The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Vol. 60, No. 11 JANUARY-FEBRUARY 1985

MASONS IN DIFFERENT TIMES

Grand Lodge of Free and Accepted Masons of the Philippines

2721 p , c.5

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The ACACIA Leaf

Information Supplement for Masons and Respective Members
Acacia Manual and Society, Inc.

Vol. I, No. 1 **Nov.-Dec. 1984**

"THE ACACIA LEAF" MAIDEN ISSUE

The Acacia Leaf, a symbolic item used by Masons in commemorating a departed brother's memory, is an appropriate name chosen for the information medium of Acacia Mutual Aid Society in disseminating information to its members and to other Masons as prospective members.

In its maiden issue, we acknowledge with sincere thanks the kind understanding of the Grand Master in permitting us to use the Cabletow as our information Medium and to the Editor of the Cabletow for accommodating us in this and the forthcoming issues.

It is hoped that through this medium Acacia will have not only better informed member, but that patronage of Masons and their family will continue to make Acacia grow and dispense its benefits and services more promptly and efficiently.

ACACIA INCREASES G.M.P. COVERAGE

In response to numerous requests from member-lodges, the Acacia Board of Trustees approved the increase of its Group Membership Plan coverage to ₱2,000 per member. The additional coverage offers lower contribution for members with ages below 50 years.

The new coverage of ₱2,000 will require an annual contribution of ₱32 per annum for members whose ages are 40 years and below at the inception of the coverage. Those with ages 41 to 50 will pay ₱37 per annum, while those 51 and above will pay ₱44 per annum. Masons in the member-lodge beyond age 60 may no longer avail of the added coverage but will be allowed to maintain their ₱1000 coverage.

Lodges desiring to avail of this increased coverage may apply by sending an application letter to ACACIA and enclosing the listing of at least 80% of the members in good standing and residing in the Philippines, together with their respective ages and beneficiaries. When the corresponding contributions are received, ACACIA will issue a Certificate of Participation to the member lodge.

Old member-lodges may also apply for increased coverage by sending Acacia an application letter together with the listing of their old insured members, their respective ages and beneficiaries, during the renewal of their group coverage.

The forthcoming policy year 1985-1986 which starts on April

1st is the most convenient time to effect such increase in coverage as the member-lodges renew their GMP membership.

ACACIA EXPANSION BARED

The plateau observed in ACACIA's membership promted Acacia President WB Ed.M. Espejo to submit a membership campaign plan that will foresee an increase in membership by 69%and an increase in premium income by 84% in 4 years.

The campaign will involve the concerted efforts of both the home office support group and the field selling activities of solicitors. Improved plan structure and more efficient home office procedures will be reviewed, improved and implemented. Even the functional responsibilities of the officers and employees will have to be realligned to pave the way for such expansion. Adoption of modern techniques in dispensing services will also be adopted to support the campaign. These home office changes coupled by the extensive recruiting and training of field representatives and solicitors will put the campaign well on its way.

Of course, all these efforts will find difficulty in reaching the targeted goals if the response of the brethren in the fraternity is negative. The success of this activity will depend mostly on the cooperation of the individual Mason, the Lodges, the Districts and the Grand Lodge.

In this campaign, Acacia appeals for everyone's support and patronage.

ACACIA TAPS LIFE MEMBERSHIP TRUST FUND

Acacia is now vigorously campaigning for the life membership trust fund of Lodges under its Pure Endowment Plan (PEP). Under the plan, Acacia guarantees earnings of 14% per annum compounded monthly for terms of 5 or 10 years. Under the 5-year single payment plan, the trust fund could more than double at maturity exclusive of the dividends that may be declared annually.

The PEP single payment of ₱1200 would be convenient for the Lodge and the Life member because Acacia could, upon request of the Lodge, release part of the proceeds of the fund for the maintenance of the life member's annual assessment. This will mean continuity in the payment of the life member's Grand Lodge assessment.

The scheme is a good motivation for Lodges to campaign for more life members by purchase, for in such scheme, they will not only benefit from the earnings of the trust fund but will also insure the active membership of the member.

Under this plan, the Lodge is the assured member, while the life member or his heir in case of his premature death, is the beneficiary.

HELP WANTED — SOLICITORS FOR ACACIA

Acacia recently announced its need for Solicitors to help propagate its membership plans to the Masonic fraternity and the members of their family. Lodge

Secretaries and Masons with life insurance agency experience are the primary targets of this HELP WANTED announcement.

Solicitors are expected to represent Acacia in Lodges and see Mason's families in their homes to sell fraternal life insurance plans under the Society's various membership plans. These membership plans, being similar to life insurance plans sold on commercial basis, would require the solicitor's prior knowledge of life insurance to enable him to explain the plan and solicit membership.

In a way, Acacia's market is a captive market. Selling fraternal life insurance to Masons and members of their family may prove to be more acceptable as prospects have close and strong affinity to the Masonic fraternity. The buyers or members become co-owners of ACACIA.

Presently, WB Panfilo de la Paz, Vice President and Actuary of Acacia is reviewing the present commission scheme to see how much increase could be made to improve the present commission scheme. The increase of commission will enable solicitors to be remunerated more equitably and be encouraged to sell more membership plans.

Secretaries, insurance agents and other interested members o of the Fraternity are welcome to apply. Training will be scheduled for applicants in the ACACIA home office. For more information write or call WB E. M. Espejo, Acacia President at the Plaridel Masonic Temple, telephone, 58-87-29.

ACACIA MUTUAL AID SOCIETY, INC.

The Acacia Mutual Aid Society is a mutual benefit organization which aims primarily to fulfill the masonic tenets of providing aid and comfort to widows and orphans of its members. It was organized by the Grand Lodge of Free and Accepted Masons of the Philippines on June 12, 1958.

It is registered with the Securities and Exchange Commission and duly approved and licensed to operate as a benevolent society by the Insurance Commission. Its operation as a Mutual Benefit Society is regulated by the Insurance Commission. The Insurance Commission also regulates all phases of operations of insurance companies.

To enable it to fulfill its obligations to its members and their immediate dependents, the Society has insurance plans designed specifically for them.

INSURANCE PLANS AVAILABLE

1. Group Membership Plan
2. Individual Membership Plans
   - Whole Life
   - 20 Pay Life
   - 10 Year Endowment
   - 15 Year Endowment
   - 20 Year Endowment
   - Endowment at 60
   - Endowment at 65
3. Pure Endowment (Single Sum)
   - 5 Year Maturity
   - 10 Year Maturity

15 Year Maturity

4. Pure Endowment (Installment)
   5 Year Maturity
   10 Year Maturity
   15 Year Maturity

WHY BUY FROM ACACIA

1. You will be helping yourself and your family.
2. You will avail of dividends (for Individual Membership & Pure Endowment only) and thus of lower contribution (premium).
3. You will be helping other brethren in the fraternity.
4. You will help the Society in fulfilling its masonic objectives.
5. You avail of speedy and fraternal claim services.

HOW TO APPLY

For Group Membership Plan:

1. Accomplish application for Group Membership signed by the Master and Secretary of the Lodge.
2. Send list of members to be covered with respective date of birth and beneficiaries certified by the Secretary attesting that:
   2.1 The members to be covered are in health; and
   2.2. The number represents at least 80% of Lodge Membership in good standing and residing in the Philippines.
3. Remit the corresponding contribution (Premium)

For Individual Membership Plans and Pure Endowment Plans:

1. Accomplish application form
2. Submit to* medical examination if needed
3. Remit contribution

*STANDARD NON-MEDICAL LIMITS:

Age	Maximum Sum Assured
50 & below	10,000
51 – 60	6,000
61 – 65	4,000

DO YOU WANT TO BE A MEMBER? DO YOU WANT TO KNOW MORE ABOUT ACACIA? If so, just fill out the appropriate form below and send to:

ACACIA MUTUAL AID SOCIETY, INC.
Plaridel Masonic Temple
1440 San Marcelino St.
Ermita, Manila 2801

Application for Membership

Print full name _____

_____

Place of Birth _____ ☐ Male
(Town and Province) ☐ Female

Date of Birth _____, 19____ Age_____

Nationality _____ Height _____ Weight _____

( ) Married ( ) Single ( ) Widowed ( ) Divorced ( ) Separated

Residence Address _____

Occupation _____

Name of Employer _____

Business Address _____

_____

Have you ever been or are you presently afflicted with T.B., cancer, heart disease, diabetes, or any other serious disease?

If so, give details _____

_____

_____

_____

Name of your Lodge _____

_____

Are you a member in good standing? _____

Plan of Benefit _____
Whole life endowment. etc.

Amount of Benefit (Face Value) ₱ _____

Print Full Names of Beneficiaries

Names	Ages	Relationships
_____	_____	_____
_____	_____	_____
_____	_____	_____

I HEREBY AGREE THAT I have read the statements and answers to the above questions; that they are full, complete and true; that they can be relied upon by the Society as the basis for granting any insurance benefit under this application; that there shall be no contract of insurance unless a certificate is issued on this application and delivered to me during my good health and the full first contribution thereon actually paid during my lifetime; that no representative of the Society shall have the power to waive any condition imposed by the Society; and that my acceptance of any certificate issued on this application shall be a ratification of any correction in or addition to this application.

_____
Signature of Applicant in Full

_____
Date Signed

The CABLETOW

Vol. 60, No. 11 January-February 1985

Contents *Page*

Letters A & B

EDITORIAL C

Articles

More Light in Masonry, More Light from Masons 1
By MW Reynato S. Puno, Grand Master of Masons

The Heart of Muslim Land is the Cradle of
Masonry in Mindanao 9
By WB Serafin P. Colmenares, Jr.

Feature

My Brother 39
What Happened at Calbayog
By Bro. Lionel Winship

General Vicente Lukban 50

News 54

Special Features

1. If I were a Rich man 56
2. The Man who Claimed He Found Bonifacio's Bones 58

Opinions of the Committee on Jurisprudence 61

THE CABLETOW Vol. 60, No. 11 January-February 1985

THE CABLETOW is published bi-monthly for and in the interest of the members of the subordinate lodges of this jurisdiction. Send all correspondences to the Editor. Office of Publication: Plaridel Temple, 1440 San Marcelino, 2801. Telephone: 597-185.

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LETTERS TO THE EDITOR

Barriada, Legazpi City

Mr. Abelardo Mojica
Editor, The Cabletow
1440 San Marcelino, Manila

Sir:

I have the honor to inform you that I am the wife of the late Flaviano Santiago, a Mason of the Mayon Lodge 61 of Albay. (Part of this sentence deleted. – Ed.) of the Grand Lodge of Tree and Accepted Masons of the Philippines. Knows me personally and my dissability. I wrote him a letter in April 26, 1984 but he never acknowledge receipt of the letter, so I am writing this letter to you with the hope that my high regard for Masons will not crumble to dust.

Despite at major operation at the NOH which had me confined from May 22 to July 31, 1984 and cost me all my savings and all benefits I got as a retired government employee, I am still disabled, (I walk on crutches) jobless, and a widow. All that my husband left me when he passed away on Sept. 1, 1984 is a 252 sq.m. residential lot where my half-dilapidated bungalow stands a married son, who has no permanent job looks after me. I am happy to inform you that the brother Masons here helped a lot in my husband's burial, and I thanked them for their help and generosity. I was still in Manila recuperating when my husband was laid to rest. Because of my dire need for finances Good Samaritans lent helping hands and a very specially Good Samaritan paid for my plane ticket home to Legazpi.

Since my husband is already gone, I think you don't need to send that Cabletow anymore. All I need is a "HELPING HAND." In the last Cabletow you sent, I saw and read Brother Masons donate thousands to the Calamity and Disaster Fund. If they could do this to others, can't they also do this to a Brother Mason's family? There's a saying "Charity begins at home." I wonder how true is this.

I am hoping for your kindness and generosity.

Thank you.

Very truly yours,
Sister Rosaline E. Santiago

Editor's note: This letter is reproduced in its entirety, save a few words, as an appeal to the brethren.

Maria Kalaw Katigbak

March 20, 1985

Mr. Abelardo P. Mojica
E d i t o r
The Cabletow
Plaridel Temple
1440 San Marcelino
M a n i l a

Dear Mr. Mojica:

May I express my congratulations on the fine work you have done in the Cabletow pamphlet on Teodoro M. Kalaw on the occasion of his Centennial Year.

It is not only interesting and comprehensive but carries with it the professional handling that leads one to respect it as authentic and reliable.

I appreciate your work, research, and specially your outlook in behalf of Kalaw's personality and Masonic philosophy. There are very few who have understood him so well and expressed it accordingly.

Yours sincerely,

Maria Kalaw Katigbak

MARIA KALAW KATIGBAK

23 Gilmore Avenue
Quezon City

Editorial

"Ang Masoneria ay dapat nasa ating mga puso at hindi lamang sa ating nguso."

Since his installation as Grand Master of Free and Accepted Masons of the Philippine jurisdiction in April 1984, the Most Worshipful Reynato S. Puno has consistently and intensely been making the injunction that there must be more light in masonry through more light from masons. He, however, qualified his exhortation by saying that masonry should be in our hearts, not only in our lips. Which is a free translation of "ang masoneria ay dapat nasa ating mga puso at hindi lamang sa ating nguso."

When the Worshipful Master of a Masonic Lodge, during a candidate's initiation as an Entered Apprentice Mason re-echoes that sublime Biblical passage "And God said let there be light, and there was light," the grand fiat applied not only to physical but intellectual light. And to be brought to light in masonry is, therefore, more than the mere dispelling of physical darkness (removal of the hoodwink), but it meant the opening of

dors of philosophy, science and religion. But it is religion in the broadest sense, for masonry is the embodiment of the ancient wisdom religions.

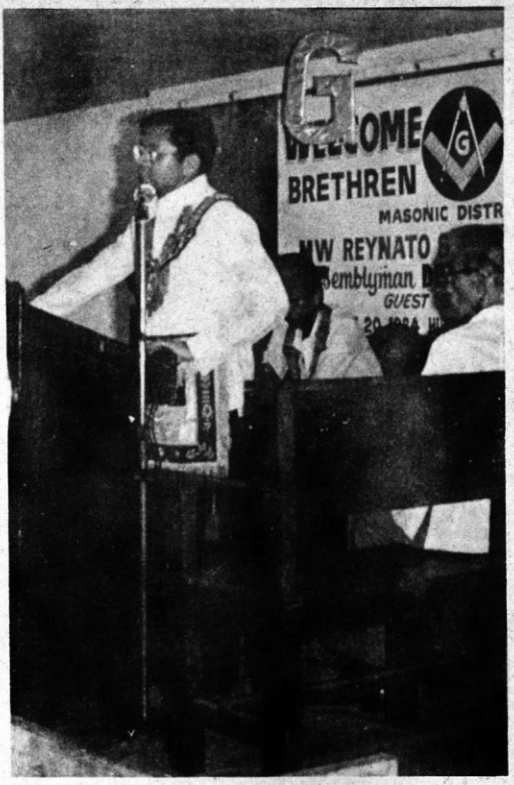
The emphasis of masonry being in character building, the Grand Master takes the position that since initiates to the Craft are continuously immersed in masonic history, symbols and its underlying philosophy, this process results in molecular change in the brains of the candidates as a new consciousness changes them physically into sensations and in the mental body into perceptions. In brief, it strengthens man's moral fibers, making the initiate a total man.

That masonry should be in our hearts and not only in our lips is an aspiration that is as elusive as a falling star. While many in the various echelons of the fraternity may be considered proficient and have parrot-like efficiency in reciting the rituals and lectures, still a big number are bereft of the virtues that are expected of a mason.

If Masonic education is expected to have sense and meaning, it must be given by those who have not only passed the rigorously exacting moral tests, but have the stature and dignity that will insure the credibility and keep ever at high gear the prestige of the fraternity.

The injunction that masonry should be in our hearts and not only in our lips should be hammered into the initiate's head with constancy from the very time he sets foot inside a masonic lodge.

"There is no greater blight on Masons than the curse of ignorance. . . the antithecal to the nature of man."



MORE LIGHT IN MASONRY MORE LIGHT FROM MASONS — II

By MW REYNATO S. PUNO, Grand Master of masons

Our theme this year is More Light in Masonry, More Light from Masons. If I were to use the semantics of the street I will say it simply means more knowledge in masonry, more examples from masons.

Leitmotif of Masonry

I wish however to explain its leitmotif in light of our rituals. When we give the symbology of our three degrees a good hard look, the choice of our theme becomes in-

eluctable. Thus, in the first degree we place a hoodwink on a candidate as part of his preparation. This is done partly to accentuate the darkness of his life before his initiation and darkness is symbolic of ignorance. Ignorance is anathema to masonry. There is no greater blight on masons than the curse of ignorance. Indeed, ignorance is antithetical to the nature of man. For man was created in the image of God. He was endowed with a mind to distinguish him from the other creatures. He was imparted with intelligence so that he can prevail against the other creatures on earth. He is not therefore supposed to be ignorant for God gave him the capacity to be wise. To be ignorant is to profane that potential.

You will also note that our candidates knock at the door of masonry. This is to emphasize to the candidate that at his own initiative, he has started his long journey in quest of masonic light and wisdom. Their knocks are symbolic of three words – asking, seeking and knocking – in accord with the biblical advice, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." It stresses that the quest for light and wisdom should not be an anemic effort. We are required to ask, to seek, to knock. In other words, we are asked to do something positive. For if there is anything elusive it is wisdom. Indeed even the most knowledgeable philosophers will not dogmatically say

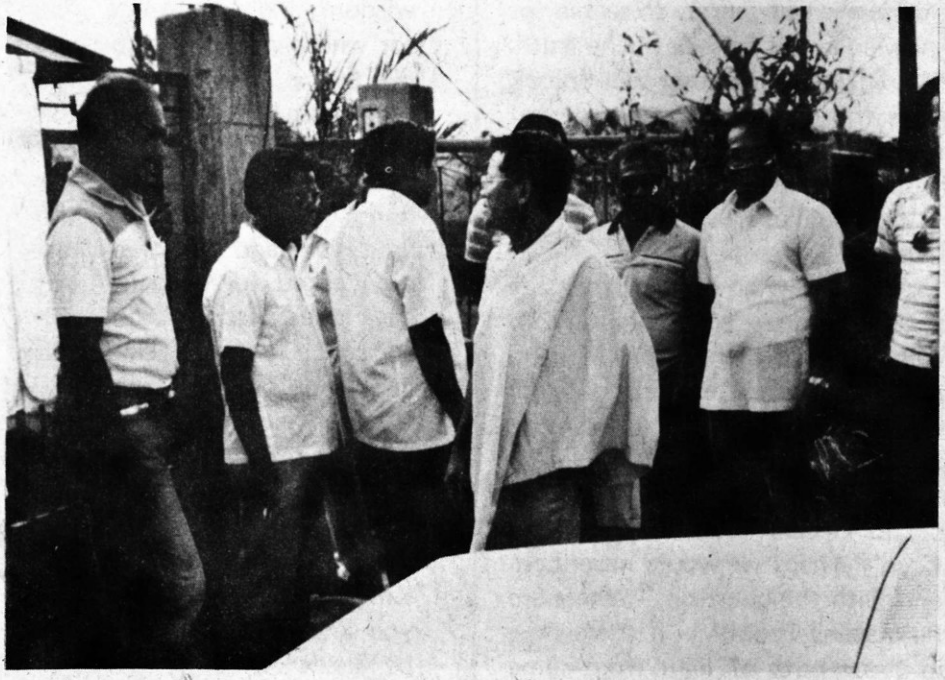
. . . the attentive ear, the instructive tongue and the faithful breast . . .

they know anything. What they cryptically contend is that they only know they do not know. To be sure, it echoes the Arabian proverb that he who knows not and knows not that he knows not is a fool.

But it is in the second degree that the need to seek knowledge is really emphasized. As the masonic scholar Mackey explains, the theme of the fellowcraft degree is "the attainment of knowledge, the cultivation of mind and the acquisition of habits of industry." It is here where we are impressed with the importance of the different orders of architecture. It is here where we are impressed with the significance of the study of the liberal arts and the sciences. And if you will remember, the three precious jewels of a fellowcraft are the attentive ear, the instructive tongue and the faithful breast. As inculcated by our catechism, these three precious jewels actually symbolize the process of communicating, acquiring and preserving knowledge.

Our third degree ritual likewise emphasizes the imperativeness of more encompassing masonic wisdom. Indeed, here the search is directed no longer for knowledge or for wisdom but for the lost word. Our more cerebral brethren explain this in the following wise:

x x x



The masonic search for the lost word symbolizes the search for truth, particularly divine truth x x x Let us always remember that the Master Mason is not invested with the True Word but only with a substitute word which implies that in this life we may know only in part. The approximation of truth but could never attain it in its perfection. This search for the Lost Word will continue as long as life lasts and not until we shall have passed on to a higher state of existence will divine truth be made known in all its fulness and hearty.

Quest for Divine Truth

In other words, the concern of a mason is not merely to search for knowledge but to seek divine truth. It is Divine Truth that will unlock to us the door of that temple not made with hands, eternal in heaven. I submit that, More light in Masonry will bring us nearer to the Divine Truth.

Let me now go to the other side of our theme – More Light From Masons. More Light From Masons, meaning more examples from masons, is the natural consequence of More Light in Masonry. Considering contemporary times, allow me to dissect some of its interstices. Perhaps we would never contend with the question – Where are the Masons Today? – if there were no brownouts of light from some members of the Craft, if we have matched our creed with deeds. To use the vernacular "ang masoneria ay dapat nasa ating mga puso at hindi lamang sa ating nguso."

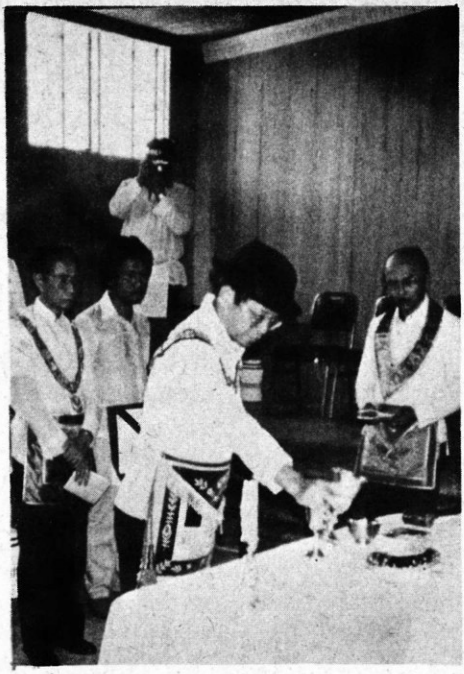
As we are looking for examplars, let me allude to a favorite masonic personality – King Solomon. The second Chronicles 1: 7-12 records King Solomon's especial plea to God for knowledge, for better light to rule his people. Lest I miss the nuances of his plea, let me quote the exchange *in extenso:*

x x x

In that night God appeared to Solomon and said to him: "Ask what I shall give you." And Solomon said to God:

"Thou has shown great and steadfast love to David, my father and has made me King in his stead . . . Give me now wisdom and knowledge . . . for who can rule this thy people, that is, so great?

Because this was in your *heart* and you have *not* asked possession, wealth, honor or life of those who hate you and you have not even asked for long life, but have asked wisdom and knowledge for yourself that you may rule my people over whom I have made you King, Wisdom and Knowledge are granted to you. I will also give to you riches, possession and honor such as none of the Kings had who were before you and none after you shall be like. x x x



While the exchange is full of lessons, let me just emphasize a few relevant to the second aspect of our theme, More Light from Masons. First, King Solomon was aware of the perils of pursuing knowledge. Indeed, he ought to be, for this is the lacerating lesson in the story of Adam and Eve. It is the story of the downfall of man. The downfall was ushered when man, represented by Adam, was seduced to eat the apple which would give him knowledge, which would allow him to be God like, with power to distinguish between good and evil. It was this avarice for knowledge for a mundane purpose that separated the creature from his Creator.

Reason for Knowledge

It is thus no wonder that the book of Ecclesiastes 1:18 warns man that "he that increseth knowledge increaseth sorrow." If I were to be asked what is the greatest tragedy of man, I will not hesitate in replying it is the absue of his knowledge. One illustration will drive home this point. And I refer to the ongoing nuclear race among our superpowers, the race that is driving us to our wits end. Knowledgeable scientists predict that a nuclear confrontation would immediately result in the death of 750 M human beings. Yet this prediction is premised on a limited nuclear war, restricted to a war in the northern hemisphere and on the assumption that US and Russia have no more than 15,000 strategic nuclear missiles. Certainly, the results will even be more erubescent in case of a full blown nuclear war.

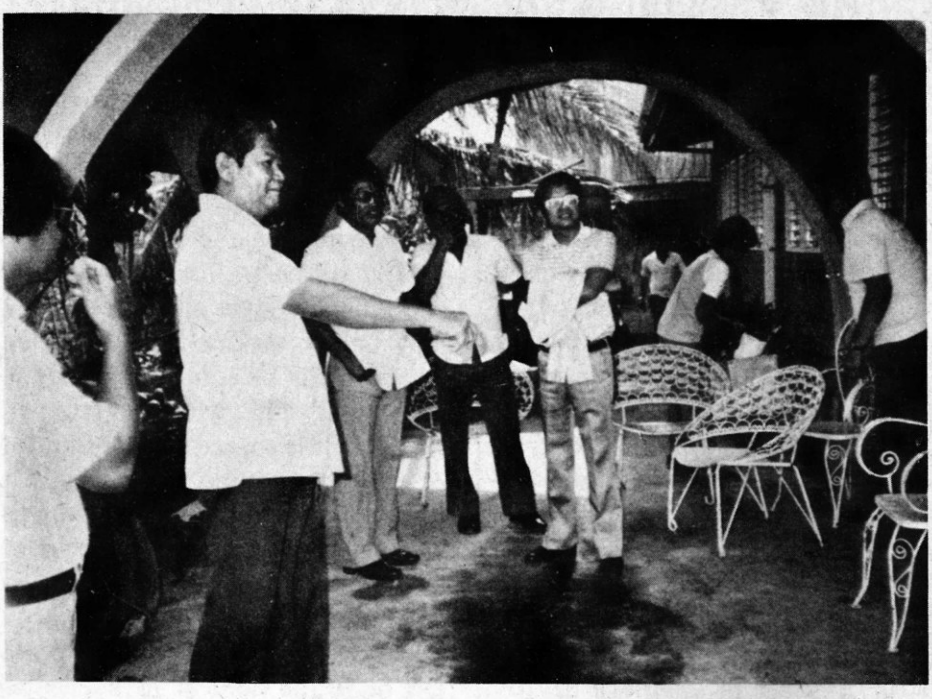
If this tragedy were to occur, the only survivors in this planet will be the rats. Due to the high stakes, the super powers are impressing into the fight, the best scientific minds, spending billions of dollars in researches even while millions of stomachs bloat in hunger all over the world today. All this is dictated by the dogma that if you want peace, be prepared to go to war. To be sure, if a nuclear holocaust will blow us off from the surface of the earth it is because knowledge has been misused by man.

. . . unless it channels such knowledge to useful endeavors, it will continue to sink . . .

Secondly, King Solomon impressed to us that the only reason for knowledge is its use to improve the lot of the people. King Solomon did not ask for knowledge in order to accumulate more wealth; he did not pray for knowledge to acquire more power; he did not seek knowledge to discover the secrets of long life. Rather, he solicited knowledge to be able to serve his people well. Some say that knowledge is power and that is right. But I agree more with the philosopher who stressed that knowledge is power only under three conditions: first, if it is knowledge of things worth knowing; second, if it is known by a person worthy of using it; and third and most important, if it is used for a worthy purpose.

I therefore vigorously posit the thesis that there is no glory in the mere accumulation of knowledge; there is no grandeur in being a mere repository of ideas; there is nothing worthwhile in being a mere encyclopedia of information. A country may experience an explosion of knowledge but unless it channels such knowledge to useful ends and endeavors, it will continue to sink in the quangmire of poverty. The Philippines is as good an example as any. Year in and year out, our numerous schools, colleges, and universities turn out graduates in all areas of human learning at a dizzying pace. We are reputed to be one of the most literate countries in the world. The record confirms that we have the second highest number of college students throughout the world. Incredible but true, we have more college students than such developed countries as Great Britain, France, Japan and Israel. It is only the United States that beats us in the number of college students. Yet, despite this surplus of knowledge, our country has yet to be categorized as one of the developed nations in the world. Again there is only one reason for this sad state of affairs: the manifest failure to use our knowledge for the benefit of the people.

Third, King Solomon taught us that the desire for knowledge to serve the people must be firmly implanted in our heart. This is the most important message of our theme. We all take pride in the belief that masonry is the most ancient fraternity among men; we are pleased with the thought that the precepts of masonry survived all the trials and tribulations of time; we take comfort in the assurance that masonry will remain changeless and constant because its varieties will always be valid despite the vagaries of time. If the ideals of masonry as especially expressed in its landmarks have attained indefeasibility, one reason is because from the beginning of time and until now, masonry has concentrated its genius in transforming the heart of man.



The mission of masonry from time immemorial is to extirpate the evil in the heart of man. The only battle-ground where masonry can do its fighting is the heart of man. Here, masonry wages war to reform the selfish nature of man. It fights this war by arming man with its working tools – the 24 "gauge and the gavel on the part of the Entered Apprentice; the plumb, the square and the level on the part of the Fellowcraft, and the trowel on the part of Master Masons. There is no more important battle than the fight for the heart of man. One masonic writer put it in this wise:

x x x

The battle of life is that which is waged in the breast of every individual. Than this, no more important battle is fought. Alexander conquered the world and wept x x x because there were no other worlds to conquer. His animal nature conquered Alexander and caused him to die in drunken revelry in the streets of Babylon. Caesar x x x led the Roman legions thru a thousand battles to a thousand victories; but love of self x x x led Caesar x x x to commit the fatal act of placing on his own brow the crown of the Roman government and thus caused his sudden downfall. Napoleon unthroned kings and emperors of Europe; again his selfish nature x x x held Napoleon captive at its will, swept him

"The mission of masonry is to overcome with good the evil in the heart of man."

beyond his appointed bounds and thus caused him to be banished to the lovely island. x x x Men everywhere x x x overcome the obstacle to what they consider success, then, yielding to the demands of their lower nature utterly fail to fulfill any useful mission in life. They die unwept, unhonored and unsung, leaving behind them no fit memorial of the life of a rational being.

The Mission of Masonry

The mission of masonry is to overcome with good the evil in the heart of man. The individual is its charge.

I emphasize this to be the immutable mission of masonry in view of certain attempts to enmesh masonry in mass movements alien to its rationale. To use unadorned language, I refer to the relentlessness of some efforts to restructure masonry from a brotherhood of men, living in perfect harmony into a mass of men, championing issues that sow discord and disunity even among themselves. Still in less roseate prose, I refer to attempts to drag masonry into the streets and there fight for its ideas and ideals. These attempts must be outrightly rejected for they subvert the essence of masonry. Masonry will suffer an instant death if it succumbs to the allurement they may be for the moment. For then masonry will be concerned with the ephemeral, not with the eternal, it will be the source of heat but not of light. If masonry is ageless, if it has survived the assaults of time, if it has weathered the challenges of all isms, it is because it has never been wrong and it has never been wrong because it has refused to the left or to the right or to the center of any ideological spectrum. It is always above, guided by the All Seeing Eye.

The Best Light

Let nobody therefore minimize the true utilitarian role of masonry. The best light, the most luminous light among men can only come from masons. Masons will always emit the brightest light in their community because they have hearts whose profanities have been purged by the working tools of the Craft.

THE MISSION OF MASONRY

"The mission of masonry from time immemorial is to extirpate the evil in the heart of man. The only battleground where masonry can do its fighting is the heart of man." MW REYNATO S. PUNO

From the deep South . . .

The heart of Muslim land is the Cradle of Masonry in Mindanao

by WB Serafin P. Colmenares Jr.
Worshipful Master, Lake
Lanao Lodge No. 227

Crafts of the Maranaw Lodge No. 111 with their families and a few delegates from the Kutangbato Lodge paid homade to the grave of the late MWGM JOSE ABAD SANTOS PGM, at Malabang, Lanao del Sur on Nov. 14, 1948.

American Masons in 1900 . . .

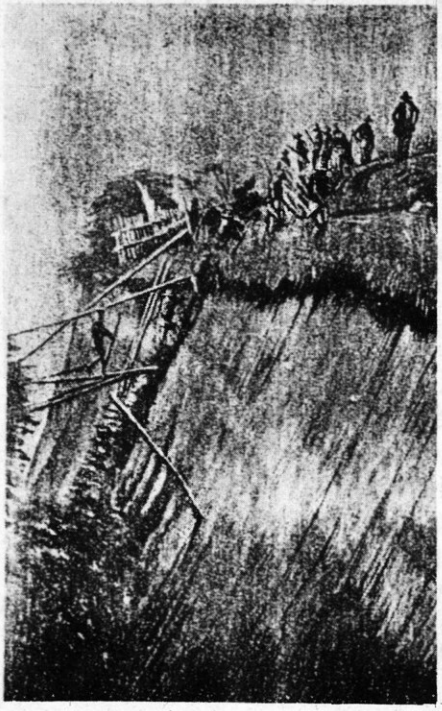
The origin of an institution like Freemasonry in a given area could be traced in two ways: first, by tracing it to the time of its formal organization, and second, by tracing it to the earliest known unorganized activities of people associated with the institution. In terms of the formal organization of a masonic lodge, Lanao Freemasonry started only in November 1934 with the formation of Maranaw Lodge No. 111 in Dansalan, capital town of the then undivided Lanao province. It is, therefore, comparatively young and may be considered as the product of the gradual spread which Philippine masonry experienced during the first half of the twentieth century – from Luzon, to the Visayas, and then to Mindanao. Basing it on the presence and earliest activity of people professing Masonry, however, the origin of Masonry in Lanao could be traced farther back, to the arrival of the American forces in Lanao in April 1900.

Early Beginnings:

WB Maximo Echiverri Sr. (1963) informs us that the first known masons in Lanao were certain members of the American military forces which landed in Iligan sometime in April 1900 and which occupied the province until 1913. Among them were the Commanding General William Smith, 1st Lieut. Wood, and some non-commissioned officers like Robert M. Johnson of Washington, Henry Atkins of New York, and a certain Mr. Page who settled at Momungan (present-day Baloi). Captain (later General) John "Blackjack" Pershing, who was then in command of the military detachment in Iligan and who was responsible for the subsequent pacification of Lanao, was also a mason, but no records are available to show his masonic activities at that time.

The American Forces established forts and settlements in Iligan, Dansalan (Camp Keithley), and Malabang (Funtecha, 1979). There is no data to show if these American masons were able to organize themselves in Iligan and Dansalan. In Malabang, however, a document made available to this author by RW Fajardo shows that a Masonic club known as the 19th Infantry Masonic Club was formed in that place on July 31, 1905. This information is contained in a letter addressed to Mr. H.C. Squires of Manila Lodge dated August 6, 1905 which is quoted in a report on the history of Freemasonry in the Philippines dated August 4, 1906 submitted by Milton Earl Springer to Brigadier General James C. Smith. The pertinent portion of the letter reads:

> "I am now directed to inform you, that pursuant to a call from Free and Accepted Masons in the 19th Infantry, the following members of the



U.S. troops storm the cota at Bacolod Grande, Lanao, 1903.

(AHSL)

General John J. Pershing, third governor of the Moro Province, 1909-1913.

(U.S. Army Signal Corps)

Fraternity attended a meeting held in the hall over the Post Office at Malabang, Mindanao, P.I. on the evening of July 31, 1905, and a social club was formed known as "THE 19TH INFANTRY MASONIC CLUB," its purpose and object being, teaching and learning sociability, good fellowship aid to the worthy distressed. We take pleasure in extending to all members of the craft, both in civil life, the Army and Navy who are in good standing, a cordial invitation to visit our club, when sojourning in our district."

The letter further mentioned that Bro. Perry L. Machlin acted as chairman pro-tem, and that the following officers were elected: S.J. Smith (New York) as President, Robert Donalson (Washington) as Secretary, and C.W. Leanouri (Washington) as Treasurer. Other brothers mentioned were C.W. Crowel, Gustave Palm, and E.J. Maxwell, all coming from Washington.

This information is quite important and significant, because until an earlier activity is dis-

covered, it could be claimed that Lanao is the cradle of American Masonry in Mindanao.

Nothing more was heard, however, of the activities of this club since its formation. Nor were there any recorded activity of the brethren in other parts of Lanao, although it could be assumed that there were informal gatherings among them. Then, sometime in August 1921, Bro. Ubaldo Laya, who was then the provincial treasurer and member of Maguindanao Lodge No. 40 and who was very much interested in organizing a lodge in the province, prepared a census of masons who were working and/or residing in various parts of Lanao. Not being able to get a sufficient number, he instead decided to form for the meantime the "LANAO SOJOURNERS ASSOCIATION" in Dansalan (Now Marawi City). Among the members of this club were Bro. Henry Atkins of New York; Bro. Ralph Spencer of Kolambugan; Bro. John Heffington, the Division Superintendent of Schools; Bro. Coverston, the Military Governor; Bro. Sydney Austin of Tupaz Lodge of Cebu; Bro. Aston; Bro. Swain; Bro. Ruperto Tamula Sr.; Bro. Florencio Cruz Sr.; Bro. M.H.E. Hagensen, a Norwegian; Bro. Page; Bro. Kwan Wing; Bro. Lauro Aguilar, Bro. Juan Avelino; and a few others whose names can no longer be recalled.

For more than ten years since its formation, the club remained a dormant informal masonic grouping, owing primarily to the absence of Bro. Laya who was transferred to Davao in 1924 and thence to Jolo in 1927. In 1934, upon his return to Lanao as provincial treasurer, he immediately contacted about twenty known masons residing in the different parts of the province and invited them to a get-together party at the Lanao Golf Club in Camp Keithley, Dansalan,. With the remaining members of the defunct Sojourners' Association serving as the moving force, it was agreed upon by the group during the said party to organize a masonic lodge in the province. A petition was correspondingly drawn up on October 27, 1934 and sent to the Grand Lodge. The petition was signed by the following: Ubaldo D. Laya (40), Rafael Ramos (38), Florencio P. Cruz (40), Kwan Wing (62), Mauro Salazar (70), Federico B. Ca=os (40), Lauro D. Aguilar (62), S. M. Austin (62), Marcelo T. Paiso (40), Macaurog Arumpac (40), A.D. Ylagan (4), Roman Padilla (40)), Fred W. Aston (62), Ruperto B. Tamula (62), M.H.E. Hagensen (62), Juan R. Avelino (77), Bernardino Reyes (40), Frank C. Laubach (Benton Lodge No. 667, Benton, Pennsylvania), Jacinto C. Silayan (15), and Pio Magsino (65). As their first officers, these brethren chose and proposed: Bro. Ubaldo D. Laya as Master, Rafael Ramos, provincial commander of the Constabulary, as Senior Warden; and Florencio P. Cruz, forester and merchant, as Junior Warden. On

November 14, 1934, the new lodge was granted its dispensation by the Grand Master, MW Bro. Manuel Camus. (Cabletow, December 1934)

On January 22, 1935, what came to be known as Maranaw Lodge No. 111 was granted its Charter, becoming in the process the fifth lodge to be chartered in the island of Mindanao.

On December 15, 1934, the newly formed lodge held its election of officers with the following results: Bro. Ubaldo Laya as Master, Bro. Rafael Ramos as Senior Warden, Bro. Florencio Cruz as Junior Warden, Bro. Amando Ylagan as Treasurer, and Bro. Roman Padilla as Secretary. It was reported (Cabletow, March 1935) that it took thirty-two ballots to elect the Junior Warden, indeed a record of some sort.

Then on May 7, 1935, Maranaw Lodge No. 111 was formally constituted and its officers installed by MWGM Samuel R. Hawthorne. The ceremonies were held in a building adjacent to the Hall of Maranaw Lodge at 9:00 p.m. with the following officers: (See Box below.)

After constituting the lodge, its officers were installed publicly at the Golf Club by the MW Grand Master, with Wor. Bro. Antonio A. Pabayo assisting as Grand Master of Ceremonies. Speeches were delivered by the Master of Maranaw Lodge, WB Ubaldo Laya, WB Alfredo Shapit (40), WB Lorenzo Palileo (110), and by the Grand Master. There were about two hundred persons present, including many laides and prominent citizens of Dansalan and other places in Lanao. At 12:30 a.m., a reception and ball followed the ceremony. At 4:00 a.m., the Grand Master and his party left Dansalan. (Cabletow, June 1935)

Grand Master	MW Bro. Samuel Hawthorne
As Deputy Grand Master	WB Antonio A. Pabayo (40)
As Senior Grand Warden	WB Lorenzo Palileo (110)
As Junior Grand Warden	WB Alfredo P. Shapit (40)
As Grand Treasurer	WB Quincy S. Lockart (1)
As Grand Secretary	WB Pablo Samson (69)
As Grand Chaplain	WB Irineo C. de Vega (59)
As Grand Marshal	WB Licerio P. Lapuz (12)
As Grand Standard Bearer	WB Manuel C. Fernandez (40)
As Grand Sword Bearer	WB Antonio T. Cosin (40)
As Grand Senior Deacon	WB Max Y. Suniel (40)
As Grand Junior Deacon	WB William J. Real (1)
As Grand Tyler	WB Apolinar Velez (40)

The Dansalan Period (1934-1941):

As is usually the case with newly-organized lodges, the first problems faced by Maranaw Lodge No. 11 were the lack of masonic paraphernalia and the absence of a meeting place. Through sheer resourcefulness, however, these problems were surmounted. As WB Gerardo Paguio (1984) puts it, "the working tools were forged in Tugaya, now a municipality of Lanao del Sur. The aprons and collars were sawn and embroidered by Sister Nene Gabriel and the late Jam Ping (the father of Bro. Jam Chiong). The rods and the jewels were somehow produced, and a real Masonic Bible was donated by Bro. Page . . ., while every member provided his own chair. The tables, canvas, cabinets and other equipments and paraphernalia were, in time, also donated, either singly or in groups, by the brethren." Upon the authorization of WB Ubaldo Laya, who was recently appointed Governor of the province at that time, one of the empty barracks in Camp Keithley was converted into a Masonic temple.

One problem which the lodge was not spared during this time was the initial hostile attitude of the local Roman Catholic Church toward the fraternity. According to Paguio (1984), "sermons against Masons and Masonry in general were given in masses, and wives of Masons also began quarreling with their husbands." The brethren, many of whom were men of means and generous contributors to the church, reacted by restraining their wives from giving church donations. This somehow brought about a change in attitude on the part of the church, and soon, cordial relations were restored between the church and the fraternity.

Stated meetings of the new lodge were originally held on the third Saturday of the month, but during its June 1935 stated meeting, the lodge amended its by-laws and moved its stated meetings to the second Saturday of the month (Cabletow, November 1935). The meetings were well-attended, with brothers coming from Cebu, Iligan, Cagayan de Oro, Kolambugan and as far as Lala. Partly in conformity to the style of the era, and partly because of the chilly climate of Dansalan, lodge members, particularly the officers, came to meetings in coat-and-tie.

The first members to be initiated in the new lodge were Bros. Santiago Ballesta and Salvador T. Lluch. They were son followed by others who were noted members of Lanao society, among whom were Bros. A.C. Alcantara, Manuel Anton, Reynaldo Bargas, Alejandro Bunuan, Miguel Burdeos, Panfilo Figueras, F. Imperial Reyes, S.B. Inocian, Jose Go Koppin, Carlos Weinbrenner, S.P. Briggs, Tomas Cabili, A. Magallanes, Maximo Echiverri, Simeon Santos, Nazario Jureidini, Valerio Rovira, Gabino Lachica, Frank Woodward, Du Song Why, and others. According to VWB Valerio Rovira (183), the

Col. Charles Ed. Livingston

Tomas L. Cabili

lodge was quite strict in the promotion of its members. Candidates were then taught by their instructors through a system of "mouth-to-ear" instruction, and no copies of the monitor were given until after the candidates have attained the sublime degree of masonry. Monitors were also not allowed to be opened during lodge meetings, a practice which brought about a high degree of proficiency among its membership. Conferrals were usually done by the regular officers of the lodge, by a "pick-up" team appointed by the master, or by a special team from other places.

The installation of officers of the lodge was always an occasion awaited for by the people not only of Dansalan, but also of the nearby areas. Attendance by the public during installation ceremonies was always big. Socials, which usually followed installation ceremonies and held at the Golf Club, normally extended up to the wee hours of the morning, during which time visitors from other places travel home.

Aside from the annual installation ceremonies and the more or less frequent conferral of degrees, the lodge also involved itself in other activities. St. John the Baptist's day was a favorite celebration. In addition, lodges of instruction were held at least once a month. As early as October 1935, the lodge resolved to publish a

monthly bulletin although no record exists to show if this had materialized. On the same date, a committee was also appointed to look for a temple site but up to the outbreak of the war this exercise proved futile.

On July 10, 1937, WB Licerio P. Lapus, Grand Lodge Inspector, officially visited Maranaw Lodge No. 111 and incidentally delivered the Past Master's jewel awarded by it to WB Ubaldo Laya, retiring master of the lodge. Among the party of the Grand Lodge Inspector were WB Catalino Guillermo, Past Master of Isabela Lodge No. 60; WB Alfredo Shapit, PM of Maguindanaw Lodge No. 40; Bros. Jose Lozada (45), Pedro Encarnacion (53), and B. Hagans (62).

On October 29, 1937, the Most Worshipful Grand Master, Joseph H. Alley, made his official visitation to Maranaw Lodge No. 111.

Not much can be said about the Dansalan phase of Maranaw Lodge No. 111 due to lack of materials. Suffice it to say, however, that the fraternity enjoyed the respect and esteem of the people of Lanao, particularly of Dansalan, during that period. Most, if not all, of the ranking leaders of the place, whether civil, religious or military, were members of the craft, thereby adding much prestige and honor to the fraternal institution.

The Dansalan period of Lanao masonry lasted only for seven years (1934-1941) owing to the outbreak of the Second World War. Six masters were able to serve – WB Ubaldo Laya (1934-36), provincial governor; WB Rafael Ramos (1937), provincial commander and provincial governor; WB Filiberto Imperial Reyes (1938), provincial fiscal; WB Sydney Austin (1939), an engineer; WB Tomas Cabili (1940), lawyer and congressman; and WB Teodoro Mocorro (1941), an engineer.

The War Period (1941-1945):

The Second World War brought about a discontinuity in the life of Maranaw Lodge No. 111. In fact, it can be said that when the war came, Masonry in Lanao underwent a Diaspora. For four years, it virtually ceased to exist. Dansalan was captured and occupied by the Japanese, with Camp Keithley becoming their command post and concentration camp. The lodge and everything in it except the Holy Bible and some paraphernalia which were brought by WB Laya to their evacuation site in Iligan, were destroyed. Its membership became scattered, with many called to active military duty and the rest evacuating to the coastal areas. After the Filipino-American surrender, a number of them went underground.

Masons figured prominently in the guerilla movement in Lanao during the past war. One such mason was WB Tomas Cabili. A USAFFE captain when the war broke out, he refused to surrender and instead played an important

Waldo D. Laya

Amando D. Ilagan

Simon L. Guillermo

Teopisto Guingona

role not only in the formation of a unified guerilla command in the Lanao area but also in the organization of a united guerilla movement in Mindanao under General Wendell Fertig. He was also instrumental in organizing the Civil Affairs Unit in Iligan during the Japanese occupation. It was in token of his wartime exploits that he was promoted to Full Colonel upon liberation in 1945 and appointed Secretary of National Defense by President Sergio Osmena.

Another prominent guerilla leader was Bro. Macaurog Arumpac. A school teacher and then mayor of Lumbatan, he refused to surrender and instead organized his own force which later formed the nucleus of the 138th Infantry Regiment, Moro Military Force, with headquarters at Romagondong, Malabang. Together with a certain Mohamad Ali Dimaporo, he commanded the Malabang Sector of the underground military force and was later on instrumental in the liberation of Malabang.

Other masons who were active in guerilla activity were WB Valerio Rovira who joined the group

headed by Lt. Pedro Andres with headquarters in Dawag, and who for his guerilla exploits, was later commissioned 1st Lieutenant, then Captain and Major, serving as Judge Advocate in the 108th Infantry Division and 9th Infantry Division, PA; WB Maximo Echiverri who was 1st Lieutenant and executive officer of the Moro Bolo Battalion and who, for his wartime services, was given the rank of major and awarded a number of military medals and citations; Bro. Angeles Limena, major in the 108th Division with headquarters at Dansalan; Bro. Mansur Baulo, and many others.

To make more effective their struggle against the Japanese, the guerilla leadership felt it necessary to establish a government of what they termed as "Free Lanao." In so doing, a number of masons were again tapped. Thus, on November 18, 1942, Bro. Marcelo Paiso, pre-war Deputy Governor-at-Large, was appointed Governor by Gen. Fertig to head the Free Lanao Civil Government. (It is interesting to note that a mason, Bro. Ciriaco Raval, who was treasurer of Maranaw Lodge from 1934-41, and who was appointed Governor by W. Bro. Teopisto Guingona, then Commissioner for Mindanao and Sulu, in 1942, was the puppet governor of Lanao province during that time.) As governor, Bro. Paiso recommended a number of provincial officials to support him, and among these officials were brother masons namely: Bro. Roman Padilla, who was assistant and later provincial treasurer; Bro. Jose P. Teves, who was provincial sheriff; Bro. Lucio Abalos, who was assigned Ranger in the Bureau of Forestry; and Bro. Feliciano Santos Sr., who was appointed procurement officer. A Provincial Board was also created, with Bro. Paiso as Chairman and with Bro. Padilla as one of its members. As governor, Bro. Paiso had to travel the width and breadth of Lanao province, sometimes at the risk of his own life, to settle disputes and bring unity and order among his constituents in the "liberated" areas of the province. Bro. Paiso continued his work as governor of the province until 1945. (Jamboy, 1982)

Meanwhile, on January 1, 1943, the Office of Director of Civil Affairs was created for the purpose of coordinating civilian activities with those of the military (guerilla). The first director was Edward Kuder, but he was replaced soon by Bro. Salvador T. Lluch on September 29, 1943. As Director, Bro. Lluch was mainly responsible for maintaining a healthy relationship between the civilians and the guerillas, and was also responsible for protecting the civilians of Iligan from possible guerilla abuses following the departure of the Japanese from the area. (Jamboy, 1982)

It is interesting to note that the guerilla activity and the civil government thus established in Free Lanao were helped in some measure by another mason, PGM Manuel

Momument erected to the memory of Most Worshipful Jose Abad Santos, Past Grand Master, at Malabang, Lanao, unveiled on May 2, 1959.

L. Quezon. The Past Grand Master passed by Lanao on March 20, 1942 on his way to Australia bringing with him a bunch of PNB 50-peso bills, Series of 1920, amounting to ₱7.5 million, contained in four trunks. Two of these trunks were given to Capt. Samuel Wilson of the US Navy who burned them, while the other two were given to W.B. Teopisto Guingona, Past Master of Rizal Lodge No. 22 and at that time Commissioner for Mindanao and Sulu, who buried them (Pena, 1956). These were later unearthed by certain Maranaos and circulated to the civilian population. Although these notes were declared illegal by the guerilla leadership and by the Japanese, the circulation of this money encouraged commerce and communications between Lanao and the outside provinces and also enabled the Lanao populace to withstand control and subjugation by the Japanese, thus aiding to a certain extent in the success of the guerilla movement (Jamboy, 1982).

There were other masons who also helped in the underground movement during world war two, but space precludes me from mentioning their names, much more their exploits. Suffice it to say, that at a time when Masonry was in darkness in Lanao, members of the craft continued to believe in and applied in practice the masonic teachings of patriotism, freedom and brotherly love.

Meanwhile, during the war, Lanao made an indelible mark in the history of Philippine masonry when it became the scene of the martyrdom of one of our foremost masonic leaders in the person of MW Jose Abad Santos Sr. Bro. Abad Santos, who virtually became the head of the Philippine Commonwealth Government upon the departure of President Quezon from the country, was captured, together with his son, at Carcar, Cebu on April 11, 1942 and taken to Malabang, Lanao where he was subjected to interrogations regarding the whereabouts of Gen. Manuel Roxas. Refusing to cooperate with the enemy, he was sentenced to death and was subsequently executed in the afternoon of May 7, 1942 (Causing, 1969).

The Post-War Period:

The province of Lanao was liberated on October 6, 1944. The end of the war saw very few members of Maranaw Lodge No. 111 left in Dansalan; a good number, however, were found residing in Iligan. Those in Iligan, desirious of renewing their masonic activities after a 4-year spell of forced inactivity, came together in 1946 and, through the initiative of Bro. Salvador Lluch, who was Senior Warden when the war broke out, decided to reconstitute the lodge and at the same request for the transfer of its seat to Iligan. The move was successful, and in that year, Bro. Lluch became the first master of the newly-reconstituted lodge.

The first problem posed to the Iligan brethren was a meeting place of the lodge. WB Paguio (1984) informs us that in the absence of a temple, they had to make do with an old, dilapidated building owned by WB Alfonso Sy Gaite as their lodge hall. In 1948, a lot was acquired upon which was erected a two-storey building. In 1962, this building and lot were traded for a bigger lot upon which was planned the construction of a permanent temple. This was, however, found unfeasible because the place was most of the time underwater and would require volumes of filling materials. This lot was eventually sold in 1964. After some negotiations, WB Laya consented to give a piece of his land along Quezon Avenue wherein the present temple was constructed in August 1967. This materialized through the efforts of Masonic Hall Association which was earlier formed and which, to this day, continues to manage the edifice. A member of the lodge, Bro. Alfonso Canete, constructed the lodge building, finishing it barely four months after the construction began. The building is a two-storey edifice, with the first floor being rented

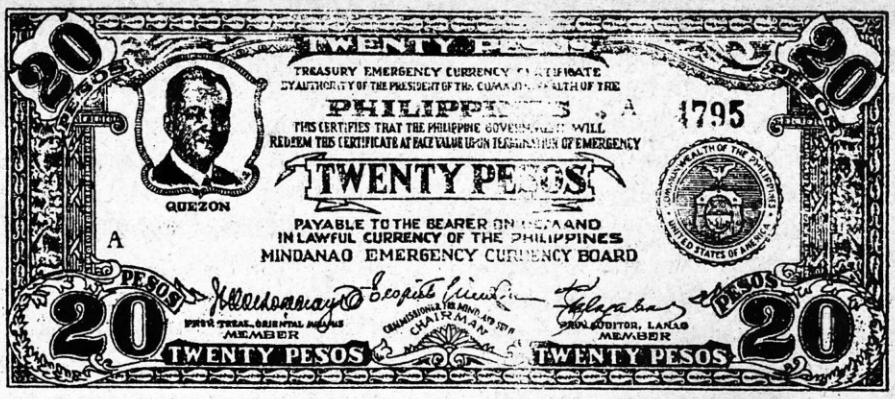
out to businessmen, and the second floor serving as the lodge. An extension at the back of the building serves as both a gymnasium and social hall. The new building was formally dedicated by MWGM Schon on September 11, 1968.

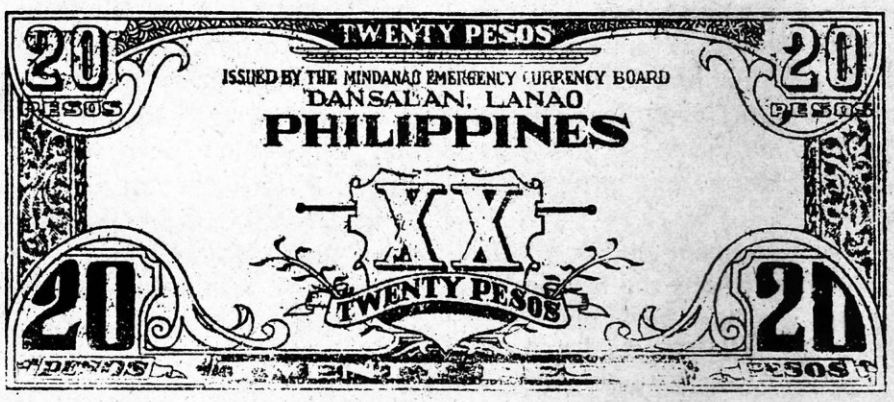
Meanwhile, one important event which took place in Lanao in 1948 appertained to the location of the exact spot where MW Abad Santos was buried after his execution by the Japanese in Malabang. On November 14, 1948, 21 members of Maranaw Lodge No. 111, led by its master, WB Florencio Cruz, made a special trip to Malabang from Iligan for the purpose of locating the grave of the slain grand master as requested by the Grand Lodge. After examining the spot indicated by those who had witnessed the execution and burial, the area around the grave was cleaned and subsequently fenced, and an appropriate marker was placed on the grave. Those in the party were WB Cruz, Bros. A. Gaite, B. Ong, Z.N. Orbe, R. Ramula, E. Roque, A. Conde, Jam Chiong, Padilla, A. Bunuan, Talena, Daligcon, R. Dedel, Lim, Inocian, V. Rovira, Meneses, de la Serna, M. Echiverri, Ang Han Tiong, Paiso and Spencer. Also present were WB Henry Gilhouser of Manila Lodge No. 1 and WB Gutierrez of Kutang Bato Lodge No. 110. (Causing, 1969)

On May 7, 1959, on the 17th anniversary of the death of MW Abad Santos, a concrete monument built by the Grand Lodge of the Philippines and denominated the Grand Lodge Jose Abad Santos Memorial, was unveiled by the newly-installed Grand Master Macario Ofilada, who, together with his wife, Grand Secretary Munarriz, RW Juan Alano, Bros. Picache, Jacinto, Bob Jordan, Tom Powers, Gregorio Robles, E. Nadal, B. Cortes, DeMolays Laconico, Gamiao, Ago, Sebastian and Carlos Ofilada, journeyed by plane to Malabang for this purpose (Causing, 1969). Brethren and families of Maranaw Lodge No. 111 were also present during the ceremonies.

The lodge, meanwhile, continued to engage in various activities. It was responsible for the establishment of the Maranao Telephone Company (MATELCO), whose original stockholders were all masons. The company, according to VW Rovira (1983), was primarily established to provide employment to dependents of masons. Later on, however, with the entry of non-masons into its governing board, this objective was lost sight of.

The lodge also hosted a number of masonic regional/district conventions. It hosted first the 7th Annual Masonic Convention of Mindanao and Sulu on March 29-30, 1963 on the theme "The Role of Freemasonry in the Moral Regeneration of Our Country." This was during the third year of the administration of WB Mohamad Ali Dimaporo as master of Maranaw Lodge. A total of 16 lodges from all over Mindanao and Sulu were in attendance in this convention. On February 27-28, 1970, it again hosted the 14th





Guerrillas in Lanao issued emergency notes in various denominations to pay their men and food bought from civilians. WB Teofisto Guingona was among the signatories.

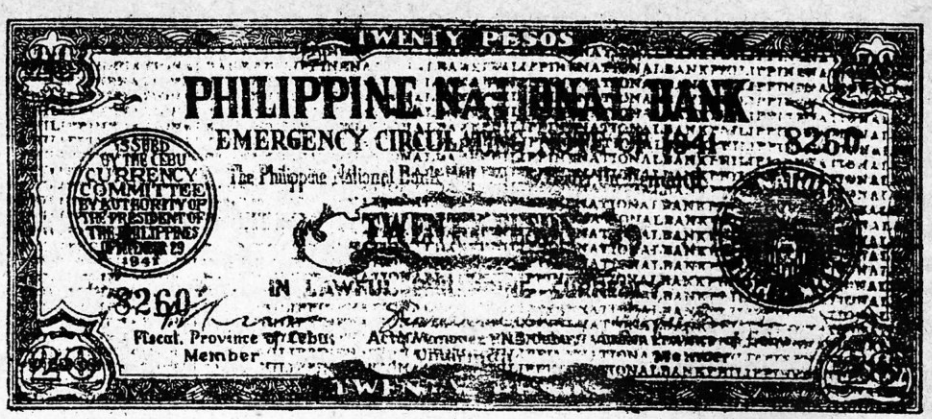
Annual Regional Masonic Convention of Mindanao and Sulu, during the term of WB Benito Ong Sr. Then, in cooperation with the other lodges in the area, it again sponsored and hosted the 23rd Masonic Regional Convention of Mindanao, Basilan and Sulu on February 15-17, 1979 on the theme "Better Living Thru Masonry." In addition, Maranaw Lodge has also been active in sending delegates to masonic conferences, both district and regional, and has often garnered distinctions in terms of delegation size and athletic prowess in such gatherings. Trophies and banners in the lodge archives attest to this.

The lodge has also been active in charitable activities, although as expected, these are not given publicity. It has been a strong supporter of the Masonic Hospital for Crippled Children, and has had its own recommendee for the services/benefits it offers. Also, as a means of

helping the families of deceased brethren at minimal cost, the lodge has come up with a group insurance plan under the able custody of Bro. Victor Canoy, which was made open not only to members of Maranaw Lodge and their families but also to members of its affiliate lodges and their families. To date, a number of families of deceased brethren had already benefited from this insurance plan. In addition, free medical/dental services are also given now and then by members of the fraternity to the local populace, aside from donations in kind given to indigents during Christmas and other occasions.

The development and fostering of closer ties among the families of brethren has also been one concern of the fraternity. In line with this, various activities were planned and engaged in – in the form of monthly socials/picnics and similar activities. This practice had somewhat decreased in recent years but there is hope for its revival. Other activities include the traditional annual Ladies' Night and its counterpart, the Masons' Night. Mention could also be made of the annual Christmas Party tendered for the children of members of the fraternity. Finally, inter-lodge athletic competitions are also sometimes held.

One significant move made by Lanao masons in the second half of the '70s was the proposal for the formation of a Grand Lodge of Mindanao. The move actually started during a regional convention in General Santos City when a group of brethren proposed the establishment of a regional grand lodge of Mindanao, similar to what was organized in the Visayas. Objections to the plan were aired on account of the double payment of dues it would entail and also because of the ill-success of the Visayan regional grouping. Instead, it was suggested that a separate Grand Lodge of Mindanao be formed, the proposal coming from certain Iligan delegates. The proposal was carried and a committee was then formed composed of Bro. Salvador Laya as chairman and Bros. Gervasio Riconalla and Voltaire Rovira as members, for the purpose of making the necessary preparations. A constitution was then drafted and a petition made to the Grand Lodge. At the same time, to give it a legal personality, the Grand Lodge of Mindanao Inc. was registered with the Securities and Exchange Commission with the following incorporations: WB Mohamad Ali Dimaporo, VW Gervasio Riconalla, WB Reneriano Soliva, VW Gerardo Padilla and VW Moises Dalisay Sr., all prominent Lanao masons. The Grand Lodge, however, rejected the proposal. Then, during a more recent regional convention held at Ozamiz City, the proposal was revived and was unanimously approved for presentation to the Grand Lodge. Until now, however, no action has been taken on it. (Riconalla, 1985)



Some of the notes were crudely prepared, typewritten on inferior kind of paper; others simulated bank notes, as the ones issued by the Mindanao Emergency Board of Dansalan, Lanao. These Dansalan notes were so good that they were used by the Ormoc, Leyte, guerrillas by being rubber stamped at the back.

Growth and Expansion:

Lanao masonry also grew in terms of lodges and membership. It first endeavored to extend masonry to nearby areas outside Lanao. Thus, it mothered a lodge in Ozamis City (Mt. Malindang Lodge No. 130) which was constituted on April 19, 1952; and another lodge in Pagadian City (Pagadian Lodge No. 153) which was constituted on My 29, 1959. These lodges, in turn, mothered lodges in Oroquieta, Dipolog, and other places in the succeeding years.

In the 1970s, the membership of Maranaw Lodge No. 111 had already grown so much that a good number of brethren thought it high time to expand through the establishment of other masonic lodges within the locality. It was also felt

that it was becoming more and more difficult for interested persons to enter Maranaw Lodge, and that, if Masonry were to grow further in the Lanao area, new lodges have to be opened. Thus, in line with this objective, and upon the initiative of Bros. Aniceto Belisario, Gerardo Padilla and Gervasio Riconalla, a petition was made by a number of members of Maranaw Lodge No. 111 and on April 26, 1975, a new lodge (Iligan Lodge No. 207) was constituted and granted its charter. The first lights of Iligan Lodge were WB Gerardo Padilla as master, Bro. Juan Escarda as Senior Warden and Bro. Moises Dalisay Sr. as Junior Warden. The lodge holds its meetings during third Saturdays of the month at the Iligan Masonic Temple. One present practice of this lodge worth mentioning is that of having a Muslim brother as one of the three lights every year.

Then, in view of the increasing number of brethren coming from the Lanao del Norte area (Kolambugan, Baroy, Kapatagan, Tubod, etc.) and the difficulty on their attending lodge meetings in Iligan, it was decided to form a lodge in that locality. The original idea actually came from Bro. Bro. Aniceto Belisario but it materialized through the efforts of WB Glicerio Lim Sr. (who became its charter master) and other Iligan brethren. Kapatagan Valley Lodge No.222 was constituted in 1978, with Bro. Manuel Pangilinan as Senior Warden and Bro. Toribio Abucay as Junior Warden. One of the first concerns of the newly-established lodge was the constuction of its own temple: Through the initiative and efforts of its membership, a piece of land was acquired and eventually a temple was erected on it in 1981. Kapatagan Valley Lodge holds its stated meetings every first Saturday of the Month.

Following the footsteps of the brethren in Lanao del Norte, a number of brethren residing in Marawi City (former Dansalan), particularly in the Mindanao State University campus, thought of re-establishing a lodge in the former seat of masonry in Lanao. A group of 90 master masons from Maranaw Lodge No. 111 and Iligan Lodge No. 207 made a request to the Grand Lodge for the opening of a lodge at the MSU campus. The lodge was granted its dispensation on October 20, 1978 by MW Desiderio Dalisay. The brethren then assembled and conducted the election of its first set of officers, namely, WB Rasuman Macalandong as master, VW Mansur Baulo as senior warden, and VW Angelito Flores as junior warden. On July 6, 1979, the lodge, known as Lake Lanao Lodge No. 227, was constituted and had its first installation of officers. Stated meetings of the lodge are held every first Saturday of the month. Among the important activities undertaken by the lodge so far were the Lake Lanao lodge cornerstone-laying on February 17, 1979 by MW Desiderio Dalisay and party; the acquisition of a perma-

nent temple site at the MSU Commercial Center in 1981; and the hosting of the second Tri-District Masonic Convention on October 21-23, 1982. Though very much concerned with the construction of its own temple, Lake Lanao Lodge has not been able to attain this so far, although the first two posts have already been set up last year. Thus, meetings of the lodge are invariably held at the Faculty Lounge, at the Office of Information, Press and Publications (OIPP) building, and presently, at one of the backrooms of the Dimaporo gymnasium.

Still upon the sponsorship of our Iligan brethren, a new lodge was opened at Manticao, Misamis Oriental, albeit for the purpose of spreading masonry in the Manticao-Naawan-Lugait area. Although this lodge is located outside the Lanao area, its establishment can still be considered an accomplishment of Lanao masonry, which not only sponsored it but also provided most of its past and present officers and members. In fact, it continues to hold its stated meetings (every first Saturday of the month) at the Iligan Masonic Temple, although it has already recently acquired a lot for its proposed temple at Manticao. Manticao Lodge No. 243 was constituted on April 25, 1980 with WB Gerardo Paguio as its first master.

Finally, on July 31, 1982, a new lodge was established in Iligan City named Industrial City Lodge No. 259. This lodge was formed mainly upon the initiative of VW Valerio Rovira Sr. Its first lights were WB Wilfredo Bacareza as master, WB Florante Piansay as senior warden, and Bro. Matthew Uy as junior warden. The lodge holds its stated meetings every first Friday of the month at the Iligan Masonic Temple. Most of its members come from the different industries in Iligan City.

Not only was there growth in the blue lodges in the Lanao area, but in the Higher Bodies or Scottish Rite as well. This came about with the establishment of the Maranaw Bodies A. & A.S.R. in Iligan City on February 11, 1971 with the constitution of the Iligan Lodge of Perfection, and the setting up of the Aguinaldo Chapter of the Rose Croix, the Mabini Council of Knights Kadosh, and the Bonifacio Consistory M.R.S. in 1972. The late Bros. Aniceto Belisario and Benito Ong, together with other Iligan brethren, were chiefly responsible for this. Meetings of these bodies are held at the Iligan Masonic Temple during the fourth Saturday of the month. For its part, the Marawi brethren also asked for the formation of the Lake Lanao Bodies, A. & A.S.R. composed of the Marawi City Lodge of Perfection, the Ubaldo Laya Chapter of Rose Croix, the Frank Laubach Council of Kadosh, and the Jose Abad Santos Consistory M.R.S. However, despite the active participation of its members in conferrals (particularly the 29th degree), the Lake Lanao Bodies remained undeve-

loped and unable to hold regular meetings, prompting its officers in 1984 to return its dispensation to the Supreme Council. A later, but welcomed, expansion of the Higher Bodies in the Lanao region came with the establishment of the Kapatagan Lodge of Perfection based in Baroy, Lanao del Norte in 1983.

Conferrals are held every year in Iligan. Conferral teams from Iligan and Marawi are now and then invited to perform in Cagayan de Oro, Ozamiz, and in some other places. One major accomplishment of the Maranaw Bodies was the holding of the First Combined Valley and Joint District Convention in Iligan City on November 27-29, 1980 with RW Reynato Puno as keynote speaker. The Convention was also graced by MW Manuel Mandac and other Grand Lodge dignitaries. The same Bodies also hosted the combined Multi-Districts Convention and Orients Scottish Rite Convention in Iligan City last November 14-17, 1984. In addition, Maranaw Bodies holds the distinction of having produced the first Filipino play to be accepted as one of the degrees in the Higher Bodies. This is the "Bonifacio Play" authored by Ill. Gervasio Riconalla in collaboration with Br. Serafin Colmenares Jr., which was presented by members of the Maranaw Bodies during said convention and lately, during the 1985 Annual Session of the Supreme Council in Manila.

A survey of the growth of Masonry in Lanao will not be complete without including the formation of appendant masonic bodies. In Iligan, this came about with the setting up of Bethel No. 5, International Order of Job's Daughters on June 17, 1970 through the initiative of the late WB Benito Ong. Then, came the establishment of the Order of the Eastern Star, Maria Cristina Chapter No. 13 on January 20, 1973 (after having been under dispensation since 1969) which was the brainchild of WB Esmeraldo Roque Sr., WB Benito Ong and also through the help of Sister Lina Rabor. Both organizations were sponsored by Maranaw Lodge No. 111. On March 21, 1974, the Tomas Cabili Chapter of the International Order of DeMolay was formed through the suggestion of Bro. Navarro of Davao, the initiative of WB Fortunato Lopez and VW Gervasio Riconalla, and the sponsorship of the Maranaw Bodies under WB Benito Ong. This chapter holds the distinction of thrice being the best among DeMolay chapters in the entire world in terms of membership growth under the advisorship of VW Gervasio Riconalla. The Order of the Amaranth, Iligan Court No. 21, was also established in Iligan in 1981 through the initiatives and leadership of VW Valerio Rovira Sr. In addition, a University Chapter of the Order of DeMolay was sponsored and established by Lake Lanao Lodge No. 227 at the MSU Campus in 1980. The following year, the same lodge sponsored and set up the Aphrodite Assembly of the International Order of the Rainbow for Girls at the same cam-

pus. More recently, the same lodge sponsored the formation of the Bai-Alabi Chapter, U.D. of the Order of the Eastern Star at the MSU campus. Finally, a number of Lanao masons have joined the Shriners (Ancient Arabic Order of Nobles of the Mystic Shrine) and have now formed an Iligan chapter of the said body.

The growth and expansion of masonry in Lanao was noted and given due recognition by the Grand Lodge when it recently decided to constitute the Lanao area into a single masonic district (No. 25). One important activity undertaken by District 25 officers headed by VW Moises Dalisay Sr., VW Angelito Flores and VW Gervasio Riconalla in 1983 was the holding of a series of masonic education seminars at the Iligan Masonic Temple. Various topics including Masonic history, symbolism, the constitution, lodge government, etc. were discussed by the invited lecturers followed by open forums actively participated in by those in attendance. All the lodges in District No. 25 were represented in the said seminars.

Thus, by the mid-1980s, masonry in Lanao has already grown to great proportions. From the few who started it in 1934 and even before that, total active masonic membership has expanded to about four hundred. The single lodge established in 1934 has already mothered five additional lodges in the locality which are themselves growing and becoming stronger. Furthermore, this growth was characterized also by the establishment of Scottish Rite bodies and by a number of appendant masonic organizations in the area.

This success, however, is counterparted by certain problems which Lanao masonry has had and continues to face. One such problem is internal strife brought about by personal differences, jealousy, or even political ambitions. Although such problem has led to happy reconciliations in the past (Paguio, 1984), the same problem has continued to create divisions, not only within the lodge, but even between lodges. Another problem is the negative trend in the balloting of petitioners in certain lodges which leads to a slow growth in membership. What seems bad in here is that the "black balls" are being utilized, not because of any legitimate reason, but because of personal spite or even an imagined offense. A third problem deals with poor attendance in lodge meetings, mark of a seeming lack of interest or commitment on the part of the brethren to the fraternity. Local masonic leaders should look closely into this, for it unchecked, it could certainly weaken the fraternity. A final problem concerns the construction of masonic temples for certain lodges. While meetings and masonic activities could be undertaken even in the absence of a temple, the possession of a permanent edifice for lodges outside Iligan, particularly Manticao and Lake Lanao, would, in the

long run, do well to spread Masonry in those areas.

"Good Men and True:"

The progress of Masonry, however, as one mason had pointed out, cannot be measured in terms of the number of members it has in its roster or the number of lodges it has created, but rather in the quality of men it had produced. Has Lanao masonry been able then, to attract men of good repute? And have these men brought honor and prestige to the fraternity? A cursory look at its membership rolls through the years would give us a glimpse of the kind of men which Lanao masonry enfolds.

In its rosters can be found men from almost all walks of life. Therein are listed most of the top leaders of government — governors, mayors, congressmen, senators. In it we find well-known educators and top leaders of educational institutions. Inside are the area's leading professionals, businessmen and heads of industries. In its folds are found top military, religious, and civic leaders. Indeed, the appeal of masonry was such as to make these top officials and leaders proverbially exchange the scepter for the trowel. In short, Lanao masonry has attracted into its folds men of comparatively good repute.

It but follows, therefore, that with such men within the fraternity, Lanao masonry has been able to contribute much to the development and improvement of life within its area of jurisdiction. While there may be some questions posed as to the propriety of political leanings some Masonic leaders may have, there is no denying the fact that they have provided the leadership which tide Lanao through during periods of stress and crisis. Lanao, with its unique socio-cultural setting, has also provided the fraternity with the opportunity to practice and implement the masonic tenets of brotherly love and religious toleration, tenets which the brotherhood has amply demonstrated. Furthermore, their acts of charity, of social and civic action, of goodwill and understanding, which they have exhibited in their various stations in life, point nothing short of the fact that Masonry in Lanao has indeed produced good men and true.

The success of Lanao masonry can also be seen in the influence it presumably wields. Lanao masons, as estimated, has reached a total of about four hundred — comparatively small, indeed, in an area and a population as vast as Lanao's. But the fact that masons come from almost all walks of life, are distributed over many organizations or entities, both public and private, and occupy high and sensitive positions, enable them to exercise, at least in Lanao, a greater influence on society than their number would suggest.

As of 1985, then, Lanao Freemasonry has already has already

completed more than half a century of relatively successful growth and development. This success is not only seen in the expansion of its membership and its number of lodges and appendant organizations, but also in the fact that at present, the fraternity enjoys a position of influence and high esteem in the two provinces of Lanao.

AUSTIN, Sydney – Past Grand Master; Master of Maranaw 111 in 1939.

CABILI, Tomas L. – Senator; Delegate, United Nations General Assembly; Secretary of National Defense; PM

DALISAY, Moises, Sr. – CFI Judge; DDGM; 33° AASR.

DIMAPORO, Mohamad Ali – President, Mindanao State University; Congressman; Provincial Governor, Lanao del Sur; Acting Chairman, Provisional Autonomous Government of Southern Phil; PM.

GOWING, Peter – Director of the Dansalan Research Center and author of several books on the Muslims of Mindanao.

LAUBACH, Frank C. – Director of Maranao Folk School; Author of *Rizal, Man and Martyr;* member, Benton Lodge No. 667 & 32° AASR (NJ)

LAYA, Ubaldo – First Filipino Governor of Lanao; PM.

LIVINGSTON, Charles Edward – Chief of Staff, Constabulary Division, Philippine Army; Provincial Governor of Lanao in 1924; member, Far Eastern Commandery No. 1 and National Sojourner.

LLUCH, Salvador T. – First elected Governor of Lanao; PM.

ONG, Benito S. – First City Mayor of Iligan; PM.

PAGE, Herbert Claiborne – Major, Philippine Army; Acting Deputy Governor of Lanao.

PAISO, Marcelo – War time Governor of Lanao.

PERSHING, John J. – General of the Armies; was in Lanao in charge of operations against the moros; received degrees in Lincoln Lodge in 1888; received 33° in 1930; received 50 years award in 1939; member Sesostris Shrine Temple & Lincoln Chapter, R.A.M.

RAMOS, Rafael – Brig. Gen., PC; PM.

RAVAL, Ciriaco Beltran – Administrative Assistant to Commissioner for Mindanao and Sulu, 1927-1937; Provincial Governor of Lanao 1939-1940. Wartime puppet Governor of Lanao.

REYES, Filiberto Imperial – City Fiscal, Provincial Fiscal, CFI Judge, PM.

ROQUE, Esmeraldo – Mayor of Iligan

ROVIRA, Valerio V. – Former CFI Judge, PDDGM, 33° AASR.

SPENCER, Ralph Edmund – Teacher; part owner, Malabang Plantation Co.; Mgr. Matalin Coconut Co. Inc., Lanao

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Interview with VW Gervasio Riconalla, Iligan City, October 1983 and March 1985.

Gallant Warrior of the Revolution

MY BROTHER!

"Forthwith the sergeant gave the ancient sign, known to the initiated of all races. And seldom is it given in vain. It was not in vain at this time."

Gen. Vicente Lukban led the guerrillas in Samar. His troops inflicted a heavy loss on the enemy bivouacked in Balangiga by an early Sunday morning attack.

Editor's Note:

A word about Lukban.

For more than twenty years, Vicente Lukban was a leading figure in Philippine Masonry. We do not know for sure when he was initiated into the Craft, although Gregorio Zaide claims in his book *Great Filipinos in History* that it was in 1894 when he was already 34 years of age. We know for sure however that upon his initiation, Lukban chose *Victor Manuel* as his masonic name. We also know that soon after his initiation, he founded together with Juan Miguel, a masonic triangle in Libmanan, Ambos Camarines, which they aptly called *Bicol.*

Shortly before the "Cry of Balintawak" was raised by Bonifacio in 1896, Lukban was arrested by Spanish authorities and jailed at the Bilibid Prison because of his anti-Spanish activities in Bicolandia. On August 18, 1897 he was released and lost no time in joining the forces of Gen. Emilio Aguinaldo. Lukban participated in several battles and his courage attracted the attention of Gen. Aguinaldo who assigned him to his staff.

During the second phase of the revolution against Spain, Lukban was sent to Bicolandia to direct military operations against the enemy. It was a demanding and delicate assignment but this notwithstanding, Lukban still found time to associate with his brother masons. Thus we find in Apolinar Pastrana Riol's book *"A Friar's Account of the Philippine Revolution in Bicol"* the following:

> "For a long time now the brothers of the masonic association had not seen each other in reunion, and Lukban assembled a council where the formerly dispersed brothers, those pursued by the friars, attended. Now, being comfortable, they could gather themselves already and deal in their secret meetings the most important things of the sect."

Lukban discharged his military mission in Bicol with remarkable success, and as a reward he was promoted in 1899 as commanding general of the Filipino forces in Samar and Leyte. It was here where he fought many a fierce and historic battle against the Americans which gained for him recognition as an outstanding general of the revolution. The superior military might of the American, however, took its toll on Lukban's army. His forces were gradually decimated until on February 18, 1902 he was captured by an American column in his hide out in Catubig, Samar. Lukban was brought to Manila and then to Talim Island until July 15, 1902 when he was released after taking an oath of allegiance to the United States.

Upon his release, Lukban resumed his Masonic activities. He became active in *Modestia* Lodge. In 1903 he joined his former companions in Bicol, Juan Utor and Estanislao Fernandez, in a vain effort to establish a Philippine Grand Orient. They were able to organize the mother lodge of this Grand Orient which they called *Primera Luz Oceanica* with Utor as Master and Lukban as Senior Warden. They also made preliminary attempts to organize branch lodges in Paco, Nueva Caceres, Bulacan and Cagayan de Luzon. For all their efforts, however, their Grand Orient lasted for only a year. According to Utor it folded up because of financial difficulties, but Fernandez said that they closed shop when they realized their activities were deemed "clandestine" by other masons.

We next hear of Lukban as a businessman and politician in Tayabas province. In 1912 he was elected Governor of Tayabas, a position he was to hold until his death on November 16, 1916 at the age of 56. While he was Governor, Kalilayan Lodge was organized in Lucena, Tayabas under the Gran Oriente Espanol. The records of this lodge show that Vicente Lukban was its first Master serving from 1913-1915. In 1917 the Lodge transfered to the Grand Lodge of the Philippines and became known as Kalilayan Lodge No. 37, but by that time Lukban was no longer on the scene.

WHAT HAPPENED AT CALBAYOG

By Bro. Lionel Winship

During the spring of 1900, when the American army began a drive against the insurgent forces in Luzon, a fierce campaign ensued, the immediate result of which was to cut in two the army of Aguinaldo. Wheeling toward the left, General Lawton pressed Aguinaldo's following northward, while General Bell with the 48th and 49th colored infantry turned on the division of General Lukban, Aguinaldo's second in command, and forced it steadily toward the southern end of the island.

Aguinaldo was not only a very efficient native general, he was also a Freemason; but this fact is not especially relevant to the story. General Lukban, supposedly half Japanese in blood, was a graduate of Japan's West Point, a strategist of no mean order, a cultured gentleman and a Freemason; which latter fact has a material bearing on this tale.

General Bell's colored troops campaigned to such good purpose that Lukban was forced to the alternative of surrendering or evacuating Luzon. He chose the latter course and transferred his division to the island of Samar, which lies almost due south from Luzon. At this time Samar was occupied by part of the 43rd regiment, U.S. Volunteers, and this force was scattered among many towns. As may

well be inferred, things began to happen!

The village of Calbayog was situated on a beautiful bay. During April 1900, it was garrisoned by the second battalion of the 43rd regiment, consisting of Companies 43rd regiment, consisting of Companies F, G, H and E, under the command of Major Gilmore. At the extreme end of one side of the Plaza were G Company barracks, flanked on the right by the customary church, while immediately behind his edifice were the barracks of Company E. On the other side of the plaza, opposite Company G barracks, was the guardhouse, distinguished as Post I. A short distance from the guardhouse were headquarters, Post 2, while at the extreme end of the street was located the hospital, Post 3. This was at the village limits, a thousand yards from headquarters. At this particular time it was occupied by wounded men from Company H and a few sick soldiers from the various companies, perhaps a dozen men in all. The only guard was the sentry at Post 3.

While the 43rd United States Volunteer Infantry was at Hoboken, en route to Manila viz Suez, several men deserted and recruits were taken on in their places. Among the recruits were two in particular — Joseph Jordan, of whom much more will be subsequently told, and one Allport, a Yale man of Herculean proportions Both Jordan and Allport were at the time on their way to South Africa to join the British army in the war against the Boers; but, deciding to fight for their native land rather than under foreign colors, they cast in their lot with the men of the 43rd. And so the spring of 1900 found these would-be soldiers of fortune with Company H in Calbayog, Island of Samar.

During the last of March, eleven men under command of Lieutenant Sweeney had been sent out on an expedition to map a route across the island. It was not known at the time that the redoubtable Lukban had transferred his seat of operations to Samar, but that fact soon became apparent! Near a place called Matigenou, the detachment was ambushed while filling canteens at a little brook running through a deep ravine. A sudden burst of rifle fire was the first indication of danger. As though by mutual consent the men scurried up the bank, entrenched at the summit and began a hurried return fire at an enemy nowhere visible.

Corporal Jordan suddenly ejaculated as he pointed toward the bottom of the ravine, "They've plugged Webster!" He glanced inquiringly toward his bunkie, Allport. "What do you say?"

"Sure," grunted the ex-Yale man, and together the two soldiers plunged down the bank in an effort to rescue their comrade. When they reached the bottom of the ravine they found that Webster had died. And now, almost simultaneously, Jordan's right shoulder was shattered by a bullet and Allport was terribly wounded in the abdo-

men.

Notwithstanding his own wound and his inferiority in size, Jordan succeeded in carrying his sorely stricken comrade up the bank to temporary safety. When Sweeney's detachment was eventually rescued by a relieving patrol every man was wounded. Thus it was that the hospital at Calbayog became occupied by Company H men, including Corporal Jordan.

All veteran soldiers are more or less grumblers and growlers, which is as it should be. When the men are growling it is a sign that everything is going along smoothly. It is only when the growling ceases that the officers scent trouble brewing. But the growling of Corporal Joseph Jordan was different. He was wont to criticize more or less openly the actions of his superiors, particularly their judgement. Hence he was not popular – with the officers. His wound did not preclude further criticism. He bitterly railed against official wisdom that would permit the location of a hospital filled with wounded men so far from headquarters: it was distant about one thousand yards and there was but one guard.

For these reasons Corporal Joseph Jordan insisted that he be allowed to keep at the head of his bunk his loaded Krag rifle. At first the surgeon objected strenuously; but finally, in view of the man's valor at Matigenou and his well-known characteristics, permitted Jordan to keep his weapon within reach during the time that his shattered shoulder was healing.

Joseph Jordan was not the only peculiar character in the second battalion. Adam Unzin was a native of Holland: dark, supposedly educated, a baker by trade; had a form of great rotundity, a stature of exceeding briefness, and a penchant for murdering the English language. In due time he became a dog-robber; which is to say orderly cook to Major Gilmore. Hence he abode at headquarters.

Also at headquarters was another orderly of distinctive attributes. Campbell was his name, and his origin was undeniably Highland Scotch. Red hair, bony frame, a burr to his tongue that fairly rasped the air, he seemed a reincarnation of one of those bloody Highlanders who charged at Killiecrankie, or campaigned with Bonny Prince Charlie to the very end of Culloden.

Then there was Sergeant John Doe, originally of Company I, but now through some exigency of the service located with the second battalion at Calbayog. Of sturdy form, lowering visage, hoarse voice, powder marks on his face, tattoo marks on his arms and breast, he needed only a wooden leg and a red handkerchief tied about his head to be a dead-ringer for the old sea dog who came to the Admiral Benhow Inn. One would not have been surprised to have heard him break forth into the weird ditty, immortalized by Stevenson:

Fifteen men on the dead man's chest —
Yo-ho-ho, and a bottle of rum!

He was at least forty-five years of age. It was surmised that "John Doe" was an alias, and it was rumored that he had been a soldier of fortune under many flags, and that he was a Freemason. He was simply another one of those divergent types that seemed to render the 43rd regiment an unique organization; one of the hardest-fighting corps in the history of the American army, and the only one of the various regiments in the Philippine Insurrection whose exploits can be found recorded at some length in the pages of the Congressional Record.

Then there was Dennis Malarky with all the virtues and many of the vices of his race. Although his favorite drink was, of course, whiskey, he soon accepted the native beno as a good substitute. In consequence he spent much of his time in the guardhouse.

He had not been in Samar long when he had an experience that almost caused him to take the pledge. One day while sitting on a box preparatory to going on outpost duty, he idly permitted his hand to rest upon something that felt clammy. Dennis allowed his gaze to fall. Then, "Howly Mither!" he screamed as he sprang six feet in the air, fired his rifle before he touched the floor, and bolted from the building. He had been patting the head of a blacksnake that protruded from a hole in the box. At this time Dennis did not know that in the Philippines harmless blacksnakes are customarily kept for mousers, in lieu of cats.

And the same night while yet on outpost duty, Dennis saw something white moving eerily in the bushes. He fired, but obviously missed. The next second an uncouth form hurtled out of the gloom and sped directly at the excited sentry. Marlarky dropped his cud of tobacco during the process, and beheld below the form of a bellicose Billy goat.

This story lost nothing in the telling as rendered by the sergeant of the guard, who had hastened to the relief of Malarky at the sound of the rifle shot. The net result of the two incidents was to convince Dennis that in the Islands things were not what they seemed, and that it would be well in the future not to take alarm easily, if he were to retain what little reputation he had left.

When our troops first went to the Philippines guard was mounted as a matter of course, and sentries walked post as in the States. But the result of a few months experience gained in campaigning against the natives proved the futility of this. A boloman, snugly hidden in the tall grass, could neatly remove the head of a passing sentry without the soldier's comrades having an inkling of danger. Walking post was therefore discontinued and in its place was substituted so-called "outpost duty." Here the

guards selected a place of concealment in the weeds, brush or rocks and endeavored thus to protect the camp. Some lives were undoubtedly saved in this manner, but it was difficult for the tired soldier to keep awake during the long hours of darkness following a day of strenuous hiking. The penalty for sleeping on post in time of war is death, although this is rarely exacted.

The men of the second battalion at Calbayog had a mascot in the form of a white spaniel which had come ashore from a tramp steamer. This dog had saved many a soldier's reputation, if not his life, by making the rounds of the outposts during the sleepy hours and gently tugging at the collar of a derelict guard. It is probable that the dog's actions had a bad effect, so far as the safety of the camp was concerned. Many a tired sentry grew to rely too much on the rounds of his faithful canine friend.

It was about two weeks after the ambuscade at Matigenou that a large hiking party was sent out on a trip calculated to last several days. Perhaps not more than fifty men fit for service were left in the barracks at Calbayog. And on the very day that witnessed the departure of the column a merchant ship came to anchor in the day. Her captain, a Spaniard, invited the commandant of the post, Major Gilmore, to dinner. The invitation was accepted and the major, accompanied by the surgeon, was rowed out to the ship during the early hours of evening. The officers might be gone all night; no one knew.

Among those on outpost duty this particular night were Sergeant John Doe and Private Dennis Malarky. After stationing his men, the sergeant sought out a secluded nook for himself, filled his pipe – contrary to orders – and lay back thoughtfully gazing into the starry sky. It was a quiet, peaceful evening; the tall grass and the brush scarcely waved in the night breeze and the moon cast a deceptive radiance over forest, field and stream.

Thinking of his varied carrer in many lands, the sergeant eventually relapsed into slumber . . .

Sergeant John Doe, feeling a tug at his collar, smiled. "That faithful purp!" he murmured. But the next instant he sprang to his feet with a started ejaculation, groping wildly for his Krag. All about him forms were passing in the moonlight. "Come!" ordered a horase voice, while against the throat of the sergeant was held the point of a bolo.

Four native soldiers of Lukban's division led Sergeant John Doe away.

At his appointed place Private Dennis Malarky thought at one time that he saw weird forms flitting in the gloom. But Dennis had grown to be a skeptic in certain matters. " 'Tis but some divilish goat or other," he murmured. "Er a blacksnake, maybe." And so too late he delayed to give the alarm. Then, when he essayed to fight, he

died without being able to discharge his Krag.

So it was with the rest of the guards — some were captured, others perished, but on the still night air rang no sound of alarming rifle shot.

Back at headquarters Private Adam Unzin and an inspiration. Thought but a dog-robber, he fain would once more sleep in a real bed. Now the major would be undoubtedly be gone all night. At least . . . "I vill into der major's bed roll mineself," grunted Unzin. And, taking the bull by the horns, so to speak, he laborously climbed the stairs to the second story where the major's sleeping room was located, tumbled into bed and almost immediately began to snore.

It could not have been far from midnight when the stairs leading to the second story at headquarters creaked slightly. It really was unnecessary for them to creak more than slightly, for the man who climbed them at this time was of insignificant form and scantily clad. But in his right hand he bore that implement which from early childhood the Filipino is taught to use both as a weapon and an agricultural tool — the bolo. With the bolo a native can cut down a tree, split wood — or an enemy's poll, peel the bark from a log or sever a trooper's head from his shoulders. He uses it either as an axe or a sword, or can throw it with great accuracy. What the machete is to the Cuban, the bolo is to the Filipino; that and far more.

The prowling native, during the preceding day a harmless Amigo, now a warrior bold, catfooted along the hall, perring from little snake-like eyes first one way, then another. He heard a snore. Did not all officers snore? Especially Major Gilmore? "Si, si." It was even so. "Bueno!"

The native darted through the doorway, surveyed but a moment the bulky form in the major's bed, then with great dispatch proceeded to cut the unfortunate dog-robber into several pieces. Unzin's flitting from this world to the next was so sudden that he never, in all probability realized it.

Now directly across the hall slept Orderly Campbell. The noise of the bolo shearing through bone and flesh awakened him. Seizing his Colt 45, he stepped into the hall, then glided toward the native. All six chambers of his weapon did Campbell empty into the quivering form of the erstwhile Amigo; then, because he was descended from the wild Highland race, he took the Filipino's bolo and cut him into two parts, both of which he threw out of the open window to the plaza below. Thereupon Campbell secured his Krag and descended the stairs with the intention of seeking other victims.

Calbayog's military hospital and located on the second floor of a log and frame building. The only means either of entrance or exit was an outside stairway of rough board construction. At the foot of this stairway stood a guard, the sentry

of Post 3; but other than the solitary soldier, no able-bodied man was about the hospital this night.

The wound of Corporal Joseph Jordan had not healed well. He had lost much blood at the fight of Matigenou, the climate of the Islands did not agree with him and as a result he had not left his bed since entering the hospital. On this night he felt especially downhearted.

His thoughts reverted to his old home back there in the States, to the church at the cross roads where nearly every Sunday he had attended services. He thought he was there. It was summer and the smell of newly-cut clover came on the breeze. It was hot, the roads were dusty, the farmers came in wagons, deposited their loads in front of the church, then drove to the sheds and tied their teams. Following this many of the men gathered on the shady side of the church near the door and talked about the crops. Some crouched down on their heels and whittled as they conversed in drawling tones.

Clad in their Sunday best, the boys stood awkwardly along the side of the church and grinned at each other. Some of them stooped and cleaned the dust from their shoes with their handkerchiefs. Out in the grass a little to one side a yellow dog was jumping about furiously, teasing a snake. The air was full of the humming of bees. Jed Brown's collar was too high for him – and too tight. And his face was red as his necktie as he helped Mandy French out of his new shiny buggy and accompanied her to the door of the church amid the stares of the men and the giggling of the boys.

Deacon White came to the other. Within sounded the lugubrious tones of the cabinet organ. They all went in . . . The seats were hard and the backs uncomfortable . . . Seth Sparrow didn't hit the right key then, when he started, "Faith of Our Fathers." . . . The preacher gave out the next. . . .

Then through the open door came the sound of shots – six of them. The women looked over their shoulders. Some of the deacons fidgeted. What unprincipled wretch was it shooting woodchucks on the Lord's Day? . . . There would be an investigation . . .

Corporal Joseph Jordan sat up in cot number I at the Calbayog Military Hospital, rubbed his eyes for a moment and reached for his Krag! He slid his feet out of the bed and essayed to rise. He could not do it – too weak. Well, he could crawl.

Painfully Jordan made his way across the floor of the hospital until he came to the door that opened on the little platform at the head of the rough stairs. The door was ajar. With his Krag held in his left hand, the corporal crawled out to the platform. Around his neck was a belt cartridges.

At the foot of the stairs something gleamed in the moonlight. The head of the sentry at Post No. 3 rolled for a few yards before it

stopped.

Corporal Joseph Jordan thrust the barrel of his Krag over the edge of the platform, placed the butt of the piece against his injured shoulder and fired.

And then they came! There were hundres of them. The plaza seemed full of white-clad figures; the pale moonlight beamed on bolo, kris and bayonet. Mausers spanged, bullets rapped against the walls of the hospital, yells . . . They were close to the foot of the stairs now. Jordan fired again, working the bolt action of his Krag with his left hand.

A thousand yards away, more than half a mile, a bugle screamed. This would be at headquarters. Too far away. Help could never get to the hospital in time. All the wounded men would be butchered and the natives would be gone before any relief could possibly come.

Two insurgents sprang upon the steps. Jordan's Krag spanged twice and the Filipinos rolled to the foot of the stairs. Natives came so fast that they hindered each other; for the stairway was narrow and very steep. Only one man at a time could well negotiate the passage.

It bothered Jordan to reload his piece when the magazine became empty, but he managed to effect it just in time. A native was already lunging at him four steps below the top when the rifle cracked again. The Filipino swayed dizzily for a moment, crumpled, then went bumping down the steps. His comrades, just behind, clung to the railing and let the body go past. The stair was now full. Bang! bang! bang! went the Krag as fast as Jordan could work the bolt. At the foot of the ascent a great heap of bodies gew so rapidly that the screaming, clawing natives could hardly climb over it. Prone on the platform with only his head visible, Jordan presented a target that to the Filipino rifleman was almost impossible. Then, too, he was in the shadow of the building.

And now at headquarters a company was forming. Deep-toned cheers came down the night wind. But they were more than a half-mile away.

Again the natives swarmed about the foot of the air. Some seized the bodies of their dead and tried to wrench them from the gruesome pile. Others managed to climb over the obstruction and leap like cats up the steps. But ever, as methodically as the ticking of a clock, barked Jordan's rifle. The pile of bodies grew apace.

A rush of heavy shoes sounded near. A native officer yapped a command. His men turned and fired one innocuous volley at the charging soldiers, then silently stole away.

Thus did Corporal Joseph Jordan hold the stair at Calbayog Military Hospital, saving the lives of all the wounded men. And the price he paid was breaking again his partially healed shoulder. He was promoted to a sergeancy and was given the Medal of Honor.

And now, at the risk of creating an anticlimax; we must tell the fate of Sergeant John Doe. When writing a true story one cannot permit himself to be handicapped by the arbitrary inhibitions of fiction technique.

With three other soldiers, who had escaped the fate of the majority on outpost duty that night, Doe was led away by the retiring party of natives. It was whispered that the Yankees were to be taken to Lukban's headquarters in the mountains and there questioned about the American forces. Should they refuse to answer they would be tortured. Should they still persist in their refusal to divulge military information, they would be killed.

For many weary miles the captives were conducted along mountain trails, across rushing torrents and dismal swamps. At last came the time when they were brought face to face with the great native leader.

Then spoke Sergeant John Doe: "General Lukban, your attention, please!"

Forthwith the sergeant gave the ancient sign, known to the initiated of all races. And seldom indeed is it given in vain. It was not in vain at this time.

"My Brother!" murmured General Lukban, and clasped the piratical looking non-com about the neck. Then, after the manner of certain people, Lukban kissed John Doe on both his cheeks. Feasting him for a time, he eventually brought his captive under a flag of truce to the American lines and gave him freedom.

And this is the true account of what took place at Calbayog, Island of Samar, in April, 1900.

GENERAL VICENTE LUKBAN

— The Mason, Revolutionary, Farmer and Trader

"A MAN OF HONOR AND COURAGE"

Bicolandia, where the world-renowned Mount Mayon looms in majestic beauty, contributed various great men to the Filipino nation. One of them was General Vicente Lukban, whom his American captor, Major C. C. Booth of Dallas, Texas, described as "a man of honor and courage." He was a dashing freedom fighter, who valorously fought for Philippine freedom — first against the Spaniards and later against the American invaders.

General Lukban was born in Labo, Camarines Norte, on February 11, 1860, of well-to-do parents, Agustin Lukban and Andrea Rilles. His brothers were Justo, Cayetano, and Miguel; and his sisters, Rafaela and Conchita. Two of his brothers also served the fatherland during the Revolution and attained distinction in Philippine history — Justo, a physician, became Mayor of the City of Manila, and Cayetano, a lawyer, became a judge of the court of first instance, Director of the Bureau of Lands, and member of the lower house of the Philippine Legislature.

After finishing the elementary education in his hometown, General Lukban continued his studies in Manila, enrolling first at the Ateneo de Manila and later at the College of San Juan de Letran. His first government job was a clerical position in the court of first instance in Quiapo, Manila, where he met Marcelo H. del Pilar, Doroteo Jose, and other Filipino patriots. Subsequently, he returned to Labo, where he became a justice of the peace.

In 1894 he was inducted into Masonry, assuming the symbolic name of *Luz del Oriente* (Light of the Orient). Two years later, shortly before the outbreak of the Revolution, he resigned his judicial office and engaged in agriculture and commerce. One day, while visiting Manila on some business purpose, he was arrested and jailed at the Bilibid Prison, where he was brutally tortured, because of his anti-Spanish activities in Bicolandia.

While languishing in prison, the "Cry of Balintawak" was raised by Andres Bonifacio on August 26, 1896. This cry ignited the flames of the Philippine Revolution. On August 18, 1897, Lukban was released from prison, together with Juan Luna, Ambrosio Salvador, Tomas G. del Rosario, Felipe Zamora,and other patriots.

Immediately after getting out of prison, he joined the revolutionary forces of General Emilio Aguinaldo. His flaming courage in battle attracted the attention of General Aguinaldo, who soon assigned him

to his staff. He participated in the battles of Talisay (May 30, 1897) and Mount Puray (June 14), after which he joined General Aguinaldo and other warlords in Biak-na-Bato. He was a signer of the Constitution of Biak-na-Bato, which established the short-lived Biak-na-Bato Republic.

After the conclusion of the "Pact of Biak-na-Bato," (December 14 and 15, 1897), General Lukban accompanied President Emilio Aguinaldo and other revolutionary generals to Hong Kong, where they lived in exile. With the outbreak of the Spanish-American War and the subsequent destruction of the Spanish fleet by Commodore George Dewey in Manila Bay, President Aguinaldo, accompanied by General Lukban and other warlords, returned to Cavite on board the McCulloch (one of Dewey's vessels) on May 19, 1898 and resumed the libertarian struggle against Spain.

Shortly after proclaiming Philippine independence in Kawit on June 12, 1898, President Aguinaldo sent General Lukban to Bicolandia in order to direct military operations against the enemy. He performed his military mission with remarkable success and even helped General Miguel Malvar in liberating the province of Tayabas from the Spanish forces.

Evidently, impressed by Lukban's military ability, President Aguinaldo promoted him as commanding general of the Filipino forces in Samar and Leyte. Meanwhile, the Spanish-American War was ended by the Treaty of Paris (December 10, 1898). General Lukban arrived in Catbalogan, Samar, on December 21, 1898 and immediately organized the provincial and municipal governments of that province. Later he proceeded to Leyte and contacted General Ambrosio Mojica, whom he commissioned to organize the local governments and improve the island defenses. He returned to his headquarters in Catbalogan.

Meanwhile, the hitherto friendly relations between President Aguinaldo and the Americans turned sour. The Americans, having no more need for Filipino aid against the Spaniards, ignored the Philippine independence which was proclaimed in Kawit, and insisted on imposing their rule over the archipelago. It is true that Spain ceded the Philippines to America in the Treaty of Paris, but Spain, as Aguinaldo rightly asserted, had no right to do so because she had already lost the archipelago to the revolutionary forces prior to the signing of the treaty.

The tension in Filipino-American relations, which was intensified by the inauguration of the First Philippine Republic in Malolos on January 23, 1899, exploded into a full-scale war on the night of February 4th when an American sentry at the bridge of San Juan (now a munici-

pality of Rizal Province) fired the first shot that killed a Filipino soldier. Immediately hostilities commenced. The War of Philippine Independence, which American writers called the "Philippine Insurrection," raged like a destructive typhoon.

On January 28, 1900, a year after the outbreak of the war, the American troops invaded Leyte. General Mojica and other Leyteno patriots resisted bravely, but to no avail. Eventually, they were beaten by the American invaders, who possessed superior arms and were supported by the gunboats.

After taking Tacloban, the Americans invaded Samar. General Lukban, despite his handicap in firepower and military discipline, offered the invaders a good fight. He evacuated his forces to the mountains and harassed the enemy by guerrilla attacks. On August 18, 1901, an American detachment under Captain H. L. Jackson assaulted Lukban's stronghold in Pambujan. General Lukban fought valiantly and, although wounded, he managed to escape. His wife, child, mother-in-law, and some of his officers were captured.

To avenge the American raid on his camp in Pambujan, General Lukban carried on the fight with greater fury. His revenge materialized on the early morning of September 28, 1901, when his courageous bolomen annihilated the American garrison in Balangiga, Samar. Only 22 out of 74 American soldiers of Company C, 9th U.S. Infantry, which composed the garrison, survived the carnage. Among the slain victims were the three commissioned officers — Major Richard S. Grisworld, U.S. Army surgeon; Captain Thomas W. O'Connell, garrison commander; and Lieutenant E. C. Bumpus, second in command. This disastrous defeat of the American invaders, called "Masaccre of Balangiga" by American writers, was a masterstroke of strategy by General Lukban.

To save their "face," American military authorities in Manila rushed more troops to Samar under the command of General Jacob H. Smith, aptly nicknamed "Hell-Roaring Jake." With sadistic brutality, this general, a typical "Ugly American," issued the infamous "kill-and-burn" orders, which led to the wanton destruction of villages and crops and ruthless slaughter of helpless civilians (men, women, and children), thereby transforming the island into a "howling wilderness."[1]

Punitive patrols were sent out by General "Hell-Roaring Jake" to all parts of the island, with harsh orders to capture General Lukban — dead or alive. On February 18, 1902, a year after the capture of President Aguinaldo in Palanan, an American column of 49 American troopers and four Ilocano scouts under Lieutenant Strebler's

command raided General Lukban's hideout in Catubig. Lukban put out a good fight, but he was overwhelmed by the enemy. He and his few surviving men were taken alive. One of his captors, Private C. Booth, took possession of his battle flag as a souvenir.[2]

The captured general and his men were treated well by the American captors because he gave his word of honor that he would not try to escape. All the captured patriots were transported by *barotos* (native boats) along the Catubig River to the American camp on the coast. On the way, one of the *barotos* capsized, During the confusion, an officer of General Lukban spoke in Waray Bisayan: "Let's escape General. We can make it to the bank."

"No," replied the captured general. I've given my word to the Americans and Lukban's word is good or better than his bond."

From Samar, General Lukban was brought to Manila, where he was investigated by the American authorities, who were highly impressed by his honorable character as well as martial valor. He was brought to Talim, an island in the middle of Laguna de Bay, where he was kept prisoner until July 15, 1902, when he took the oath of allegiance to the United States and was set free.

After his release from prison, General Lukban lived in Manila and engaged in business. The American authorities kept him under surveillance because they suspected him of being a secret supporter of an anti-American conspiracy headed by General Artemio Ricarte. This conspiracy was composed of die-hard Filipino patriots, who desired to resume armed resistance to the Yankee invaders.

On January 25, 1904, General Lukban and his two brothers, Justo and Cayetano, were arrested by the American military authorities. After three weeks of trial they were sent to prison. Later the Supreme Court acquitted them for lack of evidence.

Once more out of prison, General Lukban returned to his peacetime profession as a businessman. He became active in politics and befriended Manuel L. Quezon, Sergio Osmena, Rafael Palma, and other titans of the Nacionalista Party. His two brothers were elected in 1907 to the First Philippine Assembly – Justo (the doctor) represented Manila and Cayetano (the lawyer) represented Rizal. In 1912 General Lukban ran for the governorship of Tayabas Province and won. Although he was not a native son of that province, the Tayabense voters elected him because of his splendid war record and good character. His administration was clean and fruitful so that he was reelected in 1916.

Not long after his re-election, he became seriously ill and died at his residence in O'Donnell Street, Manila, on November 16, 1916, aged 56. His death was a loss to the Filipino nation, for it marked the passing of one of the gallant and valiant warlords of the Philippine Revolution.

BUD DAHO Master defines key words that govern relationship between masons and non-masons

In taking the liberty of addressing you tonight, I do not forget that Ido so from a vantage point of delicate responsibility. Since men and Masons preeminent for their learning and admired for their eloquence and ability, had once occupied this oriental chair, I so, with unpararelled pride, thanks to all of you, brethren in Masonry, for reposing upon my humble shoulder this genuine trust. For these reasons, I am overwhelmed with joy, as I discharge the duties and functions of Worshipful Master of Bud Daho Lodge No. 102 under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines.

The good image of the Masonic Fraternity withersoever dispersed, as a strong, viable and honorable institution, is definitely due not only to the innate character of the fraternity but also because of the art of living together — the art of sharing responsibility, labor, joy and honor. There are as many definitions of masonry as there are Masons. But, like electricity, it could hardly be understood. We can understand electricity only upon knowing its functions or uses. So, with Freemasonry.

What makes a Masonic Fraternity a real brotherhood, you may ask? We can approach this question, under two categories — the esoteric and exoteric qualities. The first refers to the five esoteric qualities or which Masons call, *five points of fellowship,* which if understood and followed by Masons, forms the essence of brotherhood, in the Fraternity. The second refers to the relationship between Masons and non-Masons. We have five (5) key words, *love, harmony, respect, unity* and *peace.*

President Abraham Lincoln once said: I like to see an individual proud of the place where he lives and then live a life that warrants the place to be proud of him. True pride involves correct understanding of the first key words *love.* Love of God and love of neighbors are the main pillars of almost all organized religions. This love must be learned and practised, again an and again. There is no end to it. If you like to be loved, you should love first — the object is immaterial — Muslims, Christians, Buddhist, etc.

Let us pass from love to harmony or moderation in life. As a family, we have to be conscious of the importance of togetherness. If one wants to join the family, you must consult and seek the consent of all — before you admit a new one, for the sake of harmony. That is the philosophy of unanimity in selecting members in Freemasonry. You can disagree among yourselves and

yet not be disagreeable. You can overlook the shortcomings of a brother mason but you must look for the good that is in him; then praise it and build upon it. This is the philosophy of living together in harmony. The problems of government, economy and war can be solved only by appreciating the great good we have. Never, disregard or belittle it.

Let's turn our thoughts to the great word *respect* and how important it is, in life. Respect for ourselves, respect for our neighbors, respect for our government and respect for the opinions one holds most dear in religion, family, nation, etc. For example, no Muslims, no Christians or no Buddhist would ever believe that his religion is not the only true religion and yet, continue to profess it, otherwise, he will be a fool. Frederic the Great of Prussia once said: "Everyone is entitled to go to heaven in his own way. Therefore, let us extend to others the same respect that we demand for our own. This is if we have to live together."

Like *love, harmony* and *respect, unity* in life is essential. How good and pleasant it is, for brethren to dwell together in unity, says the Bible. Herbert Hoover once said: "Honest difference of views and honest debates are not disunity. They are vital processes of policy making among freemen. In working together in unity, it is so important to be tactful and watch not only your words but also your attitude.

The last and greatest of these five key words is peace – peace of mind, peace with God, peace with yourselves and peace with your fellowmen. One can sleep soundly, once we have peace of mind. Peace is the song that the angels sing. Peace is the mark of the sons of God. Peace is the mother of unity. Peace is the greeting one good man extends to another. Peace is the rest of the blessed soul. Nothing can give you peace but yourselves. Nothing can bring you peace but the triump of principles. Yes, this is the greatest art – the art of living together in real masonic brotherhood.

Brethren, as we begin to discharge our duties, with this new year, I ask your sincerest and unselfish cooperation; I seek your fraternal hand in tackling our difficult problems and projects, not only for ourselves, but for those who will come after us and those who will need our help and assistance for the sake of man's humanity to man and for the grater glory of God that unites us al. – WB Rodolfo C. Maadil, Worshipful Master, Bud Daho Lodge No. 102.

NFA Square and Compass Club

RW Teodorico V. Baldonado (extreme right), Grand Junior Warden administers oath of office to the newly elected officers for 1985 of the NFA Square & Compass Club, an organization composed of Master Masons of the National Food Authority and Master Masons whose wives are employed with the NFA. Taking their oath are (L to R) Norman Castillo, B. Manager; Romeo Engracia, Treasurer; Emil Andrion, Adviser; Nick Aquino, Secretary; Pedro Hernando, President; Genaro Arribe, Vice President; Azis Dansal, Vic V. Racho, Mariano Baldemoro, Advisers; and Ben Mordeno, B. Manager.

Special Feature

IF I WERE A RICH MAN

By Bro. DANTE A. DENATE
Treasurer, Kalantiao Lodge No. 187

I was not born a rich man and honestly enough, I very well known that I will never be one. Yet there are moments when my fertile imagination induces me into dreaming dreams that for some people are illogically beyond reason and reality – that I am a rich man!

I am not exactly a poor man. Nevertheless, if fascinates me in more ways than one to imagine myself being a rich man.

If I were a rich man, everything around me now will be different in every way. Everything will be expensive and in style. All will be extraordinary. There shall be no vestiges of the mediocrity of the present or the traces of a man of simple wants, simple needs and simple taste.

I can easily have all the things that I have always wanted in my life especially the good life that every ordinary mortal dreams of. In fact, I will simply exist amidst the luxury and splendor of it all.

A rich man, I believe, has so much money, property and wealth. Inevitably, he has influence and power. Based then on the belief, mistaken or otherwise, that everything has a price, a rich man usually gets what he wants. Money is power and power means more money.

With so much money and power in my hands, I will not just be a mere spectator of events around me. I can and will influence and even dictate every event and circumstance of significance. Consequently, opportunities offer themselves up for exploitation which will beyond doubt result to my acquisition of more property and wealth. Wealth, in essence, begets wealth.

I even dare to think that the possession of so much wealth and the ownership of so much property make a man separate and distinct from the common mass. In fact, i it even makes a man an island unto himself.

Despite our moral pretensions, people usually worship or respect a rich man, if not necessarily his person, his money. People see only the glitter of his gold and scamper to curry his favor. And like a pagan god, a rich man bestows his blessings or charities to those unfortunate human leeches. Even as a rich

man then, I cannot, with all my grace and sophistication, hide my contempt and distaste for all such lowly denizens of the earth.

All along we seem to impart the unmistakeable impression that wealth is the ultimate end. To be honest about it, our fascination with wealth – all its trappings, privileges and power – are indeed great. Of equal degree is also our admiration for wealthy and powerful men especially when we become aware of the ways and means through which they have accumulated theirs.

Though people say that all men are supposed to be created equal, yet for varied reasons, I become rich and the other fellow remains poor, there is then that ocean of difference between me who has the money and the other fellow who does not have. My wealth, by natural right, is mine alone. And certainly nobody can fault me for being rich.

As a rich man I will never be wanting. And certainly I will have more than enough of what I need. More than enough indeed that I can afford to pamper myself with all the luxuries of life and to mind only my own self-satisfaction and happiness.

And then we come to read of some passages from two ancient papal encyclicals which are obviously addressed to the likes of me.

Pope Paul VI in his POPULORUM PROGRESSIO declared: "No one is justified in keeping for his exclusive use what he does not need when others lack necessities."

In the same manner, Pope Leo XIII pointed out in his PERUM NOVARUM: "When the demands of necessity and propriety have been sufficiently met, it is a duty to give to the poor out of that which remains."

From my privileged position, I can really see the poverty and squalor around me. The sights are indeed miserable and pathetic. But then I repeatedly ask myself this question: Why do I have to share my wealth which I acquired through sheer industry and toil and sweat with those lumpen sloths? Somehow I cannot reconcile myself with any obligation on my part to subsidize their miserable existence.

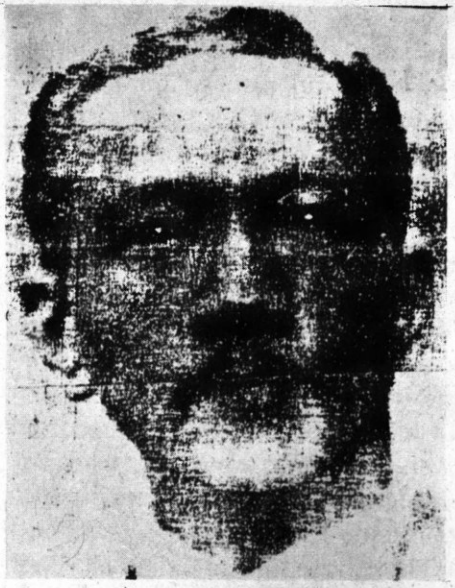
On second thought, I realize that the poor are not inherently indolent. Like I do, they may not like also their miserable circumstances. They just do not have the right opportunities.

The point is that wealth also confers upon its possessor certain social obligations. A sacred duty not only to one's oneself but to one's fellow men as well. To the less privileged, we give and we share.

Unfortunately we are speaking from the point of view of someone who only imagines himself to be rich. It is indeed preposterous for someone like me to talk of giving and sharing when I do not have anything to give or to share. The truly rich, maybe. How about them?

AGUINALDO'S MAN

The man who claimed he found Bonifacio's bones



GEN MARCELINO PENOL AURE
Alapaap – (ngalan sa katipunan)
Mendez, Kabite

"Did Gen. Marcelino Aure really find the bones of Andres Bonifacio?"

This is a question the people of Alfonso and Mendez Cavite have been asking for the past 70 years.

Gen. Aure was a colorful figure in the province of Cavite. During the revolution against Spain he joined the army of Gen. Emilio Aguinaldo and rose to the rank of General. After the war, he dabbled in politics; was elected Mayor of Alfonso, Cavite for several terms and then served as member of the Provincial Board. Aure was active in Masonry. He first joined a Spanish lodge and when masonic forces in the Philippines were unified he transferred allegiance to the Grand Lodge of the Philippines. In February 1917 he received the 14° in the Philippine Bodies.

It was some years after the revolution when Aure's romance with the bones of Bonifacio begun. Some peasants from his home town, who were digging for root crops at the foot of a mountain in Marigondon, stumbled upon skeletal remains. For some mysteries reason they got sick, an illness which the town people attributed to their being possessed by spirits. When Aure heard of what happened, he immediately took steps to secure possession of the bones. For several years, he had been seriously involved in occult studies; so he consulted the "spirits" from the other world and they who informed him the bones were these of Bonifacio. Aure then had a small casket made for the bones, placed them in a specially made altar in his house and lit a candle in their honor. For the rest of his life he never faltered in belief the bones were those of Bonifacio and when he died, in accordance with his expressed wish, they were buried with his remains in Mendez, Cavite.

Were they really the bones of Bonifacio?

M. EMILIO AGUINALDO AT FAMY,

PRESIDENTE NANG GOBIERNO REVOLUCIONARIO SA PILIPINAS AT PUNONG GENERAL NG HUKBO DITO SA KAPULOAN.

[redacted] sa mañga karapatán at mañga kabagay[redacted] taglay ni [redacted] Aure at [redacted]

[redacted] kakaloob [redacted] kaniya, al[redacted] sa aquing pasiya [redacted]

[redacted]

Kaya nga [redacted] ko sa [redacted] nang manga Pinunong kawal [redacted] ong bayan na kilanlin siyang tunay na [redacted] at ibigay sa kaniya ang mañga [redacted] kol na galang, na sa kaniyang katungkulary na [redacted] at.

Lagda dito [redacted] idencia nang *ika 26* — nang [redacted] ang libo walong daan siam na pu at [redacted]

Ang Presidente,

[redacted] Ang kagawad sa Digma[redacted]

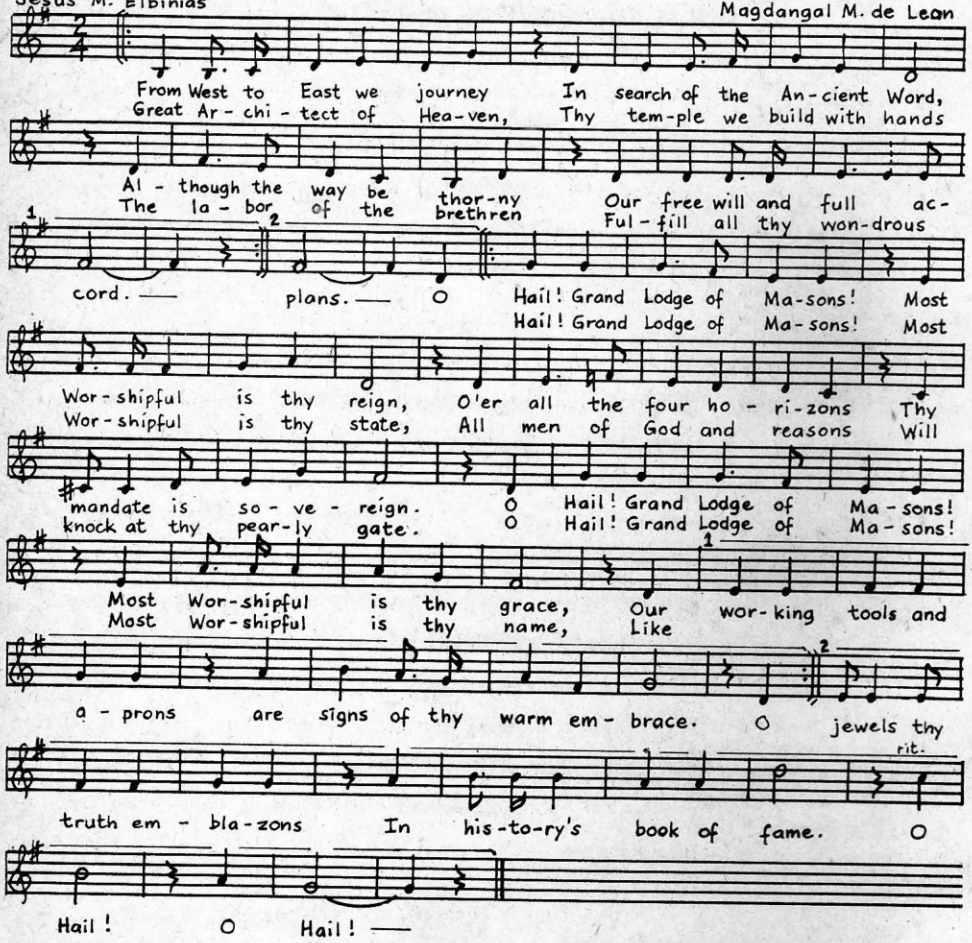
Appointment of Marcelino Aure signed by Gen. Emilio Aguinaldo

O HAIL! GRAND LODGE OF MASONS

(GRAND LODGE OF THE PHILIPPINES MARCH)

Lyrics: Jesus M. Elbinias

Music: Magdangal M. de Leon



Grand Lodge March Committee Members:

VW JUAN C. NABONG, JR.
WB PEDRO P. AGUDA
SW MAGDANGAL M. DE LEON

OPINIONS

By the COMMITTEE ON JURISPRUDENCE

I

FELLOWCRAFT; MUST QUALIFY FOR ADVANCEMENT TO MM WITHIN TWELVE MONTHS – Bro. F.R. desires to be allowed to be raised to the degree of master mason. It appears that he was initiated an Entered Apprentice on May 20, 1966. He was then passed to the degree of Fellowcraft on February 10, 1967. Since then or after a lapse of more than sixteen (16) years, he has not been raised as a master mason. In an undated letter received by the lodge sometime in October 1983, Bro. F.R. is appealing for reconsideration of his membership. He gave various reasons for his failure to pursue his raising to the degree of master mason: Attending to his bar review in 1967; employment as municipal secretary of Dinalungan and Casiguran, Quezon from 1968 to 1980; car accident of his wife in 1980; involvement in a civil suit over a piece of land left by his mother in 1982; and displacement from work in 1983. The question is whether the request of Bro. F.R. can still be entertained. Paragraphs 560-662 of

our Constitution provides:

x x x

An Entered Apprentice or a Fellow Craft:

(a) Has the right to sit in his Lodge opened in the degree he has received;

(b) Has the right to advancement therein after satisfactorily passing a strict proficiency examination in open lodge. If he fails to qualify for advancement for a period of twelve (12) months, he may be dropped from the Lodge Register and the portion of the fees corresponding to the degrees not taken forfeited, both at the discretion of the Lodge. If he desires to continue at a later date he shall file a petition for reconsideration or for reinstatement by giving reasons why he failed to qualify for advancement.

Pursuant to these provisions, the right of a fellowcraft to advance is premised on two conditions: (1) he must pass a strict proficiency examination and (2) he must do so within a period of twelve months. If he fails to satisfy these conditions, the lodge may drop him from its register. However, if he desires to continue at a later date, he can file a petition for reconsideration giving reasons why he failed to qualify for advancement. In the case at bar, it is clear that Bro. F.R. did not take any proficiency examination within twelve months from his passing. His reasons that he was then reviewing for the Bar and thereafter had to go to Quezon where he got employed as Municipal Secretary of Dinalungan and Casiguran are not sufficient justifications to delay his advancement. Similarly, his alleged involvement in civil and administrative litigations are not insurmountable impediments to his advancement. Certainly, the lapse of more than sixteen years is inconsistent with the pretended interest of Bro. F.R. on his membership in our fraternity.

In VIEW WHEREOF, we hold that Bro. R can no longer be raised as a master mason under his old application. (Opinion No. 1, S. 1983-1984)

II

RESTORATION OF MEMBER; SUSPENDED FROM HIS "DUAL" LODGE EFFECTS HIS RESTORATION IN MOTHER LODGE; ACTS OF GRAND LODGE PRESUMED KNOWN BY ALL MASONS – Bro. MP who was suspended by his dual lodge was restored by the Grand Master. Did this automatically effect his restoration in his mother lodge?

W. Bro. CF was convicted for unmasonic conduct by Cabanatuan Lodge, but the Grand Lodge reversed his conviction. Was it necessary for the Grand Lodge to give Cabanatuan Lodge a formal advice on the restoration of WB C.F. and for the Grand Secretary to publish this fact via a circular?

Held: On the first question, we hold that the restoration of Bro. M. P. in Kapatiran Lodge No. 228 has the *ipso facto* effect of restoring him to all his previous rights and privileges as a master mason, including his membership in Cabanatuan Lodge No. 53. It is of course our understanding that Bro. M.P. has no other case of unmasonic conduct where he has been duly convicted.

On the second question, it is our view that the decision of the 1983 Annual Communication reversing the conviction of WB C.F. for unmasonic conduct is immediately effective and executory. While advice or circular to that effect on the part of the MW Grand Lodge or the Grand Secretary may be desirable, nevertheless, lack of it is not ground to delay the implementation of said decision. All masons are assumed to have knowledge of all executive, legislative and judicial acts done in our Annual Communications. (Opinion No. 2, S. 1983-84)

III

MASTER WHO DIES TWO MONTHS AFTER INSTALLATION MAY NOT BE CONFERRED TITLE OF PAST MASTER – WB Jose Fernandez of Koronadal Lodge No. 209 was elected Worshipful Master on December 17, 1983 and installed on January 14, 1984. He died on March 2, 1984. Koronadal Lodge No. 209 passed a Resolution to confer the title Past Master upon him. *Held:* Chapter VII, (Article I) Paragraph 656 (d) of the 1980 Constitution defines a Past Master, as follows:

> "One who has been elected and installed and *served a term* as Master of a Lodge and *remains* in good standing in one of the subordinate Lodges of the Grand Lodge. x x x."

Since the late WB Jose Fernandez, failed to *serve a term* as master because of his untimely demise, he may not be conferred the title of Past Master.

The Koronadal Lodge No. 209, however, is not precluded from granting him any award, short of conferring the title of Past Master. (Opinion No. 1, S 1984-85)

IV

AFFILIATION; PERSONAL PRESENCE OF PETITIONER INDISPENSABLE – WB Donald Laurila, PM, is a Past Master of Kanto Lodge No. 143. His Lodge merged with the Rising Sun Lodge No. 151, Camp Zama, Japan. He demitted his membership from his Lodge before the Rising Sun Lodge No. 151 joined the Grand Lodge of Japan, because he wanted to remain with the Grand Lodge of the Philippines.

His queries are:

1. Whether he can join Manila – Mt. Lebanon Lodge No. 1 without being personally present during his affiliation; and

2. If not, whether a dispensation may be granted to dispense with his personal presence during his affiliation.

Held: Article VI of the 1984 Constitution provides:

> "Section 8. No Lodge shall accept a petition for dual membership unless the petitioner is a resident of that jurisdiction."

> "Section 9. Petitions for degrees and for *affiliation* shall be in writing, signed by the applicant and recommended by at least two members of the Lodge. x x x."

> "Section 10. All petitions for degrees and for affiliation shall be referred to a committee of three who shall make a strict examination into the moral, physical and other qualifications of the petitioner. x x x."

Under Section 8 above quoted, a petitioner for dual membership must be a resident of this jurisdiction. Although this provision speaks of dual membership, by analogy, this provision should apply also to petitions for affiliation.

The petition must be referred to an investigating committee. For all practical considerations, the petitioner for affiliation must be personally present and submit himself to an inquiry into his moral, mental, physical and other qualifications. This process cannot be done, if the petitioner is not a resident of this jurisdiction.

Furthermore, if the petition is approved, the petitioner has to take his oath of affiliation, where his personal presence is indispensable. (Opinion No. 2, S 1984-85)

V

ADVANCEMENT FROM ENTERED APPRENTICE TO FELLOW CRAFT; RULES. – Sometime in the early year of 1983, Bro. Concordio Zuniga was initiated Entered Apprentice Mason at Gonzaga Lodge No. 66. For some reason or other he was not passed to the degree of Fellow Craft within one year.

He seeks advancement to the degree of Fellow Craft and the Lodge voted unanimously to confer upon him the second degree of Masonry, without filing a new petition for degrees, and for this purpose the Lodge is requesting for a dispensation.

Held: Article II, Chapter V, Sec. 2 (b) (pars. 560 & 562) of the 1980 Constitution provides: Par. 560, Section 2, An Entered Apprentice or a Fellowcraft x x x

> "(b) Has the right to advancement therein after satisfactorily passing a strict proficiency examination in open Lodge. If he fails to qualify for advancement for a period twelve months, he may be dropped from the Lodge Register and the portion of the fees corresponding to the degrees not taken forfeited, both at the discretion of the Lodge. If he desires to continue at a later date he shall file a petition for reconsideration or for reinstatement by giving reasons why he failed to qualify for advancement."

There is no showing that Bro. Concordio Zuñiga was dropped from the Lodge Register and the portion of his fees for the degrees not taken, forfeited by the Lodge. He may, therefore, be advanced to the second degree of Freemasonry, provided that he passes the required proficiency examination.

Even if his name was dropped from the Lodge Register, and portion of his fees for the degrees not taken forfeited by the Lodge, his request in writing to be passed to the second degree of Freemasonry stating his reasons for his failure to advance within one (1) year from the date of his initiation may be considered as petition for reconsideration or for reinstatement and since the same was unanimously approved by the Lodge, there is no more need to require him to file a new petition.

We hold there is no need to request for a dispensation (Opinion No. 3, S 1984-85)

VI

REJECTED CANDIDATE; FILING OF NEW PETITION; PROCEDURE – Mr. R.G. of Tuguegarao, Cagayan filed a petition to receive the degrees of Masonry with Gonzaga Lodge No. 66, F & A.M. His petition was given due course, favorably recommended, but rejected by ballot. After six (6) months, he filed a new petition. His second petition was favorably recommended by another investigating Committee, but again rejected.

The Worshipful Master created a Committee of three (3) Past Masters to inquire as to his character and his purpose in joining the Fraternity. The Committee submitted a favorable report. Dispensation is requested in order to ballot on his petition within the 12 month period.

Held: Article VI, Section 5 of the Revised Constitution (1984) provides:

> "No Lodge shall accept a petition from a person who within the preceeding twelve (12) months has been rejected by the Lodge except by dispensation by the Grand Master. The request for dispensation must be unanimously approved by the Lodge at a meeting of which the members shall have due notice."

The acceptance of the second petition is irregular. The Constitution prohibits a Lodge from *accepting* a second petition within 12 months from the date of rejection of the first petition, without dispensation from the Grand Master. In the present case, the Lodge accepted a second petition without the required dispensation. Moreover, a dispensation cannot be granted to legalize an act which at the inception is illegal or irregular. Compliance with the above quoted provision is a condition precedent for the grant of dispensation. (Opinion No. 4, S. 1984-85)

VII

PROHIBITION ON SERVING OR CONSUMING ALCOHOLIC BEVERAGES. – The provision in question states:

> "Sec. 2. Among others, it is prohibited: to serve or consume alcoholic beverages in a Masonic Temple or in the premise of the building in which it meets or at a masonic banguet."

The prohibition to serve or consume alcoholic beverages in a Masonic Temple or in the premises of the building in which the Lodge meets is absolute, whether the occasion is a formal or an informal affair.

If the affair is held outside the Temple, or outside the premises of the building where the Lodge meets, the prohibition applies only to Masonic banquets.

A "banquet" is defined as "an elaborate meal; feast; a formal dinner for many people, usually with toasts and speeches." (Webster's New World Dictionary of the American Language, Second College Edition, 1980 Ed. p. 111).

It is clear, therefore, that picnics or other informal activities if held outside the Temple or outside the premises of the building where the Lodge meets, are not covered by the prohibition (Opinion No. 5, S. 1984-85)

VIII

LODGES; FUND RAISING; PERMISSION TO SELL TICKETS – Chapter IV, Article II, Par. 321 of the 1980 Constitution, on powers of a Lodge, provides:

> "Raise funds to finance its programs by voluntary contributions from its members or after approval from the Grand Master, through other fund raising campaign.

It is clear that it is the Grand Master who gives the approval for a Lodge to raise funds by means other than through voluntary contributions of its members, like selling tickets to the public. The purpose is to regulate such fund raising campaigns, to prevent the improper involvement of the name of the Fraternity (Opinion No. 6, S 1984-85)

IX

DISPENSATION; MUST BE IN WRITING – A Dispensation, whether issued by the Grand Master for the formation of a new Lodge or in the exercise of his powers as defined in Chapter II, Article I, Section 128-135, (1980 Constitution) or by the District Deputy Grand Masters, by its very nature, should be in writing, otherwise, confusion might arise, because some acts which are irregular, might be performed or committed by a lodge, under a false claim that it was granted a dispensation verbally or through the phone. (Opinion No. 7, S. 1984-85)

X

BRETHREN, EVEN IF THEIR ADDRESSES ARE UNKNOWN SHOULD BE BILLED FOR THE CABLETOW SUBSCRIPTION – Some Lodges claim that their members listed in the Annual Report, whose addresses are unknown, should not be billed for the Cabletow subscription.

Held: Article VIII, Section 2, (b) of the Revised Constitution of 1984 provides:

> "The following amounts shall be paid as annual dues by each Lodge, whether chartered or under dispensation:

b. For each Master Mason listed in its Annual Report, except Life Members by longevity x x x ₱18.00 as subscription fee to the Cabletow for local subscribers and US$6.50 for overseas subscribers, x x x."

Furthermore, Chapter V, Article II, Section 578 provides:

"A member may be suspended from all rights and privileges of Masonry for non-payment of his dues, Masonic Hospital, or *Cabletow assessment.*"

Payment for the subscription to the Cabletow is mandatory for all members listed in the Annual Report, whether their addresses are known or unknown, except for life members by longevity. (Opinion No. 8, S. 1984-85)

XI

LIFE MEMBERSHIP BY PURCHASE; WHERE INFLATION OR DEVALUATION INTERVENES; OPTION OPEN TO LODGE – Article VII, Sec. 5 (a) of the Ordinances provides:

"Master Mason may become a life member by 'purchase' by depositing with his Lodge such sum as it may determine, the proceeds or income of which should be sufficient to cover payments for due, assessments, and other fees or obligations of said Master Mason to the Lodge and the Grand Lodge. If, as a result of unusual inflation or currency devaluation the amount deposited should become insufficient to generate the required proceeds or income to cover the Master Mason's financial obligations to the Lodge and the Grand Lodge, *the lodge has the option to return the original sum deposited after deducting the current dues and fees,* and thereafter consider the brother as a regular member, by giving due and prior notice of such option. Otherwise, the lodge may *require the brother to deposit such additional amount* as is necessary to continue and maintain his life membership by 'purchase.' (Underscoring supplied)

There are two options which the lodge may chose from i.e., 1) to return the sum deposited after deducting the current dues and fees; or 2) to require the brother to deposit such additional amount as is necessary to continue and maintain his life membership by "purchase."

In case the brother refuses to abide by the decision of the Lodge, the Lodge may impose sanctions, or it may consider the brother as delinquent in the payment of his dues, and other assessments, and suspend him for non-payment of his dues in accordance with the provisions of Sections 7, 8 and 9, Article VII of the Ordinances (Opinion No. 9, S. 1984-85.

XII

PROPRIETY OF THE USE OF TITLES LIKE "PAST DISTRICT DEPUTY GRAND MASTER (PDDGM)" OR "PAST GRAND TYLER (PGT)" – From time to time the titles like PDDGM (Past District Deputy Grand Master) or PGT (Past Grand Tyler) appear in Masonic programs. Is this prohibited by the Constitution?

The Constitution provides that:

> "x x x. The Grand Chaplain shall be addressed as Very Reverend; the Assistant Grand Secretary, the Assistant Grand Treasurer, the Grand Orator, the Grand Marshal, the Grand Standard Bearer, the Grand Sword Bearer, the Grand Bible Bearer, the Senior Grand Lecturer, the Junior Grand Lecturer, the District Grand Lecturers, the Senior and Junior Deacons, the Senior and Junior Grand Stewards, the Grand Pursuilvant, the Grand Organist, the Grand Tyler, the members of the Board for General Purposes not falling under any of the other previously mentioned categories, the District Deputy Grand Masters, shall be addressed as Very Worshipful. The Title of Very Reverend and Very Worshipful shall apply only during the Officers' tenure of office. (Article II, Sec. 7, 1984 Constitution)

What the Constitution prohibits is the use of the titles "Very Reverend" and "Very Worshipful" in addressing a Past Grand Chaplain or a Past District Deputy Grand Master or other Past Grand Lodge Officer who, during their terms of office should be addressed as "Very Reverend" or "Very Worshipful." The titles Past District Deputy Grand Master or Past Grand Chaplain are designations only of the offices held by such officers, and is not covered by the prohibition. (Opinion No. 10, S. 1984-85)

XIII

LODGES HOW SUBORDINATE LODGE MAY "ACQUIRE, MORTGAGE, SELL AND CONVEY PROPERTY – Article V., Sec. 3 of the Ordinances to the Constitution provides:

> "A lodge may hold title to all of its assets with the power to acquire, mortgage, sell and convey property and to invest and reinvest its funds; or it may through trustees provided for in a standing resolution, who shall always be under its control, hold, mortgage, sell and otherwise dispose of its property and funds, which may be invested and reinvested as the lodge shall direct."

A lodge may acquire, mortgage, sell or convey property in the following manner:

1. Through the Grand Lodge;
2. Through a Board of Trustees.

A subordinate lodge may acquire real properties through the Grand Lodge. The Grand Lodge shall hold titles to the properties, in trust and for the benefit of the subordinate lodge.

The subordinate lodge may form a Board of Trustees composed of its members, in whose names titles to real properties belonging to the lodge may placed, for the benefit of the members of the lodge.

The provisions of the New Civil Code shall govern the relationship, the rights, duties and obligations of the trustees. (Opinion No. 11, S. 1984-85)

XIV

BALLOTING; HOLDING OF SECOND BALLOT WHERE FIRST BALLOT WAS FAVORABLE – On September 8, 1984, Quezon City Lodge No. 122 voted on the petition of a candidate to receive the degrees of Masonry, after a favorable investigation report. The balloting was finished. The Worshipful Master declared the ballot closed and the ballot displayed. The result was fair, clear and bright, in the South, West and East, respectively. The Worshipful Master then asked if any brother wanted to examine the ballot. At this juncture, the Tyler entered the room and demanded that he be allowed to cast his vote, because he was not at his station during the balloting.

The Worshipful Master granted the request and a second balloting was conducted. The result of the first ballot was not declared null and void.

In the second balloting, the petitioner received a black cube. Another balloting was conducted to correct a possible error, but again, there was a black cube.

There is only one instance in our Ritual when a second balloting was conducted. This is when the petitioner receives a black cube and the purpose is to correct a possible mistake.

In the case at bar, the balloting was terminated; the Worshipful Master had declared the ballot closed. The ballot was displayed and the results declared from the South, West and East. The Tyler, by his absence from his Station during the first balloting forfeited his right to vote.

The holding a second balloting, without declaring the results of the first balloting as null and void and for the purpose of accommodating the Tyler, who should be considered to have waived his right to vote because of his absence from his station during the first balloting is clearly illegal.

The results of the first ballot should be upheld. (Opinion No. 12, S. 1984-85)

DISTRICT DEPUTY GRAND MASTERS 1984-1985

1-A — John L. Choa
1-B — Benjamin B. Malig
1-C — Plutarco Bawagan
2 — Leandro B. Resurreccion
3 — Perfecto B. Martinez Jr.
4 — Eduardo Alcantara
5 — Ishmael Sanchez, Sr.
6 — Ruben O. Azarcon
7 — James R. Ruckman
8 — Antonio D. Salvador
9 — Fernando V. Pascua, Jr.
10 — Levy M. Narvaez
11 — Andrew Nocon
12 — Wiro C. Tejada, Sr.
13 — Santiago Ferrer, Jr.
14 — Selmo O. Bernas
15 — Salvador Santiago
16 — Jesus Limkimso
17 — Eutropio Magdale
18 — Benjamin S. Geli
19 — Carlos C. Aguilar
20 — Fred G. Dumlao
21 — Kenneth M. Crabtree
22 — James B. King
23 — Jose R. Anes
24 — Mariano Garantoza
25 — Moises F. Dalisay, Sr.
26 — Hector P. Narajos
27 — Antonio Ko
28 — Carlos G. Aguba
29 — Virgilio G. Evangelista
30 — George F. Krause
31 — Antonio I. Codina
32 — Claudio C. Guerrero
33 — Gregorio O. Calit
34 — Russell B. Atkins
35 — Jose S. Sarria
36 — Fulgencio A. Mella
37 — Gauvain J. Benzonan
38 — Jose M. Lagahit
39 — Busi T. Dy
40 — Philip A. Gerenia

DISTRICT GRAND LECTURERS 1984-1985

1-A — Ramon G. Gonzales, Sr.
1-B — Serafin Z. Valenzuela
1-C — Benjamin G. Brown
2 — Bienvenido V. de Guzman
3 — Geminiano M. Alvarado
4 — Dennis T. Rivas
5 — Gaudencio M. David
6 — Deogracias Rivera
7 — Antonio R. Manio
8 — Luperio F. Villanueva
9 — Maximiano M. Tuazon, Jr.
10 — Mariano M. Baldemoro
11 — Rosauro M. Magcalas
12 — Guillermo V. Rabuel
13 — Tomas A. Reyes
14 — Raymundo M. Magat
15 — Fedelindo G. Fernandez
16 — Pablo C. Ko
17 — Gregorio Iyoy
18 — Jose Lim III
19 — Mahmud Bagis
20 — Leonilo T. Alger
21 — Elson R. Ross
22 —
23 — Magtanggol A. Nuevo
24 — Aurelio Lee
25 — Angelito G. Flores
26 — Ali Bagundang
27 — Enrique Maravilla
28 — Modesto A. Tatlonghari
29 — Crispiniano G. Lamorena
30 — Anthony S. Vasconcellos
31 — Paulino T. Lim
32 — Llewellyn M. Mangilet
33 — Rodolfo E. Papa
34 — Mariano A. Cantos
35 — Saturnino O. Alfonso
36 — Ireneo B. Escandor
37 — Maximiano S. Panlague
38 — Romulo O. Villanueva
39 — Emmanuel R. Daguman
40 — Floresto Florendo

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