



The CABLE TOW

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



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Cosmos Golf
 - s. 168 Birthday Marcelo H. Del Pilar
 - t. Grand Master Birthday
 - u. IMES Class

BROTHERLY LOVE

VR Samuel P. Fernandez



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

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

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

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

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

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



MESSAGE

MW ROMEO S. MOMO
Grand Master



*F*raternal greetings!

Half way thru our term, much has been done and much is left to do. In as much as I intend to actively serve you my brethren, may you, in return, never get weary to lend a helping happy hand in all our endeavours. I assure you that they are all for the betterment of the Craft and of the society in general.

I am happy to report the following on-going projects being undertaken by our administration:

The beautification of the Grand Lodge premises together with all the halls are still on-going, we hope to make them as presentable and conducive to meetings as possible.

On our Information and Communication Technology Program or the E-GLP System, our application can now be logged in using your cellphone. This is available for members who are in good standing only. In essence, the aim of the program is to have an efficient, paper less, and fast transactions between the

Blue Lodges and your Grand Lodge. This should be particularly true when it comes to submission of your monthly reports. Once logged in, you will get to see your Lodge's members, monthly reports, verify if the person is a brother in good standing, and view the edicts, circulars, and other issuances. By now, I expect the IT Committee to complete the dissemination of manual on how to operate the system.

We also have a Book Writing Project. The aim is to continue the works of MW Fajardo, highlighting on the role of Masons in nation building. This will cover the period from 1946 to the present. We have contracted a Book Writing Team from the UP History Department to do research and write the book and also formed a GLP Book Project Committee to give guidance to the Book Writing Team. The members of the Committee and their tasks are provided in our GLP Circular No.8, hence I urge you my brethren to contribute in whatever way you can, in this worthwhile project. We are doing this so that aside from having a good reading Masonic material, the book will serve as our inspiration to aspire for greater good and to do our own humble share for our country. We hope to have the book-launching on December 19 as one of the highlights of the GLP Anniversary.

On December 21 from 8 to 9 o'clock in the evening, I invite you to tune in to ABS-CBN News Channel (ANC). We have prepared a one-hour tv documentary entitled "Philippine Freemasonry – A Continuing Legacy of Brotherhood and Service". Like the book, this is to let the people know who we are and what are our contributions to the Philippine society.

The RSM Team is also quite busy preparing for our week-long GLP Anniversary celebration come December. With your help and active participation, we hope to make this 106th GLP Anniversary Celebration fruitful and memorable one.

Again my brethren, particularly the officers, let us make the most out of the 365 days given to us to serve the Craft. Onward to a more relevant and streamlined Grand Lodge of the Philippines!

Maraming salamat at mabuhay!

Brotherly Love

VW Jesse D. Alto



Freemasonry is founded upon the three Great principles of brotherly love, relief, and truth. These are eternal and so formless principles unfolding and developing to perfection in every freemason.

Freemasons show tolerance and respect for others' opinion, behaving with kindness and understanding, and pouring their fellows with brotherly love. They help relieve the suffering of others. They are taught to practice charity and to care not only for their own, but also for the community as a whole- both through charitable giving as well as voluntary efforts and works as individuals. This brotherly love is based on the spiritual principle that human beings are spiritual brothers, under the omnipotent and omniscient Fatherhood of God. Human being is a spark of the Divine Flame, the prodigal son travelling from west to east

to be perfect like his own Eternal Spiritual perfect Father. The Spiritual Spark has an immortal soul gathering experiences in the field of material manifestation until he found himself imprisoned and attached to impermanent matters because of not following spiritual laws in the field of the manifested worlds, meaning eating foods fit for the swine. He is attached to impermanent material wealth, power, and fame.

Our material and impermanent physical body that was provided to us by our biological parents are just instruments to work for the acquisition of eternal spiritual principles through the proper use of the masonic working tools and rituals and learned from the important essences within the teachings of religions. We acquired the impermanent bodies at birth and dispose them at physical birth,

storing in the immortal soul the life experiences and eternal principles learned. Man has body, soul, and spirit.

The term brotherhood is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of a true freemason.

As freemasons, we must consider the whole mankind as one brotherhood for the whole creation has emanated from that eternally Divine Principle which is everywhere, is in everything and in which is everything and is therefore the source of all. We should therefore do all we can to do good to humanity. One of the various things we must do in order to accomplish this is to leave off as much of worldly consideration as possible. Our only desire should be to do everything for humanity and for the craft and not for ourselves. The examples of selfless love were shown to us by the pillars of the masonic fraternity, brotherly love, relief, and truth.

The brethren must alleviate the suffering of others because of their failures to follow the eternal spiritual laws, so must guide him in the right ap-

plications of the working tools and the masonic moral principles. Greed, anger and delusion of power are just few examples that man suffers because of attachment living in this material worlds. He must learn and understand the external and internal lessons and symbols to guide his daily living toward the narrow spiritual eastern path.

Along the way of his travel, he must at all times be guided by truth. The truth of the eternal presence of the Great Grand Architect of the universe, the unity of his creation, and the evolution manifesting within his divine will and compass, and the light of understanding learned in the process of time. Everything evolves from simplicity to complexity toward perfection flowing under the guidance of the divine spiritual thoughts, laws, the harmony prevailing within, and the unfolding of consciousness of each being. The brethren must learn the principles, experience them as applied in infinite variations guided by the law that what he sow, he reaps until he reached the ultimate goal of his travel in the manifested worlds, to sit at the right hand of the Father. Freemasonry is the most ancient teachings given to humanity to travel from west to east in search for the lost word, the ultimate goal of mankind.

THE CABLE TOW



The cabletow, is purely Masonic in its meaning and use. As far back as we can go in the history of initiation in several parts of the world, we find the cabletow, or something like it, used very much as it is used in a Masonic Lodge today. No matter what the origin and form of the word may be, - whether from the Hebrew "Khabel," or the Dutch "cable," both meaning a rope - the fact is the same. If we were to take a good look at the Cabletow used in our Lodge we will notice that it is a three stranded rope (made of soft material, so as not to injure,) the three strands make it stronger

for its use. The cable consists of individual fibers, worked together to form strands. These strands are laid together to make up ropes and the ropes to form a cable. As separate entities, the fibers have little strength. However, when organized into a cable, as we have shown, their strength is immense. So it is with Freemasonry. A Masonic Cable is made from individuals who form a Lodge. Lodges organize into Regions. Regions unite in a Grand Lodge. And as three ropes entwined produce the strong cable, so too does Virtue, Morality and Brotherly Love give strength to Masonry. Further, a cable gains its strength from three equal ropes, laid together.

Each rope is as important to the whole as the other. So it is with the three degrees of Freemasonry. As a strong cable is made of three ropes entwined, the strength of a Lodge comes from the Three Great Lights, the Three Lesser Lights, the three principal officers and the three pillars denoting Wisdom, Strength and Beauty.

We are first introduced to the cabletow as a restraint and control applied to the candidate prior to an obligation, however, that would only have been so in

the 1°. Control, obedience, direction or guidance - these are the three meanings of the cabletow, as it is interpreted by the best insight of the Craft. It controls us, shapes us through its human touch and its moral nobility. By the same method, by the same power it wins obedience and gives guidance and direction to our lives. At the Altar we take vows to follow and obey its high principles and ideals; and Masonic vows are not empty obligations - they are vows in which a man pledges his life and his sacred honor. In speculative Masonry it is symbolic of our obligations and teaches restraint, self discipline, prudence, temperance, etc.

If a lodge is a symbol of the world, and initiation is our birth into the world of Masonry, the cabletow is not unlike the cord which unites a child to its mother at birth; and so it is usually interpreted. Just as the physical cord, when cut, is replaced by a tie of love and obligation between mother and child, so, in one of the most impressive moments of initiation, the cabletow is removed, because the brother, by his oath at the Altar of Obligation, is bound by a tie stronger than any physical cable.

The cabletow is the sign of the pledge of the life of a man. As in his oath he agrees symbolically to forfeit his life if his vow is vio-

lated, so, positively, he pledges his life to the service of the Craft. He agrees to go to the aid of a Brother, using all his power on his behalf, "if within the length of his cabletow," which means, if within the reach of his power. How strange that any one should fail to see symbolical meaning in the cabletow.

The old writers define the length of a cabletow, which they sometimes call a "cables length," variously. For each Mason the cabletow reaches as far as his moral principles go and his material conditions will allow. Of that distance each must be his own judge, and indeed each does pass judgment upon himself accordingly, by his own acts in aid of others.

The cabletow is part of the preparation of every Freemason in the world and in every ritual it carries a connotation of submission, of humility, of servitude. The length of my cabletow can be regarded as a symbol of the binding covenant I have made. And part of this covenant is a pledge to assist others and in this respect, the length of my cabletow depends on my ability and willingness to fulfill my obligations and I must decide that length for myself. Measurement of service can never be subject to any externally imposed limitation for who else can decide the length of my spiritual ties? How long is my Ca-

bletow? It's as long as I want it to be!

According to ancient laws of Freemasonry every brother must attend if he be within the length of his cabletow. Old writers define the length of a cable as three miles, others five to fifty miles. Three miles was generally recognized as a reasonable walking distance. The Master Mason promises to obey all signs and summons sent to him if within the length of 'my cabletow'.

When we take the full sentence the word 'My' in this phrase is very important. It is personal, it represents the individual. So the length of each of our cable-tows can vary according to each of our own personal commitments - sickness of self or family, work obligations, transport problems. The compilers of our ritual were men who saw that it was only by attendance of our Lodge that we as Master Masons can be instructed in the spiritual and symbolical teaching of our Craft, a fuller realization of the Fatherhood of God and the universal Brotherhood of man, a greater understanding of the principles of Brotherly love, relief and truth. By emulating the virtues displayed in the Five Points of Fellowship we will find that although our duties and obligations have increased, that which was once a tie has now no longer length or distance lost in

the satisfying reward of love, peace and harmony in fraternal nearness and fellowship.

First, let's examine the physical cabletow. When we speak of the cabletow in terms of physical distance many of us make the error of assuming a reasonable distance and tend to judge others based upon our perception. As an example, let us assume that a Brother who lives less than a block from Lodge but does not attend and as a result some Brethren criticize him for not honoring his obligation as Lodge is obviously within the length of his cable-tow. More over, before criticizing a Brother for not crossing the street to attend Lodge, we must recognize that our cabletow must be even shorter than his since we have not crossed the street to ascertain his condition.

Now, let us examine an even less understood area -- our mental cabletow. By mental cabletow, it is referring to the distance we will travel intellectually or philosophically to meet and accommodate another Brother. It is this measure that will ultimately define our success in both Masonry and life as it is only by stretching our thinking beyond its normal limits that we learn, grow, and evolve. Like our physical cabletow, our mental cabletow is greatly foreshortened by prejudice (pre-judgment), judgment, ego-

tism, and other common traits that require the constant and consistent application of the working tools.

The Cable Tow as a symbol is very old, and its symbolism can be found in many initiations and in many religions throughout the world. The Parsee wears a three-fold cord wrapped and tied three times about his body, but not passing over the shoulder as the Twice Born (Hindus) wears it. There are two theories about the meaning (symbolism) of the Parsee's three-fold three times and tied about the body: One is the first circle expresses a belief in one God, the second a belief in one Prophet (Zoroaster) and the third is that the world is round. Another explanation of the three fold cord is Good Thought, Good Speech, and Good Work, in that order. In the Hindu Samskaras the Upanayana was the most important Samskara of great significance since only after undergoing the Upanayana, the initiation ceremony, a boy is admitted into the Aryan society. Initiation is mainly meant to enable a person, to acquire the means by which he can develop his inner personality to the full extent and to the right direction. The Upanayana is the first step on this long journey towards the goal of self-realization. This sacred ceremony included the Yajnopavita - the Sacred Thread. The Yajnopavita hanging from the left shoulder

and passing under the right arm, constantly reminds a man that he is a bonded for an indefinite period and that he can free himself of this bondage made up of three gunas by discharging his duties to his ancestors, to the Gurus, and ultimately to the Gods. The yajnopavita consists of three cords and each cord is formed by twisting three threads into one. "A three times three symbolizing trinity(Brahma, Vishnu and Shiva) in unity in spiritual things: The three strands represent three conquests over speech, mind, and the senses respectively: The threads in the strands represent respectively three qualities; darkness(tamas), passion(rajās), goodness(sattva); three attributes: Perception, analogy, inference; and three objects: The knower, the known, and knowledge."In another form this thread when tied by a female to her brother or even sent to an unknown male binds that male to come to her help in time of her dire need.

The above article is derived from the contributions of Douglas Messimer; Grand Lodge of British Columbia Bulletin - December 1976; Worshipful Brother W.A. Rattray, The Ashlars. The United Grand Lodge of Queensland; Right Worshipful Lonnie Lee Godfrey; Abridged item by Brother David Thomas Lang in The Virginia Masonic Herald, Summer 2007; PM, LEO Tuckahoe Lodge 347 4-08; Marry Mcgee, and many other sites.

Special Thanks to RWBro Dr. S. P. Sharma PM Lodge Kohinoor #139

Luzon Lodge No. 57 F&AM

Under the Jurisdiction of the Most Worshipful Grand Lodge of the Philippines

HISTORY

By Bro. Je'an-Marie Baptiste S. Bertillo

Around the same time the representatives of the fifty-eight (58) member-powers of the League of Nations were pouring in the City of Lights (La Ville-Lumiere) for what was to be the league's first executive council meeting that finally signaled its coming into existence following the effectivity of the Treaty of Versailles, several masons with minds eagerly collected and set to high purpose, also gathered albeit in a nondescript house along No. 115 Calle Villalobos, Quiapo, Manila, for the sublime prospect of laying the foundation of a new masonic lodge

under the Grand Lodge of the Philippines. Shortly thereafter, and capping a series of animated meetings held alternately in the home of the late esteemed Bro. Gonzalo B. Libunao in 1048 Calle Arlegui and in his dental clinic located at 3F Kneedler Building in Calle Carriedo, a petition for dispensation to form **ISLA DE LUZON LODGE** was signed and submitted on January 19, 1920; initially having the following thirty-one (31) Charter Members – *twenty-seven (27)* of whom came from Biak Na Bato Lodge, *one (1)* from Araw Lodge and *three (3) others* whose lodges from whence they came were not recorded. They were:

- | | | |
|--------------------------|------------------------|---------------------|
| Arellano, Simplicio C.S. | Espinosa, Jose P. | Monroy, Dalmacio V. |
| Bantigui, Andres M. | Estanislao, Jose M. | Moreno, Florencio |
| Bernal Leon, Julian | Fernandez, Apolonio B. | Ortiz, Carlos |
| Bilian, Luis Lim | Filoteo, Andres | Paterno, Jose P. |
| Buenaventura, Ponciano | Gumila, Franciso Carag | Ramos, Marcos |
| Chua Heng, Faustio Soto | Gutierrez, Lino | Velasco, Francisco |
| De Vega, Jose A.S. | Ladislao, Jose | Velasco, Juan Chua |
| Doronilia, Vicente | Leon, Jose M.E. | Walezykowki, John |
| Duque, Paulino | Libunao, Gonzalo B. | Yalong, Emetrio C. |
| Enriquez, Eugenio | Medina, Wenceslao | Zapata, Caciono G. |
| | Melo, Eusebio A. | |

Awaiting the Grand Lodge’s decision on the application for dispensation, the charter members held Sunday meetings (8:00 AM-12:00 NN) at the Blue Hall (facing Pasig River) of the Masonic Temple in Escolta. On February 13, 1920 at around 12:40 PM, acting on the eager recommendations of various lodges operating in Manila, MW Rafael Palma granted the Lodge its dispensation and right then and there appointed **Bro. Francisco C. Gumila** as its Worshipful Master.

Nearly a year later, during the Annual Communication held on

January 25, 1921, and on the basis of the much anticipated fiat of the Grand Lodge’s Committee on Charters, a charter was finally granted to **ISLA DE LUZON LODGE NO. 57** and it was signed by MW Edwin E. Elser & Grand Secretary Newton C. Comfort. And on February 10, 1921 (8:00 PM), MW Edwin E. Elser together with the grand line officers convened at the Scottish Rite Hall, Masonic Temple in Escolta to constitute the Lodge and hold its 1st Public Installation of Officers on which occasion, the following brethren composing the lodge’s first set of officers were elected; namely:

Worshipful Master	Franciso C. Gumila
Senior Warden	Gonzalo B. Libunao
Junior Warden	Luis L. Bilian
Treasurer	Francisco Velasco
Secretary	Dalmacio V. Monroy
Chaplain	Vicente Doronilia
Master of Ceremonies	Andres Filoteo
Senior Deacon	Apolonio B. Fernandez
Junior Deacon	Jose M.E. Leon
Senior Steward	Emetrio C. Yalong
Junior Steward	Paulino Duque
Organist	Carlos Ortiz
Tyler	Marcos Ramos

Widely known as a lodge of noteworthy musicians, **ISLA DE LUZON LODGE NO.57** counted among its early members the renowned musicians like the National Artist for Music, **Col. Antonino Buenaventura**, conductor of the Philippines Constabulary Band which after having played during the Panama Canal Exposition in the USA in 1915 was cited by no less than the king of marches – John Philip Sousa- as one of finest military bands in the world, the eminent kundiman songs composer **Nicanor Abelardo** also known for having written the memorable melody of the University of the Philippines’ anthem, “U.P. Naming Mahal” as well as the highly-acclaimed “Marcha Triunfal” which he dedicated to **ISLA DE LUZON** in 1930 along with the equally-prized “Himno Masonico”. Other prominent members of the lodge included **Paquito Villa**, the manager of Francisco “Pancho Villa” Guilledo, a native of Ilog, Negros Occidental, Philippines and the first Asian ever to win the World Flyweight Championship in the U.S. in 1923, and **Antonio Gonzalez**, who occupied the Grand Oriental Chair in 1932 and the first Grand High Priest of the Most Excellent Grand Chapter of the Royal Arch Masons of the Philippines; who at the age of 37, became the youngest Grand Master in the country – an achievement as yet unsurpassed to this very date.

The lodge carried the name **ISLA DE LUZON LODGE NO. 57** only until 1935 as the name **COMMONWEALTH LODGE** was adopt-

ed during the Commonwealth era. Meanwhile, with the entire country falling into enemy hands and, with the ban imposed on the operation of Masonic organizations by the Japanese military administration wary of the Brotherhood as a potential source of opposition, no lodge operation was noted from 1941 until 1944.

Six (6) months after the total devastation of Manila where an estimated 100,000 to 240,000 Filipino civilians lost their lives both deliberately in the hands of the Japanese in the so-called Manila massacre and, from the artillery and aerial bombardment by both the U.S. and Japanese forces, and three (3) days prior to Japan’s formal surrender aboard the American Battleship Missouri in Tokyo Bay, Japan, **Bro. Jose M. E. Leon**, an active member of Nilad Lodge No. 12 at the time, summoned all surviving brethren of Commonwealth Lodge at the office of MW M. Goldenberg on August 30, 1945 to reorganize the Lodge. And, during the course of that eventful gathering, a resolution to change the lodge’s name from **ISLA DE LUZON LODGE NO. 57** to **LUZON LODGE NO. 57** was passed. Immediately thereafter, the Lodge resumed its operation holding regular meetings at 138 Calle Gunao, Quiapo, Manila while awaiting completion of the reconstruction of the war-damaged Plaridel Masonic Temple.

Steered by beneficent providence in proper direction, **LUZON LODGE No. 57** rose from the ashes

to carry the torch for those brethren who have died and to forge its own renaissance with the strongest resolve. As the years went by, while some of the brethren stayed, many in the expediency of occupation and family moved elsewhere and for a time membership in the Lodge dwindled and its operations appeared to have likewise diminished. And yet, brushed in a radiant shimmer by the edifying character and lofty achievements of its members, the Lodge never failed to attract new worthy aspirants; thus, episodic changing of the guards became a staple that rather than weaken, worked to guarantee its own posterity. Subsequently, from a Lodge of notable musicians, it became a Lodge of highly respected uniformed men, and henceforth a Lodge of noteworthy men of different calling thereby solidifying it into one complete catalytic synergy which the **LUZON LODGE NO. 57** in many quarters is renowned today.

Finally, with the lodge's sponsorship, and the subsequent institution of, **LUZON CHAPTER – ORDER OF DEMOLAY** on November 19, 2011, the Brethren have taken a great leap forward by extending their views beyond themselves; embracing the cause of helping shape the younger versions of themselves into the leaders of tomorrow; and sharing bonds of friendship and the valuable lessons of leadership that will impact the future not only of the Lodge itself, but of **FREEMASONRY** on the whole.

Sources

- *Book of Philippine Lodges*
- *History of Luzon Lodge No. 57 F&AM (1953) Book of VW Robert C. Ocampo, PDGL PAGS Ha*
- *Luzon Lodge No. 57 History by VW Roberto A. Palmero, PDDGM PGMar Ha*
- *Profile of MW Antonio Gonzalez (www.grandlodge.ph)*
- *The Cable Tow (March 1931 Issue) featuring Lodge History by VW Ramon Mendoza, PAGS*
- *Various world & national history books*

Attachments

- *Photo of the 21 July 1958 certified copy of the Luzon's charter lost during World War II*
- *Roll of Past Masters*

“Knowledge is the heritage of mankind, but only the courageous inherit it.”

-Jose Rizal

ROLL OF PAST MASTERS

Luzon Lodge No. 57 F. & A. M.

Installation / Nth WM	NAME	YEAR
UD	Francisco C. Gumila	1920
1 st	Francisco C. Gumila	1921
2 nd	Jose M. Estanislao	1922
3 rd	Gonzalo B. Libunao	1923
4 th	Emetrio C. Yalong	1924
5 th	Jose P. Paterno	1925
6 th	Urbano Silos	1926
7 th	Lian Ching Dy	1927
8 th	Jose P. Paterno	1928
9 th	Jose P. Paterno	1929
10 th	Ramon Mendoza	1930
11 th	Vicente Badillo	1931
12 th	Jose P. Paterno	1932
13 th	Hilario M. Soriano	1933
14 th	Jose M.E. Leon	1934
15 th	Antonio G. Perez	1935
16 th	Antonio G. Perez	1936
17 th	Antonio G. Perez	1937
18 th	Antonio G. Perez	1938
19 th	Juan G. Cortez	1939
20 th	Juan G. Cortez	1940
21 st	Juan G. Cortez	1941
N/A	No labor due to WW II	1942
N/A	No labor due to WW II	1943
N/A	No labor due to WW II	1944
22 nd	Jose M.E. Leon	1945
23 rd	Pacifico A. Ruiz	1946
24 th	Sebastian M. Galang	1947
25 th	Apolinario M. Roldan	1948
26 th	Roman M. Alvia	1949
27 th	Vicente P. Flechero	1950
28 th	Benito T. Lim	1951
29 th	Premitivo O. Dalman	1952
30 th	Vicente L. Co Choen	1953
31 st	Vicente L. Co Choen	1954
32 nd	Vicente L. Co Choen	1955
33 rd	Benito T. Lim	1956

34 th	Cesar Ruelos	1957
35 th	Cesar Ruelos	1958
36 th	Enrique Lim	1959
37 th	Enrique Lim	1960
38 th	Enrique Lim	1961
39 th	Kong Siu Wah	1962
40 th	Kong Siu Wah	1963
41 st	Henry K. Siu	1964
42 nd	Francisco Mandanas	1965
43 rd	Jose M.A. Cortes	1966
44 th	Bernardo Cabading	1967
45 th	Constantino L. Calica	1968
46 th	Eliseo S. Arandia	1969
47 th	Constantino L. Calica	1970
48 th	Felix R. Santos	1971
49 th	Rodolfo R. Gonzales	1972
50 th	Jimmy K. Tamano	1973
51 st	Ernesto L. Calica	1974
52 nd	Elison T. Silao	1975
53 rd	Teodoro T. Calica	1976
54 th	Felix Wong Tay	1977
55 th	Benito T. Lim	1978
56 th	Benito K. Sy	1979
57 th	Vicente R. Hao Chin Jr.	1980
58 th	Chin T.O. Sintuego	1981
59 th	Dominador Labasan	1982
60 th	Dominador Labasan	1983
61 st	Vicente R. Hao Chin Jr.	1984
62 nd	Vicente A. Cu	1985
63 rd	Vicente A. Cu	1986
64 th	Charlie U. Tang	1987
65 th	Deogracias C. Caballero	1988
66 th	Roberto A. Palmero	1989
67 th	Jesse D. Alto	1990
68 th	Francisco V. Gudani	1991
69 th	Perdro M. Curva	1992
70 th	Renato J. Crisologo	1993
71 st	Cesar C. Ancheta	1994

72 nd	Julian D. Teodoro II	1995
73 rd	Robert C. Ocampo	1996
74 th	Eric P. Belen	1997
75 th	Hernani T. Barrios	1998
76 th	Jude O. Villanea	1999
77 th	George G. Inigo	2000
78 th	Dino R. Valdez	2001
79 th	Jonathan De Belen	2002
80 th	Frederick De Belen	2003
81 st	Ericson M. Aniban	2004
82 nd	Edgardo Zafra	2005
83 rd	Idelbin Fabian	2006

84 th	Michael P. Almeda	2007
85 th	Danilo N. Cablaog	2008
86 th	Alexander C. Domingo	2009
87 th	Glenn G. Manuel	2010
88 th	J. Ermin Ernest Louie R. Miguel	2011
89 th	Alfred D. Mercado	2012
90 th	Levi Hope B. Basilio	2013
91 st	Marcus Antonius T. Andaya	2014
92 nd	Antonio O. Hing	2015
93 rd	Virgilio Murillo	2016
94 th	Roderick M. Isip	2017
95 th	Glenn G. Lemoncito	2018

REMEMBERING BRO. LOPE K. SANTOS, THE FATHER OF FILIPINO GRAMMAR

VR Samuel P. Fernandez

“Kung maaari sana, lagyan mo ng ilaw sa loob upang makapag-basa at makapagsulat ako.” Thus did Lope K. Santos instruct his wife, Simeona (Mona) Salazar, after they visited the tomb that Lope K. Santos ordered made for himself. What a man! Even in death he thought of reading and writing! Reading and writing in our generation?

A public servant, labor leader, scholar, essayist, novelist, poet, editor, and a Mason, Lope K. Santos is remembered as the Father of Filipino Grammar. Mang Openg to his friends and admirers, he was born on Sept. 25, 1879 in Pasig, Rizal, to Ladislao

Santos and Victoria Canseco.

Mang Openg taught the national language at the University of the Philippines from 1937 to 1954. His philological masterpiece was the *Balarila ng Wikang Pambansa*, which became the official textbook of Tagalog grammar. Mang Openg’s love for Tagalog began when he won the *pupluhan*, the poetical joust at the time. He was crowned *Paham ng Wika* in recognition of his literary status and repute.

Mang Openg had a distinguished political stint. He served as a governor of Rizal province from 1910 to 1913; governor of Nueva Vizcaya

from 1918 to 1920; and senator representing the 12 districts of Mindanao, Mountain Province and Nueva Vizcaya from 1921-1922. Who says you cannot mix writing and politics?

Man Openg's first love for the printed word had its genesis when he worked as a newspaperman in his youth. A prolific writer in both prose and poetry, Mang Openg's style was smooth as silk and full of substance and meaning. He became editor of *Ang Kaliwanagan*, *Ang Kapatid ng Bayan*, *Ang Mithi*, *Watawat*, *Mabuhay* and other weekly magazines. Mang Openg started *Taliba ng Inang Bayan*, an association of researchers in Tagalog. President Manuel L. Quezon named Mang Openg director of the *Surian ng Wikang Pambansa*. A Past Master of Magat Lodge, Mang Openg authored the first Tagalog socialist novel, *Banaag at Sikat* (Rays and Sunrise).

On May 1, 1963, at 2:55 a.m. (Labor Day), Mang Openg crossed the Great Divide. One of his last words were: "*Nararamdaman kong malapit na ... ang huling oras ko ... at ang aking ikinalulungkot ay papanaw ako nang hindi alam kung ano ang magiging wakas ng Wikang Tagalog ... kung ito ang talagang magiging wikang pam-*



LOPE K. SANTOS

bansa. (I feel my end approaching. I am sad that I am leaving without knowing what will be the fate of Tagalog - whether it will be the national language)"

Mang Openg did not have nine lives but our *wikang pambansa* has made the Tagalog language alive.

"Success, wealth and happiness, each of these is the fruit of toil and sacrifice."

-Jose Rizal

La Liga Filipina: A MASONIC ENDEAVOR

VR Samuel P. Fernandez

Knight Grand Officer of Rizal (KGOR)

GUEST OF HONOR & SPEAKER

LODGE PERLA DEL ORIENTE NO. 1034

RIZAL DAY CELEBRATION, JUNE 18, 2016



Isagani soliloquizes: “Ah, I should like to die, be reduced to nothingness, leave to my native land a glorious name, perish in its cause, defending it from foreign invasion, and then let the sun afterwards illumine my corpse, like a motionless sentinel on the rocks of the sea!”

In *Noli Me Tangere*, the wounded Ibarra told Basilio:

“I die without seeing the dawn brighten over my native land! You, who have it to see, welcome it – forget not those who have fallen during the night!”

Rizal’s prophetic lines seem to prophesy the events that were about to happen in his daring second coming to his “Pearl of the Orient Seas.”

Establishing *La Liga Filipina* in a hostile environment is like inviting di-

saster, doom and demise.

After writing the *Noli Me Tangere* and *El Filibusterismo*, the autocratic government and incensed Friars were just waiting for an opportune time to silence Rizal.

Rizal had his own reasons for returning to the Philippines. To him, the fight for freedom and liberty was in the land of his birth. He wrote: “The battlefield is in the Philippines, not in Spain. There is where we should meet ... there we will help one another, there together we will suffer or triumph perhaps.”

Rizal wrote his friend, Blumentritt: “I believe that *La Solidaridad* is no longer our battlefield; now it is a new struggle ... the fight is no longer in Madrid.”

Rizal was fully aware of what

will happen to him if ever he returns to the Philippines. He wrote two letters which embody his political sentiments: 1) To My Parents, Brethren (Masons) and Friends; and 2) To The Filipino People.

1) To My Parents, Brethren, and Friends:

The affection that I have ever professed for you suggests this step, and time alone can tell whether or not it is sensible. The outcome judges things according to the consequences; but whether the result be favorable or unfavorable, it may always be said that duty urged me, so if I die in doing it, it will not matter.

A man ought to die for duty and his principles. I hold fast to every idea which I have advanced as to the condition and future of our country, and shall willingly die for it, and even more willingly sacrifice all to secure justice and peace for you.

With pleasure, then, I risk life to save so many innocent persons – so many nieces and nephews, so many children of friends, and children too of others who are not even friends – who are suf-

fering on my account. What am I? A bachelor, practically without a family and sufficiently undeceived as to life. I have had many disappointments and the future before me is gloomy, and will be gloomy if light does not illumine it with the dawn of a better day for my native land. On the other hand, there are many persons, filled with hope and ambition, who perhaps might be happier if I were dead, and then I hope my enemies would be satisfied and stop persecuting so many entirely innocent people. To a certain extent their hatred is justifiable as to myself, and my parents and relatives.

Should fate go against me, you will all understand that I shall die happy in the thought that my death will end all your troubles. Return to our country and may you be happy in it.

Till the last moment of my life I shall be thinking of you and wishing you all good fortune and happiness.

2) From Hongkong, June 20, 1892, To the Filipinos

The step which I am taking, or rather am about to take, is un-

doubtedly risky, needless to say, I have considered it for some time. I understand that almost everyone is opposed to it; but I know, too, that hardly anybody else understands what is in my heart. I cannot live on, knowing that so many suffer unjust persecutions on my account; I cannot bear to see my sisters and their numerous families treated like criminals. I would prefer death – cheerfully shall I relinquish life – to free so many innocent persons from such unjust persecution.

I appreciate the fact that at present the future of our country gravitates in some degree around me, that at my death many will feel triumphant, and thus, many are now wishing for my fall. But what of it: I hold duties of conscience above all else, I have obligations to the families who suffer, to my aged parents, whose sight strikes me to the heart; I know that I alone, only with my death, can make them happy, returning them to their native land and to a peaceful life at home. I am all my parents have, but our country has many, many more sons who can take my place and even do my work better.

Besides I wish to show those who deny us the boon of patriotism that we know how to die for duty and principles. What matters death, if one dies for what one loves, for native land and beings held dear?

If I thought that I were the only resource of the consummation of a policy of progress in the Philippines, and were I convinced that my countrymen were going to make use of my services, perhaps I should hesitate about taking this step; but there are others who can take my place, who can do my work to advantage. Furthermore, there are perchance those who hold me as an unnecessary being and so my services are not utilized, and I am reduced to inactivity.

Always have I loved our unhappy land, and I am sure that I shall continue loving it till my last moment, in case men prove unjust to me. My career, my life, my happiness – I have sacrificed all for love of country. Whatever my fate, I shall die blessing it and longing for the dawn of its redemption.

Publish these letters after my death.

Rizal, together with sister Lucia, left Hongkong to rendezvous with destiny. On June 21, 1892, the Spanish Consul-General in Hongkong issued a government guarantee for their safe-conduct. The same day, the Consul-General sent a cablegram to Despujol that the victim “is in the trap.”

ROYAL BANQUETS

Masons in the Philippines were prepared and ready to receive Rizal. Several banquets were organized in his honor. Unknown to the Mason organizers, swarms of Spanish spies monitored their activities.

The first banquet was tendered by the members of Balagtas Lodge No. 49 (formerly Triangulo Balagtas). Prominent Mason members were: Moises Salvador, Numeriano Adriano and Domingo Franco. Aside from Timoteo Paez (Rajah Matanda) and Pedro Serano y Laktaw (Panday Pira), the gathering were composed of Venerable Masters, namely: Ambrocio Flores, Venerable Master of Lodge Bathala; Paulino Zamora, Venerable Master of Lodge Luzong; Jose Dizon, Venerable Master of Lodge Taliba; Sixto Celis, Venerable Master of Lodge Dalisay; Agustin de la Rosa, Venerable Master of Lodge Luz; and (illegible),

Venerable Master of Lodge Walana.

Rizal (Dimasalang) in an “ordinary session” was elected Venerable Master by members of Nilad Lodge No. 144 on January 31, 1892. Nilad Lodge was conferred the title of “Mother Lodge” and was empowered to exercise the authority of the *Grand Oriente Español* itself. Nilad Lodge was awarded the title *Benemerita de la Orden* in 1910 by the *Gran Oriente Español* and *Dos Veces* in 1914 for its accomplishments.

Another sumptuous banquet was tendered in the afternoon of the same day at the house of Ambrosio Flores in Ermita by members of Bathala Lodge No. 152. Mason dignitaries Moises Salvador, Doroteo Ongjungco and Timoteo Paez escorted Rizal and rode in an elegant burnished carriage fit for a royalty.

PROVINCIAL TRIP

On June 27, 1892, Paez and Serrano went to Hotel de Oriente in the morning to see Rizal, but was informed that Rizal left for Malolos, Bulacan. The duo were able to catch up with Rizal in Malolos.

Rizal knew his way around and the Masons he intended to meet. One thing is clear: Rizal knew the local *in-*

telligencia who were Masons long before his second coming to Manila. In San Fernando, Pampanga, he met Tiburcio Hilario of Majestad Lodge No. 155, and his brother Cecilio Hilario, founder of Lodge Masala No. 154. In Tarlac, the trio met Masons Puno and Villafuertes. Rizal and escorts slept in the house of Luis Navarro, founder of Triangulo Aguso. In the morning they stopped in Bacolor and fellowshipped with Francisco, founder of Majestad No. 155, and Balbino Ventura, a Mason. Procopio Hilario, founder of Lodge Villaruel, was the last person they met on their way back to Manila.

FOUNDING OF THE LA LIGA

On July 3, 1892, Rizal told Paez and Serrano “to gather all trusted worthy men and Mason Brethren.” The assembly was set in the house of a wealthy Mason, Doroteo Ongjunco, a Chinese-Filipino Mason, of Luzong Lodge, in Ylaya, Tondo, Manila.

The listing of those who signified to be in the organization of La Liga was the who’s who in Manila, prominent and distinguished *intelligencia*, among them: Jose A. Ramos (Socorro), Master of Nilad Lodge; Domingo Franco (Felipe Leal) of Balagtas Lodge; Agustin de la Rosa (Marte), Master of Triangulo Luz; Ambrocio Salvador of

Nilad Lodge; Numeriano Adriano (Ypil), Master of Balagtas Lodge; Arcadio del Rosario (Job), also a member of Balagtas Lodge; Luis Villareal (Balisa) of Triangulo Taliba; Faustino Villaruel (Ilaw), founder of Walana Lodge; Estanislao Legaspi (Azul) of Luzong Lodge; Deodato Arellano (Buan) of Luzong Lodge; Ambrocio Flores (Musa), founder of Bathala Lodge; Bonifacio Arevalo (Harrem) of Balagtas Lodge; Juan Zulueta (Tenluz or Juan Totoo) of Luzong Lodge; Teodoro Plata of Triangulo Taliba; Andres Bonifacio (Sinukuan) of Triangulo Taliba; Moises Salvador (Araw), founder of Balagtas Lodge; Timoteo Lanuza (Adan) of Nilad Lodge; Eustaquio Javier (Tagalog) of Triangulo Taliba; Marcelino de Santos, a solicitor of Law, proprietor, very popular; Mariano Alejandrino of a Lodge in Pampanga; Marcus Ventus of Nueva Ecija, founder of a masonic triangle; Isias Toribio (Salakot) of Nilad Lodge; Ladislaw Diwa (Baguio) of Cavite; Mamerto Natividad, founder of Masonic triangle; Jose Dizon (Montgomery), Master of Triangulo Taliga; Pablo Rianzares (Lakang Dula I) of Solidaridad Lodge No. 53 in Madrid; Francisco Nakpil of Triangulo Taliba and Paulino Zamora (Terror) of Luzong Lodge.

Elected to the Board of Directors were: Ambrosio Salvador, Presi-

dent; Agustin de la Rosa, Fiscal; Bonifacio Arevalo, Treasurer, and Deodato Arellano, Secretary.

After the organization, another banquet was tendered by Estanislao Legaspi (Azul) at his residence on Encarnacion St. in Tondo.

The following day, Rizal attended the last dinner in his honor before he was arrested and deported to Dapitan.

CRACKDOWN ON MASONRY

Unknown to Masons, all their activities and meetings were monitored. According to MW Reynold Fajardo, Grand Lodge historian:

“The crackdown on masons resulted in the deportation of the brothers Tiburcio and Cecilio Hilarrio, Mamerto Laksamana, Doroteo Cortes, Ambrocio Salvador, Antonio Roxas, Leon Apacible, Jose Basa Enriquez, Mariano Alejandro and Vicente Reyes to Davao, Balabac Island, La Union and other places, and removal from the Offices they held in the government of the following: Manuel Arguelles from his position as assistant in development (foment) in Batangas; Pedro Serrano Laktaw, as a teacher in a primary school

in Binondo; and Antonio Consunji and Ruperto Laksamana as *governadorcillo* of San Fernando and *teniente primero* of Mexico, respectively, both in Pampanga. A further effect was the closure of some lodges, particularly Masala Lodge in San Fernando and Majestad Lodge in Bacolor.”

On July 5, 1892, the houses of Ambrocio Salvador, Pedro Serrano, Doroteo Cortez, Jose Anacleto Ramos, Pascual Poblete and Tomas G. del Rosario were raided. The brethren in the provinces whom Rizal visited were likewise arrested.

On July 6, 1892, Gov. Gen. Despujol confronted Rizal with an intelligence report that anti-friar handbills were found in the luggage he brought from Hongkong. Rizal’s vehement denial fell on deaf ears. Despujol then ordered Rizal’s arrest and deported him in an isolated sitio in Dapitan, Mindanao.

Rizal’s vision for La Liga of: 1) uniting the whole archipelago into one compact and homogenous body; 2) mutual protection in every want and necessity; 3) defense against all violence and injustice; 4) encouragement of education, agriculture and commerce; and 5) study and application

of reforms, became a nightmare to the civil authorities and friars.

La Liga's motto, *Unus Instar Omnium* (One Like All) was a bad dream. Despujol had to cut short the Indio's "hallucination." So La Liga had to die.

The death of La Liga Filipino resulted in the birth of two Mason groups: 1) *Cuerpo de Compromisarios*, and 2) the Katipunan, all led by Masons.

Dr. Jose Rizal, a brother and Mason, wrote: "Love of country can never be erased once it has entered the heart, because it carries with it a divine stamp which makes it eternal and imperishable."

La Liga Filipina was an endeavor of Masons in answer to the troublesome situation where the *Indios* suffered indignities under the hands of Spanish patriotic authorities and Religious Missionaries. Javier Gomez

de la Serna, a Spanish writer aptly observed: "There are two Spains: one great, generous, with all those legendary qualities extolled throughout the globe, with her knightly legions, heroes at home and in the world, serenely giving their lives for love, for an idea, in military discipline or in scientific dedication; the Spain that Rizal loved to the day he died and another 'black' Spain that seized him in a glorious hour of his life, a Spain that grows ever smaller, composed of the evil and the clumsy, the cruel and the fanatical, heads without honor and honors without brains, with whom one must not share even the complicity of silence."

After *La Liga Filipina*, the *Indios*, were awakened from three centuries of lackadaisical slumber. They walked their talk, fearing no one. Some died without seeing the dawn of freedom. But, the *Indios Bravos'* patriotic endeavor survived the test of time.

"When a Filipino wants anything, the first requirement he makes is that thing be strong; the Filipino style should therefore be 'Matibay' above anything else."

-Jose Rizal

Constitution Of BLUE LODGES

- AUGUST 1, 1927 - W.B. Joseph H. Schmidt, constituted **Bud Daho Lodge No. 102** in public ceremonies held in Jolo.
- AUGUST 1, 1992 - **Sta. Rosa Lodge No. 297** was constituted in Sta. Rosa, Laguna.
- AUGUST 4, 1962 - **Tagaytay Lodge No. 165** was constituted at Tagaytay City by Grand Master William Quasha.
- AUGUST 4, 1988 - **Mampiya-an Lodge No. 284** was constituted at Bulanao, Tabok, Kalinga Apayao by Grand Master Raymundo N. Beltran.
- AUGUST 11, 1958 - **King Solomon Lodge No. 150** was constituted by Grand Master Howard Hick at the Plaridel Masonic Temple.
- AUGUST 13, 1980 - **Punta Sulawan Lodge No. 242** was constituted at Alubijid, Misamis Oriental.
- AUGUST 15, 1981 - **Tupas Lodge No. 252** was constituted at Cebu City by Grand Master Sim-eon Rene Lacson.
- AUGUST 16, 1914 - **Balintawak Lodge No. 354** in Gumaca, Tayabas got its charter from the Gran Oriente Español. The following day it was constituted.
- AUGUST 16, 1980 - **Magdiwang Lodge No. 238** was constituted at Noveleta, Cavite.

- AUGUST 17, 1979 - **Ormoc Lodge No. 234** was constituted in Ormoc, Leyte.
- AUGUST 18, 1914 - Grand Master Newton C. Comfort issued a dispensation for the establishment of **Bagumbayan Lodge** under the Grand Lodge of the Philippine Islands. The Lodge was granted a charter as **Lodge No. 4** on February 1, 1915 was duly constituted by MW George Harvey at the Masonic Temple on San Luis St., Ermita, Manila.
- AUGUST 18, 1958 - **Davao Lodge No. 149** was constituted by Grand Master Howard Hick in Davao City.
- AUGUST 18, 1979 - **Kapatiran Lodge No. 228** was constituted in Cabanatuan City.
- AUGUST 18, 1989 - **Unity Lodge No. 285** was constituted at Olongapo City by Grand Master Juan Nabong, Jr.
- SEPTEMBER 2, 1961 - **Agusan Valley Lodge No. 160**, was constituted at Butuan City by RW Pedro Jimenez.
- SEPTEMBER 6, 1979 - **Lake Pinamaloy Lodge No. 230**, was constituted in Don Carlos, Bukidnon.
- SEPTEMBER 8, 1969 - M.W. Manuel M. Crudo, constituted **Rio Grande Lodge No. 192** in Kabanacan, Cotabato.
- SEPTEMBER 9, 1969 - **Mati-Aurora Lodge No. 190** was constituted in Mati, Oriental Davao by M.W. Manuel M. Crudo with the assis-

tance of other Grand Lodge Officers.

SEPTEMBER 11, 1976 - **Zosimo Montemayor Lodge No. 212** was constituted at Musuan, Bukidnon by Grand Master Jose L. Araneta.

SEPTEMBER 13, 1892 - **Dalisay Lodge No. 177**, under the Gran Oriente Español, was constituted at Malabon, Rizal.

SEPTEMBER 13, 1980 - **Manticao Lodge No. 243** was constituted at Manticao, Misamis Oriental.

SEPTEMBER 15, 1913 - **Minerva Lodge No. 380**, under the Gran Oriente Lusitano, was officially constituted in Tanduay St., Manila.

SEPTEMBER 15, 1984 - **Don Lorenzo Tan Memorial Lodge No. 265**, was constituted at Tangub City.

SEPTEMBER 20, 1975 - **Aklan Lodge No. 205** was constituted at Kalibo, Aklan by RW Jose L. Araneta, acting as Grand Master.

SEPTEMBER 21, 1989 - **Tangkulan Lodge No. 287** was constituted at Bukidnon by Grand Master Juan Nabong, Jr.

SEPTEMBER 22, 1921 - Grand Master Edwin E. Elser issued a dispensation for the organization of **Kasilawan Lodge U.D.** On January 25, 1922 it was chartered as **Lodge No. 77** and on February 2, 1922, was duly constituted as a regular lodge.

SEPTEMBER 22, 1979 - **East Gate Lodge No. 232**, was constituted by RW Simeon Rene Lacson, acting as Grand Master. The ceremonies were held at the Barangay Council

hall in Borongan, Eastern Samar, in the presence of dignitaries of the province, among whom were Governor Justo Reago, Mayor Luis Capite, Assemblyman Victor Amasa, Prov. Commander Sabas Imbang and Bishop Sincero Lucero.

SEPTEMBER 24, 1960 - **Mt. Musuan Lodge No. 155**, was constituted by R.W. Juan Alano at Musuan, Bukidnon.

SEPTEMBER 24, 1981 - **Carmen Valley Lodge No. 250**, was constituted at Cagayan de Oro City by Grand Master Simeon Rene Lacson.

SEPTEMBER 26, 1964 - **Capitol City Lodge No. 174** was constituted at Quezon City by Grand Master Charles Mosebrook.

SEPTEMBER 26, 1981 - **Halcon Lodge No. 249** was constituted at Calapan, Oriental Mindoro by Grand Master Simeon Rene Lacson.

SEPTEMBER 28, 1963 - **Juan Sumulong Memorial Lodge No. 169**, was constituted at Taytay, Rizal by Grand Master Pedro Jimenez.

SEPTEMBER 28, 1985 - **Palawan Lodge No. 99**, was reconstituted at Palawan, 44 years after it was forced into darkness by the Second World War.

SEPTEMBER 29, 1984 - **Mt. Amurong Lodge No. 264** was constituted at Cuyapo, Nueva Ecija.

OCTOBER 2, 1929 - Logia Jose Rizal under the Gran Logia de la Isla de Cuba was constituted in Sta. Maria del Rosario, Habana, Cuba. In a letter to the Grand Lodge of the Phil-

ippine Islands, dated October 22, 1922, the Master of the Lodge explained that they chose Jose Rizal as the name of their lodge to perpetuate the memory of this great mason in their country.

- OCTOBER 2, 1971 - **Graciano Lopez Jaena Lodge No. 194**, was constituted by MW Damaso C. Tria in Sara, Iloilo.
- OCTOBER 4, 1980 - **Palilan Lodge No. 239**, was constituted at Jimenez, Misamis Occidental.
- OCTOBER 9, 1920 - Grand Master Rafael Palma constituted **Cabanatuan Lodge No. 53** at the High School Building in Cabanatuan. Hundreds of Masons from Manila and the provinces attended. Free rides on the cars of the railroad company was furnished by MW Manuel L. Quezon.
- OCTOBER 13, 1979 - **Panabo Dalisay Lodge No. 237** was constituted at Panabo, Davao del Norte.
- OCTOBER 15, 1960 - **Oroquieta Lodge No. 154** was constituted by RW Juan S. Alano at Oroquieta, Misamis Occidental.
- OCTOBER 17, 1960 - **Mt. Matutum Lodge No. 156** was constituted by RW Juan S. Alano at Cotabato City.
- OCTOBER 17, 1980 - **Sindangan Lodge No. 240** was constituted at Sinadangan, Zamboanga del Norte.
- OCTOBER 27, 1979 - **Apolinario Mabini Lodge No. 235** was constituted at Cuyapo, Nueva Ecija by RW Rudyardo Bunda, acting as Grand Master.

HUNGKAG NA PANGARAP

Minsan akong nagngarap
 Makalipad na mataas
 Gamut na bawal ang kasabwat
 Sa pagkampay paitaas
 Droga ang aking mga pakpak
 Upang abutin ang pangarap
 Makulay na mundo aking hangad
 Kasalo ang mga tamad.

Ngayon heto ako!
 Bali ang mga pakpak
 Malakas ang halakhak
 Sa tagumpay na huwad
 Sawi akong napasadlak
 Sa turo ng mga kumag
 Mga kaibingan duwag
 Ang bituka ay hungkag.

Heto ako gutay-gutay
 Walang pupuntahan
 Walang patutunguhan
 Litong-lito ang isipan
 Tumatawa, ngumingiti, umiiyak
 Sumasayaw sa kawalan
 Pangarap ay lumilipad
 Mga paa, walang sayad.



VW ROMEO S. MUSÑGI, PDDGM
Grand Chaplain

Heto ako
 Sinira ko yaring buhay
 Pangarap ng magulang
 Ay hindi ko pinagbigyan
 Baliw akong nagtampisaw
 Sa pusali ng kadiliman
 Kabataan, Droga ay iwasan
 Huwag mo akong pamarisan.

Heto ako
 Lasing sa kasiyahang hiram
 Lugmok ang isipan
 Bulok ang katawang kalansay
 Gutay-gutay
 Hindi alam ang kinabukasan
 Sira-sira ang pamumuhay
 Kabataan, gusto mo pa ba akong
 Pamarisan,
 Sa aking kabaliwan?

SQUARE AND COMPASS WE CONNECT

Oath of Office



The current set of officers of the Square and Compass We Connect (SCWC) led by President Feliciano “Jojo” Narciso Jr., of Unang Sigaw Masonic Lodge No. 430 taking their Oath of Office before MW Romeo S. Momo, Grand Master of the Grand Lodge of the Philippines.



The Square and Compass We Connect held their biennial election of Officers last May 20, 2018. Elected were:

Feliciano “Jojo” Narciso, Jr. – President

Cary Duval Uy – Vice President

Virgilio “Ver” Del Rosario – Secretary

Raymond Wong – Treasurer

Arnulfo “Pong” Macatangay – Auditor

They will all serve a two year term of office.

On June 4, 2018 during their customary courtesy call to the newly installed Grand Master of the Grand Lodge of the Philippines, Brother Jojo Narciso took the same occasion to take their oath of office before MW Romeo S. Momo who cordially acceded to the request.

President elect Jojo Narciso also heads the Dugong Mason program of the SCWC. Dugong Mason, already in its six years of existence is a Masonic Relief initiative, nationwide in scope through blood donation. This endeavor is the brainchild of brother Jojo who has devoted his energy and singular passion to make the program a reality and success. Dugong Mason coordinates, facilitates bloodletting and blood banking activities which have save thousands of lives to date, FREE and at no cost to all medically distressed Freemasons and their immediate relatives.

The SCWC has a Core of Officers who set policy and direction for the group and a set of moderators who broadcast SMS across its many members through the three Telcos, Sun, Globe and Smart. SMS are in the form of call for help or assistance (SOS), queries, information and many others. Some of the Core members double as Moderators too.

The SCWC build bridges of communication with brethren across the world where it has chapters in Europe, the Middle East and the United States. Indeed. With the current state of technology, the cable tow has far exceeded its monitorial length. Together Brethren!



Radio PROGRAM

**“ TAMBALANG MAGKUKUYANG,
USAPANG KAPATIRAN ”**

OUR 10TH EPISODE AND SPECIAL GUEST
MW ROMEO S. MOMO
GRAND MASTER
GRAND LODGE OF THE PHILIPPINES

SCWC RADIO/ONLINE TALK SHOW
DZME
1530 kHz KINSET TRENTA

BRETHREN PLEASE TUNE IN ON
SEPTEMBER 4, 2018 TUESDAY
10:00AM TO 11:00AM AT 1530 KZH AM DZME
THE FAVORITE AM RADIO OF FILIPINOS WORLDWIDE.

PLEASE SUPPORT OUR ENDEAVOUR/MEDIA
IN THE COMMUNICATION FIELD IN EXTENDING OUR
CABLE TOW TO THE CRAFT.

The poster features a portrait of MW Romeo S. Momo in a black top hat and a purple sash with a gold chain. It includes logos for SCWC and the Grand Lodge of the Philippines.

The 10th episode of the SCWC Radio/Online Talk entitled UGNAYAN: “TAMBALANG MAGKUKUYANG, USAPAN KAPATIRAN” broadcasted last September 4 was graced by MW Romeo S. Momo, Grand Master of the Grand Lodge of the Philippines.



“WHEN YOU BUILD IT, THEY WILL COME”

Having extended their unending cable tows to the Freemasons far and wide and continuously building bridges of communication and rapport among the brethren, another door of opportunity opened to the SCWC to fulfill its avowed mission and undertaking.

At DZME, an AM radio station in Manila, hosted no less than the inimitable Brother Aldrine Fermin invited and allotted in his show, the Core Group of SCWC and launch the weekly program: SCWC UGNAYAN - TAMBALANG MAGKUKUYANG, USAPANG KAPATIRAN, an hour long live radio/online talk show

Its maiden episode aired last July 3 from 10:00 to 11:00 in the morning on DZME, 1530 kHz was about the history and early beginnings of the SCWC.

UGNAYAN airs every Tuesday morning on the said radio station and has covered a wide range of topics, from business to current trends and technologies.

It features knowledgeable guest speakers, professionals and other resource persons of varied interests and expertise.

In its 10th episode, no less than the current Grand Master, MW Romeo S. Momo of the Grand Lodge of the Philippines was the guest speaker who spoke of his forthcoming plans and programs for the Craft in the ensuing year.

He covered a wide range of masonic subject and shared with the radio listeners, words of wisdom which hopefully, profited the Freemasons in particular and the general public as well.



DAET LODGE NO. 247

Unique Genesis



DAET LODGE NO. 247, F. & A.M.

CHARTERED MAY 21, 1981 THURSDAY

CONSTITUTION, CHARTER PRESENTATION & INSTALLATION OF CHARTER OFFICERS

SEATED: FELICISIMO CAPUÇAO JR. P.M., SW SANTIAGO P. FERRER JR., VW TACIANO REY DDGM, GRAND SECRETARY MW MANUEL M. CRUDO PGM
MW SIMEON RENE LACSON GRAND MASTER, TOMAS L. ONG CHARTER WORSHIPFUL MASTER, RW REYNATO S. PUNO JGW,
VW FRANCISCO YAP DDGM, VW SANTIAGO M. FERRER PDDGM, PJGL, BRO. PRIMO MAGANA

VW Tomas L. Ong, PDDGM the 2nd generation in Masonic Family was installed as Charter Master of Daet Lodge No. 247, F & AM on May 21, 1981 by RW Reynato S. Puno, JGW, Installing Officer with MW Simeon Rene Lacson, Grand Master as Guest of Honor and Speaker accompanied by MW Manuel M. Crudo, PGM, Grand Secretary with the support of VW Santiago M. Ferrer, Sr., PDDGM, (UD WM) VW Santiago P. Ferrer, Jr., PDDGM, (SW), VW Santiago M. Turingan, PDDGM, (JW), VW Jose T. Seeping, Jr., PDGL (Secretary) and VW Ong Peng Lee, PDDGM (Treasurer). VW Tomas L. Ong, PDDGM also donated a lot for the construction of foundation building for Daet Lodge No. 247 and Bicol Bodies A. & ASR with the assistance and participation of VW Tito C. Collada, PDDGM, VW Leo L. Intia, PDDGM, VW Tomas Alvin S. De Las Alas, PDGL, VW Ritchie L. Ong, DGL, (3rd Generation of Ong's Masonic Family), VW Armin Jesus R. Nagera, PDGL, Bro. Joseph L. Ong, WB Rolando S. Rafer, VW Benjamin L. Ong, PDGL and other brethren.. His Father, WB Manuel K.

Ong was installed as Worshipful Master of Camarines Norte Lodge No. 107, F & AM for 3 consecutive years (1954 to 1956) and on January 29, 1955, the Laying of Cornerstone of the Masonic Temple of the Camarines Norte Lodge No. 107, F & AM was conducted by MW Werner Schetelig VB, Grand Master 1954-1955. WB Manuel K. Ong was instrumental in the construction of the temple of Camarines Norte Lodge No. 107, F & AM with the support of the brethren. He was considered by the brethren as the Lodge Temple Builder.



Installation of Daet Masonic Lodge No. 247, F & AM last February 21, 2018 was successfully conducted thru the effort of VW Tomas L. Ong, PDDGM who invited the then RW Romeo S. Momo, Deputy Grand Master as Guest of Honor and Speaker for the Installation of WB Rolando S. Rafer. The success of the installation was done thru the effort of WB Rafer and the brethren.

“In order to read the destiny of a people, it is necessary to open the book of its past.”

- Jose Rizal

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TRIBUTE TO MW REYNATO S. PUNO, PGM, GMH

Manila Hotel, Sept. 22, 2018

By: MW Rudyardo V. Bunda, PGM, GMH

MW Grandmaster Romeo S. Momo, we thank you for being with us today. We know that you are in Pagadian for the Multi District Convention but managed to join us in this Testimonial Celebration. Thank you again, Most Worshipful Sir, Most Worshipful Sirs, Very Worshipful Sirs, our beloved ladies, brethren, sisters and friends of masons.

I am indeed immensely privileged to honor a person of esteem and a highly, highly regarded Chief Justice, a Most Worshipful brother and a good and trusted friend.

The world portrays MW Rey Puno as an intellectual giant. He was described by former Chief Justice Artemio Panganiban “as a trained surgeon who uses his pen with razor like precision to separate the fabrication from truth and pretention from reality. In the process, he gives life to populist causes and libertarian ideals.” According to UP President, Danilo Concepcion, “He is best remembered as having steered the Judiciary toward becoming an active guardian of constitutional rights”. A popular magazine, in its editorial wrote “Chief Justice Reynato S. Puno exemplifies the modern Filipino intellectual who has committed himself to the cause of justice and the promotion of human rights”.

Justice Art Brion also said, “I found the Puno court to be an ideal tribunal for the collegial search for justice”.

It is recognized that many important and landmark decisions of the Supreme Court written by him were eloquent expressing profound thoughts entrenched on firm legally unassailable grounds and reflected a progressive mindset totally committed to moral and democratic principles.

He launched the Extrajudicial Killings’ Summit in 2007 that recommended solutions to solve the extrajudicial problems for appropriate actions. He also introduced the Case Management Information System to reduce the judiciary’s case backlog. In 2008, he also launched the Small Claims Court Pilot Project which provides for an “inexpensive and expeditious means to settle legal actions”. Again, in 2008, he relaunched the Justice on Wheels Project to improve access to justice to the poor. Today, the Philippine Star reported 80 prisoners freed by speedy justice inside two buses converted into mobile courts under Chief Justice Puno’s Enhanced Justice on Wheels Project.

Under his watch, the Supreme Court promulgated the Writ of Amparo, Writ of Habeas Data, and Writ of Kalikasan to safeguard life, liberty, se-

curity, and environment.

Chief Justice Puno declared “I have no ideology except constitutionalism; I have no theology except the rule of law; and I only have one constituency, a constituency of a blind lady with an unsheathed sword, which symbolizes justice, justice that is fair to all and unfair to no one. I intend to deliver that kind of ideal justice”. He retired from the government service on May 17, 2010 yet the effectivity of his retirement seemed to have waited for a little while when he again accepted a very sensitive position as Chairman of the Consultative Committee that drafted and proposed a new federal constitution. It was a gargantuan task but he believes that there is really a need to change our constitution. Being an intellectual agile, he led the ConCom to finish their work in due time and submitted the comprehensive constitutional draft to the President, which draft is now the subject of national review.

He still has a lot on his table. But despite his busy schedule, he is able to balance his time with his family, his church, Freemasonry and other civic and business connections.

On this occasion, we are happy to acknowledge the presence of his family. We welcome VW Ringo, Bro. Emmanuel and Rachel with Issa, Tisha, and Elijah, Bro. Marc and Ruth with Julia, Jacob. We hope that your stay here is pleasant. Let us give them a big hand.

In masonry, MW Rey is our in-



spirational leader. He is not only our pride but an eloquent symbol of masonic relevance and leadership. He is familiar with the intricacies of the craft thus, continually instituting constitutional reforms and masonic discipline. He guided the craft clearly defining the real essence of our values and principles.

I wish to touch on his unflinching principle of keeping the bridge of understanding between and among brethren. In an instance, he said that he believes that the widening fissures and fractures between peoples in the world is rooted on religious misunderstanding thus, threatening the brittle peace of mankind. He therefore, took every opportunity to challenge every one of us masons to continue building the bridge of understanding between Christians and Muslims. He stressed that the strength of our cabletow binds the majority of our Christians brothers and the minority of our Muslim brothers alike.

During the term of ILL. Puno as Most Puissant Sovereign Grand Com-

mander of the Supreme Council of the Scottish Rite, there was a move in Europe to recognize Scottish Rite Bodies that restrict membership to Christians only. Ill. Puno rejected the idea for it would mean according to him, turning our back to our Muslim brothers. He said "I stood pat on the policy that I would sooner lose the hand of recognition of those foreign Scottish Rite masons but I will never forfeit the faith of our Muslim brothers".

Most Worshipful Sirs, our beloved ladies, we did not lose recognition of the foreign Scottish Rite bodies. Instead, we were admitted as regular member of the Conference of European Sovereign Grand Commanders which truly extended our Supreme Council to its highest recognition throughout the masonic world in general and the Scottish Rite world, in particular.

I also subscribe to his policy of change. Again, MW Rey said "mankind has long recognized the truism that the only constant in life is change".

His advocacy on change in the way of life of individual man if attained, according to him mankind would be able to escape from its primary motivation to satisfy personal desires, so there will be peace, freedom, stability, progress.

In many occasions, he reminds the masons to change their attitude towards ignorance, doubt in spiritual truth and the change that should matter most, he said is that change in our hearts. In other words, making

our higher selves rule over our lower selves or in masonic language, lifting the compass of life above the square of life.

MW Puno is a man of faith whose trust is in God. He devotes much of his time as a Lay Preacher of the United Methodist Church, Chairman of the Administrative Council of Puno Memorial Methodist Church, he used to be Chairman of the Administrative Board of Knox United Methodist Church.

The life of MW Rey is truly a life of faith. He is Constant who always seeks God's guidance when making decisions. He eliminates choices that violate the Word of God and always listens for the Fathers' specific direction for any particular situation or circumstance. His obedience to God is the result of faith. By faith, he lives in Christ.

ILL. Rey has a very comprehensive academic credentials. He earned his Master's Degree in Comparative Laws in Southern Methodist University (SMU) in Dallas, Texas with high distinction and as valedictorian of his class. He is the first Filipino recipient of the Distinguish Global Alumnus Award given by Dedman School of Law Southern Methodist University. He also has his Master of Laws in University of California and his Doctorate Degree in Juridical Science from University of Illinois, USA. He has about twelve Honorary Doctorate Degrees (Honoris Causa) given by many universities here and abroad. He was also granted several full scholarships from many universities and many Ameri-

can Jurisprudence Prize for excellence in Comparative Private International Law, US Constitutional Structures, International Organizations, Problems of Doing Business Abroad, and American Jurisprudence prize for Commercial Law. An Outstanding Alumnus of UP College of Law, he was unanimously chosen for UP's first Eminent Resident Scholar Award.

His professional record is similarly exciting. Aside from being a practicing lawyer, he is also a Professor of Law, special lecturer on Constitutional Law, and a Bar Examiner in Criminal Law. He was appointed 22nd Chief Justice of our Supreme Court after occupying several important positions in the government. He was also a member of UP's Board of Regents for two terms, a member of the Board of Directors of some private entities. He has been cited for more outstanding achievements for which he received more prestigious awards. In 1960, 1961, and 1962, he was the recipient of the Outstanding Award for Excellence and Leadership by UP's Alpha Phi Beta, one of the Ten Outstanding Young Men of the Philippines. Also, he is an Araw ng Maynila awardee as Outstanding Jurist. In masonry, he was our MW Grandmaster in 1984. His term had been marked by many accomplishments particularly in matters of electoral reforms, assistance to our past masters, their

widows and orphans. He chaired our successful Centennial celebration in 2012. Our Most Worshipful Grand Lodge recognizing his many valuable contributions, conferred upon him the Gold Medal of Honor, the highest award that the Grand Lodge can confer to any one of us. In Scottish Rite Freemasonry where he served as Most Puissant Sovereign Grand Commander, he was also given the Grand Cross Award, the highest award that the Supreme Council can give for his valuable services and other achievements. The Knights of Rizal also awarded him with their highest award, the Grand Cross of Rizal. He is also the Centennial Awardee given by the United Methodist Church on the occasion of its 100th anniversary.

There are many more awards given to MW Rey. The list is long and indeed impressive. The restraint of time however, does not permit me to enumerate them all.

The faith, policies and philosophies of MW Rey are so profound and expressive of the excellent qualities and desirable virtues that earned him encomiums of praises from the different sectors of our society.

MW Rey, mabuhay ka. May your tribe increase and prosper.

“A man keeps his independence while he holds to his own way of thinking.”

- Jose Rizal

More Light in Masonry, More Light from Masons

MW Reynato S. Puno, PGM

I have been in masonry since 1964. In fact, last 2014, I received the golden apron from my lodge, Hiram Lodge No. 88, signifying 50 years of good standing membership. A few years from now, God willing, I will be given the blue cap in Scottish Rite masonry, symbolic of my 50 year membership in that appendant body. Truth to tell, I never thought I would be a member of any organization for such a great length of time. And little did I think I would, for sometime, be one of its leaders.

In gatherings of seniors, time is always spent on memories. With your kind dispensation, I like to take you back to year 1984 when the brethren gave me the privilege to sit in the Grand East. If there was one idea that preoccupied me before I wore the purple of the fraternity, it was the choice of the theme that would define my incumbency. I chose the theme, "More Light in Masonry, More Light from Masons," for I wanted to project the need for more knowledge, more wisdom, and more enlightenment in masonry on the part of masons. And after this enlightenment, I wanted to project the need for masons to scatter the virtues and values of ma-

sonry outside the lodge, to the open society, to the unbounded world at large. The logic is simple: masons must first study and know masonry with all their heart and soul and then disperse its light to mankind. Then and now, I cling to the belief that the biggest enemy of masonry, here and elsewhere is ignorance: ignorance by masons of masonry of its teachings, both esoteric and exoteric and ignorance by non-masons of the eternal truths of masonry.

Today, I still cleave to the view that ignorance of masonry by masons and non-masons is our number one enemy. I call your attention to the two most immediate problems that confront our masonry today. The first problem is that posed by the law signed by President Rodrigo R. Duterte which absolutely prohibited hazing by any organization. If you will recall, the hazing conducted by a law fraternity in UST resulted in the brutal death of its neophyte. The death provoked a spiral of rage which compelled Congress to investigate. The result was the enactment of that law with its overarching definition of hazing. Unfortunately, the overarching definition of hazing will cover our rites and rituals, especially our

raising ceremonial. And the law requires, among others, that before we can conduct our ceremonials, we should get a permission from the barangay captain who will designate barangay tanods to witness our rites and rituals. Doubtless, that will spell the end of masonry in the Philippines for the values of masonry which we communicate in secret will now be revealed to every Tom, Dick and Harry, and the mysticism of masonry will be no more. It is my submission that it is the dense ignorance of non-masons of the history and philosophy of masonry that wrongly caused our inclusion in the prohibited parameters of the said law. Anyway, MW Romeo Momo is moving heaven and earth to exclude us from the overstretched embrace of this prohibitory law.

My second short point is that more than ignorance of non-masons, it is the ignorance of masons about masonry that will be fatal to the survival of masonry in this century. No ifs and buts about it, we live at a time when everything is changing as a consequence of technological revolution. Author Tiun O'Reilly pointed out the mind boggling consequences of this revolution:

xxx

AI and robotics are at the heart of a set of wicked problems that are setting off alarm bells among our business and labor lead-

ers, policy makers and academics. What happens to all those people who drive for a living when the cars start driving themselves? AIs are flying planes, advising doctors on the best treatments, writing sports and financial news, xxx telling human workers when to show up and when to go home xxx Computers used to work for humans; increasingly its now humans working for computers

xxx

He continued asking: What is the future of business when technology-enabled workers and market places, let people choose when and how much they want to work? What is the future of education when on demand learning outperforms traditional universities in keeping skills up to date? What is the future of media and public discourse when algorithms decide what we will watch and read making their choice based on what will make the most profit for their owners?

What is the future of the economy when more and more work can be done by intelligent machines instead of people or only done by the people in partnership with those machines?

Concluding, futurologist O'Reilly asked and I ask you to ponder these questions: Where is technology taking us? Is it going to fill us with astonishment or dismay?

And most important, what is our role in deciding that future? How do we make choices today that will result in a world we want to live in?" (What is the Future and Why It's Up to Us, p. 4)

It is my submission, then and now, that masonry has an important role in deciding man's future. This is not the first time, masonry has played this critical role. If we jog our memory, we will remember that the industrial revolution likewise caused so much disruption in the lives of people and nations. The cause of disruption were the new machines that threatened to displace human labor even while they promised prosperity to the people. The fear then was that the machines and their promised prosperity would turn people to materialism and corrupt their spiritual and moral values. History tells us that the machines in the industrial revolution did not cause the collapse of the spirituality of man for man never substituted the machines as their gods. At the forefront of this struggle against materialism brought about by machines was masonry, then an ultra-strong moral force in Europe. With its compendium of moral truths and spiritual teachings, masonry guided mankind in the proper use of machines to bring progress to the people, especially man's fight for equality between the have nots and the have it all. Needless to state,

at this time, when we see technological disruptions everywhere, it is the duty of masonry, thru its timely and timeless teachings, to preserve the moral clarity of our people between truth and the so called alternative truth. But we can discharge this all important and sacred task only and only if we continue immersing ourselves, especially the young masons, on our teachings that have survived the test of time and the challenge of false philosophies. Let us not fear the technological revolution that will bring forth Artificial Intelligence, machines with intelligence. AI can never produce machines with high morals or machines with souls. It is masonry with the grace of the Grand Architect of the Universe that can produce men with morals for masonry is a system of morality woven from the unchanging truths of antiquity.

In fine, masons who are ignorant of masonry cannot lead the fight of masonry against any disruption that may weaken the moral values and spiritual foundation of people. In 1984, when I became Grand Master, I chose the theme, "More Light in Masonry, More Light from Masons." I like to think that it is still a valid theme considering the disruptions, beneficial and otherwise, coming from technology and the internet of things.

A pleasant evening to all!

MW LEON ANGEL P. BAÑEZ, PGM

Eulogy by: MW Romeo S. Momo
Grand Master

The demise of MW Angel Leon Banez is a great loss not only to his family, relatives and friends, but to Philippine Freemasonry. His commitments include his active membership in appendant bodies of the Grand Lodge of the Philippines such as the Supreme Council of the Ancient and Accepted Scottish Rite, Order of the Eastern Star, The Royal Order of Scotland, the Order of the Amaranth, and the Order of DeMolay. There is no doubt that his deep involvement to Freemasonry and its appendant bodies can be attributed to his being born into a Masonic family.

MW Banez' great contribution and dedication to Philippine Freemasonry cannot be over-emphasized. He became the Worshipful Master of his mother lodge twice, in 1963 and 1973; and appointed for many times as District Deputy Grand Master in his district. Notwithstanding his age, he still accepted the position of Junior Grand Warden in 1994, and at the age of 74, he accepted the challenge of leading the Grand Lodge

of the Philippines as the Grand Master of Masons.

It is noteworthy that one of the Edicts, specifically Edict No. 131-A, that he issued in relation to the proper handling of the candidate is very relevant to the present time in light of the promulgation of Republic Act no. 11053, otherwise known as the Anti-Hazing Law of 2018. His concern for the good of the community is manifested when he issued Circular No. 16 regarding campaign against illegal drugs, which the Philippine Government is now focusing in. This Circular urged all Master Masons to help and protect innocent children and fellowmen from the effects of illegal drugs. In this respect, MW Banez is a man with generous heart which can be attested by those who knew him.

In behalf of the Grand Lodge of the Philippines, we would like to extend our deepest sympathy to the family of our beloved Grand Master, MW Leon Angel Banez.



Response by: Honeybee Bañez

Good evening, family, relatives, ladies and gentlemen.

I am Honeybee. I'm the youngest daughter of Dr. Leon Angel P. Banez, Past Grand Master (1997).

I grew up in a family of masons that includes all my brothers, a brother-in-law, nephews, relatives, and myself, an Eastern Star.

When I was a little girl, I attended almost all masonic activities with my Papa and Mama, and Manong Leny, a mason from Cavite.

My Mama Babes and the whole family supported our Papa without hesitation.

I always accompanied Papa Lening in all his masonic activities (with my 2 kids playing around the Grand Master's office). I was then designated as the DDGM (his Daughter, Driver of GM!). With this, I was able to establish friendship with Dads, Kuyangs, Moms, Atengs of the fraternity.

He was a dedicated mason all his life, being the oldest elected Grand Master. He was influenced into masonry by his grand uncle, PGM Sen. Quintin Paredes (1922), and his father, the late Dr. Leon Crisologo

Banez, Sr., who was also a mason and a military doctor from Abra.

Papa Lening, as we fondly call him, was able to bring 4 sons, a son-in-law, nephews and grandsons into the Fraternity. Other family members wanted to follow his footsteps in Masonry.

He was a pioneer doctor in pulmonary medicine who established the anti-TB program in the province of Cagayan.

He organized charitable medical and surgical activities doing his stint as doctor. Sometimes his professional fees are pro-bono/free especially for his poor patients.

Everyone in the family will remember him as a very generous and lovable father, the best grandfather to his 31 grandchildren, and 18 great grandchildren.

He was God fearing, God loving, a statesman, a generous doctor, a perfect family man!

We will miss you!

We salute and love you!

Thank you for your selfless gift, Papa Lening!

Job well done.

The greatest GM of all!

Thank you, too, to his brethren masons for giving him very memorable years of his life.

“Without education and liberty, that soil and that sun of mankind, no reform is possible.”

- Jose Rizal

LINTIK LANG WALANG GANTI

Bro. Ignacio V. Illenberger

A reprint from the 2009 original text posted in 'Pinoy Masons', a Yahoo group of Masons withersoever dispersed. Bro Lorenzo Ilaos, an active contributor of humor stories to Pinoy Masons, belongs to a lodge in Toronto, Canada. Bro. Asiong Illenberger was YMCA Iloilo OIC/General Secretary 2008-2011 when he wrote the letter)

Kuyang Lorenz:

Hahaha, that was a cool story. Well, some twenty years ago, while still in the active military service with our Marine Corps, I had a similar experience with dog poo, bully neighbors and getting even. It seems that these are always pitfalls in neighbor relations be they in Canada or Manila.

Those days, we lived inside camp with manicured lawns and all. But the downside was that we had several lousy neighbors who stayed consistent with the Pinoy culture's lack of pet responsibility that you so vividly described but in Canada.

In the Pinoy Marine Corps there were about five grunts surnamed Ilaos. I once had the impression that they were all from Batangas and that all Ilaos had that typical explosive Batanguenio temper. Well, my next door neighbor Salustiano, a fellow Marine, was an exception. He was a senior

captain then and I was a newly promoted major. Tiano was as silent as the grave and I never saw him lose his temper. I asked him about this seeming aberration and he said his branch of the surname came from Baco, Mindoro Oriental, the homeland of the Mangyans. The Ilaos there absorbed the stoic demeanor of the native Mangyans but also acquired their vengeful attitude towards injustice.

We had this bully of a neighbor, a colonel. His wife was also a bully and his tomboyish daughter was also a bully. Worse, they had this pet boxer. Man, that boxer was a bully and a mean one. Neighborhood dogs and cats kept out of the boxer's way. The boxer dog bully needed to unload every three hours during the day (I don't know what the owners fed it). The bully family (and pet) lived across the street. They would shoo their dog away from their own lawn into Tiano's or mine. Needless to say, we were scared stiff of this bully family. Tiano and I were also sure that in a confrontation, the powers that be would side with the colonel rather than us.

Well, I am Ilonggo and my promdi upbringing taught me that getting mad is stupid, getting even is smarter. So I kept things to myself and bought the most powerful paint gun in the market. I then concocted a potent brew of ground siling labuyo (native pepper) mixed with castor oil and injected the stuff

into a neutral color paint ball. Well, I got lucky the first opportunity. I hit the mutt on the asshole before it could unload. Moments later, I heard a great commotion inside the bullies' house. The mutt froze upon being hit and wasn't able to unload but ran back to their house while furiously licking its burning asshole, lost control and scattered poo all over their carpet. I had a smile that big.

When Tiano got home, he also had a smile that big and he brought along a case of beer. I guess I wasn't as secretive as I thought I was. After about six San Migs, Tiano eyed me with a squint and said the incident could only involve me in some way. As he was my drinking buddy, he smoothly reminded me of a moral duty to share the secret with him. (Whew! Masons also talk that way!) So I told him. Heck, to this day I knew it was a wrong thing to brag, but dang these San Migs, they have a way of breaking down even the best trained resolve! Too late. My telling Tiano the details of my caper awakened in him the worst in his Mangyan upbringing (you should have seen the wicked glint in his eyes - scary). The bully daughter was frequently harassing Tiano's youngest daughter, it was about time the bully paid.

Tiano borrowed my paint gun, another of my mistakes in that sordid affair. A few days later, Tiano had a visitor, an authentic Mangyan, who brought along

a bag of berries. Having grown in the province, I instantly recognized the variety. Nipay is a wild fruit with seeds covered by a thick coat of itchy pollen. As kids our summer vacation thrills were the regularly occurring sumpak (bamboo airgun) gang fights and duels along the dried river beds. We used to coat our paper mache ammo with Nipay pollen. Whoever gets hit with Nipay would need to go to a dermatologist to get rid of the terrible itching.

Some days later, the bully daughter was pulling their boxer pet towards Tiano's yard to unload. She was wearing short shorts that exposed ample portions of her – duh - posterior. First the mutt gets it on the nose and it makes a sudden burst towards home. Then as the bully was struggling to pull it back, she gets it high on her exposed leg proximate to – duh – nether regions. Both ran back inside the house. Let us draw the curtain of charity over the language blurted during all the commotion.

The whole neighborhood became aware of the events but kept silent. Peace and harmony reigned in our neighborhood thereafter. But alas, as Josef Broz Tito is known to have said, "martyrdom is the hallmark of partisanship". The cause of justice and peace demands that a price be paid. In the case of Tiano's and mine, the price paid was levied under the table and below the belt. Tiano was posted for 14 months in the Pinoy Navy's Sibe-



An old Marine teaches YMCA Iloilo young H-Y campers how to build a fuel efficient and all night bonfire that doubles up as a barbecue pit

ria, the Spratlys. I was groomed to be promoted ahead of my contemporaries that year but I got promoted with my juniors two years later.

Tiano has since retired and has migrated to Australia. Tiano wrote that he got a job as dog catcher but has also been injected with all kinds of vaccines after he suffered several attacks by dogs during his rounds. To this day, after several letters, he keeps saying he is still mystified that only the boxer breeds have attacked him. He has also been trying to knock on the doors of the Craft but he has taken the pain to approach only those that did not have boxers as pets.

I became a Mason and retired also.

I now work with YMCA Iloilo and just finished constructing our Ecumenism Hall for eight different prayer groups. I have also found serenity after organizing a choral group from among the street children and we sing during services of the disparate prayer groups that meet in our Ecumenism Hall. I have also avoided having dogs as pets. At home I have six pet cats.

The life of a Mason can turn out in mysterious ways, no?

In mutual awe of the mysteries in the travels of a Freemason, I remain

Fraternally yours,

ASIONG ILLENBERGER

GM's *Masonic Activities*

Rite of Constitution Pulo ng Iilan Masonic Lodge No. 439, June 7, 2018



Waterwood Park Subd.,
Daang Maharlika, Brgy.
Pagala, Baliuag, Bulacan



GM's *Masonic Activities*

Dedication and Blessing MW Joseph E. Schon Masonic Lodge No. 186, August 14, 2018



Eco - Trans Link
Highway, San
Carlos City, Negros
Occidental



GM's *Masonic Activities*

Lodge Dedication San Mariano Lodge No. 307, September 29, 2018



GM's *Masonic Activities*

Cornerstone Laying Ang Rehenerasyon Lodge No. 402, September 6, 2018



San Francisco,
Conception, Tarlac



GM's *Masonic Activities*

Cornerstone Laying Camiguin

Lodge No. 296, September 18, 2018



MD R10-Mambajao,
Camiguin



GM's *Masonic Activities*

Instituted Pangarap Masonic UD, September 5, 2018



GM's *Masonic Activities*

Instituted Primera Republica Masonic UD,
September 5, 2018



GM's *Masonic Activities*

Instituted Deodoro C. Go Masonic UD,
September 29, 2018



GM's *Masonic Activities*

Instituted Moncada Masonic UD,
October 8, 2018



GM's *Masonic Activities*

Instituted Bantayang Bato Masonic UD, October 10, 2018



GM's *Masonic Activities*

Instituted Calasio Masonic UD,
October 10, 2018



Northern Mindanao Multi-District Convention, Cagayan De Oro City, August 4, 2018



GM's *Masonic Activities*

Southern Mindanao Multi-District Convention, Cotabato City, September 8, 2018



Western Mindanao Multi-District Convention, Pagadian City, September 21, 2018



Coastal Clean Up in Manila Bay in coordination with the Luzon and NCR Districts of The Most Worshipful Grand Lodge of the Philippines, October 6, 2018 at Baywalk near U.S. Embassy, Roxas Blvd., Ermita, Manila.



Flag Raising Ceremonies



AUGUST 20, 2018 MD RIII BULACAN



SEPTEMBER 3, 2018 MD RIII PAMPANGA



OCTOBER 8, 2018 MD NCR-E



Courtesy Calls



Courtesy Call on Bro. Vicente Sotto at the Senate, Aug. 2, 2018



GM's *Masonic Activities*



R1 Pangasinan VW Jimenez and Victory Lodge, August 29, 2018



Courtesy Call of Bantayan Bato Lodge UD, September 19, 2018

GM's *Masonic Activities*



GRAND MASTER CUP AUGUST 09, 2018



RSM 1ST AFP COSMO GOLF MAY 8, 2018

168TH Birthday of Marcelo H. Del Pilar

Ika-168 Guning Taong Pagsilang ni Gat Marcelo H. Del Pilar
Araw ng Huwebes Ika 30 ng Agosto taong 2018 sa Dambanang Marcelo
H. Del Pilar, San Nicolas, Bulakan, Bulacan.





The Grand Master visits his Mother Lodge, Red Mountain Lodge No. 241, August 06, 2018



Grand Master's Birthday



TANDAG, SURIGAO
August 6, 2018



IMES



IMES 2018-09-121 Royal Class Officers: Severino D. Cruz, President, Cupang Masonic Lodge No. 295; Rolando M. Geronimo, Vice President, Kakarong Masonic Lodge No. 327; Pastor G. Garcia, Treasurer, Malolos Lodge No. 46; Edjieth S. Cajucom, Secretary, Malolos Lodge No. 46; Alexander P. Meneses, Historian, Cupang Masonic Lodge No. 295.



IMES 2018-14-126 Durian Class Officers: Carlos L. Espero II, President, Tagum Lodge No. 204; Noel P. Gloria, Vice President, Digos Masonic Lodge No. 198; Jose Rafael D. Narajos IV, Treasurer, Beacon Masonic Lodge No. 213; Virgilio G. Dela Rosa, Secretary, Sarangani Masonic Lodge No. 50; Franslome John S. Gabin, Historian, Sarangani Masonic Lodge No. 50.



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*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

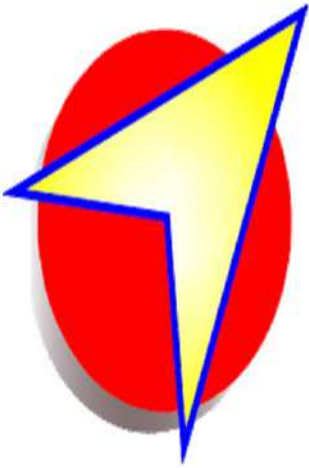
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