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VW Rosendo C. Herrera

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Grand Master's Page



YOU AND YOUR TEMPLE

Time has fled by so fast, it seems, that we have now passed the mid-year of our term in the Grand Lodge. We have gone around to attend as many Masonic affairs as we possibly can, and in every place we have been to we found a reassuring climate of Masonic brotherly love.

At the start of our incumbency we conceived the idea, and launched the plan of erecting a Temple, in Manila, for all members of the Grand Lodge of the Philippines. Without it, the Brotherhood is there; but with the Temple - the unity, oneness, and all that Masonry stands for are aptly symbolized.

The dream to build a Masonic Temple for Freemasons in this jurisdiction for this and future generations must then be realized. We had hoped to accomplish this during our term of office. Its realization largely rests on your cooperation.

The remittance to the Grand Lodge of the assessments from various Lodges are quite delayed. Every Lodge, perhaps, wishes to have a complete collection before the total amount from that Lodge is remitted to the Grand Lodge.

We therefore appeal to every individual Brother member to give his share N O W and help build the Masonic Temple in due time.


JOLLY R. BUGARIN
Grand Master



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THE TEMPLE MUST BE BUILT

Each time that a Mason is raised to the Third or Sublime Degree, he is usually impressed by the statement: "We read in the Holy Writings that it was decreed in the wisdom and counsels of Deity aforetime, that a house should be built, erected to God and dedicated to His Holy Name."

The present Plaridel Masonic Temple, as the seat of the Grand Lodge of the Philippines and headquarters of all Masonic activities in this grand jurisdiction, has seen its glory in the service of the Craft these past several decades. Like any other relic of history, or any aging member of a family or a leader long venerated by his peers, the present Temple has served as an inspiration and focal point of ceremonial gatherings by the Fraternity throughout the long years of Masonic journeyings of our Brethren.

Lest anyone make the serious mistake of speaking disparagingly of our Grand Lodge Temple, as no longer suited to the needs of the Craft at the present and in future days, let it be said that our long revered Temple deserves to be enshrined in the sweet and tender memories of yesteryears, having served its time, and in its place our Craft should endeavor to erect a more suitable edifice which could equal if not surpass the dignity and beauty of other Grand Masonic Memorials in many parts of the world.

The siren call by our Most Worshipful Grand Master for each and every Mason in the Philippines to give a stone of contribution to the Grand Lodge Temple Fund campaign has long been overdue. And it behooves us all to heed the call of MW Jolly R. Bugarin: "Let every Mason say with pride – 'I HELPED BUILD THE TEMPLE.' Let us in the future look at it and see the fruit of our labors, our cohesiveness and oneness in the Brotherhood.

"The Temple Fund Campaign is on and we, each one of us, are called upon to share in the sacrifice, that we may soon share in the glory of seeing our Temple rise in our Time."

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ROSENDO CAPARAS HERRERA



Standing 5'10" and weighing 160 lbs., Capt. Rosendo C. Herrera looks more like an actor than a successful businessman. A few years back nobody would have expected that this bundle of energy would make it in the business world of cut-throat competition considering that Capt. Herrera merely wanted to be a ship's captain travelling the proverbial seven seas.

"I had to work my way from elementary school, through high school to college. Life was difficult, then, so much so that I had to shine shoes, sell newspaper, and at times fish which I later sold to earn my school allowance. I couldn't indulge in campus activities until I was a student at the Philippine Maritime Institute and even then my stint as a campus politician in that institution was short lived. The owner of that school gave me a job."

In 1963, Bro. Rudy graduated from his Nautical Course as a Valedictorian. Then he worked on various vessels from ordinary seaman to finally becoming a Master with his own command. Aside from graduating at the top of his class, Bro. Rudy placed 6th in the government examinations for Third Mate, second place in the Second Mate examinations, and 17th place in the Chief-Mate examinations. In January 1971 he passed the government examinations for Master.

It was during one of his many trips abroad that he experienced the universality of Masonry.

"There was a time when I was practically stranded in India with no oil and no food for my crew. I felt forsaken by my company but the Brothers of that place made my life bearable."

After eleven years as a "seafaring man", Bro. Rudy accepted



a job as manager of the Crewing Department of Wallen Philippines Ship, Inc. It was in this company that he handled the administrative requirements of about 3,000 seamen on 110 international vessels engaged in worldwide shipping, assisted and placed on board about 5,000 Filipino seamen on foreign vessels. In 1974, he launched his own business firm, the Oriental Ship Management Co., Inc., serving as its President and General Manager.

"I did not start big", Bro. Rudy rhapsodized. "In fact, I remember very well that there was a time when I had to share somebody's table, his typewriter, and did my own clerking job. A friend of mine

gave me a new lease on life when he assigned a number of vessels to me to provide its crew. From then on my business expanded."

Bro. Rudy's company's growth in the business world is phenomenal. Now, aside from being the President of Oriental Ship Management Co., he is also President and General Manager of Moonstone Import and Export Corp., and the Northeast Agency Corporation. He is also proprietor of the Pisces Aquatic Farm. His rise, of course, was not without obstacles.

"When I started in this business of recruiting seamen for various vessels, I had to bust two crime syndicates taking advantage of applicants. The Ministry of National

Defense took cognizance of my problem and gave me some protection. Til now, some unscrupulous men take advantage of the guillibility of those wanting to be hired on as seamen. It is therefore not surprising if you will hear of fly-by-night recruiting offices.”

The late Maj. Amado Soriano of Mt. Mainam Lodge No. 49 provided the necessary encouragement to Bro. Rudy to join the Fraternity. In 1963 when the deceased Brother was then Deputy Governor of Cavite, Bro. Rudy used to visit with him. Bro. Soriano led an exemplary Masonic life that Bro. Rudy was inspired to learn more about Masonry. As a Captain of a ship it was quite difficult for him to be initiated into the Craft, but he finally became a Master Mason on November 4, 1970 in Pilar Lodge No. 15, through the efforts of WB Olimpio Castaneda. He was assisted by WBs. Nicasio Mayuga and Crispiniano Perez.

On September 5, 1975, he became a dual member of Cosmos Lodge No. 8 and was elected Master of that Lodge in 1977. This year, 1979, he was re-elected Worshipful Master of that same Lodge. Very active in Lodge activities, the Brethren of Masonic District No. 1 elected him as Chairman of the district in 1977. He is presently, the Junior Grand Deacon and the Grand Representative of the Grand Lodge of Michigan. He is a Scottish Rite Mason, Royal Arch Mason, a member of Sampaguita Chapter No. 3, Order of the Eastern Star and also a member of the Afifi Temple A.A.O.N.M.A.S. as well as Vice President of the Bamboo Oasis.

Bro. Rudy makes it a habit to attend Masonic functions, except when very important business appointments intervene. There was a time when he had just arrived from New York but flew to Tacloban City to join the Brethren at Borongan, Eastern Samar at the constitution of East Gate Lodge No. 232 and the installation of its officers.

“I find enjoyment in breaking bread with the Brethren, for it is in this fellowship where I feel a oneness with them.”

Married to the former Esperanza C. Santos, Bro. Rudy is blessed with three children: Cynthia, Ramon and Agnes. It is to these three that Bro. Rudy hopes to infuse the virtues he has learned from Masonry. He has a Certificate of Excellence in Navigation and Seamanship but his crowning glory are his children who in their small way has provided him the joy that “passeth human understanding.”

The span of forty years, from the time Bro. Rudy migrated from his hometown of Naic in Cavite to the present in the center of business of the asphalt jungles of Manila, may seem to pass in a wink especially to a Brother who has lived a crowded life. Like any enterprising young man, who is in a hurry, his addiction to the disciplines of Management by Objectives has served him in good stead for he accomplished much in the short span of his earthly sojourn. And, no matter how small the responsibility given him, he accomplishes the objectives attendant to that challenge. To him there are no small jobs, only small people.

— SAMUEL P. FERNANDEZ

HISTORY OF:

BUD DAHO LODGE NO. 102, F. & A. M.

·BY: WB JAINAL D. RASUL

THE FOUNDING

About fifty years ago, on June 12, 1926, to be precise, the Sulu Masonic Fraternity was conceived in Jolo, a land of Islamic splendor barely touched by the hands of western civilization. The fourteen founding Masonic fathers or charter members who were members of different Lodges agreed to organize a Lodge in Jolo, Sulu. Motivated principally by the realization that, in Sulu, there was no coherent international organization, their wish eventually materialized with the formation of this Masonic Lodge. Its birth, with a grant of dispensation from the Grand Lodge of the Philippine Islands on June 25, 1926, was attended with difficult problems for the physical and cultural meadows that surrounded it, wielded a tenacious resistance to overnight changes. But it conquered these earlier difficulties and flourished with amazing rapidity, entrenching itself securely in the forefront of Philippine Masonic antiquities.

The first six months in the life of this Sulu Masonic institution was characterized by a providential effort, to tame the barren, strange

Muslim frontier and to thrust into the hearts and souls of Muslim land, the over-riding precepts of one humanity and one ever-living God, the cornerstone of the future Masonic super-structure. The charter of Bud Daho Lodge No. 102 was eventually granted on January 25, 1927. Over the next ten years of its existence, its tradition of religious tolerance had practically conquered the province of wilderness and ushered the golden age of Freemasonry in Sulu especially when Hadji Butu and Hadji Moh. Ebbah joined the mystic ties. The late Hadji Butu, Senator for Mindanao and Sulu and a Muslim religious leader was Raised in Sinukuan Lodge No. 16 and was obligated by the late Philippine President and Past Grand Master M. L. Quezon. Being a native son of Sulu this event changed the general attitude towards our ancient order and, in fact, marked the popularity of Masonry in that province. However, the early members did not content themselves with this initial psychological triumph but forged ahead to transcend its early limitations to respond pertinently to the broadening needs of the times.

Credit for the initial success of Bud Daho Lodge No. 102 goes to the fourteen charter members, who were as follows: (1) Valeriano E. Sison of Silanganan Lodge No. 19; (2) Geo N. Massabni of Maktan Lodge No. 30; (3) Julio F. Barbajera of Mabini Lodge No. 39; (4) Jose G. Polotan of Maguindanao Lodge No. 40; (5) Simeon Obsequio of Maguindanao Lodge No. 40; (6) R. B. Alcalá of Sarangani Lodge No. 50; (7) Luciano Abia of Union Lodge No. 70; (8) Dorr Hand Malone; (9) Julian Pilares, (10) Julius Schuck, (11) Cipriano Jularbal, (12) Jose M. Burdeos, (13) Benigno S. Viray; (14) Tomas Domaol, all of Mount Apo Lodge No. 45.

Bud Daho Lodge No. 102, was constituted on August 1, 1927 and the first elective officers were installed on the same date. They were: Julian Pilares – *Master*; Rafael B. Alcalá – *Senior Warden*; Luciano Abia – *Junior Warden*; Julius Schuck – *Treasurer*; Simeon Obsequio – *Secretary*; Liberator E. Sitawa – *Chaplain*; Jose M. Paredes – *Marshal*; Jose M. Burdeos – *Senior Deacon*; Willaim A. Real – *Junior Deacon*; Julio T. Barbajera – *Senior Steward*; Agapito delos Reyes, *Junior Steward* and Benigno S. Viray – *Tyler*.

The officers of Bud Daho Lodge, under dispensation, were as follows: Dorr Hand Malone, *Worshipful Master*, Geo N. Massabni, *Senior Warden*, Julius Schuck, *Treasurer*, Jose B. Polotan, *Secretary*, Simeon Obsequio, *Chaplain*, Cipriano Jularbal, *Marshal*, Luciano Abia, *Senior Deacon*, Rafael B. Alcalá, *Junior Deacon*, Julio M. Barbajera, *Senior Steward*, Jose M. Burdeos, *Junior Steward* and Benigno S. Viray, *Tyler*.

Clearly, the founders of the Bud Daho Lodge No. 102, predominantly American, German, Spanish and Filipino were the elite of the business community, the professionals and of the military group at the time. Major Malone, the American Sulu Chief Constable, was the moving spirit behind the formation of this Lodge, which is definitely the first international organization in Sulu.

The Bud Daho Lodge No. 102 was an assemblage of Masons which sought to plant the Masonic seed on Sulu soil, a cradle of Philippine Sultanate. It established the house of unity, in diversity.

Bud Daho is a lava cone of an extinct volcano with an altitude of 2,000 ft. in the town of Patikul, Sulu. In the year 1906, approximately, one thousand Muslim men, women and children, whose only fault was their sincere desire to be left alone and whose only preparation for battle was their willingness to die for what they believed to be their right perished in the battle of Bud Daho. Bud Daho Lodge No. 102 was named in honor of these early martyrs to progress.

About 95% of the charter members of Bud Daho Lodge No. 102 have long dropped their working tools as they continued to travel upon the level of time and it can be asserted with utmost confidence that their deaths leave great voids in the roster of Bud Daho Lodge and the long list of solid accomplishments they rendered to our ancient order and the Masonic world will forever be etched in the hearts of their Brethren, as a monument of sacrifice and greatness.

IMPORTANT DATES & EVENTS, WORTH RECORDINGS

The Bud Daho Masonic Temple, where stated meetings were originally held, was in San Raymundo, Jolo, Sulu. Since most of the charter members belonged to the military and civil government the Temple was transferred to the American military building (second floor) combined with an evangelical chapel (first floor), in 1930, in front of the present site of Town Hall. The phenomenal growth of the Craft in Jolo was brought to a grinding halt in December 1941 when the Japanese invaded Taglibi, Patikul about 16 kilometers west of Jolo. Bud Daho Lodge No. 102 ceased its labors during the Japanese occupation for the reason that the members either joined the underground movement or were actually forbidden by the Japanese to function as a Masonic body. When the American forces were finally able to liberate Sulu, the Masons found their Temple burned to ashes. It was not until 1947 that Bud Daho Lodge No. 102 was revived and resumed its labors. The perennial Tyler and charter member Bro. Benigno S. Viray voluntarily constructed a nipa house which was used as Bud Daho Lodge Hall with his own funds and within the Jolo garage compound owned by him. For almost two years, the Masons in Sulu labored in this hut until 1950 when the Bud Daho Lodge was transferred to its present site, in front of the Town Hall. It must be remembered that when the military building which was used by the Masons as its Temple was burned, the lot on which it was erected, a military reservation,

was eventually proclaimed by the President as disposable land under the Public Land Law. The Masons, in need of a lot for their Temple, wanted to apply with the Bureau of Lands to purchase said lot. Since incorporation was deemed necessary, the Sulu Masonic Fraternity, Incorporated was born, in 1948, under WM Francisco Escudero. An application for this lot was completed in 1965 during the term of VWB Indanan Napii. On this lot, was erected the Bud Daho Lodge building in 1950, with the financial help and cooperation of the late Bro. Tan Ting Leck, to whose loving memory, the Masons of Bud Daho Lodge owe a debt of eternal gratitude. On August 10, 1971, just after we raised Dr. Benjamin Obsequio to the Sublime Degree of Master Mason and while we were partaking of a sumptuous dinner, a few meters away at his house, the Temple of the Bud Daho Lodge No. 102 was again burned to ashes. Today, we are about to build the 3rd Masonic Temple upon the ruins of the past. Meanwhile, Masonic labors continue regularly on the Roof Garden of the building of Bro. Wu Siok Boon, a worthy Mason and a gentleman.

SULU CARNIVAL

In 1948, The Sulu Masonic Fraternity, Inc. sponsored the first Sulu carnival during the administration of WB Francisco Escudero. The Sulu carnival which covered a period from May to June, featured several kinds of rides, a beauty queen contest, a dancing pavilion and other kinds of public entertainment. This carnival was repeated in

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KALPIDOSCOPE

WELCOME GRAND MASTER JOLLY R. BUGARIN PARTY
GUESTS
CABANATUAN LODGE No. 53, F. & A. M.
60th ANNIVERSARY
SEPTEMBER 29, 1979



A SOUVENIR PICTURE AFTER THE FLORAL OFFERING RITES AT THE RIZAL MONUMENT.



AT THE HEAD TABLE RW RUDYARDO V. BUNDA, JGW CHATS WITH MAYOR ANGELINA F. PADILLA OF CABANATUAN CITY.



MW JOLLY R. BUGARIN (AT THE ROSTRUM) DELIVERED THE KEYNOTE ADDRESS.



MW BUGARIN RECEIVES PLAQUE OF APPRECIATION (LEFT) AND CHECK FOR TEMPLE FUND FROM WB EUGENIO JONGO.

BUD DAHO ... From page 9

1955 and 1962 also during May to June under the administration of WB Tuchay Tan and WB Hadji Alameen Pesy, respectively.

6TH REGIONAL MASONIC CONVENTION OF MINDANAO AND SULU

On March 14, 1962, the 6th Regional Masonic Convention for Mindanao and Sulu was held in Bud Daho Lodge No. 102, at Jolo, Sulu, during the administration WB Hadji Moh. Alameen Pesy. The activities of the conventionists consisted mainly of the reception of the Grand Master, brief exchanges of courtesies among Brethren of different districts, Rizal monument floral offering, discussions of the different resolutions and the joint initiation of Benjamin Abubakar, Governor; Muss Ezquierdo, Board Member; Jainal D. Rasul, Fiscal; Marcelino Bueno, Judge. This 6th Masonic Convention held at Jolo, Sulu, is significant for the reason that it was the first Regional Convention of Masons from Mindanao and Sulu held at Jolo, the last bulwark of Philippine Masons, at the back door of the Philippines.

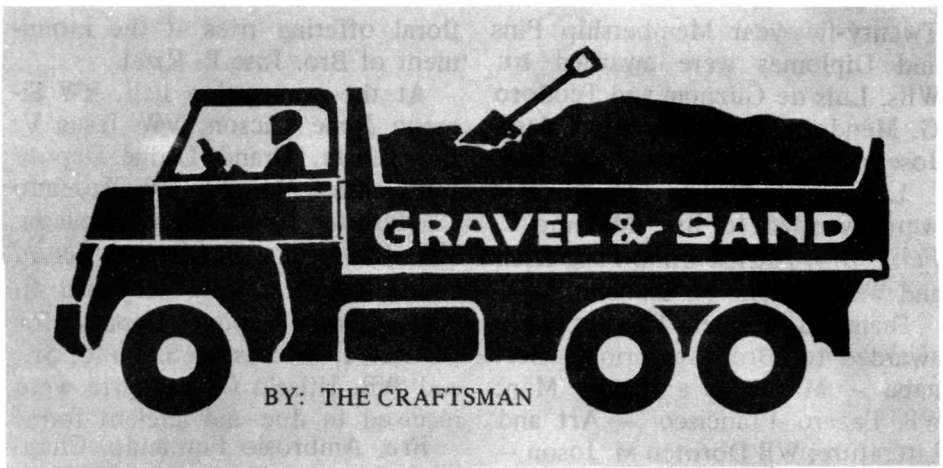
Since the Sulu membership already had a lot and a Temple, there was one more requisite and that was the lot for a Masonic Cemetery. Through the valuable assistance of WB Cenon C. Moreno and Bro. Fredinel Martinez, then supervising surveyor of the Bureau of Lands, an application was filed for the cemetery lot during the administration of WB Indasan Napii. The cement panelling was started the following

year in 1966 during the administration of WB Jainal Rasul funded by individual donations of members and the concrete gate was donated by Bro. Alexander Tan. This project remained half-finished until it was continued with Sulu Masonic Fraternity, Inc. funds and finally completed in 1971 during the administration of the incumbent master WB Suy Han Tan.

Two other important achievements may be noted in 1966. The first was the First Plaridel Annual Oratorical Contest participated in by contestants from the different secondary schools all over the province of Sulu. The second, was the initial dialogue between the Knights of Columbus and the Masons primarily intended, not only to bridge age old gaps between the two organizations but also to bring about a union of forces in the area of charitable work in the community. This important event was made possible by a committee headed by WB Tating Sangkula and WB Ahmad Bagis. In 1967, WB Gambra Rasul continued the ecumenical athletic contest between the Masons and the Knights of Columbus on the day coinciding with the Hari-Raya celebration or the Muslim Feast of Charity.

Freemasonry as already stated was for the first time introduced to the province of Sulu when Major Dorr Hand Malone then Sulu Chief Constable, the intrepid and brave American officer, together with his comrades firmly organized the Bud Daho Lodge No. 102 of Jolo. The members of the Lodge were already Master Masons in their own right and were mostly of the American

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CABANATUAN LODGE NO. 53, F. & A. M. CELEBRATES DIAMOND ANNIVERSARY

Cabanatuan Lodge No. 53, F. & A. M. celebrated its Diamond Jubilee on September 29, 1979.

The Lodge was opened at 8:00 o'clock in the morning.

The Brethren then proceeded to Plaza Lucero where floral offerings were laid at the foot of the statue of Bro. Jose P. Rizal. WB Doroteo M. Joson gave the invocation. VW Eulogio C. Sta. Maria, Grand Lodge Deputy for District No. 6, RW Rudyardo V. Bunda, Junior Grand Warden and RW Simeon Rene Lacson, Senior Grand Warden gave brief remarks.

After the floral offerings the Brethren and their ladies proceeded to the La Parilla Restaurant where ceremonies were continued.

MW Jolly R. Bugarin, accompanied by RW Simeon Rene Lacson, RW Rudyardo V. Bunda, VW Alejandro A. Eusebio, VW Eulogio C. Sta. Maria, VW Eliseo A. Arandia, Jr., VW Rosendo C. Herrera, and other Grand Lodge officers were received in due and public form.

The invocation was given by Bro. Jose F. Calderon and Sis. Marcelina Annang led in the singing of the National Anthem.

Hon. Angelina F. Padilla, Mayor of Cabanatuan City gave the welcome address. She mentioned that her father was a member of Pampang Lodge No. 48.

VW Reynato S. Puno, Grand Lodge Deputy for District No. 1 delivered an inspirational talk.

Twenty-five-year Membership Pins and Diplomas were awarded to: WBs. Luis de Guzman and Teodoro G. Mendoza, Bros. Eugenio Calara, Jose V. Diaz and Serio S. Ocampo.

Life Membership Certificates were awarded to Bro. Maximo C. Felix, Bro. Patrick Chua Peng Hian and WB Mariano N. Llanera.

Diamond Jubilee Plaques were awarded to: Bro. Gregorio C. Bernabe – Mason as a Family Man; WB Lazaro Francisco – Art and Literature; WB Doroteo M. Josen – Community Services; Bro. Dominador S. Soriano – Public Service.

The awards were handed to the recipients by RW. Simeon Rene Lacson. He was assisted by WB Eugenio A. Jongo.

The closing remarks were given by VW Eulogio C. Sta. Maria.

Musical numbers were rendered by: Miss Elizabeth Medina, Engr. Romeo N. Bacani, accompanied by Dr. Rodolfo Reyes.

TARLAC CONVENTION

The Sixth Annual Convention of Lodges under Masonic District No. 29 was held in Paniqui, Tarlac on October 13, 1979 with Anchor Lodge No. 159 hosting the affair. The other Lodges comprising the district are: Isagani Lodge No. 96 in Tarlac, Tarlac and Victory Lodge No. 116 in Camiling.

RW Simeon Rene Lacson, Senior Grand Warden, led the conventionists in paying a courtesy call on Mayor Vicencio M. Tayag and other Municipal officials of Paniqui. The officials joined the Brethren in the

floral offering rites at the monument of Bro. Jose P. Rizal.

At the convention hall, RW Simeon Rene Lacson, VW Jesus V. Evangelista, Grand Lodge Deputy for District No. 29, VW Rosendo C. Herrera, Junior Grand Deacon, VW Hermogenes P. Oliveros, Senior Grand Lecturer, VW Reynato S. Puno, Grand Lodge Deputy for District 1, WB. Isaac S. Puno, Sr., and WB. Hilario G. Esquerro were received in due and ancient form.

Bro. Ambrosio Fernando, Chaplain of Anchor Lodge No. 159 delivered the invocation. WB Edgardo P. Manlapig gave the welcome address, after which a minute of silent prayer was offered in memory of the deceased Brethren of the district. The roll call of Lodges was made. All Lodges were represented.

The minutes of the previous convention was read and the same was approved as read.

WBs Co Ting Chu, Panfilo Valdes and Edgardo P. Manlapig, Masters of Isagani Lodge No. 96, Victory Lodge No. 116 and Anchor Lodge No. 159 respectively rendered brief reports on the state of their Lodges.

Resolutions calling for the streamlining and simplification of the procedure in the election of Grand Officers and the publication of a Newsletter for the district was approved. The resolutions were presented by WB Perfecto D. Corpus, Chairman of the Resolutions Committee.

The fraternal luncheon was held at the social hall at the ground floor of the Temple.

VW Renato S. Puno, Grand Lodge Deputy for Masonic District No. 1 was the guest speaker. He was introduced by Bro. Cesar Socrates.

Several songs were rendered by Sis. Beltran and a folk dance number was rendered by the wives of the Brethren. Capping the social hour was the drawing of the raffle tickets for the door prizes. VW Rosendo C. Herrera won the top prize, a wonder cooker set.

Back at the convention hall, the election of the nominees for the position of Grand Lodge Deputy was held and those elected were: WBs Fidel Facum, Perfecto Corpus and VW Cosmo Antonio.

VW Hermogenes P. Oliveros, Senior Grand Lecturer, delivered short lectures on The Symbolism of Masonry. After the lecture, an open forum was held.

WB Eduardo Pascual invited the Brethren to his birthday party at his residence in Tarlac, Tarlac after the convention.

RW Simeon Rene Lacson, Senior Grand Warden delivered the closing remarks. He conveyed the apology of the Grand Master for not being able to attend the affair.



MW JOLLY R. BUGARIN RECEIVING FROM WB DAVID VILLAFLOR A CHECK FOR P3,000 REPRESENTING THE INITIAL COLLECTION OF MAGDIWANG LODGE, U.D. FOR THE TEMPLE FUND. MEMBERS OF THE NEW LODGE WITNESS THE OCCASION.

MASONIC CASES

BY: VW REYNOLD S. FAJARDO

INTRODUCTION

Freemasons seldom apply to the courts of justice for relief in their Masonic problems. Masonic differences are usually composed in the spirit of Brotherhood and within the framework of the Fraternity. This is specially true in the Philippines. Thus a search through the reports of the Supreme Court and the Court of Appeals failed to turn up a single case regarding the Fraternity filed by and among Masons. In other jurisdictions, however, the Brethren have been constrained to ventilate their difficulties in the Courts of law. In the USA alone several hundred cases concerning the Fraternity may be found in the reports of the various courts of the Union. Most of these cases, to be precise, involve tax and exemption from tax and are of little relevance to Philippine Freemasonry. Notwithstanding, there is still a large residue of American decisions on Masonic matters which undoubtedly will be of value to students of Philippine Masonic jurisprudence. Thus, for example, it would certainly interest the Brethren to learn

that in one case a Wyoming court held that a Brother cannot refuse to testify in court on the excuse that he would thereby be violating his Masonic oath. Said the Court: "However binding an obligation may be, as between members of the same society, secret or otherwise, not to divulge to others that which may be confidentially communicated to them, such an obligation must be understood to be subject to the laws of the country, and doubtless the societies themselves recognize that such a limitation attaches to the obligation; and therefore it cannot be said that the obligation is violated when the disclosure is compelled in a court of justice, in the course of administration of the laws." Another interesting case is where a Georgia court ruled that a trial judge, who is a Scottish Rite Mason, cannot be disqualified from hearing a case simply because it involved the Scottish Rite Hospital for Crippled Children. In other cases courts have attempted a definition of Freemasonry. Thus, a Nebraska court said: "Masonry is traditionally and generally described as a system of morality, veiled in allegory and illustrated by

symbols. It teaches as a foundation principle faith in God and immortality of the soul. Masonry is not sectarian in its religious teaching. It aims to bring its devotees a deeper and more conscious contact with spiritual things. To the extent that religious purposes include the field of morals, Masonry makes common cause with organized religion. Masonry is tolerant of all faiths and builds a moral and spiritual fellowship on the foundations of fundamental morality common to them. It brings its members to the altar of prayer, and by its every teaching and effort seeks to make real the invisible power of love, the intrinsic worth of harmony, and the beauty and eternal reality of the ideal. Outside of the activity of Masonry which is devoted to charity, which constitutes a very substantial and major part of its endeavors, all of its activities in all its bodies are devoted to those purposes which properly fall within the definition of 'educational' and 'religious'."

In the following pages, I have digested some decisions of foreign courts on Masonic issues. Hopefully, the Brethren will find them of academic, if not of practical interest.

CASES

(a) **AUTHORITY TO DECLARE ANOTHER BODY AS CLANDESTINE; MASONIC TRIALS; RIGHT OF MEMBERS TO LODGE PROPERTIES:** Lawson vs. Hewel, et al. (118 Cal. 613; 50 P. 763)

FACTS: In 1887 the Grand Chapter of Royal Arch Masons declared clandestine the Supreme Council of the Ancient and Accepted Scottish

Rite of the United States of America (commonly known as the U.S. Jurisdiction) and all bodies organized under its authority. It further prohibited its members from having Masonic intercourse with the "U.S. Jurisdiction" under pain of expulsion.

In May 1895, Lawson was charged with un-Masonic conduct for being a member of a body organized under authority of the "U.S. Jurisdiction" and for soliciting another to join the same. Lawson then brought action to stop the trial of the charges against him. He questioned the resolution of the Grand Chapter declaring the "U.S. Jurisdiction" as clandestine and claimed his rights in the properties of the Chapter will be prejudiced if he is expelled.

HELD by the Supreme Court of California: "Whether it is for the best interests of the order that its members shall not belong to any other orders than those named in the resolutions adopted by the Grand Chapter, or whether membership in the Ancient and Accepted Scottish Rite of the United States Jurisdiction is contrary to the best interest of Royal Arch Masonry, are questions pertaining solely to the internal economy of the order, and are purely of Masonic cognizance. Courts have no standard by which to determine the propriety of the rule, and are not competent to exercise any function in the matter. 'The duly chosen and authorized representatives of the members alone are vested with the power of determining whether a change is demanded, and with their discretion courts cannot interfere. Were it otherwise, courts would control all

benevolent associations, all corporations, and all fraternities.¹ It is only when there is an abuse of discretion, and a clear, unreasonable, and arbitrary invasion of private rights, that courts will assume jurisdiction over such societies or corporations. With questions of policy, doctrine, or discipline, courts will not interfere. Courts will compel adherence to the charter and to the purpose for which the society was organized, but they will not do more.' Supreme Lodge v. Knight, 117 Ind. 489, 20 N. E. 479. The proceedings against the plaintiff are shown by the complaint to have been taken in strict accordance with the rules of the order. He has received notice of the hearing, and he has shown no facts which authorize the conclusion that he will not receive a fair and impartial hearing. From the decision at the hearing he can seek redress by an appeal to the Grand Chapter. So long as he has this right of redress within the order, he has no right to invoke the aid of the courts."

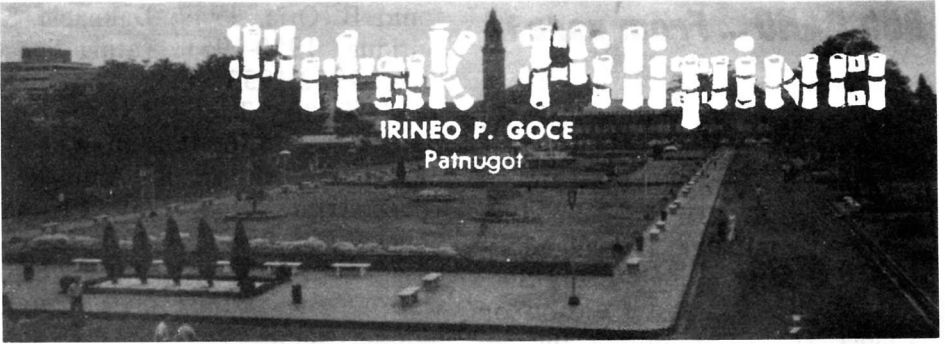
"The plaintiff does not show that any right of property belonging to him will be affected by the proposed action of the Chapter. His averments that the Chapter, as well as the Commandery and Council of which he is a member, have accumulated property by reason of the payment by himself and others

of certain annual dues, fail to show that he has any severable proprietary right to any portion of this property, as against the body of which he is a member, or any right to its use or enjoyment, except so long as he shall remain a member of the body. His allegations in this respect are that the property is owned by him 'in common with the other members,' and that he 'together with the other members,' has a right to participate in the use and disposition of said property, and to be assisted therefrom in case of need or distress. His interest in the property thus appears to be only incidental to his membership, and will cease upon his ceasing to be a member.² If he has forfeited his right of membership by reason of his conduct, this interest in the property will not prevent his expulsion, or give to courts the right to prevent an investigation of the charge, or themselves to determine its sufficiency."

1) The Courts will not compel a Lodge to recognize as its member one who is affiliated with a rite of Masonry different from that recognized by the Grand Lodge (Burt vs. Grand Lodge, etc., 66 Mich. 85, 33 NW. 13)

2) For similar reasons, it was held that the rights of a member in Lodge properties, whatever they may be, are beyond the reach of execution (Franklin vs. Burham, 40 Misc 566, 82 NYS 882; Kopp vs. White, 69 NYS 1017, 30 NY Civ Pro 352)

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TAKIP – SILIM

Ni Elpidio Adalia

Sa Kanlurang langit ay nañgagpapañgagaw,
Dilim at liwanag paglubog ng araw;
Ang maayang langit at sangkalupaan,
Binalot ng dilim at mistulang bangkay.

Pagal na daigdig nagpapahimakas,
Paglubog ng araw doo'y namamalas;
Laging nananalig ito'y hindi wakas,
Sa likod ng dilim, mayr'on ding liwanag.

Itong takip-silim ay isang larawan,
Ng buhay ng tao sa sandaigdigan;
Ang buwang-liwayway ay kapañganakan,
Takip-silim nama'y siyang kamatayan.

Sa Kanlurang langit paglubog ng araw,
Ay umasa tayo at laging tumanaw;
Pagsapit ng dilim, kung tao'y pumanaw,
Ngingiti ang langit pagsikat ng araw.

BUD DAHO ... From page 12

civil government or of the U. S. Army in Sulu. No Muslim had ever knocked at the portals of Freemasonry for admission until July 7, 1930 when Bro. H. Muhammad M. Ebbah was initiated, passed and 19 days thereafter, raised to the Sublime Degree of Master Mason on August 16, 1930, during the administration of WB Luciano Abia, to become the second Muslim Mason of the province of Sulu. WB Tating Sangkula is the first Muslim to become Worshipful Master of Bud Daho Lodge in 1952-1953. The Past Masters belonging to the Bud Daho Lodge No. 102 are as follows: Dorr Hand Malone, 1926; Julian Pilares, 1927 & 1929; Ubaldo D. Laya, 1928; Luciano Abia, 1930; William J. Real, 1931; Francisco R. Escudero, 1932; Arturo Villanueva, 1933; Francisco R. Escudero, 1934; Melicio Fabros, 1935-1936; Aquiles Gonzales, 1937; Francisco R. Escudero, 1938; Perry L. Machlan, 1939; Celedonio Aguilar, 1940; Vicente Magno, 1941; Roman Padilla, 1947; Francisco R. Escudero, 1948; An-

tonio B. Oria, 1949; Dalmacio S. Enrique, 1950-1951; Tating Sangkula, 1952-1953; Felix Casimiro, 1954; Tuchay Tan, 1955; Artemio B. Cuevas, 1956; Hashim Alipuddin, 1957; Ahmad R. Abubakar, 1958; Arthur Chia, 1959; Charles Bengtu Tan, 1960; Hadji Alameen Pesy, 1961-1962; Cenon C. Moreno, 1963; Arthur Chia, 1964; Indasan Napii, 1965; Jainal D. Rasul, 1966; Gambra D. Rasul, 1967; Artemio B. Cuevas, 1968; Omar U. Amin, 1969; Ahmad Bagis, 1970; Suy Han Tan, 1971.

Now, ripe in age, mellow in experience, Bud Daho Lodge No. 102 looks back to the past, with pride and to the future with hope. No illusions for grandeur becloud its vision; its only ambition is to make every passing year better than the last, every passing generation of Masons a challenge for tomorrow in the field of genuine fellowship and splendid camaraderie for all Suluans, regardless of creed or race. For only thus can it keep faith with itself and the best tradition of our ancient and honorable institution.

★ ★ ★ ★ ★

EDITORIAL ... From page 3

It must be emphasized, however, that while Circular No. 1 of Grand Lodge specifies the amount ranging from P200 to P2000 which a Master Mason and the ascending ranks of Grand Lodge members may be assessed, a Brother is not limited to the specified amount but on the contrary he is "urged to give his utmost, for by doing our best we can hope for God Almighty to do the rest."

Every Mason ought to feel a loftier sense of gratification and fulfillment if he gives to the Grand Lodge Temple Fund Campaign all that he is in the habit of spending unnecessarily each day. Let every Mason give generously of his means to the Temple Fund, for "the Temple must be built and the time is NOW!"

I.P.G.

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1979-1980**

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- 4 - Jacinto B. Morales
- 5 - Jack E. Gesner
- 6 - Eulogio Sta. Maria
- 7 - Generoso Q. Sison
- 8 - Nestor N. Niguidula
- 9 - Jose B. Perez
- 10 - Cecilio S. Villanueva
- 11 - Ricardo C. Buenafe
- 12 - Cesario Villareal
- 13 - Ernesto Del Mundo
- 14 - Panfilo B. Enojas
- 15 - Santiago L. Chua
- 16 - Florentino B. Almacen
- 17 - Pedro W. Guerzon

DISTRICT NO.

- 18 - Ricardo V. Azarcon
- 19 - Antonio A. Espinosa
- 20 - John D. Estes
- 21 - Kenneth M. Crabtree
- 22 - Clarence E. Grant, Jr.
- 23 - Pablo D. Baguioen
- 24 - Peregrino L. Cornel, Sr.
- 25 - Gervacio J. Riconalla
- 26 - Robert C. Yu
- 27 - Manuel V. Ko
- 28 - Buhay A. Medina
- 29 - Jesus V. Evangelista
- 30 - George F. Krause
- 31 - Wilfredo T. Mendoza
- 32 - Socrates G. Cesar
- 33 - Ruben J. B. Neri
- 34 - Ernest L. Albert

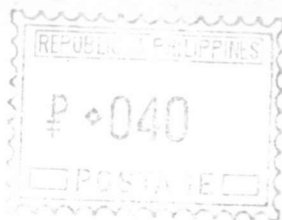
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- 2 - Leandro B. Resurreccion
- 3 - Paulino Corrales
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- 5 - Pedro L. Fajardo
- 6 - Antonio Pascual
- 7 - Horacio S. Mendoza
- 8 - Antonio D. Salvador
- 9 - Reynold S. Fajardo
- 10 - Romeo B. Argota
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- 12 - Apolinario A. Villaverde
- 13 - Jose Baccay
- 14 - Dominador H. Aujero
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- 16 - Samuel K. Morgia
- 17 - Manuel T. Lee

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- 24 - Peregrino G. Cornel, Jr.
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- 28 - Rosauo L. Magtibay
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- 30 - Anthony Vasconcellos
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- 33 - Timoteo Uy
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