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SYMBOLS OF THE CRAFT—

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MAGAZINE

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GEOGRAPHY of the RITUAL



The initial charge given a candidate in the preparation room, states that Freemasonry welcomes to her doors and admits to her privileges worthy men of all creeds and of every race.

In the ritualistic account of the Principal Tenets of the Order, reference is made to the fact that we are all inhabitants of the same planet and are of every country, sect and opinion.

"Every race" — "every country" — "inhabitants of the same planet" would seem to indicate that all geography is the geography of the Craft.

But in a narrower sense the geography of the ritual is largely if not wholly confined to the geography of the Old Testament, with occasional excursions to Egypt, Greece and Rome.

EGYPT

Egypt was the country of the captivity. A "miraculous east wind" separated the waters of the Red Sea and let the captives through; then the waters came together again and

destroyed the pursuers. It was that "east wind" which determined the position of the Tabernacle, which, in turn, was the inspiration if not the model for Solomon's Temple — at least according to ritual.

According to Exodus, the Lord commanded Moses to camp "between Migdol and the sea." Apparently this was the starting point for the Israelites fleeing from Egypt for whom the waters were divided by a strong east wind.

What was the "sea"? The word in the Bible means a lake, a river, as well as greater bodies of water. Modern Biblical scholarship believes that the escape was perhaps made at the southeastern end of the Bitter Lakes, which might indeed, be fordable at low water and with an east wind. It is not credible that any wind, no matter how strong, could actually divide the Red Sea at or near Suez — moreover, an east wind would have piled up, rather than divided, the waters of the Red Sea as we know it. The exact location of the place where the Israelites approached whatever body of water it was through which they passed, is unknown to Biblical scholars.

* Reprinted from the *Short Talk Bulletin*,
MSA

GEOGRAPHY OF THE RITUAL

Both to Freemasonry and to students of the Bible, what is important in this story is not the exact spot, or the exact body of water, but the east wind, the escape and the confusion and the destruction of the pursuers, the Egyptians.

GREECE

Not quite half way to Palestine from Rome is Athens, the great Greek city, in which the Apostle Paul taught, and which was the seat of so much art, philosophy and culture which has influenced practically everything in the world, including Freemasonry. In the Fellowcraft degree, we hear "to the Greeks, therefore, and not to the Romans are we indebted for that which is great, judicious and distinct in architecture."

Greek architecture began as a separate and distinct style perhaps 1000 B.C. but its great flowering was about 500 B.C. No period in history and no people have ever done more in the building of beauty in buildings and temples, although the Gothic, to come fifteen hundred and more years later, has equaled the best of Greece in aspiration and inspiration.

On both sides of the Tiber, fifteen miles from the Tyrrhenian Sea, near the Apennine Mountains, Athens is one of the richest cities in the world in history, art, culture, law, and as a religious and intellectual center. The city gave much to architecture, but it was a

development of the architecture of others, rather than an original style. From Greece came post and lintel and columns; then from the Etruscans came vault and arch and dome. Rome also knew the use of concrete and Roman roads, aqueducts and circuses were justly famous in the period roughly from 300 B.C. to 100 A.D. If to Greece must be given the palm for the greatest architectural beauty, to Rome must go the accolade for greatest size, usefulness and an ancient worldwide spread of building ideas.

ROME

Rome, the great city of Italy, which was once the seat of the Roman Empire, is somewhat inland from the middle west coast of Italy. Masonically, we have references to it in the five orders of architecture and in the statement made that the lambskin apron is "more ancient than the Golden Fleece or Roman Eagle" — the latter, the symbol of Rome's power and majesty.

HOLY LAND

It is in the Holy Land, however, that the geography of the ritual largely lies; Mt. Hermon; Mt. Zion; Jerusalem; the Red Sea; the seaport of Moriah; the River Jordan; Succoth and Zeredetha; Lebanon and its forests, all come into the lime-light when looking at a map which shows the realms of the Twelve Tribes and the ancestry of Solomon and the builders of the Temple in general and the two Hiram.

GEOGRAPHY OF THE RITUAL

HERMON

The Psalmist sang (133rd Psalm) of the Dew of Hermon. Hermon is the high peak which is the south part of the anti-Lebanon range. It was always a sacred locality and many shrines were anciently upon its slopes. But its Masonic significance is in the use made of it in the Entered Apprentice Degree, in which the virtues of brotherly love — "Behold, how good and how pleasant it is for brethren to dwell together in unity" — are stressed. Here this same feeling of unity is likened to the Dew of Hermon, which is important because the dew on that high mountain (9363 feet) is unusual, so heavy that at times there is little to choose between it and rain. The result is a heavy growth of the lower slopes, and in Biblical times, cypress and fir came from its forests for the boatbuilders of Phoenicia.

JACOB'S LADDER

Genesis, XXVIII:10 reads: "And Jacob went out from Beersheba and went toward Haran. (11) And he lighted upon a certain place and tarried there all night."

It was here that he had the vision of the ladder and the angels ascending and descending upon it.

Haran was a city just beyond the boundaries of that part of the ancient Semetic world which was controlled by the Hitties; Haran was approximately 150 miles inland from the Mediterranean. It was a

junction point on the great trade route from Ninevah to Carchemish and commercially important.

Supposing that Jacob traveled on foot and that he left in the morning as he "went toward" Haran, he might have travelled some ten or even fifteen miles by evening. Beersheba was a city very near the southern boundary of Judea. Jacob would have had a long journey had he been going to Haran instead of "toward Haran." But Genesis states (XXVIII:19): "he called the name of that place Bethel."

Bethel is twelve miles north of Jerusalem, about sixty-five miles from Beersheba, so that (1) either he did not walk, or (2) he did not "light on a certain place" the first night away from Beersheba.

Jacob is reported as having said "how dreadful is this place" which would indicate that the country was wild and rugged and stony.

JERUSALEM

The site of Solomon's Temple. The city is very ancient; some archaeological finds seem to place its beginning at least 2500 B.C. It stands on a rocky plateau which projects southward from the Judean hills; its average height is about 2500 feet above sea level and 3800 feet above the level of the Dead Sea.

The city is storied, holy to millions, a focus of ancient history. Perhaps no shorter description of its importance both to historians

GEOGRAPHY OF THE RITUAL

and Freemasons has ever been written than these lines by G.A. Smith (Professor of Old Testament subjects in the Free Church College at Glasgow):

"Central but aloof, defensible, but not commanding, left alone by the main currents of the world's history. Jerusalem had been but a small highland township, her character compounded of the rock, the olive and desert. Zion, the Rockfort, Olivet and Gethsemane, the Oil press, the Tower of the Flock and the wilderness of the Sheperds would still have been names typical of her life, and the things they illustrate have remained the material substance of her history to the present day.

"But she became the bride of kings and the mother of prophets."

JOPPA

This ancient city on the sea coast of Palestine is the port for Jerusalem. It is also called Jaffa, Yafha, and, after the conquest by Alexander, was for a time called Joppe. As early as the thirteenth century, B.C., it is known to have sheltered excellent workmen in wood, metal and leather. The Old Testament is the authority for the Masonic statement that trees from Lebanon were imported by floating down the coast (1 King IX:26).

JORDAN

The Jordan is a river of Palestine flowing from north to south in an unusual depression in the earth's

crust; it was the Aulon of the Greeks and the Ghor of the Arabs. For two thirds of its length, the river is below sea level and is not navigable.

Throughout history, it has roughly divided the settled from the nomadic populations. Crossing the river was an event in Biblical times. Its valley was then (and is actually now) a "wilderness."

It has numerous rapids and small falls. The *mean* fall of the river is about nine feet to the mile; the river is so crooked that it traverses two hundred miles to cover a distance of sixty-five. The clay of its valley was of such character that Solomon there established brass foundries. Generally speaking, it is a muddy, rather foul stream, and was not highly regarded by the Israelites.

LEBANON

A range of mountains in Syria, extending from beyond Sidon to Tyre, and forming the northern boundary of Palestine, celebrated for the cedars which it produces, many of which are from fifty to eighty feet in height, and cover with their branches a space of ground the diameter of which is still greater. Hiram, King of Tyre, in whose dominions Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon. Kitto's "Biblical Cyclopaedia" states:

"The forests of the Lebanon mountains, only, could supply the timber for the Temple. Such of

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these forests as lay nearest the sea were in possession of the Phoenicians, among whom timber was in such constant demand that they had acquired great and acknowledged skill in the felling and transportation thereof; and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the services of bringing it down to the seaside, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem."

MT. MORIAH

An eminence which is now in the southeastern part of Jerusalem; it was here that Solomon erected his temple. It is, Masonically, "near the place" where Abraham was to offer up his son Isaac. Genesis, XXII:2 says: "get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

PAROS

Not mentioned in the ritual, from this island comes the "Parian Marble" which Masonry gives to Solomon's Temple. "Parian Marble" is a stone which was much used by sculptors and architects of Greece; the Venus de Medici is a notable work in this material. It was quarried on the island of Paros, particularly at Mt. Marpessa. But there is no mention of it in the

Bible and no mention of marble in the Old Testament in relation to the Temple of Solomon.

Paros is an island in the Aegean Sea some seventy-five miles east of Athens in Greece. The island is small — about ten by thirteen miles, but is more or less unique in being composed almost entirely of this especially fine variety of stone.

Whatever "father of the ritual" placed it as the material of the columns and pilaster of Solomon's Temple evidently knew his marbles, if not his Old Testament.

QUARRIES OF ZEREDETHA

It is difficult to reconcile the ritual regarding the stones for Solomon's Temple, which were "all hewn, squared and numbered in the quarries of Zeredetha," with anything in the Old Testament. The word "quarries" occurs but twice, in Judges 11:19 and 11:26 in which quotations are mentioned "the quarries that were by Gilgal."

Gilgal is the name of several localities in Palestine. The word is generally used to indicate a circle of stones of religious significance; a cromlech; perhaps something similar to Stonehenge.

The Gilgal of 2 Kings 11:1 and IV:38 is probably about fourteen miles north of Jerusalem, and so might not be too distant if quarries were there located.

The Old Testament says little of Zeredetha; the word occurs only once which is the reference to the clay ground between Succoth and Zeredetha (2 Chronicles IV:17).

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Biblical dictionaries and encyclopedias, even the Britannica, are silent on the subject. So it appears that some ritual maker at some time has either confused the "clay ground" with the "stone quarries" or has had information that there were stone quarries near or at Zeredatha, which more modern and learned scholars do not have.

SUCQOTH AND ZEREDETHA

Between these places, somewhere on or near the river Jordan, were the brass furnaces of Solomon. It was in the "clay ground" here that Hiram is supposed to have cast the Pillars in the Porch of the Temple. Biblical authorities are not at all sure as to the exact position of either, and there is some con-

fusion in several accounts in the Old Testament.

ZION

Zion — Mountains of Zion — of the Psalmist — was the southwestern of three hills which make the high table land on which the City of Jerusalem is built. Because David had there his residence it is sometimes referred to as the City of David. Sometimes Zion and Jerusalem are synonymous. The mountain is 2440 feet in height.

If this short survey of the terrain of the ritual makes it plainer to any reader, he is reminded that many Bibles and most Encyclopedias have maps of the Holy Land which these few pages attempt to make more vivid.

MASONIC GEOGRAPHY

The names of Masonic lodges provide a very interesting but, alas, confusing way of studying geography. If one were to go through the pages of the *List of Lodges*, he will find out that *Athens* Lodge 165 is in Texas and *Texas* Lodge No. 46 is in California. Also, *Dallas* No. 228 and *Houston* No. 888 are both in Alabama; *Manila* 588, *Paris* 378, *Illinois* 330 and *Mecca* 488 are all in Arkansas; *Berlin* 170, and *Manila* 638 are in Tennessee; *Switzerland* 122, *Peru-Miami* 67 and *Rome City* 451 are in Indiana; *Vienna* 237 is in Canada; *Oregon* 420 and *Warsaw* 257 are in Illinois; *Cuba* 306 and *Philadelphia* 916 are in New York; *Bagdad* 54 is in Arizona; *Havana* 167 and *Melbourne* 143 are in Florida; *Reno* 140 and *Minneapolis* 143 are in Kansas; *Palestine* 40 is in Alberta and *Jerusalem* 636 is in Bristol. RSF

MANWARD, NOT WORLDWARD

In these days when there is such a desire to make masonry a popular institution with the outside world it might be well to stop and remember that the original founders of the fraternity never intended that its precepts and examples should be turned worldward, but rather manward. To improve the individual and through him the world at large was the plan of the fathers in masonry.— D.D. Darrah,

THE LESSER LIGHTS *

by
W. H. TAYLOR

In all ages and among all peoples there has ever been two fundamental beliefs which have permeated the body politic. The first is, that nature itself is subject to a constant struggle between two contending forces which continually strive for supremacy. As Day and Night, Light and Darkness, Good and Evil. The other belief was that the soul is immortal. On these two beliefs were founded the ceremony of initiation depicted by the Mysteries of the various nations.

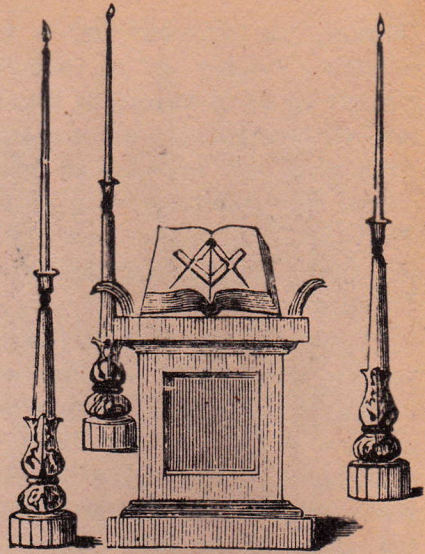
Masonry as the logical descendant of these Ancient Mysteries likewise seeks to impress upon its initiate of today, in the strongest manner possible, its continued belief in these two great fundamental principles, which have come down to us from our fore-

fathers of long ago. Therefore do we bring the Initiate in Masonry from Darkness to Light and illustrate to him the Hiramic legend in the third degree.

In all the Ancient Mysteries this struggle between Light and Darkness was typified by two Deities, who in each case were a male and a female representing respectively the Sun and the Moon.

In the Indian Mysteries these two Deities were called Mahadeva and Bhavani; in the Persian, Mithras and Asis; in the Egyptian, Osiris and Isis. This same characteristic is also peculiar to the Phoenician, Phrygian, Grecian, British and Scandinavian systems of theology.

In the Egyptian Mysteries Anubis shares in the honors which were paid to Osiris and Isis. He was the friend and councillor of Osiris and when Isis started out in her search for the body of Osiris she was accompanied and aided by Anubis, who took the shape of a dog and thus becomes Sirius, the



**Oration of the Grand Orator during the Fourth Annual Communication of the Grand Lodge of the Philippine Islands on February 8, 1916. During the same Annual Communication, Taylor was elected and installed Grand Master of Masons under the jurisdiction of the Philippine Islands.*

THE LESSER LIGHTS

Dogstar, the brightest star in the heavens. Anubis is of peculiar interest to us as Masons in that he was renowned among other characteristics as the inventor of astronomy and surveying and as the Deity who first taught the worship of God and the building of Temples.

In the Eleusinian Mysteries, the temple in which the ceremonies were held was lighted by a hole or a window in the roof and the three great lights of nature, the Sun, the Moon and Mercury (the latter being the same as Anubis) played an exceedingly important part and were mystically represented by three images.

It has ever been a custom on the rise of a new sect or institution for it to lay hold of that which was good in its predecessors and make it an integral part of itself, either on the one hand because it believed by so doing it would the more securely fasten its hold on its converts or on the other, because it desired to thus perpetuate its intimate connection with that which it had succeeded. From a study of the growth of the early Christian Church we know that to make the new religion more understandable to their new converts, the priests held their meetings in the same temples where the sacrifices had been made to the "pagan" divinities. They appropriated the statues of the "heathen" gods and sometimes by placing on them a new head and at other times even dispensing with this formality they transformed them into "Saints" of the Church.

Among their new converts, especially, the priests continually found a tendency to revert to the worship of the gods. Particularly was this true in the case of Isis and her infant son Horus. After combating unsuccessfully with this tendency for several years the priests finally assimilated both the statue and the attributes which were associated with it. Thus Isis and her son Horus became the Virgin Mary and the Infant Jesus whence comes the prominent place given to their worship in the Roman Catholic Church of today.

As the church has thus unintentionally and unconsciously immortalized the mysteries no less has Masonry deliberately perpetuated the customs of our ancient Brethren. The three great lights of nature, as we have said, which in the Ancient Mysteries were represented by images dedicated respectively to the Sun, the Moon and Mercury, have become the three lesser lights of a Masonic Lodge, but how, when or where the substitution of the "Master of the Lodge" for "Mercury" crept in, it is impossible to trace. There seems to be about as much justification for it as there was for the addition by Jeremy Cross of the "Marble Monument" and its explanation as given in the lecture of the third degree.

While the three lesser lights are to be found in all regular Masonic Lodges, there seems to be no fixed rule as to where they should be placed in the Lodge.

THE LESSER LIGHTS

In some jurisdictions a light is placed at the station of the Master, one at that of the Senior Warden and one at that of the Junior Warden.

There may be some justification for this arrangement but it would not be possible to adapt it to the "work" as it is now given in this and many other jurisdictions.

In some Lodges they are represented by a metal stand about three feet high with three arms branching

out at the top. At the extremity of each arm is a light and these lights are in the form of an equilateral triangle. This metal stand is usually placed at the right of the altar as you face the East. In other Lodges the three lesser lights are grouped about the altar in the form of a right angled triangle; the base of the triangle parallel to the West, with the hypotenuse running from the South to the East to join up with the perpendicular in the East.

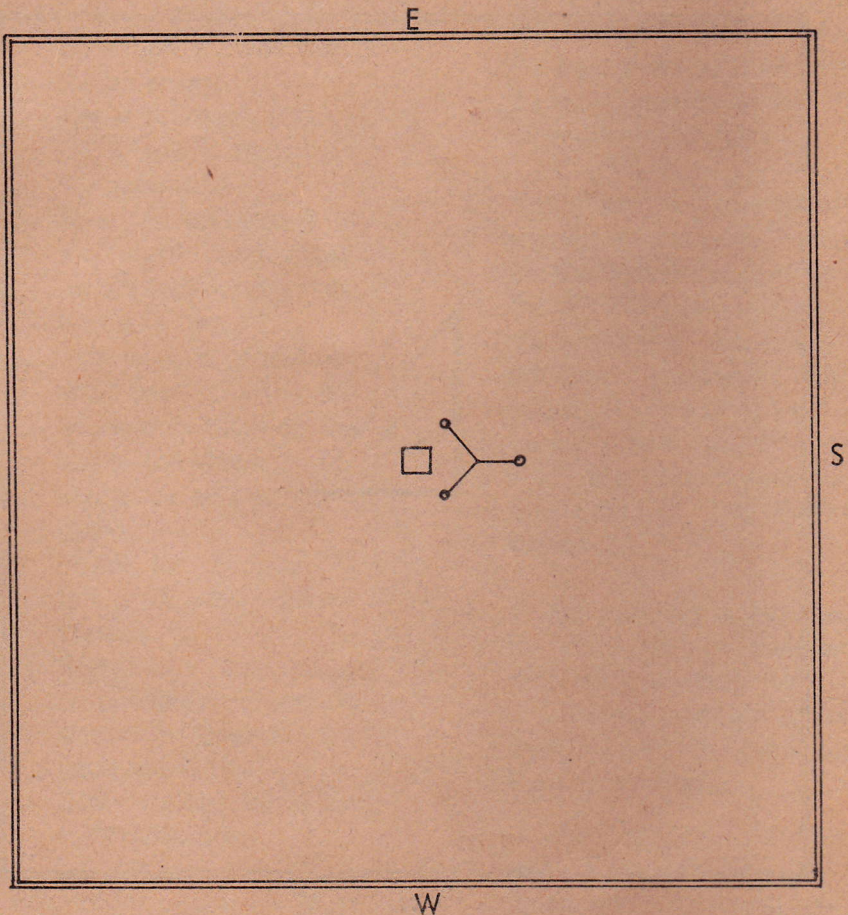


Diagram No. 1. — This represents the metal stand with its three branching arms usually placed at the right of the altar as one faces the East.

THE LESSER LIGHTS

The metal stand with its branching arms in the form of an equilateral triangle is emphatically incorrect. It is a product of an inventive age and a concession to cheapness and facility in installation which should never be tolerated save when a more expensive arrangement is inadvisable.

The other grouping is the one used in this and many other jurisdictions. It is sanctioned by Albert Pike than whom there is no greater authority. He uses this arrangement

in his liturgy for the first as well as in the thirty-second degree.

This arrangement is justified too in that it is the natural position in which to place the triangle, could we but consider it as separate and apart from the necessity of avoiding the placing of a light in the North; in that the base, which here represents "Ignorance" is surpassed in potentiality by "Learning," represented by the perpendicular which is longer than the base as four is to three. This per-

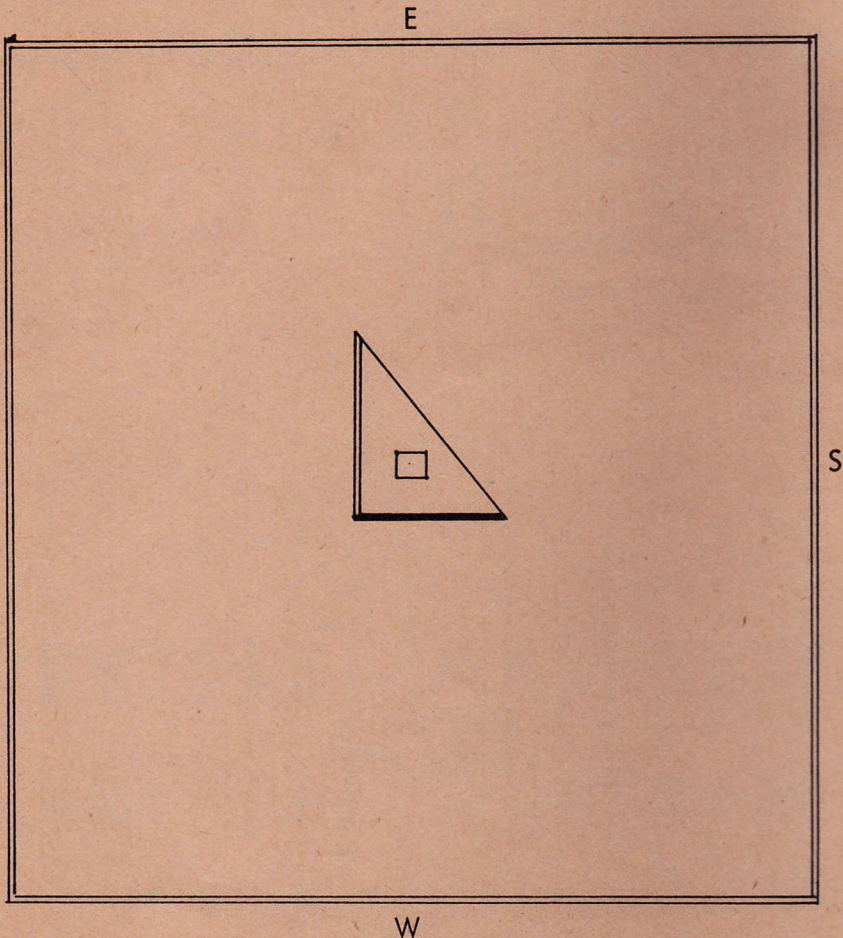


Diagram No. 2. — This represents the lights as placed in this and many other jurisdictions grouped about the altar in the form of the 47th Problem of Euclid with the base, perpendicular and hypotenuse measuring 3, 4 and 5, respectively.

THE LESSER LIGHTS

pendicular runs from East to West which constantly reminds us of the belief of our ancient brethren that all learning has its origin in and proceeds from the East.

This grouping, however, might be considered objectionable in that it places a light in the North direct-

ly opposite the one in the South. This is contrary both to the practices of the Ancient Mysteries as well as to the teachings of modern Masonry. In the Ancient Mysteries the initiate in his circumambulations followed the course which our forefathers as-

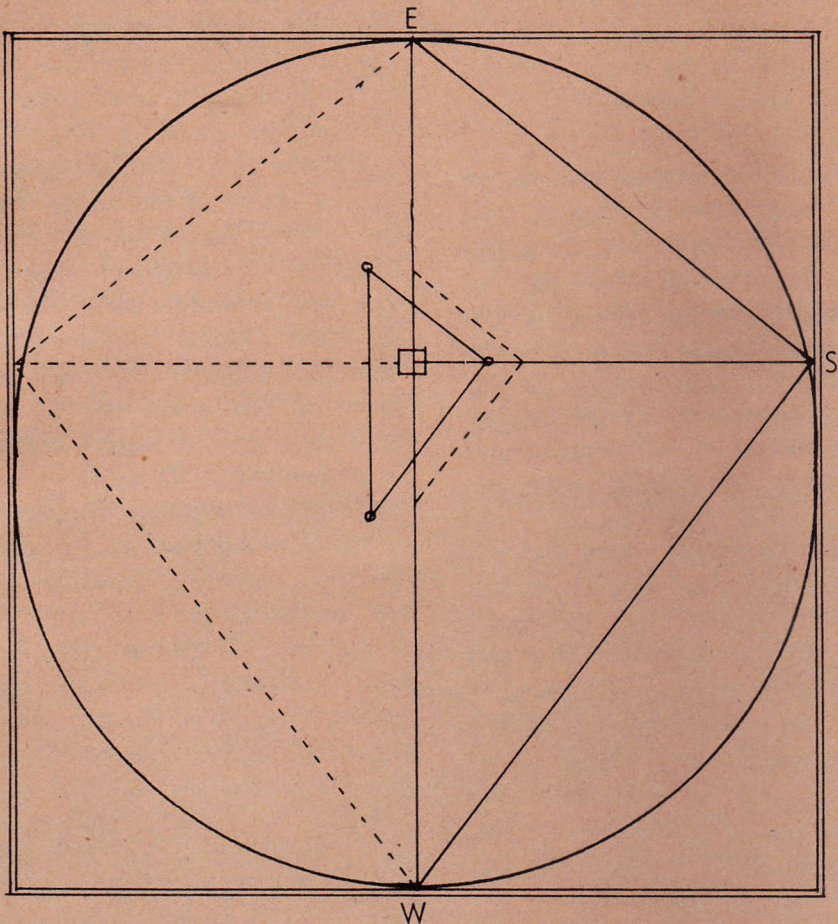


Diagram No. 3. — This shows the lights grouped about the altar as depicted by most ancient prints which place the altar so that the light in the South is directly in front of the station of the Junior Warden. The four-sided figure shows the Lodge outline. The curved line shows the earth-movement around the sun and is drawn mathematically correct. The Square described around the right angled triangle, three sides touching the base and perpendicular of the triangle forms an actual oblong square, the form of the Lodge as defined by our Ancient Brethren. Cuts drawn by and furnished by courtesy of Bro. C. A. Tansill, Clinton Lodge No. 82, Princeton, Ky.

THE LESSER LIGHTS

cribed to the sun in his daily travels. When the initiate reaches the East, it is here the Sun rises, at the South the Sun is at meridian height, while it is in the West that the Sun sets. From here until he reaches the East again the initiate is supposed to be traveling at night, or as we say in a place of darkness. For this reason modern Masonry has no light in the North and not for the stupid reason as given in our lecture in the first degree.

The correct placing as depicted in all the ancient prints we have been able to find, fixes the lights about the altar in the form of a right angled triangle but with the right angle at the South; the base runs from the East to the South, the hypotenuse runs from the East to the West with the perpendicular connecting the South with the West.

Both methods represent the right angled triangle as we have it in the 47th Problem of Euclid. Its sides in the proportion of 3, 4 and 5 of which proportion 3 is the base, 4 the perpendicular, and 5 the hypotenuse. Its perpendicular represents the Male, its base, the Female, while the Hypotenuse represents their progeny or the product of the two. Thus to the ancients did this right-angled triangle represent "Humanity."

The light in the East is dedicated to the Master of the Lodge, the one in the West to the Sun and the one in the South to the Moon. As the Master sits in the East the light dedicated to the Sun is on his right hand; the one to the Moon is

on his left. Hence you will understand why the jewels of the Senior and Junior Deacons who likewise sit on his right and left bear respectively representations of the Sun and of the Moon.

Therefore, in pointing out the lesser lights to the initiate, the Master should be careful to call his attention first to the light in the West as representing the Sun, next to the one in the South as representing the Moon and finally to the one in the East as representing the Master of the Lodge. When the three principal officers of the Lodge group themselves about the altar each should be careful to take his stand directly in front of his respective station. They will thus form an equilateral triangle ever considered by our ancient brethren as an emblem of "Deity."

With the Master, Senior and Junior Wardens thus grouped about the altar we have formed a living equilateral triangle symbol of Deity; with the three lesser lights about the altar forming the right-angled triangle of Euclid, symbol of Humanity. We, therefore, have at the conferring of each and every degree in Masonry a striking symbolization of the two great fundamental teachings of our order: — "The Fatherhood of God and the Brotherhood of Men."

Masons must not rest so long as the earth harbors a tyrant, so long as the night echoes the plaints of the oppressed, so long as there are slaves, so long as there are oppressors.

Jose Rizal

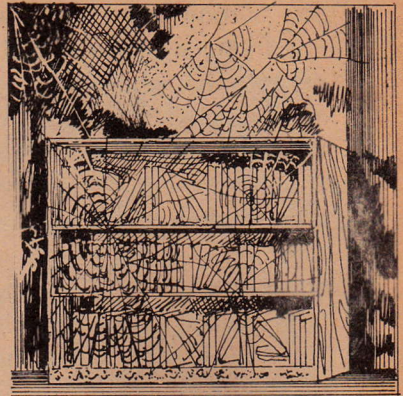
DID YOU KNOW?

R S F

1. Past Grand Masters Teodoro Kalaw, Jr. and Manuel D. Mandac are both recipients of the *Gold Cross* for gallantry in action during the Second World War.

The citation for the Gold Cross awarded to Kalaw reads:

"Early in the night of 19 January 1942, Major Muffet, 31st Infantry, reported to the Command Post of the 41st Division for coordination. Kalaw, then 1st Lieutenant, was assigned the mission to guide and help Major Muffet reconnoiter the line to be occupied by the 31st Infantry the next day, a hazardous task for the reason that the extent of enemy penetration was not definitely known and the night was pitch dark. With Private 1st Class Balunsat, the party started along the Abucay Hacienda road at about 1100. Hostile batteries were then shelling the road. With their mission uppermost in their minds, this brave party proceeded without fear. As they cleared the road in the vicinity of the 43rd Infantry Command Post, they came



upon hostile machine gun and rifle fire. Leaving their vehicle, they ran and crept through thick fire in total darkness and located the left flank of the 43rd Infantry. Stealthily they proceeded toward a cane field through which the counter-attack the next morning would be launched. All the while, small arms fire whistled past them. Satisfied with the reconnaissance, they crept back of their vehicle and again braved the interdiction fire on the road, arriving at the CP about 0200 H the next day. For this Kalaw was awarded the Silver Star by the US Army." (General Order No. 24, GHQ, 16 July 1956)

The citation for Mandac reads:

"Lt Manuel Mandac was assigned to demolish, burn or destroy the wharf and all installations in Camp Luna in order to deny their use to the enemy in the event of enemy landing. On 29 April 1942, the Japs attempted to land in Parang and despite exposure to

DID YOU KNOW?

enemy snelling from the ships and bombing and strafing from low-flying airplanes Mandac blasted the wharf sinking two Jap launches filled with troops that were headed for the wharf. Despite the continued bombing and strafing of enemy planes, flying so low and firing accurately in the absence of anti-aircraft guns and shelling from naval gun boats, he and his men ran from building to building and set them on fire until all the installations in the camp were destroyed." (General Order No. 196, HPA, 27 May 1946).

2. When Gen. Emilio Aguinaldo was the head of the Revolutionary Government, he signed many of his communiques to Insurgent chiefs with the nom de plume, "Colon de Magdalo." *Colon* was his Masonic name, while *Magdalo* was the name of the Masonic lodge he founded in January 1896.

3. *Logia Jose Rizal* in La Havana under the *Gran Logia de Cuba*, AF & AM, was named in honor of our national hero, however, contrary to what Grand Chaplain Jose Perez and the Editor of the *Cabletow* may want to believe, Jose Perez Lodge No. 371 in Miami under the Grand Lodge of Florida, F & AM, and Reynolds Lodge No. 695 of the Grand Lodge of Georgia, F & AM, were not named after them.

4. During the 13th Annual Communication of the Grand Lodge, Felipe Buencamino, Sr. and

Teodoro M. Kalaw, Sr. were both conferred the title "Honorary Past Grand Master" effective February 1, 1925. Buencamino and Kalaw were Past Grand Masters of the *Gran Logia Regional de Filipinas*. In 1928 Kalaw was regularly elected as Grand Master of our Grand Lodge.

Kalaw holds the distinction of being the only Mason in our jurisdiction to have been elected Grand Master of two Grand Lodges. He is also the only person in our Grand Lodge who was its Past Grand Master before becoming its Grand Master.

5. For a few years non-attendance in lodge meetings was equated with non-payment of dues and carried the same penalty.

In 1926, the Grand Lodge approved the following amendment to the Constitution proposed by Tayabas Lodge No. 43:

"Provided, further, That it shall be the duty of all the members of the Lodge to attend the stated meetings of the same as fixed in the By-Laws. Non-attendance on the part of a member for twelve consecutive months shall, in the absence of a valid excuse, be treated the same as non-payment of the dues and all provisions governing the latter shall also be applicable to the suspension and restoration of any member for failure to attend during the period above mentioned."

DID YOU KNOW?

Tayabas Lodge supported its resolution by explaining, among other things, that: —

"We believe that a Mason who has paid his dues to his Lodge and is living in the town where the latter is holden, should attend the stated meetings for the same from time to time, and that to enforce such attendance, the Lodge should have power to suspend a member, by a two-thirds vote of all members present, for failure to attend any meeting during twelve consecutive stated meetings.

"In our Lodges, a member is considered in good standing if he has paid his dues in advance, though he may never meet with his Brethren, be completely ignorant of the activities of his Lodge and the needs of its members . . . Such members do not care to go to the trouble of performing their formal fraternal duties simply because there is no clause of the Constitution under which they can be compelled to do so. And yet these members are entitled to relief and other benefits of Masonic membership the same as the most assiduous attendants, and they certainly take full advantage of the same in case of need"

The amendment did not live long. On January 29, 1930, during the 18th Annual Communication, this so-called "Attendance Amend-

ment" fell to pieces and the original Constitutional provision was once again restored. Said Grand Master Joseph H. Schmidt:

" . . . The purpose of the amendment was to compel members to attend Lodge meetings by imposing the penalty of suspension for unexcused attendance for twelve consecutive months. This clause has only been applied by one of our Lodges during the two years that it has been in force, while, on the other hand, we have been severely and repeatedly criticized for what has been termed 'an attempt to make good Masons by coercion'."

(Proceedings, January 1930, pp. 33-4 & 53)

6. An event which up to the present many Masons find too painful to remember, but too important to forget is the change of heart of President Manuel L. Quezon towards the Fraternity.

Quezon was initiated on March 17, 1908, passed on May 18, 1908 and raised on May 23, 1908 in *Logia Sinukuan* under the *Gran Logia Regional de Filipinas*, now Sinukuan Lodge No. 16, under our Grand Lodge.

Quezon was instrumental in bringing about the union of the Spanish and American Lodges in 1917 and the following year was elected the first Filipino Grand Master of our Grand Lodge. In the mid-1920's, his participation in Masonic activities become infre-

quent, a matter which contemporary issues of the *Cabletow* attributed to his illness. Then on December 9, 1935 *TIME Magazine* reported:

"Catholic-born Manuel Quezon retracted Masonry on his 52nd birthday, 1930, abroad the SS Empress of Japan, in the presence of Most Rev. Michael J. O' Doherty, Archbishop of Manila. Two years later he demitted (i. e. resigned) from his lodge."

Some years later, Frederic S. Marquardt claimed in his article, "Quezon and the Church" that Quezon made the following clarifications in 1937:

"I didn't actually resign from the Masonic order until several months later, and I never denounced Masonry. There is a formal form which those returning to the church from the Masonic lodge are supposed to sign, but I refused to sign it. Instead, I wrote the Archbishop a personal note saying that I understood that I could not be readmitted to the Catholic Church so long as I remained a Mason and for that reason I was resigning from Masonry."

7. Perhaps the most important event in the history of Philippine Masonry is the founding of Nilad Lodge No. 144, for it marked the first time that Masonry for Filipinos was introduced in our country. Nilad Lodge was founded by Pedro Serrano Laktaw, Moises

Salvador, Timoteo Paez, Jose A. Ramos, Lorenzo Tuazon, Tomas Tuazon and Romualdo Cacnio.

What happened to them?

(a) *Pedro Serrano Laktaw* was accused in 1893 of malversing the funds of the lodges and was expelled; in turn he abjured Masonry and worked against the interests of the Craft.

(b) *Moises Salvador* founded another lodge (Balagtas Lodge) in 1892; in 1896 he was arrested for revolutionary activities and was executed on January 11, 1897.

(c) *Timoteo Paez* labored actively for Masonry for over 30 years, both under the *Gran Logia Regional de Filipinas* and the Grand Lodge of P.I.; in the early 1920's he aspired for an elective Grand Lodge position; strongly resenting the results of the election he broke with our Grand Lodge and founded the *Gran Logia Nacional de Filipinas* on July 4, 1924.

(d) *Jose A. Ramos* fled to Japan during the Revolution against Spain and fell in love with the land of the Rising Sun. He became a naturalized Japanese; adopted a Japanese name; took a Japanese wife and wore Japanese cloths. He returned to the Philippines, a stranger in his native land.

(e) *Romualdo Cacnio* was not heard of anymore in Masonic circles after founding Nilad Lodge, except for a claim made by the *Grand Logia Regional de Filipinas* in its letter of October 1913 to the *Congreso Internacional del Libre pensamiento* that he had returned

DID YOU KNOW?

to the light.

(f) *Lorenzo Tuason* co-founded *Triangulo Luzong*, but after that we have no further information about him.

(g) *Tomas Tuason* was also unheard of after co-founding *Nilad*. In the above-mentioned letter of the *Gran Logia Regional* dated October 1913, it confessed it had no information on Lorenzo and Tomas Tuason; it did not know if they were still alive and whether they remained faithful to the Craft.

8. In its official history, *Nilad* Lodge claims it was founded on January 6, 1891, and at this early stage there is talk already of holding a grand celebration of its 100th Anniversary in 1991.

Was *Nilad* really founded on January 6, 1891? Consider the following:

a. *Pedro Serrano Laktaw*, the principal founder, was elected *Secretario Adjunto* of *Solidaridad* Lodge No. 53 in Madrid on December 12, 1890 (See Report of *Solidaridad* Lodge published in the September 1980 issue of the *Cabletow*). It can be assumed he was residing in Madrid at the time of his election for the Statutes and General Regulations of the *Gran Oriente Espanol* prohibited the election of a member who was not domiciled in the vicinity of the Lodge. This being so he could not have returned to the Philippines in time to found *Nilad* on January 6, 1891. Moreover, it seems he left Madrid after October 31, 1891, after receiving his certificate of

Maestro Superior in the Normal School of Madrid. (See "Cronica," *La Solidaridad*, II, 65,536; 67,548)

b. *Moises Salvador*, another founder, declared after he was arrested in 1896 that he returned to the Philippines from Spain in April 1891, or three months after he allegedly co-founded *Nilad*. In the same declaration, Salvador placed Serrano Laktaw's return to the Philippines in 1892. (See W. A. Retana, *Archivo del bibliofilo filipino* [5 vols; Madrid, 1895-1905], vol. II, p. 292; see also *Epistolario del Pilar*, II, 92, 98)

c. *Timoteo Paez*, a third founder, positively declared that they founded *Nilad* on January 6, 1892. Paez also claims that he, along with Serrano Laktaw and Salvador, initiated three other co-founders of *Nilad* Lodge (*Tomas Tuason*, *Lorenzo Tuason*, and *Romualdo Cacnio*) in the house of *Romualdo Cacnio* in *Navotas* during the last days of December 1891 (See *Datos Biograficos & Historicos de la Masoneria Filipina Sacados de Los Archivos de la Gran Logia*, p. 379).

We pray the 100th Anniversary of *Nilad* will not be celebrated in the wrong year.

PAY YOUR DUES

OPINIONS OF THE COMMITTEE ON JURISPRUDENCE



Philippine Masonry has a system strongly recalling the *responsa prudentum* of the Roman Law. In Rome, after Emperor Augustus, the answers given by certain learned jurists to questions propounded by praetores and judices had the force of law. Similarly in our jurisdiction, queries concerning points in Masonic law may be propounded to the Grand Lodge Committee on Jurisprudence, consisting usually of outstanding members of the Craft, and their answers when approved by the Grand Lodge during its Annual Communication, become an integral part of the law of Freemasonry. The importance therefore, of rulings and opinions of the Committee on Jurisprudence cannot be gainsaid. This notwithstanding they have not been accorded the publicity they deserve. For this reason we are publishing digests of some of the opinions/rulings of the Committee on Jurisprudence, for the information of the Brethren.

I A MASONIC DISTRICT MAY COLLECT ASSESS- MENTS VOLUNTARILY AGREED UPON BY ITS MEMBER LODGES.

QUERY: Nilad Lodge No. 12, F & AM, passed a resolution seeking to nullify the alleged yearly assessment of ₱200.00 levied on member lodges by Masonic District No. 1. It argued that said assessment constitutes an exercise of legislative power that appertains to the Grand Lodge alone.

HELD by the Committee on Jurisprudence:

"The Committee holds that the resolution lacks merit. Judicial notice can be taken of the fact that Masonic District No. 1 is an association of 27 lodges in the Metro Manila area. The so called assessment of ₱200 was voluntarily agreed upon by the member lodges themselves pursuant to their district Constitution and By-Laws. Any voluntary association needs monies to defray, among others, its

OPINIONS

administrative expenses. It is utterly untenable to deny to Masonic District No. 1 the right to receive the so called assessment which was never imposed but voluntarily agreed upon by its member lodges. Well to note, Nilad Lodge No. 12, F & A.M. does not complain that it runs the risk of incurring any sanction for non-payment of the so called assessment. Clearly then, there is no exercise of legislative power on the part of Masonic District No. 1 in collecting what has been voluntarily agreed upon by its member lodges." (Opinion dated March 26, 1980)

II PUBLICATION OF MINUTES OF MEETING IN FULL IN LODGE BULLETIN VIOLATES MASONIC LAW.

QUERY: May a subordinate Lodge publish the minutes of its meetings in its monthly bulletin to inform the brethren who were absent of the things that were taken up and to save time in reading those minutes in every stated meeting?

OPINION of the Committee on Jurisprudence:

The essence of Freemasonry is secrecy. That is why every Lodge where the brethren congregate is always duly tiled since the beginning of the Fraternity. The door is well guarded to preclude intrusion from cowans and eavesdroppers whose penetrating eyes and keen ears may discover or find out what is not proper to reveal.

To print en toto the minutes of the Lodge meeting is against the very essence of Freemasonry. It violates the provisions of the Constitution of the Grand Lodge, our Ancient Landmarks, and our Monitor.

It is the duty of every Master Mason to guard carefully the secrecy of the minutes of the meeting of his subordinate Lodge, especially the esoteric features of Freemasonry. Of course, it is not improper to print in the bulletin, newsletter, or other publication excerpts of the minutes of the meeting which pertain to the exoteric features.

Although it may be laudable for the Secretary to inform the brethren of his Lodge who were absent of all things taken up during the meeting in its bulletin, newsletter or other publication, to save time in reading said minutes, yet the means do not justify the end.

IN THE LIGHT OF ALL THE FOREGOING, it is the considered opinion of the Committee on Jurisprudence that, subject to the exception herein above indicated, a subordinate Lodge may not publish the minutes of its stated meetings in any bulletin, newsletter or other publication. (Opinion dated October 9, 1978).

III A DUAL MEMBER MAY HOLD AN ELECTIVE OFFICE IN ONLY ONE LODGE

QUERY: The opinion of the Committee on Jurisprudence is

OPINIONS

requested on the interpretation of No. 749 of the Constitution of the Most Worshipful Grand Lodge, on the following case:

"A" died on February 11, 1979 while he was holding the position of Lodge Secretary of F. D. Roosevelt Memorial Lodge No. 81. After his death, "B" took over the position at the same time holding the position of Secretary of King Solomon Lodge No. 150.

Is the transaction/proceeding allowed by the Constitution?

OPINION of the Committee on Jurisprudence:

In the instant case, the officer elect, dropped his working tools forever in February 1979. F. D. Roosevelt Memorial Lodge should have declared the position of Secretary vacant upon his passing away, secured a dispensation either from the Grand Master or the District Deputy Grand Master and held an election for a new Secretary who would occupy the position for the unexpired term.

Chapter IV, Article VIII, Section II of the Constitution provides:

"Only members in good standing shall be entitled to vote at an election and hold office. A dual member may hold an *elective office* in only one Lodge." (p. 46, Constitution)

Since B was elected and is the incumbent Secretary of King Solomon Lodge No. 150, he cannot take over and hold the office of Secretary of F. D. Roosevelt Memorial Lodge No. 81,

even though he is a dual member of the same. That would be a direct infraction of the Constitution which provides that a dual member may *hold* an elective office in only one Lodge.

Assuming in *gratia argumenti* that B is holding the office of Secretary of F. D. Roosevelt Memorial Lodge No. 81 temporarily or only in an acting capacity, it is likewise violative of the provision of the Constitution.

B is a worthy Master Mason who performs his duties well, with credit to himself and honor to our Order. He may have good intentions in extending his helping hand to F. D. Roosevelt Memorial Lodge No. 81, F. & A.M., but we regret to have to state that the Masonic Fraternity is governed by a set of rules and regulations, the Constitution of the Grand Lodge, the By-Laws and the Ancient landmarks. No officer is above the law. All Master Masons should be enjoined to observe, obey and defend the Constitution in order to preserve peace and harmony within our beloved Fraternity.

It is the considered opinion of your Committee on Jurisprudence that the situation obtaining is rather irregular and not allowed by the Constitution. (Opinion, dated September 11, 1979)

IV RULES ON THE ACCEPTANCE OF NEW PETITIONS FILED BY REJECTED CANDIDATES

QUERY: The Opinion of the Committee on Jurisprudence was

requested on the following three (3) questions:

"1. Whether or not a candidate can apply for as many dispensations as he wants provided he pays the necessary dispensation fee;

"2. Whether or not it was proper to forego the balloting for a second dispensation although his name appeared in the notice; and,

"3. Whether or not a candidate can be allowed for dispensation for the third time although his name did not appear in the notices distributed to the brethren."

OPINION: The relevant provisions of the Grand Lodge Constitution provide:

"Chapter IV, Article V, Sec. 1 OF PETITIONS — NO LODGE IN THIS JURISDICTION SHALL:

x x x

"d) Accept the petition of a person whose former petition has been rejected unless it be the same lodge that rejected it." (As amended GLAC 1978).

x x x

"f) Accept a petition from a person who within the preceding twelve (12) months has been rejected by the Lodge except by dispensation of the Grand Master, if unanimously approved by the Lodge." (As amended GLAC 1978).

"Sec. 2 ON DISPENSATIONS — NO LODGE IN THIS JURISDICTION SHALL:

" a) Be granted dispensation to receive and act upon the petition of a rejected applicant within twelve (12) months after the date of rejection, unless unanimously voted by ballot at a meeting of which members shall have due and prior notice." (As amended GLAC 1978).

Thus a rejected applicant may file another petition for degrees of Masonry:

(1) If said petition is filed with the same lodge that rejected his former petition;

(2) If said petition is filed within a period of twelve (12) months from the date his former petition has been rejected;

(3) The lodge members have due and prior notice of the meeting wherein his petition for degrees of Masonry would be discussed and balloted;

(4) All members of the lodge present at said meeting should vote unanimously to file an application for dispensation from the Grand Master to receive and act upon said petition; and

(5) Of course, the fee for such dispensation shall be paid by the candidate.

a. If all the conditions above enumerated were present, the answer to your first question would be in the affirmative.

b. If all the foregoing conditions have been complied with, it may not be proper to forego the

balloting for a second dispensation especially when the name of the candidate appeared in the notice of the meeting sent to all lodge members; and

c. A candidate may not be

allowed dispensation for the third time if his name does not appear in the notice of meeting distributed to the members of the lodge. (Opinion, dated September 24, 1979)

MASONIC HARMONY

Masonic harmony was never conceived as an excuse to impose intellectual tyranny over others. It was never intended to secure either uniformity of thought or the symmetry of ideas. If there ought to be an anathema to Philippine Masonry it is a membership made impotent by a straitjacketed mind. I have always maintained that the Craft stands in clear and present danger more from the unquestioning acquiescence of members dictated either by the blight of ignorance, or worse, the comfort of conformity and worst of all, by the importunings of misplaced ambitions. Let us not fear the constructiveness of criticism but rather let us fear the sterility of silence. Masonry can stand differences; what it cannot stand is indifference. Masonry can survive critics, whatever is his kind; what Masonry cannot survive is a know it all who will impose on everybody else what Justice Jackson calls the uniformity of the graveyard.

Reynato S. Puno

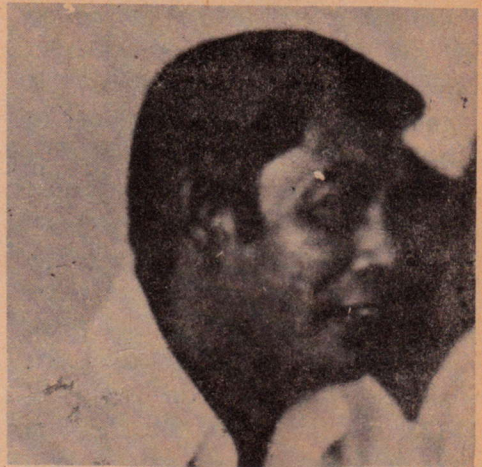
SYMBOLISM

A symbol is like a pane of glass, something to be seen through, not to be looked at. When it gets old, dusty and opaque, then it becomes the object instead of the medium. Successive generations come to the window through which their ancestors, or, perhaps, only a keensighted mystic, formerly saw the light. But, in the course of time, the glass has darkened, and became obscured by the neglect to keep it clean or it has become encrusted with the gold and gems with which the pious devotees have adorned it. Still many come and kneel before the window and go away pretending that they have seen the vision. —

"Masonic Craftsman."

TEODORICO VELASCO BALDONADO

by
IRINEO P. GOCE
Associate Editor



VW Teddy Baldonado

He is the best example of one who truly knocked at the door of Freemasonry "of his own free will and accord." He vividly recalls a lecture on Philippine revolutionary leaders at a summer camp for ROTC cadets in 1954. "That was my first occasion to hear about Masons — Bonifacio, Rizal, Lopez-Jaena, Mabini, Aguinaldo and Quezon; and even MacArthur. I became curious about Masonry."

In 1964-1965 he became a member of the Jaycees, and of the Lions. He wondered why none of those he came in contact with were Masons. "An old man I had known to be a Mason even discouraged me from seeking membership," he said even as he heard unfavorable comments about the Fraternity, such as the alleged practice of stepping on the crucifix. He became more curious because he could not believe that such breed of patriotic,

heroic and God-fearing men as Rizal and Quezon would trample on the cross.

Reminiscing, he regretted it was rather unfortunate that he lost contact with friends in UP during his student days, who he learned later are Masons, among whom are Governor Muss Izquierdo of Sulu, Juan C. Nabong, Jr. and Jose Abejo. Sometime in 1968 he learned that a friend, Federico Balagtas, is a Mason. He asked Balagtas to bring him along to a meeting, but was informed it could not be done. However, Balagtas promised to introduce him to other Masons.

On February 9, 1972 Bro. Balagtas accompanied him to the Grand Lodge. After a brief interview, WB Domingo F.M. Domingo who was Assistant Grand Secretary at the time gave him the form for petitioning membership. The

BALDONADO

late WB Dominador C. Vicente happened to come in and, learning of the stranger's intense desire to join Masonry, he asked WB Domingo to send the petitioner to Laong Laan Lodge No. 185. This Lodge, of which WB Vicente was Secretary, had very few members, most of whom had joined in the petition for its charter four years previously. After the usual formalities Mr. Baldonado's petition was balloted favorably on April 1, 1972; then on May 6th he was initiated, passed on June 3 and raised on June 17 that same year.

The new Master Mason was then vice-president of a Swiss-German pharmaceutical firm. A product of the UP High School, and graduate of Economics and of Law also in UP, VW Teodorico Velasco Baldonado had been called to the Army as a 2nd Lieutenant. A native of Santa, Ilocos Sur where he was born on 7th January 1937, he now holds the rank of Major in the AFP's Reserve Force.

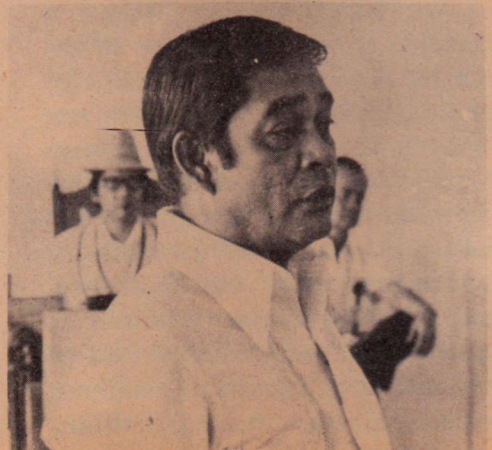
VW Baldonado's coming to Laong Laan Lodge together with a few others with high degree of proficiency helped greatly in bringing that infant Lodge to its feet, not only financially but more so in terms of ritualistic work. After his raising, he started lecturing in all the three symbolic degrees, such that in the following election of Lodge officers he became the unanimous choice for Junior Warden.

Turning back to the time when VW Baldonado was applying for Masonic degrees, his wife, the

former Teresa Ayson, threatened to seek a legal separation. She had been steeped in the devout Catholic tradition of UST, and had a very unfavorable impression about Masonry. No less than a noted Cursillista, WB Hazzar Mingoa, was sent by WB Vicente to placate Sis. Teresa, to explain to her that Masonry is not evil as she had thought and that it is an honorable and universal brotherhood of morally upright and God-fearing men.

Sis. Teresa relented, and in 1974 she became the first president of the Laong Laan Ladies' Auxiliary which had been organized by WB Vicente to be supportive of the Lodge's social, civic and charitable undertakings.

From then on, VW Baldonado's interest for the welfare of Masonry was honed as the years went by. He signed as petitioner and charter member in the organization of Jacobo Zobel Memorial Lodge No. 202. In 1977, Juan Sumulong Memorial Lodge No. 169 wherein Bro. Balagtas was Senior Warden



BALDONADO

was about to surrender its charter. For three months it could not meet due to lack of quorum; only five of the members usually came to the meeting.

Together with WB Gerardo B. Francisco, also of Laong Laan, VW Baldonado came to Lodge Sumulong's rescue as a dual member. He also brought in other petitioners for dual membership and for degrees, and thereby resuscitated the dying Juan Sumulong Lodge. A similar help was extended by him to Marikina Lodge No. 119, which floundered following the demise of its former Secretary, the late WB Maka-Araw Cruz.

Not only in Lodge labors did VW Baldonado devote most of his spare time. He pioneered in organizing the Square and Compass

Golf Club, and participated prominently in extra-Lodge activities. Such has been the interest in and devotion of VW Teddy Baldonado to Masonic work. And this has been properly recognized when, in 1980, he was appointed District Grand Lecturer for Masonic District No. 9.

Asked of his Masonic philosophy, VW Baldonado readily said:

"A Mason is a man who believes in God. He is loyal to his Order, and endeavors to regularly practise inside the Lodge with his brethren, and outside in the world with fellow citizens the principal tenets of Masonry — brotherly love, relief, and truth. He obeys and supports the laws of society and his country, and he is a lover and defender of freedom."



Baldonado is shown addressing some members of Juan Sumulong Memorial Lodge, his pet Lodge.

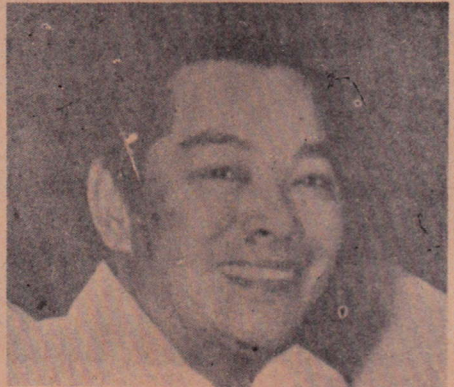
DESIGNS FOR MASONIC BUILDINGS

Any brother who visits Masonic Lodges in the provinces will not fail to notice that they come in all shapes and sizes, and worse, some lodges are not even easily identifiable from the outside as Masonic edifices. Except for a small sign-board usually nailed on the facade there is nothing which would give the visiting brother a hint that he is looking at a Masonic structure. No doubt one contributing factor for this sad state was the default in the past of our Grand Lodge in extending a guiding hand to the provincial lodges in designing their lodge halls; each lodge was left to fend for itself in designing its building.

With an eye towards giving a face lift to our Masonic structures, Grand Master Manuel D. Mandac created a "Committee on the Design of Standard Masonic Building" on August 5, 1980 composed of three brother architects — WB Claro Marcelino, as Chairman, and Brothers Jose D. Hinlo and

Eusebio Abella, Jr., as members. The Committee was asked to submit criteria to be observed in designing lodge buildings and to draw up architectural plans for moderately priced lodge halls.

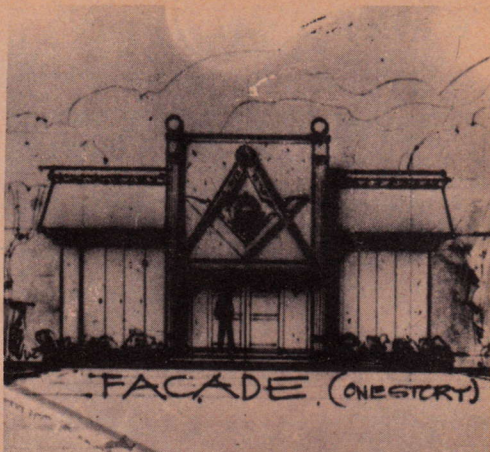
The Committee has already completed its job and submitted its report. Hopefully, our provincial lodges can now look up to our Grand Lodge for support in making their designs on their trestleboards.



WB Jose D. Hinlo, PM. He designed the proposed buildings featured in these pages.

MASONIC BUILDINGS

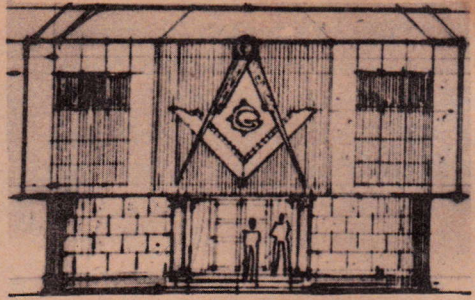
In the following pages we are reproducing some of the sketches of the facades of Masonic Halls drawn by the Committee. Incidentally, the Committee adopted the following criteria in making its proposed designs:



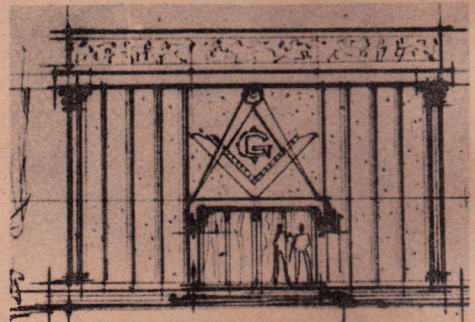
1. Lodge Hall — must be situated due East and West.
 - a. Oriental Chair in the East must be elevated 3 steps from the pavement.
 - b. Senior Warden's Station on a dais 2 steps from the pavement.
 - c. Junior Warden's Station on a dais a step from the pavement.
 - d. Row or rows of seats on the North with Treasurer's table at the right of the Master.
 - e. Row or rows of seats on the South with the Secretary's table on the left of the Master.
 - f. Space for an organ or a piano.
 - g. Space for 2 pillars at left of the Senior Warden.
 - h. Fire exits.
 - i. If possible, the ceiling should be designed for good accoustics.
 - j. Altar should be tastefully designed.
2. Preparation Room — Must be big enough for the Stewards and Candidates to move about. This room must be provided with one table, 2 chairs and a closet for paraphernalia needed for Degree work. Door with 2 panels opening on the left of the Senior Warden.
3. Ante-Room — Must be big enough to contain a table for the Tyler's book, a chair for the Tyler and sufficient space for the reception of Officers, brethren and guests. A wide door with 2 panels should also be provided and should open on the right of the Senior Warden.
4. If the building is 2 stories, it must have a staircase preferably winding with 3, 5 & 7 steps, wide enough so that it can be used for Funeral Services.
5. If one (1) story, it must have a main lobby that would lead to a Social Hall, office or offices and comfort rooms for both men and ladies.

MASONIC BUILDINGS

6. Kitchen and pantry.
(Optional)
7. Sufficient parking space.
8. Recreational area — (Indoor and outdoor)
9. Storage room or rooms
10. Sufficient signs for identification
11. Telephone facilities
12. Dormitory (Optional)
13. Medical and Dental Clinic (Optional)
14. Library and museum (Optional)

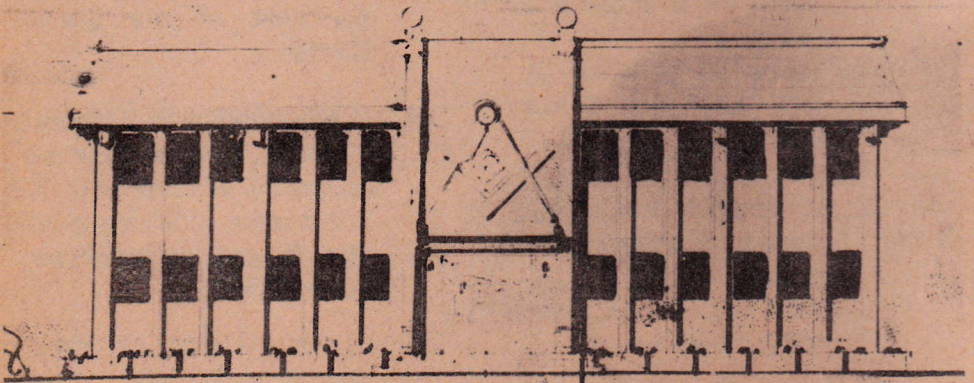


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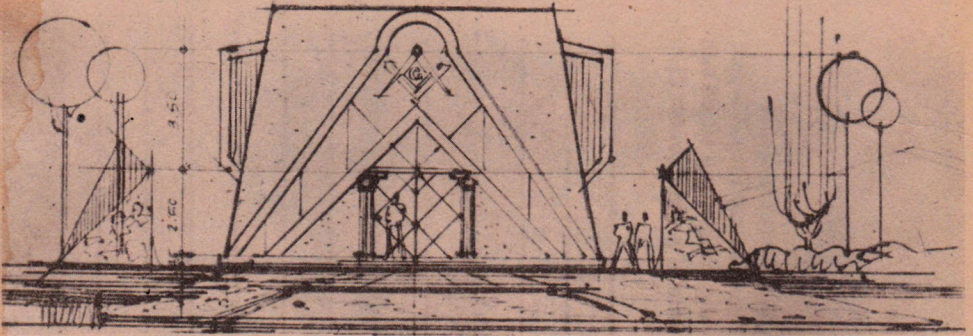
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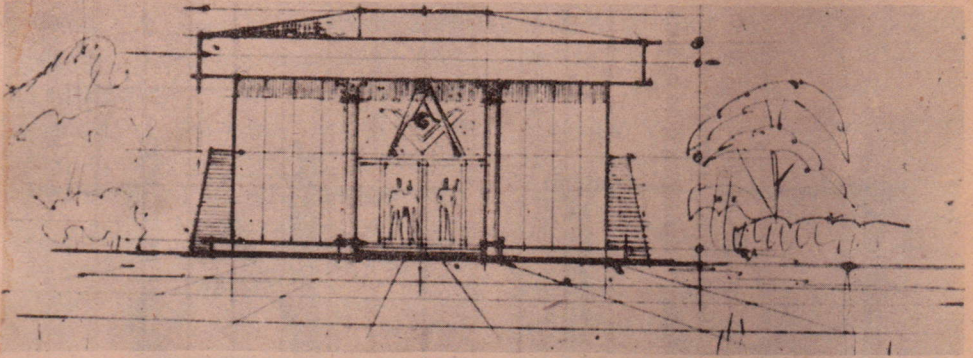


For a lot frontage of at least 30 m.

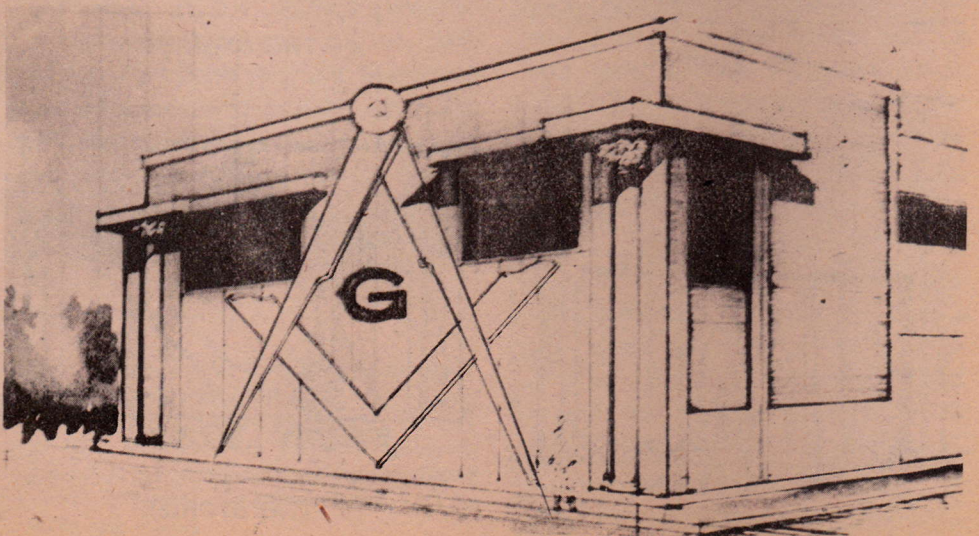
MASONIC BUILDINGS



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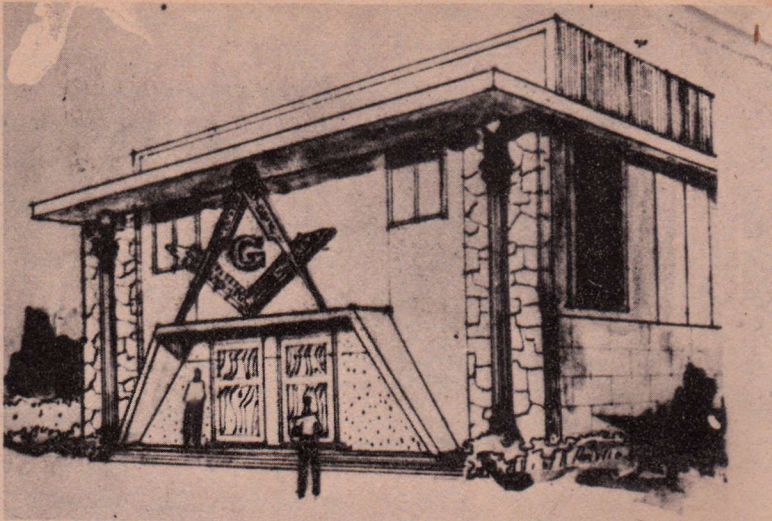


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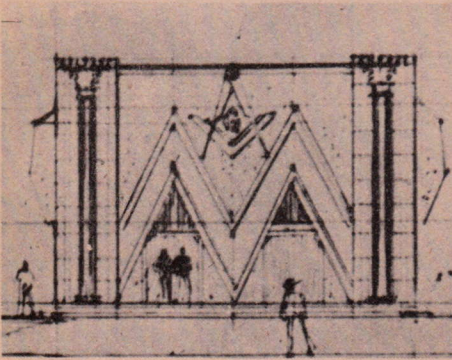


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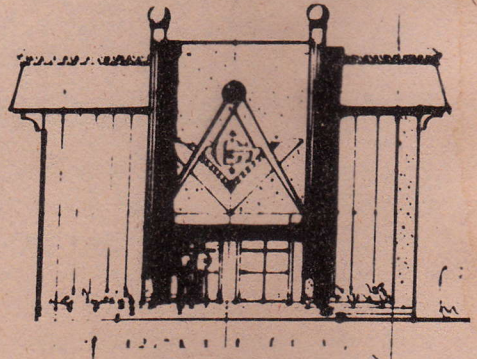
MASONIC BUILDINGS



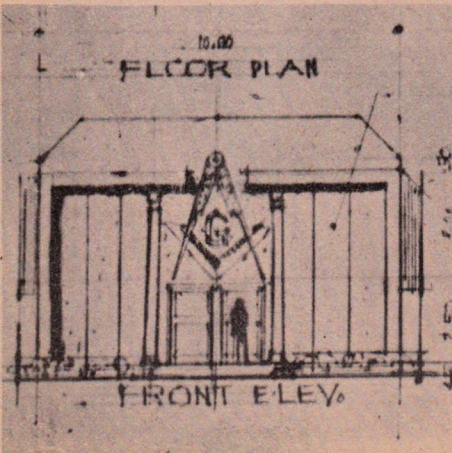
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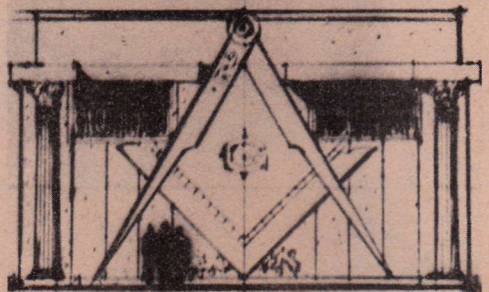
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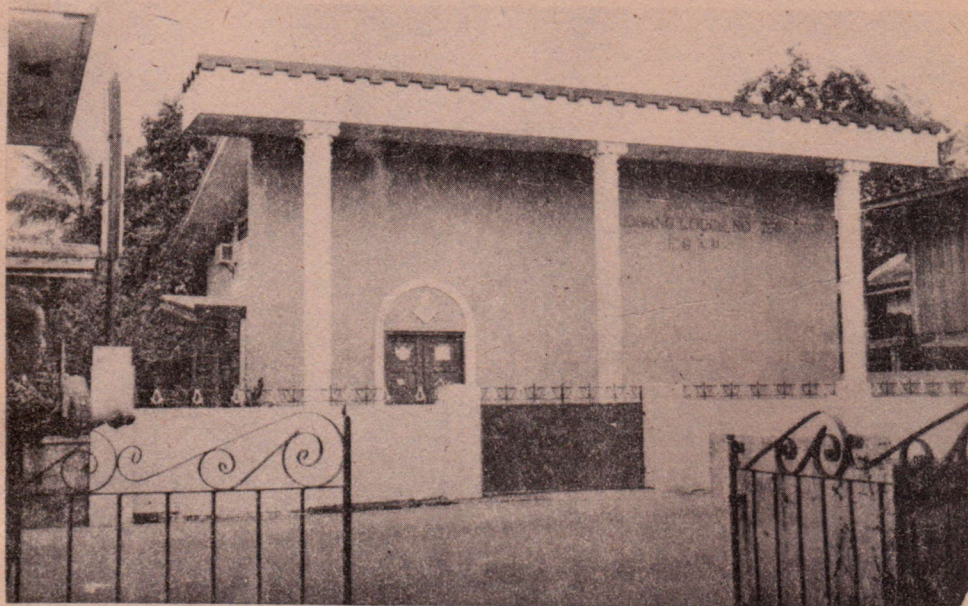
FRONT ELEV.



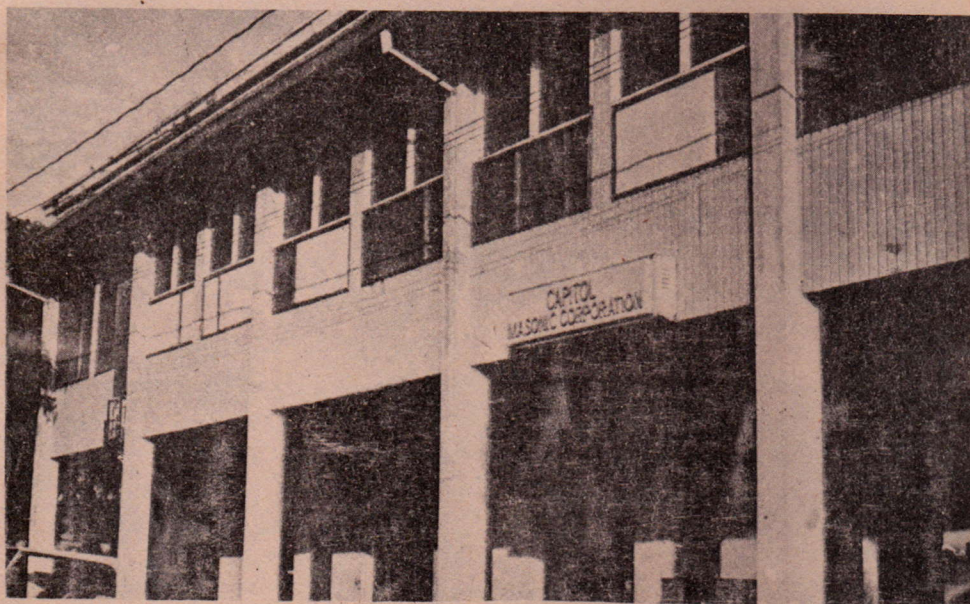
FRONT ELEV.

TWO STORIES

SOME EXISTING MASONIC TEMPLES

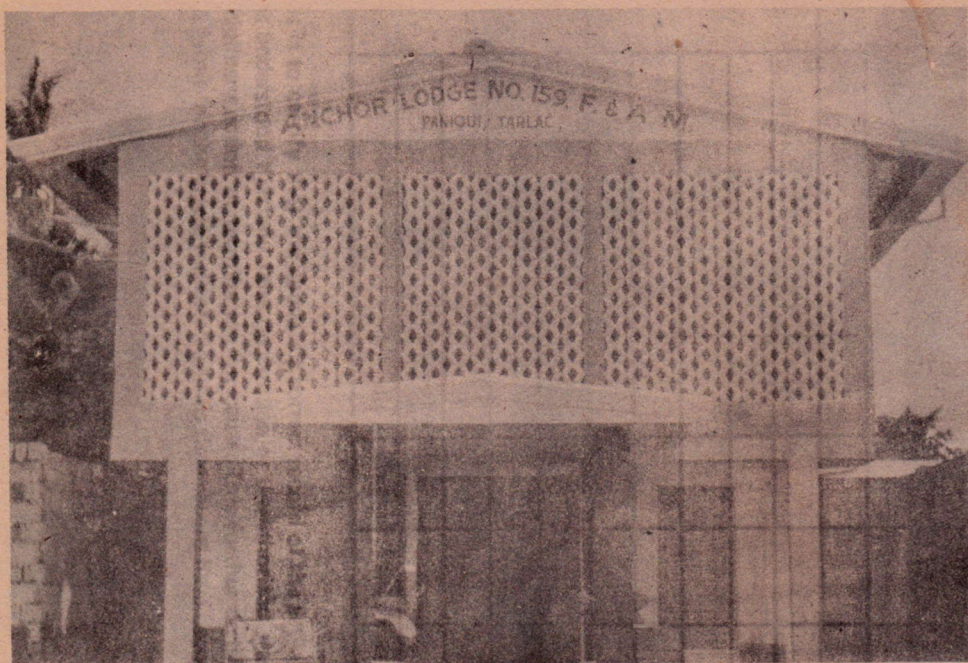


Magdiwang Lodge is one of our better Lodges constructed in recent years and any Mason can be proud of its beautiful interiors. The members of Magdiwang under the leadership of RW Rudy Bunda, DGM, personally labored in its construction.

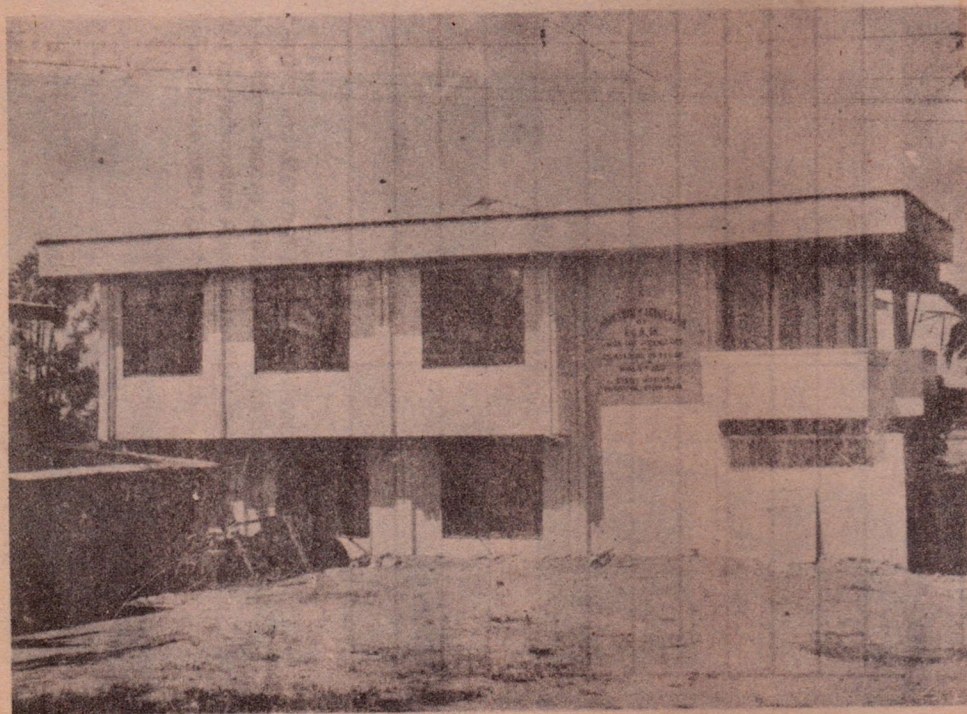


Five Lodges meet at the Capitol Masonic Corporation building in Quezon City. Except for the signboards at its front and side, nothing identifies it as a Masonic edifice.

MASONIC BUILDINGS



Anchor Lodge No. 159 in Paniqui, Tarlac



Pangasinan Lodge No. 56

FIRST FILIPINO MASONIC LODGE IN NORTH AMERICA CHARTERED



In solemn ceremonies held at the Montreal Memorial Masonic Temple, corner St. Mark and Sherbrooke Sts. West, the first Filipino masonic lodge in North America, PHIL-CAN Lodge No. 137 was chartered and consecrated on November 14, 1980. M.W. Bro. William Worwood, Grand Master of Masons for Quebec presided over the ceremonies. Freemasons from all over the province came to witness the ceremonies (which happens very infrequently) and to extend their fraternal greetings to their Filipino brethren.

The consecration ceremonies over, the guests of about 170 masons were ushered to the banquet hall for the sit-in dinner. On hand to assist the Phil-Can members entertain their guests were the members of the Kalayaan Dance Troupe under the able direction of Misses Letty Bolotano

and Caroline Trinidad, courtesy of the Filipino Canadian Association of West Island. Of the six dance numbers performed, the *Tinikling* drew the most applause from the Canadian audience. Also present at dinner was Mr. Cesar Pastores, Consul-General of the Philippines to Canada, who replied to the toast of the Canadian brethren to honor the Republic of the Philippines.

The officers and members of PHIL-CAN Lodge No. 137 are: Emilio Asistores, Worshipful Master; Joel Mendigorin, Senior Deacon; Jose Azores, Junior Deacon, Floresto Rillo, Inner Guard; and James Harris, Director of Ceremonies; George Campbell, Howard Dayle, Van Petteway EA, Ronald Lawson, Higinio Castro-nuevo and Manuel Granada, FC.

From The FREEMASON, Canada's National Masonic Magazine.

OUR DEAD

January To December 1980

There is no death! What seems so is
transition;

This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call Death.

Manila Mt. Lebanon
Lodge No. 1

- Dirk Van Dongen, died June 20, 1980
- Enrique A. Go, died June 7, 1980
- John W. T. Allen, died 1980
- Meyer Robinson, died December 4, 1980
- Ivor Butler, died January 19, 1980

Cavite No. 2

- Gerald F. McClellan, died April 12, 1980
- Alfred A. Oakley, died April 12, 1980
- Arthur Christensen, died May 22, 1980
- Clarence E. Whitcomb, died October 25, 1980
- Philip J. Manning, died October 31, 1980
- Salvador C. Gonzales, died December 18, 1980

St. John's Corregidor No. 3

- Robert E. Trapeur, died April 23, 1980
- J. A. Whitaker, died June 20, 1980
- Carl O. Isackson, died June 20, 1980

Bagumbayan No. 4

- Cecilio Putong, died February 1, 1980
- Rustico Domingo, died April 11, 1980
- Rosendo O. Subido, died April 22, 1980
- Luis Duka, died November 7, 1980

Island Luz Minerva No. 5

- Isidro E. Villa, died May 10, 1980
- Ernesto T. Sia-Cunco, died June 11, 1980

Nilad No. 2

- Antonino de los Reyes, died April 18, 1980
- Florencio R. Tamesis, died May 17, 1980

Walana No. 13

- Elinio T. Rodriguez, died November 23, 1980

Dalisay No. 14

- Juan G. Rodriguez, died January 14, 1980
- Jose C. Nicolas, died March 1980
- Diosdado D. Reyes, died June 11, 1980

Pilar No. 15

- Eugenio M. Villanueva, died July 23, 1980

Bagong Buhay Lodge No. 17

- Mauro M. Miranda, died December 11, 1980
- Leonel V. Soriano, died December 19, 1980

- Cesar N. Gutierrez, died August 6, 1980
Hernando R. Bautista, died July 29, 1980
- Araw No. 18 — Jose Almanzar, died March 22, 1980
Domingo Cantoria, died July 22, 1980
Nazario Famadico, died August 24, 1980
- Silangan No. 19 — Ajusto Francisco, died May 1980
- Malinao No. 25 — Pedro R. Exconde, died February 23,
1980
Isaac Gutierrez, died November 11, 1980
Lauro D. Dizon, died December 27, 1980
- Pinagsabitan No. 26 — Romeo M. Resurreccion, died April 16,
1980
- Batong Buhay No. 27 — Ricardo Racela Reyes, died March 10,
1980
Bartolome del Rosario, died September
12, 1980
- Zapote No. 29 — Apolinario D. Benitez, died July 25, 1980
- Aguinaldo Memorial No. 31 — Simon R. Cruz, Jr., died January 30,
1980
Angel S. Saqueton, died November 3,
1980
Florentino Racelis, died April 5, 1980
- Isarog No. 33 — Cesario B. Sarsozo, died December 23,
1980
- Lincoln No. 34 — Ignacio Carabeo, died February 12, 1980
Prudencio Florita, died February 22,
1980
Federico M. Arcala, died June 8, 1980
Flicerio B. Santos, died June 24, 1980
Anatalio M. Bustamante, died August 10,
1980
Gabriel Cabling, died September 9, 1980
Harry E. White, died December 1, 1980
- Batangas No. 35 — Chua Hai, died April 22, 1980
Marcelo T. Lota, died January 11, 1980
- Kalilayan No. 37 — Florentino Racelis, April 5, 1980
- Bulusan No. 38 — Jose Laguna, died December 4, 1980
Rafael Pamos, died October 11, 1980
- Mabini No. 39 — Antonio Que Hanco, died February 1980
Lim Tiao Juy, died March 1980
Rogelio Quina Lim, died April 30, 1980

Maguindanao No. 40

— Isidro C. Villa, died July 18, 1980
Emmanuel Melendez, died October 7,
1980

Charleston No. 44

— G. B. Archibald, Unknown
Raymond Arthur Berning, died October
13, 1980
Philip James Rowe, Unknown
Henry C. Shaid, died October 21, 1980

Mt. Apo No. 45

— Marcelo Mendoza, died September 1980

Makabugwas No. 47

— Benedicto S. Cunanan, died June 25,
1980

Pampanga No. 48

— Dominador P. Canlas, died April 10, 1980

Mount Mainam No. 49

— Jose Miguelino, died April 16, 1980

Sarangani No. 50

— Gregorio N. Alcid, died June 25, 1980
Vicente Lu Gimenez, died October 17,
1980
Petronilo Singson, died November 17,
1980

Pintong Bato No. 51

— Gregorio N. Alcid, died June 25, 1980
Juan Bautista, died April 16, 1980
Antonio M. Ocaba, died August 20, 1980

Pinatubo No. 52

— Felix V. Abrajano, died March 1980
Raymundo Valente, died November 23,
1980

Cabanatuan No. 53

— Lazaro Francisco, died June 17, 1980
Policarpio Aromin, died September 29,
1980
Jose K. Aglipay, died November 11, 1980

Pangasinan No. 56

— Hermogenes Maramba, died October 16,
1980

Luzon No. 57

— Francisco Y. Mandanas, died April 23,
1980

Isabela No. 60

— Simeon Abad, died July 20, 1980
Sinforoso Macaiinao, died January 13,
1980

Kanlaon No. 64

— Demosthenes Navarro, died March 15,
1980

Tamaraw No. 65

— Pedro Borbon Mataring, died September
29, 1980

Jose Rafa, died November 15, 1980

- Primera Luz Filipina No. 69 — Ruben Clemente, died August 18, 1980
 Feliciano Torres, died October 4, 1980
 Jamir Isagani G., died December 24, 1980
- Union No. 70 — Santiago Balagot, died June 30, 1980
 Manuel Estillo, died August 29, 1980
 Policarpio Aromin, died August 29, 1980
- Laoag No. 71 — Maximino Arlante C., died January 17, 1980
 Juan F. Santos, died November 1980
- Kasilawan No. 77 — Alejandro Reyes, died June 26, 1980
 Agustin P. Cardines, died December 2, 1980
- F. D. Roosevelt Mem. No. 81 — Eugenio dela Cruz, died January 21, 1980
 Antonio T. Pimentel, died January 24, 1980
 Francisco G. dela Rosa, died April 9, 1980
- Hiram No. 89 — Pascual D. Salgado, died June 15, 1980
- Memorial No. 90 — Dioscorro M. Nepomoceno, died February 26, 1980
 Jose Teo Ge, died June 14, 1980
- Mt. Kaladias No. 91 — Gerardo A. Imperial, died November 7, 1980
- Mencius No. 93 — Edward K. Cheng, died March 6, 1980
 Puelyn How, died October 30, 1980
- Service No. 95 — Percy W. Groom, Jr., died August 5, 1980
 George R. Connor, died October 1980
- Isagani No. 96 — Po Kim Hong, died September 1, 1980
 Co Cuan, died October 9, 1980
- Bagong Ilaw No. 97 — Cesar N. Gutierrez, died August 6, 1980
 Catalino T. Quemuel, died September 6, 1980
- Zambales No. 103 — Herculano Esta, died March 17, 1980
- Bataan No. 104 — Nemesio Villa, died February 1, 1980
- Leonard Wood No. 105 — Loraine W. Harris, died February 25, 1980
 James F. Aton, died June 16, 1978

(To be continued in a subsequent issue)

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