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DEDICATED TO GOD

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DEDICATED TO GOD

By Bro. Douglas MacArthur

(An address delivered at the dedication of the Scottish Rite Temple, Taft Avenue, Manila, on November 19, 1938)



Most illustrious Deputy—Exalted Officials—Brethren of the Scottish Rite and Other Masons—Ladies and Gentlemen:

In my remarks today I will freely use the thoughts and words of great Masonic philosophers from whom I have studied and learned.

From distant homes we are convened for the promotion of a noble and inspiring project, to unite in a service more ancient than the Golden Fleece or Roman Eagle, a service that carries far back beyond the earliest dawning of recorded

time, where, from out of the shadows of prehistoric ages, the archaeologists of today are excavating the remains of stones laid so long ago that the mind is staggered in an effort to count the years which have come and gone since primeval man gathered, as we have done today to consecrate the rearing of an altar to his God.

The art of building construction must have begun from the first moment in which man became subjected to the elements. Rude and imperfect were his early efforts,

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and ages elapsed before wisdom of design combined strength of material with beauty of execution, such as we see today in this dignified and impressive structure.

This is a temple of Masonry, not only operative masonry which actually raised its walls, but speculative masonry, which, borrowing from the operative art its working tools and implements, sanctifies them, by symbolic instruction, to the holiest of purposes—the veneration of God and the purification of the soul.

We have constructed this edifice of material substance, yet have made of it a spiritual thing. We have laid its stones according to the technical design mapped on a trestle-board by a practicing architect. Yet, we have not failed to follow the spiritual design of that great trestle-board on which is inscribed the will of God, the Supreme Architect of all time. We have tried each stone and wall and cornice, by the square, the level and the plumb, just as we will measure in its halls each action of our life, by the square of morality, the level of moderation and the plumb-line of rectitude.

Today we commemorate the dedication of his temple. We commemorate, however, much more than that. We commemorate the most famous legend of Freemasonry, for although this Order in its principles is undoubtedly coeval with creation, in its organization as an institution, such as now exists, we popularly trace it back to the building of King Solomon's Temple.

Nearly three thousand years after

the creation, a thousand years before the advent of Christ, Solomon, King of Israel, assembled at Jerusalem, on Mount Moriah, one of the eminences of the ridge called in Scripture, Mount Zion, the nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and which received only the artificial beams emanating from the East, the West, and the South, and there, before the Altar of the Lord, offered up that beautiful invocation and prayer which is to be found in the eighth chapter of the first Book of Kings.

The Temple was built on solid rock encompassed by frightful precipices. Its foundations were laid deep, with immense labour and expense. It was enclosed by a wall of great height constructed entirely of white marble. It was surrounded with spacious courts. For its erection, David collected millions of dollars, and one hundred and eighty-four thousand six hundred men were engaged in building it for more than seven and one half years.

Its rare and matchless beauty, its massive and elaborate proportions, its faultless symmetry, its rich and costly materials, its finished workmanship, its vaults and its arches, its gates and its porch, its towering brazen pillars, its chapters of lily net and pomegranite work, its flight of winding stairs, its mosaic pavement with tassellated border, its ground floor, middle chamber and sanctum sanctorum, its altar and its oracle, its cherubim with extended wings, its walls and ceilings of burnished gold, its folding doors with palm trees and

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flowers carved thereon, its windows, spires and domes, its outer courts, its enclosures and its wall, all combined to give it more appearance of being divine than the work of human hands.

The temple site was notable. High upon a mountain top, it commanded an extensive range of vision over the lovely land of Judea. Upon its sides were groves of stately palms and fragrant bowers, where bloomed the peerless rose of Sharon, while by Siloam's shady rill blossomed the lily of the valley.

The appointments of the temple were in perfect consonance with its magnificence. A multitude of Levities of both high and low degree were constantly engaged in its ministrations. The more than regal splendor of the high priest arrayed in his sacerdotal robes, the stately and imposing character of the forms and ceremonies, the inflexible rigor with which they were observed, the beautiful order and harmony with which the service was conducted, the number, variety and costliness of the holy vessels, the scrupulous care everywhere apparent, the habitual and universal reverence manifested by the tribes who gathered to offer their prayers, all combined to command admiration.

There was reflected in its beauty and strength an influence so sacred, a promise so refreshing, that it brought to its portals the wayfarer, the toiler and the pilgrim. Here came man contritely and humbly to worship his God. Within its walls vice was suppressed, cruelty expelled, passion curbed, and the purity of women and the nobility

of manhood shrouded with a halo of reverential devotion.

Long ages ago that magnificent structure sank into ruin with the sack of Jerusalem by the Assyrian armies. Mouldering stones no longer even mark the place where once stood those mighty walls. The cedar beams have crumbled into dust; the Holy City is a mass of hovels, the Holy Land a parched desert; the Kings of Egypt are forgotten, their histories mere fables; the ancient Orient is a shattered wreck, bleaching on the shores of time, and the wolf and the jackal howl amid the ruins of Thebes and Tyre. But as long as Rome shall point with cherished affection and pardonable pride to that Coliseum where mighty Caesars trod its spacious aisles or to that Forum which once echoed the matchless eloquence of a Cicero; as long as Athens boasts its ruined Parthenon, shrine of its virgin goddess, or vaunts its chiselled Parian marbles as the finest flower of its aesthetic genius; as long as Egypt reveres those massive Pyramids of enduring stone or adores that silent Sphinx voiceless these untold centuries looking forth on barren wastes of desert sand; as long as ancient Israel unveils a memorial richer, nobler than all, those tablets of stone from the summit of Mt. Sinai, ten hallowed Hebrew words that are the foundation of modern jurisprudence and civilization; as long as England unrolls its parchment of a people's liberties and rights in Magna Carta; as long as our own beloved country inscribes its Declaration of Independence and Constitution; so long will Masons throughout the

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world cherish and revere that ancient temple at Jerusalem and its noble symbolism, teaching the imperishable message of friendship, morality and brotherly love. Ours is this eternal legacy of the past.

The ultimate object and aim of Masonry is building. Build! Build! Build!—has been the inspiring theme and constant endeavor of man in his great adventure on this terrestrial sphere; building on the ashes of yesterday; building edifices and temples; building faith; building character. Our system of philosophy takes the homely and practical operation of building a structure—a temple—as a symbol, by means of which to illustrate those great truths and virtues, which, woven into the warp and woof of life by practice and experience, clothe men with Temperance, Fortitude, Prudence, Justice, Brotherly Love, Charity, Tolerance and Patriotism. As the physical structure rises secure and faultless on its foundation of solid stones, so speculative Masonry undertakes to erect on these great virtues, in each individual consciousness, the temple of character—a temple even more spacious and magnificent than that of Solomon—one that time cannot affect, that barbarous force shall never destroy, that will endure forever. We can build a speculative temple, not a visible one, but a spiritual one composed of beautiful thoughts and acts, and adorned with still more beautiful virtues. The form, size and character of our speculative temple each of us must determine for himself. It may be massive and grand as Doric art; beautiful as Corinthian taste, or

light, airy and elastic as a spider's web. Each of us is his own architect and builder. Each of us must select his own materials; fashion them for use and use them. It is not the work of an hour, or a day, or even a year. The time necessary to form a fixed and permanent character we bear through the countless ages of eternity—this is the time occupied in the erection of our speculative temple. Human character is our temple. Masonry builds character in the individual and through the individual it serves society and the state. It is like one of those invisible influences which move to and fro like shuttles in a loom, weaving the network of laws, reverences, sanctities, which makes the pattern of society, giving to statutes their dignity and power, to the gospel its opportunity, to the home its canopy of peace and charm, to the young an enshrinement of inspiration and to the old a mantle of protection. When, instead of identifying itself with any particular schemes of reform, it devotes all its benign energy to refining and ennobling the souls of men—to building character—it is doing fundamental work in behalf of all high enterprises. By as much as it succeeds, every noble cause succeeds; if it fails, all fail. It sets up a shrine not for the Christian alone, nor the Buddhist, nor yet the Mohammedan, but for all these. It welcomes men of all nations, of all races, of all religions, of all creeds. In it there is no place for him who would incite racial or religious hatred, It is not a political institution, nor a schoolhouse, nor a church—it is a way of life. In our search for its truths, as in the search

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for the Holy Grail, we find it on our own door step. What it condemns no man upholds. All that is good and kind and charitable, it encourages; all that is vicious and cruel and oppressive, it reprobates. Its creed is brief, unentangled with scholastic subtleties, unencumbered with theological difficulties. It takes the best from Greece; be moderate, know thyself; from Rome; be strong, order thyself; from Confucius; be superior, correct thyself; from Buddha; be disillusioned, forget thyself; from Islam; be submissive, bend thyself; from Judaism; be holy, conform thyself; from Materialism; be efficient, cultivate thyself; from Dilettantism; be broad, enjoy thyself; from Christianity; be God-like, give thyself. It claims no divine mission, and seeks not to unveil the hidden mysteries that lie beyond the grave, nor to suggest a plan of redemption for fallen humanity, nor to point the pathway that leads to the goal of eternal bliss. It does not profess to be able to reconcile God with man, or change a human heart, or save a soul from death. It leaves to the church the higher and more sacred mission of pointing to men the way of eternal life. It seeks but to find the way in this life—To build the temple of character.

And what is character? It is that tolerance, that broadmindedness, which enables a man to regard every other man as his peer, and entitled equally with himself to his individual opinions and sentiments concerning matters political, philosophical and religious; that spirit of unselfishness which leads him to

recognize that each person sees things from his own viewpoint and to admit that it is always possible for himself to be wrong and the other to be right that kindness of thought which prompts him to respect the opinions of his fellows as if they might some day become his own; that charitable judgment upon the actions, the conduct and even the foibles of others which each man would wish passed upon his own; that breadth of understanding which concedes that another may be honest at heart even though wrong or mistaken in his opinions or conclusion; that trait which teaches him how to be both brave and gentle, faithful but firm; how to renounce superstition and yet retain faith; how to keep a poise of reason between the falsehood of extremes; how to accept the joys of life with glee and endure its ills with patient valor; how to look upon the folly of man and not forget his nobility; how to live cleanly, kindly, calmly, open-eyed and unafraid in a troubled world, pure of heart and full of hope. He will have character when he can look out over the rivers, the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, confidence and courage. When he knows that down in his heart every man is as noble, and as vile, as divine, and as diabolic, as lonely as himself, and seeks to know and to forgive his fellowmen. When he can sympathize with men in their sorrows, even in their sins, knowing that each man fights a hard fight against many odds. When he knows how to make friends

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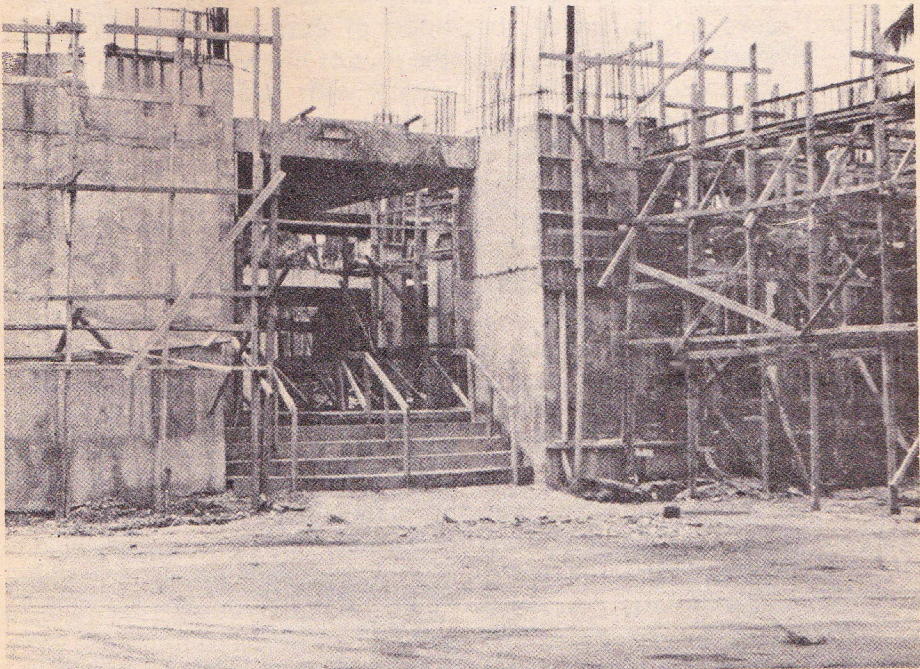
and keep them, and above all how to keep friends with himself. When he loves flowers, can hunt birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star crowned trees and the glint of moonlight on flowing waters subdue him like the thoughts of one much loved and long dead. When no voice of distress reaches his ears in vain and no hand seeks his without response. When he can see good in every faith that helps any man to lay hold of higher things and to see majestic meanings in life whatever the name of that faith may be. When he can

look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray. When he has kept faith with himself, with his fellowmen and with his God, in his heart the lilt of a song—glad to live but not afraid to die!

Most Illustrious Deputy:

We dedicate this temple to God. We raise it as a monument to Him who has given us that which will long survive what we now dedicate to Him. For in the shadowy line between time and eternity, in the glimmer and gloom of the deepening twilight, in the shrine of a temple, we shall behold Him in the glorious dawn of immortality.

* * *



Shown above is the Grand Lodge Temple under construction. With generous contributions from the Brethren, it too, hopefully, will soon be "Dedicated to God".

EDICTS OF THE GRAND MASTER

EDICT NO. 76

TO ALL MASONS WHITHERSOEVER DISPERSED:

WHEREAS, Very Worshipful HERMOGENES P. OLIVEROS has served the Grand Lodge of the Philippines for twenty-seven years as Senior Grand Lecturer with distinction;

WHEREAS, VW OLIVEROS is an acknowledged authority on the rituals of the Craft and for all these years unselfishly imparted his knowledge in masonic philosophy and symbolism to masons throughout the Philippine jurisdiction;

WHEREAS, because of his zeal for masonic education, he has authored several booklets and pamphlets considered indispensable to the rank and file of the membership of the craft;

WHEREAS, he has religiously conducted lodges of instruction in every Lodge in this masonic jurisdiction;

WHEREAS, VW HERMOGENES P. OLIVEROS has become a symbol for exemplary dedicated service to Masonry for fifty-one long years;

WHEREAS, VW HERMOGENES P. OLIVEROS exemplifies unselfish dedication to duty, masonic insight, unselfish service to Masonry and fellowmen;

WHEREAS, the Masonic record of VW HERMOGENES P. OLIVEROS deserves special recognition;

NOW, THEREFORE, as a fitting tribute to his outstanding service and exemplary dedication to the progress and advancement of Philippine Masonry;

Be it decreed as I, MANUEL D. MANDAC, Grand Master of Masons under the Republic of the Philippines, now hereby DECREE by virtue of the powers in me vested as Grand Master that henceforth Very Worshipful HERMOGENES P. OLIVEROS be known as HONORARY PAST DEPUTY GRAND MASTER to be addressed RIGHT WORSHIPFUL;

EDICTS

Done in the City of Manila, this 27th day of March, 1981.

(Sgd.) MANUEL D. MANDAC
Grand Master

ATTEST:

(Sgd.) MANUEL M. CRUDO, PGM
Acting Grand Secretary

EDICT NO. 77

This Edict is a guide to those who should wear hat at the reception.

Only the Grand Master or his duly authorized Deputy or District Deputy Grand Master (in his own District) is entitled to wear hat at his reception and to be presented with the gavel.

The Deputy of the Grand Master (not Deputy Grand Master) is a duly authorized Representative of the Grand Master to represent him at a certain occasion when the Grand Master is unable to honor the invitation. The authorization is made in writing and the Master of the Lodge shall call up the Lodge (3 raps) then read the letter of introduction from the Grand Master. Only then shall the Deputy of the Grand Master be received with Grand Honors. All courtesies accorded to the Grand Master should be extended to his Deputy. He wears hat and the gavel presented to him. Any member of the Grand Lodge is entitled to represent the Grand Master as his Deputy.

Elective Grand Lodge Officers, Past Grand Masters, Past Grand Officers, Honorary Past Grand Officers, Grand Lecturers and Grand Lodge Inspectors are to be received with Grand Honors. They are not entitled to wear hat nor presented with the gavel.

This Edict is decreed as guide for all concerned.

(Sgd.) MANUEL D. MANDAC
Grand Master

ATTEST:

(Sgd.) MANUEL M. CRUDO, PGM
Acting Grand Secretary

SYMBOLIC NAMES OF OUR FOUNDING FATHERS

— by Reynold S. Fajardo
Editor

The history of Spanish Masonry is a by-way of the Holy Inquisition and is marked by intermittent persecution, uncertainty and clandestine activities. It was proscribed under Kings Philip V and Ferdinand VI, legal under Joseph Bonaparte, banned anew by King Ferdinand VII, tolerated after the Civil War, subjected to on-and-off persecution during Queen Isabela II's reign, legal again after she was overthrown by the Revolution of 1868, and then subjected once more to persecution under Gen. Franco. Due perhaps to such uncertainties and to the need to keep their roll of members subrosa, the Spanish Lodges required their members to adopt symbolic or assumed Masonic names by which they chose to be known in the Masonic world. The practice extended to all Spanish Lodges and to those chartered by Spanish Orients across the seas such as the Philippines. Thus, all Filipinos who joined Spanish Lodges, in Spain and in our country, employed symbolic names.

Today the practice is no longer observed in the Philippines as our Grand Lodge has not seen fit to continue with it. Nonetheless a study of the symbolic names of our founding fathers remains of absorbing interest to students of anonyma and pseudonyma, to historians, and to those who desire to probe the thinking of late nineteenth and early twentieth century Masons. Many of the names chosen could easily be explained, but others are intriguing. It could easily be understood why *Danton*, *Robespierre* and other leading personages of the French revolution were favorite symbolic names. It is also obvious why Antonio Luna, a pharmacist, selected *Gay-Lussac* as his symbolic name (Gay-Lussac was the famous French chemist who formulated the law of combining volumes). Marcelo del Pilar's choice of his birthplace, *Kupang*, as his Masonic name is also understandable, and so is Mabini's selection of *Katabay*, a Tagalog word meaning slow and

SYMBOLIC NAMES

careful. But how do we explain Mariano Ponce's decision to be known in the Masonic world as *Kalipulako*? Why also did Catholic priest Severo Buenaventura, a short, chubby, but vivacious person select *Kwitib*?

Realizing the importance of the subject, Brother Hermogenes Oliveros, Master of the newly formed Philippine Lodge of Research (PLR), directed a research on the symbolic names of early Filipino Masons and Spanish Masons who influenced the course of Masonry in the Philippines. We have so far collected the symbolic names of close to four hundred old Masons. They were culled from available issues of the "Boletin Oficial del Grande Oriente Español"; the Masonic writings of Manuel Artigas y Cuerva, particularly those dealing with the history of Lodges and his interviews with old Masons conducted in 1918-1919; photographs of some Masonic documents kept in the archives of the *Delegacion Nacional de Servicios Documentales* in Salamanca, Spain; T. M. Kalaw's book "Philippine Masonry"; Retana's "Archivo del Bibliofilo Filipino", and other sources.

Due to spatial limitations we are printing the symbolic names of only 209 old Masons. Their profane names are given first, followed by their symbolic names in *Italics*, and then the Lodges, Triangles and Bodies of which they were members. Where appropriate, we have also included sketchy biographical notes.

1. Jose ABASTILLAS y Lascano, *Nata-Luz* — Solidaridad in Manila
2. Jose ABREU, *Lakang Dula II* — Solidaridad in Madrid (Friend of Rizal)
3. Hugo ADORABLE, *Telamaco* — Vanguardia in Hong-kong; Bagong-Buhay
4. Numeriano ADRIANO, *Ypil* — Nilad, Balagtas, Grand First Vice-Pres., Gran Consejo Regional (Notary public in Manila; employer of Apolinario Mabini; President of *Cuerpo de Compromisarios*; executed on Jan. 11, 1897 for revolutionary activities)
5. Honorato AGRAVA, *Makatwiran* — Nilad, Bathala, Modestia, Noli Me Tangere Chapter, Sinukuan (Imprisoned for revolutionary activities)
6. Gregorio AGUILERA, *Kikil* — Solidaridad in Madrid — (Contributed articles to *La Solidaridad*; member of *Indios Bravos* organized by Rizal)
7. Emilio AGUINALDO y Famy, *Colon* — Pilar, Magdalo, Philippine Bodies (President of the First Philippine Republic)
8. Tomas AGUINALDO, *Buneng* — Mabini, Dapitan, Philippine Bodies

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9. Tomas ALEGRE, *Magat Salamat*, Walana (Served under Gen. Pantaleon Garcia during the Revolution)
10. Tomas ALFONSO, *Filemon* — Modestia; Grand Accountant, Regional Grand Lodge
11. Catalino AMANTE, *Laong-Hangad* — Walana (Served under Gen. Pantaleon Garcia during the Revolution)
12. Fidel AMBROCIO, *Tilisto* — Modestia
13. Ceferino ANDRADE, *Maawain* — Dapitan, Araw
14. Servando ANGELES, *Alinsunod* — Silanganan
15. Galicano APACIBLE, *Lanatan* — Revolucion in Barcelona, Solidaridad in Madrid, Phil. Bodies (Governor of Batangas; Majority Floor leader, Philippine Assembly; Secretary of Agriculture)
16. Apolinar AREVALO, *Maingat* — Dapitan, Araw, Philippine Bodies
17. Bonifacio AREVALO, *Harem* — Nilad, Balagtas; Grand Treasurer, Gran Consejo Regional (Manila's leading dentist; spent his large income for political propaganda; imprisoned; War Commissioner in Revolutionary Government)
18. Manuel ARIAS y Rodriguez, *Roncesvalles* (Famous printer, owner of *Agencia Editorial*; agreed to distribute Rizal's book)
19. Montano ARTIEDA, *Dalisay* — Dapitan, Martires del '96, Philippine Bodies
20. Elias ASUNCION e Isidro, *Jonson* — Walana, Philippine Bodies (Katipunero; Lieutenant under Gregorio del Pilar)
21. Aniceto AVELINO, *Cuvier* — Taliba, Modestia (Deported for revolutionary activities)
22. Jose BARBASA, *Taga-dagat* — Nilad, Bathala; Asst. Grand Secretary, Gran Consejo Regional.
23. Ariston BAUTISTA, *Balagtas* — Revolucion in Barcelona, Solidaridad in Madrid, Nilad (Physician; arrested for revolutionary activities; Member, Malolos Congress)
24. Luciano L. BERNABE, *Laurel* — Dapitan, Araw, Philippine Bodies
25. Ramon BLANCO y Eranas, *Barcelona* — Governor-General of the Philippines from 1893-1896
26. Andres BONIFACIO, *Sinukuan* — Taliba (Founder of the Katipunan)

SYMBOLIC NAMES

27. Benito BORJA, *Anire* — Dapitan, Araw
ce — Silanganan, Philippine Bodies
28. Gregorio BORJA, *Kastuli* — Silanganan
29. Felipe BUENCAMINO Sr., *Magalindam* — Sinukuan; Grand Master, Regional Grand Lodge; PGM (Hon.), Grand Lodge of P.I.; Philippine Bodies.
30. Severo BUENAVENTURA, *Kwitib* — Bathala, Pilar, Vanguardia (First Catholic priest to found a Masonic lodge)
31. Andres BUNDA, *Ampon* — Modestia (Member of the Sampaloc Council of the *Liga Filipina*)
32. Hilario CAMEÑA, *Mapalad* — Araw, Dapitan, Philippine Bodies
33. Juan Jose CAÑARTE — *Caridad* — Solidaridad in Barcelona (Cuban student who was one of the founders of Solidaridad Lodge; contributed articles to the propaganda organ "La Solidaridad")
34. Claudio CARREON, *La Lux* — Walana (Participated in "Cry of Balintawak" in 1896)
35. Emiliano CARUNCHO, *Mapag-tangkilik* — Silanganan, Philippine Bodies
36. Fernando CARUNCHO, *Lusen-*
37. Jose CARVAJAL, *Magduf* — Modestia (Comedian; actor in Spanish plays; founded Compañia de Zarzuela Carvajal)
38. Federico CASADEMUNT, *Fraternidad* — Luz de Oriente (A prominent Spaniard who was master of the Lodge when Jose A. Ramos joined Luz de Oriente in 1883)
39. Pascual CASIMIRO y Peña, *Pagasa* — Solidaridad in Manila (Member of Katipunan under Julian Nepomuceno; secretary of City of Manila)
40. Juan CASTAÑEDA, *Langam* — Pilar (Deported for revolutionary activities; General in the Revolution; Master when Gen. E. Aguinaldo was initiated)
41. Cipriano CASTILLO, *Algiabarat* — Walana, Kupang; Asst. Grand Orator, Gran Consejo Regional
42. Moises CELIS, *Sinag* — Nilad, Dalisay
43. Sixto CELIS, *Liwayway* — Nilad, Dalisay, Noli Me Tangere Chapter, Minerva; Grand Accountant, Gran Consejo Regional (Imprisoned for revolutionary activities)
44. Miguel CONDE y Mariano,

SYMBOLIC NAMES

- Muley-Hasem* – Modestia
45. Pantaleon CONSTANTINO, *Suliranin* – Araw, Dapitan, Philippine Bodies
46. Doroteo CORTEZ, *Amaolo* – Bathala – (Leader of anti-friar manifesto of 1888; deported)
47. Carlos COTON, *Philades* – Luz de Oriente (Among the earliest Spanish Masons in the Philippines; secretary of lodge in 1880)
48. Canuto CRUZ, *Carriedo* – Modestia, Patria (Imprisoned for revolutionary activities)
49. Marcelino CRUZ, *Taga-guhit* – Silanganan
50. Adriano CUE, *Asuncion* – Nilad, Modestia, Riego
51. Abelardo CUESTA, *Hernan Cortez* – Luz de Oriente, Modestia, Minerva (Spanish 33° Mason; long time resident of the Philippines; one of only a few Spanish Masons admitted into Philippine lodges during Spanish times)
52. Epifanio CUISA *Dagoberto* – Taliba, Modestia (Arrested for revolutionary activities)
53. Nicolas DIAZ y Perez – *Viriato* – Comuneros, Gran Oriente de España (Noted Spanish Masonic historian; wrote *La Franc-Masoneria en Filipinas*, published in *La Epoca*, 31 Agosto 1896, and Masonic books which are now important source materials on early Philippine Masonic history)
54. Aurelio DIOKNO, *Masalisi* – Walana (Served under Gen. Miguel Malvar; later became Ship Captain)
55. Jose DIZON, *Montgomery* – Nilad, Taliba, Grand Fourth Vice-President, Gran Consejo Regional (Martyr, executed Jan. 11, 1897)
56. Escolastico DUTERTE, *Rizal* – Modestia (Rizal was a favorite symbolic name of old Masons. Santos Ladehera Campos of Hiram Lodge in Barco de Avila, Spain also chose *Rizal* as his Masonic name)
57. Donato ESCUZAR, *Bato* – Araw, Dapitan, Philippine Bodies
58. Modesto ESPAÑOL, *Agno* – Nilad, Taliba, Modestia (Arrested for revolutionary activities)
59. Juan EVANGELISTA, *Noitier* – Modestia
60. Sixta FAJARDO, *Ester* – Semilia Logia de Adopcion
61. Jose FELICIANO, *Liwanag* – Silanganan

SYMBOLIC NAMES

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|---|--|
| <p>62. Martin Garcia FERMIN, <i>Tacito</i>
— Dalisay</p> | <p>Manila</p> |
| <p>63. Marcelo FERNANDO, <i>Tito or Yto</i> — Modestia, Philippine Bodies</p> | <p>72. Mariano GAERLAN y Toronda, <i>Manry</i> — Solidaridad in Manila</p> |
| <p>64. Dionisio FERRAZ, <i>Roeroy</i> Nilad, Patria (Imprisoned for revolutionary activities)</p> | <p>73. Vallentin GALLEGRO, <i>Rapp</i> — Modestia</p> |
| <p>65. Felix FERRER, <i>Alitaptap</i> — Masala, Villaruel, Walana (Arrested and arraigned for revolutionary activities; Colonel; Secretary of Gen. E. Aguinaldo; lawyer; one of the defense counsel in the "El Renacimiento" libel case.)</p> | <p>74. Vicente GARCIA, <i>Temerario or Tenorio</i> — Modestia</p> |
| <p>66. Ambrocio FLORES, <i>Musa</i> — Nilad, Bathala, Silanganan, 1st Filipino Grand Master (Minister of War under Aguinaldo; first Governor of Rizal)</p> | <p>75. Dominador GOMEZ, <i>Marte</i> — Solidaridad in Madrid (Doctor of Medicine; labor leader; founder of <i>Union Obrera</i>)</p> |
| <p>67. Arcadio FLORES, <i>Sosten</i> — Nilad, Bathala; Grand Secretary, Gran Consejo Regional</p> | <p>76. Manuel GONZALES de Cabellos, <i>Robespierre</i> — Union y Democracia; Grand Secretary of the Grand Delegation to the Philippines of the Gran Oriente Español.</p> |
| <p>68. Bernabe FLORES, <i>Orfeo</i> — Modestia, Bulusan, Philippine Bodies</p> | <p>77. Romualdo GRAMONTE, <i>Progreso</i> — Bathala, Modestia, Philippine Bodies (Deported for revolutionary activities)</p> |
| <p>69. Domingo FRANCO, <i>Felipe Leal</i> — Nilad, Batagtas (Supreme Chief of Rizal's Liga Filipina; executed on Jan. 11, 1897)</p> | <p>78. Domingo GUASON, <i>Langam</i> — Taliba, Modestia</p> |
| <p>70. Felipe FULGENCIO, <i>Eraclidez</i> — Walana (Served as Captain in the Revolution)</p> | <p>79. Fructuoso K. de GUZMAN, <i>Malubay</i> — Walana (Member of the Katipunan under Hermogenes Plata; also served under Gen. Salvador Estrella)</p> |
| <p>71. Francisco GAERLAN y Toronda, <i>Fergalan</i> — Solidaridad in</p> | <p>80. Nageeb T. HASHIM, <i>Washington</i> — Modestia, Philippine Bodies</p> |
| | <p>81. Agapito IGNACIO y Oliveros, <i>Papaya</i> — Solidaridad in Manila</p> |

SYMBOLIC NAMES

82. Sisenando N. ILAGAN, *Bayan* — Araw, Dapitan
 gridad Española, Lusong, Luz de Oriente, Primera Luz Oceanica (Artisan; gave a banquet in honor of Rizal in June 1892 in his house in Tondo; Lt. Colonel in Revolutionary Government)
83. Eustaquio JAVIER, *Tagalog* — Nilad, Taliba
84. Jose V. JAVIER y Alcantara, *Silang* — Solidaridad in Manila, Lusong
85. Luis JAVIER, *Aroma* — Nilad
86. Segundo JAVIER, *Manipulador* — Balagtas
87. Emilio G. JIMENEZ, *Aboga* — Araw, Dapitan
88. Jose or Romualdo KAKNIO, *Tumawa* — Nilad
89. Mariano KUNANAN, *Laksamana* — Solidaridad in Madrid (Supporter of Rizal in Europe; agriculturist)
90. Romualda LANUZA, *Aurora* — Semilla Logia de Adopcion
91. Timoteo LANUZA, *Adan* — Nilad (*Gobernadorcillo* of Binondo; leader of the famous anti-friar manifesto of 1888; imprisoned)
92. Catalino LATORRE y Montales, *Malbog* — Solidaridad in Manila
93. Francisco LATORRE y Montales, *Malindig* — Solidaridad in Manila
94. Estanislao LEGASPI, *Azul-Modestia*, Kupang, Plaridel, Integridad Española, Lusong, Luz de Oriente, Primera Luz Oceanica (Artisan; gave a banquet in honor of Rizal in June 1892 in his house in Tondo; Lt. Colonel in Revolutionary Government)
95. Isaias LEGASPI, *Liwanag* — Nilad, Walana
96. Valeriana LEGASPI, *Diana* — Semilla Logia de Adopcion
97. Ceferino de LEON, *Hanip* — Modestia, Dalisay, Solidaridad in Manila, Grand Senior Warden, Regional Grand Lodge, (Imprisoned for revolutionary activities)
98. Francisco de LEON, *Abelli* — Modestia, Philippine Bodies
99. Simon de LEON, *Florante* — Dapitan
100. Eduardo de LETE, *Manu* — Solidaridad in Madrid (Leader of Propaganda Movement in Spain; adept with sword and pistol, who in dwelling days inspired respect for the Philippines' cause when other arguments were not heeded; editor of *España en Filipinas*)
101. Purificacion LEYVA, *Ley* — Semilla Logia de Adopcion
102. Placido LIMANOC, *Oriente-Walana* (Initiated on April 19, 1896; member of the Katipunan)

SYMBOLIC NAMES

103. Ramon LIZARDO, *Mapaglin-gap* — Walana (Served under the command of Gen. Antonio Luna in Central Luzon until he was taken prisoner in 1900)
104. Julio LLORENTE, *Danton* — Solidaridad in Barcelona, Solidaridad in Madrid; Nilad, Maktan (Leader of Propaganda Movement in Spain; a judge during American regime)
105. Ambrocio LOGAN y Lumikao, *Finacio Linapilistano* — Modestia
106. Graciano LOPEZ Jaena, *Bolivar* — Porvenir in Madrid, Revolucion in Barcelona, Solidaridad in Barcelona (Foremost Filipino orator; leading Propagandist in Spain; died a pauper)
107. Honorio LOPEZ y Moras — *Matapat* — Walana (Officer under Gen. Artemio Ricarte; Famous Tagalog dramatist, journalist, author)
108. Quiterio LORENZO, *Rizalino* — Balagtas, Silanganan, Walana (Secretary, Provincial Board of Rizal; Division Chief in Office of the Secretary, National Assembly)
109. Vicente LUCBAN, *Victor Manuel* — Modestia, Bicol, Primera Luz Oceanica (General in Aguinaldo government)
110. Antonio LUNA, *Gay-Lussac* — Solidaridad in Madrid (Foremost general of the insurrection against the USA)
111. Apolinario MABINI, *Katabay* — Balagtas; Grand Orator, Gran Consejo Regional (Masonic peace-maker; known as "Brains of the Revolution")
112. Vicente MARIPOSQUE — *Talim* — Walana (Director of Musical Bands; imprisoned for revolutionary activities)
113. Jose Martin MARTIN, *Cordoba* — Crisalida, Iberica (One of the leading Masons in the Philippines under the Gran Oriente Nacional de España; he later returned to Spain and affiliated with Iberica Lodge under the Gran Oriente Español)
114. Angel MARTIN, *Patawad* — Walana (Elected Grand Treasurer of Regional Grand Lodge on Feb. 28, 1915; Master of Walana in 1913)
115. Julian MENDOZA, *Pighati* — Walana (Member *Liga Filipina*; Naval officer who received medal "Cruz de Merito Naval" twice)
116. Ramon MENDOZA, *Limbas* — Araw, Dapitan, Honorary member of Bagumbayan; Grand Secretary, Regional Grand Lodge

SYMBOLIC NAMES

117. Tomas MIJARES, *Laong Mithi* — Dapitan, Araw and arraigned for revolutionary activities)
118. Enrique MOER, *Constante* — Modestia
119. Dalmacio MONROY, *Cupido* — Modestia, Araw
120. Alfonso MONTES, *Scipion* — Modestia
121. Isidro MORALES, *Calasag* — Modestia, Dalisay, Philippine Bodies
122. Daniel MORELOS, *Dita* — Sinukuan, Bagumbayan (Honorary), Grand Secretary, Gran Logia Regional; Philippine Bodies
123. Francisco or Mariano MORENO, *Guerrillero* — Nilad
124. Jose R. MUÑOZ, *Garibaldi* — Modestia
125. Miguel MORAYTA y Sagrario, *Pizarro* — Hijos del Progreso (Long time Grand Master, Gran Oriente Español; President, Asociacion Hispano-Filipino; honorary member of Solidaridad Lodge in Barcelona)
126. Demetrio NABTALON, or Nagtalon, *Vintar* — Araw, Dapitan, Philippine Bodies
127. Alvaro NEPOMUCENO, *Juarez* — Taliba, Modestia, Primera Luz Oceanica (Imprisoned
128. Diego OLBA, *Trajano* — Nilad
129. Benito ONGTENCO, *Daluyong* — Walana (Served as Captain in the Revolution)
130. Bartolome PAEZ, *Duhat* — Nilad, Lusong, Sinukuan; Grand Treasurer, Regional Grand Lodge (Imprisoned for revolutionary activities)
131. Timoteo PAEZ, *Raxa Matanda* — Nilad, Lusong, Rizal, Sinukuan, Bagumbayan (Honorary), Philippine Bodies (Friend of Rizal; arranged banquet in honor of Rizal in June 1892; occupied various Grand Lodge positions; first councilor of Manila; broke with Grand Lodge of P.I. and formed new Grand Lodge considered clandestine)
132. Julian PAJARILLO, *Tagumpay* — Walana (Served as Captain during the revolution under Mamerto Pajarillo; councilor of Pasay)
133. Fermin PAZ, *Papaya* — Silangan
134. Julio PICARD, *Kleber* — Modestia
135. Marcelo H. del PILAR, *Kupang* — Solidaridad in Madrid, Revolucion in Barcelona (Lawyer; leader of Propagan-

SYMBOLIC NAMES

- da Movement in Spain; Father of Philippine Masonry)
136. Cornelio PINEDA, *Mithi* — Dapitan
137. Felix POLINTAN, *Scaligero* — Modestia, Philippine Bodies
138. Valentin POLINTAN, *Bamboche* — Taliba, Modestia, Solidaridad in Manila, Hermanos del '96, Noli Me Tangere Chapter, Grand Delegate, Gran Oriente Español (Arrested for revolutionary activities; first Filipino coronated 33° in the Philippines)
139. Damaso PONCE, *Florante* — Revolucion in Barcelona, Solidaridad in Madrid
140. Mariano PONCE, *Kalipulako* — Revolucion in Barcelona, Solidaridad in Madrid, Sinukuan, Philippine Bodies (Of Bulacan; historian; writer)
141. Marciano RAMIREZ, *Raxabata* — Nilad, Walana, Sinukuan, Grand Tyler, Gran Consejo Regional
142. Jose Anacleto RAMOS, *Socorro* — Corinthian in London, Constancia, Luz de Oriente, Nilad, Vanguardia in Hongkong (Founder of Nilad Lodge; Leader of Anti-friar manifesto of 1888; called "Grandfather of the Revolution" by Zaide)
143. Jose F. RAMOS y Olarte, *Mayon* — Lusong, Solidaridad in Manila, Philippine Bodies, Grand Secretary, Regional Grand Lodge.
144. Juan V. RAMOS y Olarte, *Danton* — Solidaridad in Manila
145. Lorenzo REGINO, *Acero* — Dapitan
146. Angel REYES, *Washington* — Modestia
147. Apolonio REYES, *Disco* — Silangan, Dapitan
148. Jose A. REYES, *Cromwell* — España en Filipinas, Bagong-Buhay, Philippine Bodies, Grand Fourth Vice-President, Regional Grand Lodge
149. Juan REYES y Rosario, *Liwanag* — Solidaridad in Manila
150. Mariano REYES, *Duque de Male* — Walana
151. Venancio REYES, *Kidlat* — Nilad, Dalisay, Binhi (Arrested for revolutionary activities; War Commissioner in Revolutionary Government)
152. Pablo RIANZARES, *Lakang Dula I* — Solidaridad in Madrid (Lawyer, first publisher of propaganda organ *La Solidaridad*)
153. Jose RIZAL y Alonzo, *Dimaslang* — Acacia in Madrid, Solidaridad in Madrid, Tem-

SYMBOLIC NAMES

- ple de L' Honneur de L' Union in Paris, honorary master of Nilad (National Hero of the Philippines; his Masonic name is a Tagalog translation of the title of his novel, "Noli Me Tangere")
154. Josefa RIZAL, *Sumikat* – Semilla Logia de Adopcion (Sister of Jose Rizal)
155. Trinidad RIZAL, *Sumibul* – Semilla Logia de Adopcion (Another sister of Jose Rizal. It is said that a third sister, Narcisa, and two nieces, Angelica Lopez y Rizal and Defina Herbosa y Rizal, also joined Semilla Logia de Adopcion)
156. Pablo RODRIGUEZ y Peña, *Kuta* – Modestia
157. Alejandro ROJI, *Luz* – Grand Delegate, Gran Oriente Español
158. Agustin de la ROSA, *Luz* – Nilad, Sinukuan (Bookkeeper; Political prisoner; general in Revolution)
159. Alejandro de la ROSA, *Bisas* – Modestia
160. Augustin de la ROSA, *Marte* – Modestia, Patria, Luz, Integridad Española
161. Arcadio del ROSARIO, *Job* – Nilad, Balagtas (Imprisoned for revolutionary activities)
162. Francisco del ROSARIO, *Reve* – Nilad, Balagtas
163. Baldomero ROXAS, *Amihan* – Solidaridad in Madrid (Physician; friend of Rizal)
164. Eleuterio RUIZ de Leon, *Holoferaes* – Solidaridad in Madrid
165. Praxedes Mateo SAGASTA y Escolar, *Paz* – Grand Master, Gran Oriente de España, 1876-1881; Honorary Grand Commander, Gran Oriente Español, 1892-1903; Prime Minister and President of the Council of Ministers.
166. Antonio SALAZAR, *Selabis* – Taliba, Modestia (Martyr, executed January 11, 1897)
167. Epifanio SAGUIL, *Tibu* – Modestia, Taliba, Philippine Bodies (Political prisoner)
168. Teodoro SANDICO, *Libertad* – Solidaridad in Madrid, Revolution in Barcelona, Minerva (President, Partido Democra; Senator from Bulacan)
169. Potenciano G. SALITA, *Tahimik* – Araw, Dapitan
170. Moises SALVADOR, *Araw* – Solidaridad in Madrid, Nilad, Balagtas (Wealthy contractor; executed for revolutionary activities on January 11, 1897)
171. Ricardo SAN AGUSTIN y

SYMBOLIC NAMES

- Bonifacio, *Magiting* — Solidaridad in Manila, Philippine Bodies
172. Jose SANTIAGO, *Robespierre* — Luz de Oriente
173. Jose Turiano SANTIAGO, *Nereo* — Walana, Taliba, Modestia, Dalisay, Noli Me Tangere Chapter, Sinukuan (Arrested for revolutionary activities; Expelled from the Katipunan for treason)
174. Calixto Bianchi SANTOS, *Moloc* — Modestia
175. Dionisio SANTOS y Pangilinan, *Sakura* — Solidaridad in Manila
176. Mariano SANTOS, *Dalita* — Araw, Dapitan, Philippine Bodies
177. Pedro SERRANO Laktaw, *Panday Pira* — Solidaridad in Madrid, Nilad (Schoolmaster and philologist; introduced Masonry among Filipinos; accused of misappropriating Masonic funds, abjured Masonry and became tool of the Jesuits)
178. Antonio P. SUKGANG y Lauz, *Ob-ob* — Solidaridad in Manila
179. Telesforo SUKGANG, *Apeles* — Solidaridad in Madrid (Famous Filipino painter)
180. Vicente TAGUDIN, *Bagsak* —
- Araw, Dapitan
181. Teodorico F TAIMUNDO, *Socrates* — Modestia
182. TAN Sun Ni, *Kong-Bieng* — Solidaridad in Manila
183. Aurelio TOLENTINO, *Pangahas* — Modestia (Writer; his symbolic play "Kahapon, Ngayon at Bukas" attacked the American occupation and ended with a scene depicting a revolutionary victory; arrested and sentenced to life imprisonment in 1905; pardoned in 1912)
184. Cipriano TOLENTINO, *Mapagtiaga* — Araw, Dapitan, Philippine Bodies
185. Jose Reyes TOLENTINO, *Prim* — Nilad, Modestia, Noli Me Tangere Chapter, Taliba (Deported for revolutionary activities)
186. Manuel M. TOLENTINO, *Kaille* — Walana (Initiated in June 1894; 1st Lt. in the Revolutionary Government)
187. Isaias TORIBIO, *Salakot* — Nilad
188. Pascual TORREJON, *Urdiales* — Grand Delegate, Gran Oriente de España (United Spanish lodges in 1875)
189. Angel TUAZON, *Alha* — Nilad (Arrested for revolutionary activities)
190. Lorenzo TUAZON, *Kamuning*

SYMBOLIC NAMES

- Nilad; Triangulo Labong for revolutionary activities)
191. Tomas TUAZON, *Gunting* – Nilad (Co-founder of Nilad; initiated by Pedro Serrano Laktaw, Moises Salvador and Timoteo Paez in the house of Romualdo Cacnio in Navotas before the organization of Nilad Lodge)
 192. Pablo UMALI, *Pinagbuhatan* – Silanganan
 193. Juan UTOR y Fernandez, *Espartero* – Grand Secretary, Gran Oriente de España; Patria; Primera Luz Oceanica; Founder of Gran Oriente Filipino (Author of famous book "Masones y Ultraman-tanos")
 194. Marcelino de VERA, *Matiisin* – Araw, Dapitan
 195. Estanislao VERGARA, *Katanda* – Modestia, Dalisay, Araw
 196. Ramon VICTORIO, *Marion* – Silanganan
 197. Luis Enciso VILLA-REAL, *Balisa* – Nilad, Taliba, Representative to Gran Consejo Regional (Tailor; Master of Taliba; Martyr, executed January 11, 1897)
 198. Faustino VILLARUEL, *Ilaw* – Nilad, Walana, Patria, 2nd Grand Vice-President, Gran Consejo Regional. (Wealthy Spanish mestizo of Binondo; untiring Masonic organizer; executed on Jan. 11, 1897
 199. Isidro Soto VILLARUEL, *Gale-no* – Nilad, Walana, Grand Almoner, Gran Consejo Regional (Imprisoned for revolutionary activities)
 200. Rosario VILLARUEL, *Minerva* – Semilla Logia de Adopcion (First Filipina "Masona"; imprisoned and tortured for revolutionary activities)
 201. Carlos WALDO y de la Rosa, *Plaridel* – Solidaridad in Manila, Philippine Bodies
 202. Ramon YAN y Fernandez, *Dimaturok* – Solidaridad in Manila
 203. Jose YZAMA, *Toyman* – Solidaridad in Madrid
 204. Cesario ZABALA y Quijano, *Balinlawag* – Solidaridad in Manila
 205. Jose J. ZAMORA, *Bato* – Araw, Dapitan
 206. Paulino ZAMORA, *Terror* – Lusong, Nilad, Grand Third Vice-Pres., Gran Consejo Regional (Deported to Ceuta for his revolutionary activities)
 207. Ramon ZAMORA, *Danton* – Balagtas, Modestia, Dalisay
 208. Guillermo ZARCO, *Lutero* – Sinukuan
 209. Juan ZULUETA, *Juan Totoo* – Lusong (Tagalog playwright, poet; government employee)

REGIONAL CONVENTION

of Lodges in Mindanao, Basilan & Sulu

by WB Oscar L. Fung

The 25th Masonic Regional Convention of Lodges in Mindanao, Basilan and Sulu was held on February 19, 20 and 21, 1981 at the Cuison Hotel in Davao City.

MW Manuel D. Mandac, Grand Master, accompanied by MW Manuel M. Crudo, Acting Grand Secretary, and this reporter attended the affair.

The theme of the convention was: "Individual Commitment and Effective Lodge Management: Our Dual Concern".

The Region is composed of Districts Nos. 17,18,19,25,26,31,32,33, 35, and 37. District No. 18, composed of Sarangani Lodge No. 50, Davao Lodge No. 149, Datu Bago Lodge No. 197; Digos Lodge No. 198; Toril Lodge No. 20 and Beacon Lodge No. 213, hosted the convention. There were 360 registered delegates representing the Lodges in the region.



MW Manuel Mandac, who has a special affection for Brethren in the South, found time from his busy schedule to attend the convention.

REGIONAL CONVENTION

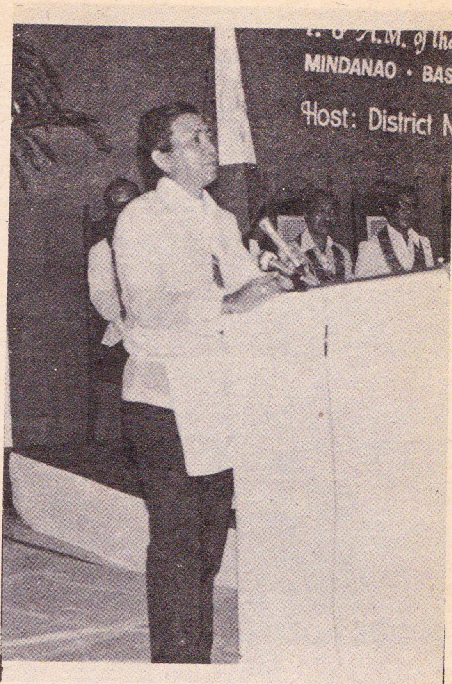
Sports activities dominated the first day. The Golf and Tennis tourneys among the delegates were held. Among the notables who participated in the Golf Tournaments were: MW Manuel D. Mandac, WB Simeon A. Datumanong and WB Ali Dimaporo.

In the evening, delegates were invited to cocktails at poolside of the Cuison Hotel.

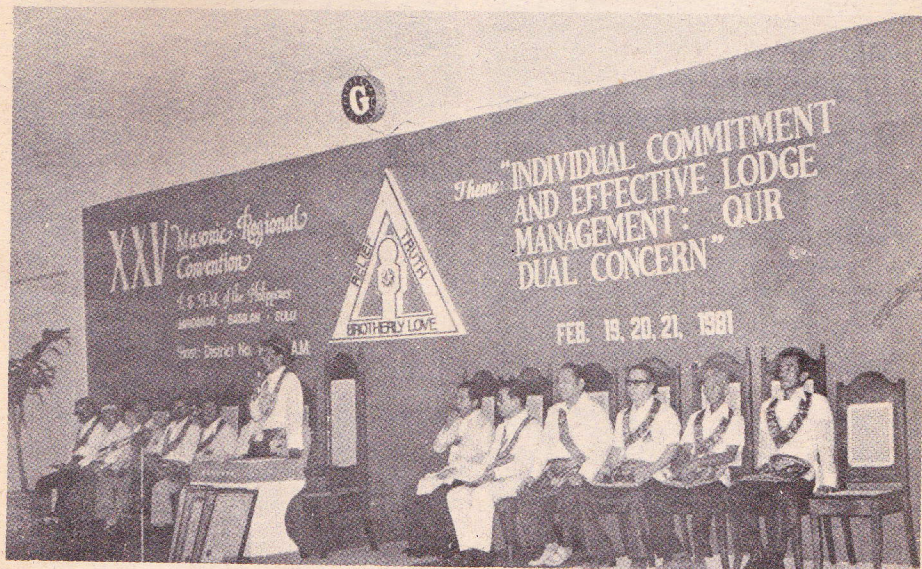
Floral offerings were laid at the Rizal and Bonifacio Monuments at the city plaza by the delegates, led by the Grand Master and other Grand Officers, in the morning of the second day.

At noon, luncheon was served at the Cuison Hotel.

The convention was formally opened with VW Paul T. Arcangel, DDGM of the Host District, presiding.

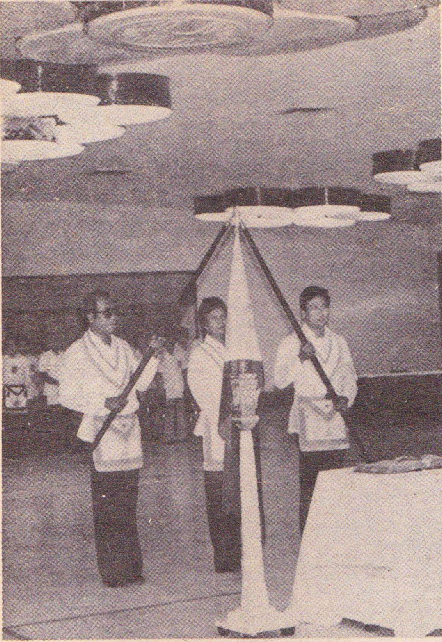


WB Simeon A. Datumanong, one of the highest Government officials in the South, is shown delivering the keynote address.



The privilege of welcoming the delegates went to VW Paul T. Arcangel (above), DDGM of the Host District.

REGIONAL CONVENTION



Like all other Masons, they did not lose sight of the allegiance due to their country.

The Grand Master and his entourage were received into the convention.

Bro. Cesar Villagomez delivered the invocation after the flag ceremony and Bro. Renato Sarenas called the roll of Lodges. VW Samuel Pangan, District Lecturer for District No. 18 introduced the visiting dignitaries. The opening remarks and welcome address were delivered by VW Paul T. Arcangel, and WB Ricardo A. Cruz, PDDGM respectively.

WB Simeon A. Datumanong, Chairman of the Lupong Tagapaganap Ng Pook, Regional Autonomous Government, Region XII delivered the keynote address. He was introduced by Bro. Ignacio Malingad of Toril Lodge No. 208.

The DeMolay Degree was exem-



Over a dozen trophies were awarded to the winners of the sports tournaments, but the most "coveted" prize, the "Kalabasa" award, went to WB Ernesto Uy (right) for "devastating" the golf course.

REGIONAL CONVENTION

plified by a team from Feliciano Inigo Chapter, International Order of DeMolay for the edification of the delegates. WB Rizal D. Apor-tadera, PM, gave a short but meaningful talk on youth development.

A fraternal dinner at the Apo View Hotel capped the evening of the second day. Special guest for the evening was Most Worthy Grand Patron Everett H. Newman of the General Grand Chapter of the Order of the Eastern Star. He was accom-

panied by Supreme Deputy for the Philippines, Sis. Alice Bellis.

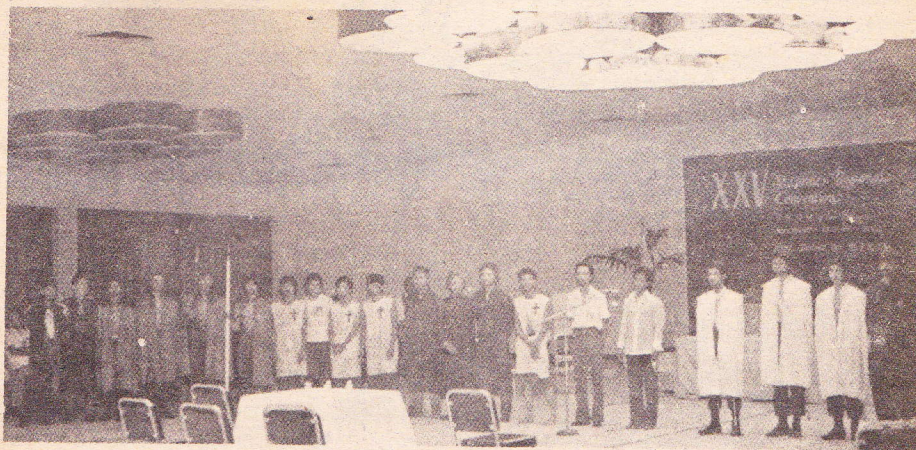
A film on the "Effects of Drug Addiction" was shown followed by a short talk on the subject by Bro. Silvino Roosevelt.

Members of Bethel No. 6, International Order of Job's Daughters held an exemplification, honoring the Masons.

A Lodge of Instruction was held by MW Manuel Crudo with VW



Members of Bethel No. 6, IO JD, entertained the Brethren with beautiful songs.



Members of the Feliciano Inigo Chapter, IOD, being presented to the Brethren, after exemplifying the "De Molay Degree"

REGIONAL CONVENTION

Mansor Baulo and this reporter participating in the "Lodge of Confusion".

The delegates were then divided into groups to conduct the workshop on the convention theme and formulation of resolutions.



Evenings and noon breaks were devoted to fellowship banquets.

After lunch, the Brethren gathered again at the convention hall to approve the minutes of the 24th Masonic Regional Convention held in Butuan City.

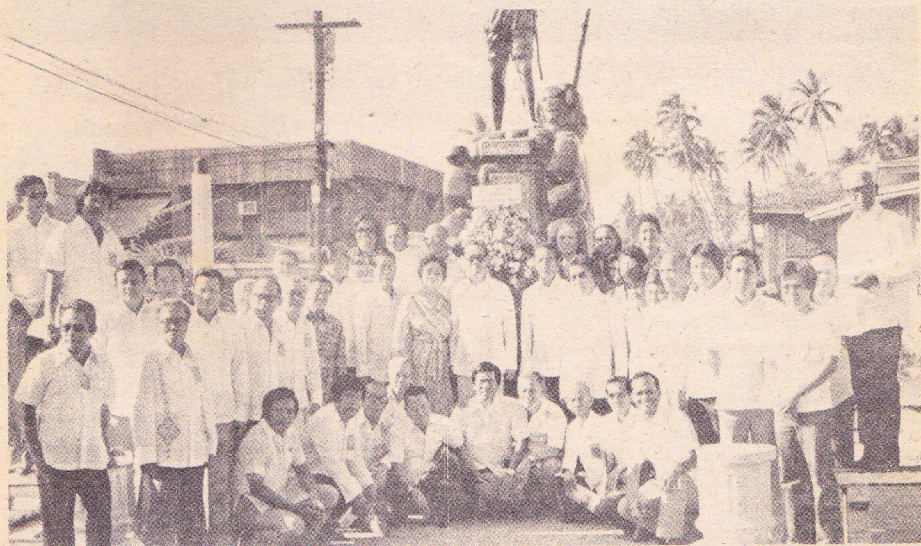
A number of resolutions were approved for submission to the Grand Lodge for consideration at the Annual Communication.

Ozamiz City was chosen as the site of the next Regional Convention.

MW Manuel D. Mandac gave the closing remarks.

The convention was closed after the retirement of the flag.

Dinner was tendered for the delegates at the Davao Insular Hotel. Trophies for the winners of the sports competitions were awarded and plaques of appreciation were presented to the benefactors of the convention.



At the end of the convention, some of those who attended posed for the inevitable souvenir picture.

MASONIC CASE —

Rejection of Application for Membership No Matter How Arbitrary or Unjust Does Not Give Rise to an Action for Damages

Caroline Trautwein et al., vs. Clifford Harbourt et al., 40 N.J. Super 247, 123 A 2nd 30, 59 ALR 2nd 1274 (May 16, 1956)

FACTS: The plaintiffs, some 58 members of the Order of the Eastern Star (OES) had, since 1950, been endeavoring to form a new chapter in the 7th District of the OES of New Jersey. After two unsuccessful attempts they were granted a dispensation by the Grand Patron with the concurrence of the Grand Matron and on December 15, 1952 instituted the Mercer Chapter (UD).

Under the Constitution and by-laws of the OES the absolute admission of a new chapter requires the issuance of a charter by the Grand Chapter. A new subordinate chapter, however, may be formed upon dispensation of the Most Worthy Grand Patron. The formation of a new chapter UD operates to terminate the prior membership in any other chapter of any individual in the new chapter. Also, every chapter UD must present a petition for charter at the next annual session of the OES and if the petition is denied, the chapter becomes

extinct and its members are either given "certificates of good standing" to enable them to join another chapter within 3 months, or are considered to have demitted.

The seven defendants organized a strong opposition to the admission of the Mercer Chapter UD. They were actuated primarily or substantially by personal ill will, spite, or prejudice as to one or more of the plaintiffs amounting to bad faith. They referred to the members of Mercer as "riff-raff" "unfit to be Eastern Star". The Chapter was called a "rotten apple" whose proposed Worthy Matron was "impetuous, belligerent and irresponsible".

At the next annual session of the OES, the petition for charter of Mercer Chapter was denied, and upon motion "demits" were sent to all its members. Plaintiffs thereafter sued for damages claiming that by reason of the actuations of defendants they were deprived of membership in the OES.

MASONIC CASE

HELD: The gravamen of plaintiffs' arguments is that defendants' activities caused them to be expelled from and made "outcasts" of the OES. Defendants, on the other hand, contend there was but a denial of membership in a voluntary, private, fraternal organization. The resolution of this issue is our first concern, since the law accords important rights and status to members of voluntary organizations not extended to mere aspirants to membership. One wrongfully expelled from such organization may be restored to membership by mandamus, or he may bring an action for damages. On the other hand there is no "abstract right to be admitted" to membership in a voluntary association, and a court will not compel the admission of a person in such an organization who has not been elected according to its rules and by-laws. The general rule is that there is no legal remedy for exclusion of such an individual from admission into a voluntary association, no matter how arbitrary or unjust the exclusion.

It is clear from the organic provision of the OES that a sine qua non of the permanent subsistence of a new chapter is the grant of a charter by the Grand Chapter at its next annual session. The dispensation automatically expires at that session. "The Grand Chapter may grant or deny the petition" or lay it over for further consideration. There is no qualification upon the action of the Grand Chapter where it denies a charter outright. Therefore, insofar as the membership of those initiated by the Mercer Chap-

ter UD is concerned, it is plain that no absolute right or status ever vested. Their status was inchoate or conditional. They assumed the risk ensuing from an adverse action by the Grand Session. The rejection of the petition for Charter must, therefore, be held to have constituted an *exclusion* from the order and not an expulsion from it. Those who were already members of the OES and who lost their membership when the Charter was denied stand in no better stead. Under the rules of the OES the institution of the Mercer Chapter UD terminated their affiliation with their mother chapters. They took the risk of loss of membership. Defendants were not responsible for their voluntary termination of vested membership in the order.

We come, then, to the question as to whether the concerted activity of defendants is actionable.

Voluntary associations generally have the unquestionable right to exclude from membership on any basis whatever. Fraternal association implies a degree of social intimacy but one step removed from that of the family. So long as this form of social organism remains as deeply embedded in our culture as it is now, the law must respect it and its ordinary concomitants, chief among which is selectivity of membership. Clearly to be implied from the absolutism over admission residing in the organization as an entity is the derivative right of individual members to be heard within the organization on their objection to an applicant and to persuade other members toward their views. To qualify that right by

MASONIC CASE

the peril of liability for punitive damages at the suit of an excluded applicant who can show that the objecting member was motivated by ill will, spite, or prejudice, would be, in our judgment, substantially to impair commonly accepted concepts as to freedom of selectivity in social and fraternal organizations. Past unsavory experiences of a member with an applicant may be at once the source of ill will motivating the activity against admission and also a thoroughly justifiable reason for such activity. Other motives may be less justifiable but hardly capable of reliable segregation from good ones. The number of disappointed applicants for membership in fraternities, societies and private clubs of every kind, must be legion, and the range of motivation for exclusion kaleido-

scopic. We do not yet live in the age of the literal brotherhood of man. The "blackball" continues to hold its place in our fraternal life. While courts may be expected continually to tug in the direction of a higher ethic, yet, absent legislation, they will wisely wait for new standards of conduct to be invested "in the minds of the multitude with the sanction of moral obligation" before they invest them with the sanction of the law.

We hold that what defendants did was in the exercise of a primary right; a right to act, individually and jointly, for the exclusion from the order of the proposed Chapter for any reason which they deemed warranted such action; and that in exercising such right their motives were immaterial.

Claim for damages dismissed.

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