

# THE CABLETOW

## BICOL & VISAYAS MULTI-DISTRICT CONVENTIONS



*The Cable Tow*





PHYSICAL & OTHER  
IMPROVEMENTS IN THE GLP  
SINCE MAY 2012

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## The Cabletow

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## Editorial Comments

# Imbibing, Living by, and Disseminating Definitions or Descriptions of a True Mason and Masonry

WE HUMBLY SUBMIT THAT we can best give due meaning and substance to our Centennial Theme, "Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All," by imbibing, living by, and disseminating the various definitions or descriptions by Masonic scholars and leaders of the true Mason and Masonry. This is part of the strategic initiative of returning to the Craft's strong Moral Foundations.

Let us, first of all, endeavor most earnestly to become the Mason described by Bro. Robert Macoy in this manner: "A Mason is a man whose conduct should be squared by strict rectitude and justice towards his fellow creatures; whose demeanor should be marked by the level of courtesy and kindness; and whose distinguishing characteristic should be uprightness of heart and integrity of action, symbolized by the plumb. Thus guided by the movable jewels of Masonry, he may descend the vale of life with joy, in the hope of being accepted by the Most High as a successful candidate for admission into the Grand Lodge above."

Definitely, to become such a man is hard work, but it is also great fun. It entails a serious study of Masonry as "a science of symbols, in which, by their proper study, a search is instituted after truth – that truth consisting in the knowledge of the divine and human nature, of God and the human soul" (Mackey) or as "a succession of all allegories, the mere vehicles of great lessons in morality and philosophy" (Pike).

Hence, Ill. Pike admonishes us to continuously read, study, reflect, digest, and discriminate pieces of Masonic literature so as to understand the Fraternity's harmonious and beautiful proportions. States he: "A true Mason ardently seeks after truth; for he knows that both books and the antique symbols of Masonry are vehicles which come down to us full-freighted with the intellectual riches of the past. In the lading of these argosies is much that sheds light on the history of Masonry and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race.... There are Great Truths

### *The Cabletow Centennial Team*

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at the foundation of Freemasonry – truths which it is its mission to teach – and which, as constituting the very essence of the sublime system that gives the venerable institution its peculiar identity as a science of morality, it behooves every disciple diligently to ponder and inwardly digest."

Bro. Oliver agrees with Ill. Pike. He says, "The study of Masonry is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living and displays the conduct, which is pleasing and acceptable to God. The doctrine and examples, which distinguish the Order, are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand; however he may slight or neglect them. It is impossible for the most superficial brother to say that he is unable to comprehend the plain precepts taught, as well as the unanswerable arguments formulated, by Freemasonry."

Further, we must take into serious consideration what the different Grand Lodges in the world have said about Masonry.

In its Constitution, for instance, the Grand Orient of France defines Freemasonry as "an institution essentially philanthropic and progressive, which has for its basis the existence of God and the immortality of the soul, and which has for its object the exercise of benevolence, the study of universal morality, and the practice of all virtues.

On its part, the Board of General Purposes of the United Grand Lodge of England describes Freemasonry as "one of the oldest fraternal societies – a so-





ciety of men concerned with spiritual values.” It further explains that “Freemasonry teaches its precepts to its members by a series of ritual dramas, which follow ancient forms and use stonemasons’ customs, tools as allegorical guides. The essential qualifications 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.”

We must, in addition, emulate the good example set by clerics who have patronized our mysteries and joined in our assemblies, as well as by world-famous Masons, of defending the Fraternity against its critics and adversaries.

When his constituents asked him why he joined Masonry, Rev. T. M. Harris clearly, confidently, and convincingly told them, “The object of Freemasonry is at once moral and social since it proposes both to cultivate the mind and to purify the heart. Its laws are reason and equity; its principles are benevolence and love; its religion is purity and truth; its intention is peace on earth; and its disposition is good-will toward man.”

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**“Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality.”**

~ Lafayette

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When anti-Masons pressured him to retract his membership in Masonry, the late US President George Washington tersely told them, “The grand object of Masonry is to promote the happiness of the human race. It is an establishment founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of moral life and social virtue.”

Another great American statesman and leader, Andrew Jackson, also insistently told anti-Masons that Masonry is “an institution calculated to benefit mankind.”

Like his American counterparts, Lord Durham told both friends and foes, “It is my obligation to support and encourage the principles of Freemasonry because it powerfully develops all social and benevolent affections.”

To be better able to defend Masonry against its critics and adversaries, as well as to tell well-meaning inquirers the truth about Masonry, we

must also gain control of what other Masonic authors and scholars, such as the following, have to say about Freemasonry:

• **Dr. J. Burns:** *“Freemasonry is an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which all men who are sincere and conscientious worshippers of God and unexceptionable in moral deportment may unite, bless each other, and rejoice in practically realizing the sublime sentiment that God hath made mankind one mighty brotherhood, Himself their Master, and the World His Lodge (and theirs).”*

• **Laurie:** *“Freemasonry is an ancient and respectable institution that embraces individuals of every nation, of every religion, and of every condition in life. Wealth, power and talents are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct are the only qualifications for admission into the Order.”*

• **Dr. Dodo:** *“Freemasonry is an institution that is founded on eternal reason and truth, whose deep basis is the civilization of mankind, and whose everlasting glory it is to have the immovable support of two mighty pillars, science and morality.”*

• **Lafayette:** *“Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality.”*



• **Lorenzo Dow:** *“Masonry is noble in its administration because it teaches men to think and let think, beyond the narrow contracted prejudices of bitter sectarians in these modern times. It is general or universal in its language, fitted to benefit the poor stranger, to whom it extends the beneficent hand.”*

• **Duke of Sussex:** *“Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement, happiness, and general good of mankind, creating in all its varieties universal benevolence and brotherly love.”*

• **Stephen Jones:** *“The Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. Its aim is to rule and direct our passions, to have faith and love in God, and to practice charity for all mankind.”*

Undoubtedly, if all of us imbibe and gain control of the foregoing definitions or descriptions of Masonry and the true Mason, conduct ourselves consistently in accordance with them, and share them unselfishly with others, then we will help the present leadership of our MW Grand Lodge bring about a stronger, more dynamic, and more relevant Masonic fraternity in this Jurisdiction.



## *From the Grand East*

### Proving ourselves deserving of representing Philippine Masonry



TO GIVE DUE MEANING and substance to our theme for the Centennial Term, “Building on the Past, Excelling in the Present, Providing for Our Future: MORE Masonry for All,” we must, among other things, return to our Craft’s strong Moral Foundations. This task includes living consistently in daily life the kind of Masonry which the founders and pioneering members of our MW Grand Lodge, as well as their worthy successors, passed on to us and which we should pass on to the brethren who will come this way after us. It also entails learning by heart the statements of Masonic writers, scholars, and leaders, as well as those of Grand Lodges, about the nature and purposes of the Fraternity, acting in accordance with those statements wherever we are, and then disseminating them widely among our fellowmen, particularly fellow Filipinos, and especially those we come in contact with each day.

Let us examine some examples of such statements and apply them to our present situation.

In the first paragraph of the Charge of the Entered Apprentice Degree, William Preston

describes Masonry as “an ancient and honorable fraternity – ancient as having existed from time immemorial, and honorable as tending to make all men so who are strictly obedient to its precepts,” as well as “an institution having for its foundation the practice of the social and moral virtues.” He also states “... to so high an eminence has its credit been advanced that, in every age and country, men preeminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that monarchs have, for a season, exchanged the scepter for the trowel to patronize our mysteries and join in our assemblies.”

Indeed, the Fraternity wants inspiration and us to transform ourselves into men of honor, virtue, and charitable feelings in order that others might look to us for example. We can realize this goal by strictly obeying with all our heart the Fraternity’s precepts and principles, as well as by adamantly adhering to its laws, rules and regulations. As its votaries, we must emulate the inspiring example set by our brethren preeminent for their moral and intellectual attainments of zealously and enthusiastically promoting and encouraging the Fraternity’s interests in order to help advance its credit to a very high eminence.

According to some other Masonic writers and scholars, “Masonry has served as a beacon of light for its members and a symbol of the true way of life for all men to see and follow. Its greatness is not due to its secret teachings, nor to its mysteries, nor yet to the fanfare of its good deeds, but rather to the profound lessons it has taught to its members and to the comfort, inspiration and enlightenment it has brought to all who but study.”

Undoubtedly, when we engage ourselves in an honest-to-goodness study of the different aspects of Masonry and persistently practice its profound teachings and lessons on all occasions, we will become increasingly better persons, who can exert beneficial influence on others.

That is why when he was the Grand Master of Masons in Missouri, the late US President and MW Harry S. Truman challenged the brethren in that State to prove themselves worthy of be-



ing representatives of Masonry, which he defined as “a fraternity that believes in justice and truth and honorable action in the community.” He also enjoined them to be better citizens than their non-Mason countrymen not only by being exemplary in the discharge of their civil duties but also by dedicating themselves disinterestedly to helping make their great country much greater than ever before.

Like MW and Pres. Truman, I also challenge you, dear brethren, to conduct yourselves so amiably, discreetly, and virtuously wherever you are as to prove to others that you truly deserve to represent Philippine Masonry in general and your respective Lodges in particular. Besides, I urge all of you to be responsible citizens not only of our own nation but of the world as well. This means that we should not only be exemplary in the discharge of our civil duties as Filipino citizens, but we must be adorned with the global perspective; for the long-term goal of our Fraternity is to bring about a universal league of mankind or to establish upon earth a true brotherhood of men of different colors, creeds, and conditions under the Fatherhood of God.

Similarly, in his address before the delegates to the 1955 Annual Communication of our MW Grand Lodge, Gen. and WB Emilio Aguinaldo, President of the First Philippine Republic, made the following confession:

“Since becoming a Freemason, I have forgotten hate. Instead, I have learned to love God and my fellowmen. I am now at ease with my conscience. I only do what is right, and shun all evil. I have also forgotten fear. A clear conscience makes a man brave. I hope that Freemasonry has had the same influence upon all of you, which is an assurance of a better world to live in, and a happier humanity to live with.”

I fondly hope, too, that Freemasonry has exerted its beneficial influence upon all of you, dear brethren, in order that you will be enabled to help build “a better world to live in, and a happier humanity to live with.”

If Masonry has exerted its beneficial influence on us, perforce we will do zealously and enthusiastically help in accomplishing the Fraternity’s

work or mission, which is poetically described by Rev. Dr. Joseph Fort Newton in his monumental work, *The Builders* (1918), as follows:

“Masonry toils to make man better, to refine his thought and purify his sympathy, to broaden his outlook, to lift his altitude, to establish in amplitude and resoluteness his life in all its relations. All its great history, its vast accumulation of tradition, its simple faith and its solemn rites, its freedom and its friendship are dedicated to a high moral ideal, seeking to tame the tiger in man and bring his wild passions into obedience to the will of God. It has no other mission than to exalt and ennoble humanity, to bring light out of darkness, beauty out of angularity, to make every hard-won inheritance more secure, every sanctuary more sacred, every hope more radiant.”

Decidedly, we will ennoble and exalt ourselves if and when we persistently practice the virtues, as well as faithfully discharge the duties, which the symbolic working tools and emblems of the Craft have been selected to illustrate, thereby inducing others to do the same. Thus we will help the Fraternity accomplish its self-imposed mission, which is “no other than to exalt and ennoble humanity....”

How important, then, it is for us to conduct ourselves in conformity to the following suggestion which the late Past Master A. E. Tatton made in his essay entitled “A Just and Upright Mason: His Duties and Responsibilities”:

“The character which we show to the world is the character which the world attaches to our beloved Fraternity. The force and effectiveness of Masonry is in direct ratio with the quality and not the quantity of its membership. Perforce, then, every one of us is obliged to exemplify in his daily conduct the principles inculcated – in other words, to live his Masonry. Every Mason holds in his own hands the honor of the Craft; for just as far as we reveal to the world our loyalty to the principles of truth and justice, by just as much do we prove the worth of the ideals of Freemasonry and assure mankind of our

right to continue as an Institution looking to the best interests of society. We must never forget that the most powerful influence for good that the Craft can exert is that proceeding from the personal character and influence of the individual Mason."

The message of WB Tatton is loud and clear. We should, each of us, exhibit such an exemplary conduct in all places and on all occasions that the non-Masonic world may know that since our raising to the sublime degree of Master Mason, we have become increasingly better individuals.

As Lodges, we must work hard rather at making better Masons than at making more Masons. This means, among other things, that we should (1) forcibly enjoin the new members of our respective Lodges to observe strictly the promises they made and the pledges they gave, as well as to fulfill faithfully the obligations they assumed, when they received the degrees of Masonry; (2) periodically remind the old members thereof to discharge their respective duties with utmost fidelity and conscientiousness, thereby setting an example which the new members are to imitate; and (3) continually counsel both the old and new members to help preserve unsullied the Fraternity's reputation by cautioning one another against any breach of fidelity to our laws and regulations, as well as to help remove every aspersion against it by conducting themselves regularly wherever they are.

We need to periodically renew our commitment to adhering strictly to our Masonic ideals, principles and obligations, if only to remind ourselves of our duty to live by them at all times and in all places, until the whole world will know and recognize Masonry as a science of character building and an art of high ethical living that walks arm in arm with progress toward a better way of life.

The following poem, I believe, will motivate you and me to constantly adhere to our Masonic principles and obligations:

Masonry means much more than wearing a pin/ Or carrying a paid-up dues receipt, so the Lodge would let you in./ You can wear an emblem on your coat and from a finger flash a ring,

/ But if you're not sincere at heart, this does not mean a thing. // It's merely an outward sign to show the world that you belong/ To this great fraternal Order that teaches right from wrong. // What really counts lies buried deep within the human breast, / Until Masonic teachings bring it out and put it to a test. // If you practice out of the Lodge the things you therein learn, / Are just and upright to yourself and to your fellowmen, / Console a Brother when he is sick, or assist him when in need, / Without a thought of personal reward for any act or deed, / Walk and act in such a way that the world without could see/ That none but the best could meet the test laid down by Masonry, / Always live up to your trust and do the best you can, / Then you can proudly tell the world, "I AM A GOOD MAN/ . . .AND A TRUE MASON!"

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### **As Lodges, we must work hard rather at making better Masons than at making more Masons.**

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As implied in the foregoing verses, we have got to guard the door of Masonry with utmost vigilance and circumspection. In other words, we must admit into our fellowship only those who we strongly believe will be so faithful to their ideals, principles and obligations that they will ultimately reflect honor upon our venerable Institution. Or, to put it negatively, we must never suffer those who lack the qualifications specified in the ritual of the Entered Apprentice degree to sneak surreptitiously into our ranks.

Since we did not make meticulous or thorough investigation of the motivation, character and background of each of our petitioners, not a few misfits or undesirables now dwell in our midst. These brethren are now doing our Craft a great disservice; for, actually, they are not Masons at heart and do not belong in a Masonic Lodge. Henceforth, then, we must ascertain that our petitioners and candidates want to become Masons to be better able to exemplify the cardinal virtues of true manhood, which Masonry inculcates in its degrees.

Most importantly, we ourselves must lead our brethren, particularly our candidates



and new members, by inspiring and edifying example. Our responsibility in the discharge of our respective duties and obligations will be the example, which they will carefully emulate. If we are remiss in the performance of our respective responsibilities, we too will contribute to the further decline of the quality of our membership, until Masonry in this grand jurisdiction will degenerate into merely a social club with empty titles and vain pretensions.

No, my brethren, we must not allow Philippine Masonry to degenerate into such a club, particularly now that we are celebrating the Centennial of our MW Grand Lodge, which will culminate with a Special Communication to be held in Manila on December 17-19, this year. On the contrary, as Lodges, we must work together in close cooperation and coordination to make of Masonry in this Jurisdiction "an institution of moral leadership, educational advancement and philanthropic endeavors." And, as individuals, we must work hard to make it work well for us by learning eagerly its timeless teachings, priceless precepts and pure principles; by practicing them persistently in daily life; and by disseminating them as widely as we reasonably can among other men, particularly our countrymen, and especially those who come within the circle of our influence each day.

Let us do all this during the Centennial Term in particular and throughout the rest of our pilgrimage on earth en route to "that undiscovered country from whose bourne no traveler returns." Let us always wear our Masonic badge, the lambskin apron, with credit to ourselves and honor to the Fraternity.

Fraternally,

MW SANTIAGO T. GABIONZA, JR.  
Centennial Grand Master



## TOWARD IMPROVING THE CABLETOW

THE CABLETOW, THE OFFICIAL NEWSMAGAZINE of our Grand Lodge, started in June 1923 as a modest monthly publication containing articles in English, Spanish, and Tagalog, which our Centennial Grand Master, in his Circular No. 21, describes as "historical, informative, and educational quality materials." He informs us that notwithstanding the kind of technology available to them, such as Olympia typewriters, touch and go, snow pace, etc., the members of the editorial staff managed to make the magazine a quality Masonic publication, mainly because the Districts, Lodges and individual brethren sent in their contributions, so that there were many articles from which the editorial staff selected those to be printed in the newsmagazine. Hence, he enjoins Districts, Lodges, and individual brethren to send in to our editorial office articles toward making The Cabletow a Masonic publication of such high quality that we will proudly place our copies of issues thereof in our living rooms or in our offices, to be read and admired by whoever visits us in our homes or places of work.

**Please, brethren, contribute scholarly research papers on Masonry, chronicles of significant District, Lodge, and related events or developments, accompanied by photos thereof, and interesting articles featuring prominent Masonic personages in your respective areas of responsibility, with emphasis on their contributions to social welfare and national progress.**

We members of the Cabletow centennial team, together with MW Gabionza, our boss, and MW Reynato S. Puno, PGM, GMH, our consultant, are studying certain suggested improvements for The Cabletow submitted to us by some well-meaning brethren. We hope that more brethren will submit to us their suggestions for the improvement of our newsmagazine. We are, indeed, highly resolved to provide you and other readers with much improved issues during the Centennial Term. We will do the best we can to make the official publication of our Grand Lodge a quality Masonic publication that will show off Philippine Masonry as one of the most potent forces for good available to our nation. But, of course, we cannot "go it alone." We need your active assistance and sympathy in order that The Cabletow will truly become a window of Masonry in the Jurisdiction of the Philippines.





## Love Hurts

Warm and sincere greetings to all Brethren! Beginning with this issue, your Grand Secretary will begin maintaining a column here in THE CABLETOW on the request of our Grand Master, Most Worshipful Santiago Gabionza.

With mountains of work continuously rising on my desk, I was naturally reluctant at first. Yet, the Grand Master, who also functions as Publisher of the Grand Lodge's official organ, finally prevailed upon me for the reason of providing instructions to all Brethren of our Grand Jurisdiction withersoever dispersed. Come to think of it, a significant number of businesses coming regularly to my attention deals with matters rising from lack of knowledge, even the twisting of, Masonic jurisprudence and transactional procedures.

So, I will not pass this chance to become of service to my Brethren. With this column, I can only hope that whatever knowledge I can share will serve as light to dispel the darkness and make the best of Freemasonry shine.

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I came to this office by way of a phone call in February 2006. Then Grand Secretary, the incomparable MW Reynold S. Fajardo, PGM had just passed away. Then Grand Master Hermogenes "Jun" Ebdane, Jr., who was at the Grand Orient at that time, was at the other end of the line.

"I have a big problem. You very well know that the Grand Secretary has just passed away, of course. Now, I want you to become

the Grand Secretary," PGM Ebdane said. I was stunned. It would be too presumptuous of me to claim capable of filling the huge task the late PGM Fajardo had left behind. Worse, it would be a huge sacrifice on my part to commute daily from Cabanatuan (Nueva Ecija) to GLP (Manila) and back.

"But your refusal would be a greater sacrifice for the Grand Lodge," PGM Ebdane countered.

For a while, the earth stood still. I felt the weight of responsibility pressing hard down on me. "Alright, I have three conditions," I finally blurted out. "First, I want to be assured that I am the only nominee for the vacated position. Otherwise, I will give it up for others."

Done. The phone clicked. After 5 minutes, PGM Ebdane rang again. "It's confirmed," he said. "You're the only nominee for the position."

"Who said it?"

"Most Worshipful Rey Puno."

No! How could MW Puno come into the picture? Worse, who could resist the highly respected MW Puno? Suddenly, I felt the noose tightened around me. So, I finally gave up and resigned to my sour mirth. Only then did I lay out my next two conditions.

"I want a place to lay down at night whenever I am at the Grand Lodge," I said.

Done. PGM Ebdane quickly offered me a very nice and cozy place. But it was not the place I had in mind. "No. I want a part of that dusty, neglected, storeroom at the GLP rooftop cleaned out for my overnight stays," I said.

PGM Ebdane strongly protested. But I threatened to withdraw.

"And third, I will NOT take any compensation for my services as Grand Secretary."

PGM Ebdane howled and protested again. And I threatened to back out of the deal again.



So, that's how I landed onto this position. Since then, I have opened my shop regularly to the Brethren from Wednesday to Friday here at the second floor of the Grand Lodge. I attend Lodge meetings on Saturdays.

But that is not yet the whole story. Supplemental addenda followed which, in one way or another, conform to the point I am about to make.

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I often drive my old pickup from Cabanatuan to the GLP. MW Puno took notice of my creaky but ole' reliable transport. "Alam mo, that's too much, Danny. It's no longer brotherhood," the former chief justice said, "For the last two years, ginagamit namin ang time, talent and services mo for the Brethren. Tapos, ginagamit mo pa sasakyan mo papunta dito sa Grand Lodge. Syempre, nagdi-depreciate 'yan. Kung ayaw mong tumanggap ng compensation, i-reimburse mo na lang against receipts."

It was a reasonable proposition. I took it. But why did I refuse, all this time, offers which are normal and acceptable in professional practices? It was for the same reason that I turned down PGM Romy Ang Yu's very generous offer of Php 23,000 allowance per month from his own pocket.

You see, Brethren, Freemasonry is not a career or a profession. It is service—to the Brethren in particular and society in general. In my narration, you will no doubt find rich lessons most useful say, in crisis management situations; like the decisiveness as much as determination of then Grand Master Ebdane. But I would rather wish that you direct your attention to how Masons, even Grand Masters, come to work together, leaving no stone unturned in search of a solution or relief, on matters Masonic.

In better times, like commencing a lodge project or holding of lodge festivities, we pass the hat and gather a sizable sum. The well-off among us throws in the larger share to the relief and gratitude of everyone. But stormy times also come to shake a district or a lodge. For this, I offer my March 2006 Recruitment (for lack of a better term) as a lesson to all.

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**Freemasonry is not a career or a profession. It is service—to the Brethren in particular and society in general.**

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The passing of then Grand Secretary, MW Fajardo, had thrown us into mourning and confusion. Then Grand Master MW Ebdane immediately took control of an unraveling situation, worked on the phone, lined up his contacts, and stacked up his options three-decks high. Soon, the Past Grand Masters were jumping on me as replacement.

If anything, it must be the Past DDGMs and Past Masters who must first rush to the assistance of a district or a lodge when trouble comes. The termination of their terms does not, in any way, sever their involvement to the Fraternity. On the contrary, it draws them into deeper concern and broad-minded caring. They must view the situation with a wisdom not found in the common and younger Masons as their lofty titles have ascribed to them; reasonably tolerant to a fault; sharp in spotting the good and true; liberal in extending help commensurate to their cabletow's length; and ready to actualize it all only when demanded.

Sadly, this is becoming a vanishing practice.

## Masonic Light and Heroes

The initiatic experience of candidates through the three degrees of blue lodge masonry is itself symbolic of the lifetime journey we commit to undertake by going on the path to better ourselves and our fellow Brethren, so that we can better emulate our Masonic Heroes and the ideals they exemplify as evidenced by their lives.

### **The Craft Degrees as Freemasonry's Essential Initiatic Experience**

Taken all together, a candidate's subsequent initiation, passing, and raising by his mother lodge can be termed as the essential "initiatic experience" by which our Ancient Fraternity introduces Brethren into the human capital of knowledge and experience that constitutes the sublime mysteries of our Craft. The experience for the new brother is truly "initiatic" not only as he is privately entrusted with a comprehensive means to better himself, but also because such a medium is also the prospective beginning of a lifetime journey towards Masonic light.

The provision of our Ancient Order's sublime mysteries as summarized in the first sense of "initiatic experience" described above is analogous to what present theories of psychology describe as the hierarchy, or four stages, of learning – when one progresses from simply not knowing, to knowing, to applying, and eventually mastering:

### **Unconscious Incompetence: Candidacy**

The Candidate's knocking on the doors of the blue lodge of his own free will and accord demonstrates his openness to receive

the teachings of the Craft, and his successful balloting by Brethren is symbolic of their determination and decision to entrust him with such teachings.

### **Conscious Incompetence: Initiation**

By his initiation as an Entered Apprentice, our new brother is introduced to the secrets of our Ancient Craft and the Masonic way of life, hence the emphasis in this degree on the fundamental tenets, tools, and traditions by which we symbolically work and actually govern ourselves.

### **Conscious Competence: Passing**

Passing to the degree of Fellow craft in turn provides us with the rational foundation and perspective to continue our Masonic studies and further improve our Masonic knowledge and behavior as honorable men, as symbolically the passing brother "passes" from youth with the benefit of the mental faculties and experience described in this degree to a state where he can comprehend both the comprehensive nature and intimate details of the speculative work he is called upon to study and hopefully eventually "master", which in turn begins with his raising.

### **Unconscious Competence: Raising**

By experiencing our raising as a Master Mason, particularly as to our participation in the re-enactment of the Hiram Legend of this degree, we are mentally and spiritually reborn to begin searching within us for that which is lost as this is defined and understood by our Ancient Craft, till we meet our Maker.

As is plainly obvious from the above, that a model developed by the modern academic discipline of psychology perfectly fits into the system constructed by our speculative Craft should come as no surprise, and only

highlights the relevance and timelessness of what has been charged all Brethren as their legacy to pass on to subsequent generations of Freemasons.

### Deepening One's Initiation into the Sublime Mysteries

Just as significant in understanding that the Craft degrees of Freemasonry are an "initiatic experience" is its second sense, which emphasizes that one's initiation, passing, and raising is really but the beginning of one's quest for Masonic light, as one strives to apply the teachings of our esoteric work to better himself.

One structured channel for gaining even further ways to achieve a more enlightened state of "unconscious competence" as a Master Mason is provided by appendant bodies recognized by our Grand Lodge. In the Philippines, these primarily are the Scottish and York Rites.

### The Scottish Rite of Freemasonry

The lessons provided by the ritual of the Scottish Rite can basically be described as exemplifying a prescriptive approach to further studying and elaborating upon the details and moral teachings of the Craft degrees.

Supervising Body	Additional Degrees	Character of Teachings
Lodge of Perfection	4 - 14	The investigation and contemplation of the Masonic Word as founded upon the Hiramic Legend of the Third degree.
Chapter of Rose Croix	15 - 18	The significance of virtue and the Mesianic doctrine of Love.
Council of Kadosh	19 - 30	Deepening the ethical, philosophical, and political lessons of the earlier degrees, through esoteric and chivalric illustrations.
Consistory	31 - 32	The dynamic relationship between human and divine justice as well as the significance of personal balance and universal harmony.

### The York Rite of Freemasonry

As compared to the Scottish Rite, the essentially descriptive approach taken by the three bodies of the York Rite aim to provide a more coherent picture of the details and teachings of the Craft Degrees for Christian Masons.

Supervising Body	Additional Degrees	Character of Teachings
Royal Arch Chapter	Mark Master, Past Master, Most Excellent Master, Royal Arch Mason	The recovery of the Masonic Word as founded upon the Hiramic Legend of the Third degree.
Council of Cryptic Masons	Royal Master, Select Master, Super Excellent Master	Why, where, and how the Masonic Word as founded upon the Hiramic Legend of the Third degree was preserved prior to its loss.
Chivalric Orders	Order of the Red Cross, Order of Malta, Order of the Temple	Specifically extending the teachings of the Craft into Christian Chivalry.

### Freemasonry Is a Lifetime Journey

It should be highlighted that one's journey towards greater Masonic light is founded primarily on one's membership in his mother lodge, and that the additional degrees provided by recognized appendant bodies either more strongly emphasize details found in the Craft degrees or add further perspectives from which to study the ethical and philosophical roots of our esoteric work. As the renowned Masonic scholar Allen Roberts recognizes in his bestselling work, "The Craft and Its Symbols":


Like millions who were initiated into Freemasonry before you, you were informed that your first duty is to improve yourself. In your search for truth, which is Masonry's most important quest, you will improve yourself. You will become more tolerant of the weaknesses of others. You will learn to love your fellowmen more than ever.

The last two sentences of Brother Roberts's passage underscores that such a journey in our Craft can indeed be a truly rocky and difficult one, as the practice of making good men better necessarily means that Brethren will often falter. What is im-



portant is not that they fail but that they always recover and return to the path of Masonic light.


This same principle is also another means of distinguishing the lay nature of the members of our fraternity from those ordained to administer a religion – the standards for those professing to be religious ministers are much higher than Brethren precisely because while the latter are expected to fall short from time to time on the road to improving themselves through the Craft, the former should always be observed to practice what they preach. Precisely because we are supposed to continually be striving to better ourselves throughout our lives with the Craft and our own faith as our Compasses, judgment by fellow Brethren on whether one truly is a Freemason in creed and in deed comes only when one passes on to the Celestial Lodge.

 In this regard, at various points throughout our history much concern has been voiced - especially by the more pessimistic amongst us - of the various faults of our fraternity and the sometimes overly partisan nature of our governance. As with any human institution, such calls - when genuinely raised to urge reform - should be seriously studied. However, the unique nature of our Craft as a comprehensive philosophy for individual improvement demands that we strive to generally view such challenges in a more forgiving light, and more particularly as unique opportunities to exercise personal leadership and, hence, genuine Masonic heroism.

## **Genuine Masonic Heroism and Personal Leadership**

Remembering and providing memorials to our Masonic heroes is one of our strongest traditions in this Masonic jurisdiction not just because of the unique union of our Ancient Order with our own national identity but also because their lives so readily serve as benchmarks for illustrating the ideals of personal leadership that we seek to attain by gradually applying the teachings of our Craft.

While such personal leadership is very often celebrated for its valiant nature - as can be seen from the ultimate sacrifices of our martyrs such as Jose Rizal and Jose Abad Santos - such also has on much more practical terms a quiet aspect - when a brother must keep working for the greater good in the quarries of life in the face of adversity. Hence, the novels of Rizal and the legacy of Abad Santos as a legal luminary and jurist are just as much examples of their personal leadership as the way they entered the Celestial Lodge. And so it can be said with all Brethren whom we especially memorialize as our Masonic heroes.

Simply put, studying and commemorating the lives of our recognized Masonic heroes is important precisely because they did indeed achieve true Masonic light, which in turn provides us with the inspiration and guidance to find the courage to serve, the discipline to persevere, and the initiative to make a difference each day as craftsmen of the world's most ancient philosophical fraternity of gentlemen. When we capably exercise personal leadership - on rare occasions valiant, but most often quiet - we ourselves are our own Masonic heroes. 

## Out of the Humdrum

# Of Bruce Wayne Hiram Lodge, and Others

Batman's alter ego, Bruce Wayne, borrows his surname from an American Revolutionary War leader and Freemason, General "Mad" Anthony Wayne. His first name "Bruce" came from the Scottish patriot Robert Bruce. Anderson's 1738 Constitution made mention of Robert Bruce, stating that he employed the Craft after the Battle of Bannockburn on June 24, 1314.

Hiram Lodge is a fictional character by Archie Comics. He is married to Hermione Lodge and they have a daughter, Veronica Lodge. However, there is nothing in the comic strip itself, which indicates that Lodge is a Freemason.

In the movie *Where Eagles Dare* (1968), the Germans stationed in the Castle are using Bell 47 Helicopters, which, apart from being manufactured by the enemy, did not even appear until WW II. Bell helicopters are manufactured by Bell Aircraft. Corporation founded by Bro. Lawrence Bell.

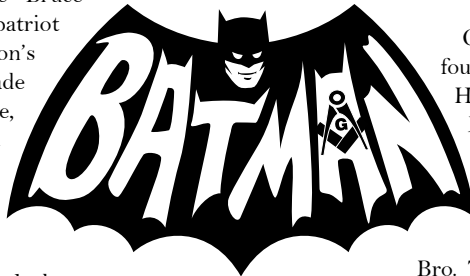
Established in 1911 by Robert Collier, the Collier Trophy was presented annually for the most significant contribution to aeronautics. Bro. Orville Wright (of the famed Wright Brothers) won it in 1913 for the Wright's Automatic Stabilization System, the forerunner of the automatic pilot.

IBM, which was built by Bro. Thomas Watson, Sr., started as the Computing-

Tabulating-Recording Corporation.

To raise capital for their new company (Apple), founders Steve Jobs sold his Volkswagen Van and Bro. Steve Wozniak sold his Hewlett-Packard scientific calculator. In 2010, Apple was valued at \$222.12 billion, and in August of 2011, it pushed past Exxon as the most valuable public company in the world

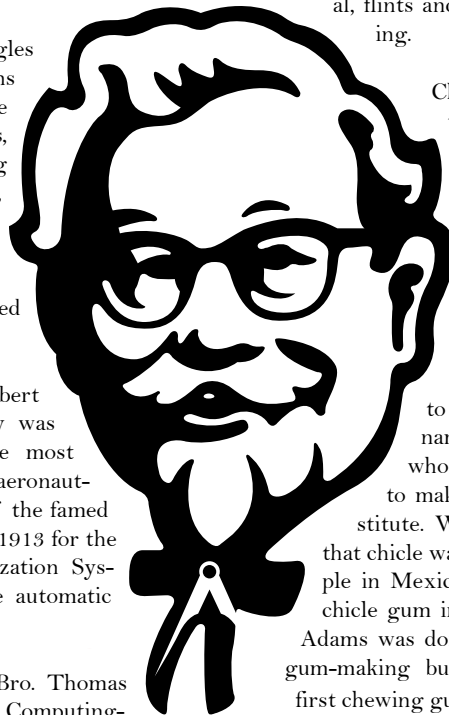
In the 1980's, Bro. Harland "Coronel" Sanders (of Kentucky Fried Chicken) was the second most recognized face in the world.



On the death of KFC founder, Bro. "Coronel" Harland Sanders, Bro. Dave Thomas, founder of Wendy's, ordered that all flags at Wendy's franchises be flown at half-staff.

Bro. Thomas introduced the KFC trademark sign featuring a red-striped bucket.

Before Bro. King C. Gillette introduced the safety razor, people used hammered metal, flints and sharp shells for shaving.



Chewing gum manufacturers owe a debt of gratitude to a Freemason, the Mexican General Antonio López de Santa Ana (the conqueror of the Alamo), who had brought some chicle with him from Mexico. This he supplied to an American inventor named Thomas Adams, who tried without success to make it into a rubber substitute. When Adams found out that chicle was chewed by many people in Mexico, he made a batch of chicle gum in his kitchen. By 1871, Adams was doing well enough in the gum-making business to produce the first chewing gum machine. ☒

## Rough & Rugged Road

### For Everything there is a Season

*To every thing (Turn Turn Turn)  
There is a season (Turn Turn Turn)  
And a time to every purpose under the heaven*

Excerpt from the Book of Ecclesiastes, written in song by Peter Seeger,  
and popularized by The Byrds

ONE OF OUR MORE MEANINGFUL RITUALS is the candidate's perambulation around the Lodge, in which he stops at several stations. In each stop, the candidate is supposed to gain more knowledge and become wiser as he treads towards more light in Masonry. In life, similarly, each man travels through the cycles of dissatisfaction, struggle, victory, prosperity, complacency, and new challenges; then he experiences a different cycle of the same stages. Similarly, each Mason is supposed to emerge from every cycle in life as a better person.

Fortunetellers and good luck charms are very popular because man ardently desires to know and secure his future. If he experiences prosperity in his life, man continuously attempts to lengthen that prosperous phase without realizing that by doing so, he is already in the stage of complacency. He becomes so preoccupied with maintaining his present status in life as to allay his fears instead of doing things because he is convinced that they are the right things to do. In the end, he unnecessarily suffers stress, and what he holds precious no longer gives him pleasure and meaning.

Oftentimes, one finds that significant events, which are beyond his control,

occur in his life. Not even fortune readings or amulets could prevent the occurrence of such events. In his economic and career endeavors, every one of us experiences frustrations in the process of chasing after projects or positions that never come to fruition despite the massive efforts and resources he puts in. At times, however, each man finds that, even without much effort or responsibility on his part, wealth and power are within his reach. But once one savors prosperity and might, his human nature begins to tease and tempt him to hold on to such possessions. Thus, such riches and supremacy now define what one is, and one now feels that, without such stature, one can no longer live.

No matter how affluent and powerful a person is, the rationality of "karma" will set in. While there may be various interpretations of karma, I believe that values play an essential part in its unfolding. Whenever the young see that their elders value fame, might and riches more than kindness and fairness, either the former imitate the latter or conflicts eventually exist between the two groups. When the elders lose their material glories through age, they are pushed aside and rendered inutile. The cycle then repeats itself: the young once now become the elders; and are subsequently also dishonorably dispensed with.

Even if values influence karma, there is also the unseen hand of the Great Artificer and His All-Seeing Eye is ever upon us. In the past, I wondered why some abusive persons seem to get away with their oppression and shenanigans for decades. My view then was that: perhaps their previous generations have done so much good; and they have inherited positive karma which negated



their cruelties and hypocrisy to others. However, in the recent years, I realized that no one escapes karma. Misfortunes fall also on the future generations of the once wealthy and mighty; unanticipated sufferings occur to their young and helpless offsprings. Worse, some sufferings are even caused by their young; leaving them crippled to remedy ill-fated events despite their supremacy and treasure.


But if the older members of a Lodge, family, or community choose benevolence and justice as their principles, then they will inspire and edify the younger ones, by their example, to imbibe and practice the same values both within and without the Lodge, family, or community. That is why Lodges, families and communities with a long history of kind and compassionate forebears tend to have such heritage perpetuated from generation to generation. Even when an unforeseen adversity rears its ugly head in the Lodge, family, or community and begins to torment the members thereof, these will stick steadfast to their values even if they might be regarded by others as fools.

But, to everything (Turn, turn, turn), there is a season (turn, turn, turn). According to a Buddhist principle, "There is nothing permanent except change." Undeniably, seasons change but core values remain intact; sincerity and goodness beget those with similar nature. Naturally, tides do turn out for the better, just as the wise tend to make sustainable choices based on values. Ultimately, good karma unleashes its force and serves its justice. While there may be instances where material and visible victories are absent, Lodges, families and communities with intact values always ascend from the ashes of conflicts with much happiness and contentment.

If we want to live more happily, we should take heed of the reality of karma. No one can avoid nor prevent its revelation. We should embrace all changes as living stones that shape our lives and destinies for the better. As we go through such cycles of changes, we should take them as opportunities to fortify our values, which are, actually, our working tools in life; we should, moreover, continuously purge ourselves of vanity and selfishness. New experiences bring us new understandings, thus newer wisdom. We become less condemning and more accepting; less expectant of rewards and more disinterestedly helpful to others; hence, more joyful with less than with more.

While we may not control the future and the challenges that we may face, the basic tenets and cardinal virtues we learn in Masonry will assist us in forging more peace and harmony within our inner selves. There is truly a purpose under heaven for everything, including our becoming Masons and being exposed to the Fraternity's different facets.

Brother, go forth and discover your true self in Masonry. We, contemplate and gain also from the various cycles of your Masonic life. Through lessons taught in Lodges, may you emerge as a better Mason and a better Man for yourself, your family, your workplace and your community!

Together, Brethren, let us exhibit and practice MORE Masonry, for the inspiration and edification of all we come in contact with each day! 

## *In Due Form*

### The Transit of Venus

RECENTLY, OUR ATTENTION WAS glued on the impeachment of one of the highest-ranking officials of the land. But this story is not about how the prosecution drew its blade or how defense attempted to parry every blow. Neither is this about the perceived spark of wit in every senator's vote or the supposed total lack of it. This is about what happened after that, when, despite the nerve-whopping bit of this historical process on the country as a whole, the curtains fell just the way they casually would at the end of any ordinary day. This story is about how one's interest could be swayed breathtakingly fast for only a moment later, and frustratingly enough, people began surfing television channels, scratching their heads and wondering what these news had made of them.

A few days after the impeachment verdict came down, another monumental story hit the banner news from way up high. On 6 June 2012, the planet Venus passed between the Earth and the Sun, and people all over the world have a rare chance to see her slow jaywalking. This phenomenon was called the "transit of Venus." The Philippine Daily Inquirer reported the following in its front page:

"The transit happened during a 6-hour, 40-minute span that began just after 6 p.m. in

the United States.... The transit of Venus occurs when the second planet from the Sun and the sixth longer passes between the Earth and the Sun.... According to PAG-ASA. Venus entered the Sun's phase at 6 a.m. It traversed the side of the Sun for six hours, and exited the orb at 12:49 p.m..... The next occurrence of the transit of Venus will be in 2117."

The six-hour crossover was no doubt an ephemeral encounter, but it opened the spectators' minds about things of expanded and uni-



versal colors. A former Philippine Astronomical Society (PAS) officer even likened the event to "the shortness of human life and the vastness of the universe."

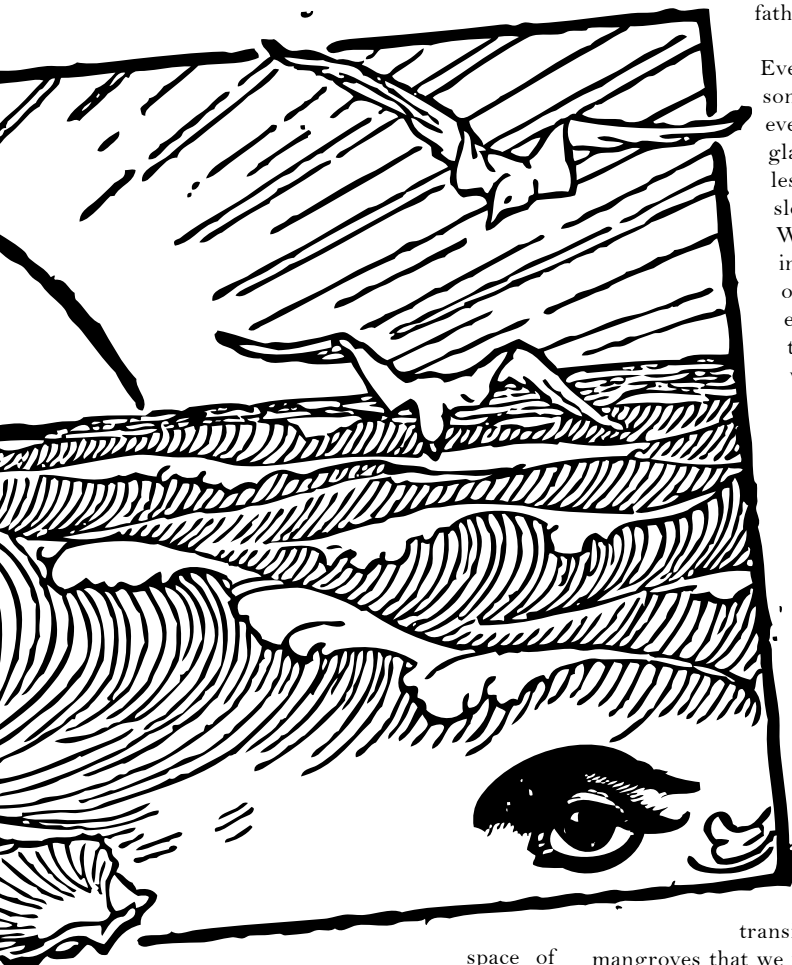
As Masons, we have learned to accept man's mortality, and we have adopted simple yet profound signs and symbols to concretize the

idea of man's passing in life's PedXing. In his book, H. Paul Jeffers highlighted once more the following all-important point:


"The hour-glass is an emblem of human life. Behold how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles, which are contained in the machine -- how they pass away almost imperceptibly, and yet, to our surprise, in the short

"The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the Scythe of Time makes among the human race.... If by chance we should escape the numerous ills incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring

Scythe of Time, and be gathered into the land where our fathers have gone before us."



Every news is just an old lesson that persons, things, or events simply pass and on the glass window, we just helplessly stare at them as they slowly slip and fade away. Without our chest pounding and shrinking, we ask ourselves if we had done enough to value things that become so precious when they are so nowhere to be found. The worthy items float around between and the solar system. It could be the term of an officer coming to an end. It could be our falling hair going down the drain. It could just be an ice cream melting. And many more. Even a person's life is only a story with a definitive ending.

In a forgetful world, a faithful grip and use of the working tools may trinkle some significance in our transient pass. The trees or mangroves that we plant for floods and storm surges would benefit the generations to come. The poor, the cripple, and the helpless whom we clothe and feed would pay the kindness forward. The smiles that we put on the widows and orphans are timeless treasures. In the end, a life of goodness puts an orchid on our grave. It means that we have blazed our trail. It means that we have blotched the sun. Like the first kiss of a lover. 

space of an hour they are all exhausted. Thus wastes man. Today he puts forth the tender leaves of hope, tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoots; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth."





# *The Grand Lodge Standing & Special Committees for Masonic Year 2012-2013*

## **COMMITTEE ON FINANCE**

Chairman: RW Juanito G. Espino, Jr., DGM  
Members: RW Alan LM Purisima, SGW; RW Tomas G. Rentoy III, JGW,  
MW Rudyardo V. Bunda, PGM, GMH, GT, & MW Danilo D. Angeles,  
PGM, GMH, GS

## **COMMITTEE ON ACCOUNTS**

Chairman: VW Sixto S. Esquivias, IV, GA  
Members: VW Ronald Allan E. Fabian & VW Rodolfo A. Canido  
Alternate Members: VW Alfonso C. Obsum & WB Aldo B. Esmena

## **COMMITTEE ON JURISPRUDENCE**

Chairman: VW Cesar R. Villar  
Members: VW Benny T. Ty, VW Rodil L. Millado, VW Zomer A. Ochavillo,  
VW Robert Maria C. Gastardo, GTyl, VW Cesar R. Villar  
& WB Reynaldo A. Garcia

## **COMMITTEE ON REVISION AND UPDATING OF THE CONSTITUTION**

Chairman: VW Benito T. Ty  
Vice Chairman: VW Teodoro Alejandro Y. Kalaw IV, SGL  
Members: VW Rolando F. Rocha, VW Eleazar Calasan, & WB Kristoffer  
Giovanni B. Llacuna

## **COMMITTEE ON ADMINISTRATION OF LODGES, RETURNS, AND CHARTERS**

Chairman: RW Juanito G. Espino, Jr., DGM  
Vice-Chairman: MW Danilo D. Angeles, PGM, GMH, and GS  
Members: VW Teodoro Alejandro Y. Kalaw, IV, SGL, VW J. Waldemar V.  
Valmores, AGS, & VW Robert O. Asuncion

## **COMMITTEE ON GRIEVANCES**

Chairman: MW John L. Choa, PGM  
Members: MW Danilo D. Angeles, PGM, GMH, VW Cesar R. Villar,  
VW Rodil L. Millado, VW Edgar P. Borje, & WB Francisco Pagulayan

## **COMMITTEE ON FOREIGN RELATIONS AND CORRESPONDENCE**

Chairman: MW Rosendo C. Herrera, PGM, GMH  
Members: RW Juanito G. Espino, Jr., DGM, RW Alan LM Purisima, SGW,  
RW Tomas G. Rentoy III, JGW, VW Teodoro Alejandro Y. Kalaw IV, SGL,  
VW Jerome T. Gabionza, & VW Rogelio D. Gevero, Jr., GH

## **COMMITTEE ON RITUAL AND WORKS**

Chairman: VW Teodoro Alejandro Y. Kalaw IV, SGL  
Vice-Chairman: RW Fernando V. Pascua, Jr.  
Members: VW Lyceo C. Martinez, JGL, VW Rudy L. Ong, JGL, VW  
Narciso B. Nieto, JGL, & VW Rafaelito R. Sacdalan, JGL

## **COMMITTEE ON GRAND LODGE SCHOLARSHIP**

Chairman: VW Stephen L. Ong  
Members: VW Oscar T. Garcia, VW Benito G. Se, Jr.,  
& WB Rolando Y. Tejada

## **COMMITTEE ON MASONIC TEMPLES AND BUILDINGS**

Chairman: VW Dennis T. Gabionza, AGT  
Members: VW Sergio L. Regala, VW Lucas T. Ty, VW Joel F. Limpengco,  
VW Nilo B. Gavia, & VW Rogelio D. Gevero, GH

## **COMMITTEE ON WAYS AND MEANS**

Chairman: VW Romeo S. Momo  
Members: VW Christopher FY. Gococo, VW Sixto S. Esquivias IV, GA,  
VW Emmanuel M. Sanico, GBB, VW Emman Ruben A. Tingco, VW  
Bernard O. Go, & VW Tomas D. Tagra Jr.

## **COMMITTEE ON CREDENTIALS**

Chairman: MW Danilo D. Angeles, PGM, GMH  
Members: VW George L. So, VW Danilo C. Datu, VW Rogelio D. Gevero,  
GH, & WB Kristoffer Giovanni B. Llacuna

## **COMMITTEE ON RESOLUTIONS**

Chairman: VW Teodoro Alejandro Kalaw IV, SGL  
Members: VW J. Waldemar V. Valmores, AGS, WB Francisco T. Pagu-  
layan, VW Danilo C. Datu, & VW Zomer A. Ochavillo

## **COMMITTEE ON AWARDS**

Chairman: MW Danilo D. Angeles, PGM, GMH  
Members: VW J. Waldemar V. Valmores, AGS, VW Reynato D. Puno, Jr.,  
VW Benvenuto C. Alegre, & VW Leonardo T. Chua

## **COMMITTEE ON YOUTH**

Chairman: VW Ramoncito P. Javier  
Members: WB Allan Arthur G. Ponce, Bro. Ivan R. Galarosa, VW Rodel  
Riezl Reyes – Order of Demolay, VW Hernani Lopez – Job's Daughter,  
VW Jose S. P. Redor – Rainbow for Girls

## **COMMITTEE ON INVESTMENTS**

Chairman: MW Rudyardo V. Bunda, PGM, GMH  
Members: MW Danilo D. Angeles, PGM, GMH,  
VW Dennis T. Gabionza, AGT, & VW Jose O. Lustre



# The Grand Lodge Standing & Special Committees for Masonic Year 2012-2013

## COMMITTEE ON ELECTORAL REFORMS

Chairman: MW Reynato S. Puno, PGM, GMH  
Members: MW Rudyardo V. Bunda, PGM, GMH, MW Danilo D. Angeles,  
PGM, GMH, MW Pacifico B. Aniaga, PGM,  
& MW Avelino I. Razon, Jr., PGM

## COMMITTEE ON CEMETERY

Chairman: VW Eleazar S. Calasan  
Vice-Chairman: VW Rodrigo Y. Arandia  
Members: VW Reynato M. Paynaganan, VW Cesar Augustus F. Cortes,  
VW Eliseo Dl. De la Paz, & WB Romeo I. Espanto

## COMMITTEE ON CHARITY

Chairman: VW Roberto O. Sing, JGD  
Members: VW Benito T. Ty, VW Benito K. Tan, VW Stephen L. Ong, VW  
George L. So, & VW John T. Teng

## COMMITTEE ON INFORMATION TECHNOLOGY

Chairman: RW Juanito G. Espino, Jr., DGM  
Members: RW Alan LM Purisima, SGW, RW Tomas G. Rentoy III, JGW,  
VW Teodoro Alejandro Y. Kalaw IV, SGL, VW Dennis T. Gabionza, AGT,  
Bro. Noel R. Loyola, & Bro. Mark Gil S. Medina

## COMMITTEE ON FINANCIAL RELIEF & ASSISTANCE PROGRAM (FRAP)

Chairman: MW Rudyardo V. Bunda, PGM, GMH  
Members: MW Danilo D. Angeles, PGM, GMH, VW Dennis T. Gabionza,  
AGT, VW Benito T. Ty, & VW Roberto O. Sing, JGD

## MASONIC PARK SPECIAL COMMITTEE

Chairman: RW Alan LM Purisima, SGW  
Members: VW Juanito B. Vaño, GSB, VW Gamaliel E. Sarte, VW Roy S.  
Tan, VW Emmanuel J. Diesta, & WB Rey Alfred Y. Hernandez

## COMMITTEE ON CAVITE AFFAIRS

Chairman: MW Rudyardo V. Bunda, PGM, GMH  
Members: MW Rosendo C. Herrera, PGM, GMH, VW Rafaelito R. Sacda-  
lan, VW Emmanuel Y. Velasco, VW Efrén F. Barcelona,  
VW Nestor V. Tampol, & VW Manuel C. Espiritu, Jr.

## COMMITTEE ON ANCOM EVALUATION

Chairman: RW Juanito G. Espino, Jr., DGM  
Members: VW Dennis T. Gabionza, AGT, VW Benito T. Ty,  
VW Rolando F. Rocha, & VW Tommy O. Que, JGL

## COMMITTEE ON PUBLIC RELATIONS

Chairman: VW Eduardo S. Alcaraz  
Members: VW Benvenuto C. Alegre, VW Victor Antonio Espejo, WB  
Francis C. Bonales, & WB Edmund Mario U. Coronel

## COMMITTEE ON NECROLOGY

Chairman: VW Jose O. Lustre  
Members: VW Luis B. Reyes, Jr., VW Rogelio D. Gevero, GH, VW Wil-  
fredo G. Cayetano, VW Mariano J. Remoquillo, VW Emmanuel J. Diesta,  
& WB Rey Alfred Y. Hernandez

## MASONIC COORDINATING COUNCIL

Chairman: MW Santiago T. Gabionza, Jr., GM  
Members: RW Juanito G. Espino, DGM, RW Alan LM Purisima, SGW, RW  
Tomas G. Rentoy III, JGW, MW Danilo D. Angeles, PGM, GMH, GS, VW J.  
Waldemar V. Valmores, AGS, MW & III. Juanito P. Abergas, PGM, MW &  
III. Avelino I. Razon, Jr., PGM, SK Romulo B. Pisig, HL Arcel B. dela Cruz,  
SK Rodel Riezl S. Reyes, Sis. Fe Abarquez Suaco, WB Jose S. Redor, VW  
Jose B. Abejo, Hon. Evaristo A. Leviste, Sis. Marion A. Uy,  
& Sis. Eleanor R. Redor

## COMMITTEE ON MEDICAL ASSISTANCE

Chairman: VW Billy Del Rosario  
Members: WB Paul V. Santos Estrella, WB Michael Francis M. Perez,  
WB Melito S. Villar III, & WB Willie Ang Bue Te

## COMMITTEE ON PUBLICATIONS AND PRESS RELATION

Chairman: VW Eduardo S. Alcaraz  
Members: VW J. Flor R. Nicolas, VW Samuel P. Fernandez,  
& WB Edmund Mario U. Coronel



# 2 Lodges Constituted, 1 Instituted So far this year

## 10th Bulacan Lodge Constituted

MW Santiago T. Gabionza, Jr. presided over the ceremony of constituting BULACAN LODGE NO. 400 at the “Kulinarya ng Bahay na Tisa” in the Cabanas strip of Malolos City on June 2, 2012. He was capably assisted by VW Dennis T. Gabionza, Asst. Grand Treasurer; VW J. Waldemar V. Valmores, Asst. Grand Secretary; VW Edilberto P. Carabbacan, Grand Orator; VW Rogelio D. Gevero, Jr., Grand Historian; VW Romalino G. Valdez, Senior Grand Deacon; VW Roberto O. Sing, Junior Grand Deacon; VW Emmanuel M. Sanico, Grand Bible Bearer; VW Apolonio B. Bait, Grand Pursuivant; and VW Roberto Ma. C. Gastardo, Grand Tyler.

Also present were VW Wilfredo Reyes, Jr., JGL for NCR; VW Laverne Managbao, JGL for Luzon; VW Gregorio Arcangel, DDGM for NCR-A; and WB Rey Alfred Hernandez, Executive Assistant to the Grand Master (EAGM).

Officers of Masonic District RIII-E in attendance were VW Eriberto P. Crisostomo, DDGM; VWBs Ramon Mañalac, Pedro de Rueda, and Eduardo Alfonso, DGLs. They played to the hilt the various roles assigned to them.

Past Grand Masters Pacifico B. Aniag and Juanito P. Abergas, both Charter and Regular Members of the Lodge, and brethren from other Lodges were there to witness the ceremony of Constitution.

After the installation of the officers of the Lodge, each of the 24 Charter Members of Bulacan Lodge No. 400 received a Certificate of Membership. The following MMs received their Certificates of Proficiency from no less than the Grand Master himself: Ramon Policarpio, Danilo Arcega Jr., Miguelito Eugenio, German Tono, and George de Joya.

## Son Installs Dad as WM

MW Gabionza presided over the simple but solemn ceremony of constituting Isaac Puno Lodge No. 401 held at the Jose Abad Santos Hall of the Plaridel Masonic Temple on June 6, 2012..

On the same occasion, Reynato D. Puno, Jr., Past Grand Orator, installed his own father, MW Reynato S. Puno, PGM, GMH, as Worshipful Master of the Lodge named after his grandfather, Bro. Isaac Puno.



Photo by Bro. Jojo Atienza

## Matagumpay Lodge U.D. Instituted

MW Gabionza, assisted by other Centennial Grand Lodge Officers, presided over the ceremony of instituting Matagumpay Lodge U.D. at the Jose Abad Santos Hall of the Plaridel Masonic Temple on August 20, 2012.



### Excerpts from Three Messages of our Centennial Grand Master

MW Santiago T. Gabionza, Jr., our Centennial Grand Master, was the guest of honor and speaker during the “Crown and Sword” 36th Annual Session of the Grand Court of the Philippines, Order of the Amaranth, held recently at the Jose Abad Santos Hall of the Plaridel Masonic Temple on San Marcelino St., Ermita, Manila. The Session was attended and participated in not only by delegates of Amaranthine Courts in the country, but also by Amaranths from foreign lands like New York, Canada, Australia, and other Asian countries.

The following are excerpts from his message entitled . . .

#### **Amaranths and Masons Are Partners ...**

YOU AMARANTHS ARE OUR PARTNERS in helping our fraternity establish upon earth a true brotherhood of men of different countries, sects, and opinions under the Fatherhood of God. As such, you, too, must not only practice the principle of Brotherly Love, but also diffuse its light among those with whom we come in contact each day. Individually and concertedly, we must make others realize that however we may differ in color, creed and condition, all of us human beings are children of one Almighty Father, who made each of us in His own image, and therefore we ought to aid, support, and protect one another, and that the hurt of just one human being is the injury of all humanity, and therefore we must relieve the distressed – or soothe

the unhappy, sympathize with their misfortunes, compassionate their miseries, and restore peace to their troubled minds.

The theme you have chosen as the focus of your activities this year, “Amaranths Tomorrow, Today’s Unending Love for Service,” is most appropriate; for, as the late MW Manuel M. Crudo, our Grand Master in 1969, very aptly pointed out, “The real spirit of Masonry is dedicated and disinterested service – service without counting the cost, service without expecting any other reward than the inner flow of achievement which one feels when one has done his job well.”

Undoubtedly, the future of your Grand Court and its constituent Courts throughout the country is bright because today you exhibit yourselves as men and women who tirelessly and ceaselessly love to serve others. You have chosen SERVICE as the watchword of your Order; for, like us members of the Craft, you are bound by both honor and duty to give your best in those relations that bear to the family, the community, the workplace, and the country of which we all form a part....

We members of the Masonic Fraternity have been taught to be content in life. But we can be content in life only if and when we live not for ourselves alone, but also for others who need our assistance or who have a claim upon our sympathy. We have also been taught that, as individuals, we should willingly and readily give financial or any other aid to less fortunate fellowmen, particularly economically disadvantaged countrymen, if it is within our power to do so. Otherwise, we should join hands with other members of our Fraternity or Family in order to be able to extend assistance to those who are in dire need of it.

We must devote and dedicate our lives to the service of others; for, as a great Roman

leader stated, “Men in no respect so nearly approach to the Deity as when they confer benefits on other men. To serve and do good to as many as possible – there is nothing greater in your fortune than that you should be able to do so, and nothing finer in your nature than that you should be desirous to do so.”

Besides, in his essay entitled “The Great Secret of the Inner Life,” an anonymous author said:

“Others are affected by what we are, and say, and do. And these others have also their sphere of influence. So, a single act of ours may spread in widening circles through a nation of humanity. The doors of your soul are open on others, and theirs on you. Simply to be in the world, whatever you are, is to exert an influence – an influence, too, compared with which mere language and persuasion are feeble.



“Doing nothing for others is the undoing of self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good by doing something for others. Sages tell us that not a sound has ever ceased to vibrate through space, and that not a ripple has ever been lost on the ocean. Much more is it true that not a true thought, not a pure resolve, nor a loving act has ever gone forth in vain.”

Judging from your noble intent and high resolve to demonstrate your unending love for other men, particularly the less fortunate in life, by relieving their distresses or by serving them when they are in need, I dare say that you have found the great secret of the inner life. You have discovered that, as a punster has paradoxically phrased it, “The best way to HAVE happiness is to HALVE it.” Invariably, we feel happy when

we unselfishly and generously share with others, particularly the economically disadvantaged, the blessings and comforts which Divine Providence has bestowed upon us....

In due time I will call the members of the Masonic Coordinating Council to a meeting, specifically to discuss with them the plans and programs which I and other brethren had painstakingly put together in order to make the celebration of the Centennial of the founding of our MW Grand Lodge a “howling” success. I will see to it that your Order will be actively involved in this celebration, which will fittingly culminate with a Special Communication to be held in Manila on December 17-19, this year.

I urge you, dear Sisters and Brothers, to continue demonstrating your endless love for service and to keep on taking your Order to greater heights of achievement.

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MW Gabionza was the guest of honor and guest speaker during the anniversary celebration of Jose P. Rizal Lodge No. 270 in Calamba City on June 20, 2012.. Representatives of other members of the Rizal Lodges League attended the special event.

Following are excerpts from his speech entitled ...:

### **Taking the Lead in Practicing and Propagating Rizalian Ideals, Principles, and Values**

THE ORGANIZERS OF YOUR ASSOCIATION, Rizal Lodges League, envisioned it to be an active partner of the Order of the Knights of Rizal in the persistent practice by, as well as the wide dissemination among, Filipinos of the ideals, principles, and values which Bro. Jose “Dimasalang” Rizal stood for, fought for, sacrificed for,

and died for. I know that you are quite familiar with a significant number of those ideals, principles, and values. So, I will limit myself to discussing only a few of them.

First, Bro. Jose Rizal did the best he could to transform himself into a “perfect ashlar” or into a sort of King Solomon’s Temple, the various parts of which fitted with such exact nicety that it had more the appearance of the handiwork of the GAOTU than that of human hands. He devoted time, talent, and effort not only to academic pursuits but to a variety of other useful activities as well. Indeed, by dint of a virtuous education, his own endeavors, and the blessing of God, he attained personal perfection or self-mastery – or he developed himself into a “Renaissance man,” into such a “gem of a man” that he made a great impact on men and women who came under the pale of his influence.

Secondly, he was a man for others.. Unconditionally and unselfishly,, he worked for the welfare and happiness of Filipinas, his adored native land, and her people.

Thirdly, he exhibited his exemplary leadership and visionary character amidst the crises and issues that faced his idolized country as a miserable and downtrodden colony of Spain. He provided the spirit, the motivation, and the compass to nationhood. He stimulated his compatriots to persevere in their protracted struggle for freedom, dignity, , self-respect, and identity as a people.

Fourthly, he persistently pursued total humanism; he was imbued with the spirit of humanist internationalism. He focused his attention on egalitarian values, on the necessity for men of different countries, sects, and opinions to co-exist as children of one all-powerful and all loving Father, who made all of them in His own likeness or image and therefore must aid, support, and protect one another. In other words he

ardently advocated steady obedience to the Masonic fraternity’s main tenets or principles: Brotherly Love, Relief, and Truth.

In one of his essays, Prof. Renato Constantino has stated that the present task of Filipinos is to make Rizal obsolete. By that statement he means that Rizal will remain relevant until we have eradicated from Philippine society the social and moral evils that have beset or plagued our nation since the Spanish colonial times.

We Filipino Freemasons, particularly you brethren who belong to the Rizal Lodges League, must take the lead in the accomplishment of this all-important task: to make Rizal obsolete. We must impress deeply upon the minds and hearts of our countrymen the importance of Rizal’s thesis in his writings: Bayan muna bago pamilya, bago sarili or Tayo muna, bago kami, bago ako. We must persistently practice the ideals, principles, and values that Bro. Jose “Dimasalang” Rizal stood for, fought for, sacrificed for, and died for, as well as widely propagates them among fellow Filipinos.

Never again should we suffer individual rights to be trampled upon; never again should we allow our nation to be bullied by the developed and rich nations.

Like Rizal and other Filipino Masons of yesteryears, we must promote equality among all men, irrespective of color, creed and condition. We must see to it that the right of every individual to express his will and to be heard must be respected by everyone else.

We must work together in close harmony to minimize the sufferings of the greater masses of our people brought about by the greed and unjust acts perpetrated by a few unscrupulous individuals and groups in our country.

No, dear brethren and friends, we cannot make Rizal obsolete as long as the social and moral evils he graphically exposed in his writings persist to rear their ugly heads in our local and national communities.

On this auspicious occasion, therefore, we must renew our commitment or resolve to practice in daily life, wherever we are, the ideals, principles, and values which Bro. Rizal stood for, fought for, sacrificed for, and died for, and to induce others, by both precept and example, to do the same.

Let us go forth from this hall highly resolved to make Rizal obsolete or irrelevant and to make our nation, as the late Senator Claro Mayo Recto phrased it, “a nation of Rizals.”

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As recommended by RW Val T. Basiga, Jr., Grand Representative of the MW Grand Lodge of the Philippines near the MW Grand Lodge of New York and Ambassador of the Philippine Masonic Association of America Inc. (PMAAI) to the MWGLP, MW Santiago T. Gabionza, Jr. sent an e-mail message to the Association’s Board of Directors for 2012-2014.

Following are excerpts from his e-mail message entitled ...

### **Toward Strengthening the Ties That Bind PMAAI & GLP**

I AM PRETTY OPTIMISTIC that you, the newly elected officers of the PMAAI for 2012-2014, will provide the members of your Association and its 14 Chapters throughout North America with inspired and inspiring, as well as dedicated, disinterested, and dynamic, leadership in order that they in turn will extend unstinted support and whole-hearted cooperation toward the successful implementation of the plans and programs you will put together

for the best interest, welfare, progress, and prosperity of the PMAAI and every one of its Chapters.


I assure you that we Grand Lodge officers, together with the Centennial Committee, which is ably chaired by our most esteemed Past Grand Master, MW Reynato S. Puno, are leaving no stone unturned to crown with resounding success the Centennial celebration of the founding of our MW Grand Lodge. Our celebration will culminate with a Special Communication to be held in Manila on December 17-19, this year. This special event will be attended by dignitaries and other brethren from different Jurisdictions throughout the world.

I am happy to note that, at least tentatively; you will hold your Installation of Officers and Annual Convention in Manila on December 7-9, this year or approximately 10 days before the Special Communication of our MW Grand Lodge. I look forward with much anticipation to being with you and enjoying your friendship and fellowship on those days. I wish that some, if not most, of you will stay behind after your Installation of Officers and Annual Convention in Manila for the purpose of joining us in the culminating activities of our Centennial celebration

I will keep you posted if I decide to officially visit some Jurisdictions in North America.

The theme we have adopted as the focus of all our activities during this centennial term is “Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All!” It is clearly explained in the Manual for Grand Lodge Officers for 2012-2013, a copy of which I will send to your Association, together with a copy of the Centennial Term Directory.



Please inform us about the developments in the PMAAI and its 14 Chapters. If you send us news articles on such developments, (with accompanying photos), we will have them printed in **THE CABLETOW**. Clearly, if we communicate with each other more frequently than before, our fraternal ties will wax much stronger. 

Memorial Lodge No. 326 in Muñoz, Nueva Ecija.

On the 15th, at 3:00 p.m., he was the Guest of Honor and Speaker of Bethel 34, Job's Daughter International.

On the 17th, also at 3:00 p.m., he received in his office courtesy callers from Sierra Madre Lodge No. 181, who donated 3 Laser Lights to the Grand Lodge.

At 4:00 p.m., July 18, he attended the Centennial Committee Meeting at the GLP Conference Room.

At 3:00 p.m., July 19, he attended the Media Wise Coffee Table Book Interview and Photo Shoot at the GLP. An hour later, he attended the Cabletow Staff Meeting, also at the GLP. At about 5:00 p.m., he met with WB Rommel Dawal of Macario Ramos Mem. Lodge No. 355 in his office.

At about 3:00 p.m., July 26, Ms. Philippines Job's Daughter Mikee Rualo paid our Centennial Grand Master a courtesy call. At about 5:00 p.m., he attended a private screening of Dr. Jose Rizal, The First Hero at the Magsaysay Theater.

On the 28th, he and other Centennial Grand Lodge Officers attended the Visayas Multi-District Convention in Tacloban City.

## *Grand Master's Activities*

### Our Centennial Grand Master's Activities in July and August 2012

#### JULY

On the 4th, MW Santiago T. Gabionza, Jr. received in his office courtesy callers from Silanganan Lodge No. 19 and the Committee on Youth at 3:00 and 4:00 p.m., respectively. At 5:00 p.m., he attended the AN-COM 2013 meeting.

On the 7th, he was represented by VW Greg Arcangel at the commemoration of the 120th Founding Anniversary of KKK in Binondo, Manila.

On the 11th, at 3:00 p.m., he entertained in his office brethren of Aliaga Lodge U.D., who paid him a courtesy call.

On the 12th, 3:00 p.m., he entertained in his office courtesy callers from the Malacañang Square & Compass Club, led by their President, Bro. Danilo Cortez.

On the 14th, MW Gabionza and some other Centennial Grand Lodge Officers attended the Rededication of Gov. Joson

#### AUGUST

At 2:00 p.m., August 1, MW Gabionza attended the Media Committee Meeting in the GLP Conference Room.

On August 2, also at 2:00 p.m., he met with VW Nyorlito Galvan at the GLP Conference Room, where they discussed the AN-COM 2012. About two hours later, he attended the Centennial Committee Meeting, which was held in the same venue.



On the 4th, at 1:00 p.m., he and other Grand Lodge Officers attended the 50th Founding Anniversary of Tagaytay Lodge No. 16. At 7:00 p.m., he attended the 88th Anniversary Celebration of the Masonic Charities for Crippled Children, Inc. (MC-CCI) at the Emerald Hotel.

On August 9, at 2:00 p.m., he attended the GLP Charity and Relief Committee Meeting at the GLP Conference Room.

On the 11th, he and other Grand Lodge Officers attended the Bicol Convention in Legaspi City.

At 3:00 p.m. of the 15th, he presided over the GLP Staff Meeting in the GLP Conference Room.

On the 17th, at 4:00 p.m., he attended the Capitol Masonic Corporation Board Meeting in the Capitol Masonic Temple, Quezon City.

On the 19th, he and other Grand Lodge Officers joined other members of the Masonic Family at the Q.C. Memorial Circle, where they celebrated/commemorated the 134th Birth Anniversary of Pres. and MW Manuel L. Quezon.

On the 22nd, at 4:00 p.m., MW Gabionza presided over the Corporate Board Meeting at the GLP Conference Room.

On the 23rd, at 4:30 p.m., he entertained in his office courtesy callers from the Trowel Club of Roxas, District Q.C.

On the 25th, he and other Grand Lodge Officers presided over the ceremony of dedicating the Masonic Hall of Butuan Lodge No. 299 in Butuan City.

In the evening, they attended the Grand Master's Night and District RXIII-A Family Day Fellowship held at the Balanghai

Hotel and Convention Center. On this occasion, he delivered a speech in response to the tribute that the Eastern Stars, Sisters and Brethren rendered to him.

On the 29th, at 2:00 p.m., he presided over the Ceremony of Instituting Magtagumpay Lodge U.D. at the Jose Abad Santos Hall of the Plaridel Masonic Temple.

On the 30th, he and other Grand Lodge Officers went to Cupang, Bulacan to participate in the celebration/commemoration of the birth anniversary of the Father of Philippine Masonry, Gat Marcelo H. del Pilar. ☞

## *Edicts & Circulars*

### Edict No. 254, Some Circulars: A Review

#### **Giving Due Recognition to the Grand Lodge Leadership Team**

Our Centennial Grand Master, in Edict No. 254, proclaims and decrees that solely during the Centennial Term, the Centennial Logo as authorized and approved by Grand Lodge Centennial Committee shall be affixed on the middle of the bottom portion of the collar of all elective and appointive Grand Lodge Officers, including the Grand Lodge Inspectors of subordinate Lodges throughout this Jurisdiction, in recognition of their participation in the leadership team of the MW Grand Lodge of F. & A. M., of the Philippines, and that during their incumbency this Centennial Term, the aforementioned Grand Lodge Officers shall use the designation "Centennial" immediately before the regular titles they hold. Such titles as modified shall apply even after tenures in office in recogni-

tion of their participation in the leadership team of the MW Grand Lodge of Free and Accepted Masons of the Philippines during the Centennial Term.

The following are the reasons for his promulgation:

1. The Centennial of the MW Grand Lodge of F. & A. M. of the Philippines is a unique historic milestone for Regular Freemasonry in Asia, highlighting the first hundred years of the oldest Regular Grand Lodge of Freemasons in this region of the world.
2. The Centennial of the MW Grand Lodge of F. & A. M. of the Philippines also highlights the parallel development of the Philippine Nation as founded on Masonic principles and tenets, as acknowledged by our own Founding Fathers.
3. The incumbent elected and appointed Grand Lodge Officers have exerted substantial efforts to prepare for and ensure the success and appropriate dignity of our Centennial Celebration in accordance with our Centennial Theme, "Building on the Past, Excelling in the Present, Providing for the Future: MORE Masonry for All."
4. There is a compelling need to appropriately recognize such preparations and efforts corresponding to the unique nature of the Centennial Term as a singular event that will not be repeated in our national and Masonic history.

### **Are You, Brethren, Engaged in the Manufacture and Sale of the Centennial Logo and Other Centennial-Related Souvenir Items?**

If you are, MW Gabionza, in his Circular No. 13, wants to inform you that Grand Lodge has a pending application for a patent/copyright for our Centennial Logo before the Intellectual Property Office with Application No. 42011012483, and that it is his duty to protect and promote the intellectual property rights of our Grand Lodge. So, he enjoins you to seek prior clearance/approval from the Centennial Committee, as well as requests you to inform non-Mason entrepreneurs who they came to know are engaged in this kind of business to secure first the same clearance/approval.

On this note, MW Gabionza directs the Masonic Supply Store in-charge not to entertain or accommodate centennial items to be sold without written approval by him.

### **Petitioners, Lodges Must Secure Their Own Copies of the Grand Oration Book**

Desirous of providing preliminary or introductory Masonic education to all who are petitioning for membership in our fraternity, the Grand Lodge leadership requires all petitioners to secure their own copies of the Grand Oration Book, "a great tool to show them in form of an Oration the things that transpired in the past 100 years." It also enjoins every subordinate Lodge to have its own copy of the same book, to be placed in its library.

The book, which is priced at PhP 1,250, is marketed and distributed by Shadowfax Events and Marketing Management Services, which is managed by Bro. Lawrence Plata and Bro. Noel Pangilinan of Dapitan Lodge No. 21. . . .

## **Investigators Must Discharge Their Duties with Utmost Fidelity & Conscientiousness**

MW Gabionza, in his Circular No. 15, is gratified to observe that the number of petitions for Masonic membership filed with our Lodges and received by Grand Lodge is increasing. He reminds us, however, that our concern and responsibility should be to help our candidates transform themselves into worthy and exemplary Masons, who are deserving of becoming Masonry's "ambassadors of goodwill" through their inspiring and edifying conduct in both their private and public lives. He exhorts investigators in particular "to walk every mile of the way to conscientiously discharge their duties and to observe strict adherence to Form No. 372, as revised." Further, he instructs them to reduce in writing answers of both the proposers and the candidate, to be submitted to the Worshipful Master for his information and guidance and, subsequently, to be destroyed, their purpose having been accomplished.

## **A Council of PDDGMs in Every District; in Every Lodge a Council of PMs**

MW Santiago T. Gabionza, Jr., in his Circular No. 16, stresses that the efficient and effective governance of the Craft at all levels is the concern and responsibility of the brethren on whom authority has been bestowed, and that such brethren must give the Craft's stakeholders the total quality service that they deserve.

In order that this concern and responsibility be institutionalized, GM Gabionza directs every Masonic District to establish its own Council of Past District Deputy Grand Masters (PDDGMs), and every subordinate Lodge its own Council of Past Masters (PMs). He further directs both Councils to elect their officers for the term

2012-2015, to wit, President, Vice-President, Treasurer, Secretary, and Auditor.

The two Councils shall serve as advisers to the incumbent DDGM and Worshipful Master, respectively.

## **What Brethren Aspiring to Be Appointed to the Position of District Grand Lecturer Should Know**

In his Circular No. 17, our Centennial Grand Master specifies the names and Lodges of the 146 brethren who have earned a diploma from the Institute of Masonic Education and Studies (IMES) by satisfactorily completing the requirements of the Institute's five departmental courses, namely, (1) Masonic History; (2) Jurisprudence; (3) Liturgy, Rituals, and Ceremonies; (4) Philosophy and Symbolism; and (5) General and Lodge Management.

The 146 graduates belonged to 12 different classes held from 2008 to 2011. Of these classes, nine were conducted at the GLP Masonic Education Center, and three in the following settings: Biñan, Laguna, May 6-June 4, 2011; Tuguegarao, Cagayan, July 1-July 10, 2011; and Ilagan, Isabela, July 15-July 24, 2011.

The 146 brethren named in Circular No. 17 are all qualified to be appointed to the position of District Grand Lecturer (DGL) in accordance with the provisions of Edict No. 239 issued on July 24, 2008.

In his Circular No. 18, MW Gabionza reminds us that (1) as provided in Edict No. 249, brethren can qualify for appointment to the position of DGL only if and when they have a diploma issued by the Institute of Masonic Education and Studies (IMES); (2) this requirement was to take effect in April 2011; and (3) upon the recommendation of the IMES, on November 25, 2010,



Edict 246 was issued, which provided that the application of the said mandatory requirement was to be deferred for two years and to take effect in May 2013. Then he categorically states that commencing in May 2013, only brethren who have a Diploma from the IMES will be eligible for appointment to the position of DGL.

Therefore, in his Circular No. 21, he lists the schedule of IMES classes during the Centennial Term. Five of these classes are to be held in the GLP Masonic Education Center, and 14 at different Masonic Districts.

Each class must have at least 30 enrollees. All DDGMs are enjoined to get in touch with the IMES relative to the holding of extension classes in their respective Districts.

### **VW Magbanua Appointed HEAGM**

In his Circular No. 22, MW Gabionza informs the brethren of the appointment of VW Jose Avelino I. ("Jovy") Magbanua as Head Executive Assistant to the Grand Master, and he fraternally requests us to extend to him full assistance and give to him due courtesy as he discharges the responsibilities of his office.

### **Is Your Lodge Engaged in the Unauthorized Use of Officers' Jewels and Aprons?**

In his Circular No. 20, MW Gabionza reminds us brethren that among the many concerns of Freemasonry is the use of habiliments, such as Officers' Jewels and Aprons, which are clearly and appropriately described in our Ordinances, Sections 17 to 22 ©, , Article XIX, but the Jewels and Aprons of some Lodge are not in complete conformity with the descriptions in

our Ordinances. Hence, such Lodges are reminded to henceforth refrain from using those habiliments in either public or tyled Masonic functions or related activities.

### **Centennial Committee to Print Souvenir Program**

In commemoration of the Centennial of the founding of our MW Grand Lodge, the Centennial Committee will print a Souvenir Program, copies of which will be distributed during the Special Communication on December 17-19, 2012.

In his Circular 24, therefore, MW Gabionza enjoins all Lodges, Appendant Bodies, different Masonic organizations, and brethren to place their advertisements in the Souvenir Program.

#### **ADVERTISEMENT RATES**

##### **AS FOLLOWS**

1 full page = PhP 5,000;  
one-half page = PhP 3,000;  
one-fourth page = PhP 2,000.



Only a one-full-page advertisement will be given one copy of the Souvenir Program. Hence, one-half and one-fourth advertisements should pay the amount of PhP 750 to have one copy of the Souvenir Program.

October 15, 2012 is the deadline of submission of all materials and payments.

To facilitate the placement of their ads, Lodges, Appendant Bodies, Masonic organizations, and individual brethren must (1) fill out the ad forms and send them, together with their art designs and scanned copies of their payment deposit slips, via e-mail [glp\\_centennial@yahoo.com.ph](mailto:glp_centennial@yahoo.com.ph), and (2) provide Shadowfox Events at: [shadowfox\\_events@yahoo.com](mailto:shadowfox_events@yahoo.com) with copies of the same. They may contact Shadowfox at the following numbers: (02) 522-2232;

(02) 524-3263; +63 2 560-8813; 0927-8082594; 0932-5234190; 0933-4914400.

Finally, they may pay in cash or check or deposit their respective payments to this account:

**SOUVENIR PROGRAM**

Account Name: GLP CENTENNIAL FUND-SPECIAL ANCOM  
Account No.: 211-3-211111195-0  
Bank/ Branch: Metrobank - General Luna, Paco, Manila.

**Bank Details for the Centennial Celebration**

MW Gabionza, in his Circular No. 25, informs Lodges, Appendant Bodies, Masonic organizations, and brethren that the following are the bank accounts for the fund-raising projects/events of the MW Grand Lodge of the Philippines in commemoration of our Centennial Celebration, which culminates on December 19, 2012;



**FUN RUN**

Account Name: GLP CENTENNIAL FUND-FUN RUN  
Account Number : 211-3-211111193-4  
Bank/Branch : Metro Bank, Gen. Luna, Paco, Manila

**POSTAGE AND BILLS**

Account Name: GLP CENTENNIAL FUND-POSTAGE STAMP  
Account Number: 211-3-211111194-2  
Branch: Metro Bank, Gen. Luna, Paco, Manila

**BOOKS**

Account Name: GLP CENTENNIAL FUNDBOOKS  
Account Number: 211-3-211111196-9  
Branch: Metro Bank, Gen. Luna, Paco, Manila

**SPECIAL COMMUNICATION**

Account Name: GLP CENTENNIAL FUND-SPECIAL ANCOM  
Account Number: 211-3-211111195-0  
Branch : Metro Bank, Gen. Luna, Paco, Manila

**GLP’s 100th Founding Anniversary Celebration Culminates on December 18-19, 2012**

MW Santiago T. Gabionza, Jr., in his Circular No. 26, informs Lodges, Districts, Appendant Organizations, and Brethren that the celebration of our Grand Lodge’s 100th 1 Founding Anniversary will culminate on December 18-19, 2012.

On Tuesday, December 18, brethren and guests assemble at the Rizal Park at about 6:30 a.m. At 6:30, they conduct a flag-raising ceremony therein, followed by wreath laying at the monument of Bro. Jose “Dimasalang” Rizal, where they pay fraternal tribute to his memory. At about 9:00, they pay the Mayor of Manila a courtesy call for the presentation of Symbolic Key to the Centennial Grand Master. At approximately 11:00, at the Plaridel Masonic Temple, the Grand Lodge Centennial Marker is unveiled.

At 9:00 a.m., Wednesday, December 19, the Grand Lodge is opened; then the GLP is re-dedicated to Masonry. At meridian height, the brethren and guests have their lunch at the Manila Hotel. At about 6:00 p.m., they have dinner in the same venue.

Every Lodge, District, or Appendant Organization must pre-register for a table of 10 brethren and guests and prepay a total amount of PhP 30,000 for a set of five Centennial Books, each of which costs PhP 6,000.

Due to limitations of the venue (Manila Hotel), only a limited number of tables are available for pre-registration. Confirmation of the pre-registration will be on a first-pay basis for table assignment.


## Let's Support Lodge 255's Laudable Project

The documentary film entitled "Jose Rizal, the First Hero" will be shown at the UP Film Institute Theater, University of the Philippines Campus, Diliman, Quezon City on September 29, 2012 at 6:00 p.m.

This is a fund-raising project of Macario R. Ramos Memorial Lodge No. 355. According to WM Rommel R. Dawal and VW Charles Agar, Secretary, their Lodge will give part of the proceeds of this project to the GLP so as to help the latter underwrite some financial requirements in its forthcoming Centennial Celebration..

MW Gabionza, therefore, enjoins the brethren to support the laudable project

### Circular No. 14-Abergas Reiterated

In his Circular No. 28, MW Gabionza reminds us that although we may find ourselves in such disheartening or even desperate situations that we are tempted to communicate with other Grand Lodges, subordinate Lodges, or individual brethren overseas who we trust will exemplify the virtue of charity, but our global fraternity imposes guidelines on what it considers an appropriate decorum. Therefore, he strongly reiterates MW Abergas' Circular No. 14 on Masonic Protocol on Communicating with Other Grand Jurisdictions, Foreign Lodges or Brethren. 

## THE YORK RITE: AN ECHO OF THE ANTIENTS?

By Bro. Jack Chisholm

*(This article, from Pierre-Stone's Review of Freemasonry, is intended to encourage brethren to seek further light in Masonry by joining either the York Rite or the Scottish Rite, or both.)*

WHAT FEW HISTORIANS have picked up is that the York Rite is an actual echo of the Antients. For after the compromise of joining the premier Grand Lodge (Moderns) with the Antients in 1813, the Moderns were numerically superior and continued to pretend that the further degrees of the Antients had nothing to do whatsoever with "proper" Masonry apart from the fact that they were forced to recognize the Royal Arch – a bitter pill to swallow. This is explained clearly in Leo Zanelli's recent Pragmatic Masonic History

However, in America the inter-Grand Lodge politics of England had little or no effect and they continued to move in the direction of a natural Masonic progression that started when the Moderns invented the third degree, followed by the Antients inventing their "fourth degree" and so on.

### The York Rite

In North America, after completing the three basic "blue" or Craft degrees, a Mason can broadly take one of two paths or both if time and finance allows. One is the York Rite; the other is the Ancient and Accepted Scottish Rite (A. & A.S.R.) – the equivalent to England's "Rose Croix." We are concerned here with the York Rite.

The York Rite comprises three broad groups after the basic Craft degrees. The first is the Royal Arch Chapter and consists of, in ascending order, Mark Master, Past Master, Most Excellent Master, and Holy Royal Arch Mason. The next group is the Cryptic or Royal and Select Masters. This starts with Royal Master, then moves on to Select Master and finally Super Excellent Master – which is the 10th degree in the York Rite.

The crowning glory of the York Rite is the group known as the Commandery of Knights Templar. This starts with the Order of the Red Cross, moves on to the Order of the Knights of Malta, then Order of the Knight Templar Commandery. Once you are a Knight Templar, you gain entrance to the Order of the Red Cross of Constantine—if you have the right connections.

### The Antients

We know quite a lot about the degrees/orders of the Antients because a few enthusiasts in the late 1700s meticulously wrote down the rituals. One of these was John Knight, who started compiling from 1777 well into the 1800s. Knight was technically a Modern, but his ritual books are pure Antient.

According to John Knight, the Antients performed the Entered Apprentice and Fellow Craft degrees – but then worked the Mark Master (or Mark Mason) before raising the candidate in the third. Among the next came Excellent and Super Excellent, then Red Cross – followed by Royal Arch. In fact, according to Knight, the Holy Royal Arch was the 12th degree. Royal Arch Mason was at number 18 (Knight's group had 26 essential degrees), followed by Masonic Knight Templar. Number 26 was the Rosy Crucian, also called the "Ne Plus Ultra," meaning "There Is No Higher."

However, although the Rosy Crucian was their top degree, the one that epitomized the Antients was the Knights Templar. The Antients worked many other degrees beyond the mandatory 26 – and for all of them it was necessary to be a Knight Templar.

### The Mixed-Up Orders

In the course of evaluation, many of the degrees or orders have got mixed up, particularly in England. For instance, in England one has to be a Mason, Mark Master Mason, and Companion of the Holy Royal Arch in order to get into the Cryptic or Royal and Select Masters; yet only a Companion of the Holy Royal Arch is qualified to get into Knights Templar, which, in both York Rite and Antients, was and is a far higher order or degree.



# Freemasonry In Bohol and Cebu encountered by Gen. Miguel Lopez De Legazpi

**Chief Sikatuna Was a Fellowcraft Mason, Chief Sigala and King Tupas of Cebu Were Third Degree Masons**

## INTRODUCTION

Generally, members of the Masonic fraternity in the Philippines do not know that the famous Blood Compact (or, in Sinugboanon Binisaya, SANDUGO) between Chief Sikatuna of Bohol and Gen. Miguel Lopez de Legazpi and that between Chief Sigala and Gen. Legazpi were made because of the Masonic tenets – Brotherly Love, Relief, and Truth.

King Tupas of Cebu entered into a Blood Compact with Gen. Legazpi for the same reasons, but unfortunately the person who could have understood the message was no longer present.

On March 25, 1565 (not March 16, 1565), Chief Sikatuna and General Miguel Lopez de Legazpi had a Blood Compact. On March 28, 1565, another Boholano Chief by the name of Sigala had a Blood Compact with General Legazpi. This second Blood Compact, although less known, was more binding because the records show that Chief Sigala was equivalent to a third-degree Freemason.

On June 1, 1565, King Tupas of Cebu, Tamunan, and Gen. Legazpi had a Blood Compact. The Blood Compact ritual performed indicates that it was a challenge in

the third degree of Masonry.

These claims may seem strange to you. Your first reaction will be to disbelieve and dismiss these allegations as preposterous. Nowhere in the history taught in our schools is there a mention that Freemasonry or its earlier forms were present in the Philippines before the coming of the Spaniards. Even the references I have used do not openly talk about Freemasonry. However, we Freemasons know that we do not talk openly about our fraternity except through challenges and vague allusions to our ceremonies. And the records made by the participants of the Legazpi expedition to the Philippines are full of Masonic challenges and allusions.

If you believe that Freemasonry is an ancient fraternity, there is no reason why you will not believe the above-mentioned claims when they are supported by facts.

There are two possibilities how Chiefs Sikatuna and Sigala knew the secrets of Freemasonry. First, it is possible that Freemasonry in its ancient form arrived in Bohol long before the arrival of the Spaniards. Second, it is possible that deserters and shipwrecked Portuguese or Spaniards taught the Boholano and Cebuano Chiefs. These two possibilities are subsequently discussed.

## FIRST SCENARIO

### Ancient Bohol

In the hinterlands of Bohol, particularly Bayabas, Guindulman; Taytay, Duero, and Lundag, Pilar, there is a cultural minority group who call themselves Eskaya. They have their own language and literature. They also have a different system of writing. It is logo-syllabic or one symbol for each syllable sound. It is not alphabetic. According to the Eskaya records, Sikatuna



was one of their ancient chiefs or leaders.

The logo-syllabic system of writing is not strange. In fact, the ancient Phoenicians wrote in logo-syllabic. If you will examine closely the almost one thousand symbols in the Eskaya script, you will notice that it is similar to ancient North Semitic symbols especially Phoenician and Etruscan.

## Proof of Antiquity

On April 16, 1985, this writer, together with two Americans, Dennis Drake and Stephen Williams, entered the Inambacan cave in Antequera, Bohol. This cave has a tunnel-like formation. After crawling on knees and elbows for three hours to a distance of about 400 meters (241 m actually measured), and then swimming underwater at the last ten meters, we reached a mud-bank, on which we saw ancient writings, some of which were already overgrown by 13-inches high stalagmites. This indicates that the writings are very old.

This writer observed that there was no corresponding stalactite; so he concluded that the growth must have been slow. If stalagmites will grow at one inch per century, it will indicate that the 13-inches will correspond to 1,300 years. So, 1985 (date of discovery) minus 1,300 years yields 685. It will fit existing Eskaya literature saying that they arrived in Bohol in 677 A.D.

## The Cave Writings

The cave writings look like this: ΠΖΣγ. They may be compared to the Samaritan and Hebrew alphabets found in the “Encyclopedia de la Francmasoneria” by Albert G. Mackey. Note that the Samaritan alphabet was used in writing the book of Ezra of the Bible.

The first letter to the left is the Samaritan “yod”. Since it is without a middle diacriti-

## About the Lecturer

**WB JES B. TIROL, a Past Master of Dagohoy Lodge No. 84 and a Master of the Royal Secret, Ancient & Accepted Scottish Rite (A & ASR), was invited by the Grand Lodge Centennial Committee to deliver a lecture during the Visayas Multi-District Convention in Tacloban City because of his impressive credentials, which may be summarized as follows:**

- He is a holder of the following degrees: Ph.D. (Ed.-Hist.), Ph.D. (TM), MA (Hist.), MSBA, M.Eng'g (Civil), BSCE, AB (Math/Eng.), BSE (Qual.), A.S. (Geodetic).
- He is the Chairman of the Board of Trustees of the University of Bohol; the as well as the President of the UB Loon Institute; the former Director of Research and Development, same university; and the former Dean of the same university's Engineering Dept. (1972 – 1999).
- In 1994, he was awarded by the FAPE and the PERAA as Most Outstanding Teacher of the Philippines.
- He has authored books in Mathematics, Reinforced Concrete, and History; a Sinugboanon-Ininglis (Sugboanon-English) dictionary with 31,000 word entries; and research papers published in peer-reviewed journals. A newspaper columnist, he has written more than 1,000 articles about Bohol.
- He has also lectured in international and local forums on such topics as Earthquake Engineering, History, Management, Sugboanon Language, Culture, Education, etc.
- He is recognized by LUDARI as an authority on the Sugboanon Bisaya Language, and by the Phil. Inst. of Civil Engineers as a specialist both in Structural Engineering, and in Geotechnical Engineering.
- A member of the Earthquake Engineering Research Institute of California, USA, he is one of four Filipinos listed as internationally recognized earthquake engineers.



cal mark, it is pronounced as “ya”. The second symbol from the left is the Samaritan “vau” for “v”, “o”, “u” sounds. The third from the left is the Eskaya “e” sound to emphasize the “e” sound because Hebrew and Samaritan systems of writing do not write the vowel. The last letter is the Hebrew final “Tsaddi” letter with “tz” sound.

Therefore, the sound is YAUETZ or YAWETZ. The Hebrew YWH or YAWEH means God. If you pronounce YAWEH including the H, the sound is YAWETZ. However, this is a metathesis because Hebrew is written from right to left or maybe it was intentionally done to hide the meaning.

If we use the Greek alphabet from right to left, the symbol from the rightmost is Y (upsilon, u); Σ (sigma, s); Z (zeta, z); Π (pi, p). Combining, it will sound “Yoszep” or “Joseph” which is a Hebrew name. Again it is written in the reverse direction.



Does the Eskaya possess symbols like this? The answer is yes. The symbols from the left to right are, Π (les); Z (ka); Σ (e); γ (he). It will sound “Leskaehe” or “Leskaye,” which is just a variant of the word Eskaya.

Therefore, we can say that the cave writer was an Eskaya who knew Kabbalah, who hid his meaning by Kabbalah Temurah. Temurah is a system of rearranging Hebrew symbols to hide the true meaning. It is worth noting that a similar system still exists today in Bohol now called TIMORI. Many young men and women in the town of Candijay, Bohol still speaks the TIMORI method.

### Did the Phoenicians Come to Bohol?

Our westernized education precludes any belief that in ancient times, North Semites or Phoenicians and Hebrews could reach Bohol, Philippines; much more, to synchro-

nize dates with the Christian calendar. It is possible that the year 677 is not based on the birth of Christ but some Eskaya event that occurred near the time of Christ. It is also possible that some ancient wise men of the Eskaya were already able to synchronize the Eskaya calendar with the Christian calendar and transmitted the information through the Eskaya school system, which exists until today.

Basing on the Holy Bible, it is possible that ancient Phoenicians and Hebrews came to Bohol in olden times. According to the Bible, King Solomon’s fleet sailed for Ophir which was located to the farthest corner of the east, manned by Hebrews and Phoenicians. It was not a single ship in a single voyage but many ships sailing every 3 years for a span of 40 years. So it is possible that one of those ships reached the Philippines.

The land of Ophir is variously identified as Ethiopia, Rhodesia, Somalia, Arabia, or India. Why not Sumatra or even the Philippines? It is possible to reach the Philippines in 3 years sailing.

The Spaniards did not believe that Ophir was Rhodesia or India. They believed it was farther on. Document 98 of “Coleccion General De Documentos, Tomo III (1518-22)” describes how to locate the land of Ophir and give locations of Jewish settlements. The guidelines start from the Cape of Good Hope in Africa, to India, to Sumatra, to Borneo, to Sulu and then Ophir; “... in front of China towards the sea, of many islands where the Moluccans, Chinese, and Lequios met to trade...” And what is this group of islands in front of China towards the sea if not the present day Philippines?

The early Spaniards in the Philippines were still able to encounter the strange Lequios people. They were described as big, white, bearded people interested only in the trade of gold and silver. Nobody

knew where they came from, but they were favorite targets of Spanish sailors because the ships of the Lequios were always laden with gold and silver. Since no Asian race is “big, white, bearded” people, we can only surmise that the Lequios were remnants of the early Hebrews and Phoenicians of King Solomon’s fleet.

The Cabot expedition which left Spain on April 3, 1526 had a secret mission, “... to search for a route to Tarsis, Ophir, oriental Cathay (China), and Cipangu (Japan)...”. So we can see that in Europe, during the preeminence of Spain, there was a belief that somewhere near China was the land of Ophir where gold was available.

### Hebrew and Eskala Connection

King Solomon sent his men with Phoenician sailors of King Hiram of Tyre in several fleets to the land of Ophir to the east. Therefore, if there were King Solomon’s men, they would be initiates of the Masonic craft. These men made settlements to process the gold and silver gathered by the fleet. When King Solomon died, Ophir was forgotten but the settlements continued.

Existing Eskaya literature say that the Eskaya came from Sumatra-Manselis. It is the western side of Sumatra. During the 7th century, the Sri Visayan Empire rose in Indonesia. Those who opposed the Buddhist Empire were driven out. One group driven out was an Hebrew settlement. It was a remnant of King Solomon’s fleet. These were part of the first group Indonesians that came to the Philippines that our history describe as people who were bigger and fairer in skin than the second group Indonesians.

According to the Eskaya, those driven to Bohol were led by Dangko and his 12 children (11 boys, 1 girl). They first settled at Tambo, Talibon, Bohol, then moved on to

Loon, Bohol, then upland to Antequera, Bohol where the first civilization was established under a leader called Pinay. It was in Antequera, Bohol where the cave-writings was discovered by this writer.

Being of Hebrew origin, it is not far fetch to assume that the early Eskaya were still knowledgeable about the initiations at King Solomon’s Temple.

## SECOND SCENARIO

### The Knights of Christ

In ancient times, each type of profession had their guild. They did not have the present form of the diploma and transcript of records to prove that they already attained the requisite training. What the guild did was to develop a system of passwords, signs, and handshakes to identify the person whether he had already attained the necessary level of training. You can understand why the password, signs, and handshakes were closely guarded— it was their means of livelihood, which was at stake.

The Knights Templar was a guild of knights who fought in Jerusalem to recover the Holy Lands for Christianity. They have their own secret passwords, signs and handshakes to recognize another Knight Templar. One of the services rendered by the Knights Templar was to serve as escorts of pilgrims from Europe who wanted to visit the Holy Lands. Along the route in many European countries, the Knights Templar had castles and fortifications.

In the year 1306, Pope Clement V and King Philip the Fair of France made a secret agreement to arrest all the Knights Templar in Europe. On Friday, October 13, 1307 King Philip of France suddenly arrested the Knights Templar. Thousands of Knights Templar were imprisoned and killed. However there were also many who

escaped. In other countries the implementation was lackadaisical. On March 22, 1312, Pope Clement V issued a decree dissolving the Knights Templar.

In many countries the Knights Templar transformed themselves by joining a taking over existing guilds. In Scotland and England they became the Freemasons. In Portugal they became the Knights of Christ. In Spain they hide themselves in the Order of the Knights of Santiago (James) or in the Order of the Knights of Calatrava. Since they all came from the dissolved Knights Templar, they have similar ceremonies, passwords, signs, and handshakes.

The Portuguese sailor-discoverer Vasco da Gama was a Knights of Christ. Prince Henry the Navigator of Portugal was a Grand Master of the Knights of Christ. In Portugal, Prince Henry opened a maritime school to explore the high seas. The sailors trained and educated in this maritime school were all members of the Knights of Christ. The ships of the Knights of Christ sailed under the Templar's familiar red patté cross. The same red patté cross was painted on the sails of Columbus' three caravels or ships that crossed the Atlantic. Columbus himself was married to the daughter of a former Grand Master of the Order of the Knights of Christ and had access to his father-in-law's charts and diaries.

Ferdinand Magellan was a Portuguese nobleman who learned his navigational skills in Portugal. He was educated in the King's court that was connected to the maritime school of the Knights of Christ. When Ferdinand Magellan transferred his allegiance to Spain, King Charles I (also the same as Charles V, Emperor of the Holy Roman Empire) made Magellan a member of the Knights of the Order of Santiago. Like Magellan, many of his men were members of fraternities similar to Freemasonry.

When the Magellan expedition was in San Julian, Brazil, there was a mutiny of the officers. A young Spanish officer named Juan Sebastian del Cano, was singled out by Magellan to be spared from being killed. This is an indication that Sebastian del Cano, who eventually circumnavigated the earth, was a member of a fraternity similar to Magellan's the Knights of Christ and Knights of Santiago. This fact is important because Sebastian del Cano was the teacher of Andres de Urdaneta.

When the Magellan expedition reached Cebu, Philippines the Spaniards were massacred on May 1, 1521. Antonio Pigafetta recorded that Juan Serrano was left ashore while his "brother" Juan Carvalho was on board. The name "Serrano" is Spanish while "Carvalho" is Portuguese; therefore they were not actual blood brothers but only brothers in a fraternity. This is another proof that many sailors were members of fraternities that were offshoots from the Knights Templar.

### Fray Andres de Urdaneta

He was born on 1498 in Villafranca, Guipuzcoa, Spain of noble lineage. He studied mathematics, astronomy, and cosmography. He became a soldier of Emperor Charles V (Charles I of Spain) and served in Italy and Germany.

During the year 1525 he serve as an apprentice under Sebastian del Cano in the Loaisa expedition which reached Surigao and Davao before proceeding to the Moluccas where Urdaneta stayed for 9 years. He became an infantry captain and fought against the Portuguese. In the many battles he participated, he was wounded two times when at both times his gun exploded on this face. His face was disfigured.



Later on, Andres de Urdaneta was captured by the Portuguese and brought to Lisbon, Portugal. He escaped and went to Valladolid, Spain. In Spain, he endeavored to look for a wife but no one will marry him because he had a disfigured face. He then went to Mexico and became a friar at the age of 45 years.

During Urdaneta's time, most of those who studied mathematics, astronomy and cosmography, especially those in Germany and Italy, were members of guilds that were forerunners of today's Freemasonry. We must also consider the fact that Andres de Urdaneta was taught and trained by Sebastian del Cano, a member of the Knights of Christ, or maybe its Spanish equivalent the Caballeros de Calatrava or Caballeros de Santiago. As an apprentice, we know that he will be taught by his master all the password, signs, and handshake of the guild when he finished his training. It will not take long to teach Andres de Urdaneta because he already knew mathematics, astronomy and cosmography.

### **WATCH OUT FOR MASONIC CHALLENGE**

#### **Sebastian de Puerto**

On July 24, 1525, the Loaisa Expedition left La Caruña, Spain to follow the route of Ferdinand Magellan. On June 1, 1526, the flotilla met a terrible storm in the Pacific Ocean. The ships were dispersed. One ship, the Santa Maria del Parral was wrecked in northeastern Mindanao. The survivors were captured by the natives and sold into slavery.

One survivor, Sebastian de Puerto, was bought by the young Boholano Chief Sikatuna. For three (3) years, the Spaniard Sebastian de Puerto was a slave of Chief Sikatuna. In 1528, Sebastian de Puerto was able to escape to one of the ships of the

Saavedra expedition in Mindanao. This is the reason why the presence of Sebastian de Puerto was recorded.

We must take note that in the Loaisa Expedition in which Sebastian de Puerto was a member were also Sebastian del Cano, and Andres de Urdaneta. We can conclude that many of the sailors were members of the Sailor's Guild, either the Knights of Christ or the Knights of Calatrava (Caballeros de Calatrava).

If you will not accept the proposition that the knowledge of Freemasonry was brought to Bohol by ancient Phoenicians, then you may accept that it was Sebastian de Puerto, a slave of Chief Sikatuna, who taught Sikatuna the secrets. Given the historical education from our schools, this second scenario is more believable. However, there is a hitch in this theory which we will later encounter.

#### **Arrival of Legazpi in Bohol**

On March 14, 1565, Legazpi's fleet sailed from Camiguin to Butuan. Contrary winds drifted the fleet to Bohol. On March 15, 1565, the fleet anchored offshore at Jagna, Bohol. On March 19, 1565, they landed in the small bay where the Blood Compact was held. On March 25, 1565, a Sunday, General Legazpi had a Blood Compact with Chief Sikatuna. The same Sikatuna who previously had Sebastian de Puerto as his slave but he was no longer young.

On March 28, 1565, General Legazpi had a Blood Compact with Chief Sigala who is described in Document 27, Ultramar de Filipinas as, "... que a lo que su Persona mostraba era mas principal y de mas calidad que el Zicatuna: Este Indio se llamaba Zigala...". [Translation: "...then that person was motioning that he was a higher chief and of higher quality than Sikatuna. This native was named Sigala..."].



## Eskaya Sign

The Eskaya of Bohol has a basic sign called “Ja”. It is this way: You raise the left hand to the side, the upper arm horizontal and the forearm vertical with the palm and fingers pointing towards the head. The right hand is raised across the breast. Today’s Eskaya say that this body configuration represents the letter “A”. This symbol is carved in a wood slab containing their writing symbols. How do this sign differ from today’s sign of the Second degree of Freemasonry?

Contrary to popular belief, the blood during the Sikatuna-Legazpi Blood Compact was not taken from the forearm but from the breast. Document 27, “Ultramar de Filipinas” has the original account which says: “Llegado el Zicatuna a la Capitana, el General le rescivio graciosamente con las muestras de amistad y halago posible: el Principal dijo, que queria sangrarse con el General, porque ansi se zelebra su verdadera amistad, lo qual se hizo, sacandose de los pechos cada dos gotas de sangre revolviendolas con bino en una taza de plata, y despues dividido en dos tazas, tanto el uno, como el otro, ambos a la par bebieron cada uno su mitad de aquella sangre y bino, lo qual fecho mostro el Principal gran contento.” [Translation: “Zicatuna arrived at the flagship. The General received him graciously with motions of friendship and cajolery. The Chief (Sikatuna) said, I want a Blood Compact with the General.

Since we will celebrate your true friendship, we will do it as follows; extract from each breast two drops of blood, mix it with wine in a silver cup, and after that divide the mixture into two cups, one cup for each one, both at the same time drink his share of blood and wine. After that, the Chief motioned that he was satisfied.”]

Given the Masonic challenge in the Second Degree of Freemasonry, General Legazpi thought that the blood was to be extracted from the breast instead of the usual extraction from the forearm. And that is how it is recorded in the Spanish records.

Why only two drops of blood? Why not specify one, or three, or more? We know that blood taken from the breast will flow and not drip in drops. By specifying only two drops, it clearly indicated that Sikatuna was challenging in the Second Degree of Masonry.

If you were General Legazpi, what would be your interpretation if Chief Sikatuna will give the following challenge? — Salute or give the “Ja” and say “kain” or “kaon”. [Note: In Bisayan, kain or kaon = eat]. The captured Bornean interpreter, Tuanmalea, innocently told General Legazpi that Chief Sikatuna wanted to eat. So General Legazpi ordered that food and drinks be served to the Boholano delegation.

Maybe you will say a mere coincidence. Not enough proof to show that Sikatuna was a Freemason, or knew the secrets of King Solomon's workers.

Consider the following: On March 28, 1565, Chief Sigala, who was described as a chief of higher quality, had a separate Blood Compact with General Legazpi. It is interesting to note because Sigala made a clearer challenge.

Sigala gave the same signs, so the same ceremony was followed. After the ceremony, Sigala gave a vino de palma (palm wine), locally known in Bohol as "Tubâ". He also gave a lechon (piglet) and invited everyone to eat. Therefore, when inviting everyone to eat, Sigala must have uttered the word "kain" or "kaon" which mean eat. When Sigala uttered "Tubâ" plus "kain", how does it strike you with the name of the pass grip of a Master Mason? That was why Sigala was described as a Chief of higher quality than Sikatuna. Chief Sikatuna gave only the second degree "Ja" plus "kain". Sigala gave the third degree "Tubâ" plus "kain".

We must bear in mind that the Spaniards did not know how to speak Sugboanon Bisaya. Anyone who hears something familiar in a language he does not understand will remember those words. To a Freemason in the fleet the words "Tubâ" plus "kain" will sound familiar. What joy will you feel when your assumption will turn out to be correct upon verification?

This now brings us back to the problem of where the Boholano Chiefs learned about the secrets of Freemasonry. In our present state of knowledge we will be inclined to the second scenario --- that it was the Spaniard Sebastian de Puerto who taught Sikatuna about the secrets. But De Puerto was only a slave of Sikatuna. Thus, we may ask, "Where did Sigala learn about the secrets of the third degree of Masonry?"

So, the first scenario is more plausible: The secrets were brought to Bohol by remnants of Phoenicians and Hebrews.

After the second Blood Compact, Sigala gave a "turban" to General Legazpi and said, "We are now friends, and you and your fleet is safe. If anyone would molest anyone of you, just tell me (Sigala) and I will punish him (any Boholano)." Is this not like a Master in the Oriental Chair offering his seat to the visitor? Will you still doubt that Sigala was a higher Chief?

To a Freemason, the above situation was a very clear challenge and the recorder of Document 27, clearly understood. The problem is --- no one knows the author of Document 27, so we cannot pinpoint who was the Freemason in Legazpi's fleet. But we know that Fr. Andres de Urdaneta was present. Tuasanmalea spoke in Bisayan to Sikatuna then spoke Malayan to Fr. Urdaneta and Fr. Urdaneta translate it into Spanish. Even though he was already a priest, and must have renounced Freemasonry, he still understood. Since Fr. Urdaneta could not publicly divulge his knowledge, he did not indicate his name in the record.

Another possible Freemason present during the Blood Compacts was Capt. Juan de la Isla. He is described as a brother of Rodrigo de Espinosa, by their names alone we can conclude that they were brothers only in a fraternity.

## **KING TUPAS OF CEBU**

### **Connection with Cebu**

Some writers, without citing a definite record, would say that Sikatuna was a relative of King Tupas of Cebu. This author could only find a record that says the connection was friendship. Nonetheless, friendship is already a good connection between Bohol and Cebu.

While in Bohol, General Legazpi sent the frigate to explore the surrounding islands including Cebu. The frigate was given eight (8) days to do it but after fifteen (15) days it still did not return. General Legazpi sent for Chiefs Sikatuna and Sigala.

“The next day, the two Chiefs came. They were on board a large armed boat with thirty (30) rowers. The General asked both Chiefs if they could go to Cebu because they are your friends...”

Nowhere in the official records of the encounters between General Legazpi, Sikatuna and Sigala did it ever mention that the Boholano Chiefs were friends with the Chiefs in Cebu. However, suddenly General Legazpi is recorded to have mentioned that the Boholano Chiefs were friends with the Cebuanos. This just indicates that there were many things said and done that were not officially recorded.



Sikatuna and Sigala with their men, with two Spanish soldiers, went to Cebu. Later on they came back to report that the frigate was not there.

### Arrival in Cebu

The two soldiers sent by General Legazpi said that Cebu was a good place to go because it has plenty of trade and provisions.

After Bohol, the Spanish fleet went to Cebu. They arrive in Cebu about 10 o'clock in the morning of April 27, 1565. A Moro, named Si Damit, came aboard. He spoke the Malayan language, and was married to a Cebuana and was living in Cebu. He said that the king of Cebu was named Tupas. The General requested him to contact Tupas and tell him that the General wanted to have a Blood Compact.

The next day a Cebuano Chief came aboard. He said that he was a brother of King Tu-

pas. He wanted to have a Blood Compact with General Legazpi because King Tupas was somewhere about 3 days journey away. The General wanted only a Blood Compact with King Tupas and let the Master of the Camp, Mateo Sanz, perform a Blood Compact with Tupas' brother. (He was either Sicatipan or Simaquio.)

Many days passed and still King Tupas did not appear. Some Cebuanos said that King Tupas was sick and could not come. Meanwhile, on May 8, 1565, General Legazpi had already proclaimed that Cebu and its environs was a possession of the King of Spain.

Fighting had already occurred. However, General Legazpi said that those who will come under a white flag would be welcomed. Many Cebuanos came under a white flag but still King Tupas was not among them.

### Arrival of King Tupas

Finally, about noon of June 1, 1565, King Tupas together with a man called Tamunan and about 20 soldiers came to Legazpi at his camp.

It must be recalled that General Legazpi did not speak Cebuano or Malayan. The Spanish interpreter was Geronimo Pacheco. He spoke Spanish and Malayan. The other interpreter was the Moro named Si Damit. He spoke Malayan and Cebuano.

A few hours before the arrival of King Tupas, the flagship San Pedro had just left on the return trip to Mexico. It was headed by Fr. Andres de Urdaneta. So, Fr. Urdaneta, the person whom we could identify as the Spanish freemason was no longer present.

When King Tupas and Tamunan made Masonic challenges, nobody could understand and the conversation was recorded



in accordance to the understanding of the interpreters.

### Misunderstood Word

It is accepted in history that the name of the Cebuano King was Tupas. In Sugboanon Bisaya, the word tupas means pure noble in English. It means that his parents and grandparents in the paternal and maternal sides were all nobles.

The word tamunan comes from the base word tamo. The word tamo means to get ready; to prepare the work; to go about any business.

Using the rules of Bisayan grammar, tamunan would mean someone whose job is to prepare the work or comply what is to be done.

The Spanish record say, "... se llamaba Tamunan hiciesen se cumpliria y guardaria...". This phrase translates into, " he who was called Tamunan wanted it to be complied with and be taken cared of." The interpreters must have misunderstood because the English or Spanish phrase is practically the meaning of Tamunan. In fact the word Tamunan does not seem to be the name of the other Chief but his designation.

This is an indication that what King Tupas was saying was not properly understood. It would be expected especially if Tupas was speaking in a Masonic challenge.

### Sugboanon Bisaya Usage

It should be noted that the names Tupas and Tamunan did not carry the auxiliary Bisayan word "Si" for a person.

In the Bo-ol Kingdom in Bohol, the overall Chiefs were named Pagbuaya and Dalisan. The minor Chiefs like Si Katuna and

Si Gala carried the auxiliary word "Si". In Cebu, the minor Chiefs were referred to as Si Catipan, Si Batumay, Si Maquio, Si Carbon, etc. Since Tupas and Tamunan were not referred to as "Si", it means that they were someone special and very high in rank.

### The Masonic Context

Since Tupas and Tamunan were higher in ranks, we can also assume that they were ranking members of a fraternity.

If we will put the Spanish records in the context that Tupas and Tamunan were challenging using the tragedy of the Third Degree of Freemasonry, the Spanish records would be sensible to a Freemason but understood otherwise by cowans and eavesdroppers.

Make Tupas, which means pure noble, act the part of King Solomon, the great King and noble. Also, let Tamunan act the part of Hiram of Tyre, the one who facilitated the building of the temple. It could be noticed that the names would fit snugly.

When King Tupas arrived, it is recorded that he said, "I did not come earlier because I was afraid..." Ordinarily, the sentence would mean as it is said. However, upon deeper analysis, it does not seem to be correct.

When General Legazpi arrived, Si Damit came aboard. He was not afraid. The brother of King Tupas came aboard and had a Blood Compact with Master of the Camp Mateo Sanz. He was not also afraid. The Cebuanos fought the Spaniards who intruded their place. They were not also afraid. So, why would King Tupas be afraid?

Now compare it to the statement of King Solomon in our ritual. He said, "... Brother

Hiram of Tyre, I'm afraid some misfortune has befallen..."

The interpreter did not understand the challenge so he interpreted it to mean that King Tupas was afraid and it is so recorded.

Our ritual continues, "... You take sufficient assistance to find out...". The Spanish record says, "... wanted it to be complied with and be taken cared of."

The similarities are uncanny and recognizable by a Freemason as a challenge.

## Inconsistency

The Spanish record says, "The other Chief ... called Tamunan wanted it to be complied with and be taken cared of, and to have a Blood Compact later."

Inexplicably, General Legazpi (or the interpreter) understood everything to mean that the Blood Compact would be held immediately and the written agreement would be confirmed three days later.

In the tragedy ritual, there are many statements that contain the words "three", "verify", "later on", etc. Maybe the interpreter could not make heads or tails of the coded statements that the recorded statements became inconsistent.

## The Blood Compact

According to the Spanish records, the same ceremonies were followed. Therefore, we can assume that King Tupas and Tamunan gave the same signs as was done by Sikatuna and Sigala in Bohol.

King Tupas entered into a Blood Compact so that peace would reign in Cebu. General Legazpi desired to have a Blood Compact immediately and the written terms of the agreement would be confirmed three (3)

days later. King Tupas insisted that Tamunan would participate in the Blood Compact. It was agreed.

The performed Blood Compact may be described in this manner: "So the Governor (Legazpi) extracted blood from his breast and put it in a cup. Also, Tupas and Tamunan extracted blood from their breasts and placed it inside the same cup. It was mixed with a little wine and stirred. The mixture was then divided equally in three separate cups. Thereafter, the three of them, drank their respective shares of the mixture of blood and wine. The Governor then said, I want to discover your heart so that you will understand the great benefits you and your people will get from this friendship, especially from his Majesty."

### Interpretation

It must be noted that there were three of them who performed the Blood Compact. As a Freemason, you could not deny the implication. King Tupas wanted to convey the message to any observing Freemason, if any, that the ritual was in the Third Degree of Freemasonry. If it were not so, why would Tamunan be included in the Blood Compact when Legazpi had no desire to perform it with Tamunan?

What is curious is this statement attributed to General Legazpi: "I want to discover your heart so you will understand..." Apparently, this was a response to King Tupas, who stated, "The peace that we will have will be the truth and will not be broken, just like what you want, but I want to have the Blood Compact later in order to be sure."

It took King Tupas a little over one month to face General Legazpi. King Tupas must have known what happened in Bohol. There was friendship after the Blood Compact because someone in the fleet understood the challenge. King Tupas was hoping that of

the many challenges he uttered, someone in the fleet understood and would make the Blood Compact binding, just like what happened in Bohol. That was why he and Tamunan wanted the Blood Compact to be held later, but General Legazpi understood otherwise.

### Unfortunate Situation

It was unfortunate that Fr. Andres de Urdaneta, the Freemason, was no longer around. He sailed for the return trip to Mexico a few hours before the arrival of King Tupas. He could have understood why King Tupas would insist that Tamunan should be part of the Blood Compact ceremony.

It could be that King Tupas and Tamunan gave a Masonic challenge like that in Bohol, but nobody understood its significance; hence, it was not recorded. It must be noted that Fr. Urdaneta had equal authority with General Legazpi, so he was able to prevent the Spaniards from molesting the natives in Bohol.

### Was It a Grand Hailing Sign?

On Wednesday, May 23, 1565, a Spaniard named Pedro Araña went out of the Spanish camp to relieve himself near the shoreline. He was ambushed and killed by some Cebuanos.

A retaliatory force was sent by Gen. Legazpi to a town to the north. When they came back, they brought with them some captives, including the wives of Tupas' brothers and a niece of his.

On June 2, the Moro interpreter Sidamit came to Gen. Legazpi to ask whether the wives of Tupas' brothers and the niece could be ransomed. Gen. Legazpi said that they were not captives. They were only kept hostages to insure that King Tupas

would return. The hostages were fed and dressed properly.

In the afternoon, the brothers of Tupas named Sicatipan and Simaquio came to the Spanish camp. They were allowed to visit the hostages. After some hugging and crying, one of Tupas' brothers (most probably Simaquio) went out of the cell, clasped his hands and raised them to the sky.

Someone must have recognized that the raising of the hands to the sky was similar to a "Grand hailing sign" because immediately Gen. Legazpi released the hostages but made Simaquio promise to bring King Tupas to the appointed meeting.

Three Days Later

Three days later, on June 4, 1565, the Cebuanos returned. They were led by King Tupas and his 20-year-old son Pisuncan (Note: Pisóng = a ravine, especially one that is muddy.) The other Chiefs were Si Catipan, Si Batumay, Si Maquio, Si Cabun, Si Giguin, Si Batala, Si Linti, Si Carlic, and Si Cagumo. They came to confirm the written agreement as discussed during the Blood Compact. What was unusual was that Tamunan was not among those who came three days later.

Alack and alas, the written agreement was already a term of vassalage. It was General Legazpi and his Spanish laws that should prevail. For example, one of the conditions was: "If a native will commit a crime against a Spaniard or a Spaniard against a native, the Chiefs are obligated to bring the prisoner to the Governor (Legazpi) for punishment and give justice to him. If a Spaniard would aggrieve or cause damage to a native or their Chief, the Chief should notify the Governor in order to punish him (Spaniard) or give justice according to the law (Spaniard's law).

After the reading of the written text, King Tupas and his men were required, one after the other, to kneel before General Legazpi and kiss his hand. Strangely enough, the proud Cebuanos consented to kneel and kiss the hand of General Legazpi.

Did Someone Understand?

In Bohol, the Masonic tenets of brotherly love, relief, and truth prevailed because Fr. Urdaneta wanted it to be so. If there were others who understood the Masonic challenge, they could not go against the wishes of Fr. Urdaneta. In fact Fr. Urdaneta chose not to proselytize in Bohol.

In Cebu, Fr. Urdaneta was no longer present during the Blood Compact. If someone understood the significance of the ceremony, he must have advised General Legazpi to act as if he was a visiting Grand Master. If you will compare the June 4, 1565 ceremony it was as if the Masons in Cebu were saluting the Grand Master. Anyway the Cebuanos could not complain regarding the one sidedness of the text of the agreement because they did not understand the Spanish language. So the Cebuanos obeyed because before them was supposed to be a Freemason of higher rank. This hoax was discovered when the Portuguese came to expel General Legazpi and the Spaniards out of Cebu. However, that would be another story.

### Clues for the Third Degree of Masonry

In summary, here are the clues that the challenges were in the 3rd degree of Masonry and that King Tupas was a Master Mason:

One. The brother of King Tupas said that Tupas was in a place three days away. Si Katuna and Si Gala rowed from Loay, Bohol to Cebu only in one day. The galleons took eight days to travel from Loay, Bohol to Cebu. Even if King Tupas would walk

for 3 days, he would be in a place outside of his domain. And why did it take King Tupas one month to appear? All these are indications that the number 3 was just a Masonic challenge.

Two. The records say that the same ceremonies as used by Sikatuna and Sigala were used in Cebu. So King Tupas must have given the same sign and again General Legazpi mistook the sign to mean that the blood will be taken from the breast. This time the required number of drops of blood is no longer recorded.

Three. King Tupas insisted that Tamunan should participate in the Blood Compact. It brings the participants to 3 persons. Again it is a clear sign of a challenge in the 3rd degree.

Four. King Tupas alluded to so many words and incidents in the tragedy ritual of a Master Mason. It indicates that King Tupas and Tamunan were Master Masons.

Five. General Legazpi misunderstood the coded Masonic challenges. King Tupas and Tamunan are recorded to have said that the Blood Compact be held later in order to be sure. However, General Legazpi or the interpreter misunderstood the overall context to mean that the Blood Compact will be held immediately and the written text would be verified three days later. Again, we have the number 3.

Six. After the terms of the agreement were read, King Tupas, Pisuncan, and the other Cebuano Chiefs filed one by one and saluted General Legazpi by kneeling and kissing his hands. How does it differ with the member Masons saluting the newly installed Worshipful Master?

Is It Possible?

All the above indicated that a brotherhood of the early form or variation of Freema-



sonry existed in Bohol and Cebu when General Legazpi arrived in 1565. Is it possible? The answer is YES!

In the Magellan expedition there were many members of the Knights of Christ or the Caballeros de Calatrava. These organizations were also offshoots of the Knights Templar.

On May 1, 1521, after the death of Magellan in Mactan Island, the Spaniards were massacred in Cebu. It was in retaliation of the rape done by the Spaniards who did not participate in the Battle of Mactan.

However, there are many records that say that not all the 27 Spaniards left ashore were killed. Many of the 27 were in Mactan and they could not be perpetrators of the rape of the women in Cebu. Therefore the non-rapists were spared and they were made into slaves.

In the records of Antonio Pigafetta, he said that Juan Serrano was left ashore while his "brother" Juan Carvalho was on board. They were not actual blood brothers but only fraternity brothers. It means that they were members of the Masonic family.


Juan Serrano was the captain of the ship Concepcion and he was also in Mactan. Therefore, he could not be a rapist. At most, his punishment would be to be sold as a slave.

A Bisayan slave was not tied in chains. He could participate in raids conducted by his master. As a ranking Spaniard, his master would be King Humabon. Sebastian de Puerto, the slave of Si Katuna taught Si Katuna the rudiments of Freemasonry. In the same manner we would expect Captain Juan Serrano to teach King Humabon the rudiments of Freemasonry. In fact it could be more; he could have organized a kind of Masonic Lodge with the help of other

## NOTES

1. "Coleccion de Documentos Ineditos de Ultramar", (Publicada Por Real Academia de la Historia, Madrid, 1886), Documento 27, Tomo Num. 2, 1, pp. 279-298.
2. "Coleccion de Documentos Ineditos de Ultramar", Doc. 27, p.342. The date June 1, 1565 is found in Doc. 39, p. 98. "Coleccion de Documentos Ineditos de Ultramar", Tomo Num. 3, (Madrid, 1887).
3. Albert Gallatin Mackey, "Enciclopedia de la Francmasoneria", p. 77; Compania Publicista "Chrono", San Antonio, Texas, U.S.A., 1924.
4. Holy Bible, KJV, 1 Kings 9:26-28.
5. Holy Bible, KJV, 1 Kings 10:22.
6. Compania General de Tabacos de Filipinas, "Coleccion General de Documentos Relativos a las Islas Filipinas Existentes en el Archivo de Indias de Sevilla," Tomo III, Barcelona, 1920, pp. 112-138.
7. Gregorio Zaide, "The Pageant of Philippine History" (Phil. Education Co., Manila, 1979), p. 216.
8. Eskaya Literature, "Unang Katawhan Sa Bohol," MSS. Taytay, Duero, Bohol Eskaya Library.
9. Ibid.
10. Robert LD. Cooper, Cracking the Freemasons Code (Atria Books, N.Y., 2006), p. 6.
11. Michael Baignet & Richard Leigh, The Temple and the Lodge (Jonathan Cape Ltd., Great Britain, 1989), p. 88.
12. Ibid.
13. Ibid.
14. Laurence Bergreen, Over the Edge of the World (Harper Perennial, N.Y., 2003), p. 44.
15. Allan Villiers, "Magellan" (National Geographic, Vol. 149, No. 6, June 1978, Washington D.C.), p. 726.
16. Fr. Horacio dela Costa, S.J., "The Voyage of Saavedra to the Philippines, 1527-29" (The Philippines Historical Bulletin, No. 4, 1958).
17. "Coleccion de Documentos de Ultramar", Doc. 27. op. cit., p. 305.
18. Interview with Juan Datanan, the Tribal Chieftain of the Eskaya of Bohol, and actually verified by the writer.
19. "Coleccion de Documentos de Ultramar", op. cit., p. 297.
20. Ibid., p. 305.
21. Ibid., p. 308.
22. Ibid., p. 312.
23. "Coleccion de Documentos de Ultramar", Doc. 38, p. 89.
24. There is no actual date given. But the agreement said that three days later King Tupas would come back to confirm the written agreement. The date of confirmation of the agreement was June 4, 1565.
25. Juan Felix de la Encarnacion, "Diccionario Español-Bisaya," (Manila, 1885). Entry: Tupas.
26. Mateo Sanchez, "Vocabulario de la Lengua Bisaya". Finished in 1618 and officially printed in Manila in 1711. Entry: Ta "Coleccion de Documentos de Ultramar", Doc.
- 27, p. 342.
27. "Coleccion de Documentos..", Doc. 27, p. 347.
28. "Coleccion de Documentos Ineditos", Tomo Num. 3, Doc. 39, p. 96.
29. Ibid., pp. 98-104.

surviving Spaniards. If it were so, then no wonder that 44 years later King Tupas and Tamunan could make Masonic challenges.

It would not be difficult to organize a proto-Masonic lodge because as evidenced by the cave writings in Antequera, Bohol, the Hebrew influence was already existing in Bohol and Cebu. 



# A Century of Philippine Masonry

### Events Prior to 1912

ALTHOUGH THE YEAR 1912 is admittedly the official date that Masonry became established in the country, it is worthwhile for us to consider events that occurred earlier than that year to have a deeper grasp as to how Freemasonry was planted in our sacred soil.

For instance, in 1756, a Tribunal for the Inquisition in Manila tried two Irishmen, Diego O'Kennedy and Edward Migat because they were Freemasons. But for some reason, they were absolved ad cautelam or as a precaution. The Inquisition was a world-wide experience that reached the Philippines.

From 1762 to 1764 Masonic labor was conducted by the English Field Lodge, and would you believe it, at the Manila Cathedral! And from 1795 to 1797, a Provincial Grand Master, an American by the name of General William Augustus Bowles, was in Manila as a Spanish prisoner of war. Most probably an American Indian, he was Grand Master to the Creeks, Chickasows, and Chicktaws lodges. All these merely proved the presence of Freemasonry even if we did not yet have a Lodge of our own even in our own country.

The first Masonic Lodge founded in the country was the Primera Luz Filipina. It was established in 1856 by Jose Malcampo y Monge, a Spanish naval officer. Chartered by the Gran Oriente Lusitano, it admitted only Spaniards as members. During

those years, other Lodges were also opened by German, British, and Spanish Masons. Primera Luz still exists today; sadly, however, it belongs to a group of Lodges considered as clandestine, and we are not supposed to associate or communicate Masonically with such Lodges and with the members thereof.

The Gran Consejo Regional (Regional Grand Council), which was headed by Ambrosio Flores, was established here in 1893. This was, however, short-lived because before the close of the century, the revolution against the Spanish Government was waged by Filipino Masons. This led to the arrest of Masons, who were persecuted, exiled, tortured, imprisoned and even put to death. Finally, in 1896, all Lodges in the Philippines were closed and the torch of Freemasonry was almost extinguished. On December 30 of that year, Brother Jose "Dimasalang" Rizal was executed in Bagumbayan, allegedly because he was the leader of the revolution.

The first phase of the Philippine revolution was led by Brother Andres Bonifacio; the second phase, by Worshipful Brother Emilio Aguinaldo, who later stated that the revolution was "*masonnically planned, masonnically executed, and masonnically won.*"

Freemasonry again flourished and developed, and the Regional Grand Lodge, with Filipinos at the helm, took its place in local Masonic settings.

On the more local scene: Do you know that, just as ten of the Thirteen Martyrs of Cavite, were Master Masons, at least three of our very own Fifteen Bicol Martyrs were Master Masons, too? As a tribute to the memory of those courageous Bicol martyrs, an imposing monument was built in Naga. This monument now serves as an obscure yet rich tribute to Bicol Masons. You may be surprised if I tell you that the

three martyred Masons were priests. But, according to Prof. Danilo M. Gerona of Ateneo de Naga University, a Bicolano historian in his own right, records in an archive in Spain show that when the forces of Gen. Vicente Lukban, a Mason from Bicol, arrived in Naga after the city had been liberated by local rebels. Brother Lukban had the remains of the three martyred priests exhumed and brought to the town of Libmanan, where they were interred after the conduct of a Masonic funeral rite. As we all know very well, Masonic funeral rites are not extended to non-Masons.

Now, a young historian, Bro. Barrameda, a newly-raised Master Mason from Naga, tells us that of the 15 Bicol Martyrs, seven have been identified as Masons.

Allow me, at this point, to narrate to you a trivial and obscure incident which took place in an Annual Communication of our Grand Lodge presided by the late Grand Master Calixto Zaldivar in the late '70s. In the morning portion of the plenary session, a resolution was passed and approved selling the Plaridel Masonic Temple to allow the Grand Lodge to purchase a property in the burgeoning Municipality of Makati. But a simple, unassuming Senior Warden from Isarog Lodge No. 33, who arrived late, noticed the approval of that resolution, sought recognition, and registered his opposition to the sale during the afternoon session. As MW Zaldivar intensely attempted to rule him out of order, but the young provincial Mason did not yield; in fact, he successfully submitted a motion calling for the division of the house, and the result of the balloting upheld the oppositor by a very big margin of votes. The brethren, reconsidering an earlier hazy nod, finally gave a resounding NO!

Lesson of the story: Even Grand Masters and Past Masters who were proponents of, or who batted for, the sale had to yield to

## About the Lecturer

**VW Carlos "Itos" S. Briones, Grand Orator of the GLP in 2007, was also invited by the Grand Lodge Centennial Committee to deliver a lecture during the joint convention of the two Masonic Districts in Bicol held in Legaspi City because of his well-known knowledge of Masonry and his oratorical ability, as may be gleaned from the following catalog of his achievements:**

- He demonstrated his flair for writing at an early age. In 1955-58, he was the Literary Editor, The Trailblazer, High School Organ, University of Nueva Caceres (UNC). In 1958, he was the only student contributor to Grassroots, a college literary annual of the UNC, where he graduated with the degree of AB English. In 1968-1972, he served as a freelance reporter/columnist for Caceres Herald, a weekly tabloid in Naga City),, and in 1978, he wrote for Balalong, Bicol's fightingest tabloid in Marcos' time. From 1979-81, he was the editor-in-chief of the Bicol Frontier, a weekly tabloid in Naga City, 1979-81; from 1982 to 1984, he was the managing editor of The Catanduanes Tribune in Virac, Catanduanes.

- In 1964-65, he worked in Wyeth-Suaco Laboratories as a medical representative.. In 1966-69, he was a sales supervisor in Guzman Marketing-Naga, Sales Supervisor, and in 1972-74, he was again a medical representative, this time for MediMasters, Inc., Caloocan City, and in 1975-79, he again served as a sales supervisor, this time at Chariot Marketing, Inc. in Quezon City. Since 1982, he worked for the Naga City Government as Information Officer IV. He occupied this position until his retirement from government service in 2004.

- In 1984, he was initiated, passed, and raised in Naga city Lodge No. 257, which he served as Worshipful Master in 1988 and as Treasurer in 1992. He has written articles both for The Cabletow and for the Far Eastern Freemason.



the more reasonable and popular decision. Humility is, indeed, one valorous Masonic value.

### **Establishment of One Grand Lodge**

To end any and all speculations, or requirements as regards interrelations, rights of visitation, recognitions or non-recognitions among the different Jurisdictions working in the country, three Lodges under the Jurisdiction of the Grand Lodge of California, namely, Manila Lodge No. 342, Cavite Lodge No. 350, and Corregidor Lodge No. 38, conceived the noble idea to establish one Grand Lodge in the country. On 17 November 1912, they passed a resolution to launch their idea into a reality. They invited other Lodges in the land to join them in a convention to be held on December 19 of that year for the principal purpose of forming a Grand Lodge of the Philippine Islands.



In the convention, the first set of elected officers of the Grand Lodge in the Philippines were the following: H. Eugene Stafford, GM; George R. Harvey, DGM; Burton Whitcomb, SGW; Charles J. Kindler, JGW; Joseph F. Bromfield, Grand Treasure; Amos C. Bellis, Grand Secretary; and Newton C. Comfort, Grand Lecturer. Obviously, all were Americans.

But then even with that development, it could not be denied that there existed the Regional Grand Lodge earlier established by Filipino Masons under the Gran Oriente Español. This could trigger an unwanted competition between the Grand Lodge of the Philippine Islands, which was formed by the Americans, and the Regional Grand Lodge, which at that time was already composed of 21 Filipino Lodges. This is a fact the Americans can never lengthily deny.

### **The Inevitable Need for Fusion**

Because of this situation, a campaign for fusion then ensued. On June 10, 1915, Teodoro M. Kalaw, Secretary of the Philippine Assembly, a die-hard and uncompromising nationalist, and the newly elected Grand Master of the Regional Grand Lodge, asked for authority to call for a general assembly of Master Masons to discuss the problems posed by having two Masonic jurisdictions in the country.

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More than 300 Filipino Master Masons attended the assembly, and two important resolutions were approved therein. The first one was a resolution addressed to the Masonic world expressing a respectful protest against the existence of the Grand Lodge of the Philippine Islands, and the second was the conversion of the then Regional Grand Lodge into the Grand National Lodge of the Philippines. The conversion was not that easy to attain. It was only after the term of MW William H. Taylor (1916-17) that a consensus was reached, to wit, that a sequence of American and Filipino Grand Masters would alternately occupy the Grand Oriental Chair. The late President Manuel L. Quezon then

became the first Filipino to occupy the seat of Grand Master.

Spain may have been the first to bring Masonry to the country, but the Spanish Masons wanted it to be purely for their own kind. Besides, the ever suspicious friars brought with them the tentacles of the ugly and fearsome Inquisition, which was always a threat to Masonry.

But it was only in 1975, when the late Teodoro V. Kalaw, Jr., was elected as Most Worshipful Grand Master, that Filipinos became eligible to wield the Masonic scepter over the jurisdiction of Philippine Masonry.

### **Philippine Masonry in World War II**

Total chaos and confusion characterized the condition under which the two grand jurisdictions, the Regional Grand Lodge (of the Filipinos) and the Grand Lodge of the Philippine Islands (of the Americans) labored under the Japanese Kempeitai. After heavy bombings and within a week, about 1/3 of the Manila population had been evacuated to the provinces. The country was in total blackout and curfew regulations were imposed by the Japanese. The Scottish Rite building along Taft Avenue was taken over by the Japanese. While the Plaridel Temple was temporarily spared from any destructive act, it was eventually sequestered, and everything found within the property was confiscated.

When the Americans, British and other foreign nationals were rounded up, they were first concentrated at the Villamor Hall in UP, the Bay View Hotel, and the Jose Rizal Memorial Stadium. Later, they were transferred to the 22-hectare campus of the University of Santo Tomas. There were over 3200 inmates at UST, 2,000 of whom were males and about 1,200 females. Some 70% of them were Americans; Brit-

ish and other nationalities composed the rest. About 15% of the males were of the Masonic craft.

Although the minds and hearts of the members of the Masonic fraternity are deeply impressed with patriotism, individually they are left to decide for themselves how best to serve their country in their own way. Thus, as we may have learned, certain brethren, forced by circumstance or even threatened by loss of life, were led to work and serve the invading forces. Some well-known Masonic personalities included such names as the following: Jose Laurel of Batangas Lodge No. 36; Jorge B. Vargas of Sinukuan Lodge No. 18; Antonio delas Alas of Rizal Lodge No. 22; Rafael Alunan of Kanlaon Lodge; Benigno Aquino, who was then the Assembly Speaker; Juan Alano, Guillermo Bongolan, Pio V. Cruz, Tomas Dizon, and Tomas Morato.

It lifts up the spirit though, when we take into account the nobility of Brother Jose Abad Santos, the former Chief Justice who chose to forfeit his life rather than succumb to the allurements of the enemy. And also inspiring is the story of Brother Yeikichi Imamura, interpreter of the Japanese High Command and Director of the Japanese Liaison and Public Assistance Office, who on several occasions interceded on behalf of Filipinos even at a point that it almost cost him his life. Understandably, he was also married to a Filipina.

One of the most unforgettable events that caused the downfall of the invaders was the fulfillment of the promise of Gen. Douglas MacArthur to return. His victorious feat resulted in an equally exalted event - he was made a "Mason on Sight" in Philippine soil.

The rest is now part of contemporary history.



# Physical and Other Improvements at The GLP

ACCORDING TO VW DENNIS T. GABIONZA, Centennial Assistant Grand Treasurer and Chairman of the Committee on Masonic Temples and Buildings, the physical improvements at the Plaridel Masonic Temple and premises include the following:

1. Refurbishment of the Grand Master's Office, including its Conference Room, with new Grand Master's table, sofas and chairs
2. Conversion of the former Cabletow Office and Temple Builders Office into the Treasurer and Accounting Office, thereby separating the latter from Administrative Office
3. Transfer of the Cabletow Office from the second floor to the former Masonic Charities for Crippled Children Inc. (MCCCI) Office on the ground floor (behind the stage in the Emilio Aguinaldo Hall) .
4. Installation of a Php 250,000 worth of BOSE Sound System in the Emilio Aguinaldo Hall
5. Transfer of the Masonic Supply Store to the Masonic Hostel Building
6. Assignment of uniform Office Tables for Administrative Staff
7. Installation of CCTV all over the 2nd floor, including downstairs lobby and Masonic Store
8. Refurbishment of the Grand Secretary's Office by reupholstering the chairs and sofas therein
9. Repair of all defective windows and frames of the Plaridel Masonic Temple (Grand Lodge Building)
10. Construction and improvement of the Kalaw Lounge on the 2nd floor of the Grand Lodge Building (ongoing as of press time)
11. Repair of the leak in the Abad Santos Hall on the 3rd floor by water proofing the concrete slabs.

VW Dennis Gabionza happily told us that seven of the ten commercial units in the new Plaridel Masonic Temple had been rented out, and he expressed his hope that the other three units would soon be occupied.

He added that the ground floor of the new hostel building is now occupied by the Mabuhay Shriners, the Masonic Charities for Crippled Children Inc. (MCCCI), the Grand Guild of Past Masters of the Philippines, and the GLP Masonic Supply Store.

The GLP, represented by Centennial Grand Master Santiago T. Gabionza, Jr., and the Grand Court of the Philippines, Order of the Amaranth, represented by HL Araceli B. Dela Cruz, Grand Royal Matron, and SK Rodel Riezl S. Reyes, Grand Royal Patron, signed an agreement that the Grand Court of the Philippines would manage the hostel, which would soon start operations.

Brethren, if you visit the GLP, you will see the members of the Grand Lodge Staff in uniform. According to VW Dennis Gabionza, there are four types of GLP staff uniforms with diverse styles, to be worn on four different days; on "wash up" day, the GLP staff members do not wear their uniforms, but of course, they must wear decent clothes.





# Seksyong Filipino

Basahin natin ang sumusunod na dalawang artikulo ni Kapatid na Roberto C. Rebodos (# 197 at #392).

## 1 Buwan ng Agosto: Buwan ng Masonerya sa Pilipinas

ANG IKA-WALONG BUWAN NG BAWAT TAON ay Buwan ng Agosto. Ang buwan na ito ay punong-puno ng mga mahahalagang bagay na magbigay buhay sa samahang ating kinasasaniban, ang Masonerya, na siyang naging daan tungo sa pagkabuo ng ating Republika ng Pilipinas.

Una, sa buwang Agosto, ika-tatlumpong araw nito, ay ipinanganak ang kinikilalang Ama ng Masonerya sa Pilipinas. Siya'y si Kapatid na Marcelo Hilario del Pilar.

Ikalawa, sa buwan ng Agosto, ika-labing siyam nito, ay ipinanganak ang kaunau-nahang Pilipino na naging Grand Master ng mga Mason sa Pilipinas at siya ring kinikilalang Ama ng Wikang Pambansa ng Pilipinas, maliban sa pagiging Pangulo nito. Siya'y si MW Manuel Luis Molina Quezon.

Ikatatlo, sa buwan ng Agosto, tuwing huling linggo nito, ay ginugunita ang sakripisyo – pag-aalay ng buhay ng mga bayaning Pilipino – ipinagdiriwang ang araw nila (Bayaning Pilipino) na liban sa mga nabanggit na sina Kapatid Marcelo H. del Pilar at MW Manuel Luis M. Quezon, nariyan ang mga Kapatid sa Masonerya na sina Jose Rizal, Graciano Lopez y Jaena, magkapatid na Juan at Antonio Luna, Jose Panganiban, Andres Bonifacio, Emilio Aguinaldo, at maraming iba pa.

Si Jose Protacio Rizal ay siyang nagmulat sa mga Pilipino sa mga pang-aabuso ng mga dayuhang Kastila at nagbigay ng in-asam-asam na liwanag sa kaisipan ng mga Pilipino sa pamamagitan ng kaniyang Noli Me Tangere at El Filibusterismo.

Sina Graciano Jaena Lopez, Antonio at Juan Novicio Luna, Jose Panganiban at maraming iba pa ay mga propagandista para sa reporma o makataong pamamahala ng Gobyerno ng Pilipinas.

Si Andres Castro Bonifacio ay siyang marmuno sa laban sa mga Kastila gamit ang Katipunan.

Si Emilio Famy Aguinaldo ay siyang Ama ng Araw ng Kalayaan ng Pilipinas at ng Republika ng Pilipinas, at nagpabuo ng Watawat ng Pilipinas at Pambansang Awit nito.

Si Apolinario Maranan Mabini ay ang Dakilang Lumpo; siyang kinikilalang Utak ng Rebolusyon o Himagsikang Pilipino laban sa mga ganid na Kastila.

Ang mga nabanggit na mga Kapatid nating Mason ay ilan lamang sa mga nagpunyagi at nag-alay ng kanilang buhay para sa iyo, sa akin, sa ating lahat na Pilipino.

Sa mga kadahilanang nabanggit, nararapat lamang na ang Buwan ng Agosto ng bawat taon ay itakda at tawaging BUWAN NG MASONERYA SA PILIPINAS at kailangang ipagdiwang ng bawat totoong kasapi nito.

Buwan ng Agosto, Buwan ng Masonerya sa Pilipinas!

Mga Kapatid sa Masonerya, ano ang masasabi ninyo? Tama ako o mali?

Ako'y nalulungkot na sa aking tingin 'di man lang sumagi sa isip ng mga nasa pa-

munuan ng ating Most Worshipful Grand Lodge of the Philippines ang bagay na ito. Katunayan, sa itinagal-tagal ng panahon na ako'y kasapi ng ating kapatirang Masonerya, wala akong narinig na boses o nabasang utos galing sa nasabing pamunuan na nagtatakda na ang Buwan ng Agosto ay Buwan ng Masonerya sa Pilipinas na dapat na ipagdiwang ng mga nasasakupan mg Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines at ipagbunyi ang nagawa at kahalagahan nito sa pagkabuo ng Republika ng Pilipinas.

Sa aking paniniwala, kung wala itong Masonerya sa Pilipinas, kasama ang patnubay ng ating Amang Makapangyarihan sa lahat, wala itong Republika ng Pilipina – wala rito ngayon.

Sa GAWA kailangang ipamalal na sa Pilipinas ay may MASONERYA.

Dito sa ating Lohiya (Urdaneta Bilang 302), sa ating Distrito tulad ng ating Grand Lodge, walang makikitang galaw para sa pagpapahalaga ng buwang ito tulad ng aking sinabi.

Nakakalungkot! Ngunit ano ang aking magagawa kundi sa pangsariling pamamaraan gawin ang nararapat upang maisakatuparan ang gustong dapat na mangyari. Hindi naman ako ang pinuno ng ating Lohiya, ng ating Distrito o ng ating Gran Lohia. Kaya, hinihiling ko na pakisamahan na lang ninyo ako sa Pagdasal....

O, DIYOS! Ama naming Makapangyarihan sa Lahat, sa Ngalan Ninyo Po kami ay nagtiripon at sa Ngalan Ninyo Po nais naming magpatuloy sa aming Gawain!

Kami Po ay nagsusumamo sa Inyo na sana kami ay Inyong bigyan ng mga biyaya upang kami ay matutong ipasakop ang aming mga damdamin, iwaksi ang pagkamainggitin, pagkaganid, pagkamataas o

pagkaplastik – upang kami ay maging mapagpakumbaba sapagkat sa pagiging mapagpakumbaba lamang kami ay magiging matapat sa aming mga sarili at sa pagiging matapat sa aming mga sarili kami ay magiging matapat sa Inyo at sa aming kapwa tao.

Nasa pagpapakumbaba lamang naming maisasakatuparan ang kadahilanan ng Inyong paggawa sa amin – kilalanin, ibigin at paglingkuran Kayo!

Nasa pagpapakumbaba Po lamang namin matatanggap na ginawa Ninyo Po kami para sa Inyo; kaya, kailangan lamang na lahat na ginagawa o gagawin naming ay para sa Inyong Kapurihan!

Nasa pagpapakumbaba Po lamang namin maisasaisip at maisasapuso na ang buhay at pamumuhay namin sa araw-araw ay sa Inyo nanggaling at nanggagaling na dapat lamang naming ipagpasalamat at tanawing utang na loob sa Inyo sa pamamagitan ng pagsunod sa Inyong kalooban!

Nasa pagpapakumbaba Po lamang namin mapapasalamat Kayo sa mga biyaya na tinatanggap at tatanggapin namin sa Inyo sa pamamagitan ng malinis na pamumuhay, matapat na pakikipagkapwa at paglilingkod sa aming mga kapwa tao!

O, Diyos! Ama naming Makapangyarihan sa Lahat! Idinadalangin namin Po sa Inyo na sana kaming lahat na naririto ngayon ay maging mapagpakumbaba at mapagkatooto at ialay ang aming buhay para sa Inyo, sa aming bayan at sa aming kapwa – pagsasabuhay sa mga aral na nakuha sa Masonerya!

Ang lahat Pong ito ay para sa Inyo, O, Diyos! Ama naming Makapangyarihan sa Lahat. Amen! ❖

## 2 Ang Ating Wikang Pambansa – FILIPINO

ANG BUWAN NG AGOSTO rito sa Republika ng Pilipinas ay tinatawag na “BUWAN NG WIKANG PAMBANSA.” Ito ay nagsimula noong ipalabas ni Pangulong Fidel V. Ramos ang Pang-Panguluhang Proklamasyon Bilang 1041 noong ika-15 ng Hulyo, 1997 na nagtatakda sa buwan ng Agosto ng bawat taon bilang “BUWAN NG WIKANG PAMBANSA.”

Ang ating WIKANG PAMBANSA ay isang natatanging pamamaraan upang pagbuklurin at pagkaisahin tayong mga Pilipino sa ISIP, sa SALITA at sa GAWA para sa kapakanan ng ating INANG BAYAN.



Ang pagkakaroon ng Wikang Pambansa ay iniutos ng Saligang Batas ng 1935. Ang kahalagahan nito ay maliwanag na isinaad sa Batas ng Wikang Pambansa ni Norberto Romualdez noong 1936 at lalong natatunayan ito ng buhin ang Surian ng Wikang Pambansa noong 1937. Ngunit ang pangangailangan ng pagkakaaroon ng Wikang Pambansa ng Pilipinas ay higit na tumibay nang personal na ipahayag ito ni Pangulong Manuel Luis M. Quezon.

Noong una, pangkalahatang ginamit na Wikang Pambansa ang Wikang Tagalog sapagkat, ayon sa mga tagasuri ng wika, higit na nakakaraming mamamayan ang gumagamit nito sa pagsasalita. Ngunit habang lumalaon ang pasasaliksik ng mga dalubhasa sa wika, naging Pilipino ito at hindi lamang salitang Tagalog ang bumuo kundi pati na mga

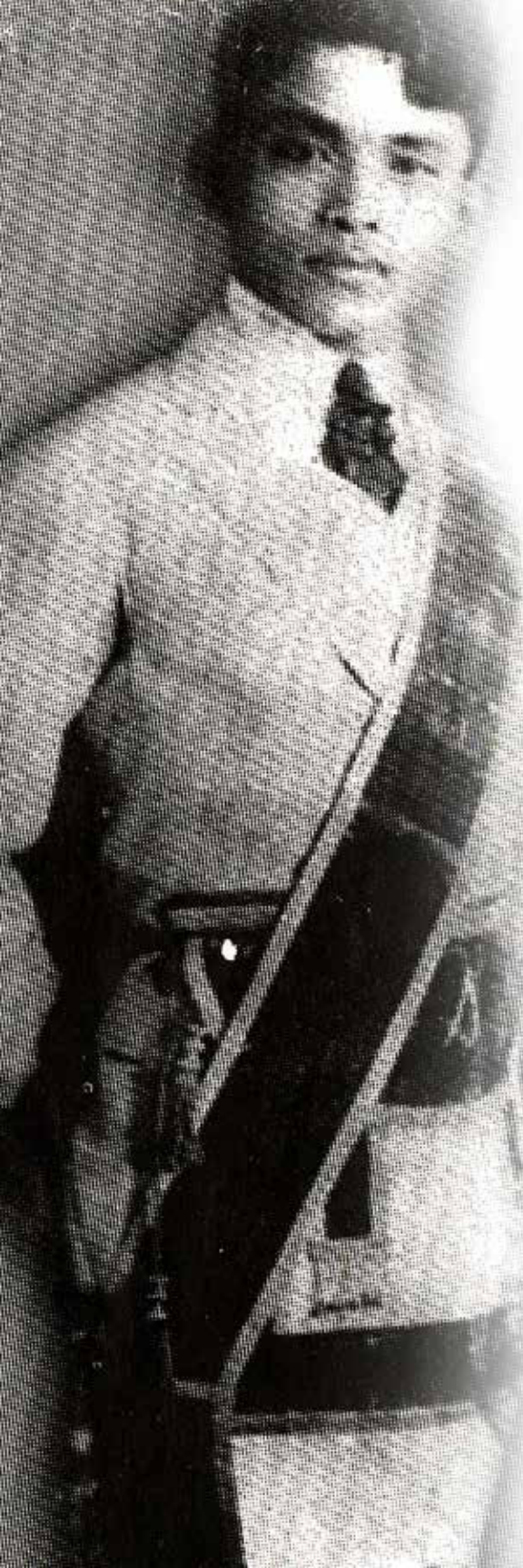
ibang salitang katutubo ng Bansang Pilipinas, tulad ng Pangasinan, Ilo-kano, Bikol, Sibuhano, Ilongo, at iba pa. Hindi riyan natapos ang paglilingan sa ating Wikang Pambansa. Ito ay nagpapatuloy. Sa ika-anim na seksiyon ng ika-Labing Apat na Pangkat ng 1987 Saligang Batas ng Pilipinas, ang dating Wikang Pambansang Pilipino ay naging Filipino na binubuo ng lahat ng wikang ginagamit sa pangkomunikasyon sa loob at labas ng ating bansa. Sa unang talata ng nasabing seksiyon, ito ang nakasaad: “Ang wikang pambansa ng Pilipinas ay Filipino. Samantalang nalilingan, ito ay dapat payabungin at pagyamanin pa salig sa umiiral na wika sa Pilipinas at sa iba pang wika.”

Hindi masama ang matuto ng salitang banyaga tulad ng Ingles, Kastila, Insik o Hapon. Ito ay kailangan natin sa pakikiugnayan sa iba’t ibang bansa. Ngunit ang masama ay kung matuto kang magsalita ng Ingles, Kastila, Insik o Hapon ay maging Ingles, Kastila, Insik o Hapon ka na rin sa isip, sa kilos at sa pamumuhay. Itinakwil mo na ang iyong pagka-Pilipino at siyang dahilan ng iyong paghahasik na di-pagkakaisa sa bayan mong sinilangan.

Isabuhay natin ang kahalagahan ng ating WIKANG PAMBANSA (FILIPINO), patunay sa ating pagiging mga Pilipinong nagmamahal sa ating BANSANG PILIPINAS.

Ang sumusunod na artikulo, na nailathala sa THE DAILY GUARDIAN, Vol. XI, No. 056, ika-19 ng Hunyo ng 2012, pahina 38, ay ipinadala ni VW Dante Denate, DGL, sa opisina editoriyal ng THE CABLETOW. Basahin natin sa kabilang pahina.





## Si Rizal Bilang Isang Mason (Larawan ni Rizal bilang Mason)

AKALAIN SIGURO NG IBA na simpleng larawan lang ito ni Rizal, ngunit ang larawang ito ay isa lang sa mga bakas ng partisipasyon ni Rizal bilang isang Mason. Sa litratong ito, bagong Miyembro pa lang ng Masonerya si Rizal dahil pang Marshal pa ang kanyang suot.

Kilalala natin si Jose Rizal bilang bihasa sa maraming bagay, ngunit hindi madalas napag-uusapan ang kanyang pagiging isang Mason. Lingid sa kaalaman ng nakararami, naging kasapi si Rizal ng isang sikretong kapatiran na kinabibilangan ng mga pinakamakapangyarihan at kilalang tao sa lipunan.

Lihim man ang kinabibilangan ni Rizal, hindi naman naging sikreto ang kanyang mga kontribusyon sa kapatiran. Sa aking pagkakaalam, namulat si Rizal sa mundong ito sa kanyang paglalakbay sa Madrid kung saan siya ay sinasabing naimpluwensyahan sumali sa pamamagitan ni Miguel Morayta, isang propesor ng Kasaysayanan sa Unibersidad de Madrid. Sumali si Rizal sa Acacia Lodge No. 9 na bahagi ng isa sa pinakamalaking grupo ng Masonerya sa Espanya, ayon sa mga Pilipinong Mason. Naging isang “Master Mason” sa Madrid noong Nobyembre 1890, at umabot siya sa “8th Degree” ng Masonerya.

Alinsunod sa mga kasanayan noon sa Masonerya na maaring gumamit ng isang pangalang sumisimbulo sa katauhan, ginamit ni Rizal ang pangalang Dimasalang. Si Rizal ang

## No Hazing

# No Room for Horseplay In Degree Conferrals!

ONE OF THE STRATEGIC INITIATIVES which we are to pursue during the Centennial Term is to return to our strong Moral Foundations. This requires us, among other things, to convince the world, by our acts, that "There is no other human institution which requires of its votaries a more faithful and conscientious discharge of duties than does the Masonic fraternity," and that we should be examples of discretion and propriety; for it is only by a due regard to our rules and regulations, as shown in our own conduct, that we can expect obedience to them from others. Many brethren, however, do not discharge their respective duties faithfully and conscientiously, while others show in their own conduct that they do not have a due regard to our rules and regulations.

For instance, all of us are bound by both honor and duty to communicate the degrees of Symbolic or Ancient Craft Masonry upon our candidates as proficiently, solemnly and impressively as we can. This means that the members of the conferral team and the brethren on the sidelines should refrain from engaging themselves in juvenile horseplay during degree conferrals. Yet this rule or regulation is not infrequently violated because not a few brethren stubbornly persist in taking trivially the ritual of a Masonic degree, and thereby betray a shallowness of soul, which makes them undeserving of continued membership in the Fraternity. It is high time, therefore, that such brethren heed the call of the leaders of our MW Grand Lodge for them to conduct themselves with due order and propriety during the conferral of Masonic degrees.

We must not lose sight of the fact that from time immemorial men have devised ceremonies of initiation for their respective organizations. Admittedly, savage tribes bring their young men officially to manhood by rites that are sometimes rather terrible. But we are not a savage tribe. Like the ancient religions that admitted to the temple only those who could qualify by successfully completing a course of initiation, or like the crafts and guilds that had certain preparatory rites, the Fraternity, through all the ages, has used ritual for teaching the truth to candidates for its degrees, thereby deeply impressing the truth upon their minds and hearts. But, how can we deeply impress our candidates with the dignity and high importance

of Masonry if we do not communicate to them the ritual in a dignified, discreet and proper manner?

Whether we are members of a conferral team or merely watching the degree conferral from the sidelines, we must conduct ourselves in an orderly, proper and dignified fashion throughout the degree conferral. Let us, then, weigh and consider the following statement in an article published in The MSA Digest, and then act accordingly:


"A ritual that becomes sacrosanct in human belief tends to stabilize truth and to keep it uncontaminated by 'modern' ideas. Many a man has thought that he could "improve" the ritual of Freemasonry. None has succeeded in making better that which was already "best"; for its content was and is living, breathing, sentient truth, conveyed in words, actions and symbols which, by their very antiquity, prove that they are 'best' for the purpose."

If that is so, then the members of a Lodge's conferral team must direct their special attention to communicating as eloquently, solemnly and impressively as they can the truths contained in the different parts of the ritual of the degree being communicated.

Clearly, there is no room for puerile misbehavior during a degree conferral. Rather, the members of the conferral team, as well as all other brethren in attendance, must behave as discreetly and properly as they can throughout the degree conferral. To do this, we must ever remember the principal purpose of ritual, which is explained by the Rev. Dr. Joseph Fort Newton, beloved teacher of the spiritual aspects of Freemasonry, in the following manner:

"Ritual is the dramatization of belief, hope and spiritual dream. It assists imagination by giving form to what otherwise would remain formless, presenting vivid mental images which lend a reality-feeling to what is often abstract and unreal. It is picture philosophy, truth visualized, at once expressing and confirming the faiths and visions of the mind."

It is fondly hoped, therefore, that henceforth we perform the ritual of each degree with utmost proficiency, dignity, solemnity, and impressiveness. If we succeed in doing this, we will impress deeply upon the mind and heart of each candidate the truths contained in the ritual, thereby motivating him to demonstrate zeal and enthusiasm for our Institution, to make progress in our mysteries, and to conform steadily to our useful rules and regulations.

This is, I repeat, part of the strategic initiative to return to our strong Masonic Foundations. We must live the Craft's core values wherever we are and induce others, by both example and precept, to live by those core values. 





# Centennial Year Calendar of Activities

In the preceding issue, we saw Phase 1 of the Centennial Year Calendar of Activities. We now take a look at Phase 2, which covers September to December 2012, and Phase 3, which covers January to April 2013.

## PHASE 2

### September 2012

Theme: Masonic Relief (Recommitment to Masonic Charities).

#### Major Activities:

- Northern Luzon Multi-District Convention, Saturday, September 8.
- Masonic Charity Weekend / Nationwide Environment or Public Education Initiatives and Events (i.e., Book Drive, Free Dental/Medical Check-Uto Sunday, September 21-23).
- Blue Lodge Charity Activities.

### October 2012

Theme: Masonic Widows & Orphans (Commemorating Masonic Families).

#### Major Activities:

- Central Luzon Multi-District Convention, Saturday, October 6
- Annual Lodges of Remembrance (with emphasis on Blue Lodge Masonic Families), Saturday, October 20

### November 2012

Theme: Masonry Universal (Masonry in Our Communities and the World).

#### Major Activities:

- Mindanao Multi-District Convention, Saturday, November 10.
- National Capital Region (NCR) Multi-District Convention (Relaunching of .GLP Internet Portal integrated with Event), Saturday, November 24.
- Public Information Forum/Drive (including new Lodge resources)
- Memorandum of Agreement (MOA) signings with Partner Institutions & Local Government Units (LGUs) and/or brother Lodges abroad (see Brother Lodge Program.)

### December 2012

Theme: The GLP Centennial (100 Years of Craftsmanship).

#### Major Activities:

- Northeastern Luzon Multi-District Convention, Saturday, December 1.
- Centennial Special Communication, Monday to Wednesday, December 17-19.
- Revival Meeting -- Conference of Asia-Pacific Grand Masters -- Monday, December 17 (morning) or Thursday, December 20.
- Lodge Elections

## PHASE 3

### January 2013

Theme: The Foundation for Our Future (Freemasonry as an Institution).

#### Major Activities:

- Overseas Districts' Joint Convention, Saturday, January 5.

# Other Recent Events, Developments Here and Overseas

## CGM GABIONZA ENJOYS SHORT SOJOURN IN BUTUAN CITY

MW Santiago T. Gabionza, Jr., assisted by other Grand Lodge Officers and District R XIII-A Officers, presided over the Ceremony of Dedicating the Masonic Hall of Butuan Lodge No. 299 held at the Lodge's Temple in Butuan City on August 25, 2012, at 10:30 a.m.

After the Ceremony of Dedication, the following delivered their respective messages: WB Arnulfo A. Ylanan, Centennial Worshipful Master of the Lodge; VW Sergio G. Mailig, Centennial DDGM for MD R XIII-A; and MW Gabionza, Centennial Grand Master.

At 6:00 p.m., MD RXIII-A held its Grand Master's Night and Family Day Fellowship held at the Shanghai Hotel and Convention Center of the same city.

Balanghai Chapter No. 28, Order of the Eastern Star (OES) and the ANHS Dance Troupe enlivened the affair with song numbers and dance presentations, respectively.

The post-dinner program, which was emceed by Bro. Carlo Reynaldo F. Lozada, Jr. emceed and made lively by a live band, featured the following:

- Awarding of prizes to district sports fest winners;
- Slide show of the OES;
- Tribute to the memory of Mason

National Heroes;

- Message of Centennial DDGM Sergio G. Mailig;
- Tribute to the Grand Master, by OES Brothers & Sisters;
- Response/Speech of Centennial Grand Master Santiago T. Gabionza, Jr.; and
- Toasts to the Centennial Grand Master, led by CDGL Nathaniel G. Layola and PDDGM Florendo D. Agot..

Dance presentations and song numbers by Lodges, brethren, and sisters characterized the fellowship that capped the night's affair. MW Gabionza enjoyed his special participation in a dance presented by selected brethren and sisters. Finally, door prizes were awarded to the lucky winners

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## VW NIETO REPRESENTS CGM GABIONZA IN PAGADIAN CONVENTION

VW Narciso B. Nieto, one of the Centennial Junior Grand Lecturers for Luzon, represented GM Gabionza in the 17th Annual Convention of MD RIX-A, which was held on August 24-25, 2012 at the Liga City Function Hall, Pagadian City, and hosted by Illana Bay Lodge No. 274.



## PHILIPPINE LODGE OF RESEARCH REVIVED

One of the strategic initiatives to be pursued during the Centennial Term is to return to our Craft's strong Moral Foundations through a Comprehensive and Uniform Masonic Education and Research System. This initiative requires, among other things, the revival of the Philippine Lodge of Research, which is to concentrate its efforts on the annual production of the Philippine Journal of Masonic Studies.

Admittedly, the Philippine Lodge of Research has been inactive for some time. Hence, RW Fernando F. Pascua, Jr., together with VW Isaac F. Arribas, Jr., invited selected brethren to a no-host dinner on July 18, 6:30 p.m., at the Swiss inn for the purpose of discussing the reactivation of the Lodge.

In the meeting RW Pascua urged the brethren in attendance, "Let's put back the Philippine Lodge of Research in track in order that we will be able to keep abreast with the Lodges of Research of other Grand Lodges."

Brethren, we will keep you posted on developments in this area of concern.

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### MD NCR-G HOLDS 2-in-1 AFFAIR

MD NCR-G HELD recently a 2-in-1 affair, Remembrance Rites for Mason Heroes and Inauguration of Jacobo Z. Zobel Street, at the Jacobo Zobel Masonic Temple in Makati City.

District Chaplain Rodolfo R. Bautista, Jr. started the first part of the affair with an invocation and closed it with another prayer.


After the singing of the National Anthem, VW Herbert P. Quimpo, CDGL, welcomed one and all.

Next, the portraits of Bro. Emilio Aguinaldo, Bro. Jacobo Zobel, Bro. Artemio Ricarte, MW Wenceslao Trinidad, Bro. Hadji Butu Rasul, and MW Jose Abad Santos were unveiled.

Bro. Cesar E.A. Virata, WM Glyn P. Palabrica, WM Johnny S. Camba, WM Ronaldo M. Asuncion, WM Fernando Z. Austriaco, and WM Joel A. Purugganan, III delivered speeches paying fraternal tribute to the memory of the Masonic personages whose portraits were unveiled.

The brethren selected to offer floral wreaths in honor of the aforementioned Masonic personages were VW Ramoncito C. Turingan, Bro. Alan L. Guda, Bro. Ramon C. Cabal, Bro. Isabelo R. Bañez, IV, Bro. Dennis G. Burcer, and Bro. Mariano C. Bassig.

Centennial NCR-G DDGM Oliver V. Yabut delivered his remarks, and our Centennial Grand Master, MW Santiago T. Gabionza, Jr., spoke on the contributions of individual Masons and of the Craft in the areas of personal development, social welfare, and the progress of both our local and national communities.

The second part of the day's affair started with the reading by Bro. Richard Raymond R. Rodriguez of the City Resolution renaming the street in honor of Bro. Jacobo Zobel. It was capped by a message of a representative from the City Government of Makati. 



## Multi-District Conventions

### Visayan Masons Assemble in Tacloban City

MASONIC DISTRICT RVIII-B (Leyte) hosted the Visayas Multi-District Convention held in Tacloban City on July 28, 2012. The other participating Districts were RVI-A (Iloilo, Antique, Aklan); RVI-B (Negros Oriental and Negros Occidental); RVII-A (Cebu, Bohol); and RVIII-A (Samar).

The delegates to the Masonic assemblage were amused and intrigued by the theories which Past Master Jes B. Tirol brought out in his Centennial Lecture.



### MD RV-A Hosts this year's Bicol Joint Convention

MD RV-A (Camarines Norte, Camarines Sur, and Catanduanes) and MD RV-B (Albay, Sorsogon, and Masbate) held their joint convention in Legaspi City on August 11, 2012, with Past Grand Orator Carlos "Itos" Salvador Briones as Centennial Lecturer. The former district was the host.



### Schedule of other Multi-District or Regional Conventions

MW Santiago T. Gabionza, Jr., our Centennial Grand Master, in his Circular No. 14, informs the brethren in this Jurisdiction that the following is the schedule of other Regional/Multi-District Conventions:

September 8, 2012

#### NORTHERN LUZON

**Host:** RI-A (Pangasinan)

**Other Participating Districts:** RI & CAR-B (Baguio & La Union); RI & CAR-C (Ilocos Sur, Ilocos Norte & Abra).

October 5, 2012

#### CENTRAL LUZON

**Host:** RIII-G (Tarlac)

**Other Participating Districts:** RIII-A (Pampanga); RIII-B (Bataan)' RIII-C (Zambales); RIII-D (Nueva Ecija-South); RIII-E (Bulacan); and RIII-F (Nueva Ecija-North).

October 27, 2012

#### SOUTHERN LUZON

**Host:** RIV-D (Batangas City)

**Other Participating Districts:** RIV-A-1 (Cavite); RIV-A-2 (Cavite); RIV-B (Laguna); RIV-C (Quezon); RIV-E (Mindoro).

November 10, 2012

#### MINDANAO

**Host:** RX-B (Camiguin)

**Other Participating Districts:** RIX-A (Zamboanga del Sur & Zamboanga Sibugay); RIX-B & X (Misamis Occidental & Zamboanorte); RIX-C (Zamboanga City, Sulu, Basilan, & Tawi-Tawi); RX-A (Misamis Oriental); RX-C (Misamis Occidental); RX-D & ARMM (Lanao); RX-E (Bukidnon-North); RX-F (Bukidnon-South); RXI-A (Davao City & Davao del Sur); RXI-B (Davao Province & Davao Oriental); RXII-A (Cotabato City & North Cotabato); RXII-B (SOCKSARGEN); and RXIII-A (Agusan & Surigao).

November 12, 2012

#### NATIONAL CAPITAL REGION (NCR)

**Host:** NCR-A (Scottish Rite Temple)

**Other Participating Districts:** NCR-B (Plaridel Masonic Temple or PMT, for short); NCR-C (PMT); NCR-D (PMT); NCR-E (Capitol Masonic Temple or CMT, for short); NCR-F (CM); NCR-G (Makati & Las Piñas).

December 1, 2012

#### NORTHEASTERN LUZON

**Host:** CAR-A (Kalinga Apayao, Mt. Province)

**Other Participating Districts:** RII-A (Nueva Vizcaya-South); RII-B (Isabela-South); RII-D (Isabela-North & Quirino); RII-E (Nueva Vizcaya-North); RII-C (Cagayan, Aparri, Tuguegarao City).

January 5, 2013

#### OVERSEAS DISTRICTS

**Participating Districts:** Overseas A (Guam); Overseas B (Japan); Overseas C (Japan); Overseas D (Korea); and Overseas E (Marianas Island).



By VW Samuel P. Fernandez, PGH

## *Freemasonry and Philippine Independence*

FREEMASONS INSTIGATED THE SUPPRESSED, silenced, and subdued masses of the Filipino people, whom the Spanish ruling classes derisively called Indios, not to remain complaisant, accommodating and conciliatory, but rather to fight the foreign invaders with utmost courage in order to free themselves from political and religious oppression. In addition to inspiring their enlightened countrymen to join them in the courageous campaign for much-needed reforms, they led their people in fighting the abusive, oppressive, and acquisitive Spanish colonialists. They figured very prominently in the two phases of the Philippine Revolution. The leader of the first phase was Andres Bonifacio; that of the second, Gen. Emilio Aguinaldo. The latter later on wrote in his memoirs, “The First Philippine Republic, of which I was its humble president, was an achievement we owe largely to Masonry and Masons. With God to illuminate them and Masonry to inspire them, the (Masons) fought the battle of emancipation and won.”

Filipino Freemasons spearheaded several declarations or proclamations of the country’s independence from foreign rule.

The first of these declarations or proclamations was made on Good Friday, April 13, 1895 when Andres Bonifacio of Taliba

Lodge No. 165, who adopted “Sinukuan” as his symbolic or Masonic name, wrote with trembling and shaking hands on the walls of a cave in Montalban, Rizal “Long Live Philippine Independence.” .

The second was made on August 23, 1896 when Katipunan Supremo Andres Bonifacio shouted: “Long Live the Philippine Independence” as he tore his cedula. His approximately 1000 followers did the same

The third was made on October 31, 1896, when Gen. Emilio Aguinaldo, the founder and first Master of Magdalo Lodge and a 33° Mason of the Ancient and Accepted Scottish Rite of Freemasonry, exhorted his countrymen thus: “(Fellow)Filipinos, the time has come for us to shed blood in order to win our right to freedom. Let us march under the flag of the Revolution whose watchwords are Liberty, Equality and Fraternity.”

The fourth was made when Gen. Emilio Aguinaldo announced that the Philippines was declaring or proclaiming its independence from foreign rule in Kawit, Cavite on June 12, 1898. The proclamation document, which enumerates the causes that impelled the Filipinos to sever their ties with Spain, reads in part as follows:

“... and summoning as witness of the honesty of our intentions, the Supreme Judge of the Universe, and under the protection of the mighty and humanitarian nation, North American, we proclaim and solemnly declare, in the name and by the authority of the inhabitants of all these Philippine Islands that they are and have the right to be free and independent; that they are free from all obedience to the crown of Spain; that every political tie between the two is and must be completely severed and annulled; and that, like all free and independent states, they have complete authority to declare war, make peace, establish commercial treaties, enter into alliances, regulate commerce, and execute all other acts and things incumbent upon independent states. Having firm confidence in the protection of Divine Providence, we guarantee for the support of this declaration our lives, fortunes, and the most sacred that we have, honor...”

On February 23, 1919, then Senate President Manuel L. Quezon, first Filipino Grand Master of Masons (1918), led the first Philippine Independence Mission to the United States of America (USA) .

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**In the first national election held on September 17, 1935, three brother Masons vied for the position of President of the Philippine Commonwealth. They were Manuel L. Quezon, a member of Sinukuan Lodge No. 16; Emilio Aguinaldo, a member of Pilar Lodge No. 203; and Bishop Gregorio Aglipay, a member of Lodge Magdalo (now Emilio Aguinaldo Memorial Lodge No. 31). Quezon won the Presidency; Sergio Osmeña was elected Vice-President.**

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Other Philippine Independence Missions were sent to the USA in 1922, 1923, 1924, 1925, 1928, 1930, 1931, and 1933. All of them, except the 1931 Mission, which is often denominated Ox-Rox Mission, were led by Masons. They resulted in what is now known as the Hare-Hawes-Cutting Philippine Independence Bill, which later became the Hare-Hawes-Cutting Law, the first Philippine Independence Law ever enacted by the United States. But this law was opposed by Senate President Manuel Luis Quezon, who believed that it was defective. This led to the split of the ruling Nacionalista Party into two hostile and antagonistic factions.

With the help of American brother Masons, Quezon was able to secure the Tydings-McDuffie Law, which is a revised version of the HHC Law. (US Senator Millard Tydings was a member of Susquehanna Lodge No. 130 in Havre de Grace, Maryland )

On July 30, 1934, 202 delegates to the Constitutional Convention met at the session hall of the House of Representatives. The oldest of them was 74-year-old Teodoro Sandico of Bulacan, a former General and a member of the Malolos Constitutional Assembly; the youngest was 24-year-old Wenceslao Vinsons of Camarines Norte. The former was a Mason.

Claro M. Recto was elected President of the Constitutional Convention; Ruperto Montinola, Vice-President; Teodoro Sandico, 2nd Vice President; Narciso Pimentel, Secretary; and Narciso Diokno, Sergeant-at-Arms. All these officers, except Recto and Montinola, were brother Masons.

On February 8, 1935, the Constitution was approved by a vote of 177 to 1. Twenty-two were absent.

In the first national election held on September 17, 1935, three brother Masons vied for the position of President of the Philippine Commonwealth. They were Manuel L. Quezon, a member of Sinukuan Lodge No. 16; Emilio Aguinaldo, a member of Pilar Lodge No. 203; and Bishop Gregorio Aglipay, a member of Lodge Magdalo (now Emilio Aguinaldo Memorial Lodge No. 31). Quezon won the Presidency; Sergio Osmeña was elected Vice-President.

The fifth proclamation of Philippine independence was made in Manila on October 14, 1943. The proclamation document reads in part:

“The Filipino people, through the Preparatory Commission for Philippine Independence, invoking the aid of Divine Providence, and the hal- lowed spirits of Filipino patriots and martyrs who gave their lives for the freedom of their fatherlands, hereby proclaim to the world that they are, as of right they ought to be, a free and independent nation; that they no longer owe al- legiance to any foreign nation; that henceforth they shall exercise all the powers and enjoy all the privileges to which they are entitled as a free and independent state; and that for the defense of their territorial integrity and the preservation of their independent existence, they pledge their fortune, their lives, and their sacred honor.”

As part of their strategic propaganda efforts to gain the support of the Filipinos, the Japanese hierarchy deemed it necessary to grant inde- pendence to the Philippines. Thus, on June 18, 1942, the Kapisanan Sa Paglilingkod Sa Bagong Pilipinas (Association of Service to the New Philippines) was tasked to form the Preparatory Commission for Philippine Independence. Jose P. Laurel was elected President, with Benigno Aquino and Ramon Avanceña as Vice Presidents. The first two dignitaries were prominent Ma- sons, but the last was not.. On October 14, 1943, the second Philippine Republic was established.

The sixth proclamation of Philippine indepen- dence was done at the Luneta in Manila on July 4, 1946. The following is a pertinent portion of the proclamation document:

“... I, Harry S. Truman, President of the United States of America, acting under and by virtue of the authority vested in me by the aforesaid Act of Congress, do proclaim that ... the United States of America hereby withdraws and surren- ders all rights of possession, supervision, juris- diction, control or sovereignty now existing and exercised by the United States of America in and over the territory and people of the Philippines and on behalf of the United States of America I do hereby recognize the independence of the Philippines as a separate and self-governing na- tion and acknowledge the authority and control over the same of the Government instituted by

the people thereof under the constitution now in force ...”

Senator Camilo Osias, the Grand Master of Ma- sons in 1955, made the following comment on the “proclamation of Philippine Independence” by the USA:

“I am compelled to make a slight rectification. Neither did President Truman proclaim the in- dependence of the Philippines nor did the Inde- pendence Act proclaim it. All that either did was to recognize the independence of the Philippine Islands. I have here Section 10 of the Independ- ence Law and, modesty aside, I was very care- ful to see to it that the wording, the phraseology, was not for the United States to have granted or given independence to the Philippines. The law recognized the independence of the Philippines and, therefore, it does not discredit the Filipino nor the American people.”

At any rate, Mason stalwarts, such as Hon. Paul V. McNutt, last U.S. High Commissioner and first Ambassador to the Philippines; Gen. Douglas MacArthur, Sen. Millard E. Tydings, C. Jasper Bill, and former Governor-General Francis Bur- ton Harrison, attended the rites at the Luneta on July 4, 1946. McNutt lowered the American flag, while the band played the Star Spangled Ban- ner. President Manuel A. Roxas, Past Master of Makawiwili Lodge No. 55 and a 32° Scottish Rite Freemason, hoisted the Philippine flag designed by Past Grand Master Manuel L. Quezon, while the band played Lupang Hinirang. Chief Justice Manuel V. Moran, Past Master of Pangasinan Lodge No. 56 and a 32° Scottish Rite Freemason, swore President Roxas into office.

The rites at the Luneta, in effect, marked the end of the earnest endeavors of both Filipino and American Masons to help the Filipino people join the league of independent and sovereign nations.

But, by virtue of Proclamation No. 28 issued by Pres. Diosdado Macapagal in May 1962., the celebration of Philippine Independence Day was effectually moved from July 4 to June 12, the day Pres. Emilio Aguinaldo proclaimed the inde- pendence of the Philippines from Spain. And by enacting Republic Act No. 4166 in August 1964, the Philippine Congress declared the country’s independence from the USA..




It is the same with Masons who are at the receiving end of the Brethren's generosity. They must be conversely reasonable. They must be conscious of the boundary between the fraternal and the personal; the last, leading to the trapdoor of the selfish and mercenary. It would be undoubtedly unmasonic of me had I pegged my services after the standards of minimum wage when Lodge Secretaries, on the contrary, are taking only Php 500 honorarium.

I have been 20 years a Mason before I finally sat in the Grand Orient in 1995. Assuming all this time that I have learned enough of Freemasonry to warrant the Grand Master's title, yet the March 2006 experience has chastened me with a striking lesson which I will hold on affectionately all my life. For I have seen how Masons (in this case, the Past Grand Masters) are willing to walk the extra mile, spare no effort regardless how they throw it all, just to get things done for the sake of Freemasonry alone.



Grateful as I am, this profound experience luckily conforms to a principle of mine; affording me, in turn, the occasion to actualize it in real-life, in real time. Generous and tempting the offers are, yet any Masonic labor is just an expression of Masonic Love. AND MASONIC LOVE BECOMES MASONIC LOVE ONLY WHEN IT HURTS.

Having now set the whys-and-wherefores of my residency here in the Grand Secretary's office, here at the Grand Lodge building, we will tackle in the next issue the many businesses that come to your Grand Secretary's table which, I am sure, will benefit a lot of the Brethren as these will also present significant interest to many. 

- Roadshow Orientation on New Masonic Law Book / Lodge Strategic Planning / Training.
- Start of Blue Lodge Installations.
- Proficiency Examinations for New Lodge Officers..

### February 2013

Theme: Keeping the Charge (Blue Lodge Installations).

#### Major Activities:

- More Lodge Installations
- Continuation of Roadshow Orientations on New Masonic Law Book

### March 2013

Theme: Past Masters (Honoring Our Past Masters).


#### Major Activities:

- District or Blue Lodge Past Masters' Night.
- Outgoing Grand Master's Recognition/Reception for His Team / Launch of Philippine Journal of Masonic Studies, Saturday, March 30

### April 2013

Theme: MORE Masonry for All (ANCOM 2013).

#### Main Activity:

Annual Communication 2013, which will be held in Iloilo City on the last week of April. 

The question "Where are the Masons now?" was raised at the height of the Conjugal Dictatorship, and it still reverberates today. This does not mean, however, that the Masons of today have forgotten to read the signs of present and imminent dangers. They know the present perils, but the intensity and seriousness of what they per-



ceive to be imminent dangers is tempered by circumspection or the caution to await a time with patience.

When we look back to the bloodless revolution which we, as a nation or people, waged against the Conjugal Dictatorship, we ask such questions as the following:

- Do our compatriots say, “Thank God the Masons did not interfere?”
- Could it have been more fitting, proper and expressive of a true Masonic character had we led the bloodless people power revolt?
- Why was the Grand Lodge so deafeningly silent then?

I remember the Joint District Convention of Districts 13 and 36 (Bicol) which took place at the Crown Hotel in Naga City. In that joint convention, I confronted the late MW Reynold S. Fajardo with those three questions. This was his terse answer: “The hands of the GLP were tied. There were Masons on the left and Masons on the right.” Jokingly, I retorted, “I still believe, Sir, that true Masons will always know where the true right is.”

But then again, my brethren, what is important here is not the records of the noble deeds of Masons, nor the sterling fiber of personalities then, nor yet the many accounts of the exalted exploits of Masons. It is more of the significance of their acts and the relevance of the role they played in our sacred history. The essence of their being true Masons and the ideals they have left as a legacy should have an impact on our Masonic lives. Let us honestly ask ourselves: Are we capable, today, of assuring the generations of Masons before us that the luster of the Masonry which our peers have shown can find duplication, or even some semblance of it, in the life we live


now? Are we as proud Masons as we can really be?

### Some Masonic Historical Tidbits

- In January 1914, the Americans organized the Nile Temple here and introduced the Filipino Masons to the Mystic Shrine. About 142 Filipino and Americans were its first candidates for initiations.
- In April of the same year, having secured the authorization of the General Council in the USA, the Oriental Council of Royal and Select Masters No. 1 of the York Rite was organized in Manila.
- On February 11, 1916, the Americans introduced the Scottish Rite of Freemasonry and organized the Lakandola Lodge of Perfection. This was the opportunity for the Regional Grand Lodge to advance to higher degrees in Bodies of their own.
- In February of 1923, the first issue of *The Cabletow*, the official publication of the MW Grand Lodge of Free and Accepted Masons of the Philippines, came out.
- On March 24, 1934, Brother Senator Millard E. Tydings succeeded in having the US Congress approve Public Act 124, which granted full independence to the Philippines. Brother Tydings is a member of Susquehanna Lodge No. 130.
- On July 10, 1934, of the 202 delegates tasked to draft the Philippine Constitution, 41 were Masons.
- In 1938, the Grand Lodge of the Philippines declared the Plaridel Masonic Temple, along San Marcelino St., in Ermita, as its official home. The property used to be owned by the German Club and leased to the YMCA.
- In February 1941, the Fraternity expressed a strong position on the inevitable occurrence of World War II, as may be gleaned from the editorial of *The Cabletow* entitled “WE CAST OUR LOT WITH ENGLAND AND AMERICA.” This piece of journalism cost lives and deprivations to many Masons, both Filipinos and Americans, during the Japanese occupation of Manila.



CONTINUED FROM PAGE 67 / TRIED & PROVEN ...

disinterested, dedicated, and dynamic leaders in Masonic District RIII-C. Not a few of these leaders have served as Grand Lodge officers, such as those whose photos appear on this page. This year, I will initiate other Masonic projects like the establishment of an Assembly of the International Order of the Rainbow for Girls and a Court of the International Order of the Amaranth. I want to see a vibrant and vigorous Masonic Fraternity or Family in the Province of Zambales, the incumbent Governor of which is Past Grand Master Hermogenes Ebdane, Jr.” 



itinuturing isa sa mga pinakamaimpluwensya at pinakatanyag na Pilipinong Mason sa kasaysayan ng ating bansa dahil sa kanyang mga naging kontribusyon.

Panahon pang mga Kastila ng unang mai-tatag ang Masonerya sa Pilipinas, at si Marcelo H. del Pilar ang sinasabing nagtatag nito sa ating bansa. Sila Apolinario Mabini, Andres Bonifacio, Emilio Aguinaldo, Manuel L. Quezon, at Jose Rizal, ay ilan lang sa mga tanyag na Pilipinong Mason na naging bahagi ng ating kasaysayan.

Si Santiago T. Gabionza, Jr. ang kasalukuyang “Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines”; siya ang tumatayong pinuno ng mga Mason sa Pilipinas na nagkikita-kita sa mga tinatawag na “Lodges” na matatagpuan sa iba’t ibang sulok ng Pilipinas.

Dahil sa konsepto ng kapatiran sa mga Mason, at respeto sa lihim na usapan, nahikayat si Rizal na maging isang Mason dahil sa kanyang pagnanais na makawala ang Pilipinas sa mga kamay ng Kastila. Ginamit ni Rizal ang kanyang mga natutunan na pamamaraan ng mga Mason upang mabuo ang La Liga Filipina. Talagang hinahangaan ko ang paggamit ni Rizal sa mga “network” at sistema ng mga Mason upang isulong at ipaglaban ang reporma para sa kalayaan ng ating bansa.

Ang isa sa mga pinagdedebatihan na detalye sa kasaysayan ay kung binawi ba ni Rizal ang kanyang pagka-Mason bago siya binaril ng “firing squad” sa Bagumbayan. May mga nagsasabing itinatwa niya ang pagiging Mason, bagay ng hindi ko buong pinaniniwalaan dahil sa pagkatapos mafiring squad noong ika-30 ng Disyembre 1896, inilibing lang si Rizal sa isang sementeryo sa Paco na walang basbas ng simbahan.

Ilang taon pagkatapos ng pagkamatay ni Rizal, inalok ng mga paring Heswita ang pamilya ni Rizal na bigyan siya ng katolikong libing, ngunit tumanggi ang kanyang pamilya at sa halip ay ibinigay ang karapatan sa mga Mason.

Sa pangunguna ni Timoteo Perez, ang mga kapatid ni Rizal sa Masonerya ang nagprusisyon ng kanyang mga labi papunta sa isang templo ng Masonerya sa Tondo. Dito binigyan si Rizal ng “funeral honors” bago inilibing sa Luneta noong 1912.

Sa buong kasaysayan, malalim ang hidwaan ng simbahan at mga Mason sa buong Mundo. Ramdam ito hanggang sa Pilipinas dahil sa paniniwala ng simbahan na erehe ang mga Mason at mariin nilang ipinagbabawal ang pagsapi ng isang katoliko sa kapatiran. Ngunit para sa kapatiran, hindi nila kinontra ang pagiging isang Katoliko o ano mang relihiyon ng isang miyembro at ang Masonerya ay hindi kailan man sumasalungat sa mga aral at itinuturo ng simbahang Katolika. ❖

CONTINUED FROM PAGE 63 / PHILIPPINE INDEPENDENCE...

How free and independent are we now as a nation? This is an issue which many academic and intellectual circles in the country have debated on. But, where political and religious suppression exists, Freemasons will stand pat on the principle of their ancient and honorable fraternity, which an eminent Filipino Freemason, Dr. Jose Rizal, articulated in the following manner:

“Men are born equal, naked, and without chains. They were not created by God to be enslaved, neither were they endowed with intelligence in order to be misled, nor adorned with reason to be fooled by others. It is not pride to refuse to worship a fellow man, to enlighten the mind, and to reason out everything. The arrogant one is he who wants to be worshipped, who misleads others, and who wants his will to prevail over reason and justice.” ❖

# Featuring a “Tried And Proven” Brother

By Nolan T. Sudario, PDGL and Ernesto M. Mabazza



In 1992, Bro. Carlito B. Faustino suddenly lost his job, the sole means of supporting himself and his family. Naturally, this sad development made him quite depressed; according to him, it truly tested his emotional and even spiritual foundations.. But he did not become desperate because he had learned in Masonry that he should place his trust and hope in God, to whom he should look up in every emergency for comfort and support.

“How were you able to rebuild your life?” we asked him. In an informal interview

Replied he: “As a Master Mason, I learned to look at every one of my personal trials as having a maturing effect on my character. Besides, I had inherited from my father a keen sense of responsibility. He admonished me to be responsible in the performance of my duties in my several stations before God and man, and I had learned in Masonry that I should be faithful and conscientious in the discharge of all my duties in both private and professional life, thereby reaping credit to myself and reflecting honor on the Fraternity.. Thus, I was able to climb round after round of the ladder that led to my present position as Division Chief, Land Administration Division, Land Asset Management Department, Subic Bay Metropolitan Authority (SBMA).”

Indeed, the two of us have observed at close range Bro. Lito Faustino proficiently use the symbolic working tools and hieroglyphical

emblems with which Masonry had equipped him to help him lead a well-spent and fruitful life; for, invariably, he practices the virtues, as well as discharges the duties, which those tools and emblems have been selected to illustrate.

Added VW Lito Faustino: “I am firmly convinced that the values, ideals, precepts, and principles of Freemasonry help its members transform themselves into better men and improve the world around them. They have helped me live richly, abundantly, and meaningfully. Hence, I resolved to propagate them as widely as I could..”

VW Lito Faustino served as Master of Zambales Lodge No. 103 in 1994 and in 1996. In 2003, he received several award in Masonry, including the award of Most Outstanding Mason of the Philippines in the Field of Community Service during the 80th ANCOM held in the last week of April 2004 at Cagayan de Oro City. In 2004, he was appointed by then Grand Master Ricardo P. Galvez as his Deputy for Masonic District No. 27 (now MD RII-C).

Averred VW Carlito Faustino: “There should be at least one Masonic Lodge in every town in the Province of Zambales.’

Eight of the 12 Masonic Lodges in MD RIII-C were instituted and constituted through the initiative of VW Faustino. These are T.R. Yangco Memorial Lodge No. 351, Subic Bay Lodge No. 361, Mt. Redondo Lodge No. 372, Sagrada Familia Lodge No. 375, San Marcelino Lodge No. 380, San Felipe Lodge No. 384, Mt. Tapulao Lodge No. 389, and Justice Alejo Labrador Memorial Lodge No. 395.

He also initiated the formation of the Ricardo P. Galvez Chapter, International Order of DeMolay, in Iba, Zambales.

He further revealed to us, “As of today, the eight Lodges I organized have produced

Likewise, the Rosy Crucian, the jewel of the Antients' Rite, now resides in the (Ancient and Accepted) Scottish Rite or Rose Croix as the 18th degree out of 33. What a comedown!

However, in England we still acknowledge the supremacy of "Rosy", despite the fact that it is now halfway down the list of the Ancient and Accepted (Scottish Rite), because we call it "Rose Croix." Have you ever wondered why the English refer to this Rite by a degree that has 15 degrees above it? I think it's an unconscious throwback from the time when Roxy was "numero uno"!

Quite honestly we have made a mess of the Masonic degrees and orders in England. That is, as Mark Domenic mentions in his Upset Thesis, because the Moderns, spearheaded by the Grand Master Duke of Sussex, managed to sideline and ignore all the degrees beyond the Craft for many, many years, in the hope that they would eventually just disappear. They didn't! But in England they became hopelessly mixed up.

Not so in North America. They continue substantiated refining the works of the Antients into the body we now know as the York Rite. And it is the York Rite that embodies the Freemasonry that commenced when the premier Grand Lodge invented the third degree around 1725.

### Three Poems by Carl Niemann Cortes

Let's also read the three poems below. Bro. Carl Niemann Cortes, their author, is a member of Mactan Lodge No. 30 and of Sugbu Commandery No. 12, GCKT. He is also a Fellow of The Theosophical Society,

#### TEMPLE OF THE UNFINISHED PYRAMID

The apprentice labored hard and slow,  
 Hands aching with blood and sweat on his brow;  
 Patience wearing thin, he wondered still  
 Where the Temple is, at the edge of a hill.  
 When he saw many fellows gone before him,  
 He steeled his resolve to subdue his whim  
 And to wait further when the time is right  
 Because the Master already knows his plight.  
 And when the time came to open the doors  
 To admit him and impart the secret lore  
 He knew not the answer to the fateful question:  
 The Temple of the Unfinished Pyramid's location.  
 So the apprentice thought hard and slow,  
 Praying to the gods, their Wisdom to bestow  
 And then the Master spoke with a clue:  
 "The Temple of the Unfinished Pyramid is you."

#### THE OLD TEMPLAR

You are old, Master Templar!  
 Go home, no matter how far.  
 The city is lost and your sword is lost.  
 Do you not know how many souls it cost?  
 Go home now, Master Templar!  
 Your skills are written by your scars,  
 And your enemies will honor your bravery  
 As you honor your friends with your chivalry.  
 There is no holier grail than life itself.  
 Live it well, not just a book on a shelf.  
 There is no holier land than wherever you tread.  
 Claim it not with the lies they have said.  
 Everything is in ruins but the Temple is within.  
 Search for it, build it, and strengthen it once again,  
 And you shall have immortality of the heart  
 And the Christ within you will never be apart.

#### THE SQUARE AND COMPASS

In the silence of darkness I stood  
 Waiting for the light to remove my hood.  
 I listened to a voice whispering to me  
 Or was it just a past life memory?  
 I can sense the elementals gathering around us  
 Empowering our very thoughts even the quiet hush  
 I can sense the Master hovering above the east  
 His radiance basking me with ethereal feast  
 I knelt down upon the immortal solid stone altar  
 Where countless others have done the same so far  
 I uttered the words but my heart did the speaking.  
 I memorized the words but my soul did the remembering.  
 When I shall travel wherever I may roam,  
 I will not get lost for your light will lead me home.  
 To the ones who raised me and to the ones who raised them  
 I dedicate this poem of the square and compass.







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JOINT DISTRICT CONVENTION  
OF MDRV-A & MDRV-B

AND  
CENTRO T. GABIONZA  
Center of Free & Accepted Masons  
in the Philippine Masonic Jurisdiction of the Philippines

EXCERPTS FROM THE PRESENT  
CONSTITUTION OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES



THE BROTHERS OF BICOLAND VISAYAS MULTI DISTRICT CONVENTIONS 2012