

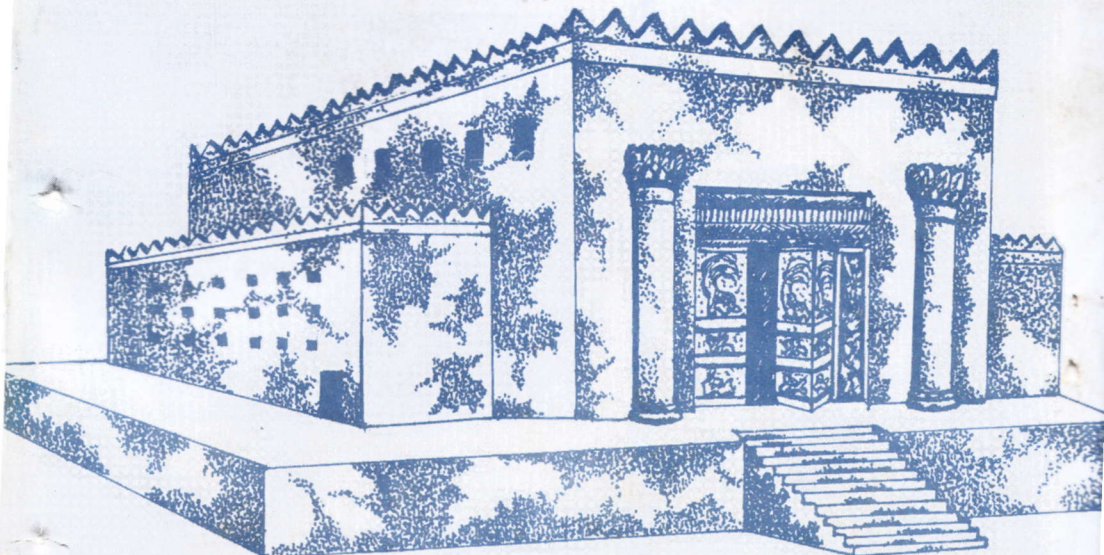


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**THE STEVENS RECONSTRUCTION
OF KING SOLOMON'S TEMPLE**

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Grand Master's Page



LET US HAVE A BROTHERLY COMPETITION AMONG DISTRICTS

For several years we have been receiving complaints that issues of the Cabletow come out months behind schedule. Regretfully these complaints are well grounded. Several causes contribute to the delay, the principal one being that the Brethren do not submit enough quality articles. This is ironical for our Fraternity abounds with talents. Many Brethren are gifted with the ability to write and are well versed in Masonic history, jurisprudence and symbolism. All that is needed, therefore, is to convince them to write for publication.

This year the management of the Cabletow decided to engage in a campaign to bring in the articles. Additional associate editors were appointed and several Brothers were asked to write. Similarly, we mulled over a suggestion to request District Deputy Grand Masters to tap the members of their respective Districts for articles and we decided to entreat the DDGM for District 9 to set the ball rolling.

The results have so far been very encouraging. We have already reduced the period of delay by more than one month and we have good reasons to be optimistic that before the next Annual Communications the Cabletow will finally come out regularly and on time. What is particularly heart warming is that several members of District 9 responded to our call — the articles published in the August and October issues are exclusively by members from District 9.

We would like to think this is just the beginning. No doubt the members from other Districts can also produce articles of the same quality, if not better. Thru this page, therefore, I am calling upon the Deputies for the other Districts to encourage their members to write on Masonic subjects. Let us have Brotherly literary competition among Districts. Let each District prove its worth.


MANUEL D. MANDAC
Grand Master

FIVE EARLY PHILIPPINE LODGES

WB CONRADO VENERACION

QC No. 122, Dist. 9

I UNION GERMANICA LODGE

After Jose Malcampo y Monje and Casto Mendez Nuñez returned to Spain in 1862 the growth and propagation of Masonry in the Philippines suffered a brief lull. Nonetheless Malcampo had broken the ice with the founding of *Primera Luz Filipina* and soon thereafter other Masonic leaders took over where he left off. In less than a decade, after his departure, several Lodges sprung up in Manila.

The first of these Lodges was "Union Germanica" founded by the German Consul-General in Manila in 1868. According to Antonio Regidor y Jurado in his pamphlet *Masonry in the Philippines, A Present Day Study*, published in Paris in 1896, the Lodge was founded "when the differences between the people of the Islands (creoles, *mestizos* and natives) and the religious order came to a crisis. By this strife the foreigners, especially the German Consul-General, sought to profit therefrom and for this purpose a Lodge was established in Manila itself, of Scottish obedience and dependent on a Scottish Lodge in Hongkong." (p. 9) Regidor did not mention the name of the Lodge,

but another writer, Manuel Artigas y Cuerva, in his brief biography of Mariano Marti, asserts it was called *Union Germanica* and was under the Regional Grand Lodge of Hongkong and China.

Union Germanica was composed principally of foreigners and admitted a few peninsular Spaniards and some prominent Filipinos, among whom were Jacobo Zobel y Zangroniz and Jose Carvajal. Zobel was the Secretary of the Lodge from its foundation down to its dissolution.

Matters went on smoothly for *Union Germanica* until Jose Malcampo returned in 1874 as Governor-General. At first his return was hailed by Masons who looked up to him as their protector. Before long, however, their hopes turned to despair. One of the first acts of Malcampo as Governor-General was to order the exclusion of Filipinos from the Lodges, fearing they might confuse Masonic teachings with revolutionary doctrines. Then he followed it up with an order for the regrouping of the Lodges and their placement under the *Gran Oriente de España*. As Zobel said in a letter dated Octo-

ber 25, 1874, "The direction of the Masonic Lodges in the colony was placed in the hands of Torrejon, military doctor." (Pascual Torrejon was the Grand Delegate of the *Gran Oriente de España*). The orders of Malcampo were resented by the Filipinos, for obvious reasons. The Germans and other Masons who were foreigners also frowned on the orders for they did not recognize the legitimacy of the *Gran Oriente de España*.

Needless to say, Malcampo's new attitude towards Masonry disturbed the peace and tranquility of *Union Germanica*. Whether it brought about the early dissolution of the Lodge is not known. At any rate, Regidor, in his aforementioned pamphlet, said that several years later there existed in Manila a German Lodge called "Union Germanica" which was under the Grand Orient of Berlin and which admitted only German subjects. (p. 29)

II NAGTAHAN LODGE —

Following the example set by the Germans, the British consul also organized a Lodge in Manila in 1868. It seems that some years earlier, while the consul was still a shipmaster, he had instructed some *mestizos* in Masonry, but he failed to go about establishing a Lodge. When he left the country he requested an American captain to continue the instruction and upon his return as the British consul he finally founded a Lodge at Nagtahan.

Like the German Lodge, the British Lodge included foreigners, a few Spaniards, and some prominent Filipinos. Among the Filipinos

who reportedly joined were the native priest of San Pedro Tunasan and Jose Rizal's half-uncle, Jose Alberto Alonzo.

The British Lodge was also under a Lodge in Hongkong and of Scottish obedience, and like the German Lodge had to transfer to the jurisdiction of the *Gran Oriente de España* and exclude Filipinos from membership upon orders of Governor-General Malcampo.

There is no proof showing how long this Lodge existed. Regidor reports, however, that several years later a "Club-Logia de Nagtahan" composed of Englishmen, Filipinos and 8 Germans existed in Manila. This Lodge elected as honorary members the Captain-General, his second in command, the Director of Administration, the Civil Governor, the Commandant of the Navy and the President of the "Audiencia al Intendente." (Regidor, *op. cit.*, pp. 29-30) Its meetings must have been very spirited for they were held in the wine-vault of the English club.

III PANDACAN LODGE

Not to be outdone by the Germans and the British, the Spanish Masons decided to establish a Lodge of their own. In 1868 Lt. Col. Eugenio Garcia Ruiz, the son of the Spanish Minister of Justice, arrived in the Philippines with authority to establish Lodges issued by the *Gran Oriente de España*. The following year with the assistance of Sr. Camacho, the Collector of Customs, and Sr. Garcia Ruiz, brother of the Minister, he was able to gather a sufficient number of

Brethren for the establishment of a Lodge in Pandacan.

The first initiate of the Lodge was Sr. Enrique Paraiso, a native of Tayabas and a subordinate of Camacho in the customs house.

Hardly had this Lodge been constituted when two groups of political deportees arrived in Manila. The first group was composed of Monarchists. They were assisted and looked after by the friars who entertained them in the principal parish house. They were also assigned to the wealthier homes, whose owners were compelled to support them and provide for all their needs. The second group was composed of partisans of the republican form of government. Upon their arrival, they were not allowed to land on the banks of the Pasig, but were sent to Corregidor where they lacked lodging and proper food. The friars regarded the republicans "as they would mad dogs", but the Masons believed that for humanity's sake they ought to be assisted. Pandacan Lodge, therefore, at the initiative of Camacho and through the efforts of Enrique Paraiso, took up a subscription for the republicans. So incensed were the friars at this activity of the Masons that Father Pedro Payo, Provincial of the Dominicans, urged Don Jose Cabezas de Herrera, Civil Governor of Manila, and Governor General Carlos Maria de la Torre, to suppress the Pandacan Lodge and prosecute its members, but these officials refused, saying they believed that on the contrary encouragement should be given to Pandacan Lodge so it could counterbalance the foreign Lodges which

they deemed to be the real danger.

Paraiso and the other Masons were never forgiven for giving assistance to the political exiles. When the Cavite Revolt broke out in 1872 Paraiso was among the first to be implicated and was arrested along with two Brother Masons from a Lodge in Cavite. According to some authorities, other Masons would have been arrested and would have probably been condemned to death had not Governor-General Rafael de Izquierdo intervened. In the words of Artigas y Cuerva: "Izquierdo was a Mason, and, as some eyewitnesses of the Cavite events reported, did not consent that those who were found to be Masons among the accused, be condemned to death; and he even forbade the arrest of other natives affiliated to the Lodges, giving orders that those already imprisoned be deported to Spain or Africa rather than meet the sentence imposed on them, even though they were natives, something never done before. For this reason, Enrique Paraiso, a member of the Pandacan Lodge, Crisanto Reyes and Maximo Inocencio, members of the Cavite Lodge, all of whom are natives, were deported to Ceuta and Cartagena." *Los sucesos de 1872, Renacimiento Filipino*, 1,44 (May 28, 1911) p. 6

As with the first two Lodges whose history we reported, we have found no proof showing how long Pandacan Lodge existed. Be that as it may, we can proudly say it had a glorious history.

IV LUZ DE ORIENTE LODGE

There is some confusion as to

which is the first Lodge founded in the Philippines under a Spanish Orient. Was it Pandacan or *Luz de Oriente*?

It is not certain when *Luz de Oriente* was established. Viriato Diaz-Perez in his pamphlet *Las Frailes de Filipinas*, published in Madrid in 1904 claims: "It may be said that regularly constituted Philippine Masonry dates from March 1, 1874, with the creation of *Luz de Oriente* Lodge under the jurisdiction of the *Gran Oriente de España*, while Don Juan de la Somera was Grand Commander." The Internal Rules (By-laws) of *Luz de Oriente*, however, carry this statement: "Discussed and approved in the preparatory meeting held for the founding of this Lodge on 8 August 1880 (current year)."

Whichever of the foregoing versions is correct, it would appear that *Luz de Oriente* was organized years after Pandacan Lodge. This notwithstanding, all the documents of *Luz de Oriente* carry the proud boast that it was "The first in the Philippines under the obedience of the Sovereign Grand Inspector General of the 33^o". We also read in one of the biographies of Jose Anacleto Ramos, that: "In this year (1883) upon the invitation of the Spanish Freemasons, Ramos affiliated with the Very Respectable Spanish Lodge *Luz de Oriente*, the first in the Philippines."

If *Luz de Oriente* was organized years after Pandacan Lodge and both were under the *Gran Oriente de España*, how was the former able to boast it was the first in the Philippines? Is it perhaps because

Pandacan Lodge was not regularly constituted? Be that as it may, this is only one of several gray areas that befuddle a student of the history of *Luz de Oriente*.

Luz de Oriente started as Lodge No. 6, then somewhere along the line it became Lodge No. 228 and then No. 204.

It seems the first change in its number occurred after Bro. Jose Centeno arrived in the 1880s as Grand Delegate, with authority to establish Lodges under a new Grand Lodge, the *Oriente Nacional de España*. Artigas y Cuerva in his *Directorio Masonico de las Islas Filipinas* claims Centeno was able to convince the members of *Luz de Oriente* to transfer allegiance to his new Orient. Naturally this shift from one Grand Lodge to another entailed a re-numbering of the Lodge.

It appears *Luz de Oriente* prospered in the 1880s for several prominent Spaniards graced its role of membership. In 1880 its officers were: *Worshipful Master*, Federico el Grande, (his profane name is not mentioned in the document); *Senior Warden*, Hermosa; *Junior Warden*, Federico Casademunt (*Fraternidad*) and *Secretary*, Carlos Coton (*Philades*). In 1883 when Jose A. Ramos joined the Lodge its officers were: *Master*, Federico Casademunt; *Senior Warden*, Pedro Rebolledo; *Junior Warden*, Enrique Bota; *Secretary*, Abelardo Cuesta; and *Ora-tor*, Alberto Estruch. Mariano Tirado y Roxas also reported in his book *La Masoneria en Espana*, published in Madrid in 1892, that Francisco Vizcaina e Iquino, a doctor of

the regiment of engineers, became the Master of *Luz de Oriente*.

By 1890 the Lodge suffered reverses and was dissolved. Its members, however, refused to give up the Masonic spirit. In October 1890, Jose A. Ramos, by then Treasurer of *Luz de Oriente*, joined Pedro Serrano Laktaw and Moises Salvador in organizing Nilad Lodge under the *Gran Oriente Español*, becoming its first Worshipful Master. Then when the *Gran Oriente Español* was firmly established in the country, Abelardo Cuesta spearheaded the re-establishment of *Luz de Oriente*, this time under the *Gran Oriente Español*. It obtained its charter on February 13, 1894 and became one of only a few Lodges under the *Gran Oriente Español* to admit Spaniards. Incidentally, this new shift in Masonic loyalty must have accounted for the second change in its Lodge number.

When the Revolution against Spain broke out in 1896, *Luz de Oriente* was again dissolved along with all other Masonic Lodges in the country. However, like an old refrain which refuses to be forgotten, *Luz de Oriente* once again returned to the Masonic scene when peace was restored in the 1900's. This time its return was with a vengeance. The Lodge *Luz de Oriente* under the *Gran Oriente Nacional de España* was reorganized under the leadership of Abelardo Cuesta, Ramon Martinez, Pedro Cantero, Vicente Barrena, Placido Perez, Echeiza, Padin, and Sedano. There are also documents dated 1913 from the old *Gran Oriente de España* showing that the *Luz de*

Oriente under its jurisdiction was re-established. Not only these, Estanislao Legaspi, in an interview given in 1919, stated that he was among the organizers of a Lodge called *Luz de Oriente* under the *Gran Oriente Filipino*, a shortlived Grand Lodge organized by Juan Utor y Fernandez in 1903.

Notwithstanding its proven rebounding power, however, *Luz de Oriente* was not destined to become a permanent fixture in our Masonic firmament. One by one the three *Luz de Orientes* died out and by 1917 when Masonry in the country was unified under the Grand Lodge of the Philippine Islands all that was left of these three Lodges were the fond memories of their members.

V REGULARIDAD LODGE

Lodge *Regularidad No. 179*. was the aristocrat of Spanish Lodges. Spanish Lodges generally did not admit candidates below the rank of *Alferez (lieutenant)* for those of lower rank (sergeants, and corporals) were not considered *hombres libres*, a qualification necessary to become a Freemason. (V. Perez-Diaz, *op. cit.*). *Regularidad*, must have gone further than this general rule for only those truly prominent were admitted to membership. A member of this Lodge, Gabriel Galza, stated in an interview given in 1919 that among its members was Luque, commandant of the regiment of infantry and later General and Secretary of War of the Spanish Cabinet. He also recalled that among those who attended Lodge meetings were Joaquin Jovellar y Soler, Governor-General from 1883 to 1885, Numeriano Adriano (a wealthy Filipino who died a martyr in

the field of Bagumbayan on January 11, 1897) and the "General de Marina."

Lodge *Regularidad* was founded in 1882 and held meetings in *calle Ilaya* corner *Azcarraga*. At the time of the initiation of Gabriel Galza in 1883 the officers of the Lodge were: *Worshipful Master*, Col. Pio A. de Pasos; *Senior Warden*, Garrido and

Secretary, Matute. In 1892, according to Mariano Tirado y Roxas in his aforesaid book, its Master was Juan Cisneros, Fiscal of the Audiencia.

We also do not know how long this Lodge existed. It is certain, however, that after the outbreak of the Revolution in 1896 nothing more was heard of it.

THOSE-DREADFUL MASONS OF BAY, LAGUNA

SERGIO REGALA, JR.
QC No. 122, Dist. 9

During the Philippine revolution against Spain in the 1890's the Spanish authorities painted Masonry as a deadly poison circulating in the veins of society. A sustained hate campaign against Masons was waged in official issuances, in the periodicals and in the pulpits. But, like the best laid plans of mice and men, even well oiled propaganda machines can go awry. Hate could easily be transformed into unreasoning fear as the authorities in Bay, Laguna found out to their chagrin.

In 1896, the parish priest of Bay, Laguna discoursed on the subject of Masonry, almost every Sunday at Mass, calling its members devils incarnate. The Katipuneros of Bay heard of this and decided on a plan of action based on the

sermons of the priest. They circulated a rumor, in April 1896, that "in Manila and other provinces there were already many 'Masons', painting them in very false colors, and making the ignorant and credulous believe them to be fiercer than roaring lions and wolves; in a word, attributing to them everything that could cause the people fear rather than hate." Soon the whole town was agitated and in a state of alarm and trembled in anticipation of an attack by these terrifying "Masons".

By September 1896 the town was ripe for the culmination of the plan of the Katipuneros. One Tuesday morning they entered Bay

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THE MASONIC LEGEND OF KING SOLOMON'S TEMPLE

**WB FERNANDO V. PASCUA, JR.
Andres Bonifacio Lodge No. 199,
Dist. No. 9**

Whenever the subject of the Hebrew king, Solomon, is brought up, most people invariably associate his name with two prodigies :wisdom, and the magnificence of the Temple that he built. Thus it is that to this day we often hear the maxim, "as wise as Solomon" in describing a person who may have displayed rare sagacity, and the saying "as magnificent as King Solomon's Temple" to describe a strikingly beautiful structure, both expressions being used obviously in allusion to the two prodigies for which King Solomon is best remembered.

Among Freemasons, there is considered to be an intimate and inseparable connection between the wisdom of King Solomon and his building of the Temple as we are informed in our Craft lectures that it was by his wisdom that the mighty edifice was built which immortalized his name. In this article, however, we are not so much concerned with the legendary wisdom of King Solomon as with the Temple itself and the pre-eminence that it enjoys to this day as the allegorical, symbolical and spiritual background to the legends and to the practice of Freemasonry.

"Magnificent" and "stupendous" are just two of the many superlatives that have been used to describe King Solomon's Temple. But sometimes the difficulty with these words is that they do not always convey to the average mind a clear and definite picture of the structural wonder sought to be described. But if we were to translate the wealth and expenditure that went into the building of King Solomon's Temple in terms of present-day values, we might at least have some idea of the magnitude of the task undertaken by Solomon who constructed the Temple in the seven-year period from 1011 B.C. to 1004 B.C.

It has been estimated that the value of the gold talents, gold draws (or daric), and silver talents that went into the building of the Temple as mentioned in the Bible (see I Chronicles 22 & 29) was equivalent to approximately \$5.35 billion computed at a time when the price of gold was only about \$20 an ounce and silver sold at about \$1.50 an ounce. Today, the price of these precious metals has increased approximately thirty-fold so that in terms of present-day

values, that sum should therefore actually be equivalent to something like \$160.5 billion. A staggering sum indeed even in these days of inflation, and this sum may yet reach almost incredible proportions if we consider that it does not include the value of the brass and iron which were used in so great an abundance that it could not be accounted for, not to mention the value of other precious stones, marbles, wood, fine linen fabric and other like materials, and the cost of labor employed consisting of 3,000 masters or overseers of the work, 80,000 hewers in the mountains and in the quarries, and 70,000 bearers of burden! Such was the mighty structure that was King Solomon's Temple which mankind has never before or since equalled let alone surpassed. Here then was a Temple. When comes such another?

KST AS ORIGIN OF THE MASONIC INSTITUTION

As every Mason knows, our Craft lectures contain many traditions with regard to the building of King Solomon's Temple. It is from the building of this mighty edifice and the many legends surrounding its construction that Masonry has derived an appropriate symbolism and developed into a system of morality, veiled in allegory and illustrated by symbols, having for its own a unique ethical and spiritual philosophy. Its basis has been referred to by Albert G. Mackey and other eminent Masonic writers as the Legend of the Craft.

That the Masonic institution originated at the building of King So-

lomon's Temple is a theory which is indeed an ancient tradition which is said to have stemmed from the *Old Charges* of the Operative Masons. These are manuscripts which experts have affirmed to date back in point of time from the 14th to the 17th century.

It is a matter of record that the two earliest of the *Old Charges* are the *Regius Manuscript* (or Halliwell poem) which is said to date about 1390 A.D. and the *Cooke Manuscript* which is said to date about 1410 A.D. These two manuscripts in fact present contrasting references to the legendary origin of the Masonic institution.

From the *Regius MS.*, it appears that KST did not always enjoy the eminent position that it occupies today as the legendary basis of the origin of our institution as it contained no reference at all to King Solomon, King Hiram, Hiram the architect, or the Temple. This distinction, according to the *Regius MS.*, was held by the Tower of Babel and its builder, King Nimrod, was declared there to be our "first most excellent Grand Master" and it was he, and not King Solomon, who is mentioned there as having given to the first Operative Masons of that day their first "Charge".

It is in the *Cooke MS.* that we are introduced for the first time to the Masonic Temple Legend with which we are now familiar. It might at first seem strange to us that the earlier of the two manuscripts mentioned above should not contain any reference to KST, thus raising some doubt as to the antiquity of

the origin of the legend of KST as against the Tower of Babel origin of our institution. This doubt, however, is resolved when we consider that, to be more accurate in the matter of dating, the original text from which the *Cooke MS.*, was thought to have been copied is believed by the experts to be actually older than that of the *Regius MS.*

More than the *Regius Ms.*, therefore, the *Cooke MS.*, should be of considerable interest to us as being the first of the documents referred to as the *Old Charges* to contain the story of KST. Regarding the manuscript itself, nothing seems to be known of its history prior to 1721, but on June 24 of that year, the Grand Master produced it at a Masonic dinner. It is a book of 4-3/8 inches by 3-3/8 inches in size, bound in its original bare oak covers and is presently in the British Museum.

The *MS.*, was originally written in the Middle English of Chaucer's time and the account of KST which is part of the historical section of the *Cooke MS.*, as rendered into modern-day English by Dr. Herbert Poole (AQC Pamphlet No. 5, "The *Cooke Ms.*, of 1420", London, 1949) reads as follows :

"When the Children of Israel dwelt in Egypt, they learned the Craft of Masonry. And afterwards they were driven out of Egypt, (and) they came into the Land of Behest, which now is called Jerusalem. And there it was employed and the Charges held and kept. And at the making of Solomon's Temple that King David began—King David loved well Masons, and he gave them charges right nigh as they are now. And at the making of the Temple in Solomon's time, as it is said in the Bible, in the III Book of Kings—in *tertio Regum, capitulo quinto*—(that) Solomon had four score thousand Masons at his work; and the

King's son of Tyre was his Master Mason.

"And in other chronicles it is said, and in old books of Masonry, that Solomon confirmed the Charges that David his father had given to Masons. And Solomon himself taught them their manners, but little differing from the manners that now are used."

"And from thence this worthy Science was brought into France and into many other regions."

An analysis of the above-quoted portion of the *Cooke MS.*, shows certain important points in the tradition that it originated :

1. Its reference to the existence of traditional Masonic "Charges", that is, some sort of operative rules or customs, implying some form of organized institution in the time of King David and Solomon "but little differing from the manners that are now used". The significance of this is that some of our present-day practices stemmed from corresponding practices in the Masonic Lodges implied to have been held in the Temple during its construction, a tradition that is still firmly believed in by many today.
2. Its attempt to verify the Temple story by reference to a specific passage in the Bible.
3. Its reference to a Master Mason who was in charge of the building of the Temple, identified only as the "son" of the King of Tyre, still with reference to the biblical passage, a mistaken notion that persisted through subsequent versions of the *Old Charges* until those of the 18th century.

4. Its reference to "other chronicles" and "old books of Masonry", by way of asserting the belief that the tradition it was recounting was, even at that early age, already of long standing.
5. The reference to King David having begun the Temple, contrary to the biblical reference on which it claims to have been based. This erroneous tradition was not rectified until Anderson's *Book of Constitutions* which correctly followed the biblical narrative.

Thus it can be said that the *Cooke MS.*, is the historical and documentary proof of the existence of an ancient tradition that the Masonic institution originated at the building of King Solomon's Temple. But while we may concede that such an ancient tradition does exist, finding proof that the tradition itself is true is an entirely different matter. Of the many traditions associated with the Masonic legend of KST, some are true and factual only in so far as they are sufficiently supported by secular or biblical history, while others may be considered entirely mythical or even purely imaginary in so far as they are devoid of any scriptural or historical basis.

It is a fact that a great majority of the present generation of Freemasons accept as true the historical portions of Dr. James Anderson's first "Book of Constitutions" (1723) which contained a more elaborate version of the tradition of KST that stemmed from the *Cooke MS.* But just how much of it is fact and

which part is pure fiction is a matter that can be compared and tested against the evidence presented by biblical and secular history. It is realized, of course, that such an undertaking can easily lend itself to a great deal of misunderstanding, to the point of risking the charge of ridiculing traditions which Freemasonry holds sacred. It might be well, therefore, at this point to remind ourselves, both writer and reader, that the subject matter we have entered upon is hallowed ground and we should, in a manner of speaking, remove our shoes and, divesting ourselves as much as can be of malice and worldly corruption, approach our subject with simplicity, sincerity and good faith.

MASONIC TRADITION VS. HISTORICAL & BIBLICAL EVIDENCE

The constraints of space and time do not allow a full consideration at this time of the many Masonic traditions regarding the building of KST. But a few of these traditions as they are stated in our current Masonic lectures might be compared with biblical and/or secular history.

With regard to the monitorial account of the preparations for the building of the Temple, we find ample biblical confirmation in the First Book of Chronicles, particularly in Chapter 22. As to God's promise to David that out of his loins would come a man who would, in lieu of him, be adequate to the performance of so great and glorious an undertaking as building the Temple, this is to be found in II Chronicles 6;9. King Solomon, in fact

referred to the fulfillment of God's promise when he later on came to dedicate the Temple. (I Kings 8:20).

There is likewise biblical confirmation of the monitorial reciprocations or correspondence exchanged between King Solomon and King Hiram of Tyre. In fact, two versions of these reciprocations are given in the Bible. One is to be found in I Kings 7:13,14 and the other in II Chronicles 2:3,7-16. A comparison of the two versions shows that while both are similar in purport, they are not identical. The version in Chronicles is longer than that in Kings and contains details not found in the Kings version. Our Masonic lectures have made use of the more embellished account in the Book of Chronicles.

There is a consistent Masonic tradition that KST was built and patterned after plans laid down for the building of the Tabernacle by Moses in the desert after the Hebrew exodus from Egypt, and that every Lodge is said to be a representation, allegorically, of King Solomon's Temple. There is no scriptural basis for this tradition and it appears that its only basis is a passage in the apocryphal Book of the Wisdom of Solomon. (IX, 8).

The location of KST according to our lectures is also in accord with the Holy Scriptures. (II Chronicles 3:1). As an interesting sidelight on the location of KST, biblical scholars and historians are in agreement that there is good reason to believe that the Rock under the Dome of the present-day Mosque of Omar in Jerusalem was the spot where Abraham was about to offer up his son,

Isaac, and among the Jewish people, it is believed to be the traditional site of the *Sanctum Sanctorum* or Holy of Holies in KST.

That portion of our lectures concerning the location of KST actually alludes to two separate events in biblical history. The first event is generally well-known, that of Abraham about to sacrifice his son, Isaac, on the instructions of the Lord. (Genesis, 22:2). The second event alluded to which is that of David appeasing the destroying angel, is not as well known as the first. It has to do with an ancient Jewish belief prohibiting the taking of a census and the violation by David of that prohibition as related in I Chronicles 21 for which the Lord sent an angel to destroy Jerusalem. But when David prayed that the anger of the Lord should not be visited upon his people since he alone violated the law, the Lord commanded the angel to sheath his sword. Thus was David able to meet and appease the destroying angel.

As to the commencement of the building of KST and the period of time within which its construction took place, there are several passages in the Bible that support the monitorial account thereof, and these are to be found in I Kings 6:1-38 and II Chronicles 3:2. So also is the origin of the stones and the timbers used in the building of KST confirmed by Holy Scriptures. (I Kings 5:18 and II Chronicles 2:16).

Incidentally, Joppa where the felled timbers were transported to, is the present-day Jaffa which even now is a seaport located some 130

kilometers down the Mediterranean coast from Tyre and was the port of Jerusalem until it was superceded by the new city of Tel-Aviv. In addition to being a natural port of entry for construction materials destined for Jerusalem, it would also be a natural point of departure for any criminal or ruffian, we might say, desiring to make his escape out of the country.

The building of KST was attended by two remarkable circumstances according to Masonic tradition: first, that although more than seven years were occupied in its building, yet during the whole term it did not rain during the day time, but in the night season only; and second, there was not heard the sound of axe, hammer or any tool of iron in the house during its building.

The first of these two remarkable circumstances appeared for the first time in the 3rd Edition of Thomas Smith Webb's "Freemason's Monitor" published in 1805 and is directly traceable to him as it had not been previously found in any prior Masonic work, including the first and second editions of his monitor published in 1779 and 1802, respectively. The conclusion can therefore be made logically that this was Webb's own composition, based on faulty recollection of the works of "that great Jewish historian, Josephus", to whom the information was ascribed. This erroneous passage by Webb is faulty in its historical reference as it is not found in Josephus in connection with the building of KST. However, we find in the writings of Josephus that such

a remarkable circumstance attended the rebuilding of the Third Temple under Herod, almost a thousand years after KST.

It appears that this serious historical error is not found in any English, Irish or Scottish workings and therefore appears to be entirely an Americanism but even in America it is not even in universal use as some Grand Jurisdictions have wisely eliminated it, presumably because of its historical error.

The second remarkable circumstance mentioned above, however, finds biblical support in I Kings 6:7.

We might bring to a close this brief review of the Masonic legend of King Solomon's Temple, by bringing into focus a point which, as one eminent Masonic writer stated, serves to illustrate a confusion in our traditions that is generally ignored but in which there appears to be some internal inconsistency and self-contradiction.

The point is, that we are told that at the building of KST there were three Grand Masters under whose auspices the Temple was erected. It appears that the Lodge of Master Masons that is supposed to have been in existence at that time consisted of these three and no more. The Lodge could not have consisted of more than the three Grand Masters if the Hiramic Legend as we now have it, is to have any consistency. Otherwise, the "Word" which was known to the three, would also have been known to other Master Masons, if there had been any others.

But what about the "overseers of the work" numbering 3,300 that were employed during the building of KST? Were they not also Master Masons? Dr. James Anderson in his "Book of Constitutions" says they were, and Thomas Smith Webb confirms it, and today we give corroboration that they were when we inform the newly-obligated Master Mason of the Masonic tradition of how the three grades of the Craft were distinguished by the manner in which they wore their aprons. The contradiction therefore is that in one phase of the Legend we have only three Master Masons who possessed the "Word", but in another phase there are an additional 3,300.

It appears that no attempt has ever been made to reconcile this particular inconsistency nor, it is believed, can it ever be reconciled. But let us not be dismayed. As one Masonic writer put it, a work of literary creation can easily be made self-consistent by proper care in

choosing and marshalling the characters and events portrayed therein, such being under the control of the creative writer. But a genuine Tradition, a Legend, does not come into being that way. It is not created by the brain or pen of any one person. It comes into being in some mysterious manner we do not often know how, and there it is: self-created and acknowledging no author or fabricator as its sire. And when that Tradition begins to betray signs of self-contradiction when such could have easily been forestalled and corrected by a skillful creator of tales, that very self-contradiction attests to the genuineness of the Tradition, and to the validity of the Legend. On the other hand, a so-called tradition or legend that is perfect in every detail, becomes suspect because of this perfection.

Thus we can be assured of the genuineness of the Masonic Legend of King Solomon's Temple.

THE DREADFUL MASONS ... From p. 7

under the leadership of Mateo Andes. He was dressed in a *Moro-Moro* costume and looked like a "comic opera general". As they approached the *tribunal*, Andes shouted to his companions in a thundering voice "Advance, advance, Brothers" to which his followers replied with the cry, "Mason, Mason". When the *cuadrilleros* (rural police) in the *tribunal* heard the cry they barricaded themselves and geared for battle. Mateo Andes, however, challenged them from below shouting, "We are Masons, you better surrender your arms to

us if you do not wish to die." The *cuadrilleros*, who by this time were panicky with fear, concluded that perhaps discretion was the better part of valor; rather than fight the terrible "Masons" they threw down their arms in meek surrender without firing a shot. Andes then gathered all the rifles and ammunition, released the surrenderees and quietly left the town with his loot.

Thus ended the story of how the dreadful "Masons" captured the town of Bay without shedding a drop of blood.

WITHERSOEVER DISPERSED

WB MANUEL M. SUPNET

Laong Laan Lodge No. 185, Dist No. 9

When I was raised to the Sublime Degree of Master Mason in 1975, a beautiful statement was uttered by the Worshipful Master when he said "... as such commend you to the kind care, love and protection of all Masons, withersoever dispersed." This stuck in my mind, became an enigma, but time has slowly cleared the haze and proved the trueness of the words.

Fanned by an ardent love for my growing Lodge, I promised to donate some working tools. Unfortunately, before I could make good my promise I was chosen, that same year, by RW Jolly R. Bugarin to come as a member of the Philippine delegation, led by him in his capacity as Director of the National Bureau of Investigation, to the 44th General Assembly Session of the INTERPOL, to be held in Buenos Aires.

A complete stranger in a foreign, bustling city of old massive buildings and statuary, I was confronted with the problem of where to procure the working tools which I had promised to give my Lodge. I hesitated making inquiries thinking that there may not be any Mason in South America, the countries there

being predominantly Catholic. Undaunted, however, I thumbed through the pages of a telephone directory in my hotel room at *El Presidente*, hopefully searching for a Masonic Lodge in the list of entries. I found, not one, but two Lodges: House of St. John, and *Masoneria de Argentina*.

Dialing the first number I was answered by the eager and sincere voice of Bro. Jose Gonzales, who was very willing to help. He invited me to see him, or if I believed I may not be able to find my way, he would pick me up at my hotel. I was not able to honor his invitation due to hectic official commitments. I failed to get what I wanted, but a lasting impression had been created; that even in far away continents, the invisible chain of sincere affection which binds Brothers truly exists.

Homeward bound I passed Chicago, the Windy City, to visit with Bro. Felix B. Valencia, Jr., who had just immigrated to the U.S. with his family. He could not attend to me in the daytime, because he was at work. Since the shops closed early, I went out on my own to look for someone who may be able to

help me acquire the working tools I needed for my Lodge. An aging Brother, who had a strict and unapproachable mien attended me at the Masonic Employment Agency on 310 W. Washington Street. He was reluctant at first, to accede to my request to purchase Masonic paraphernalia but showing him my certificate of proficiency paved the way to a more pleasant and cordial relationship. I succeeded in getting a genuine Lamb Skin Apron.

From Chicago I flew to Philadelphia where I phoned a Brother now a resident of Philadelphia, and who had visited Laong Laan Lodge No. 185 and I told him about my predicament. WB Peter Meyer lost no time in gathering the 24-inch Gauge, the Square, the Level, and the Plumb, and delivered them, at way past midnight, in my hotel room.

A year later, RW Jolly R. Bugarin again led a Philippine delegation, with myself and Bro. Antonio Mecano as members, this time to the 45th INTERPOL General Assembly Session in Accra, Ghana, West Africa. A Brother, Dr. E.W. Mawudeku, readily recognized the Masonic pin I had on my lapel and he became rather close to our delegation. Bro. E.W. Mawudeku made it a point to make our stay most pleasant and memorable. When we left that dreamy and beautiful land one early dawn, he and his family were at the airport bidding us goodbye. He also gave each of us a printed Ghanaian shirt (similar to our polo barong) a memento to our brief sojourn.

After my 20th year at the NBI, I received my promotion as Regional Director with assignment at Region X, in Cagayan de Oro City. When I left Manila to assume command of my new post, I had not announced my impending arrival in Cagayan de Oro, but the Brethren in the "City of Gold" give me a surprise welcome upon my arrival. They were from Maguindanao Lodge No. 40, and Macajalar Lodge No. 184 each giving out standing invitations for me to attend Lodge. Then and there I made it a point to find time to attend their meetings and socials, participating in their labors, and delivering lectures for the three Masonic degrees.

My Brothers saw to it that I did not feel too homesick, nor brood, and they showered me with their kind care and attention. Their concern gave me warmth and love, direction and purpose. One could feel that the flame of Brotherly love in their hearts will always be aglow.

I am now in a different office, — the Dangerous Drugs Board and my position has kept me on trips attending international narcotics conferences. In my journeys around the Philippines and to distant lands, I have found faith, spirit and love in every Mason's heart. I am glad recollecting these observations and sharing them with Brothers, friends and relatives. Deep in my heart I say that I am very proud and happy being a Mason. If you are one, you will never regret it. Feel happy and secure because you have the love and concern of all the Brethren, withersoever dispersed.

MALCAMPO, THE ENIGMA

REYNOLD S. FAJARDO
DDGM, Dist. 9

Many Filipino Masons find Jose Malcampo y Monje one of the most perplexing enigmas in our Masonic history. He is generally considered to have founded the first firmly established Lodge in the Philippines when he was first assigned here as a young naval ensign in 1856, yet when he returned as Governor-General in 1874 he tried to stamp out local Masonry. Who was Malcampo? What made him turn his back to the Craft?

Malcampo was an Andalusian born in San Fernando, Spain in 1828. Early in life he joined the Spanish navy, and while still a naval ensign killed a senior officer in Mahon in a duel over the love of a woman. He was then sent to the Philippines in semi-exile and assigned to the ship *Reina de Castilla* stationed at Cavite. Shortly after his arrival he founded a Masonic Lodge

for Spaniards in Cavite called *Primera Luz Filipina* which he placed under the *Gran Oriente Lusitano*.

The reasons which impelled the establishment of this Lodge are interesting and worth relating. When Malcampo arrived in 1856 the Spanish Navy had strained relations with the authorities in Hongkong, Macao and other foreign ports. Earlier, in 1834, the Philippines was opened to foreign trade, but while the new "mercantile conditions" brought progress to the country, they also gave rise to irritants between Spanish commercial firms in Manila and the foreign firms in Hongkong, Macao and other ports. Eventually the irritants bred hostility toward the Spanish navy, especially when it started loading cargo for foreign ports. One incident was so serious it would have probably involved the Spanish navy in a shootout with the English had not the Governor of Hongkong and the Cabinets of Madrid and London intervened. In these conflicts, the Spanish navy was at a considerable disadvantage for it was isolated from Spain with no country in the Far East to turn to for assistance, while the foreigners, on the other hand, were all united and fraternized in the Masonic Lodges then working in Singapore, Hongkong, Java, Macao and those China ports open to world commerce.

It was in the interest of the Spanish navy, therefore, that the tension be defused. The solution adopted was to establish a Masonic Lodge under a Grand Orient in fraternal relations with the Lodges operating in Hongkong, Macao and other nearby foreign ports. It is not clear if

Malcampo acted on his own initiative in opening the Lodge, or whether he was under orders from his superiors. At any rate, he obviously enjoyed their support for he was able to employ an element of compulsion in recruiting members. Thus, according to Antonio Regidor in his pamphlet *La Masonería en Filipinas, Estudio de Actualidad* published in Paris in 1896, when one obtained a pilot's license at the Cavite navy yard, he received with it a notification of the date of his initiation.

With the establishment of *Primera Luz Filipina* the hostility subsided. The Portuguese Lodges of Macao and Hongkong served as intermediaries between *Primera Luz Filipina* and the foreign Lodges among the neighboring peoples.

On June 26, 1859 another naval officer, Casto Mendez Nuñez, arrived in the Philippines and helped Malcampo in propagating Masonry. The following year, however, Malcampo had to transfer to the Visayas to assume command of the naval station in Iloilo and by August 1861 was joined by Nuñez, now a captain of a frigate (capitan de fragata). In 1862 the two took part in the capture of the *Cotta* (small fort) of Pagaluñgan on the *Río Grande de Mindanao*. Malcampo directed the assault on the *Cotta* from the land side, and while marching at the head of thirty soldiers was hit by a shot from a *lantaca* (small cannon) which carried away his left shoulder. Shortly thereafter both Malcampo and Nuñez returned to Spain.

In Spain, Malcampo became embroiled in the revolutionary ferment

sweeping the country which culminated in the final overthrow of Isabela II in the September Revolution of 1868. The revolution, or "La Gloriosa" as it was called, ushered in a period of liberalism and social reform. It was also Masonic. General Prim, the Regent, belonged to the Craft and was followed by a Mason king, Amadeo of Savoy. After the assassination of Prim and the abdication of Amadeo another Mason, Pi y Margal, became President. Many other Masons also rose to political eminence after the Revolution. It seems Malcampo, likewise, profited from the September Revolution for by 1871 we find him already a Rear-Admiral of the Navy. Shortly thereafter he was appointed to replace Sovereign Grand Commander Manuel Ruiz Zorilla in the position of President of the Council of Secretaries and concurrently Minister of the Navy and State. Then on June 18, 1874 he assumed office as Governor-General of our country.

Before touching on Malcampo's actuations as Governor-General, it may be pertinent to point out briefly some events affecting Masonry which transpired during his 12-year absence.

After Malcampo left in 1862 other Lodges were organized by foreigners and Spaniards in Manila, Cebu and Iloilo. Some of these Lodges were viewed with grave suspicion by the authorities. They saw danger in the association of foreigners with Filipinos in the Lodges and were particularly incensed at the assistance extended by the members of Pandacan Lodge to a group of political deportees. At one stage, Fr. Pedro Payo asked for the suppression of

Pandacan Lodge and the prosecution of its members, but the Governor-General refused. Then came the Cavite Revolt of 1872. This uprising was easily quelled, but the authorities gave it a greater significance than it actually had and utilized it as an excuse to silence the local intelligencia who formed the nucleus of a reformist group. Filipino Masons, priests, lawyers and businessmen were arrested and after hasty trials were metted heavy penalties. Some were sentenced to death, others were banished to Spain, Africa and the Marianas, and the rest imprisoned in the Philippines. It is said that more Filipino Masons would have been arrested had not Governor-General Rafael de Izquierdo, himself a Mason, intervened.

By the time Malcampo assumed office peace prevailed, but it was a shaky peace, a peace enforced by the sword.

Malcampo's return was greeted with jubilation by Filipino Masons who expected him to protect them from further persecution. So confident were they of his loyalty to the Craft they gave him a list of the Lodges and the names of the members. One act of Malcampo seemed to justify their trust in him; he recommended to the Minister of the Colonies the pardon of "those imprisoned in this country" for their alleged complicity in the Cavite Revolt. His other acts, however, caused disillusionment. Within a month of his arrival, Malcampo addressed a confidential letter, dated July 7, 1874, to the Minister of the Colonies saying, "I should, however, report to Your Excellency, a fact that in my judgement is a

serious matter. In such a short span of time, in this area, Masonry has acquired in these Islands a notable development, having now established Lodges in Manila, Cebu and Iloilo, and has tried to put up another in Mindanao." He added that he "considered the existence of this secret society in the Philippines as risky and very dangerous." He also reported he was setting a close watch over the development of the Craft and had instructed the Grand Deputy of the *Gran Oriente de España*, Pascual Torrejon, to eliminate all Filipinos from the Lodges. A little later Malcampo went further and ordered the dissolution of all Lodges particularly the foreign Lodges, and their reorganization under the *Gran Oriente de España*.

Worse was yet to come. On September 22, 1874, Malcampo had Jacobo Zobel y Zangroniz and Col. Francisco Mascoso thrown into Fort Santiago. Zobel was the Secretary of the German Lodge in Manila and was among the wealthiest Filipinos in the Island. Moscoso, on the other hand, belonged to a Spanish Lodge. He was the presiding judge of the Military Tribunal which tried those accused in the Cavite Revolt and, at the time of his arrest, was the Chief of Police of Manila. Understandably, their arrest caused consternation in Masonic circles.

In his report to the Minister of the Colonies, Malcampo claimed that one day Moscoso informed him of new revolutionary activities taking place in Manila and that one of the active revolutionists was Jacobo Zobel. He then instructed Camara, a colonel of artillery, to spy on Zobel. Col. Camara obtained incri-

minating papers which he claimed belonged to Zobel and turned them over to Moscoso, but, to quote Malcampo, "Col. Moscoso who obtained them in order to show them to me showed them instead to the Vice-Governor. Between both they kept them from me for a month and a half." Highly incensed, Malcampo sent back to Spain Vice-Governor Blanco Valderrama and the Secretary of the "Gobierno Civil" Manuel Salaveria to face investigation. On September 22, 1874 he sent for Moscoso, compelled him to turn over the documents and then had him confined in Fort Santiago. In the evening of the same day, accompanied by two police officers, he raided the residence of Zobel and also threw him into Fort Santiago, incommunicado.

After Malcampo imprisoned Zobel and Moscoso he sent a telegram to the Minister of the Colonies saying: "The papers are now in my possession with the Masonic sign and seal and with the heading, Independent Philippine Republic of Malaysia and Melanesia. Zobel and Moscoso are in jail. Do we file charges?" The charges were filed, but they did not prosper. The German government, through its Minister Plenipotentiary in Spain, interceded on behalf of the accused resulting in the dismissal of the indictments.

For a while Malcampo seemed satisfied with having suppressed the foreign Lodges and eliminating Filipinos from Masonry; he did not go after the Spanish Lodges. Thus, the Spanish Brethren were able to organize Lodge *San Juan del Monte* in 1875 and bring about the union

of the various Lodges under the *Gran Oriente de España* (See Frau and Arus, *Diccionario enciclopédico de la Masonería*, Vol. 2, pp. 851-852.) Before long, however, Malcampo began to adopt a tougher attitude against Masonry. In his letters to Spain he started talking of completely eliminating Masonry in the country. It is not clear what repressive measures he took to translate his intentions into action, however, in Confidential Letter No. 687 addressed to the Minister of the Colonies, he boasted: "The Masons no longer hold meetings. I have complete information on their organization, and I repeat what I formally told your Excellency, which is that I will make Freemasonry disappear not only because it is a danger for the future but because even if it is composed only of Spaniards and even if their ideas were not against our dominion they could become a danger to the government by trying to influence the same or even in certain cases to oppose the same which would be intolerable."

Incidentally, the term of Malcampo was not entirely occupied by his war on Masonry. As Governor-General he waged a successful campaign against the pirates in the south and in recognition of his feat was conferred the title of Count of Mindanao on December 19, 1876 and Count of Jolo and Viscount of Mindanao on July 20, 1877. Malcampo also suppressed a mutiny of the Spanish regulars, the so-called "Conjura del Cuartel."

On February 28, 1877 Malcampo vacated his post. He returned to Spain and was named Senator of

the realm. Three years later in 1880 he died at the age of 52 in *San Lucar de Barrameda*. His mortal remains were buried in Cadiz in a mausoleum erected in the "Panteon de Marineros Ilustres."

As a postscript on Malcampo's life let us now address ourselves to the question: "Why did Malcampo go against the Craft?"

The only logical explanation for Malcampo's actuations is that he was not a devoted Mason. Regidor's account of the founding of Lodge *Primera Luz Filipina* suggests that Malcampo only used the Fraternity. He established the Lodge not out of a genuine love for Masonry or a desire to propagate its tenets, but for the ulterior motive of easing the tension then existing between the Spanish navy and some foreign powers. Further proof of Malcampo's lack of Masonic zeal was his indifference to the Fraternity while he was in Cuba. F. de P. Rodriguez, Gran Chancellor and Secretary General of the Supreme Council of Colon reported that, "During those days Admiral Malcampo, xxx resided some time among us, but I never heard that he took any interest in Masonry, nor indeed did I know that he was a Mason. It was different with another naval officer, Admiral Oreiro, who frequented Cuban Masonic circles, and was even raised to the 33^o by our Supreme Council." (A.Q.C., XX, p. 83.)

A third indication that Malcampo was not a true-blue Mason is the fact that he easily succumbed to the campaign waged by the enemies of Masonry to discredit the Craft. It is true heavy pressure was exerted on him. This is indicated by a letter written by Zobel to Julius Ro-

denberg in October 1874, while still in prison, which reads in part: "Diaz, the Archbishop of Manila, the curates of the twelve parishes of the capital have done everything possible with secret telegrams to the Government of Madrid, falsified statements supported with confessions to intimidate Malcampo, who at the beginning, with the support of Military Governor Blanco, resisted and was not persuaded to accuse us. They said that Salaveria (Secretary of the civil government) was delegated by the republicans of Spain and ordered to proclaim autonomy and that he had letters from all the demagogues and intellectuals in Europe. They also said that I had imported guns from Europe and had at my disposal 400 armed natives." The fact remains, however, that other Governor-Generals were also subjected to the same heavy pressure, but they remained steadfast. It is said that Governor-General Rafael de Izquierdo y Gutierrez (1871-1873) protected the Masons implicated in the Cavite Revolt and worked for the acquittal of the members of Lodge *La Española* in Cebu who were arrested when a meeting of the Lodge was surprised by the authorities. Governor-General Joaquin Jovellar y Soler (1883-1885) did not hide his Masonic affiliation and was a frequent visitor of Lodge *Regularidad*. Governor-General Emilio Terrero y Perinat, 33^o, (1885-1888) gave Bro. Jose Rizal a bodyguard when the latter visited our country in 1887 and protected him from arrest. In the light of the conduct of these other Governor-Generals it is safe to conclude that Malcampo could have refused to be dominated, had he been more firm in his Masonic beliefs.



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