Christian origins. This raises questions about whether such events inadvertently prioritize Christianity. Are these celebrations in conflict with Freemasonry's inclusive ideals, or can they be understood as secular expressions of goodwill and fellowship?

In many instances, Masonic lodges specifically avoid religious elements in their celebrations, focusing instead on the secular, charitable, and social aspects of the holiday. For example, Masonic lodges may host "holiday" parties that include festive food, music, and gifts, but they typically avoid religious symbols, prayers, or references to the birth of Jesus. This al-

lows the lodge to celebrate the spirit of the season while remaining neutral on religious matters. Some lodges also hold multi-faith events or inter-faith charitable initiatives during the holiday season, embracing diversity and ensuring that members from all religious backgrounds feel included.

NON-SECTARIANISM AND ITS CHALLENGES

The celebration of Christmas, with its religious origins, presents challenges to Freemasonry's commitment to non-sectarianism. Christmas is a deeply religious holiday, and even its secular celebration carries some religious connotations. By hosting Christmas parties, Masonic lodges risk reinforcing the Christian symbolism of the holiday, even if they frame the event as secular or inclusive.

However, it is important to note that Freemasonry's commitment to inclusivity is not just about avoiding religious symbolism. It is about fostering a community where individuals coexist with respect for each other's differences. Christmas celebrations, in this context, offer an opportunity to unite members in the spirit of charity, kindness, and goodwill—values that transcend religious divides. The charitable focus of these events aligns well with Freemasonry's principle of "relief," which encourages members to serve others, regardless of faith.

Reconciling Tradition and Inclusivity

Masonic lodges' celebration of Christmas parties represents a complex negotiation between cultural tradition and the inclusive values of Freemasonry. These celebrations reflect society's broader view of Christmas as a secular holiday focused on generosity, community, and joy. In this context, Masonic lodges can celebrate Christmas in a way that aligns with the fraternity's commitment to charity, fellowship, and goodwill, while respecting the diversity of their membership.

Ultimately, Masonic lodges approach the Christmas celebration with a nuanced understanding of their non-sectarian principles. By emphasizing the secular and charitable aspects of the holiday, and avoiding overt religious elements, they can offer a celebration that includes members from all faiths while participating in a longstanding cultural tradition. This approach allows Freemasonry to maintain its identity as a non-sectarian organization while fostering a sense of community and brotherhood during the holiday season.

Through these efforts, Masonic lodges have found a way to embrace Christmas without compromising their foundational principles of inclusivity. By focusing on the secular and charitable aspects of the holiday, Freemasonry can continue to celebrate the spirit of Christmas while promoting unity among its members, regardless of their individual religious beliefs.



By VW Albert Dumlao (46)

ing these observances face-to-face.

Here in the Philippines, being a predominantly Christian nation, Christmas has always been considered a major holiday, celebrated like no other anywhere else in the world. Friends, families, corporate offices, and even government agencies commemorate Christmas as that time of year to share and spread joy and blessings. The Grand Lodge of the Philippines is no exception. Every year, lodges would organize Christmas parties, while Grand Masters would share their holiday greetings to the brethren, filled with messages of peace and goodwill. While Christmas is not exactly a Masonic holiday, local Masons do actively take part in the celebration, in one with their fellow Filipinos and Christian brothers.

There is, however, one distinct Masonic order that considers Christmas part of its Masonic tradition and customs. That order is the Valiant and Magnanimous Order of the Temple, better known as the York Rite Commandery of Knights Templar.

The Masonic Knights Templar draws inspiration from explicitly Christian traditions. Every year, it commemorates three major observances, i.e., Eastertide, Ascensiontide, and Christmastide, although said observances only began to be commemorated locally last 2020, when the pandemic only afforded online meetings of members. It was during these online meetings when it was decided to revive these observances, and it has been in practice ever since. Today, Commanderies of Knights Templar have already been conduct-

Using a virtual ceremony developed by Bro. Joey Villegas, the first Christmastide observance in the Philippines was conducted online by Luzon Commandery No. 9 on December 18, 2020, followed shortly by TM Kalaw Commandery No. 5. Since then, more Commanderies have commemorated Christmastide annually during the holiday season.

Although Christmastide and the two other annual observances are commemorated primarily as a way of keeping alive old Templar traditions, they are not restricted or tied to any particular Christian denomination. They are also not meant to be substitutes for church activities. In fact, these observances inspire members to be active in their congregations, underscoring that Masonry is neither anti-religious nor anti-church. It is even generally encouraged to invite members of clergy, of whatever denomination, to deliver inspirational talks during such observances, provided they do so without any negative opinion on Masonry.

It is important to remember that Christmas has already become a worldwide holiday, of whatever religion or faith. It is only fitting that Masons also embrace this holiday as a celebration of universal fellowship, reflecting on the birth of the greatest of teachers who taught us peace, compassion, and love – virtues that bind humanity beyond all borders, in the spirit of true brotherhood.

Merry Christmas to everyone.

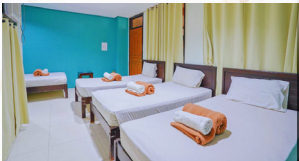
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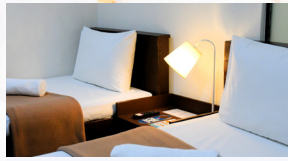
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IONIC COLUMN

BY WB LARRY CARBONEL, PM (116)

The Morgan Affair and the 1843 Baltimore Convention

The 1826 Morgan Affair in the United States of America (USA) triggered the massive Anti-Masonic Movement and almost obliterated American Freemasonry. It was only in the 1840s that our Fraternity started to recover from this terrible episode in our Masonic History. The 1843 Baltimore Convention was called to reorganize the Craft and formulated many practices unique in American Freemasonry that we inherited in the Grand Lodge of the Philippines.

Following the Revolutionary War of Independence (1775-1783) and the birth of the American republic, Freemasonry flourished throughout that country. American men pursued membership in our august fraternity that produced their founding fathers and leaders like George Washington, Benjamin Franklin, Paul Revere, John Hancock, and many others. Most Freemasons at that time were community leaders, prominent businessmen, high ranking military officers, clergy, and some high ranking Federal and State officials. For the most part, communities witnessed Freemasons conducting public masonic ceremonies like cornerstone laying, masonic funerals and parades. Most families had at least a relative who was a Mason. Despite the general public's exposure to our activities, there were, in some quarters, apprehensive speculations about the secretive nature, power and motives of our fraternity. By 1825, prominent Masons include Governor DeWitt Clinton and Chief Justice John Marshall of the Supreme Court. They were Past Grand Masters of New York and Virginia, respectively.

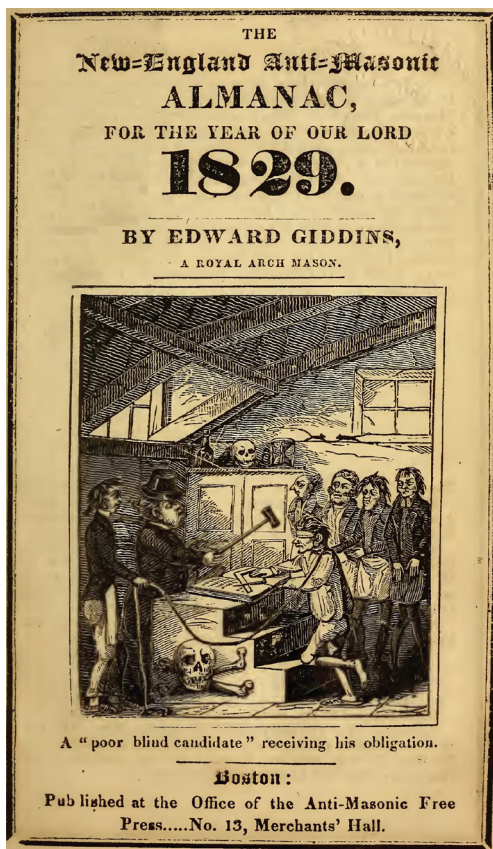
The passing of the last of the American Founding Fathers like John Adams and Thomas Jefferson in 1826 heralded a new era in the United States. The previous period of the American Revolution and subsequent organization of a constitution-based federal republic were secular by nature and with emphasis on the separation of Church and State. However, this subsequent pre-Industrial Age and Western Expansion era was characterized by sluggish agricultural economy and advancement of religious interests within the framework of American politics. Sensational journalism was prevalent and Freemasonry was a popular topic.

The Morgan Affair of 1826 took place in the abovementioned context. It was named after William Morgan, a brick mason born in Virginia in 1774. In 1824, he settled in the Batavia, New York. He had a reputation as someone down on his luck and frequents the local taverns. He presented himself as a Freemason and claimed that he be-

came one in Canada. He earned the confidence of a brother and vouched for him. Soon he became a familiar sight at degree works and other ceremonies and special events. However, there was no record of him being raised as a Master Mason nor being a member of a lodge. It was believed that he

eavesdropped so he can study enough to falsely represent himself as a Master Mason. With this, he was able to receive legitimately the Royal Arch degree from Western Star Chapter No. 33 in New York. He also relied immensely on the masonic charities provided by the brethren to pay for his debts and provide for his

family. After some time, the brethren began to question his legitimacy as a Mason and began to wean themselves from shouldering Morgan's debts. Investigations were made among Canadian Masons but none could vouch for Morgan nor give any credentials of his membership. When a new Royal



Arch Chapter was proposed to be established in Batavia, Morgan signed as one of the charter members. Several Masons however doubt Morgan's legitimacy and objected to his inclusion as charter member. They destroyed the original petition and prepared a new one without Morgan's name. Morgan was enraged at what happened, he also lost the masonic charity, and was not anymore welcome at lodge meetings.

As a payback, Morgan planned to have his retaliation against Freemasonry and to alleviate his financial condition. In March 1826, he entered into an agreement with three others who became his benefactors to publish an exposure on Freemasonry. Word quickly spread of Morgan's treachery. He was arrested for outstanding debts. In September 1826, one of his outstanding debts was paid for by a Mason. Upon release, he was taken by a carriage and never seen in public again. Masonic accounts state that Morgan was taken to Canada with a sum of money to start a new life there. Anti-masonic narrative, on the other hand, held that Morgan was not turned over to the Canadians but that he was murdered by the Masons and discarded the body. Several Masons were arrested and were later convicted only of kidnapping and other light sentences as there were no bodies recovered. Until today, Morgan's case was never solved. William Morgan's "Illustrations of Freemasonry" was eventually published in 1826.

Despite the disinterestedness on this issue displayed by Masons occupying high government positions at that time, the Morgan affair created a huge controversy all over what was then the territory of the United States. The Anti-masonic Movement was born. Everyone who had an axe to grind or even found it to their interest, hopped on the bandwagon of the Morgan murder theory to smear Freemasonry in the process. These included politicians, clergy, journalists and even many Masons. A third political party arose to popularity in the USA for the first time, the "Anti-Masonic Party." In northeastern USA, many lodges were broken into, vandalized with their charters, furniture, and records destroyed.

Membership and number of lodges in several Grand Lodges declined considerably. The Grand Lodges of Connecticut and Massachusetts lost nearly half of their lodges. The Grand Lodge of New York once had 480 Masonic Lodges and sadly went down to only 49 by 1835. Others had worse, the Grand Lodge of Maine lost nearly all its lodges, the Grand Lodge of Maryland was down to only one lodge. In New Hampshire, Rhode Island and Vermont, Masonry practically disappeared. In the south, the Grand Lodge of Alabama felt the effects of the Morgan Affair as a third of its lodges surrendered their charters.

The ambiance in the Lodges during

those trying times was depressing. Masons and their families were persecuted in public. Anti-masons performed mock masonic rituals in public and made available our complete rituals, words, grips, and signs to non-masons. Because of these, Lodges had to turn away legitimate masonic visitors for fear that they might be impostors for they could not determine their regularity. Many great ritualists were also lost as they forgot the rituals or had died of old age. The anti-masonic movement began to subside in the 1840s and by 1845, it had vanished. Coinciding with this is the recovery of American Freemasonry.

As early as December 1839, the Grand Lodge of Alabama sent out invitation to other American Grand Lodges to meet in Washington DC on 7 March 1842 to reorganize the craft. It was generally unproductive as representatives of only ten Grand Lodges were present in this event. It was determined that each Grand Lodge should send a Grand Lecturer or someone well versed in Masonic Ritual as a representative of their Grand Lodge to meet the following year, in Baltimore, Maryland.

The Baltimore Convention of 1843 was held on the 8th until the 17th of May. There were sixteen Grand Lodge who sent their representatives. The two objectives declared by this convention were “to produce uniformity of Masonic work” and “to recommend

such measures as shall tend to the elevation of this Order due degree of respect throughout the world at large”. There were four committees that were established: Work and Lecture in conferring degrees; the funeral service; ceremonies of Consecration and Installation; and Masonic Jurisprudence. Several days were spent on the standardization of rituals with the Webb Monitor (with minor changes) adopted as the standard format for the degree work by most of the representatives.

There are several important practices that were established. Among them are:

- Conducting Lodge business in the Master Mason degree
- Acknowledging Lodge membership as being reserved for Master Masons
- The use of dues cards
- Suspension for Non-Payment of Dues
- Payment of degree fees prior to conferrals
- Uniformity in the Degree Work and Modes of Recognition

There were other items discussed for the betterment of American Freemasonry but were not implemented. The proposed Triennial conventions following the Baltimore Convention did not push through due to lack of attendance.

The Morgan Affair, its aftermath and the 1843 Baltimore Convention sig-

nificantly modified American Freemasonry. The disappearance of William Morgan and the actions of Masons in New York State produced a dark spot upon our august fraternity. Prior to these events, each lodge had its own unique customs and traditions. Philosophical and intellectual engagements were commonplace. The Master and Wardens tailor-fit the degree work to enrich their meetings. There were also traveling Lecturers a.k.a. “Bright Masons” who went from lodge to lodge and presented instructions in the rituals and degree works. The reckless neglect of some Masons of their social responsibilities led to the anti-masonic fervor. This should serve as a cautionary tale and even applicable currently as we tackle conspiracy theorists and anti-masonry entities in mainstream as well as in social media.

With the adoption of several measures to ensure security, the practices in American Freemasonry became different with respect to other regular Grand Lodges which still adopted the old system. These other regular Grand Lodges still meet in the 1st degree to transact business and include the Entered Apprentice Masons as members already in the process. They also do not issue dues cards and just have their lodge secretary issue a certificate of good standing. Variations in the degree work and modes of recognition can also be observed in some of them.

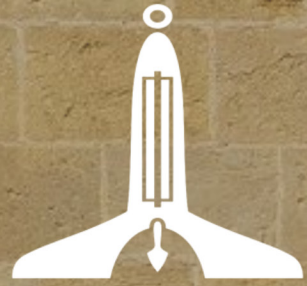
It is important for us to learn and appreciate the significance of the Morgan Affair and the Baltimore convention in the development of North American Masonry, from where the Grand Lodge of the Philippines derived its own masonic system. By knowing its history and the incidental details related to it, we can begin to understand our own roots and how it differs from the rest of the masonic world.

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ON THE LEVEL

VW Edgar S. Bentulan, PDDGM



The Worshipful Master: Responsibilities and Expectations

The leader of a unique assemblage of moral men and brethren who believe in God, to work and instruct and improve themselves in the mysteries of the ancient science, and thus, strengthen themselves in character, morally and spiritually, is called Worshipful Master (WM) in Masonry. This assemblage applies to the congregation of warm bodies of Masons as well as the physical building or place where they hold their regular assembly or duly organized meeting, and is called a Masonic Lodge.

The Master is head of the Lodge and is elected annually by its members on the basis of his ample years of dedication and faithful service and proven skills in the rigors of labor within the fraternity. After years of toil in the quarries of the craft advancing through the chairs, maintaining the “spotless purity” of his “apron,” the brethren of his Lodge hold him in high esteem and with strong sense of trust and confidence to lead them, so they elect him. No Master is chosen by his seniority but is elected by his merit. So it is emblazoned in the mind to remind every member voting in each yearly election of the Lodge.

The Master, it is said, is both a servant-leader and a paramount symbol of the highest aspi-

rations of the Lodge. Serving as Master carries with it not only significant honor but also great responsibility with a weight of the trust and confidence of the Lodge members in his ability to lead and inspire.

RESPONSIBILITIES OF THE MASTER:

As Worshipful Master, the following are probably his most important duties and responsibilities:

- Open, preside over meetings and close the Lodge, and is responsible for the due observance of the laws of the Lodge that rituals and business proceedings are conducted properly and with dignity. He causes preparation of the Minutes of every meeting by the lodge Secretary and ensures submission of same to the Grand Secretary.
- Prepare the Budget and Statement of Income of the Lodge at the start of his office and furnish its approved copy to the Grand Secretary. He sees to it that the Lodge finances, membership records, and other administrative functions are appropriately managed in coordination with the lodge Treasurer and Secretary.

- He is primarily responsible in seeing to it that the Constitution, Edicts, Ordinances, Rules and Regulations or By-Laws of the Lodge, are properly observed by the members of the Lodge.
- Supervise the acts of all officers and delegates responsibilities to ensure that they faithfully discharge their duties and functions in accordance with the Constitution and established customs of the Craft.
- Ensures quality of membership from petitioners/candidates being processed for degrees of Masonry.
- The Master is the custodian of ritual knowledge and as such is responsible for maintaining the integrity and accuracy of Masonic rituals, in that he leads and oversees the Lodge in the conferral of degrees of Masonry in strict observance of the Grand Lodge ritual, and in the instruction and education of lodge officers and members in ritual work.
- Maintain unity and harmony within the Lodge and mediate conflict or dispute whenever it occurs.
- Provide mentoring and guidance to new members as they learn and grow Masonically in values and principles, and encourage members in general to participate and get more involved in lodge activities.
- Represent the Lodge in Grand Lodge communications and inter-Lodge activities and events, and with other organizations outside Masonry.
- Lead the Senior and Junior Wardens and Immediate Past Master in representing the Lodge in the election of the Junior Grand Warden during the District Convention, Multi-District Convention and Annual Communication (Ancom).

EXPECTATION: THE MASTER IS MANAGER OF THE LODGE

The Lodge being a workplace and an organization where human endeavors and activities are regularly undertaken utilizing man, money and time resources to achieve desired goals and objectives, definitely requires management acumen. The Worshipful Master as leader should, as much as possible, have sufficient experience in such basic management functions as planning, organizing, leading and controlling.

As a planner the Worshipful Master gathers information on a project he intends for the lodge and makes informed decisions aligned with the lodge's plan. He organizes his resources (lodges members), assigning tasks, roles and responsibilities to them. He is in a way a visionary who guides the lodge toward its growth and success.

The Master leads by influencing, inspiring and motivating his officers and members to achieve the Lodge's goals. He plays a key role in resolving conflicts and maintaining the moral and ethical standards of his Lodge. He is expected to act always with fairness, impartiality and wisdom to foster harmony in the lodge. He is a role model in the Lodge and he unifies and inspires the members to follow.

He is accountable to the overall performance of the lodge as its Worshipful Master and he should know how to exercise control on the resources of the lodge, particularly man and money resources. As leader of the lodge, the Master not only enforces discipline and order in the Lodge. He more importantly plays a crucial role of ensuring that the Lodge operates effectively, harmoniously, and in accordance with Masonic principles.

The Worshipful Master plays a two-faced personality of being a Manager of his Lodge performing the critical role, like what Stephen R. Covey (7 Habits of Highly Effective People) defines, as “doing things right,” and a Leader as “doing the right things.” This all the more makes his position complex in meeting with the Brethren in the Lodge to expatiate on the mysteries of the Craft, dealing speculatively with the intangible and transcendental, while hurdling the intricacy and implications of the face value of the expenses and cash balances in the Secretary and Treasurer’s financial reports, or mounting collectibles from members in the financial operation of the lodge.

Critically important, likewise, is the members’ comprehension and actual understanding of the meanings of the allegorical lines in the rituals and lectures more than they commit to memory with impressive proficiency.

THE MANAGER, THE SUPREME AUTHORITY

The position of WM as described by Albert G. Mackey (*The Principles of Masonic Law: A Treatise on the Constitutional Laws, Usages and Landmarks of Freemasonry*), is “probably the most important office in the whole system of Masonry, as, upon the intelligence, skill, and fidelity of the Masters of our lodges, the entire institution is dependent for its prosperity. It is an office which is charged with heavy responsibilities, and, as a just consequence, is accompanied by the investiture of many important powers.”

The Lodge (Blue or Subordinate) is the basic unit of Masonic organization in the entire Grand jurisdiction. Fundamentally, everything starts from here, the Worshipful Master.

The Worshipful Master is the supreme governing authority in the Lodge. The square is the proper symbol of his office by which Masonry instills the quality of virtue in the members. The gavel is his emblem of authority to govern with wisdom and fairness.

Ancient Masonic charges in his installation as Master, prescribe the different moral qualifications which are required of the position. He should not only be irreproachable in his mental grit and moral character but have also heightened and expanded his intellectual skills in Masonic education and proficiency in the rituals and ceremonies in lodge work. All these should adequately prepare him to be able to give justice to the exalted office that he will hold and the Lodge which he will preside.

As head of the Lodge, with great honor, authority and responsibility -- maintaining utmost humility and integrity -- he sits in the East of the Lodge, symbolizing light, knowledge, and enlightenment. This alone with the symbolic values above presented, should remind one, of the necessary intellectual, leadership and managerial skills inherent in the position.

Whoever covets occupying the Oriental Chair must realize, again, that he should have enough experience and savvy to be in it. It is for him, at least, to approximate the haloed distinction and honor it signifies -- by his performance and actual deeds as a moral leader and good lodge manager.

But, of course, the Brethren know best during election.

THE IMPORTANCE OF LODGE ELECTIONS:

A Duty to Uphold Integrity and Responsibility in Freemasonry

by VW Rommel S.J. Corral (147)

Lodge elections are a fundamental process that shapes the future of Freemasonry. These elections, held periodically, provide the opportunity for members to choose individuals to serve in key leadership roles, such as the Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, and other officers within the Lodge. The selection of lodge officers is not merely a procedural formality but an essential duty that directly influences the character, direction, and integrity of the Lodge. As Freemasons, the act of voting for lodge officers is one of the most significant responsibilities entrusted to the brethren, for it determines who will carry forth the traditions, teachings, and moral obligations of the Lodge in the coming year.

THE DUTY OF THE BRETHREN

The cornerstone of Freemasonry is the idea of moral and personal responsibility. Every member of the Lodge, regardless of rank or tenure, is expected to contribute to the well-being of the fraternity. This sense of responsibility is not



limited to ritual work or charitable endeavors but extends to the governance and leadership of the Lodge itself. By casting a vote in the election of officers, each brother participates in the decision-making process that affects the day-to-day operations of the Lodge, its ethical standards, and its ability to function as a moral community.

This election is more than a formality; it is an expression of the trust and confidence that members place in each other. The act of voting ensures that the leadership of the Lodge reflects the will of the brethren, maintaining a balance of power and preventing any one individual or group from dominating or misdirecting the Lodge's goals and efforts. When done conscientiously, the election of officers upholds the Lodge's role as a center of moral and personal growth, exemplifying Masonic values of integrity, fraternity, and equality.

CHOOSING OFFICERS OF MORAL CHARACTER

The importance of lodge elections lies in selecting officers who exhibit moral integrity, uprightness, and a sense of responsibility. The individuals chosen to lead the Lodge must be those who live in accordance with the Masonic principles of brotherly love, relief, and truth. These leaders are entrusted with the task of ensuring that the Lodge operates according to the highest standards of morality and ethical conduct. They must serve as role models for

other members, guiding the Lodge in its charitable and social endeavors while also maintaining the dignity and honor of the Craft.

The principles of Freemasonry demand that lodge officers exemplify virtues such as honesty, fairness, and humility. A Worshipful Master is not only expected to be a ceremonial leader but also a moral compass, providing counsel and guidance to fellow members in times of personal or ethical dilemmas. Similarly, the Treasurer and Secretary must demonstrate prudence, transparency, and accountability in managing the Lodge's finances and records. Each officer, regardless of their position, must be accountable not only to the Lodge but to the whole Masonic fraternity, ensuring that the Lodge remains a place where ethical behavior is upheld.

THE ROLE OF LODGE OFFICERS IN NURTURING A STRONG MASONIC COMMUNITY

Lodge officers play a critical role in shaping the course of the Lodge. Their decisions affect the Lodge's programs, charitable activities, fellowship, and community outreach. They also ensure that the Lodge remains in good standing with The Most Worshipful Grand Lodge and other Masonic appendant organizations, adhering to established regulations and customs. Therefore, the election process is of critical importance to the continued

vitality and success of the Lodge.

A well-chosen officer will actively contribute to the promotion of Masonic teachings, encouraging new members to seek enlightenment while nurturing an environment that supports lifelong learning. Officers who act with moral integrity inspire others to do the same, creating a virtuous cycle that strengthens the moral fiber of the Lodge. The act of voting for such officers is not only a privilege but an obligation, ensuring that the right leaders are in place to guide and protect the Lodge's mission, vision and goals.

THE RISKS OF NEGLECTING THE DUTY OF LODGE ELECTIONS

Failing to take lodge elections seriously can lead to negative consequences for the Lodge and its members. If officers are chosen based on favoritism, personal alliances, or a lack of regard for Masonic values, the Lodge may suffer from poor leadership, mismanagement, or a loss of moral direction. In extreme cases, this could lead to factionalism, discord among the brethren, or even a breakdown in the Lodge's ability to fulfill its objectives. Additionally, neglecting the duty to choose moral and upright leaders weakens the very foundation of Freemasonry. Freemasonry's reputation as a noble and ethical organization is built upon the integrity of its members, and a failure to uphold this standard can lead to disillusionment among

the brethren and a loss of respect within the fraternity. It is therefore imperative that every brother takes the election process seriously, casting their vote with discernment and in alignment with Masonic values.

Lodge elections are a vital expression of the democratic principles that fortify Freemasonry. The responsibility of choosing moral, upright, and capable leaders is not only a privilege but an essential duty that every brother must fulfill. By electing officers who reflect the highest standards of character, responsibility, and integrity, the brethren ensure that the Lodge continues to serve as a beacon of light, wisdom, and moral rectitude within the community.

In this way, lodge elections are not merely a matter of governance, but a sacred duty to uphold the ethical principles of Freemasonry, ensuring that the Lodge remains a place where brotherly love, relief, and truth flourish. Through careful consideration and a shared commitment to Masonic ideals, the brethren play an active role in shaping the future of the Lodge and, by extension, the whole Masonic fraternity.



ELECTION OF OFFICERS

BY GIOVANNI A. VILLEGAS (202)

Election season is upon us again – a time when we pick and choose who our next Worshipful Master and other officers should be. It is that time of year when it rests upon all of us to contemplate who we want to lead our lodge and, by extension, how we wish it to be directed. Do we elect the most popular one, or the wealthiest, or the friendliest? Do we choose the loudest, the noisiest, or the most overbearing? Do we give the positions to the ones who want it so badly that their expressions of desire almost border on electioneering?

Campaigning for Masonic positions is strictly prohibited in the Philippines, for it is believed that leadership should never be achieved through persuasion, manipulation, or personal promotion. In recent years, some have attempted to influence elections subtly – through social media posts, slogans, and even giveaways of trinkets and favors that hint of electioneering tactics. This practice can be seen rampant among those already aspiring for Grand Lodge level positions. Some have commissioned designs of personal logos that use themes, imagery, and color schemes attributed to the aspirants, and disguising them through t-shirt designs or innocent greetings in the form of memes, gifs, and Viber stickers. They act as a sort of retention strategy or subliminal messaging that subconsciously promotes the aspirants and

subtly bypassing existing prohibitions on electioneering.

In this regard, MW Ariel Cayanan’s Edict No. 369, dated September 2, 2024, was definitely on the right track when it promulgated that: “It shall be Unmasonic Conduct for any Mason, directly or indirectly, to provide food, accommodation, entertainment, monetary payments or contributions, and/or any other means, favors, assistance, donations, benefits, or privileges to solicit for himself or for any other Mason, an elective or appointive office in the Grand Lodge, including, but not limited to, promoting or branding their candidacies for name recall; posting or broadcasting partisan communications, messages, photographs, and images in public and through social media platforms and/or

other electronic means; and producing and distributing campaign materials, accessories, apparel, and other similar items, such as personalized shirts, caps, mugs, pins, patches, stickers, and decals with partisan identifiers or identifying marks, subtle or otherwise, for the consumption of an to influence the electorate.”

These are all considered campaigning methods without necessarily asking for votes. They are subtle electioneering practices that veil personal ambition with external appearances and guerilla tactics. Admittedly, however, they could be difficult to control or penalize as they could easily be dismissed and claimed to be nothing more than personal branding or brotherly generosity. It therefore rests upon all of us to be vigilant of these manipulation techniques so as not to taint the purity and spirit of Masonic elections.

Thankfully, such manipulation techniques are less rampant on the Lodge level. Still, we must resist and guard against any subtle attempts at self-promotion, ensuring that only the truly deserving are given the honor, nay the responsibility, of leadership.

WHO TO ELECT AND NOT TO ELECT

Leadership in Masonry is not solely the result of “going through the chairs” or engaging in lodge activities. While administrative service, charitable works, and ritual participation reflect a Mason’s

commitment, they do not guarantee a readiness to lead. As such, not every Mason should aspire to sit in the East. Forcing oneself into a role unsuited to his abilities or temperament can harm the welfare of the lodge. A brother gifted in organization may find his best contribution in committee service; a younger Mason with a sharp memory may excel in degree conferrals. Masonic leadership, on the other hand, is a sacred trust that aligns with both ability and a willingness to serve, not a reward for popularity. Let us, therefore, avoid the mistake of electing brethren into positions where they may not be prepared or able to fully serve.

Allow me to cite a peculiar example. It has been observed in some lodges that during election season, brethren who seem to possess true moral character, intellectual qualification, and unwavering integrity often hesitate to take on leadership roles, while others, eager yet less equipped, confidently step forward. Could it indeed be true that the worthy see themselves unworthy while the unworthy see themselves worthy? This reluctance among our more capable members stems from self-doubt that casts a shadow over their abilities and worth. This consequently gives rise to unwarranted confidence in others, leading to the election of those who, though willing, may lack the necessary qualifications to guide a lodge. Our duty then is to elect officers who are both willing and qualified. It would be unwise to entrust the lodge’s stewardship to those who pur-

sue office with ambition over wisdom. Likewise, it would be equally unwise to put confidence in those who do not even have confidence in themselves. For those who are qualified but reluctant, let us find ways to encourage them, reassuring them that the lodge is behind them and supports them. For those who are willing yet unqualified, there is a reason why we require candidates for Masonic positions to be IMES graduates and have passed the necessary proficiency exams.

A PARADIGM SHIFT

There is a reason why ambitious Masons aspire for Masonic positions. Ranks, titles, and positions are often associated with power, influence, and prestige. In a Fraternity like Masonry that places all of its members “on the level,” meaning on equal standing and treatment whatever their stature in life, it becomes natural for some to want to become more or even better than the rest of their brethren.

Some might cloak their desire for positions as genuine intent to serve the lodge and Masonry, but that is not always true. Even if it is, the taste of power often eventually corrupts in manners to which even Masons are not immune. Indeed, how difficult it must be to remain humble if given the dazzling titles of Worshipful, Very Worshipful, or Most Worshipful? Even the lessons on virtues taught by Masonry itself might not be enough to subdue the egos created by the Fraternity’s self-inflicted hi-

erarchical structure within its ranks.

What is needed is a major paradigm shift in the way we view Masonic positions. It should be seen as a trust, not a triumph; a responsibility, not an accomplishment; and an honor, not a prestige. This we can start, perhaps, by stop saying “Kudos, Bravo, or Congratulations” to the elected – if only to avoid giving them the wrong impression that their election and installation are accomplishments in themselves – and instead wishing them “Good Luck, Best Wishes, or God speed” – in order to instill upon them a sense of responsibility rather than a sense of victory. Perhaps we could also stop the widespread practice of extensively highlighting the faces and portraits of the elected in tarpaulins, invitations, and teaser videos of upcoming installations – as if installation ceremonies are their own personal victory parties.

By refocusing the purpose of the election of officers as a transition of stewardship of the lodge and away from the glorification of the ones elected, we begin to see the process as a sacred duty, wherein the lodge entrusts to its members the future of Masonry, commending unto them the great burden of choosing who best to lead, manage, and administer their affairs. They should choose worthy and well qualified leaders, morally upright, and those who possess the most unbridled of integrity. Only then can the process of Masonic elections filter out the personal ambitions of those seeking positions for personal glory.



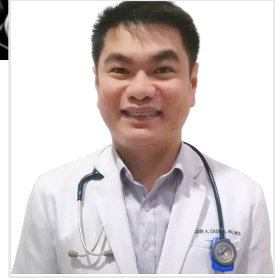
Avoiding Pitfalls: Festive Holidays and Season of Installations

The festive season and Masonic installations are cornerstone events in any lodge’s calendar. Christmas parties unite brethren and their families in the holiday spirit, while installation ceremonies usher in new leadership and reaffirm Masonic values. Both occasions bring joy, rituals, and fellowship but require thoughtful planning to ensure the health and well-being of all attendees. Here are essential tips to make these celebrations safe and memorable.

1. PRIORITIZE FOOD SAFETY

Meals and refreshments are highlights of these gatherings but can pose risks

if handled improperly.



- **Hygiene:** Ensure cooks and servers wash hands thoroughly before food preparation. Temperature Control: Keep hot foods hot (above 140°F) and cold foods cold (below 40°F) using warming trays and coolers.
- **Allergy Awareness:** Label dishes clearly and account for common allergens like nuts, gluten, and dairy.
- **Leftovers:** Avoid leaving perishable food out for more than two hours.

2. MAINTAIN A CLEAN ENVIRONMENT

A clean venue is vital for preventing the spread of germs and ensuring comfort.

- **Sanitization:** Disinfect tables, chairs, and shared spaces before and after the event. Hand Hygiene: Provide hand sanitizers and encourage frequent use.
- **Ventilation:** For indoor venues, ensure proper air circulation to reduce airborne illness risks.

3. ADDRESS DIETARY NEEDS

Masonic events often cater to diverse age groups and dietary preferences.

Offer a variety of options, including vegetables and low-sodium dishes. Limit alcoholic beverages to avoid overindulgence and promote health. Provide healthy snacks for those with dietary restrictions.

4. ENCOURAGE PHYSICAL WELLNESS

Promoting health during these events benefits all attendees.

- **Moderate Alcohol Consumption:** Offer non-alcoholic alternatives and encourage responsible drinking.
- **Stay Active:** Include light physical activities or festive games to keep energy levels high. Rest Areas: Create quiet zones for older members or those needing a break.

5. SUPPORT MENTAL HEALTH

The holidays can be stressful for some, making it an excellent time to emphasize brotherhood and support.

- **Foster Connection:** Reach out to members who may face barriers to attending and arrange assistance if needed.
- **Create a Welcoming Atmosphere:** Ensure everyone—members, families, and guests—feels included regardless of background or beliefs.

6. PREPARE FOR SEASONAL ILLNESSES AND COVID-19

Although the pandemic's peak has passed, vigilance remains essential.

- **Monitor Symptoms:** Encourage unwell members to stay home. Vaccination: Promote flu and COVID-19 vaccinations when applicable.
- **Crowd Management:** Avoid overcrowding by managing guest numbers and providing adequate spacing.

7. FIRST AID AND EMERGENCY READINESS

Basic health and safety measures are crucial at any event.

- **First Aid Kit:** Stock supplies like bandages, antiseptics, and over-the-counter medications. Emergency Contacts: Have a list of local medical facilities and emergency services readily available.
- **CPR and AED:** Ensure someone trained in CPR is present, and have an automated external defibrillator (AED) on hand if possible.

Masonic Christmas parties and installations are opportunities for joy, unity, and reflection. By prioritizing health and safety, lodge leaders can create events that align with Masonic principles of care, responsibility, and respect for others. Thoughtful preparation ensures that everyone can celebrate the season and leadership transitions in good spirits and good health.



Daminggalan ni Kuya Dong

Liwanag at Dilim sa Kapaskuhan

Ang klima ng Pilipinas ay napapamahalaan ng dalawang panahon na nakasunod sa simoy ng hangin - Amihan at Habagat. Ang malamig na Hanging Amihan na nanggagaling sa Hilaga ay tumatagal mula Oktubre hanggang Marso, samantalang ang Hanging Habagat naman ang bumibida sa kabilang bahagi ng taon. Dahil ang ating bansa ay nakatanim sa rehiyon ng Ekuador – sadyang iba ang ating kalagayan kumpara sa mga bansang nasa bandang itaas at ilalim ng mundo.

Pagpasok ng Oktubre papuntang Nobyembre, mararamdaman na ang malamig na simoy ng hangin – hudyat na nalalapit na ang Panahon ng Kapaskuhan. Tinatayang mahigit otsenta (80) porsyento ng mga Pilipino ang nagdiriwang ng kapanganakan ng Poong Hesukristo, kabilang na ang karamihan sa ating mga Mason sa Pilipinas.

Ako si Kuyang Arnulfo Macatangay, Nagdaang Guro ng Lohiya Dapitan Blg. 21 at nais kong ibahagi ang ilan sa aking naging karanasan sa piling ng ating mga kapatid na mason sa Panahon ng Liwanag na tinatawag nating Kapaskuhan sa nakalipas na labinlimang (15) taon . Ang inyong lingkod ay likas na palakaibigan at mahilig makihalubilo kung kaya't kada buwan na nagdadaan, palagi tayong laman ng mga pagpupulong at umpukan ng samu't-saring lohiya at masonikong samahan.

Ang Disyembre ay masayang panahon para sa mga Pilipino. Sa mga Lohiya, ang Itinakdang Pulong (Stated Meeting) sa huling buwan ng taon ay Kinapapalooban ng dalawang mahalagang bahagi: Una ay ang Taunang Halalan ng mga Pangunahing Pinuno ng Lohiya para sa Ka-

harap na Taon (Ensuing Year) at Pangalawa ang Paskong Piging (Christmas Party). Bawat Lohiya ay may kani-kaniyang Tradisyon pagsapit ng Disyembre – may mga Lohiyang hinihikayat ang mga kasapi na isama ang kani-kanilang pamilya sa Pamaskong salu-salo; meron namang masaya na sa umpukang sila-sila pa din ang mga magkakasama.

Kung ang isang Lohiya ay solido ang samahan – mapapansin na madaling makalikom ng ambagan para sa kasiyahan gaya ng pagkain, inumin, pa-raffle, exchange gift, bandang tagatugtog, atbp. Nahahalata din ng mga bisita kung may paksyon o iringan sa pagitan ng mga magkakapatid.

Karaniwan ay sabay na araw idinaraos ang Halalan at Piging; sa ibang Lohiya ay sa magkahiwalay na araw ito ginagawa. Bagamat magka-ibang bahagi ng Pulong ang Halalan at ang Piging – magkakabit ang kinahihinatnan ng dalawa.

Ang panlohiyang politika ay nakatukod sa tatlong Pangunahing Pinuno - ang Marangal na Guro (Worshipful Master), ang Una at Pangalawang Bantay (Senior and Junior Wardens). Ang sistema ng ating pamunuan na ilang daang taon nang sinusunod ay ang tradition ng pag-usad ng mamuno na

nagsisimula sa pagkahalal ng isang kapatid bilang Pangalawang Bantay; upang umusad, siya ay kailangan iboto sa susunod na taon bilang Unang Bantay; hanggang sa ihalal na pinakamataas na na posisyon sa Lohiya bilang Marangal na Guro sa susunod na eleksyon. Ang proseso ay kadalasang tumatagal ng tatlong taon upang mahubog ang kakayahang mamuno ng isang kapatid sa pamamagitan ng paglilingkod sa lohiya sa likmuan (station) sa Timog at Hilaga bago tuluyang makarating sa Silangan.

Ang pagsala sa pamunuan ay sadyang mahirap para sa isang Kapatid na nakapila sa Pamunuan ng kanyang Lohiya. Sa dinamirami ng akting nasaksihang mga Pagpupulong – malaki ang epekto sa kalagayan at kapaligiran ng Lohiya kapag ang Pangalawang Bantay ay hindi nahalal bilang Unang Bantay; lalo na kung ang Unang Bantay ay hindi nahalal bilang Marangal na Guro.

Maraming kadahilanan kung bakit hindi nahahalal ang ilang kapatid paakyat sa mga sunod sunod na likmuan: Pangunahing dahilan ay Kamatayan o pagkakasakit ng malubha; paglisan o paglayo ng bagong tahanan sa kanyang lohiya; maaaring ang Kapatid na Bantay na nakapila ay nagpahiwatig na hindi siya handa na gampanan ang mga bagong katungkulan sa

susunod na likmuan; o dili kaya – siya ay nasuspinde o napatalsik sa pagiging isang Mason. Subalit ang pinakamasakit para sa isang Kapatid na Bantay ay ang kadahilanan na hindi siya inihalal ng mga kapatid o dili-kaya’y hindi naging sapat ang botong kanyang natanggap upang maihalal sa susunod na likmuan. Maigi kung ang kadahilanan ay nanggaling sa may katawan na huwag siyang ihalal o hindi tanggapin ang posisyon. Subalit kung ang mismong mga kapatid na boboto ang magpasyang hindi siya karapat dapat sa kasunod na tanggapan – ito ay masakit para sa isang Kuyang na gumugol na ng isa o dalawang taon upang patunayan ang kanyang kakayahan.

May mga ilang lohiya na akong nasakasihan na humantong sa laglagan ng mga Kapatid na Bantay. Sa ganyang sitwasyon – bakas ang kalungkutan sa mga kasaping hindi sang-ayon sa mga naganap. Kung mayroon mang kaligayahan sa paksyon ng bagong halal na lumukso mula sa baba paakyat sa likmuan sa Kanluran o Silangan – hindi rin ganap ang kasiyahang ipinamamalas dahil alam nila sa kanilang mga sarili na sila ay may hinakbangan na kapatid para lamang makarating sa paroroonan.

Ang kasalukuyang paksa ng Gran Lohiya ng Pilipinas sa Taong Masoniko 2024 – 2025 ay:

“Hayaang masdumami ang mga kalalakihan sa Liwanag, at hayaang masmaraming Liwanag para sa mga Mason.”

(Let there be more men in the Light, and let there be more Light among Masons.)

Ang ating mga Buwanang Aral (Monthly Education) na iniluluwal ng tanggapan ng Unang Dakilang Tagapanayam (Senior Grand Lecturer) ay nababalot ng mga turo patungkol sa Karunungan (Education), Kaliwanagan (Enlightenment), at Katiningan (Equilibrium). Higit pa diyan, ang tatlong kaisipang balangkas (speculative framework) na nabanggit ay maayos na nakatahi sa tatlong simulain ng Masoneriya – Pagmamahal Kapatid (brotherly Love), Pagsaklolo (Relief), at Katotohan (Truth).

Nakakalugkot at nakakapagtaka na sa kabila ng masusing pagtuturo at pagpapalaganap ng tatlong kaisipang balangkas at tatlong simulain ng Masoneriya – nakakalimutan ng ilan sa ating mga kasapi ang Pagmamahal Kapatid, Pagsaklolo, at Katotohan. Nawala na din tuloy ang Karunungan, Kaliwanagan, at Katiningan sa loob ng ilang Lohiya...

THE FINAL WORD



MW ARIEL T. CAYANAN
106TH GRAND MASTER

Grand Master's Year-End Message

Fraternal Greetings Brethren!

The last month of the year is lined up with several events and festivities unique to Freemasonry in general and our jurisdiction in particular:

Last December 19, we celebrated our Most Worshipful Institution, the Grand Lodge of Free and Accepted Masons of the Philippines as it turned 112 years old. On that same date, we also gave tribute to our Past Grand Masters in honor of their exemplary performance and unselfish contributions to Philippine Masonry.

December 21 marked the beginning of the Winter Festival of Yule in the Western part of the World hence the Yuletide Season. To the 2.4 billion Christians around the world and more than 90% of Christians in the Philippines, December 25 – is a special day for celebrating the birth of Jesus Christ and is considered the most joyous occasion in our country.

Masons will celebrate the Feast of St. John the Evangelist – one of the two Patron Saints of Masonry on December 27. Filipinos on December 30 commemorated, the 128th Anniversary of the Martyrdom of our National Hero and Brother Dr. Jose P. Rizal. Today, December 31– the last day of

the leap year closes the historic chapter of 2024.

In the last 8 months of Masonic Year 2024 – 2025, we are optimistic that our Grand Lodge theme: “Let there be more Men in the Light, and let there be more Light among Masons” has grown into the hearts and minds of our Brethren. December being the last month of 2024, is a well-opportune time for every mason whithersoever dispersed, to reflect on his Masonry and Humanity. Our theme speaks of Masons continuing to stay in the Light. The program focuses on the Thematic Triangle of EDUCATION, ENLIGHTENMENT, and EQUILIBRIUM. Like Freemasonry, the program itself has a progressive approach with Education at the base or as its foundation.

By EDUCATION, we are talking about the Basic Institutions of Learning at the Grand Lodge, namely: Masonic Education through the Senior Grand Lecturer; a Class-based Learning through the Institute of Masonic Education & Studies (IMES); our 101-year-old Publication that is the Cable Tow; and greater access to the Grand Lodge Archives thru the GLP Website and GLP's Digitalization Programs. As Master Masons, we have been authorized to EDUCATE our less-informed Brethren of any irregularities by fortifying their minds with resolution against the snares of the insidious; guarding them against every allurements to vicious practices; preserving unsullied the reputation of the Fraternity;

and cautioning the inexperienced against any breach of infidelity.

We believe that if our 25,000-strong Membership is Educated Extensively, Updated Regularly, and Informed Constantly, we Filipino Masons will be drawn towards genuine ENLIGHTENMENT, which is the second part of our Thematic Triangle. Part of Enlightenment is discernment or the ability to judge well, to perceive what is right from what is wrong, good from evil, pure from impure, and truth from lies. Through masterful conduct, we navigate towards ENLIGHTENMENT by giving the following: to your inferiors in rank and office - obedience and submission; to your equals - courtesy and affability; and to your superiors - kindness and condescension

We are hopeful that intensive EDUCATION will lead to ENLIGHTENMENT and, if more light can be shared among Masons, our fraternity shall progress into a state of EQUILIBRIUM, which is a state of balance between opposing forces. For attaining and maintaining EQUILIBRIUM, the sublime degree of Masonry has charged us to: zealously inculcate universal benevolence; remove every aspersion against our venerable Institution; carefully preserve our ancient landmarks; and never allow any deviation from our established customs.

As the Brethren in our jurisdiction gather for their Year End Traditions – let us reflect on the effects of the activities in each of our 69 Masonic Districts and the 447 Lodges:

- How many have received enough Masonic Education?
- How many have exhibited Masonic Enlightenment?
- How many have contributed to attaining Masonic Equilibrium for their District in general and their Lodge in particular?
- We are referring not just to new membership conferred the First, Second, and Third Degrees in Masonry but to the existing Lodge Membership before the 107th Annual Communication in Clark, Pampanga. Of these:
- How many have attended IMES Classes and listened to the Masonic Education during our Lodge Meetings?
- How many have willingly participated in the various labors of the Lodge and the District?
- How many have strived to preserve harmony within the peaceful walls of their Lodge halls?

Looking forward to the conclusion of Masonic Year 2024 – 2025, four months from now, it is by these standards that we shall measure each subordinate lodge and Masonic district in our Grand Jurisdiction.

We give more focus to the Master Masons, especially those who have at least attended twelve stated meetings and have witnessed and participated in our degree conferrals because:

- it is from their demographic that the strength of our Grand Lodge rests;
- it is from their demographic that subordinate lodges were able to labor;
- it is from their demographic that future leaders of Lodges and Grand Lodges are gleaned. But sadly, it has also been observed that:
- it is from this demographic that problems in certain lodges were identified;
- it is from this demographic that most cases of un-masonic conduct are committed; and
- it is from this demographic that has the most suspensions and expulsions. More unfortunate is the realization that:
- it is from this demographic that some Lodges have poor attendance
- it is from this demographic that some Lodges have no membership growth; and
- it is from this demographic that Lodge Charters are caused to be arrested.

Let this Year-End be the time for the Brethren both young and old alike, to take stock of our Fraternity and CONTINUE to reflect on the true nature and purpose of Freemasonry as a speculative and educational institution dedicated to character-building and to making good men better.

Merry Christmas and Happy New Year my Brothers!


Ariel T. Cayanan
Grand Master of Masons in the Philippines



Great Men Wear Aprons.



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

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

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



The Cable Tow