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JULY-AUGUST 1987



MW AMBROCIO F. FLORES

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EDITORIAL

The Passing of Flores, a New Beginning

"As soon as a man is born he begins to die."

The death of Ambrosio F. Flores, the first Filipino Grand Master, in 1912, marked the beginning of a new era and another historic chapter of Masonry in the Philippines.

As the Gran Oriente Espanol bowed out after sowing the seeds of Masonry, the Grand Lodge of the Philippines was chartered by the Grand Lodge of California. Thus came about a happy transition from Spanish governance to American administration of the Lodges in the archipelago.

But as we celebrate the Diamond Jubilee or seventy-five years of the Grand Lodge of the Philippines, whither are we going? We are certainly rich in fellowship but bereft of spiritual wealth.

A Masonic leader aptly warned that we have tended to take in too many men who do not have the mental and/or spiritual capacity to be Masons in more than name only. They make little or no contribution to Masonry, and Masonry can make little or no contribution to them. You cannot buy moral and spiritual strength.

Masonry is definitively the light of free men. It is well settled that our matchless ritual is the great repository of divine wisdom handed down to us from remote antiquity. In all ages, the hidden mysteries of Freemasonry has been revealed to men who have proven themselves worthy and well-qualified to receive them. It is ironic that there are thousands who belong to the Fraternity but never attend Lodge meetings. Unless somewhere along the level of time these absentees take time out to discover and bring to light the true masonic wisdom, they may forever remain ignorant about the mysteries of the Craft despite the adornments they put on as they join other Masonic and appendant bodies.

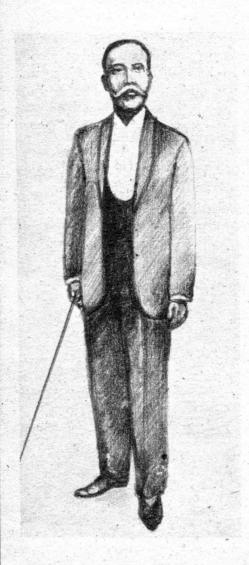
In our country today, Masonry is face to face with the stern and stark reality of a nation in crisis. Respect for law and order, for property rights and for the rights of others has steadily been on the decline in many segments of our society. An alarming breakdown in morality, rampant, disintegrative and destructive materialism have penetrated almost every phase of our environment. The struggle for power, money and the goods that money will buy, has become a dominating passion among men and Masons as well. Even elections have not been spared from ignoble motives. And Masons simply looked the other way. Unconcernedly. Disinterestedly. Whither are we going?

Nonetheless, Masonry as such can never die, as it has always lived in the hearts of humanity. Its soul will go marching on forever, but its present body (organization) can fail to comply with the requirements and needs of that soul. And when, and if it does, it will lose its soul and become a dead organization. It is time we make a survey on what the brethren think about the Craft. How genuine Masons perceive the Fraternity. And the time is now. The Most Worshipful Grand Master can take the lead.

Many are not mentally and spiritually geared or conditioned to take the moral and spiritual teachings of Masonry seriously. Let us, therefore, become more selective in our choice of candidates for Masonry. Afford them every opportunity to learn as much as possible not only about the apparent rudiments of Masonry but about its inner and hidden teachings as well. With this resolve, the celebration of the Diamond Jubilee of the Grand Lodge of the Philippines will certainly be more meaningful.

AMBROCIO FLORES The First Filipino Grand Master

by MW Reynold S. Fajardo, PGM



Of all the 76 Grand Masters who steered the destiny of the Craft in the Philippines from the organization of the first Regional Grand Lodge in 1875 down to the present, beyond doubt the Grand Master who faced the most formidable and excruciating task was our first Filipino Grand Master. He presided over a Regional Grand Council born out of conflict, chartered the course of the Fraternity through two wars, and had the unenviable duty of keeping Masonry alive during a period of severe persecution of Masons. This man was Ambrocio Flores y Flores.

Flores was born on March 20, 1843 to a humble, but cultured family. Inspite of the economic difficulties of his parents, he received a proper education. He first attended the Latin School of Fr. Esteban del Rosario of Ternate, Cavite and afterwards passed to the University of Sto. Tomas in Manila. When he was about to complete his education, the urge to follow in the footsteps of his father proved irresistible, so on May 12, 1860, he enlisted as a soldier in the 9th Infantry Regiment of Isabel II where

Discusso beido por el Si etubrosio Floris, epaprai presidente del Consejo Regional de Filipinas, en la
remión masonica celebrada el 16 de Oetubre de 1898

Cueridisimos hermanos:

Al diriginas hoy la patabra, al haur de memore mi
vox à aquellos de resotros que antes componiteran commigo
emestros trabajos, mestros afanes y mestros sinsabores, deto
en primer termino se presanos à todos mi reconscimiento, por
la buena robintad con pres habeis avoquido mi convocatores
pare estas remión: lo que me demiestra que apesar del tieno
po, relativamente largo, en que mestras Columnas ham
permanendo enbiertas una el negro velo de la desotarion.

SO 301.7

First page of the speech read by Flores during a meeting of masons held on October 16, 1898. Flores was then trying to reorganize the lodges in Manila. This speech is among the documents captured by the Americans during the Philippine-American war and formed part of the so-called Philippine insurgent records. These documents are presently kept in our national library, but are now referred to as the Philippine revolutionary papers.

his father was a Lieutenant. He was promoted to officer status on July 14, 1875, and retired in 1894 with the rank of First Lieutenant after having occupied the positions of standard bearer and military judge and after having joined a military expedition to Sulu.

Flores was an avid reader of Noli Me Tangere, La Solidaridad and other books and newspapers espousing democratic ideas. Moreover, as a soldier, he was exposed to the work carried out by the Lodges under the Gran Oriente de Espana, composed of Spanish military men. He also witnessed the persecution of Filipinos at the hands of the Spanish authorities and saw that

the group most sympathetic to the yearning of Filipinos for justice and liberty were the Spanish masons. Early on, therefore, Flores developed a platonic love for Masonry; he was convinced Masonry was the institution the Filipinos needed, as a timely and effective remedy for the ills afflicting the country. Thus, when Nilad Lodge No. 144, the first Lodge for Filipinos, was established in Manila in the early 1890's under the auspices of the Gran Oriente Espanol, Ambrocio Flores was among the first to join, adopting Musa as his Masonic name.

Masonry from the start was heartily embraced by Filipinos, welcomed like water on parched land. People prominent in public life affiliated with enthusiasm. In no time it became well-known and active, "beyond what had been expected" as Jose Rizal said. Masonic triangles and Lodges begun sprouting all over the land.

Flores proved to be one of the more enthusiastic initiates and was instrumental in the rapid spread of the Fraternity. In February 1892, he organized a Masonic triangle in Malate called "Bathala", and was elected as its first master when it was converted into a Lodge a few months later. He also lent his support to the organization of a Lodge of Adoption by Walana Lodge and was present when Rosario Villaruel was initiated as the first Filipina "Masona". With his exquisite tact, his quick repartees during debates, his facility with words, his Masonic zeal and his tireless activities. Flores was fast gaining popularity in the Craft when suddenly the entire Masonic movement was mired in controversy.

The dispute started inauspiciously. Nilad Lodge being the first Filipino Lodge from which the others originated, assumed the title of Mother Lodge and was given special authority by the Gran Oriente Espanol in Madrid to exercise supervision and power over all the other lodges. It also came to be known as Logia Central y Delegada (Central Lodge and Deputy). Soon, however, Nilad Lodge started issuing strict rules and regulations for the other Lodges to follow and took upon itself in various

ways the authority of the Gran Oriente Espanol itself. The other lodges understandably resented the actuations of Nilad Lodge as an infringement of their autonomy.

Flores, opposed as usual to all forms of coercion, was one of the more outspoken critics of Nilad's usurpation of powers. Voicing the sentiments of the other Lodges, he said: "Greater care and more sympathetic perception should be exercised by the Mother Lodge in the handling of affairs. Somebody is making improper use of authority, curtailing the lodges' freedom and prerogatives encroaching upon the autonomy of the lodges, denying instruction to those who were in need and other considerations to those entitled to them."

The relations between Nilad and the other Lodges deteriorated further when the Lodges discovered that Masonic funds were being malversed by Pedro Serrano Laktaw, the secretary of Nilad Lodge. Serrano's attacks against Marcelo H. del Pilar and Nilad's order to Balagtas Lodge to refrain from admitting candidates and requiring all its members, one by one, to call in person at the house of its Worshipful Master, Jose Anacleto Ramos, did not improve matters. Fed up with the authoritarian ways of Nilad Lodge, the other Lodges decided to hold a meeting in Malabon in March 1893 to find ways of cutting the umbilical cord which tied them to it. Hundreds of Masons enthusiastically attended.

Para d Gr. VI. de Tuglaterra Lond Congregador las h hi de alos wall in asan blea general il dea sees del presenta mos s de las unes de su tante bajaste det H. Jodi Grielass. uis: Muga or: 13 para la reducción de constitution propose for le que ha de reger en aditante este for or maneral filipine. estas apartadas rigiones seia honrar y dorifear las venerandas come manitarias institucions at propio la se rende plato homorage de respeto y o racion at G. A. H. M. Mintogo cayer acipicio de colocare la Estatular de la bre quando principaliumo ademas de que dicha cos cion frieda presentario dis demas polineias del Orbe masonico debe entablar en frational solicitud este y be d'accord relaciones de amelado Us cordia y mulnos diberes de amor y prolucion para obtener ariente dentre de la gran fa unlia temorral y cumpler convenientes to see providing missions of Him bol. H. Gr. . Vais retirriemprende por briver monning la las Arab. Constit. objeto de la presente a tambles, his que se incran ford 1. J.

First page of the letter of Ambrocio Flores in 1899 to the United Grand Lodge of England soliciting its recognition for the Gran Oriente Nacional Filipina which he organized in Tarlac.

- Manila l'ou Telro de 1899. Men Cormo Jenny ba vales facesons de poderfor limpor o U nue las obres del decora do se muntos das the Malonies you when bormingdas weeks de la hormann son de parcers el que se ina oure enach antes diche trem ale, toute precouvant asi a la Crolen enante per que se mormannel Cotor de las volizaciones deliende como deterno que el alquilos conso en el mer de de del ais ulterro in expern a to que l' duponga sobre este part sulor me reter suyo on to delive some come offe english BUREAU OF PUBLIC LIBRARIES \$ 0 301.11 PEWLICATIONS DIVISION

Another proof of the efforts of Flores to re-establish the fraternity is this letter to him dated February 1899.

As an initial step, they elected Mabini, Ambrocio Apolinario Flores and Abelardo Cuesta to be the directors of the movement. The following month, on April 16, 1893, a general assembly of Masons was convoked in the house of Faustino Villaruel in Calle Asuncion, Binondo, where it was agreed upon to organize a Grand Regional Council to govern the affairs and activities of the Filipino Lodges. Nilad Lodge which refused to attend the assembly was excluded from the organization. During the election of officers. Flores, on motion of Mabini, was elected by acclamation as the Grand Master.

As soon as the organization of the Regional Grand Council was completed, a cable was sent to the Gran Oriente Espanol in Madrid. followed by a letter on April 20, 1893 asking the Grand Council of the Order for recognition and the issuance of a constitutive charter. Marcelo H, del Pilar was commissioned to carry on the necessary negotiations in Spain and was thoroughly informed of the situation through a letter of Flores on May 17. Del Pilar's choice as representative was motivated by the fact that he enjoyed the confidence of the Filipino Masons. He was the head of the campaign to propagate Masonry in the Philippines and also occupied honorable positions in the Gran Oriente Espanol. He was Grand Counselor of the Order, President of the Grand Commission of Justice and Assistant Grand Orator,

aside from holding the 33°.

News of the creation of the Regional Grand Council was received with jubilation by the Filipino Masons in Madrid, specially by members of Solidaridad Lodge headed by Marcelo H. del Pilar. Solidaridad Lodge sent a congratulatory message to Manila and del Pilar, for his part, assured the Regional Grand Council that the Gran Oriente Espanol will approve its request. Nilad Lodge, however, did not accept the assault upon its authority with placid complacency. It declared the "rebels" suspended from their masonic rights and "ipso facto brought to a trial". It also waged its own campaign in the high councils of the Gran Oriente Espanol for the rejection of the Regional Grand Council. The battle was thus joined. Surprisingly the first round went to Nilad Lodge. In a letter dated July 19, 1893, the Grand Secretary of the Grand Oriente Espanol, Joaquin Ruiz, upheld Nilad Lodge, declaring the Regional Grand Council illegal. This letter fell like a bombshell upon Flores and the other Grand Officers. In no time a wave of protests began swelling up not only against Nilad, but also against the Gran Oriente Espanol, Del Pilar was burried under a flood of correspondence demanding justice and breathing indignation. Some letters even hinted at the possibility that the Filipino Masons may join other Grand Jurisdictions, if their complaints were not treated fairly. The Grand Regional Council, under

Al Congreso Los represent entes que sessendem proponen ala comideración del mismo la seguir Ine en vita de que el Sobieno poder ejentiro eun el bineplacito de arta ham the de Representantes has avojil savorablemente el afrecimiento poset fife sela Marriera filipina to Ambronis flores para que esta vone randa untitución dutos de su enfero de acción queda gertionar de los semas orientes del mun A civilirado el apoyo, que se requiere para el suonocimiento de mustra intependen dea familie al fobierno paras, que otinger in competente autoriración por al fape ar la repetida institución para reorganizar les trabates que como medio reliminar La surpose para la come anción del fin arriba propuerto. Palacio del Congres X' Microry

Note proposing that Flores call upon other grand orients of the world to use their influence to help the Filipinos.

Flores, also sent two communications of the Gran Oriente Espanol, one protesting against the action taken by Grand Secretary Ruiz and the other insisting that the Council be given its charter. In a personal letter to del Pilar, Flores, said —

"Poor Filipinos!" Hardly had they found a crack in the walls of their dungeon and ran towards it, yearning to breathe the fresh outside air which they believed would save their lives, when they found that air as dense and lacking in oxygen as the air now stifling them. They expected to find in Masonry a remedy for all their ills, against all evil, and instead they only found in it the whip of Panday (Serrano), the tyranny of Ramos, and the contempt of Ruiz: precisely the three from whose hands they thought the manna would be dropped.

"We should mark ourselves as sad failures indeed if, confused by these present troubles, we should weakly lose all faith and comprehension of the real greatness of Masonry, if we are not ready to fight for her principles when need arises. In our present desperate situation, therefore. the idea has presented itself of ioining some one of the other orients of Spain. As you are the only one who can enlighten us and disinterestedly advise us on such a serious and delicate matter, we come to you with the

request that you study it most carefully and give us afterwards your candid opinion.

"It may perhaps seem to you that we put blame on an entire organization for the mistakes of a few. Please do not think for a moment that we are opposing in whatever suggestions advance you make; it is only that we cannot help doubting both the efficacy and integral soundness of an organization where a purely personal criterion and personal will almost invariably is permitted to prevail. This is what we have found in searching past records for data and evidence to guide us in our disheartening situation.

"Finally, we trust that you will understand perfectly our despair and anxiety. Your interest in our welfare has never flagged, and we hope you will be kind enough to continue giving us of your efforts and your advice on all the matters we have written you".

While all these letters were being written, del Pilar succeeded in persuading Grand Master Miguel Morayta of the Grand Oriente Espanol to grant the requested Charter. It seems Morayta was not thoroughly informed of the situation and when the matter was brought to him by del Pilar, he displayed great displeasure with Ruiz to the extent that he ordered him not to dispatch any correspondence in the future without first

getting his clearance. In consequence of this new development, the mail that arrived from Spain in the early part of December contained the documents of approval. Thus, on December 10, 1893, Ambrocio Flores was finally and definitively installed as Grand Master, eight months after his election.

With Flores assuming the direction of Philipine Masonry, the number of Lodges greatly increased. Under his term the following new Lodges were organized: Modestia Lodge No. 199 in Manila, Pilar Lodge No. 203 in Cavite, Luz de Oriente Lodge No. 204 in Manila, Integridad Espanola Lodge No. 212 in Manila, Lodge Binhi No. 216 in Manila, Minerva Lodge No. 217 in Aparri, Cagayan, Lodge Villaruel No. 223 in Tarlac, Lodge Parwaw No. 224 in Concepcion. Tarlac, Lodge Kupang in Malolos, Bulacan, Lodge Bicol in Camarines and Lodge Lucena in Lucena. It must have given Flores a great measure of personal satisfaction in overseeing the establishment of these Lodges, for some of their organizers were personally initiated into Masonry by him. One of these was Pilar Lodge No. 203 founded by Fr. Severo Buenaventura, a Catholic priest, who was initiated in Bathala Lodge when Flores was its master. When Pilar Lodge received its Charter, Flores personally journeyed to Imus, Cavite to head the Commission which constituted it.

It should be mentioned here that at the time of the election of Flores

as Grand Master in April 1893 up to March 1894, Filipino Masons were able to practice the Royal Art with relative freedom. The persecutions which followed the arrival of Rizal in the middle of 1892 had passed. With his deportation to Dapitan in July, the authorities felt more at ease, believing that the danger had been removed, at least momentarily, so they relaxed their vigilant watch over the Fraternity. Flores was, therefore, able to carry out his duties as Grand Master with little molestation. In March 1894, however the persecutions against Masonry was resumed, this time with greater severity. Domiciliary searches of the houses of Masons and their arrests become a frequent occurrence and the Lodges had to devise ingenious ways of avoiding detection by the authorities. Meetings were held without a fixed schedule, seldom in the same house and were often cammoutlaged as mere social gatherings. To protect the Fraternity, Flores took precautionary steps. In a confidential letter to Modestia Lodge dated March 31, 1894 he gave the alarm by announcing the defection of Serrano, and informed the members that "inspite of the masonic secret, inspite of the secrecy of our works, there exist in the hands of our enemies secrets more or less correct, more or less extensive." He then urged the Brethren to take whatever "steps are necessary to prevent contagion". Flores also decided to limit the number of members of every lodge. Explaining this

step in his letter to del Pilar, dated April 12, he said:

"As regards the installation of new lodges, I must inform you that I have decided to limit to 30 the members of every lodge, not for the pride of thus showing a greater number of lodges, but for security reasons; with smaller groups it is easier to keep out persons likely to bring us into danger. This measure has become necessary as it is well-known among us that the office of the Secretary of the Governor-General has a long list of Masons who are suspected of being engaged in revolutionary activities. It is also said that General Blanco is trying to intervene".

Beginning in 1895 down to 1897 the persecution of masons grew from bad to worse. The government unleased a reign of terror until there were no libertarian elements left. By that time the spirit of rebellion had already permeated the masses and the Katipunan had already started its underground work. But the government was unaware of this; it knew only of the existence of Masonry and it declared Masons as enemies of the State and the Lodges as separatist societies. The campaign against Masonry was waged relentlessly by the religious corporations. At first Governor General Ramon Blanco, himself a Mason, preferred to remain indifferent than to persecute Masonry, but in the end, even he had to yield to the unending hysterical pressure of the religious for him

to draw more blood. Then on July 2, 1896 a Royal Decree was issued in Spain ordering stricter measures against members of the Masonic Order in the Philippines. "Secret societies, among them and very specally Masonry", read the Decree, "have used their influence widely. and regretably in a most disruptive manner, in our colonial problems. These societies, by the mere fact of being secret, are illicit and illegal, harmful in every state and the source of insidious evil in a territory like the Philippines. It is, therefore, absolutely necessary and most advisable to prosecute with diligence and constancy the campaign so wisely and effectively started by Your Excellency, until the evil is rooted out or at least until those who still persist in that wicked enterprise, in the face of all the measures heretofore taken, are made powerless and harmless".

During the reign of terror hundreds of Masons were arrested, deported, shot or tortured. The arrests and executions reached a terrifying crescendo when the Katipunan was discovered and hostilities finally broke out in August 1896. Flores saw the desperation of the situation, so in September he sadly advised all Lodges to cease working. Then on September 16, he, too, was imprisoned and tortured. He was later able to obtain provisional liberty, but lived in constant fear of re-arrest. Attempts were made to exile him to Fernando Poo, which, however was not carried out thanks to his familiarity with the nuances



General Emilio Aguinaldo, shown here in the habiliments of a Scottish Rite Mason, appointed Flores to high positions in his government.

of military law.

The arrest of Flores was ironic for he was opposed to the Katipunan. It is true he was active in the reform movement - he was the president of the Malate and Ermita Council of the Liga Filipina founded by Rizal; was prominent in La Propaganda and the Cuerpo de Compromisarios, societies organized to raise a subvention for the propaganda movement being waged by Filipino patriots in Spain; was president of another secret society founded in Malate called El Pano and traveled to the Caliente, provinces with Faustino Villaruel to raise funds for Rizal after his exile to Dapitan, but he did not, at the time, believe in the use of violence to attain reforms. Thus, among the correspondence of the Regional Grand Council, even the most strictly confidential with del Pilar, not the slightest trace can be found of anything favoring the separatist movement or suggesting the adoption of violence as a means to attain Masonry's objectives. A biographer of Flores wrote in 1904:

"In his peaceful and evolutionary intent (Ambrocio Flores), he was greatly disappointed by the insurrection of 1896 and he was opposed to it with all his strength, doing everything he could to check it and warning all Masons in his jurisdiction not to take any part in the revolt. In acting thus he was moved by the following forceful reasons: that violent means are not among Masonry's methods, which is

against lawless force and bloodshed: that the movement under way had not had due preparation and was therefore doomed to fail; that the Filipino people, due to their deficient cultural education and inexperience in social organization were not fully capable to attempt such hazardous enterprise, nor in a condition to develop and administer the country in an orderly manner in case of a final and full emancipation. And, lastly, that being perfectly aware of the circumstances, he could clearly foresee that the friars would avail themselves of the riotous turmoil to wield it as a terrible weapon against the dawning local liberalism; and that the Masons, who were precisely those who labored to prevent the revolt from becoming general, would be, in the end, the unfortunate victims on whom the anger of the gods would be vented".

Flores changed his mind when the second phase of the revolution begun. When Gen. Emilio Aguinaldo returned from Hongkong to resume hostilities against Spain, Flores headed for Cavite to offer his services. On May 9, 1897 Aquinaldo appointed him Brigadier General, as well as Acting Secretary of War, in the "Gobierno de Paz". otherwise known as the Paterno-Buencamino cabinet. As Secretary of War, Flores presented a plan for the capture of Manila and another for the reorganization of the Army.

When the Spanish forces were

routed, Flores was appointed Military Governor of Manila. Due to his great prestige he was also asked, along with Florentino Torres and Manuel Arguelles, to be a member of a Commission to meet with General Elwell Otis' chosen representatives to find ways of resolving the growing conflict between the Filipinos and the Americans. Later he was also appointed Director General of the Military Staff and became a member of the Malolos Convention representing the province of Batangas.

While in Manila, Flores tried to reorganize the Fraternity, so badly shattered by the hammering blows of tyranny. With the help of Gracio Gonzaga he succeeded in holding assemblies of Masons in Santolan and Manila in the later part of 1898, but then the Philippine-American War broke out in February 1899, interrupting his plans for Masonic restoration.

The Filipinos were no match for the overwhelmingly superior American arms. They suffered one defeat after another and had to constantly transfer their seat of government. But even when the Philippine army was on the run, Flores never lost sight of his ambition to re-establish the Fraternity. When the Aguinaldo Government removed to Tarlac Province, Flores again summoned all the Masons and convoked several assemblies in October 1899, with the intention establishing a Philippine National Orient. He was not successful, however, as the Aguinaldo Government had to leave Tarlac in the face of

the advancing Americans. While at Tarlac, Flores dispatched letters the United Grand Lodge of England and the Grand Lodges of the United States appealing to them to use their influence in the secular world to bring an end to the war and recognition of the independence of the Philippines. He beseeched the American Masons to "deign to act as representative of the inhabitants of these islands in the profane world, and through our mediation, offer to the Democratic Party of that great and powerful Nation, the unswerving friendship and gratitude of the Filipino people." He added that Filipinos wished to have the satisfaction of seeing America's grandiose humanitarian work crowned with the most felicitous success, success that finds pride in witnessing the official hoisting of the threecolored Filipino flag and the accompanying widespread affection for it. "This is specially true", he "since this national flag resembles closely our Masonic banner, starting from its triangular quarter to the prominent central position of its resplendent sun surrounded in a triangular position by three 5-pointed stars. Even in its three-colored background, it is the spitting image of our Venerable Institution's banner so that when you see it in any part of the world, waving with honor amidst the flags of other nations and acknowledged by these nations, let us hope that with this flag and through it, our common parent, Freemasonry, will likewise be so honored. With this

24 . WAY 21 1908 Couredismos homenon Al dirigires has he palaba at have to meet our me Trues has hacares muchas agains Columnado han he were only to la treatment no in on respectances for it aire not fine o an ha varios a refreser muchas fin unter in que la aspisió se la w Monthe ficha exterminando. I anfun posto se las ins says wishe a me ocurre presentar el Goto de la Vala de Russe ? ; se usta for una de water sight wir ? has you colo salsa miras à la superficie de las loos tiran good milagro to ha efectuare is Town out al arma tipica de Pelatione 5D 301.9

fact, may your meritorious and grandiose works be constantly proclaimed before the world, works consisting in the success of obtaining legal existence for the Filipinos, as well as its happiness and national independence thanks to your effective help and spontaneous efforts, which are products of the nobility and magnanimity of your hearts, putting it at the service of the unredeemed part of humanity. By this action, you once again show to the world the goodness of our beloved institution, always a source of infinite good".

When a semblance of order was restored in the country with the triumph of the American forces, Flores was one of those who gladly accepted American rule. In December 1900 he co-founded the Federal Party along with Florentino Torres. T.H. Pardo de Tavera, Cayetano Arellano, Felipe Buencamino, Benito Legarda and others. He was elected to the directorate of the Party and headed its newspaper La Democracia. The Party enjoyed the confidence of the American authorities so appointments to public office were given to them. As the then Commissioner William H. Taft put it, "in the appointment of natives the fact that one was a member of the Federal Party was always a good recommendation for him for appointment". With the help of his party, Flores was appointed Governor of Rizal province and later elected to the same position by popular vote. As a Governor, Flores served with dedication and distinction and even today the people of Rizal have fond memories of their first Governor.

When Flores was already past 60 years of age, he embarked upon one more project — he decided to take up law. He dedicated himself to his studies and in January 1905 took the bar examination at the Supreme Court, coming out with flying colors. Subsequently, he was appointed Justice of the Peace.

new found activities of Flores prevented him from reassuming leadership of the Fraternity after the war, but when he returned to Bo. Maibunga, Pasig, Rizal, he once again rededicated himself to the Royal Art he loved so much. In the month of May he organized Silanganan 1908 Lodge No. 305 (Now No. 19), in Pasig and became its first master. He was re-elected by his brothers in 1909, 1910 and 1911 and probably would have been returned for a fifth term had not ill-health prevented him from serving. On June 24, 1912 he passed to the eternal lodge above at the age of 69 vears.

Flores' burial on the 30th of June was with masonic ceremonies and crowded the Cementerio del Norte, eloquent testimony of the people's affection for such an illustrious mason.

THE APRON The Distinguishing Badge of a Mason

The Masonic Apron, as the badge common to all the brotherhood, should inspire our contemplation and reflection, and I trust the following comments on the subject may be of interest and prove useful to the members of the Craft, and especially to the brethren of my own Lodge.

Before proceeding with my subject, may I be permitted to deviate, and in passing, touch on the

Principles of Freemasonry to enable me the more forcibly to drive home the points to which I specially desire to direct your attention.

The Doctrines of Masonry are the most beautiful that is possible to conceive. The ideal Mason has only three rules to follow, viz.,

Love one another, Teach one another, and Help one another.

Therein lie all our precepts, all our science, and all our law. It is impossible to be a good Mason without being a good man — an exemplary man in every walk of life.

In ancient times Masons were charged in every country to be adherents of the religion of that country or nation where they resided, whatever it was. It is now thought more expedient and in closer conformity with modern tolerance and freedom from restraint, only to demand of them their acknowledgement of the Supreme Being, the Deity from whom every good gift emanates. leaving the choice of the particular faith or form of Church government to his own free choice, in the hope that his profession of faith may harmonise with the trend of his thoughts and daily life as to be acceptable to God and a testimony to all men that the teachings of Masonry tend to make "good men better", and the world a happier and better place to live in through the lives of its members.

GOD

All Masons believe in God, that He is the Father of all men, and that He is the Creator of Heaven

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and earth, and all things therein. We reverence Him, invoke His aid in all our laudable undertakings, and esteem Him as the chief Good.

THE HOLY BIBLE

We believe that the Bible, the first great light in Masonry, is the inestimable gift of God to man. Masons accept this gracious and Divine gift as containing an expression of God's Will, and that its precepts are the guide to our faith in God and our unerring rule in the discharge of our duties to God, our neighbour, and ourselves.

THE HUMAN RACE

The whole human race is one common family, the high and low, rich and poor, who, having one common Father, and inhabitants of the same planet, are sent into the world to aid, support, and protect one another. In this principle, Freemasonry unites men of every country, sect and belief.

Masonry is not a Church. It excludes women, persons under 21 years of age (with one exception), and those who are not free born. Any institution which claims to be a Church must include these. While Masonry, therefore, does not claim to be a Church or a substitute for any religion, still there is a close connection between Masonry and religion. The connection is that both are founded upon four principles, common to both—

The Fatherhood of God,

The brotherhood of man, Prayer, and The immortality of the soul.

Masonry is heir to the ancient mysteries. Its purpose is to unite men for the uplifting and betterment of the human race. It must, therefore, to be successful, comprise a select body of men of high intelligence and morality, or it is Masonry only in name.

I shall now endeavour to explain briefly the Masonic principles and ideals embodied and symbolised in the apron.

Perhaps the earliest moment at which a candidate for Freemasonry recognises that he is really and truly a brother of the Craft is when the SW approaches him, and, by command of the WM, invests him with the distinguishing badge of a Freemason. Whatever other information as to the Fraternity he may have gleaned from the outer world, he has certainly learned that Freemasons clothe themselves with aprons, and when one of these articles of attire is girt about his waist, he realises that he is really "within the pale" of the brotherhood. The charge following the investiture cannot fail to impress him with the fact that the Fraternity looks upon the apron as a badge neither to be lightly conferred nor worn with indifference.

THE FORM OF THE APRON

The form of the Apron is a circle, a square, and an equilateral

triangle, which are combined in the Apron as follows:

The circle which the strings of the Apron make when it is attached to the body is the symbol of spirit, and no more perfect symbol of the spirit can be found than the circle. "God is a circle whose centre is everywhere, but whose circumference is nowhere". Because the circle is without beginning or end it teaches the eternity of God; its invisible centre teaches the invisibility of God; and because it is the only line that can enclose matter, it is the only figure that teaches the all-embracing unity of God. Thus the circle teaches the unity, omnipresence, infinity and eternity of God, in which we live, move and have our being.

The two strings are symbols of Love and Faith, which bind mankind into a brotherhood which cannot be broken.

The Apron (the badge of a Mason) is a perfect square, and its four right angles teach us that Purity, Truth, Sincerity and Honesty are the foundations of morality. Its four equal sides remind us to practise the four cardinal virtues -- Temperance in word and deed, Fortitude in a noble purpose. Prudence in judging wisely, and Justice to the humblest and greatest alike.

God not only makes a personal revelation of Himself, but also reveals Himself as the Creator of the material world, which is taught by the square, composed of four equal sides and angles. Thus four becomes

the symbol of matter, as one is the symbol of spirit, and three of the personal revelation of spirit.

Four was the symbol of matter to our ancient brethren because they thought that the earth was an oblong or square, marked by the four points of the compass. Connecting these points we have a square, the symbol of matter. This reason, however, was not given by our Greek brethren of the ancient mysteries who taught that the world was a sphere composed of four elements of earth, air, fire and water. Our brethren of India agree with them in teaching that there are four material elements, but do not believe that they are the same as the Greeks taught. The circle of the Apron, therefore, is the symbol of spirit, the triangle of the threefold revelation of God, and the square of the material universe.

The Flap is an equilateral triangle whose three sides teach us to Relieve a distressed brother, and to be Kind and Friendly in dealing with our fellowmen. The triangle placed above the square teaches us that the rational nature of man should rule and govern the body.

THE MATERIAL OF THE APRON

The material of the apron is imperatively required to be of lambskin. No other substitute, such as linen, silk or satin, could be substituted without entirely destroying the symbolism of the vestment. As the ritual says: "You will observe that this Apron is made from the

skin of a lamb, and the lamb has been from time immemorial the universally acknowledged emblem of purity and innocence," and more particularly in the Jewish and Christian Churches has this symbolism been observed. Instances of this need hardly be cited. They abound throughout the Old Testament, where we learn that a lamb was selected by the Israelites for their sin and burnt offerings, and in the New, where the word "Lamb" is almost constantly employed as synonymous with "innocence".

THE APRON

The Apron must be unspotted white. White, in all the ages, has been esteemed an emblem of innocence and purity. It is with reference to this symbolism that a portion of the vestments of the Jewish priesthood was directed to be made white. Therefore Aaron was commanded, when he entered into the Holy of Holies, to make an expiation for the sins of the people, to appear clothed in white linen, with his linen apron, or girdle about his loins.

It is worthy of remark that the Hebrew word "Laban", which signifies "to make white", denotes also "to purify", and hence we find, throughout the Scriptures, many allusions to white as an emblem of purity. "Though thy sins be as scarlet," said Isaiah, "they shall be white as snow"; and Jeremiah, in describing the once innocent condition of Zion, said: "Her Nazarites

were purer than snow, they were whiter than milk."

Portal, in his work dealing with Symbolical Colours, says that "white", the symbol of the divinity and of the priesthood, represents divine wisdom; applied to a young girl, it denotes virginity; to an accused person, innocence; to a judge, justice"; and he adds what in reference to its use in Freemasonry will be peculiarly appropriate, that "as a characteristic sign of purity, it exhibits a promise of hope after death". We see, therefore, the propriety of adopting white in the Masonic system as a symbol of purity. This symbolism pervades the whole of the ritual, from the lowest to the highest degree, wherever white vestments or white decorations are used.

SYMBOL OF PURITY

Thus we find that the Apron derives its significance, as the symbol of purity, from two sources — from its material and from its absence of colour. The material, then, of the Apron unites with its whiteness to give to the investiture of a Freemason the symbolic signification of purity. The pure, unspotted lambskin apron is then, in Freemasonry, symbolic of that perfection of body and purity of mind which are essential qualifications in all who would participate in its sacred mysteries.

Those Masonic students who like to trace all our Speculative system to the work of our Operative brethren, say that as the craftsman wore an apron to save his clothing from being soiled at work, so the Speculative brother dons it as a desire to be kept unsoiled from the world. But it has a longer lineage and a closer affinity with moral and spiritual purity than anything that can be drawn from the leather apron of the humble worker with the mallet and chisel.

The Apron is the most comprehensive symbol of our faith, and if, on the one hand, it is derived from the garment which the Divine Creator bestowed upon the fallen man in Eden, and, on the other, is an emblem of the robes of Paradise that have been washed and made white in the blood of the Lamb. then surely it is the fitting badge of the whole human race in their agelong march from darkness into the light. And as that march of the whole creation is shown in the life of every individual, it is fitting that the Apron should be presented to the young Mason in the first degree, since his admission into the Craft in a state of helpless indigence is an emblematical representation of the entrance of all men into their mortal existence.

The young Mason, accepting the plin, undecorated apron as his chart, may trace upon it his upward career in the Craft.

The thoughtful Freemason who lingers over the charge which is addressed to him at his investiture cannot fail to appreciate that the Apron is an emblem of all that is higher and best in human life.

Dr. Oliver tells us that in ancient days the Apron, or girdle, of whatever material composed, was universally received as a symbol of truth, and all nations have ever regarded Truth as serenely throned upon a mountain high above the strife and turmoil of men and the warnings of races.

This, brethren, concludes my remarks on the Apron as worn by the Mason of the first degree. With your approval I will now treat on the Apron of the higher degrees.

APRONS OF HIGHER DEGREE

The young Mason, accepting the plain, undecorated Apron as his chart, may trace upon it his upward career in the Craft. When he reaches the second, or Fellowcraft degree he will find it embellished with two blue rosettes at the bottom corners, and when he becomes a Master Mason he will perceive a third rosette, and the edges lined with blue water-waved ribbon. And further adorned with silver tassels.

The origin of tassels and rosettes has given rise to considerable discussion. It has been suggested that the tassels have been evolved from the two long ribbons by which early aprons were girt about the body. These ribbons passed round the waist and were tied under the flap, with the ends pendant in front. The ends were ornamented with a silver fringe, and had become so characteristic that, when the strap and buckle arrangement was devised, they were retained, being

gathered up into the form of tassels and placed one on either side.

The tassels have seven strings which represent the seven liberal Arts and Sciences, viz., Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. They also symbolise the fact that it takes seven or more to make a Lodge perfect, and it also reminds us that King Solomon was seven years and upwards in building the temple of God's service.

No satisfactory explanation of the origin of the rosettes has been furnished. One theory is that they represent the point within the circle with which all Freemasons are familiar; but this is not generally accepted. The tassels also remind us of the two great pillars at the entrance to King Solomon's Temple.

THE BADGE OF INNOCENCE

We are told that the Apron is "the badge of innocence and the bond of friendship". What is innocence but the kindly smile of truth? There cannot be any friendship worthy of the name either between men or between nations that has not truth as its one and only foundation. Friendship based upon anything else is but an apple of Sodom, fair to look upon but false when put to the test.

When first invested with it we are conjured to let its pure and spotless surface be to us a never failing argument for higher thoughts, nobler deeds and greater achievements.

What is this but an appeal to the best that is in us to make this world a better place for ourselves and our fellowmen? The Freemason knows no party in politics, nor does he confess any need in religion, for in theory as a member of a community, and in practice as an individual, he is willing to avail himself of whatever he can find in any party. and in every faith that tends to the building of which he is called; but he does so only because he is a member of a brotherhood that has sought to give concrete form to its intangible design. Others are engaged in building the same Temple and re-working with the same materials, for the stones are Truth. the uplifting of humanity. He takes the Temple of King Solomon as a symbol of that temple of ideals to the Honour, Friendship and Purity. and the cement is Peace, Harmony and Brotherly Love. It may be said. therefore, that all men are builders in all common cause and yet in a very special sense the work is individual. In the erection of the temple of character, though other men lay the courses well and truly. their work will reflect no credit upon us when the Master Architect comes to compare what we have done and what we are given to do. And it is here that Freemasonry, as an institution, discharges its great function. By wealth of symbol and illustration it seeks to guide and direct its members in the paths of Virtue and Science, ever teaching them that the greatest happiness is found in doing good.

"Any good deed that I can do," wrote someone who would not have dishonoured Freemasonry, "or any kindness that I can show, let me do it now; let me not defer it or neglect it, for I shall not pass this way again." And that is the thought that should be in the mind of every brother who would prove himself worthy to wear the badge that is consecrated to goodness and virtue by centuries of usage. He has worn the Apron in vain who has not learned that our ancient Fraternity exists to shed the light of love upon this darksome world. In the Third Degree we are taught that a day will come when the Apron will be put off never to be worn on this side of eternity, and as there will be no building to be done by us when it is "laid to rest beneath the silent clods of the valley", it should be a constant reminder to us of the truth of the lines of Burns, our immortal bard and brother: "A few days may, a few years must Repose us in the silent dust; The voice of Nature loudly cries, And many a message from the skies,

That something in us never dies:
That on this frail, uncertain state
Hang matters of eternal weight;
That future life in the world
unknown

Must take its hue from this alone; Let us the important now employ, And live as those who never die."

And now we come to the last journey of the Freemason's Apron, when the last tribute of respect is paid to him by his brother Masons Masons. He may have lived but a few months as a member of the Craft, or spent many years of active service within its portals and been the proud possessor or many Aprons in the different Masonic steps he has taken. May I be permitted to express the hope that the wearing of this badge, and the great truths it symbolises, may have helped to keep his feet in the paths of rectitude, and the acts of charity he has practised on earth commend him to the GAOTU and be a pattern to those he leaves behind.

(A lecture delivered to Lodge Balgowlah No. 392, the Sydney Lodge of Instruction and Lodge Promise No. 46 by the late V.W. Bro. W.L. Ford, PDGIW, published in THE NSW FREEMASON.

"LABAN" IN FREEMASONRY

The Hebrew word "Laban", which signifies "to make white", denotes also "to purify", and hence we find, troughout the Scriptures, many allusions to white as emblem of purity. "Though thy sins be as scarlet," said Isaiah, "they shall be white as snow," and Jeremiah, in describing the once innocent condition of Zion, said: "Her Nazarites were purer than snow, they were whiter than milk."

the SEVEN Liberal Arts and Sciences

As Fellowcraft Freemasons, we are told to apply ourselves to "The Hidden Paths of Nature and Science". In other words, we are to find out how to live and learn. This means we are to think of education and the way that it must be obtained. Our ritual advises that we do it through the "Seven Liberal Arts and Sciences".

Let us consider the three aspects contained within this title. First, they are "Seven", secondly they imply "Liberalism" and thirdly they are a list of those same "Arts and Sciences".

Seven is a number which has always been associated with perfection. We note that seven are needed to make a Lodge perfect, that it took seven years to build the Holy Temple, that seven days make a week, that it took seven days to create the world and rest, and there are seven colours in the rainbow, that Jehovah and Masonry contain seven letters, that the letter "G" is seventh in the alphabet and that seven can be found in count-

less other places.

"Liberalism" means freedom which must co-exist with Masonry and even join its name. This Liberalism was apparent in the "Eighteenth Century" or "Age of Enlightenment" when modern Masonry began. The Nineteenth Century was a trifle more repressive, although it did contain those innovators Darwin, Marx and Freud. Our Twentieth Century is intoxicated with its various dreams of freedom and has earned the doubtful honour of "permissiveness". One interesting query for Freemasonry is, "How Liberal have the Arts and Sciences become since 1717?"

In our Ritual, the Sectional Lectures have defined each Liberal Art and Science. It is an interesting exercise to read these definitions then to consider how each has become more liberalised.

Grammar is defined as "The proper arrangement of words". The new approach is to accept the rule of usage as having some preponderover traditional rules of language. Infinitives are split, apostrophes are dropped and "different to" replaces "different from". We answer "me" when asked "Who's there?" We even tolerate "How come?" for "Why?" and "At this point in time" for "now". All this happens because we heed the slur that we are too pedantic. Perhaps we are, but the antithesis is more pernicious.

Rhetoric means "To speak copiously and fluently, to instruct, exhort, admonish or applaud". To-day there is a tendency to swallow whole the ready made ideas the media expound and be the victim of the propagandists. The "Back Room Boys", the "Numbers Men", the TV image makers are the ones who count. These have replaced the old time duellists on the hustings.

Logic is employed "To guide our reason discretionally". While logic's rules should be applied objectively, we find that many people only rationalize to suit their own intents. So called "Logic" often is required to work within an ideology. To follow logic as the rules require can often lead the follower into danger. In certain quarters Socrates

and Christ could still be done to death today and the voice of Moses would remain unheard.

Arithmetic "treats of the powers and properties of numbers". Numeracy among the young is often criticized, but it must be remembered that today the method of solving sums (now "algorisms") has been modified. Children learn to calculate with rods. They deal in "sets" and "number lines". Instead of the familiar base ten, numbers are ordered in base two to fit in with computer science. Our simple calculators shorten lengthy operations and simplify our daily work.

Geometry "treats of the powers and properties of magnitude". Today the trend is away from the logical theorems of our own schooldays to axioms and constructions. In the higher branches of the science, curved geometry and the new phenomena of outer space are the matters for consideration.

Music "teaches the art of forming concords . . . to make a delightful harmony". The modern trends is from the sweet and rhythmical to the "big beat". Amplification and speed are espoused and intolerance is shown to earlier forms. There is little of permanence in a "throw away" culture. This art, of course, spills over into dancing. It will take many years to decide if the "Beatles" are really greater than Beethoven or if the African conquest is complete.

Astronomy exists "to observe the motions, measure the distances, comprehend the magnitudes and calculate the periods and eclipses of the heavenly bodies". While our Ancient Brethren early recognized the heliocentric universe, their calendar of events happening 3000 years after the creation of the world was a little antiquated. Since then, many concepts of the Universe have been adopted. We have seen such theories as the "Big Bang" and the "Steady State". Relatively, pulsars, quasars, black holes — all of these and many more, are part of our cosmology.

While the Seven Liberal Arts and Sciences were retained within the learning system up to the end of the Middle Ages, they were born in Classical times. In Rome, well-to-do families had their children instructed in the home by three instructors:

- 1. A Litterator, who taught Reading, Writing and Arithmetic, at what we would call the primary level.
- 2. A Grammaticus who taught Greek nd Latin Grammar, History, Geography and Astronomy from the great literary texts. These classes were for boys of the 12-13+ or secondary level.
- 3. A Rhetor who taught composition and orator to the youths of 16 and over who were now shaving and having the conventional haircuts, as well as wearing the "Toga Virilis".

Apuleius in "The Golden Ass" stated it thus:

"The Litterator begins to polish the roughness of our mind. Then comes the Grammaticus who adorns us with varied knowledge. Finally it is the Rhetor's turn who puts in our hands the weapon of eloquence".

The "Artes Liberales" were "the arts of free men" as opposed to slaves (NB. also "Liber"=book). In Classical times the education of free men required mental training and a harmonious development by studies in Literature, Music, Rhetoric, Mathematics, Speculative Philosophy and Gymnastics. A liberally educated man was to be recognised by his speech, his conduct and his abilities.

A distinction was made between the "Liberal Arts" and the "Servile Arts". The Greek and Roman Liberal Arts were:

- Those that befitted a Free Man and were thus comparatively noble aristocratic and genteel.
- Those requiring the execution of superior mental ability rather than mere hard labour, however skilful. (NB. The motto "Manu et Mente").
- Those tending to elevate the minds of the artist and his patrons rather than providing material comforts, pleasures and conveniences.

The "Servile Arts" were befitting only persons of a lower class, at least as far as the work itself was concerned. It was beneath the dignity of a lady or gentleman to work in them but not to enjoy such products. Painting was considered unworthy of a wealthy aristocrat. A gentleman could practise Music but not too well.

In the Fifth Century AD, Martianus Capello based a Liberal Education on the Trivium and Quadrivium. The early Middle Ages Scholar Cassiodorus (a 6th Century Roman) published a two part treatise, "The Handbook of Sacred and Secular Learning" which defined the Liberal Arts.

Although the two famous Academies closed (Athens in 529 AD — Justinian and Alexandria in 642 AD — the Arabs), from the commencement of the Middle Ages through to the Renaissance, a modified form of the Seven Liberal Arts and Sciences was retained, the Trivium being a literary group of studies and the Quadrivium a mathematical group.

In the so-called "Dark Ages", the Monastic Schools taught candidates for the Monastic Orders while the Cathedral Schools taught candidates for the Secular Clergy. These latter were accesible to laymen. With the growth of towns and cathedrals they proliferated. The curriculum was limited to the Seven Liberal Arts and Sciences. The scholarly texts of the Auctores (Cassiodorus, Boethius, Isidore of Seville and Bde) prevailed.

Learning was next liberalized by the era of the Great Schoolmasters. These included Gerbert of Rheims, Fulbert of Chartres, Ivo, Bernard, Thierry and the great Abelard of Paris who was opposed by the Abbot Bernard of Clairvaux. In spite of the condemnation of Abelard, universities flourished at Paris, Orleans, Montpellier, Oxford, Cambridge, Bologna and Padua less than 100 years after his death.

These universities were born with the grouping of students and masters into guilds like craftsmen. "Universitas" applied to any such Middle Ages Corporate group. In Bologna (which specialized in law) the students being older, predominated. In France and England (which specialized in Theology and Logic) the student were younger and the Masters had the upper hand.

Paris had a "Studium Generale" about 1150 AD. There was an exodus to Oxford in 1161 and thence to Cambridge in 1209. In universities, four "Faculties" now emerged — Theology, Law and Medicine as an entree to the Professions and the Liberal Arts for Teachers or as a preliminary for the other three faculties.

The Renaissance brought the ancient writings to Europe together with the new spirit of Modern Science. The secular spirit now challenged Church authority and Humanistic Studies carried man beyond the limits of the Seven Liberal Arts and Sciences. The NSW FREEMASON

A Tribute To A Past Master

AN EULOGY TO WB CESAR E. VERGARA, PM Cabanatuan Lodge No. 53, Former Mayor, Cabanatuan

By Bro. Primo E. Ferrer, 32° KCCH Incumbent President Protempore, Cabanatuan City Council

We are gathered tonight in the house of Cesar to give him our last tribute and to pay him our last respect.

We deeply mourn the passing of Cesar because he is the embodiment of saintly virtues, honest, dedicated, kind, simple, generous, charitable, learned, and nobody of his generation nor any of his contemporaries would say that he had violated any of the ten commandments of God.

Cesar was so obsessed and so serious in his duties and responsibilities as Mayor of Cabanatuan that when he appointed the members of the Sanggunian, he said that he selected us knowing who we are and what we are, and therefore, he expected us to support his administration to the fullest extent, and to the three of us, he remarked, "I am positively sure you will not fail me,

because in our oath in our fraternity we pledged to be true to one another, and as you are my brothers, I am your brother, and in our journey of life, we travel in the same direction from West to East."

In the short span of nine months of his administration, he was able to increase the revenues by about one and half million without imposing new taxes. He intensified the campaign that last January, Arthur, his Secretary and foster son, reported to him the grumblings of the traders and market vendors and Cesar told him, "Huwag mo akong pakialaman dito. Ang aking kinokolekta ay 'yon lamang dapat nilang bayaran sa ating gobyerno, sangayon sa ating mga ordinanza. Ang hangad ko ay makasingil ng pitong million sa loob ng dalawang taon upang makapagtayo ng isang makabagong hospital para sa mga kababayan natin na mahihirap". He wanted to collect every peso due the government and to save every centavo in the coffers because of his goal.

Cesar was so honest and sincere that he would not touch a centavo from jueteng and monte nor would he dare dip his hands in a bowl of illegal transactions.

So when the bells tolled for Cesar, the people came to grief for they have lost a leader-Mayor of sterling qualities, who stood his grounds in these days of deteriorating moral values, who is irreplaceable for years to come.

Cesar was devoted and faithful to his responsibilities that the Sanggunian lost no time in supporting him. One day, some Sanggunian Members informed him that there was smoke in the house, and Cesar was glad and appreciative of our frankness. And these were his very words to us. "Matalik ko mang kaibigan o mahal ko man sa buhay ay kaya kong itakwil kapag pinagsamantalahan nila ang aking pamamahala."

But destiny was unkind to Cesar and to Cabanatuan, for a few days thereafter, in a conference one early morning with a City Official, in the presence of City Councilor Feliciano L. Joson, he was deeply upset, became passionate and suddenly laid down his arms with his boots on, in a battle against graft and corruption. Woe to those who betrayed Cesar's trust and confidence and had taken for granted his honesty and dedication, for it

is written, IN EVERY GOOD DEED, there is a reward, IN EVERY EVIL ACT THERE IS RETRIBUTION, so said GAUTAMA BUDDHA.

Ang buhay at pamumuhay ni Cesar ay naglalarawan sa atin ng kaniyang pagsisikap, ang pagtahak niya sa matinik na landas ng buhay, ang kanyang mga paglalamay sa gitna ng dilim upang sumapit lamang sa isang bagong umaga at masaksihan ang isang bukang liwayway na siyang pagasa ng buhay.

Tayo man, kung tayo ay magsisikap at magtitiyaga, babakasin ang landas ni Cesar, maglalamay sa kadiliman ng gabi ay aabot din tayo sa isang bagong umaga at makikita ang pagsikat ng araw sa silanganan na nagbabadya ng paglaganap ng biyaya ng Poong Maykapal sa kanyang mga nilalang na may pagibig sa kapwa at may paniniwala sa Kanya.

When in my message in the Souvenir Program of the ARAW NG KABANATUAN Celebration last February, 1987, I said, "Let us hope and pray that in the course of history, Cabanatuan will be led by devoted and well meaning citizens, obsessed with the ideals of service, that Cabanatuan may continue to grow and prosper that our people may enjoy the blessings of peace, happiness and prosperity.

That was Cesar's dream for Cabanatuan.

*NOTE: Delivered on the Necrological Services on June 24, 1987

A Past Master or A Pasmado?

My Dear Son,

Here is an anecdote about a doctor who lived in a small community famous for making grape wine. He was so loved by the community folk for he never failed nor refused to dispense medical or other forms of assistance to them. He would even go out of his way to nelp — waking up in the middle of the night to attend to those who needed his services, whether it involved the practice of his profession or not. In short, he was the champion of the needy.

Time came when the doctor announced his retirement from pracice. He expressed his desire to eturn to his place of birth. The people he served gathered and sked themselves what they would ive the doctor in token of their ratitude and appreciation for his inselfish services. Since they were amous for making the best grape vine they agreed that every mornng they would give a bottle of their roduce which they would deposit n a jar placed in front of the docor's house. So, every morning they vould fall in line and each one deosited one bottle of his produce. t took them almost two weeks to ill the jar. But in so doing, some oured water. Others dilluted the vine they deposited.

When the jar was filled, the eople trooped to the doctor's ouse to present their gift of love. If the ceremony, merry-making, and speeches the good doctor,

teary-eyed, accepted the gift and said,

"My friends, you have all taught me a lot in the more than twenty years of our association. You taught me to be truthful and sincere. I learned to be frank and honest. You have sowed in my heart the seed of brotherly love and concern for the poor and the needy. Thank you for this fine wine which I shall take home and share with my friends. And I'll tell them that this delicious wine was given in token of your appreciation of love.

As an expression of my gratitude for this kind gesture, I shall take the first sip of this fine wine which I understand you saved from your daily produce."

The doctor then took a small glass and half-filled it with wine from the jar. After the first sip, the doctor took another one and followed by a third. The doctor's eyes narrowed. His face became pale. He could not believe what he tasted. He took another sip. His face became wan and ashen; hands trembled. He could not believe it. The famous and delicious grape wine, once exquisite and smooth, now tasted like water. The doctor tried to hide his disappointment. He smiled and said, "Thank you for your gift of love".

The crowd was stunned. There was no movement. There was complete silence that the drop of a pin

could be heard. There was no applause. No response was heard. Those in the crowd did not even dare look at each other. The honest and truthful who deposited true wine felt the guilt of those who deposited water and diluted wine. The cloud of embarrassment hid the morning sun. The embarrassment was so piercing that the crowd remained nailed to their places with tears of shame welling 'round their eyes.

This annecdote may be taken to equate the kind of service we render to God, to our family, to our loved ones, our fellowmen, our country, and our beloved Fraternity. What kind of service have we offered? Have we dilluted our wine of service? Can we, honestly and truthfully, be proud of the brand of service we offered? Can we defend them from the scrutinizing and searching questions of our own conscience? Can we look straight to the All Seeing Eye?

You are now a Past Master for over a year. Our brethren teasefully refer to some Past Masters as PAS-MADO. And they have every reason to call them such, as justified by the PM's doings, undoings, and misdoings. Some brethren, while earning Masonic Wages undeservedly, seek shelter inside and underneath the shades of our Masonic edifice, contentedly watching their share in strengthening our 'Masonic Temple'. Refuse to be a PAS-MADO. Be a deserving Past Master. Respected.

Your Past Master's Apron and your Past Master's Jewel are no guarantee to 'keep the rain off your shoulders'. They are not a free pass to happiness and to success. To temporary mundane pleasures ves, but not to divine happiness. Being a Past Master signifies your acceptance that you are willing to stand up and be counted among those who believe in the things that Freemasonry holds as basic truths. Having travelled to the East, you are expected to be an upright man with a new zest and flavor for a life that is clean - a life untarnished by "complaisance with evil, or by tolerance of scandalous behavior, or by cynical acceptance of dishonor". Awarded the Past Master's Apron and the Past Master's Jewel, you are obligated to deal honorably and act towards your fellowmen in accordance with the highest moral principles in life.

Unfortunately, Sonny, you will find in the cross section of our society, AND OUR FRATERNITY MIGHT NOT BE AN EXCEPTION, much evidence of rot in the moral fiber of our fellowmen. Human termites are nibbling at the foundation of our edifice, the building of which our departed countrymen and brethren spilled precious blood and gave up their lives that it may forever stand free and strong.

Deserve and be worthy of the Past Master's Apron and the Past Master's Jewel awarded to you. Be proud of it. Respect it. Honor it. Live for it and live with it. Equally, I shall be proud to have a sor who is a Past Master. Never a PASMADO!

Regards to the family.

With Love Dad

the GRAND MASTER'S VISIT

TAIPHE

Two Grand Masters – MW Teodorico V. Baldonado, Grand Master of Masons of the Philippines, and MW Nelson Tong, Grand Master of Masons of China, pose for this souvenir photo during a recess at a joint installation ceremonies held during the visit in Taiphei of the Philippine Masonic delegation.





RP-Taiwan Amity. This group cuts a handsome photo taken during the visit to Taiphei. Shown from left: WB Domingo Chua, Philippine Representative to the Grand Lodge of China; MW Ian Ling, PGM, China; MW Teodorico V. Baldonado, Grand Master of Philippine Masons; MW Nelson Tong, Grand Master of China; RW Eugene Wang, Deputy Grand Master, China; and VW Jose R. Guerrero, of the Philippines.

TO OVERSEAS LODGES



MW Nelson Tong, Grand Master of the Grand Lodge of China (fifth from right) presents a plaque of Amity to MW Teodorico V. Baldonado, Grand Master of Masons of the Philippines, (fourth from left). Also in photo are RW Eugene Wang, Deputy Grand Master of China; MW Ian Ling, Past Grand Master of China; VW Fernando Pascua, Senior Grand Lecturer, Grand Lodge of the Philippines; VW Austin Teng, Grand Tyler, Grand Lodge of China, who coordinated the Taiphei visit; VW Cris Fernandez, of the Grand Lodge of the Philippines.



A Gift of Friendship is presented by MW Teodorico V. Baldonado, Grand Master of Masons of the Philippines (fifth from left), asissted by his wife Theresa, to MW Nelson Tong, Grand Master of the Grand Lodge of China (third from right). Other Philippine and Taiphei masonic dignitaries, including Rosemarie Tong (extreme left) witnessed the presentation.

Call on Speaker Franilin J. Quitugua, House of Legislations-Guam; Bro. Senator Austin Shelton, and DDGM Jose Laguana.







Micronesia Worshipful Master.

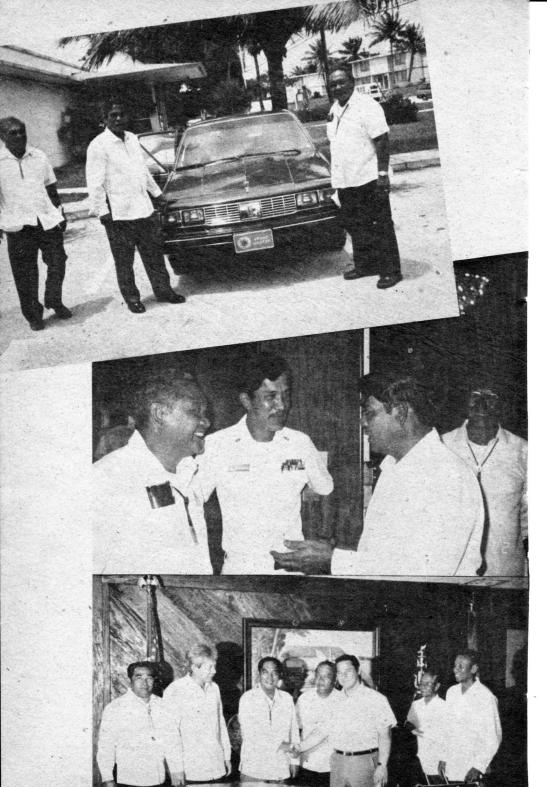
Plaque of Appreciation and Recognition, Jose Laguana, DDGM/Frankie Fernandez, DGL Charleston Lodge Master.



Opening of Micronesia Lodge.

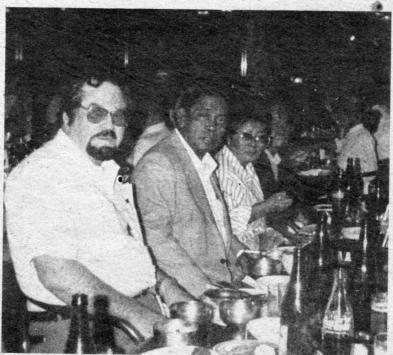
Airport Reception DDGM - DGL Frankie Fernandez.





SEOUL, KOREA







Around the country with the GRAND MASTER





KAWIT JUNE 12 INDEPENDENCE RITES

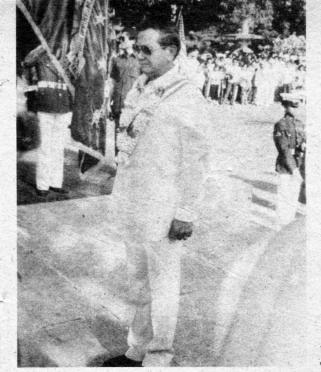




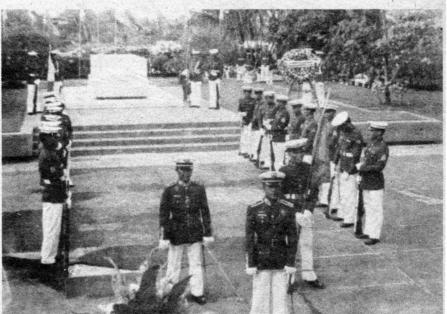
Navy uniform — Worshipful Perez in Barong — Worshipful Bay Independence Day — June 12



Danada duning Indonendance Day



Vice President Salvador H. Laurel. Guest of honor at Independence Rites.



The Guard of Honor at Kawit Rites

KAWIT JUNE 12 INDEPENDENCE RITES



Independence Day Parade lead by Tagaytay WM Virgilio Sarmiento (Tagaytay Lodge No. 165)

Order of Eastern Star lead by Sister del Mundo.





Independence Day Parade lead by WB Velasquez with sunglass

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Pintong Bato No. 51 — Independ Day Parade lead by WB Aquino.







Independence Day Parade.



CALAMBA

Rizal Birthday Celebration June 19





at - Family of Masons in Calam-Laguna, June 19.



CALAMBA

Rizal Birthday Celebration June 19



Float - Family of Masons in Calamba, Laguna, June 19.



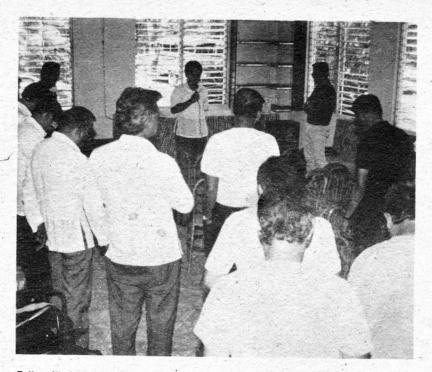
Float - Family of Masons in Calamba, Laguna, June 19



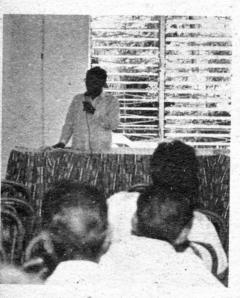


Rizal's Birthday - Masonic District 10 (Cavite) and Laguna District 11 (in Calamba).





Fellowship in Calamba, Laguna



Fellowship in Calamba, Laguna



Fellowship in Calamba, Laguna

SPORTSFEST

MASONIC DISTRICT NO. 10 PROVINCE OF CAVITE

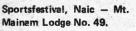


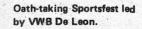
Opening of Sports Festival, Magdiwang Lodge No. 238.



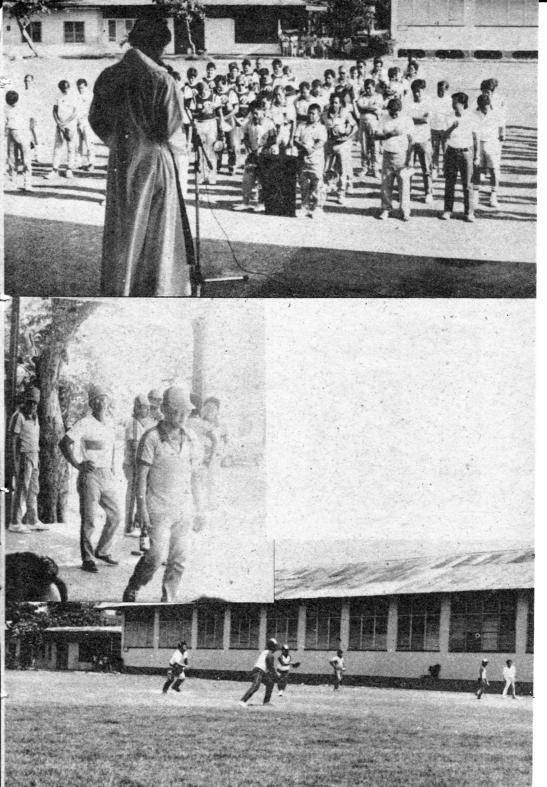
SPORTS FEST







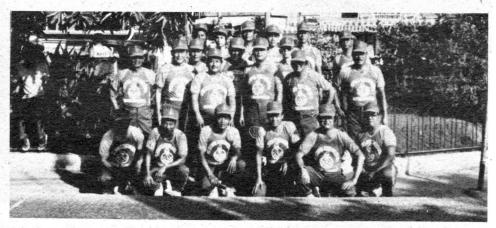








Sportsfestival — Bagong Buhay Lodge No. 17, Primero Luz Filipina Lodge No. 69, Indang Lodge No. 115.



Mt. Mainam Lodge No. 49, 2nd Place - Dart. (L-R) Bro. Nat Hintay, Bro. Gally Pardo, W.B. Erlindo Frolin (PM) W.B. Bert dela Cruz (PM) Bro. Ted Joseph Bro. Pie Zabele W.B. Bert dela



Sportsfestival - Pintong Bato Lodge No. 51



Champion Dart – Indang Lodge No. 115: (L-R) Bro. Isaias Banaag-Team Captain, Bro. Mario F. Guevara-Playing Coach, Bro. Baltazar Leal, W.B. Lamberto dela Cruz-District Chairman, Bro. Edwin P. Pinalo, W.B. Alexander F. Ferrer, Bro. Ernesto Mariano, Bro. Juan G. Rodrin.



Opening of Sportsfestival - Lodge No. 31 (Aguinaldo Memorial Lodge)

CONSTITUTION OF KA

GENERAL SANTOS CITY

Meeting under dispensation (UD) for a period, KADUH Lodge No. 278 in General Santos City in the deep south is formally constituted as a regular Lodge.

MW Teodorico V. Baldonado constituting the 278th Lodge of Free and Accepted Masons under the jurisdiction of the Grand Lodge of the Philippines, the Kaduh Lodge, in General Santos City.



MW Teodorico V. Baldonado and his party being welcomed by the Officers and Members of KADUH Lodge No. 278 at the airport of General Santos City.

DUH LODGE NO. 278



MW Teodorico V. Baldonado, with RW Domingo F.M. Domingo, VW Fernando V. Pascua, Jr., VW Crispulo Fernandez, VW Gauvain Benzonan, VW Celso Sta. Ana (DDGM), and the newly-installed officers and members of KADUH Lodge No. 278 after the Constitution and Installation ceremonies at the Matutum Temple, General Santos City.



ORATORICAL CONTEST



Winners of the oratorical contest sponsored by Pintong Bato Lodge No. 51, held on August 29, 1987. Theme: "Ano ang Magagawa ng Kabataan sa Ikauunlad ng Bayan." Shown with the winners is WB Rafael A. Velasquez. Participants are high school students of Amadeo Western Cavite Institute.



Trophy to winning school — Amadeo Western Cavite Institute — being received by Miss Marquez from WB Sarmiento.



WB Virgilio F. Sarmiento, Worshipful Master, Tagaytay Lodge No. 165 presents medal and cash award to Rommel Bawalan, of Amadeo Western Cavite Institute.



Sponsors and Winners pose for their photo. From left: Apolinar Saulog, senior Warden, Tagaytay City Lodge No. 165; Miss Marquez; Rommel Bawalan; and WR Virgilio F. Sarmiento.

Bethel No. 8 International Order of Job's Daughters 22nd Installation of Officers Bacoor, Cavite

The International Order of Job's Daughters Bethel No. 8 of Bacoor, Cavite held their 22nd Installation of Officers and Members on June 28, 1987 at Pintong Bato Lodge No. 51. It was indeed a memorable occasion because of mostof their Dad Masons took time to witness this special occasion. It was also attended by their Brother DeMolays from different chapters and by their Sister Rainbows as well.

The Bethel Officers that have been Elected and Appointed to serve for the ensuing term of Office are:

Elected: Honored Queen — Maria Lynette R. de Leon; Senior Princess — Irma T. Gawaran; Junior Princess — Mary Anne N. Bernardo; Guide — Analiza C. Aquino; Marshal — Mary Rose Fatima P. Nario.

Appointed: Chaplain — Ellen S. Tesorero; Treasurer — Sally C. Tesorero; Recorder — Hedda E. Reyes; Musician — Aileen F. Celestino; Librarian — Dina A. Jimenez; 5th Messenger — Sheila E. Logronio; 4th Messenger — Sharon E. Logronio; 3rd Messenger — Jet-Jet Zerda; 2nd Messenger — Din-Din L. Gomez; 1st Messenger — Stella G. Bongco; Senior Custodian — Jenifer Vicente; Junior Custodian — Joy G. Manuel; Inner Guard — Antonette A. Velasquez; Outer Guard — Joanne G. Manuel

The new set of Bethel Guardian Council is as follows: Executive Members: Bethel Guardian — Mom Fely Sarmiento; Associate Bethel Guardian — Dad Roberto Landas; Guardian Secretary — Amy Gawaran, PHQ: Guardian Treasurer — Nimfa Trias. PHQ: Director of Music —

Cristy Noel, PHQ; Associate Members: Custodian of Paraphernalia — Liza de Leon, PHQ; Promoter of Sociability — Mom Violeta Ignacio, PBG; Promoter of Finance — Dad Valeriano Espiritu; Committee Chairman on Youth Activities — Dad Federico Aquino, PABG; Committee Chairman: Director of Epoch — Libby Tesorero, PHQ; Promoter of Sociability — Myrna Reyes, PHQ; Committee Chairman on Fraternal Relations — Dad Rafael Velasquez, PABG; Chairman of Promotion — Mom Conchita Narvaez, PBG; Chairman of Goodwill—Mylynn Landas, PSP; Chairman of Patrol — Dad Conrado Barcega;

The Installing Officers headed by the retiring Honored Queen Eloisa Manlansing were certainly remarkable for delivering and executing their part in the Installation Ceremony as flawless as possible. The rest of the members of the Installation Team were: Installing Guide — Boots Maliksi, PHQ; Installing Marshal — Mylynn Landas, PSP; Installing Chaplain — Myrna Reyes, PHQ; Installing Recorder — Nimfa Trias, PHQ; Installing Musician — Cristy Noriel, PHQ; Installing Flag Bearer — Liza de Leon, PHQ; Installing Senior Custodian — Cecile Tesorero, PHQ: Installing Junior Custodian — Concon Abad Installing Narrator — Libby Tesorero, PHQ.

The theme used for the Installation was based on the quotation from Confucius that "There are three degrees of filial piety. The highest is being a credit to our parents, the second is not disgracing them; the lowest is being able simply to support them." The colors used were white and pink. Orchids were used as an Emblem.

For the second term of 1987 Dad Miguel Malinis of Pintong Bato Lodge No. 51 was chosen as their Jobie Dad, while their Jobie Beau is Jovan Reintegrado, Past Senior Councilor of Emmanuel Baja Chapter, Order of DeMolay of Cavite City. WB Rafael Velasquez, the Retiring Associate Bethel Guardian and the Worshipful Master of Pintong Bato Lodge No. 51 gave the Inspirational Talk. After the Installation Ceremony Refreshments and Socials followed at Pintong Bato Lodge's Social Hall—WB Francisco Gaudier Memorial Hall.



The Honored Queen — Maria Lynette R. de Leon, being escorted by her father, VW Laureano de Leon, District Deputy Grand Master, Masonic District No. 10.

"Place your right hand over your heart and make this promise."





Sis. Libby Tesorero, PHQ, leads the prayer.



The Jobies, after the flower ceremony.



Installation of the Honored Queen.

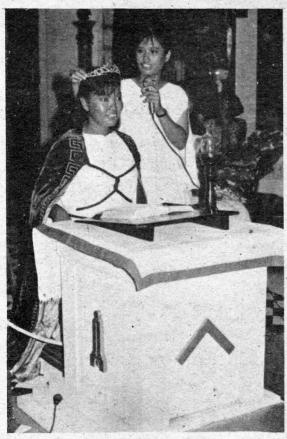
Presentation of Jobie Beau: Jovan Reintegrado, Past Senior Councilor of Emmanuel Baja, Chapter, Order of De Molay, Cavite City. .







The Cape of Royal Purple is an emblem of a high office and symbolizes the love of the Bethel members.



"I now place on your head this crown. May you ever wear it with dignity, grace and humility."



The newly installed Honored Queen, with members of her family.



This cake was donated by Mom Fely Sarmiento, the incoming Bethel guardian, for the 22nd Installation of officers and members.



Dad Rafael Velasquez, an inspirational talk.



The newly talled officers vith their incomng Bethel guardn and Associate Bethel guardiansflom Fely Sarniento and Dad Roberto Landas nd their retiring 3G and ABG; Nom Violeta Igacio and Dad Rafael Velasquez.



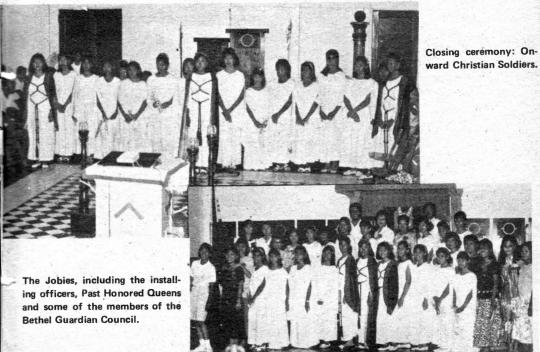
Dad Miguel Malinis, the chosen Jobie Dad, delivering his speech.



delivering

The Honored Queen delivers her inaugural address.





CIRCULARS

SIRKULAR BLG. 5 Serve Ng 1987 -- BALDONADO

SA : Lahat ng mga Guro, mga Bantay, ibang mga Pinuno at

Kasapi ng mga Nasasakupang Lohiya sa Hurisdiksiyong ito.

PAKSA: Buwan ng Wikang Pilipino

MALIGAYANG PAGBATI!

Alinsunod sa Palatuntunan ng pagdiriwang natin ng ika-75 Taon ng Gran Lohiya ng Pilipinas, ang susunod na buwan, Agosto 1987, ay ipagbubunyi natin bilang "Buwan ng Wikang Filipino".

Magugunitang sa buwan ng Agosto isinilang ang yumaong Pangulo at Kapatid na Manuel L. Quezon, kinikilalang Ama ng Wikang Pambansa at kauna-unahang Gran Maestro ng Filipino; gayundin si Heneral at Kapatid na Marcelo H. del Pilar, bayani ng himagsikan at itinuturing na Ama ng Masoneriya sa Pilipinas.

- Mga Gawaing Pambansa Pangungunahan ng Grand Lohiya sa Kalakhang Maynila:
 - Agosto 1 hanggang Disyembre 19. Pangkapuluang timpalak sa pagsulat ng sanaysay at tulain sa Filipino ng mga mag-aaral sa kolehiyo. (Kalakip ang mga patakaran.)
 - Agosto 19, 7:30 n.u. Quezon Memorial Circle, Lunsod ng Quezon. Pag-aalay ng bulaklak sa bantayog ng Pang. Manuel L. Quezon.
 - Agosto 22, 9:00 n.u. Grand Lohiya. Halintularan ng pagbubukas at pagpipinid ng Lohiya sa Wikang Filipino. Sa hapon. (Ipaaalam ang oras at pook na pagdarausan.) Balagtasan ng apat na koponan mula sa mga Distrito ng Cavite, Laguna, Bulacan at Nueva Ecija.
 - Agosto 30, 3:00 n.h. Bulacan, Bulacan. Pagbibigay-galang sa mga lab

- Agosto 30, 3:00 n.h. Bulacan, Bulacan. Pagbibigay-galang sa mga labi ni Hen. Marcelo H. del Pilar. (Magtitipon-tipon ang mga sasama sa Gran Lohiya ng 1:30 n.h.)
- 2. Mga Gawaing Pandistrito Bawat Distrito ay inaasahang makikipagdiwang sa pamamagitan ng isang palatuntunang naaangkop sa kanilang dako.

Bawat DDGM ay nararapat magbigay ng maikling ulat hinggil sa palatuntunang ginanap ng kanyang Distrito kaugnay ng pagdiriwang sa buwang ito, at kinakailangang ipahatid sa Gran Lohiya bago lumipas ang Seyembre 30, 1987.

Ang Sirkular na ito ay babasahin sa bukas na Lohiya sa Nasasaad na Pulong kasunod ng pagkatanggap nito at ang gayon ay itatala nang tumpak sa Ulat ng Pulong.

Itinakda sa ilalim ng aking kamay at tatak ng Gran Lohiya sa Lunsod ng Maynila ngayong ika-10 ng Hulyo 1987.

> TEODORICO V. BALDONADO Grand Maestro

Pinatunayan:

D. F. M. DOMINGO Grand Secretario

DISTRICT DEPUTY GRAND MASTERS 1987-88

DISTRICT DEPOTT GRAND MASTERS 1907-00									
1-A	_	VW Isaac Arribas, Jr.	20	 VW Jose Laguana 					
1-B	_	VW Fred Guerrero	21	 VW Kenneth Crabtree 					
1-C	_	VW Ramon C. Nunez	22	 VW James B. King 					
-2		VW Felicisimo B. Munda	23	 VW Jose Anes 					
3	_	VW Perfecto Martinez, Jr.	24	 VW Rolando M, Rivera 					
4	-	VW Dennis T. Rivas	25	 VW Glicerio Lim 					
5	_	VW Paulino S. Amigo	26	 VW Ali Bagundang 					
6	_	VW Jorge C. Roque	27	 VW Franklin J. Demon 	teverde				
7	_	VW Pacifico B. Aniag	28	 VW Conrado Medina 					
8.	_	VW Rodolfo Batungbakal	29	 VW Maximo G. Silao 					
9		VW Emilio A. Andrion, Jr.	30	 VW George F. Krause 					
10	_	VW Laureano De Leon	31	VW Franklin G. Calo					
11	_	VW Andrew Nocon	32	 VW Amado De Borja, 	lr.				
12	_	VW Ladislao H. Arjona	33	VW John K, Go					
13	_	VW Antonio L. Fabian	34	VW Benjamin Flores					
14		VW Edgardo Elechicon	35	 VW Rodolfo Tan 					
15	_	VW Juanito dela Cruz	36	 VW Leopoldo Andal 					
16	_	VW Victoriano S. Go	37	 VW Celso Sta. Ana 					
17	_	VW Tomas Garcia	38	 VW Roberto Lim 					
18		VW Roberto C. Reyes	39	- VW Almario Montes					
19	_	VW Jose R. Luna	40	 VW Victor Asuelo 					
DISTRICT GRAND LECTURERS 1987-88									

19

- VW Delmar Baajin

	1000				= =
1-A	_	VW Teotimo Juan	20	-	VW Frank Fernandez
1-B		VW Antonio Mendoza	21		
1-C		VW Antonio Q. Chua	22	_	VW Robert Perry
2		VW Manolo Cipriano	23	-	VW Alberto Simon, Jr.
3		VW Rodolfo Velasco	24	_	VW Florentino Naniong
4		VW Oscar Angeles	25	_	VW Serafin Colmenares
5	_	VW Pedro Fajardo	26		VW Eduardo Ravago
6	_	VW Rodlfo Beltran	27	_	VW Carlitos Magno
	_	VW Anastacio Ortiz, Jr.	28	_	VW Alberto Balayan
7		VW Rene Henson	29	_	VW Jesus Chua
8	_	VW Armando Limcangco	30	_	VW Anthony S. Vasconcellos
9	_	VW Benedicto A. Madarang	31	_	VW Segundo V. Cuyno, Jr.
10	_	VW Flaviano Perdito	32	_	VW Nelson Sison
11		VW Eduardo R. Altobar	33	_	VW Olegario Neri
12	_	VW Victor Habito	34	_	VW George M. Kawabata
13	_	VW Felipe Jardinel	35	_	VW Jose R. Rafanan
14	_	VW Tommy Que	36	_	VW Levi Pura
15	_	VW Celso Z. Lumaniog	37	_	VW Menandro V. Lapuz
16	_	VW Wilfredo Valencia	38	_	VW Leandrito B. Indonto
17	_	VW Henry Tan	39	_	VW Elpidio Aserios
18	_	VW Isidro Lahora	40	_	VW Floresto Florendo

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