



The CABLE TOW

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



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Truth TRUTH

VR Samuel P. Fernandez

The plain definition of truth either overstates factual truth or overstates the metaphysical.

For a satisfactory definition of truth, one must consider three aspects and elements of truth, namely: Factual truth, Logical truth, and Ontological and metaphysical.

1. Factual truth must fit the facts of life and existence. As Webster's Dictionary defines it, truth is "conforming to fact or reality; exact accordance with is or has been, or shall be." This means propositional correspondence to reality.
2. Logical truth applies logic and denies revelation. Logical positivists stress meaningful logical expression that is empirically verifiable. They deny metaphysical and moral truth since it cannot be scientifically examined like material phenomena.

Logic is a branch of philosophy "dealing with the principles of reasoning and inference." (World Book Dictionary). As philosopher John Stuart Mills puts it: "Logic is not the science of Belief, but the science of Proof, or Evidence."

3. Ontological or metaphysical truth expresses the ultimate relationship of truth and the nature as well as the relationship of religious, social and moral truth in particular. Religious and moral truth is what God

is. “Scientific truth is what God wills and is also in consistent with His character.” (Wycliffe Bible Encyclopedia)

Ontology is the branch of philosophy that deals with the nature of reality.

Metaphysics is a branch of philosophy that tries to explain reality and knowledge. It is a study which includes epistemology (the theory of knowledge), cosmology (the theory of the universe and its laws), and ontology.

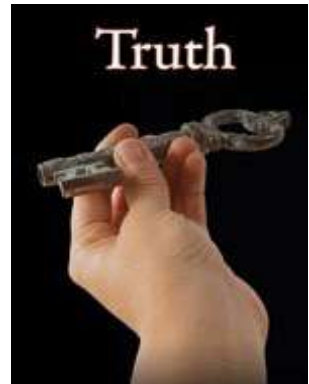
In Masonry, there are three principal tenets: Brotherly Love, Relief and Truth.

To Masons, “Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate; and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and with heart and tongue, we join in promoting each other’s welfare and rejoicing in each other’s prosperity.” (California Cipher)

In the Entered Apprentice Masonic degree, we have this prayer: “Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of Freemasonry, he may the better be enabled to display the beauties of holiness, to the honor of Thy holy name. Amen.

From the Holy Writ, we have the following:

“Into thine hand I commit my spirit: thou has redeemed me, O Lord God of truth.” (Psalm 31:5, King James Version)





MESSAGE

MW ROMEO S. MOMO
Grand Master

My beloved brethren:

On this fourth and last issue of the Cabletow during our administration, I will take the opportunity to make a short report, to thank you for all your support and cooperation, and on the latter part of it, you will find this message taking the nature of an editorial.

In a few weeks' time, I shall be stepping down as your Grand Master. If you were to ask how can I best describe my stint, it is rather bitter-sweet. Bitter because I failed to fix the numerous differences among our brothers. There are many cases that reached the Grand Lodge, and I would prefer to have them settled amicably instead of imposing penalty on a brother, save of course to cases of serious nature which rightly calls for justice thru penalty. What pains me, however, are those which could have been avoided had the brethren exercised tolerance, respect, patience and brotherly love. It is more poignant because our theme is supposedly focused on harmony and brotherly love. Be that as it may, I still believe time will come that harmony and brotherly love shall prevail in our hearts. As they say, time heals. In this regard, I urge you, my brethren, to be the catalyst of harmonious relationship amongst us. Be the vessel of peace and of concord, instead of becoming the spark plug of division and

hatred. Be a just and upright Mason by mending broken relationships, fostering genuine friendship, and strengthening that mystic tie which binds us as brothers.

Sweet because the projects we have undertaken were all accomplished, and that is because of your help, my brethren. Both the tree planting and support for public school activities were considerably successful; the IMES had numerous graduates and active classes up to this month; the position of Office Administrative Manager was made permanent so that the new Grand Master can rely on the words, experience, and knowledge of a brother Mason, especially on the day-to-day GLP transactions. The E-GLP is now fully functional, this is otherwise known as the Information and Communication Technology Program.

Further, we now have the Part 3 of The Brethren, a continuation of the works of MW Fajardo, highlighting on the role of Masons in nation building. This covers the period from 1946 to the present. The book is entitled "The Brethren - Book 3, The Craft Under the Republic, 1946-2018". 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 undertook the beautification and improvement of GLP premises, inside and out. I hope you have observed the improvements. We also had a successful GLP Anniversary celebration, coupled with the recognition of brothers-achievers in the government service and of course, of our pillars, our Past Grand Masters.

We had our TV Documentary entitled "Freemasonry: A Continuing Legacy of Brotherhood and Service". Notably, after this documentary was shown in ANC, the number of petitioners knocking at our doors and desirous of becoming one of us increased. Marami ang nagsabi, they were enlightened. Sana napanood nyo ito mga Kapatid.

In all of these undertakings, wala pong ginastos ang Grand Lodge. Lahat ito ay galing sa mabubuting loob na mga Mason, na nais lamang makatulong tungo sa ikagaganda ng Grand Lodge at ikabubuti ng Kapatiran.

Among other edicts that I have issued, one may interest all the Past Masters. I refer to Edict No. 322, allowing the Past Masters, as members of the MW Grand Lodge of the Philippines, to take an active part again, in all the deliberations in District and Multi-District Conventions, and in Special and Annual Communications. As I have promised you during the last AnCom, at the Convention of the Grand Guild of Past Masters, the voice of the Past Masters shall be heard, your experiences considered, and your wisdom, taken into consideration. You are a member of the Grand Lodge, and hence you must act and serve as one.

As your outgoing Grand Master, I would like to pose two challenges for you to ponder and act upon my brethren.

First is to re-echo the message of MW Reynato Puno. He said that Philippine Freemasonry is now faced with two adversities, *first* is the ignorance of non-masons towards Masonry; *second* and most alarming, is the ignorance of Masons towards their very own fraternity. I expect you, my brethren, to continue addressing the second so that altogether, we can effectively answer the first.

Second is this statement of our Ill. Brother Albert Pike. He said - "Wherever Freemasonry flourishes, there will be found the highest type of citizenship and the best standard of living". If we are to take as examples countries where Freemasonry flourished and is flourishing such as England, France, Spain, or the United States, Ill. Pike might be correct in his observation. But how about here in our country, in our beloved Philippines? As to whether we have the highest type of citizenship, some may agree, some may dissent; but this I am sure - our deep history of struggle for freedom and independence, fought mostly by brother Masons who sacrificed their liberty and even their own lives, shall bear us out in claiming that the type of citizenship we have should be one of the highest. Ours was hard-earned, hard-fought, forged by hardships and trials, and tested by time.

As to the standard of living, however, I submit that we do not have the best. According to the Philippine Statistics Authority, one in 20 children aged 5 to 17 is working, one of every eight Filipinos 6

to 24 years old is an out of school youth, Filipino families are most deprived of education, and many other poverty indicators. Just look around you, on your way here, how many street children have you seen begging for alms? How many depressed communities have you observed existing? Which brings me to this question - If we do not have the best standard of living, does this mean Freemasonry is not flourishing in the Philippines? I don't think so. Freemasonry has existed in our country since 1856, our Grand Lodge has been there since 1912, we are now 22 thousand strong active members. Undoubtedly, Freemasonry is flourishing in the Philippines. Or could it be that Freemasonry flourishes yet the Masons are not doing enough? Are we not being up to the task? Are we neglecting our duty? We may be so complacent in our own sphere that we tend to forget our fellowmen, we tend to forget the needs of others, we tend to forget that as Masons, we have an obligation to assist.

On the other hand, baka nga kulang pa ang mga Mason sa Pilipinas. Probably, we need more Masons in the government, in the executive, in the legislative, in the judiciary, in law enforcement; probably, we need more Masons in the private sector; probably, we need more Masons to take care of our environment; probably we need more Masons to take care of our education system; probably, we need more Masons to attend to our economic situation. Yes, probably..... but more importantly, we probably need more Masonry among us Masons.

And so I go back to the second part of our theme - Freemasonry makes good men better, for a better society. These "better men" must do something for the Filipino people to make their lives better. That better man is you, my brother. Masons and Freemasonry since time immemorial have been the catalyst for change, for improvement of lives, for freedom, and for human progress. Individually and collectively as a noble institution, let us do our active share.

Thank you once again. Mabuhay!

TRUTH

VW *Jesse D. Alto*



Truth is a word often used as backbone in asserting accuracy seemingly superior than others. Truth is often use in expounding natural, moral, and spiritual laws, including the man-made laws of the land. Truth is defined as the body of real things, facts, constancy, sincerity, a state of being the case. Truth is the eternal essence of seen and unseen of the universe. The revered Ancient Indian sage of Yoga philosophy, Patanjali said that truth is the principle which gives life that dwells in us, undying and eternally beneficent. It is also the rules that governed the natural, moral, and spiritual laws.

Holy Book mentioned that in the beginning was the word, the word was with God, and the word is God. God must have uttered the word to start the worldly manifestation and He is in that whole unfolding process of manifestation. The degree of manifestation begins from the joining of

positive, negative, and controlling central will power of motion or energies (from an atom, mineral, plant, animal, and man onward) which evolve in the physical, the emotional, and the mental faculties of the consciousness of the evolving being and the appearances of planets, suns, solar systems, universes all expresses from ONE Divine Will. Time is the degree of the limitation of manifestation from atoms to universes. There are three trillion of universes known and discovered by science. Space and motion are the twin principles that governed the seen and unseen worlds.

To understand it we should recall the well-known Eastern philosophy according to which the Universe, both seen and unseen, is a manifestation of a Divine Reality or Will which abide within it and is the ultimate cause and source of all that takes place in it in terms of time and space. Its existence in the Universe manifests in two fundamental ways. In the

first place, it constitutes the truth or the very essence of all things. In the second place, it determines the ordered course of things both in their material, moral and spiritual aspects. They are inseparable and together constitute the very foundation of the manifested universe.

The Man's action and man-made laws that contradict the natural laws, morals, and spiritual laws will result to harmful effects causing sufferings and pain to humanity. To unfold wisdom, man should exert efforts to eliminate ignorance and pushed for right knowledge through right education, experiences and action. The masonic rituals, working tools, and teachings help the brethren understand the eternal principles and laws that govern the whole process of manifestation

In the application of the truth principle, our illustrious masonic brothers during the first one hundred years of its exist-

tence in the Philippines promoted education, fairness, justice, and equality in the application of moral laws of the land regardless of man's race and color. Their efforts seeking truth and justice even at the cost of their lives. They understand the efforts are needed to free humanity from the limitations imposed by the material, emotional and mental vehicles and attain spiritual perfection. To summarize truth, there is a Supreme Being that govern the compass manifestation of the universe, and all within its manifestation is express unity in diversity. The lights of will, wisdom, and laws are the innumerable square expression of that manifestation. The material expression is perceived in evolving harmony of substances in the field of manifestation varying according to the unfolding consciousness of beings from atoms, minerals, plant, animals and man. Man, who is a seeker of truth and through his working tools is conscious of this development and growth.

*"Then 'twill not matter thou forgettest me!
Through thy clear space and o'er thy vale I'll sweep!
A vibrant, limpid note to thine ear I will be;
Fragrance, light, color, song, lament, and plea,
Ever repeating the faith that with thee I keep!"*

- Jose Rizal

KNOW THE TRUTH!

by VW Vic Yu

“He who enters this Temple leaves behind all his worldly possessions, titles and status; and for laboring on the level, he will be recognized and henceforth be duly introduced as a plain brother for all and all seasons.” -Unknown Brother

The above quote summarizes the path to true happiness in Masonry. For as long as the brother leaves behind both his successes and insecurities in the outside walls of life before he enters into the mystic fellowships of our Craft; and for as long he labors sincerely and not for fame: he will be known as a true and trusty brother which is our standard (plain) of a worthy Mason.

On the principle of Truth, hypocrisy and deceit are supposed to be unknown amongst us. Sincerity and plain dealing are supposed to be our distinct character. With heart (acts) and tongue (words), we are supposed to promote each other's welfare and rejoice in each other's prosperity (progress). However, on the contrary nowadays, trivial matters are being fought in the guise of principles: titles and positions are aggressively being pursued; and pomp and glory in

ceremonies and projects are being favored instead of simplicity and effectiveness in such endeavors. Envy and hatred prevail as accomplishments of others are viewed as “competition” instead of moments to thank the Great Architect of the Universe for the blessings to the brethren.

Our Craft was previously known as the bastion of virtues where we served as the lone voice in the wilderness. When monarchical governments were the norm, we brought forth democratic governance. When education was for the privileged, we introduced public education. When marriage was purely deemed as religious, we fortified it with contractual marital rights. Sad to admit, materialism and earthly pleasures have crept into our fraternity and we now abide by the world instead of setting the trends.

We often hear brethren aspiring for positions stating that their advancements or those of their minions are “long overdue”. Is sincere service to brothers and mankind subject to time periods? Can we not serve without titles? Having served several Grand Masters in the past, I often tell them

the old adage, *“be careful what you wish for, for you may get it”*. As always, there is a moment of silence whenever I remind them of such wisdom and they recall the trials and tribulations experienced during their respective stays at the Grand East.

The darkness in others teach us much of our own darkness. Unless we pierce our veils to fully face the darkness within us, we can never be happy. We may enjoy the adulation accorded by the brethren but during the times when we are by our lonesome, we feel miserably unfulfilled. Worse,

we pretend to serve and yet continue to seek applause even if they are from pretenders who are ever ready to drop you off at their convenience.

As per the eminent psychologist, Carl Jung, *“Your vision will become clear only when you can look at your own heart. Who looks outside, dreams. Who looks inside, awakes”*. Let us Awaken, my dear Brethren! Together Brethren, let us Bridge Men through Brotherly Love and Harmony. Let us make Better Men for Better Society.

A BRIEF HISTORY PINTONG BATO LODGE NO. 51

by WB Chito Umali

We Filipinos love our country.

We Bacoorians love our country, our town and our community. It is this love of community that in 1918 fourteen (14) Bacoorian Freemasons from three (3) different Masonic Lodges conceived the idea of establishing a regular Lodge in the municipality of Bacoor. These pioneering Freemasons are:

1. Julian Cruz Balmaceda
Magdalo Lodge No. 31

2. Marcelo F. Cuenca
Magdalo Lodge No. 31

3. Francisco R. Gaudier
Magdalo Lodge No. 31

4. Pio R. Gaudier
Magdalo Lodge No. 31

5. Higinio de Guia
Noli Me Tangere Lodge No. 42

6. Angel C. Lazaro
Magdalo Lodge No. 31

7. Pedro Noriel
Magdalo Lodge No. 31

8. Severo Ocampo
Pilar Lodge No. 15
9. Francisco L. Pagtakhan
Magdalo Lodge No. 31
10. Simon N. Reyes
Magdalo Lodge No. 31
11. Rudino San Miguel
Pilar Lodge No. 15
12. Higinio M. Sarino
Magdalo Lodge No. 31
13. Pedro M. Sarino
Magdalo Lodge No. 31
14. Benito Torreno
Magdalo Lodge No. 31

Under the leadership of Bro. Julian Cruz Balmaceda, they worked very hard to meet all the requirements of the Grand Lodge for Dispensation. The petition for Dispensation was presented to Grand Master Manuel L. Quezon who later became the President of the Philippines.

A Charter was issued on January 28, 1919 by the Grand Lodge.

Pintong Bato Lodge No. 51 was duly constituted as a regular lodge under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands by Most Worshipful Bro. Milton Earle Springer on February 15, 1919.

A special Communication of the Grand Lodge was held at the Hall of Pintong Bato Lodge No. 51 on February 15, 1919 where

the following brethren were installed:

- Bro. Julian C. Balmaceda
Worshipful Master
- Bro. Francisco R. Gaudier
Senior Warden
- Bro. Pedro M. Sarino
Junior Warden
- Bro. Higinio M. Sarino
Treasurer
- Bro. Severo Ocampo
Secretary
- Bro. Higinio de Guia
Chaplain
- Bro. Pedro Noriel
Senior Deacon
- Bro. Angel C. Lazaro
Junior Deacon
- Bro. Francisco L. Pagtakhan
Senior Steward
- Bro. Simon N. Reyes
Junior Steward

Many Bacoorians soon joined the craft followed by other residents from nearby towns. These Pintong Bato brethren played a major role in spreading Masonic light in many parts of the country. Their conferral team were invited by other lodges. They helped in organizing Masonic lodges. To mention a few:

- Labong Lodge No. 59
Malabon, Rizal

Muog Lodge No. 89
Parañaque, Rizal
Bataan Lodge No. 104
Bataan

Degree work was in Spanish or English. Later on, use of Tagalog in rituals was adopted in some instances. WB Julian C. Balmaceda was instrumental in introducing the use of Tagalog in the rituals of the Grand Lodge.

OUR NAME - PINTONG BATO

Pintong Bato is a place in Barangay San Nicolas on the Eastern part of Bacoor. It has historical prominence because of the many battles fought there in 1896 between Filipino Revolutionary forces and the Spanish Army. It served as a supply line to bring food and ammunition from Manila to the Filipino soldiers encamped West of Zapote River.

The founders chose Pintong Bato because of its historic prominence and because its sound seems to suggest to Masons something which related to the Temple of Truth and Virtue.

WORLD WAR II

World War II put a temporary stop to the activities of the Lodge. Japanese troops occupied the Lodge and later on tore it down carting away the lumber and GI

materials.

As a six-year old boy, I saw this.

EDICT NO. 232A

On September 11, 2006, Grand Master Romeo A. Yu issued Edict No. 232-A declaring as Irregular and Clandestine the Independent Grand Lodge of Free and Accepted Masons of the Philippine Islands and all its members as Clandestine Masons. Several members of Pintong Bato Lodge No. 51 are included in this Edict.

Early in June 2007, a day before the stated meeting, the Pintong Bato Lodge building was taken over by the clandestine group. With only 24 hours left before the stated meeting, a special dispensation from the Grand Lodge authorized Worshipful Master Ambrosio Umali to hold the June 2007 stated meeting at his residence at No. 1 Evangelista Street, Poblacion, Bacoor, Cavite. The succeeding stated meetings were held at the temporary lodge of Pilar Lodge No. 15 in Imus, Cavite.

Through the herculean efforts of the succeeding Worshipful Masters and the brethren led by PDDGM VW Erwin A. Punzalan, we now have a beautiful Lodge building with a big fenced parking lot. The use of the lot and the

building is compliment of Bro. Arthur Santos on GRATIS till a new home is found.

MAYORS OF BACoor

Service to Humanity is inherent to Freemasons. Eight Pintong Bato Masons who served the people of Bacoor by being town mayors are:

Simon N. Reyes
1919 to 1922

Francisco R. Gaudier
1924 to 1928

Francisco L. Pagtakhan
1934 to 1940

Generoso R. Sarino
1944; 1946 to 1947

Benigno A. Guinto
1952; 1954 to 1960;
1963 to 1967

Buencamino M. Cruz
1988 to 1991

Victor R. Miranda
1992 to 1995; 1995 to 1997

Jessie B. Castillo
1998 to 2007

OUTSTANDING SONS OF BACoor

Masons from Pintong Bato Lodge No. 51 who distinguished themselves in government service through dedicated excellent service with high integrity.

1. PGM Pedro M. Gimenez
 - Grand Master, Grand Lodge of the Philippines – 1963
 - Auditor General, General Auditing Office (Now C.O.A.)
2. WB Eduardo T. Malinis – Golden Anniversary, 1969 Worshipful Master
 - Commissioner, Insurance Commission of the Philippines,

Longest serving Insurance Commissioner who served under five Presidents of the Philippines.
3. Bro. Eduardo B. Libid
 - Ambassador, writer

THE PRESENT, THE FUTURE

Pintong Bato Lodge No. 51 is very much alive. Its stated meetings are well attended with vibrant discussions. It participates in District and Grand Lodge activities. It has many community related projects.

Pintong Bato Lodge No. 51 looks forward to another good century.

CENTENNIAL FOUNDING ANNIVERSARY

February 19, 2019 – 4:00 PM

The celebration was held at the Strike Gymnasium at Molino Boulevard, Bacoor City with Bro. Senator Juan Edgardo “Son-

ny” Angara as honored guest and speaker.

Close to 300 people, mostly Freemasons from Pintong Bato and Cavite East District attended the affair which lasted till midnight. Everybody had fun. Fellowship Galore!



The Centennial officers and brethren



WB Chito Umali gives a brief history of Pintong Bato Lodge No. 51



Guest Honor Bro. Senator Sonny Angara inspires the brethren with his message



**Our First Worshipful Master,
Right Worshipful Bro. Julian
Cruz Balmaceda**



**A happy Bro. Sen. Sonny Angara re-
ceives from Bro. Alvin Hipolito his own
painting of working tools as PDDGM VW
Erwin Punzalan looks on.**



**Centennial Worshipful
Master Michael James M.
Villacruz**



**Guest Honor Bro. Sen. Sonny Angara
with DDGM VW Raul Canon and DGL VW
Peter Irwing Corvera and Bro. Chappy
Umali of Pintong Bato**



**SW Roger R. Dianco, WM Michael James Villacruz,
IPM Jayson Calinap, and JW Jeffrey Sacramento**

EMILIO AGUINALDO: PRESIDENT OF THE FIRST PHILIPPINE REPUBLIC

VR Samuel P. Fernandez

(Speech delivered at the Installation of WB Jessie D. Garcia and 2019 Officers of Juan Sumulong Masonic Lodge #169, March 23, 2019 at Plaridel Masonic Temple)

President Aguinaldo saw the Light of Masonry on January 1, 1895 at Pilar Lodge No. 203, Imus, Cavite. He was the founder of Magdalo Triangulo.

Magdalo Triangulo was issued a charter on December 21, 1914 by Past Regional Grand Master Santiago Barcelona, head of the Commission of Gran Oriente Espanol. It later became Magdalo No. 371, of which Bro/Gen Aguinaldo was the first Worshipful Master of the Lodge.

In February 1917, Magdalo Lodge 371 received a new charter as Magdalo 31, and was constituted on February 14, 1917 as subordinate lodge of the Grand Lodge of the Philippine Islands.

On October 6, 1926, Magdalo was named Ibarra Lodge, an important character in Jose Rizal's novel, *Noli Me Tangere*.

In 1941, Ibarra Lodge No. 31 was forced to close.

On June 13, 1964, the

members of Ibarra Lodge No. 31 unanimously passed a resolution asking the Grand Lodge for an authority to change the name of their Lodge to Aguinaldo Memorial Lodge. On July 1, 1964, Grand Master Charles Mosebrook informed the members that he has authorized the change of name as requested.

On February 16, 1917, President Aguinaldo petitioned for degrees in the Philippine Bodies, A.&A.S.R. Among the petitioners with him were Don Felipe Buencamino, Jr., Thomas Earnshaw, Michael Goldenberg, Manuel X. Burgos, Isvero G. Gabaldon and Teodoro R. Yangco. Manuel L. Quezon presided the 32nd degree MBS, assisted by WW Marquardt as Lt. Commander and H. Lawrence Noble as 2nd Lt. Commander.

President Aguinaldo was coroneted a 33rd degree Inspector General Honorary by the Supreme Council 33rd of the Republic of the Philippines on Feb. 12, 1955.

President Aguinaldo was a towering and powerful figure of the Philippine Revolution. He led the Filipino people in their war for liberation against Spain and the United States.

Most Worshipful Camilo Osiás (GM 1955) noted:

“The revolutionary leader was born on March 22, 1869. He inherited the sturdy qualities from his parents of Kawit, Cavite. He matured at an early age because of the death of his father compelling him to engage in farming, in business, and in teaching. As a young man, he became Capitan Municipal of his native town and at about the same time he joined the Katipunan and the Masonic Fraternity.

“His love of freedom was intense. It was this sacred cause that motivated General Aguinaldo to lead men in the country’s holocaust who sacrificed fortunes and their lives, men ‘who in order to maintain our own sovereignty have confronted all the privations imaginable, living months after months without rest and shelter in unhealthy forests and inhospitable mountains without food at times, and for the many days except leaves of trees and roots of plants, pursued by certain death at every turn, decimated by the

bullets of the much superior enemy, beneath the inclemencies of our tropics, sustaining an uneven struggle with no hope of recompense except the thought of duty done ...’

“Necessity developed in Aguinaldo a sense of responsibility, capacity to get along with people, and what later manifested into a genius to plan and organize. His having had to be a farmer made him love the great out-of-doors and the fanning class. Such experience gave him strength of physique and ability to earn sustenance of self and companions under trying conditions. It is nothing short of miraculous that he was able later to lead an army of generals, officers, and soldiers who had to meet in years of warfare Spanish forces and then American forces. His teaching experience laid the foundation for his ability and success to plan, to organize, and to lead.”

Most Worshipful Conrado Benitez (GM 1936) remarked in his message, thus:

“History records that the Revolution he led was the first successful colonial uprising in Asia; and the Philippine Republic that was its climax, though short-lived, was the first democratic and representative government



established in the region.

“The Masons in the Philippine jurisdiction, if not in the entire Masonic world, take justifiable pride that Brother “Colon” led the Filipino people in consummating the Libertarian Movement initiated at the turn of the century by our Fraternal Brethren, Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Gregorio Aglipay, Apolinario Mabini, and their colleagues of the era; until the second stage of the ‘continuing revolution’ achieved the establishment of the Second Republic, July 4, 1946, through the labors of our illustrious Brethren Manuel L. Quezon Rafael Palma, Ignacio Villamor, Teodoro M. Kalaw, and Jose Abad Santos, among others.

“The Philippine Libertarian Movement, initiated by Filipi-

no Masons, became the precursor of similar movements among colonial countries in Asia. And it was not an accident that in this instance, the Masons lead in the pursuit of enlightenment against ignorantism, liberty against slavery, and freedom against blind obedience.”

Bro. Esteban A. de Ocampo, an academic scholar and former Chairman National Historical Commission, recognized President Aguinaldo’s contribution to our libertarian struggle. He wrote:

“No one can successfully dispute the historical fact that from his election as President of the Revolutionary government in the Tejeros Convention (March 22, 1897) to his capture in Palanan, Isabela (March 23, 1901), Gen. Aguinaldo played the leading role in our struggle for freedom and independence first against Spanish sovereignty and later against the American conquest of our country. He was not only the Commander-in-Chief of the armed forces but he also served successfully as President of the first Revolutionary Government (March 22 to Nov. 1, 1897), President of the Biyak-na-Bato Republic (Nov.1-15, 1897), Dictator of the Philippines (May 24 – June 23, 1898), President of the Sec-

ond Revolutionary Government (June 23, 1898 - Jan 23, 1899), and President of the Philippine Republic (Jan 23, 1899 - March 23, 1901), which was inaugurated in Malolos, Bulacan.

“The General’s exploits in the battlefields became almost legendary and it was his brilliant victories over the Spanish arms that led the delegates present at the Tejeros Convention to elect him President of the Philippines in preference to *Supremo* Andres Bonifacio. It should be noted that in that election, presided over by Bonifacio himself, Aguinaldo was voted president *in absentia*.”

Prof. Gabriel Fabella, another academic scholar, listed the important achievements of President Aguinaldo thus:

1. Aguinaldo was the first Filipino to make the world conscious of the existence of the Philippines by leading two revolutions against Spain, and a war of defense of the Filipinos’ newly established Republic against the United States;
2. He helped to weld the Filipinos into a nation through deeds rather than by pen or words;
3. He was the first to demonstrate that a Filipino is capable of running an orderly government of his own making;



4. He set an example of honesty, integrity and incorruptibility in the government service;
5. He left happy memories of the First and Second Republics of the Philippines; and finally,
6. He bequeathed permanent legacies to our people:
 - a. A Philippine Independence Day,
 - b. A Filipino flag, and
 - c. A National anthem.

(Gabriel F. Fabella, *The Role of Aguinaldo in History*, 1966, p.5)

Most Worshipful Manuel M. Crudo, in his Aguinaldo Centennial message, said:

“In this era of confusion, disunity, and division, when the whole world is undergoing a tremendous change through vi-

olence, strikes, and revolution, it is exhilarating to make a pilgrimage to the glorious past and make comparison and contrast.

“The dreadful truths of yesterday which tried to straighten up the crooked status quo are now accepted as the pleasing truths.

“Yesterday, Brother General Emilio Aguinaldo and the rest of our national leaders worked hard, fought hard, and dedicated their all for the welfare of our country.

“Nowadays, many of our national leaders pay lip service to patriotism. They even sell our country down the river by giving themselves fantastic allowances from the people’s money while the people exist in hunger and poverty. Many of our leaders consider their positions not as a public trust but a means to enhance themselves into power by enriching themselves to the detriment of our people.”

Bro. Justice George A. Malcolm, commented on Aguinaldo’s accomplishments, thus:

“Analyses of the character of Aguinaldo are as contradictory as they are numerous. There are those who would deify him into something more than human. The soldier who captured him wrote

that ‘He is a man of many excellent qualities, far and away the best Filipino I ever was brought in contact with.’ On the other hand, there are those who would make of Aguinaldo a mere figure-head, the usual method being to eulogize his compatriots in order to belittle his accomplishments. Certainly full credit should be given to the able men who advised Aguinaldo. Yet when impartial history is written, it must adjudge that Aguinaldo knew how to listen to his advisers, but always the decision was his, and he was the unquestioned executor of the decision thus reached; that he represented cohesion and unity, and that he was genuinely honest and sincere, for he carefully conserved the money paid him by the Spaniards and used it as a trust fund to organize a new revolution. It was no small thing for a young man, with scant education, living in a small town, in the face of every disadvantage, to weld together a people who had never been unified, and to maintain himself as the acknowledged leader of a popular uprising which when unsuccessful is stigmatized as an insurrection, but which when successful bears the honored tile of a revolution.” (George A. Malcolm, *The Commonwealth of the Philippines*, New York and London, D. Appleton-Century Company, 1939, p.116)

MW Manuel L. Quezon (GM 9118), in his speech as Resident Commissioner of the U.S.A. in the House of Representatives, Washington, D.C., on October 2, 1914 said:

“I want to say another word about General Aguinaldo. As I said before, I know him personally, I had served under him. As the gentlemen of this House are aware, Aguinaldo at one time wielded great power in the Philippines. During the revolution he was the Supreme Military Chief, with the powers of a dictator, just as the President of the United States would be here in case of war. He had the physical power to do what he chose with the treasury of the then Independent

Philippine Government. When he was captured by General Funston, after having exercised this undisputed authority for more than two years, Aguinaldo was as poor as he was when the war started.” (Teodoro M. Kalaw, editor, *Quezon’s Speeches*, Manila, 1925, p. 227.)

No doubt, Bro. Aguinaldo has shaped and gave the Philippines its glorious and spectacular epoch. Said Bro./Pres. Aguinaldo: “The First Philippine Republic, of which I was its humble president, was an achievement we owe, largely, to Masonry and the Masons. With God to illuminate them and Masonry to inspire them, the (Masons) fought the battle of emancipation and won.”



Pampanga Masonic Lodge No. 48:

Centennial Lodge History Summary of the Mother Lodge in Pampanga

Compiled by: WB Joseph Harold W. Santiago, PM
(Lodge Historian)

After the last two Masonic Lodges in Pampanga: Logia Masala No. 154 in San Fernando & Logia Majestad No. 155 in Bacolor closed down in 1896, no Lodge operated in the Province in the next two decades. But the love for Masonry did not desert the Pampangos. Unable to join a lodge in their own province, they entered the fraternity through lodges in Tarlac, Bulacan, Manila, and other Lodges in the South.

By 1918, fifteen (15) Capampangan Masons from eight (8) different lodges legally con-

stituted in the Philippines gathered in the old residence of the Abad Santos' in the City of San Fernando, Pampanga for Masonic information and education. It was during one these meetings that the idea of forming a Lodge in their own province was conceived. A request was submitted to the Grand Lodge of the Philippine Islands for the issuance of a dispensation that would authorize them to form a lodge that will be named Pampanga Lodge. The petition for a Provisional Charter was drafted and ratified and was signed by this band of brothers:

Charter Member	Mother Lodge	Occupation
Pacifico R. Panlilio	Logia Perla Del Oriente No.1034, SC	Physician
Bernardo Samson	Logia Perla Del Oriente No.1034, SC	Physician
Lucas G. Baviera	Batangas Lodge No.35	Constabulary Officer
Isidoro Makabali	Batangas Lodge No.35	Employee
Isabelo de Silva	Maguindanao Lodge No.40	Employee
Pedro Abad Santos	Bagumbayan Lodge No.4	Lawyer
Mariano Tiglao	Nilad Lodge No. 12	Lawyer
Saturnino Ocampo	Araw Lodge No. 18	Lawyer
Pablo Angeles David	La Regeneracion Lodge No.36	Lawyer
Felix B. Bautista	La Regeneracion Lodge No.36	Lawyer
Ceferino Hilario	La Regeneracion Lodge No.36	Lawyer
Regino P. Gamboa	La Regeneracion Lodge No.36	Proprietor
Pedro Malig	La Regeneracion Lodge No.36	Proprietor

In July 16, of the same year, the Most Worshipful Grand Lodge granted the dispensation. MW Manuel L. Quezon – then Grand Master of Masons appointed from the above roster of visionaries the First Three Lights for our Mother Lodge. Brother Pedro Abad Santos became the Worshipful Master in the East and Brothers Isabelo de Silva (a Past Master of Maguindanao Lodge No. 40) and Ceferino Hilario assumed the position of the Senior and Junior Wardens, respectively. Thus, Masonry continued its Legacy in Pampangan soil and the seeds of Brotherly Love, Relief and Truth were revived in the Province of Pampanga.

By the strength of the dispensation, the members of our Lodge were authorized to accept petitions, elect candidates and confer the 3 degrees of Masonry.

5 months later on December 28, 1918, the Lodge conducted its First Raising Ceremony on the following candidates:

1. *Saturnino David*
2. *Pascual Gozun*
3. *Candido Hizon*
4. *Marciano Ordoñez*
5. *Amado Pekson*

To these 5 Brethren, belong the honorable distinctions of being the first Master Masons to be raised to the Sublime Degree of Masonry in Pampanga Lodge.

On January 28, 1919, during the 7th Annual Communications of the Grand Lodge of the Philippine Islands, the Lodge was granted its Charter signed by then Grand Master MW Milton E. Springer and the Grand Secretary MW Newton C. Comfort, PGM. The Lodge is numbered 48.

59 Days later, on March 29, 1919, Grand Master Milton E. Springer, assisted by Francisco A. Delgado, Ladislao Jose, Miguel Unson and other Masonic dignitaries, constituted Pampanga Lodge No. 48 and installed its officers at the Cine Excelsior in San Fernando, Pampanga before an audience of more than 1,000 – many of whom were ladies and some 300 were Master Masons.

Juan L. Luna, the orator of the Lodge, delivered an address of welcome in Spanish. Pascual Gozun spoke in Pampango on the Mission of Masonry – Lugod Pamikakapatad, Pamanyaup at Kattutuan.

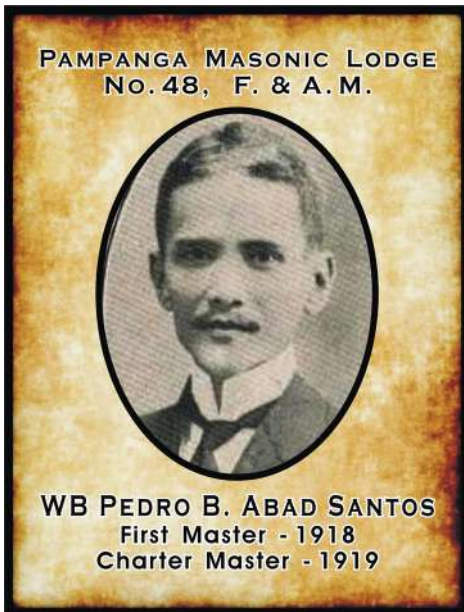
When Legends Led the Lodge

During the early years of its existence, Masonic Meetings and other lodge business were conducted in the house of the WB Pedro Abad Santos or other private residences. The challenge was to find some ways and means to realize a building and a convenient site for it.

Rising to the challenge, the brethren formed the Pampanga Masonic Temple Association, Inc. (PMTAI) in 1921 for the purpose of acquiring a lot and constructing a Temple. Shares were sold at

50.00 pesos each with the lodge as the controlling stockholder after buying the greatest number of shares.

By agreement, the Master of the lodge, assumed the presidency of the corporation, while Jose Gutierrez David the corporate secretary administered the property. The enterprise paid off and in time a lot was procured. Between 1924 & 1925, during the two-year term of Felix Bautista as Worshipful Master, the Lodge's First Temple was erected and named General Hizon Temple.



*Above Left – Photo of Charter Master lifted from the 1930's Book
– Ninu't Ninu Qng Capampangan*

*Above Right - Oldest known photo of Pampanga Lodge 48 (circa 1920's)
– c/o Pampango Blogger Mr. Alex Castro*

In 1929, during its 10th Charter Year - Pampanga Lodge No. 48 helped in the Chartering of the 2nd Lodge in the Province: Leonard Wood Lodge No. 105 in Fort Stotsenberg (now Clark Free Port Zone). Among the Lodge Members who became key officers of the newly constituted lodge was Bro. Cipriano Masciat of the Philippine Scouts who served as Lodge Secretary during the early years of LWL105.

As rediscovered in several articles in the early issues of the Cable Tow Newsletter and even in the several ANCOM Proceedings, the Lodge was known for its affluence and influence both in the Grand Lodge and in the Province during its first 25 years.

Several of its Past Masters like Pedro Abad Santos and Rafael De Leon, and Quirino Abad Santos became District Inspectors (pre-cursor to the current position of DDGM) at various times. WB Apolinario De Leon even served as Senior Grand Steward to MW Jose Abad Santos in 1938.

Among its first 160 members were Government and Civilian Employees, Military Men, Educators, Hacenderos and Religious & Political Leaders.

Two of its members (WB Sotero Baluyut and Bro. Pablo An-

geles-David) alternately became Governors of Pampanga between 1925 and 1947. They even meet in the Senate and Malacanang - alternately as Senators and/or Cabinet Members.

Two Past Masters - Jose Gutierrez-David and Felix B. Bautista were elected delegates to the 1934 Constitutional Convention together with 30 other Masons who comprise the 202 delegates of the august assembly.

When Jose G. Morales - Mayor of Magalang, became the Worshipful Master in 1941, the Lodge's Charter then was already 22 Years old. However, before the lodge could conduct its Election of Officers on the 13th of December (2nd Saturday as stated in the original Lodge By-laws), the Japanese bombed Pearl Harbor on Dec 7 (Dec 8 in Philippine Time) thus drawing the Country into World War II - disrupting all masonic activities throughout the jurisdiction. The Lodge would have brightly celebrated its Silver Anniversary by 1944 but the Japanese Occupation (1942 to 1944) darkened the history of Pampanga 48.

The First Temple, along with the proprietary documents, was totally destroyed. No activity could be held or planned, as communications between members

was almost impossible.

Most tragic though was the loss of several members during the war and in the early days of the liberation:

The Charter Master, WB Pedro Abad Santos, died in January 15, 1945. He was believed to have been buried somewhere in Minalin. Other known casualties were Col. Telesforo Martinez former Provincial Commander of Pampanga, later member of the resistance was killed by the Japanese in February 10, 1945 and VW Apolinario De Leon a member of Quezon's Cabinet.

War Damage Claims and Rehabilitation

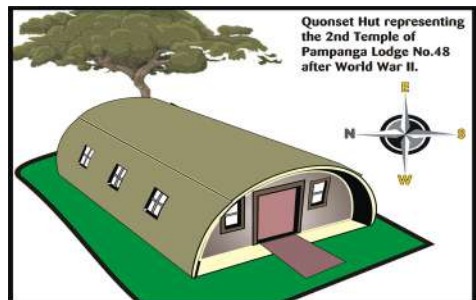
PML48 was among the first lodges to be reactivated in 1945, after Past Masters Basilio J. Castro and Isidro L. Makabali together with Bro. Arcadio Q. Ocera secured a copy of the Charter of the Lodge from the Grand Lodge of the Philippine Islands.

As reported by Grand Master Michael Goldenberg in the Proceedings of the AnCom in 1946 he delegated Nate G. Horlick, a visiting Brother from the US to re-open Pampanga Lodge.

The first meeting after the Liberation was held on July 21, 1945 in a government build-

ing behind the Provincial Capitol. WB Basilio Castro presided as the Worshipful Master and WB Santiago Razon assumed the secretary's table. Many American Masons in the military graced the occasion.

With the Temple destroyed, the Lodge filed for war damage claims and meetings were held in rooms at the Provincial Capitol. By 1949 during the term of WM Ignacio Baluyot, Bro. Eloy Baluyot – then Mayor of Lubao became a Mason and through him, the Lodge was able to acquire one Quonset Hut from the U. S. Government in their Lara Depot in San Fernando. After being dismantled and reassembled within the property, the Lodge had a unique Temple which was dedicated in January 14, 1950 by MW Esteban Munarriz during the term of WB Juan Sunga. In recognition of his role in the post-war rehabilitation of the PL48, WB Basilio Castro was awarded by a Diploma of Merit by the Grand Lodge. The 2nd Temple housed the Lodge late into the 1960's.



(Drawn Photo of the Quonset Hut – Entrance facing the true East and an acacia tree planted at the back of the structure as described by WB Orlando Nicdao who was raised on the said Temple in 1970 before it was dismantled).

Transfer of Ownership of the Lodge Property

When VW Amado Sadsad became the Golden Jubilee Master in 1969, the growing concern then was the fifty-year expiration of the Pampanga Masonic Temple Association. The corporation is nearing its maturity by 1971 and the lodge property might be confiscated by the Philippine Government. He approached VW Quirino Abad Santos (QAS), perennial custodian of the PMTA to request that the ownership of the Lodge Property be transferred to the Lodge itself but was unsuccessful. “Kayong mga bata kayo, ibebenta nyo lamang ang loteng iyan pagdating ng araw.” were the words uttered by the lodge elder to the incumbent Master.

Another issue is that most of the original PMTA shareholders have long dropped their working tools and their shares of stock have passed on to their descendants who were not masons. Upon the suggestion of the District Officer - WB Isaac S. Puno,

Jr. - the Brethren approached some of the surviving shareholders and requested them to donate their PMTA shares to the Lodge. Through the generosity of these life members, the shares of the lodge increased [from 40 % to 52 %] thus making Pampanga Lodge 48 the majority stock holder of the Pampanga Masonic Temple Association.

In 1973, as recorded in the minutes of the Regular Stated Meetings (RSM) of WB Orlando Nicdao for the month of March, he announced that VW Abad Santos finally agreed to turn-over the administration of the Masonic Temple Association Lot to the elective officers of the Lodge, waiving all his rights, interests and participations subject to certain conditions. It was a very timely move for in just a short span of days, the Lodge Property Custodian dropped his Working Tools.

On April 16, 1975 - among the important actions of the Lodge as the controlling Stock Holder of PMTA was the transfer of ownership of the Land Title under **The Most Worshipful Grand Lodge of the Philippines (in trust for Pampanga Lodge No. 48).**

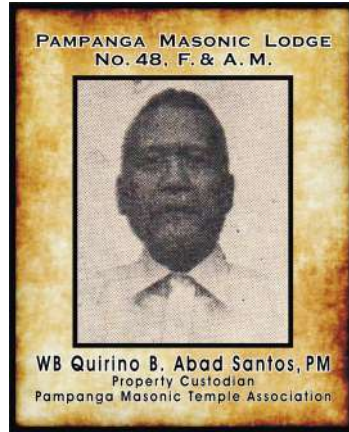
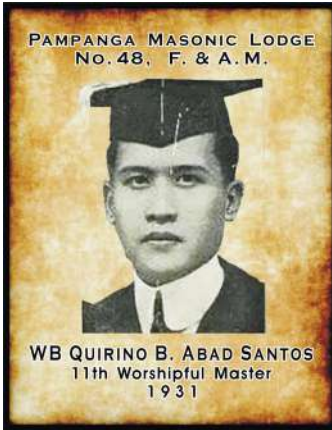
Under such resolution, the Land Title was named under the GLP subject to the following

terms and conditions:

- 1 – that the Lodge shall have perpetual use of the property; and
- 2 – if the lot is sold or mortgaged, all proceeds will be spent solely for the use and improvement of

the Lodge.

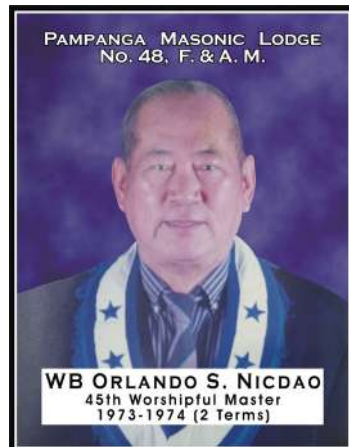
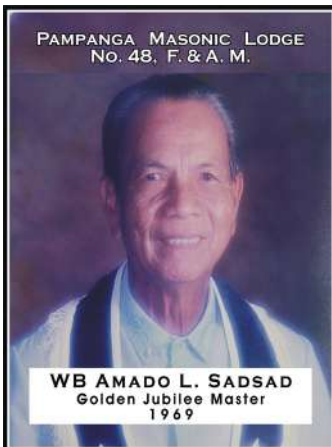
It must be NOTED that through the above actions, the senior lodge members have assured the future of Pampanga Masonic Lodge No. 48 which is being enjoyed by its present members.



Above Left: WB Quirino Abad Santos, younger brother of Pedro Abad Santos and MW Jose Abad Santos in his prime.

Above Right: 1950's photo of VW Quirino Abad Santos, long-time Custodian of the Lodge.

Below are the Past Master Portraits of two of the oldest Masons in Pampanga during the Centennial of Kapampangan Freemasonry in 2018.



With issue on the land ownership finally settled, the brethren took on the next three problems one after the other:

First, a new temple has to be built as the Quonset Hut was vacated in 1970 due to its dilapidated condition and in the next 7 years (1971 – 1977) the brethren held their meetings in the Central United Methodist Church in San Fernando, whose accommodation was made possible through the Lodge Members who belong to the said Church. Sometimes it is conducted in the old building of the Pampanga High School.

Second – after years of unuse and with no fence to deter encroachment, informal settlers have begun erecting structures within the lodge premises and to settle the demolition legally, the lodge had to pay 10,000.00 php per evicted family.

The 3rd task was to secure the Lodge Property with a concrete fence along the side of the railroad which is the longest portion of the land. The said fence was completed in the 1980's.

The Third PML 48 Temple

When WB Vicente Garcia, Jr. first assumed the position in the East in 1975, designs for

a new temple were made as he attempted to acquire the necessary building materials. Other Brethren followed his lead and made pledges. Even the salvageable parts of the Quonset Hut were sold to help finance the new temple. Despite the eagerness among the Brethren, construction of the Temple only began in 1976. The bungalow type edifice was still in its rough stages when the brethren moved back to the lodge's premises in the middle of 1977. WB Garcia was re-elected as Master for the 2nd half of 1977 and with the continued support of the Brethren, the 3rd Temple was completed slowly but surely. In the succeeding years – each incoming Worshipful Master made improvements (whether for strength or ornament) to the temple. A sturdy structure, the 3rd Temple lasted 37 Years.



Some of the furniture donated by the Brethren can still be found in the lodge today: the Wooden Pillars (B & J) from WB

Salvador Dabu in 1978, the brass knockers & wooden boards from WB Nicdao & Bro. Aviado, and a Masonic Poem: Tonight I knelt where Hiram Knelt delicately carved on a large wooden plaque compliments of WB Fernito Lusung in 1980.

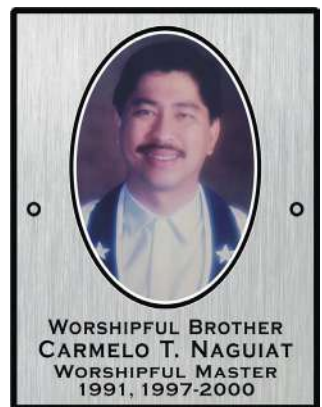
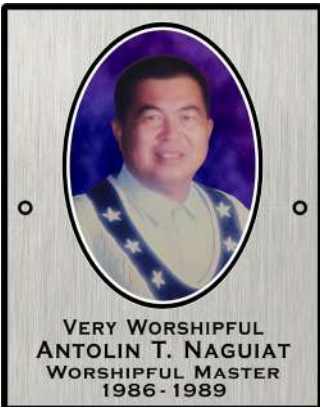
The 70's and 80's were marked with difficulties both within and outside the lodge: The Lodge was burglarized several times as recorded in several minutes in the 1970's. Active administration was being maintained by an aging population of lodge members, many of whom were Past Masters. From the usual 1 year term, several WM's served only the minimum requirement of 6 months. Length of service in the East sometimes ranged from 18 to 30 months. Another Past Master who already served the lodge 2 decades earlier was again called upon to lead the lodge for another term in 1984.

In 1985, incumbent DDGM

Antolin "Lynn" Naguiat became impressed with the resiliency of the Brethren of PML48. He noticed that despite the hardships encountered by the lodge in the previous years Harmony and Charity still endured. He applied for dual membership and became a member by favorable ballot. Come election on December of the same year, he was elected Worshipful Master – a position he held for 4 straight years! From 1986 to 1989, VW Lynn shouldered all lodge expenses thus giving the Brethren, a much needed respite from financial burdens.

All seems well for the lodge when a new tragedy struck.

In June of 1991, Mount Pinatubo in the nearby Province of Zambales erupted, emitting ash and dust which have accumulated in its crater for the last 600 years. It was considered as the 2nd largest volcanic eruption in the 20th century.



1994 marked the 75th Year of PML48. WM Eligio Soliman led the celebrations with a series of worthwhile Masonic Activities as recorded in the Lodge's Diamond Jubilee Year Book.

Lajar from the Mt. Pinatubo Eruption ravaged the province in the 1990's. PML48 was not spared as the 3rd Temple was buried meters deep and by 1995 meetings were held in LWL105 in Angeles City which geographically has a higher terrain than San Fernando.

It was now the turn of WB Carmelo Naguiat to help the lodge. He already served as WM back in 1991. His resumption to the East in the next 4 years (1997 – 2000) led the brethren from survival to recovery as funds were raised to rehabilitate the Lodge.

In 1999, during his 4th Term as WM, he was appointed DDGM to MW Franklin Demonterverde. VW Melo took the opportunity to organize a Grand Master's Night in Central Luzon and with the proceeds was able to finance a significant project for his Mother Lodge.

With the coming of the 21st Century, a Fellowship Hall was constructed adjoining the Anteroom and the Temple itself.

It was an imposing façade which welcomes the Brethren as they enter the Pampanga Masonic Lodge Grounds.



It is also fortunate that a large gain in lodge membership ensued from 1999 to 2000, when 17 Master Masons were raised to the Sublime Degree. The arrival of new blood, further reinvigorated the lodge. These band of brothers have continued to be a positive influence to the lodge up to the present day...

The Light Caster – a Newsletter for PML48 was published by WM Rainer Arocena. The Lodge managed to produce several issues every now and then.

In recognition of the admirable unity among a group of masons working in harmony to advance the ideals of freemasonry within their lodge in keeping with the noble traditions of the jurisdiction, Pampanga Masonic Lodge No. 48 was presented with the Annual Grand Lodge Award of **Out-**



standing Masonic Lodge in April 24, 2003 during the 83rd Annual Communications by MW Eugenio S. Labitoria.

Succeeding WM's made additional improvements in the Lodge Temple whether for strength or ornament.

Together with the growing lodge stability, the Brethren were able to make more contributions in the development of Kapampangan Freemasonry as they pursue other Masonic Endeavors like masonic scholarship as well as the supporting the creation of new lodges and other Appendant Bodies.

Several PML48 Brethren helped Charter – Jose Abad Santos Memorial Lodge No. 333 in Mabalacat City in 2000. Two Members even served as Worshipful Masters of the said lodge namely: VW Lorenzo Detran, Jr, PJGL and VW Nelson E. Nucup, PDGL.

Other Brethren helped Charter 3 more Lodges: Magalang

Lodge No. 391 (2010), Tiburcio Hilario Memorial Lodge No. 394 (2010) and Porac Lodge No. 411 (2013). With VW Ernesto S. Dumas, PDDGM becoming the Charter Master and WB Harold W. Santiago, PM as Secretary for THML No. 394.

VW's Niccolo Vittorio A. Go, Jose Francisco H. Fausto and Edgar R. Pattai together with other PML48 Brethren were instrumental in the establishment of Pampanga York Rite Bodies in 2008.

WB Aristotle T. Pineda, PM helped established the Pedro Abad Santos Memorial Chapter order of DeMolay in 2013 – it was sponsored by Pampanga Masonic Lodge No. 48.

VW Nicanor Targa, PDGL and WB Francis Dimaliwat, are Chapter Presidents of the Mt. Arayat Shrine Club.

Yours truly for the last 12 years have been immersed in compiling the History of PML48.

The 4th Temple – the PML48 Centennial Temple

The 3rd Masonic Temple of PML48 have stood for almost 3 decades and have sheltered the Brethren from the rigors of the seasons throughout the last quarter of the century.

It has served the Lodge & Brethren well despite some problems and limitations:

1. The area is frequently inundated and the Temple can be submerged in flood water for days on end.
2. The Temple has become spatially-challenged through time as lodge membership has significantly increased by Year 2000.

To address this perennial problem and spatial limitation, a new temple has to be built. In 2006, WM Jose Niño Francisco H. Fausto created the PML48 Building Fund to start a drive among the Brethren to aspire to have a New Temple in the Future. Initial Collections were based on voluntary donations.

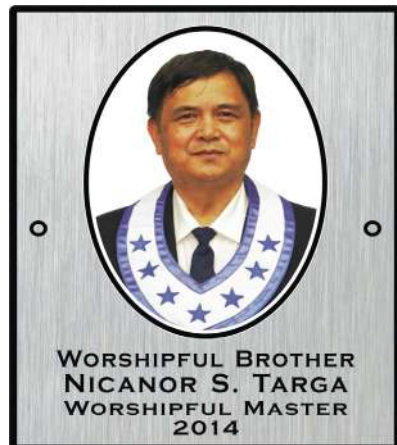
By 2012, WM Marco Antonio B. Jimenez created the PML48 Centennial Committee and instructed then SW Malamug to develop a Road Map that can guide the succeeding Masters of the Lodge towards the Lodge's Centennial Anniversary in 2018. He conducted 2 Fund Raising Drives during his term to refill the **Fausto Building Fund**.

In 2013 WM Rafael B. Malamug, Jr. initiated 2 Infrastructure Projects in conjunction with the **PML48 Centennial Road Map**: Upgrading the restroom of

the existing temple and rebuilding the Lodge Fence which was dismantled by the Northrail Project in 2009.

Come 2014, WM Nicanor S. Targa initiated the building of the 4th Temple. A gargantuan task that it seemed impossible to exist outside the drawing board. Nevertheless, WM Targa undertook the improbable and device various ways & means to achieve the goal.

Under his leadership and with the support of the Brethren, the 4th Temple was finished in 6 Months at the cost of 1.3 Million Pesos. Bro. Virgilio Lapuz, Jr. was the Architect and Bro. Rogelio G. Santos oversaw the Project. Demolishing of the old structure and construction of the new building started in May and by October 28, 2014 – the 4th Temple of was dedicated by MW Allan LM Purisma. **It was a MIRACLE YEAR for PML48!**





2015 is the Year of Continuity by WM Joseph Harold W. Santiago, under whose term, unfinished lodge projects were continued by utilizing the Centennial Road Map designed by WB Malamug which was renamed the **Malamug Criteria**.

By the continued support of the Brethren – the Lodge Fence was completed and landfill introduced as a roadway to gain access to the back portion of the lodge property making it easier for prospective investors to survey the Property.

With the approval of the Brethren the following Lodge Resolutions were adopted:

1. The 4th Lodge Temple was renamed as **PML48 Centennial Temple** in anticipation of the Lodge’s Centennial Anniversary in 2018 - 2019.
2. The Fellowship Hall was renamed as **Millenium Hall** - marking the time of its completion in

the Year 2000 AD.

3. The whole Structure including the Patio, Temple, Ante-Room, Preparation Room, Admin Office, and Fellowship Hall was renamed **Pampanga Masonic Center** and will be insured for 2.5 Million each year.

4. The completed lodge fence was named the **History Wall**, as it will contain various markers that will mark the important events of the lodge.

5. A **Centennial Fund** was also created, assessing each Lodge Member the amount of 10,000.00 Php payable from 2015 to 2018 to finance the Year-Long Event of the PML48 Centennial from July 2018 to July 2019.

Last 2016, WM Arnaldo Jake Z. Rivera, Jr. - following the Malamug Criteria succeeded in the upgrading of the Millenium Hall or Fellowship Room and the patio was even extended outside for a bigger fellowship area. In 2017 - WM Virgilio G. Lapuz, Jr. is actively continuing the improvements being made by his predecessors at the rate of at least 1 noticeable improvement each month!

In fine - 100 Years of Pampanga Masonic Lodge No. 48 can be summed up in 9 figures:

5,739 sq. meters - the area of the lodge property acquired by the Founding Brethren.

465 Master Masons - the number of enlisted members who have signed its By-Laws.

101 Installation - the number of times Lodge Leadership & Administration was turned-over.

83 Past Masters - the number of Brethren who led the Lodge

82 Active Members - the current number of Brethren in good standing

15 Charter Members - the number of Brethren who founded the lodge

4 Temples - the number of times the Brethren build their shelter

2 Charters - the number of times the lodge mandate was given

1 Jurisdiction - the number of times the lodge swore obedience to.

ONE Lodge - that faction-less figure that made the lodge last a century!

On its 100th year, the Brethren must be reminded not to mistake the Temple for their Lodge:

The General Hizon Temple constructed in 1924 lasted 20 Years.

The Quonset Hut re-assembled in 1949 lasted the same.

The 3rd Temple which was built on the foundation of Charity and Harmony among the Brethren lasted 37 Years.

The PML48 Centennial Temple also built by mortal hands and is therefore NOT eternal.

For it is the non-material tenets of Brotherly Love, Relief and Truth that made the Lodge truly last.

July 16, 2018 marked the 100th Year of Existence of Pampanga Masonic Lodge.

January 28, 2019 marked the 100th Year that the lodge was granted its Charter as the 48th Lodge in the Philippine Jurisdiction of Free and Accepted Masons.





100 years ago – in March 29, 1919, the First Set of Officers of Pampanga Lodge was installed following its constitution as the 48th Lodge under the GLPI. The WM (a bachelor in his early 40’s) was assisted by his SW (a Past Master form another lodge) and his JW (the son of a Master Mason of a different lodge.)

100 years later – in March 16, 2018, the 102nd Set of Officers of Pampanga Masonic Lodge

No. 48 under GLP will be installed prior to the centenary of its Constitution. The WM (again a bachelor in his early 40’s) will be assisted by his SW (again a Past Master from another lodge) and and his JW (again the son of a Master Mason of a different Lodge).

The Centennial Cycle of the oldest Lodge in Pampanga will soon be complete and the new age of Pampanga Masonic Lodge No. 48 shall begin anew.



History of Charleston Lodge No. 44, F&AM

The first Masonic meeting held on the Island of Guam under American occupation was in 1903, when some five members of the Order met for dinner. In 1906, there was another meeting during which the proposition of organizing a Masonic lodge in Guam was discussed for the first time. Morris O'Brien took up the matter with the Grand Lodge of California, but it entertained doubts that the limited number of Masons on the Island could support a lodge.

The matter was dropped for the time being and no further steps were taken until 1917, when Charles Lobingier during his brief stay, and the possibility of bringing Masonry to the island was discussed. Due to the religious beliefs of the people, it was realized that most of the work would have to be done by transient military personnel. Lobingier suggested that, as a first step, a Masonic Sojourners' Association be organized, and, if successful, a petition be addressed to the Grand Lodge of the Philippine Islands for a dispensation to open a lodge. On January 22, 1918, the petition for dispensation was drawn up signed by 14 Masons who were members of lodges in the United States and one who belonged to Lodge Perla del Oriente in Manila.

Grand Master Manuel L. Quezon issued the dispensation on February 4, 1918. On March 4, the first meeting of Charleston Lodge, UD, was held at 497 Hernan Cortez Street and the following were elected: H.R. Jackson, Worshipful Master; William. M. Hantschke, Senior Warden; H.W. Elliott, Junior Warden; H.E. Merchant, Secretary and W.H. Wolford, Treasurer.

At the Annual Communication of the Grand Lodge held in January 1919 part of the papers of Charleston Lodge did not arrive owing to the mail service in Guam, nevertheless the Grand Lodge granted it a charter on January 28 "in view of the work done by this lodge." On February 25, 1919, the lodge was informed by cablegram that Deputy Grand Master Rafael Palma would arrive in Guam on March 1 on board the U.S. Army Transport Sherman to constitute Charleston Lodge No. 44. It was assumed that everything would be conducted in the normal manner, but the day before the ship arrived the members were informed that because of the extremely short stay of the vessel in port, no passengers would be allowed to go ashore. The members, however, were permitted to board the vessel, so a meeting was held in the Captain's cabin aboard the Sherman and there Charleston Lodge was formally constituted. Its first principal officers under charter were: William H. Hantschke, Worshipful Master; Harry A. Nagle, Senior Warden; H.W. Elliott, Junior Warden; and, G.S. Bower, Secretary.

Between the years 1918 and 1941 Charleston Lodge progressed steadily although not at a spectacular rate. The lodge labored under one handicap – the American population in Guam was a fleeting one as most Americans were in the naval or military service and their tour of duty in Guam was two years or less. By the time a man could be raised to the sublime degree of a Master Mason he was due to leave, unless he was a permanent resident. About seventy-five percent of the roster of the lodge was non-resident.

The invasion of Guam by the Japanese in December 1941 forced the lodge into darkness until the island was again re-occupied by the U.S. Marines in July 1944. The reoccupation was preceded by a bombardment that leveled the city of Agana and completely demolished the Masonic lodge hall. Into the ruins came Bro. E.T. Jensen of Oakland, California and a member of the U.S. Landing Forces. His steps led to the demolished lodge hall and there, in the rubble, he found the charter of Charleston Lodge No. 44 still intact and undamaged. Jensen took the charter and brought it with him to the United States for safekeeping until such time as it would be propitious to return it to Guam.

Soon after the liberation of Guam, the usual "Square and Compass" Clubs were established on the island. One of these, the Masonic Club of Guam, eventually absorbed all the other clubs and laid the foundation for post-war Masonic activities on the island. It was also instrumental in the implementation of the decision of the Grand Master Michael Goldenberg to reactivate Charleston Lodge.

Early in March 1946, Worshipful Brother John Taitano, the first Chamorro to be made a Master Mason in Guam, recommended the resumption of the activities of Charleston Lodge. Bro. Col. Archibald Tanner transmitted the recommendation to Grand Master Goldenberg who directed Maj. Robert A. Burri, 33° to effect the reactivation.

At about that same time, the Masonic Club of Guam received a letter from Jensen inquiring about the proper authority to whom he could return the charter. A reply to his letter resulted in the delivery of the charter by airmail on

the very day the lodge held its first post-war regular meeting.

Four members of the lodge and a large number from other lodges attended the reactivation meeting. Twenty of the attendees filed petitions for dual membership. Moreover, the Masonic Club of Guam offered the use of a fully equipped lodge hall and regalia sufficient for a lodge of one hundred members.

With these resources on hand, Charleston Lodge was officially reactivated on April 6, 1946. In a matter of weeks its officers were elected and installed. The hall lent to the lodge, however, was for temporary use only. Due to the critical shortage of essential building materials and other factors, Charleston Lodge could not construct a permanent hall so it had to hold meetings in various temporary homes during the decade following its reactivation.

In January 1955, through the combined efforts of all the Masonic Bodies in Guam, a permanent concrete block two-story Scottish Rite Temple was completed. This structure is now the home of Charleston Lodge No. 44, Milton C. Marvin Lodge No. 123 and Micronesia Lodge No. 173, as well as the other active Masonic Bodies of the York Rite, Scottish Rite, Order of the Eastern Star and Marianas Travelers Lodge No. 49.

Source: Philippine Lodges, Reynaldo S. Fajardo and Geminiano V. Galarosa, Jr.

Submitted by: VW Gregory B. Blas, CJGL

FREEMASONRY AND THE PHILIPPINE INDEPENDENT CHURCH

ILL. Samuel P. Fernandez, 33° IGH

It is quite difficult to talk about history of the Philippine Republic without the contributions of Masonic Greats who shed their blood that we may see the dawn of liberty and freedom. In the Propaganda and Reformation eras, Freemasons dominated the scene. Any historian will recognize the name of: Jose Rizal, Marcelo H. del Pilar, Andres Bonifacio, Graciano Lopez Jaena, Juan Luna, Jose Ma. Basa, Antonio Regidor, Ladislao Diwa, Doroteo Cortes, Jose A. Ramos, Mariano Ponce, Teodoro Plata, Apolinario Mabini, Moises Salvador, Ambrocio Salvador, Jacobo Zobel, Deodato Arellano, Manuel Arias Rodriguez, Juan Atayde, Rafael del Pan, Tomas del Rosario, Domingo Franco, Doroteo Jose, Eduardo de Lete, Julio Llorente, Jose Ma. Panganiban, Ambrocio Reanzares Bautista, Jose Dizon, Estanislao Legaspi, Francisco Nampakil, Doroteo Ongjungco, Timoteo Paez, Arcadio del Rosario, Antonio Zalazar, Faustino Villaruel, Juan Zulueta, Damaso Ponce, Joaquin Pardo de Tavera, among others.

There is no other fraternity that can boast of an array of famous leaders blazing the fraternal firmament. In the interest of time,

this paper will focus on the religious contributions of the Philippine Independent Church and will zero in on those who helped and led in the fight for freedom from Spanish ecclesiastical domination.

The Philippine Independent Church (PIC) is not a product of the whims and capriciousness of Mason leaders who wanted to separate from the Roman Catholic Church. It is the result of centuries of racial discrimination and ecclesiastical bias and bigotry.

When the early friars (Missionary Priests) conquered this island archipelago, there were two types of Christians in Spain: the *Cristiano Viejos* and the *Cristiano Conversos*. The former had embraced the faith for the last four generations, and the latter were new converts. In Spain, the Jews and the Muslims were converted to Roman Catholicism for convenience. The Spaniards looked at these converts with suspect.

In the Philippines, early Christianization was conducted through training children known as “niños y señoritos”, sons of lo-

cal chief. The tykes were made to stay in the *Convento*. Garbed in grayish gown, they look like little priests. At their tender age, they were made to explain the rituals and symbols of Christianity. Many of them dreamed that one day they will become priests like their mentors. Too bad, the *Indios* did not have *Limpieza de Sangre* (Purity of Blood). So as early as the 15th and 16th Century, racial discrimination was very evident.

Regular priests are missionary priests under a Father Prefect of the Order. The secular priests are under a Diocesan Bishop.

The Augustinians were the first Friars who came to the Philippines. They were followed by Franciscans, Dominicans and Augustinian Recollects. The first Episcopal See was erected in Manila in 1578.

Indios could only become *Hermanos Donados* who lived with the Religious Order (missionary priests). They were not given the privilege to take their vows. When *Indio* Apolinario dela Cruz was denied ordination, he formed his *Cofradia de San Jose*. He translated the *Passion and the Life of Christ* so that the *Indios* would be able to understand him better. The Spaniards got alarmed when they realized that his influence

extended from Tayabas to Laguna.

Apolinario dela Cruz (Hermano Puli) was caught, beheaded and quartered by the church that had cuddled him from childhood.

EARLY LEADER OF SECULARIZATION

Father Pedro Pelaez, a *mestizo*, was the first leader of the secularization movement. Standard historical text attributed secularization to Fathers Gomez, Burgos and Zamora.

Father Pelaez definitely saw the racial discrimination and was vocal about the situation. His famous student was Jose Burgos, a brilliant priest who sported two Doctoral Ecclesiastical degrees: *Doctor en Teologia* and *Doctor en Canones*. When Father Pelaez passed away, Father Burgos took the cudgel in championing secularization. Father Burgos was a brother-in-law of Dr. Jose Marti, a 33rd Degree Mason, and founder of many Masonic Lodges.

The 1872, the so-called "Cavite Mutiny" implicated the three famous priests and all three were garroted by the Spaniards. This incident changed Rizal's ambition to become a priest. He opted for a Doctor of Medicine and Doctor of Philosophy in Letters. *El Filibusterismo* is dedicated to the

unfortunate secular priests and in the words of Dr. Jose Rizal:

“To the memory of the priests, Don Mariano Gomez (65 years old), Don Jose Burgos (30 years old) and Don Jacinto Zamora (35 years old). Executed in Bagumbayan Field on the 28th of February 1872.

The Church, by refusing to degrade you, has placed in doubt the crime that has been imputed to you; the Government, by surroundings your trials with mystery and shadows, causes the belief that there was some error, committed in memory and calling you martyrs, in no sense recognizes your culpability. In so far, therefore, as your complicity in the Cavite Mutiny is not clearly proved, as you may or may not have been patriots, and as you may or may not have cherished sentiments for justice and for liberty, I have the right to dedicate my work to you as victims of the evil which I undertake to combat. And while we wait expectantly upon Spain someday to restore your good name and cease to be answerable for your death, let these pages serve as a tardy wreath of dried leaves over your unknown tombs, and let it be understood that everyone who without clear proofs attacks your memory stains his hands in your blood!” (A little rectification of Rizal’s dedication:

the martyrdom of GOMBURZA was on February 17, 1872 not on February 28. Father Gomez was 73 years old not 85. Father Burgos was 35 not 30 and Father Zamora was 37 years old not 35.)

Some of the biting words of Rizal addressed to the Spanish Officials and Friars were: *“I discovered that in my poor country the officials, Friars and Colonials alike, live in hopes of sucking the blood of Filipinos. There are exceptions but they are rare. Most merely quarrel over the body.”*

THE FRIARS

The task of converting the natives of the Philippines and of establishing the Roman Catholic Church fell exclusively on the Religious Orders of the Augustinians Recollects, Franciscans, Dominicans and Jesuits. The magnificent cathedrals and churches existing today were constructed with the sweat and blood of the *Indios*. No doubt that the Friars were credited in building roads, bridges and factories. The Roman Catholic Church became rich and powerful and acquired extensive land estates. There was a close union between church and state to such an extent that those officially belonging to the church were also considered civil servant. Resentment abounded among the *Indios* because the Spaniards abused

their power. When the original missions of the Regular Orders were completed, the Friars who were patriotic Spaniards stuck to their position, relegating the Filipino Secular Priests to the rank of coadjutors or assistant parish priests. There was no hope for promotion among the *Indio Priests* belonging to the Secular Order. The resentment of the Filipino Secular Clergies created an explosive situation that it was a matter of time that schism would occur.

The *Indios* rose in arms and declared their independence on June 12, 1898 at Kawit, Cavite. The *Indios* viewed the Friars as a greatest obstacle to reforms, thus, was the cry: “*Viva España! Viva la Reina! Viva el ejercito! Fuera los frailes!*” It was not surprising, therefore, that Filipino Secular Clergies sided with the rebels against the Friars and the Spaniards. The anti-Friar prejudice did not subside even with the American occupation.

BIRTH OF THE PHILIPPINE INDEPENDENT CHURCH

The three prominent people credited with the birth of the Philippine Independent Church were: Brothers Emilio F. Aguinaldo, Apolinario Mabini and Jose de los Reyes. Brother Masons were the brains and the visionaries

who established an independent Filipino Church which is now popularly known as *Iglesia Filipina Independencia (IFI)*.

BRO. EMILIO AGUINALDO

First President of the Republic, III. Emilio Aguinaldo, 33rd, of the Scottish Rite Masonry appointed Catholic priest Gregorio Aglipay y Labayan as Military Vicar General on October 20, 1898. The fact that Father Aglipay was appointed as Military Vicar General implied that he had a Secular Authority as the head of the church in the Philippines.

Bro. Aguinaldo divulged that: *The First Philippine Republic of which I was its humble President, was an achievement we owe, largely, to Masonry and the Masons. With God to illumine them and Masonry to inspire them, the (Masons) fought the battle of emancipation and won.*” Bro. Aguinaldo was coroneted on February 12, 1956 by the Supreme Council of the 33rd and last degree, Ancient and Accepted Scottish Rite Freemasonry of the Republic of the Philippines.

Fr. Aglipay proceeded to appoint Fr. Eustaquio Gallardo as Vicar General of Vigan. The Archbishop of Manila declared that Fr. Aglipay incurred excommunication.

BRO. ISABELO DE LOS REYES

Bro. Isabelo de los Reyes, Sr. was responsible for the formal launching of the Philippine Independent Church (PIC). He was the moving spirit who backed up Fr. Aglipay's ecclesiastical position. It was Bro. de los Reyes who wrote the official books of the church and almost pushed the church beyond Protestantism that is unto rationalism. Bro. Isabelo was born in Vigan on June 7, 1861 and studied in the Vigan Seminary. He graduated as a Notary at age 22 but was too young to legally exercise his profession. Bro. De los Reyes is known for his work in Philippine Folklore.

Bro. De los Reyes, Sr. said, *"Let us now form without vacillation our own congregation – a Filipino Church conserving all that is good in the Roman Church.. the moral purity and sacredness of the Doctrines of Christ."* The *Philippines Calling* writer L.C. Cornish penned: *"Looking back it appears inevitable that the leaders in their last fight for freedom from Spain should have planned for a National Free Church, to be independent from foreign dominance just as the state was to be independent. It was to be Episcopal in organization, independent and national in scope. Behind it were the sufferings through more than three*

centuries of suppression by the Spanish friars, heart-felt yearnings and down through the years the prayers of countless men for liberation, all forming a true apostolic succession. Technically it was new; actually it began far back with the mass baptism, and the Filipinos' gradual acceptance of the teachings of Christ. It took courage and faith to launch it on troubled seas."

Bro. Isabel de los Reyes, Sr. later said: *The Friars are our eternal enemies and must be expelled. The Pope is the head of the friars and has always refused to acknowledge the rights of the Filipino clergy. Therefore, we must secede from the Pope and form a church which will be ruled exclusively by Filipinos.*

Bro. De los Reyes was an uncompromising labor leader and historian. He announced the establishment of a Filipino Church independent from Rome with Bro. Aglipay as the Supreme Bishop on August 03, 1903 during the Democratic Labor Union meeting at the *Centro de Bellas Artes*. The new Church was called *Iglesia Filipina Independente* (Philippine Independent Church). The announcement was well received. The schism with Rome commenced.

BRO. APOLINARIO MABINI

On October 22, 1899, Bro.

Apolinario Mabini directed a manifesto to the Filipino clergy, thus: *“Let the Filipino clergy show their zeal and love for the Church; let them show their capacity to govern not only the parishes but also the diocese; let them show that the regular orders are not needed in the Philippines to maintain alive the faith in the Catholic Religion, and the Pope who cannot separate from justice as a Vicar of Christ who is God has to recognize the rights and merits of the Filipino priest. This is the most opportune occasion which Divine Providence offers them to obtain the reparation of their grievances: those who aspire to be something more than mere coadjutors and pages must not let this occasion pass.”*

Bro. Mabini is regarded as the “Brain of the Revolution.” He was the head of Bro. Aguinaldo’s First Cabinet, an author, lawyer and philosopher. He was initiated in September 1892 in Balagtas Lodge No. 149, *Gran Oriente Español*.

The Philippine Independent Church is a sterling remnant of the contribution of a struggle against Spanish colonial domination. As an infant church, she had its historical birth pains. Nonetheless, she withstood the lashes of time and the criticism of the dominant church.

BRO. GREGORIO L. AGLIPAY

Bro. Aglipay was ordained Roman Catholic priest in 1890 and was excommunicated in 1899. He was initiated on May 03, 1918 in Magdalo Lodge by a Grand Lodge team headed by Grand Master Manuel L. Quezon, MW Rafael Palma (GM 1920) and Bro. Emiliano Tria Tirona.

Bro. Aglipay joined the Philippine Bodies, and earned the 32nd degree.

On April 29, 1899, Archbishop Bernardino Nozaleda charged Bro. Aglipay with usurpation of power. The Ecclesiastical Tribunal issued a decree excommunicating Bro. Aglipay. Bro. Aglipay returned the compliment by excommunicating Archbishop Nozaleda.

On the Jesuit side, Forarada, a Spaniard and an author of a book about the Philippines worked on Bro. Aglipay. Acting as bridge for reconciliation were Bros. Dr. Leon Ma. Guerrero and Joaquin Luna. It took Father Forarada four days in persuading Bro. Aglipay to return to Catholic fold. On the fifth day, Fr. Forarada handed Bro. Aglipay a document for his signature. Bro. Aglipay studied the document. He wanted an assurance that by signing the document, the problem of the Filipino Catholic priests would

be solved.

Bro. Aglipay remarked: *“With closed eyes I would sign this document, not for servile gallantry, but for consolidating the religious peace in my country. But, can you assure me, Father, that with the publication of this document the situation of the Friars in the country will be saved? Can you guarantee at least that with the signing of this document the problem of the native priests will be solved?”*

Fr. Forarada replied: *“Why do you mind so much the Filipino priests, since all the world knows that they are vicious and hopelessly inefficient?”*

Bro. Aglipay lost his temper and lunged at Fr. Forarada. He held him by the nape and berated him: *“Either you withdraw that odious calumny, Father Forarada, or at this moment I’ll forever end all your slanderous impertinences.”*

The arrogant and impertinent Jesuit priest fell on his knees, clasping his hands. Bros. Guerrero and Luna, came to help the embattled Jesuit. Still furious, Bro. Aglipay declared: *“Do not intervene in this affair, for it is not your concern. Remember that the blood of your brother is still fresh in our fields. If that precious blood had been shed, if our Revolution took place, it was because of the system*

of spoliation practiced by Rome, which drove our people to risk all perils and sacrificed to emancipate our land from monastic oppression. A so-called representative of Christ, this man, instead of deploring the monstrous blunders of friarocracy, of which he is a member, still insists in offending in my face the scared dignity of our race.”

Still fuming with rage, Bro. Aglipay blurted out to Fr. Forarada: *“Your provocative insults took off the mask of your face! I am now convinced that the ecclesiastical authorities of Rome are incapable of dealing justly with the Filipinos. Now, I leave this building, and bear in mind that within three days you will hear from this Filipino priest named Aglipay. By that time you will learn how to respect the character and efficiency of the Filipinos, for I will prove that we are able not only to administer dioceses, but also to establish modern churches free from all foreign interference.”*

Years later, the Jesuits tasked Fr. Joaquin Villalonga to diplomatically urged Bro. Aglipay to return to the Catholic fold. Said Fr. Villalonga, *“The Pope was interested in avoiding religious schism. Furthermore, anything you ask will be granted by His Holiness, on condition that you help bring to an end the schismatic movement you initiated.”*

Bro. Aglipay humbly replied: *“As for me, I do not want anything, because it is enough for me to look at the mountains of my country to make me feel that I am the richest man in the world. I only ask justice and sincere love for my people. The Philippine Independent Church, of which I am the head is spreading throughout the Archipelago and its objects is no other than the reestablishment of the rational worship of the only one God in all His splendor, and at the same time to prove to the world the ability of the Filipinos to enjoy an independent religious life.”*

CONCLUDING WORDS

In 2005, during the incumbency of Grand Master Hermogenes Ebdane, 33rd SGIG, one of the invited speakers in the interfaith service was Bishop Ramento of the Philippine Independent Church, who was assigned in Pampanga. At the height of the mass demonstrations at the Hacienda Luisita, Bishop Ramento sided with the workers and was shot in cold blood in his convent. Up to the present, the case has never been solved. I consider the death of Bishop Ramento as one of the modern challenges of the era.

The contribution of the Philippine Revolution towards religious emancipation is very much felt in our country. The old glory

of the past is still embodied in the lives of the Freemason Brethren.

Past Senior Grand Lecturer and now Venerable Master of Luzon Bodies Ill. Robert Asuncion is an active member of the church. I thank him for sharing historical materials about PIC.

Rev. Fr. Joel Porlares, of Muog Lodge No. 89, is now a Bishop and the Secretary General of PIC.

Former Supreme Bishop of the Philippine Independent Church, Bishop Ephraim Fajutagana is still active in the ministry.

Two revered Past Grand Masters MW Calixto O. Zaldivar (GM 1977), and MW Raymundo Beltran (GM 1988), campaigned for the construction of the PIC Cathedral along Taft Avenue.

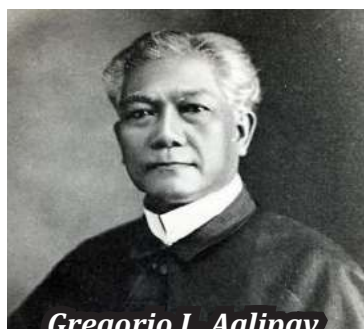
Fr. Joseph Giaime, S.D.B. in his work *“Too Many Religion Sects”* writes: “Catholics should view Aglipayans as brothers with esteem and affection. They are brothers who have been separated from us”

Under the canopy of heaven, we are all God’s creation and we are God’s children. Religious persuasion may separate and isolate us from each other, but love for each other should bind us together.

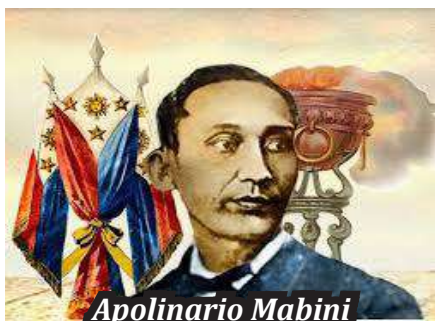
Jesus said: "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your

Father in Heaven. He causes his sun to rise on evil and good, and sends rain on the righteous and the unrighteous." (Matt 5:43-45).

I say, Amen, so mote it be.



Gregorio L. Aglipay



Apolinario Mabini



From L to R: Ms. Jhez S. Escobía, VW Robert O. Asuncion, Bishop Ephraim Fajutagana, and VR Samuel P. Fernandez

The 4 Generations of Malolos Masons

“MW Pacifico B. Aniaq’s Inspirational Speech during the Centennial Celebration of Logia Malolos No. 46 at Manila Hotel, January 26, 2019”

The seed of Masonic ideals actually was planted in Malolos and in the province of Bulacan 126 years ago, in 1893, when three prominent citizens of Malolos were initiated into a Masonic Lodge in Manila under the Gran Oriente Espanol. A year after, in 1894, they then established Logia Cupang (named after the birthplace of Marcelo H. del Pilar) under the jurisdiction of, and obedience to, the Gran Oriente Espanol.

And so, it happened that after all existing Masonic Lodges in the Philippines had been unified and gave birth to the formation of The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, the then Grand Master MW Manuel L. Quezon in 1918 was petitioned by some brethren of the disbanded Logia Cupang led by the then Provincial Governor of Bulacan, Nicolas Buendia, to form a Lodge under the new dispensation. And a year after, on January 28, 1918 a Charter was granted and Malolos Lodge No. 46 was constituted by MW Milton Earl Springer.

And as we now commemorate and celebrate the 100 years

of existence and labors of Malolos Lodge No. 46, we thank the Great Architect of the Universe for the many blessing He has bestowed upon the Lodge and the brethren who have traveled long and rugged roads and who have gone and passed this way before.

For my purpose tonight, let me divide the colorful history of Malolos Lodge No. 46 into four generations that would describe the legacy that has been etched in the annals of history of the entire province of Bulacan.

The first generation of Masons in Bulacan were practically the rulers and governors or administrators of the province. From Governor Nicolas Buendia who was for many years the Worshipful Master of Malolos Lodge, some other Masons like Past Master Jacinto Molina also became Governor. Many government officials especially the Treasurer which was then a most important position, were held by Masons. That generation culminated in the period during the framing of the 1935 Constitution, where Bulacan was represented by Masons.

The second generation saw the Japanese war when laborers of the Lodge were suspended for about three (3) years from 1942-44. When the works of the Lodge resumed, Masons then were prominent in the rebuilding of the devastation that was brought about by the war. Masons of that generation were also leaders in the rebirth of social and community activities of the citizens. Social and Civic clubs that were being organized were headed by Masons. The Rotary, Jaycees, Lions, Soroptomist, 3-H Clubs, Professional and Trade groups like the Medical Society, Parents-Teachers Associations, and many other local social groups were organized and led by Masons. Masons were so active in community and social activities that they became noticed by the Catholic Church hierarchy so that criticism about Masonic intentions came into the forefront of negative attack from the Church that resulted into almost persecution. Many Catholic Masons who had died were denied rites and blessings from the Church.

Then came the third generation Masons. By that period, Malolos Lodge had been in existence for 65 years already but was then the only Masonic Lodge in the entire province of Bulacan. The province of Cavite

then had already about 20 Lodges. And Nueva Ecija whose first lodge Cabanatuan No. 53 was formed by brethren from Malolos already had more than 10 Lodges then. And so the brethren of that generation took the courage to organize and form Lodges in the other towns of the province. First to be organized was M. H. del Pilar No. 272 in Meycauayan. Then Cupang Lodge No. 295 in Bulacan town, and Lodge No. 301 in Baliuag. There are now 13 chartered Lodges in the entire province and one Under Dispensation. It was perhaps because of this effort of those brethren of that generation that produced the first and so far the only Grand Master of the Grand Lodge of the Philippines that came from the province of Bulacan.

And this period we are in now represents the fourth generation of Masons. This generation wants to improve themselves further in Masonry that they involved themselves and their families in causing appendant and allied bodies to be organized in Bulacan thereby endeavoring to complete the Masonic Family. We are seeing the emergence of Scottish Rite & York Rite Freemasonry, youth organizations such as DeMolay and Rainbow for Girls, and allied organizations such as Shriners and Secret Monitor. You,

who are all gathered here tonight, celebrating and commemorating the 100 years of Freemasonry in the province of Bulacan, together with the future Masons (ask Petitioners to stand) will write the continuing history of our Craft in this part of our jurisdiction. What

you are doing now and will be doing in the future will be etched in the annals of the history of our beloved fraternity so that together we will all mark the continuing Legacy of Freemasonry in the Province of Bulacan.



WHAT IS FREEMASONRY?

VR Samuel P. Fernandez

(Speech Delivered during the Installation of WB Rosberto T. Bana and Officers of Illana Bay Masonic Lodge No. 274, Pagadian City, February 23, 2019)

The late Rev. Dr. Norman Vincent Peale, 33rd once wrote *"Freemasonry...supplements faith in God the Creator ...a good Mason is made even more faithful to the tenets of his faith by his membership in the Lodge."* On the other hand, Bishop Carl J. Sanders of the United Methodist Church in Alabama observed thus: *"I have found no conflict between my Masonic beliefs and my Christian faith. I have not found and do not now find Freemasonry is incompatible with Christian faith and practice."* Confess Rabbi Seymour Atlas, 33rd of Beth Judah Synagogue in New Jersey: *"I am proud to be a Mason who believes in the dignity of God's children and opposes hatred and bigotry, and stands for truth, justice, kindness, integrity and righteousness for all."* Dr. James P. Wesberry, 33rd, Executive Director and Editor of the Sunday Georgia Baptist Center posited: *"Masonry respects every man's right to the religion of his choice and never claims or desires to be any man's religion or a substitute for it. Masonry helps and encourages a man to be a better church member and a good church member usually makes a good Mason."*

Freemasons are renowned in many democratic countries as well as in monarchical governments. In the United States, Bro. and General George Washington is known as the "Father in his Country". In Italy, Grand Master Giuseppe Garibaldi is credited to have united the quarrelsome independent states of his country. Bro. Rev. Father Hidalgo of Mexico, a Roman Catholic priest, fought for liberty and toppled the Spanish conquerors of his time.

It is quite difficult to talk about history of the Philippine Republic without citing the contributions of Masonic Greats who shed their blood that we may see the dawn of liberty and freedom. In the Propaganda and Reformation eras, Freemasons dominated the scene. Any historian will recognize the names of: Jose P. Rizal, Marcelo H. del Pilar, Andres Bonifacio, Graciano Lopez Jaena, Juan Luna, Jose Ma. Basa, Antonio Regidor, Ladislao Diwa, Emilio F. Aguinaldo, Manuel L. Quezon, Jose P. Laurel, and Manuel A. Roxas, and many others.

There is no other fraternity that can boast of an array of

famous leaders blazing the fraternal firmament.

So what really is in Freemasonry that attracts men of such calibre?

Ambrose Bierce, author of *The Devil Dictionary* states:

“Freemasons, n. An order with secret rites, grotesque ceremonies and fantastic costumes, which, originating in the region of Charles II, among working artisans of London, has been joined successively by the dead of past centuries in unbroken retrogression until now it embraces all the generations of man on the hither side of Adam and is drumming up distinguished recruits among the pre-Creational inhabitants of Chaos and Formless Void. The order was founded at different times by Charlemagne, Julius Caesar, Cyrus, Solomon, Zoroaster, Confucius, Thothmes, and Buddha. Its emblems and symbols have been found in the Catacombs of Paris and Rome, on the stones of the Parthenon and the Chinese Great Wall, among the temples of Karnak and Palmyra and in the Egyptian Pyramids – always by a Freemason.”

This definition shows the masonic mystique, glamour, fascination and appeal. Ask any Mason the meaning of Freemasonry and you will find different mean-

ings as there are members in the Fraternity.

From Merriam-Webster Dictionary, we have this definition: A “Freemason is a member of a secret fraternal society called Free and Accepted Masons.”

In the 1980’s Roman Catholic prelates and Protestant conservative elements again made Freemasonry their favorite subject for speculation. This situation called for the Grand Lodge’s collegial definition.

For our edification and enlightenment, let me cite two definitions:

“Freemasonry is an institution essentially philanthropic and progressive, which has for its basis the existence of God and the immortality of the soul. It has for its object the exercise of benevolence, the study of universal morality, and the practice of all virtues.” (*Constitution Grand Orient of France*)

“One of the oldest secular fraternal societies ... a society of men concerned with spiritual values. Its members are taught its precepts by a series of ritual dramas, which follow ancient forms and use stonemasons’ customs, tools as allegorical guides. The essential qualification for admission and continuing membership is a belief in a Supreme Being.

Membership is open to men of any race or religion who can fulfill this essential qualification and are of good repute ..." (1984 *United Grand Lodge of England Board of General Purpose*)

May I quote from an unknown author a clipping in a national daily entitled "*Freemasonry*."

"The fraternity of Free and Accepted Masons is the oldest, largest and most widely known fraternal organization in the world. Masonry is the science and art of right living. As a science it discovers and classifies those principles which are concerned in upright, moral conduct. The art is the expression of that science in daily life and action. Freemasonry, more than anything else, is a way of life -making good men better. Freemasons are men from every walk of life. In short, every trade and profession is represented in the fraternity.

"Freemasonry has always welcomed men of all faiths and religious beliefs to enter its doors. The only requirement is for good men to believe in the Supreme Architect and the immortality of the soul. The principles of our Fraternity are based on the same moral absolute that form the foundation of all true faith. Every Mason must believe in a Supreme Being. He must strive to live morally in

accordance with the highest standards of individual character and social conduct. Consequently, every Mason abides by the "Golden Rule," however stated, and labors in all aspects of his life to fulfill Freemasonry's goals of charity in both senses of the world - philanthropy to those in need and loving brotherhood for all humankind.

"Unfortunately, our purpose as well as our very existence is questioned by the uninformed. They fail to see that Masons are invariably churchgoing men who extend the precepts of their faith beyond their Sabbath to every day of their lives. They work within their churches in their communities for the betterment of their fellowmen.

"Masonry has attracted to its fold men of noble impulses, people of every station and occupation. Many of these were patriots, heroes and martyrs, real great leaders in education and religion, in politics, in business, in industry and commerce, distinguished officers and citizens."

Bro. Rizal, in his Masonic Speech, advocated the following: "The duty of modern man to my way of thinking is to work for the redemption of humanity, because once man is dignified there would be less unfortunate and more happy men that is possible in this life. Humanity cannot be

redeemed so long as there are oppressed peoples, so long as there are some men who live on the tears of many, so long as there are emasculated minds and blinded eyes that enable others to live like sultans who alone may enjoy beauty. Humanity cannot be redeemed while reason is not free, while faith would want to impose itself on fact, while whims are laws, and while there are nations who subjugate others..."

A Brother Mason summarized masonic teachings, thus:

The Masonic Teachings

Man's first duty is to love and serve God.

Implore His aid in all laudable undertakings.

Seek His guidance through prayer.

Embrace and practice the tenets of a religion.

Extend charity and sympathy to all mankind.

Shield and support the widow and orphan.

Defend virtue.

Respect the aged.

Honor the bonds of friendship.

Protect the helpless.

Lift up the oppressed.

Comfort the downcast.

Restore dignity to the rejected.

Respect the laws of government.

Promote morality, and

Add to the common stock of humanity's knowledge and understanding.

Freemasonry transcends narrow-mindedness and intolerance, and creates a bridge of understanding, discernment and perception through its teachings.

Misunderstood, misconstrued, misjudged, Freemasons have stood the test of time in promoting Brotherly Love, Relief and Truth.

Bro. E. Larsen summed it up in a little piece entitled: "Building Bridges."

"People, like islands, need bridges – a way to cross over, speak, reach, see, overall that silent water. It is the only way. Because people aren't people, not real people, without that bridge, and the only action, the only REAL action, takes place on the bridge between people. So if I wait, you wait, everyone waits; when I don't start, you don't start. Nobody arrives. No builders, no bridges. The meaning of the world doesn't change, it always stays the same – same hopes, same challenges, same tragedies, same fears and victories. What does change is my involvement with it – my awareness, my understanding, my growth. And growth is only a deepening of what passes between you and me – what passes on the bridge."

MW Ray V. Denslow, Grand Master of the Grand Lodge of Missouri in 1931 and a famous author of many books on Freemasonry, wrote a poetical piece entitled "I Am Freemasonry" which I feel aptly answers the question "What Is Freemasonry?"

"I was born in antiquity, in the ancient days when men first dreamed of God. I have been tried through the ages, and found true. The crossroads of the world bear the imprint of my feet, and the cathedrals of all nations mark the skill of my hands. I strive for beauty and for symmetry. In my heart is wisdom and strength and courage for those who ask. Upon my altars is the Book of Holy Writ, and my prayers are to the One Omnipotent God. My sons work and pray together, without rank or discord, in the public mart and in the inner chamber. By signs and symbols, I teach the lessons of life and of death, and the relationship of man with God and of man with man.

My arms are too widespread to receive those of lawful age and good report who seek me of their own free will. I accept them and teach them to use my tools in the building of men, and thereby find direction in their own quest for perfection so much desired and so difficult to attain. I lift up the fallen and shelter the sick. I hark to the orphan's cry, the widow's tears, the pain of the old and destitute. I am not church, nor party, nor school, yet my sons bear a full share of responsibility to God to country, to neighbor and themselves. They are freemen, tenacious of their liberties and alert to lurking danger. At the end I commit them as each one undertakes the journey beyond the vale into the glory of everlasting life. I ponder the sand within the glass and think how small is a single life in the eternal Universe. Always have I taught immortality, and even as I raise men from darkness into Light, I am a way of life.

"I am Freemasonry."



Illana Bay Masonic Lodge No. 274, Pagadian City

MASONRY IN ZAMBOANGA

by VW Antonio A. Espinosa, PDDGM

THE EARLY SPANISH LODGES

Masonry in Zamboanga had its beginnings between 1856 and 1860, when two Spanish naval officers, Jose Malcampo y Monge and Castro Mendez Nuñez organized a Lodge in Zamboanga and like the one previously organized in 1856 by Malcampo in Cavite, was under the auspices of the Gran Oriente Lusitano of Portugal. In 1879, a group of Spanish masons under the direction of Rufino Pascual Torrejon, who was empowered to organize masonry in the Philippines by the Oriente de España, formed a nucleus consisting of four Lodges in Manila, one in Iloilo, one in Cebu, two in Cavite, and one in Zamboanga. The one in Zamboanga, after having been re-organized, became known as “La Fraternidad.” “The Cabletow” of September-December 1986 on page 6, tell also of the existence of another Lodge in Zamboanga called, “La Primordial No. 106,” also under the Gran Oriente de España and further mentioned that the then mayor of Zamboanga, Isidro Lopez Grado, was its first Master.

FORT PILAR

The author of the same article in “The Cabletow” of September-December 1986, presupposes that the Lodge “La Primordial” must have met at Fort Pilar. This Fort, which at present is one of the tourist attraction in the city, was named after “La Nuestra Señora del Pilar de Zarragoza.” It was originally conceived and built in 1635 as a bulwark against piratical incursions; abandoned in 1665, but was again rebuilt in 1718. Fort Pilar was the headquarters of the Spanish Army in the South until the Americans took over in 1899.

The reason in favor of the assumption that Fort Pilar was the home of the Lodge “La Primordial” is based on the fact that during its existence, Masonry in Spain was on “top of the world.” After the overthrow of the monarchy, Masons belonging to the Gran Oriente de España, landed on top positions in the government. Especially benefited by these events was therefore the Gran Oriente de España. In the Philippines the return of Jose Malcampo y Monge, now an Admiral, as Governor General, caused the dissolution of lodges and their re-organization

under the auspices of the Gran Oriente de España. This Lodge under this Gran Oriente must have enjoyed official blessings and therefore could have met at the Fort if the members were officers and men stationed at the Fort. It would have been most convenient for them, if they held their meetings there, than anywhere else in the vicinity.

It should be noted that these lodges that were organized during the period from 1856 to 1888 hardly stressed Masonic principles or teachings, but existed mainly for purposes. In spite of the universality of Masonry, lodge activities were confined among peninsular Spaniards, without participation from the native residents of the town.

FILIPINO LODGES DURING THE SPANISH ERA

The Filipinos who went abroad became, as soon as possible, initiates in the masonic lodges of Madrid, Barcelona, London and Paris. The organization of the lodge "La Revolucion" by Graciano Lopez Jaena in 1889 was the first step towards the beginnings of Philippine Masonry.

With the organization of Philippine Masonry abroad, the next step as planned by these Filipino Masons, was to bring the

teachings of masonry to the people in the Philippines and organize lodges in Manila and in the provinces. These would constitute, together with those lodges that were organized abroad, a united front against the oppression of the people in the Philippines. And so it was the realization of this plan, that in 1890, Pedro Serrano Laktao, following instructions from Marcelo H. del Pilar, returned to Manila and with the assistance of Filipino masons initiated abroad, organized lodges under the Gran Oriente Español. Many eminent Filipinos were initiated in these lodges, so that, on their return to their respective provinces, they also started organizing triangles or Masonic clubs. One such triangle was organized in Zamboanga, the Pulong Bato No. 71. Unfortunately, during the period of terrorism and chaos that preceded the change of sovereign from the Spanish to the Americans, the details, as to whether this triangle was later organized into lodges and the names of the brethren responsible for its organization were lost and forgotten.

ORGANIZATION OF THE MT. APO LODGE NO. 45

When the Americans took possession of these Islands, the Lodges under the Gran Oriente Español in Luzon, went through

a period of re-organization which finally resulted in the formation of the Regional Grand Lodge of the Philippines under the jurisdiction of the same Gran Oriente. The Americans too, were not idle. With the three Lodges previously organized under the jurisdiction of the Grand Lodge of California, they formed the Grand Lodge of the Philippine Islands in 1912. There were then two Grand Lodges of different Constitutions – the Latin and the American. In as much as disharmony will always ensue with the existence of two distinct and sovereign bodies, a fusion of the two was effected in 1917. The Regional Grand Lodge of the Philippines was dissolved and the twenty-nine Lodges under it, whose members were mostly Filipinos, affiliated with the Grand Lodge of the Philippines.

The minutes of the Stated Meeting of Mt. Apo Lodge No. 45, of May 10, 1960, records that, WB James J. Wilson, PM, who was present in that meeting narrated how the Lodge was organized some “forty-two years ago.”

It started, he said, as a sojourner’s club. Some of the members were army personnel stationed at the nearby Pettit Barracks (the US Army Installation surrounding Fort Pilar) and some

were American civilian residents of the town of Zamboanga. There was Bro. Col Henry Gilhouser, PM, who became Master of the Lodge in 1921 and again in 1923; and in 1950 he became the first Grand Secretary General of the Supreme Council of the Scottish Rite Freemasonry in Manila. There was WB Frank Redding, PM, who became Master in 1925. He was a lawyer and was also engaged in the lumber business. In 1944 during the Japanese occupation, WB Redding, at age 78, had to trek, with six others, from Zamboanga to northern Mindanao to rendezvous with an American submarine to escape from the Japanese. Then there was the narrator who was 93 years old at that time, -- WB James Jardine Wilson, PM, or Bro. “JJ”, to his brethren and intimates. He was the “Charter” Master of Mt. Apo Lodge No. 45 in 1918, as well as its first elected Master in 1919. WB “JJ” was born in Polmont, Scotland, on October 10, 1867 and was Raised to the Degree of Master Mason in January 27, 1890 in Falkirk, Scotland. In 1898 he was naturalized as an American citizen, after migrating to the U.S.A. in 1891. He joined Pentalpha Lodge No. 316, under the jurisdiction of the Grand Lodge of California, in Los Angeles, California. During the American-Spanish war, he joined the U.S. Army and was sent to the Philippines. After his dis-

charge, he came to Zamboanga and set up the first steam operated Ice and Cold Storage Plant, the remaining structures of which can still be seen today at the back of the Aristocrat Restaurant (The place is now a vacant along San Jose Road.)

After the fusion of the two grand lodges in Manila in 1917, the members of the Sojourner's Club of Zamboanga applied for Letters Temporary for the formation of a Lodge. The Letters Temporary was granted on February 6, 1918. After a year, as a result of their Masonic labors, a Charter was issued by the Grand Lodge of Free and Accepted Masons of the Philippines on January 28, 1919. The name "Mt. Apo" was chosen after a prominent Mindanao landmark located in Davao, which place at the time was governed from Zamboanga, it being, the MW Milton E. Springer, the Grand Master of Masons, came all the way to Zamboanga by boat and in ample ceremonies constituted Mt. Apo Lodge No. 45 in April 7, 1919.

Among the first Filipinos that were initiated in the new Lodge in 1919, was MW Juan Salonga Alano, PGM. He became the first Filipino Master of Mt. Apo Lodge No. 45 in 1924. MW Alano was born in Malolos, Bulacan on

February 8, 1891. After obtaining his licentiate in Commerce from the Ateneo de Manila and his AB Degree from the University of Sto. Tomas, he sailed for Ilo-ilo where he gained employment as a clerk in an American law office. Exposed to the legal profession, he dedicated himself to the study of law and passed the bar in 1914. His Ilo-ilo sojourn netted him also a wife, - the former Ramona Torres. Being both audacious, the couple migrated to Zamboanga where in a few years, through frugality and industry, became very successful in their endeavors. For many years, MW Alano was a member of the House of Representatives, representing Zamboanga. The culmination of his achievements was perhaps attained when in 1961, he was installed as Grand Master of Masons while on a wheelchair convalescing from a stroke.

From the constitution of the Lodge in 1919, to the outbreak of World War II in 1941, many prominent residents of Zamboanga saw the lights of Masonry in Mt. Apo Lodge. Among them were, WB Nicasio Valderrosa, PM, who became Master in 1929 and was subsequently crowned Sovereign Grand Inspectors General in the Scottish Rites of Freemasonry. WB Nic, as he was fondly called by the brethren, became

the Mayor when Zamboanga was chartered into a City, the first Mayor of Baguio City and after the war, the first Mayor of Basilan City. Bro. Florentino Saguin was a lawyer, who represented Zamboanga in the first constitutional convention. Then there was, WB Marcelo Mendoza, Sr., PM, who hailed from Bulacan and became Master in 1931. He was for a long time, the collector of customs of the port of Zamboanga. And finally, VW Pablo Sebastian, PDDGM, a native born Zamboangueno and at present, at ninety, the oldest living member of the Lodge. VW "Pabs" was the secretary of the Lodge for over twenty years. He was a Captain in the USAFFE during the War and was Raised to the Sublime Degree of Master Mason just before the outbreak of the War, in 1941.

The growth of the Craft was brought to a halt by the occupation of the City and its environs by the Japanese. The last Master before the occupation was WB Genaro Ruste, also a native born Zamboangueno who was Raised in Mt. Apo Lodge.

MASONRY IN ZAMBOANGA AFTER THE WAR

After the liberation of the City, with the material and financial assistance from members

Masons of the US Army, the Lodge was again revived and its members who survived the war reorganized. WB Genaro Ruste, who was unable to serve his full term, did not survive the war. The first Master after the war in 1945 was WB Leon Barinaga, PM, a native of Dipolog but a resident of this City. It was through his efforts that the Lodge was again re-organized and revitalized. All records had to be reconstituted, as none survived the War. It was during this time that MW Jose Locsin Araneta, PGM, demitted from "Kasilawan Lodge No. 77" in Manila and affiliated with Mt. Apo Lodge. He also assisted in the tremendous work of rehabilitation. As a reward for his work, the members made him Master in 1952. He was crowned Sovereign Grand Inspector General of the Supreme Council of the Scottish Rite of Freemasonry in 1966 and became the Grand Master of Masons in 1976.

Although the Lodge Hall was just being rented, which at that time was located at the old P.J. Moore Building (later German Wee Sit Bldg., now sits the Southway Mall on Gov. Lim Avenue. The period after the liberation was marked by the rapid growth of the Lodge – both in memberships as well as in finances. In the latter part of the fifties to the early sixties the members of the Lodge

were instrumental in spreading the lights of Masonry by assisting in the organization of the Lodges in Basilan, Pagadian and Dipolog. It was during these times that, the passage of the Noli and Fili Bill as well as the filipinization of the heads of private schools, colleges and universities, exacerbated the old controversies between the dominant Church and Masonry. The members of the Lodge were militantly advocating for the passage of these Bills, WB Candido San Luis was the leader, and with financial contributions from the brethren, bought radio time to counter the radio commentaries of the dominant Church. The members of the Lodge were jubilant when both these Bills became Law of the land.

In 1962, WB Francisco Logan Johnston, PM, with the assistance of Bro. Eugenio Tabaquera, a sojourner from a Lanao Lodge who was with the Bureau of Lands, acquired a parcel of land at the east reclaimed area of the City for the Lodge. The Mt. Apo Masonic Temple, Inc., previously organized, was called upon to initiate in the building of the Temple. A building committee composed of civil engineers, members of the Lodge, was formed and the building plans prepared. On January 28, 1963, both VW Hermogenes Oliveros, Senior Grand Lecturer,

and MW Esteban Munarriz, PGM, as a representative of the Grand Master of Masons came to Zamboanga and officiated in the laying of the corner-stone at the site.

The Mt. Apo Masonic Temple, Inc., a stock corporation formed among the members of the Lodge, was organized for the reason that, in the later part of 1961 the owner of the Alano Building at Madrid Street (now N.S. Valderrosa St., renamed after WB "Nic"), where the Lodge Hall was located since 1952, gave notice that the building would be renovated and that the Lodge should vacate the premises. After the laying of the corner-stone or about the first week of February 1963, the Lodge with its furniture, paraphernalia and records vacated the premises and transferred temporarily to the residence of WB Wilson adjacent to his ice plant at San Jose Road. One of the conditions agreed upon the owner and the Lodge was that the later can occupy his residence until the proposed Temple is completed. In the stated meeting of October 1963 however, the brethren was informed by an official letter from the City Engineer that, the building plans that were previously submitted to his office, could not be approved for the reason that the site was to be used by the national government.

It seemed that misfortunes always came in pairs. In the stated meeting of November of the same year, the brethren again received notice that they had to vacate the Wilson Residence as the entire property had already been sold. The Lodge had to move again. This time to the Gui-Ho Building (Calixto Street) just behind the Wilson Residence, by the side fronting the old "Burleigh" school grounds.

The decade of the sixties up to the first quarter of the seventies could best be described as years of frustrations and adversities for the members of the Lodge. It was a period of decline, both in the rate of growth in membership as well as in the zeal and enthusiasm of its members. There were months where the members had to be called by telephone in order to meet the required number in stated meetings. Within that period the Lodge, with all its furniture, paraphernalia and records had to move nine times, sometimes going back to the same building thrice. Not only did these movements cause the loss of records and the dwindling of the financial resources of the Lodge, but the most serious result was that apathy and indifference began to creep among the members as there were no initiations for the simple reason that there were

no applicants, or if there were, at best it would be about two only. That was the period when one by one, the first generation of dedicated and zealous brethren who were the pillars of Masonry in Southern Mindanao, started to go to that "undiscovered country from whose bourne no traveller returns".

CONSTRUCTION OF THE MT. APO MASONIC TEMPLE

One evening, during the last term of WB Luis Alvarez, PM, as Master in 1974, the brethren arriving at the Lodge Hall (again located at German Wee-Sit Bldg.) for a stated meeting, were surprised to find the main door leading to the ante-room closed with a different padlock. They were informed by the janitor that the owner, a widow and a daughter-in-law of a Mason gave strict orders not to allow the Masons the use of the Lodge Hall. Since the Lodge was up-to-date in the payment of its rent, WB Candido San Luis, PM, a lawyer and a former judge, with the assistance of some brethren forced open the padlock and opened the door. This act must have been reported to the owner, for, while the brethren were still conversing in the ante-room, the owner arrived with her adopted son and some servants. She belligerently confronted WB San Luis,

while the adopted son attempted to strike WB San Luis from behind with a piece of a three-quarter inch pipe. This was prevented by the timely intervention of a brother who took the pipe away from the young man. After the meeting, all the brethren went to the Police station and reported the incident. The next day, WB San Luis filed the necessary charges in court against the owner and her adopted son.

It was this incident that shook up the lethargy that was then reigning among the members of the Lodge. In that stated meeting, it was resolved to build a Temple and re-activate the old Mt. Apo Masonic Temple, Inc. that was organized in 1961. A finance committee composed of civil engineers, members of the Lodge, formed in 1963, was again re-activated.

In the meantime, the owner of the G. Wee-Sit Bldg. in an amicable settlement agreed to pay WB San Luis the amount of P5,000.00 to withdraw the case against her and her adopted son. This amount was turned over to the finance committee, as seed money for the building fund. The amount of P115,000.00 was raised from solicitations and contributions from the members; a substantial amount of which was

remitted by Bro. Luy Kim Guan from Manila. Bro. Abelardo (Peter) Murga, a newly raised brother, offered his lot of 565 sq.m. at Sta. Catalina near the Regional (formerly the General) Hospital. He requested that he be paid P30,000.00 only, as he was donating the balance of P20,000.00 to the building Fund. While the various activities relative to the raising of funds were going on, the building committee chaired by WB Daniel Mallari, PM, together with other members of his committee were busy preparing the plans and conducting soil bearing capacity test on the site. Actual construction of the building started on the later part of 1975 and the building was certified as ready for occupancy in the early months of 1976. On September 25, 1976, in appropriate ceremonies with the brethren and sojourners in attendance, the MW Jose L. Araneta, the Grand Master of Masons at that time and a member of Mt. Apo Lodge, consecrated the Lodge Hall to the "Glory of God" and dedicated it "to the Patrons of the Order."

The total cost of the building amounted to about P443,000.00, while the solicitations and contributions amounted to only P120,000.00. the balance of P323,000.00 were advanced by WB Cheong Tu Boh, PM, in

the course of the construction. To offset the amount the Mt. apo Masonic Temple, Inc., represented by its President, WB Candido San Luis, PM, executed a lease agreement in 1977 allowing the company of WB Cheong Tu Boh, the Asiatic Trading Corporation, the use of the ground floor for twenty-five years with the latter paying the real-estate taxes of the property for the duration of their occupancy.

During the last years of the term of WB Carlos Aguilar as Master in 1985, the second floor of the building was improved and renovated. A circular dome with overhead lights was constructed over the Altar in the Lodge Hall, and a roof over the ante-room was build. Five air-conditioning units were installed inside the Lodge Hall, so that now, brethren who desire to attend meetings with their coat and tie can do so with comfort.

CONCLUSION

It can be truly said that the Fraternity of free and Accepted Masons in Zamboanga, after its trials and tribulations of almost seven and a half decades have "come to the end of its toilsome journey". At last it has a permanent place that it can now call home. The brethren can now

devote themselves to purely Masonic labors; to the practice and propagation of its tenets – brotherly love, relief and truth. Young and qualified brethren predominates the membership in the Lodge. Where before, there was a dearth of officer material and participants in conferrals, now excellence in the rituals seem to be the prevailing norm. Every member with few exceptions, seems to be keenly interested in the work, so that as a result the percentage of attendance in relation to the total membership in all meetings, have admirably increased. For the last four years a scholarship program for indigents but deserving students was placed into operation. One has already finished his plumbing course, and the Lodge is still supporting students taking up vocational courses.

Like the Molave tree, the Fraternity of Free and Accepted Masons in Zamboanga stands proud and strong and there is no doubt that it will endure the vicissitude that time may have in store for it. As it approaches its seventy-fifth anniversary on February 6, 1993, its founding brethren like WB Wilson, WB Gilhouser, MW Alano and the rest, if they can but look from where they are now, would be proud to see that the fruits of their labors – the Brethren of Mt. Apo Lodge No. 45

- have not only stood as a bulwark against bigotry and intolerance, but have transmitted the tenets of Masonry pure and unimpaired to men of different faiths that now belong to the Lodge of southern Philippines.

Zamboanga City

January 11, 1993

PART II

THE LAST QUARTER CENTURY

1993-2018

Mount Apo Lodge No. 45, ever strong and solid, celebrated its 75th Founding Anniversary on February 6, 1993. Then Deputy Grand Master RW Rizal D. Aportadera was its guest of honor and speaker. It was a simple celebration that started in the morning.

The Lodge first conducted a "Lodge of Remembrance" in memorial of our departed Brethren, followed by the unveiling of two commemorative brass plates, by RW Rizal D. Aportadera, assisted by Sister Dolly Alano Laconico, daughter of Past Grand Master Juan S. Alano.

One of the plates recorded the important dates of the Lodge: The Institution of the Lodge under

Dispensation by Grand Master Manuel L. Quezon on February 6, 1918; the granting of a Charter by the Grand Lodge of the Philippine Islands on January 28, 1919; the Constitution of this lodge into a regular Masonic Lodge by Grand Master Milton E. Springer on April 7, 1919, and the Consecration and Dedication of the Lodge Hall of Mount Apo Masonic Temple by Grand Master Jose L. Araneta on September 25, 1976.

The other plate replicated the proceedings of the April 7, 1919 Special Communication of the Grand Lodge of the Philippines, recording the Grand Officers present and the Constitution of Mount Apo Lodge No. 45.

Later in the day, a public installation of officers was held at the Palmeras Restaurant. Deputy Grand Master RW Rizal D. Aportadera, the guest of honor and speaker, mentioned in his speech: "having only one lodge for the past 75 years, Zamboanga City is ripe for a new Lodge." That remark gave the newly installed Master, WB Victor C. Ho, the inspiration to form a second lodge in this city, which at that time, petitioners were being rejected senselessly, thereby causing good men who may qualify for the purpose to shy away from Masonry for fear their good name

and reputation in society might be tarnished from such negative action. The need for a new lodge was long overdue and the time was indeed ripe for a new lodge that would give petitioners a better choice of two lodges to choose from.

The Worshipful Master started organizing the new lodge soon after MW Rizal D. Aportadera assumed the grand oriental chair. In order not to disturb the labors of Mount Apo Lodge No. 45, only a few of the active members were tapped, the others were inactive members who does not attend lodge meeting, together with another twenty other sojourners who were resident in this city. A total of 40 Master Masons belonging to 12 different Masonic lodges signed the petition to form Samboangan Lodge.

Samboangan Lodge No. 310 was issued a Dispensation to assemble as a Lodge on October 7, 1993. It was Instituted under Dispensation by Grand Master Rizal D. Aportadera on November 3, 1993. VW Suresh U. Parmanand, a member of this Lodge, served as its Dispensation Master. the lodge was then perpetuated with a Charter and Constituted a Regular Masonic Lodge by Grand Master Pablo C. Ko, Jr. on June 24, 1994 with VW Luis S. Alvarez, Jr.,

also a member of this lodge, installed as its Charter Master. The new lodge holds its communications every 4th Saturday of the month at 5:00PM at the Samboangan Masonic Temple located at Doña Nene Drive, Governor Ramos Avenue, Sta. Maria, this city.

Another lodge was formed in 2013. Fairway Lodge No. 415 was formed by 24 Master Masons coming from 5 different Masonic lodges, among them, 12 were from Mount Apo Lodge No. 45. This new lodge was Instituted under Dispensation by Grand Master Juanito G. Espino, Jr. on July 5, 2013. The Grand Lodge at the 2015 ANCOM approved to grant the new lodge a Charter, and on May 22, 2015, Grand Master Tomas G. Rentoy, III, Constituted the new lodge into a Regular Masonic Lodge in appropriate ceremonies with Joseph F. Dy, a member of Samboangan Lodge No. 310, serving as its Dispensation and Charter Master. This youngest lodge hold its communications at the Samboangan Masonic Temple every 2nd Friday of the month at 5:00PM.

On October 27, 1976, Mt. Apo Lodge No. 45 was instrumental in sponsoring the first Demolay Chapter in the Zamboanga Peninsula. The Demolay Chapter in Zamboanga was named James

J. Wilson Chapter, the namesake of the First Master of the Lodge. In 2012, the La Hermosa Assembly No. 28 of the International Order of Rainbow for Girls was organized and sponsored jointly by Mount Apo Lodge No. 45, Samboangan Lodge No. 310, and the Zamboanga City Court No. 30 of the Order of the Amaranth. The Supreme Assembly, International Order of the Rainbow for Girls at McAlester, Oklahoma, issued a Letters Temporary to the Advisory Board on November 4, 2012 to form a Perfect Assembly. The Assembly was granted a Letters Patent of Perpetual Constitution Confirmatory on August 9, 2013, and Constituted on August 23, 2013. Miss Marjorie Tan was installed as its Charter Worthy Advisor.

Mount Apo Lodge No. 45 is fortunate to have two dedicated members who were responsible in moulding the brethren of this lodge to what we are today. We had Bro. Antonio A. Espinosa, who served as Master of the lodge in 1964, a past district deputy grand master, and past junior grand lecturer. Then we still have Bro. Jose R. Luna, who served two terms as Master in 1977 and 1978, also a past district deputy grand master and past junior grand lecturer.

Antonio “Espi” Espinosa would often quote Albert Mackay’s Masonic Jurisprudence to the brethren for proper guidance in Masonic laws and the brethren would appreciate it. His lifetime dedication to the craft played an important role to this lodge, not necessarily for its growth, but rather in transmitting the pure principles of Freemasonry to the next generation Masons.

Jose “Ping” Luna, would provide Masonic educations, mostly based on the “Morals and Dogma” of Albert Pike. He would also provide and instruct the brethren on proper floorworks in our various Masonic rituals, having undergone seminar workshops under the tutelage of Senior Grand Lecturer VW Hermogenes Oliveros, who wrote the Grand Lodge pamphlet “Basic Instructions for Floor Works in the Ritual.” Luna would often remind the brethren that “constant wrong practice makes perfect wrong.”

Within the past twenty five years, Mt. Apo Masonic Temple underwent several renovations. Among the major ones were the installation of ceramic tiles on the entire 2nd floor, replacement of the termite infested wooden stage in the East with a concrete one, and replacement of the almaciga wood walling with termite proof

panelling. This was done during the term of VW Salvador C. Wee in 2005.

The Ante Room was renovated during the term of WB Joel DS. Julio in 2016. The open skylight was installed with a floor and a roof, which now serves as kitchen and “smoking chamber” to the brethren. Air conditioners were installed at the main Ante-Room.

At the stated meeting of Mt. Apo Lodge No. 45 on November 19, 2016, on motion of VW Donato R. Mares, the Ante-Room was named “James J. Wilson Hall” in honor of our founding Master.

The latest renovation of the Lodge Hall, designed and implemented by Bro. Antonio S. Daño, Jr, was undertaken by WM Michael Jones S. Lahi.

Freemasonry will continue to grow in the City of Zamboanga. It is noted that soon after the 75th anniversary of Mt. Apo Lodge, a new Lodge was born, and then another in 2013 or twenty years later. The vision of those who felt that the principles of Freemasonry should be known, shared and practiced by generations of stout-hearted men, was pursued by the founding Masons of Mt. Apo Lodge. Over the years, race and colour seem to have faded

into one hue of uprightness and moral direction. The Past Masters who ruled the Lodge since its founding and institution, have proved to be leaders in their own right. The members are equally determined to raise and guard the standards of the fraternity, in many ways than one.

Mt. Apo Lodge 45 will remain strong, or like the Narra tree that symbolizes growth and strength, this lodge stands as landmark of Freemasonry in this part of Mindanao.

The next century of Mt. Apo Lodge 45 will surely face the challenges of future technology and spiritual direction. Traditions and beliefs will be put to real test by generations who want to promote unbridled global interests than moral rectitude. Wars and discrimination will continue to be the natural enemy of the fraternity. Mt. Apo Lodge was born in spite of the same circumstances.

Bro. Edward I. Lim

December 2017

JAMES JARDINE WILSON

(Founding Master of Mt. Apo Lodge No. 45)

By Bro. Victor C. Ho

James Jardine Wilson was born in Polmont, Stirlingshire, Scotland, on October 10, 1867. He descended from the lineage of the Buchanan-Jardine of Scotland in the 17th century. Wilson was listed as the Seventh Generation descendants from John Jardine of Applegirth (born 1680) and Isabella Meldrum.

At the young age of 22, Wilson was made a Master Mason at the Saint John Lodge No. 16 at Falkirk, Scotland, on January 25, 1890.

In 1891, at the age of 23, Wilson left his native land in search of his uncle. He was named after his father's brother, an adventurous sea captain who wrote home once every seven years on the year. During one lapse in his punctuality, his mother, who was Wilson's grandmother, voiced her concern. "I'll go and find him, Granny," said Wilson and boarded a ship for San Francisco, and when he got there, his uncle was in Vladivostok and had to wait for six months to see him.

While in San Francisco, Wilson worked at the Fulton Iron Works. One day when he was returning to his job from Los Angeles, he took the S.S. St. Paul, a coastal schooner that ran between San Pedro and San Francisco and

got shipwrecked.

Wilson returned to the shipwrecked site in 1956 accompanied by a newsman and narrated to the writer of that incident. That story was featured in the "Monterey Peninsula Herald" dated April 30, 1956 entitled "Scotsman Revisits Scene Where He Was Shipwrecked in 1889" with a picture showing him with his younger brother Andrew at the site. That news article contains the life story of Wilson as narrated by the man himself to that news writer.

The newsman described Wilson as a chipper, bright-eyed Scotsman. A former marine engineer, who, for the last 50 years has been operating an ice plant and machine shop in Mindanao, in the Philippine Islands. Just over five feet tall, he wears white moustache and a trim white beard with a flourish. In his burred accents of Scotland, Wilson said "This is the place awlright, only there were more trees here then."

Wilson narrated - "The ship took on a load of cattle about 30 miles down the coast and was getting ready to stop in Monterey. It was 2 o'clock in the morning. The captain mistook the sound of the buoys and thought he was entering the harbor. He ran her right

into the rocks.”

“It was a very dark night, no storm, and the sea wasn’t particularly rough. There was a heavy swell running, though, and we were afraid to try and climb ashore on the rocks. They had two lifeboats and the women and children were taken off. One boat went into Carmel and the other to Monterey. Then the boat returned to us young men. The captain told us to get all the luggage together and the boat took us unto Monterey. The cattle were put overboard and they swam ashore, I guess. They sent a special train down from San Francisco to pick us up.”

Wilson went back to his job in the iron works which was then fitting out a steam schooner named Charles Nelson, and became the ship’s engineer because he knows every pipe in her. He worked the coastal trade between San Francisco and Seattle, and makes a few trips carrying prospectors to the Yukon. Then in 1898, she carried the New York Volunteers to the Hawaiian Islands and the Spanish-American War broke out.

Wilson was transferred to the transport ship “Pennsylvania” then under charter to the Army, and spent the next six years haul-

ing troops and supplies to the Philippines. Many of the launches that towed the cargo and troops ashore had Filipino crews, so Wilson went along as engineer. Many of the landings, especially at Leyte and up the rivers of Luzon, were made under fire of rebel guns. “We had many narrow escapes, but we never lost anybody” Wilson said.

In Zamboanga, on Mindanao, Wilson met two young men from New York who wanted him to manage their ice plant. He agreed and opened up a machine shop too. He then owned part of the ice plant corporation.

Wilson went back to Scotland in 1909, to his native Polmont, in Stirlingshire, on the upper reaches of the Firth of Forth. While aboard the ship out of New York, he met a young Scot girl named Jean Miller. They were married in Glasgow, and she went to the Philippines with him.

Jean Miller came from the lineage of the John Graham of Claverhouse, Viscount of Dundee on the west coast, and cousin to the Marquis of Montrose in the east coast of Scotland, also a Graham ancestor of Wilson. They had two daughters, Jeanne Allan and Mary Cameron.

Jeanne went to work for the U.S. Consulate Service in the

late 1930's and was sent to Canton, China. When the Japanese arrived, she was imprisoned in Shanghai, and was among the first Americans to be repatriated aboard the liner "Gripsholm" early in the war. She returned to the Consulate Service after the war, and was sent to Uruguay. She later worked at the Bank of America's International Department in San Francisco. Jeanne has a daughter name Jacqui, now married to an electrician and had two children, William Edward Turner Groth Forrest and Violette Jeanne. Jeanne Wilson was born on January 1, 1913.

Mary married an Englishman living in Mindanao named Thompson Lockwood, a reserve officer of the Indian Service. He was called up to active duty and sent to Singapore and then to Burma where he was killed. Mary passed-on in 1980 of pneumonia. Her son Jimmy was killed by a lorry in Brighton a year or two earlier. Her daughter now resides in Los Gatos, California, with her two teen daughters.

In 1906, Wilson who had been asked by army officers to help them find able craftsman for construction work, sent for his younger brother Andrew, an apprentice stonemason in Scotland. Andrew spent 18 months in

Zamboanga erecting government buildings, and went on to San Francisco shortly after the earthquake. "I thought they would probably be needing a stonemason," said Wilson.

When the Japanese invaded the Philippines in World War II, Wilson took his family, with other Americans, to the hills back of Zamboanga and hid from the enemy for six months. "We finally had to surrender," said Wilson, then in his 70's because there was no food."

Wilson, his wife, their children and two grandchildren were imprisoned first in Davao, then moved to Sto. Tomas in Manila. "They treated us well," he said, "because we had done nothing to them, but there wasn't enough food. It was hard. I weighed only 100 pounds and my wife only 90 pounds. The children were treated better.

Soon after the war ended, Wilson continued managing the "Wilson Ice Plant and Cold Storage" and the "Balete Engineering Works" until he sold them to the Blanco family for US\$150,000.00 with the condition that Miss Alice Cawley, who loyally helped managed the ice plant, be given a home as long as she lived and all current employees should be

retained. He also gave his two daughters and Miss Cawley, each with 110 shares of stock of the corporation. Wilson and his family finally left Zamboanga City in 1961 to make his home in Los Gatos, California. He then went on a world tour with his wife and daughter Mary.

WB Wilson was featured in the book "Zamboanga Hermosa: Memories of the Old Town" under the article "Foreign Relations and Friends." On page 146, Rose Lamb-Sobrepeña wrote -- "Mr. Wilson and his ice plant were inseparable institutions. One hardly speaks of him without mentioning the one and only ice factory in the old city. Of Scotch descent, he always cut a portly figure in his brown tweeds and perky hats. Life must have been pleasant all the way for him because he lived to be a hundred sans the illnesses characteristic of the age. Daughter Mary is now married to Mr. Thompson of Australia who, once upon a time, also shared many years with the family in Zamboanga."

Wilson attributed his good health to what could be called clean living. He doesn't drink, or smoke, and never eats between meals. He exercised every morning and ate the right foods.

Wilson spent two years in the nursing home before he passed-on in October 22, 1967 at the age of 100 years and 12 days. He was interred at the Los Gatos Memorial Park. His wife Jean Miller passed-on six years later in 1973.

James J. Wilson spent 78 years of his lifetime as a Freemason. He was Raised to the Sublime Degree of Master Mason on January 25, 1890 at the Saint John Lodge No. 16 at Falkirk, Scotland. Four years later in San Francisco, He demitted from his Mother Lodge to Fentalpha Lodge No. 202 in Los Angeles on February 1894. Soon after the Spanish-American War ended, he settled down in Zamboanga City, Philippines, and formed the Mount Apo Lodge No. 45 under the jurisdiction of the Grand Lodge of the Philippines Islands on February 6, 1918, and served as its first Worshipful Master, and subsequently, as its Charter Master when the Lodge was granted a Charter and constituted on April 7, 1919. He was again elected and served as Master of the Lodge in 1939. He demitted from the Fentalpha Lodge No. 202 to Mount Apo Lodge No. 45 in 1918. He was also a Dual Member with the Las Perlas de Oriente Lodge No. 1043 in Manila, under the jurisdiction of the Grand Lodge of Scotland.

In a picture he sent to Miss Alice Cawley, it showed him wearing the Apron of a Past Master with a short note: "95 years old, 73 years a Master Mason, 3 times a Past Master, still attend lodge meetings at the George E. Tutt Lodge No. 292 at 131 East Main Street, Los Gatos, California."

Twelve days after Wilson dropped forever his working tools in life, James Jardine Wilson was posthumously invested with the title and rank of "Knight Commander of the Court of Honor" by the Scottish Rite Freemasonry of Los Angeles, California.

James J. Wilson left behind two pieces working tools he personally crafted as a legacy to the Lodge he founded, a "Common Gavel" inscribed: "PRESENTED BY JAMES WILSON, PM1918, 1919 & 1939 TO MT. APO LODGE NO. 45, F. & A.M." and a wooden "24-Inch Gauge" inscribed: "DONATED TO MOUNT APO LODGE F. & A.M. BY JAMES WILSON PM 1918-19 & 1939 ON OCCASION OF HIS 65 YEARS AS A M.M. JANUARY 25TH 1955."

Jeanne Wilson inherited the house from her father at 239 Edelen Avenue, Los Gatos, California. She regularly attends the lunch-time fellowships tendered by the West Valley High Twelve

Club No. 556 to the families of Masons. The Club meets every 2nd and 4th Monday of the month at the Villa Felice Restaurant, 15350 Winchester Boulevard, Los Gatos, California. In their July 1993 Club bulletin, it featured the article "What Is A Mason" acknowledging it taken from the "Hourglass" the bulletin of Mount Apo Lodge No. 45, F. & A. M., Zamboanga City, Philippines." Jeanne passed-on in March 6, 2000.

Mount Apo Lodge No. 45, in honoring Wilson, renamed the DeMolay Chapter it sponsored in 1976 to "James J. Wilson Chapter, Order of DeMolay." And in November of 2016, the Ante Room of Mt. Apo Masonic Temple was named "James J. Wilson Hall" in memory of the founding Master of Mount Apo Lodge No. 45.

Note: This short life story of James J. Wilson was made possible through correspondence between this writer and Ms. Jeanne Wilson. It was after the 75th Anniversary celebration of this lodge that VW Antonio Espinosa suggested that I send her a copy of the Hourglass Commemorative issue. She later requested additional copies as the lodge in Los Gatos, California, where she regularly attends lunch fellowships, would also like to have a copy. She would send over the news clipping of the "Monterey Peninsula Herald" which accounts for most part of his life story as told by the man himself. The news clipping was later turned-over by me to then Grand Master MW Romeo A. Yu for safe keeping at the Grand Lodge archive.

MILENYO, PILIPINO!

Sa buo kong pagkatao nananalay-
tay sa mga ugat ko

Ang dugo ng makabayang bayani
sa lahi ko

Sa panahon ng pananakop ng
mga kastilang dyablo

Isa ang aking lolo na lumaban sa
mga ito

Tiniis ang maraming hirap,

Pasakit at kalumbayan

Makita lang na lumaya ang bayan
niyang minamahal

Siya ang lolo ko na Pilipinong
makabayan

Kastila man o Amerikano,

Hapon man naging chino

Hindi mangingining magtatang-
gol ang lahi ko

Kung ang natataya ay karangalan
ng Pilipino

Tabak ay bubunutin itataas ang
kamao

Piliting magtatanggol sa tatak ng
Pilipino



VW ROMEO S. MUSÑGI, PDDGM

Grand Chaplain

Sa panahon ng bagong siglo

Ang mga milenyal ng bayan ko

Magtatanggol pa rin kaya sa
bayan ng Pilipino

Nasanay sa karangyaan,

Huwad na kabihasanan,

Computer at katamaran

Sila pa rin kaya ang pag-asa ng
ating bayan?

Bumangon ka at titigan

Kabataan ng kaunlaran

Saan mo dadalhin ang bayan
kong minamahal, Pilipino ka pa
rin ba?

KAPATIRANG MASON

by Kuyang Heroico "HERO" S. Olivar

Sa kapanahunan ni Haring Solomon

Ay may itinatag kapatirang MASON

Pagmamahal kapatid sa puso'y naroon

Pag saklolo at katotohanan ang knilang layon.

Pag ibig at pananalig sa DIOS na maykapal

Ang pagkakaisa at pagtutulongan

Ang kapayapaan at kasaganaan

Yan ang tanging hangad ng MASON na Kapatiran.

Sa mga kabutihang kanilang ipinamalas

Kapatirang MASON agad lumaganap

Maraming tao nagnais, naghangad

Na mapabilang sa kapatirang wagas.

Si Gat Jose Rizal, Andres Bonifacio

At lahat ng bayaning mga Pilipino

Sila ay sumali sa kapatirang ito

Na ang tanging nais bumuti ang tao.

Kung ang lahat ng tao sa lahat ng bansa

Ay magiging Mason sa isip at gawa

Wala ng digmaan mundo ay payapa

Walang magugutom at walang luluha.

Kapatirang Mason ay ating mahal

Sa isip sa puso maging sa damdamin

Sa mahal nating GAOTU samo ko at dalangin

Kapatirang Mason ay palaganapin.



Constitution Of BLUE LODGES

- FEBRUARY 2, 1922 - **Kasilawan Lodge No. 77** was constituted by Grand Master Quintin Paredes at the Masonic Temple, Escolta, Manila.
- FEBRUARY 7, 1934 - M.W. Manuel Camus constituted **Pearl River Lodge No. 109**, in Canton, China. One of the organizers of this Lodge was James Doolittle who gained fame during the Second World War for leading the first bombing raid over Japan in 1942.
- FEBRUARY 9, 1924 - **Luz Oceanica Lodge No. 85** was constituted at the Masonic Temple, Escolta, Manila, by Grand Master Wenceslao Trinidad.
- FEBRUARY 10, 1921 - **Isla de Luzon No. 57** was formally constituted by MW Edwin W. Elser at the Masonic Temple, Escolta, Manila.
- FEBRUARY 11, 1954 - **Sendai Masonic Lodge No. 135** was constituted in Sendai, Japan and its officers installed by MW Mauro Baradi.
- FEBRUARY 14, 1917 - Grand Master William H. Taylor constituted the following lodges which had been issued charters the day before: **Biak-na-Bato No. 7, Cosmos No. 8, St. John's No. 9, Far East No. 10, Nilad No. 12, Walana No. 13, Dalisay No. 14, Pilar No. 15, Sinukuan No. 16, Bagong-Buhay No. 17, Araw No. 18, Silanganan No. 19, Rizal Lopez No. 20, Dapitan No. 21, Rizal Manila No. 22, Solidaridad 23, Banahaw No. 24, Malinao No. 25, Pinagsabitan No. 26, Bagumbayan Manila No. 27, Balintawak No. 28, Zapote No. 29, Mactan No. 30, Magdalo No. 31, Martines del 96 No. 32, Isarog No. 33, Lincoln No. 34, Batangas No. 35, La Regeneracion No. 36, Kalilayan No. 37 and Bulusan No. 38.**

The large number of lodges constituted that day - - 31 in all elicited surprise from other Grand Jurisdictions. In the 29th Annual Report of the Grand Lodge of New South Wales there appeared the following comment: "It's a world record, and we venture to prophesy will never be beaten."

- FEBRUARY 14, 1925 - **Service Lodge No. 95** was formally constituted by Grand Master Christian W. Rosenstock at the Masonic Temple, Manila.
- FEBRUARY 17, 1923 - **High Twelve Lodge No. 82** was constituted by Grand Master Frederic H. Stevens at the Masonic Temple Escolta, Manila.
- FEBRUARY 18, 1913 - **Pinagsabitan Lodge No. 344** in Sta. Cruz, Laguna was admitted into the Federation of the Gran Oriente Español. It was formally constituted on June 14 of the same year.
- FEBRUARY 19, 1921 - **Primera Luz Filipina Lodge No. 69** was formally constituted at Binakayan, Kawit, Cavite by M.W. Edwin E. Elser. The ceremonies were public, and attendance was about 1,300.
- FEBRUARY 21, 1919 - **Mt. Mainam Lodge No. 49** was constituted by Grand Master Milton Spinger. The constitution was a big event in Naic, Cavite, the public having been invited to witness the ceremonies and participate in the banquet which followed.
- FEBRUARY 21, 1923 - **Taga-Ilog Lodge No. 79** was constituted by Bro. Francisco Delgado, acting as Grand Master, at the Templo de Solomon, Manila.
- FEBRUARY 22, 1947 - **Milton E. Marvin Lodge No. 117** was constituted in Agana, Guam. This is the first Lodge constituted after the end of the Second World War.
- FEBRUARY 22, 1958 - **Julian Ocampo Memorial Lodge No. 146** was constituted in Iriga, Camarines Sur by Grand Master Vi-

cente Orosa.

- FEBRUARY 24, 1923 - **Mt. Lebanon Lodge No. 80** was constituted by Grand Master Frederic H. Stevens at the Scottish Rite Hall, Masonic Temple, Escolta, Manila.
- FEBRUARY 24, 1940 - **Indang Lodge No. 115** was constituted in Cavite.
- FEBRUARY 26, 1921 - MW Edwin E. Elser formally constituted **Labong Lodge No. 59** at the Public School Building in Malabon, Rizal.
- FEBRUARY 26, 1926 - **Benjamin Franklin Lodge No. 94** was constituted by Grand Master Christian Rosenstock at the Masonic Temple, Escolta Manila.
- FEBRUARY 28, 1916 - **Southern Cross Lodge No. 6** was constituted by M.W. William H. Taylor in solemn ceremonies held at the Masonic Temple in San Luis St., Manila. The organizer and first Master of this Lodge was Newton Gilbert, acting Governor-General of the Philippines from 1912-1913.
- MARCH 1, 1915 - **Island Lodge No. 5**, with seat in Corregidor, was officially constituted by the Grand Lodge of P.I.
- MARCH 1, 1919 - **Charleston Lodge No. 44** was constituted on board the transport Sherman at Agana, Guam by Bro. Rafael Palma, acting as Grand Master. This is the first Lodge of Philippine obedience established outside Philippine territory and the first and only one so far constituted on board a vessel.
- MARCH 2, 1957 - **San Marcelino Lodge No. 141** was constituted by Grand Master Clinton Carlson.
- MARCH 3, 1923 - **Liwayway Lodge No. 81** was constituted by Grand Master Frederic H. Stevens at the Bigaa School, at Bigaa, Bulacan.
- MARCH 4, 1922 - **Nueva Ecija Lodge No. 73** was constituted by Grand

Master Quintin Paredes at the Public School Building at Quezon, Nueva Ecija. The ceremonies were public, and the attendance was about 1,000.

- MARCH 5, 1921 - **Pangasinan Lodge No. 56** was formally constituted by MW Edwin E. Elser in public ceremonies held in Cine Sol in Dagupan. About 1,000 persons attended.
- MARCH 8, 1921 - **Baguio Lodge No. 67** was formally constituted by M.W. Edwin E. Elser in public ceremonies held in the Social Hall of the Teachers Camp in Baguio. About 300 persons attended. During the Second World War the Teachers Camp was used as a concentration camp by the Japanese, and the members of Baguio Lodge who were confined in the camp held a lodge meeting in the premises. In April 1989 the Camp again became the site of Masonic activities when the Grand Lodge of the Philippines held its Annual Communication there.
- MARCH 12, 1892 - **Nilad Lodge No. 144** was constituted in Manila under the Gran Oriente Español.
- MARCH 13, 1948 - **Marikina Lodge No. 119** was constituted in Marikina, Rizal by Grand Master Albert Brazee,
- MARCH 14, 1924 - MW C.W. Rosenstock formally constituted **Hiram Lodge No. 88** at the Plaridel Temple in Manila.
- MARCH 15, 1912 - **Pinagsabitan Lodge No. 344** under the Grand Oriente Español was founded in Sta. Cruz, Laguna by Amado Saul, Hermenegildo Aquino and Santos Carmelo. The Lodge received its charter in 1913.
- MARCH 16, 1949 - Grand Master Esteban Munarriz constituted **Far East Lodge No. 124** in Yokosuka, Japan.
- MARCH 17, 1923 - **Modestia Lodge No. 83** was constituted by Grand Master Frederick Stevens at the Plaridel Temple, Manila.

- MARCH 18, 1918 - **Noli-Me-Tangere Lodge No. 42** was formally constituted by Grand Master Manuel L. Quezon at the Masonic Temple in the Escolta.
- MARCH 19, 1921 - **Kanlaon Lodge No. 61** was constituted by MW Edwin E. Elser in private ceremonies held in the Hall of Kanlaon Lodge in Bacolod City.
- MARCH 20, 1919 - **Pampanga Lodge No. 48** was constituted in public ceremonies held at Cine Excelsior by Grand Master Milton E. Springer. Over 1,000 persons attended of which number many were ladies and about 300 were Masons.
- MARCH 22, 1919 - **Malolos Lodge No. 46** was constituted at Cine Malolos by Grand Master Milton E. Springer.
- MARCH 22, 1947 - **Victory Lodge No. 116** was constituted in Camiling, Tarlac by Grand Master Emilio P. Virata. It was the second lodge to be constituted after the Second World War. Milton Marvin Lodge No. 117, constituted on February 22, 1947, was the first.
- MARCH 24, 1921 - **Marble Lodge No. 58** was formally constituted by MW Edwin E. Elser in public ceremonies held in the Public School in Romblon, Romblon. About 500 “outsiders” and 35 members of the Craft attended.
- MARCH 25, 1922 - **Plaridel Lodge No. 74** was constituted by Grand Master Quintin Paredes in public ceremonies held at the Public School building in Calauag, Tayabas. About 600 persons attended.
- MARCH 25, 1931 - **Amity Lodge No. 6**, was constituted at Shanghai, China.
- MARCH 27, 1917 - Most Worshipful William H. Taylor formally constituted **Minerva Lodge No. 41** in ceremonies held at the Masonic Temple, Escolta, Manila. This lodge formerly worked under the Gran Oriente Luistano

Unido, but surrendered its charter and applied for membership in the Grand Lodge of the Philippine Islands.

- MARCH 27, 1926 - **Keystone Lodge No. 100** was constituted by Grand Master Francisco A. Delgado at Corregidor Island.
- MARCH 28, 1952 - **Cagayan Valley Lodge No. 133** was constituted by MW Sydney Austin at Santiago, Isabela.
- MARCH 29, 1924 - MW Wenceslao Trinidad formally constituted **Muog Lodge No. 89** in ceremonies held at the Parañaque Elementary School.
- MARCH 30, 1917 - **Iloilo Lodge No. 11** was formally constituted in Iloilo City in ceremonies presided over by William Mac Murray who acted as Grand Master. Thirty-four Master Masons were present.
- MARCH 31, 1922 - **Agno Lodge No. 75** was constituted by Grand Master Quintin Paredes in public ceremonies held at Cine Rosales in Rosales, Pangasinan. About 400 persons attended.
- APRIL 1, 1922 - **Union Lodge No. 70** was constituted by Grand Master Quintin Paredes in public ceremonies held at Cine Union, in San Fernando, La Union. About 800 persons attended.
- APRIL 2, 1921 - **Angalo Lodge No. 63** was formally constituted by MW Edwin E. Elser in ceremonies held at the Municipal Hall of Vigan, Ilocos Sur.
- APRIL 2, 1927 - **Zambales Lodge No. 103** was constituted by Grand Master Joseph H. Schmidt at the Public School Building in Iba, Zambales.
- APRIL 2, 1949 - **Quezon City Lodge No. 122** was constituted by Grand Master Esteban Munarriz at the Bernardo Park, by the side of the old Quezon City Hall.
- APRIL 3, 1922 - **Laoag Lodge No. 71** was constituted by Grand Master Quintin Paredes in public ceremonies held at the Grand Auditorium in Laoag, Ilocos Norte. About 2000 persons

attended.

- APRIL 4, 1886 - **Solidaridad Lodge**, with several Filipinos as members, was duly constituted in Barcelona. It was under the Gran Oriente de España.
- APRIL 4, 1925 - **Bagong-Ilaw Lodge No. 97** was formally constituted by Grand Master Christian Rosenstock at the Public School Building in Noveleta, Cavite.
- APRIL 4, 1981 - **Mindoro Lodge of Perfection** was constituted by Benito Maneze, Sr. 33°
- APRIL 5, 1950 - **Tokyo Masonic Lodge No. 125** and Square and Compass Lodge No. 126 were jointly constituted by Grand Master Clifford C. Bennet in Tokyo, Japan.
- APRIL 7, 1919 - **Mt. Apo Lodge No. 45** was constituted at Zamboanga by Grand Master Milton E. Springer.
- APRIL 7, 1951 - **Sixto Lopez (Batulaw) Lodge No. 129** was constituted MW Cenon Cervantes in Balayan, Batangas.
- APRIL 9, 1951 - **Cebu Lodge No. 128** was constituted by MW Cenon S. Cervantes in Cebu City.
- APRIL 10, 1919 - **Sarangani Lodge No. 50** was constituted at the School House in Davao by Grand Master Milton E. Springer. The ceremonies were public and about 500 persons attended.
- APRIL 11, 1924 - MW Frederic H. Stevens constituted **Mount Kaladias Lodge No. 91** at the Provincial Building, Dumaguete, Negros Oriental.
- APRIL 12, 1924 - MW Wenceslao Trinidad formally constituted **Memorial Lodge No. 90** in San Jose, Nueva Ecija.
- APRIL 18, 1921 - A team of Grand Lodge Officers led by MW Edwin E. Elser formally constituted **Magat Lodge No. 68** in public ceremonies, held at the Provincial building of Bayombong, Nueva Vizcaya.
- APRIL 18, 1925 - **Isagani Lodge No. 96** was constituted by Grand Master

Christian W. Rosenstock at Paniqui, Tarlac.

APRIL 19, 1952

- **Mount Malindang Lodge No. 130** was constituted at Ozamis City, Misamis Occidental by MW Sydney Austin.

APRIL 21, 1921

- A team of Grand Lodge officers led by MW Edwin E. Elser constituted **Isabela Lodge No. 60** in public ceremonies held at the Municipal Hall of Ilagan, Isabela. Attendance was large.

APRIL 23, 1921

- A team of Grand Lodge officers led by MW Edwin E. Elser formally constituted **Gonzaga Lodge No. 66** in public ceremonies held in the Central School Building of Tuguegarao, Cagayan.

APRIL 27, 1923

- **Abra Lodge No. 86** was constituted at Bangued, Abra by Grand Master Frederic H. Stevens.

APRIL 29, 1922

- **Hamtik Lodge No. 76** was formally constituted by PGM Edwin E. Elser, acting as Grand Master, in public ceremonies held at the Public School building in San Jose, Antique. About 500 persons attended.





3-in-1 MULTI PURPOSE BUILDING

Health Center, CSWD Office and Police Station
Tzu Chi Ormoc Great Love Village, Codilla Land
Brgy. Liloan, Ormoc City, Leyte



Bro. Benito K. Tan, PJGD
Labong Lodge No.59
Lodge Perla Del Oriente 1034 S.C.

“YOLANDA” or internationally known as Typhoon “Haiyan”, the strongest tropical storm in the world devastated Visayas Region of the Philippines. International relief operation was mobilized including the Grand Lodge of Antient Free and Accepted Masons of Scotland that immediately send financial assistance thru the Grand Lodge Free and Accepted Masons of the Philippines.

The Grand Lodge of Scotland (GLOS) desirous of extending a more tangible and continuing assistance to the victims, appointed Bro. Cameron Sloan and Bro. Benito Tan to look for a suitable undertaking. They decided to engage the cooperation of Tzu Chi Buddhist Charity Foundation, a world renowned provider of disaster relief organization. A joint venture to build a multi-purpose building that will house a Clinic, a Social Welfare Office, and a Police Station was for-

malized on 24th May 2017. The building was built on a 250 sq.m. lot donated by Mayor Edward Codilla at Tzu Chi Great Love Village at Ormoc City, Leyte. The edifice was built by resident/victims of Typhoon “Haiyan” on a Work for Pay Program of Tzu Chi Buddhist Charity Foundation. It was inaugurated at on April 14, 2018.

In attendance were Bro. Steward Cameron Sloan (Project Chairman), Bro. Benito Tan (Project Coordinator), Bro. Alfred Li (Tzu Chi Foundation Vice President), Mayor Edward C. Codilla (Donor) and Bros. Julian Smith, Mike Lee, Benson Uy and Jefferson Chen. Bro. Edward Chua of GLP was also present.





GM Romeo S. Momo and the Order of DeMolay

It was his first time to visit the Philippine DeMolay Youth Center (PDYC) the headquarters of the Supreme Council, Order of DeMolay (SCOD) and made sure it sticks. As a supporter of the DeMolay Movement in the country, he made sure it did!

MW Romeo S. Momo, the Grand Master of Philippine Masons, is now an elite member of the Grand Master's Centennial Knight (GMCK) and a Life Member of the Supreme Council, Order of DeMolay.

MW Momo was awarded his GMCK jewel, received his GMCK plaque and took his oath as Life Member of SCOD before Hon. Edison Abella, SCOD Grand Master. Hon. Rodel Riesling S.J. Reyes, the SCOD's Grand Treasurer and SCOD PGM along with other brethren witnessed the occasion at the PDYC last February 8.

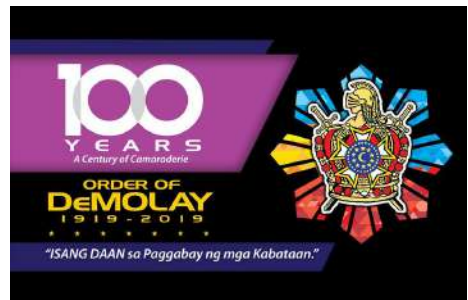
During his visit at the PDYC, MW Momo was also given a tour of the SCOD offices and the only DeMolay Chapter Room in the country which recently underwent repairs and renovation and renamed in perpetuity as the "MW Dad Rosendo C. Herrera Hall" during its inauguration last December 8. MW Herrera was the 66th Grand Master of Philippine Masons and Grand Master Emeritus of the Supreme Council, Order of DeMolay.

The Grand Master's Centennial Knight is part of the DeMolay Crusades and is a once-in-a-lifetime

membership category offered for a limited period to a select group of individuals and organizations, who champion the worthy cause of character building and leadership development among the youth and are willing to make an investment to their future.

MW Momo personally handed over his membership donation to Hon. Abella, and Hon. Victor Antonio T. Espejo, SCOD Immediate Past Grand Master last June 25, 2018 at the Grand Lodge of the Philippines in Manila. As a gesture of his appreciation, the SCOD Grand Master presented to MW Momo an intricate wooden replica of the DeMolay Altar.

The DeMolay Crusades is one of the major projects and activities of the Supreme Council in support of the worldwide celebration of the 100th Year or Centennial Founding Anniversary of the International Order of DeMolay. The Donations shall establish the first ever Philippine DeMolay Trust Fund that aims to promote and sustain the growth and expansion of the DeMolay Movement in the Philippines in the next 100 years.



100 Years Order of DeMolay 1919-2019



GENERAL GRAND CHAPTER ORDER OF THE EASTERN STAR

Mrs. Corazon F. Tandoc, PM
Life Member, Mayon Chapter No. 1
Deputy to the Most Worthy Grand Matron for Luzon

The Order of the Eastern Star is the largest organization in the world for men and women who are related by the dearest ties to the members of the Masonic fraternity. The membership is made up of Masters Masons in good standing and their female relatives by:

a. Marriage: wives, widows, stepmothers, mothers-in-law, sisters –in- law;

b. Children: daughters (including those legally adopted), stepdaughters, granddaughters, and great granddaughters;

c. Parents and Grandparents: mothers, grandmothers, aunts, great-aunts;

d. Siblings and other relatives: sisters, stepsisters, half-sisters, daughters-in-law, nieces, great-nieces, and female first and second cousins;

e. Members of the International Order of the Rainbow For Girls or Job's Daughters International, who have been active for three (3) years or have attained

the age of 18.

Members of the Order are persons with deep religious beliefs and spiritual values. People of all faiths may belong; what is required is a belief in a Supreme Being.

The purposes are Charitable, Educational, Fraternal and Scientific: to promote fellowship, engage in charitable activities, assist our members and communities in service projects – in building our Order that is dedicated to CHARITY, TRUTH and LOVING KINDNESS; and to protect the widows and orphans, to comfort the afflicted, to sympathize with the sorrowing and to relieve the destitute and distressed.

The founder and builder of the Order of the Eastern Star (1849–1850) was Dr. Rob Morris, a lawyer, educator and the “Poet Laureate of Masonry.” Dr. Rob Morris became a Master Mason in Oxford, Mississippi in 1846; organized the First Masonic Lodge in Jerusalem, Royal Solomon Number One and became its first Wor-

shipful Master. He served as Most Worshipful Master of Masons in Kentucky in 1858 – 1859.

In 1866, he became associated with Bro. Robert Macoy, of New York City who assumed planning the Order of the Eastern Star when he left for Jerusalem. In 1867–1868 Mr. Macoy compiled and published a ritual, using Rob Morris' Rosary as guide. The Supreme Grand Chapter was then formed. The first Grand Chapter was organized in Michigan in 1867.

In 1880, the General Grand Chapter conferred on Dr. Rob Morris the title of "MASTER BUILDER OF THE ORDER OF THE EASTERN STAR"; thus August 31, his birthday, was set apart as a festive day of the Order.

The General Grand Chapter is the governing body of the Order of the Eastern Star. It was organized in Indianapolis on November 16, 1876 by a convention of delegates of independent Grand Chapters in the United States, and adopted the official title of the organization as GENERAL GRAND CHAPTER, ORDER OF THE EASTERN STAR. Its office is located in Washington DC. The General Grand Chapter has jurisdiction over all Grand Chapters in the US, Canada, Puerto Rico,

Scotland, Australia. Subordinate Chapters were organized in Alaska, Aruba, Bolivia, Brazil, Columbia, Peru, Venezuela, Bermuda, Taiwan, China, Panama, Germany, Guam, Hawaii, Japan, Mexico, Italy, Philippines, and Saudi Arabia. The membership in the Order has now reached half a million members.

The highest Officer of the General Grand Chapter is the Most Worthy Grand Matron who has a term of three years and the Officers are elected during its Triennial Assembly every three years.

The Philippines is directly under the General Grand Chapter. We have no Grand Chapter yet as of now. Mayon Chapter No. 1, the first OES Chapter in the Philippines, was formed in 1904 by Brother Masons and their female relatives who were American expatriates stationed in Clark Air Base, Subic Naval Base, US Embassy and those having business in the country. It was followed by Rosario Villaruel No. 2 in 1945 and Sampaguita Chapter No. 3 in 1950, which was organized by the Mayon Chapter No. 1, and the rest is history. To date, out of 35 chapters, we have 28 active chapters (13 in Luzon, 3 in the Visayas and 12 in Mindanao).

**OFFICIAL VISITATION OF THE
MOST WORTHY GRAND MA-
TRON AND THE MOST WOR-
THY GRAND PATRON OF THE
GENERAL GRAND CHAPTER,
ORDER OF THE EASTERN STAR,
FEBRUARY 20-22, 2019, HERI-
TAGE HOTEL.**

The OES Philippine Chapters were honored by the visit of Marianne Shenefelt, Most Worthy Grand Matron and Henry Martin, Most Worthy Grand Patron of OES. With them were: Marian Edwards, Ambassador to Guam; Robert Hudlow, Chairman of the International Headquarters Committee; Holly Shenefelt, Opal Martin, Richard Rogers and Shilora Hudlow.

With Sis. Maria Theresa Fajardo, PM, as Chair of the Steering/Working Committee, Mayon Chapter No. 1, coordinated all the preparations and arrangements for the visit, including arrival/departure courtesies, courtesy calls on MW Romeo Momo, Grand Master and Ill. George L. So, Sovereign Grand Commander; cultural dinner show, and tour of Malacanan Palace. Highlight of the activities was the full day exemplifications, school of instruction and fellowship dinner with the theme: "We are One!" Indeed, we are all one despite our differences, religion, nationality, political preferences,

color, dialect and language. We are One Order of the Eastern Star! We shared talents, treasures and time through dance and song performances.

On hand to assist were: Sis. Corazon Tandoc, Deputy to the Most Worthy Grand Matron for Luzon, Sis. Amparo Albano, Deputy to the Most Worthy Grand Matron for Visayas and Mindanao; Sis. Fe Abarquez-Suaco, Deputy to the Most Worthy Grand Patron for the Philippines; and Bro. Jose S. Redor, Deputy to the Most Worthy Grand Patron in the Philippines.

Close to 180 delegates from 20 Chapters attended the event, among them: Mayon Chapter No. 1, Sampaguita Chap. No. 3, Teodora Alonzo No. 4, Rebecca Parrish No. 5, 13 Martyrs of Cavite No. 6, Kalaw Chapter No. 9, Morning Star No. 10, Maria Cristina No. 13, Cadena de Amor No. 16, Mt. Apo No. 17, Bukang Liwayway No. 19, Pagadian No. 20, Catleya No. 21, Ma. Makiling No. 23, Balanghai No. 28, Mt. Bana-haw No. 29, La Immaculada Conception No. 33, Golden Jewel No. 34, Strawberry Chapter No. 35, and a lone delegate from Nellie Custis Chap No. 169 from Springfield Virginia.



Courtesy Call on Grand Master Romeo S. Momo



Parade of Chapters

Visits to Overseas Lodges and Foreign Grand Jurisdiction



**Micronesia Masonic Lodge
No. 173
February 23, 2019**



**Milton C. Marvin Masonic
Lodge No. 123
February 23, 2019**



BUILDING ADMINISTRATION

In line with the policy of MW Romeo S. Momo to provide, manage and maintained quality Grand Lodge building facilities and services to our brethren, his Building Administration Group has accomplished twenty (20) repair, rehabilitation and Improvements of the Grand Lodge Buildings and Grounds namely the following:

1. Repair of Palma Hall, Bonifacio Hall and Stafford Hall including Sound Systems Spandrel Ceiling and Lobby
2. Installation of Glass Enclosure at the 3rd Floor Lobby of Grand Lodge of the Philippines including installation of Two (2) Units Package Type Air Conditioning Unit
3. Cleaning and Application of Water Repellant of the Exterior Wall of the Grand Lodge of the Philippines
4. Installation of additional bookshelves at the Archives room and Stock room in the 3rd floor
5. Landscaping of Grand Lodge of the Philippines front open space and premises
6. Renovation of Grand Master Office and Conference Room including aircon
7. Renovation of Grand Secretary Office
8. Renovation of Assistant Grand Secretary Office
9. Replacement of Electrical Wirings and Lighting at Grand Lodge of the Philippines Grounds
10. Repair of Comfort Rooms at the Grand Lodge Philippines from 1st Floor to 5th Floor
11. Painting Masonic Ground Museum, DeMolay, Hostel Roofs and Garage
12. Painting of Grand Lodge of the Philippines Fence
13. Repair of Lobby and Backyard
14. Repair of Aguinaldo Hall
15. Hardware Materials for Grand Lodge Philippines repair
16. Replacement of Grand Lodge of the Philippines Circuit Breaker
17. Replacement of Grand Lodge of the Philippines Staff Office Cubicles
18. Replacement of Grand Lodge of the Philippines Gate (Benitez St.)
19. Installation of Stainless lettering of Grand Lodge of Free and Accepted Masons of the Philippines atop the concrete beam of the gate (Benitez St.)
20. Painting of Grand Treasurers Office
21. Installation of Memorabilia shelves at the 3rd floor stairs

The cost of the above mentioned projects were donated by the Travelers Plumb and Level Club Officers and members without any expenses from the Grand Lodge of the Philippines.





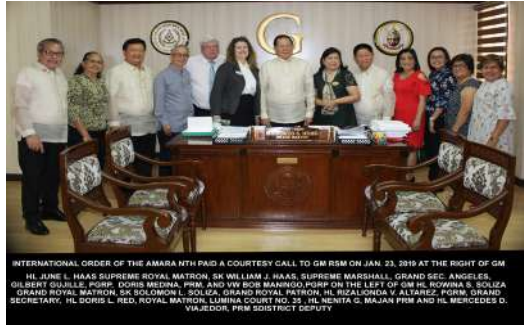
GM's *Masonic Activities*



Flag Raising February 18, 2019



*GM Visits Cosmos Lodge No. 8
January 04, 2019*



INTERNATIONAL ORDER OF THE AMARA RITH PAID A COURTESY CALL TO GM BRM ON JAN 23, 2019 AT THE RIGHT OF GM
HL JUNE L. HAAS SUPREME ROYAL MATRON, SK WILLIAM J. HAAS, SUPREME MARSHALL, GRAND SEC. ANGELES,
GILBERT SIBULLE, PGRP, DORIS MEDINA, PRM, AND VVV BOB MANNING, PGRP ON THE LEFT OF GM HL ROWENA S. SOLIZA
GRAND ROYAL MATRON, SK BELOMON L. SOLIZA, GRAND ROYAL PATRON, HL BICALONDA Y. ALARCE, PGRM, GRAND
SECRETARY, HL DORIS L. RED, ROYAL MATRON, LUMINA COURT NO. 23, HL NICITA G. MAJAN PRM AND HL MERCEDES D.
VALZOR, PRM DISTRICT SECUTY.



*Institution of Mount Kitanlad M.L. UD
January 23, 2019*



*Institution of Valenzuela City M.L., U.D.
January 23, 2019*



*Institution of Francisco Isabelo Oretaga ML UD
February 18, 2019*



Daet Masonic Lodge No. 247



The Home of Masons in the Philippines

Special Mason Rate

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

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

Club Perks:

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

*Valid upon presentation of Lodge I.D.



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

District Grand Lodge of the Eastern Archipelago

Noli me Tangere Lodge #42

Manuel A. Roxas #152

General Manager

The Heritage Hotel Manila

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