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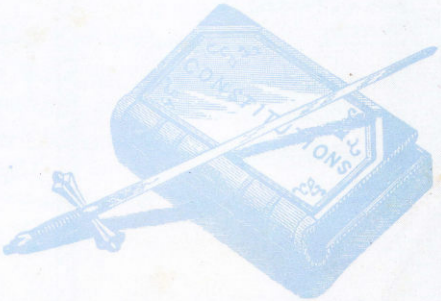

## THE ALTAR AND SYMBOLS OF THE CRAFT

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# Grand Master's Page

# OUR OVERSEAS BRETHREN

The Philippine Masonic jurisdiction extends beyond the territorial limits of our country, and thus we have nine overseas Blue Lodges situated in the Marshall and Marianas Islands, Korea, Japan and Guam.

How many of us really know our Brethren and their lodges in these far flung places in the Pacific? Once a year, at our Annual Communication, we manage to meet casually with some of them, Americans and Filipinos, exchange a few words and brief moments of fellowship and before we know it they are gone.

I must confess that, in a sense, I am similarly situated. The few I got to know quite well are those who regularly attend the Communication, a good number of whom became close personal friends.

Thus on June 8th, your GM in company with five others, set forth for the traditional Grand Master's visitation to these Blue Lodges abroad. The moment we landed at our first destination (Okinawa), to our last port of call (Guam), I am pleased to report to you, that to our gratified amasement we discovered Brethren of utmost enthusiasm, gracious hospitalities and remarkable dedication to the Craft.

We commend the exemplary leadership displayed by the District Grand Officers, the Masters and Wardens, as well as the sustained interest and admirable devotion of the Past Grand Officers and Past Masters of these regions. As is to be expected, we found in those Lodges properly guided and highly motivated Master Masons. We are pleased and proud of our overseas Brethren. I am happy therefore to report some of the highlights of our brief but enjoyable sojourn. We hope you shall share with us our nostalgic Masonic odyssey.

OKINAWA: Okinawa Lodge No. 118
Loo Choo-Coral No. 142

Thanks to the enterprising spirit of VW Ernesto Z. Gonzales, our official travel coordinator, we took off on schedule, June 8th, for Okinawa.

In the Grand Master's party were: MW Manuel M. Crudo, G.S.; VW Larry Esguerra, SGL; VW Urbano S. Caasi, Jr., JGS; VW Ernesto Z. Gonzales, GP and WB Cheng Tin, PM of Dipolog Lodge No. 162. Auspiciously, we started our journey with the full courtesy of the port extended by WB Col. Jose R. Guerrero, WM, Bagumbayan Lodge No. 4 and without much ado we boarded our China Airline plane on time.

Four hours later we were in Okinawa, amidst a flurry of warm welcome from VW Will K. Prestidge, DDGM, No. 34; VW William Bozel, Jr., DGL, No. 34; WB Joseph Carbone, of Loo Choo-Coral Lodge No. 142; Bro. Vicente B. Abril; Bro. Marine Major John A. Sawyer, Jr.; Bro. Generoso C. Sandejas, JW; Bro. Desiderio N. Nagal & Bro. Regalado S. Francisco. A refreshing dinner that followed was most appreciated. Bro. Abril graciously invited your GM & Bro. Caasi to be his house guests and the rest of the party enjoyed the hospitality of WB Joseph Carbone at his spacious home. Not even a 5-star hotel could equal our comfort and accommodations! Our special thanks to Bro. Abril and WB Carbone.

The following day we enjoyed a fellowship luncheon at the social hall of the Lodge and at 4:00 P.M. officiated at the laying of the corner-stone of a new $400,000.00 Lodge Hall being constructed just across the street. It was a formal and impressive ceremony, shared and attended by the Brethren, their families and special guests. The traditional grand reception and dinner at the American Legion Clubhouse ended the day. It is interesting to note that many Filipinos who are US Military personnel are members or petitioners in the two Lodges in Okinawa.

SEOUL, KOREA: MacArthur No. 183
Morning Calm No. 189

VW George F. Krause, DDGM was on hand to greet us in Seoul, June 10th, as well as WB Robert A. Barton, WM MacArthur Lodge No. 183. WB Barton is an imposing figure of a man with a commanding air of authority, almost intimidating in nature. Not surprisingly, he was the last harried American Consular Officer out of Saigon during the Korean War. Certainly a man of cool courage. He is now the General Manager of the U.S. Embassy Association in Korea. Being an accomplished career diplomat he also exudes the disarming charm and cosmopolitan polish of his breed.

WB Barton was not too pleased, however, when we informed him that we could only stay until the following day, for he had planned to have us as special guests at the Philippine Independence Celebration at the Embassy and had so informed Amb. Nicanor Jimenez. We regretted having to forego the honor. But he did manage to contain his disappointment and was his charming self again soon after.

With VW Krause, we visited the Lodge Hall of MacArthur Lodge No. 183 and met with some of the Brethren. Since we were scheduled to leave the next day, WB Barton

called the Brethren available to join us for a late breakfast (or early lunch) conference at the Hilton and we enjoyed a spirited exchange of Masonic views. WB Lyle Melvin Myers, Jr., WM of Morning Calm Lodge No. 189 called us from Taegu, Korea to extend his greetings at the same time his regrets for his inability to join us. We assured him our fraternal best wishes and hoped to see him soon. By this time WB Barton was resigned to our short visit and he graciously wished us well as we proceeded to our next destination. We again thank VW Krause who saw us off with his charming lady Yoko, Bros. Sandijas and Abril.

## TOKYO, JAPAN: Rising Sun Lodge No. 151

It was a dismal and rainy afternoon but considerably brightened by the presence of VW Ivan A. Miller when we arrived at Haneda airport. Darting around us with solicitous concern and warm greetings were: WB John R. Riffey, WM of Rising Sun Lodge No. 151, Bro. Grady N. Gowan, SW, and Bro. Sidney C. Yarbrough, JW, all young, active and good looking U.S. Air Force servicemen.

A brief repast at Tokyo Hilton and we set out for Camp Zama,a U.S. Air Force compound outside Tokyo where the Lodge is situated. A formal reception for the Grand Master was held followed by an exceptionally proficient conferral of the EA Degree upon a young candidate.

The next day was spent by the group in a modest shopping spree. Physically exhausted and considerably "yen-depleted," WM Maning Crudo; VW Larry Esguerra and WB Cheng begged off from joining your Grand Master and VW Caasi at a fellowship dinner held at the lovely home of JW Sidney Yarbrough at Camp Zama. It was a perfectly pleasant informal party enlivened by the young and charming Ladies of the Brethren.

The highlight at the evening was the presentation of a $500.00 check for our beloved WM Esteban Munarriz by WB Riffey who made a very moving and emotional tribute to Don Esteban. A wreath of condolence was also presented to your Grand Master in honor of our departed Grand Secretary. Not content with these manifestations of love and respect, a room in the Lodge Hall was also dedicated to his memory with these inscriptions: "This

*They remembered MW Esteban Munarriz*

*Bro. Riffey presented a check for MW Munarriz*

Room is Dedicated to the Memory of Our Loving Brother MW Esteban Munarriz, PGM, June 13, 1981. His Charity Extends Beyond the Grave Through the Boundless Realm of Eternity."

Our thanks to VW Miller, WB Riffey, Bros. Gowan and Yarbrough who made our Tokyo visit one of fond memories. Our collective admiration for their outstanding leadership and dedication to the Craft.

GUAM: Charlestone Lodge No. 44
Milton C. Marvin Lodge No. 123
Micronesia Lodge No. 173

To say that we were completely overwhelmed when we landed in Guam on June 13th is an understatement. Led by VW Fel F. Dumlao, DDGM (20), there was a multitude of 36 beaming Brethren and ladies who jammed the small reception hall of the airport. Just to mention a few: Sisters Zeny Dumlao, Becky Laguana and Cindy D. Valera; WB Vincent Castro, PDDGM (20), VW John Rana, DGL (20), WB Jose Laguana, WM of Charlestone No. 44, WB Leonilo Alger, WM of Milton C. Marvin, No. 123, and WB Leslie Moreno, WM of Micronesia No. 173 (Saipan). After the pleasant amenities we were hustled for a brief rest and refreshment at Guam Hilton, then proceeded to their Lodge for the formal Grand Master's reception, followed by another fellowship snack.

The next day (Sunday) was free and we enjoyed easy hours of sightseeing. WB Leslie Moreno, who is also Lions International Extention Chairman of the Mariana's Lion's Club, invited the group to a Lion's picnic luncheon at the Ipao Beach where a grand time was enjoyed by all. We almost forget the Lions! They too deserve our thanks for all courtessies extended, particularly

*It was a warm welcome in Guam*

*Our Grand Master was warmly received by Lt. Gov. Joe Ada of Guam.*

*Grand Master Lacson and his party paid a courtesy call on Speaker Tommy Tanaka of Guam. The picture above was published in the July 6, 1981 issue of the Pacific Daily News.*

Lion President Jefren Demeterio of the Guam Marianas Lions Club and Lioness Linda Tabausares Demeterio, a daughter of an old Lion friend from Dumaguete City.

While VW Esquerra conducted a Lodge of Instruction, your Grand Master was special guest at the annual US Flag Day Celebration Sponsored and conducted by the Benevolent and Protective Order of ELKS (BPOE) held at their imposing Lodge Hall. This purely American order boasts of four (4) million members. We thank Exalted Ruler Henry Buffery and the other officers for the privilege of witnessing their impressive ceremony.

The social climax of our overseas visit was a fantastic house party only Filipinos withersoever dispersed can conjure. WB Jose Laguana and sister Becky magnanimously acted as official hosts to a Pot Luck buffet offered by the Brethren of the three Lodges, and the result was beyond description. Needless to say, we endeavored to maintain our Grand Masterly decorum, but at times we must admit, it was quite difficult to separate the chaff from the grain. We thank everyone for a most memorable evening as only Masons can truly appreciate and enjoy.

A significant event marked our last day (June 15) in Guam. For the first time it seems, the Grand Master of the Grand Lodge of the Philippines was officially received by the Speaker of the Guam Legislature in the person of Hon. Tommy Tanaka. We were also received by Lt. Gov. Joe Ada and on both occasions we pleasantly discussed with these high officials the role of Masonry in community life.

We also wish to thank Mr. Ely E. Maravilla, an old hometown friend who sought his fortune in Guam more than 35 years ago and is now the No. 2 Administration officer of the Guam Legislature.

As a further gesture of goodwill, Speaker Tanaka tendered a luncheon in our honor in Okora Hotel. Another first in the annals of Masonry in Guam.

Parting is such sweet sorrow! We bade our fond goodbyes to another large delegation that saw us off.

## SAN FRANCISCO, CALIFORNIA

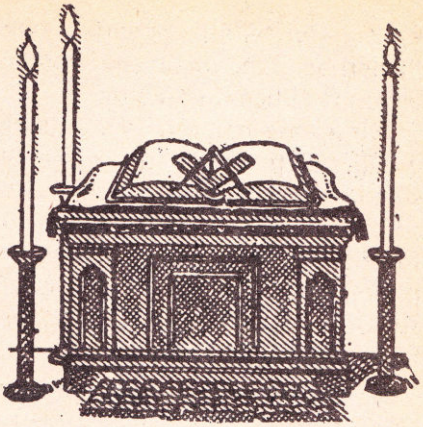
We visited the Grand Lodge of California, and met with some Grand Officers. When Bro. Roy Leaño, an old member of F.D. Roosevelt Mem. Lodge knew we were in town, he gathered a number of Filipino Masons in California to a luncheon in our honor. Among those present: WB. C. I (Jun) Caba, son of PM Caba of FDR Mem. Lodge No. 81; Bros. Manny Sigua, Teodor Capacia, Renato Miranda & others.

From California your Grand Master, with family, briefly toured Los Angeles, New York, and Washington. Back by July 10th. Good to be home again!

Simeon Rene Lacson

SIMEON RENE LACSON
GRAND MASTER

# THE ALTAR IS BORN*



Between invention and discovery today there may be only a fine line; in primitive times the distinction was great.

Fire, for instance, was discovery, not an invention; the first fires known to man were either volcanic or from lightning. The use of fire to change the composition and the taste of foods was doubtless due to accident—discovery.

The first vital needs of man are food, clothing, shelter. Food the savage found; clothing he made, first from skins; shelter began with caves.

The wheel was a true invention, probably stemming from some savage, brighter than his fellows, watching a log roll down a hill. "Planting trees on end and then laying others across to support a covering" was true invention. Twisting the wool of sheep into threads and from these crossing and intercrossing thus making a fabric, was true invention, as was the use of flax, cotton and other fibres in a loom.

The invention of the loom is a curious study of the necessities of many peoples in many lands, remote each from each, finding the same means for the satisfaction of that need. Spreader and heddle, warp and woof, shuttle and shed have been invented by so many races none can say "this was the place and people of the origin of the loom".

Fire making, the use of the wheel, artificial shelter, whether hut, tent, ice igloo or log hogan, came into use all over the world, independently among all or almost all primitive peoples. It appears that human necessities produce answers which, while differing in detail, satisfy basic needs. The Exquimaux ice house and American Indian wigwam are different in detail but alike in purpose.

Such has been the history, so far as it is known, of the satisfaction of another basic need of man; a faith in the higher power and a means of expressing it. "If God did not exist it would be necessary to invent Him" said Voltaire. From the earliest times all over the

*Reprinted from the Short Talk Bulletin, MSA

earth, different people have "invented" the means of worship which we know as an altar.

Altars are made of metal, stone, wood, earth; they are large and small, high and low, stepped and rounded. They are for sacrifices, for incense, for worship, for safety, for prayer. They are for all people or for priest only; they are permanent and stationary or movable.

In almost every land, among almost all peoples, as far back as the archeologist, the anthropologist and the enthnologist can go, the altar appears. It has been a universal expression of faith, belief, dependence upon a higher power; a focus of the spirit which seems inescapably a part of man as his need for food, clothing and shelter.

The Altar in a Masonic lodge is thus the child of a long line of ancestors who go back into so remote a past that no historian may assign a date and say "here came into being the first place of worship".

Apparently the first altars were constructed for the practical purposes of sacrifice, either by killing a beast, a bird or even a human being and, later, offering either or both blood and flesh as a "burnt offering" by the use of fire. Among the best known of sacrificial altars is that upon which Abraham was about to sacrifice his son Isaac.

"And they came to a place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son and laid him on the altar upon the wood". (Gen. XXII:9)

The whole story of the rise of man from brute beast to civilization has never been told—probably never can be. If man has lived on the earth for a hundred thousand years, we have learned but a tenth of his story and that tenth often with great gaps in the tale of the development of his culture. So it appears impossible to put a date, even an era, to that turn in men's thinking which took the altar from practical use and elevated it to a more meaningful, because spiritual, significance. The best which may be guessed is that at various times (within a few thousand years) actual sacrifices of blood or grain or personal possession became less important, and more so the thought that an altar the Most High became nearer the reach of the worshipper. For thus changed the altars as known in Egypt, among the Twelve Tribes, and in Greece and Rome long after the nomadic Semites had built altars of unhewn stones for sacrificial purposes.

Acts XVII:22, 23 reads: "Then Paul stood in the midst of Mars hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him I declare unto you".

Here the altar is definitely a place of worship and not of convenience of sacrifice.

There are 377 references to altars in the Old Testament and only 22 in the New. Interesting is the Old Testament prohibition of making altars of hewn stone, or using upon the materials any tool of iron (as also in the building of the Temple)

a reflection of the fear of iron which for untold ages afflicted the superstitious of early man.

While the ancient constructed altar was intimately associated with sacrifice, sacrifices were often made upon or in connection with a natural altar. The ancient human sacrifices of the people of Nicaragua were made by casting the victim into the crater of a volcano. Among the Huron Indians tobacco was thrust in the crevices of a rock in which a spirit was believed to be. In some portions of Tyrol, meal was flung into the face of a gale to placate the storm demons. The Greeks made blood sacrifices to Poseidon by allowing the blood of the sacrifice to flow into the water.

The altar was important to the religious beliefs of the American Indians, particularly those who were the less nomadic. Ancient Natchez Indians had an altar with perpetual fire burning upon it. The Mound Builders made altars of clay and, more rarely, of stone.

In Hasting's Encyclopedia of Religion and Ethics, altars are described in Africa, Arabia, Syria, Babylonia, Canaan, Ireland, China, Egypt and the Teutonic countries. In all, the stories differ only in details. In all, of these histories, altars seem to have begun as focal points for sacrifices and to have ended as centers of worship and adoration of a Deity.

The altars of Greece and Rome were built to many gods and goddesses. No people so accustomed to creating beauty out of stone as the Romans and the Greeks would build their altars of other materials; some of these Greek and Roman altars seem to have been structures of great beauty.

It is curiously interesting to members of the Masonic Fraternity that Vitruvius states "Altars ought to face East".

In early Italy there were altars in houses as well as in Temples, and even today, in some parts of Europe, notably in Russia where religion must be more or less hidden, there will be an icon or sacred figure in a living room.

The Roman Lares and Penates, domestic gods, particular to the household in which they were displayed, were not always within the house but sometimes on a small altar in the garden; occasionally portable altars were used.

In early Rome the citizens had a common hearth or altar in which an undying fire was kept burning to the goddess Vesta by the Vestral Virgins.

In Reformation times the church altars were looked upon as symbols of the unreformed doctrine. In England the name "altar" was retained in the English Office, printed in 1549, and in the First Prayer Book of Edward VI. But altars were afterwards ordered to be replaced by wooden tables. In the Revised Prayer Book of 1552 the term "God's board" or "the table" was substituted for "altar".

The name "altar" has been retained in the English Coronation Office. In the canons of 1640 it was recognized, but with the reservation that "it was an altar in the sense in which the primitive church called it an altar and in no other"; and the rule for the position of the communion tables, which has been since

regularly followed throughout the Church of England, was formulated.

In an American lodge room the altar is the center of the room, or perhaps slightly nearer the East; this follows the practice of the ancient Hebrews, and that of the primitive church, which placed altars so that they might be surrounded by worshippers. The altars of the fire worshippers, in the open, were "surrounded" inasmuch as the rite of circumambulation, still a part of Masonic practice, began with fire worshippers who circled their stone altars from East to West by way of the South in humble imitation of the sun which seemed to them so to move.

In the middle ages the altars were placed against the east wall of the churches or against a *reredos* erected at the east side of the altar; the celebrant was thus brought round to the west side and caused to stand between the people and the altar.

In England the altar in the lodge is a pedestal near the Master; English lodges follow the middle-ages church practice in placing the altar; American lodges follow the ancient and primitive practice, which has seemed to American brethren a means of making the altar more the common possession of all who gather in a tiled lodge.

Scholars, historians, authorities dispute about the age of Freemasonry; at times the argument is caused by a lack of understanding of a terminology. Before the age of anything may be determined, understanding must be of what the *thing* is.

Freemasonry is 264 years old if by the term is meant that society which created the first Grand Lodge. If its earliest document is correctly dated at 1390, Freemasonry is 591 years of age. If belief in the early date mentioned in the Regius Poem be sustainable and Masons met in the city of York in the year 926, Freemasonry is 1055 years old. If by Freemasonry is denominated an organization which employes religious practices which come from the dawn of civilization, then it is as old as civilization.

Freemasonry's altars are derivations of the altars of churches. Churches received their altars from the religious sense of men whose simple human necessity demanded a point, a place, a structure, a *something* which they could connect physically with that which they felt spiritually.

The wheel, the hut, the cloth, the loom, the altar—they go back to the beginning of history and are answers to necessities. The Masonic altar is as much the heart and center of the Craft which reveres it as the simple pile of unhewn stones of the fire worshippers was their conception of a place in which dwelt the Unseen Presence.

If this short survey of the birth of the altar makes any brother think the more of that structure in his lodge which represents the *Sanctum Sanctorum* of the Temple of Solomon, these words have served their purpose.

*Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has — Alfonso Karr*

# 47 YEARS AGO

The October 1934 number of *Indisch Masonniek Tijdschrift* contains an account of a talk given by Bro. R. P. Soerachman at a meeting of Lodge Excelsior of Buitenzorg, Java in which he described his experiences in Manila. Bro. Soerachman was among the athletes from Dutch East India who participated in the Far Eastern Championship Games in Manila in 1934. We are reprinting a portion of that account, as translated, which the Brethren may find interesting.

"Bro. Soerachman was 14 days in the Philippines, hence his impressions are very imperfect. What struck him most was the greater amount of publicity they give there to what is going on in the Lodges. The newspapers and periodicals publish regularly notices and reports of degree work, etc. Also, Masonry is mentioned with respect in the histories used in the secondary schools. One of the reasons for this is that several of the outstanding men in the history of the Philippines, who fought for liberty from the Spanish rule and are therefore revered as popular heroes, were Masons, as for instance Riesal (Rizal) and Dalpila (Del Pilar). Riesal was finally executed by the Spaniards while Dalpila was barely able to escape to Hongkong. There are now in the Philippines 104 Lodges, with about 8,000 members. There are Lodges whose members are exclusively whites, and there are also Lodges for Filipinos and Lodges for Chinese, and mixed Lodges. Filipinos married to women of other races generally join special Lodges. There is visiting between the Lodges. An independent Grant Lodge of the Philippine Islands exists since 1912. Either Spanish or English is used in the Lodges, or the most important native tongue, Tajalo (Tagalog). Bro. S. attended among other meetings one in the 1st Degree. He noticed that all the Brethren moved very unconcernedly about the hall, that they smoked and conversed, and that they wore white clothes.

The Worshipful Master wore a hat while seated in the East. Bro. S. attended a special occasion in honor of Bro. Ching Wei (Chenting Wang), who is Master of the Lodge in Nanking. Bro. Ching believes that Masonry is the only agency that can save China from her difficulties. Bros. Canter Visscher, Warta, den Boersterd, van Lier, and Thorenaar took part in the discussion which followed. Bro. Warta mentioned the fact that very many Filipinos are catholics and Masons; but they are not Roman catholics."

Much water has passed under the bridge since the visit of Bro Soerachman. Today, Masonry is banned in Indonesia. On the other hand, in the Philippines we now have 206 Lodges with a total membership of over 16,000. Alas, in one respect Philippine Masonry has not improved. In many Lodges, the Brethren still walk about unconcernedly, smoke and converse in private during Lodge meetings.

Incidentally, the meeting referred to by Bro. Soerachman was a meeting of Mencius Lodge No. 93 in honor of Bro. Chenting Wang who was for some time Minister of Foreign Affairs of the Republic of China.

# WHO'S WHO?

The Worshipful Master, Senior Warden, Secretary and Treasurer of Quezon City Lodge No. 122 are named Roger Samaral, Sid Kanduli, Carl Marcelino and Gus Matti, but not respectively. Four Past Masters of the Lodge have the same names and are designated WB Roger Samaral, WB Sid Kanduli, WB Carl Marcelino and WB Gus Matti.

The Past Master with the same name as the Senior Warden is a Shriner, just like WB Gus Matti. Carl Marcelino's son is a Fellowcraft. The Senior Warden is the father of one of the Past Masters and always confuses WB Carl Marcelino and WB Sid Kanduli, but is not absent minded. The Treasurer and Gus Matti are both affiliated with Manila—Mt. Lebanon Lodge. Sid Kanduli is the Secretary's father-in-law and has no grandchildren. The Worshipful Master's oldest son is sixteen.

What are the names of the Worshipful Master, Senior Warden, Secretary and Treasurer? For solution turn to p. 29.

*"The victor will never be asked if he told the truth."* **Hitler**

# FIFTEEN YEARS IN DARKNESS

**WB FERNANDO V. PASCUA, JR.**
President, Cabletow, Inc.

June 14, 1949 may not hold much significance to the majority of the Masons of the world, but to German Freemasonry, it is perhaps the greatest event in the life of the Craft in that country. It was on this date that representatives from nine Grand Lodge groups in Germany met in the city of Frankfurt for the purpose of establishing officially a United Grand Lodge for the Freemasons of Germany, after having been in darkness for about fifteen years during the Hitler years when the Craft in Germany was almost completely annihilated by the Third Reich.

The story of German Freemasonry during the years of suppression will probably never be written entirely, as it is said that many of the prominent figures in German Freemasonry of that period have died or may have been killed. Nevertheless, we have some idea of what happened to the Fraternity in Germany during the Hitler years based on a report rendered by a special mission sent by the Masonic Service Association of the United States to investigate the status of Masonry in that country at the end of World War II.

The MSA first sent a committee of four to Germany in 1945 and whose chairman was MW Ray V. Denslow, a Past Grand Master of the Grand Lodge of Missouri. Two committee members died upon their return however, and one member could not take the necessary time out from his official duties to make the trip. On February 21, 1949 a second mission was sent to Germany, also chaired by MW Denslow who was accompanied in his mission by MW Martin J. Dietz, a Past Grand Master of the Grand Lodge of New Jersey, a devoted brother of the Craft who spoke and wrote German fluently.

The two brethren named above prepared a 26-page report based on data and information first obtained in 1945 and enlarged upon through the next four succeeding years of study and correspondence until the report was completed in 1949.

The information contained in this article was based on that

report.

## GERMAN FREEMASONRY BEFORE HITLER

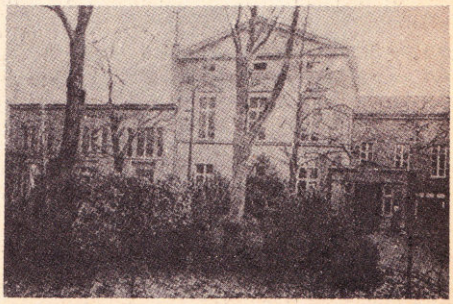
After the end of World War I in 1917, Masonic activity in Germany resumed, as a matter of course. Unfortunately, however, it is said that German Freemasonry took a hostile attitude toward Freemasonry of other sections after World War I, undoubtedly due to the natural antipathy of the warring nations, particularly those which adjoined Germany. German Masonic leaders at that time declined all proffers of recognition from the American Grand Lodges and even bitterly resented the remarks of the Grand Master of one of the continental Grand Lodges who had suggested holding conferences to iron out the difficulties.

Then also, Freemasonry was fragmented in Germany at this period. No less than eleven groups, probably more, carried on Masonic activity as late as 1932. At least three of these Masonic groups were centered in Berlin.

Due to the isolation of the Craft in Germany from the rest of the Masonic World at his period, the membership of German Grand Lodges prior to the days of Hitler could only be estimated. The largest of the groups was the Grand National Mother Lodge of the Three Globes in Berlin which had a membership of approximately 20,000 in 143 lodges, followed by the group of the Grand Lodge of Freemasons of Germany with approximately 17,000 members in 137 lodges. Next was the Grand Lodge of Prussia known as the Royal York of Friendship at Berlin with 9,000 members in 72 lodges followed by: the Grand Lodge of Hamburg at Hamburg with 5,000 members; the Grand Lodge of Saxony at Dresden, also with 5,000 members; the Grand Lodge Eclectic Union at Frankfurt with 4,000 members; the Grand Lodge of the Sun at Bayreuth with 3,800; the Grand Lodge Zur Eintracht at Darmstadt with 1,000; and numerous other small groups and provincial Grand Lodges.

One other feature which characterized German Freemasonry at that time was the division of the Craft into two broad camps of humanitarian and Christian Lodges. The latter group restricted membership to persons of the Christian faith, requiring a belief in Christianity for acceptance. The former group accepted a wider latitude as to religious qualifications of its candidates. One or two would accept Negroes as members but would not accept Jews.

This was the general status of Freemasonry in Germany when an Austrian paper hanger named Adolf Hitler ascended into political power in Germany and launched a persecution the likes of which the world had never seen since the Christian



*Temple at Dusseldorf*

persecutions of the Roman era, directed at obliterating a particular race from the face of the earth, the Masonic Fraternity included.

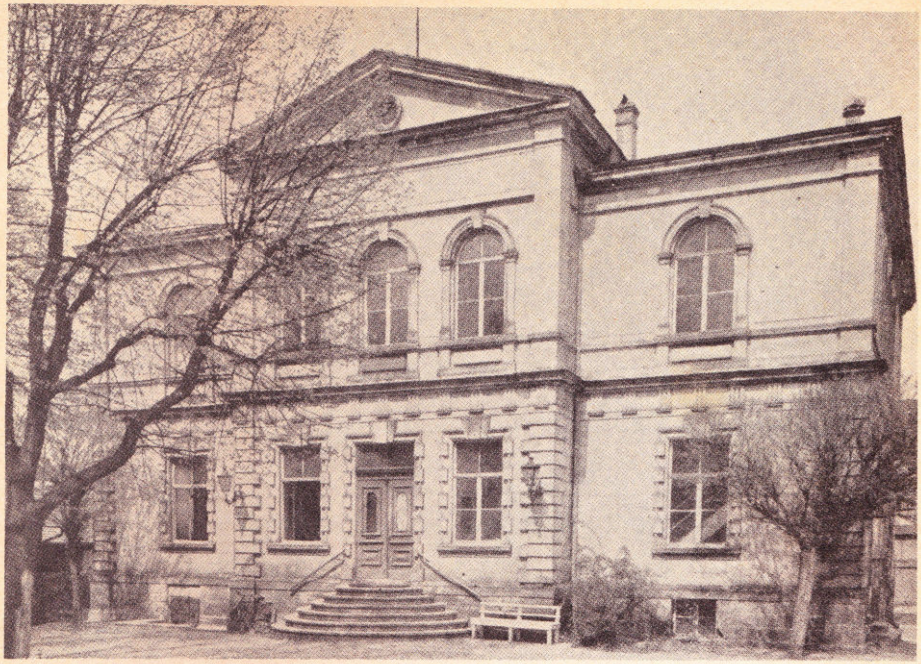
## DISSOLUTION OF MASONIC LODGES

Hitler began his attack upon the Masonic Fraternity in his monumental volume, *Mein Kampf*, in which he bitterly attacked the Fraternity, coupling it with the Jewish people and blaming all the evils of the German Empire on these two groups. To Hitler, Freemasonry was an association which he soon realized would interfere with his future plans and, therefore, had to be eliminated because it had too many elements of internationalism, brotherhood and cooperation for a nation which aspired for, and even then was on the road to, world supremacy. The Masonic tenets of world brotherhood and charitable activities did not exactly fit into Hitler's plans of world conquest and predictably, the Fraternity was among the first organizations that came under the close scrutiny of the German High Command.

*Temple at Dusseldorf after bombing*

The Jewish people in Germany was the first group to be singled out for a carefully planned campaign of annihilation, probably because of jealousies that have always existed against them in the lives of several nations. They were charged with attempting to dominate the business world and through it, the political world. The Freemasons were next identified as being united with the Jews for that common purpose. The German lodges were particularly censured because, it was alleged, they were not Christian in character, an ironic situation indeed, in the face of the fact that at that time many American and other Grand Lodges had withheld recognition of German Freemasonry precisely due to the exclusive Christian character of many of their lodges! The slander against Freemasonry included the charge of being an international union of conspirators guilty of high treason. It is a curious fact that as late as the year 1944, the German High Command attributed the successful landing of the Allied forces on the beaches of Normandy to the machinations of the Freemasons.

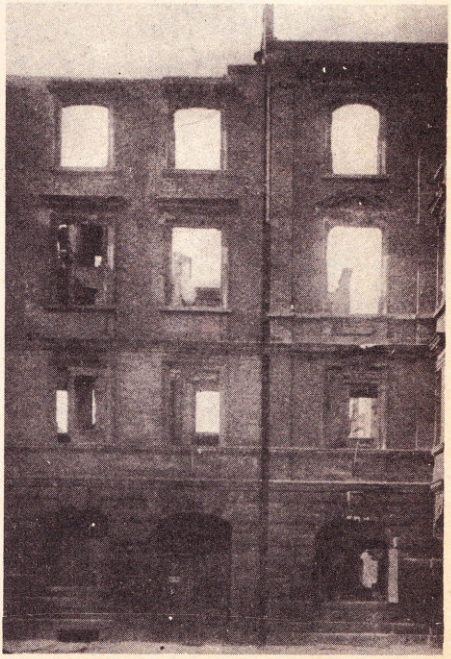
It might be interesting and at the same time informative to study the methods adopted by the Hitler government in attacking Freemasonry and its ideals. It was considered so successful that Hitler's plan in this particular respect was adopted by two other governments which, together with Germany, comprised what was to become the Axis powers in World War II. The story of the German method is the story of the methods subsequently adopted by Italy and



*Eleusis Lodge Temple, Bayreuth. A typical German Masonic Temple before the war.*

Japan at that time.

The first step was to launch attacks against the Fraternity which began as early as 1929 by articles appearing in the daily press and in pamphlets and periodicals issued by the Government itself, viciously attacking the Fraternity and ridiculing its ceremonies. Any anti-Masonic story was always good copy for the front pages of the German Press, and illustrated in many instances by photographs such as that of a German school teacher who was placed upon a wagon and hauled through the streets of Berlin as a public exhibit, simply because he happened to be the Master of one of the local lodges. The known leaders of the Fraternity were assailed and its members harassed to such an extent that many civil servants were



*Grand Lodge Temple, Bayreuth, after bombing*

forced to either sacrifice their positions or take their dimits. Attempts on the part of Masonic groups to defend themselves in the press were refused and anyone opposing the propaganda was held suspect and eventually sent to concentration camp. All Freemasons were regarded as liars and cheats and the German public was led to believe that all Freemasons were Jews and all Jews were Freemasons. Public officials who were Freemasons were excluded from promotions or, in many instances, suffered outright dismissal.

Having thus poisoned the public mind against Freemasons and having convinced the general public that Freemasons were enemies of the State, the next step was the issuance of a decree formally declaring Freemasonry to be antagonistic to government and dissolving all Masonic lodges. The decree of dissolution was issued in 1933. Immediately thereafter, all Masonic properties were taken over by the government without any compensation. Many Masonic temples were ransacked and no inventories of Masonic properties were taken, or if made, were destroyed. Masonic temples were utilized as headquarters of the Gestapo, the storm troopers (SS), for youth activities and other national movements. It is said that the value of Masonic properties thus taken or destroyed ran into millions of dollars. It was estimated that the value of Masonic property in 1933 was in the region of two million marks. In 1945, what remained of the same property was only one hundred thousand marks.

The final step was to disenfranchise the members of the Fraternity, prohibiting them to vote or hold public office. They were prevented from membership in the Nazi party or to engage in service in the German armed forces. Every Mason was spied upon by his neighbors and his every move was reported to police headquarters. Masonic intercourse of any kind was prohibited including innocent gathering of brethren such as at dinners, clubs and similar social activities.

It was under such an almost intolerable situation, characterized by suspicion, always with fear, and oftentimes by utter despair, that the Masonic Fraterntiy languished in darkness for a period of fifteen long years from 1933 to 1949. It was a time when being a Mason was heroic, a matter of life or death. As in the case of the Jewish people, the ranks of the Fraternity were decimated to such an extent that, given a few more years of Hitler, Freemasonry in Germany would have become extinct. Just to give an idea of how close this came to be a reality, the example of the Grand Lodge of Bavaria may be cited. Of the 3,000 members existing in 1933, there were only 600 left in 1947, or a loss of 80% in 14 years.

## THE REVIVAL OF GERMAN FREEMASONRY

Officially, there was complete cessation of Masonic activity in Germany for about fifteen years from 1933 to 1948. The years of suppression and persecution had taken a terrible toll on the Fraternity: its leaders were discredited

and either killed or sent away to concentration camps; the properties of Masonic lodges were confiscated and used by the German government at that time without any compensation; the remaining members were harassed by being made to chose between retaining their employments which were their only means of livelihood, or dimitting from their lodges, a choice that could only result in life or death for the brother and his family. The government attack against the Craft was so virulent that by 1933 none dared to petition Masonic lodges, thereby stopping the growth of the Fraternity as effectively as the decree dissolving all Masonic lodges issued in the same year.

With this background, the conditions for the revival of Freemasonry in Germany were hardly propitious and far from ideal at the end of World War II. The difficulties that confronted our German brethren in reviving Freemasonry in their country were indeed enormous: the one was economic and the other was a socio-political problem. The economic problem was a direct result of the confiscation and destruction of almost all Masonic temples and other Masonic properties such as lodge paraphernalia, Masonic libraries, and Masonic records. Of the more than one hundred Masonic temples in existence in 1932, only fourteen were found to be fit for occupancy in 1945 but were then in the possession of manufacturing firms and other elements of the German population. Wealth had generally disappeared and the depressed financial state of the brethren, coupled with low incomes and high taxes, made the payment of dues a heavy sacrifice.

The socio-political problem concerned shaking off the venom and calumny of black propaganda directed against the Craft by Hitler and restoring in the public mind the quiet dignity and honor that the Fraternity enjoyed prior to the Hitler regime. The residual effects of the hostility and antagonism to the Fraternity generated by years of black propaganda were seen in the initial reluctance of the then occupation powers which included not only the Russians but also the English, the French, and the Americans, in giving official permission for the lodges to meet and operate as Masonic lodges, on the ground that they were considered to be secret organizations. A side effect of the Hitler years was the almost total lack of interest in the Craft, which meant the absence of petitioners, especially from the German youth, except in a few instances involving the immediate relatives of Masons in whom they had managed to keep aflame the flickering light of Masonry. The generation of German Masons who found themselves still alive at the end of World War II was an old generation and whose average age was sixty-five. It was but natural that they should look to the youth for new material in reviving the Fraternity. But the problem then was that the German youth which had been bombarded and impregnated with Nazi ideals during their formative years in Hitler's Germany would find little interest in Masonic ideals which were the opposite of those in

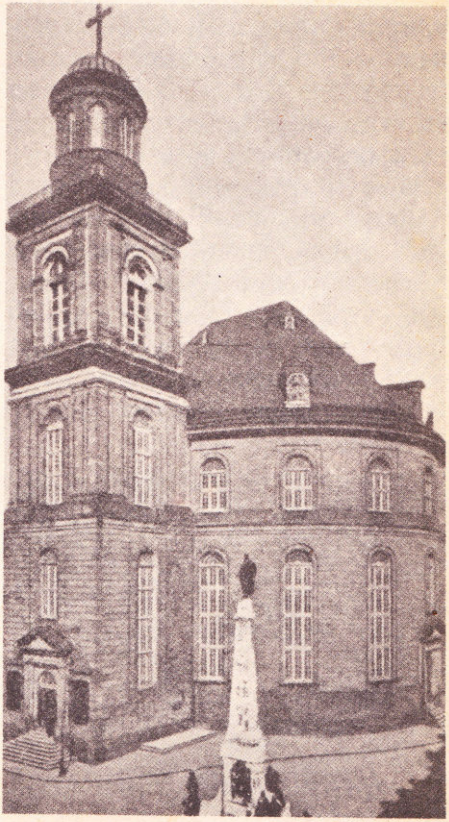
which they had been previously instructed.

Despite such tremendous difficulties, the enthusiasm of these aged brethren could not be dampened as they set about to re-establish their lodges, recover possession of their properties and buildings, and begin anew their Masonic labors, never neglecting charitable work. Although their treasuries were empty, there were always some small sums used to relieve more desperate and needy brothers.

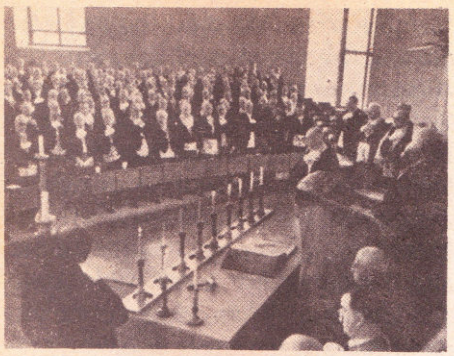
The first lodge to open was that at Lubeck which was permitted to operate on June 24, 1945 by the British Military government. The permit, however, was revoked after four weeks without any reason being stated for the revocation. Conditions in the American Zone were no better. Permits for lodges to operate issued in September 1945 were similarly revoked in December of the same year. In the French Zone, however, lodges were given authority to open and the lodge at Koblenz was reconstituted in February 1946. The favorable attitude of the French occupation authorities and the French Masonic groups made a lasting and favorable impression upon the German brethren.

Meanwhile, the brethren were not discouraged by initial reversals and they tirelessly worked for permission to operate, citing the cases of charitable and cultural associations, religious groups, bible societies, the Salvation Army and other similar organizations which found approbation with the occupation forces and were granted permits to operate. Thus the ban against the formation of Masonic lodges was gradually relaxed, and by 1948 the Allied military forces adopted lenient rules in permitting lodges to operate without being molested, except in the Russian zone where restrictions prevented any kind of Masonic gathering. Communism and Freemasonry even then could not co-exist. There was to be no detente between these two.

Even in the atmosphere of their new-found freedoms, the German Lodges found the task of reconstruction and rehabilitation a slow and painstaking process. It is to the everlasting credit of the German



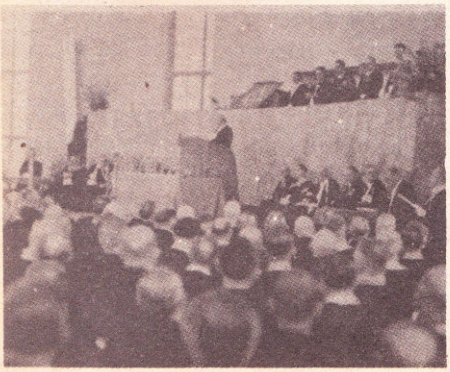
*St. Paul's Church, Frankfurt, where United Grand Lodge of Germany was formed June 14, 1949*



*Relighting The Lights, celebrating Rejuvenation of German Grand Lodges in the United Grand Lodge.*

brethren that they recognized at that early stage the necessity of uniting their efforts to their common goal, and that all their problems would be solved more speedily and the process of restoration hastened only if they were united under one Grand Lodge.

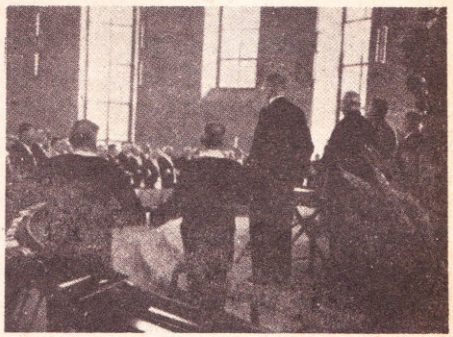
Thus in May 1948 the Grand Masters of nine German Grand Lodges held an initial conference at Frankfurt-on-the-Main to discuss and formulate a basis upon which unity could be achieved. At that time, unification was faced with problems which centered mainly on two factors:



*Reading the Constitution of the United Grand Lodge.*

First, the division of the Craft, discussed earlier in this article, into Christian and humanitarian lodges;

Second, the fear on the part of many Grand Lodges that they would lose their particular name and character. Several of these Grand Lodges had been in existence for more that two hundred years such as those of Zur Sonne, Eclectic Union, Zur Eintracht and Hamburg, and it was not an easy matter to give up these ancient names by which they had come to be known, and hence the natural desire to preserve their names.



*Brethren Join Hands in the United Grand Lodge.*

Concerning the first problem, the consensus agreed upon was that unity could only be achieved and preserved by establishing a Grand Lodge on a humanitarian basis.

With regard to the second problem, this was overcome by converting each of these Grand Lodges into a Provincial (Land) Grand Lodge after the manner of the English system. Their authority as Grand Lodges would be surrendered to the new Grand Lodge to be formed and they would become constituents thereof.

## THE UNITED GRAND LODGE OF GERMANY

Another meeting of the German Grand Masters was held in October 1948 at Bad Kissingen in the American Zone. On this occasion, the decision was made to create a United Grand Lodge of German Freemasons. This assembly then formulated a Preamble and adopted on October 6, 1948 a Statute, under which the new UGL was authorized to function until a constitutional assembly would convene in the following year.

Of particular interest to brethren of other Jurisdictions is that provision of the 1948 Statute adopted as the main features of the Masonry to be adhered to by the new United Grand Lodge, and which undoubtedly was considered in determining the regularity of the UGL and influenced decisions of various Grand Jurisdictions when the matter of recognition was subsequently sought by the UGL of Germany. The provision referred to is quoted as follows:

"6. The UGL demands from the legitimate and regular St. John's Lodges under its jurisdiction, besides discipline and loyalty to the fundamental law: —

(a) acknowledgement of a Supreme Being whom we worship symbolically as the Almighty Architect of the Universe;

(b) the presence of the "Three Great Lights" of Freemasonry in the lodges while at work: Bible, Square, and Compasses;

(c) the symbolism of Operative Masonry;

(d) the classification of St. John's Freemasonry into the three degrees of Entered Apprentice, Fellow Craft and Master Mason;

(e) the legend of the Third Degree;

(f) that their dominant obligations are: Charity, Benevolence and Education, and that they should exclude political strife and religious secretarianism from any Masonic activities."

On June 14, 1949 the representatives of the nine German Grand Lodges assembled in Frankfurt and formally established the United Grand Lodge for the Freemasons of Germany. Elected as the first Grand Master of the United Grand Lodge was Dr. Theodor Vogel, then the Grand Master of the Grand Lodge Zur Sonne located in Bayreuth, Bavaria.

## CONCLUSIONS

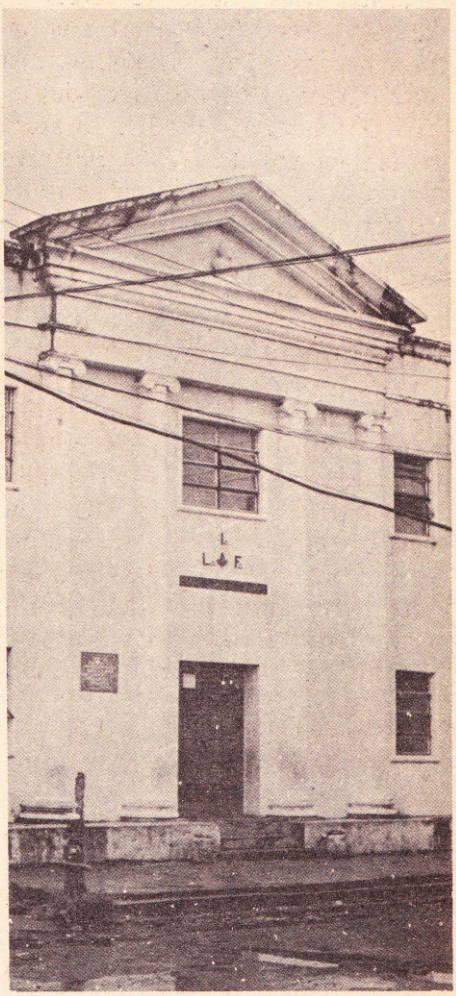
There are many practical lessons that can be learned from the experience of German Masonry under the Hitler years, not the least of which is that because of its libertarian ideals and its dedication to freedom and human rights, Freemasonry can expect to be among the first organizations to be singled out for suppression, if not annihilation, by a determined dictator.

The necessity for unity among Masonic groups in a country, nay, in the world, becomes therefore an urgent matter of the survival of the Craft in the face of persecution. It is said that Freemasonry in Germany failed at a critical time in its history because of lack of Masonic unity. There seems to be little doubt that Masonic disunity in Germany was the opening that allowed the Austrian blackguard to seize

political power and become an unbridled dictator. The tragedy that befell German Freemasonry under the Third Reich may also be attributed in large measure to its isolation from the rest of the Masonic world due to its failure if not refusal at that crucial period to obtain recognition of the Grand Lodges of the World, and which probably prevented the other Grand Lodges in the world from giving aid and assistance to the beleaguered German lodges. A unified protest from all the Freemasons of the world against the harsh treatment of the German brethren by Hitler's government could have been brought to bear on that government and raise such a loud cry of public outrage that world opinion might have minimized if not completely forestalled the harassment of the German brethren.

The German experience might also serve to bring into focus at this time the present situation of Masonry in this Jurisdiction where three Grand Lodges presently claim exclusive jurisdiction in the country. Let us suppose that a situation would develop where Masonry is banned in this country and Masons are persecuted. Would all who claim to be Masons unite in a common front to defend their rights? Would you brethren owing allegiance to one of these Grand Lodges fly to the relief of brethren owing allegiance to the other Grand Lodges?

Is it not about time that sincere and sustained efforts be taken towards "healing" all Filipino Masons so as to bring them under one common Grand Lodge? Is the formation of a United Grand Lodge of the Philippines an impossible dream, or a consummation devoutly to be wished?



*Rizal Masonic Temple, headquarters of the Sovereign Grand Lodge of the Philippine Archipelago. Need they continue to be our separated brothers ?*

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**PAY YOUR DUES.**

# FIVE MEMORABLE MEETINGS

— RSF —

One undeniable fact about Philippine Masonry is that it has a thrill-packed history. Hundreds of the Masonic events that have transpired in our country can be made the plots of suspense novels. We have gone through the full gamut of Masonic experiences. Twice Masons were persecuted in our country, first by the Spaniards and then by the Japanese; at other times, Masons held meetings inside Malacañang Palace with the Chief Executive in attendance. We have experienced discord among Masons; we have also seen them work in complete harmony. We have witnessed the birth and proliferation of numerous Masonic and quasi-masonic obediences; we have also witnessed them united under one roof.

In the following pages the editors are recounting five memorable Masonic meetings, which we believe amply reflect the variegated history of Philippine Masonry. Each of the meetings took place during a distinct phase of our historical development.

## 1. ITS A RAID

The first meeting we are retelling took place during a period of Masonic persecution. In the 1890's Masonry for Filipinos was introduced for the first time in our country. It was welcomed by Filipinos like water on parched land; the roll of those who joined read like a "who's who" in Philippine society. The friars, Guardia Civil and other agents of the Law, however, had other views of Masonry; they considered the Filipino Masons the chief agents of subversion, and waged a concerted and relentless campaign against them. Filipino Masons were placed under constant surveillance and their meetings were frequently raided by the police.

Out of those troublous times came stories about how our Brethren outwitted the minions of the law. One particularly interesting and amusing story is related to us by MW Manuel Camus, PGM. Here it is:

"The writer was a witness of a raid which took place in his father's

own house in Malabon, Rizal Province, where Lodge Labong, holding a charter under the Grand Orient of Spain and of which his father was Master at the time, held its meetings. A large gathering of youngsters of both sexes was in attendance to serve as blind; there was plenty of music and singing while the Masons were closeted holding a meeting in the dining room of the house. Suddenly a sergeant of the Civil Guard and three privates fully armed knocked at the main door. In a moment the music stopped and all was disorder and confusion among the dancers and singers. Word was sent in to the brethren gathered of the presence of the uninvited quests and instruction requested as to whether or not they should be let in. Little noise was heard in the Lodge room and presently came the order to let them in. This was immediately done to prevent the breaking down of the door which the visitors were trying to force open. The impatient sergeant ran up followed by his men and proceeded straight to the meeting room where upon entering he found to his astonishment instead of the wicked Masons a number of men intensely interested in a game of chance known as 'monte' with a burly Englishman as the banker. The guardian of the law was greatly disappointed and had to content himself by taking down the names of all the men present, which included those of some prominent Spaniards. As soon as the officers had departed there was great rejoicing and the witty Briton was warmly congratulated for his foresight in carrying with him a pack of cards for such emergencies."

Ah, well, sometimes even gambling has its virtues.

## II THOSE CHINESE TONGS

The second meeting we are recounting occurred during the early days of the American regime when we went through what may be termed a period of Masonic efflorescence or proliferation.

Under the Americans, the persecution of Masons gave way to official sanction, and a scramble among several Obediences to establish a foothold in our country ensued. Lodges were founded by the *Gran Oriente Español, Gran Oriente National de España, Gran Logia Lusistano Unido,* Grand Orient of France, Grand Lodge of Scotland, and some American Grand Lodges. Our countrymen even tried to set up their own *Gran Oriente Filipino.* At that time also there existed Chinese secret societies whose members styled themselves Chinese Masons and professed a close kinship to Masonry. They were eager to develop close ties with our Fraternity and invited several members of the Craft to attend their meetings. Although they were not Masonic meetings, and at best were only quasi-masonic, we are reproducing an account of one of those meetings given to us by Bro. Leo Fisher, a former editor of the Cabletow, to give the Brethren an idea of the bewildering variety of Masonic or quasi-masonic experiences then open to the Brethren. Bro. Fisher's account follows:

"I remember, especially, one meeting of this society which I attended on January 24, 1904, and at which Dr. Stafford, General Randall, Justice Johnson, and other distinguished Masons were present. It was held in the upper story of a big warehouse on Calle Urbiztondo, in the San Fernando

District and lasted from 10 p.m. until the early hours of the morning. There was a big crowd of Chinese present; they still wore their queues in those days. The air was thick with cigar and cigarette smoke, and from time to time I smelled the pungent odor of opium which seemed to come from somewhere nearby. The initiation began about midnight; there was a class of forty candidates which we were told was a comparatively small number. They seemed to belong to the small merchant or coolie class and looked very humble and subdued as they squatted there on the floor, listening to the instructions imparted to them in sing-song Cantonese by an intelligent-looking officer clad in a flowing silk robe. The lecture was illustrated by various symbols, such as coins, small flags, etc., and was interrupted by chanting. The altar, a low table about a foot high, was set with small dishes containing oil, water, and food. Punk-sticks and prayer papers were burnt at intervals; there was a lot of chanting, and from time to time the candidates had to file past the officer and were handed small paper flags, bowls of food or other objects. In their symbolic pilgrimage they were required to pass through three much decorated bamboo arches which had been erected in the room. Each of these was guarded by a fierce-looking Chinese armed with a rusty old sword. As the candidates approached each arch, they were roughly halted and threatened by the guard. The guide of the class would then hand a piece of red paper to the guard and after a chanted dialogue, the candidates were allowed to proceed. In each case, the red paper was first taken by the guard to the high priest, who seemed very reluctant to admit the candidates. That high priest impressed me very much. He was a man with intellectual, high-class features, arrayed in a coat of many colors looking somewhat like an old-fashioned patch-work quilt. The lectures were delivered by him in a clear, well modulated voice, with eloquent gestures. He instructed the novices in the secret signs of recognition, the sign of distress, and other signs consisting in manipulations of the queue, etc. At a subsequent meeting I saw the candidates take the oath and undergo various tests. One of the latter consisted in jabbing a pin under the finger-nails of the poor wretches. A few of them were unable to endure the ordeal and were declared unfit and ejected in a none too gentle manner, being practically thrown down the stairs and kicked out. The oath was administered with the usual Chinese ritual, a rooster being killed and wrapped in a cloth, which the candidate struck with a stick, uttering imprecations. These sessions lasted till daylight. In the grip of the Yee Yin Koong Sie, the thumb-nail played an important part, and after attending a session at which I was unable to escape much shaking of the hands, the palm of my right hand was quite sore for a few days."

As a postcript on those Chinese tongs, it may be mentioned that they made use of several Masonic emblems, and since they refused to abandon their use, our Grand Lodge was constrained to declare them clandestine.

## III TWO RITUALS WERE USED

The third meeting on our list transpired during the period of Masonic assimilation. In 1917 we witnessed the grand unification of Masonry in our country. In that year the members of the 27 lodges of the *Gran Oriente Español* affiliated *en mass* with the Grand Lodge of the Philippine Islands, bringing Philippine Masonry virtually under

one roof. The other Grand Lodges either withdrew or withered away except for one, the Grand Lodge of Scotland, which by mutual agreement, was authorized to continue its lodges in our country. Unification, however, had its birth pains. The former members of the Spanish lodges were unfamiliar with the York Rite ritual of the Grand Lodge of P.I., and worse, many of them could not speak the English language fluently. They had been initiated in the Scottish Rite ritual of the *Gran Oriente Español* and for most of them it was the only ritual they knew. To require them to shift immediately to the authorized ritual of the Grand Lodge was, therefore, out of the question, so the Grand Lodge reluctantly permitted them to continue working their old Spanish ritual. Thus, for a time, we had two authorized sets of rituals in our Blue Lodges - the York Rite ritual which we still use, and the Scottish Rite ritual of the *Gran Oriente Español.*

On one memorable day, May 3, 1918, both these rituals were worked in one meeting. On that day Grand Master Manuel L. Quezon and his Grand Lodge Officers, along with Brethren from different Lodges in Cavite and Manila, converged in the historic mansion of Gen. Emilio Aguinaldo in Kawit, Cavite. Aguinaldo's mansion was then the meeting place of Magdalo Lodge No. 31, the Lodge which Aguinaldo himself founded in January 1896. The Brethren were gathered for two important reasons - the official visitation of the Grand Master to Magdalo Lodge and the initiation of two distinguished men, Hon. Kwei Chih, Consul General for the Republic of China and Mons. Gregorio Aglipay, Titular Head and Archbishop of the Independent Philippine Church.

After the formal reception of the Grand Master led by WB Felix Cajulis, Master of Magdalo Lodge, the Grand Lodge officers assumed their stations and conferred the first degree of Masonry, in English, on Hon. Kwei Chih. The officers were:

Master - Deputy Grand Master Milton Springer
Senior Warden - Senior Grand Warden Rafael Palma
Junior Warden - Junior Grand Warden Walter Macfarlane
Treasurer - Grand Treasurer Pascual Lintag
Secretary - Grand Secretary Newton C. Comfort
Senior Deacon - Grand Senior Deacon Conrado Benitez
Marshal - Elisha W. Wilbur
Senior Steward - Grand Senior Steward Ernest J. Westerhouse
Junior Steward - Francisco A. Delgado
Tyler - Basil G. Butler

The lecture was delivered by Grand Lecturer J. F. Bromfield and the Charge was given by Grand Master Manuel L. Quezon.

After the initiation of Bro. Kwei Chih, the stations were surrendered to a new set of officers who conferred the First Degree on Mons. Aglipay using the Spanish ritual. They were:

Venerable Maestro - Manuel L. Quezon

Primer Vigilante - Rafael Palma
Segundo Vigilante - Pascual Lintag
Primer Experto - Pablo B. Herrera
Maestro de Ceremonias - Daniel Morelos
Orador - Emiliano Tria Tirona
Guarda Templo Interno - Pedro B. Lagda
Guarda Templo Externo - Felipe Peregrino

After the initiation of Mons. Aglipay he "made a beautiful talk in which he compared the principles of Masonry with those of the Master whose service he followed, saying they were in nowise conflicting or antagonistic as he had often been told but conduced both to the enlightenment and up-lifting of humanity. It was an impressive thing, not soon to be forgotten by those present, to see this venerable patriarch standing for the first time in a lodge of Masons, of many races and nations, commending the principles and teaching of the Order in showing how it was not to be thought strange that he should be there among them or should submit himself to their rites since both looked toward the same goal in their work".

These days we have no opportunity to witness the working of two different rituals in one meeting. In 1921 the Grand Lodge directed all lodges under it to henceforth use only the York Rite ritual.

## IV THE RAISING OF HADJI BUTU

After the complete assimilation of our Brethren from the Spanish Lodges, Philippine Masonry moved on to a new phase; it became truly cosmopolitan. Men of different Nations, of different races, of different religions and of different creeds mingled together in our lodges in the true spirit of Brotherhood.

It was during this period that our Muslim brothers in the South started joining the Fraternity in appreciable numbers. Their entry was sparked by the raising on October 23, 1928 of Hadji Butu, the first Muslim Senator from Mindanao and Sulu. Hadji Butu was actually initiated into the mysteries of Freemasonry in Sinukuan Lodge in 1917, but that was when the Lodge was still under the *Gran Oriente Español.* His raising to the Sublime Degree of Master Mason in 1928 in the same lodge is believed to be the first time a Muslim brother had ever been raised under the Grand Lodge of P.I.

On October 23, 1928 hundreds of Brothers flocked to the Plaridel Masonic Temple. Inside the Lodge hall all seats were taken; many had to stand throughout the ceremonies. Grand Master Teodoro M. Kalaw was also there as guest of honor. The Brethren aware of the historical significance of the occasion had prepared a most impressive welcome for Hadji Butu, a welcome that was at the same time proof of the strong ties of Brotherhood which unite Masons of all creeds and of all races. A special team of Filipino and American Brethren was formed. Seventeen Senior Wardens from an equal number of lodges were invited to occupy stations during the raising. They were: as Worshipful Master, Bro. Heraclio T. Mangay of

Sinukuan Lodge No. 16; as Senior Warden, Bro. John R. McFie, Jr. of Southern Cross Lodge No. 6; as Junior Warden, Bro. Manuel Guieb of Dapitan Lodge No. 21; as Treasurer, Bro. Conrado Tanting of Batong-Buhay Lodge No. 27; as Secretary, Bro. John Clifford Hart of Minerva Lodge No. 41; as Chaplain, Bro. Jose M. Unson of Rizal Lodge No. 22; as Marshall Bro. Julian Jimenez of Taga-Ilog Lodge No. 79; as Senior Deacon, Bro. William Merz of Mount Lebanon No. 80; as Junior Deacon, Bro Paulino Perez of Plaridel Lodge No. 74; as Senior Steward, Bro. Jose Velasquez of Kasilawan Lodge No. 77; as Junior Steward, Bro. Orestes Hermosura of Walana Lodge No. 13; as Tyler, Bro. Eduardo Guazon of Dalisay Lodge No. 14; as Fellowcrafts, Bros. Cirilo Asperilla of Nilad Lodge No. 12, Bonifacio Araullo of Hiram Lodge No. 88; and William Merz of Mount Lebanon Lodge No. 80; as Men of Tyre, Bros. Henry S. Townsend of Benjamin Franklin Lodge No. 94, James R. Lyons of Muog No. 89, and William Beishir of Service Lodge No. 95. The lecture was delivered by Bro. Henry S. Townsend.

The raising of Hadji Butu must have been very impressive for the Senior Wardens carefully prepared for their roles and their performances were practically flawless. After his raising, Hadji Butu addressed the Lodge. He was a linguist, but that day he spoke in his native tongue. Bro. Juredini of Mount Lebanon Lodge No. 80 translated his speech into English.

V. THEY MET INSIDE THE CONCENTRATION CAMP

The steady growth of Masonry in the 1930s came to a sudden and complete halt during the Second World War. The Japanese invading forces proscribed all Masonic activities in our country; they confiscated our Temples, records and paraphernalia and arrested hundreds of Masons. For the second time in 50 years Masonry was under the gun. But just like during the Spanish regime, our Brethren refused to let the Masonic spirit die out without a struggle. Stories have filtered down to us about how they were able to hold Masonic activities on on the sly.

One such Masonic activity which proves the indomitable spirit of our Brethren was held on September 19, 1942. It was a meeting held by Manila Lodge No. 1 inside the main building of the Sto. Tomas Internment Camp, under the very noses of the Japanese guards.

In such a dangerous situation it was but natural for the Brethren to take extra precautions to keep their meeting a secret from the Japanese. The Lodge was very closely tyled by the Brethren working in rotation; they also camouflaged their meeting by announcing it as a gathering to get volunteer's for the Internee's Health and Sanitation Committee. In all other respects, however, it was as legal as any of our stated Masonic meetings these days. They had a written dispensation from Grand Master John McFie, Jr. who was also an internee; the three Great Lights were displayed - the Bible was borrowed from Rev.

Bro. Walter Foley of Corregidor Southern Cross No. 3 and the Square and Compasses were taken from the shop; they had a crucifix suspended in the east in lieu of the letter "G"; there was a quorum; the Master of the Lodge, WB Robert E. Cecil, was present; there was a tyler's register; the minutes were taken; and the lodge was opened and closed in due and ancient form.

On the facade of the building where the meeting was held were inscribed the Latin words "Fides Spes Caritas Tria Haec" meaning "Faith, Hope, Charity, these Three". Of the three, foremost perhaps in minds of those assembled was "Hope" - hope for their eventual release from bondage. Liberation finally came with the defeat of the Japanese, and once more the Fraternity was happily engaged in rebuilding its organization from the ashes of persecution.

Today Philippine Masonry is enjoying a period of peace, harmony and prosperity. Within the Fraternity a spirit of Brotherhood animates the members. Outside the Craft, the antagonism of some sectors is slowly fading away, except in a few isolated places of the country. Unfortunately some members feel that this prosperity of the Craft has rubbed off some excitement from Masonry and has diminished their enthusiasm for attending meetings. This should not be so. Masonry in any clime will always be exciting and edifying for those who apply themselves to a serious study of its precepts. The present tranquility that prevails in Philippine Masonry, therefore, should not dampen the ardor of our Brethren, rather it should serve as a challenge to all to make our meetings, on a different plane of course, as exciting and as soul-satisfying as the meetings of yester-years.

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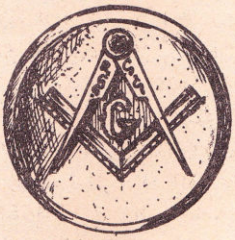
## SOLUTION TO "WHO'S WHO? "

(See page 12)

The Treasurer is not Gus Matti - they are both affiliated with Manila - Mt. Lebanon. The Worshipful Master is not Carl Marcelino - he could not have a son who is a Fellowcraft, because his oldest son is only sixteen. The Secretary is not Sid Kanduli - Sid Kanduli is his father-in-law; he is not Carl Marcelino, because he has no children and Carl Marcelino has a son who is a Fellowcraft. So the Secretary must be either Roger Samaral or Gus Matti. The Senior Warden too is either Roger Samaral or Gus Matti - he is the only father of one of the Past Masters and he is not WB Sid Kanduli's or WB Carl Marcelino's father, because he mixes them up.

Thus the Worshipful Master and Treasurer must be Sid Kanduli or Carl Marcelino. Since it is already established that the Worshipful Master is not Carl Marcelino, he must be Sid Kanduli. And the Treasurer, therefore, must be Carl Marcelino. The Senior Warden must be Roger Samaral - he is not Gus Matti because his namesake is a Shriner like Gus Matti. Thus the Secretary must be Gus Matti.

# GEMS FROM SISTER PUBLICATIONS



## I A MASONIC PIN SAVED A BROTHER'S LIFE

There are many well-intentioned members of our fraternity who discountenance the wearing of Masonic emblems, claiming that a man should carry his Masonry in his heart and not on the lapel of his coat. True, the wearing of flashy, loud Masonic jewelry is exceedingly bad taste, but when away from home especially, something about you to indicate your membership in the fraternity may not only lead to the making of very agreeable acquaintances, but it has often proven of great value.

A striking instance of this has transpired in this city. Years ago a man fell down suddenly on Houston street so completely paralyzed that he could not speak or give in any way any information as to who he was or where he belonged. Nor had he anything to identify him in the least particular, except a small Masonic pin. Some members of the order were notified, and the Masonic relief board sent him to a hospital, where the best of medical care and attention was given him. The matter was reported in the lodges, and the stricken brother was visited by many of the brothers, but no one could be found who had ever seen him or heard of him before. For several weeks every effort to communicate with him was fruitless, but as he was slowly recovering, hope that the brother's identity would eventually be established was not abandoned. Finally, he regained his faculties sufficiently to laboriously spell out his name and lodge by having pointed out to him the letters of the alphabet one by one, he assenting or dissenting until it was found that the unfortunate brother was a member of a lodge in La Grange, III.

The brother had come to San Antonio to escape the rigors of the northern winter, and had been in the city but a few days when he was stricken down, and consequently was an utter stranger, and but for his providential identification as a Mason, would possibly have died unknown, and burried in an unmarked grave, his fate forever remaining a mystery to his friends and family.

The brother's lodge sent for him, and he was able to return to his friends and family, sincerely glad that he had the forethought to wear something to establish his Masonic relationship. — *Texas Freemason.*

## II. A MASONIC PARABLE

When King Solomon's temple had been completed and dedicated, Zebulon, one of those faithful workmen who had been found worthy to receive the Master's degree, started forth upon his travels. He journeyed eastward into a far country. In the course of time his raiment was tattered, his purse was light, his strength was failing and his feet were sore. He sat himself down to rest by the wayside.

Then Zebulon beheld a stranger approaching him and said. "Art thou a Mason?" "Yes," replied the stranger. "Behold, I show thee the twenty-four inch gauge and the common gavel wherewith I wrought at the building of King Solomon's Temple." And the stranger showed Zebulon these and passed on.

Thereupon Zebulon arose and pursued his journey; and meeting a wayfaring man, said unto him also, "Art thou a Mason?" And the wayfaring man replied, "Yes, I can prove it to thee by the sheaf of wheat and two of the pillars of King Solomon's Temple." And Zebulon passed on.

And he walked through the great city at midday and sat himself down upon the steps of the palace. And the prince of the city, whose palace it was, came forth, and Zebulon, rising to his feet, accosted him saying, "Art thou a Mason?" "Even so," replied the prince, "for behold I have builded my palace after designs laid down upon the trestleboard, and the walls thereof have been raised by the square, the level and the plumb; and if it doth not seem so to thee, thou canst try them." And Zebulon arose and pursued his journey through the streets of the city.

And as he passed out of the gates of the city, he beheld the judge thereof, who sat in judgment at the gate, clad in his robes of snow-white ermine, and Zebulon, craving audience, said unto the judge, "Art thou a Mason?" and the judge, from his judgment seat, replied, "Yea, verily; for here thou canst see a keystone which I have caused to be set in this grand arch, like unto one of those in the beautiful gate of King Solomon's Temple". And Zebulon bowed his head and walked onward.

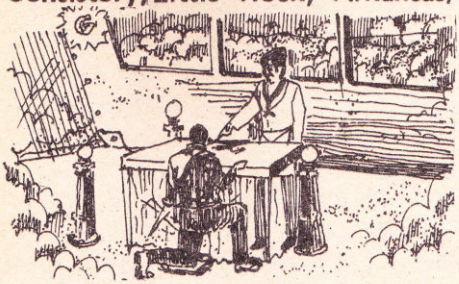
And as he journeyed upon the highway he met an army with banners, and at its head rode the Captain of the Host, with his officers, armed and clothed in the full pageantry of victorious war. And Zebulon saluted him and said, "Art thou a Mason?" And the Captain answering said, "Of a truth thou hast said it; for have I not been clothed by King Solomon himself with the lambskin, which is by far the most honorable of all decorations, when worthily worn?" And the Captain and his host passed on and left Zebulon standing by the wayside. Then, footsore, weary, cold and hungry, he pursued his lonely journey.

At nightfall he approached a

lonely village, and sitting down upon the steps of a cottage, he soon fell asleep. And the cottager came out and aroused him, and Zebulon opened his eyes, and seeing him, said, "Art thou a Mason?" The villager replied, "I am. Come into my house." And he raised him up and led him into the cottage; he took off the sandals from the feet of Zebulon and washed his feet with water and anointed his head with precious ointment, and put new raiment upon him and caused him to recline upon a couch at his table. And Zebulon refreshed himself with bread and oil and wine.

And when he was refreshed, Zebulon opened his mouth and spake unto his host and said, "The true test of a Master Mason is not in signs, nor words, nor tokens, nor symbols, nor decorations; but it is in this: 'Is there burning on the altar of his heart that fire which ever warms a Mason's soul – the flame of Charity'." – *Author Unknown.*

**(Taken from a notice of Arkansas Consistory, Little Rock, Arkansas)**

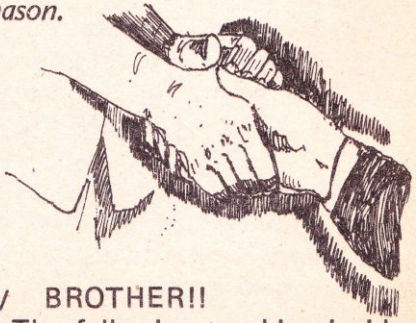


III. INITIATION IN THE AIR

They finally did it! For sometime we knew it was coming, but wondered who and where would be the first to put on such a unique initiation in due form. Imagine the impressiveness of such an experience! Over a half mile up in the blue of heaven; the gavel of the Master resounds; a profane receives light and we can explain to him that if he thus dominates the profane world which he sees so far below him, it is an emblem of the height to which Masonry seeks to elevate the souls of men above all earthly temptations.

Truly the earth seems small and yet it holds an added attraction—we are anxious to return to the earth and take our place and responsibility—so it is with the initiate, as he goes out into the world he should bear the stamp of service and responsibility. What new ideas and fresh emotions would come to an initiate under such circumstance!

But what of the date of this incident! Well, all this really happened August 12th, 1879. The above story was published in the London Freemason under date of August 23rd 1879. A lodge was held in a giant balloon containing Lodge No. 239 of France hovering over half a mile high in the vicinity of Paris and the initiate received light under these unusual conditions. – *South Australian Freemason.*



IV BROTHER!!

The following touching incident was told by Bro. Harry A. Moore

in an address before the Grand Lodge of New Jersey when he was Governor of that state. The Governor told of visiting the state penitentiary.

"As I went about there I saw a man, who looked better than the others," said the Governor. "He had a finer face, I said to the warden. 'Who is that fellow? 'and the warden said, 'He is one of your kind.' (The warden didn't happen to be of my kind.) I said, 'What do you mean, one of my kind.' He replied, 'He is a Mason.' I said, 'Is he?' I went over and put out my hand and took his hand. Tears came into that fellow's eyes as he grasped my hand – gave me a sign – and I said, 'Brother, how are you?'

"He sort of looked at me for a minute and he said, 'Governor, that sounds good to me, 'Brother.' Yes, he was a brother, even though he wore the suit of a convict. Who was I? who was I to stand aloof? To pull in that little cable tow, that oftentimes is not very long—as you, as Masons, know that—because that man had once—once, that was all—broken the law. He had broken it in an effort to help someone else. It didn't do that poor fellow a bit of good to break the law as he had done, as I learned afterwards, and as I have interested myself in him. He had made his mistake. He stood there a fine, handsome man, a professional man, a man who had given years of his life to study and everybody had pulled their cable tow away from him and left him alone. Do you think that brotherhood meant very much to him? Don't you know what it meant to him when the Chief Executive of this State would take this convict's hand in his and look in his eyes and say 'Brother?'" – *Masonic Light.*

## V. THE INDIAN GRAND MASTER

There once lived an Indian Grand Master who was severely criticized over the way he gave names to the lodges under his jurisdiction.

In an interview, he said," Whenever there is a new lodge being organized, I make it a point to go out for an inspiring walk to the everglades."

When the first lodge was formed, he saw a beautiful eagle soaring up above. So he named the lodge the "Flying Eagle" Lodge. He was walking by the lake when he saw a swan in a moribund state. Hence, he named the second lodge the "Dying Swan" Lodge.

He was not fazed by the mounting protests against his choice of names for new lodges and named the third lodge the "Running Deer" Lodge.

The charter members of a new lodge, determined to name their lodge the way they want it, stormed the inner sanctum of the Grand Lodge and demanded of the Grand Master that they be allowed to give the name for their lodge.

Incensed by the liberties taken by the group, he said angrily, "You fucking dogs, you have no reason to dictate to me."

Therefore, he named the fourth lodge the "Fucking Dog Lodge."

THE SUNBEAM,
Official Organ of
ARAW Lodge No. 18.

# DID YOU KNOW?

— RSF —

1. The 1885 edition of Robert Macoy's "Masonic Directory and Cyclopedia of History" listed the following Lodges in the Philippines under the Gran Oriente de España: La Primordial No. 106 (Zamboanga), Regularidad No. 179 (Manila), Luz de Oriente No. 204 (Manila), España No. 208 (Manila), Magallanes No. 218 (Cavite) and Luz de Balabac No. 282 (Balabac).

2. The two sisters (Maria and Antonia) of the martyr-priest, Fr. Jose A. Burgos, had highly Masonic families. Maria married Mariano Marti, one of our earliest Masonic organizers. Their son, Mariano Marti y Burgos, was a Past Master of Vanguardia Lodge in Hongkong. The members of the Xerex-Burgos clan, who were leading figures in Masonry during the early days of the Grand Lodge, were descendants of Antonia.

3. Severo Buenaventura, a Catholic priest, was among those who initiated Generals Emilio Aguinaldo, Baldomero Aguinaldo, Juan Castañeda and Pantaleon Garcia into the mysteries of Freemasonry.

4. The first Masonic magazine published in the Philippines was the DELTA. It started publication in September 1906 under the auspices of Lodges Sinukuan, Nilad, Luzong and Walana.

5. MW Eugene Stafford, the *first* Grand Master of the Grand Lodge of the Philippine Islands was the *first* Master of Manila Lodge, the *first* Lodge chartered in the Philippines by the Grand Lodge of California and also the *first* Lodge under the Grand Lodge of P.I. He was furthermore the *first* Past Grand Master entitled to the 50-year Masonic pin.

6. We have had at least two Masonic Baptisms in the Philippines, one in Manila and the other in Iloilo. The baptismal services were entirely Masonic, not Christian, but were followed by Christian baptism, for those who wished it, by a Christian minister in attendance.

7. Vice-Governor Gilmore, who joined the Craft in 1927, was the first person made a Mason-at-sight in the Philippines. The second was Gen. Douglas MacArthur in 1936.

8. Gov.-Gen. Francis Burton Harrison was the first, and so far only, chief executive of our country to be initiated into the mysteries of Masonry during his incumbency. He was Governor-General from 1913 to 1921. He was initiated in Manila Lodge No. 1 and signed its by-laws on July 11, 1916 as its 700th member.

9. When the Bill providing for Religious Instruction in the Public Schools of the Philippines was brought to a vote in the National Assembly during the Commonwealth era, the Masons in the National Assembly voted, as follows:

a. *Those who voted in favor of the Bill:*

1. Tomas L. Cabili of Lanao (Maranaw No. III); 2. Teodoro Camacho of Masbate (Magdalo No. 31); 3. Tomas Clemente of Sorsogon (Bulusan No. 38); 4. Pio V. Corpus of Masbate (Walana No. 13); 5. Jose A. Dorado of Capiz (Makawiwili No. 55); 6. Jose Fuentebella of Cam. Sur (Sinukuan No. 16); 7. Maximo M. Kalaw of Batangas (Bagumbayan No. 4); 8. Juan L. Luna of Mindoro (Tamaraw No. 65); 9. Daniel Maramba, PM, of Pangasinan (Pangasinan No. 56); 10. Saturnino Moldero of Mt. Province (Noli Me Tangere No. 42) and 11. Celestino Rodriguez of Cebu (Sinukuan No. 16).

b. *Those who voted against the Bill:*

1. Marcelo Adduru of Cagayan (Gonzaga No. 66); 2. Juan S. Alano, PM, of Zamboanga (Mount Apo No. 45); 3. Manuel A. Alzate of Nueva Ecija (Sinukuan No. 16); 4. Benigno S. Aquino, Sr. of Tarlac (La Regeneration No. 36); 5. Felipe Buencamino, Jr. of Nueva Ecija (Sinukuan No. 16); 6. Nicolas Buendia, PM of Bulacan (Malolos No. 48); 7. Tomas S. Dizon of Laguna (Malinao No. 25); 8. Felipe E. Jose of Mt. Province (Baguio No. 67); 9. Pedro Magsalin of Rizal (Silanganan No. 19); 10. Camilo Osias of La Union (Bagumbayan No. 4) and Antonio Villarama, PM, of Bulacan (Magdalo No. 31)

c. *Those who did not vote:*

1. Arsenio Bonifacio of Laguna (Labong No. 59), 2. WM Manuel A. Roxas of Capiz (Makawiwili No. 55) and 3. Regino Veridiano of Cagayan (Gonzaga No. 66).

10. The Scottish Rite degrees were conferred for the first time in Mindanao on July 25, 1938 by the Lakandola Lodge of Perfection at Cagayan de Oro. A class of eleven brothers were conferred the 4th to 14th degrees by a team led by Bro. Jose C. Velo, Venerable Master of Lakandola Lodge of Perfection, and Bro. Aurelio D. Rosario, Master of Kadosh of Rizal Consistory.

11. MW Clark James was our first Grand Master to die in office. He was made a Mason in Manila Lodge No. 372 on February 22, 1910 and later transferred to Malolos Lodge No. 40 and then to Pangasinan Lodge No. 56. He was elected our 26th Grand Master during the annual communication held in January 1939 and died on July 29 of the same year after a lingering illness. The second to die in office was WB John Robert McFie, Jr., our 29th Grand Master. Bro. McFie was initiated, passed and raised in Montezuma Lodge No. 1, New Mexico in 1915; later he affiliated with Southern Cross Lodge No. 6 of our Grand Lodge. On the evening of January 29, 1941 he was elected Grand Master. He was killed by Japanese shell fire at the concentration camp of Sto. Tomas days after the victorious American Liberation Forces recaptured Manila.

# OUR DEAD

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real ! Life is earnest !
And the grave is not its goal;
Dust thou art, to dust returnest
Was not spoken of the soul.

(January to June 1981)

| | | |
|---|---|---|
| Cavite No. 2 | — | Frank L. Zeman, died January 14, 1981 |
| | | John T. Havira, died April 8, 1981 |
| St. John's - Corregidor No. 3 | — | William H. Hughes, died March 2, 1981 |
| Island Luz Minerva No. 5 | — | Porfirio A. Romulo, died June 1, 1981 |
| Cosmos No. 8 | — | Herbert E. Dobler, died April 3, 1981 |
| Iloilo Acacia No. 11 | — | Domingo A. Flaviano, died February 28, 1981 |
| Nilad No. 12 | — | Artemio A. Castañeda, died June 16, 1981 |
| Walana No. 13 | — | Saturnino B. Barrientos, died March 26, 1981 |
| Dalisay No. 14 | — | Esteban Munarriz, PGM, died February 11, 1981 |
| Pilar No. 15 | — | Anastacio M. Ladao, died May 10, 1981 |
| Bagong Buhay No. 17 | — | Cesar Prijoles, died January 20, 1981 |
| Malinaw No. 25 | — | Odon Alanguilan, died April 3, 1981 |
| | | Fernando A. Bautista, died April 16, 1981 |
| Maktan No. 30 | — | Nicanor E. Santos, died April 9, 1981 |
| Aguinaldo Memorial No. 31 | — | Lorenzo Dayrit, died January 27, 1981 |
| | — | Jose N. Rosel, died January 28, 1981 |
| | | Agapito Quiamson, died March 27, 1981 |
| Isarog No. 33 | — | Cesario Sarsoso, died February 4, 1981 |
| | | Salvador B. Salvosa, died May 3, 1981 |
| Lincoln No. 34 | — | Lester Bartholow, died March 12, 1981 |
| | | Marcelo de la Cirna, died March 23, 1981 |
| Maguindanao No. 40 | — | Kishenchand Dadlani, died March 6, 1981 |

| | | |
|---|---|---|
| Mt. Apo No. 45 | — | Conrado Y. Gonzales, died May 22, 1981 |
| Malolos No. 46 | — | Juan L. Reyes, Sr., died February 8, 1981 |
| Makabugwas No. 47 | — | Maximo E. Abayan, died April 17, 1981 |
| Pampanga No. 48 | — | Generoso Q. Sison, died January 8, 1981 |
| Mt. Mainam No. 49 | — | Tomas Molina, died April 17, 1981 |
| Cabanatuan No. 53 | — | Oscar Ventanilla, Sr. died January 29, 1981 |
| Nueva Ecija No. 73 | — | Amado Cruz, died March 11, 1981<br>Pedro M. Hongo, died April 8, 1981 |
| Kasilawan No. 77 | — | Genaro Capulong, died June 22, 1981<br>Domingo E. Chua, died April 28, 1981 |
| Hiram No. 88 | — | Juan R. Castro, died February 2, 1981 |
| Muog No. 89 | — | Florencio C. Santos, died April 6, 1981 |
| Service No. 95 | — | George P. Hill, died April 7, 1981 |
| Bagong Ilaw No. 97 | — | Jovito L. Enage, died January 11, 1981<br>Elpidio E. Valero, died February 18, 1981 |
| Kutang Bato No. 110 | — | Lorenzo P. Wee, died Janaury 26, 1981 |
| Mt. Malindang No. 130 | — | Co Dag, died March 6, 1981 |
| Loo Choo Coral No. 142 | — | Robert Dean Hocking<br>Richard A Ries, died February 14, 1981 |
| Oroquieta No. 154 | — | Edilberto R. Lumasag, Sr. died March 2, 1981 |
| Lingayen No. 161 | — | A. Francisco S. Escano, died April 6, 1981 |
| Apo Kahoy No. 166 | — | Jose Reyes, died May 6, 1981 |
| General Manuel Tinio No. 167 | — | Cirilo de la Cruz, died March 2, 1981<br>Amado Cruz, died March 11, 1981 |
| Morning Clam No. 189 | — | Luther Lawrence Todd, died January 10, 1981 |
| Rio Grande No. 192 | — | Amando O. Austria, died April 20, 1981 |

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