



THE CABLE TOW

VOL. 93 NO. 3

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



**MW Gazmin visits GL
of Illinois AnCom**

Free 2017 Calendar inside

The GLP at 104

THE PAST FEW WEEKS HAVE BEEN A TORRENT OF EVENTS AND A BLUR OF ENDLESS COMPLIANCE WITH DEADLINES, NOT JUST IN THIS PUBLICATION, BUT ALSO OF OTHER STUFF THAT NEEDED SORTING OUT IN THE GLP.

It is indeed alarming that there were so many things that needed to be fixed in the past few months. More particularly, several housekeeping measures have been left untended to in previous years.

Grand Master MW Voltaire T. Gazmin, being a military man, is a stickler for keeping a house in good order. As such, a good portion of his term was spent reviewing the things that needed done and the requirements that necessitate compliance. It was a wonder that some of these matters were not prioritized before such as compliance with fire and safety standards or the minimum wage law for GLP employees which, in my humble opinion, should have been classified with the standards set for workers in the private sector.

All these things somewhat indicate a need for a governing body or entity that will survive at the end of each Grand Master's term to ensure continuity. In the past few months that I have privileged to serve the GLP, I have observed that the work and functions

in the Grand Lodge can be classified into proprietary and fraternal. The proprietary pertains to the day-to-day functions such as building maintenance, keeping and updating corporate records, and even management and accounting of the organization's funds. On the other hand, the fraternal refers to those purely masonic functions which the Grand Master, in his capacity as the head of the fraternity, must attend to --- much like how a shepherd attends to his flock. Knowing the demarcating line between the two, is there really a need for the Grand Master to attend to proprietary matters when such functions would require continuity even beyond his term?

Brethren, we are a century-old organization. The world beyond the walls of the Order is rapidly changing and while we maintain to keep our rituals intact, does this mean that the way GLP performs its day-to-day business be the same? This is something that we, as an institution must seriously consider.

Editor's Notes

BY VW MARLON M. CASTOR



IN THIS ISSUE



THE CABLE TOW

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

Editor's Notes	2
In this issue	3
From the Grand Secretary	4
GLP employee pay upgraded	7
GLP gets makeover	8
The GLP at 104th birthday	10
MW Gazmin attends Illinois AnCom	12
GLP returns P1M worth of centennial bills	21
Hero's kin writes on La Liga president	22
MW Gazmin attends Visayas multi-district	24
Jose Rizal did not retract	26
Masonic ritual's esoteric meanings	36
IMES releases new schedule	39
2017 Calendar	40
Grand Master visits Taiwan	42
Lodge Perla Del Oriente No. 1034, SC	50
Silanganan Lodge No. 19 dedication	54
PGM Puno receives golden apron	56
Masonic Humor	58
NCR-D conducts Lodge of Remembrance	60
MW Gazmin celebrates birthday	62
MOLA Bar Ops 2016	64
Masons for Mother Nature	66
Inside the Grand Master's office	68
The masons of Micronesia	70
Summary of Brethren Raised	72
Dropped Working Tools	74
GLP Library gets upgrade	78
The Grand Master's Word	80

EDITORIAL BOARD

MW RUDYARDO V. BUNDA, PGM,
GMH

MW REYNATO S. PUNO, PGM,
GMH

MW DANILO D. ANGELES, PGM

VW OLIVER V. YABUT, AGS

VW SIXTO S. ESQUIVIAS IV, PGA

VW SAMUEL P. FERNANDEZ, PGC

VW FLOR R. NICOLAS - Consultant

EDITORIAL STAFF

VW MARLON M. CASTOR

Editor In-Chief

VW JOSE AVELINO I. MAGBANUA

Circulation Manager

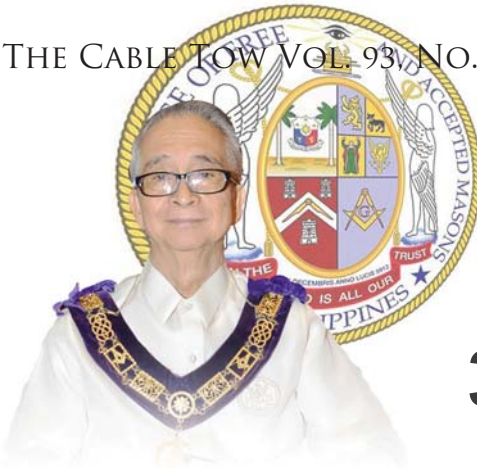
MS. JENNIFER C. MAGALLANES

Secretary

OUR COVER:

MW Voltaire T. Gazmin poses with MW Anthony Cracco, Grand Master of the Grand Lodge of Illinois.

The Cable Tow is the official publication of the **Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines**. It is a bi-monthly publication for and in the interest of the members of the subordinate lodges in this jurisdiction, who are regular subscribers thereto. Original articles are subjected to editing, and when published becomes the intellectual property of the publication. Any article published in **The Cable Tow** may be reprinted in full, or excerpts thereof reproduced, provided proper attribution to the author is made, the source is given due credit, and **The Cable Tow** desk is furnished with a courtesy copy of the reprinted material. The publication holds office at the G/F Plaridel Masonic Temple, 1440 San Marcelino St., Ermita, Manila D 2801, Philippines. PAID ADVERTISEMENTS ARE ACCEPTED FOR PRINTING IN THE CABLE TOW.



From the Grand Secretary

3 makes a man

A Mason of old acquaintance, who visited me in my office one day, asked how many times must a Mason attend lodge meetings, at least, in a year.

I answered “three” in a snap.

Asked again where it says so in our Masonic Law Book, we scanned the pages and surprisingly found it nowhere.

You see, all the years of habit tend us to overlook what has been familiar and take for granted what has been important. Rituals routinize the sacred. Customs establish the practice but bury the meaning over time.

This chance encounter with practice by rote has caught me by surprise, leaving me staring for a time at Ordinance Art. XVII, “Individual Masons,” Sec. 11—

A member of the lodge is at all times entitled to be present and participate in its proceedings while he conducts himself with due order and propriety but for the breach of the rules of propriety, the Master may refuse his admission thereto or exclude him therefrom, and a Master should refuse admission to any member who presents himself in a state of intoxication.

The Masonic Ordinance is exhortatory. It wishes to see Masons come to lodge communications at all times. But it sets no number of minimal lodge attendances in a year.

Where, therefore, has the handed-down practice of three lodge attendances per annum come from?

Searching for answers, I turned to “An Encyclopedia of Freemasonry and Its Kindred Sciences” (1914) by Albert G. Mackey for answers. Rather than find “Attendance,” I ended up with the contrary “Absence”—

Absence. Attendance on the communications of his Lodge, on all convenient occasions, is considered as one of the duties of every Mason, and hence the old charges of 1722 (Ch. III.) say that “in ancient Times no Master or Fellow could be absent from it [the Lodge] especially when warn’d to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure Necessity hinder’d him.”

The above entry quotes from the 1722 Charges of the United Grand Lodge of England (UGLE). It relates that in “ancient

Times”—that is, in the era of the Operative Masonry—Fellows and Masters are allowed to absent from lodge communications so long as they are backed by a justifiable excuse, primarily “Necessity.”

And what reason could be counted as a justifiable Necessity? A business trip, a job hunt, and a contract abroad—Operative Masons were always on the go. Since big construction projects were not obtainable in one state or city alone, they transferred workplaces for new job contracts.

Not for nothing why they were called “travelers.” And for this obvious reason, operative lodges hadn’t fixed the number of yearly attendances for members.

Our operative predecessors have actually enjoyed sufficient liberties when it comes to lodge attendance. This has left me staring again at a blank wall.

Not until I have jumped into the realm of speculation.

My primary sources are the Old Charges before the 1700s—meaning, they are the Charges of the Operative Mason Grand Lodges. Skimming over the documents, an interesting invocation commonly stands out in the four manuscripts (Ms) under examination.

Sample this invocation from the 1535 Watson Ms.— The might of the Father of heaven, with the wisdom of the blessed Son, through the grace of God, and the goodness of the Holy Ghost, that be three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in this life, that we may come to His blessing, that never shall have ending.

The same form, more or less, are also found in the 1538 Grand Lodge No.1 Ms., the 1607 La Antigua Constitución de los Libres y Aceptados MASONES Ms., and the 1655 Inigo Jones Ms.

The invocation pays salutation to the Holy Trinity where each Person presumably operates in three periods of time respectively—the “beginning” (the Father); “here in this life” (the Son); and “never shall have ending” (the Holy Ghost).

Easily construed as mere declaration of faith, yet a closer inspection tells otherwise. The invocation is written in apparent uniformity. Striving for the same thoughts and words, we are therefore looking at a creed. In other words, The Holy Trinity actually constitutes a core doctrine of the Craft.

Reading again the invocation, we now come to the discovery that the origin of the “Three Pillars of Masonry” has been derived from the doctrine of the Trinity where “might” (strength) is attributed to the Father, “wisdom” to the Son, and “grace” and “goodness” (beauty) to the Holy Spirit.

Now, isn’t the invocation too Catholic? Yes, it is because Catholicism was all there is before the emergence of Protestantism. And since the phenomenon of cathedral-building occurred largely in Continental Europe, European operative grand lodges are expectedly steeped in the Trinity

... continued on page 6

From the Grand Secretary ... continued from page 5

doctrine.

It is easy to dismiss Catholicism today on the ground of being the dominant faith of the Medieval Age so as to give reason why the Operative Masons have embraced the Trinity. But looking deeper, we see that the Trinity creed has actually equipped them with the very operative principle they needed in the practice of their profession.

Any crewmember involved in building the "house of God" had to lead a clean life and conduct fair dealings to be worthy of so sacred a task. But what serves all the skills and sciences if these are not justified by a reason larger and loftier than men or stones? They have very likely learned from the Comacine Masons, for instance, the Pythagorean tradition of constructing steps divisible by threes. And the idea of the Trinity just supplies them with the transcendental reason of the triunic constructions, even the whys-and-wherefores of their jobs.

With the belief in the Trinity now set in place, we now step into the uncharted course of speculation.

We therefore surmise that to attend in three (at least in three) is a salutation to the Trinity.

The attributes of the Trinity (wisdom, strength and beauty) make up the Pillars of the Craft. Perhaps, they assumed that three attendances would similarly secure their lodge affiliation in firm footing.

Three attendances also correspond to the

manifestations of the Trinity. Where the Father (who dominates the Old Testament) is to the Will, and the Holy Spirit (the entity behind the prophecies and the end-times) is to Reason, Memory is to the Son (who dominates the New Testament). Being "Memory," the craftsmen thought perhaps that a triunic appearance would be impressive enough so as to be remembered by the lodge.

Three attendances also tie up with the functions of the Trinity. The Father is associated with Idea (as in the Creation); the Holy Spirit with the Consummation of the World or Work (as in the prayer "and thou shalt renew the face of the earth"). The Word (as in the "Word Made Flesh") goes to the Son. Maybe, the Operative Masons thought that three attendances in person would be substantive enough so as to confer a start and closure in their lodge participation in a year.

Three attendances also correspond to the dialectical process. Where the first attendance is to the thesis, the second to the anti-thesis, the third caps the concluding synthesis whereby a member is enough to make a statement and his appearance acquire weight, more or less.

These, again, are speculations only with bases not found in the American type of Freemasonry. But then again, nothing bars any Mason to reach back in time, trace back our beginnings, and find the answers where they have left us without any manual to rely on for customs and usages of great import.



MW Gazmin implements new GLP pay scheme

IN ORDER TO UPLIFT THE WORKING CONDITION OF THE employees of the Grand Lodge of the Philippines (GLP) and to provide them with a just and equitable living wage, Grand Master MW Voltaire T. Gazmin implemented last October a new salary scheme that provides an improved salary scaling for the GLP workers.

MW Gazmin, as part of his commitment to make institutional and administrative reforms in the GLP, observed that the previous salary scheme being implemented at present was based on the salary matrix used by the Philippine government. However, as it has been discovered that entry-level employees of the GLP were receiving salaries below the statutory minimum.

Acting upon the recommendation of a third-party Human Resources Consultant who made an intensive study and designed an improved and adequate salary matrix, and in consideration of existing labor laws, the Grand Master presented to the GLP Corporate Board the proposed compensation package for its employees. The board unanimously approved the proposal for immediate implementation. The approval came as

an unexpected early Christmas gift to the GLP employees. However, the “raise” also comes with additional conditions as the new salary scheme allows for an objective performance evaluation system wherein good performance will merit corresponding increases and poor performance will get demerits. As such, brethren can now expect better services from GLP employees and complaints for unsavory performance will be promptly acted upon.

In addition to improved salaries, the GLP is now looking into providing additional training for its employees to improve their current skills set as well as allow them to acquire new ones which is aimed at further professionalizing GLP processes and services such as supplemental training in customer service, complaint management, and information technology.

GLP undergoes makeover

If you have been to the Grand Lodge of the Philippines (GLP) recently, you may have noticed some minor and notable changes in some of the facilities. Indeed, the GLP Buildings and Grounds Committee (Committee) led by its Co-Chairmen VW Sim Cañonero, PDDGM and VW Homobono Pique, PDDGM has been busy in the upkeep and maintenance of the GLP complex. Indeed, the GLP nowadays can be seen spic and span due to the efforts of these industrious brethren.

SPRUCED UP GROUNDS

VW Cañonero, being an avid plant lover, has added some greenery at some locations in the GLP. The ornamental plants has somewhat softened the imposing facade of the Plaridel Masonic Temple and made it more pleasant in the sight of visitors.

Save for the ongoing construction of the F. Benitez gate, the GLP grounds has also been cleaned of unnecessary clutter in accordance to the directive of the Grand Master.

POLISHED MARBLES

In addition to the clean-up conducted by the Building and Grounds Administrators, the marble flooring of the Emilio Aguinaldo Hall located at the ground floor of the Plaridel Masonic Temple and that of the Jose Abad Santos Hall in the 3rd floor as well as some of the marble-covered

hallways of the GLP.

NEW AIRCONDITIONING

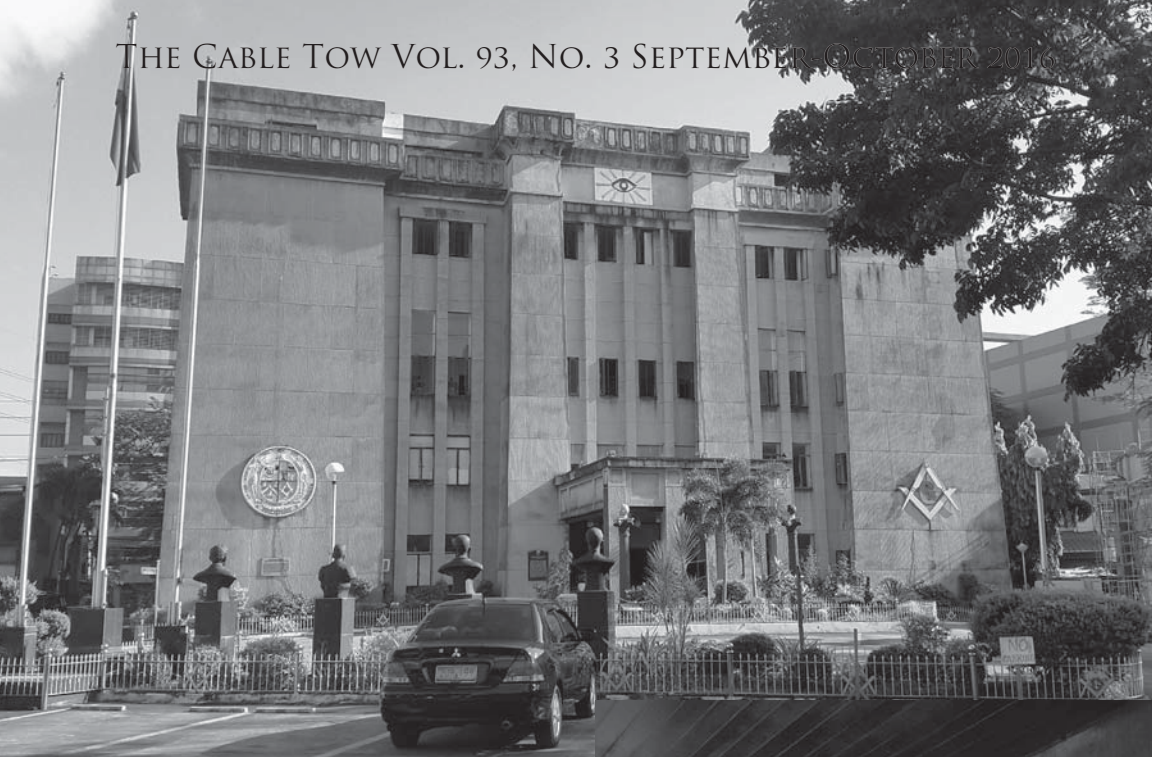
Recent users of the Jose Abad Santos Hall have been raving about the cool climate brought about by the new airconditioning units installed. A careful study conducted by the Committee proved that replacing the antiquated airconditioning sets with new units is more economical and more efficient than having them repaired and maintained every once and a while.

Furthermore, the electrical wiring for the airconditioning system was also upgraded to avoid any untoward incident.

FIRE AND SAFETY CODE COMPLIANCE

Fully knowing the value of preparedness, MW Gazmin also directed his team to initiate full compliance with existing fire and safety codes. A fire inspection recently conducted by the Manila Fire Department revealed several areas of concern with regard to the GLP's compliance. The Grand Master has already secured the Corporate Board's approval as well as the necessary budget to implement the program.

Going into the last few months of his term, MW Gazmin and his team are set to make other improvements and housekeeping measures in the GLP which are intended for the benefit of brethren and visitors.



ABOVE: The Aguinaldo Hall at the ground floor gets dressed up for the holiday season. RIGHT: These antiquated airconditioning units taken from J. Abad Santos Hall are set for retirement as they are more trouble than they're worth. BELOW: The GLP Corporate Board, discussing the financial and structural improvements that the GLP has to undergo in the coming months.



THE CABLE TOW VOL. 93, NO. 3 SEPTEMBER-OCTOBER 2016
FOR MORE THAN 104 YEARS, THE MOST WORSHIPFUL GRAND Lodge of Free and Accepted Masons of the Philippines have been teaching and promoting good men from various walks of life and making them better using the symbolism and allegories of architecture and stone masonry and turning it into a moral science.

Now 21,000-strong in the Philippines, the fraternity has been contributing to Philippine society since its foundation through the works and labors of its members which includes an illustrious line of national heroes, Philippine Presidents, Chief Justices, Senators, Congressmen, police and military officers, top government officials, businessmen and social icons.

For this year's celebration, the Grand Master MW Voltaire T. Gazmin has tasked the dynamic duo of VW Jeffrey Co and VW Enrique Co, to lead the in the preparations and planning and appointing them as co-chairmen of the event.

The 2016 edition of the GLP Anniversary and Past Grand Master's Day will be taking on a more festive Filipiniana theme, which include activities such as:

MORNING CELEBRATION

- Arrival/Registration
- Flag-Raising/Wreath-Laying
- Feeding program/ Gift-Giving
- Lunch
- Palarong Fiesta Filipino
- GLP Got Talent

EVENING CELEBRATION

- Tribute to PGMs
- Dinner
- Cultural Show
- Awarding Ceremonies
- Response from the PGMs
- Closing Remarks

MW Voltaire T. Gazmin meeting with the various representatives of the Appendant Bodies to discuss their participation in the Dec. 19 program.





GLP celebrates 104th birthday



MW Voltaire T. Gazmin, receives a reproduction of the GLP's birth certificate from MW David Perry, then Grand Master of the Grand Lodge of California.

MW Gazmin attends Illinois AnCom

Grand Master drops by GL of California for visit

IT IS UNDENIABLE THAT PHILIPPINE FREEMASONRY traces its roots to Freemasonry in North America, more particularly from the Grand Lodge of California which sponsored the establishment of the Grand Lodge of the Philippines. So when the invitation from the Grand Lodge of Illinois came, the Grand Master MW Voltaire T. Gazmin took advantage of the opportunity to strengthen the GLP ties with other jurisdictions in the U.S as well.

With a lean entourage to accompany him to the Annual Communications of the Grand Lodge of Illinois, the Grand Master MW Voltaire T. Gazmin left for the U.S. on the eveing of October 1st of

to cross the Pacific to kick-off on what would be the start of an two-jurisdiction, 8-day itinerary. The VTG U.S. Team, which also included Assistant Grand Treasurer and GM Chief of Staff VW

The GLP delegation with some LA-based brethren.



Manuel Luis P. Idquival, Grand Bible Bearer VW Emil Andrew Dela Rosa, Senior Grand Lecturer VW Aberlardo Aportadera, Jr., Grand Lodge Protocol Officer VW Juanito Larosa, and **The Cable Tow** Editor-In-Chief VW Marlon M. Castor, arrived in Los Angeles, California the next day where several brethren based in Los Angeles and as far as San Diego were present to greet their Grand Master and take the team



The GLP delegation with the California welcoming team.





MW Gazmin with MW Perry.



MW Gazmin with MW Heisner.



MW Gazmin with Filipino brethren.



The GLP delegation with the officers of the Grand Lodge of California.



MW Gazmin talking to one of the Lodge Inspectors of California.

to their hotel and to give them a truly American welcome, the welcoming committee led by VW Joe Lazaro took them to an American diner for a hearty steak dinner.

The following day, the VTG team immediately went to business as they proceeded to Marriot Hotel-Irvine to meet with the officers of the Grand Lodge of California who were having a training session with their Grand Lodge Inspectors. MW Gazmin and his team decided to make a detour to California



The Grand Master with the San Diego brethren.



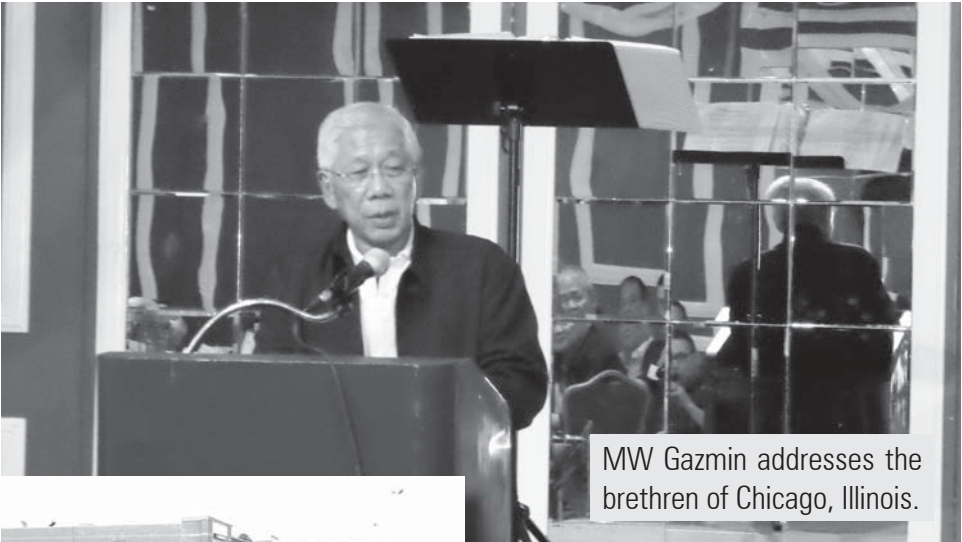
in order to make up for the GLP's non-attendance for the GL of California's Annual Communication which was moved to a later date.

At the Marriot Hotel, the VTG team was received by the Grand Lodge of California's team led by their Deputy Grand Master RW John Heisner where the MW Gazmin discussed

with the incoming California Grand Master issues and matters concerning California-based GLP brethren. On the other hand, the RW Heisner interestingly inquired into the phenomenal popularity of Freemasonry in the Philippines as California, like most Grand Lodges around the world, has been experiencing a decline in membership, which was one of the

MW Gazmin in fellowship with the Filipino brethren of California.





MW Gazmin addresses the brethren of Chicago, Illinois.



MW Voltaire Gazmin in fellowship with the brethren of Chicago, Illinois.

topics of their conference that day.

After several minutes, California's Grand Master MW David Perry arrived and invited the VTG Team to sit in the conference as there will be a short program that will ensue afterward.

During the program, MW Perry acknowledged the presence of the visiting Philippine Masonic delegation and took time to gift MW Gazmin and the GLP a faithful reproduction of its Grand Charter and Recognition.

MW Gazmin in turn, also presented some tokens to the officers of the Grand Lodge of California and wished them well on their upcoming Annual Communication which was moved later that month. After the conference, the Grand Master and his delegation was invited to a lunch fellowship in a nearby restaurant. The lunch meeting presented an extended opportunity for

the two jurisdictions to discuss other relevant matters.

Later that evening, the VTG Team met up with the California-based Filipino brethren for a night of fun and fellowship.

The following day, the Grand Master and his team drove up to San Diego to visit the brethren of the G.G.C.O.K.S. for a social visit as well as to hear out some concerns of these San Diego-based brethren with the GLP.

On the 5th of October, the VTG Team flew off to Chicago en route to the Annual Communication of the Grand Lodge of Illinois (GLI). Upon arriving in Chicago, they were met by VW Mac Ramos and RW Toy Paclibare as well as members of the Black Mamba Chapter of the G.G.C.O.K.S. After settling in their hotels, the group proceeded to the Diplomat Events Center where they

MW Gazmin poses for a photo with the brethren of Chicago, Illinois.





LEFT and BELOW: Exchange of tokens between the two Grand Masters.



FROM LEFT TO RIGHT: VW Manuel Luis Idquival, MW Anthony Cracco, MW Voltaire T. Gazmin, and VW Macario Ramos, Jr.



The GLP delegation is received during the Illinois AnCom.

were joined by the rest of the delegation which included the Executive Assistant to the Grand Master VW Sixto S. Esquivias IV, Grand Chaplain VW Christian A. Arbues, and Aide De-Camp WB Julius Thomas A. Esquivias.



At the Diplomat, MW Gazmin was treated to a heartwarming fellowship dinner with Chicago-based Filipino brethren.

The following day, the group was embarked on the 5-hour drive to the sleepy town of Springfield, Illinois where the GLI holds its AnCom at the spacious Springfield Convention Center.



Blues Brothers party.

After settling in, MW Gazmin was able to meet with the GLI Grand Master MW Anthony Cracco, who was delighted by the presence of the Filipino Grand Master and his delegation. Joining him during the meeting was VW Manny Idquival, VW Mac Ramos, and VW



Marlon M. Castor.

In the evening, the VTG Team was invited to a “Blues Brother-themed” fellowship dinner hosted by MW Cracco.

The next day, GLI opened its Annual Communication and among the first items in the agenda was the reception of dignitaries from other jurisdiction which included the GLP. After observing the AnCom, the GLP delegation prepared for the GLI fellowship later that evening.

Early the next day, with the assistance of the brethren of the Black Mamba Chapter, the group returned to Chicago. In Chicago later that evening, the Grand Master and his delegation was invited to a Chicago-style backyard barbecue at the residence of RW Toy Paclibare where MW Gazmin was joined by Filipino brethren who were more than

happy to join their Grand Master in fun fellowship.

As a souvenir, the Chicago brethren gifted the Grand Master with an authentic Chicago Bulls jacket.

Alas, all good things must come to an end and all trips must eventually return to its origin. The next day, the delegation left Chicago en route to Los Angeles, California where a return flight home will fly them all back to Manila.



BULLS ON THE RKC: MW Voltaire Gazmin receives an authentic Chicago Bulls gear from the Black Mamba Chapter.



The Chicago brethren in a send-off barbecue party for MW Gazmin.

100
2012



ZK724801

ZK724801

ANG SALAPING ITO AY BAYANIN NG BANGKO SENTRAL AT PINANANGUTAN NG REPUBLIKA NG PILIPINAS



SERGIANO S. ALBUJO III
Pangalawang Pangulo

AMANDO M. TETAÑO, JR.
Tagapangalaga ng Bangko Sentral

SANDAANG PISO

100

MANUEL A. ROXAS

GLP returns P1M worth of centennial bills

Almost five year removed from its centennial celebration in 2012, Grand Master MW Voltaire T. Gazmin has ordered the return of P1 million worth of uncut P100 centennial commemorative bills to the Bangko Sentral Ng Pilipinas (BSP).

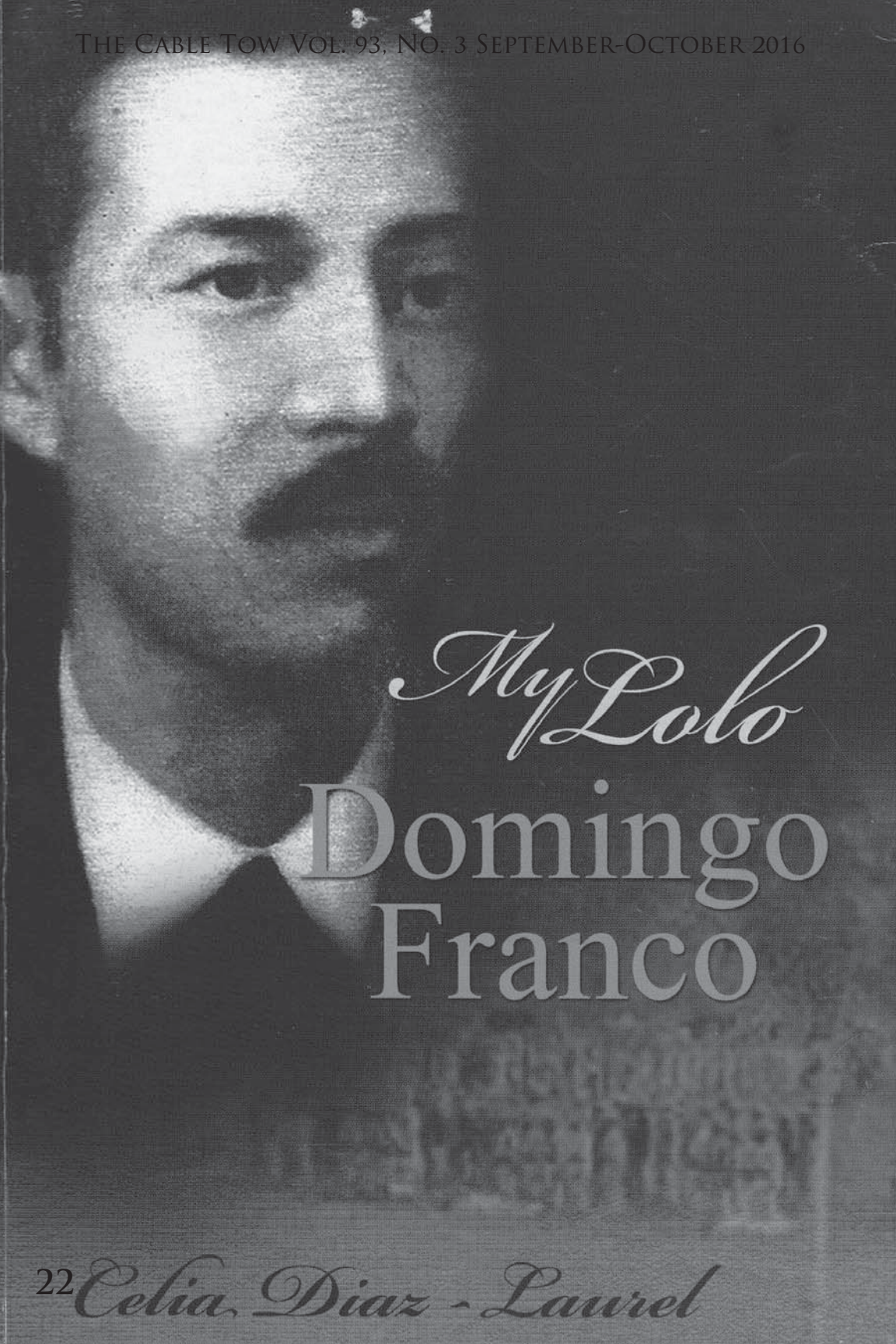
The Grand Master's directive was made pursuant to the provisions of Section 57 of Republic Act No. 7653, otherwise known as the New Central Bank Act, which authorizes the BSP to replace banknotes that are more than 5 years old.

The GLP centennial commemorative notes were set to be demonetized and taken out of circulation in the next few weeks and in order to recover the corresponding amount in legal tender, the GLP Treasury has been advised to

return the notes to the BSP.

To ensure the proper surrender of the notes and the return of its value to the GLP, the Grand Master has requested the assistance of VW Fernando Nicolas, District Deputy Grand Master of Masonic District NCR-D who is also a Deputy Director at the BSP to oversee the process.

However, in order to ensure availability of these uncut P100 centennial commemorative bills for sale at the GLP store, the GLP kept a reasonable sum which is up for sale in beautiful frames. For his part and in order to utilize some of these uncut bills, MW Voltaire Gazmin has been using these uncut and unused commemorative bills as his tokens to brethren and friends of masons.



My Lolo
Domingo
Franco

²² *Celia, Diaz - Laurel*

Hero's kin writes on La Liga president

LAUNCHED MORE THAN FOUR YEARS AGO ON 23RD August, the 134-page provides a unique insight on the life and times of the former president of the propaganda movement La Liga Filipina.

Entitled “My Lolo, Domingo Franco”, grad daughter Celia Diaz Laurel writes about masonic hero Domingo Franco, one of the 13 martyrs who were executed at Bagumbayan just 12 days after Rizal’s own execution.

In Chapter 3 of the book entitled “The Masons”, Diaz-Laurel writes about the indispensable participation of some prominent members of the Craft in the propaganda movement against Spain.

In page 20, she writes, *“New hopes were raised that Masonry, as an international organization, could transform the Philippines from a downtrodden Spanish colony - poor and sickly, without rights and liberties - into a dignified , free and prosperous nation.”*

Domingo was falsely accused by the friars of being a traitor and of inciting rebellion against Spain. He was thrown into Fort Santiago and mercilessly tortured, and shot along with 12 more.

After their execution, their bodies were

brought to La Loma Cemetery and were dumped behind the church.

He became a mason and joined the propaganda movement called La Liga Filipina that was organized in Tondo, Manila, 1892. When he was arrested, his wife attempted to bail him out of the bilibid prison and told her that “I never was a traitor to my country”.



AUTHOR CELIA DIAZ-LAUREL



A view of the proceedings.



MW Voltaire T. Gazmin delivering his speech.

Last October 15, 2016, Grand Master MW Voltaire T. Gazmin flew to Iloilo City to attend the 2016 Visayas Multi-District Convention. Accompanied by **The Cable Tow** EIC VW Marlon M. Castor, the Grand Master was greeted by a contingent led by DDGM VW Ren Darroca, whose district will lead in this year's multi-district meeting.

The convention was held in Iloilo's Days Hotel just a few meters from where the Iloilo AnCom in 2013 was held. At the venue, the Grand Master was joined by VW Emil Andrew Dela Rosa, GBB and VW Abelardo Aportadera, Jr., SGL

MW Gazmin attends Visayas multi-district convention

MW Voltaire T. Gazmin returns the gavel to VW Ren Darroca who will preside over the multi-district convention.



Iloilo Representative Hon. Bro. Jerry Trenas, who is also a member of the Craft delivers his inspirational message to the brethren.



The brethren posing for group photos with Grand Master MW Voltaire T. Gazmin.



Setting the record straight:

Jose Rizal DID NOT retract

A dissertation on the farcical allegations on Rizal's retraction of his Masonic vow

It is a well-known and documented fact that Dr. Jose Rizal, the most revered among Philippine Heroes and Martyrs, was a dedicated and highly respected Freemason since 1883. Rizal was Initiated at age 22 by Acacia Lodge No.9 in Madrid, after which he was member of various Lodges throughout his adult life and until the very moment of his death by firing squad at the Luneta of Manila on December 30, 1896. Original Documents donated by the Spanish Government, and now kept at the National Library in Manila, show Dr. Jose Rizal, to be a Master Mason, member of Lodge Solidaridad No. 53, with Diploma [see attachment] issued on 15 November, 1890 by the Grande Oriente Espanol, signed by Grand Master Miguel Morayta. On record also Rizal's "Permission to transfer" from Lodge Solidaridad No.53, dated February 25, 1891 signed by Solidaridad's Venerable Master Marcelo H. Del Pilar 30°, attested by the Lodge Secretary Mariano Ponce 30°[see attachment]. Also at the National Library, Manila, is Rizal's handwritten Paper "La Masoneria" composed in 1890, and read by Rizal at Lodge Solidaridad

No.53 on the same year. La Masoneria is a Rizal's Lecture that all Philippine Masons should read and is also for us a "window" open on the Grand Oriente's Masonry to which Rizal and his Philippine contemporaries belonged. In 1891 we see Dr. Rizal in Paris, France, where he became a member of the French Masonic Lodge "Temple de l'Honneur et de l'Union" under the Grand Orient De France. He remained a member of the French Lodge until his death at the Luneta. Dr. Jose Rizal was sentenced on December 26 by a Spanish Court Martial to die by firing squad on December 30, 1896. The death sentence was imposed by the court martial after a scripted trial that lasted only one day. The trial was conducted on December 26, 1896 by order of the Spanish Governor General of the Colony, Camilo de Polavieja, on instigation of the Spanish Friars. In the Spanish colony, all over the archipelago, the Parish Priests were all "Regular Priests", Spanish-born Friars from the four orders, Dominicans, Franciscans, Recoletos, Augustinians, and, because of their capillary distribution all over the

Islands, their position and influence, they were the Power to reckon with in the Philippine Islands. The Friars had been Rizal's nemesis ever since the publication, in the year 1887, of the patriotic novel "NOLI ME TANGERE". "Farcical and Scripted" are the most fitting description for the court proceedings which led to Dr. Jose Rizal's martyrdom at the Luneta. Rizal was tried by a Spanish military court for treason against the Spanish government: by definition, treason is a violation, by a citizen of a country, of the allegiance owed to the legitimate government of his state, or also any attempt to overthrow the legitimate government of a state to which one owes allegiance. Jose Rizal was never a citizen of Spain, It is a fact that, in spite of the effort of the Propaganda Movement (of which Jose Rizal had been a leader) to convince the Cortes (Parliament) of Spain to pass a law changing the status of the Philippine Islands from a Colony to a Province of Spain, thus giving citizenship of Spain, and all rights and duties connected with it, to the natives of the Philippines, the "Cortes" had never approved the proposed law. To the very end of Spanish domain over the Islands, the Philippines remained a colony and the natives remained totally disenfranchised. Loyalty and allegiance to the state are citizens' duties. Native Filipinos were just inhabitant of the Colony, deprived of the status of citizens of the colonial state, consequently with neither the rights, nor the duties of citizens. Rizal was a native of the Philippine Islands, and as disenfranchised as every other native: then, how could he be charged with treason?

Jose Rizal was a man of culture, and in fact wherever he happened to be, he was recognized as such. Dr. Jose Rizal

was made member of exclusive German Academes, and was invited as a speaker and contributor by the same Academes, he was corresponding and collaborating with famous scientists, and counted several of them as personal friends. With Professor Blumentritt the exchange of correspondence continued until the very end of Rizal's life. Dr. Jose Rizal was admitted to the Grand Orient of France as a "Homme de Lettres" [a Man of culture], as reflected in his Masonic Diploma; he wrote and published books which are still widely read today, 120 years after his death. Rizal was the prime mover, the motivator of Philippine nationhood process, his books and letters were the catalyst for all the events which eventually led to Philippine Independence. So powerful was Rizal's appeal to all the patriots of the colony, that his name, "RIZAL", was adopted as the password and battlecry of the Katipunan. Jose Rizal was an international figure, highly respected, fully integrated with European cultural "intelligencia", and yet, until the very end of his life, Jose Rizal felt deep and indissoluble loyalty only to his native land as clearly shown by Rizal's poetic "Testament", which can be extrapolated from his last and most beautiful poem, written the day before his death, the sublime "Mi Ultimo Adios".

Jose Rizal had left the Philippines for Spain at age 21 in 1882, with the purpose of completing his studies of medicine. In Madrid, he had enrolled at the national university and earned his Licentiate of Medicine. While in Madrid, at age 22 (1883) Rizal, with Masonic name "Dimasalang", was made a Mason, (Entered Apprentice Mason) by Acacia Lodge No. 9, under the jurisdiction of the Grande Oriente de España. Acacia Lodge No. 9 was

the lodge of his “Ilustrado” maternal uncle, Don Jose Alberto, a Knight Commander of the Order of Queen Isabel. Jose Rizal with masonic name “Dimasalang” is then on record with a Diploma of Master Mason dated November 5, 1890, stating his membership, of Lodge Solidaridad No. 53, newly re-founded in Madrid, under the Jurisdiction of the Grande Oriente Espanol, whose Grand Master was Miguel Morayta, a close friend of Rizal and of other Philippine Masons.

In 1890 Rizal delivered to the Masonic Lodge Solidaridad No.53, in Madrid, a lecture entitled “La Masoneria” (the original 18 pages manuscript of “La Masoneria” are at the National Library in Manila), the lecture is a “Manifesto” of continental Europe’s Freemasonry to which Rizal and all propaganda movement members were belonging.

We reproduce hereunder the “scanned” first and last pages of Rizal’s Lecture “La Masoneria”. [The complete copy of the manuscript “La Masoneria” is kept at the

Grand Lodge Museum, together with other manuscripts of Rizal]

Rizal, under the “nom de plume” Laon Laan, had been, from inception and for several years, a major contributor of articles of the biweekly newspaper of Filipino Masons in Barcelona and Madrid, “La Solidaridad” the official publication of the Propaganda Movement (1889-1895).

Rizal was a committed Freemason until the very end of his life, as reflected by his rich correspondence. In January 3, 1891 he was, made by Grand Master Miguel Morayta, the Itinerant Official Representative of the Grand Oriente Espanol to European Grand Lodges: original document in 2 pages is kept at the National Library, Manila. [Copy attached]

A testimony of Rizal’s dedication to Freemasonry and of his prestige among Masons, is his success in obtaining from the Grand Oriente Espanol the Charter of Nilad Lodge in Manila, the first Philippine Masonic Lodge for Filipino natives: he

PAPELES MASONICOS DE RIZAL
 29. Diploma de Maestro Masón de la Logia SOLIDARIDAD expedido por el Gran Oriente Español



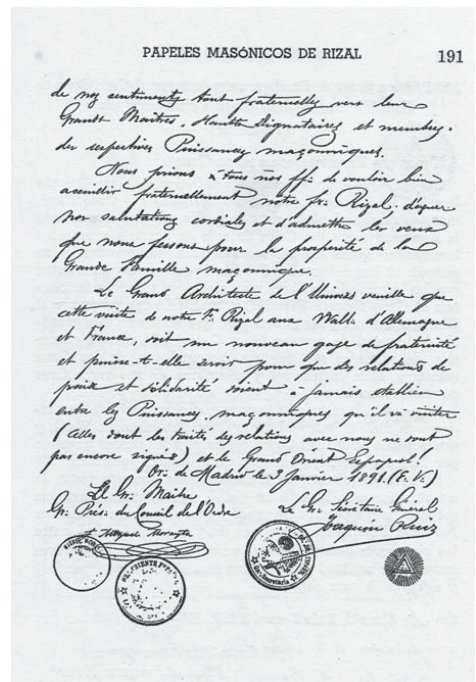
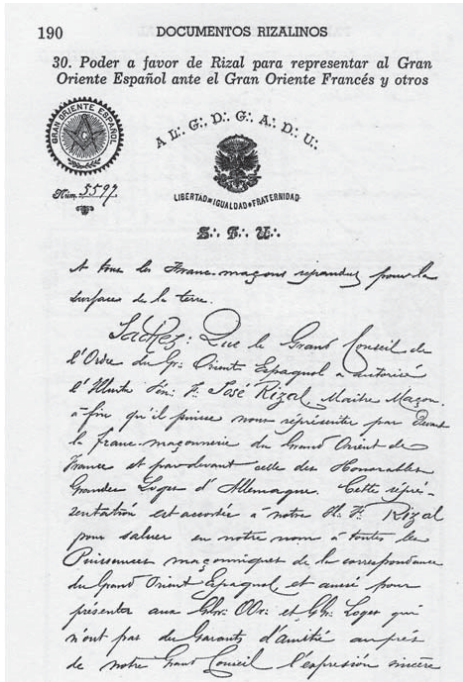
189

Jos. Rizal

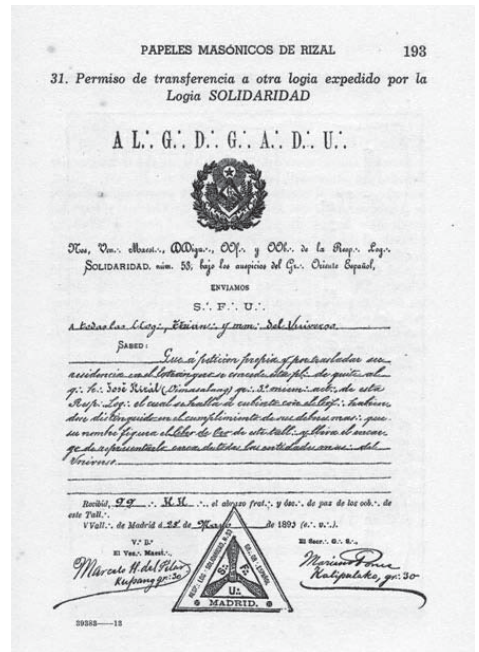
Libraries.

Rizal's rich correspondence and literary works show his view of contemporary society, and his encyclopedic culture. He had travelled to most Countries of Western Europe, Japan, China, United States, England. He was also in Roma, Italy for a while. He had read the letters of excommunication of Masonry , from the "In Eminenti" 1738, by Pope Clement XII to those of every Pope that had succeeded Clement XII. In this regard let us recall that Dr Jose Rizal was very fluent in the Latin and the ancient Greek languages . He was a polyglot, also fluent in modern languages as Spanish, French, German, English, Italian, Chinese, Japanese, and so he could read Papal Bulls, as well as books, newspapers and publications in their original language and likewise he could fluently speak and write using those languages. Purpose of the above introduction is to establish with clarity that Rizal was a dedicated

Freemason and he was aware of the content of Papal Bulls, which were indiscriminately excommunicating all Catholic Masons. After the death of Rizal by firing squad, his fame continued to increase exponentially, to the chagrin of the very people who had wanted him dead, the Friars who were dominating and controlling the Philippine Colony's life at the time, and especially the Dominicans against whom he had written reports and letters, first for the Hacienda de Kalamba, handling a complaint of the tenants, and lastly exposing in satirical fashion the total loss of investments done in India by the Dominicans with the money of the Philippine province (Pobres Frailes). To diminish his appeal as Mason martyr for Philippine independence, insinuations were made by the Friars that Rizal had retracted Masonry during the last night before his death, but in spite of the innuendos of the friars, no document was ever released about the alleged retraction, until 37 years after Rizal's



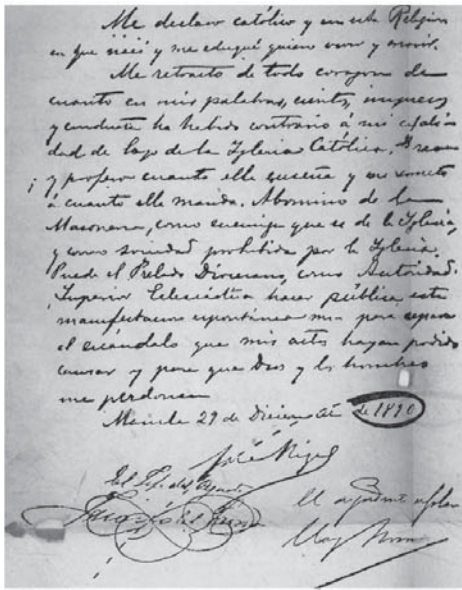
martyrdom, when all the alleged witnesses of the alleged retraction had died, and yet, no original of the alleged document was ever shown, but only copies. Thus, thirty seven years after Rizal's martyrdom at the Luneta, the Archbishop of Manila released a copy of a document allegedly written by Rizal and containing his alleged retraction of Masonry, in a clear vain attempt to claim that Rizal in his last hours had disowned the work and creed of his entire adult life, and retracted his Masonic oath, had gone to confession (Four times in the same night ???) and had received absolution (from the sin (?) of being a Mason Patriot), was allegedly given communion and thus had allegedly been "forgiven" and accepted back into the bosom of the Church.



Nothing could be further from the historical truth than those allegations about Jose Rizal repenting of being a Mason Patriot, confessing (?) getting absolution and thus joining his tormentors, who had condemned him to die by firing squad for spreading by means of his literary writings, novels, articles, letters and speeches, the libertarian ideas of Masonry. In fact, if those allegations were true, why was he denied Christian Burial in the Catholic Cemetery of Paco, Manila, and why was he, instead, buried, paraphrasing our third degree lecture, "in the rubbish of the Temple", in an unmarked grave, without coffin, outside the walls of Paco Cemetery, in a place reserved for suicides, criminals and heretics? Aside from having been denied burial in consecrated soil, aside from the fact that the entire adult life of Dr. Jose Rizal had been spent as a dedicated active Freemason, aside from the fact that his own family vehemently denied that any such retraction had ever happened, several well researched and documented

books have with clarity shown that the alleged retraction of Rizal is a sham, a spurious document created to discredit posthumously Rizal's commitment as a Patriot and as a Mason, to vilify the life-long Patriotic work and ideas for which he was in fact killed by the firing squad of the Colonial Government, by instigation of the Friars whose power, greed and abuses he had fought and exposed in his letters, in his patriotic novels, Noli Me Tangere, and El Filibusterismo, and in other literary works. Unfortunately for his detractors, even the date of the first document released by the Archbishop (thirty seven years after Rizal's martyrdom) was clearly a forgery, in fact the date of such document was dated December 29, 1890, later clumsily corrected to 1896. (See Attachment)

UP Professor Ricardo R. Pascual in his book "Rizal beyond the grave" first published in 1935 and again with additional supporting documents in 1950, demonstrates, with a detailed and accurate graphological analysis



hired thru Mr. Segovia (Spanish turncoat) by (then) Col. Funston to write letters imitating the calligraphy and signature of Revolutionary General Lacuna. So good was the imitation of Lacuna’s hand writing and signature forged by Roman Roque that President Emilio Aguinaldo was, by that, led to believe that his trusted lieutenant Lacuna was arriving in Palanan (Isabela) with reinforcements and important American prisoners, only to discover, too late, that the announced reinforcement were in fact Macabebe Scouts at the service of the Americans, commanded by the American who had feigned to be prisoners, among whom was Colonel Funston himself. [NOTE: General Lacuna had been captured by the Americans while carrying letters of Aguinaldo, stationary of the Philippine Republic, and letters hand written by Lacuna himself. General Lacuna was kept “incomunicado”, and his capture was kept secret, so that President Aguinaldo would not be informed about it. Col. Funston was eventually promoted Brigadier General after his capture of President Aguinaldo].

using as comparison known authentic Rizal’s manuscripts, that the retraction was not written by Rizal. Ildefonso T Runes and Luciano Dela Rosa published in 1961 the book “The Forger of Rizal Retraction”, and in this well documented book identify Roman Roque of San Isidro Nueva Ecija as the forger of the retraction. Roman Roque himself admitted to several local historians that he was hired by the clergy thru a Mr. Segovia, to forge the Rizal’s retraction. To be noted that Roman Roque is on record, in the 1902 Annual Report of Military Governor General Arthur MacArthur , as well as in the book “Memories of two wars” by General Funston, as the “forger”

Runes and Buenafe published another well researched book “the Forgery of Rizal’s Retraction” adding more information and testimonies of Rizal’s family members and Contemporaries, further demonstrating the spurious nature of the Alleged Retraction. This writer, has been for three years researching, studying and collecting documents about Rizal and also about the excommunication of Catholic Masons, this last in order to prepare a lecture about “Masonry and the Catholic Church from the first excommunication imposed in 1738, to the removal of excommunication from the Code of Canon Law of 1983”. Whoever reads the letters (Papal Bulls)

of excommunication of Masons and Masonry, cannot but notice the final clause of all Papal Bulls concerning Masonry: “sub poena excommunicationis per omnes, ut supra contrafacientes ipso facto absque ulla declaratione incurrenda, **a qua nemo per quemquam nisi per nos, seu Romanum Pontificem pro tempore existentem, praeterquam in articulo mortis constitutus, absolutionis beneficium valeat obtinere.**”

“under pain of excommunication for all the above mentioned people, (i.e. all those joining Freemasonry and even those who simply sympathized with masonry) which is incurred by the very deed without any declaration being required, **and from which no one can obtain the benefit of absolution, other than at the hour of death, except through Ourselves (the Pope) or the Roman Pontiff of the time.**”

Even Leo XIII in his encyclical “Humanum Genus” (1884) confirms “in toto” the penalties of previous Papal Bulls QUOTE: “Therefore, whatsoever the Roman Pontiffs Our predecessors have decreed for the purpose of opposing the undertakings and endeavors of the masonic sect, and whatsoever they have enacted to enter or withdraw men from societies of this kind, We ratify and confirm it all by our apostolic authority” UNQUOTE

Whoever has read Rizal’s works, and particularly the correspondence between Rizal and the Jesuit Fr. Pastel, [see for example Rizal’s letter to Pastel of April 4, 1893] or my Ultimo Adios QUOTE:“**AhíVoy donde no hay esclavos, verdugos ni opresores, Donde la fe no mata, donde el que reina es Dios.**”

UNQUOTE [I go where there are no slaves, no torturers or oppressors, **where religion does not kill**, where the one who reigns is GOD] will not be led to believe in a last hour sudden change of mind leading Rizal to renege his entire life spent as a Mason Patriot, fighting the abuses of the Friars and in pursuit of the rights and dignity of the native Filipinos, fighting to free his Countrymen from the heavy yoke of the Friars and promoting Philippine independence from Spain. Furthermore, **Rizal knew very well the content of the Papal Bulls, and so must have the Jesuits and Clerics who were with Rizal in his last day and night. Would the Jesuits or other Clerics have administered confession, given absolution and communion to Rizal, well knowing that administering confession, giving absolution and communion to a Mason, was reserved to the Pope alone and forbidden in the most absolute way, to any other cleric and thus would have been null and void and in violation of canon law? Would have Rizal asked for confession, absolution (?) and communion well knowing that only the Pope in person, and nobody else, could, (and only “at the point of death”), confess and give absolution to a Mason? It was in fact only on January 25, 1983, 87 years after Rizal’s Martyrdom, that excommunication of Masons and the prohibition to join Masonry were removed from the Code of Canon Law of the Roman Catholic Church, as a result of a review of Freemasonry done by the Second Vatican Council.**

REFERENCES:

[Wherefore We command most strictly and in virtue of holy obedience, all the

faithful of whatever state, grade, condition, order, dignity or pre-eminence, whether clerical or lay, secular or regular, even those who are entitled to specific and individual mention, that none, under any pretext or for any reason, shall dare or presume to enter, propagate or support these aforesaid societies of **LIBERI MURATORI OR FRANCS MASSONS, OR HOWEVER ELSE THEY ARE CALLED**, or to receive them in their houses or dwellings or to hide them, be enrolled among them, joined to them, be present with them, give power or permission for them to meet elsewhere, to help them in any way, to give them in any way advice, encouragement or support either openly or in secret, directly or indirectly, on their own or through others; nor are they to urge others or tell them, incite or persuade them to be enrolled in such societies or to be counted among their number, or to be present or to assist them in any way; but they must stay completely clear of such Societies, Companies, Assemblies, Meetings, Congregations or Conventicles, **UNDER PAIN OF EXCOMMUNICATION FOR ALL THE ABOVE MENTIONED PEOPLE, WHICH IS INCURRED BY THE VERY DEED WITHOUT ANY DECLARATION BEING REQUIRED, AND FROM WHICH NO ONE CAN OBTAIN THE BENEFIT OF ABSOLUTION, OTHER THAN AT THE HOUR OF DEATH, EXCEPT THROUGH OURSELVES OR THE ROMAN PONTIFF OF THE TIME.**]

SS. D.N. LEONIS PAPAE XIII
 EPISTOLA ENCYCLICA
 HUMANUM GENUS*
 SSmi D.N. LEONIS XIII
 DE SECTA MASSONUM
 LEO PP. XIII

VENERABILES FRATRES SALUTEM
 ET APOSTOLICAM
 BENEDICTIONEM

FROM THE HUMANUM GENUS, LEO XIII April 20, 1884: CONFIRMING THAT EXCOMMUNICATION OF MASONS COULD ONLY BE REMOVED BY THE POPE HIMSELF AND NOBODY ELSE.

[4. The Roman Pontiffs Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and , moreover, they took occasion with true foresight to give, as it were on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them.

5. The first warning of the danger was given by Clement XII in the year 1738,(3) and his constitution was confirmed and renewed by Benedict XIV(4) Pius VII followed the same path;(5) and Leo XII, by his apostolic constitution, Quo Graviora,(6) put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever. In the same sense spoke Pius VIII,(7) Gregory XVI,(8) and, many times over, Pius IX.(9)

6. For as soon as the constitution and the spirit of the masonic sect were clearly discovered by manifest signs of its actions, by the investigation of its causes, by publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this apostolic see denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to

Christiandom than to the State; and it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons. The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just. This was the manner in which they endeavoured to elude the authority and the weight of the apostolic constitutions of Clement XII and Benedict XIV, as well as of Pius VII and Pius IX.(10) Yet, in the very society itself, there were to be found men who unwillingly acknowledged that the Roman Pontiffs had acted within their right, according to the Catholic doctrine and discipline. The Pontiffs received the same assent, and in strong terms, from many princes and heads of governments, who made it their business either to delate the masonic society to the Apostolic See, or of their own accord by special enactments to brand it as pernicious, as, for example, in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.]

30. Whatever the future may be, in this grave and widespread evil it is Our duty, venerable brethren, to endeavor to find a remedy. And because We know that Our best and firmest hope of a remedy is in the power of that divine religion which the Freemasons hate in proportion to their fear of it, We think it to be of chief importance to call that most saving power to Our aid against the common enemy. **THEREFORE, WHATSOEVER THE ROMAN PONTIFFS OUR PREDECESSORS HAVE DECREED FOR THE PURPOSE OF OPPOSING**

THE UNDERTAKINGS AND ENDEAVORS OF THE MASONIC SECT, AND WHATSOEVER THEY HAVE ENACTED TO ENTER OR WITHDRAW MEN FROM SOCIETIES OF THIS KIND, WE RATIFY AND CONFIRM IT ALL BY OUR APOSTOLIC AUTHORITY: and trusting greatly to the good will of Christians, We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the apostolic see has commanded in this matter.



ABOUT THE AUTHOR

VW Armando Cazzola is a regular fixture in the Philippine masonic academe. He was Past Master of San Pedro Lodge No. 292 and was later appointed as District Grand Lecturer in 2011. He was also appointed as Junior Grand Lecturer in 2015. He also served as IMES President and one of its lecturers for the past several years. He is a past Venerable Master of the Manila Bodies and is a 33° Scottish Rite Mason. He is an engineer by profession specializing in foundation. He holds multiple post-graduate degrees. He is currently appointed as the GLP Museum Curator.

One of the best definitions of our “Craft”, always mentioned in our Lodges when going thru Masonic Education, is “A Beautiful System Of Morality, Veiled In Allegory, Illustrated By Symbols”. Unfortunately, too often we get satisfied by mentioning the definition, and we neglect the most important task of Masonic Education, to prime, motivate the brethren to dig deeper and deeper in that gold mine of knowledge that is Freemasonry, starting with the very definition stated here-above. Why veiling in allegory and illustrate by symbols that beautiful system of morality? and what are “Allegories” and “Symbols”? Let us start first with defining “allegory” and “Symbol”: “Allegory” = veiled language from Ancient Greek ἀλληγορία (allēgoría), from ἄλλος (állos, “other”) + ἀγορεύω (agoreúō, “I speak”). “Symbol” from Greek symbolon (σύμβολον) meaning “token”, “something which stands for something else”. In fact the meaning of words in our Rituals and our lectures, is seldom that which can be found in vocabularies, the true meaning

is esoteric in nature, can only be found, understood by the real initiates, and designed to remain obscure to the profane and to those of our brethren who have lost their way to the East, and do not labor to search for the “light” and the “Lost Word”. Masonry is a beautiful system of morality, this definition has no esoteric or hidden meanings, it means what it says, Masons shall always be guided by our three Principal Tenets, Brotherly Love, Relief and Truth, and by the four Cardinal Virtues, Temperance, Fortitude, Prudence and Justice, bound to Moral Rectitude for life by the Obligations, our sacred Covenants with God and our Fraternity, taken while kneeling at the Altar with our hand(s) on the Holy Book.

Anybody can search for the hidden (Esoteric) meaning of our Rituals, and find explanations that to them may appear reasonable; often time someone may propose self-serving interpretations that suit his purposes, or agenda, whatever

Masonic rituals' esoteric meaning, symbolism & allegories

that may be; others may offer seemingly psychotic interpretation for our rituals: We should as much as possible always take care to refer to the writings of the original framers (CE 1700 – 1800) of the rituals for our symbolic Lodges, or of those who, like Albert Pike, took care to go to the sources. The framers of our Rituals were Trinitarians, Hermetic, Alchemists, Kabbalists, all product of the age of “Illuminismo” or Enlightenment, and followers of the several Philosophies which flourished in those Centuries, many of them were quite erudite, to the point of some having an almost encyclopedic culture. The process of crafting rituals for the symbolic Lodges was started by the Trinitarians, who left their indelible mark on the rituals with solid basis on the Holy Bible, both the Old and the New Testaments. After that, with the purpose of opening up Masonry to followers of all religions, Masonry underwent a process of “de-Christianization”, changing of Christian prayers with generic ones, renaming God as Supreme Grand Master, or GAOTU, etc.

rituals, contends now that the Committee (of which he was a working Member) was wrong and that particular Ritual should be removed. The Contention brought about by that Brother is that the WM wields absolute authority over the Lodge, and as such he is the one delegating such authority, thus he shall not hold the gavel over his breast when declaring the Lodge Open or for other ceremonial use. The authority of the Worshipful Master delegated to the Junior and Senior Wardens is symbolized by them holding the gavel over their left breast, while transmitting the announcements of the WM to the brethren about the opening and closing of the Lodge, and when the Wardens propound questions or give orders to Candidates during Conferrals. While it is true that in our Rituals as shown by the Blue Monitor of 1965 the WM did not hold the Gavel over his left breast at the Opening of the Lodge, and it is indeed true that such modification of Rituals was first stated in the Centennial Monitor of 2012-2013, prepared reviewed and encoded by Committees of which the now dissenting Brother was an active working Member.

RITUALS: Let us now look into a particular ritual which was introduced in our Monitor in 2012-2013 (Centennial Monitor) : The Master declares the Lodge Open while holding the gavel in vertical position with his right hand over his left breast.

Let me now contribute some food for thought with regard to the matter of the WM holding the Gavel in his right hand (note: the position of gavel is immaterial), when proclaiming the Lodge to be Open. In Masonry great relevance in our Rituals as in everything else is given to tradition and precedents, especially precedents dating back to the origins of Speculative Masonry. If we observe Centuries old paintings of Masonic Ceremonies, we will notice that the Master, identified by the wearing of Hat, holds the gavel in his right hand, while sitting, while standing, and while going around the Lodge Hall : that alone is clear indication that the gavel

Approved by ANCOM 2013, maintained by succeeding ANCOMs, and as such, stated by the Centennial Monitor 2015, the ritual referred to is the Holding of Gavel by the Worshipful Master when declaring the Lodge Open. A Brother who, incidentally, was part of the team which in 2012-3013 introduced that particular addition to our

, symbol of authority was, together with the hat, always carried by the Worshipful Master as a symbol of his authority. The Worshipful Masters of lodges which practice the rituals of the “Ancients” carry the Gavel, until present time, when giving orders, making announcements or moving around the Lodge. In our GLP funeral rites, when in procession towards the final resting place of Remains or Cremains, the Worshipful Master wears the hat and carries the gavel in his right hand. If we need one more example to show that there is no redundancy in the act of the WM of holding the gavel when declaring the Lodge duly Open, let us mention the ceremony of reception of the Grand Master or of the District Deputy Grand Master in the Lodge, by the Worshipful Master: the Worshipful Master who, at the moment when the GM or the DDGM step inside the Lodge hall, removes his hat as soon as the GM or DDGM arrive at the east, takes the Gavel by the head and by resting the handle on his left fore-arm offers it to the GM or DDGM while pronouncing the following: “MW (VW) Sir, accept this gavel, symbol of authority and with it govern my Lodge”, thus divesting himself, temporarily, of the authority over his own Lodge. Likewise for the Installation of Lodge Officers, at the end of the ceremony, the Installing Officers says:

QUOTE: *“Worshipful Master, It now remains for me to present to you the gavel, (hands it) the emblem of power. In the hands of the Master, it may be made the instrument of great good, or of greater evil. With it the Master governs his Lodge, and the welfare and prosperity of your Lodge, in a great measure, depend upon its judicious use. In your hands, I am confident, it will be wielded for the best interests of your Brethren.”* UNQUOTE (after which the I.O removes hat. And the

Worshipful Master puts his hat on.).

Let us now consider further that the great power vested in the WM within his Lodge, makes him a king in his own Lodge: Kings wield(ed) their scepter (symbol of their authority) while sitting on their throne or when legislating or giving orders, the WM scepter is the gavel. If we want to go further back in history, let us consider that many of our rituals and symbols were inspired by the ancient Egypt of the Pharaohs. The Pharaohs used to hold their symbols of authority, the “crook and flail” across their chest, while sitting on their throne or during official functions. More examples can be done, e.g. the Pope holding his staff when doing official functions, etc.

To conclude, there is nothing wrong in the WM holding the Gavel, SYMBOL OF AUTHORITY while declaring the Lodge Open. After all, everything that matters in Masonry is “ILLUSTRATED BY SYMBOLS”.



An effigy on the sarcophagus showing the holding of the sceptre by Pharaoh.



IMES releases final schedule for the year



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

IMES INSTITUTE OF MASONIC EDUCATION AND STUDIES



UP DATED IMES CLASS SCHEDULE FOR THE MASONIC YEAR 2016-2017

Month	1st Weekend Dates			2nd Weekend Dates			Host District	Venue
December 2016	2	3	4	9	10	11	RIV-B	Laguna, Sta Cruz
	9	10	11	16	17	18	RII-B	Isabela (North & Quirino)
January 2017	5	6	7	12	13	14	NCR-G	MEC, GLP
	12	13	14	19	20	21	RIII Bataan	Bataan
	19	20	21	26	27	28	RIII Tarlac	Tarlac / Maja Rica Hotel
February 2017	2	3	4	9	10	11	RX B	Dipolog
	16	17	18	23	24	25	RIV Rizal	Rizal Masonic Temple

For more information, Please Contact the IMES Office # 5366281
Bro Lheng Ocuaman 0925-5396758 / ocuamancarlito@yahoo.com

PHOTOS BY MS. JENNY MAGALLANES

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

PLARIDEL MASONIC TEMPLE
1440 SAN MARCELINO ST., ERMITA, MANILA, PHILIPPINES
TEL. NO. (+632) 524-3263 | (+632) 522-2218
www.grandlodge.ph

2017

January

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

February

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

March

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

April

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

May

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

June

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

July

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

August

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

September

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

October

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

November

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

December

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

1 Jan New Year's
28 Jan Chinese Lun
9 Apr The Day of V
13 Apr Maundy Thu
14 Apr Good Friday



Holidays:

Day	1 May Labor Day	1 Nov All Saints' Day
har New Year's Day	12 Jun Independence Day	30 Nov Bonifacio Day
/alor	21 Aug Ninoy Aquino Day	25 Dec Christmas Day
rsday	28 Aug National Heroes Day holiday	30 Dec Rizal Day
	31 Oct Special non-working Day	31 Dec New Year's Eve



MW Voltaire Gazmin with the GLP delegation being welcomed by the brethren from the Grand Lodge of China.



The GLP delegation en route to the hotel.

AS ONE OF THE OLDER AND LARGER (MEMBERSHIP-wise) Masonic jurisdiction in the Asia-Pacific region and upon the invitation with the then-incumbent Grand Master of the Grand Lodge of China MW Philip Liang, Grand Master MW Voltaire T. Gazmin led a contingent of brethren to represent the interests of the GLP.



Grand Master visits Taiwan

The GLP contingent left for Taipei via NAIA Terminal 2 onboard Philippine Airlines during the early hours of October 20, 2016 and arrived late morning the same day.

Included in the contingent were the Grand Secretary MW Danilo D. Angeles, PGM, Chief of Staff and Asst. Grand Treasurer VW Manny P. Idquival, Asst. Grand Secretary VW Oliver V. Yabut, Senior Grand Lecturer VW Abelardo Aportadera, Jr., Grand Bible Bearer VW Emil Andrew M. Dela Rosa, Senior Grand Steward VW Teodoro G. Salud, GLP Building Administrator VW Sim Cañonero, GLP Protocol Officer VW Juanito

Larosa, GLP Office Administrator VW Joby Magbanua, and **The Cable Tow** EIC VW Marlon M. Castor.

The brethren were also accompanied by some Atengs which included Sis. Rhodie Gazmin, Sis. Paulie Yabut, Sis. Helen Cañonero, Sis. Fely Dela Rosa,



Grand Masters MW Gazmin and MW Don Reynolds with their spouses.



A view of the conference held at the Sunworld Dynasty Hotel of Taipei.

and Sis. Crisabelle Aportadera.

Also part of the GLP delegation were Junior Grand Lecturer VW Fahad Lucman and VW Wilfredo Baltazar, PDGL.

Other GLP brethren who are also members of the Grand Lodge of China were MW Pablo Ko, MW Romeo Yu, VW Jeffrey Co, VW Manny Diesta, and VW Enrique Co as well as their families and friends.

Upon their arrival and settling at the Sunworld Dynasty Hotel where all the activities shall take place, the group were treated to a sumptuous



ABOVE: MW Gazmin addresses the audience. LEFT: MW Gazmin with Grand Secretary MW Danilo D. Angeles, PGM.



The Grand Masters of the attending jurisdictions recite a joint and unified manifesto to end the conference.

authentic Taiwanese lunch courtesy of the Senior Grand Warden of the GLC. There they met other delegates from other jurisdictions such as those from Australia, North America, and Europe.

After a brief rest, the delegation prepared for the welcome dinner at the Westin Hotel hosted by then Grand Master MW Philip Liang of the GLC.

THE 2016 ASIA-PACIFIC MASONIC CONFEDERATION CONFERENCE

The following day, clad in their business suit, the brethren of the GLP delegation attended the 2016 Asia-Pacific Masonic Confederation Conference as one of the biggest contingents in attendance held at the Sunworld Dynasty Hotel.

Meanwhile, the sisters and other guests were invited to a city tour where a bus will take to some of Taipei's choice tourist spots.

Back at the conference, several key topics were discussed and interesting presentations focused on the impacts of information technology and social media on Freemasonry as well as how to address dwindling membership numbers in some jurisdictions were brought to fore for discussion.

Much to the surprise of some of the delegates, the VTG Team actively participated in the deliberations---mainly due to their experience in some GLP matters on the chosen topics.

In lieu of its supposed presentation, MW Gazmin spoke in behalf of the GLP and extended his congratulations to the Grand Lodge of China.

In his speech, MW Gazmin noted the role that the GLP has played towards its establishment and that masonic conferences such as these are necessary in understanding each other's differences.



MW Voltaire Gazmin and his official entourage is received at the opening of the 2016 Annual Communication of the Grand Lodge of China.



MW Voltaire Gazmin and MW Danilo Angeles, PGM of the GLP, joins the rest of the dignitaries in the Grand East during the Annual Communication.



MW Voltaire Gazmin and his delegation watches a video while waiting for the Installation of Grand Lodge Officers of the Grand Lodge of China.

Just before lunch, the conference ended with a unified commitment of the leaders of the different masonic jurisdictions in attendance to cooperate and maintain ties within the Asia-Pacific region.

were treated to an authentic and traditional Mongolian barbecue at the famous Grand Yuan Shan Hotel. This time, hosting the dinner was the Deputy Grand Master and the Grand Master of GLC. The GLP delegation had their fill of delicious mongolian barbecue made of assorted choice

Later that evening, some of the guests



MW Voltaire T. Gazmin presents a token to the Grand Secretary of the Grand Lodge of China.



Birthday boy MW Voltaire T. Gazmin is presented with a birthday cake by newly-installed Grand Master MW Dennis Liao.



2 JURISDICTIONS:
The GLP delegation meets up with the officers of the Grand Lodge of Victoria to work out a possible understanding between the Grand Lodges.

SUNDAY RELAXATION: With his business in Taipei done, MW Gazmin relaxes with the brethren at a home-based micro-brewery somewhere in upstate Taipei.



meats, fresh vegetables, and a variety of sauces sauteed over an immensely hot and large iron plate. Indeed, the experience was truly authentic Asian.

**ANNUAL COMMUNICATION:
GRAND LODGE OF CHINA**

The Annual Communication of the Grand Lodge of China commenced the next morning. This time, the GLP delegation led by MW Voltaire Gazmin, were clad in their native *jusi* Barong Tagalog attended the opening of the AnCom.

Being the sponsoring Grand Lodge of the Grand Lodge of China (and considering the largest), the GLP

delegation was last to be received. MW Gazmin was also allowed to seat nearest to the Grand Oriental Chair as a recognition of the contribution of the GLP to Chinese Freemasonry.

After the reception of dignitaries, the AnCom went on recess and resumed to discuss the matters outlined in the agenda, which include among others, the Annual Elections of its Grand Line Officers.

To allow the guests to have an alternative activity, another tour was arranged for their entertainment. Meanwhile, those who wanted to listen to the proceedings were welcome to stay and observe the rest of the program.



The GLP delegation enjoying a backyard Sunday barbecue prepared by the brethren of the Grand Lodge of China.

After the lengthy elections that occurred, the Deputy Grand Master RW Dennis Liao emerged as Grand Master-elect.

The GLC again went into recess to make way for the installation of the new Grand Master. This gave the brethren and their guests to change into formal wear.

The Grand Installation ceremonies proceeded smoothly and the officers and members of the Grand Lodge of China were happy to see a new Grand Master presiding in their jurisdiction.

The happiness and joy felt during the installation was only eclipsed by the fun and merriment that occurred during the installation dinner where an equally-delectable feast and bountiful drinks poured over in honor of the new Grand Master.

An additional highlight of the evening

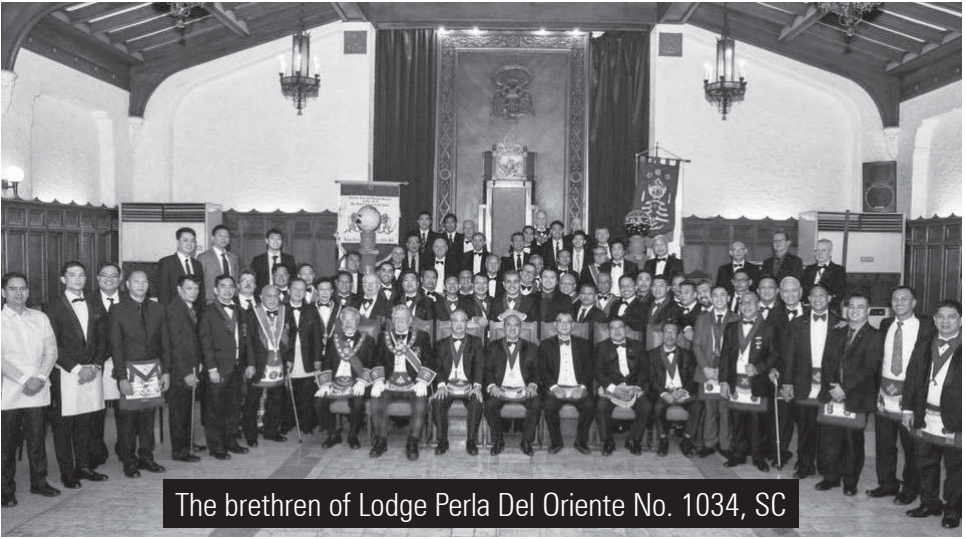
surprise for GLP's own MW Voltaire T. Gazmin, who happened to be celebrating his birthday on the same day.

THE AFTER PARTY

Opting to stay a bit longer to earn some overdue rest and recreation, MW Gazmin treated the GLP delegation to dinner at a local restaurant for his post-birthday party.

The next day, the GLP delegation was invited to a home-based micro-brewery owned by a GLC brother for a backyard barbecue and fellowship.

The GLP delegation, well-rested and enriched by the experienced, flew back to Manila packed with memories of the fellowships that occurred, the masonic ties that were forged, and a few lessons learned during their brief yet meaningful stay in Taipei, Taiwan.



The brethren of Lodge Perla Del Oriente No. 1034, SC

THE WEEKEND OF 18 AND 19 NOVEMBER 2017 WAS A BUSY time for Scottish Constitution Freemasons in the Philippines with M E Comp Renel Rogacion being installed as First Principal of Keystone Royal Arch Chapter No 354SC, Bro & Kt William Go being installed as Worshipful Commander Noah/Most Excellent Chief of Keystone Lodge of Royal Ark Mariners & Council of Red Cross Knights No 354SC and Bro Gregg Cordova being installed as Right Worshipful Master of Lodge Perla de Orient No 1034SC. The Lodge Installation was followed by a formal Installation Harmony Banquet in Barbara's Heritage Restaurant in Intramuros.

Lodge Perla del Oriente 1034SC was founded in 1907 by Bro Francisco Aguado of Lodge St John No 618SC in Hong Kong, Bro Manuel Camus of Manila Lodge No 342, California (now No 1 GLP) and six Brethren from Dalisay Lodge No 177, Grand Orient of Spain (now No 14 GLP). As Lodge Perla was the first Scottish Lodge in the Philippines Bros Aguado and Camus had to travel to Hong Kong where the new Lodge was consecrated within Lodge St John No 618SC by the District Grand Master, Bro Gabriel

**Lodge Perla
No. 1034,
SC installs
new master
MW Gazmin sends
envoy, best wishes**

PHOTOS COURTESY OF BRO. CAMERON SLOAN

Jordan, and Bro Camus was installed as its first Master. The first meeting of the newly consecrated Lodge was held in Manila on 4 May 1908 when Bro Camus obligated and invested his office bearers. Bro Camus later became the 21st Grand Master of the MW Grand Lodge of the Philippines.

Although the original intention of the founders was to confine the workings of the Lodge to Spanish it was realized that English was rapidly supplanting Spanish in the Philippines and the Lodge changed to an English speaking one and expanded rapidly - by 1916 there were over 200 members of nineteen different nationalities. From this growth Keystone Royal Arch Chapter No 354SC was formed in Manila in 1911 and in 1912 a second Scottish Lodge, Cebu No 1106SC, was chartered on the Island of Cebu. The Lodge of Royal Ark Mariners & Council of Red Cross Knights was founded in 1926.

In 1917 when the Grand Orient of Spain Lodges merged with the Grand Lodge of the Philippines, Lodge Cebu joined the newly merged body however Lodge Perla, for various reasons, decided to remain part of the Grand Lodge of Scotland. Since then friendly relations have been maintained with the Grand Lodge of the Philippines. This relationship is best put in the message to the Lodge from MW Voltaire Gazmin at our Installation which, as MW Gazmin had to attend a

Multi District Convention, was read by his official representative VW Marlon Castor.

"The Grand Lodge of the Philippines is fortunate to share your distinct style of masonry bereft of any jurisdictional issues. Many of you are members of the GLP and vice versa. We have enriched each other well. Together, we prove that Freemasonry is indeed universal, despite certain differences in forms and styles.

In my travels to foreign jurisdictions, I have been asked whether it is possible for their lodges to enjoy the same stature of Lodge Perla in the Philippines. You know the answer well. Our distinct relationship was forged more than a century ago. Our historic ties will support the notion that Lodge Perla is not a sister to us but more of a great aunt. Fortunately, you are not a grumpy old aunt."

As well as Lodge Perla maintaining good relations with the GLP, Keystone Chapter and Keystone Lodge & Council maintain friendly relationships with the Grand Chapter of Royal Arch Masons of the Philippines and as with the blue Lodges some of our members are also members of Chapters under this Grand Chapter.

As referred to by MW Gazmin there are differences between the degree ceremonials practiced by Lodge Perla and those practiced by GLP Lodges eg we open in the 1st Degree and all business is carried out in that degree so that all members of the Lodge can hear

the business of the Lodge, although only Master Masons can speak to or vote on it. Visitors from the GLP to any of our ceremonies however would recognize most of it although they would see a few small differences. Of course one of the most noticeable differences for visitors is that the Lodge members wear tartan regalia.

One of the other differences between the Constitutions is in the installation ceremonies. Unlike installations under the GLP, and the Grand Chapter of the Philippines, all Scottish Constitution installations are “closed” with only duly qualified members being admitted to the ceremony. During the installation ceremony all below the rank of Past Master, Past First Principal or Past Commander Noah are excluded for a short time while the secrets of the Chairs of those Orders are communicated



to the Brother or Companion being installed ie while the new Master of a GLP Lodge has to wait until the



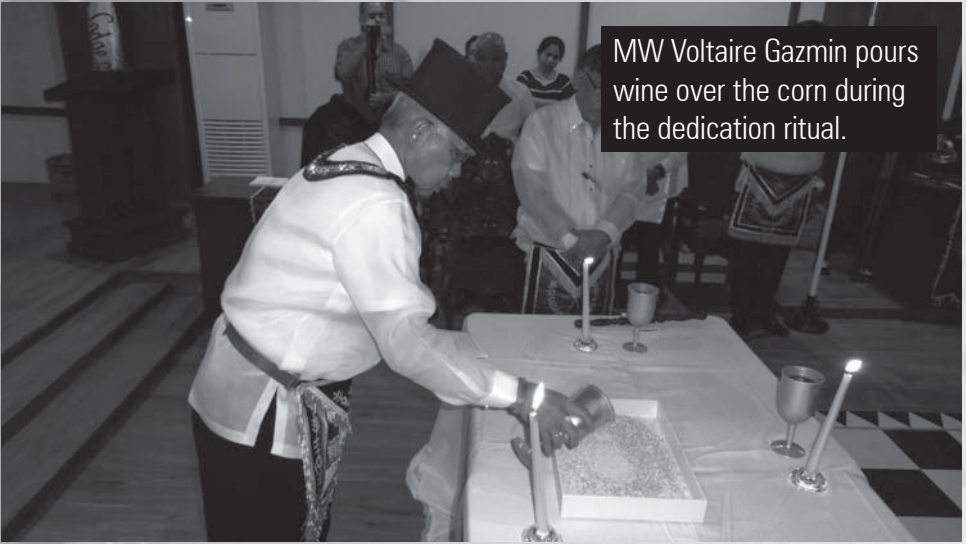


has that conferred on him on the day of his Installation.

With mutual recognition stretching back over 100 years members of GLP Lodges are welcome to attend our meetings and see these differences for themselves. The Lodge meets in the Scottish Rite Temple on the third Saturday of each month at 6pm. Similarly Royal Arch Masons can visit Keystone Royal Arch Chapter which meets on the 3rd Thursday of odd numbered months of each year. While Brethren who have been elevated to the Royal Ark Mariners degree in a Council of Allied Masonic Degrees can visit Keystone Lodge & Council when it is working the Royal Ark Mariners degree there is currently no equivalent to the Red Cross Degrees in the Philippines. **By Bro. Cameron Sloan**

AnCom following his installation to be conferred with the Degree of Installed Past Masters the Lodge Perla Master





MW Voltaire Gazmin pours wine over the corn during the dedication ritual.

Silanganan Lodge No. 19 dedicates new temple

THE MOST WORSHIPFUL GRAND LODGE OF THE PHILIPPINES added yet another jewel in its grand jurisdiction with the dedication of the newest masonic temple: the **Silanganan Masonic Temple of Silanganan Lodge No. 19, F. & A.M.**

On the 3rd of October, Silanganan Lodge No. 19 opened its newly-built temple, the third in its fabled lodge history, after years of planning, painstaking fundraising and watchful construction.

Located inside Fairmont Subdivision in North Fairview, Quezon City, the new temple is a three-storey building which houses the newly-inaugurated MW Ambrosio A. Flores Hall on the second floor, the fellowship area on the third and an expansive roof deck on the fourth level. The temple adjoins the Bureau of Internal Revenue Travellers'

Haven, Inc. (BIRTH) soon-to-be completed head office.

No less than the Grand Master MW Voltaire T. Gazmin led the temple dedication. Joining the Grand Master during this momentous occasion were members of the Grand Line as well as the officers and members of Silanganan Lodge No. 19 led by their Worshipful Master WB Allan Quebral and the temple's chief architect, VW Rey Banaag.

The better halves of the brethren of Silanganan Lodge No. 19 were also in



WB Allan Quebral before the Grand Master.



Invoking Divine Aid.



Proclamation.

attendance.

After the dedication, which involves a symbolic offering of corn, wine, and oil to the Great Architect of the Universe, a brief program ensued wherein WB Allan Quebral narrated the story behind the construction of the new Silanganan Lodge edifice.

As customary, the Grand Master gave his keynote address and congratulated the lodge for its latest feat that only a few lodge were able to accomplish.

After the lodge was closed, the brethren and their guests proceeded to the roof deck, where the cool December evening, laid the perfect backdrop for an exciting and fun-filled night of fellowship and thanksgiving while partaking the delicious dinner prepared by the host. Serenaded by soft and pleasant acoustic music, the brethren of the lodge partied all night long.



The brethren of Silanganan Lodge No. 19 with the Grand Master.



Retired Chief Justice and Past Grand Master MW Reynato S. Puno receiving his 50th year apron.

PGM Puno receives golden apron, citation

On the 1st of October 2016, the brethren of Hiram Lodge No. 88 gave tribute to the pillars of their lodge as they recognized their illustrious line of Past Masters who have contributed immensely to the growth and prestige of the lodge.

To honor their distinguished brethren, the lodge held its past Masters and

Ladies' Night at the Heritage Hotel Manila in Pasay City.

Among those receiving the rare and elusive golden apron was Past Grand Master Reynato S. Puno. The former Chief Justice of the Supreme Court of the Philippines was overjoyed in receiving the golden apron; a testament to his 50th year as a Master Mason.

PHOTOS BY BRO. JOY CONDE PUNO

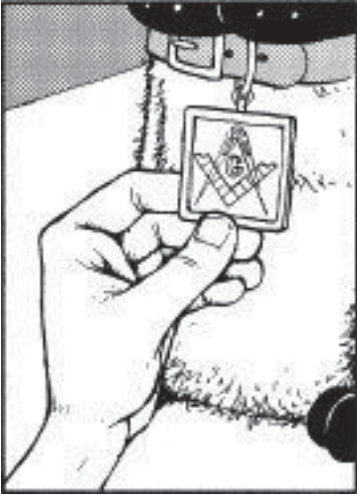


MW Reynato S. Puno, PGM addressing the audience.



The honorees of Hiram Lodge No. 88.

Masonic Humor



A Mason was hunting in the forest. A terrible storm came up. He looked for shelter but there was none. It was raining in torrents so he crawled into a hollow log. It fitted snugly.

The rain lasted for hours and the water soaked through the wood. The log began to contract. The storm abated and the man tried to get out, but could not. He strained but to no avail. The log held him tight. He knew he would die of starvation unless he could free himself. His whole life flashed before him, especially his mistakes.

Suddenly, he remembered he had not paid his Lodge dues. This made him feel SO SMALL that he was able to crawl out of the log. The moral of the story: do not let your dues accumulate until you are in a tight pinch.

(heard from VW Hernani B. Lopez, Sr., King Solomon Lodge No. 150)

The Worshipful Master of our Lodge found a bottle with a Genie in it. In accordance with custom, the Genie offered to grant him a wish.

"OK," said the WM, "I've always wanted to go to Hawaii, but I hate to fly. So my wish is for you to build a bridge so I can drive to Hawaii."

"I can't do that!!!" exclaimed the Genie. "Don't you know that's impossible? No Genie could do that. It's too far, the water is too deep, it's just totally beyond anybody's power. You will have to make another wish."

"OK," said the Master. "I wish that at our next Stated Meeting all the old PMs would just get along and not cause

any trouble, not have to tell us how they did it their year, not complain about the ritual, not put down the current officers ... just sit on the sidelines and behave!”

“HmMMMM,” said the Genie. “Do you want that bridge with 2 lanes or 4??”

(taken from the internet)

* * *

How a man learned to mind his own business:

A man was walking past the mental hospital, & all the patient were shouting “13 13 13”

The fence were too high to see over, but the man saw a little gap between the planks, so he look through to see what was going on.

When someone poke the man’s eye with a stick, then all the patients shouted “14 14 14!!!”

(heard from VW Greg Cayabyab, King Solomon King Solomon Lodge No. 150)

* * *

A young man stopped at a local restaurant after a day of roaming around in Mexico.

While sipping his tequila, he noticed a sizzling, scrumptious-looking platter being served at the next table.

It looked good.

It smelled good.

He asked the waiter, “What is that you just served?”

The waiter replied, “Ah senor, you have excellent taste! Those are bull’s testicles from the bull fight this morning. A delicacy!”

The visitor, though momentarily daunted, said, “What the heck, I’m on holiday down here! Bring me an order!”

The waiter replied, “I am so sorry senor. There is only one serving per day because there is only one bull fight each morning. If you come early tomorrow and place your order, we will be sure to save you this delicacy!”

The next morning, the man returned, placed his order, and then that evening was served the one and only special delicacy of the day.

After a few bites, and inspecting the contents of his platter, he called to the waiter and said, “These are delicious, but they are much, much smaller than the ones I saw you serve yesterday!”

The waiter shrugged his shoulders and replied, “Si, Senor. Sometimes the bull wins.”

(heard from VW Greg Cayabyab, King Solomon King Solomon Lodge No. 150)



NCR-D brethren remembers the dead

Last October 15, 2016, the brethren of Masonic District NCR-G led by their DDGM VW Fernando Nicolas, opened a Lodge of Remembrance to remember those brethren who have dropped their Working Tools in previous times.

Also present during this solemn occasion, were the surviving relatives of the deceased, who bore witness to this sacred expression of brotherly affection to the memories of the dead.

The conduct of a Lodge of Remembrance is a jurisdiction-wide GLP activity for the month of October.







The brethren with their Grand Master.

MW Voltaire T. Gazmin tinkers with his birthday

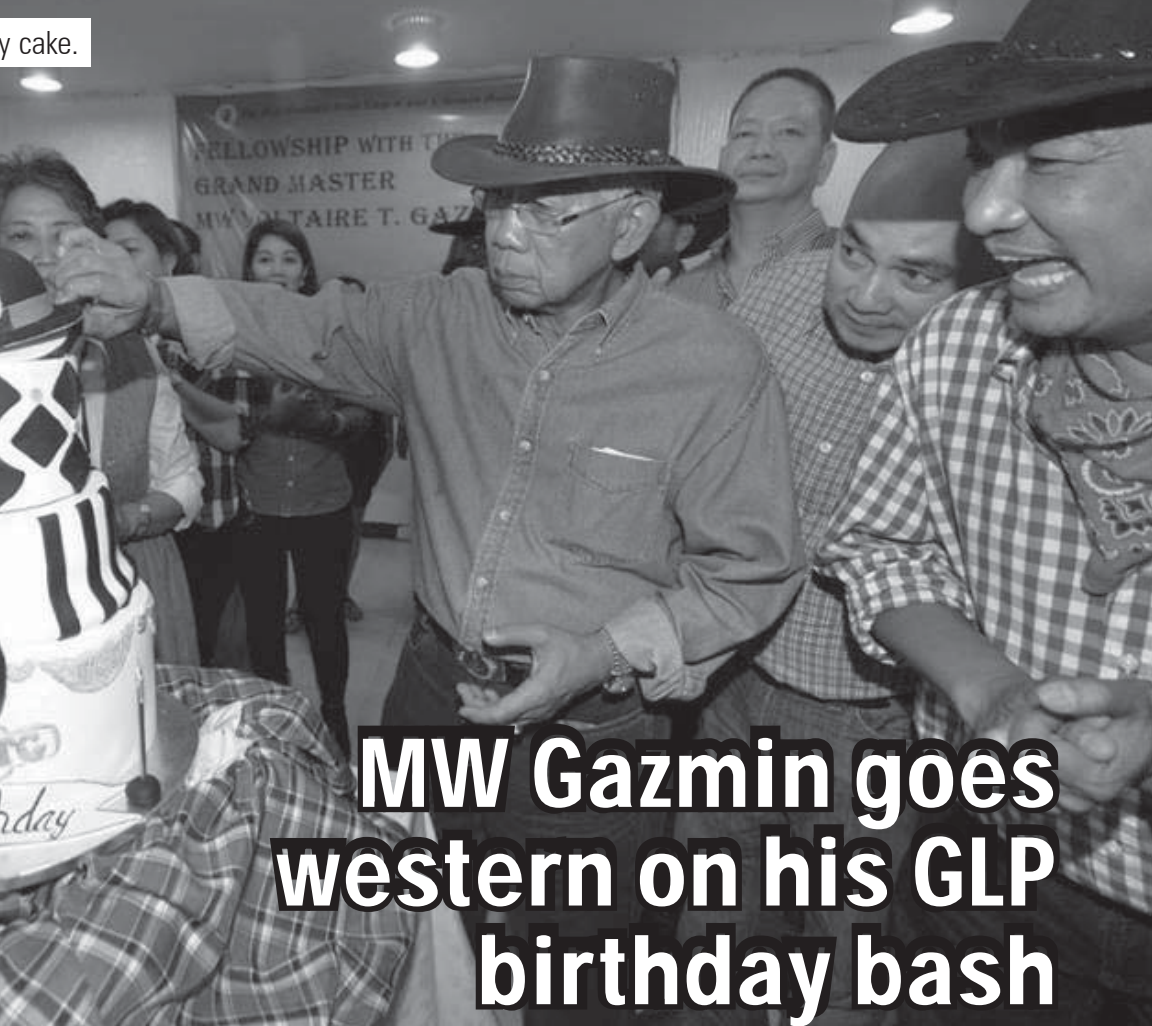


NCR-G brethren.

Photo ops with the celebrant Grand Master.



y cake.



MW Gazmin goes western on his GLP birthday bash

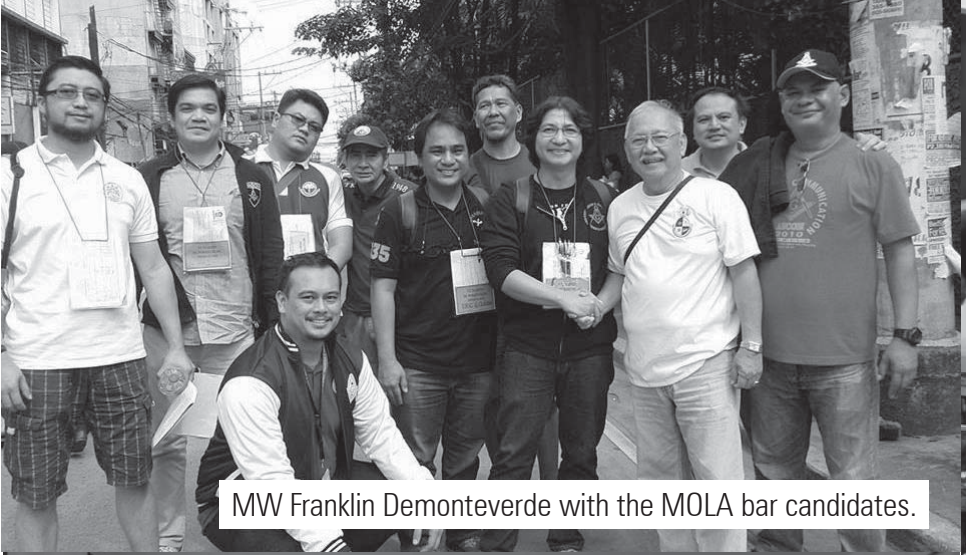
Considering that he was abroad on official GLP business during his birthday last October 22, 2016, Grand Master MW Voltaire T. Gazmin made sure to conduct a post-birthday party inside the Plaridel Masonic Temple and among his beloved brethren.

The celebration, which coincided with the monthly “Fellowship with the Grand Master”, was hosted by MD NCR-D under the leadership of its DDGM VW Fernando Nicolas.

The event, which implement a western cowboy theme, saw brethren coming in iconic plaid shirts and cowboy boots. The presence of three roasted calfs made the the western experience all the more authentic.

The Grand Master, was joined by his better half, Sis. Rhodie Gazmin, as well as some members of his Grand Line. The event was held at the Emilio Aguinaldo Hall and was well-attended by brethren from other districts.

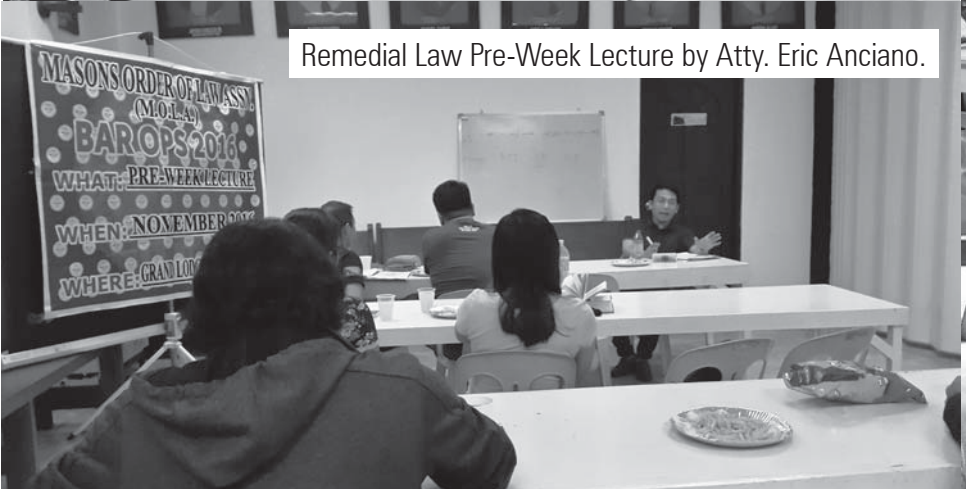
PHOTOS BY BRO. EMIL LEO PADILLA



MW Franklin Demonteverde with the MOLA bar candidates.



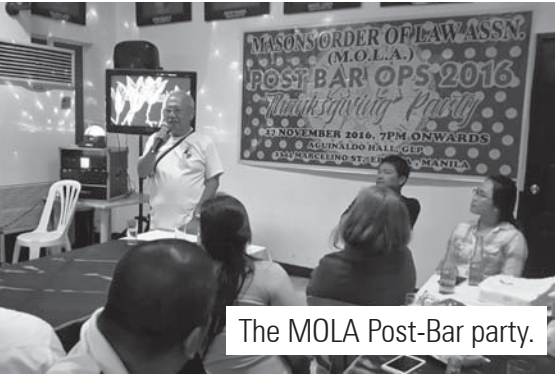
Taxation Pre-Week Lecture by Atty. Eufrocina Casasola.



Remedial Law Pre-Week Lecture by Atty. Eric Anciano.

The M

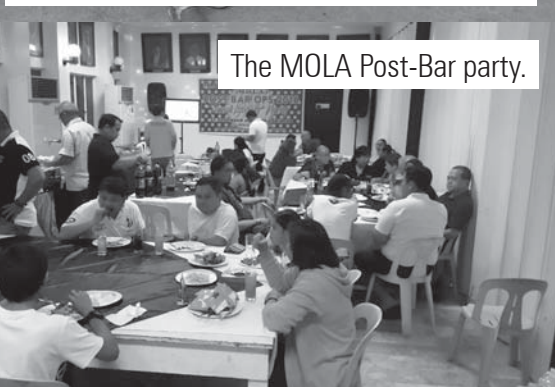
MOLA brethren conducts month-long Bar Ops 2016



The MOLA Post-Bar party.



The MOLA Bar operators with the President.



The MOLA Post-Bar party.



MOLA Bar operators.

For the past several years, law graduates from all over the Philippines gather in Metro Manila to take the annual Bar Examinations every November of each year. The exams are considered by most as the most difficult in the country as it entails a span of four grueling, full-day Sundays covering eight Bar subjects.

Without any assistance or support of sorts from peers, the difficulty level gets more imposing. Luckily for the brethren in the legal field, there is the MOLA or Masons' Order of Law Association---a group of well-meaning brethren in and around the legal profession aimed at helping Mason's as well as their relatives, hurdle the exams by providing logistical, moral and even financial support.

This year, MOLA has been able to watch over its bar candidates for the whole month of November by shuttling them to and from the Bar site, providing food even in the wee hours of the morning, providing lecturers during the Pre-Week and feeding them notes, whenever the same is possible.



WB Philippe Abigan planting a seedling.

PHOTOS BY BRO. FED DELOS LADOS AND WB PHILIPPE ABIGAN



The DDGM with the WMs of RIV-Rizal.



Boodle Fight!





The DDGM with the brethren and sisters of RIV-Rizal.

Masons for Mother Nature

Last October 23, 2016, the brethren of MD RIV-Rizal led by their DDGM, VW Teodorico G. Castor, trooped to the slopes of Brgy. Sto. Niño in Tanay, Rizal to plant thousands of seedlings in conformity with the GLP's ongoing tree-planting program.

The district, which has a standing agreement with the DENR in the area is set to repopulate some 10 hectares of mountainous soil. Through regular and continuous tree-planting activities,

the district have somewhat made headway into the assigned area. The barangay is one of the most remote areas in Tanay yet provide some of the most captivating sceneries of greenery in the province.

After laboring for most of the morning under the sun, the brethren as well as some of the Atengs of Rizal in attendance, partook of a hearty Filipino lunch composed of delectable native dishes boodle-fight style.



The Grand Master with the brethren of New South Wales, Australia.

The Grand Master with the brethren of Pinaglabanan Lodge No. 374.

PHOTOS FROM THE BRETHERN



ABOVE: The Grand Master with the members of the Loyalty Chapter, Order of DeMolay.



RIGHT: The Grand Master with the brethren of MD RI-Pangasinan.



The Grand Master with the brethren of Muog Lodge No. 89.

Inside the Grand Master's office



The Grand Master with the brethren of Manila-Mt. Lebanon Lodge No. 1.

The Grand Master with the brethren of MD RIV-Rizal.





The masons of Micronesia

WITH REPORTS FROM
VW ARTHUR CHAN

MICRONESIA LODGE NO. 173, STARTED TO MEET IN SAIPAN, Northern Marianas Islands, after Grand Master Pedro M. Gimenez issued a dispensation authorizing its establishment on 13 July 1963. Named as dispensation officers of the lodge were: WB Horace Leavitt, Master, WB Walter F. Dupont, Senior Warden and Bro. Elmer Gay, Jr., Junior Warden.

On April 29, 1964, the Grand Lodge granted the lodge a charter. Grand Master Charles Mosebrook planned to personally constitute the lodge on July 23, 1964, but he was unable to leave for Saipan due to a strike of the Pan American Airways on his scheduled date of departure. He, therefore, delegated WB Hugh C. Donaldson to perform the ceremonies in his behalf. Although the lodge was the youngest at that time, it nevertheless covered the largest area in the Pacific region. Roughly speaking, Micronesia Lodge No. 173 extended from

the Philippines to Wake Island or even Hawaii Islands in the direction of West to East. And it extended from Japan to Guam in the direction of North to South. Most of the members were contract workers from the United States working in Saipan during the U.S. Trusteeship.

In 1975, when Saipan voted for status as a U.S. Commonwealth, most of the members either relocated elsewhere or returned back to the U.S. mainland, while some found employment on Guam. All

these contributed to the decimation of the lodge's membership making it difficult to form a quorum for the conduct of the meetings.

In 1977, the members decided to transfer their lodge to Guam. In Guam some brethren from Charleston Lodge No. 44 and Milton C. Marvin Lodge No. 123, affiliated with Micronesia Lodge to enable the lodge to retain its charter. Through their efforts and perseverance, Micronesia Lodge No. 173 was given a new beginning and with the infusion of more pioneering members, the lodge started to have a

world. Brethren from afar unfailingly communicate with the lodge. The brethren on the island continue to demonstrate devotion and loyalty to Masonry, in general, and to Micronesia Lodge No. 173, in particular.

Its Past Masters have maintained their undying dedication to making the lodge strong. Newly-arrived Masons find "home and brotherhood" in the lodge, ultimately ending up as affiliated members. The lodge now is strong. Harmony is at an all-time high. Support to the Grand Lodge of the Philippines, has always been extraordinary.

Through their efforts and perseverance, Micronesia Lodge No. 173 was given a new beginning and with the infusion of more pioneering members, the lodge started to have a sustainable life again. The elected and appointed officers demonstrated strong leadership and example and in due time, Micronesia Lodge No. 173 became one of the significant "success stories" in the history of the lodges under the Philippine jurisdiction.

sustainable life again. The elected and appointed officers demonstrated strong leadership and example and in due time, Micronesia Lodge No. 173 became one of the significant "success stories" in the history of the lodges under the Philippine jurisdiction. This culminated on October 18, 1985 when, through the effort of WB Raulito Galgana and the Secretary of the lodge, WB Casiano Bostre, the charter of the lodge was permanently established and fully authorized to have Guam as its new permanent seat.

Micronesia Lodge No. 173 now boasts an active membership of 69 brethren, most of which are scattered all over the

Programs to assist the less fortunate, the sick, and victims of natural disasters are firmly in place. Micronesia Lodge No. 173 is and will continue to be the torchbearer in Guam in spreading the light of Masonry and the glory of brotherhood.

HOW TO FIND THEM: The brethren of Micronesia Lodge No. 173 meets every 3rd Friday of the month. They meet at the Scottish Rite Temple, Agaña Heights, Guam 96910 . They can be reached by mail thru P. O. Box 25413, GMF Barrigada, Guam 96921 or their Secretary, VW Jose Arthur D. Chan, Jr. of 213 Aga Boulevard, Dededo, Guam 96929 with email: achan@hawaiianrock.com)

Summary of brethren raised

NAME	LODGE	DATE
Marvin G. Tecson	Nueva Ecija Lodge No. 73	7/2/2016
David Manuel C. Ruiz	Nueva Ecija Lodge No. 73	7/2/2016
Felemeno N. Sarmiento Jr.	Apolinario Mabini Lodge No. 235	8/13/2016
Kamlom M. Sindab	Apolinario Mabini Lodge No. 235	8/13/2016
Rizaldy D. Tolentino	Apolinario Mabini Lodge No. 235	8/13/2016
Ruben L. Ordonio	Eulogio R. Dizon Lodge No. 264	6/19/2016
Mick S. Viray	Eulogio R. Dizon Lodge No. 264	9/6/2016
Faizal B. Macasayon	Sultan Kudarat Lodge No. 348	7/9/2016
Renato R. Mateo	San Jose Del Monte Lodge No. 357	7/16/2016
Johnny B. Jaramilla	San Jose Del Monte Lodge No. 357	7/16/2016
Alexander B. Oba	Malinaw Lodge Lodge No. 25	7/9/2016
Joseph T. Padernal	Gen. Llanera Lodge No. 168	8/27/2016
Jon James P. Montecillo	Dadiangas Lodge No. 225	6/16/2016
Bienvenido J. Palma	Dadiangas Lodge No. 225	6/23/2016
Romelito N. Lamat	Mendez-Nunez Lodge No. 316	8/6/2016
Marc Zoilo N. Azana	Apolinario B. Yap Mem. Lodge No. 328	8/20/2016
Victor Gregorio D. Valeroso	Apolinario B. Yap Mem. Lodge No. 328	8/20/2016
Bonifacio A. Francisco	Apolinario B. Yap Mem. Lodge No. 328	7/16/2016
Marlon B. Zingapan	Apolinario B. Yap Mem. Lodge No. 328	7/16/2016
Vivencio P. Bigcas	Macario R. Ramos Lodge No. 355	8/23/2016
Joseph M. Acosta	Macario R. Ramos Lodge No. 355	8/23/2016
Christopher A. Lee	Magtagumpay Lodge No. 410	6/18/2016
Joseph L. Nabutel	Magtagumpay Lodge No. 410	6/18/2016
Joseph E. Alpha	Magtagumpay Lodge No. 410	6/18/2016
Alvin P. Chong	Magtagumpay Lodge No. 410	6/18/2016
Jonathan B. Bautista	Magtagumpay Lodge No. 410	6/18/2016
Virgilio L. Gutierrez Jr.	Mt. Palali Lodge No. 420	8/11/2016
Reybal B. Tumanot	Mt. Palali Lodge No. 420	8/11/2016
Vincent Luis D. Sinfuego	Mt. Palali Lodge No. 420	8/11/2016
Dodge Ian O. Arango	Gregorio O. Calit Mem. Lodge No. 154	6/18/2016
Mark V. Santos	Kapitan Pepe Lodge No. 293	6/11/2016
Erwin Jay D. Reyes	Nasugbu Lodge No. 407	8/13/2016
Ralph P. Cubangbang	Okinawa Lodge No. 118	3/15/2016
Renato J. Lania	Okinawa Lodge No. 118	3/22/2016
Michael Ben D. Sojayco	Quezon City Lodge No. 122	9/10/2016
Mocius Carlo A. Agbayani	Quezon City Lodge No. 122	9/10/2016
Marc Jason S. Ang	Alfonso Lee Sin Mem. Lodge No. 158	8/12/2016
Ian Macnair S. Chu	Alfonso Lee Sin Mem. Lodge No. 158	8/27/2016
Garnil B. Cabrera	Juan Sumulong Mem. Lodge No. 169	8/27/2016

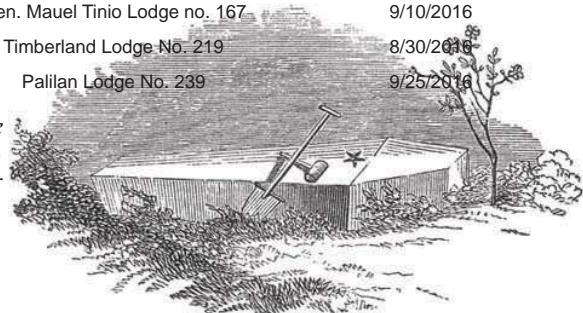
From Sept-Oct 2016

NAME	LODGE	DATE
Joseph Jason E. Joaquin	Juan Sumulong Mem. Lodge No. 169	8/27/2016
Jose Marie N. Pajaron	Juan Sumulong Mem. Lodge No. 169	8/27/2016
Sydney T. Tan	Dadiangas No. Lodge No. 225	7/30/2016
Catalino M. Valdez Jr.	Apolinario Mabini Lodge No. 235	2/3/2016
Jaime S. Urrutia	Arcadio Evangelista Mem. LodgeNo. 254	9/12/2016
Criz Dane L. Glimada	Illana Bay Lodge No. 274	9/10/2016
Dionisio Jonathan F. De Castro	Illana Bay Lodge No. 274	8/29/2016
Louise Allan P. Serrano	Mendez-Nunez Lodge No. 316	10/1/2016
Joemar B. Ebreo	San Jose Del Monte Lodge No. 357	9/3/2016
Marvin A. Macalinao	Quingua Lodge No. 364	6/24/2016
Leo Gilbert Ignacio	San Leonardo Lodge No. 386	8/20/2016
Guillermo L. Aquino	San Leonardo Lodge No. 386	6/18/2016
John Derick S. Conea	Hadji Butu Mem. Lodge No. 393	7/28/2016
Estanislao Kimhe G. Chan III	Talisay Sugbu Lodge No. 422	5/28/2016
Felipe A. Montejo	Talisay Sugbu Lodge No. 422	5/28/2016
Waldo M. Dulay	Union Lodge No. 70	7/16/2016
Elpidio D. Abuan, Jr.	Union Lodge No. 70	8/27/2016
Seca Edward R. Licnachan	Union Lodge No. 70	8/29/2016
Dennis R. Dela Cruz	Victory Lodge No. 116	8/27/2016
Jonie C. Domingo	Victory Lodge No. 116	8/27/2016
Wally S. Tolentino	Victory Lodge No. 116	7/16/2016
Aristotle G. Sumajit	Victory Lodge No. 116	7/16/2016
Juleous B. Cruz	Victory Lodge No. 116	6/25/2016
Jan N. Domingo	Victory Lodge No. 116	6/25/2016
Sam Christian Sheen A. Tee	Mt. Malindang Lodge No. 130	9/24/2016
Kuhutan H. Imlani, Jr.	T.M Kalaw Mem. Lodge No. 136	10/7/2016
Nemuel B. Cordero	T.M Kalaw Mem. Lodge No. 136	9/2/2016
August C. Escobar	T.M Kalaw Mem. Lodge No. 136	9/2/2016
Rufino B. Gegantino	T.M Kalaw Mem. Lodge No. 136	10/7/2016
Jayson E. Uy	Maharlika Lodge No. 180	9/24/2016
Vincent J. Comandante	Timberland Lodge No. 219	7/2/2016
Marco Angelo P. Franco	Zaragoza Lodge No. 263	8/6/2016
Nerito S. Santos, Jr.	Talavera Lodge No. 273	7/16/2016
Anacleto I. Daliva, Jr.	Talavera Lodge No. 273	7/16/2016
Honorato B. Reyes	Talavera Lodge No. 273	8/20/2016
Nelson V. Driza	Talavera Lodge No. 273	7/16/2016
John Paolo B. Zayas	Urdaneta Lodge No. 302	3/19/2016
Count Byron B. Medina	Silang Lodge No. 416	10/15/2016
Danilo C. Santos	Silang Lodge No. 416	10/15/2016

Summary of brethren who dropped their Working Tools From Sept-Oct 2016

NAME	LODGE	DATE
Benjamin M. Magtuto	Nueva Ecija Lodge No. 73	7/12/2016
William O. Chua	Alfonso Lee Sin Mem. Lodge No. 158	7/9/2016
Christopher C. Quintin	Alfonso Lee Sin Mem. Lodge No. 158	7/13/2016
Benito K. Go	Alfonso Lee Sin Mem. Lodge No. 158	7/22/2016
Pepito L. De Fiesta	Kapatiran lodge no. 228	5/4/2016
Benjamin M. Magtuto	Kapatiran lodge no. 228	7/12/2016
Reynaldo P. Zabat	San Jose City Lodge No. 309	7/4/2016
Aquino P. Esguerra	San Jose City Lodge No. 309	7/25/2016
Raul P. Tugade	Pura Lodge no. 312	6/25/2016
Delfin C. Garcia	Hagonoy Lodge No. 312	6/26/2016
Ariel L. Divino	Araw Lodge No. 18	6/3/2016
Antonio Y. Yupitun	Kasilawan Lodge No. 77	8/24/2016
Jose T. Salientes	Nueva Vizcaya Lodge No. 144	7/13/2016
Roberto A. Balonkita	Nueva Vizcaya Lodge No. 144	8/23/2016
Roberto D. Ramos	Justice A. Labrador Mem. Lodge No. 395	5/7/2016
Marciano C. Aquino	Bagong Buhay Lodge No. 17	6/19/2016
Joey P. Santos	Bagong Buhay Lodge No. 17	6/4/2016
Lucio D. San	Bagong Buhay Lodge No. 17	4/9/2016
Roque L. Carranza	Bulusan Lodge No. 38	4/29/2016
Filemon B. Zafra, Sr	Malolos Lodge No. 46	9/10/2016
Marcelo C. Jalando-on	MW Joseph E. Schon Mem. Lodge No. 186	5/22/2016
Bevencio Q. Oriol	Shangri-la Lodge No. 196	8/6/2016
Hipolito T. Bernardo	Santa Rosa Lodge No. 297	8/6/2016
Mark Gil S. Garcia	Ang Tipolo Lodge No. 334	8/20/2016
Raul P. Tugade	Ang Rehenerasyon Lodge No. 402	6/25/2016
Russel R. Dizon	Ang Rehenerasyon Lodge No. 402	7/15/2016
Juan R. Pia, Jr.	Manila-Mt. Lebanon Lodge No. 1	9/6/2016
Karl Galli	Manila-Mt. Lebanon Lodge No. 1	9/6/2016
Philip E. Shaouy	Manila-Mt. Lebanon Lodge No. 1	9/6/2016
Danilo F. Rellegue	Gen. Mauel Tinio Lodge no. 167	9/10/2016
Edgar J. Deramas	Timberland Lodge No. 219	8/30/2016
Loreto T. Bhagwani	Palilan Lodge No. 239	9/25/2016

'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away.'



Summary of GLP Issuances

Edicts, Circulars and Other Communications from the GLP from September-October 2016

GLP ISSUANCE	TITLE
Edict No. 261-C-MW Gazmin Date Signed: September 15, 2016	Authorizing the publication and distribution of the revised and updated Blue Monitor 2015 and prescribing its use as the Official Masonic Cypher in this grand jurisdiction.
Circular No. 15 – MW Gazmin Date Signed: October 18, 2016	Support for the “Buy a book, build a school” Program

The Grand Master MW Voltaire T. Gazmin visits the wake of VW Sid Banaria, PDDGM of MD NCR-G.



PHOTOS BY VW MANUEL LUIS P. IDQUIVAL

The Grand Master's Word

... continued from page 80

and an ancient art – and that is the practice of harmony. And harmony, my brethren, does not really mean a total absence of conflict. I submit to you that the application of harmony means that there exists a certain clash or disagreement in a given situation. In fact, harmony may be described as the skillful arrangement of conflict in order to achieve a positive, acceptable and beautiful result.

And so Freemasonry teaches its members to always seek an agreeable common middle which is a standard of true Brotherhood. We settle, we compromise, we forgive and we do not bring anything offensive or defensive in resolving a dispute.

That means we do not do physical harm, we do not pull a gun on a Brother, we do not shout, we do not insult, humiliate or talk ill against a Brother or malign our fellows inside or outside the lodge. Certainly, we do not attack a Brother in social media, or instantly haul a Brother to court, for the entire world to see.

Rather, we assist, support and

protect each other at all times. If any of you cannot follow this concept, then you still have not been duly and truly prepared as a mason.

Too often, a complaint is prompted by a perceived insult or disrespect and the desire to exact vengeance. Many are due to personal grudge, petty quarrel, unchecked anger, vanity and egotism. Some complaints are even prompted by irrational self-righteousness. Brethren, let us be wary of the twin evil of pride and prejudice. We are now members of the Craft for life and so it is incumbent for all of us to practice true Brotherly love and to personify what Freemasonry teaches.

That means masons should not be too onion-skinned over a mere remark or criticism or too unforgiving of a simple or honest mistake. We should not be too technical over rules and edicts, too critical or too quick to find fault over correctible infractions of rules. We should not be too pre-occupied with life's trivialities – those small stuffs or fleeting matters, and blow them

out of proportion. Look around you. Many of us are in the twilight of our years and what few years we have left should not be wasted on trivial pursuits.

But let us deal squarely with big sins. We can harmonize honest mistakes, petty quarrels and simple differences but we cannot just brush

rightful course over these cases.

If we are true to our masonic upbringing, we do not really need so many written rules on what to do and what not to do. Remember that the greatest of all masonic rules is unwritten and requires no fine print and this is the practice the golden rule in all our human inter actions.

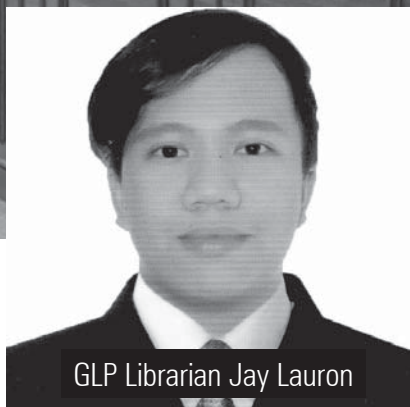
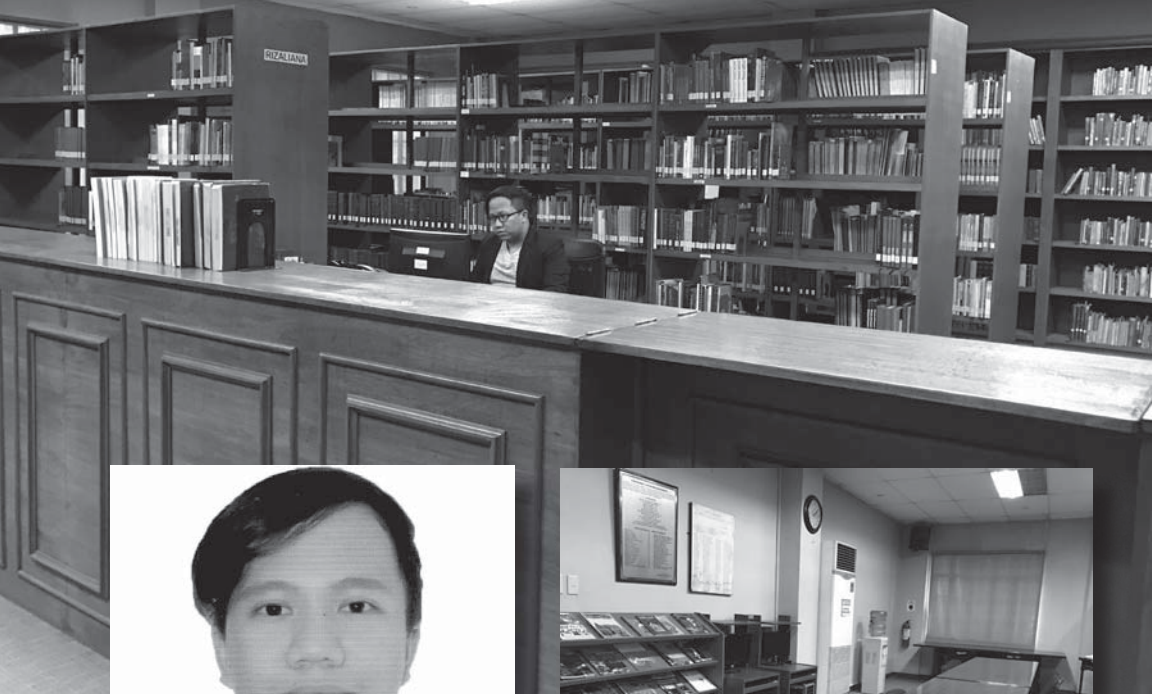
And so Freemasonry teaches its members to always seek an agreeable common middle which is a standard of true Brotherhood. We settle, we compromise, we forgive and we do not bring anything offensive or defensive in resolving a dispute.

away serious violations.

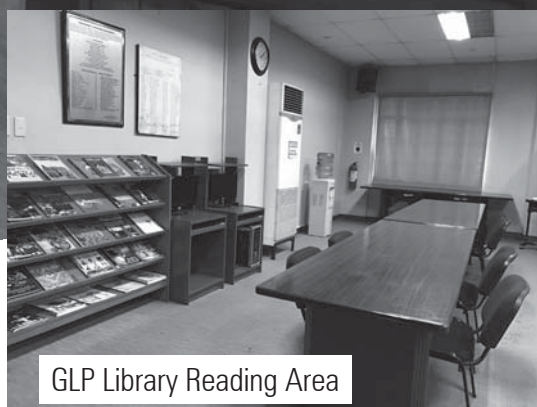
Therefore, cases of fraud, violence, disloyalty, open disobedience, grave immorality, and the likes must be dealt with swiftly and justly. I intend to give priority to these grave cases. They cannot be harmonized, they cannot be compromised. We should therefore let the time tested procedures on masonic trial by our peers resume its

Brethren, after all is said and done, everything should translate into how we can make a good man better. May all of us continue to live by our Craft's ideals which I hope to exemplify in our jurisdiction through the theme: "Personify Freemasonry. Be the better person through the best way – think, speak and act the Mason's way!"

Inside the GLP Library.



GLP Librarian Jay Lauron



GLP Library Reading Area

GLP Library gets upgrade

Hires new librarian; new flooring

As Grand Master MW Voltaire T. Gazming gives importance in having well-maintained facilities and up-to-date information and masonic resources, the GLP library is set to get an upgrade as its carpeted flooring poses a hazard to pulmonary health, will be stripped and replaced with more hygienic granite flooring. In addition, the GLP Corporate Board has also approved

the Grand Master's proposal to infuse more funding into the library and the museum to purchase masonic and multi-media resources and equipment.

The GLP has also hired a new librarian in the person of Mr. Jay Lauron, a graduate of BS Library and Information Science from the Polytechnic University of the Philippines.



The Home of Masons in the Philippines

Special Mason Rate

Superior Room
w/ Breakfast
Single Php 4,300 net
Twin Php 4,800 net

Club Room
w/ Breakfast
Single Php 4,800 net
Twin Php 5,300 net

Club Perks:

- Exclusive access to Club Lounge
- Express check-in and check-out
- Butler service
- Business and concierge services
- Two-hour complimentary use of the meeting room
- Complimentary broadband internet access
- Discounts on food & beverage, laundry, dry clean & minibar consumption

*Valid upon presentation of Lodge I.D.



W. Bro. Eddie Yeo, P.A.D.G.D.C., P.D.G. Tyler

District Grand Lodge of the Eastern Archipelago

Noli me Tangere Lodge #42

Manuel A. Roxas #152

General Manager

The Heritage Hotel Manila

Roxas Boulevard corner EDSA Pasay City, 1300 Philippines

Telephone: (632) 854 8888

E-mail: reservations.hhm@millenniumhotels.com



The Grand Master's Word

That precious yet elusive gift of Harmony

CONFLICTS ARE NOT UNUSUAL IN ANY ORGANIZATION OR in societies that thrive in a free market of ideas. And there is no other human organization which guarantees freedom of thought and action than Freemasonry. And so, conflict must be accepted and managed as a permanent part of the human life cycle. We go through it everyday – in the family, in our jobs or profession, in our neighborhood, and in our daily interaction.

The world seems to revolve around conflict and masonry is not immune from it. More so because our membership is based on diversity. Masonry brings in men from different background, belief and persuasions and teaches them to work together despite their individual differences.

In so doing, we prove to the world that men with sharply opposite social, political or religious beliefs can live and work together well and pursue a common goal as Brothers and members of the same human race.

IsaytoyoubrethrenthatFreemasonry is premised on the unavoidable reality of conflict among men which we hope to overcome through the practice of true Brotherhood. For me, the greatest attribute of Freemasonry is to tame the beast in men and to make them accept or tolerate their differences, or settle them in a Brotherly fashion.

Because in overcoming conflict, masonry has championed a great gift

**... continued on
page 76**