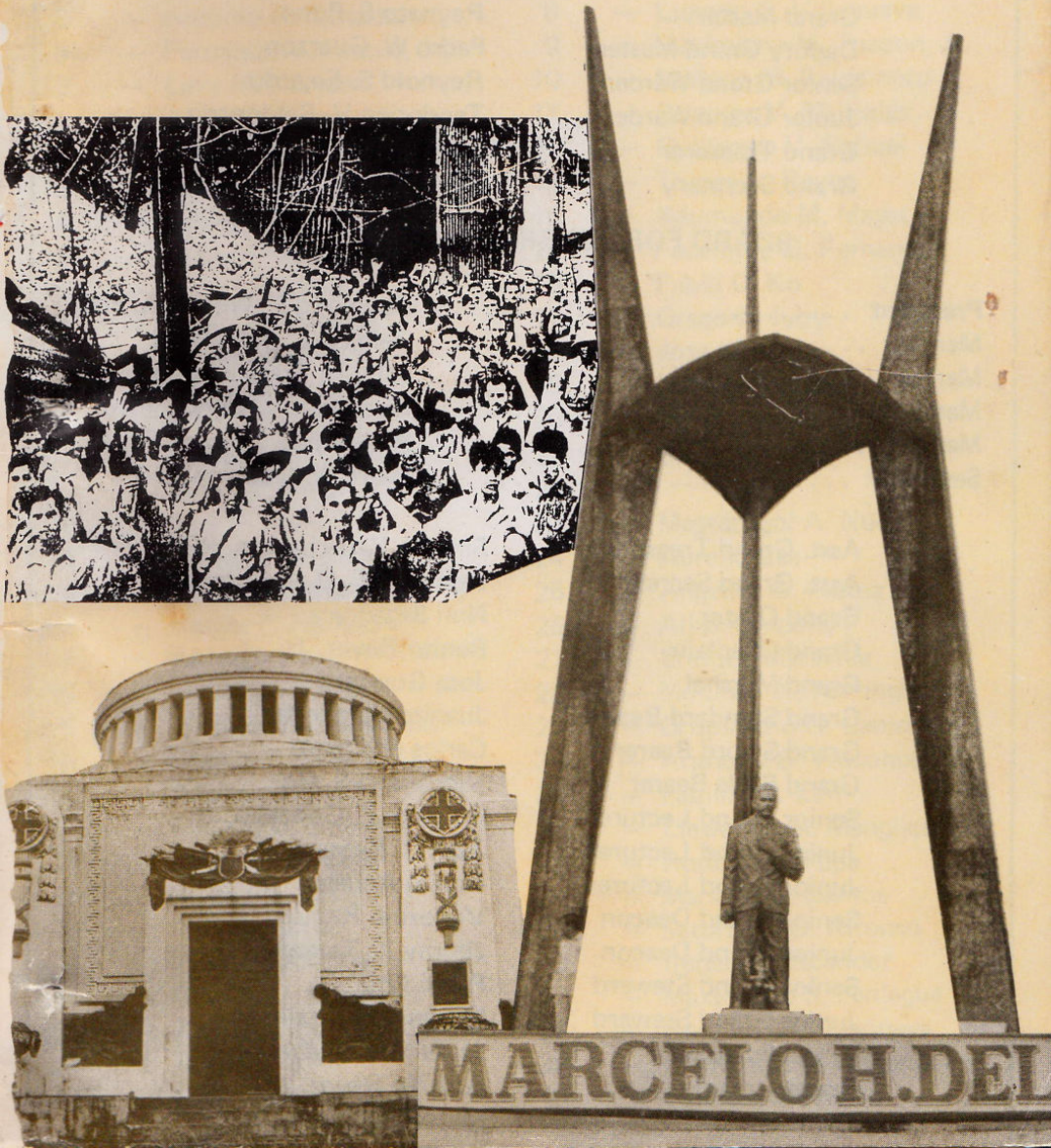
The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Volume 60, No. 9 September-October 1984



Cata P.R. Francisco

Grand Lodge of Free and Accepted Masons of the Philippines

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The CABLETOW

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THE CABLETOW Vol. 60, No. 9 September-October 1984

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ABELARDO P. MOJICA
Editor

B. J. TORRES
Administrative Assistant
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RICHARD G. MOJICA
In-Charge-Circulation

GUEST EDITORIAL

Masonry can make a good Man a better one

My dear Son,

Remember sometime in April, when as a Mason you attended our Annual Communication for the first time, and you asked me, "Dad can I be Grand Master? How does a Mason become Grand Master? What are the qualifications to be Grand Master?"

I did not answer you then. I just looked deep into your eyes to fathom the sincerity of your questions. And as our eyes met, I became speechless. I tried to answer you but something deep within me rendered me tongue-tied. I just smiled. And you smiled back.

My smile was to hide my inability to give you answers outright and to make you feel that your questions were not easy to answer. On the other hand your smile, Sonny, showed understanding on the failure of your father to quench your thirst for more Masonic knowledge and satiate your hunger for personal fulfillment.

In all these years of your membership in the Craft, in our conversations and association, not only as your father but more so as a brother Mason, you exuded Masonic maturity and refinement. You have become a more responsible father and a devoted husband. You have made me proud as your father especially when our brethren speak highly of you and praise you in my presence.

But these do not answer your questions. If ever, it means that you are a worthy brother Mason – one who has shown that Masonry can make a good man a better one. You have shown that man does not live by bread alone. Moreover, you have conducted yourself in an exemplary manner worthy of emulation. You have imbibed in you and in your family the Christian way of life. No wonder your life and your children are equally proud of you.

To be Grand Master is not a matter of right. It is not a matter of one's personal choice. It is a CALL TO DUTY. A SACRIFICE. A CHALLENGE, A MISSION, A TRUST.

When a Mason entertains a formulated notion of sitting in the Grand Oriental Chair, there are many soul-searching questions that he himself has to answer. Being human, he may find the questions as easy to answer as they come. But, after relieving himself of the mundane merriments and then pondering upon the questions and answers thereto, he discovers the questions to be more challenging and the answers more frightening, if not discouraging.

Among others, these questions may be:

– Am I worthy of the Grand Oriental Chair?

– Am I prepared and capable to be Grand Master?

– Do I have the time to attend to the demands of the office of Grand Master?

– Do I have the resources to share, so as not to rely merely on the coffers of the Grand Lodge?

– Is my life clean and untarnished? Am I not hiding anything that may embarrass the Grand Lodge?

– Is the Grand Oriental Chair too small or too big for me?

During the Annual Communication set in April of every year, the brethren elect our Grand Master. Our election is marked by our adherence to Masonic traditions. Our Constitution prohibits campaigning. Nominees for Grand Master and for other stations do not deliver campaign speeches. No streamers are displayed. No leaflets or handouts are distributed. Wealth is not used to entice votes. Masons do not believe in lavish spending. Suffice, that nominees have signified their availability to be of service.

Our electoral process is such that nominees do not have to organize any machinery to get elected. They do not have to campaign. Unlike in other organizations, our nominees do not solicit votes and spend so much. They leave their fate to the conscience of the Grand Lodge.

Of course, Sonny, my opinion on this matter is mine alone. Very few brethren may share my ideas. And some may not agree with me at all. But, we do not begrudge brethren who differ with us. That is Freemasonry and there lies the beauty of our brotherhood. Opinions and ideas may clash, resulting at times, in heated arguments and discussions. But after the storm of controversies has subsided and the better opinion has crystalized, the gem of brotherhood, after being momentarily beclouded, shines again and becomes more lustrous than before.

And so my Son, you don't have to ask any brother for answers to your questions. You yourself should know the answers.

Your exposure to the thinking of the Fraternity and to ideals and actuations of your brethren would have helped nurture in you, by now, the rudiments of Freemasonry. If after all these fifteen years of your membership in our exalted Fraternity, you have not yet grasped the broad and unprinted expectations of the Fraternity from you, then Sonny, you have to double-time to catch up, lest you might miss your appointment with destiny.

By the way, how is your wife, Liwayway? And your four sons? Has any of them asked you about Freemasonry? Has any one of them asked you the same question you asked me years back – "Dad, how does one become a Mason?" – WB MABINI HERNANDEZ, PM, ARAW LODGE NO. 18

LETTERS TO THE EDITOR

I have seen your May-June 1984, of *The Cabletow* which is both highly informative and intellectually enriching.

JOSE E. SARRIA, JR.
DDGM, District No. 35

Accept our sincere fraternal regards and commendation for the new and informative format of *The Cabletow.*

PALAWAN GROUP OF MASTERS MASONS
By PERFECTO L. ALIBADBAD

Please allow me to congratulate you in your appointment as the new Editor of *The Cabletow.* I just received my copy of the May-June 1984 issue of *The Cabletow* and I noticed that the format is quite different from the previous issues I received in the past. The present *Cabletow* is well arranged so that at a glance one can easily read and understand the written articles therein. The pictorials are well laid out and evenly distributed. Congratulations for a splendid work of giving our *Cabletow* a new face and a new format.

SAMUEL K. MORGIA
Cebu Lodge No. 128

EDICTS

EDICT NO. 82

To: All DDGMs, Masters, Officers and Members of Lodges under this jurisdiction:

Whereas, one of the most beautiful tenets of freemasonry is the reminder that in dealing with an erring brother we should ". . . whisper good counsel in his ear, gently admonish him of his error and in the most friendly manner endeavor to bring about reform."

Whereas, the cogency of this concept cannot be doubted for even our civil laws and rules of court prohibit members of a family from litigating against each other without first exhausting all possibilities of an amicable settlement;

Whereas, the masonic fraternity is a brotherhood of men whose strength lies in the harmony of its members;

Whereas, we shall not only be giving realism to these masonic precepts but the Craft will also be alleviating the congestion of cases in court, by requiring brethren with disputes against each other to seek first the good office of the Grand Lodge before resorting for redress in our regular courts, quasi-judicial agencies and other government offices so that all possibilities of settlement can be explored and exhausted in the masonic spirit of brotherly love, relief and truth;

Whereas, the spectacle of a brother filing cases against another brother in court and other government agencies without giving the Craft a chance to harmonize their relationship has exposed the fraternity to unnecessary public ridicule, embarrassment and contempt.

NOW, THEREFORE, I, REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, by

virtue of the powers in me vested by the Constitution, do hereby promulgate and decree:

(a) that the filing of any administrative, civil or criminal case by a member of the Craft against another in any government office, quasi judicial agency, or regular court without notifying the Grand Lodge, thru the Grand Secretary, and giving the latter a reasonable opportunity to settle their dispute as masonic brothers shall henceforth be considered as unmasonic conduct and shall be dealt with in accordance with our Constitution and Ordinances;

(b) that within three (3) days after the Grand Lodge shall have been informed of such a dispute, the Grand Master shall form a Special Committee for Settlement of Dispute consisting of five (5) brethren, preferably Past Masters, from the jurisdiction where the disputants belong who shall immediately conciliate and endeavor to restore peace and harmony between or among the parties, and submit its findings to the Grand Lodge;

(c) provided, however, that after exhaustion of all possibilities for settlement, a member of the Craft who still feels aggrieved by another member may resort to the regular remedies provided by the laws of the land to vindicate his claim or cause of action.

This Edict shall be read in open Lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 31st day of July 1984.

REYNATO S. PUNO
Grand Master

Attested:

MANUEL M. CRUDO, PGM
Grand Secretary

EDICT NO. 83

To: All DDGMs, Masters, Officers & Members of Lodges under this jurisdiction:

Whereas, the ballot was conceived to be the most effective means by which a mason can protect the Craft against the admission of those who are not "duly and truly prepared worthy and well qualified;"

Whereas, there is need to stress that the ballot is sacred and should never be misused or abused to exhibit personal spite or prejudice against anybody knocking at the door of the Craft;

Whereas, it has been well recommended by resolution duly passed in the 5th District Convention of District No. 37 and favorably endorsed by the Committee on Works and the Grand Lecturers that we revise the charge given by the Worshipful Master to the brethren before they ballot on a candidate in order to endow more solemnity to the ceremony of balloting and emphasize to the brethren the importance of the ballot.

NOW, THEREFORE, I, REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, by virtue of the powers in me vested by the Constitution, and in accordance with the recommendation of District No. 37 and approved by the Committee on Works and by our Grand Lecturers, hereby decree that henceforth, every Worshipful Master shall give to the brethren who are about to ballot a candidate the following charge, to wit:

"One of your important privileges as a mason is that of accepting or rejecting all who may apply for the degrees or for membership. I wish to impress upon your mind the immense power for good or evil with which you are entrusted. The white ball, secretly cast by you, signifies your approbation of any candidate who may apply, while the black one, when cast by you, signifies that the candidate is unworthy for some reason known to you, and will have the same effect as though each member of this lodge were to cast one of them. Hence, how important it is that you should be extremely careful in depositing your ballot, always remembering that white balls elect and black reject. The ballot, my brother, is inviolably secret, and you are cautioned that to discuss or make known your ballot is one of the greatest of Masonic offenses. The ballot is never the proper place to exhibit petty spite toward any individual within or without the lodge, and

the ceremony attending the casting of a ballot is equivalent to a sacred promise to cast it in accordance with your obligation."

This Edict shall be read in open Lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge at the City of Manila this 14th day of August 1984.

REYNATO S. PUNO
Grand Master

Attested:

MANUEL M. CRUDO, PGM
Grand Secretary

Republic of the Philippines
Ministry of Transportation and Communications
BUREAU OF POSTS
M a n i l a
SWORN STATEMENT

The undersigned, ABELARDO P. MONICA, editor/~~managing editor/business manager~~/owner/publisher/ of ~~THE CABLETOW~~ (~~Name of publication~~) published Bi-monthly (frequency of issue), in English (language in which printed) at 1440 San Marcelino, Ermita, Manila (office of publication), after having been duly sworn to in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

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If publication is owned by a corporation, stockholders owning one per cent or more of the total amount of stocks:

Bondholder, mortgagee, or other security holders owning one per cent or more of the total amount of security:

In case of daily publication, average number of copies printed and circulated of each issue during the preceding month of _____, 19 _____.

1. Sent to paid subscribers - - - - - - - - - - - -
2. Sent to others than paid subscribers - - - -
Total - - - - -

In case of publication other than daily, total number of copies printed and circulated of the last issue dated July-August 19 84.

1. Sent to paid subscribers - - - - - - - - - - - - 16,000
2. Sent to others than paid subscribers - - - -
Total - - - - - 16,000

ABELARDO P. MONICA
(Signature)

Editor
(Title or Designation)

SUBSCRIBED AND SWORN to before me this 1st day of October 19 84, at Manila, Philippines, the affiant exhibiting his ~~Community~~ Residence Certificate No. 1702571 issued at Makati on January 30 19 84.

REYNOLD S. PASADO
(Officer Administering Oath)
Chief Clerical Attorney

NOTE: This form is exempt from the payment of documentary stamp tax.

EDICT NO. 84

To: All DDMGs, Masters & Members of Lodges under this jurisdiction:

Whereas, our Past Masters are the ever faithful vanguards of the Craft whose immense contribution to the progress of masonry in this jurisdiction should always be remembered and recognized;

Whereas, there is need to provide a distinct organization for our Past Masters to assure their continuing service, devotion and loyalty to the Craft, otherwise, their knowledge, know how, proficiency and experience will go to naught;

Whereas, there is a compelling moral obligation on our part to aid and assist our Past Masters, their widows and orphans and alleviate their problems posed by old age, sickness and other permanent or temporary disabilities that hamper their continuing services to the Craft, which duty can be best discharged by giving them an organization that will specially look after all their social security needs;

WHEREFORE, I REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F & A. M. of the Philippines decree the creation of the GRAND GUILD OF PAST MASTERS OF THE PHILIPPINES whose primary purpose is to promote the welfare and interest of all our Past Masters, their widows and orphans and I hereby appoint MW ROSENDO C. HERRERA, PGM, as its President, endowed with all the powers to organize District Guilds of Past Masters throughout our jurisdiction and assisted by a Council of Advisers to be composed of all our Past Grand Masters.

This Edict shall be read in open lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge this 31st of August 1984.

REYNATO S. PUNO
Grand Master

Attested:

MANUAL M. CRUDO, PGM
Grand Secretary

PROCLAMATION

MEMORANDUM

CIRCULAR

PROCLAMATION NO. 1

To: All DDGMs, Masters, Officers & Members of Lodges under this Jurisdiction:

PROCLAMATION OF MASONIC YEAR 1984-85 AS THE YEAR OF THE DEMOLAYS

Whereas, we recognize the Order of the DeMolays as an important force in imbuing the youth of the nation with reverence for the Supreme Architect of the Universe, love of family, and loyalty to country;

Whereas, after years of relentless labor, the Order of DeMolay in the Philippines has been accorded international recognition when the Supreme Council of the International Order of the DeMolays in its convention held on May 9, 1984 at Sarasota, Florida, finally voted to grant its Charter;

Whereas, this singular achievement of the local Order of DeMolay is expected to inspire its members and sympathizers to exert fresh efforts to attract more of our young people to its fold;

Whereas, the Grand Lodge of Free and Accepted Masons of the Philippines is steadfastly committed to foster the ideals of the Order of the DeMolay.

NOW, THEREFORE, I REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, do hereby proclaim the masonic year 1984-85 as the Year of the DeMolay and I mandate all masons in this jurisdiction whithersoever dispersed to assist in the propagation and perpetuation of the precepts of the Order of the DeMolay.

This Proclamation shall be read

in open Lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 8th day of August 1984.

REYNATO S. PUNO
Grand Master

Attested:

MANUEL M. CRUDO, PGM
Grand Secretary

Memorandum No. 5

To: ALL DISTRICT DEPUTY GRAND MASTERS

Greetings!

Whereas, by virtue of Edict No. 84 I have established the Grand Guild of Past Masters headed by MW Rosendo Herrera, PGM, to best serve the interest and welfare of Past Masters in this jurisdiction;

Whereas, as a complementary measure there is need to organize District Guilds of Past Masters to complete the network that will attend to the needs of our Past Masters.

Wherefore, I, REYNATO S. PUNO, Grand Master of the Grand Lodge of Free and Accepted Masons in the Philippines, hereby direct and authorize you to organize within your district not later than November 30, 1984, a District Guild of Past Masters which shall be affiliated with the Grand Guild of Past Masters under the Grand Lodge of the Philippines.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 19th day of September 1984.

REYNATO S. PUNO
Grand Master

CIRCULAR NO. 10
Series of 1984 – PUNO

TO: ALL DDGMs, DLGs, MASTERS, OFFICERS AND MEMBERS IN THIS JURISDICTION

Whereas, I have received the following distressing telegram from WB Leo Pantejo of Mount Diwata Lodge No. 236, viz:

"SUPERTYPHOON NITANG UNROOFED OR DESTROYED HOUSES OF BRETHREN OF MOUNT DIWATA LODGE 236 HOWEVER NO CASUALTIES SO FAR STOP 95 PERCENT OF FAMILIES IN CITY HOMELESS OR WITHOUT ROOFTOPS STOP WILL APPRECIATE ANY ASSISTANCE FROM GRAND LODGE OR BLUE LODGES WILL KEEP YOU INFORMED FURTHER DEVELOPMENTS THANKS FRATERNAL REGARDS VW LEO PANTEJO"

Whereas, the same fate may have been suffered by some brethren in Tagbilaran, Bohol and Cebu City although no word has been received from them;

Whereas, our obligation calls us to extend assistance to worthy brethren in distress;

NOW, THEREFORE, I, REYNATO S. PUNO, Grand Master of the Grand Lodge of Free and Accepted Masons in the Philippines, hereby instruct you to solicit contributions, in cash or in kind, from the brethren of your lodge, to assist our worthy distressed brethren in Surigao City. The relief can be sent directly to DDGM Antonio Codina (R. Palma St., Butuan City), WB Leo Pantejo (City Fiscal's Office, Surigao City), or thru the Grand Lodge (C/o WB Johnny Mendoza).

This Circular shall be read in open Lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 11th day of September 1984.

REYNATO S. PUNO
Grand Master

Attest:

MANUEL M. CRUDO, PGM
Grand Secretary

A TRIBUTE TO GAT MARCELO H. DEL PILAR FATHER OF PHILIPPINE MASONRY

GREAT MEN BELONG TO ETERNITY . . . THEIR TEACHINGS TRANSCEND TIME

We are celebrating the 134th birthday of one of the greatest Filipino heroes of all time, Gat. Marcelo H. del Pilar. To be sure, the virtues of del Pilar will be extolled in picturesque prose and in exquisite poetry in all nooks and corners of the country. A man of diverse dimensions, the admirers of del Pilar will not run out of vocabulary verbalizing his relevance in the context of contemporary times.

This evening, I do not aim to capture the total genius of del Pilar. The constraints of time counsel against the exertion of such efforts. It is always an illusion to capsulize the complete essence of a hero, however comprehensive the efforts may be. For as Socrates reminds us, great men belong to eternity and their teachings transcend time, hence, our perceptions of them should never be fixed and final but always temporary and tentative. Given this warning by the oracle of ancient Athens, let me speak of Marcelo H. del Pilar and the masonic values he espoused.

Del Pilar is known as the Father of Philippine Masonry. Let there be no doubt about it. In his book *Freemasonry in the Philippines,* Rt. Wor. Juan Causing informs us how del Pilar earned this title and I quote his historical account:

xxx

The Grande Oriente Espanol being constituted and registered under and in accordance with the laws of the Association of the Civil Government of Madrid, freemasonry in Spain became legal or at least tolerated. Miguel Morayta, the Grand Master was a professor of the Central University of Madrid, President of the Hispano-Filipino association; a republican, a liberal and a respected and sincere fiend of the Filipinos. Under these favorable cirumstances, the Filipino masons launched a decisive campaign and propaganda towards organizing Filipino lodges in Madrid. The object was to unify all Filipi-

nos residing in the various countries of Europe and thru their combined strength work together against the evil oppression and persecution under which Masonry was suffering mercilessly in the Philippines.

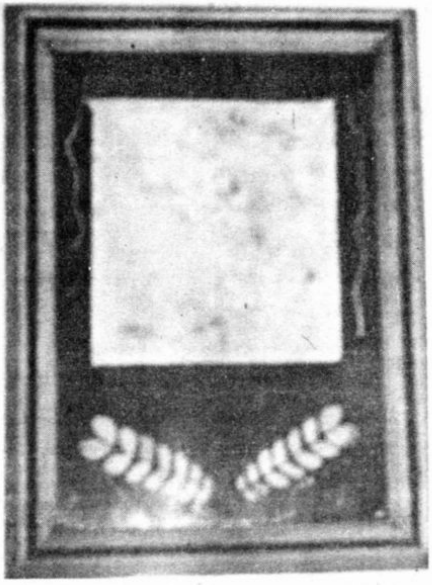
Together with del Pilar and other Filipino masons in Madrid, (Graciano Lopez Jaena) founded Lodge Solidaridad No. 53 which was chartered May 15, 1890 in Madrid under the Gran Oriente Espanol. Dr. Jose Rizal was initiated in this lodge on Nov. 15, 1890. All Filipinos in Spain affiliated with it. x x x

The formative stage of Philippine masonry having been started and laid out by the Filipino Masons abroad in Spain, the next move was to bring it home to the people in the Philippines. The plan as conceived by del Pilar and Rizal was to organize lodges in Manila and the provinces that would later constitute together with those in Spain and in other countries a strong consolidated league against oppression in the homeland. Hence following instruction from del Pilar, Pedro Serrano Laktao returned to the Philippines in 1890. Moises Salvador who was initiated in Madrid and Jose A. Ramos initiated in London, both having arrived in the Philippines, joined Serrano in organizing the first Philippine Lodge, NILAD, under the jurisdiction of the Grande Oriente Espanol.

This Lodge was constituted on January 6, 1891 and duly approved as Lodge Nilad No. 144 on March 20, 1892. Upon his return to the Philippines in July 1892, at a solemn meeting, Dr. Jose P. Rizal was appointed Honorary Worshipful Master.

Lodge Nilad being the first Filipino lodge from which others were organized, it was called Mother Lodge and as such by special authority of the Grande Oriente Espanol, it exercised certain supervisory powers over all other lodges. x x x Membership in this lodge soon increased so that after a year later, over 100 new members were added to its original founders.

xxx Because of their activities Philippine masonry soon became well known throughout that many were attracted to join the fraternity with enthusiasm, even those prominent in life. The Grand Oriente Espanol congratulated the Filipino masons for their success and the Grand officers were proud of their progress and believed that masonry



The Apron of Bro. Del Pilar and the Acacia Leaves.



Grand Master Rey S. Puno extolling virtues of Gat. M.H. del Pilar during rites.

really found the Philippines a fertile soil for its growth. xxx About this time, Rizal who had just arrived from Spain, was very instrumental in giving good and wise counsels especially on the conflict between masonry and the propaganda for needed reforms in the Philippines.

The demand of the hour was for a better organization. xxx Headed by Lodge Walana thru its enthusiastic Faustino Villaruel, a general assembly was announced to convene at the house of Villaruel at No. 8, Calle Asuncion, Binondo on April 16, 1893, to decide on the following agenda:

1. To organize a Regional Grand Council or Regional Grand Lodge in accordance with the General Statutes and the Constitution of the Grande Oriente Espanol.

x x x

After a thorough deliberation of the matter at issue and having agreed to file an application with the Grand Council of the Order for the organization of a Regional Grand Council, they proceeded to an election . . .

Amongst those elected were Ambrosio Flores as Grand Master and Apolinario Mabini as Grand Orator)

xxx The organization of the Regional Grand Council was strongly protested by the Mo-

ther Lodge Nilad xxx The Council was annulled by Alejandro Roji, Special Grand Deputy of the Grande Oriente Espanol in the valley of the Philippines xxx Letters after letters flooded the office of del Pilar protesting the annulment of the Council xxx Thanks to the influence and prestige of del Pilar in Madrid, he succeeded in persuading Morayta to grant the rightful demand of the Filipino masons in the Philippines. Consequently, early in December, the Charter was received with great enthusiasm and on December 10, 1893 the Regional Grand Council was definitely installed.

Letters of congratulations from the brethren in the Philippines flooded the office of Marcelo del Pilar in Madrid for his valuable and meritorious service toward the successful organization of Philippine masonry, which earned for him the distinct honor and title as The Father of Philippine Masonry. With this victory, more lodges were organized.

It was a short time thereafter that the masons headed by Rizal, del Pilar, Mabini, Bonifacio and others won the Philippine Independence from Spain.

Since our theme for this year is "More Light in Masonry and More Light from Masons," let me view the life of del Pilar with it as background canvass.

First, I wish to emphasize that del Pilar was an indefatigable seeker of light. He belonged to a well to do family. His father Julian was an expert in Tagalog grammar, orator, poet, 3 time *gobernadorcillo* of Bulacan and *oficial de mesa* of the *Alcalde de Mayor.* His family owned vast rice fields, fishponds and sugar land. Hence, the prefix *Don* and *Dona* attached to the names of his father and mother while Gat. preceded his name. But del Pilar is not one to rely on the richness of his parents. He imbued himself with knowledge. Thus, after his studies in Bulacan, he went to Manila where he finished *Bachiller en Artes* at *Colegio de San Jose.* Later, he studied law in the UST where he obtained his LLB degree in 1880. On top of this, he was known to play the piano, the flute and the violin with the ease of an expert. One can thus perceive in the person of del Pilar the making of a great mason. He was an extremely cerebral man, restless with unenlightenment and relentless in erudition. He was thus an ideal mason; a patron of the art, lover of culture, explorer of knowledge and above all, a seeker of truth.

It is understandable that when the eyes of del Pilar saw the light of masonry, it irresistably attracted him. Masons are taught that ignor-

ance has been the curse of mankind. They know that ignorance has been the mother of many evils. Indeed, it has always been the organized ignorance of the people that enabled political tyrants to run rough shod over the natural rights of men; it was the cloud of ignorance during the dark ages which lulled people into gullibility until they became the ignominous victims of religious obscurantism and intolerance. If the vignettes of history have any value, they inform us that in all instances it was the acquisition of knowledge that enabled man in every clime and time to break his bondage, whether the serfdom is inflicted thru the sovereignty of state or whether the chain is caused by a church or the criminal conspiracy of both institutions. Hence, we masons are progressively impressed with the virtue of resisting ignorance for an ignorant mind is the best playground of tyrants and bigots. Del Pilar knew the power of knowledge and he equipped himself with the finest education of his time.

Secondly, del Pilar practised out of the lodge those great moral virtues which have been taught in it. Stated in the semantics of our current theme, he diffused "more light from masons." Del Pilar was not a theoretical mason, for he was not a mere warehouse of masonic knowledge. Neither was he a hypothetical mason, for he was not a mere repository of masonic tenets and theories. Del Pilar successfully traversed the line that separates the immortal from mortals because he honored his creed with deeds; he supported his sound with substance.

It was not easy for del Pilar to practice what he preached. In fighting for the liberty of his people, del Pilar was the epitome of selflessness. If he wanted to, he could have lived an existence of opulence. His family was rich and his inheritance assured him a comfortable life. He was one of the few lawyers in the country. Belonging to the aristocracy of the intellect, he could have amassed fortunes from the practice of his profession. But he renounced all these opportunities and instead, fought for the freedom of the oppressed and the poor and tangled with the might and main of the rich and the religious. The encounter pulverized him to poverty for as is always the case the crusade against tyranny is the loneliest job in the world.

More than renouncing riches, del Pilar gave up his own family in the Philippines in order to continue the struggle for the liberty of his people in Spain itself. Perhaps, to subordinate one's properties for one's principles is not too difficult. After all, wise men of all religious faiths concur in the view that "wealth is often a source of misery for our children . . . a dark prison for the souls of their hearts." But to offer before the altar of sacrifice,

the fate of your family, the legitimate aspirations of your wife, and the fair future of your children is a supreme act. Del Pilar had six (6) children, four (4) of whom were girls. He left all of them at the mercy of the talons of tyrants, bereft of the protective shield of a father's arms. To be sure, del Pilar's heart bled white and his eyes shed rivers of tears for the difficulties suffered by his family. In his letter to his wife dated May 24, 1893 he professed:

x x x

Sofia (her eldest child) is almost a woman now. I hope that you will not escape the responsibility of caring for her mind and body. When she was young you ministered to her physical needs; now you must minister to the needs of her soul . . . I am far from you. I cannot defend you from dangers and mishaps . . .

. . . *I suffer very much whenever I think of your hardships and privations.* Great is my desire to go home at once so that I can do my duty towards you who are part and parcel of my life.

What comforted del Pilar is that his family cheered him for his conviction. Their faith never faltered. Peeved by persecution, they persevered; amidst despair, they did not deplore; on the face of want, they did not weep. Indeed, in the end, when del Pilar found himself surrounded by sorrow, he had to draw strength from the unalterable fidelity of his family to the cause of liberty that illumined his life.

But del Pilar was not only ready to jettison his properties to vindicate his principles of faith; he was not only willing to surrender the serenity of his family for the peace of his people; over and above all these, when the love that flowed from his heart did not win the battle against oppression, when the light that sparked from his mind did not turn the tide of war against intolerance, superstition and fanaticism, he did not demur to die to keep alive the spirit of liberty.

Del Pilar was not blasted by a bullet. But that does not mean that his death was any less violent, for violence does not only burst from the barrel of a gun. The tyrants of the time subjected del Pilar to the more vicious form of violence — the violence of the spirit. He and his family were the objects of a continuing campaign of harassment to erode his earnestness and corrupt his conviction. They subjected him to a slow but sure death. They ruined his economic life; they suffocated his freedom of expression by molesting contributors to his newspaper; they castrated his thoughts by choking his channels of ideas; they harassed the members of his family with trumped-up charges; they even burned down their house which

prompted del Pilar to comment that he could only "wish the glow of the fire opened the eyes of the slumbering people." These drove del Pilar to destitution. Total lack of material means made him miss meals after meals. The ache and pain of hunger steered him to the streets where he had to gobble up garbage and pick up used cigarette to maintain body and soul together. But the pang of poverty and the prospect of perishing did not extinguish the spirit of del Pilar just as it did not extinguish the will of other great heroes. A man of a letter, del Pilar must have been consoled by the wisdom of Kahlil Gibran who in a letter to a man stricken by poverty said —

> My poor friend, if you only knew that poverty which causes you so much wretchness is the very thing that reveals the knowledge of justice and the understanding of life, you will not be disgruntled with your life.
>
> I say knowledge of justice: for the rich man is too busy amassing wealth to seek knowledge.
>
> And I say understanding of life: for the strong man is too eager in his pursuit of power . . . to keep to the straight path of truth.
>
> Rejoice then my poor friend for you are the mouth of justice and the book of life.
>
> If sorrow and poverty were abolished, the spirit of man would be like an empty tablet, with nothing inscribed save the signs of selfishness and greed.

Yes, the tyrants reduced del Pilar to rags; they tortured him with twitches of hunger which caused his devastated body to contact sickness. All that did not infirm his spirit. He tried to return to the Philippines via Madrid, Barcelona and Hongkong following the advice of Rizal that the fight for freedom should no longer be waged in Spain but in the Philippines. Rizal also told him that "a sick man can not be cured by a doctor in a far away place." While on the way to the Philippines, his illness became serious and death claimed him in Barcelona on July 4, 1896. He died in a hospital free ward, bankrupt but not broken.

If the tyrants of his time felt that del Pilar's death buried the Philippine revolution, they were dismally wrong. A few weeks after del Pilar's death, the cry of Balintawak was heard all over the world. A few months thereafter or in December 1896, Rizal himself made the supreme sacrifice in the hollowed ground of Luneta. In due time, the bells of freedom were ringing in the land of the Filipinos, in the Pearl of the Orient Seas.

134 years after, the life of Gat. Marcelo H. del Pilar continues to be a beacon light to the Philippines and the Filipinos. One century and

thirty four years after, the spirit of del Pilar still speaks to us beyond his grave. One philosopher said that heroes would be an extinct breed if only we lived up to their expectations. If the life of del Pilar therefore retains its relevancy, if his ideas persist to be relational, it must be because we have lost the dream that he built for us at the expense of his life. The life of del Pilar is actually an indictment of some of our own lives. Where del Pilar was sensitive to the evils of his days, some of us are insensitive to the plagues of our time. Indeed, a certain numbness has paralyzed our sense of righteous indignation. Where del Pilar was willing to cross the battle line, some of us would not budge from the safety of the sideline. Where del Pilar was willing to be a blazing light, some of us are even afraid to kindle a candle light. Del Pilar struggled against the tyranny of the state, the obscurantism of religion, the oppression of the poor, the imperiousness of the rich, the inhumanity of man to man. Some of these evils still exist although masquerading in different forms.

My brethren and my friends, what ought to be our best tribute to Marcelo H. del Pilar? Is it by exhausting our thesaurus of words in praise of his virtues? Is it by displaying ourselves in ostentatious parades? Is it by flagellating ourselves every 30th day of August? One writer said and I agree that the best way of honoring a hero is to make him irrelevant but heroes will only be irrelevant only after we shall have lived up to their ideas and ideals. Until then, del Pilar will be an eternal light: the Father of Free Masonry in the Philippines.

***Delivered by MW Reynato S. Puno on August 30, 1984 in Malolos Lodge No. 46 on the occasion of the 134th birth anniversary of M. del Pilar.**

SOME MASONIC THOUGHTS . . .

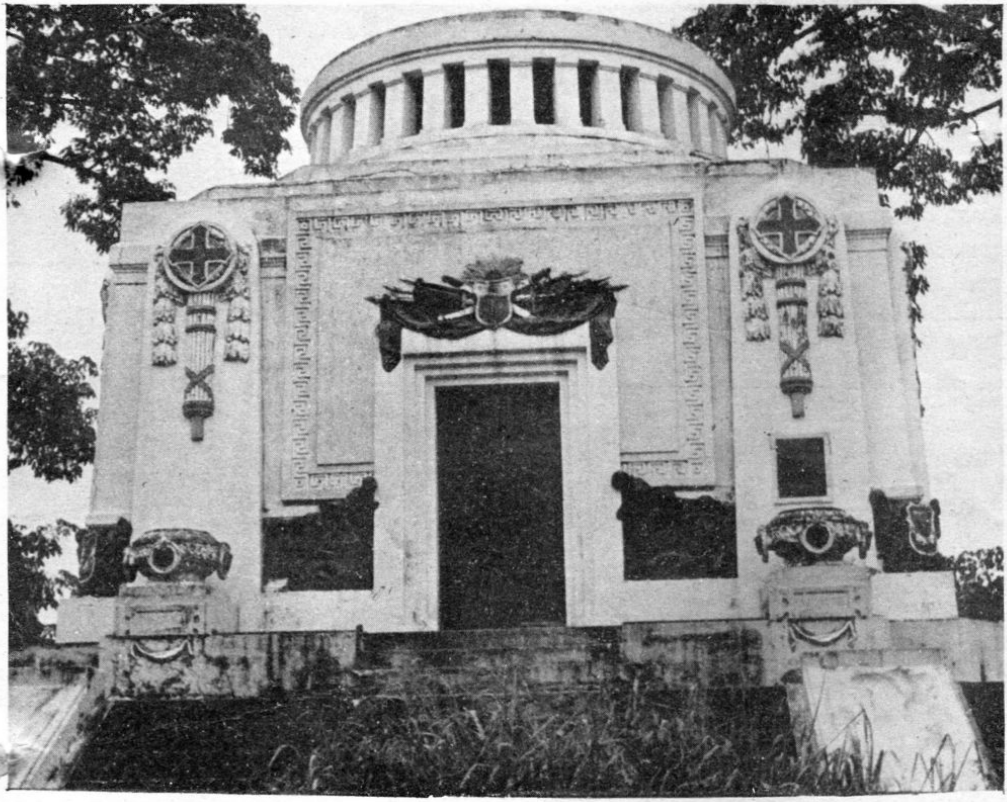
. . . mankind, freed from the errors which divide them and the evils which devour them, will live long and happily . . .

Wisdom — . . . the knowledge of good and evil, justice and injustice; it is the love of one and the hatred of the other...

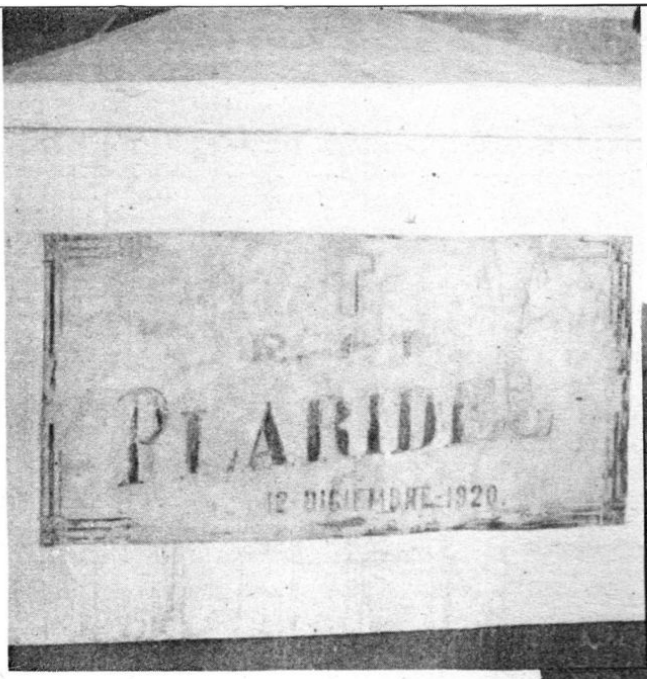
To attain knowledge . . . KNOW THOU THYSELF . . .

Is not the past the lesson of the future? . . . Know that life and death succeed eac other, as do hight and day . . . Everything changes, transforms itself unceasingly; the ephemera in an hour; man in a century, more or less; the stars in million years. Even the innumerable suns, which roll over our heads, have had also, as we, their birthdays. Each instant which passes sees some extinguished and others seeting out anew at inculculable distance. But it is given to man alone to contribute understanding to the universal harmony by doing good.

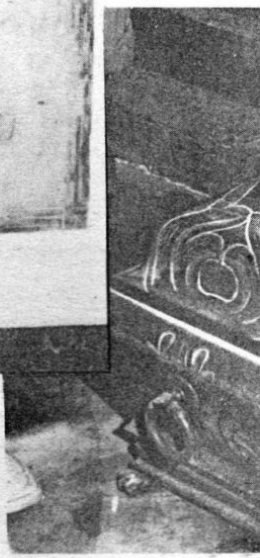
A MASON GOES HOME



The Libingan ng mga Bayani, North Cemetry, where the remains of national heroes are entombed and from where Del Pilar's remains were taken.



The tomb inside the Mausoleum where Del Pilar's remains were placed in 1920 when they arrived from Barcelona, Spain and from which place said remains were taken out to be transferred to the shrine in Bo. Cupang, Bulacan, Bulacan. The people of Bulacan built it in memory of this great Filipino hero.



The old wooden box, of Spanish make, which contained Marcelo H. del Pilar's remains since 1920 when they were first transferred from Spain to the Heroes' Mausoleum at the North Cemetery.





Vigil at the Bulwagang Plaridel, National Press Club Building.

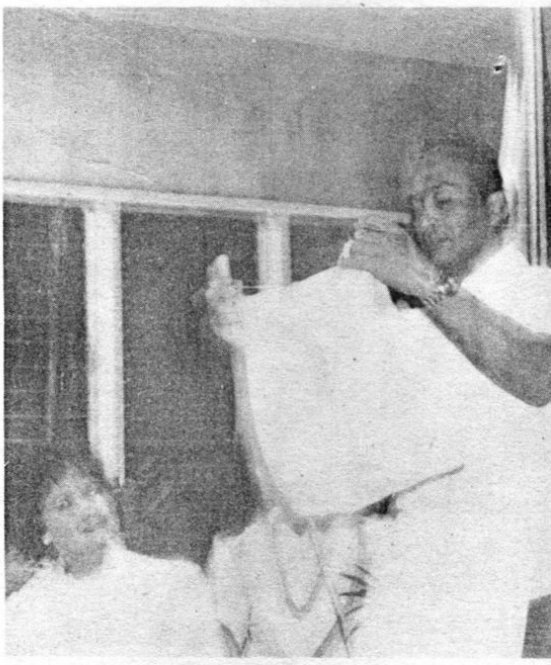




MHP's remains being taken from the Mausoleum of the Libingan ng mga Bayani at the North Cemetery, to be loaded in the truck-float, especially made for the occasion. From the cemetery, the remains were transferred to the Bulwagan Plaridel of the National Press Club building where a vigil was held. (front, l-4; George Balagtas and Mr. Gaddi, both great grandsons of MHP; behind Balagtas is the Mayor of Bulacan, Bulacan; Mr. Valeriano, the writer of MHP's biography in Tagalog; Mr. Tantoco; and Mr. Tony Evangelista.



The float bearing the remains of Del Pilar on the way to Bo. Cupang, Bulacan, Bulacan, hometown of the hero where a shrine was built for him.



Bro. Eddy Coronel holding up the apron for all to see shortly before he turned it over to WB Pacifico Aniag of Malolos Lodge # 46.

Floral offering at the Marcelo H. del Pilar Shrine.

VW Filemon B. Zafra introduces the Most Worshipful Reynato S. Puno Grand Master, after the wreath laying ceremonies.







The Marcelo H. del Pilar Shrine in Bo. Cupang, Bulacan, Bulacan where his remains are now entombed.

The LAMBSKIN APRON

AN EMBLEM OF INNOCENCE AND THE BADGE OF A MASON

Last August 26, 1984 a small group of men which included Bro. Placido Eddy Coronel of Jose Rizal Lodge No. 22, repaired to the Manila North Cemetery to exhume the remains of Marcelo H. del Pilar in preparation for their transfer to his birth place in Bo. Cupang, Bulacan, Bulacan to coincide with his 134th birth anniversary on August 30. Bringing with them the necessary legal papers they entered the cemetery at around 10:30 A.M. and with the assistance of caretakers proceeded to the *Libingan ng mga Beterano* where the tomb of Del Pilar was located. After some thirty minutes of chiseling and hammering they succeeded in opening the tomb. What they saw sent chills down the spine of Bro. Coronel:

"Once it was opened," related Bro. Coronel, "we peered inside the tomb. For a few seconds, I was stunned. To my amazement, I saw a faded white Masonic apron on top of a red carved wooden box containing the remains of Marcelo H. del Pilar and around the box, were scattered dried leaves of acacia. I was still in a state of bewilderment when I heard the caretaker order one of his aides, *'Alisin mo nga ang basahan na iyan.'* (Take off that rag!) and when he was about to discard the apron I immediately requested for it.

"Holding the apron, I was filled with mixed emotions. But knowing its significance, I folded it carefully while the others were busy bringing out the box from the tomb. I asked for a plastic sheet and started to pick up the scattered acacia leaves with the assistance of the caretakers. Once the leaves were all gathered, I placed them all inside the plastic with the apron.

"Soon the box was brought out in the open and was laid in front of the tomb. It was made of red wood, probably not of Philippine specie. It was beautifully carved all over and artistically built with two ring handles attached on both

sides. The wooden box measured 28 inches in length, 15 inches in width and 18 inches in height. Probably, as a consequence of long years of immurement in the tomb, the wood had become brittle and the top part and sidings were partially damaged. Fortunately, Gerry Maliksi, a photographer, went along with us so I requested him to take a picture with the apron on top of the box as it was originally found. During the course of our conversations, the caretakers informed us that they had found many more of these Masonic aprons during their previous diggings among the tombs of heroes inside the mausoleum of the *Libingan ng mga Beterano."*

Who placed the apron and the acacia leaves on the tomb of Del Pilar? Hereunder is the story as gathered from the pages of the December 1920 issues of the *Philippines Herald* and the *Manila Times*.

Del Pilar died on July 4, 1896 at 1:15 in the morning at the Hospital de la Santa Cruz de Barcelona and was buried the following day in the Cementerio de Sud-Oeste. Twenty-four years later Norberto Romualdez successfully negotiated with the Spanish authorities for the return of his remains to the Philippines. They were placed on board the mail boat *Alicante* and on December 3, 1920 arrived in Manila. For the next nine days a succession of tributes were paid to the national hero, with Masons playing leading roles.

Large crowds gathered at the waterfront in the afternoon of December 3 as the coastguard cutter *Basilan* with Del Pilar's widow, Marciana, and his other relatives, fetched the hero's remains from the *Alicante.* A long funeral procession starting from the pier conveyed the body to the Funeraria Nacional. Masonic lodges took part in the procession to pay their respects to the Father of Philippine Masonry.

At the Funeraria, Del Pilar's Masonic brethren in Spain guarded his remains. Among them were Sen. Celestino Rodriguez, PGM Bernabe Bustamante, Baldomero Roxas, Sen. Teodoro Sandico and Tomas Arejola.

On December 8 at 5 o'clock in the afternoon delegates from various Masonic lodges marched from Plaza Leon XIII to the Templo de Solomon to receive the casket and at 6:00 P.M. of the same day, Masonic funeral services were held over his remains under the leadership of Grand Master Rafael Palma. The following day, December 9, Masonic funeral services were again held with RW Teodoro M. Kalaw delivering the principal oration. On December 10, at 7:30 in the morning, Del Pilar's remains were transferred to the Marble Hall of the Ayuntamiento. The following day a popular program was held

at the Grand Opera House, highlighted by speeches of Sen. Lope K. Santos of Magat Lodge, Bro. Dominador Gomez, and Bro. Camilo Osias, the Asst. Director of the Bureau of Education.

On December 12, state necrological services were held at the Marble Hall. The speakers included Senator and Grand Master Rafael Palma, Secretary of Interior and RWB Teodoro M. Kalaw and Bro. Trinidad H. Pardo de Tavera. After the service, the body was taken to the mausoleum for national heroes at the North Cemetery. The pall bearers from the Marble Hall to the Funeral car included Bros. Celestino Rodriguez and Teodoro Sandico and those from the Ayutamiento to the Intendencia included MW Manuel L. Quezon, MW Rafael Palma and Rafael Alunan of Kanloan Lodge. At the cemetery, masonic funeral services were once again pronounced over the remains of Del Pilar. The rites were reported in the Manila Times issue of December 13, as follows:

> "The Grand Masonic Lodge of the Philippines, with Past Grand Master Quezon conducting the ceremonies, pronounced the last rites over the body of Del Pilar in the mausoleum of the Veterans of Philippine revolutions."

It was Quezon who had placed the apron on the casket of Del Pilar! Sixty-four years later when his tomb was opened, the apron and acacia leaves were still intact and in place. No wonder cold chills went down the spine of Bro. Coronel.

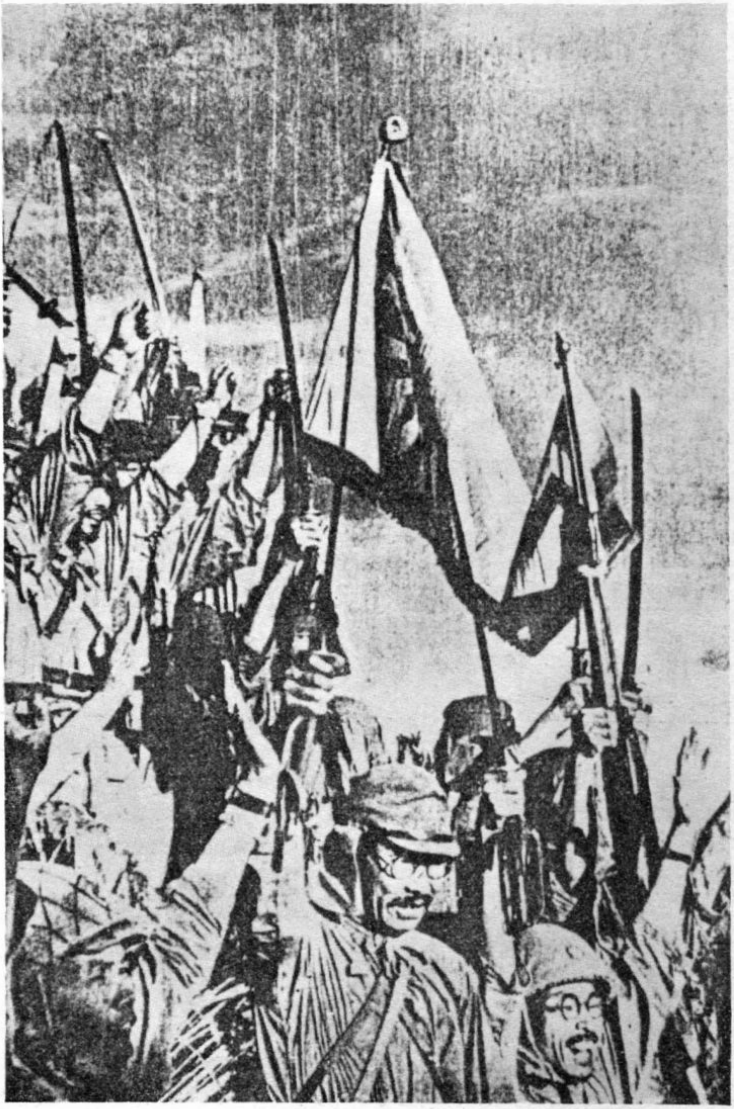
In the transfer of the remains of Del Pilar to Bulacan last August the situation was entirely different from that in 1920. The arrangements were made by the Provincial officials of Bulacan and they did not contemplate nor include any masonic participation. The Masons, therefore, were constrained to make their own preparations to honor Del Pilar. W.B. Pacifico B. Aniag of Malolos Lodge scheduled a commemorative program for August 30, 1984 with MW Reynato S. Puno as the principal guest.

In the morning of August 30, Del Pilar's remains were transferred to his hometown where a shrine was built in his honor. Masons were not given official participation, but during the rites when his remains were deposited, Bro. Coronel managed to place a masonic apron on the top of the wooden box before the lid was sealed.

In the evening of the same day, Malolos Lodge held its commemorative program. On this occasion Bro. Coronel entrusted the apron of Del Pilar and the dried acacia leaves to Bro. Aniag who in turn gave them to MW Puno that they may be housed in the Plaridel Temple and included among the memorabilia of the Father of Philippine Masonry.

Freemasonry in the Philippines during the Japanese Occupation

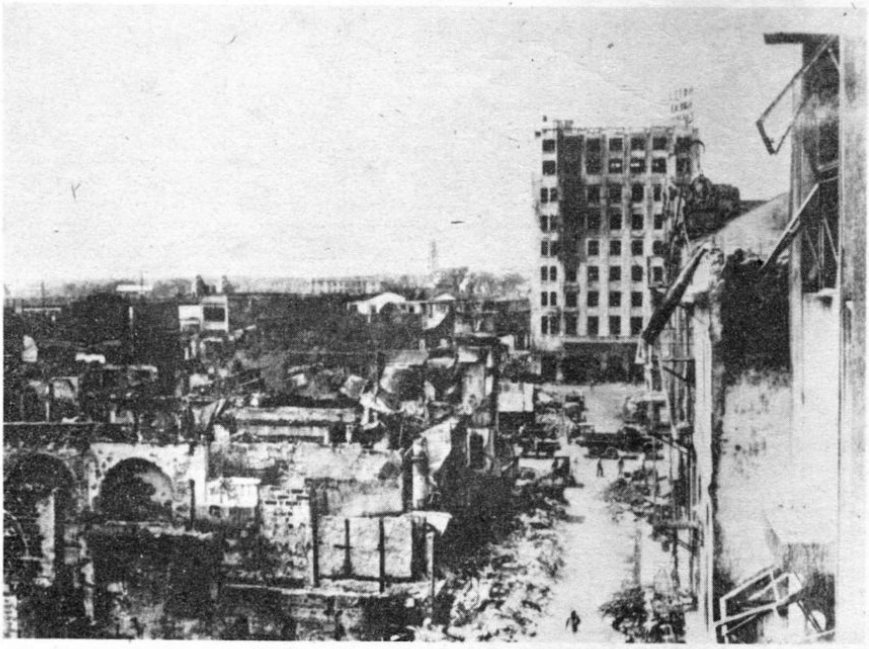
REYNOLD S. FAJARDO
ABELARDO P. MOJICA



Victorious Japanese soldiers shouted "banzai" after capturing the bastion island of Corregidor.



Soldier watching Manila burn from the bridge at Paranaque.



. . . looking towards Manila City Hall from the Sta. Cruz. area.

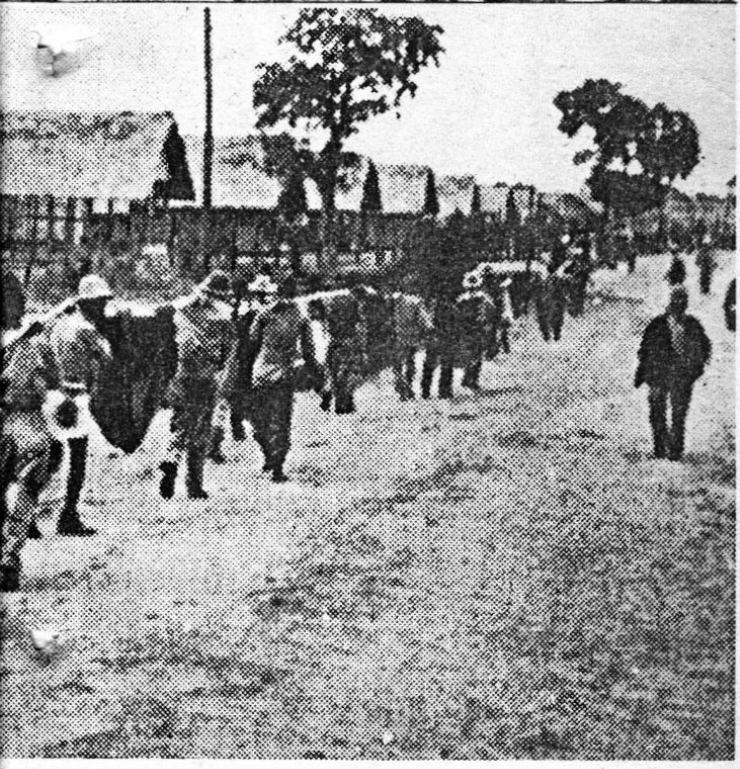
The victor and the vanquished march on... a contrast in their facial expression.







Chagrin written all over the faces on these American soldiers among those who marched to death . . .



Like hordes of refugees. Fil-American soldiers carry their belongings to the concentration Camp in Capas Tarlac.

INTRODUCTION

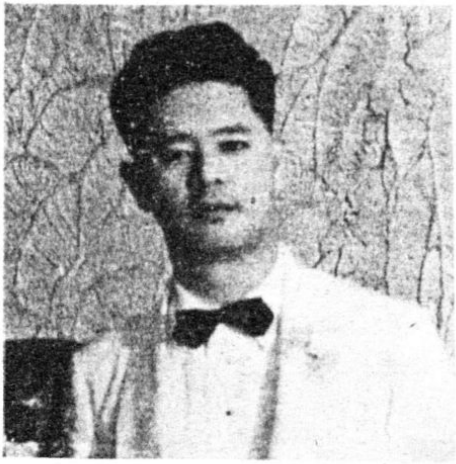
Twice in a span of fifty years, the Masonic Fraternity in the Philippines came under the gun, first by the Spanish conquistadores and then by the Japanese Imperial Army. In the 1890's the Spaniards ruthlessly suppressed Philippine Masonry. Meetings were prohibited, Masons were hunted down like common criminals, arrested, banished or killed, all Masonic records and properties confiscated. Again in the 1940's, the Fraternity was brutally trampled under foot by the Japanese Imperial Forces. Once more the Masons were the objects of persecution, barred from holding any Masonic intercourse and their lodge records and paraphernalia destroyed. Neither of the two oppressors, however, succeeded in extinguishing the Masonic flame. It continued to live on in the minds and hearts and wills of the members. And once the despots were vanquished, Masonry was re-established with renewed vigor, with new magnificence.

This article dwells on the vain efforts of the Japanese Imperial Forces to smother the Fraternity. It is not a complete story for much of the history of Masonry during the three years of Japanese occupation has been buried with those who perished during the war. Nonetheless, accounts by those who survived give us a glimpse of what transpired.

THE MASONS TAKE A STAND

War clouds hung ominously over Philippine skies when the Grand Lodge of the Philippine Islands held its 29th Annual Communication in January 1941. War was then raging in Europe. In Asia, Japan had invaded China four years earlier and was threatening the Dutch East Indies and French Indo-China. In the Pacific, everyone believed Japan would sooner or later precipitate a war with the United States and Great Britain, and that the Philippines would be swept into the vortex of that war.

The Masonic community was painfully aware of the danger war posed to Masonry. They knew that if the Axis powers won, Masonry would again be brutally crushed. As early as August 1929, the official organ of the Grand Lodge, *The Cabletow,* published articles which originally appeared in two issues of the Japanese paper *Osaka Jiji,* detailing the disturbing attitude of Japanese officialdom towards Masonry. In the following years, the Masons witnessed a growing Japanese antagonism towards the Craft. They also read accounts of how Masons were persecuted in those countries in Europe which came under the heel of the Axis powers.



Mauro Mendez, P.M.

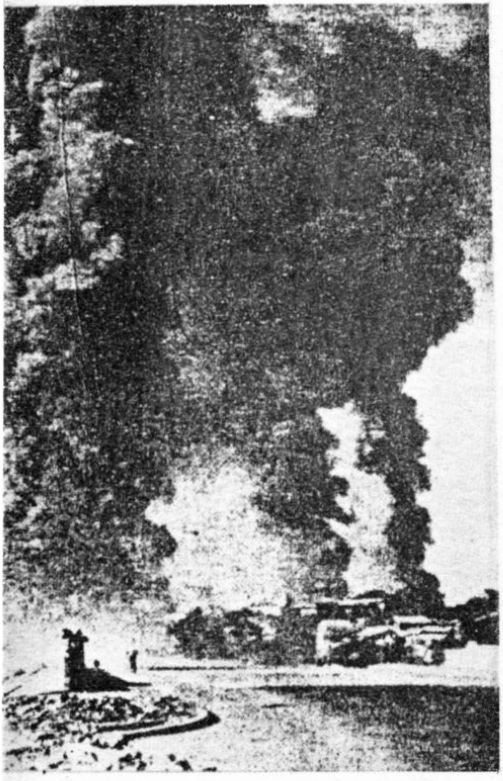
On the very first day of the Communication, discussion revolved around the dangers the Fraternity faced. Bro. Mauro Mendez of Pilar Lodge told those assembled that "if democracy should perish here, so must Masonry". Grand Master Jose de los Reyes lamented, "I am addressing you, my brethren, with an oppressed heart. Freemasonry is now facing, as it never did in the past, perhaps the darkest period in the history of civilization. Several Grand Lodges or Grand Orients in certain countries in Europe have ceased to exist. Their altars were desecrated, all their property confiscated, and their officers and members, all God-fearing men and honorable citizens were, to say the least, mercilessly persecuted, thrown into prison, or forced to flee to foreign countires - there to live as exiles or refugees. In some countries, the persecution of Masons for no other reason than that they are Masons reached the innocent members of their families, and their friends." PGM Conrado Benitez, also said, "Masonry has been and is being persecuted in the totalitarian states because xxx absolutism cannot tolerate the Masonic order which is essentially bound together with the democratic social processes." He then articulated the hope that "out of your deliberation there might evolve greater faith in Democracy and greater determination on our part to defend our democratic idealism, by all the means and the resources available to us."

It was against this backdrop that the Fraternity decided to take a stand. Before the close of the Communication, two resolutions were adopted. The first felicitated the United Grand Lodge of England "for the perseverance of those Brothers who are fighting in the defense of the sublime principles of our August Institution." The second expressed the view that the ideals and doctrines of the Masonic Fraternity are diametrically opposed to those of the totalitarian governments and, therefore, the Grand Lodge offered its services and those of its subordinate Lodges to the constituted authorities "to assist in maintaining law and order among the civilian population" and "in any other capacity."

In the following months the Grand Lodge took a stonger position. The Masons had learned that in China, the Japanese had closed

the Masonic lodges and seized their records and in Japan itself all foreign lodges were suppressed. In March 1941, therefore, the Grand Lodge flatly declared in *The Cabletow* that it considered a victory of the Axis powers as a threat to Masonry. This view was reiterated in the Spanish section of the April issue. Also in the April issue, Grand Master John R. McFie, Jr. exhorted the brethren to defend democratic institutions against aggressors. Then in its May issue, *The Cabletow,* came out with an editorial entitled, "WE CAST OUR LOT WITH ENGLAND AND AMERICA". It said in part, "Masonry must cast its lot with England and America in the present struggle for the freedom of mankind. Let there be no doubt in the mind of any Master Mason that no hope lies for him in the direction of the 'demons incarnate' of Berlin and Rome."

THE WAR BEGINS



On December 7, 1941, Hawaiian time, the war everybody dreaded broke out with a sneak attack by the Japanese Imperial Forces upon Pearl Harbor. Within four hours thereafter Japanese heavy bombers laid waste to several military installations in the Philippines, including Nichols Field and Fort Stotsenburg. On December 22 major landings were made in Lingayen and from there the Japanese Forces fanned out to the central plains of Luzon. On January 2, 1942 the advance elements of General Homma's army entered Manila and before the end of June the country lay sprawled at the feet of the Japanese.

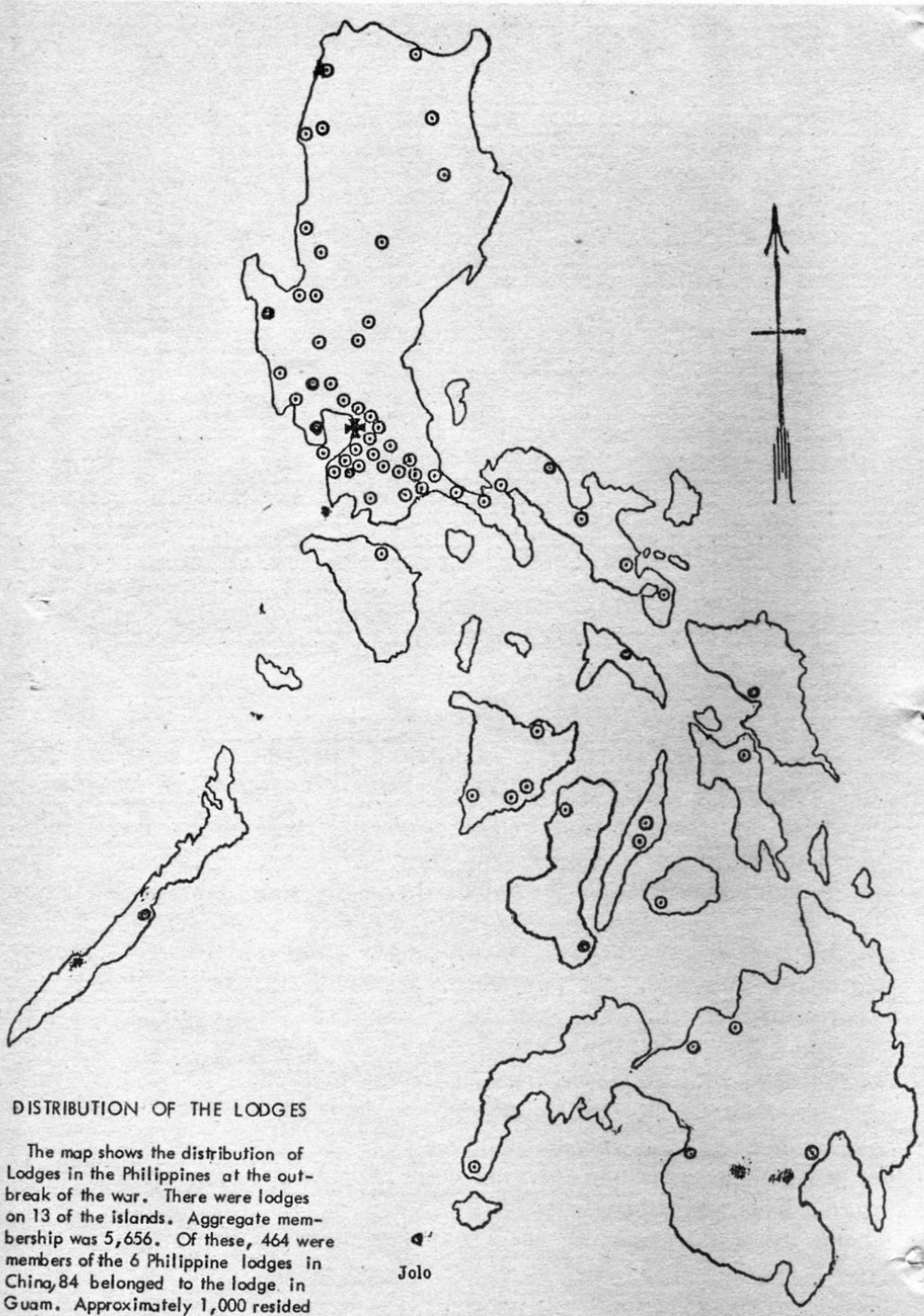
Nichols Field in Flame after being bombed by aircraft.



THE STATE OF THE CRAFT

At the time the Japanese invaded the country, the Grand Lodge of the Philippines had under its jurisdiction 95 local lodges, plus six in China and one in Guam. Local membership was 5,108 Master Masons. The six lodges in China had 464 members and Charleston Lodge in Guam had 84. In addition there were about 500 sojourning Masons, a number of whom were evacuees from Hongkong and Shanghai, who belonged to foreign lodges, and were not under local jurisdiction. The membership was cosmopolitan, mostly Filipinos. Close to 2000 were Americans and British, but less than half of that number still resided in the Philippines. A few hundreds were Chinese and there were also some Frenchmen, Germans, Spaniards, Syrians, Japanese[1], etc.

[1] Among the Japanese Masons were Naotaro Inouye of Bagumbayan Lodge No. 4, Genzo Gobayaski of Biak-na-Bato Lodge No. 7, Teruaki Isobe of Sinukuan Lodge No. 16, Yeikichi Imamura of Solidaridad Lodge No. 23. G. Okamura of Pinagsabitan Lodge No. 26, Sotaro Kumagari of Taga-Ilog Lodge No. 79, Tohru Kurimoto of Mt. Apo Lodge No. 45, and Yaezo Minakawa, Past Treasurer of Palawan Lodge No. 99.



DISTRIBUTION OF THE LODGES

The map shows the distribution of Lodges in the Philippines at the outbreak of the war. There were lodges on 13 of the islands. Aggregate membership was 5,656. Of these, 464 were members of the 6 Philippine lodges in China, 84 belonged to the lodge in Guam. Approximately 1,000 resided in the U.S.

Compared to the population of the Philippines, the Masons were only few; there was only one Mason for every 3,000 residents, but they constituted the cream of Philippine society. High ranking officers in the military establishment, executives in the business sector and the top crust of the government were members of the Craft. So numerous were the luminaries in the Fraternity that they made up more than twenty (20%) percent of those whose biographical sketches were included in Franz Weissblatt's "Who's Who in the Philippines (1940-1941)."

A large percentage of the Masons were in uniform. Some lodges, in fact, were composed almost exclusively of men in the service with ranks ranging from General down to enlisted man. Among these lodges were Island Lodge No. 5 and Keystone Lodge No. 100 which were based in Fort Mills, Corregidor; Leonard Wood Lodge No. 105 which was composed of men from Fort Stotsenburg, Pampanga; and Service Lodge No. 95 which drew its membership from Nichols Field, South of Manila and the U.S. Navy Yard in Cavite. In the high echelons of the Armed Forces, several Generals belonged to the Craft and so did scores of Provincial Commanders. Among those in the upper strata were Gen. Douglas MacArthur, USAFFE Commander, a member of Manila Lodge No. 1; Gen. Basilio J. Valdez, Chief of Staff and his Asst. Chief of Staff Rafael L. Garcia, both members of Bagumbayan Lodge; Gen. Simeon de Jesus of Baguio Lodge; Gen. Lester J. Maitland, commanding officer of the 1st composite group in Manila, a member of the Kenwood Lodge No. 303; Gen. Albert M. Jones, commanding general of the 1st Philippine Corps., a 32° Mason and Shriner, Charles Sage, commanding officer of the 200th Coast Artillery a Past Master of Deming Lodge No. 12, New Mexico, Gen. Edward P. King, Jr., Past Master of Fort Benning Lodge; Gen. Vicente Lim of Bagumbayan Lodge No. 4; Gen. Spencer Akin, Chief of the Signal Corps; Emil C. Rawitser, judge advocate general, Philippine Division; Gen. William Marquat of Eureka Lodge 20, Chief of the Anti-Aircraft Artillery Division; Gen. Lewis C. Beebe, Wainwright's Chief of Staff on Corregidor[2]]; and Gen. Doyle O. Hickey, twice Master of Leonard Wood Lodge No. 105. Generals William E. Brougher and Paulino Santos were also said to be members of the Craft. Even Deputy Grand Master Jose P. Guido was in the service as Chief of the Intelligence Division of the Philippine Constabulary.

In the business sector, hundreds

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[2]] Gen. Jonathan Wainwright took the degrees of Masonry after the war, on May 16, 1946. He also joined the Scottish Rite and the Shrine.

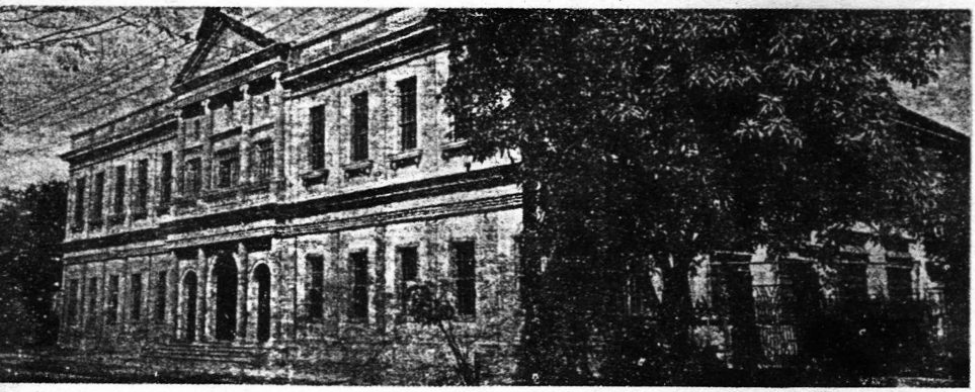


Tomas J. Wolf

of high level executives were Masons. To mention only a few: Albino Sycip, banker; John W. Haussermann, mining executive; Toribio M. Teodoro, of Ang Tibay; Samuel Gaches, of H. E. Heacock Co.; Luis Yangco, industrialist; Miguel Unson, insurance executive; George Simmie, of Luzon Stevedoring Co.; Juan S. Alano, plantation owner; Mark Nestle, stock broker; Cornelis Penning, sugar industry executive; Verne E. Miller, head of Philippine Education Co.; C.M. Hoskins, realtor; T.J. Wolff, business executive and Carson Taylor, publisher of the *Manila Daily Bulletin.*

The same was true in the government. Cabinet members, Senators, Assemblymen, Justices, Judges, Governors and Mayors belonged to the Craft. Some of them were Chief Justice Jose Abad Santos, Secretary of Public Works Sotero Baluyot, Secretary of Agriculture and Commerce Rafael Alunan, Secretary of Health Jose Fabella, Executive Secretary Jorge B. Vargas, Secretary of Justice Jose P. Laurel, Senator Manuel A. Roxas, Senator Quintin Paredes, Mayor Juan Nolasco of Manila and Mayor Tomas Morato of Quezon City.

Many of the 102 lodges, especially those in the provinces, had Masonic buidlings of their own where they conducted their meetings and other Masonic functions. In Manila, the centers of Masonic activities were the Plaridel Temple along San Marcelino St. and the Scottish Rite Temple at Taft Avenue which were the meeting places of 22 lodges and some appendant Masonic bodies. Plaridel Temple had a library, bowling alley, tennis court, a billiard



The Grand Lodge along San Marcelino St. as it looked before the War.



The dormitory of the Grand Lodge



Scottish Temple.



The Grand Master's office.

table, a ballroom and even a ballet school for the wives, children and relatives of Masons. Every weekend, Masons yound and old came to the Temple for relaxation.

THE FIRST EFFECTS OF WAR

The chaos brought about by the war immediately disrupted Masonic activities. Enemy bombs fell all over the country and within a few weeks up to one third of the population of Manila had been evacuated to the provinces. The country was placed under strict blackout and curfew regulations. Silence descended upon once gay crowds, and Manila, always ablaze with lights at night, now slept in darkness through dawn. Even in the daytime the streets of Manila were practically deserted as the army requisitioned nearly all buses and taxicabs. People had to walk if they had to go anywhere. Moreover, thousands of Masons rallied to the colors, depleting lodges of their active membership. All these made the holding of meetings a virtual impossibility. Only a few lodges were thus able to elect their officers in December and fewer still succeeded in installing them. Even the Grand Lodge failed to hold its Annual Communication scheduled for January 1942.

More bad news was to come. Upon their entry into Manila, the Japanese occupied the Scottish Rite Temple on Taft Avenue. Plaridel

Temple, center of the Grand Lodge of the Philippines, was not immediately siezed, but the Japanese sealed the files, safes, etc. and took note of the contents of the temple. A notice was posted warning that anyone attempting to bring out records will be shot.

Eventually, the Japanese sequestered Plaridel Temple and the other buildings of the Blue Lodges throughout the country. All Masonic records and paraphernalia like collars, aprons, jewels, etc., which the Japanese could lay their hands on, were confiscated. Plaridel Temple had a sad story. Cabarets and houses of prostitution sprang up all over the city. Ermita and Malate districts, in particular, were crowded with these establishments and Plaridel Temple became one of the first buildings to be converted into a house of ill-repute. The 1942 issue of the officially sponsored Japanese local newspaper, the *Tribune,* carried advertisements, almost daily, such as the following: "Wanted, beautiful waitresses"; "Wanted: waitresses, hostesses, dancers: good looking up-to-date girls preferred, good salary and income assured"; "Wanted: Mestiza waitresses with pleasing personality"; "Wanted: complaisant hostesses, apply personally"; "Wanted: Nice girls, apply personally, Japanese Navy Club"; "Wanted: masseuse with experience massaging prostate glands, state price per massage". Without doubt some of the girls who responded to the ads found their way into the Plaridel Temple.

SAVING THE RECORDS

When the occupation of the country by the Japanese became imminent, the Masons turned their attention to their Lodge records, paraphernalia and properties. Their attitudes presented an exciting picture in contrast. Some Lodges and Masonic bodies sought to destroy their ciphers and records to keep them from the eyes of the Japanese, while others tried to save them.

In the York Rite, High Priest Joseph H. Alley of Luzon Chapter No. 1 gave orders for the destruction of all ciphers and secret work and personally burned the copies in his possession. However, he and Excellent Companion William Gallin saved the charter of their Chapter and kept it hidden for the duration of the war.

In the Grand Lodge, Grand Secretary Antonio Gonzalez tried to save the records and requested Bro. Alejandro Garcia, the assistant building superintendent, to undertake the task. According to Bro. Garcia: "I noticed that the Imperial

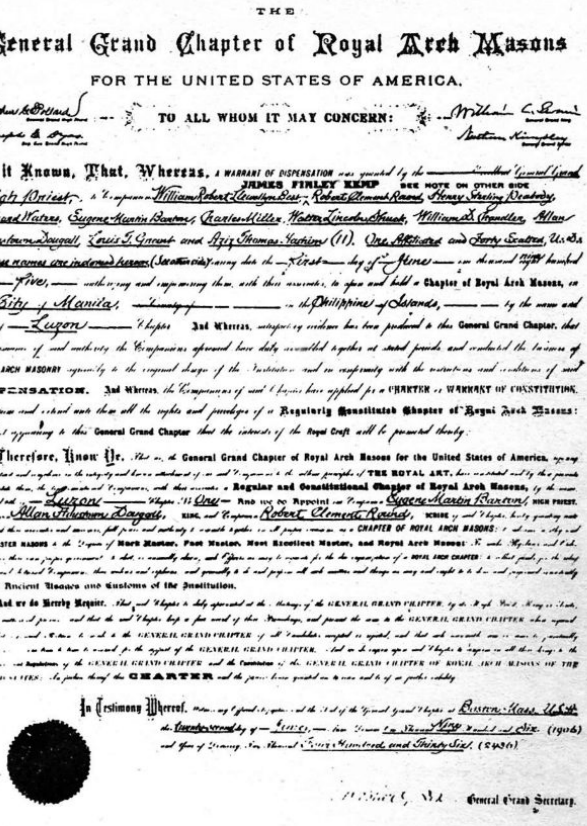


Jose C. Velo
Senior Grand Lecturer

Army had put up a sign stating that whoever removes any of the documents from the sealed cabinets would be shot to death. I knew that there was a risk in accepting the request of MW Gonzalez, but something had to be done. Piecemeal, I was able to remove the records with the names of important Masons, gather the monitors and place them in a push cart for transfer and safekeeping to the house of a Brother. Bro. Jose C. Velo helped in the task and it was his chore to bring the Philippine flag and other Masonic paraphernalia out of the building. Just when I was about to reach said Brother's house, I was informed that there were several Japanese soldiers occupying his residence so I went straight to another hiding place and buried all the documents I had brought out with me. When I dug them up after the war, I was dismayed to find the papers and books that I had buried had decomposed."

Several Blue Lodges and Masonic Bodies were more successful. The members of Mencius Lodge No. 93 had the foresight to hide all their Masonic paraphernalia, furniture and fixtures in a warehouse where they remained safe and intact until after the cessation of hostilities. In Pilar Lodge No. 15 the records were distributed among the members for safekeeping and were thus saved. WB Braulio Espino, Secretary of Kasilawan Lodge No. 77, was able to sneak into the Plaridel Temple before it was sequestered and salvaged some of the records including the By-Laws of the Lodge. VW Bro. Jose C. Velo, Senior Grand Lecturer, was also able to recover, at a great personal risk, important records of the Philippine Bodies which were inside a safe the Japanese had earlier sealed. In Quezon Province, Ariston Solis, a Past Master of Kalilayan Lodge No. 37, saved part of the paraphernalia, including the charter, books and other records of his lodge.

Perhaps the luckiest Lodge was Manila Lodge No. 1. In December 1941, members of the Lodge, during intervals between enemy bombing raids, sorted out such important documents as could be packed into a one-drawer steel filing case. The filing case was transported to the house of the Lodge Secretary, WB



THE

General Grand Chapter of Royal Arch Masons

FOR THE UNITED STATES OF AMERICA,

TO ALL WHOM IT MAY CONCERN:

Be it Known, That, Whereas, A WARRANT OF DISPENSATION was granted by the ——— JAMES FINLEY KEMP SEE NOTE ON OTHER SIDE

High Priest, &c. to William Robert Hamilton Bell, Robert Clement Reed, Henry Sterling Deakyne, Richard Waters, Eugene Martin Bantom, Charles Miller, Walter Lincoln Houck, William A. Scamell, Allan Hawthorne Doggett, Louis J. Grant and Ayiq Thomas Yochim (11). One Affiliated and Forty Seven, Ex. Companions (those marked are Endowed Members) having duly met on the First day of June, A.D. one thousand eight hundred and Five, — with many and empowering them, with their associates, to open and hold a Chapter of Royal Arch Masons, in the City of Manila, ——— in the Philippines of Islands, ——— by the name and style of Luzon ——— Chapter. And Whereas, satisfactory evidence has been produced to the General Grand Chapter, that the possessors of said authority the Companions aforesaid have duly assembled together at stated periods and conducted the business of ROYAL ARCH MASONRY agreeably to the original design of the Institution, and in conformity with the constitutions and regulations of said DISPENSATION. And Whereas, the Companions of said Chapter have applied for a CHARTER or WARRANT OF CONSTITUTION, to empower and authorize them with the rights and privileges of a Regularly Constituted Chapter of Royal Arch Masons: And it appearing to this General Grand Chapter that the interests of the Royal Craft will be promoted thereby:

Therefore, Know Ye, That we, the General Grand Chapter of Royal Arch Masons for the United States of America, by virtue of the powers and authorities in us vested by and have conferred upon us and by the other principles of THE ROYAL ART, have constituted and by these presents do constitute them, the said Companions, and their associates, a Regular and Constitutional Chapter of Royal Arch Masons, by the name and style of Luzon ——— Chapter, No One — And we do Appoint our Companion Eugene Martin Bantom, HIGH PRIEST, Companion Allan Hawthorne Doggett, KING, and Companion Robert Clement Reed, SCRIBE, of said Chapter, hereby granting unto them and the associates and successors duly elected and installed in all future time in their offices, full power and authority to receive and enroll in said Chapter, candidates for the degrees of MARK MASTER MASON, the degrees of MOST EXCELLENT MASTER, PAST MASTER, MOST EXCELLENT MASTER, and ROYAL ARCH MASONRY: and them and each of them duly and legally to exalt to said degrees in a regular manner, according to the Ancient Usages and Customs of the Institution.

And we do Hereby Require, That said Chapter be duly represented at the Stated Communications of the GENERAL GRAND CHAPTER, by the Most Excellent High Priest, King and Scribe, or their proxies, and that the said Chapter keep a fair record of their Proceedings, and present the same to the GENERAL GRAND CHAPTER when required. And that said Chapter do remit to the GENERAL GRAND CHAPTER of all Fees which may be required, and that such annual dues as may be constitutionally required from time to time be remitted for the support of the GENERAL GRAND CHAPTER. And as the said Chapter and Companions of the said Chapter, in all their doings, shall conform to the Constitutions of the GENERAL GRAND CHAPTER and the Constitutions of the GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS OF THE UNITED STATES. In token thereof the CHARTER and the powers herein granted are issued under the seal of our GENERAL GRAND CHAPTER.

In Testimony Whereof, We have caused the Seal of the General Grand Chapter to be affixed at Boston, Mass. U.S.A. the Twenty-second day of June, in the Year of Royal Arch Masonry, and of Christ, (1906) and Year of Grand Chapter, One Hundred and Thirty Six. (5436)

General Grand Secretary.

Charter of Luzon Chapter, RAM saved by Joseph H. Alley

Bernard M. Brown, where he hid it. In January 1942, the Japanese unexpectedly commandeered Bro. Brown's house, but fortuitously, the steel box escaped detection, so he asked his old trusted servant to remove the contents piece by piece. After several nerve-wracking trips, all the records were safely transferred to the house of Bro. R. Francis Adams who buried them in the ground under the house. In 1943 rain waters flooded his place and the records had to be dug up. This time Bro. Adams made a bold decision; instead of hiding the records again he left them in his house in full view of any visitor. One Sunday, in September 1944, the Japanese raided his place and made a search which lasted about three hours. According to him:

"Two men looked behind the pictures and shook out all the books in the book cases, one man searched the room of David Shapira, one man searched the room of Mrs. Shapira, and two men searched

my rooms. There was an elderly officer who appeared to be directing the operations, who strolled around over the house until they were about finished when he approached the box containing the Masonic records and asked me what was in the box. Being told that it contained old papers, he ordered it opened. The first paper on top was the original charter issued by the Grand Lodge of California.

"Glancing at it, the officer asked me if I was a Mason. Being answered in the affirmative, he proceeded with the examination. Wor. Bro. Brown had carefully wrapped these papers in about forty separate packages and each one was tied with twine or sealed with tape. This officer in a most perfunctory manner merely felt each parcel handed to him. He did not open a single parcel. The contrast between the inspection of these documents and that which characterized the search of the rest of the house causes one to wonder if this officer were not a mason."

In Charleston Lodge No. 44 in Guam the members left their records in their lodge. During the bombings which preceeded the reoccupation of Guam by the U.S. Marines, the Lodge Hall was completely destroyed. A member of the U.S. Landing Forces, Bro. E. T. Jensen of Oakland, California chanced upon the demolished lodge hall and found the charter of Charleston Lodge among the rubble still intact and undamaged. He brought it back with him to the United States and returned it after the war.

These stories of how lodge records were saved, unfortunately are mere isolated bright spots in a generally dark horizon. A large majority of the lodges lost all their records, paraphernalia, properties, etc.

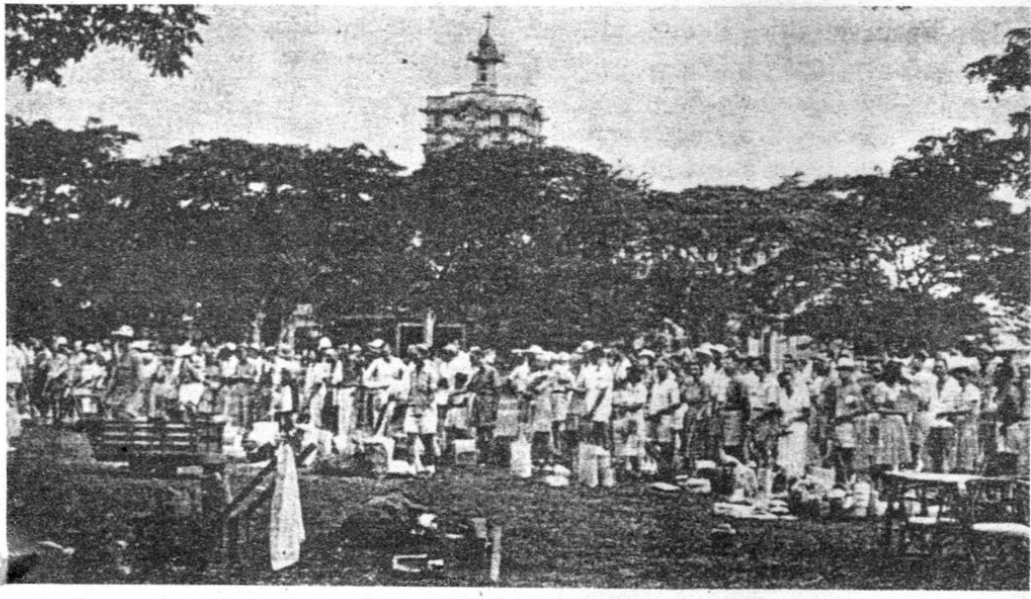
THE INTERNEES

The moment the Japanese entered Manila they begun rounding up Americans, British and nationals of other enemy countries. A methodical search of their homes, apartments and clubs was made with the help of Japanese civilians who were long-time Manila residents. At first those gathered were temporarily concentrated at the Villamor Hall, U.P., the Bay View Hotel and the Rizal Stadium. Beginning January 4, however, they were all transferred to the University of Sto. Tomas, a Dominican institution, with several large buildings and some 22 hectares of grounds.

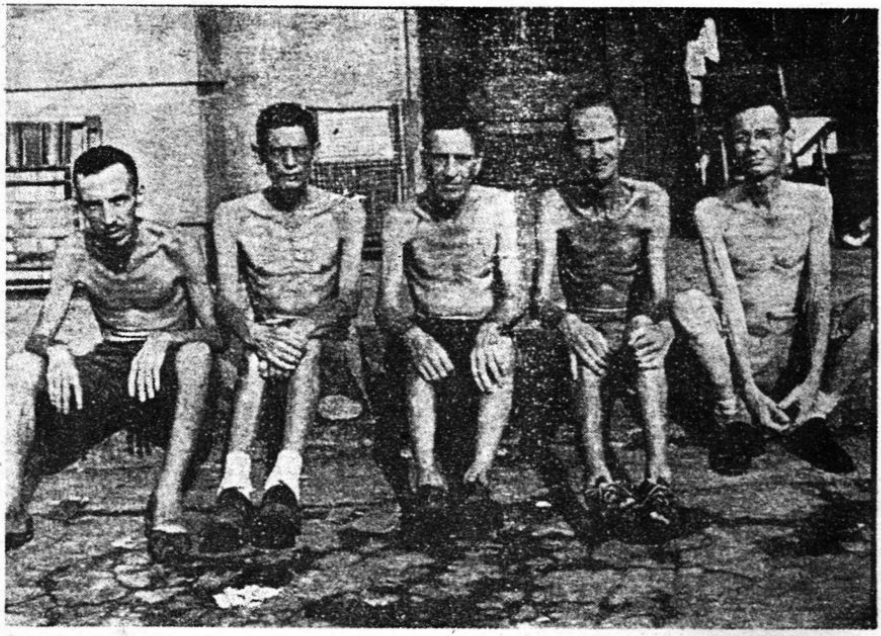
In the provinces the civilian na-



The internment camp – the historic University of Sto. Tomas



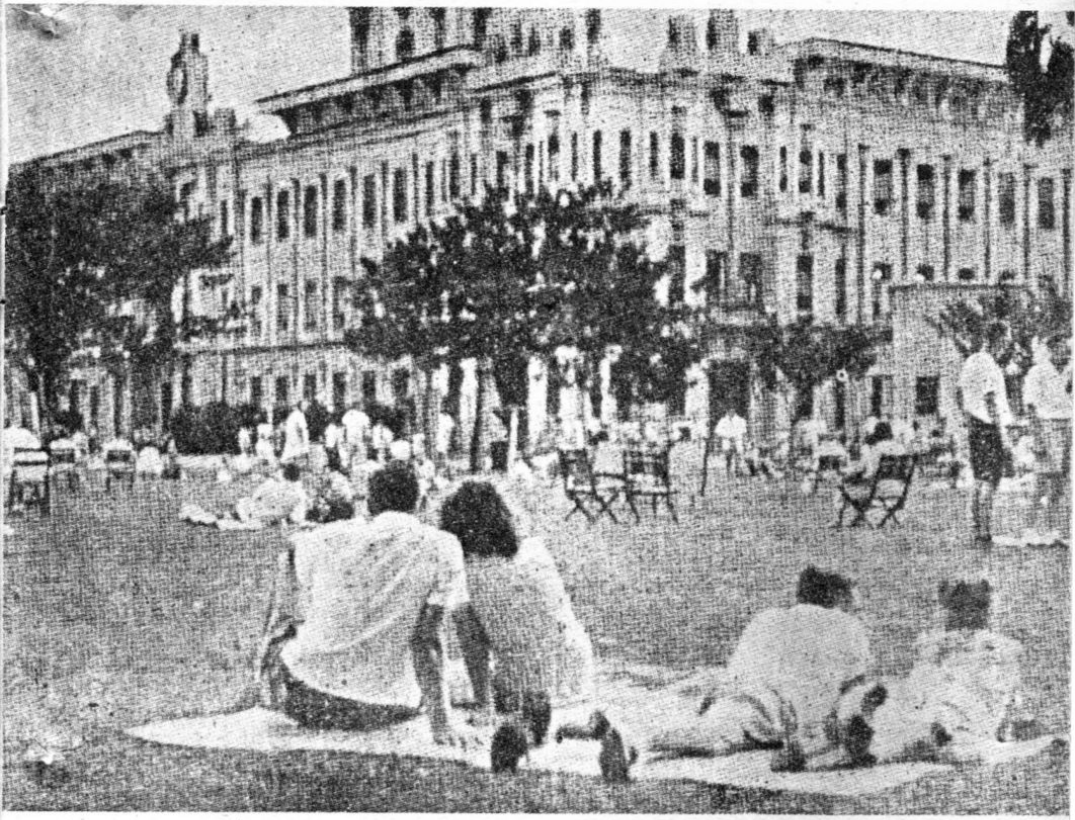
The Prisoners of War . . . from the Allied Nations.



Five starved internees. Second from left is Bro. Thomas Loft of High Twelve Lodge. He recovered from his ordeal and is now enjoying a peaceful retirement, age 95 years.

tionals of the allied countries were interned in the provincial jail in Iloilo; the Cebu Junior College in Cebu; a school Building in Fabrica, Negros Occidental; Scout Hill, Camp John Hay in Baguio; Camp Holmes in Trinidad, Mountain Province and in Los Banos, Laguna.

The Sto. Tomas Internment Camp was by far the largest concentration area. How it was chosen should be of interest to Masons. Months before the war had broken out, American Masons led by Frederic H. Stevens, Judge George Harvey, Col. Henry Gilhouser, Everett S. Turner of the YMCA and Christian Rosenstock organized the American Coordinating Committee to facilitate concerted action in any possible future emergency. Stevens became chairman of this committee, Gilhouser was Vice-Chairman and Turner, the Executive Secretary. On December 20, 1941 when it became evident that Manila would be taken by the Japanese, the Committee took steps to safeguard the future of American civilians who naturally would be considered enemy aliens. Chairman Stevens and Rosenstock approached the authorities of the University of Sto. Tomas, and obtained permission to use the University and its campus as a place of internment. Thereafter, Stevens wrote a letter to Mr. Claude Buss, representative of the High Commissioner's Office and Past Master of Nanking Lodge No. 108, advising him of the willingness of the UST authorities to make it



available as an internment site. It is understood that the letter was turned over to the Commander of the Japanese forces who entered Manila and as a result of this action UST became a concentration site.

The population of the internment camps steadily grew as the months passed. In Sto. Tomas, by February 1942, there were over 2000 males and more than 1,200 females. Some 70% were Americans, 25% British and the rest were of other nationalities.

There are no exact figures of the number of Masons who were confined. In Sto. Tomas alone, it is estimated that about 300 or around 15% of the males were members of the craft. More were in the other concentration camps. Their names read like a "Who's Who" in Philippine Masonry. Among their number were incumbent and past Grand Lodge Officers and incumbent and past Masters of Lodges. From the Grand Lodge, the internees included Grand Master John R. McFie, Jr.,

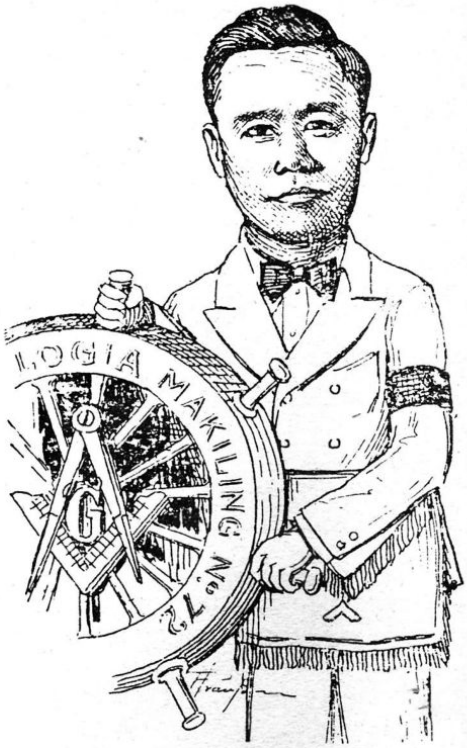
Grand Marshal Bertrand H. Silen, Grand Sword Bearer Albert J. Brazee, Jr., Grand Bible Bearer John R. H. Mason, and Junior Grand Lecturer John M. Aaron. From the Scottish Rite, the list included the Deputy for the Supreme Council Frederic H. Stevens and Chairman of the Board of Trustees Louis M. Hausman. From the York Rite, some of the internees were Joseph H. Alley, High Priest of Luzon Chapter, David C. Gunnel, Treasurer, William F. Gallin, Secretary, and George B. Obear, Past High Priest. There were also several past and future Grand Masters, among whom were, Clifford C. Bennett, Clinton F. Carlson, Howard R. Hick, Seldon W. O'Brien, Luther B. Bewley, Stanton Youngberg, Christian Rosenstock and Eugene H. Stafford. It has been said, and it is probably true, that there were more Masons in the concentration camps than normally attend an annual Masonic communication.

THE PRISONERS OF WAR

More numerous than the civilian internees were the military prisoners of war confined in Camp O'Donnell in Capas and Pangatian in Cabanatuan. Unlike the internment Camps, however, we have no adequate documentation on the Filipino and American Masons confined in the prison camps. As any rate, we know that hundreds of Masons were war prisoners and included among them were scores of incumbent Masters and Past Masters of Lodges, plus several future Grand Masters. Lt. Jolly Bugarin, GM 1979, and Simeon Rene Lacson, GM 1981, were among the unfortunates at Capas. Generals George Parker, Albert Jones, Vicente Lim, William Brougher and Charles Sage were also prisoners. We also know that Masons played leading roles in the camps. The Filipinos in Camp O'Donnell, numbering some 50,000, were under the over-all command of Major General Guillermo Francisco who was said to be a member of Dagohoy Lodge. For administrative purposes the Filipinos were divided into four groups and further subdivided into several sub-groups. Two of the four main groups were headed by Masons, Gen. Vicente Lim of Bagumbayan Lodge and Gen. Simeon de Jesus of Baguio Lodge. A majority of the subgroups were also led by Masons. Among them were Col. Telesforo Martinez of Pampanga Lodge, Col. Mariano Castaneda of Pilar Lodge, Col. Juan O. Chioco of Makiling Lodge, Lt. Col. Alberto Ramos of Makabugwas Lodge, Major Deogracias U. Tenezas of Dagohoy Lodge, Major Lamberto Javalera of Nilad Lodge, Lt. Col. Rafael Ramos of Maranaw Lodge and Lt. Col. Liberato Littaua of Isagani Lodge.



Brig. Gen. Vicente Lim
Commander, Group IV



Col. Juan O. Chioco
Head, Sub-Group VIII



Col. Alberto Ramos
Head, Sub-Group VIII



Brig. Gen. Simeon de Jesus
Commandeer, Group III



Col. Telesforo Martinez
Head, Sub-Group IX



Lt. Col. Liberato Littaua
Head, Sub-Group XIV



The sketches of Lim, de Jesus, Ramos and Martinez were madde by Fidel L. Ongpauco inside Camp O'Donnell.

ırial detail of Filipino prisoners of war
ıo died in the concentration camp at Capas.

THE SUPPRESSION BEGINS

Within a few days after their entry into the City of Manila, the Japanese searched for Grand Secretary Antonio Gonzalez, first at the Plaridel Temple and then in his residence. The Japanese knew of the resolutions approved by the Grand Lodge in January 1941 and were thoroughly acquainted with the articles and editorials respecting them published in *The Cabletow.* They informed Gonzalez they regarded Philippine Masonry as a secret organization and an instrument of the American espionage system. They were particularly mistrustful of Deputy Grand Master Jose P. Guido, who at the outbreak of the war was the chief of the Intelligence Division of the Philippine Constabulary. Gonzalez was instructed to suspend all Masonic work, and refrain from making use of Grand Lodge money and from disposing in any way whatsoever of Masonic properties and belongings.

Several days thereafter the Japanese also visited Eugenio Dizon, the Chief of the Secret Service of the Manila Police Department and intimated to him they were determined to arrest all Masons in the Philippines and place them all under military custody. Dizon bluntly told them he must be the first to be arrested because he was himself a Mason, a Past Master of Batung-Buhay Lodge No. 27.



Antonio Gonzalez, PGM
Grand Secretary

Subsequently, the Japanese again called on Gonzalez and required him to issue, in his capacity as Grand Secretary, a call for a special meeting of the Grand Lodge so that the Japanese may attend and take part in the deliberations. Gonzalez demured, arguing that the By-Laws of the Grand Lodge did not permit their attendance, and moreover, he said, since Grand Master John McFie was alive and confined in the Sto. Tomas Internment Camp, he would first have to consult him. The Japanese would not tolerate any American participation. Nonetheless they interrogated McFie

about Masonry and subjected him to torture.

In the following days, the Japanese became more demanding, and as neither Gonzalez nor Guido would budge from their position, both were arrested and brought to Fort Santiago. Here the "dialogue" continued under extremely more difficult conditions. Grand Secretary Gonzalez narrated what transpired thus:

"On the next day, November 3, 1942, at 9 o'clock in the morning, once more they took me from my cell and brought me to the investigation room, where I met Guido. At early dawn, I was already able to communicate with him thru a Filipino war prisoner by stealthy means, and I came to know once again how deceitful the Japanese military authorities were. Col. Guido, in spite of the maltreatments he had suffered, remained firm and steadfast in his determination, and all the fabulous stories resorted to by them were mere machinations to obtain their desired objective – the formal opening of the Grand Lodge.

x x x

"The other officer, whom we believe to be of a higher rank, took over our investigation x x x. Said officer informed me that the Japanese Military authorities were disgusted to learn that Philippine Masonry or the Filipino masons refuse to cooperate with the Japanese Imperial Government by not opening the Grand Lodge. He told me that the purpose was to approve a resolution pledging the cooperation of the Filipino masons and at the same time to set aside a resolution they knew the Grand Lodge had adopted, evidently referring to the resolution which we have quoted in this report. He also told me that the Grand Lodge as it was constituted should be dissolved, and in its stead a fraternal organization composed of Filipinos only should be formed under the auspices of the Japanese Military forces, and that the funds and properties of the Grand Lodge should be distributed among the needy Filipino members, leaving only a certain amount to keep a small administration office. I advised him that those things could not be done. In the first place, Masonry could never be an institution composed solely of men of one race. Masonry, I emphasized, is universal and its doors are open to all men regardless of nationality. The Grand Lodge, I added, could not be dissolved to convert

the same into a mere fraternal organization of Filipinos alone under the auspices of anybody. The Grand Lodge, I explained, symbolizes masonic institution in the Philippines, in which only moral and spiritual, and not material, values are taken into account. And for that reason, the Japanese Military authorities could not claim to have confiscated the American participation in the Grand Lodge.

"The officer, then replied by showing me various documents containing pledges of cooperation to the Japanese Imperial Government signed by several religious institutions. I then retorted that it was useless to open the Grand Lodge if their purpose was to secure such kind of resolution, for I was positively sure that the Filipino masons will never subscribe to it. x x x

"In order not to tire you with details, I will cut short my narration by telling you that we continued discussing and arguing along those lines up to 12 o'clock noon. Thence, the officer realizing that it was impossible to secure the opening of the Grand Lodge, informed me that they would take up measures by keeping Col. Guido imprisoned at Fort Santiago, and myself at my house, forbidding me to receive absolutely any one, preventing me from opening my law office, admonishing me to watch my steps for they would continue observing my conduct and sending their agents to my house to undertake further investigation. As to our Plaridel Temple he said, the same would be definitely confiscated as an enemy property, contrary to their alleged intention of occupying it temporarily for sometime and then return the same to the Grand Lodge. In the same way, he proceeded, all our furnitures, equipments, books, files, records, money, in other words, everything belonging to us masons, would also be confiscated.

"And so it happened. Col. Guido was kept inprisoned at Fort Santiago. I was virtually a prisoner at my house, with a Japanese officer posted by them, I presumed, in one of the houses flanking my own, perhaps for the purpose of watching the people going to my house. Plaridel Temple was confiscated and Bros. Vicente Marquez, who was in the Dormitory, and Alejandro Garcia who was in the Temple, were driven out, first maltreating the latter by tying him for

twenty-four hours and giving him blows on the face to the extent of fracturing one of his jaws."

In the following months the Japanese kept up their hostility towards the Craft. They did not carry out their expressed plan to arrest all Masons and hold them in custody, but reports show a good number of Masons were herded into KEMPEITAI garrisons, never again to be seen. Others were tortured, like Eugene H. Stafford, the first Grand Master of the Philippine Grand Lodge. Shortly before the war, Stafford reported to the authorities six husky Japanese whom he suspected as spies when he saw them suspiciously going over a map inside Hiakawa's store in Baguio City. During the war these same Japanese chanced upon him and decided to make sport of him. Here is his story:

"One day, on Session Road, a few doors below Hiakawa's store, the same husky Japs who had tried to prevent my seeing their maps on the counter, stepped out of a doorway and grabbed my arms and pulled me into an empty store room. They jerked my clothes off, went through them thoroughly, seams and all, and then turned their attention to me. They slapped me down two or three times, suddenly booted me in the abdomen with their heavy brogans (a favorite gesture which would cause a folding up and collapse of the body — this I saw them do to dozens of Filipino captives). Then they stopped and lashed my face with the result that my nose was broken, and there was some bleeding from the nose, and the left ear afterwards. My eyes had never bothered me before, but after their ministrations, floating opacities were in both, with portions of the visual field obliterated.

"Again they jabbed me in the ribs with a rifle . . . with a cracked rib as the result, and demanded I tell them all about Masonry and that I had brought it to the Philippines for anti-Jap purposes. I told them this was not true and I could tell them nothing about its ritual. There was then more kicking and slapping.

"You won't tell, eh?" My shirt was torn off, and they lighted a big P.I. cigarette, which burns fervently, and held its lighted end on my left arm until it burnt out. (I still can smell the burning skin).

"Now you tell. This was done three times on the arm



MW Eugene Stafford, PGM, left, with an old Mason.

and on my cheek, and a cigar was burned out of my back for variation. Thank God, I was able to grin at them all the way through. It must have been like a cat fish grin along towards the end, but I was able to hang on and I rather believe they respected me a bit for this. Like the bull pup, brave because he didn't know any better, but they didn't 'go over me again' ".

The hostility of the Japanese towards Masonry was also reflected in the columns of the *Tribune.* For example, an editorial in the August 4, 1943 issue which condemned the alleged bombing of the Holy City of Rome, declared in part:

"According to the report of the Italian paper, representatives from the Free Mason lodges of United States, England, Scotland and Canada attended a conference in London during the first weeks of June and unanimously adopted a resolution urging the bombing of Rome. In other words, the blasting of the Italian capital came as the result of a plan formulated by the Free Masons, the organization based on the Jews and the Jewish ideology. Needless to add here is the fact that British Foreign Secretary Eden, who sponsored the conference, is an influential Free Mason. He declared that it is the responsibility of Italy to safeguard the Vatican.

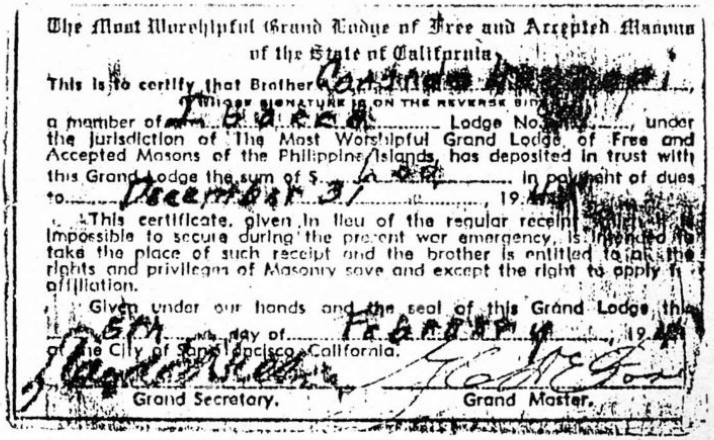
"This disclosure clarifies the situation, enabling us to understand the real background of the bombing incident.

"To Roosevelt who appears to be now the generalissimo of the Jews and now the prisoner of the Hebrews seems to have been delegated the task of executing the plans formulated by the Free Masons. However, it cannot be said that he acted only in a passive capacity because Roosevelt himself is a Free Mason of no mean influence.

"It is rather nearer to truth to admit that the Free Mason representative had conferred at length with Roosevelt before their departure to London. Or, it may be still more accurate to say that the proposal to Bomb Rome originated in circles close to Roosevelt and that it was decided to discuss the question with the British Masons because of the very grave nature of the proposal itself."

MASONIC ACTIVITIES

During the three years of Japanese occupation, all the lodges in the Philippines were in darkness; the Temples were closed, no meeting or ritualistic work was held in lodges, no new members admitted. But try as they did, the Japanese failed to put a complete stop to all Masonic activities. After the war many reports poured into the Grand Lodge showing the versatility and ingenuity of Masons in eluding the zealous vigilance of the Japanese military police machine. VW Jose C. Velo, Senior Grand Lecturer, informed the Brethren in his report to the Grand Lodge in 1946 that whenever two or more Masons got together, they invariably talked of Masonry to enliven the Masonic fire which was forever burning within them. In Leyte, where the Guerillas were most active, the five ranking leaders who were all masons met regularly in the fastnesses of the mountains and prayed for strength, unity and early emancipation. Several lodges also succeeded in burying their deceased brethren in due Masonic form, but without aprons, in plain view of the Japanese. Notable examples of these lodges are Bagumbayan Lodge No. 4, Pintong Bato Lodge No. 51 and Tayabas Lodge No. 43. In the concentration camps, some Masons were able to smuggle in Monitors, and frequently read from them. Likewise, not a few American brethren who laid down their working tools were also given Masonic funeral rites. During the first year of occupation, the burial ceremonies were attended by American Masons who were then allowed by their Japanese captors to accompany the deceased to their last resting place at the Masonic plot in the North Cemetery. From the concentration camps also came reports of at least two meetings held under the very noses of the Japanese. The first was held in the Baguio Concentraion Camp with the immediate Past Master of Baguio Lodge No. 67, WB Carl Eschback, acting as Master. The second was held at the Santo Tomas Concentration Camp and was fully documented. The members of Manila Lodge No. 1 secured a dispensation from Grand Master John McFie, Jr., who was also an internee, to hold a meeting of the lodge in the morning of September 19, 1942. Notices of the meeting were then sent out, but to camouflage it from the Japanese, it was announced as a gathering to get volunteers for the Internees' Health and Sanitation Committee. The meeting was held inside the main building and was very closely tyled by the Brethren working in rotation. In the meeting the three great lights were displayed; the Bible was borrowed



The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of California

This is to certify that Brother [illegible]

[illegible] SIGNATURE IS ON THE REVERSE SIDE

a member of [illegible] Lodge No. [illegible], under the jurisdiction of The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands, has deposited in trust with this Grand Lodge the sum of $. [illegible] in payment of dues to December 31 [illegible], 19[illegible]

This certificate, given in lieu of the regular receipt which it is impossible to secure during the present war emergency, is intended to take the place of such receipt and the brother is entitled to all the rights and privileges of Masonry save and except the right to apply for affiliation.

Given under our hands and the seal of this Grand Lodge, this 5th day of February, 19[illegible] at the City of San Francisco, California.

Grand Secretary. Grand Master.

Dues card issued by the Grand Lodge of California during the war to Bro. Gerardo Legaspi of Ibarra Lodge.

from Rev. Bro. Walter Foley[3] of Corregidor-Southern Cross Lodge No. 3 and the Square and Compasses were taken from the shop. A crucifix was suspended from the East in lieu of the letter "G". It may also be added, there was a quorum, the incumbent Master of the Lodge, WB Robert E. Cecil was present and so were the Treasurer and Secretary; there was a tyler's register; the minutes were taken and the lodge was opened and closed in due and ancient form.

In China, the Japanese succeeded in closing only five of the six lodges under Philippine jurisdiction. Szechuan Lodge No. 112 located at Chengtu, Szechuan Province did not cease working during the entire war years as the distant western province of Szechuan did not come under the sway of the Japanese.

Most fortunate, of course, were the Philippine Masons who were in the United States at the outbreak of the war as their Masonic labors were not at all interrupted. Among them were members of Amity lodge No. 106 led by Past Master J.W. Lum. These Masons made good use of their stay in the United States by exempliying the work of the three degrees according to Philippine ritual in the States of New York, New Jersey and Connecticut. At one exemplification meeting in New Jersey there was an attendance in excess of 3,000 masons.

We should mention here that the Grand Lodges and other Masonic Bodies in the United States extended all possible assistance to Philippine Masonry. The Grand Lodges in California and Texas accepted payments of the dues of the Philip-

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3] Killed by Japanese shell fire on February 7, 1945.

pine Masons so that they would not lose their good standing and after the war remitted the payments to the Grand Lodge of the Philippine Islands amounting to thousands of pesos. The Grand Lodge of California even granted a dispensation in the name of the Philippine Grand Lodge for the organization of "Fortitude Lodge UD" in China. In the Scottish Rite, the mother Supreme Council re-appointed Frederic H. Stevens in 1943 as its Deputy for the Philippines once it received news he was alive and in confinement at the Sto. Tomas internment camp.

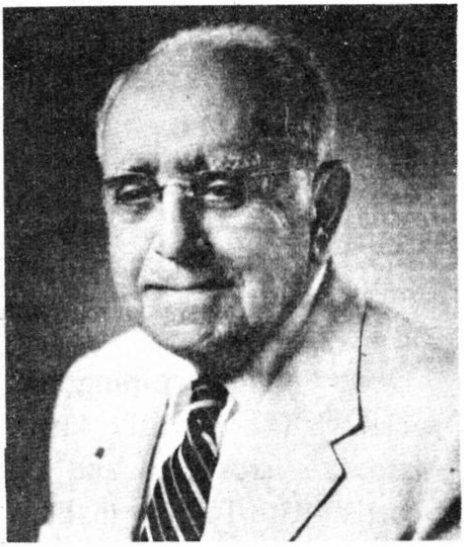
RELIEVING THE DISTRESSED

It was only the outward manifestations of Masonry – the conduct of meetings and the holding of ceremonials – which the Japanese succeeded in disrupting. The Masonic spirit, the very essence of Masonry, continued to live on in the hearts and minds of Masons. All throughout the war years the Masons never forgot to reverence their God or to practice those great and splendid moral virtues – Brotherly Love, Mutual Assistance and the Veneration of Truth. At every turn, at every opportunity, Masons rushed to the assistance of distressed brothers. They performed deeds of the truest chivalry, of generous self-sacrifice, mitigating the cruel asperities and horrors of war. These deeds are attested by many well known instances and many more which are known only to those who were parties to them.

For purposes of this article, I will only touch upon the assistance extended to the internees and prisoners of war; how these unfortunates were snatched from a living death by timely aid from their brother Masons.

From the very first day the internees arrived in the concentration camps, the problem of assisting those among them who were Masons and their families both inside and outside the Camps, occupied the attention of the Masonic leaders. The food and other provisions supplied by the Japanese was pitifully inadequate, a situation which grew worse as the war wore on. By September 1944, the food was in such short supply the internees had to survive on a starvation diet.

Among the first to take steps to relieve distressed Masons were Frederic H. Stevens, PGM, and at that time Deputy for the Mother Supreme Council, and Louis M. Hausman, Chairman of the Board of Trustees of Mt. Arayat Lodge of Perfection. After conferring with other Scottish Rite Masons who



Frederic H. Stevens



Louis M. Hausman

were also internees, they decided to use the funds and credit of Mt. Arayat Lodge of Perfection for relief. To do this, Stevens first had to get out of the Camp, so he feigned illness and requested Dr. Charles N. Leach, a fellow internee and brother Mason, to certify that he needed special treatment at the Philippine General Hospital.

Dr. Leach was a representative of the Rockefeller Foundation who happened to be in the Philippines at the outbreak of the war. On being notified that he was to be immediately interned, he hurriedly grabbed his pillow cases, crammed them full of medicines and medical supplies and carried them with him to Santo Tomas at the expense of his personal baggage. Upon his arrival at the Camp, Dr. Leach organized a medical clinic which functioned as a first aid unit. At first he had difficulty obtaining official support, until through a fortunate occurrence he was able to cure the Japanese Commandant of a case of beri-beri. From then on Dr. Leach was given space for his medical unit and was recognized as the Camp doctor. It was in this capacity in which Dr. Leach gave Stevens the certificate which enabled him to obtain a temporary pass to leave the Camp.

Once outside, Stevens managed to cash a check for $2,000 of Lodge funds and begin borrowing money on its credit. He also succeeded in arranging to have the families of Masons taken care of and prevailed upon Filipino, Chinese and Hindu friends to organize a system to have food sent to the Camp and to outside families.

After Stevens got his hands on some money, beginning in March 1942, needy Masons within and outside the Camp and a number of widows and children of deceased Masons were given from 20 to 40 pesos a month from Masonic funds. Judged by present day prices, the amounts may seem a mere pittance, but in those days when a Philippine army private received only ₱7.00 a month and a sergeant ₱22.50, the sums were substantial. By the close of the war, more than ₱100,000 for relief was raised by Mt. Arayat Lodge of Perfection. Payments to the distressed were continued even after Stevens was discovered by the Japanese and imprisoned in Fort Santiago, the Japanese version of the Inquisition and a symbol of terror.

Stevens, who was then 64 years old, was taken to Fort Santiago at about 10:00 A.M. on October 7, 1942 and spent the next seven months in dungeons. After the war he narrated his harrowing experiences in his book *Santo Tomas Internment Camp.* I am obliged to quote a few paragraphs from his account, if only to give the reader an idea of the dangers faced by those intrepid Masons who dared assist their fellowmen:

> "First, I was questioned about raising money for the internees at Sto. Tomas. x x x I confessed to obtaining money, calling attention to the fact that the internees at Santo Tomas Internment Camp were not being fed by the Japanese and that they needed money to buy food. After my preliminary investigation I was conducted to the main office where I was searched and all articles taken including my eye glasses and belt. x x x No food was given me that day — but I was not hungry as the excitement caused me to forget food for the present, at least x x x."

Fifteen pages later, he wrote of other cruelties suffered from the torturing hands of his captors:

> "The questions were first as to the international character of Freemasonry. Wasn't it true that Freemasonry was a world-wide organization linked with the Jews to rule the world? Wasn't it true that President Roosevelt and General MacArthur were Freemasons and that they had been chosen to lead this war? Wasn't it true that there was an organization of army and navy officers, all Freemasons, in Manila who had pledged themselves to bring on a war with Japan? Wasn't it true that the American Coordinating and the Red Cross Emergency Committees were composed of Freemasons? Wasn't T. J. Wolff

and Judge Manuel Camus of the Red Cross Freemasons? And a score of such questions with an admonition to tell the truth. Then how much money had I sent to Camp O'Donnell and the other Camps housing war prisoners? How much money had I sent to guerilla leaders? They did not believe me when I stated that no money had been sent to guerilla leaders but only to internees and war prisoners. So the horrors of the Inquisition of the Spanish regime in Fort Santiago of the 17th century were repeated by pupils of the infamous Gestapo of Germany, coupled by an innate Oriental cruelty, that I question could be equalled by any German. What I went through was light in comparison to the ordeals of numerous Filipinos, but it caused me for months after to wake up in the middle of the night crying out like a travailing woman, feeling once more that I was enduring those moments of physical and mental anguish. Most of the punishment inflicted could not be taken without losing consciousness, especially when they inserted small bamboo splits under the finger and toenails. One investigator, who claimed his father had been an English missionary and his mother a Japanese – "though essentially a Japanese product," to use his own words, had a plan to make prisoners talk of which he was rather proud. He had a small electric stove on which he placed my feet, and as he questioned me he would turn the current on and off. You would involuntarily jerk your feet off as the plate got hot, then your shins were whacked with a heavy ruler. This same investigator had another scheme to make the unhappy prisoner talk. One day he was eating a Japanese pear, peeling it with a large pocket knife. One of my answers did not please him so he sliced off a bit of skin from the back of my hand, shoved it in my mouth with the Japanese command to eat. How the other Japanese laughed at this joke! Another investigator, whose investigations were confined to Freemasonry, had a pair of wooden pliers with which he would catch a piece of loose skin on my face or arm and then gave it a twist. Once when, in answer to a question, I told him there had been Masonic lodges in Japan before he was born, he grew very angry. He considered it a stigma against Japan and to emphasize his remarks kicked me in the testicles. Hitting the testicles with a stick was a frequent form of punishment by

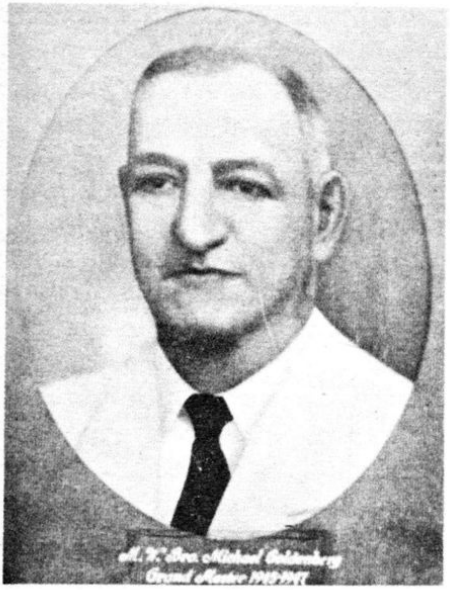
the Japanese guards. Several times my hands were tied behind my back, then one end of the rope was put over a beam and I was hoisted up until my toes just touched the ground; in that position I was slapped, kicked or punched. One day this investigator had his pliers in his clenched fist, when he hit me and knocked out a tooth. Later on in the day he came to the cell with a bottle of Listerine and suggested that I use it to wash out my mouth. A strange mixture of brutality and kindness. Am strongly of the opinion that for a time I was out of my mind for in my cell a stupor or coma would come over me; then the little lieutenant would punch me in the ribs as warning signal that the guard was looking at me in a rather strange way. Was I losing or did I lose my mind like young Jocson? One night I did fall asleep while kneeling before the wicket so I was taken out and tied up to the iron fence where, as the guard passed and re-passed he would ground my bare toes under his hob-nail boots. I was kept there for twenty hours, no food, no water and no chance to go to the toilet. My clothes were a mass of filth when I was released, but I was permitted to go to the baths and wash my clothes and my body before I was shoved back into the cell. Shoved is a good word for I was in such bad shape I could hardly walk."

After the arrest of Stevens, Senior Grand Warden Michael Goldenberg stepped into the breach and took charge of the Masonic Relief Fund. His humanitarian deeds are recorded in the letter of William Flavin, 32°, which was published in the *Goldenberg Memorial Book,* to wit:

> "He has often visited me in my house when I was confined there by the Japs and gave me money to live on without even asking for a receipt or repayment. To my knowledge, he was the only man any poor American could appeal for help. He defrayed the expenses for burying our dead. He gave the burial expenses to bury the wife of C.W. Rosenstock,[4] he had also done the same for several others. He gave thousands of pesos monthly to numerous Americans during 1942 and 1943. He took care of the living expenses of Ex-Chief Nevins, Emmanuel Newman, retired U.S. Army, Doctor Stanton Youngberg, and gave thousands to E. S. Turner, General Secretary of Y.M.C.A.

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[4] Ada May Rosenstock died on January 6, 1943.



Michael Goldenberg
Senior Grand Warden

and many others whom I do not recall. He also assisted colored sick Americans, among them Colonel Walter Loving, famous band leader and his wife, Professor Manning Butler who died in the Emmanuel Hospital. He gave heavily to Mrs. Angustias Mencarini for the care of Americans sick and confined in the Hospicio de San Jose. Mrs. Mencarini was killed by the Japs. He took care of contributions to the Remedios Hospital through Father Kelly in the Malate Church. He financed the humanitarian trips to Cabanatuan of Father Buttenbruch who made the regular trips to bring food, vitamins, medicines, notes, etc. to the Prisoners of War at Cabanatuan Camp. Father Buttenbruch lost his life for doing this. Not content with all this, Goldenberg took care of about a dozen widows and many orphans of soldiers who served in Bataan. He also made arrangements with Mr. Domingo T. Dikit, Vice-President of the Philippine National Bank to let Americans and American societies and the U.S. War Veterans to draw their balances out of the bank without the knowledge of the Japs. He took over from Frederic H. Stevens and distributed Scottish Rite Funds to the Americans. Lastly, he never charged anyone anything and when I offered to pay him for what aid he had extended to me, he flatly refused to accept any money back. He explained that it was the will of God and a great privilege extended him to be of service to mankind, a rare opportunity which will never come again.

"About aid to Guerillas, he paid large sums to feed the prisoners who were sent to Muntinlupa for being pro-American. He also gave heavily to various groups of Guerillas thru Colonel Jose P. Guido, Colonel Manalo, and Colonel J.J. de Guzman of the Fil-

American Guerillas."

Many of the persons mentioned in the foregoing narrative are easily recognizable as Masons. Rosenstock and Youngberg were Past Grand Masters, Dikit was a Past Master of Bagumbayan Lodge, De Guzman was a Past Master of Kasilawan Lodge, Turner was a member of St. John's Lodge, Nevins and Newman were 32° members of Manila Bodies, and Guido was the Deputy Grand Master at the outbreak of the war.

Walter H. Loving was also a well-known Mason, but about him a word of explanation is necessary. He was a Prince Hall mason. Before the war, three Prince Hall or negro lodges were organized in Manila under the Prince Hall Grand Lodge, F & AM of Missouri. These were Manila Military Lodge No. 63, described as the "second military lodge in Manila", Oriental Lodge No. 135 and Joppa Lodge No. 150. They held their meetings at the Masonic Hall along Real St. (now part of Herran St.), Paco, Manila. Loving was the District Deputy Grand Master and founder of the first named lodge. The Grand Lodge of the Philippine Islands considered Loving and his lodges irregular and did not countenance Masonic intercourse with them. But the benevolence of a Mason's heart transcends questions of regularity. It is universal, sensitive to the cry of distress, and quick to respond, come from what quarter it may. In this light Goldenberg came to the succor of Loving without reservations. Regretably his help was all for naught, because Loving was killed by the Japanese.

In time, Goldenberg was also discovered and like Stevens, was brought to Fort Santiago where he received his share of torture at the hands of the Japanese. This time Everett Stanton Turner took over the Masonic Relief Fund. Turner was released from internment in 1942 and immediately thereafter busied himself in raising funds for Americans in and outside the internment camp. He assisted 50 American families with monthly amounts ranging from ₱20 to ₱40. In April 1943 Turner was re-interned but not before he was able to make arrangements for the needy to receive enough funds to last them for several months ahead.

Another Brother Mason who raised relief funds was Henry Gilhouser, a former U.S. Army and Philippine Constabulary Colonel. He was himself interned in March 1943, but while still out on conditional release, was very active in obtaining relief funds. At the outbreak of the war, Col. Gilhouser was connected with the Philippine Consolidated Oil Company, and he arranged with Secretary Rafael Alunan, a member of Kanlaon Lodge and an official of the said oil company, to draw out the maximum allowed by the Japanese regulations, ₱500 a month, and used



Bro. Henry Gilhouser



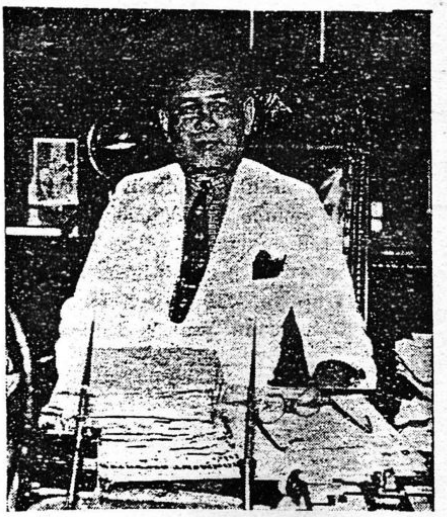
Joseph M. Alley
High Priest, RAM

this for relief purposes. In October of that year, however, Bro. Alunan informed him the arrangement was becoming too dangerous for him, considering that his company was not carrying on any active operations. Gilhouser then turned his attention to the Civil Emergency Administration fund of the Commonwealth. Somehow, he was able to borrow ₱5,000 a month, chargeable against said fund without the Japanese learning of it. The money was distributed at the rate of ₱40 to ₱60 a month to distressed families.

Other Masons whose activities are worth mentioning are High Priest Joseph Alley, Excellent Companion David G. Gunnell and Companion William F. Gallin of Luzon Chapter No. 1. All were interned at the Sto. Tomas Internment Camp but were subsequently released; Alley to attend to his sick wife and Gunnell and Gallin because of their weak physical condition. Once they were out they agreed to use the funds in the checking account of Luzon Chapter No. 1 for the relief of Companions and others. At first about ₱3,000 was withdrawn from the Philippine National Bank and when the funds were exhausted, they borrowed from neutral sources to keep up the relief work. More than ₱11,000 in loans were secured and expended for the relief of members of Luzon Chapter No. 1 and Master Masons. Small amounts were distributed to those who were not even members of the Order.

In the prisoner of war camp at Cabanatuan, the Masons organized a Masonic Council to aid and assist

suffering Brethren. Money for this Camp, as stated earlier, was secretly sent by Bros. Stevens and Goldenberg. The Filipino Masons from Cabanatuan also smuggled in their own contributions. Bro. John K. Borneman, a member of the council, reported: "While we did aid Masons, the money for the most part was distributed without regard to race, color or creed. This was a decision that the Council made and for the most part no person knows where the money originated." He also claimed that "all Masonic brethren were taken care of".



Rafael R. Alunan

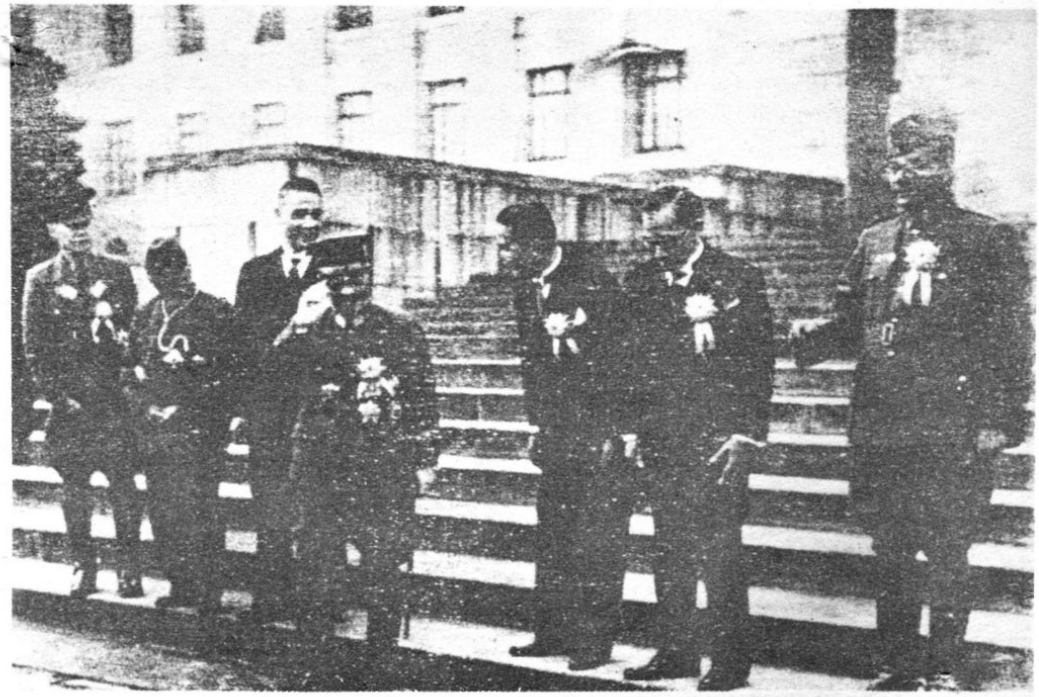
The deeds of benevolence narrated in these pages constitute but a very small fraction of the assistance extended by Masons to their fellowmen during the war. These deeds were recorded on paper mainly because accountable funds were used, otherwise they would probably have been consigned to the womb of oblivion. Stevens in his book on the Santo Tomas internment camp only made passing mention of his relief work. Goldenberg never talked of his personal charities, except in very general terms, nor did he ever identify those whom he helped, and had others not written about them, the world may have never learned of his magnanimity. After the war, when the reports were submitted on how Lodge funds were spent, no attempt was made by the Lodges to collect from the beneficiaries. The Masons were only acting true to form. They merely observed the teachings of their Fraternity not to parade their philantrophy before the world, not to seek that meretricious popularity which follows in the wake of trumpeted benevolence, but to cling to the injunction in the Book of Holy Writings: "When thou givest alms, give them in secret; let not thy left hand know what they right hand doeth."

THEY SERVED THEIR COUNTRY, EACH IN HIS OWN WAY

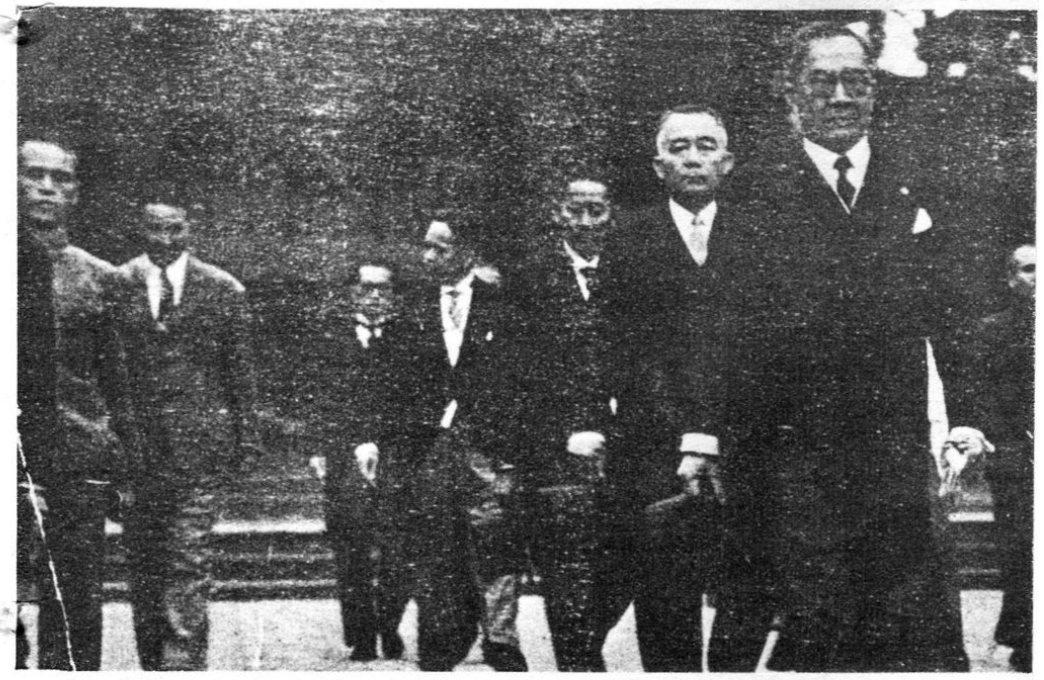
The Japanese occupation produced an excruciating loyalty crises among Masons. They were confronted with the difficult choice of cooperating with the invaders or continuing the armed resistance. Masonry very forcefully inculcates love of country among all its votaries, but leaves it to the individual members to decide for themselves how best to serve their country, each in his own way. As in all periods of national crises, therefore, the Masons did not act as one. Some showed their patriotism by taking to the mountains, while others served in the puppet government set up by the Japanese to cushion the shock of enemy occupation.

Why were Masons asked to hold positions of power in the civilian administration? The lightning military triumphs of the Japanese Imperial Forces created vast problems of administration. Hundreds of millions of people were suddenly under the Japanese flag, but the Japanese lacked the technical know how and sufficient personnel to run the civil governments. Moreover, they realized that to sustain their newly conquered empire they had to transform the hostility of the vanquished people into friendship. From the start of the occupation, therefore, the Japanese assured the Filipinos they came as friends, not as conquerors. They released the Filipino prisoners of war at Capas, Tarlac and made it appear the Philippine Government was being run by Filipinos. To attain their purpose, however, they had to avail of the help of the pre-war political elite, for there were no better men available, nor others who had the solid backing of the people. The Japanese, therefore, had no choice but to harness in the civil administration the services of the Masons who were part of the pre-war aristocracy. But there was no trust. To the very end of the Japanese occupation, the alleged collaborators were suspect in the eyes of the Japanese.

A large proportion of the top leaders who were cajoled into serving in the Japanese sponsored government were, at one time or another, active Masons. President Laurel was a member of Batangas Lodge No. 35; Jorge B. Vargas, Chairman of the Philippine Executive Commission, belonged to Sinukuan Lodge; Minister of Finance Antonio de las Alas was a Past Master of Rizal Lodge No. 22; Minister of Agriculture and Natural Resources Rafael Alunan was with Kanlaon Lodge; Chairman of the Amesty Board Jose de los Reyes was a Past Grand Master; and Director-General of the *Kalibapi* Camilo Osias was with Bagumbayan Lodge. In the Assem-



Laurel and Aquino in Tokyo, early October, 1943 with Prime Minister Tojo in center and General Homma at the right.



Laurel, Vargas, Aquino, Sanvictores, and Gonzales at the Grand Shrine at Yasukuni, early October, 1943.

bly, Speaker Benigno S. Aquino and several assemblymen like Juan S. Alano, Guillermo E. Bongolan, Pio V. Corpus, Tomas Dizon, and Tomas B. Morato were Masons. Others who also played important roles were: Past Grand Master Quintin Paredes, Manuel A. Roxas of Makawiwili Lodge, Miguel Unson of Rizal Lodge, Sotero Baluyot of Pampanga Lodge, Jose G. Sanvictores of Bagumbayan Lodge, Francisco Benitez of Bagumbayan Lodge, PGM Vicente Carmona, and Emiliano Tria Tirona of Ibarra Lodge.

There was, of course, a small group who adamantly refused to serve. Some like Chief Justice Jose Abad Santos, PGM, forfeited their lives rather than collaborate with the Japanese. Others, like pre-war Manila Mayor Juan Nolasco of Sinukuan Lodge, served briefly during the transitional period and then quietly slipped into peaceful retirement. Secretary of Health Jose Fabella of Bagumbayan Lodge, refused to join the provisional Council of State, much less sign the "Response" of the Filipino leaders to the Japanese High Command expressing their readiness "to obey to the best of our ability and within the means at our disposal the orders issued by the Imperial Japanese Forces."

Another group of Masons took to the hills and continued the armed resistance against the Japanese. Many of the ubiquitous guerilla units were led by Masons. In the



Mayor Juan Nolasco

Cagayan Valley, Marcelo Adduru of Gonzaga Lodge organized the Cagayan Guerilla Forces. In Bulacan, Alejo Santos of Zapote Lodge was at the head of the Bulacan Military Area (BMA) guerillas. In Letye, the five ranking guerilla leaders were Masons. In Negros Island, Col. Romeo A. Intengan of Kanlaon Lodge was one of the leaders of the Negros Guerilla Forces. In Samar, Col. Juan Causing, PDGM, was the commanding officer of the 93rd Division, Samar Guerilla Forces. In Cavite, the resistance movement was led by Colonel, later General, Mariano Castaneda of Pilar Lodge, Col. Emmanuel Baja, Modesto Dayrit and Hammond Buck, all past Masters of Ibarra (now Aguinaldo Memorial) Lodge. Col. Aniano Alcantara of Kutang Bato Lodge also helped the Cavite guerillas while he was acting Mayor of Cavite City. In Mountain Province the head of the Buenavista Regional was Col. Jacinto T. Gavino, who after the war,



Alejo Santos



Juan Causing

served as Master of Marikina Lodge. In Lanao, outstanding guerrilas were Macaurog Arumpac and Tomas Cabili, both of Maranaw Lodge. In Manila, notable leaders of the Fil-American Guerillas were Deputy Grand Master Jose Guido, and Col. Jose J. de Guzman, Past Master of Kasilawan Lodge.

How about the Japanese Masons? For lack of information it can only be presumed that like the rest of their compatriots they were rounded up at the outbreak of the war and interned, and during the Japanese regime served their own country in various capacities. A modicum of information is available about only one — Yeikichi Imamura. He was raised as a Master Mason in Solidaridad Lodge No. 23 in Manila on December 14, 1929 by a crack team which included Pio Duran, the Japanophile, Ambrocio Pablo, former Governor of Palawan, and Michael Goldenberg. Imamura was

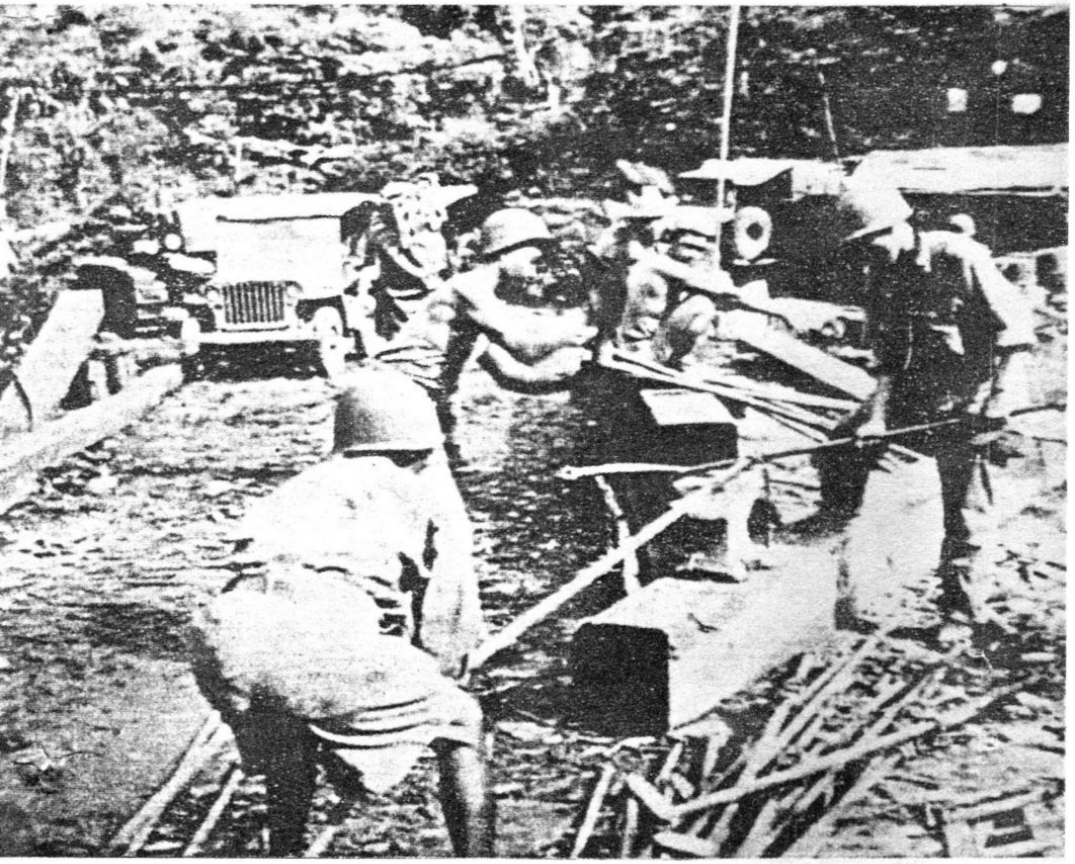


Jacinto T. Gavino



Jose P. Laurel, Benigno S. Aquino, and Jorge B. Vargas conferring with Premier General Tojo Hideki during their visit to Tokyo late in 1943. (Japanese Propaganda Corps.)

a long-time Manila resident who married a beautiful lass from Tanza, Cavite, Miling del Rosario, with whom he had several children. He was the President of Sumagui Timber Co., Inc. and a Director of Eastern Deep Sea Fishing Corp. During the Japanese occupation, he served as an interpreter in the Japanese High Command and as Director of the Kanmin Renraku Sho (Japanese Liaison and Public Assistance Office) with offices at the Ground Floor of the Metropolitan Theatre Building. On many occasions Imamura interceded in behalf of Filipinos, which at one point almost cost him his life. In Armando J. Malay's book, *Occupied Philippines,* it is related that in January 1942, Imamura acted as interpreter in a meeting between the Filipino leaders and the Japanese High Command, and he spoke in behalf of the Filipinos, pleading for greater understanding of their position. At a difficult stage of the talks, Col. Masami Maeda, the Chief of Staff of



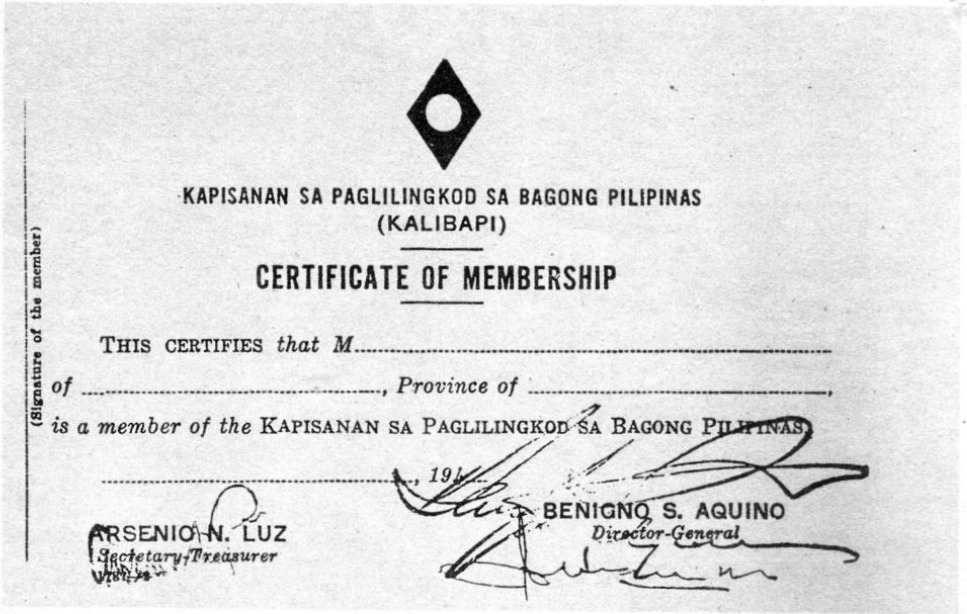
Guerrilla engineers set up a bridge at Butac in Kiangan

Gen. Masaharu Homma, angrily turned to Imamura and told him: "You have been a failure. Commit *harakiri*". Later, however, Maeda cooled down, and mollifying Imamura said, "Its all right".

In her book, *Mauro Mendez, From Journalism to Diplomacy,* Sylvia Mendez Ventura described how Imamura interceded in behalf of her father, Mauro Mendez of Pilar Lodge (later Secretary of Foreign Affairs).

Because of his numerous anti-Japanese articles before the war, Mendez was high on the list of persons wanted by the Japanese police. For six months he was in hiding. In time, however, he got tired of his claustrophobic existence and decided to take the risk of seeing his friend in Malacanang, Jorge B. Vargas of Sinukuan Lodge, then Chairman of the Executive Commission. According to Mendez Ventura:

> "Vargas asked him if he was willing to work for the government, but Mendez replied that he only wanted to be left



KAPISANAN SA PAGLILINGKOD SA BAGONG PILIPINAS
(KALIBAPI)

CERTIFICATE OF MEMBERSHIP

THIS CERTIFIES *that* M.....

of ....., *Province of* .....,

is a member of the KAPISANAN SA PAGLILINGKOD SA BAGONG PILIPINAS

....., 19..

(Signature of the member)

ARSENIO N. LUZ
Secretary-Treasurer

BENIGNO S. AQUINO
Director-General

Fascimile of KALIBAPI form. The two signatories, Aquino and Luz, were both Masons.

alone.

"Vargas suggested that he see Mr. Enrique Imamura, the Japanese liaison officer, who was married to a Filipina and whose daughters were friends of the Mendez girls. A cultured gentleman, Mr. Imamura was entirely different from the soldiers who slapped Filipinos in the streets. He told the Mendezes that they could go home and that the Japanese would not bother them. Grateful to Imamura, Mendez packed his family into a *carretela* and journeyed home to San Juan."

True to Imamura's commitment, the Japanese did not molest Mendez.

Like all big organizations, the Masonic fraternity, of course, had its share of heels. Only a few unpleasant incidents between the American and Filipino defenders of Bataan and Corregidor were reported, and one of them involved Capt. James Covington, Past Master of Island Lodge No. 5. According to Teodoro A. Agoncillo in his book about the Japanese occupation of the Philippines, *The Fateful Years: Japan's Adventure in the Philippines, 1941-1945*:



Filipino guerrillas greeting an American Army officer somewhere in Leyte. (Courtesy *Free Philippine* magazine).

"There was, for instance, a certain Captain James Covington, Mess Officer, Executive Officer, and Burial Officer all roled into one. A Filipino lieutenant of the Philippine Army once approached Covington to inquire where the former's ten men, who were at the time guarding the Kindley Field water tank, would take their meal at the Engineer's mess or at the Quarter-master mess. Hearing the word 'food',

Covington jumped to his feet and shouted at the top of his voice . . . 'So you are not satisfied with the food we are serving you'. All faces turned in his direction. 'Goddam you, Filipinos, he continued in a crescendo, 'you are that way, always ungrateful!' The Filipino lieutenant explained he was not complaining about the food but was merely inquiring where his men could eat. The captain did not give him any opportunity to explain further. He roared at the lieutenant: 'I know you Filipinos are always ungrateful!' Embarrassed, the Filipino gritted his teeth but did not answer. Another American, a Major Kriwanek, stood up and gently patted the lieutenant's back and motioned him to leave. An hour later the telephone rang ang Major Kriwanek answered it. The call came from the lieutenant's superior, a colonel. After hanging up the receiver, Kriwanek approached Captain Covington and said: 'Well, Jim, you were wrong in accusing the man who has just been here. He was a lieutenant of the Philippine Army, and he came here not to complain about the food but to find out whether you or the Engineers would take to mess his ten men doing temporary duty at the Kindley Field water tank."



Manila in ruins . . . tallest building then is the Great Eastern Hotel on Echague street.

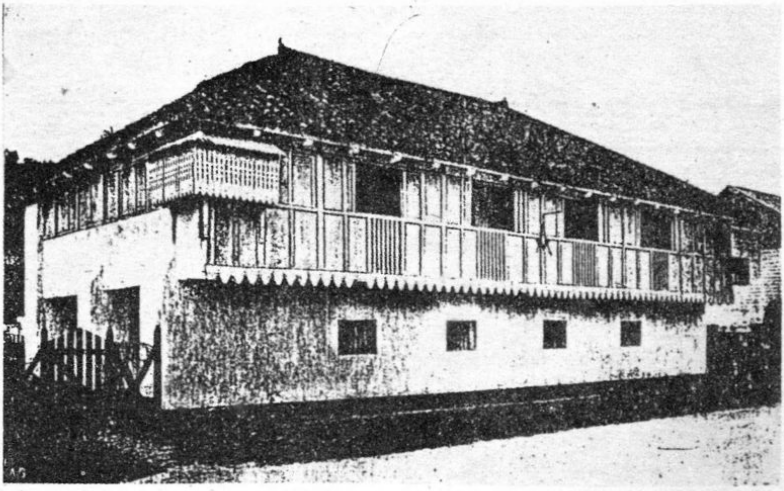
THE WAR ENDS, MASONIC LOSSES

In late 1944 the battle for the liberation of the Philippines begun. On October 20, 1944, General MacArthur waded ashore at the beaches of Leyte to redeem his promise to return. This was followed by a leapfrog to Mindoro, a landing at Lingayen, the fierce and bloody liberation of Manila, and the relentless tracking and crushing of the remnants of Gen. Yamashita's army in the mountains of Northern Luzon. The retreating Japanese army exacted a heavy toll, committing unspeakable atrocities upon the civilian population and wantonly burning and pillaging the cities and towns which lay in the path of their retreat.

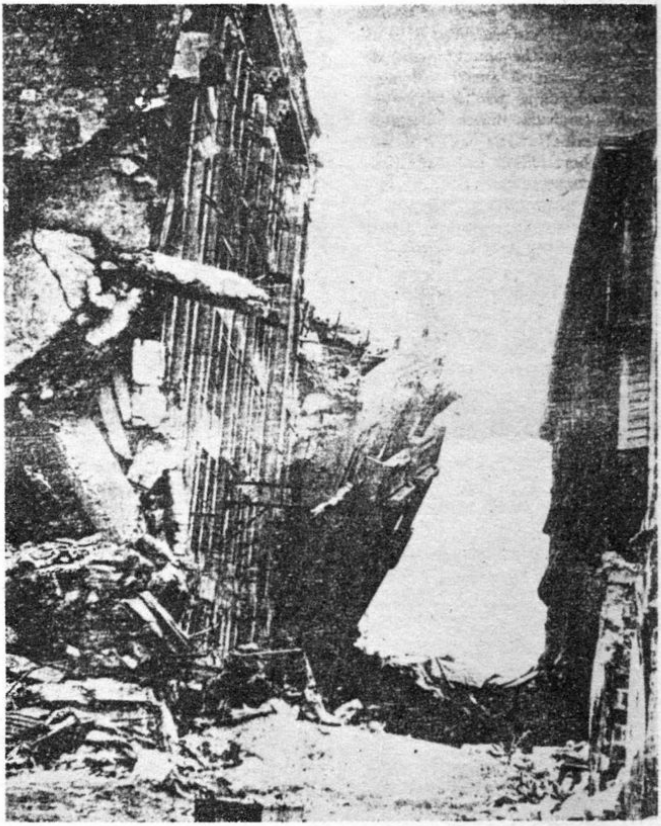
In Manila, after the capture of the University of Santo Tomas, the Japanese blew up the bridges across the Pasig and then went on a rampage of torture, rape, murder and arson. Japanese soldiers poured gasoline and petroleum all over the city setting whole blocks ablaze, the flames swallowing up stores, theatres, residential districts and all that lay in their paths. Residents were herded into concrete buildings and closed compounds and then the whole structures were blown up and set afire. Those who escaped from the ruins were hunted down like beasts by sentries and snipers.

On Taft avenue, both sides of the wide avenue were burnt, leaving a swath of destruction that extended from the fashionable residences in Pasay to the Post Office building by the Pasig river. Elegant clubs and government buildings were reduced to heaps of ashes and mounds of twisted steel and iron. The Scottish Rite Temple fortunately escaped total destruction, but nonetheless suffered heavy damage. Three shells passed through its roof and its walls were shot through with gaping holes. The interior woodwork was stripped and burned and all sanitary fixtures were ruined. After the war, the repair bill came to ₱200,000.00.

Along San Marcelino Street, Plaridel Temple, home of the Grand Lodge, was selected as a special site of massacre. Used as a prostitution house during the early days of the occupation, it was later converted into an ammunition dump and garrison of the Japanese Imperial Navy. Here, Filipinos suspected of underground connections were herded and tortured on the whipping posts that littered the yard. When the Japanese were forced to retreat, they drenched the building with gasoline and set it ablaze with the prisoners still inside, trapped like animals in a burning cage. Later,



Temple of Charleston Lodge in Guam, one of several masonic buildings destroyed during the war.



View of a part of the Escolta showing some of the large buildings destroyed by Japanese mines. *Photographer, Evaristo Nievera; courtesy, Sunday Times Magazine.*

dead bodies burnt beyond recognition could be seen strewn profusely beneath the debris.

The Japanese orgy of depredation was duplicated in the provinces and resulted in the destruction of most of the lodge halls. A few of the temples devoured by fire were the temple of Batangas Lodge, the building of Memorial Lodge in Munoz, Nueva Ecija, the Cabanatuan Masonic Temple, the temple of Baguio Lodge, the Cavite Lodge Temple, Mount Mainam Lodge Hall in Cavite, Charleston Lodge in Guam, Pinagsabitan Lodge in Laguna, Maktan Lodge in Cebu, Tayabas Lodge, Pampanga Lodge and Bud Daho Lodge in Jolo.

When the smoke of battle settled, the Masonic Fraternity discovered it lost far more than its demolished edifices. An accounting of casualties disclosed an appalling loss of lives. In the Grand Lodge of the Philippine Islands, 6 of the 22 elective and appointive Grand Lodge Officers failed to answer the call. Leading the casualties were three of the four Grand Lights, Grand Master John R. McFie, Jr., Deputy Grand Master Jose P. Guido and Junior Grand ;Warden Antonio Ramos. The fourth Grand Light, Senior Grand Warden Michael Goldenberg survived, but sustained a bullet wound. Describing his ordeal during the closing days of the war Goldenberg said:

"I was extremely lucky to come out alive. When the enemy was retreating from the Northern part of Manila, they completely destroyed all my properties and the building in which I was living with my family at Dasmarinas Street by setting it afire with high explosives. As soon as they saw my wife and me running away from the fire to save our lives, they pursued us with rifles and machine gun fire. Thanks to the Almighty, we were able to extricate ourselves from such debouchery with life, but I was wounded."

McFie and Guido died on the same day in separate incidents. In the evening of February 7, 1945, McFie was relaxing in the rest room of the main building at Santo Tomas when without warning Japanese guns atop the Philippine General Hospital and at Intramuros aimed their artillery fire at the Camp. One shell hit the room where McFie was, killing him instantly. It was a cruel and senseless death. The internees had actually been liberated a few days earlier by American shock troopers who stormed Santo Tomas. McFie's three-year ordeal against starvation and the harsh treatment of his prison guards was over. He was free. Then, suddenly, at the end of his tribulations, he died.

Guido suffered a more gruesome death. After his release from Fort Santiago in 1943 he devoted his

THE CASUALTIES



John Robert McFie
Grand Master



Jose P. Guido
Deputy Grand Master



Harold T. Gewarld
Grand Junior Deacon



John R. H. Mason
Grand Bible Bearer



Antonio Ramos
Junior Grand Warden



Honorio Musni
Grand Pursuivant

activities to the underground movement, supplying guerilla units with money, military information, radio transmitters, arms, ammunition and other supplies and helping American officers and soldiers escape through enemy lines. He was captured before liberation and in the afternoon of February 7, 1945 was conducted before a fox hole along a street in Singalong district and was beheaded in front of his three sons who, in turn, were shot to death by the Japanese.

Ramos was a sickly man. Before the war he was constrained to retire from his position as National Treasurer of the Philippines because of his health. During the war, his illness was aggravated by malnutrition which caused his total blindness and eventually his death a few months after liberation.

The other Grand Lodge officers who died during the war were Grand Bible Bearer John R. H. Mason, Grand Junior Deacon Harold T. Gewald, and Grand Pursuivant Honorio Musni. John Mason died in an Army Hospital in April 1945 from the effects of malnutrition brought about by his internment, while Major Gewald died in a hospital in Bataan in 1942 from wounds suffered in combat.

The Blue Lodges also recorded heavy loses; each and every lodge had a casualty list. Manila Lodge No. 1 counted 28 dead. Silanganan Lodge No. 19 lost a majority of its elective officers. The lodges with a



James C. Vickers



Pro. Ernesto Vallejo

heavy concentration of military men also reported the demise of many of their members. In the Scottish Rite, Manila Bodies lost close to a hundred members; and the Philippine Bodies about thirty. A rough indication of the number of members lost is the fact that in 1941 the Blue Lodges had a total membership of 5,656, but when the Grand Lodge reconvened in 1946 the membership was down to 4,349. Some of the Masons who perished during the war were:

Chief Justice Jose Abad Santos, Past Grand Master, killed by the Japanese for his refusal to cooperate with them.

Former Supreme Court Justice James C. Vickers, died in the Concentration Camp.

Gen. Vicente Lim, of Bagumbayan Lodge No. 4, killed because of his guerilla activities.

Col. Victoriano Luna, PM of Gonzaga Lodge No. 66, recipient of a diploma of merit from the Grand Lodge and first Chief of the Medical Corps of the Army, died in action in Bataan.

Florentino Inocentes, of Kasilawan Lodge No. 77, Chief of Police of Mandaluyong, killed because of his guerilla activities.

Luis R. Yangco, Past Master of Elisha Wilbur Lodge and well-known industrialist, killed by the Japanese.

Ernesto Vallejo of Modestia Lodge No. 41, world reknown violinist, killed by the Japanese.

Ricardo C. Santos, Editorial Assistant, *The Cabletow,* died in



Emmanuel A. Baja



Felino Villasan

action in Bataan.

Col. Alejo Valdez of Iloilo Lodge, brother of Gen. Basilio Valdez, killed because of his guerilla activities.

Pedro Abad Santos, Past Master of Pampanga Lodge, socialist leader, died shortly after his release from prison in 1943.

Col. Emmanuel Baja, Past Master of Ibarra Lodge, killed because of his guerilla activities.

Felino Villasan, Past Master of Nueva Ecija Lodge, CFI Judge and Governor of Nueva Ecija, killed by the Japanese.

Major Godofredo Monsod of Maguindanaw Lodge No. 40, Provincial Commander of Nueva Ecija, died in Fort Santiago.

Apolinario de Leon of Pampanga Lodge and Auditor of PNB, killed by the Japanese.

Hammond Buck, Past Master of Ibarra Lodge, noted Thomasite, killed for his guerilla activities.

James Kabakow of Muog Lodge, recipient of a Diploma of Merit from the Grand Lodge, died in action in Bataan.

Valeriano Segura, Past Master of Mactan Lodge, one of only three Filipinos included in "Who's Who in Engineering", published by the Lewis Historical Publishing Co., NY., died in action in Bataan.

Miguel Bonifacio, Chairman of the Grand Lodge Committee on Finance, killed by the Japanese.

Petronilo de los Reyes, Chairman



Apolinario S. de Leon



James Kabakow, P.M.



Valeriano Segura



Ceferino Purisima

of the Grand Lodge Committee on Returns, killed by the Japanese.

Ceferino Purisima, of Marble and Bagumbayan Lodges, noted educator, killed by the Japanese.

Col. Telesforo Martinez of Pampanga Lodge, killed by the Japanese.

George B. O'Bear, Past High Priest, died of starvation in U.S.T.

Individual Masons who survived, likewise, sustained severe losses. Not one emerged from the war without a wound, a scar or a tragic memory. Many lost their homes and other properties. All told, the Masonic fraternity, at the end of the war, lay prostrate, but the Masonic leaders were able to say with conviction: "We lost everything, except our honor."

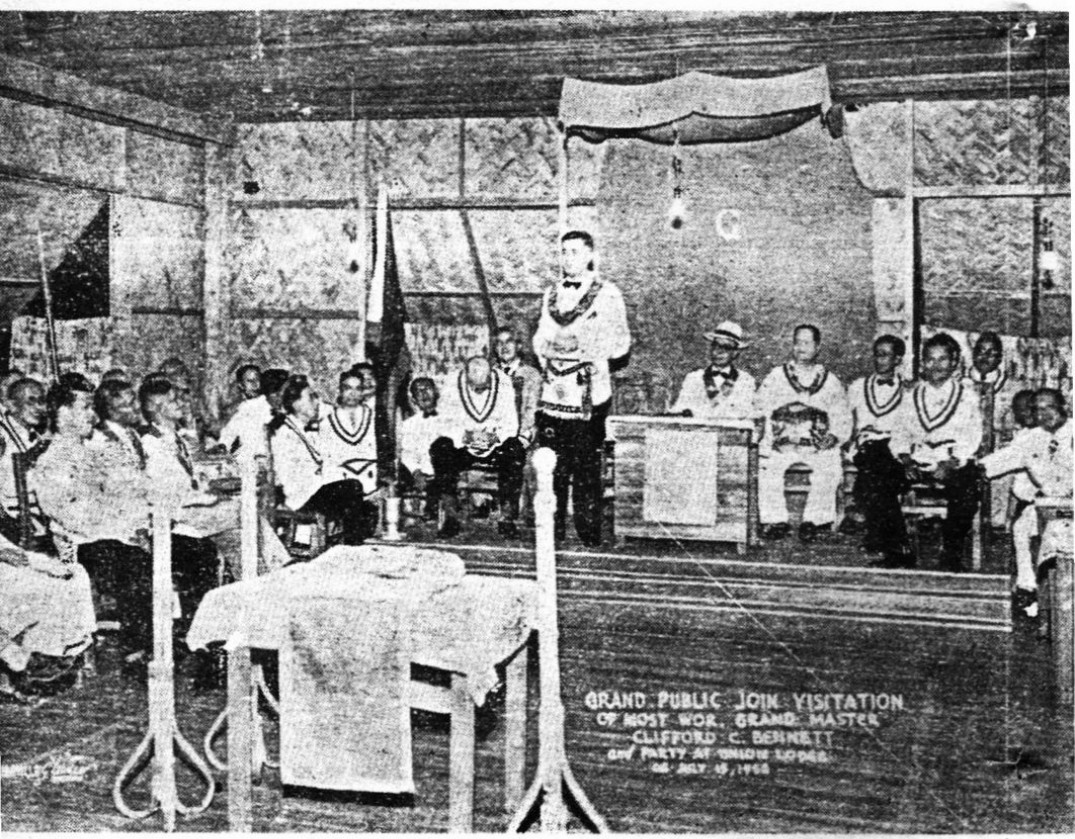
REBUILDING FROM ASHES

Perhaps no other Grand Master faced a more formidable task than did Goldenberg when he assumed the purple of the Fraternity upon the death of McFie and Guido. The entire Fraternity had to be rebuilt from ashes. The Grand Lodge Temple had to be reconstructed, the records reconstituted, the scattered remnants of the Blue lodges gathered together and helped to re-establish their lodges; thousands of destitute Masons needed relief, and even the dead still had to be decently interred.

Still recuperating from his wound, Goldenberg immediately set his sights on the establishment of a relief machinery. He created a relief committee, headed by Christian Rosenstock, and instructed the members to appeal for aid to all Grand Lodges in America. It must have been a very embarrassing decision to make, but it was justified by the desperation of the situation. Happily the response was instantaneous. Grand Master Gilbert C. De Forest of the Grand Lodge of California offered to handle the relief problem of the Philippine Grand Lodge and make the appeal in its behalf to the Grand Lodges in America. The Masonic Service Association of the United States also did a yeomen's job in obtaining relief funds. In a short span of time thousands upon thousands of dollars from the Grand Lodges started pouring in. Even the Supreme Council of the Scottish Rite, Southern Jurisdiction, sent in several thousand dollars. All the money received was distributed to destitute Masons.

Goldenberg next located a temporary quarter for the Grand Lodge. It was not easy. Almost all the buildings south of the Pasig were destroyed and so was a great portion on the North thereof. Besides, the rents were exhorbitantly high, and the Grand Lodge did not have a cent. Then a good samaritan, Victorino Floro of Sinukuan Lodge No. 16, offered his building along Gunao St. in Quiapo. It was a warehouse, partly occupied by a guerilla unit and a first aid dispensary of the Red Cross — hardly ideal — but it was the only one available and was for free. Goldenberg gladly accepted the offer and on March 16, 1945 the Grand Lodge formally opened its offices.

Goldenberg then prodded the Blue Lodges to reorganize. Bringing the Brethren together turned out to be a vexing problem. Travelling was still dangerous and distance, a hindrance. Members far away could not be contacted. Besides, records



of the addresses of the members were lost during the war, and many had changed residences in the past three years. Lodges had to resort to placing notices in the newspapers inviting the members to attend organizational meetings. In March, 1945 some lodges were able to hold preliminary meetings. In April, Hiram Lodge No. 88 was reorganized, then like a torrent the others followed.

The saddest duty of Grand Master Goldenberg was locating the graves of deceased Masons to bury them anew with appropriate Masonic rites. There were so many dead in Manila, bodies had to be buried where they had fallen, in the yards of what had once been homes, or along the cracked sidewalks. Some mounds were rudely marked with crossed sticks, others were entirely unmarked. Of the bodies buried, only a few could be identified. Nonetheless, surmounting great difficulties, the Masons were able to locate the remains of McFie and twenty-two others. They were subsequently buried in the Masonic cemetery at Cementerio del Norte.

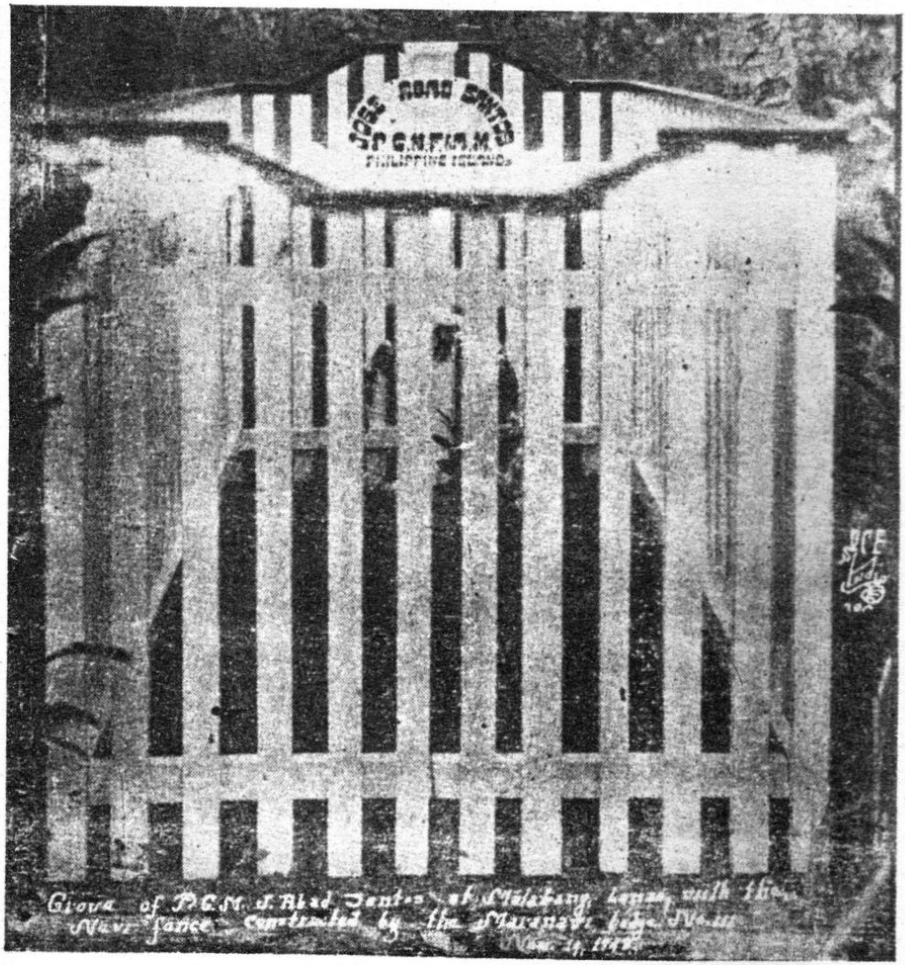
The Masons in the Philippines can never forget that the prompt rehabilitation of the Fraternity was



A Plaque in Makabugwas Lodge No. 47

due to the cooperation and help extended by the Masons who came with the liberation forces. Scarcely had the Grand Lodge opened its offices in March 1945 than they came to its assistance. They brought paper, ink, mimeograph materials, construction materials, and foodstuff. They worked hand in hand with the local Masons in doing manual labor. Their ranks was no obstacle, from General[5] to the last private they shared in the work. Some were delegated by Goldenberg to reopen Lodges. Thus, Robert Gilman was delegated to reopen the Lodges in Zambales, Nate G. Horlick, Pampanga Lodge, Bucknun, Mactan Lodge and William J. McGee, Makabugwas Lodge. These Masons succeeded in their mission and some even secured Lodge Halls for the Brethren. McGee, for example, was instrumental in constructing the new Temple of Makabugwas Lodge at Tacloban, Leyte.

By January 1946, 81 Lodges were functioning and the reconstruction of Plaridel Temple was smoothly proceeding to completion. Goldenberg was able to say: "We can say with satisfaction that from North to South of the Philippines, Masonry has been re-



The grave of Chief Justice Jose Abad Santos as it appeared in 1984 after it was fenced by Masons. His grave was located by the Brethren from Mindanao.

established". Like the Phoenix of ancient mythology, that fabulous bird of brilliant plumage which burned itself on a funeral pyre at the end of every 500 year cycle, the Fraternity, once more, rose from its ashes with renewed youth and vigor.

The persecution of the Craft by the Japanese is not unique in the history of the Fraternity. Through so many centuries, in different countries, Masons have been the targets of oppression, but each time the Fraternity has displayed a wonderful vitality. It has been preserved intact, and has withstood alike the disintegrating influences of time, the prejudices of the ignorant, the anathemas and persecutions of the Romish church, and the wiles of king-craft and state-craft vainly seeking to use it for selfish ends. As Joseph Robbins said in his Grand Oration before the Grand Lodge of Illinois in 1896:

> "The puny efforts of narrow-minded men outside the fraternity can avail nothing against it; and so long as Masons themselves are loyal to its landmarks, true to its teachings, and faithful to the light they have received it will continue to exist, an aid and solace to men in ages yet to come. So long it will continue to teach the worth of individual manhood; to reprove selfishness, encourage charity; promote peace, and vindicate its fitness to elevate and bless mankind."

These words of Robbins are as true and as fresh today as when he uttered them over a hundred years ago. Masonry in the Philippines survived because the Masons were true to its teaching, and so long as they are faithful to the light they received, so long will it endure.

5] Among the Generals and Admirals in the liberation forces were, Gen. Robert L. Eichelberger (Pike Lodge # 36), Gen. Walter Krueger (Hancock Lodge # 311), Gen. C. A. Willoughby, Gen. Albert Pierson (Sojourners Lodge), Gen. John R. Hodge (E.A. Minor Lodge # 603), Gen. Frank C. Connell, Gen. Robert S. Beighter, 33°, Gen. Leonard E. Wing, Admiral Ralph H. Roberts, and Admiral Marion E. Erwin.

GRIM REMINDER OF NATURE'S UNPREDICTABLE FURY

.....IT IS DEVASTATING!

NITANG'S WRATH



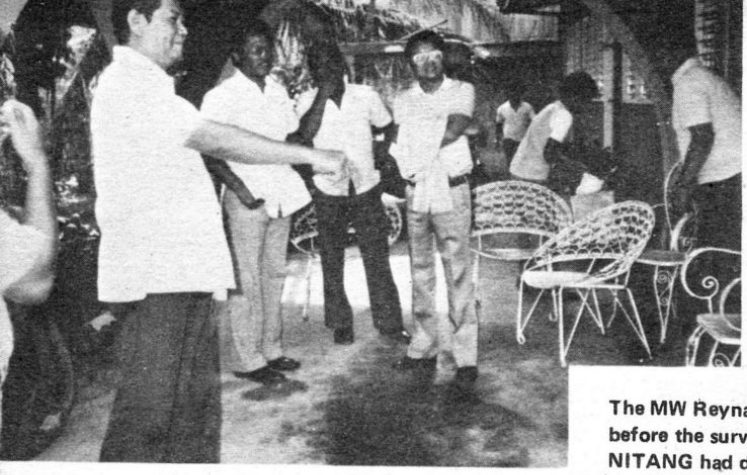
Here lies of what remains of the once beautiful edifice, the Mt. Diwata Lodge Temple by the sea.



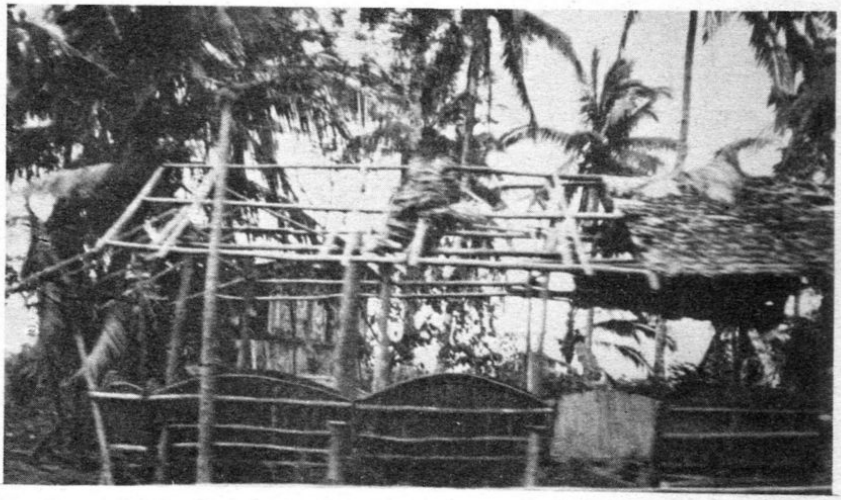
The UNSCHEDULED but most welcome visit — because the brethren of the Mt. Diwata Lodge # 236 know that the MW Grand Master came to sympathize and join them in their sorrow flight.



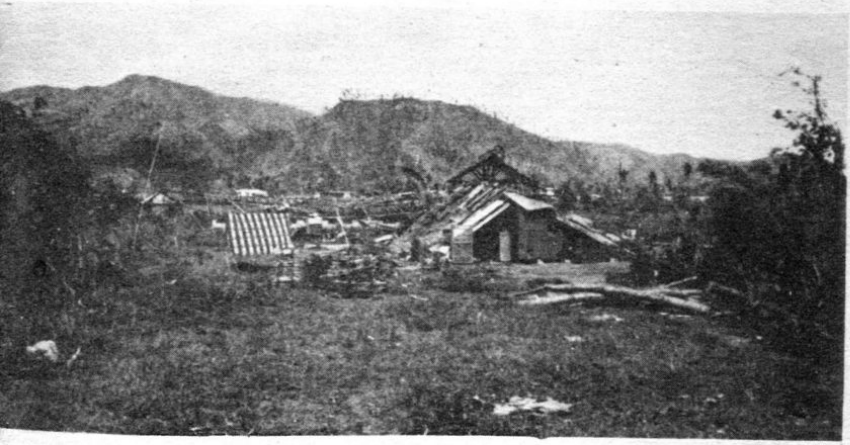
The remains of Mt. Diwata temple from another view. Hell hath no fury like typhoon Nitang.



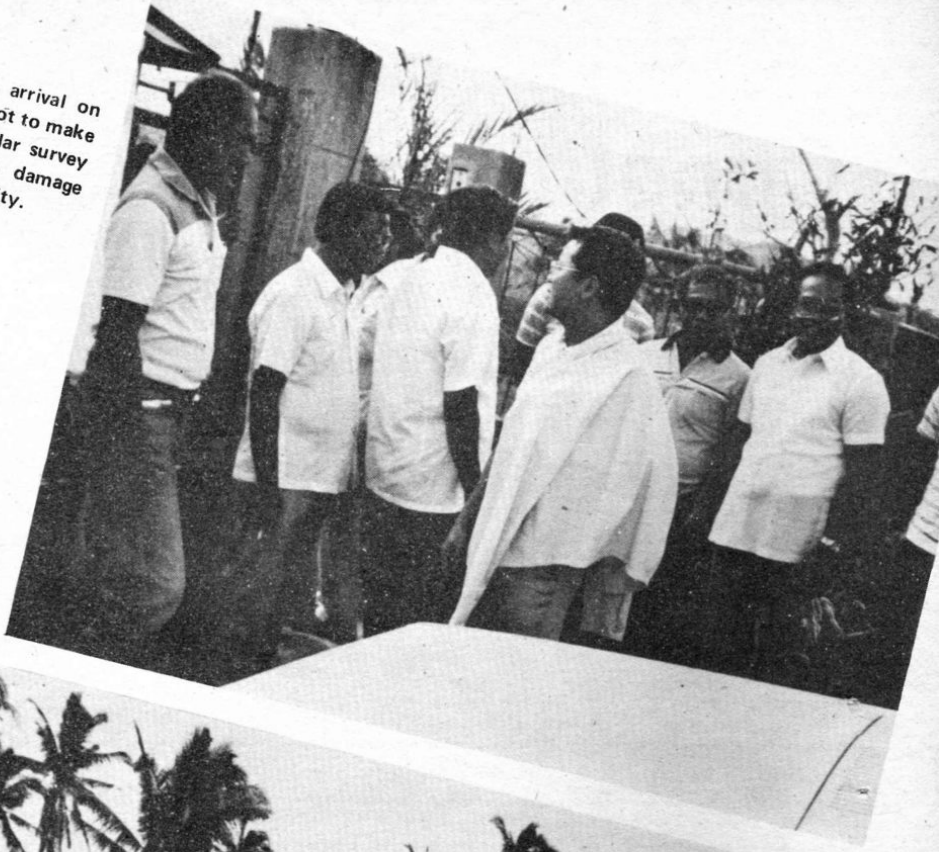
The MW Reynato S. Puno being briefed shortly before the survey of what super typhoon NITANG had done.



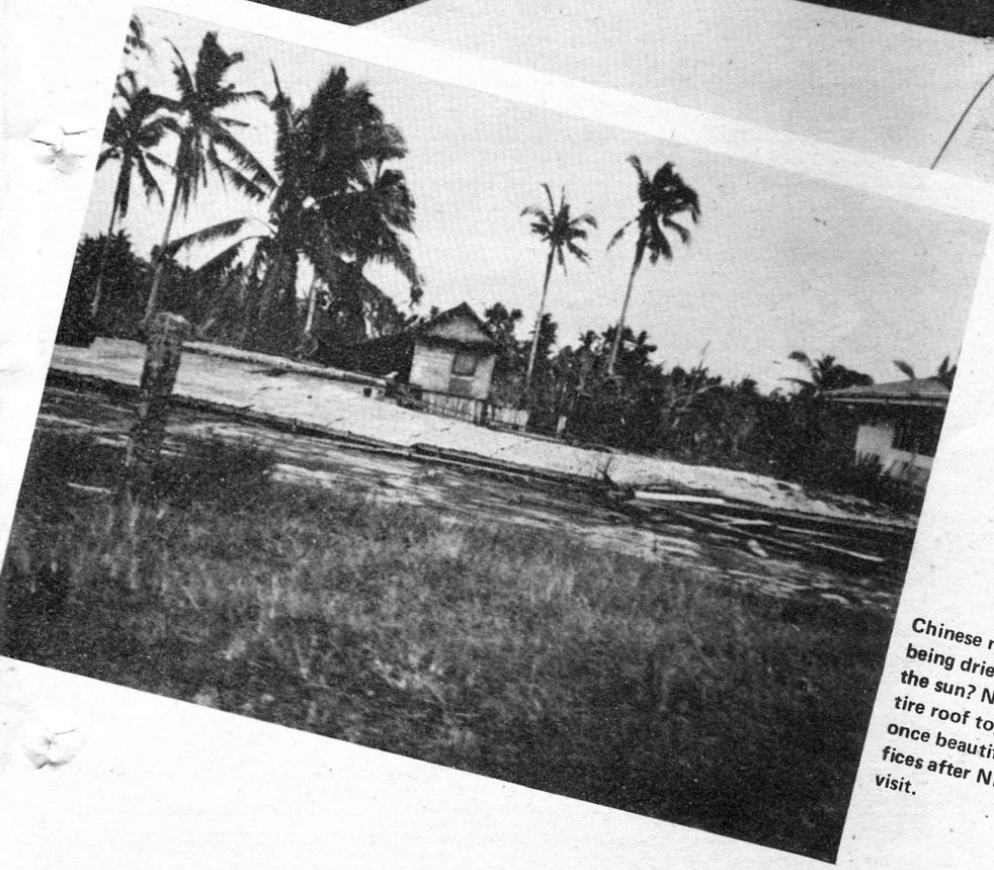
Rebuilding . . . even a temporary one, for a shelter from the elements.



urniture, appliances and other household items
lvaged after the storm.

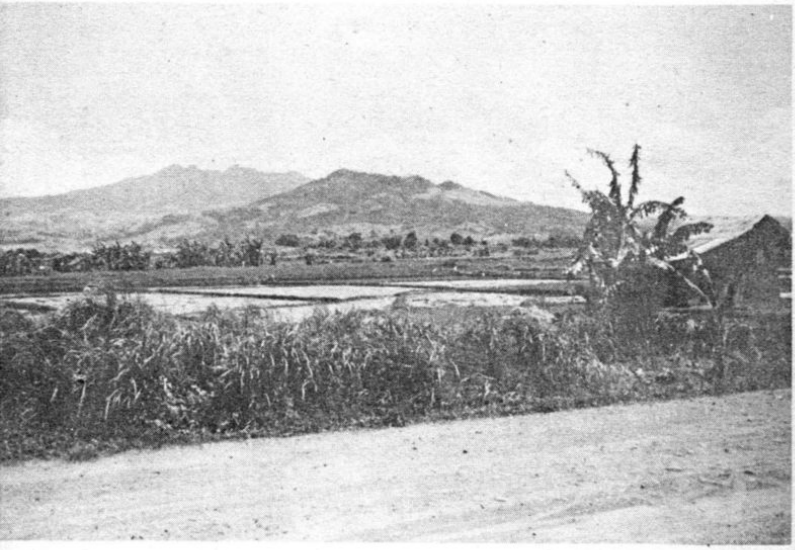


Upon arrival on the spot to make an ocular survey of the damage to the city.



Chinese noodles being dried under the sun? No . . . entire roof tops of once beautiful edifices after Nitang's visit.

Constitution of Meridian Lodge



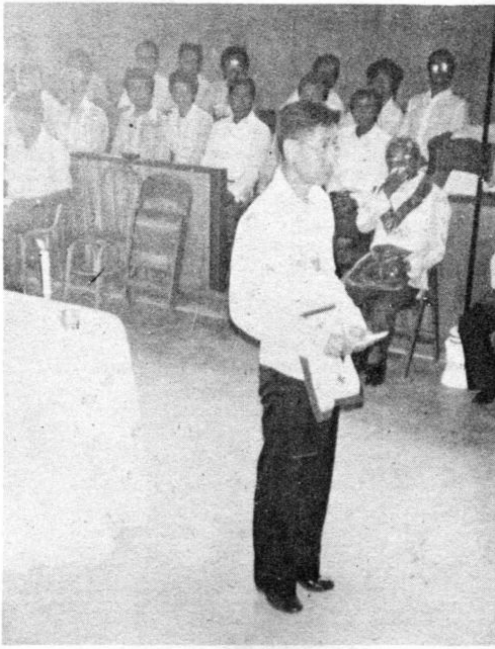
Mt. Samat, taken from the Meridian Lodge compound.



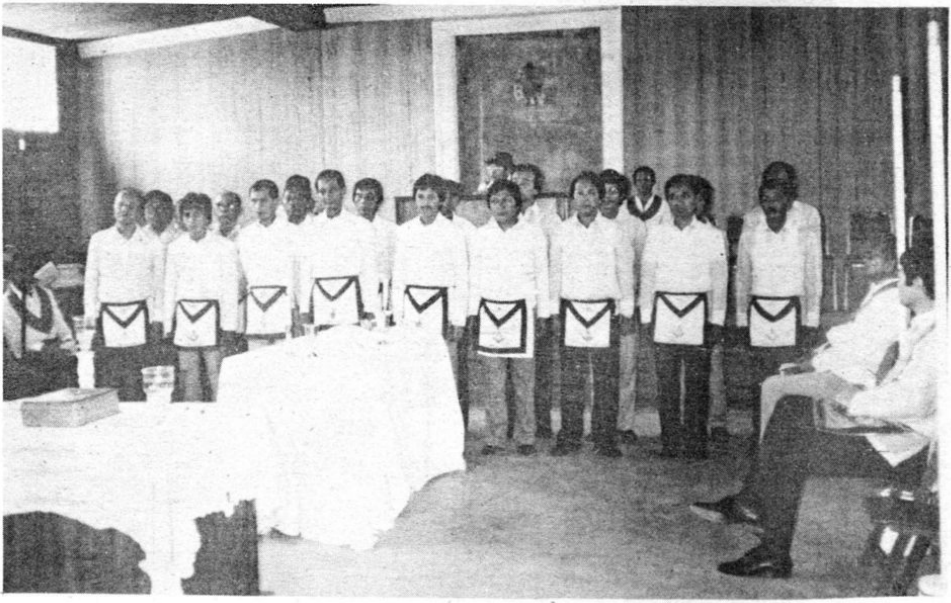
The newly-constructed Meridian Lodge Hall at Balanga, Bataan.



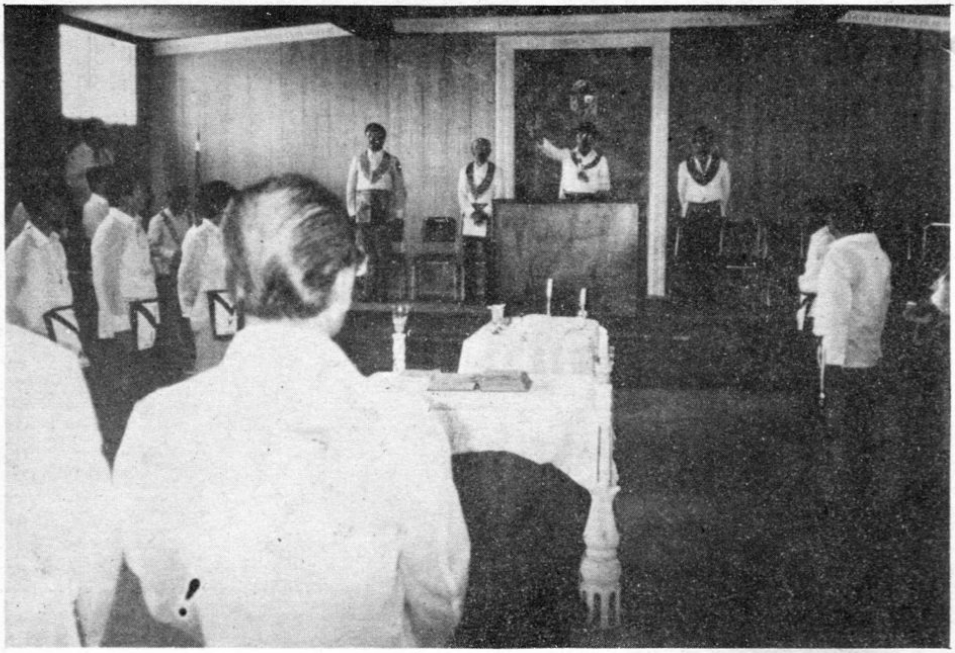
"Corn, wine, ...



The master-elect presenting the petition of a group of brethren to form a new lodge . . .



The set of officers being presented to the members . . . and members of their families and guests.



"I do now proclaim . . . . . ."



A prayer of thanks after the proceedings.



VW Antonio D. Salvado
DDGM of District No. 8
entertaining guests from
Manila during the refres
ment hour – Constitutio
of Meridian Lodge #268
Installation of Officers –
July 14, 1984 at Balang
Bataan.



The Grand Secretary, MW
Manuel Crudo, with cones of
ice cream in both hands –
for a rainy day?

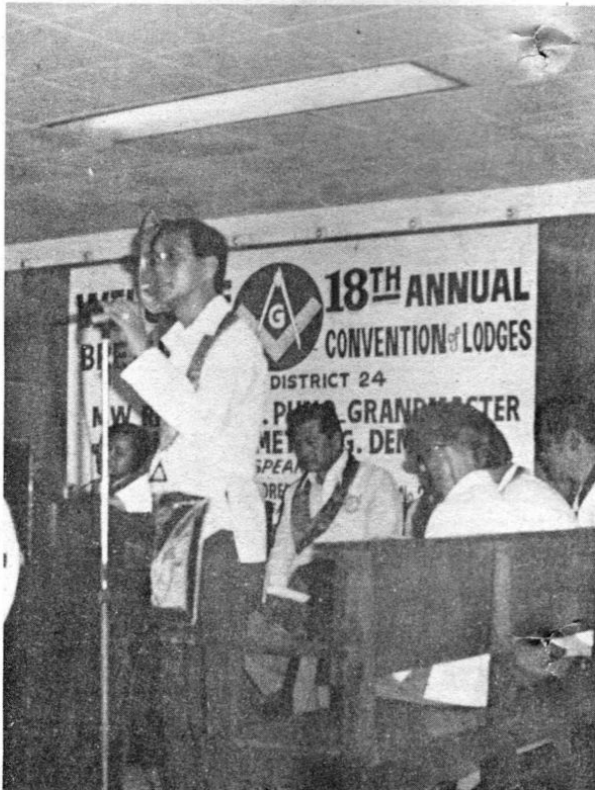


Bro. Toby Telan of Lincoln
Lodge # 34 arrived on his motor-
cycle to attend the constitution
of Meridian Lodge # 268.

MW Reynato S. Puno, delivering his address . . . "knowledge is power, but that power must be put to good use."



VW Aurelio C. Lee, incumbent Worshipful Master of Alfonso Lee Sin Memorial Lodge and concurrently District Grand Lecturer, making his report of lodge activities.

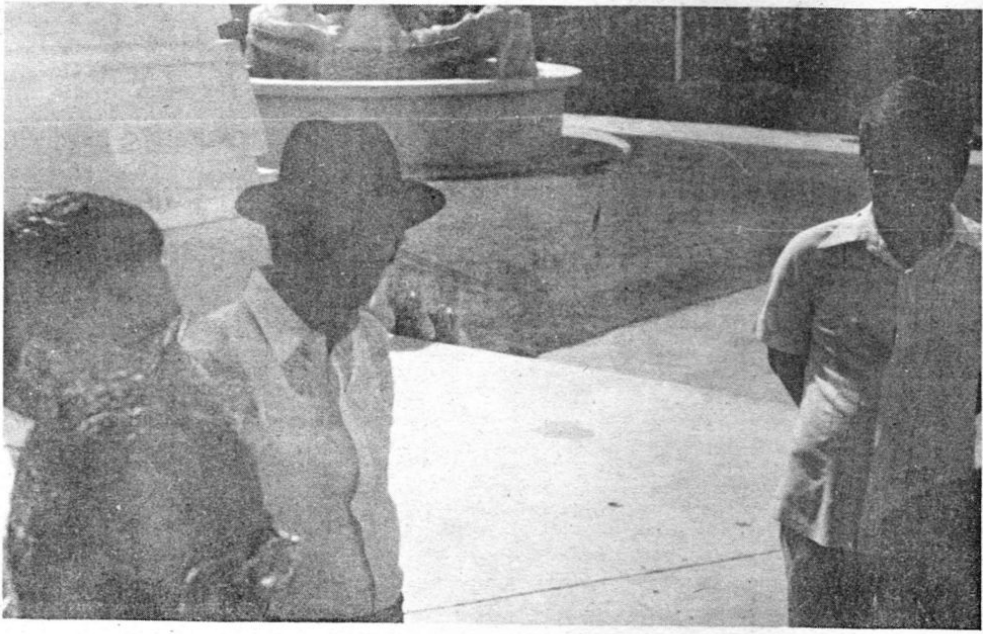


Officers and members of Pangasinan Lodge # 56 & Alfonso Lee Sin Memorial Lodge # 158 welcomed the Grand Master and Party at the Alfonso Lee Sin Masonic Temple compound; Saturday, Oct. 20, 1984.



Senior Masons both . . . WB Godofredo M. S son and WB Jose M. Santos . . . the former o of the few surviving charter members of Hundred Islands Lodge.





VW Jose Anes, DDGM of District 23 in huddle w/ RW R. Fajardo as Town Mayor looks on.

Partial group of brother masons listening to speech of RW Reynold S. Fajardo, Senior Grand Warden.

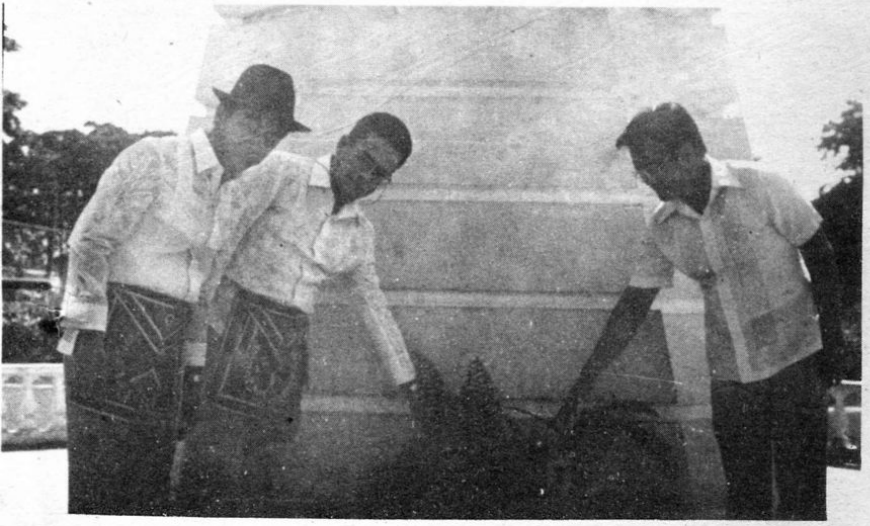




RW Reynold S. Fajardo, Senior Grand Warden leads the brethren in the parade.



March from Municipa Hall to Rizal monument at town plaza w/ the town mayor.



RW Reynold Fajardo, representing the Gran Master, making the offering to Bro. Dr. J. Rizal assisted by the Town Mayor and VW Jose Anes.



VW Joe Guerrero, RW Teddy Baldonado and VW Vic Ramos listening to introduction of Town Mayor b WB Santiago M. Caronan, Wor. Master of the host lodge, Isabela Lodge # 60.

A FITTING TRIBUTE

50-year Button For WB Lucio Ildefonso



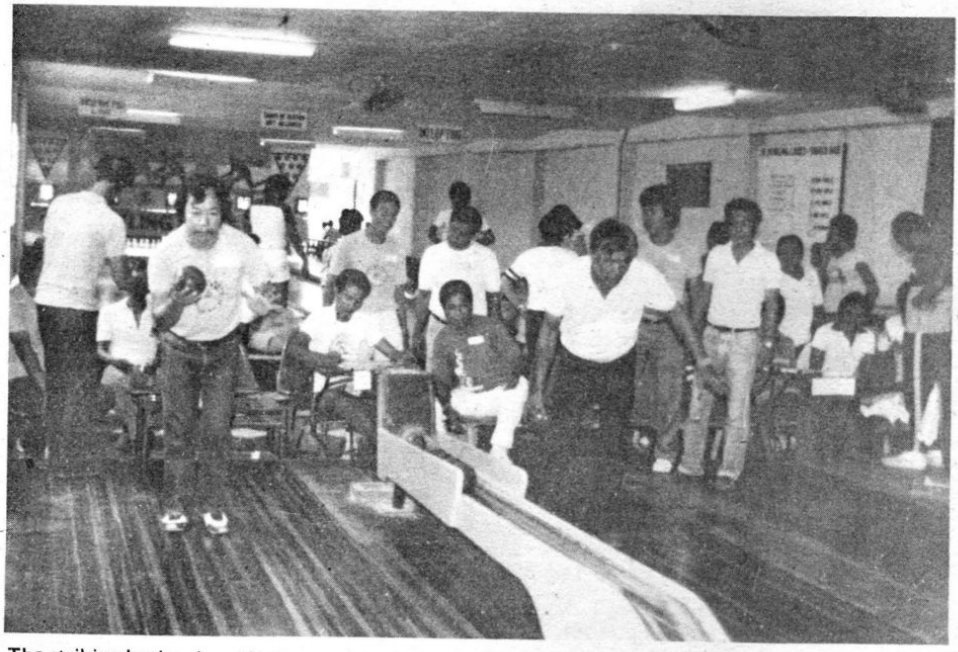
A MASON WORTH EMULATING.
Bro. Lucio Ildefonso, Jr. pins the 50 year button on the collar of his father WB Lucio Ildefonso, Sr. who has reached three decades of faithful masonic membership. Witnessing the ceremony are, from left. WB Alfredo Gimenez, District 10 Past District Deputy Grand Master; WB Valeriano M. Espiritu, Master, Pintong Bato Lodge No. 51; and WB Romy A. Gandoza. Grand Lodge Inspector.

DISTRICT NO. 10

Bowling Tournament



The Professionals . . .



The striking keglers in action.

The brethren and ladies and children take time out to promote . . .

Fellowship



WB Gaudencio Legaspi, Master of Tagaytay City Lodge No. 165.



The brethren's ladies brightened the affair.



MASONIC PHILATELY

Another name in the expanding list of Masons honored on Philippine stamps is Dr. Catalino Gavino of Sinukuan Lodge No. 16.

Gavino was born in Binondo, Manila on April 30, 1885. He obtained his Bachelor of Arts degree from Ateneo de Manila in 1902 and his MD from the University of Santo Tomas in 1908. In 1916 he was appointed to the Sanitary Division of Cebu, and a year later became a commisioned officer of the Philippine Health Service. In 1918 he joined San Lazaro Hospital as a resident physician and became its Director four years later. This position he held for some 20 years, and it was under his stewardship that San Lazaro Hospital grew into a prestigious institution. Gavino also taught medicine at the University of the Philippines and Santo Tomas University and for a while was Chief of the Leprosy Control Section of the Bureau of Health.

Gavino was a member of the Independence Mission sent to Washington headed by Manuel L. Quezon which obtained passage of the Tydings-McDuffie Law.

As a Mason, Gavino was a member of Sinukuan Lodge No. 16, the same lodge to which his brother, Florencio, belonged. Florencio was a pharmacist and Chairman of the Board of Pharmaceutical Examiners and Inspectors. Incidentally, when Florencio became ill in 1928 the news section of the July, 1928 issue of the CABLE-TOW reported the following:

> "Bro. Florencio Gavino, our Junior Steward, is recovering from a recent illness. He is under the care of his own brother, Bro. Catalino Gavino, Director of San Lazaro Hospital."

ISABELA LODGE NO. 60 HOSTS DISTRICT 23 CONVENTION

Isabela Lodge #60, located at Ilagan, Isabela, was the host-lodge of the 1984 Masonic District No. 23 convention held Saturday, August 25, 1984. The other lodges, all located in the province of Isabela are the following: Cagayan Valley Lodge #133 in Santiago; Maharlika Lodge #180 in Cauayan; Mallig Plains Lodge #191 in Roxas; and

Tumauini Lodge #251 in Tumauini.

RW Reynold S. Fajardo, Senior Grand Warden, represented the Grand Master, MW Reynato S. Puno, who could not come due to a death in the family. The other members of the party were RW Teodorico V. Baldonado, Junior Grand Warden; VW Jose Guerrero, Grand Marshal; VW Archie Gorospe, PDDGM of District No. 5, VW Vic Ramos, SGD and WB Ben J. Torres of the Cabletow. Sisters Siony Fajardo and Therese Baldovino were also with the party.

The Grand Master's party was warmly met and welcomed at the Besang Pass by the officers of the district and all the lodges headed by VW Jose R. Anes, DDGM, and VW Magtangol Nuevo, JGL, after which a motorcade followed, passing through the different towns up to the Capitol building in Iligan for a courtesy call on the Provincial Governor.

After a brief rest at the residence of VW Jose Anes where the guests from Manila were billeted, a very warm fellowship was held in honor of the Grand Lodge officers.

The following day, Saturday, August 25th, the guests and members of the lodges of the entire district were assembled at the Isabela lodge hall. The congregation then marched to the municipal hall to make a courtesy call on the municipal mayor. With the municipal mayor, the group proceeded to the town plaza and made the floral offering at the Rizal monument, with RW Reynold S. Fajardo and the municipal mayor rendering the honors. After a brief prayer, the mayor made brief welcome remarks and thanked the masons of the district for their civic consiousness.

RW Fajardo also spoke and he dwelt on the masonic principles and practices of our eminent brother, Gat Jose P. Rizal.

The entire party then marched back to the lodge hall for the main convention program.

When the District Deputy was already presiding, RW Reynold S. Fajardo and party were officially received. RW Fajardo received all the honors due the Grand Master because he was the latter's official representative.

The opening remarks and welcome address were given by WB Santiago M. Caronan, Worshipful Master of the host – lodge. After the roll call of lodges, the ladies of Queen Isabela Court No. 14 rendered a native dance number.

The Hon. Efren N. Ambrosio, Executive Judge, Regional Trial Court, Branch XVI, Ilagan, Isabela, who was the guest speaker, spoke of the civic consciousness and moral aptitude of masons. He exhorted the masons to gain more membership so that more men would become moral-conscious and upright in our society. The guests and brethren of Masonic District No. 23 were tendered a fraternal

luncheon by VW Jose R. Anes at his spacious residence.

At the resumption of the session at 1:30 p.m., the District Grand Lecturer, VW Magtangol Nuevo, presided over the convention. Discussions were made on the various circulars and edicts issued by the Grand Master, after which, resolutions were made and passed and approved to be brought to the Grand Lodge in April during the annual communication. RW Teodorico V. Baldonado, the Junior Grand Warden, was asked to deliver brief remarks.

RW Reynold S. Fajardo, spoke on the hardships, sacrifices and patriotism of masons during the Japanese occupation, some of whom suffered physical tortures and deprivations from the hands of the enemies. He also touched on the heroism of some Filipinos who were non-masons who risked their lives to help the American masons held captives at the concentration camps.

MASONIC DISTRICT NO. 3 HOLDS TWO-DAY CONVENTION

August 17 and 18, 1984 were red-letter days for the members of Lodges composing District No. 3, as well as the members of the appendant organizations, the Order of Amaranth, Court No. 13 and the International Order of DeMolay, Villa Verde Chapter.

On these days, Masonic District No. 3, under the leadership of Very Worshipful Perfecto B. Martinez, Jr. and Very Worshipful Geminiano M. Alvarado, District Deputy Grand Master and District Grand Lecturer, respectively, held its 18th annual masonic district convention at the Nueva Vizcaya State Polytechnic College, with the Most Worshipful Grand Master, Most Worshipful Reynato S. Puno, accompanied by Right Worshipful Hermogenes Oliveros, PDGM, VW Juan C. Nabong, Jr., VW Victorino M. Ramos, SGD and WB Ben J. Torres, as guests from the Grand Lodge.

The first day, actually the fellowship day, started at 2:00 p.m. at the Dalton Pass where officers and members of the Lodges composing the district led by Very Worshipful Bros. Perfecto Martinez, Jr. and Jimmy Alvarado, assembled and met the Grand Master and party and later led a motorcade with around twenty cars with a PC vehicle manned by PC officer-brethren in the lead, up to the Provincial Capitol at Bayombong where the visitors paid a courtesy call on the provincial governor.

The Grand Master and party with the officers and other members of the district then proceeded to make a visitation of Lodges of the district, which include Magat Lodge #68 at Bayombong; Nueva Vizcaya Lodge #144 at Solano; and Salinas Lodge #163 at Bambang. In view of time constraints, other

lodges were not visited any more. These are Cordillera Lodge #178 at Bagabag; Saranay Lodge 193 at Cabarroguis, Quirino; Villa Verde Lodge #206 at Villa Verde, Nueva Viscaya; and Ifugao Lodge #218 at Lagawe, Ifugao.

At 6:00 p.m., the Grand Master and his party, together with the officers of the district and lodges, were tendered a fellowship dinner by the Past Masters' Guild of the District at the NVSPC cafeteria, followed at 7:30 by the main fellowship program in honor of the Grand Master and his party and the officers of the district.

The following day, the activities were opened with the inauguration of the Masonic waiting shed in downtown of Bambang with the Grand Master and Mayor Saddul leading the officiating, assisted by Mrs. Zeny Saddul, the amiable wife of Mayor Saddul, and the district officers.

The morning session of the convention consisted of official reception of the Grand Master and party, the flag ceremony, opening remarks by VW Perfecto B. Martinez, Jr., the DDGM and the welcome remarks by WB Ciriaco F. Reyes, Worshipful Master of Salinas Lodge #163, the host lodge. It was closed by the reading and discussion of Circular Nos. 1 & 2 with VW Antonio Dumlao, PDDGM, as moderator.

Upon the resumption of the labors in the early afternoon, RW Hermogenes Oliveros lectured on Masonic Education and entertained some pertinent questions. Shortly before the coffee break at 3:00 p.m. resolutions were presented and discussed and the corresponding actions were taken. The awarding of certificates of appreciation to deserving brethren followed with the Grand Master rendering the honors assisted by the VW Jimmy Alvarado.

The afternoon session closed after the speech of the Grand Master who dwelt on and emphasized on his chosen theme during his

LABOR

He who acts upon the Square
Will always well with all compare
The Mason uses Tools of Love
To build a Temple planned above
The Gauge he constantly employs
To measure work and limit joys
The Plumb imbues his soul and heart
With love Divine and sacred art
The Level guides his daily act
And makes good fellowship a fact
If we employ these Tools each day
A beautiful Temple will be our pay.

(Silas Sheperd)

term, "MORE LIGHT IN MASONRY, MORE LIGHT FROM MASONS."

BROTHERLY LOVE AND RELIEF

By WB ELISEO A. ARANDIA, JR.
Secretary, Jose Rizal Lodge No. 22

As part of its Masonic program, JOSE RIZAL LODGE No. 22, F. & A.M. held its annual civic action at Sapang Palay, San Jose del Monte, Bulacan on July 15, 1984. A team of eight physicians from AFP Medical Center and five dentists and five other paramedic personnel from the 1351st AFP Dental Clinic provided medical and dental services. They were ably supported by six members of the Staff of the Ministry of Social Services and Development two from the National Housing Authority, the members of Barangay Council, San Martin "C" of Sapang Palay and the MOLE Working Youth Center Staff led by Bro. Venuenuto C. Alegre (82), Executive Assistant for Youth Development. Over eight hundred patients were treated and/or provided with medicines, while 194 dental patients underwent extraction.

The Masonic outreach program was a whole day affair. Also worth mentioning with gratitude was the lunch prepared in San Jose Del Monte by Mrs. Melania Lopez and her children who brought the nourishment all the way down to Sapang Paly for the outreach participants. Mr. & Mrs. Rogelio Felias provided us with the space where we rested and took our lunch.

The medical-dental relief work was organized by and credit should go for its success to the officers and members of Jose Rizal Lodge No. 22, F. & A.M. namely: WV George L. So, Worshipful Master, Bro. Ernesto T. Guerrero, Senior Warden; Bro. Eduardo Y. Lachica, Junior Warden, WB Eliseo A. Arandia, Jr., Secretary; Bro. Rolando Liwanag, Treasurer; WB Efren H. Bedia, WB Abelardo M. Lumague; Bros. David S. Pua, Alberto Bulatao, Ruperto Ureta, Maximino Caiga ably supported by Sis. Amelia Guerrero, Sis. Estrellita Lachica, Mrs. Mila Del Valle and Mr. Pedro Vinluan.

Indeed, the officers and members of the lodge lived up to the principle of our national hero, a brother in the fraternity after whom it was named by providing help to the most needy. This is in conformity to the Masonic tenets of brotherly love and relief.

While all of us subscribe in varying degrees to the Masonic tenets of brotherly love and relief, unless we practice them, we are masons only in name. As one masonic scholar and philosopher once said, "When a brother is in distress, brotherly love is only a tinkling symbal unless it manifests itself in the relief of that distress."

Truly, the officers and brethren of Jose Rizal Lodge No. 22, F. & A. M. muffled the "tinkling cym-

bal" by its eloquent manifestation of brotherly love in relieving the distressed residents of Sapang Palay, San Jose Del Monte, Bulacan by reaching out to them to provide them medical and dental services on July 15, 1984.

DISTRICT NO. 40 HOLDS SEMINAR WORKSHOP

Masonic District No. 40 conducted Seminar Workshop for the first time for all elected officers of Lodges under the District on June 30, 1984 at the Pagadian City Masonic Temple, Pagadian City.

VW Philip A. Gerenia, DDGM of District No. 40 convened incumbent Worshipful Masters, Wardens, Treasurers, Secretaries and Grand Lodge Inspectors of all Lodges under his District and lectured to them on their individual duties and responsibilities, exhorting them to be on their toes in order to have a successful and fruitful year of lodge administration. Among many other things discussed, VW Gerenia briefed them of Grand Master Puno's program of administration this year and gave strong emphasis on a continuing systematic masonic education program in Subordinate Lodges. He challenged all Grand Lodge Inspectors to implement immediately their projected plans by conducting Lodge of Instructions every stated meeting with the assistance of the District Grand Lecturer.

District Grand Lecturer for District No. 40, VW Floresto Florendo discussed with the grcup the revised Constitution and By-Laws of the Grand Lodge and Subordinate Lodges.

DDGM Gerenia, who has been Worshipful Master of Pagadian City Lodge No. 153 for eight (8) consecutive terms, Grand Lodge Inspector for 3 years, District Grand Lecturer of District No. 33 for 1982, District Grand Lecturer of District No. 40 for 1983 and now DDGM for District No. 40 is fully aware of the problems of Lodges that after elected Lodge officers are installed they are left to themselves and face a blank wall of lodge administration. He felt it necessary, fitting and proper to conduct a special training for these officers, so he called them to the First District Seminar Workshop for all elected officers of the Lodge.

The Workshop has created a sense of togetherness among Lodge officers. The masonic teachings instilled and refreshed into their minds has inspired them to launch deeper into the service of Masonry, and they returned to their respective Lodges wth a new vision revitalized spirit and zeal for the Fraternity.

The convention season started July 21, 1984 with District No. 39 holding its convention in Catbalo-

gan Samar. The district is composed of Mt. Huraw Lodge No. 98, Northern Samar Lodge No. 211 and East Gate Lodge No. 232.

Bro. Brig. General Cesar Villarin delivered the inspirational message of the convention. He is the incumbent Regional Commander of the PC/INP Regional Command No. 8.

The convention also featured reports of blue lodge activities and the program for the district of DDGM Busi Dy and DGL Emmanuel Daguman. Masonic education lectures were given by WBs Florentino Calayag, Pastor Tabale and Elpidio Aserios.

The well attended convention was capped by the speech of MW Reynato S. Puno who dealt on the topic Masonry as an Opportunity for Service. Earlier, the Grand Master rallied the brethren to his drive for electoral reforms. Various suggestions were made by the convention on the improvement of our electoral processes.

The convention chose East Gate Lodge No. 232 as its Most Outstanding lodge; WB Pastor T. Tabale as its Most Outstanding Master and Bro. Antonio Uy Sobremante as Most Outstanding Master Mason.

CONSTITUTION OF NEW LODGES

Four new lodges were constituted recently by the officers of the Grand Lodge led by the Grand Master.

La Naval Lodge No. 269 of Cavite City, composed mostly of Philippine Navy personnel stationed at the Sangley Point and Cavite City Naval Bases, was constituted and the first officers installed on June 30 at the Cavite Lodge no. 2 Temple where the brethren of La Naval temporarily hold masonic functions.

The Grand Master, Most Worshipful Reynato S. Puno, officiated at the constitution rites, assisted by the Grand Secretary, MW Manuel Crudo; RW Reynold S. Fajardo, Senior Grand Warden; VW Domingo F. M. Domingo, Asst. Grand Secretary; VW Benito Reyes, Jr., Grand Chaplain; VW Victorino M. Ramos, Senior Grand Deacon; VW Marcelino Dysangco, Grand Tyler, and other Grand Lodge officers.

RW Reynold S. Fajardo was the Installing Officer, while WB Ben J. Torres was the Master of Ceremonies. WB Edgar Perez, the newly installed Worshipful Master, is a Philippine Navy Commander and a Past Master of La Primera Luz Filipina Lodge #69 of Binakayan, Cavite.

Mt. Amurong Lodge #264, located at Talugtug, Nueva Ecija, is the latest to be constituted by the Grand Master, it having been held only on September 29, 1984.

The Grand Master, as Constituting Officer, was assisted by VW

Eduardo P. Gonzales, Jr., the Senior Grand Lecturer, VW Ruben O. Azarcon, District #6 DDGM and other brethren of the district. VW Azarcon also acted as the Master of Ceremonies, with the Grand Master as the Installing Officer during the installation of officers.

The officers of the new lodge are WB Florencio R. Dayao, Worshipful Master; Bro. Apolonio N. Catabona, Senior Warden; Bro. Geronimo P. Trojillo, Junior Warden; WB Wilfredo S. Wy, Treasurer and WB Clemente P. Agmata, Secretary.

The other new lodge is the Don Lorenzo Tan Memorial Lodge #265 which was constituted July 16 this year at Tangub, Misamis Oriental, also with the Grand Master as the Constituting Officer.

The officers are of the new lodge WB Albino Cebedo, Jr., Worshipful Master; Bro. Alfonso Tan, Senior Warden; Bro. Apolinario Aruelo, Junior Warden; WB Aquilino T. Cenas, Treasurer.

Meridian Lodge #268, located at Balanga, Bataan, was duly constituted on July 14th, immediately after the consecretion of the new temple.

OTHER DISTRICT CONVENTIONS . . .

Masonic District No. 37, composed of Mt. Matutum Lodge #156, Koronadal Lodge #209, Dadiangas Lodge #225 and Daguma Mountain Range Lodge #244, held its 5th annual convention August 4, 1984 in Gen. Santos City at the Mt. Matutum Temple, with Daguma Mountain Range Lodge #244 as the host-lodge.

The main feature of the convention was "group dynamics" on four important group aspects, namely: committee on assistance and creation of masonic organization for ladies; attendance, dues and membership; Masonic Hospital for Crippled Children, Acacia Mutual Aid Society and Grand Lodge Temple Fund; and Electoral Reforms, Nomination for Junior Grand Warden and the Nomination for District Deputy Grand Master.

The resolutions passed and approved included 1) the organization of a district committee on assistance; 2) the organization of the Order of the Eastern Star headed by Mt. Matutum Lodge with the full support of the other lodges; 3) all lodges in the district to launch an information drive about the Masonic Hospital for Crippled Children with the end in view to maximizing the services available; and 4) for all lodges to exert maximum effort in the collection of the ₱200.00 assessment from the members with more concentrated efforts on the old members.

VW Gauvain J. Benzonan, District Deputy Grand Master, and VW Maximino S. Panlaque, Junior Grand Lecturer, the other district officers and the chairmen of the different committees, merited the sincere admiration of their brethren

for the great success of the convention.

With Mabini Lodge #39 as the host, the Masonic District No. 2 annual convention went underway at the Mabini Lodge Temple in Aparri, Cagayan, Saturday, August 11, 1984.

Most Worshipful Reynato S. Puno, Grand Master, was received in due and ancient form prior to the start of official business of the convention.

The main feature of the convention was the discourse on the life and virtues of the late Most Worshipful Teodoro M. Kalaw, Sr., whose centenary is being celebrated this year by masons in our jurisdiction, by WB Fernando Pascua, Sr.

The other important numbers on the program of the convention were the exemplification of the third degree followed by an open forum on the exemplification and the lenghty discussion of Circular No. 2 in relation to Circular No. 1.

VW Leandro B. Resurreccion, Sr., District Deputy Grand Master, also laid out his plans on how to improve the work of the lodges.

The other lodges of the district are: Gonzaga Lodge #182, Itawes Lodge #216 and Sanchez Mira Lodge #233.

Masonic District No. 27, under the stewardship of VW Antonio Ko, DDGM and VW Enrique Maravilla, DGL, held its own version of a two-day convention August 31 and September 1, 1984 with Lantawan Lodge # 210 as the host-lodge.

If District No. 3 had its own version of a two-day convention, District No. 27, likewise has its own version — although the objective is the same, which is more camaraderie and fellowship thru social activities.

The first day, actually held in the evening at the plush New Holiday Restaurant in Cadiz, City, aptly called District Deputy's Night, consisted of the recognition and awarding of prizes to the winners of the bowling tournament and the special numbers rendered by the different lodges and appendant bodies, like the Order of the Amaranth and the Serafin Aguilar Chapter Order of DeMolay consisting of songs, dances and skits and capped by socials and fellowship.

At lunch time, on the second day, the charter members and officers of the Past Masters Association were inducted by the Most Worshipful Grand Master. In the evening after the convention proper, this time in Apollo Restaurant, an affair called the Grand Master's Night was held starting off with a sumptuous dinner, then followed by the presentation of awards to the brethren who earned special citations. This was also followed by special numbers, each one being presented by one lodge including the Orders of Amaranth and the DeMolay. After the short talk by the Grand Master, socials and fellowship again capped the evening

and the entire affair.

The other lodges comprising the district are the Kanla-on Lodge #64 of Bacolod City, San Carlos Lodge #186 of San Carlos City, Negrense Lodge #200 of Bacolod City, and Mangkas Lodge #260 of La Carlota City.

Saturday, September 22, 1984 was the turn of the Cebu lodges to host the convention of Masonic District No. 16. The sister lodges of the district are Maktan Lodge #30, Cebu Lodge #128 and Tupas Lodge #252, all of Cebu, and Dagohoy Lodge #84 of Tagbilaran City, Mt. Kaladias Lodge #91 of Dumaguete City and Bayawan Lodge #248 of Bayawan, Negros Oriental.

The main feature of the convention was the discussion of six relevant topics by different resource persons and they were: Harmony, by WB Charles A. Belleza (30); Family Involvement, by WB Victoriano B. Tirol, Jr., (84); Youth Involvement, by WB Teodoro N. Florendo, (91); Community Service, by WB Felix J. Vicuna, Jr., (128); Strengthening of Lodge Membership, by WB Benjamin C. Corsino, (248); and Brotherhood, by WB Willy U. Ang, (252).

An open forum followed with the different resource persons answering or clarifying some questions.

Upon resumption of the labors at 2:00 p.m., the workshop commenced and at 3:00 p.m., the presentation and disposition of all recommendations and resolutions followed. The Grand Master's message officially capped the convention proper.

On Saturday, October 6, 1984, the activities shifted to Central Luzon where Masonic District No. 29 held its 11th convention, with Victory Lodge #116 of Camiling, Tarlac, acted as the host-lodge. The other lodges are Isagani Lodge #96 of Tarlac, Tarlac; Anchor Lodge #159 of Panique, Tarlac; and the Arcadio Evangelista Memorial Lodge # 254 of San Francisco, Anao, Tarlac.

The convention proper lasted only from 9:00 a.m. to 12:00 noon, in accordance the original program consisting of the reports of each lodge by their respective Worshipful Masters; presentation, discussion and action on the recommendation and resolutions and then followed by the address of the District Deputy Grand Master, VW Virgilio C. Evangelista. And as per tradition, the Grand Master's message officially ended the convention.

In the afternoon shortly after lunch, the fellowship and social hour in honor of the Grand Master and party was held. Each lodge rendered a special number dedicated to the guests from the Grand Lodge. The Grand Master was the guest speaker who exhorted the brethren of the district to adhere closely to the theme: "More Light in Masonry, More Light from Masons."

MALOLOS LODGE #46 HONORS MARCELO H. DEL PILAR

The officers and members of Malolos Lodge No. 46 held a commemorative program on August 30, 1984 in honor of Gat Marcelo H. del Pilar, "Father of Philippine Masonry," on the occasion his 134th birth anniversary, which also coincided with the official transfer of his remains from the National Heroes Mausoleum at the North Cemetery to the newly erected Marcelo H. del Pilar Shrine in Bo. Cupang, Malolos, Bulacan, his place of birth.

The speech of MW Grand Master Reynato S. Puno was the main highlight of the program where he cited the masonic life and values of del Pilar and his significant contributions to masonry and the Filipinos' fight for freedom.

Other numbers on the program were: choral numbers sang by the ever popular and magnificent Scottish Rite Chorale to the great delight of the audience; the reading of a brief biography of del Pilar; brief remarks from Mr. Jose Tantoco, president of the Bulacan Historical Commission and Mr. Antonio B. Valeriano, the gentleman Bulakeno who wrote the biography of del Pilar in Tagalog; and the personal account of Bro. Placido Eddy Coronel of Jose Rizal Lodge No. 22, on how he chanced upon the apron and acacia leaves atop the box containing the remains of the hero.

Shortly after his personal account, he officially turned over the apron and the acacia leaves to Wor. Bro. Pacifico B. Aniag, incumbent worshipful master of the lodge and who in turn, shortly before the end of the program, turned them over to the MW Reynato S. Puno.

The Grand Master, after receiving the masonic relics, thanked Bro. Coronel for his presence of mind upon the discovery and the entire membership of Malolos Lodge No. 46 for their thoughtful and unselfish gesture of donating the said discovery to the Grand Lodge for posterity. The masonic relics, according to the Grand Master, shall be preserved and placed in a special case for display at the library-museum of the Grand Lodge.

GRAND MASTER HONORS OFFICERS OF AFIFI TEMPLE

Most Worshipful Reynato S. Puno, with other Grand Lodge officers, tendered a cocktail-dinner in honor of the Afifi Temple Caravan officers and other guests from abroad last Thursday, October 18, 1984 at 7 o'clock in the evening at the Gen. MacArthur Room of the Army and Navy Club.

Among the guests were: AFIFI Potentate Harold Makinster; High Priest and Prophet Dick Matheson; Treasurer John Blair; Recorder Clayton McKean; Past Potentate Robert Peters; and others. They were accompanied Noble Ernie Z. Gonzales, Nile Ambassador.

Also among the guests were RW Carl Potts, Deputy Grand Master of the Grand Lodge of Japan; Noble Chuck Demorse, president of the Philippine Shrine Association; Noble Ed Sheridan, president of the Bamboo Shrine Oasis; and Noble Stanley Philipps, Ambassador, Islam Temple.

The day before, they paid a courtesy call on the Grand Master in his office at the Grand Lodge. Among the Grand Lodge officers who helped the Grand Master in entertaining the visiting Shriners were RW Reynold S. Fajardo, Senior Grand Warden; RW Teodorico V. Baldonado; Junior Grand Warden; MW Manuel Crudo, Grand Secretary; VW Domingo F. M. Domingo, Asst. Grand Secretary; VW Jose Guerrero, Grand Marhal; VW Jimmy K. Tamano, JGD; and VW Johnny C. Nabong, Jr., JGL.

The cocktail-dinner was enlivened by the vocal renditions of Bro. Joel Capistrano with his Frank Sinatra songs.

Shortly before the end of the party, MW Reynato S. Puno gave a toast for more success of the Shriners which in turn was answered also with a toast for the success of the Grand Master in his program during his term by Noble Joe Devish.

DISTRICT 24 HOLDS 18th CONVENTION

With Hundred Islands Lodge #201 as the host-lodge, Masonic District No. 24 held its 18th annual convention at Bani, Pangasinan, Saturday, October 24th. The other lodges belonging to the district are: Pangasinan Lodge #56, Agno Lodge #75, Alfonso Lee Sin Memorial Lodge #158, Lingayen Lodge #161 and the Red Arrow Division Lodge #217.

The Grand Master and his party stayed overnight of Friday, Oct. 23, at Dagupan City and proceeded to Bani at 8:00 the following day, arriving there shortly before 10:00 a.m. where the brethren of the district headed by VW Mariano G. Garantoza, Sr. and VW Aurelio C. Lee, DDGM and DGL, respectively, gave them a warm reception.

In his message, MW Reynato S. Puno stated: "I cannot capture the tapestry of meanings of our theme in a few sentences or paragraphs. Suffice to state that in the sea of masonic knowledge, I cling to the conviction that unless we have a finger tip familiarity of fundamentals of our masonic faith, masonry will never recapture its old glory in this jurisdiction . . ." He further stated in his speech that" . . . knowledge is power, but that power must be put to good use . . ." Thus he spoke, emphasizing the theme of his term, "More Light In Masonry, More Light from Masons."



Walana Lodge PM
seeks PMA seat

WB Arsenio C. Pascual, Jr., PM Walana Lodge No. , is one of the leading contenders for District Governor-1985-1986 of the Philippine Medical Association (PMA).

A general surgeon and attorney-at-law, WB Pascual served as Speaker, House of Delegates, Philippine Medical Association; Acting Head, Department of Surgery, Ospital ng Maynila; Consultant in General Surgery, Manila Doctors' Hospital and Hospital ng Bagong Lipunan; Medico-Legal Consultant, Philippine Heart Center for Asia and Metropolitan Hospital; Professor of Legal Medicine, Manila Central University and Bicol Christian College of Medicine Professor of Medical Jurisprudence (Ateneo Law School); and President-Elect, Rotary Club of Bagumbayan.

WB Pascual's bid for District Governor of the Philippine Medical Association is to represent the Central Tagalog District.

THE MASONIC HOSPITAL FOR CRIPPLED CHILDREN:

In the annual meeting of the stock holders held last July 16, 1984, the following were elected members of the Board of Trustees:

MW Damaso C. Tria (4)
VW Jose B. Perez (59)
VW D. F. M. Domingo (136)
VW John L. Choa (1)
VW Eduardo Gonzales, Jr. (18)
VW Eliseo Arandia, Jr. (57)
VW Victorino Ramos (122)
WB Honorio L. Carreon (77)
WB Juan M. Mendoza (18)

Subsequently in the meeting of the board on Aug. 14, the officers elected are as follows:

MW Damaso C. Tria – President
VW Eduardo P. Gonzales, Jr. – 1st Vice President
VW Jose B. Perez – 2nd Vice President
VW Domingo F. M. Domingo – Treasurer
VW Eliseo A. Arandia, Jr. – Secretary
VW Victorino M. Ramos – Auditor

In the same reorganization meeting, VW John L. Choa was appointed chairman of the Finance Committee with VW Bros. D. F. M. Domingo and Vic M. Ramos as members while VW Bro. Jose B. Perez was reappointed as chairman of the Legal Committee. The draft in

changing the name of the organization as well as some amendments will be made by WB Antonio Llanes.

A brochure containing all pertinent information regarding the operation and admission is being prepared for distribution to all members.

The Secretary, VW Arandia, reported that last year, some fifty-six (56) patients were attended to by the staff of the hospital-most being cured while others were furnished orthopedic appliances. Most of the patients came from Mindanao, particularly Gen. Santos City.

At the time of the writing of this report, nine (9) patients, 4 girls and 5 boys are under treatment and/or observation.

This is the third term for MW Damaso C. Tria while it is the 4th for VW Eliseo A. Arandia, Jr., who incidentally visits the patients every Friday and submits the weekly report.

Any member who wants to see the ward and the patients are welcome to come with VW Arandia.

THE MASONIC YOUTH FOUNDATION:

During the general membership meeting held on August 15, 1984, the following were elected as officers and members of the Board of Trustees of the Masonic Youth Foundation for the Masonic year 1984 – 1985:

MW Macario R. Ramos, Sr.	President
VW Conrado V. Sanga	Vice President
WB Juan M. Mendoza	Secretary
WB Benjamin J. Torres	Treasurer
MW Reynato S. Puno	Chairman
WB Alejandrino A. Eusebio	Auditor
VW Domingo F. M. Domingo	Member
VW Eliseo A. Arandia, Jr.	Member
WB Elmer C. Gamiao	Member
Bro. Julio F. Abarquez	Member
Bro. Ruben O. Bautista	Member

In the same meeting, an amendment was made on the date of the annual meeting of the corporate members, from the "last Friday of February" to the "last Friday of July" of the year, in section 1 (A) of Article I.

In section 1 of Article IV, the last sentence, "The incumbent Grand Master of the Grand Lodge of the Philippines, F. & A. M. shall be a member of the Board of Trustees and shall be elected Chairman of the Foundation" the phrase "shall be elected" was deleted.

Plans to increase the membership to make the foundation a real nation-wide organization at least even among Masons only are under study.

THE BLUE LODGES

Rafael Palma Lodge #147 held its 27th anniversary at the Capitol Masonic Corporation Temple on August 19 with RW Reynold S. Fajardo, Senior Grand Warden, as guest of honor and speaker. He spoke on the life and virtues of MW Teodoro M. Kalaw.

Brethren from sister lodges of different districts came to attend and enjoy the fellowship with the brethren of Rafael Palma Lodge #147. Shortly before 5 o'clock, the brethren proceeded to the Congressional Lanes for the annual District 9 bowling tournament.

On Saturday, September 29, Capitol City Lodge #174 held its 20th anniversary also at the Capitol Masonic Temple. VW Fernando V. Pascua, Jr., DDGM of District 9 gave a brief but inspiring remarks.

Members of the families of the brethren of Capitol City Lodge were also in attendance which added color and more fun to the occasion. And of course, brethren of sister lodges, not only of the district 9, but also from other districts came to enjoy the fellowship.

The following day, Sunday, September 30, it was Juan Sumulong Memorial Lodge's turn to celebrate its 23rd anniversary also at the same venue with no less than the MW Grand Master, Reynato S. Puno as the guest of honor and speaker who spoke on the life of the Hon. Juan Sumulong as a politician following the tenets of Masonry.

MASONIC DISTRICT NO.10 SPORTSFESTS '84

By: WB Rogelio T. Manuto

The Masonic District No. 10 "SPORTSFEST '84" unfolded last September 22, 1984 at Fort San Felipe, Naval Base, Cavite with all the twelve sister lodges that composed District No. 10 in attendance.

The opening ceremony started at 8:00 a.m. with the parade of the twelve teams who will battle for the first and second places of each of the seven sports events. First even was the lawn tennis. The other sport events are chess; bowling

(duckpin); softball (slow pitch); volleyball; table tennis; and dart.

VWB Levy M. Narvaez, DDGM of District No. 10 declared the "SPORTSFEST '84" open after the welcome address by WB Edgardo C. Perez, WM of La Naval Lodge No. 269 who is the host lodge.

Special guests and the Guest Speaker RW Teodorico V. Baldonado, Junior Grand Warden provided spices during the ceremony.

During the six weeks of sport competition, Primera Luz Filipina Lodge No. 69 of Binakayan, Kawit emerged as the Over-All-Champion followed by Bagong Buhay Lodge No. 17 of Cavite City as runner-up. Championship and runner-up trophies for each events as well as the DDGM trophy for the over-all-champion will be awarded during the District Convention on 30 November 1984.

The following are the final results of each event:

a. *Tennis*	Champion:	Bagong Buhay Lodge No. 17
	Runner-up:	Primera Luz Filipina Lodge No. 69
b. *Bowling*	Champion:	Primera Luz Filipina Lodge No. 69
	Runner-up:	Aguinaldo Memorial Lodge No. 31
c. *Table Tennis*	Champion:	Primera Luz Filipina Lodge No. 69
	Runner-up:	Pintong Bato Lodge No. 51
d. *Chess*	Champion:	Pintong Bato Lodge No. 51
	Runner-up:	Mount Mainam Lodge No. 49
e. *Softball*	Champion:	Bagong Buhay Lodge No. 17
	Runner-up:	La Lanaval Lodge No. 269 and Cavite Lodge No. 2
f. *Volleyball*	Champion:	La Naval Lodge No. 269
	Runner-up:	Pintong Bato Lodge No. 51
g. *Dart*	Champion:	Mount Mainam Lodge No. 49
	Runner-up:	Pintong Bato Lodge No. 51

The primary objective of the District SPORTSFEST had been most successfully attained. Before, during, and after the seven (7) sports events which were separately hosted by the twelve (12) blue lodges of the District, the spirit of fellowship, camaraderie, sportsmanship and brotherly love among the players and the attending brethren gave the community where the sports event was held a chance to "behold — how good and how pleasant it is for brethren to dwell together in unity."

The staff of District No. 10 are VWB Levy M. Narvaez, DDGM; VWB Mariano M. Baldemoro, DGL; WB Regalado B. Manimtim, Treasurer; and Bro. Bienvenido R. Mejia, Secretary. The Sports Committee is Chaired by WB Rogelio T. Manuto with WB Francisco Expectacion and WB Bayani Atangan as members.

ANG DAKILANG PAG-IBIG

Elpidio A. Adalia
Tamaraw Lodge No. 65

Anong tamis na sambitin mga wika ng pag-ibig,
Sawing puso na nawindang natututo na umawit,
Mga lanta na bulaklak na sa luha'y dinidilig,
Bumubukad may anyayang sa matimyas mong pag-halik.

Dakila ang pag-ibig kung nilimot ang kaloob,
Nagbibigay na marangal walang, walang pag-iimbot.
Ngunit kung ipinamalay kanang kamay na naghandog,
Sa kaliwang mapang-umit, sa utos ay aba't hulog.

Ang pag-ibig ipinunla sa isip at puso't dibdib,
Nang mabuhay itong taong may layunin na pang-langit.
Kung pag-ibig inudyukan ng masakim na pang-nais,
Balat-kayo at maitim ay huwag dito na pumaris.

Tayo lamang mga tao kung lumakad tindig ang tiyan,
Pagkat tayo ay nilikha sa langit ang pupuntahan.
Wala tayong nalalamang hayop na nagpatiwakal,
Ta lamang na may budhi, may kaluluwa na marangal.

Kay dakila ng pag-ibig kung sa lahat una ang Dios,
Ang sumunod ating kapuwa ang dakila Niyang utos.
Mag sa angel ang wika ko, kung pag-ibig ay balakyot,
Katulad ko'y isang tanso't batingaw na tumutunog.

Ang pag-ibig ay dakila pagkat galing kay Bathala,
Tinuruan tayong lahat tumulong sa sawi't aba.
Maglingkod ka sa bayan mo't bayani kang darakila,
Umibig ka sa Diyos mo't may putong kang gantimpala.

LIST OF DONORS: CALAMITY & DISASTER FUND

A. Individual Brethren:

1.	MW Reynato S. Puno	₱ 1,000.00
2.	MW Raymond Wilmarth, PGM	1,000.00
3.	MW Rudyardo Bunda, PGM	1,000.00
4.	MW Damaso C. Tria, PGM	500.00
5.	VW Danilo Angeles, JGL	250.00
6.	WB Pablo Elauria	100.00
7.	Bro. Enrique Alvarez	50.00
8.	Bro. Joel Capistrano	50.00
9.	Bro. Mike Zuniga	20.00
10.	VW Serafin Valenzuela	10.00
11.	Bro. Jessie James Javier	20.00
12.	Bro. Rajah Ramchandani	5,000.00
13.	VW John Choa, DDGM, 1-A	1,000.00
14.	Ill. Vicente Ongtengco, SGIG	500.00
15.	Bro. Ramon Guerrero	2,000.00
16.	Bro. Abraham Cansino	1,000.00
17.	Bro. Douglas Kao	1,000.00
18.	WB Fred Dumlao	1,000.00
19.	Bro. Henry Lim	1,000.00
20.	Bro. Douglas Nakamura	500.00
21.	VW Geminiano Alvarado, DGL, Dist. 3	100.00
22.	WB Henry Koa	500.00
23.	William K. Koa	200.00
24.	Bro. George Kaw	100.00
25.	James Uy Hian Beng	100.00
26.	WB Jesus M. Elbinias	50.00
27.	Bro. Mariano C. Lau	100.00
28.	Bro. Igmodio L. Sagum, Sr.	50.00
29.	Bro. Henry G. Taruc	100.00
30.	Bro. Tomas O. del Castillo	100.00
31.	Bro. Stanislaw C. Gankiewiez	200.00
32.	Bro. William W. Garrison	200.00
33.	Bro. Benito Chan	100.00
34.	Bro. Antonio W. Ho	100.00
35.	Bro. Juan C. Go	200.00

36.	WB Filomeno O. Chia	200.00
37.	Bro. Alfred Li	500.00
38.	Bro. Hamilcar Medija	100.00
39.	VW Victorino M. Ramos, SGD	50.00
40.	Bro. Victorino Q. Juico	20.00
41.	VW Benito Reyes, Jr., GC	20.00
42.	WB Guillermo Alday, Jr.	20.00
43.	WB Pedro P. Hernal	50.00
44.	WB Conrado Sanga	50.00
45.	WB Mac Ramos, Sr.	100.00
46.	WB Jimmy Arcebuche	50.00
47.	WB Rene C. Damian	100.00
48.	Bro. Joel Capistrano	20.00
49.	Bro. Ed Milan	40.00
50.	Bro. Pablo S. Chu	500.00
51.	Bro. & Sis. Amor Banda	500.00
52.	Bro. Rodolfo Batungbakal	100.00
53.	VW Antonio D. Salvador, DDGM, No. 8	1,000.00
54.	WB Jose N. Quedding	50.00
55.	VW Jose Guerrero, Grand Marshal	1,000.00
56.	Bro. Crispin Loyola	100.00
57.	WB Juan M. Mendoza	100.00
58.	VW Benjamin Malig, DDGM, 1-B	500.00
59.	MW Joseph E. Schon, PGM	1,000.00
60.	VW James R. Ruckman, DDGM, Dist. 7	4,000.00

B. Lodges/Districts:

1.	District No. 28	₱1,000.00
2.	Leonard Wood Lodge #105	2,200.00
3.	Order of Eastern Star, Mayon Chapter 1	1,000.00
4.	Pampanga Lodge No. 48	1,000.00
5.	Roosevelt Memorial Lodge No. 81	750.00
6.	Luzon Lodge No. 57	500.00
7.	Order of Eastern Star, Sampaguita No. 3	1,000.00
8.	Biak-na-Bato Lodge No. 7	3,000.00
9.	Cotabato City Shrine Club	3,000.00
10.	Kutang Bato Lodge No. 110	2,000.00
11.	Shariff Kabungsuan Lodge No. 266	500.00

12.	Bantugan Lodge No. 223	200.00
13.	District Convention, Cotabato	427.00
14.	Cebu Lodge No. 128	5,000.00
15.	Mabini Lodge No. 39	1,889.85
16.	Mt. Mainam Lodge No. 49	1,000.00
17.	District No. 10 (partial)	7,50.00
18.	Manila Bodies, A & A S R	2,500.00
19.	Lincoln Lodge No. 34	1,000.00
20.	Micronesia Lodge No. 173	5,000.00
21.	Milton Marvin Lodge No. 123	5,000.00
22.	Guam Council Title No. 5, R & S M	30,000.00
23.	Guam Chapter No. 7, R A M	40,000.00
24.	Guam Commandery No. 4, K T	30,000.00
25.	BF Paranaque Masonic Club	1,000.00
26.	Hiram Lodge No. 88	1,000.00
27.	Service Lodge No. 95	250.00
28.	Batong Buhay Lodge No. 27	650.00
29.	Luzon Chapter No. 1, R A M	500.00
30.	Mencius Lodge No. 93	4,000.00
31.	East Gate Lodge No. 232	1,000.00
32.	Kanla-On Lodge No. 64	1,300.00
33.	San Carlos Lodge No. 186	170.00
34.	Negrense Lodge No. 200	670.00
35.	Lantawan Lodge No. 216	1,000.00
36.	Mankas Lodge No. 260	550.00
37.	Masonic District No. 27	500.00
38.	Order of Amaranth	in kind

All these donations are as of October 16, 1984

Other lodges and Districts have sent their donations direct to Surigao City and they have not yet sent to the office information regarding their assistance.

EDICT NO. 85

To: All DDGMs, Masters & Members of Lodges under this Jurisdiction:

Whereas, after the program of a public or private Installation or a District Convention is concluded, the brethren and guests look forward to a fraternal or fellowship banquet prepared by the Lodge or District;

Whereas, customarily the guests are requested to go to the fraternal banquet hall and wait for the closing of the Lodge or they are accompanied by officers of the Lodge who are the ones to close it and thus render at times a quick and hurried closing so as not to delay the waiting at the banquet;

Whereas, this has caused a sense of distraction, nay at times confusion, to the non-member guests of Fraternity attending a public Installation or having been invited at the closing of a District Convention, which otherwise should be impressed with solemnity and unmarked with disconcerting movements and uneasiness;

NOW, THEREFORE, I, REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A.M. of the Philippines, by virtue of the powers in me vested by the Constitution, do hereby promulgate and decree that the District Deputy Grand Master shall heretofore have the power to close in short or ample form, provided that the closing Prayer is rendered and the Altar attended to, a Lodge during a private or public Installation or a Host Lodge or Lodge which opens for a District Convention, Multi-District or Regional Convention, even with the presence of the Grand Master.

This Edict shall be read in open Lodge at the stated meeting next following its receipt and shall be recorded in the minutes.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 19th day of September 1984.

REYNATO S. PUNO
Grand Master

Attest:

MANUEL M. CRUDO, PGM
Grand Secretary

EDICT NO. 86

To: All DDGMs, Officers & Members of Lodges under this Jurisdiction:

Whereas, it is the consensus that we have to intensify the dispersal of masonic knowledge to our brethren;

Whereas, it is felt that our current system of masonic education should be more responsive to the needs of the brethren and the requirements of the time;

Whereas, to raise the level of excellence and quality of performance of our masonic educational system we need to establish a new Center that will conceptualize, concretize and institutionalize the most useful and progressive ideas on the subject;

Wherefore, I, REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, by virtue of the powers in me vested by the Constitution, hereby establish the Center for Continuing Masonic Education under the office of the MW Grand Master whose work shall be to look at the following areas of concern relating to masonic education:

1. Masonic History
   a. Inadequate materials on blue lodge history.
   b. Lack of an updated masonic history book.
   c. Inadequate information on masons who have contributed to the cause of the Craft.
   d. Lack of a systematic recording of masonic events.
   e. Lack of a system of compiling Grand Master's policy and program.
2. *Masonic Law and Jurisprudence*
   a. Inadequate record on masonic cases.
   b. Incomplete record of opinions of Committee on Jurisprudence.
   c. Lack of scholarly commentaries on our masonic law book.
3. *Masonic Symbols and Rituals*
   a. Low level of knowledge of masonic symbology.
   b. Inadequate materials on the meaning of masonic symbols.
   c. Poor orientation on masonic rituals.
4. *Masonic Research and Publication*
   a. Dearth of masonic scholars.
   b. Inadequate amount and quality of masonic information and data avail-

able.

c. Lack of outlets for serious research work.
d. Lack of incentives to writers and researchers.
e. Inactive lodge of research.
f. Lack of study clubs and forum.

5. *Lodge Management*
   a. Lack of clarity of goals, strategies and policy recommendation.
   b. Inadequacy on planning system, procedures and methods.
   c. Absence of built-in indicator of performance.
   d. Inadequacy of reward system.
   e. Absence of continuous training and appraisal or effectivity on systems, procedures and methods.
6. *Masonic Library and Museum*
   a. Lack of physical space and equipment.
   b. Absence of masonic books and periodicals.
   c. Lack of competent staff.
   d. Inadequate funds for yearly build up of materials.

In coordination with our Lecturers, the Center shall provide every Grand Master with a short, medium and long ranged program of masonic education which will respond to the particular needs of the brethren and improve the quality of masonry in the jurisdiction.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 30th day of November 1984.

REYNATO S. PUNO
Grand Master

EDICT NO. 87

To: All DDGMs, Officers & Members of Lodges under this Jurisdiction:

Whereas, on May 17, 1983, Circular No. 1 was issued requiring all Blue Lodges and all brethren assembled in District Conventions to propose reforms in our electoral system;

Whereas, on the same date, Circular No. 2 was issued creating a Special Committee on Electoral Reforms to collate and evaluate all these proposed reforms coming from our Blue Lodges and District Conventions and to submit its own independent study on how to strengthen our electoral system;

Whereas, the Special Committee on Electoral Reforms after an exhaustive study of these various recommendations has proposed new rules and regulations to govern the election of officers of our Grand Lodge;

Whereas, except for minor modifications, I find the proposals to be worthy and acceptable;

WHEREFORE, I, REYNATO S. PUNO, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines, by virtue of the powers in me vested by the Constitution, hereby promulgate and decree that the following rules and regulations shall govern the nomination and election of officers of the Grand Lodge:

ARTICLE I

Minimum Qualifications for Grand Lodge Officers

No person shall be eligible for nomination and election as officer of the Grand Lodge unless:

1. He is forty (40) years of age at the time of the election;
2. He shall have been a Master Mason in good standing for at least ten (10) years prior to the election;
3. He shall have served and completed his term of office as Master of a Lodge of Master Mason;
4. He is an actual resident of the territory within the jurisdiction of the Grand Lodge for at least two (2) years previous to the election; and
5. He is not otherwise disqualified by reason of:
   a) His having been found guilty by competent authority of unmasonic conduct; or
   b) A previous conviction by a court of competent jurisdiction of any offense involving moral turpitude; or
   c) Any act or matter which in the unanimous opinion of all the members of the ELECOM is morally reprehensible.

ARTICLE II

Electoral Committee

1. An Electoral Committee (Elecom) composed of a Chairman and four (4) members shall have the following powers and functions:

a) To screen, evaluate and determine the qualifications of the nominees;

b) To act on written complaints under oath against any violation of these rules and regulations by a nominee or any of his supporters. A vote of three (3) members shall be sufficient to disqualify a nominee/candidate;

c) To canvass the result of the nomination from all blue Lodges not later than the fifth (5th) of April, and to certify to the Annual Communication the four candidates obtaining the highest number of votes. Any tie shall be resolved by the ELECOM. It shall also certify the names of nominees for the other elective positions in the Grand Lodge.

d) To supervise the election of the Grand Lodge officers during the Annual Communication.

e) To decide all questions affecting the returns and election of all the Grand Lodge officers. It can suspend the installation of any candidate whose election appears prima facie to have been procured thru any violation of these rules and regulations.

2. The Chairman and four (4) members of the ELECOM shall have the same qualifications as an elective Grand Lodge officer.

3. Not later than the first week of January, 1985, the Grand Master shall appoint the first five (5) members of the ELECOM, who shall select among themselves a Chairman to serve for Three (3) years; and draw lots to determine two (2) members to serve for two (2) years and two (2) other members to serve for one (1) year. The lots to be drawn shall be designated: TWO YEARS – A; TWO YEARS (B); ONE YEAR – A, and ONE YEAR (B), to determine seniority in rank and for purposes of succession in the ELECOM.

Thereafter, the Grand Master shall appoint qualified Past Masters of good standing who shall serve for three (3) years in the ELECOM to replace the member/s whose term of office expired.

The terms of office of the members of the ELECOM expire on December 31st of the last year of their term. Appointment to any vacancy caused by death, resignation or incapacity shall be for the unexpired portion of the term of the precedessor/s.

Upon the expiration of the term of office of the Chairman, the

member who is the most senior among them as determined by the lots drawn shall assume the position of Chairman of the ELECOM.

4. The presence of the three (3) members shall constitute a quorum for the transaction of official business. The vote of three (3) members of ELECOM shall be necessary for the approval of any matter considered by the ELECOM.

5. The ELECOM shall promulgate, enforce and administer the rules of procedure relative to the conduct of the nominations and elections.

ARTICLE III

Nominations

SEC. A. *Nominating Bodies*

1. In addition to the suggestions by Past Grand Masters, any Lodge of Master Masons may, by resolution duly adopted in its regular stated or special meeting in the month of February nominate not more than four (4) qualified persons as candidates for JGW in the Grand Lodge.

2. Any lodge of Master Masons may also submit nominees for the positions of Grand Master, Deputy Grand Master, Senior Grand Warden, Grand Secretary and Grand Treasurer.

3. The incumbent Junior Grand Warden, Senior Grand Warden and Deputy Grand Master shall be deemed automatically nominated to the next higher positions respectively. The incumbent Grand Secretary and Grand Treasurer shall also be deemed automatically nominated to their positions.

4. Only those nominated in accordance with section A (1), (2) and (3) can be voted upon during the Annual Communication.

SEC. B. *Submission of Nominations*

1. All Blue Lodges shall devote part of their regular or special meeting in the month of February to nominate qualified brethren to the various elective positions in the Grand Lodge. The PGMs shall be convened by the incumbent MWGM for the purpose of submitting their suggested names to the position of JGW not later than April 5.

2. All nominations coming from the blue lodges should be actually received by the ELECOM not later than the 15th day of March. A later date may however be set by the ELECOM in the case of nominations from our blue lodges outside the Philippines.

3. A nominee shall accept nomination to only one (1) elective position in the Grand Lodge, otherwise he shall be disqualified from being voted upon.

4. The results of Blue Lodge nominations shall be kept in strict confidence by its members and shall be sent in sealed envelopes to the ELECOM.

SEC. C. *General Canvass of Results of Nomination*

1. Upon receipt of the nominations from the Blue Lodges, but not later than the last day of March, the ELECOM shall proceed to canvass the general results for the purpose of determining who among the candidates obtained the first four highest number of votes for the position of Junior Grand Warden.

2. After the canvass, only the names of the four candidates obtaining the highest votes duly certified to by the ELECOM together with the 3-nominees of the PGMs shall be eligible to be voted upon for the position of Junior Grand Warden during the Annual Communication elections. Their names shall be kept secret until the day of the election itself.

3. The ELECOM shall also canvass the reeults of the nomination for the other elective positions in the Grand Lodge for the consideration of the Annual Communication.

ARTICLE IV

Voting in the Annual Communication Elections

SEC. A. *Qualified Electors*

1. Only the following brethren in good standing are qualified to vote during the Annual Communication elections:

a) All the incumbent elective and appointive officers of the Grand Lodge, except Grand Lodge Inspectors;
b) The Past Grand Masters;
c) The incumbent Masters, Senior and Junior Wardens of the accredited Lodges of Master Masons;
d) The immediate Past Masters in representation of all Past Masters of the accredited Lodges of Master Masons.

2. Only the qualified electors, duly accredited in accordance with existing rules and regulations, who have registered in the communication and who are actually present and in attendance during the Annual Communication elections shall be allowed to cast their ballots during the voting.

3. No voter shall be allowed to fill up the ballots and cast the votes for and on behalf of any other voter.

4. Soliciting votes and support or campaigning in violation of the provision of Art. 5 of the Constitution for nomination/election to any elective position in the Grand Lodge, and engaging in any other form of prohibited activity shall be cause for one's disqualification. Those campaigning for him may be dealt with for unmasonic conduct.

SEC. B. *List of Qualified Voters*

1. Not later than three (3) hours before the commencement of the Annual Communication elections, the members of the Committee on Registration shall draw up the official list of the qualified electors who have registered in the Communication and shall submit the same to the Chairman of the ELE-

COM.

2. Only the persons whose names appear in the official list of qualified voters shall be given the official ballots to be filled out during the voting.

SEC. C. *Additional Balloting*

1. Should none of the candidates voted upon obtain the required majority votes to qualify him for the position on first balloting, the elections shall proceed to a second balloting, in which event, only the candidates who shall have obtained the first, second and third highest number of votes shall be qualified to be voted upon.

2. If, after the second balloting, none of the candidates obtain the required majority votes, the elections shall proceed to a third balloting, in which event only the two candidates who shall have obtained the highest number of votes shall be qualified to be voted upon until the required majority votes is obtained.

ARTICLE V

Effectivity

1. These rules and regulations shall take effect immediately.

Given under my hand and the seal of the Grand Lodge at the City of Manila, this 1st day of January 1985.

REYNATO S. PUNO
Grand Master

Attest:

MANUEL M. CRUDO, PGM
Grand Secretary

MASONIC CORRESPONDENCE
COURSE 1-C

October 9, 1984

Dear Brethren:

With Course 1-C it will be questions: on powers and duties of the Master; formation, powers, duties and prohibitions of Blue Lodges; a few on Edicts; and points on floor work.

VW Bro. Johnny Nabong Jr., JGL, has been correcting your answers and sending back corrected ones to those with self-addressed envelopes containing stamps, the cost of which covers the mailing, from the Plaridel Masonic Temple to the Brother's address.

Brethren who opt to submit answers to Courses 1-A, 1-B, and 1-C, all at the same time, can still do so.

We'll be coming out with answers in the Cabletow soon.

Yes, we're moving to more on floor work, jurisprudence, and symbolism.

"MORE LIGHT IN
MASONRY MORE LIGHT
FROM MASONS"

Fraternally,
EDUARDO P. GONZALES, JR., SGL
JUAN C. NABONG JR., JGL
DANILO ANGELES, JGL

TRUE OR FALSE; YES OR NO
(Encircle answer)

1. A Master of a Mindanao Lodge, in the course of private business employment, was assigned early this year to Manila, with nary a chance to go back to Mindanao within the next twelve (12) months. By June this year his Lodge in Mindanao in its Stated Meeting, there being a quorum of members present and voting, unanimously by resolution declared his office vacant. Is the Lodge's action valid? YES or No.

2. Supposing under the foregoing set of circumstances it is the Senior Warden. Can the Lodge declare his office vacant? YES or NO.

3. But if the SW is only within the jurisdiction of that Mindanao Lodge (no Manila transfer), and he fails to attend four consecutive stated meetings for no valid reason, can his Lodge declare his office vacant? YES or NO.

4. A MM in good standing, present in the Lodge, can abstain from voting upon petition for degrees or affiliation. TRUE or FALSE.

5. Two or more black cubes in the ballot reject;one cube in the ballot box allows a second and final ballot. TRUE or FALSE.

6. A lodge can communicate with a Lodge of foreign jurisdiction and

FILL IN THE BLANKS WITH THE CORRECT ANSWER

1. The constitution of the Most Worshipful Grand Lodge of F. & A. M. of the Philippines is modelled after that of the MW Grand Lodge of F. & A. M. of the Jurisdiction of C _____.

2. The 1723 edition of the Book of Constitutions of the GL of England officially recognized only two degrees, namely: 2._____ APPRENTICE and 3. _____.

4. The Working Tool given special prominence in the Third Degree is the _____ emulating those "who best can work and best agree.

5. Most Worshipful Reynato S. Puno has proclaimed (Proc. No. 1) this Masonic Year 1984-85 as The Year of of _____.

6. At least _____ (number) MMs in good standing shall sign a petition for dispensation to form a new lodge. The petition to form a new lodge under dispensation must, among other things, be accompanied by 7. D _____ or 8. CERTIFICATES OF _____. STANDING of all the signers and be accompanied by a set of 9. B_____.

10. A Lodge can spend not more than T ____ % of its revenue for the preceding year for refreshments and promotion of masonic intercourse or spreading the Trowel of Friendship.

Among the duties of a Lodge to its Community are, to aid and support the 11.P_____ SCHOOL SYSTEM, to cooperate with and support the 12.L_____ENFORCEMENT AGENCIES, and to PROJECTS with prior notice to the Grand Master through the District Deputy Grand Master.

Life Membership may be by 14. L_____or by 15. ___ _____.

16. A Lodge shall not hold more than _____ (number) Stated Meeting a month or to 17. AD _____ or otherwise extend a Stated Meeting.

The POWERS and DUTIES of a Lodge are prescribed in its 18.D _____ or 19. C ____ _ _____.

20. See to it that when you receive a petition for degrees or for affiliation it is accompanied by a P _____ of the petitioner showing the whole person of petitioner taken not later than six (6) months prior to the petition.

21. Any Mason who unjustifiably fails to attend at least _____ Stated Meetings of his Blue Lodge within twelve (12) months starting

July 1, 1984 shall be subject to suspension by the Master.

22. Comply with requirements for petition for degrees + photo + the ₱200.00 T ---------- FUND.

The RULES AND REGULATIONS OF FREEMASONRY IN THIS JURISDICTION shall, among others, include the following:

23. M_____ s of the First, Second and Third Degrees.
24. M _____ on Various Ceremonies for the Use of the Grand Lodge.
25. IN _____ Service of Subordinate Lodges.
26. Masonic Demeanor and Proper De _____ in Lodge Meetings, Duties, Regulations and Suggestions.
27. Manual for Funeral and M _____ Services.
28. Basic Instructions for F ___ _____ Work.

They are two of the heiroglyphical emblems explained in the Third Degree: 29 The Pot of _____ and 30. The Bee _____.

CORRECTION: No. 27 of Course 1-B reads as follows:

"27. Only a few so far as records go, were made a Mason at Sight in the Philippine Masonic Jurisdiction. One of them was (Brother Gen. John Pershing, Bro. Gen. Douglas MacArthur, Dwight Eisenhower when he was in the Philippines, Bro. Leonard Wood, Astronaut Bro. John Gleen). Choose one.

All the names mentioned remain, where you will choose one. But the first three lines should read:

"27. Only a few, so far as records go, were made Masons at Sight. In the Philippine Masonic Jurisdiction it is (Brother . . . . . ."

this is usually done by the Lodge Secretary communicating directly with the Secretary of the Lodge of foreign jurisdiction. YES OR NO.

7. But can Tigbauan Lodge No. 229 (Iloilo) communicate directly with Charleston 44 which is in Guam? YES or NO.

8. You're a Lodge U.D. You're not entitled to representation at our Annual Communication this April. YES or NO.

9. A Lodge can incorporate to in-trust its funds or property in the corporation formed; after all, only the Brethren are to be members and directors and officers. TRUE or FALSE.

10. The applicant believes in God but not in future existence. Can his petition be accepted? YES or NO.

11. The applicant cannot read and write but, just a moment, he can sign his name in a peculiar manner of his own! Can his petition be accepted? YES or NO.

12. After the Committee on Investigation has rendered its report to the Master, it being favorable, a ballot shall be taken. But before the ballot is taken there must never be any discussion on the qualifications of the petitioner and of the propriety of receiving him into the Lodge as may seem proper. YES or NO.

13. Outside, a storm is brewing. Very soon the wind will be howling. A Lodge is holding its Stated Meeting. Master determines extreme emergency, closes Lodge in short form. Can this be done? YES or NO.

14. Even with that storm brewing, the VSL must be closed slowly and tenderly. TRUE or FALSE.

15. District Convention. The Grand Master is present. It's already 7:00 p.m. DDGM requests GM that he (DDGM) close Convention and Host Lodge in short form because of lateness of hour and ladies, guests, public officials, and De-Molays, Jobies and Rainbow for Girls are waiting in a dinner hall far from Lodge. Can this be done? YES or NO.

16. The Pledge of Allegiance is given when the Flag is retired and at no other time. TRUE or FALSE.

17. When the Flag is at the Altar, it will be held perpendicularly. TRUE or FALSE.

18. As the Baton is the emblem or badge of the Marshal's office, he should always carry the Baton during flag ceremonies. TRUE or FALSE.

19. Smoking inside the Lodge may be allowed by the Master during the Lecture of the First Degree. TRUE or FALSE.

20. Smoking inside the Lodge may be allowed by the Master during the Lecture of the Second Degree. TRUE or FALSE.

late P.R. Fraser

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

Mr. Pedro R. Francisco
105 M. Salvador,
San Juan, Rizal

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