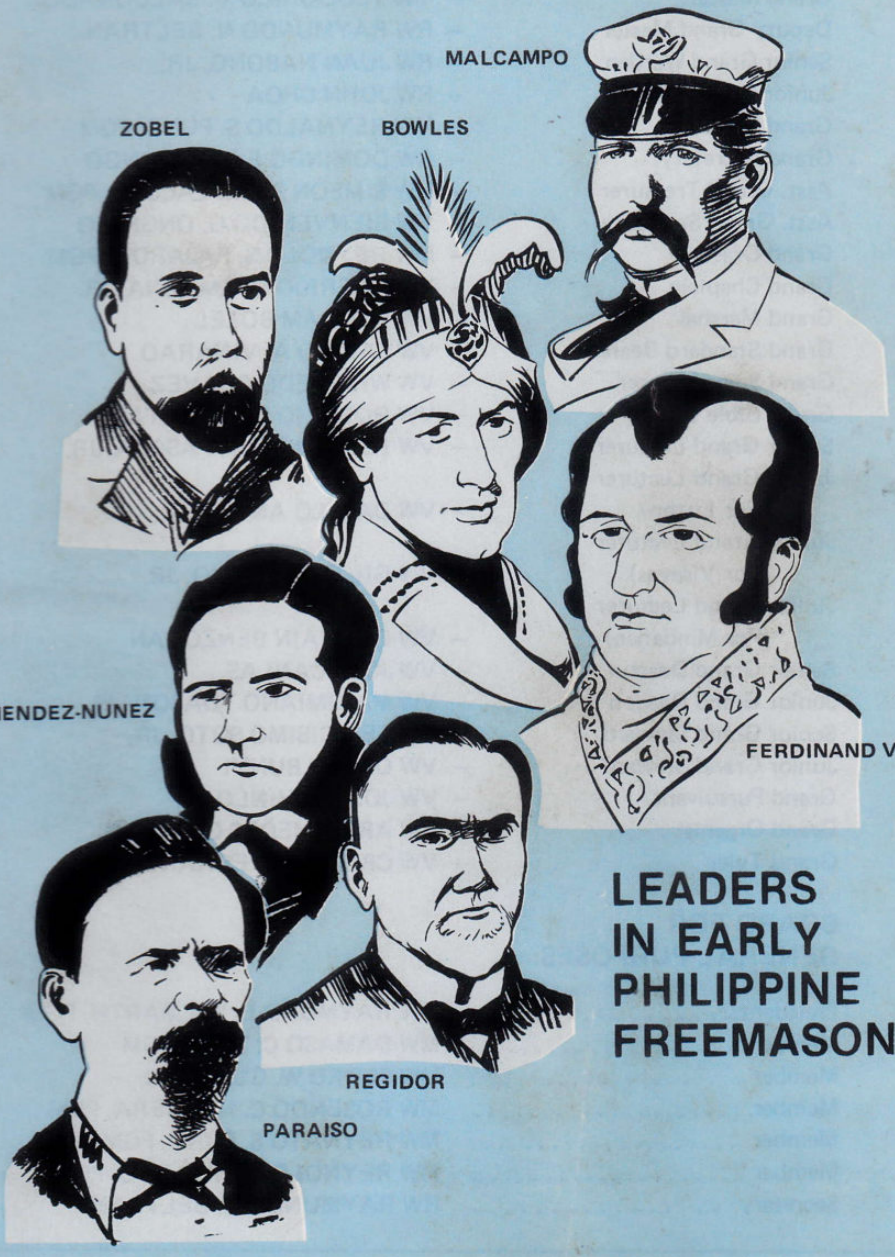
The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

VOL. 63, NO. 3 SEPTEMBER-OCTOBER 1987



LEADERS IN EARLY PHILIPPINE FREEMASONRY

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Table of Contents

Editorial . . . . .
Masonry, Its Beginnings 4
Philippine Masonry Today 26
Bro. Jose P. Rizal 34
Freemasonry and Roman Catholicism 46
Why We Reject and Blackball Him or Them 61
A Covenant of Unity 63
Ecumenism in Prayer for Peace 66
"I Solemnly and Sincerely Promise and Swear" 71
Brother, My Brother 73
Edicts 80
Memorandum 83
Circular 85
Opinions 86
Directory of Lodges 99

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Editorial

Freemasonry and Roman Catholicism

An article on page 46 of this issue entitled "Fremasonry and Roman Catholicism" written by an English brother Mason is very significant. It is an eye-opener, not only for members of our Craft but to the Catholic hierarchy in our country.

The position taken by English Bishops is very enlightening as it showed an emerging atmosphere of understanding that is expected to pave the way for the unity of the brotherhood of men of all creeds and beliefs.

Likewise, the stand taken by the United Grand Lodge of England clearly defines its injunction that admission to the Fraternity should be limited only to God-fearing men of good character and is not devoid of any religious belief that in effect makes them atheists.

The *coup d'grace* is, however, given by His Eminence Terence Cardinal Cooke, of New York, during a speech delivered before Masons during the bicentennial celebrations in that city.

As he talked about the activities of Masons, for which the Craft is well known, especially in their work of the hospitals for crippled children, he lauded them and said. "In an age of doubt and confusion, hesitation and pain, in an age of a loss of ideals and of faith, sometimes amounting to cynicism and despair, these ancient spiritual values are bulwork of the Nation."

He went on: "Here in America, a principal bulwork of freedom has been our voluntary organizations, like the masons, dedicated in a religious spirit to order in the soul and order in society. These free associations are well-organized people who believe in a community of spirit and who labor to reconcile the claims of duty and the claims of liberty, under God."

If the Catholic hierarchy will only open its eyes to reality, what a happy relationship among brothers there will be. The next move is theirs.

Masonry

MASONRY

. . . its beginnings and how it reached Philippine shores

Editor's Note: The following account is the first chapter of the book being written on the history of Masonry. We are printing this chapter to give the brethren a preview of the book which is expected to be off the press by March 1968. We will endeavor to print the succeeding chapters as the manuscripts are finished.

INTRODUCTION

It is difficult to say when Masonry actually begun. According to the mythology of the ancient lodges, the origins of Masonry may be attributed to the times of Solomon, Noah or even Adam. Some writers, believe the order arose among the ancient Egyptians, Chaldees, Hindus, Greeks or Hebrews, or that its symbols may be traced back to primitive societies. Other writers adopt the more realistic view that its origins may be found in the Roman Collegia, the Comacine masters, the German Steinmetzen, the French compagnonnage or some other similar medieval secret order. But whether Masonry begun with Adam, an ancient civilization, or a medieval order, the fact is that at the start of the 18th century there already existed in Great Britain and Ireland numerous Masonic Lodges. In 1717, on the feast day of St. John the Baptist, four of these pre-existing lodges organized the first Grand Lodge of the world in London.

The establishment of a Grand Lodge in England proved to be the spark that ignited a world-wide acceptance of Masonry. Within a few decades after its founding, lodges were set up throughout Continental Europe, Latin America and other countries. In 1718 Freemasonry entered France. In 1726 a lodge was set up in the Austrian Empire. By 1728 Spain had its lodges. Lodges were also set up in the United States in 1731, Italy in 1733, Netherlands in 1734, Sweden in 1735, Switzerland in 1736,



LEADERS IN EARLY PHILIPPINE FREEMASONRY

Germany in 1737, Copenhagen in 1743, Canada in 1749, Finland in 1756 and Luxemburg in 1776.

The harmony between its ideals and the new current of religious and political thought, and its diverse appeal at once to artistocrat and democrat, conservative and liberal, devout and free thinker, rationalist and lover of magic and esoteric rites, spurred the rapid spread of Masonry. Favored by the prestige of England, it was everywhere during the eighteenth century sponsored by the nobility, often by the ruling houses, and was thus given a social prestige appealing strongly to the successful members of the merchant, professional and literary classes. Masonry arose with the beginnings of nationalism and free thought and its ideals of religious toleration based on an irreducible minimum of belief in God and immortality, personal and civic morality, liberty, equality and peace gave it an appeal not only to devout Christians, but to many faiths in an age of universal intellectual awakening. Its rapid diffusion is also closely associated with the growth of world trade, which accounted for the opening of lodges throughout the world wherever English artistocrats, merchants, traders, or government agents assembled. Another important factor in the movement was the chartering of sea and field lodges with traveling warrants, begun by the Grand Lodge of Ireland in 1732 and generally adopted. Lodges were thus established wherever military or naval forces were stationed.

At the time Masonry was spreading like wildfire throughout the world, Manila was already a polyglot trading center of "Spanish Mestizos, Tagalogs, Chinese, Americans, English, French and men of other nationalities".. Pedro Murillo y Velarde tells us in his book *Historia de la Provincia de Filipinas de la Compania de Jesus,* that other European nationals such as "Dutch, Germans, Genoese, Venetians, Irish, Poles and Swede" could also be found in Manila. It is safe to assume that some of these visitors to our shores were masons, but unfortunately no record remains. It is to be noted that as early as 1738 the Masonic Fraternity drew opposition from the Catholic church which was then still trembling from the shock of the Reformation Movement that engulfed Europe. The Papal bull of 1738 denounced Masonry because the Church felt its secrecy promoted disloyalty and its religious toleration encouraged schism. This bull and another issued in 1751 were not enforced in many European countries, but in Spain they gave rise to proscriptive legislation which were strictly enforced in the Philippines by an authoritarian clergy jealous of its powers. During the reign of King Ferdinand VI and his co-adjutor, the Grand Inquisitor Joseph Torrubia, rigid prohibitions were prescribed and severe penalties inflicted on those discovered to be masons. By a decree, dated July 2, 1751, Ferdinand VI, prohibited the practice of Masonry throughout his

kingdom, as dangerous to the State and Religion, and imposed the penalty of death for any individual practicing Freemasonry. It is not surprising, therefore, that masons who visited our shores did not parade their membership. Neither is it surprising that our first evidence of the presence of Masons in the Philippines comes from documents kept among the records of the Holy Inquisition.

Chapter I
The First Datum; The Inquisition
(1756)

Jose Toribio Medina tells us in his book *El Tribunal del Santos Oficio de la Inquisicion en las Islas Filipinas* published in Chile in 1899 that on January 10, 1756, Edward Wigat, a native of Dublin, Ireland and a resident Manila where he was engaged in the practice of medicine was hailed before the Inquisition for examination. On February 12, 1756 another Irishman, Edward Kennedy or Diego O' Kennedy as he was known to the natives, a merchant by trade and a long time resident of Manila was, likewise, called before the agents of the Inquisition.

According to the records of the Holy Office in Mexico, these two unfortunates are said to have made a full and "voluntary" confession of their admission to and membership in the Masonic fraternity. Notwithstanding their "confession", however, and for reasons not explained in the records, Fr. Antonio Colange of the Order of Saint Dominic who was the *Comisario,* or Inquisition-Agent, found them to be men of such good will, and such good christians and Catholics that they were absolved *ad cautelam.* The Holy Office in the Philippines, however, was just an agency of the Inquisition of Mexico so the records were sent hither. On December 6, 1757 the Tribunal of Mexico wrote to the Philippine *Commisaria* that the Council in Mexico raised the point that the record did not show why these two unfortunates were let off considering that the Council had only authorized the discharge in a proper case of those who had voluntarily presented themselves to give testimony.

In those days contacts between the Philippines and Mexico were maintained only through the annual Acapulco galleons, so necessarily any question raised through correspondence took an incredible period of time before its final solution. And so it was that the matter was still unresolved when the British captured Manila in 1762.

The British Expeditionary Force (1762-64)

The British occupation of Manila accords us another account of the presence of Masons in the Philippines. On January 2, 1762 England declared war on Spain and shortly thereafter sent an expedition to Manila composed of 2,300 officers and men under the command of General William Draper. Among the members of the expeditonary force was Matthew Horne who had served as Provincial Grand Master in Madras, India. The British war vessels entered Manila Bay on September 22, 1762 and after a twelve-day siege captured the city. There is no doubt that a regimental or field lodge existed among the troops, probably a creature of Gibraltar Lodge No. 128 in Madras, but no record of it has so far been located. All we have to go by is a letter in the Archives of the Indies at Seville, Spain written by the Archbishop of Manila soon after the British evacuated the city in April 1764. In this letter the Archbishop complained that the British had desecrated the Cathedral of Manila by holding Masonic meetings in it, and proposed that the building be burnt to the ground. However, his ecclesiastic superiors in Spain must have found a more economic way of purifying the place, because the cathedral was left standing.

Aside from affording us evidence on the first Masonic work ever done in the Philippines, the British occupation of Manila also gives us an interesting sidelight on the case of Wigat and Kennedy. It seems that an English Catholic in the invading forces informed the Spaniards that the British authorities issued orders to seize all the inquisition records and bring them to Headquarters. Whereupon, "Upon receipt of this news," say Padre Pedro Luis de Serra who was then the Comisario, "I consigned the entire contents of the archives to the flames, in order that these enemy heretics might never learn what the Holy Office reserved to itself." But this was not the only good fortune of Wigat and Kennedy. A few months after the fall of Manila, the English provincial government appointed Kennedy the *Corregidor* (roughly equivalent to Mayor today) of the *Parian* on the basis of his long experience of dealing with the Chinese and his knowledge of the customs and manners of that place. As the new corregidor, Kennedy had a team of Chinese *cabecillas* (heads) and a number of Chinese constables working under him. Wigat, for his part, was appointed as an interpreter.

SIMON ANDA-

Two days before the fall of Manila to the British, the Royal Audiencia resolved to prosecute the war and appointed Simon de Anda y Salazar, a senior *oidor,* to lead a resistance movement. Mention is made of Anda, because in an article "Fue Mason el Dr. Simon de Anda?" published in 1921, Manuel Artigas y Cuerva, pointed to the possibility that Anda may have

been a Mason. Artigas cites interesting facts and circumstances which tickle the imagination, but unfortunately they are not conclusive.

WILLIAM AGUSTUS BOWLES (1795)

For the next thirty years we have no information about any mason sojourning in the Philippines. However, we hear that in 1795 another mason visited our shores, but under very tragic circumstances. This mason was General William Augustus Bowles, Provincial Grand Master of the Creeks, Chickasaws, Cherokees and Choctaws.

Bowles was born in Maryland, USA to English parents in 1763. His love of adventure led him to live with the Creeks and marry an Indian squaw. He become the head of the Creek nation and also of the Cherokees, the Choctaws and Chickasaws, an aggrupation which, by their union, exercised for many years practically sovereign rights over nearly one fourth of the territory of the United States. His nation fought on the side of the British in many a war against Spain. In 1792 he was captured by the Spaniards and brought to Madrid. Three years later, he was shipped to the Philippines still a prisoner and stayed in Manila from November 27, 1795 to February 1, 1797. During the time he was in Manila he appeared upon the rolls of the Grand Lodge of England as the duly accredited provincial Grand Master of the Creek, Cherokee, Chickasaw and Choctaw Indians. The records do not disclose when he received his appointment, but it must have been during his visit to England from 1790 to 1791 during which he expressed the desire to introduce Masonry to his Indian nations.

OFFICIAL PROHIBITIONS (1812-1830)

Several official prohibitions of Masonry were made during the reign of King Ferdinand VII. He had a paranoic hatred of Masonry, but there were strong reasons for his attitude. Throughout his reign Masons led the liberal campaign against his despotic rule. In South America, Masons spearheaded the revolts which resulted in the loss of all of Spain's remaining Latin American colonies. In Mexico, in 1810, Don Miguel Hidalgo, a parish priest and member of Arquitechtura Moral Lodge, gathered the peasants and started the Mexican revolution against Spain with the famous Cry of Dolores. His ragged followers increased into the thousands and Hidalgo's influence spread accross the country. Although he was finally captured and executed by the Spanish army, the revolution he begun ended in the acquisition of Mexican independence. At about the same time, another Mason, Simon Bolivar, who is generally regarded as the liberator of South America, started his 20-year war against Spain ending in the libera-

tion of Columbia, Venezuela, Ecuador, Panama and Bolivia from Spanish rule. In Argentina, Brothers Mariano Moreno and Manuel Belgrano, with another Mason, the famous General Jose de San Martin, defeated the Spanish armies, not only in Argentina, but also in Uruguay and Paraguay, and most decisively in Peru. In Chile the revolt was led by Bro. Bernardo O' Higgins. In Spain itself, when Ferdinand VII ordered troops to Latin America in 1820 to regain Spain's former possessions, his troops refused to go and their mutiny spread into a nationwide revolt under the leadership of Grand Master Riego. The revolt ushered in a liberal regime which lasted for three years ending only when Ferdinand VII was restored through French intervention.

At that time Masonry was practically unknown in the Philippines. There were no known Masonic Lodges, nor is there evidence of any masonic meeting or other organized masonic activity taking place. At most there may have been sojourning Masons among the Spaniards and other visiting foreigners, but then they must have been very few in number. Definitely Masonry possed no threat to either Church or Crown. Nonetheless on January 19, 1812 a Royal Patent condemning Masonry was issued by the Council of the Regency of Spain and the Indies acting temporarily during the absence of Ferdinand VII, who had been captured by the French. Because of its historical importance, we are quoting it in full.

"One of the most serious evils that afflict the Church and the State is the growth of the order of Freemasons, so repeatedly proscribed by the Sovereign Pontiffs and by all the Catholic Sovereigns of Europe and against whose followers His Majesty the King, Don Ferdinand VI, of glorious memory, issued a Royal Decree on July the second of *seventeen hundred and fifty-one,* giving the rules and procedure to be followed by the Judges that should apprehend them. For it is to the advantage of the spiritual welfare of the faithful and for the peace of the nations to prevent, with the most scrupulous vigilance, the meetings of this class of people; and having already discovered in dominions of the Indies some of those wicked secret religious societies, and in order to check their growth, or their introduction in places where this crime is fortunately unknown, and so that those who may dare to practice the rite may not allege the absence of a Law or Royal Disposition prohibiting it, and that Judges may not falter by reason of this same absence, as has happened in this instance; I have decided, after having heard my Council of the Indies and the arguments of my Prosecuting Attorney, and in accord-

ance with the provisions of the Royal Decree of July the second of seventeen hundred and fifty-one, to order and command that all Judges in those dominions of the ordinary Royal Jurisdiction, after eliminating all privileged exemptions, including those of the military classes, shall proceed against the above mentioned Freemasons, arresting their persons and confiscating all documents found on them. The investigations should be carried on with the activity and zeal that the seriousness of the case demands. Furthermore, if those found guilty are employees that under the regulations or private arrangements have no assistants to take their place in their absences and sick leaves, the Head of the Department shall proceed to appoint a substitute with due qualifications to fill the vacant positions with one-half of the salary of the arrested employee until the results of the trial are known.

If the accused should be a native of those, or these, dominions, besides being deprived of his position, title, robe and any other distinction that he may hold, he shall be sent to Spain under police surveillance, and if he should be a foreigner, even though he may be naturalized and may have resided many years in America and his behavior may have been exemplary, he shall be deported from those dominions, and, in the absence of heirs, all his property shall be seized, for it is understandable that my benevolence in extending to him naturalization, permitting him to remain, reside and acquire wealth in said dominions should not be invoked after the commission of a crime so reprehensible and of such pernicious consequences. Now then, considering that toleration in the past has but aggravated and encouraged the abuse, all books, papers – whether printed or in manuscript – regalia, insignia, instruments, or paraphernalia of whatever nature used by the Masonic order, that may exist at the time of publication of this my Royal Order, shall be immediately destroyed by their owners; the finding of same in their possession will be regarded as *corpus delicti* evidence of membership in said Masonic order. I therefore command all my Viceroys, Governors, Presidents, and Audiencias of my Dominions of the Indies to abide by, fulfill, and execute the above mentioned Royal Decree, making it known to all those whom it may concern. And I beg and recommend to the Most Rev. Archbishops and Rev. Bishops to endeavor, in the exercise of their pastoral ministry, either by themselves or through their preachers and confessors, to prevent the growth of this order prohibited by the Sovereign Pontiffs, that appears to be most harmful since its members must surround it with so much

secrecy."

On May 24, 1814, Ferdinand VII ordered the closure of all Lodges in Spain. He abolished the constitution, re-established the Inquisition and declared Masons guilty of treason. This was followed in September by the arrest and imprisonment of twenty-five members of the Craft in Madrid. In May 1915 the members of a Lodge in Malaga suffered the same fate. In the following years the repressive acts were accelerated.

In 1820, the popular movement headed by Riego compelled the King to revive the liberal constitution, abolish the Inquisition and expell the Jesuits. Masonry enjoyed a period of tranquility in Spain, but in the Phiilippines it was an entirely different story. Here the Friars reigned supreme and the campaign against Masonry continued. Thus, in 1821 the booklet of Fr. Simon Lopez was reprinted in the Philippines for distribution as church propaganda. This booklet which reeks with abuse, slander and insult against Masonry, purported to be an exposure of the diabolical devices employed by masons in causing turmoil inside the church and the monarchy. Even the news papers were used for propaganda against Masonry. For example, in the May 6, 1821 issue of the *Latigazo* there appeared a letter addressed to a certain Zoilo, which after refuting said gentleman's liberal arguments, ended by saying: "You are mistaken, because Filipinos would rather perish than be preyed on by Masonry."

When Ferdinand VII was restored in 1823, the Brotherhood was once again suppressed. In the Royal Letter Patent of August 1, 1824 which was made applicable to the Dominions beyond the Seas by a Royal Decree of August 15 of the same year, Ferdinand VII peremptorily prohibited Masonry anew, because, in his words, it was one of the principal causes of the upheavals in Spain and in America. Under the edict all Freemasons who failed to deliver up their papers and renounce the Society in thirty days, were to be, on discovery, hanged in the ensuing 24 hours.

In the month of November 1929, a case of books entitled *Illustrations of Masonry,* probably written by William Preston, was discovered in Manila. The matter was brought to the attention of the Council of the Indies and to the King, and a Royal Decree was issued on September 22, 1830, in which the Collector of Customs was reprimanded for flagrant dereliction of duty. The King ordered that henceforth the Vicar-General of the Archbishopric "in agreement with the Captain-General, shall appoint two Clergymen who will alternately make the routine visit to ships coming from abroad and investigate whether there be prohibited books on board of them".

HUBBELL AND REYNOLDS

Inspite of the persecutions Masons continued to visit the country. One such visitor was George

Hubbell, the first American Mason known to have sojourned in the Philippines. He was also the first American consul in these Islands. After he died in 1834, his friends tried to erect a monument in his memory, but when the Friars learned he was a Mason, they used their influence to abort the project. His monument was consigned to a government warehouse where it remained until it was discovered upon the occupation of Manila by the American forces in 1898. It was then erected on Plaza Cervantes in Manila, and remained there for many years. Another sojourner was Thomas Reynolds, a high degree Mason. Reynolds is said to be the founder of the port of Dagupan where he established a huge warehouse for rice. Funded by the Bank of Hongkong, Reynolds was able to corner the local abaca market.

THE FIRST LODGE (1856)

After the death of Ferdinand VII in 1833, Spain was engulfed by the so-called Carlist Wars. Ferdinand had named his daughter Isabela to succeed him, but her uncle, Don Carlos disputed her claims to the throne by force of arms. Isabela was backed by the liberal elements in Spain, while Don Carlos was supported by the army and the church. In 1839, a compromise peace was forged which allowed Isabela to remain as queen, and she, in turn, permitted the Carlists to become part of Spain's regular army. With the army strengthened, one general after another seized power, although Isabela remained nominally in control. One of the generals who came to power was Baldomero Espartero who was a mason, having been initiated during his stay in South America. Under his government, Masonry once again enjoyed a period of tranquility specially from 1854 to 1856.

It was during the rule of Espatero, when Jose Malcampo y Monge arrived and founded the first regular lodge in the Philippines. Malcampo was an Andalusian born in San Fernando, Spain in 1828. As a young man he joined the Spanish navy, and while he was still a naval ensign, killed a senior officer in Mahon in a duel over the love of woman. He was then sent to the Philippines in semi-exile and assigned to the ship *Reina del Castilla,* stationed at Cavite.

When Malcampo arrived in 1856, the Spanish Navy had strained relations with the authorities in Hongkong, Macao, and other foreign ports. Earlier in 1834, the Philippines was opened to foreign trade, but while the new "mercantile conditions" brought progress to the country, they also gave rise to irritants between Spanish commercial firms in Manila and the foreign companies in Hongkong, Macao and other ports. Eventually the irritants bred hostility toward the Spanish navy, specially when it started loading cargo for foreign ports. One incident was so serious, it would have probably involved the Spanish navy in a shootout with the English, had not the Governor of Hongkong and

the cabinets of Madrid and London intervened. Incidentally, this incident involved Mr. Thomas Reynolds, whom we have mentioned earlier. Reynolds loaded tobacco on a Spanish navy warship, but on reaching Hongkong, one cargo was found short and damaged. This led to the filing of a court case against the ship's Commander, Lieutenant Carlos Roca, and the issuance by the Court of an order for his arrest. Roca resisted the order and refused to allow the maritime authorities of Hongkong to board his ship, threatening to fire on them if they came near the vessel's side. It was at this point that higher authorities stepped in.

In these conflicts, the Spanish navy was at a considerable disadvantage, for it was isolated from Spain with no country in the Far East to turn to for assistance, while the foreigners, on the other hand, were all united and fraternized in the masonic lodges then working in Singapore, Hongkong, Java, Macao and those China parts open to world commerce.

It was in the interest of the Spanish navy, therefore, that the tension be defused. The obvious solution was to establish a masonic lodge under a Grand Orient in fraternal relations with the lodges operating in Hongkong, Macao and other nearby foreign ports. At that time practically all the lodges in Spain were under the jurisdiction of foreign Grand Lodges. Some got their charters from the Grand Orient of Italy, others were under the Grand Orient of France, while a few owed allegiance to the Grand Lodge of England and the Grand Orient of Belgium. By far, however, a big majority of the Spanish Lodges were under the *Gran Oriente Lusitano* of Portugal. Logically, Malcampo chose to place his lodge under the Grand Oriente Lusitano. He named it *Primera Luz Filipina.*

Malcampo's Lodge must have enjoyed the support of his superiors for Antonio Regidor tells us in his pamphlet *La Masoneria en Filipinas Estudio de Actualidad* published in Paris in 1896, that when one obtained a pilot's license at the Cavite navy yard, he automatically received with it a notification of the date of his initiation into the Lodge.

With the establishment of *Primera Luz Filipina,* the hostility subsided. The Portuguese lodges of Macao and Hongkong served as intermediaries between Primera Luz Filipina and the foreign lodges among the neighboring peoples.

On June 26, 1859, another naval officer, Casto Mendez Nunez, arrived in the Philippines and helped Malcampo in propagating masonry. The following year, however, Malcampo was transferred to the Visayas to assume command of the naval station in Iloilo and by August 1861 he was joined by Nunez, now a captain of a frigate. In 1862, the two took part in the capture of the *Cotta* (small fort) of Pagalungan on the Rio Grande de Mindanao. Malcampo directed the assault on the *Cotta* from the land-

side, and while marching at the head of thirty soldiers was hit by a shot from a *lantaca* (small cannon) which carried away his left shoulder. Shortly thereafter both Malcampo and Nunez returned to Spain, but the Lodge which they founded continued to live on.

THE GERMAN LODGE (1868)

After the departure of Malcampo and Nunez, other lodges were established by foreigners and Spaniards in Manila, Cebu and Iloilo. The first of these lodges was founded by the German Consul-General in Manila in 1868. According to Regidor, it was organized "when the differences between the people of the Islands (creoles, mestizos and natives) and the religious order came to a crisis. The foreigners, especially the German Consul-General, attempted to exploit the crisis, and to this end, they established right in Manila a lodge dependent on a Scottish Lodge in Hongkong." Some confusion surrounds this lodge. One writer claims it was called "Union Germanica" and was under the Regional Grand Lodge of Hongkong and China of the Grand Lodge of Scotland. Another, however, maintains it was named *La Perla del Oriente* under a charter issued in Germany.

This Lodge was composed principally of foreigners, mostly Germans, some Spaniards and a few Filipinos. Its secretary was Jacobo Zobel y Zangronis. Zobel was a highly intellectual and cultured man, numismatist, pharmacist, member of the Royal Academy of History of Madrid and "regidor" of Manila, aside from being one of the wealthiest men in the country. The only son of a German father and a Spanish mother, he has nontheless been dubbed as the "first Filipino Mason initiated in these islands", because he was born and raised here and considered the Philippines as his country.

THE LODGE AT NAGTAHAN (1868)

In the same year, 1868, the British Consul organized a Lodge at Nagtahan in Manila. Some years earlier he had instructed some *mestizos* in Masonry but failed to go about establishing a lodge. When he left the country he requested an American captain to continue the instructions and upon his return as the British consul, he finally founded the Lodge. This Lodge, like the German Lodge, included foreigners, a few Spaniards, and some prominent Filipinos among whom were the native priest of San Pedro Tunasan and Jose Alberto Alonzo, the half-uncle of Jose Rizal. It was also under a Lodge in Hongkong and was of Scottish obedience.

THE LODGE AT PANDACAN

When the Spanish Masons in Manila learned of the establishment of the German Lodge they too decided to set up a Lodge. Earlier Lt. Col. Eugenio Garcia Ruiz, the son of the Spanish Minister of

Justice arrived in the Philippines with authority to establish Lodges under the *Gran Oriente de Espana.* In collaboration with Sr. Camacho, the accountant of the Customs House, and Sr. Garcia Ruiz, the brother of the Minister, he was able to gather a sufficient number of Masons to organize a lodge in Pandacan. This lodge also admitted Filipinos. Its first initiate was Enrique Paraiso, a native of Tayabas and a subordinate of Camacho at the Custom house.

A notable activity of the members of this Lodge was the raising of a relief fund to assist the republican Spaniards who were exiled to the country. Their activities so incensed Fr. Pedro Payo, the Provincial Head of the Dominican Order that he urged Jose Cabezas de Herrera, the Civil Governor of Manila, and Gov. Gen. Rafael de Izquierdo to suppress the lodge and prosecute. its members, but these officials refused believing that, on the contrary, encouragement should be given them so that they could counterbalance foreign Masonry, which they felt possed the real danger. For his activities, Paraiso was also denounced by the Customs Chief Jimeno Aguas to the Governor General.

It seems the Lodge at Pandacan was not regularly constituted. This may be inferred from the fact that *Luz de Oriente* Lodge No. 6 which was organized later under the Gran Oriente de Espana on March 1, 1874 carried the proud boast in all its documents that it was "The first in the Philippines under the obedience of the Sovereign Grand Inspector General of the 33°". Such a claim could not have been made had the Lodge at Pandacan been issued a charter.

CAVITE MUTINY OF 1872

Masonry was progressing slowly, but satisfactorily, when the tragic "Cavite Mutiny of 1872" flared up. The "mutiny" was in reality merely an uprising of the laborers at the Cavite arsenal, most of whom were veteran soldiers, who felt aggrieved because inspite of their long service, they were required to pay the tributes. On January 20, 1872 when the workers received their pay and discovered the cost of their cedulas and those of their families had been deducted, they revolted. The mutiny spread to the Fort of San Felipe at Cavite, and there received sympathetic response from the soldiers under the leadership of Sargeant La Madrid, a Filipino. Within three days, however, it was completely suppressed and La Madrid himself was killed.

The friars saw in this mutiny an opportunity to silence the local intelligencia, who formed the nucleus of a reformist group, so they gave it a greater significance than it actually had. Even before the mutiny had been quelled, the authorities were already making arrests of leaders of the Filipino community in Manila and known reformists. Among those arrested

and subseqently executed were Filipino priests Jose Burgos, Mariano Gomez and Jacinto Zamora. Likewise arrested were Jacobo Zobel of the German Lodge, Enrique Paraiso of the Lodge at Pandacan and Crisanto de los Reyes and Maximo Inocencio both members of a lodge in Cavite. Zobel languished at Fort Santiago for several months and would have been imprisoned for a longer period had not the German Consul intervened in his behalf. Paraiso, de los Reyes and Inocencio were all sentenced to ten years imprisonment and deported to Cartagena, Spain. Several other Filipinos, all prominent in the reform movement were also arrested, sentenced to imprisonment, and deported to the Marianas.

It is said that more masons would have been arrested if Gov. Gen. Rafael de Izquierdo, himself a Mason, had not extended protection to them. One of those deported to Guam, Antonio Regidor, related: "Izquierdo did not allow that those who were freemasons should be imprisoned anew, ordering that those who were imprisoned in the beginning would be sent either to Spain or to Africa to carry out their sentence even if they were natives a thing that was never done before." Rafael Maria Labra, who filed a petition for the pardon of those deported to Guam also observed: "The persons accused of having contributed to the same and even having taken some part in the bloody insurrection of 1872 were taken in comfortable vessels to the very gates of Spain, to Cadiz and Ceuta where they could plead with the central government for justice or mercy. Note the contrast."

Parenthetically, the three masons who were deported to Cartagena, Spain to serve their sentence were able to escape during the revolt of the Cantons and crossed the border to France. From Marseilles, Inocencio obtained his pardon and freedom. He returned to the Philippines to resume his construction business and his Masonic activities. He later joined *Espana en Filipinas* Lodge No. 212 in Cavite and was implicated in the revolution of 1896. Found guilty he was shot on the Plaza de Armas of Fort San Felipe on September 12, 1896 and is now remembered as one of the Thirteen Martyrs of Cavite. Paraiso also resumed his masonic activities in Algiers and in France. He was assisted by French masons in his efforts to help the persecuted Filipinos, but two of his letters from Oran and Marseilles fell into the hands of the authorities which caused new indictments in the Philippine such as those of Rianzares Bautista and Cortes. Paraiso died at Marseilles in 1880.

As to the deportees to Guam, Antonio Regidor tells us:

> "After the Cavite event xxx the Masonic lodges of Hongkong (German nd English) agreed to bring to their Camp the persecuted Filipinos. To this effect they sent to the Marianas M. Doiron, Captain of the French

schooner *Anne,* who established a lodge in San Ignacio de Agana, under the Scottish rite, and in which lodge some of the deportees in the island of Guam were initiated or affiliated.

"The Anthony Brothers of Hongkong, whose principal associate was the Worshipful Master of the more prominent lodge in the said island, sent to Guam the schooner, *Americana Rupax,* to assist in the escape of the Filipino prisoners who were implicated in the Cavite affair. The escapees were eventually transferred to the German schooner, *Coheren* and were brought to Hongkong."

Regidor was one of those who escaped from Guam. He and some of the other escapees would later play important roles in the Masonic movement.

MARTI AND TORREJON

Notwithstanding persecutions, Masonry continued to progress in the country. In 1872, Rufino Pascual Torrejon arrived in the Philippines as Grand Delegate of the Gran Oriente de Espana with powers to organize Lodges in the Philippines. He and Dr. Mariano Marti, joined efforts in establishing lodges. Torrejon, a 33° Mason, was the "sub-inspector general de Sanidad Militar". Marti, on the other hand, was a very popular medical practitoner. He become the Dean of the Faculty of Medicine of the University of Sto. Tomas and married a sister of Fr. Jose Burgos.

There is some confusion about Marti's Masonic activities. Viriato Diaz Perez claims in his book *Los Frailes de Filipinas,* that in 1854 Marti, "together with certain foreigners, founded lodges in various parts of the Archipelago, but they were unsuccessful and were soon dissolved". Artigas y Cuerva, however, asserts in his biographical sketch of Marti, that the good doctor arrived in our shores only in 1861 and did not immediately dedicate himself to Masonic activities upon his arrival. At any rate authorities are agreed that Marti was able to organize Lodge *Luz de Oriente.* No. 6 in Manila on March 1, 1874, *Lodge La Espanola* in Cebu and Lodge *La Libertad* in Iloilo. In Cebu he collaborated with Mr. Camacho, one of the organizers of the Lodge at Pandacan who was then assigned at Cebu, and in Iloilo he was assisted by Don Juan Ortadeno, an industrial engineer residing in Iloilo. The Lodge in Cebu was discovered by the authorities and its members were brought to court. Gov.-Gen. Izquierdo was unable to prevent their prosecution, but he energetically worked to influence the tribunals of justice for their acquittal.

MALCAMPO'S RETURN (1874-1877)

Torrejon and Marti were in the process of consolidating and propagating masonry when Jose Malcampo y Monge returned to the country and assumed office as Gov. General on June 18, 1874. His

return was greated with jubilation by the Masons who expected him to shield them from further molestation and persecution.

One of his first acts seemed to justify the Mason's trust in him. He recommended to the Minister of the Colonies the pardon of "those imprisoned in this country" for their alleged complicity in the Cavite Revolt and did not interpose any objection to the pardon of those imprisoned in the Marianas. However in Confidential Letter No. 68 to the Minister of the Colonies, dated on July 7, 1874, less than one-month after his assumption of office, he revealed his true colors. In this letter he said:

". . . I should nevertheless report to Your Excellency a fact which to my judgement is a serious matter. While relatively new in this part, masonry has achieved a noteworthy development in these islands as there exists lodges in Manila, Cebu and Iloilo, with attempts at establishing another in Mindanao. The Chief of Masonry in the Philippines — the one who is said to be delegate of the *Gran Oriente de Espana* — has presented himself to me with the purpose of disclosing to me the objective and state of the association. He has offered to make manifest the list of all the affiliates with the intention of showing me that he neither guided them, nor could he steer them towards any political end, much less against the interests of Spain, inasmuch as the majority were Peninsular Spaniards of all class of Society— there being military men of different ranks, public functionaries, foreigners (of these 3 or 4 were Germans) — and in the minority were natives of the land.

"I can do no less than show Your Excellency that both the person who seems to be the leader as well as the majority of those who rank highly in the congregation, are persons of known loyalty to Spain and are above suspicion. However, in due time I think that the existence of these secret societies in the Philippines will be risky and very dangerous because once developed and the natives of the land are in the majority they will not delay in converting themselves into societies of activists. I have also thought it dangerous and politically unsound to attack it directly because the result might be inimical to our desired objective.

"To deport their principal members who seem to be Spaniards, to bring them before the tribunals or to employ other violent means might give way to factions that would work in other directions, thus making their surveillance difficult. Because of this I have abstained from taking any position on the matter. In the meantime, that you have not communicated your instructions to me, the Chief of Masonry has offered to

deny admission to any native and to hold new elections so as to remove the others from office.

"While I await the orders of Your Excellency, pardon my saying, I shall not allow anything to keep me from being up to date on their works; and among those within my reach, I shall try not only to impede their propagation, but also try to reduce them to the narrowest limits of their sphere of action whenever possible."

Later, Malcampo went further and ordered the elimination of all Filipinos from the lodges and their reorganization under the *Gran Oriente de Espana.* In effect this Order also brought about the elimination of the foreigners for they did not recognize the regularity of the *Gran Oriente de Espana* and refused to be members of it.

In compliance with the directive, Torrejon constituted a District Grand Lodge on March 1, 1875 with himself as the Acting Grand President and Juan Utor y Fernandez as the *Gran Maestro Adjunto.* Torrejon also prepared General Regulations which provided for an organizational plan, as follows:

1. One Delegate from the Most Illustrious Gran Oriente de Espana;
2. A Deputy;
3. A Provincial or Regional Lodge and under it the Symbolic Lodges;
4. A Chapter of the Royal Arch;
5. A Sovereign Chapter of Rose Croix; and
6. A Chamber of Knights Kadosh

Aside from this, Torrejon succeeded in organizing *San Juan del Monte Lodge* in San Juan del Monte.

ZOBEL'S CASE

Worse was yet to come. On September 22, 1874 Malcampo had Jacobo Zobel and Col. Francisco Moscoso thrown into Fort Santiago. Zobel, as we have seen earlier, was the Secretary of the German Lodge in Manila. Moscoso on the other hand, belonged to a Spanish lodge. He was the presiding judge of the Military Tribunal which tried those accused in the Cavite Revolt and, at the time of his arrest, was the Chief of Police of Manila. Understandably their arrest caused consternation in Manila.

Malcampo claimed that one day Moscoso informed him of new revolutionary activities in Manila and that one of the active revolutionists was Zobel. The correspondence and friendship of Zobel with those persecuted in connection with the Cavite Mutiny of 1872, his importance in the foreign lodges, his German origin, and the recent attachment by the Customs of a shipment of Masonic books by Cassard consigned to him, made him a natural suspect. It was also said that he had sent pecuniary assistance to those exiled in 1872 and symphatized with the Mutiny at Cavite, which was secretly supported "by a society of German agents believed to be located at Hongkong". Malcampo instructed Camara, a colonel

of artillery to spy on Zobel. Camara obtained some incriminating papers which he claimed belonged to Zobel and turned them over to Moscoso, but, to quote Malcampo, "Col. Moscoso who obtained them in order to show them to me showed them instead to the Vice-Governor. Between both they kept them from me for a month and a half". Highly incensed, Malcampo sent back to Spain Vice-Governor Blanco Valderrama and the Secretary of the *Govierno Civil,* Manuel Salavaria to face investigation. On September 22, 1874, he sent for Moscoso, compelled him to turn over the documents and then had him confined in Fort Santiago. In the evening of the same day, accompanied by two police officers, he raided the residence of Zobel and also threw him into Fort Santiago, incommunicado. Malcampo then reported to the Minister of the Colonies thru Confidential Letter No. 153: "The papers are now in my possession with the Masonic sign and seal and with the heading, Independent Philippine Republic of Malaysia and Melanesia. Zobel and Moscoso are in jail. Do we file charges?' The charges were filed, but they did not prosper. The German Government, through its Minister Plenipotentiary in Spain, interceded in behalf of Zobel, resulting in the dismissal of the indictments against him. On January 7, 1876 Zobel was released from prison. The indictment against Moscoso was also dismissed. Incidentally, Zobel, while still in prison, wrote a letter to Julius Rodenberg, dated October 23, 1874, explaining the charges against him, thus:

"Diaz, the Archbishop of Manila, the curates of the twelve parishes of the capital have done everything possible with secret telegrams to the Government of Madrid, falsified statements supported with confessions to intimidate Malcampo, who at the beginning, with the support of Military Governor Blanco, resisted and was not persuaded to accuse us. They said that Salaveria (Secretary of the civil government) was delegated by the republicans of Spain and ordered to proclaim autonomy and that he had letters from all the demagogues and intellectuals in Europe. They also said that I had imported guns from Europe and had at my disposal 400 armed natives".

In the coming months, Malcampo adopted sterner measures against Masonry. He started talking about its complete eradication. Finally, in Confidential Letter No. 687, he reported to the Minister of the Colonies that "the masons no longer hold meetings. I have complete information on their organizations and I repeat what I formally told Your Excellency, which is that I will make freemasonry disappear not only because it is a danger for the future, but because even if it is composed only of Spaniards and even if their ideas were not against our dominion they could become a danger to the government by trying to influence the same or even in

certain cases to oppose the same which would be intolerable."

Malcampo's change of heart towards the Masonry is one of the most perplexing enigmas in the history of the Craft in the Philippines. Why did he go against the Craft? The only logical explanation is that he was not a devoted Mason. Regidor's account of the founding of Lodge Primera Luz Filipina suggests that Malcampo only used the fraternity. He established the lodge not out of a genuine love for masonry or a desire to propagate its tenets, but for the ulterior motive of easing the tension then existing between the Spanish navy and some foreign powers. Further proof of his lack of masonic zeal was his indifference to the fraternity while he was in Cuba. F. de P. Rodriguez, Grand Chancellor and Secretary General of the Supreme Council of Colon reported that "During those days Admiral Malcampo resided some time amongst us, but I never heard that he took any interest in Masonry, nor indeed did I know that he was a Mason. It was different with another naval officer, admiral Oreiro, who frequented Cuban Masonic circles and was even raised to the 33° by our Supreme Council." (AQC XX, p. 83). If Malcampo was a true-blue Mason he would not have so easily succumbed to the campaign waged by the enemies of Masonry to discredit the Craft. Other Governor's-General who were masons displayed a stronger attachment to Masonry than he. It is said that Governor Rafael de Izquierdo y Gutierrez (1871–1873) protected the masons implicated in the Cavite Mutiny and worked for the acquital of the members of Lodge *La Espanola* in Cebu who were arrested when a meeting of the Lodge was surprised by the authorities. Governor General Joaquin Jovellar y Soler (1883-1885) did not hide his masonic affiliation and was a frequent visitor of Lodge Regularidad. Governor-General Emilio Tererro y Perinat 33° (1885-1888) gave Jose Rizal a body guard when the later visited the country in 1887, and protected him from arrest. Even Roman Blanco y Erenas (1893-1896) did not easily give way to pressure.

MASONIC REORGANIZATION–GRAND ORIENTE DE ESPANA

On February 28, 1877, Malcampo vacated his post and was succeeded in office by Governor General Domingo Moriones y Murillo (1877-1880) who it is claimed was a Mason. Moriones did not pursue the repressive measures of Malcampo so the Gran Oriente de Espana was able to reorganize its Lodges and establish new masonic centers. First to be reorganized were the Lodges in Cebu, Iloilo and Zamboanga. By 1879, there were four lodges in Manila, one in Iloilo, one in Cebu, two in Cavite, and one in Zamboanga. Besides in each of the places mentioned a Council of Knights Kadash, a Chapter of the

Rose Croix, and a Chapter of the Royal Arch was formed.

In 1882, Lodge Regularidad No. 179 was organized. This was the aristocrat of Spanish Lodges and admitted to membership only prominent pesons. A member of this Lodge, Gabriel Galza who was initiated in 1883 when he as a Captain in the Infantry recalls that among its members was Luque, commandant of Infantry and later General and Secretary of War of the Spanish Cabinet. Likewise, among the frequent visitors of this Lodge were Governor General Joaquin Jovellar y Soler, Numeriano Adriano, a wealthy Filipino who died a martyr in the field of Bagumbayan on January 11, 1897, and the "General de Marina". Available records also show its Worshipful Master in 1883 was Col. Pio A. de Pasos and in 1892 its master was Juan Cisneros, Fiscal of the Audiencia.

By 1885 the Grand Oriente de Espana had the following Lodges in the Philippines: *La Primordial* No. 106 in Zamboanga, *Regularidad* No. 179 in Manila, *Luz de Oriente* No. 204 in Manila, *Espana* No. 208 in Manila, *Magallanes* No. 218, in Cavite and *Luz de Balabac* No. 282 in Balabac Island. It also had a chapter called *Fe* No. 50 in Cavite. Later Lodges *Minerva* No. 309 in Batutu and *Peninsular* No. 311 in Cavite were also organized under this Grand Orient. It was also able to set up in Manila, another chapter called *Esperanza* No. 64. It seems the *Grand Oriente de Espana* also had an adoptive lodge for women. Diaz-Perez says it had 87 lady members – 17 Spanish, 9 foreigners, and 61 natives, mestizos, Chinese and Africans.

The Grand Oriente de Espana was aristocratic. It did not admit native Filipinos and military men below the rank of Alferez (lieutenant). It was only in the mid-1980's, that native Filipinos were invited to join for the first time. Viriato-Diaz, Perez, claims in his previously cited pamphlet that it was in 1884, but Juan Utor y Fernandez in his book *Masones y Ultramontanos* said it was not earlier than 1886. The invitation to join was extended to natives and mestizos able to read and write well and who had a fair education, provided, *first,* that they were persons of unexceptionable conduct, *second,* that they were free and of good habits, *third* they were so situated as to be able to live decently, *fourth,* that they loved Spain and professed a definite religion and *fifth,* that they were useful to the Lodges, to the country and to their families.

Inspite of the invitation, only a few native Filipinos joined the Lodges. Membership remained predominantly Spanish.

In 1887 another Lodge was established in the Philippines called *Constancia* Lodge with Jose A. Ramos as one of its founders.

ORIENTE NACIONAL DE ESPANA (1884)

In 1884 the Oriente Nacional de Espana was established in the coun-

try by its Grand Delegate Jose Centeno. At his instance, the members of Luz de Oriente Lodge transferred their Lodge to his Orient and it was given a new charter.

Centeno, by the way, was the chief of the mining bureau in the Philippines from 1876 to 1886 and is the author of much of the geologic literature of the Islands up to that time. He was a high degree Mason, member of the celebrated "Triangulo de los 33°" along with Governor General Terrero, 33° and Benigno Quiroga Ballesteros, 33°. On April 30, 1887 Centeno was appointed Civil Governor of Manila, but fell from office because of his support for the massive anti-friar demonstration that took place in Manila in 1888.

GRAN ORIENTE ESPANOL (1889-1891)

In the meantime, important events took place in Spain which would profoundly affect Philippine Masonry in the coming years. In 1886 Manuel Becerra resigned as Grand Master of the Grand Oriente de Espana following the discovery of the mishandling of funds by the Office of the Grand Secretary. A series of schisms and reorganizations by the disillusioned members followed. On April 4, 1888, representatives of some 160 Lodges met for the purpose of fusing the Grand Oriente Nacional with the disgruntled members of the Gran Oriente de Espana and the result was the establishment of a new organization called the *Grande Oriente Nacional de Espana.* In the ensuing elections, the Viscount of Ros, Alfredo Vega was elected Grand Commander over Miguel Morayta. Accusations were made, however, that the elections were fraudulent and Morayta broke off from the newly organized Grand Orient. Followed by over 90 of the Lodges, he founded the *Gran Oriente Espanol* on January 9, 1889 and was elected as its first Grand Master. From the very beginning, Morayta's new masonic body gave notice it would actively propagate Masonry in the Philippines. Thus, the preamble to the Constitution of the *Gran Oriente Espanol* reads:

> "The provinces beyond the seas shall be our care for they are so much in need of justice, so hungry for their lawful rights, and so desirous of equality. If there is any place where our doctrines of peace and charity are direly needed it is undoubtedly these unhappy territories. There is where it must make evident its expansive liberal and democratic character; there we must emphasize our ideas of fraternity; and there we have to show that if, unfortunately, there are men in Spain, spurious son's of greatness, who would make enemies of the people in those territories through despotism and tyranny, there are also true sons of noble Spain, that great Spain who loves

equally all her sons whether from the motherland or from overseas.

"In the Philippines, where clericalism controls all power and is terrorizing the inhabitants, we must organize a Council of the Masonic order that will free the people there from the crushing yoke imposed upon them. A Masonic body that will be the advance guard of civilization and progress, prepared to give battle to those grim spectres from out the medieval past who walk side by side with ignorance, fanaticism and superstition.

Shortly after the founding of the *Gran Oriente Espanol,* five lodges were organized in the Philippines under its auspices. These are *Los Girondinos* No. 23, *Integridad Nacional* No. 35, *Union* No. 39, *Patria* No. 41 and *Cosmopolita* No. 117. Besides, it also had the following "higher" bodies: *Camera del 30* (Progreso) No. 7, *Caballeros de Rosa Cruz* No. 18, *Real Arco* No. 20 and *Elegido de Nueve* No. 21, all in Manila.

It seems, the first lodges of the Grand Oriente Espanol in the Philippines were composed only of Spaniards. In May 1890, however, Graciano Lopez Jaena, one of those who joined the Gran Oriente Espanol in Spain and who was in the Philippines on a short visit, initiated two Filipinos under the "celestial canopy" – Deodato Arellano and Timoteo Paez. In the coming years Filipinos would flock to this Grand Orient in large numbers.

OTHER ORIENTS

Aside from the Grand Orients already mentioned there were two lodges of the Orient of the Rite of Memphis and Mizraim and perhaps two other lodges under foreign jurisdiction. Besides, judging from the account of Regidor, it appears that the British and German Lodges in Manila were reestablished, and so was the Lodge at San Juan del Monte, the last as a mere Masonic social club. Regidor tells us:

"There existed, moreover, the Club-Logia of Nagtahan made up of Englishmen, Filipinos and eight Germans. This lodge elected as honorary members the Governor General, the Vice Governor, the President of the Court, the Director of Administration, the Civil Governor and the Commanding General of the Navy, all of whom came to support this circle.

"Generals Antonio Molto and the Marquez of Ahumada attended to it almost daily.

"The Germans had their own exclusive lodge called "Union Germanica" which was under the Grand Orient of Berlin and which admitted only German subjects.

"The Swiss, Belgians, French and the Dutch held their meetings in what they called the "Sociedad de Tiro" at San Juan del Monte. In this "clublogia" were united numerous natives, regular and honorary members of the Nagtahan lodge. It is an armed center, which once a year goes

out into the streets of Manila in military formation, conducts maneuvers on orders of the Captain-General and passes in review before him.

"General Weyler was one of those who encouraged and helped this institution, assisting in its festivities, and more than once has offered a toast to its prosperity and prestige.

"For several consecutive years, one of its last Presidents is the Filipino-Ilocano Don Francisco Godinez Estevan, who was recommended by General Weyler as Governor of the Bank of Havana, a position he now occupies by virtue of an appointment from Senor Castellano."

ASSESSMENT

The Masonic movement in the Philippines up to 1890 cannot be considered as the "initial step of true Philippine Masonry". All the lodges that were founded up to that year were organized by foreigners, with but a few Filipinos joining. Besides, Masonry failed to penetrate entire regions such as Ilocos Norte, Bataan, Camarines Sur, Nueva Ecija, Zambales, Isabela and Nueva Vizcaya, where only a very limited number of initiates were secured. The prominent Filipinos, such as Rizal, del Pilar, Lopez-Jaena, Luna, and Regidor were all initiated abroad, not in the Philippines. Also, Masonry up to that time failed to touch the Filipinos is any appreciable way. Nonetheless there is one point worth mentioning. As Teodoro M. Kalaw puts it, "Those lodges were our first pioneers and even though the movement did not take root in the social body of the country, there was a sufficient number of Filipinos who constituted a starting point and who dreamed of the future. The Spanish and foreign Masons who brought to the Philippines these lodges showed once more the universality of Masonic principles, and that there were Masons who had courage required to pioneer the work. Filipinos have nothing but words of gratitude for such noble leaders of the Great Cause. And thus the first seedlings, weak and unthriving as they were, took root in the hearts of the peoples to be reared by future events, thanks to the fecundity and benign nature of our Common Mother."

Since brotherly love, relief and truth, backed by a reliance on faith, hope and charity, are fundamental tenets of Freemansonry, the exercise of benevolence to promote human welfare is basic to its existence.



PHILIPPINE MASONRY TODAY

ATTILIO G. PARISI
Masonic Education Committee

(Editor's note: The following article appered in the September 1987 issue of *UTAH MASON,* a publication of the Grand Lodge of Utah, U.S.A., which quote portions from recent issues of *The Cabletow* and comments very kindly on the Philippine publication. It is hoped more Philippine masons will take time out to read our own publication, if alone for its historic value.)

(In strict conformity to Masonic protocol, the Grand Secretary of Utah, Robert Braman, was requested to contact the Grand Secretary of the Philippines, Domingo F.M. Domingo, for information concerning the status of Freemasonry in the archipelago. The result was the receipt of two recent issues of *The Cabletow,* in which there is an incredible store of information. The *Utah Mason* is profoundly grateful for the gracious and generous sharing of these incalculably invaluable publications, a truly warm, fraternal gesture!)

Philippine Masonry presents a tapestry of remarkable courage, determination, absolute dedication, perseverance, self-denial, loyalty, personal sacrifice, and incredible resilience! Almost from its inception (which incidentally cannot be pinpointed because of the regrettable absence of records through fires and persecutorial destruction), Philippine Masons have been subjected to search and seizure, torture, banishment, and death! (See June 1987 issue of the *Utah Mason)* As if the Spanish Inquisition, the cruelty of the Spanish Friars to the Augustine, Dominican, and Franciscan Orders, the severe persecution of the Jesuits, Guardia Civil, enough, the Japanese imposed their *coup de grace* by ordering complete elimination of all Masons and Masonry during WW II. What material records, paraphernalia and buildings were not destroyed by

these negative forces were burned by fires, many of unknown origin, and by the bombings of both sides in the late war. Even the elements of weather wreaked their evil influence in the form of typhoons. Only the indomitable spirit of the Filipinos remained!

Despite all these discouraging events, Lodges persisted and, Phoenix-like, came back to life time after time! While Jose Rizal has been justifiably honored as a non-violent, but highly effective early Mason, great credit should be given to MW Reynold S. Fajardo, the present Grand Master of the Grand Lodge Free & Accepted Masons of the Philippines, a dedicated historical researcher, for his monumental efforts to piece together the history of Masonry in the Islands, "picking up from where the book, Philippine Masonry, written in 1920 by MW Teodoro M. Kalaw ends."

Although there were individual Masons in the Philippines as early as 1756 and the persecutions were recorded at that time and from then on, the first Lodge, Primera Luz Filipina, was formed at Cavite in 1856 under the jurisdiction of the Grand Orient Lusitania of Portugal. It did not take long for other jurisdictions to provide Charters. Spain (with two Grand Lodges), France, the Grand Lodge of North Dakota, Grand Lodge of California, Scotland, and Great Britain were among those interested enough in Philippine Masonry to issue Charters. It is estimated from the limited records available that about 150 Lodges and Triangles (political societies) were formed, practically all no longer in existence.

From the incredibly fine data, so meticulously collected, compiled, and reported by MW Reynold Fajardo; so clearly and definitively published by the Editor of *The Cabletow,* Abelardo P. Mojica; and so graciously transmitted by Grand Secretary Domingo F.M. Domingo, it is very obvious that, despite all of the present political unrest, Freemasonry in the Philippines is well, vigorous,and respected.

Since the Grand Lodge of the Philippines was formed in December 1912 by three Lodges Chartered by the Grand Lodge of California, it has "Chartered 277 Lodges – 243 in Metro Manila (about 1675 square miles in area), 60 in the Provinces of the Philippines, 14 in Japan, six in China, five in Okinawa, three in Guam, two in Korea, two in the Marianas Islands, and one each in Vietnam and the Marshall Islands, plus one Lodge of Research. Of this number, 228 Lodges are still working under the Philippine Jurisdiction. Only nine of the 34 Lodges Chartered outside the Philippines remain under Philippine Jurisdiction, about 20 of them surrendering their Charters to become a part of the Grand Lodges of China and Japan when the latter were formed. Consequently, "the Philippine Grand Lodge is today the proud mother of two Grand Lodges." (It would be interesting to learn if the China Grand Lodge has survived the turmoil in China.)

While the Constituent Lodges confer the customary basic three Degrees, the Grand Lodge, since January 26, 1933, confers a Fourth Degree, the Past Masters' Degree.

The serious intensity of dedication to Masonic tenets and principles includes the Ladies, who wear elaborately embroidered aprons similar to those worn by the men. The Ladies are impressively most supportive of their men.

In an effort to obtain a better understanding of Philippine Masonry, not for pejorative comparison, we note that in Utah 32 Lodges have been Chartered by the Grand Lodge since it was organized in 1872, one of which is now defunct. The population of Utah is approximately 1,400,000. The square mile totals are 84,916 for Utah, a single and unified area with about 65 per cent under Federal ownership; while there are 115,830 square miles for the Philippines, an archipelago of 7,107 islands "stretched out some 1,100 miles from Taiwan to Borneo." In Utah, there is a predominance of Mormons (members of Jesus Christ), while in the Philippines, the predominance is Roman Catholic. In both regions, Freemasonry has survived in what may be termed "hostile territory," although the hostility in Utah is subtle and "clothed in a silk glove," while in the Islands, it has had a very sordid history. In addition to the torture, harassment, and persecution, Philippine Masonry has been banned officially several times.

In Utah, membership of Mormons in Masonic Lodges was proscribed by the Masonic Code of Utah from 1925 to 1984, at which latter time the proscription was rescinded by Grand Lodge in its Annual Communication. Meanwhile, the LDS hierarchy has discouraged Masonic membership of its votaries with the contention that it diminished time, activity, and support needed by the Church when such a dichotomy of interest exists. Not surprisingly, there has been no flood of applications from Mormons for membership in Utahs Masonic Lodges since 1984.

In the Dixie Masonic Club of Southern Utah, over 300 miles away from Salt Lake City, the center for Masonic activity, members of both groups coexist with their wives without difficulty, actually enjoying each other s fraternal companionship and simply ignoring the old antagonism as if it never existed. However, the Mormon Masons in the Club are members of Lodges outside the Utah Jurisdiction.

In the Philippines, where most of the Masons are also Roman Catholic, the members commingle without thought of religious persuasion. It is not a subject of discussion.

As stated previously, Philippine Masons have endured torture, harassment, and persecution, along with official banishment, apparently "turning the other cheek" and bouncing back without any lingering animosity.

According to Henry W. Coil in

his *Masonic Encyclopedia,* on January 19, 1812, the Spanish government banned Freemasonry from the Philippines and ordered the expulsion of all Freemasons, with confiscation of their property. Twelve years later, a similar order was issued, and in 1829, when "a shipment of books for Manila was found to contain Preston's *Illustrations of Masonry,* the whole lot was burned and an order issued to search all vessels entering the ports of the Islands." Again, in 1872, Masons were blamed for the revolt and were banished. In the 1890's, because of alleged revolutionary activities, many Freemasons were tortured and killed, among whom was Dr. Jose Rizal, a highly venerated Mason. Finally, WW II and the Japanese virtually eliminated Freemasonry in the Islands. The end of the war, with the Americans and Gen. Douglas MacArthur, a dedicated Mason, in charge, brought an incredible resurgence of Masonic strength, devotion, and activity. Numerous Masonic meeting centers were eagerly, quickly, and astonishingly rebuilt. Many of the structures are remarkable for their size, beauty, construction, and facilities incorporated therein.

The September-December 1986 issue of *The Cabletow* is replete with photographs of former, present, and proposed Masonic Temples. It is an almost indispensable item to be included in the luggage of any Mason contemplating travel to the Philippines.

The July-August 1986 issue of *The Cabletow* is equally indispensable, but for another reason. It is a compilation of the names of the Lodges and the etymology of those names, virtually a course in Tagalog, the native language. In addition, this publication tells of "Other Masonic Bodies -- the Scottish Rite, York Rite, Red Cross of Constantine, Royal Order of Scotland, Mystic Shrine, Sojourners' Clubs/Associations, and various Masonic Clubs of lesser size and recognition. For the Ladies, it presents Semilla Logia de Adopcion (short-lived), Order of the Eastern Star, Order of the Amaranth; and for the youth, it discusses the Order of DeMolay, Order of Rainbow Girls, and the Order of Job's Daughters. Under the heading of "Other Organizations," it describes the Masonic Hospital for Crippled Children, Acacia Mutual Aid Society, Masonic Youth Foundation, Filipinas Savings and Loan Association (now defunct), and the Philippine Masonic Board of Relief (apparently inactive.)

Finally, it tells of "Organizations with Which the Grand Lodge Has No Fraternal Relations," such as, Prince Hall Lodges, Legionarios del Trabajo, and the Gran Logia Soberana del Archipielago Filipinas. At one time, this Grand Lodge listed as its Chartered Lodges, 36 in the Philippines, 17 in California, and three in the State of Washington—all clandestine, as a matter of course.

Of interest to Utahns is the following statement: "Parenthetically

in 1917, the American Masonic Federation, an irregular and clandestine organization with headquarters in Utah, USA, attempted to start Lodges here, but its efforts were a complete failure." (Ed.– This passing comment sent us scurrying to the *Proceedings* of the Grand Lodge of Utah for verification.)

An examination of these *Proceedings* for 1917 revealed that MW Charles C. Griggs, in his Grand Master's Address, under the heading of "Clandestine Lodges" said, "It is well known by all of us that Salt Lake City is the headquarters of a clandestine body known as the American Masonic Federation. There is no argument as to whether it should exist, any more than we would argue that a malignant cancer should be allowed to run its course in the human system after discovery. Unquestionably, every root, branch and particle should be eradicated. It can be done, if not too long delayed.

During this year, I have collected a vast amount of information concerning this organization. I have referred all this to Brother B. N. C. Stott, an attorney, and it seems to me that Brother Stott has outlined the proper way for removing this cancer from our midst.

I shall make no recommendation concerning procedure in so weighty a matter as there are more wiser and capable men in our august body to recommend the proper method, but in the interest of Free and Accepted Masonry in our Grand Jurisdiction and all others, I lay this before you, hoping you will take prompt and energetic action. Every State in these United States, as well as many foreign countries are affected and the eyes of this entire country are upon us, expecting us to act." (*Note:* This statement has been quoted in its entirety because of the subsequent action.)

As might be expected, this portion of the Grand Master's Address was referred by the Committee of that name to the Committee on Jurisprudence, which reported, as follows: "Your Committee further begs to report to the Grand Lodge that in regard to the portion of the Grand Master's address which refers to clandestine lodges and a probable action at law to correct and do away with these counterfeit associations, we think that the wiser course would be to pursue our own high purpose and leave them without any recognition of any kind from us."

Apparently, the Committee on Jurisprudence prevailed, in direct contradiction to the GM's hopes and expectation or warning that "the eyes of this entire country are upon us." A search of possible later action in the 1918, 1919, and 1920 *Proceedings* of the Grand Lodge of Utah revealed nothing, except in the 1919 *Proceedings,* Sam Henry Goodwin, PGM and Chairman of the Committee on Correspondence, stated in his Report that Newton C. Comfort, PGM and Grand Secretary of the Grand Lodge of the Philippines, noted the statement by MW

Griggs in 1917 "concerning the American Federation, and adds 'a representative of which was in Manila selling degrees and doing all sorts of unmasonic acts.'" This ended MW Goodwin's comments on the Philippines, with no further elaboration. (Ed.—Incidentally, this lack of elaboration or commentary is most unusual because MW Goodwin exercised the privilege of commenting on anything and everything at his will, thus making his Reports humorous, interesting, exciting, unpredictable, and worth the time to read them!)

What Does Masonry Do For a Man

What does the order bring about in the Mason? What does Masonry do for a man?

The moment we ignore the question we become a little more than "just another organization."

As Freemasons, it is the search that serves us best. It is the ability to weigh the evidence, to evaluate, to consider the possibilities, all in the light of striving toward a more ideal humanity. We want to make sure we are climbing toward a more perfect humanity, but we never take that assumption for granted. We want to be certain that we are expanding our horizons and our knowledge, but we are forever mindful of our limitations.

It is the Masonic notion of possibilities that motivates us. We recognize that progress toward perfection is our goal. Even though we know where we stand, we constantly seek what is better. There is always room to reach a little higher. We are sure of our values, but we are not satisfied with our present performance.

ATTILIO G. PARISI

840 SOUTH 400 EAST, NO. 23
ST. GEORGE, UTAH 84770

July 19, 1987

Mr. Domingo F.M. Domingo
Grand Secretary
Grand Lodge of the Philippines
Plaridel Masonic Temple
1440 San Marcelino Street
Manila 2801, The Philippines

Dear Brother Domingo,

I am horrified and embarrassed as I write this letter because it has taken me so long to respond to your gracious letter of March 28, 1987. An almost four month delay is inexcusable, utterly discourteous, and **apparently** *unappreciative – though not so in this case.*

You are entitled to an explanation which, admittedly, is inadequate. During the last week of February, my darling wife of almost 52 years, suffered a stroke. This has changed our lives in many ways. I am learning to cook, wash dishes, clean house, and perform duties that both my mother and wife insisted were in their domain. In my effort to spend every moment with my wife, I have neglected correspondence, reading, and researching. I am just beginning to resume reading and writing on Masonic subjects.

Only today, Sunday, July 19, have I discovered your kind letter, tucked so inconspicuously in the September-December issue of your wonderful **Cabletow!** *I apologize for not finding it sooner. Very frankly, I have been reading and re-reading the July-August issue so carefully and so long because I enjoy discovering the meanings behind the names of the Lodges.*

I am finding the September-December issue equally interesting. I stand in boundless admiration of Most Worshipful Reynold S. Fajardo for the monumental task he has assumed and is carrying out so successfully. Brother Abelardo P. Mojica, your Editor-in-Chief, also deserves heartiest congratulations! The **Cabletow** *is a truly admirable publication! It is written in excellent, yet easily read style – and so full of information!*

Enclosed is my check for $13 to cover my subscription, beginning with the issue following your September-December publication. I do not want to miss anything that followed that issue. When my subscription is about to expire, please let me know so that I may remit the sum required for the renewal.

Thank you very, very much for sending me the two issues of **The Cabletow.** *I am enclosing a copy of our June 1987 issue of the* **Utah Mason** *in which is the article about Philippine Masonry. As soon as the next article on this subject is published, I shall send you a copy.*

I am thrilled to have established contact with you and to find you to be so kind and gracious.

Please accept my warmest personal regards.

Fraternally yours,

Attilio G. Parisi

JOSE RIZAL

DAVID J. ROADS, PHD
HON GBB, P SUB DGM (SC)
(read by Bro. A. L. Purves)



(Ed's note: The following article on Bro. Jose P. Rizal was written by David J. Roads and was published in the Chater-Cosmo Transactions Vol. 7, a publication of two Hongkong masonic lodges. Rizalists will surely find this article very interesting because Rizal was ranked among the great men of history.)

Jose Rizal has probably the most highly documented life of any Asian of the nineteenth century, perhaps of any Asian ever. His biographer can scarely be accused of exaggeration in saying that there are times when it seems as if everything his subject ever did, wrote or

thought in his short life has been recorded somewhere.

He was born in the same period which gave birth to the men who became great individuals standing pre-eminent in the Orient, Mohandas Karamchand Ghandi, Rabindranath Tanore, Sun Yat-sen and Jose Rizal. All four were born within a few years of each other; Rizal and Tagore were born the same year in 1861, Sun Yat-sen in 1866, and Gandhi in 1869. All four absorbed deeply the new learning of the West and brought Western-trained intellect to bear on the problems of Asia. All four challenged and questioned the West in the West's own terms. Between them, these four men created a new climate of thought in Asia.

THE MARTYR

Of the four men, Rizal though the least known, is in some ways the most remarkable. He enunciated clearly, in speeches, published articles and letters, the concepts, entirely his own, a new and completely different relationship between Europe and Asia – which exists to this day.

The Philippine Revolution of 1896, which his works inspired, but which he was in fact opposed to, knowing it was premature and disorganized, was the first genuinely national revolt by an Asian people against a colonial power. That it was genuinely national in character was due entirely to Rizal, the first exponent of Asian nationalism.

The execution of a 35-year-old doctor, a man of peace, was reported in newspapers throughout the world. Outside his own country, Rizal is chiefly known for the poem he wrote in the death cell on the eve of his execution and which was smuggled out of Fort Santiago hidden in an alcohol burner. It was written on a small piece of paper, neither titled, dated or signed. It has become to be known as the *Ultimo Adios* (My Last Farewell) to country, family and friends.

In his own country, Rizal is revered as a national hero, and is known for his mass of writings, in particular his two novels of contemporary Philippine life, *Noli Me Tangere* and *El Filibusterismo,* which are taught in all colleges. His place in his country's history has also been fully assessed. He was the man who single-handed awakened the Philippine people to national and political consciousness, an extraordinary achievement.

On the 30 December 1896, in the Luneta, the extensive public park in the heart of Manila, Rizal, short and slender, pale after two months in prison, impeccably dressed in European style – black suit, spotlessly white shirt and tie, wearing a black derby hat, an appearance almost English in its formality and taste – his features a calm dignity of his bearing, the preparatory commands were barked out, Rizal in a steady voice said 'Consummatum est!' The shot rang out and the living soul of the insurrection was dead. It was a shot

which brought the Spanish empire in the Philippines to an end.

BIRTH AND YOUTH

Jose Rizal was born on 19 June 1861, at Calamba in the province of Laguna about a ten-hour ride by cart south of Manila. This is known as the "rice basket" of the Philippines. He was the seventh child and the second son. His father was Francisco Mercado. The father had attempted to establish the name of Rizal, but the Spanish authorities had enforced compulsory surnames and so the young son was actually Jose Mercado but the family continued to use the name of Rizal as a subsidiary. Later, because of the son's fame, the family continued to use the name of Rizal.

Like many Filipino families, the Rizals were of mixed racial origin, as their earliest known ancestor was a Chinese who migrated to the Philippines from Fukien province from the city of Changchow. On his mother's side Rizal had Spanish, Chinese and Filipino blood. When he was seven, he came home from school one day to announce calmly that the teacher had taught him all he could. His father commented sternly not to talk like this as a mere boy but on questioning the teacher, the teacher confirmed it was true. After this, he studied as he would at home. The two influences from his home which were most deeply to affect his life were interrelated – respect for religion and for the morality it enjoined. Telling the truth was a tradition on both sides of the family and it bred in the family a quality of reserve, coupled with a respect for the truth which in the case of Jose was exceptional.

His mother, often reading to him before going to bed, transmitted to him her own love for Tagalog poetry and when he was nine, Jose wrote his first verses in that language. In later years, he was able to write and converse in Spanish, German, English, French, Tagalog and Italian. He was a consummate artist, able to create things of beauty out of almost anything, a little statue made of a piece of wood someone else had thrown away, a pencil sketch in the margin of a letter. He attended a Latin school at Binan for a short time to prepare himself for college which he attended at Ateneo.

An event which left a profound effect on his life was the execution of some young Filipino priests who were garrotted in public. One was Jose Burgos, friend and teacher of his brother, Paciano. Earlier, Jose's mother had been unjustly imprisoned for two and a half years over a petty incident, and these tended to harden him toward the excesses of the friars. He then went to the University of Santo Tomas and decided to study medicine. He continued with his poetry and continued to win prizes for it.

STUDENT LIFE

During this time, a secret bond was made with his brother Paciano.

The exact details will never be known but Paciano's resolve for his brother's future of Jose's own self-knowledge, already maturing and becoming distinct. To Jose would fall the duty of taking up the Filipino cause, while Paciano would look after his parents, giving Jose all the support he could. Jose became a leader among the other university students. His plays were as well known as his poetry. He had gathered around him a group of steadier and more serious-minded students, forming them into a secret society for mutual protection against the Spanish students who were prone to persecute the rest. Paciano felt that Jose would be in a better position to achieve reforms by acquiring more knowledge in Europe. It was decided that he should not wait to finish his studies but leave for Europe. He did on 3 May 1882. In Madrid, Jose Rizal quickly saw that the Filipino students would have to play a major role in persuading anyone of the need for Philippine reforms. The first and obvious way was for the students to excel in their studies and personal conduct. At the time there were about thirty-five to forty—some sons of the wealthy families of society and others whose parents had made great sacrifices to send them to Spain. As a student he stood out,—in addition to excelling in his medical studies, he took general literature, Greek, history, Greek and Latin literature and Spanish literature. A professor of Greek later said that in his whole career, he never had a student to excel Rizal.

He became a model for the other students, and soon they too were forged into a group which began to take pride in itself. Rizal's speeches before student and other groups began to appear in Spanish newspapers, which were sent back to the Philippines where they received more publicity and his name became quite well known. He visited Paris and Germany where he studied as well to increase his now specialised subject, ophthalmic surgery. While studying, he was able to complete his now famous works, *Noli Me Tangere,* Touch Me Not, taken from Jesus' words to Mary Magdalene at the Resurrection.

He had received warnings from a sources about returning home, but he came back to see how his book was being received. Some bookstores had sold out, it was a triumph, and its effect on people was electric. But the friars' opposition to the book was violent and he soon found that he would have to leave again. He stopped in Hong Kong and Japan and then travelled to London and back to Spain. Among the Filipinos in Barcelona, an association of a masonic character was formed called La Solidaridad, of which Rizal was the president. Why the historian called this "masonic-like" is a matter of conjecture — it had as some of its aims, freedom of assemblage, of the press and of speech.

At this stage in his life it is noted

by historians that Rizal became a Freemason. Some say it was in light of his bitter opposition to the Catholic Church. He did not appear to have progressed beyond the lower grades of Masonry, the concepts appealed to him and its views influenced him considerably. His religious views remained the same, and he contended that he could be both a good Catholic and a Freemason. One author says that the influence of masonry on him appears at once, with his formation in Paris of a Filipino organization called the Indios Bravos, *Indios* being a name given to them by the Spanish. Within this circle however there was a secret inner group which pledged the liberation of the Malay people from colonial rule, a pledge to be made good first in the Philippines.

HONG KONG

His second works, *El Filibusterismo,* was nearing completion and he was to return to Manila but stopped first in Hong Kong. There he set up practice between Remedios Terrace and Caine Road. Living in mid-levels, he rented a room in a lodging room at the bottom of Duddell street. These premises were not very satisfactory, (on the ground floor was a sailors' grog shop) but served to get him started. Patients of many nationalities came to see him, and he became known as the Spanish doctor. He then took a first-floor consulting room on D'Aguilar Street and he prospered.

While in Hong Kong, harsh measures were taken against his family back home. His brothers were to be deported to the southern provinces, but escaped and were living as fugitives and outlaws; his mother was arrested and at the age of sixty-four and almost blind was to endure a four days' walk to the prison in the full glare of the tropical sun guided by a . . . [text incomplete]

Here, in her son's words, she gave "thanks to God to find herself in a free country." With his father and sisters now with him, he found a small family house which they furnished and decorated themselves in Rednaxela Terrace described as situated some three hundred feet above sea level on the steepest slope of the Peak in an area occupied mainly by the Portuguese families, originally from Macau. Here a second organization was formed, called Liga Filipina, which was to organize the intellectuals of the country into a cohesive force for the ideal of those thirsting for liberty. Some authors compare this also to a masonic-related group, as its activities were secret and its existence was not. Some even say that had it been a secret organisation it might have succeeded. Among those who supported Rizal were Dr. Lourenco Pereira Marques, a prison medical officer at the Victoria Jail and Robert Fraser-Smith, editor of the *Hong Kong Telegraph* which had a history of libel actions which could be seldom surpassed by any newspaper. Fraser-Smith was in prison so often that a

wag remarked that it was edited from the cells of the jail more often than in its offices. A younger man in these circles was Jose Pedro Braga, a staff member of the *Telegraph.* He became spokesman for the Portuguese community and became the first Portuguese member of the Hong Kong Legislature.

His book, *Filibusterismo,* was entering the Philippines but being confiscated. Rizal felt he should return to his people and wrote to the authorities beginning thus:

For good or ill, men have placed me at the head of the Philippine progressive movement and have attributed to me a certain influence on their aspirations. If Your Excellency thinks that my lowly services could be of use to him in pointing out to him the country's ills, and aiding him in to cauterize the wound of recent injustices, he only has to say so . . .

He offered to place himself at his command. It was of course, rejected.

He was aware that any revolution needed arms and that the country was too immature to demand one. There was an international grab for ports in China, to receive arms from Japan would risk the Philippines becoming an outer province of Japan and therefore he stressed that any revolution would fail. Such peaceful means as the Liga Filipina should be utilized. Rizal had sent a second letter to the Governor-General about a plan to establish a Filipino settlement in Sandakan, Borneo. This scheme came to naught but the Spanish Consul in Hong Kong invited Rizal to an interview in which he was invited to return to the Philippines. His family was against it, but Rizal has resolved to return. He arrived on 26 June 1892. He returned as his country's most famous man, the leader and director of Philippine political aspirations and the legendary doctor, the wonder-worker.

HIS RETURN

One author compares his return to Biblical days. Rizal was quickly recognized and followed by a growing number of people, all begging him to advise them on their complaints. He was ever pursued by large crowds of excited, questioning people half running to keep up with him. Many refused to budget until they received his advice. On a trip up north he went to a house in which the owner only knew his identity and the conversation came around to the newly-returned countryman and his bravery and accomplishments. All voiced the hope they would meet him someday and shake his hand. One old man was so full of praise that Rizal felt compelled to reveal himself. The man stared unbelievingly, kissed his hand calling him hero and redeemer.

The other side of the issue was that the Governor-General had given orders that every house he visited should be searched at a given notice. At a secluded house in the Manila ward of Tondo, Rizal with a large group of the progressive move-

ment present, the Liga Filipina was launched. This house was eventually searched, as were all others, but of particular note was the fact that most of the houses he visited in the northern provinces were those of Freemasons. Copies of his books were found and it suggested to the authorities that there existed a chain of communication through masonry, evidently for revolutionary purposes a type of organization with which Spaniards in their own history were all too familiar.

These events and others, led to Rizal's arrest at Fort Santiago where he was allowed to read but not write, and guards at the door had orders to shoot any one on sight attempting to signal him from the nearby beach. He was ordered to be deported to Dapitan, a remote town on the southern island of Mindanao where he was to stay for four years. Numerous attempts were made to contact him and numerous plans made to assist him to escape. His brother masons were ready to charter a vessel at the right time and bring him to Hong Kong. Rizal heard of only half these plans but told his sisters to discourage them. There was even a plan to rescue him and seize him by force if he refused to leave his new home.

Here he did not allow idleness to overtake him and he became engaged in scientific work and corresponded regularly with leading ethnologists, botanists and zoologists in Europe. He collected unfamiliar herbs, plants and shells and sketched unusal fishes. He added another distinction to the many he already possessed, he entered the select ranks of those whose names in Latin had been given to rare animals and plants, having to his credit one frog, one beetle and one arboreal lizard, all bearing the name Rizali. Due to the power of Rizal's pen, the Philippine people were no longer inert. His books were widely circulated in secrecy and all signs pointed toward revolution. Beneath the surface, the Katipunan was in secrecy extending its membership into the thousands, sworn by the shedding of blood to stand together. Many of Rizal's friends were leaving the Liga Filipina to join the Katipunan.

In February 1895, a young girl came with her adopted father to Dapitan and Rizal fell in love with the eighteen-year-old immediately, her Eurasian features standing out in this far off place. Her name was Josephine Bracken, and she had been born in Hong Kong. The church refused to marry them and she became his common law wife. Then, in the same year, revolution had broken out in Cuba and there was an epidemic of yellow fever there. The Spanish government appealed for doctors to volunteer with the military. Jose had been repeatedly refused his requests to return to his home from his island exile. He still opposed any form of violent revolution. But his application was accepted to serve as a medical officer in Cuba. His ship was delayed for a month, and during this time revolution had

began to break out in various areas of the country. Rizal was on his way to Madrid, insulated from any news.

At Port Said he was placed under arrest on the ship, as news of the revolution had reached the outside world. In Spain he was imprisoned and then sent back to Manila on a troopship. Only his guards could speak to him and when a ship neared port he was put behind bars and twice manacled in his cabin. On arrival in Manila, he was again taken to Fort Santiago where he was given a trial and sentenced to death. The night before his execution he wrote his famous last Farewell poem, but the life of Jose Rizal did not end with his death, at least not in his own country. Josephine Bracken returned to Hong Kong and passed away. Her grave can still be seen . . . [text incomplete].

JOSE RIZAL'S MASONIC LIFE

Jose Rizal had a profound knowledge of masonic principles and he associated in the course of several years with numerous lodges in at least five countries and one city, Spain, France, England, Germany, the Philippines and Hong kong. He was exposed to several types of masonry, Latin masonry, English masonry, the pristine masonry of the old Gran Oriente de Espana and the modernized masonry of schismatic Grand Oriente Espanol.

He also belonged to a highly masonic family and practiced his masonry both inside and outside the lodge. In fact, his family was regarded as one of the most masonic families in the Philippines. His uncle was a member of a lodge at Nagtahan founded by the British consul in 1868, his two sisters, Trinidad (symbolic name Sumibul) and Josefa (Sumikat) belonged to the Logia de Adopcion in 1893. A third sister, Marcisa was thought to be a member of this lodge as well. Two more female relatives of Rizal were said to become Masonas, Angelica Lopez y Rizal and Delfina Herbosa y Rizal. There were at least seven family members, Rizal included, who joined the masonic fraternity.

Rizal's place in the national consciousness of the Filipino is equivalent to that of George Washington in that of the American, of Brother Guiseppi Garibali in that of the Italian, or Bro. Simon Bolivar in that of many South American Republics. As it is in the biographies of many well-known Masons, the masonic connections are usually slighted if mentioned at all. The same is much more true of Jose Rizal in that he travelled in several countries visiting lodges and these being in Europe, were more secretive than usual.

Some time back, the Philippine Lodge of Research directed its members to gather and compile evidence pertaining to his masonic life and much of the material has been gathered from these records so ably presented by RW Brother Reynold S. Fajardo, DDGM of District

No. 9 of the Philippine Constitution.

[DEGREES]

There is still some doubt as to actually where Brother Jose Rizal was initiated into Masonry, let alone when. There is an absence of documentary proof, he was associated with several lodges and some of his biographers had mistakenly considered his affiliation with some lodges as his initiation into masonry. Some say he was initiated in Madrid while a student between 1882 and 1885 in the old Gran Oriente de Espana. Others write that he sat in Lodge Acacia in Madrid when only a few Filipinos had been accepted into the Craft. Others say he was initiated in Paris in 1883 and 1885 in a small Paris lodge named Lodge L'Acacia de l'Oriente. Another reports it was in London, but describes it as affiliation and gives no dates or the name of the lodge.

Brother Fajardo says that in the absence of more definite information, the claim that Rizal was initiated in Madrid is the most acceptable. Brother Austin Craig's works cite two brothers who were in a position to know the facts. One sat in lodge with Rizal while the other was active in the high councils of the Grand Lodge where Rizal was allegedly initiated. As for the initiation into a French lodge this was not an initiation as there is a document showing that on 14 October 1891, Rizal affiliated with— or was transferred to—a Paris lodge under the Grand Orient of France. No documents were ever found or any other reliable evidence presented as to when and where Rizal was passed to the fellow craft degree in Freemasonry.

As for the third degree, there exists a Master Mason's diploma written in both Spanish and French dated 15 November 1890, issued by the Gran Oriente Espanol stating that on 5 November 1890, Jose Rizal, whose masonic name was Dimasalang, was invested with the title of Master Mason by Solidaridad No. 53 in Madrid. It is signed by the Master of the lodge, the Secretary and by Jose Rizal in their presence. In May of the following year, Rizal prepared to move to Paris to receive more advanced training in medicine and he was granted a demit which mentioned that Rizal's name was inscribed in the "Libro de Oro de este Taller."

In Paris, he affiliated with Lodge Temple de l'Honeur et de l'Union under the Grand Orient de France. Here he was issued a master mason's diploma on 15 February 1892. Soon after, he left for Hong Kong where he visited many lodges. While there he received a letter informing him that the Central Lodge Nilad, under the Gran Oriente Espanol at its session on 31 January 1892, had elected him Honorary Venerable Master of the Lodge in recognition of his distinguished services in behalf of his native land. (It was this letter that fell into the hands of the Spanish authorities and was submitted as evidence

against him at his trial which brought the sentence of death). Also in Hong Kong he attended the Vanguardia Lodge. He stayed in the residence of Brother Jose Ma Basa who was master of this Filipino lodge. The meetings were held in Basa's residence in mid-levels near Caine Road.

There are also inconclusive records on whether or not Rizal took the side degrees in Masonry. Some records show that he had not gone beyond the 'fifth' degree in the German lodges and the 'fourth' in the English or French. There were statements that Rizal had the Rose-Croix or eighteenth degree, but these too are unsubstantiated.

[ACTIVITIES]

The records show that on 12 December 1890, just a month or so after Rizal was raised to the degree of Master Mason in Solidaridad Lodge, at its election of officers for 1890-91, he was elected as *Arquitecto Revisor,* a minor position. Several associates of Rizal in this lodge say that he eventually rose to the position of Orator. There are no documents to support this. He received the honor of having his name inscribed in the Golden Book or *Libro de Oro* of the lodge, for an address he gave on the masonic concept of science, virtue and labour. A manuscript of this oration in his own handwriting still exists. This oration proved his profound understanding of masonic tenets and principles. He had studied the pros and cons of masonry for among the books turned over to the Philippine government was a highly anti-masonic book written by a French Bishop.

Rizal, along with other brothers of Solidaridad lodge, conceived the idea of organising lodges for Filipinos in the Philippines. Two statements made during his trial give the impression that Rizal was not only among those who conceived the plan of setting up Filipino lodges, but he also had a role in the actual implementation. On 3 January 1891 the Grand Oriente Espanol issued a certificate addressed to all masonss throughout the world attesting that Jose Rizal was extended the powers to represent it before the *Gran Oriene de Francia* and the lodges of Germany.

In other related Masonic activity he published his most famous work in 1887 and titled it *Noli Me Tangere* (Touch Me Not) which is but the Latin translation of his [Tagalog] masonic name, *Dimasalang.* Rizal gravitated towards masons wherever he travelled. In Spain, among his masonic friends were President Francisco Pi y Margall; Prime Minister and Grand Master Praxedes Mateo Sagasta, Minister; Grand Master Manuel Becerra, and Professor and Grand Master Miguel Morayata. In Germany, his lodge acquaintances included Doctor Virchow, the great anatomist; Dr. F. Jagor, author; and Dr. F. Ratzel who wrote the revolutionary *New History.* In England it was Dr. Reinhold Rose, the Sanscrit authority. In Hong Kong, among his mason

friends were those on the medical board which licensed him to practice as a physician, the North Borneo officials with whom he arranged for an agricultural colony for Filipinos in that British territory and the Editor-in-chief of the *Hong Kong Telegraph,* Frazier Smith.

He was constantly helped by his brother masons. When he visited the Philippines the Governor-General, a mason, gave him a Spanish army officer as a bodyguard and protected him from arrest. The Governor-General's administration was highly masonic and because of some of the officers' devotion to the craft, two Filipino lodges are named after them. As one author said, there seems to be little doubt that if the administration of the Philippines had been in other hands when Rizal landed in Manila in 1887 he would have been punished rather sooner than he actually was. Years later another Governor-General who was also a mason, refused to implicate Rizal in the revolution and granted him permission to go to Cuba as a volunteer surgeon. Others engineered this Governor-General's removal from office and the return of Rizal to face trial.

During his trial, other masons tried to help Rizal during his ordeal. A former president came out of retirement to plead for his life. Frazier Smith of the *Hong Kong Telegraph* forced a statement from the Spanish Consul in Hong Kong that Rizal was not being mistreated in Dapitan. When Rizal was being brought back to the Philippines from Spain, masons tried to obtain his freedom through court proceedings from Singapore, Masons in the Philippines also tried to help him escape from Dapitan and raised a subscription for his benefit. Another unconfirmed report said that the masons of Hong Kong attempted to raise enough money to hire a fast launch and through Rizal's Spanish jailer, spirit him out of jail and to safety in Hong Kong. When word of this reached Rizal in prison, he reportedly said he preferred to remain with his people in the Philippines. He was also opposed to using masonry for political purposes and when his close friends appealed to Rizal to take advantage of the masonic fraternity (la Gran Familia) to obtain certain political reforms, he did not want to owe the tranquility of the Philippines to anyone except the forces of the country itself. He believed that masonry should be kept separate from politics, but endorsed the idea of injecting masonic practices into Filipino organizations. So at the suggestion of Bro. Jose Ma Basa, he drew up the statutes and by-laws of the Liga Filipina "on the basis of Masonic practice."

After the completion of the paper work on the Liga Filipina, Rizal returned to the Philippines to enjoy a few days of freedom. In these few days he was able to meet with his brethren in banquets, meetings and a trip to the prov-

inces. He attended at least two masonic banquets while the authorities suspected him of creating Masonic lodges. Practically all those who attended the founding of the Liga Filipina were Masons. One even suggested that it be merged with Masonry. His trip resulted in many brethren in the provinces being denounced, threatened, and some deported. And so he attempted to cut off all communications with them so as not subject them to such unpleasantness.

When, of his own volition, a man petitions a Lodge for admission and is accepted, he becomes an inclusive and active part of a group that believes in the time-tested methods of intellectual progress. Within the lodge is no discussion of partisan politics or religious dogma. Each successive step in his education brings the exhiliration that comes from a new experience. He finds an open door to new knowledge and new horizons.

Freemasonry is available to any man of good character who believes in a Supreme Being and is closed only to avowed atheists and agnostics. There are no restrictions relating to race, creed, or color.

Masonry is not a religion in any sense of the word, yet it is religious. Church membership is not a requirement, yet membership in any church is no bar to admission. There is nothing in the requirements of Masonry to prevent a Catholic, a Mohammedan, a Jew, a Budhist, a Protestant, a Mormon, or a member of any religion from becoming a member.

FREEMASONRY AND ROMAN CATHOLICISM

by Bro. F. Johnston

For centuries Masons have been concerned about the unhappy relationship existing between them and the Roman Catholic Church. Printed hereunder are three statements which throw some light on the issue. The first is the result of correspondence between Lord Cadogan, Pro Grand Master, E.C. and the late Cardinal Heenan.

It is, perhaps, well to point out to those who are members of the English Constitution that the matter of the Roman Catholic Church and the Craft was the subject of correspondence in 1974 between Lord Cadogan – then as now the Pro Grand Master – and the late Cardinal Heenan, culminating in a letter from the Cardinal's private secretary (for the Cardinal was in hospital in November 1974) enclosing the statement made on the subject by the Roman Catholic Bishops in England and Wales.

ENGLISH BISHOPS

The statement read:

Canon 2335 of the Code of Canon Law forbade Catholics to join the Freemasons or any similar organization under pain of excommunication. The ban was imposed because in many countries Freemasonry was regarded as being a secret society plotting against the Church and State. Times change. The Holy See has reviewed the Church's present relationship with Freemasonry. Widespread consultation failed to produce a uniform response from the World's Bishops. So the Sacred Congregation for the Doctrine of the Faith has recently told Bishops that universal legislation is to remain unchanged, at least until the revision of the whole Code of Canon Law. But the congregation has ruled that Canon 2335 no longer automatically bars a Catholic from membership of masonic

groups. In particular cases it is to be subject to the restrictive interpretation applied to penal legislation. And so a Catholic who joins the Freemasons is excommunicated only if the policy and actions of the Freemasons in his area are known to be hostile to the Church.

The Bishops of England and Wales have taken note of this guidance. They wish to clarify procedure in their countries until such time as the universal law of the Church is reformulated.

A Catholic should regard himself as first and foremost a member of the Catholic Church, finding his inspiration for Christian living in the Church and his fellowship within that community. But if he sincerely believes that membership of Freemasonry does not conflict with this deeper loyalty he should approach his Bishop thrugh his parish priest to discuss the implications of such membership. Local conditions would of course have to be kept in mind. A Catholic who in the past left the Church to become a Freemason is urged to seek reconciliation.

Priests, and religious members of Secular Institutes are still forbidden by the universal law of the Church to accept membership of the Masonic order or similar organizations.

This state was brought to the attention of all lodges in a circular from the United Grand Lodge of England in February 1975 so that lodge secretaries might give adequate guidance where circumstances required it. The circular also emphasized that the United Grand Lodge have no objection to the candidature of any Godfearing man of good character, but it would be wrong to accept someone who entering the Craft without the approval of his own religious authorities, might create difficulties in his non-masonic activities for himself or his family. Stress is also laid on the care which should be taken before admitting anyone who describes himself as a non-practising Roman Catholic to ascertain that this does not in fact mean that he has become completely devoid of all religious belief and is in effect an atheist; this consideration applies equally with non-practising members of any faith.

CARDINAL COOKE

The second statement is an address by His Eminence Terence Cardinal Cooke, delivered to Masons in New York who had invited him to speak to them during the bicentennial celebrations in that city. Nearly three thousand Masons and sons attended worship services at Saint Bartholomew's Church and after a grand procession down Fifth Avenue which was followed by a Breakfast, the Cardinal delivered his address:

I do deeply appreciate your gracious hospitality in receiving me here this Sunday morning. I lament that in bygone days in many places, due to some extent to a failure to communicate, there was at times an estrangement between your ancestors and some clerics, of all

faiths. "We see through a glass darkly," said St. Paul, who was at once a great Jew and a great Christian. As we all know, many of the problems of civilized society are often due to a failure of communications. The telephone prevents a good many wars, foreign and domestic. In charity, we must allow a great deal of room for human error. Many friends fail to recognize each other in the evening dusk. Whatever happened in the past should not stand between us and the future.

I do know that George Washington was a vigorous Mason, and that at his inaugural he invited a Minister, a Rabbi, and a Catholic priest. And he was the first of a long line of strong Masons who became President of the United States, fourteen in all, I believe; and since some of them were Democrats, it proves the non-partisan character of the Masons.

And I also know of your firm belief in a Supreme Being, the Great Architect of the Universe, and of your great reverence for the Bible, and other holy writings appropriate to the religion of your members. I salute you for your loyalty to these ancient values. I am well aware of your fine charitable activities, especially the work of your hospitals for crippled children. "Faith, hope, and charity," said St. Paul, "and the greatest of these is charity." In an age of doubt and confusion, hesitation and pain, in an age of a loss of ideals and of faith sometimes amounting to cynicism and despair, these ancient spiritual values are bulwarks of the Nation. Not too many years ago, some voices were heard to say "God is dead." No good Mason in America would ever say that.

It is because of your commitment to these values on which our Nation was built, and indeed to values which are essential for the proper functioning of any society that I should like to touch on the subject of freedom for a moment in this Bicentennial Year.

My thesis today is the freedom, in the modern world, is increasingly endangered: the freedom of the few, and also in the long run, the freedom of the many. I believe that we will be unable to maintain any successful defense of our liberties until we recognize once more those principles of order under which freedom in our tradition — the body of rights and privileges gradually acquired through many centuries of social experience — came to acquire real meaning. Every right is married to a duty; every freedom has a corresponding responsibility; and there cannot be genuine freedom unless there exists also a genuine order in the moral realm and the social realm.

Here in America, a principal bulwark of our freedom has been our voluntary organizations, like the Masons, dedicated in a religious spirit to order in the soul and order in society. These free associations are well-organized groups of people who believe in a community of spirit and who labor to reconcile

the claims of duty and the claims of liberty, under God.

My thought is this: liberty, prescriptive freedom as we Americans have known it, cannot endure without order. Our constitutions were established that order might make true freedom possible. In an age when novelty is sought for its own sake, we Americans have maintained old political forms that recognize the necessary tension between the claims of freedom and the claims of order; and so we still enjoy a large measure of justice. We would do terrible mischief to our real freedoms if we ceased to respect our social order and began, instead, to pursue an abstract, absolute liberty. President George Washington remarked that "individuals entering a society must give up a share of their liberty to preserve the rest." We must not understand our freedom in an absolute sense — that is, the power to assert the ego in defiance of other people's rights. For unlimited liberty means that people cannot live together peacefully in community.

The truth is, even though a paradox, that there is no liberty without law. But real freedom, as realized in the prescriptive, limited, balanced, well-defined rights of persons and groups, operating within a state governed by moral principle, is the quality which makes it possible for us to enjoy a truly human society.

These things have been said often before, and a great mass of historical evidence supports them. But every important question has to be discussed afresh in every generation, and first principles, have to be affirmed over and over again.

As I leave you, I plead for unity under God for all Americans, particularly in this year of the Bicentenial celebration of our Nation — a Nation in which people of all faiths have been able to find a home. In 1946, Winston Churchill in his famous Fulton, Missouri speech, said, "Two gaunt marauders, war and tyranny, are still abroad in this haggard world." The same could be said today. America, to a great degree, is still isolated in the midst of a truly interdependent world. We are not always appreciated or even liked — by many nations whom we have aided and befriended and this can be disturbing. But it underscores the reason why, here at home, we should continue to communicate with one another. Trusting in God, we should continue to join our hands and hearts in the common struggle for the preservation of the ideals of life, liberty and the pursuit of happiness.

Your invitation to me is a joyful event on the road of friendship between the Masons and the Catholics of America. As we join our hands in fraternal respect, may we be all united, Americans of every religion, of every race, of every calling. All one, under God, in the continuing quest for the fulfillment of the American dream as we walk together into the third century of American history.

VATICAN COMMISSION

A Special Vatican Commission on Thursday, 9 October 1981, announced the revision of the Church's Canon Law on Excommunication. The clause relating to Masonry states:

The new code would drop automatic excommunication for those who join masonic organizations, calling instead for a just penalty against members of groups that plot against the church.

Freemasonry and Roman Catholicism

[To the texts which were read, the Editor had added a few documents. The first is the very significant letter of the Parisian lawyer Alec Mellor to the German masonic magazine *Die weisse Lilie* explaining his reconciliation of Roman Catholicism with the regular craft. In 1961, prior to his initiation, Bro Mellor had written a searching study of the subject, translated into English as *Our Separated Brethren—The Freemasons* (London, Harrap, 1964). The letter therefore represents the mature consideration of a practicing Roman Catholic.

This is followed by an early comment by Bro Mellor on the new Roman Catholic Code of Canon Law from *AQC 96* of 1983, and then by the test of the three articles in the Code itself which – although the word masonry never appears in them are treated as relevant to the craft in their explanations. These are from James A. Coriden, Thomas J. Green and Donald E. Heintschel (eds): *The Code of Canon Law – a Text and Commentary,* (London, Geoffrey Chapman) which was given its imprimatur on 18 January 1985. References have been omitted.

Finally, there is an article from the *Statesman-Journal* of Salem, Oregon, which gives a reported comment dated 23 February 1985 from the Vatican, made available by the courtesy of W Bro Dwight Lear, PJGD of Oregon and Grand Representative of the United Grand Lodge of England near to the Grand Lodge of Oregon.]

A Letter to 'Die

In Masonry the objective of the three degrees or learning process is to expose the candidate to the influence of the good things in life with the philosophy of making him a good man.

A Letter to 'Die weisse Lilie'

Paris, 3 July 1969

My dear Brothers,

You have done me the honour to ask me the reason which led on 28 March 1969 to my joining the Grande Loge Nationale Francaise, the Constitution which is the sole representative in France of regular Freemasonry, and to ask how I reconcile my convictions as a Freemason with those of a practising Catholic. It is a pleasure to answer you.

As you know, Freemasonry has been condemned several times in the course of history by the Catholic Church. The last Papal Encyclical to do this was *Humanum Genus* issued by His Holiness Leo XIII (1884). The text of Article 2335 of the Code of Canon Law is the authority which at present excommunicates those who associate themselves with Freemasonry or other sects, which conspire against to Church or the legitimate civil authorities.

Forty years' study of the problem of the relationship between Church and Freemasonry have brought me to the conclusion that regular Freemasonry does not come within this definition. Furthermore, this (*ie* regular Freemasonry) strictly condemns unorthodox Freemasonry such as the Grand Orient or the Grande Loge of France, just as the Catholic Church does. It is sufficient to say that to me a confusion or regular with condemned Freemasonry appears illogical.

On this account I did not consider myself to be in the position to make a decision on a problem of such magnitude. In February 1969, I asked the competent authorities of the French Church whether if it was firmly laid down that in principle the condemnation decreed in the past against Freemasonry in accordance with Article 2335 remained totally in force – it would be possible to find out if regular Freemasonry, as represented through the GLNF, is affected by these laws. If not, whether it would be permissible for me to submit my candidature to the Grande Loge Nationale Francaise.

The reply to the Church authorities was that the problem was clearly a *de facto* matter. They would not be in a position to formulate either permission or prohibition. The question would be one for my conscience, when I considered it sufficiently clarified. If, upon being asked, if I may coin a phrase, my conscience denied a guilty verdict, I asked whether it would be certain that in future I would be permitted to receive the Sacrament if I arranged my Initiation. After I received

positive affirmation on this point, without which my conscience would not have permitted me to proceed further, I signed my request for admission and received the light on the 28 March 1969 in the course of an exceptionally impressive ceremony in Loge Esperance No. 35. The MW Grand Master of the GLNF did me the honour to be my sponsor himself. High ranking Germany masonic dignitaries honoured this ceremony, as well as those of the Grand Lodge of Greece, whether through their presence or through fraternal greetings and telegrams.

The question has repeatedly been put to me, "Do you believe that the Catholic Church will one day agree to lift the excommunication?" My answer is always the same. I do believe that it has grounds for doing that, since excommunication to-day as formerly is directed against anti-religious pseudo-Freemasonry. In regard to this the Church is fully justified. My conscience affirms the excommunication, and I do not hesitate to stand firmly by it. As far as regular Freemasonry is concerned, the question appears already answered by the decisions made regarding myself. This decision is valid for all Catholics, at least for those of my Diocese, and I cannot see under what grounds it should not be valid for others provided that the Episcopate agree. Have not the Bishops of the five Scandinavian countries alrady come to a similar decision? Some have, as I know, drawn up a solemn Papal document. The great local differences in masonic Constitutions make this solution still difficult, because no one may forget that the Pope enacts laws for the whole world.

It remains for me to prove myself worthy of the trust that my Mother Lodge Esperance No. 35 showed, in that it made me a Freemason, and I will exert myself further on its behalf. I submit that I have never felt more Catholic.

I ask you, my dear brothers, to believe in my convictions, equally as a Christian and a Freemason.

Fraternally,

Alec Mellor

Apprentice Free Mason, Lodge Esperance No. 35 (GLNF)

The New Code of Canon Law

[from AQC 96 for 1983]

On 25 January 1983 the Roman Catholic Church officially promulgated the new *Codex juris canonici* replacing the 1917 code of Pope Benedict XV which contained Article 2335 that *ipso facto* excommunicated those having any connection with 'the masonic sect or other societies that conspired against the Church oragainst legitimate civil authorities'.

As was pointed out in my article 'The Roman Catholic Church and the Craft' (*AQC 89*), such a definition could not possibly have applied to regular Freemasonry but it required a half-century of effort to establish the difference between regular Freemasonry and the form of pseudo-masonry practised for instance, by the Grand Orient of France or worse, that of the Grand Orient of Belgium which is openly anti-religious.

The new code of law, in Article 1374, does not include the word 'Freemasonry' but condemns those societies that conspire against the Church, a formula wide enough to include pseudo-freemasonry and all anti-religious movements whether pretending to be masonic or not. But it very definitely does not include regular Freemasonry which not only does not conspire against the Church but quite definitely forbids any involvement in religious matters. Such is the attitude of the United Grand Lodge of England, the National Grand Lodge of France and all other regular Grand Lodges. This distinction had previously been made in a document dated 19 July 1974 addressed by Cardinal Seper, Prefect of the Sacred Congregation for the Defence of the Faith (previously known as the Holy Office) to Gardinal Krol, President of the Episcopal Conference of the United States of America, which was also published in Great Britain.

It remains to be seen, should the occasion arise, if any association, whether claiming to be masonic or not, incurs the condemnation of the Church. That will be the task of the bishops who are in the best position to assess local conditions. In this way has excommunication disappeared as far as Freemasonry is concerned. This new legislation will most certainly be regarded as wise and just by everyone. It relieves the consciences of the many Catholics who already are members of the Craft and it can only be welcomed by non-Catholics. It is worthy to take an honourable place in the pontificate of John Paul II whose visit to Canterbury is fresh in the minds of all.

The Code of Canon Law —
a Text and Commentary

Association and Assembly

Canon 215 — *The Christian faithful are at liberty freely to found and to govern associations for charitable and religious purposes or*

for the promotion of the Christian vocation in the world; they are free to hold meetings to pursue these purposes in common.

This canon is based on the conciliar recognition of associations organized, joined, and conducted by law persons and by presbyters. *De Populo Dei* and the *Lex Ecclesiae Fundamentalis* recognized this as fundamental right of all Christians but had some difficulty in expressing it satisfactorily. The final text is a modification of canon 15 of the *Lex Ecclesiae Fundamentalis.*

Purpose for Associating

The canon lists three purposes for forming and running associations: charitable purposes, religious purposes, and promoting the vocation of Christians in the world. A different listing of purposes for associations is given in canon 298: perfection of life, public worship, promotion of Christian doctrine, evangelization, works of piety, works of charity, and animation of the temporal order with a Christian spirit. Clearly the listing in canon 215 is not taxative but illustrates some of the purposes for forming associations among Christians.

Vatican II was quite straightforward in asserting the right(*ius)* of lay persons to found, to moderate, and to give their names to associations provided that they maintain the proper relationship with ecclesiastical authorities. Expressing this relationship proved something of a problem in drafting the statement of this right as pertaining to all the faithful. Some early drafts spoke of restricting the organization of some associations to ecclesiastical authorities alone in virtue of their nature. These restrictions have been taken out of the expression of the right and now, in virtue of canon 301, *1, apply only to the exercise of the right for certain types of associations.

The emphasis in the 1917 Code was on the role of ecclesiastical authority in erecting or approving associations. In the 1983 Code the emphasis has shifted to the right of Christian to take the initiative. Although this may result in a multiplicity of associations, it is within the rights of a Christian to organize or join associations as each may desire. It would be a violation of this right to prohibit membership in association that are established in keeping with the law, even though they are not organized by or under the direction of a pastor or bishop. This is a new way of thinking in some situations, but it reinforces such long-standing organizations as the St. Vincent de Paul Society.

The exercise of this general right to associate is restricted for clergy and religious in certain circumstances. For example, clergy are not permitted to join associations that are not compatible with the obligations of the clerical state or would impede the diligent fulfillment of the duties assigned them by competent ecclesiastical authority. Clergy and religious are prohibited from taking an active role in political parties or in governing labor

unions unless competent authority judges such is necessary to safeguard the rights of the Church or the common good. Permanent deacons are exempted from this latter restriction by canon 288.

While the former excommunication of Catholics who joined Masonic societies has not been repeated in this Code, a sanction can be imposed on those who join associations that work against the Church, and an interdict can be placed on those who promote or run such groups. Whether Masons fall within these strictures must now be determined by authorities within the particular churches.

Assembly

The right to assemble is a prized value for people in modern times, a right often prohibited by repressive governments. In the Church the affirmation of this right is important not only as a witness to a concern for human rights but also to safeguard the working of the Spirit. Wherever two or three are gathered in Christ's name, Christ is present in their midst.

The law does not specify that church buildings must be made available for those who wish to hold meetings or assemble. It could be argued that if no other location were available, either because of physical restrictions or, for example, because of governmental pressure, the use of church facilities must be permitted if the right to assemble is to be respected. Otherwise, people are free to assemble wherever they wish, provided that good order is maintained; however, they have no specific claim on meeting space within parish or diocesan facilities in virtue of this canon.

The canon does not restrict the right to conduct meetings to a given locality. Hence this fundamental right applies to local, diocesan, national, or international assemblies that Christians are free to conduct on their own initiative in order to pursue those purposes that are appropriate to Christians.

The Code of Canon Law

CLERICAL ASSOCIATIONS

Canon 278 — **1. Secular clerics have the right to associate with others for the purpose of pursuing ends which befit the clerical state.*

**2. Secular clerics are to place great value upon those associations in particular which, having statutes recognized by competent authority, foster holiness in the exercise of the ministry by means of a suitable and properly approved style of life and by means of fraternal assistance, and which promote the unity of the clergy among themselves and with their own bishop.*

**3. Clerics are to refrain from establishing or participating in associations whose ends or activity cannot be reconciled with the obligations proper to the clerical state or which could hinder the diligent fulfillment of the duty entrusted to them by competent ecclesiastical authority.*

The right of diocesan clerics to form associations is acknowledged for the first time in canon law. Although canon 299, *1 declares that the Christian faithful — which certainly includes clerics — are at liberty to establish organizations, special notice is taken of the clerical right to do so because of the importance of the right and lest there be any doubt about it. Note that the canon includes deacons but pointedly excludes clerics of religious communities.

The right of the faithful to form associations with supernatural objectives was only implicitly recognized in the 1917 Code. A decree of the Sacred Congregation of the Council declared that this was indeed an authentic and natural right. On December 10, 1949, the United Nations in its Universal Declaration of Human Rights asserted: "Every one has the right to freedom of peaceful assembly and association. No one may be compelled to belong to an association". Pope John XXIII in his 1963 encyclical *Pacen in Terris* offered a fuller explanation.

From the fact that human beings are by nature social, there arises the right of assembly and association. They have also the right to give the societies of which they are members the form they consider most suitable for the aim they have in view, and to act within such societies on their own initiative and on their own responsibility in order to achieve their desired objectives . . . It is most necessary that a wide variety of societies or intermediate bodies be established, equal to the task of accomplishing what the individual cannot by himself efficiently achieve. These societies or intermediate bodies are to be regarded as an indispensable means in safeguarding the dignity and liberty of the human person, without harm to his sense of responsibility.

The right of association is a natural right not dependent upon positive law or human concession. The Council, too, insisted that since man is social by nature, there is a fundamental need for Christians to carry out group apostolates and that "while preserving intact the necessary link with the ecclesiastical authority, the laity have the right to establish and direct associations, and to join existing ones".

During the debate on *Presbyterorum Ordinis,* one of the last council documents to be approved, the competent Commission noted: "Priests cannot be denied what the Council attentive to the dignity of human nature declared as belonging to the laity since it corresponds to natural law." In presenting an intermediate draft of the decree, the conciliar Commission rejected a proposal that associations of priests be placed under the diocesan bishop or the conference of bishops. These associations fall within the area of the personal life of priests and the exercise of their legitimate liberty. From a juridical point of view, furthermore, such exercise of episcopal power would give rise to confusion between the

internal and external fora. Practically speaking, also, many priests, out of respect for their ordinary, would be morally forced to join associations directed by him. A polarization would result between diocesan priests who joined associations run by the bishop and those who did not. In the final draft of the decree, however, associations approved by ecclesiastical authority were especially commended.

Associations of priests are also to be highly esteemed and diligently promoted, when by means of statutes recognized by the competent authority they foster priestly holiness in the exercise of the ministry through a suitable and properly approved rule of life and through brotherly help, and so aim at serving the whole order of priests.

Paragraph two of the canon, again referring only to diocesan priests, repeats the conciliar text that it is stated in terms of clerics generally and refers to "competent authority" instead of "competent ecclesiastical authority." Clerics are not asked to *promote* approved societies. They are not forbidden to form organizations whose statutes are not submitted to any authority for approval. The unqualified right of clerics to associate for the attainment of goals consonant with their status is recognized in paragraph one. The organizations may be diocesan, national, or international in scope.

The *Schema de Populo Dei* included a rather distrustful paragraph:

Let secular clergy enroll in only those associations of priests which preserve the proper character of these clergy, and whose statutes duly provide that, without respect of persons, harmony among all the members of the presbytery of the particular church is promoted.

The Code of Canon Law

In eliminating this paragraph the Code assumes the good faith of the clergy and does not suspect them of discrimination or intrigue.

Paragraph three of the canon prohibits clerics from establishing or participating in organizations incompatible with the obligations of the ministerial state or the fulfillment of their duties. Certainly groups that advocate or practice violence are antithetical to the clerical commitment. On March 8, 1982, the Sacred Congregation for the Clergy issued a *Declaration on Associations of Priests, Politics and Labor.* It indicates as "irreconcilable with the clerical state, and therefore prohibited to all members of the clergy," those associations of clerics "which directly or indirectly, in a manifest or clandestine manner, pursue aims relating to politics, even if presented under the external aspect of wanting to favor humanitarian ideals, peace and social progress." It saw these groups as sowing division in the Christian community and overshadowing the

priestly mission. The declaration also stigmatized as "irreconcilable" those associations

which intend to unite deacons or presbyters in a type of "union," thus reducing their sacred ministry to a profession or career comparable to functions of a profane character. Such associations, in fact, compare the exercise of the functions of the ministerial priesthood to a relationship of work and thus can easily place the clerics in opposition to their holy pastors who become considered only as givers of work.

Certainly today clerics may participate fully in Rotary Clubs, which marks a reversal of policy. In 1929 the Sacred Consistorial Congregation decided that it was "not expedient" for ordinaries to perit clerics to become members or even attend meetings of the Rotary; the Holy Office reaffirmed this position in 1951. Paul VI, however, in an allocution to the Rotary Clubs of Italy explained that the "reservations" of the Church were based on a fear that the clubs might be infiltrated by false ideologies or come to conceive themselves as an all-sufficient guide to life, to the exclusion of Christian ideals. The Sacred Congregation for the Doctrine of Faith in 1973 indicated that "episcopal conferences have from the Apostolic See the faculty of permitting the inscription of clerics in the Rotary Club" but not in Masonic organizations. The same Congregation reaffirmed the next year: "the prohibition remains in every case against clerics and religious as well as members of secular institutes enrolling in any kind of Masonic associations'. The 1983 Code in canon 1374 forbids only in a general way those who plot against the Church and does not single out the Masons. A declaration of the Sacred Congregation for the Doctrine of the Faith, however, reaffirmed the prohibition against joining the Masons (see the commentary on c. 1374).

MEMBERSHIP IN FORBIDDEN SOCIETIES

Canon 1374 — *One who joins an association which plots against the Church is to be punished with a just penalty; one who promotes or moderates such an association, however, is to be punished with an interdict.*

This canon notably simplifies the 1917 Code, which had explicitly condemned the Masons, mentioned plotting against the Church or civil governments, and imposed an excommunication simply reserved to the Holy See for membership in various forbidden societies. Furthermore, the revised law neither specifies special penalties for clerics or religious nor requires that such persons be denounced to the Holy Office. The 1983 law differentiates, however, between simple membership (just penalty) and the promoting of or holding office in such a society (interdict). These developments reflect changing historical

circumstances and diverse conditions around the world, especially but not exclusively regarding the antiecclesial nature of the Masons. Where, however, the Masons or other groups are actively plotting against the Church, this canon is clearly relevant.

In this latter connection a relatively recent official development should be duly noted. During the revision process a number of bishops, especially the German bishops, argued that the antiecclesial stance of the Masons was still a relevant consideration even though for the National Conference of Catholic Bishops and other conferences this was not a major issue. The former argued for an explicit condemnation of the Masons in the revised Code; however, both the Secretariat of the Code Commission and the October 1981 plenarium refused to incorporate such a provision in the revised Code since apparently the problem was not perceived to be a universal one warranting such a provision. Somewhat surprisingly, on the eve of the revised Code's taking effect, the Sacred Congregation for the Doctrine of the Faith published a declaration indicating that Catholics joining the Masons are involved in serious sin and are to be barred from the Eucharist. This judgment was presumably based on the irreconcilability of Masonic principles and Catholic doctrine. The declaration also precludes a contrary judgment by local ecclesiastical authorities that would mitigate the force of the Congregation's judgment. This posture seems somewhat contrary to earlier 1974 and 1981 Congregation pronouncements that seemed to be open to a recognition of the differences in various Masonic associations even if they opposed formal pronouncements of the conferences of bishops on the general nature of such associations.

It is still a bit too soon to clarify fully the implications of this issue. However in dealing with practical questions that may arise, it seems prudent to recall the traditional principles regarding a strict interpretation of penal law. Such prudence seems appropriate as well regarding the practical judgment of the serious sinfulness of Masonic affiliation in a given set of circumstances; the traditional principles of moral theology seem pertinent in this context. Furthermore, it seems wise to make every effort to clarify the precise nature of the Masonic associations in different parts of the world in order to assist church authorities in making prudent determination on membership in such groups.

(For the text of the most declaration of the SCDF on the Masons dated November 26, 1983, see *Origins* 13/27 (Nov. 15, 1983), 450. For the text of an earlier declaration of the SCDF dated February 17, 1981, see *CLD* 9, 1003-1004. For the text of a July 18, 1974 letter of the SCDF to the NCCB on the Masons, see *CLD 8*, 1211.)

23 February 1985
Statesman-Journal, Salem, Oregon

Pope reaffirms ban on Masons
Text provided by
W Bro Dwight Lear, PGD (Oregon),
G Rep England Oregon

Vatican City (AP)—The Vatican on Friday reaffirmed its ban on Roman Catholics becoming members of Masonic lodges.

An editorial in the Vatican newspaper said that such membership "remains forbidden by the church" and that Catholics who join the Masons "are in a state of grave sin and cannot partake in Holy Communion."

Church officials historically have objected to the Masons' anti-clerical attitude. Pope Clement XII first expressed the church's opposition to them in a 1738 declaration.

More properly known as Freemasons, members of the secret fraternal societies guided by national Grand Lodges have a membership estimated at more than 6 million worldwide. The principles of Freemasonry are brotherliness, charity and mutual aid.

According to revised church law that took effect in November 1983, membership in a Masonic lodge no longer brings automatic excommunication—the church's harshest form of punishment.

But Vatican officials emphasized that the ban was still in force.

In explaining its reasons for releasing Friday's front-page editorial, the newspaper *L'Osservatore Romano* said it was not belittling the attempts of some people whom it did not name—to attempt a dialogue aimed at improving relations between Catholics and Masons.

[Lodge committees may find it useful to make this series of articles available to applicants of the Roman Catholic faith before any final commitment to the craft is made.]

President, princes, emperors and kings have been members of the Masonic Fraternity. If Freemasonry celebrates these famous men, it is not out of conceit or even with pardonable pride. It is to demonstrate by precept and example the universality of Masonry and to show that the true Mason has been the true soldier of freedom and defender of democracy.



WHY WE REJECT AND BLACKBALL HIM OR THEM

By NICK ALDAY
Memorial Lodge No. 90
Munoz, Nueva Ecija

There are times when human emotion becomes funny; it tends to distort our outlook. When feelings are good the world seems bright, and when the feelings are bad, the world seems blacker than it really is.

I rise to comment on the system of balloting of a candidate. Why do we reject or blackball him? Is it because of our emotional upheavals or is it for selfish personal motives or selfish individualism? Which is which? Negative emotions make us see things in bad light. When a small problem comes up, we react and think of it as a major tragedy.

Don't we ever realize that a bad mood can cause us to overreact and hurt people's feelings? Are we not aware that a bad mood can create endless problems in our lodge and among ourselves? Let us guard ourselves by being aware of them. If we are upset, pessimistic or cranky, we should admit it. After all things are not really black as they seem to be. We can restore our equilibrium and then, we'll do the right thing.

Of course, we can not expect people to break their old habits and form new ones overnight. We cannot change the traits of people by the snap of our fingers. We've got to keep reminding them as what I am doing right now, by explaining to you, what we want for our lodge. You and I, know that nobody is perfect, we cannot expect too much from people too soon; if we do,we will only frustrate ourselves and discourage future candidates.

Again, I ask these questions. Why do we set our goals too high? Why do we prejudice the candidates? Why do we keep on checking on how the candidates are doing when

the screening committee had past their verdict upon them? Let us try to be humane-even if someone seems to have bad motives. A good and wise worshipful master means well.

Accusing people or a candidate of bad intention serves no purpose. How can we know what is inside a person's mind?

Sana ay pagbigyan naman natin sila. Hindi ko naman sinasabing ang lahat ay tanggapin natin, ngunit mga kapatid, dapat rin sana ninyong alamin na maraming nasa labas na karapat-dapat na mapasok dito sa loob.

So, the best incentive we can give to our brothers and fellow candidates, is to show our faith and compassion toward them. Let us try to be pleasant, helpful and understanding.

Advice to the Newly Installed Brothers

Amidst all the noise and strife of modern living, there comes a moment when man longs to retreat from the maddening crowd and reflect. For in the turbulent course of life, one needs to meander like a stream from the jogged rocks and ravines to the calm and still waters. Even as the water reflects, so does man. Unruffled, the surface of the water, like the depth of the soul, is able to mirror clearly the beauty of the sky, the plants and the flowers beside it, and even the birds that soar to the sky above.

In the lodge as in the countryside, man may pause from his daily toil to hearken to the call of peace. In this God chosen domain, we find him in unaltered perspectives. Here he has no need to hurry, he can always take his time, for in every silence of every memorial lodge, away from the clatter and chatter of civilization he seems confined in another world a truly magnificent sanctuary.

No one enters a lodge without experiencing some kind of transfiguration in his being, a sort of rebirth, a reawakening, rightfully so, for when the heart and mind are attuned to God in meditation peace comes and with it happiness.

The lodge with its solemnity and activities that reaches up to the blue, echoes of the eternal aspiration of humanity. It symbolizes man's never ending desire to understand the great power that moves the universe and find the ultimate triumph of good over evil. Although our punny minds may not be able to comprehend the great tides that determine the course of destiny, we can always retreat to the lodge, the house of eternal brotherhood and in mute confession of our smallness feel the touch of eternity and peace and the troubled man shall be afraid no more. For a guiding kindly spirit shall lead him to the green pastures and still waters, and though he shall walk into the valley of death he will not falter for God is with him.
(Nick Alday)

A COVENANT OF UNITY

CONSCIOUS of our moral concern for the unity which must exist among men of Masons in general and among the brethren of Isarog Lodge No. 33 and Naga City Lodge No. 257 in particular, we, today, in solemn covenant, hereby promise to undertake jointly any and all public functions, projects, socials and/or fellowships of our lodges as though the act of one is the singular deed of all.

We affix or signatures in this covenant for all seasons that we may be reminded of the continuance of friendship and brotherly love which must prevail in the hearts of all the brethren, their families, widows and orphans;

That we may foster closer relationships and camaraderie, most of all, among our families and share with them the Masonic values to which we are all committed;

That by this act, we may be able to break through all the barriers that tend to divide peoples and individuals;

That we may enshrine upon the hearts of people close to us a new dimension of existence the better to fit our noble aspiration of a brotherhood of men under the fatherhood of God;

That this covenant shall not interfere with the regular, official and individual functions of both lodges as in tyled, stated or special meetings but only in conferral of degrees and/or fellowships, parties, excursions and other undertakings public in nature, so far as we could do so without serious burden being cast upon ourselves and our family;

That by this covenant, the brethren of both lodges may set aside their identities as members of a particular lodge but be publicly regarded as Masons in every respect; and

That henceforth, the brethren and all future Masons from these lodges, withersoever dispersed, should, with reverence, respect the sanctity of this, our solemn covenant.

Signed, this ..... day of ....., 1985 at the City of Naga, Philippines.

Advice to the Newly Installed Brothers

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MASONIC DISTRICT NO. 10

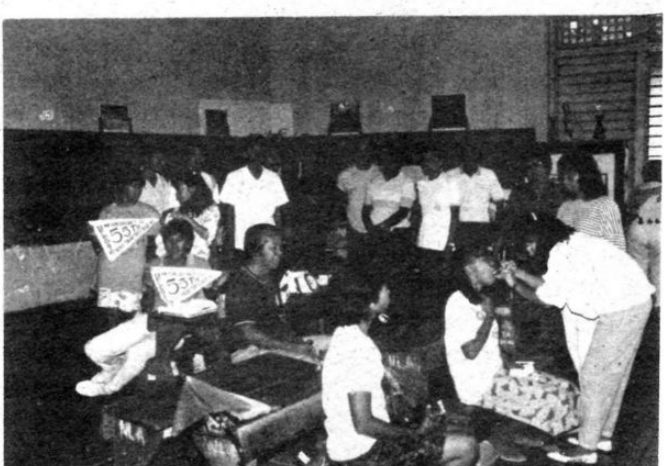
MEDICAL & DENTAL CLINIC
Hosted by Tagaytay Lodge No. 165



Bro. Mercado's blood pressure being examined.



Registration of patients being handled by Bro. Eddie Mercado and Bro. Raffy Mamarin.



Dental exam of patients.



ECUMENISM IN PRAYER FOR PEACE

By Bro. CARLOS S. BRIONES
Senior Warden,
Naga City Lodge No. 257

It was a success, which by all standards, cannot be categorized as total or huge or spectacular. Yet it was, in our humble appreciation of it, a success no less. For the first time in the City of Naga, the heart of Bicol, the masons here were able to gather together leaders of various religious persuasions and link their hands with the people in a common prayer for peace.

It happened on a Wednesday afternoon (September 30, 1987) at the Plaza Quezon where the gloomy prospect of a rainy night blended in contrast to the warmth that pervaded the crowd. It did rain a little though, while the prayer was being said. Yet it had not the appearance of a downpour but a mild, misty blessings from above — one that was more encouraging than the opposite. For indeed, it was a soul-lifting experience, the kind that overwhelms the brethren who have translated to reality what many belived an impossible dream.

Behold how good and pleasant it was to see heads of different spiritual convictions holding hands while praying in unison with the brethren and sisters stretching the link of intertwined fingers to the multitude that had gathered that day. Masons on the left of the stage and ladies of masons on the right of it spiralling down the side stairs to offer their hands for unity and persuading others to do it.

The response was spontaneous and warm. With bowed heads we prayed together — the Protestants, the Evangelicals, the Born Again Christians, the 7th Day Adventists, men and women from the UCCP, the Iglesia ni Cristo, the Roman Catholics and flocks of others who came for the same pious and solemn purpose — PEACE.

Peace, two weeks ago was the very same reason that inspired WB

Eugene Ong, Past Master of Naga City Lodge No. 257, to contemplate the idea for an ecumenical prayer. The same peace, some six weeks ago, was disturbed and brought to the otherwise calm and tranquil lives of Bikolanos in Camarines Sur and this city, a grim foreboding of an impending catastrophe. Tension and fear grip the air as two bridges were blown to inutility along the Maharlika highway. One in Sipocot town some 42 kilometers away, another in San Fernando, a good six kilometers from the heart of this city. No sooner had the echo of those blasts faded, down came crumbling the railway bridge of Kilbay, between Ragay and the last town of Del Gallego in Camarines Sur. From the military standpoint, it would appear that Camarines Sur and the adjacent provinces of Albay and Sorsogon are being isolated. In between the bombing of the bridges, there was reported sporadic ambuscades, raids on government buildings, sightings of huge armed bands in several barangays, emboldened moves by the enemies of peace to extort and harass businessmen, burning of transportation buses, sales trucks and even heavy equipments which were servicing passable routes suffered accordingly.

That same concern for peace sparked the effort necessary to set the craft at work and draw upon their trestle board the plans to accomplish the goal of the Movement for Multi-Sectoral Ecumenical Prayer Rally for Peace. Even that, as a name for the movement has to be instant. We have to move fast, accurate and precise. At no instance are we to divulge that the men behind the noble undertaking are masons for reasons essential to the accomplishment of this particular projects.

Negative Factors

About three years ago, the brethren of this city and province became the object of unpleasant propaganda. The print and broadcast media have opened up old wounds as a consequence of a papal bull excommunicating masons from the Catholic church. This unfortunate incident emanated from a pulpit after a priest announced on a Sunday mass that his church has maintained its stand on masonic fraternities. In that sermon, he manifested that masons will be deprived of the sacrament of confession and communion.

This statement was verified during the untimely demise of WB

". . . When human strength and wisdom fail we should ever remember that Divine assistance is vouschafe us through the medium of prayer . . .

Carlos C. Reyes, past master of 257, himself a Catholic and whose passing was marred by the scandalous refusal of another priest to bless the body after the requiem mass for his parting.

Another discomforting factor is the attitude of some Born Again congregations which have been spreading the lies among their flocks that masons engage in satanism and paganistic rituals and activities.

Laboring under this situation and with very limited time to carry out a smooth and undisturbed operation, the brethren have to move incognito lest the project be unduly jeopardized.

Thus it came to be that all messages, invitations and other forms of correspondence have to be signed by me as chairman of the secretariat representing the employees of the Naga City government of which I am president and attested by WB Luciano M. Maggay as president of the Naga City Jaycees Senate. This, to give the movement the semblance of a multi-sectoral aggrupation.

And the wheels of the movement turn smoothly to its destined goal. Incumbent Masters Thomas Enrile of Isarog 33 and Santos Magat of 257, in continuance of a mutual covenant signed by both lodges in 1985 (a copy is hereto enclosed), set the different committees working. Each, in a spirited display of cooperation and coordination, labored to accomplish what had to be done.

That small implanted seed nurtured by WB Ong blossomed overnight into a beehive of activity with VW Tomas Reyes, another past master of Isarog 33 and WB Magat and WB Ruben Bonecillo burning gasoline and rubber to reach as many church heads as possible; Bro. Romy Reyes feeding his computers with inputs for mails, programs and the printing of the common prayer; WB Maggay securing the commitment of the Kapisanan ng mga Broadcasters ng Pilipinas for a hook-up coverage on all radio stations; Brothers Vicente Blaza and his team preparing the streamers and posters with assistance from Bro. Ben Bobis of the Naga Coca-Cola Plant. The legmen: Brothers George Yorobe, Dante Banaban and Efren Gulapa, led by their chairman, WB Nicasio Villareal attended to the delivery of other messages and appeals to school heads, civic/-religious organizations and national and local government entities. Bro. Andy Superable, a Senior Warden of Mt. Matutum Lodge in Cotabato and now the PC/INP provincial commander here provided the security. He too, was one of the silent workers in the movement.

Then the stage was set Monday afternoon (Sept. 28) for the prerally conference. Naga City Mayor Carlos G. del Castillo and Vice Mayor Efren Santos were too accommodating to allow us to use the session hall of the Sangguniang Panglungsod for our venue. "There", the executive committee

members said, "the heads of churches will be at ease to thresh out possible problems and details for the program, other matters and the drafting of the common prayer that will be adopted.

The Turning Point

WB Luciano Maggay opened the conference at about 2:10 PM, explaining the concern of civic-spirited sectors over the recent disturbing incidents within the province which have started to grip the residents in fear. He stressed the need to unite every men and women of faith to pray for peace and tranquility. "Nothing can be more meaningful and appropriate than an ecumenical prayer since the grim events occurring here is the concern of all", he said.

But what started as a cordial and friendly exchange of ideas and opinions took a strange swerve towards a shaky and precarious edge. Majority were agreed that the prayer will be in Tagalog and Bikol and the intention is to seek God's blessings for peace in our province, in particular and in our country, in general. But one dissenting voice opposing the manner of praying elucidated by a representative of one particular sect (which I will not identify for the purpose of preserving unity), nearly washed the entire preparations down the drain. He said that a prepared, arranged and written prayer which has to be read is not their concept of spiritual communication with God. He said that they pray with their eyes closed hence, a written prayer will force them to open their eyes thereby rendering their pious devotion empty of spirit. Moreover, he said that an effective prayer should be an spontaneous outpouring of feelings not borne out of careful and deliberate process.

The conference then stood on the brink of a possible collapse. Many stood up in protest; voices were raised, while others were just too dumb-founded. Even I could not believe that a meeting called for the sake of unity and peace will have to end in disagreement and strife just because one did not believe in the common ways of the majority. Worse, the man does not seem to listen to reason.

Then in that moment of utmost confusion stood VW Tomas Reyes and in an unusual display of emotional persuasion and penetrating oratory, riddled the consciences of those who have gathered with searing and incisive observation. He said that perhaps the reason why the military is divided; the country is in turmoil and our province is in complete disorder, is because even men of faith cannot unite in praying for peace. The gallantry in him emblazoned the five tradition of his masonic heritage when he said: "When human strength and wisdom fail, we should ever remember that Divine assistance is vouschafe us through the medium of prayer". Stunned and speechless, the obstinate participant yielded in complete surrender.

The effect was electrifying. In that sweeping instance, the whole

scene took an entirely different turn and mood. As in a miracle, it looked as if some strange and vibrant blood was transfused into the veins of the conferring body that they immediately tackled the delicate task of selecting the proper words, the biblical verses and passages that were to be incorporated in the prayer.

The end result was the sum total of the contributions from each denomination — some by phrases, others by paragraphs and still others by a line or two. It was also agreed that the Catholic and the INC choirs will provide the hymns and psalms in between prayers.

All throughout the preparations and proceedings, there was not heard talks of arguments about funds nor expenses. Money came voluntarily from the masters and brethren. In fact, there was enough to underwrite a fellowship to culminate the day's achievement. As the brethren of both lodges were gathered in the Travelers' Inn adjacent to their lodge, there to imbibe and enjoy the opportunity of seeing the televised coverage of the rally on the seven o'clock news, the sisters came. Each went home a happy and contented mason. Beside him a wife beaming with pride for what had been accomplished in a sly, polished and masonic manner.

The Antiquity of Freemasonry

Legends, often clouded in myth and fantasy, surrounding the origin and growth of Freemasonry are abundant. Some historians trace the beginning back three thousand years to the building of King Solomon's Temple, to Egypt, to Greece, to even earlier periods.

In the early dawn of history, there came into being men skilled in the art and science of building with stone. Before the beginning of recorded history there were buildings and monuments of such magnitude that only men of considerable skill in engineering and geometry could have erected them. Their work was dangerous and risky. Only an expert, one trained and qualified, could be entrusted to produce that which would be useful, beautiful, and stand the test of time. All evidence point to the fact that knowledge was accumulated by men who organized themselves into guilds according to craft or profession. The building craft was called masonry.

Operative masons of the Middle Ages were the builders of the great cathedrals of Europe and England and out of this background modern Freemasonry was born.

"I Solemnly and Sincerely Promise and Swear

VW Mabini G. Hernandez PM
Araw Lodge No. 18

My dear Son,

On your own free will and accord, you petitioned for membership in the Free and Accepted Masons of the Philippines. You were not forced nor coerced to join. You were neither persuaded nor convinced by any member of the Craft. You were investigated and the report of the Investigating Committee was submitted to the Worshipful Master and the brethren for consideration. Having received a unanimous and favorable response, your admission to the Fraternity was scheduled.

Kneeling before the Altar of God, as all brothers and fellows have done before you, you repeated, after the Worshipful Master, your oath as a Mason—first, as an Entered Apprentice; then, as a Fellowcraft; and finally, as a Master Mason. When you made your vow, took your oath and voiced your solemn obligations, you made strong commitments in the presence of God.

Having been raised to the sublime degree of Master Mason, you were given the Charge. You were warmly and joyously welcomed and accepted into the folds of the Fraternity with hearty embraces by brethren who were equally happy to have you as a brother. Later, as the Benjamin in the Lodge, you made your maiden speech. Being excited and apprehensive of the reappearance of the ruffians whom you met along the way, you groped for words. Then the fellowship — followed by anticipation of meeting again. Soonest.

As a full-pledged Mason, you have been earning Masonic wages while enjoying the rights, benefits and privileges of a Craftsman. But concomitant with these are the Mason's duties, obligations, and responsibilities to God, his country, his family, his fellowmen, and to himself. You were entrusted with the time-honored and revered secrets of a Craftsman which you promised to forever conceal and never reveal. From the time you received them, these secrets have been a part of you. And no one—not even your brethren — can deprive you of the same. No matter what may be done unto you, you will carry them throughout your life withersoever dispersed, till you drop the working tools of life.

During your moments of leisure, consider the time, efforts and dedication of the brethren who worked on you to become a Mason. They have to leave their offices and their loved ones to grace your conferral. Not only that. They have to study their lines, practice and rehearse. In other words, they labored for you.

Because, just like you, they made a commitment. That, Sonny, is the way of the brotherhood. Of Masonry.

Try to recall what you solemnly and sincerely promised and swore. And as you do – being aware of your own failures and shortcomings as a Mason – you will come to realize that to be made a Mason is a lot easier than to be a Mason. This awareness and consciousness is enough to awaken a brother from complaisancy and jarr him to action – back to his brethren and the Fraternity.

Let not your concern for the brethren and the Fraternity remain hollow and unfulfilled. Show your love and concern in your own sincere way. The brethren and the Fraternity never demand payment for services rendered. To them, to have served you is both a pleasure and a privilege. But, in keeping with the dictates of a clean conscience, you have to reciprocate somehow. Lest, you Masonic life shall be embroidered with markings of indifference and ingratitude.

Your concern, however, should not be limited to the brethren and the Fraternity alone. This kind of concern is too narrow and myopic. We have to be concerned and involved in the problems of our country and our fellowmen as well. During crisis (today more than ever), Masons are mandated by our vow – that we, as Masons, should stand up and be counted. We should be sensitive and responsive. If we can not be in the forefront, we should be somewhere manning and guarding the ramparts of our democratic processes. It does not matter how small or insignificant our share maybe. What is important is that we have given our own little share. Stinginess in sharing/-contributing help in any form is selfishness. And selfishness is never found in the heart of a true Mason. It is expected of Masons to be 'one to whom a burdened heart may pour its sorrows; one to whom distress may prefer its suit; one whose hand is guided by justice and whose heart is expanded by benevolence".

While with the passing of time you may be inactive, dormant, passive and ultimately isolate yourself, you are still a Craftsman and shall forever be one. Hence, the truism – Once a Mason, Always a Mason. You may have strayed away for reasons only known to you and your conscience. Yet, the brethren, with solicitous concern for your return, respect your decision.

Though the brethren missed you and the warmth of your company, their love, concern, respect and prayers remain undiminished. And during moments when you feel alone and abandoned, the spirit and strength of the brotherhood is tested and brought to the fore. Try it. Then, memories will come back while familiar words will keep lingering and ringing in your ears as you hear your own voice say, "I SOLEMNLY AND SINCERELY PROMISE AND SWEAR . . ."

By the way, my dear Son, SA TOTOO LANG, may I ask, "What did you solemnly and sincerely promise and swear?"

Warmest regards to the family.

With love,
Dad

BROTHER, MY BROTHER

By: Bro. Carlos S. Briones
Senior Warden, Naga City
Lodge No. 257

(A dissertation on the theme: "A Mason as a Man and a Brother" of the Third Joint Masonic Convention of the Bicol Districts & Orients, Naga City, August 22-23, 1986)

One of the oldest, most careless and may be considered the unkindest remark ever uttered by man towards his fellow mortal is: "I am not my brothers' keeper." These words have biblical beginning which illustrate clearly the overwhelming difficulty of fostering ties among men - even among brothers by flesh and blood.

The legend of Abel and Cain is too dramatic a symbol for this. How one could unconscionably slay a brother defies the minds and the sensibilities of the righteous and the Godly. That symbolism in the beginning of mankind, has, for many ages, become a challenge to civilized men. Until now, and at the very core of this august gathering of men of masons here, we are faced with that challenge. We are confronted with that difficulty of making man accept that this world, and all the amenities therein contained, are never his alone. His fellowman has as much right as he has to the air that he breaths, the food that he eats, the water that he drinks and even the peace and serenity that he enjoys.

Masonry, it being ancient too, has established its modest beginnings along that noble resolve of uniting men to fraternal bond. Throughout the ages, the crafts has been doing labors to make humankind perceive that under the Fatherhood of the Supreme Ruler of the Universe, we are one in body, in mind, and in spirit.

Through wars and natural devastations, men have perished and this planet was replenished by generations of men — only to be annihilated by their own kind through selfish and unreasonable atrocities. Yet through the rigors of wars and natural calamities, through the repeated cycle of birth and death, the craft went on — defying the laws of existence, evermore resolved to prove to the world that it had not lost the hope, much less the will, to make man accept his finite fellow-being as a brother.

This craft had survived the ravages of time, the destructive hands of ignorance and the greed of many because it has a commitment to uphold. That commitment has been erected as an impregnable precept in the heart of every mason. That precept, more noble than any other, had spread, and will continue to spread the cement of Brotherly Love, Relief and Truth.

Men have come knocking ever since and Masonic doors were opened. Some came because they were after something. Some abandoned the craft because they got nothing. Nevertheless, they are Masons. They are brothers no less. Others entered successfully, discarded their working tools, broke their obligations and led superfluous lives. Yet they are brothers just the same.

Still, many came and went while others honed and shape themselves in the trestle board of Masonic life — they are the true and faithful ones, in the stricter sense of the world. They are the brothers we are proud of and the whole world exalted with us. For they seek refinement and fulfillment in their pursuit of moral and spiritual perfection and have become foundations of Masonic achievements.

Yet, we hear of brothers hurting each other by either commission or omission; by direct or indirect infliction; by deliberate or involuntary deeds. The tempered ones do suffer in silence. The defiant ones do not. But either way, the harmony in the lodge is unduly disturbed. Even the winds have blown away counsels said in whispers. All these, prick the heart. But brother, my brother, we are and both of us must know that.

Brother, my Brother, this heart softly bleeds when you miss stated meetings. We missed your laughter, your dexterity, even your lousy jokes.

Brother, my brother, what is driving you away from the lodge? Have we, your brothers, become too heavy a burden for you? Has the lodge become too demanding? Have you so soon forgotten your twenty-four inch gauge and what it signifies? And brother, my brother, you have an obligation, is it not?

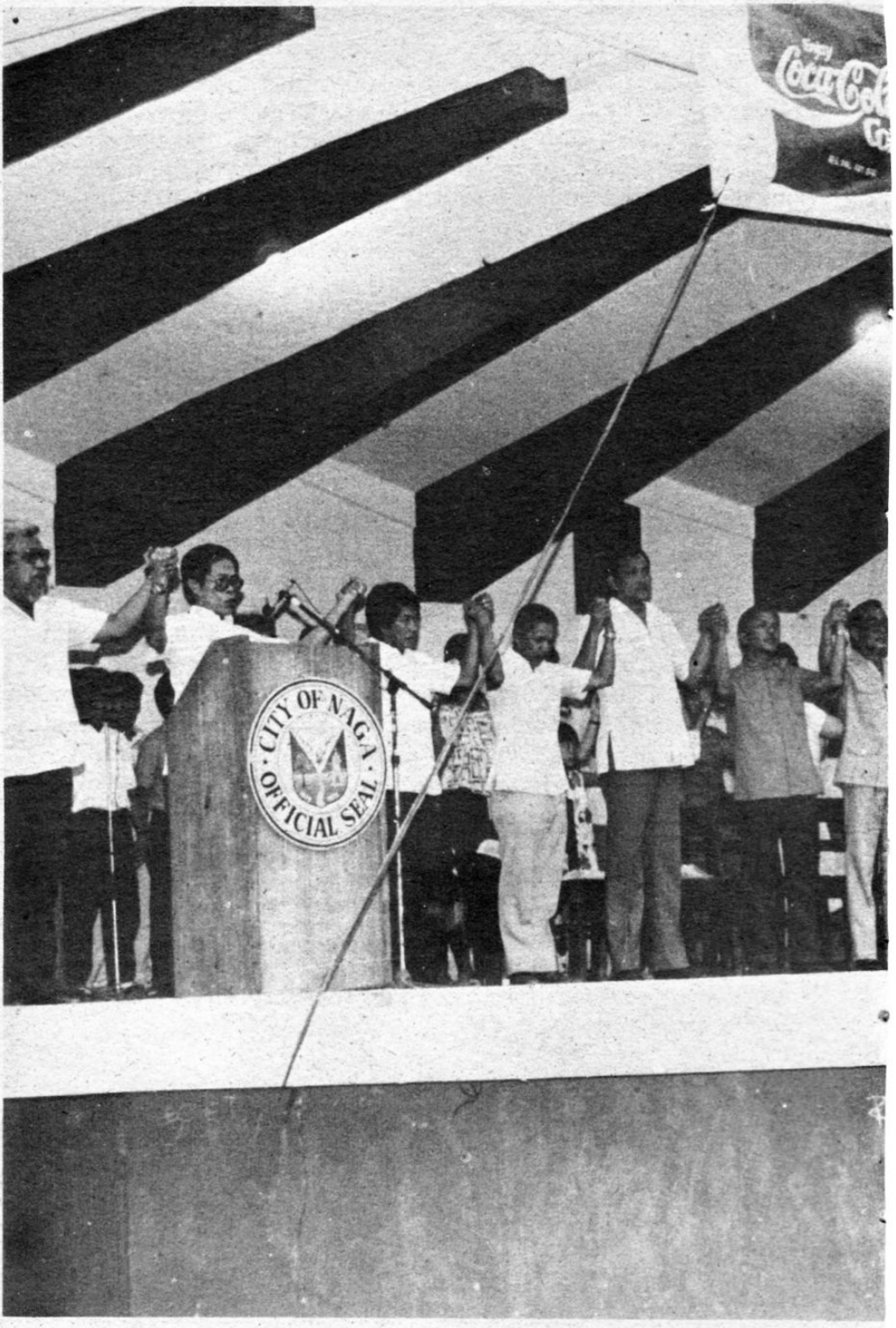
Brother, my brother, the habit has gone too far and destructive. It is keeping us more and more apart. It has led you to murmur your way throughout the rituals that even you, yourself, may feel indifferent to our ancient practices. But you are creating it, my brother. And believe me, it is becoming contagious. It has become so, that the microbes have spread to so many lodges throughout the length and breadth of Philippine jurisdiction. Believe me, my brother, you may have created an upheaval in reverse.

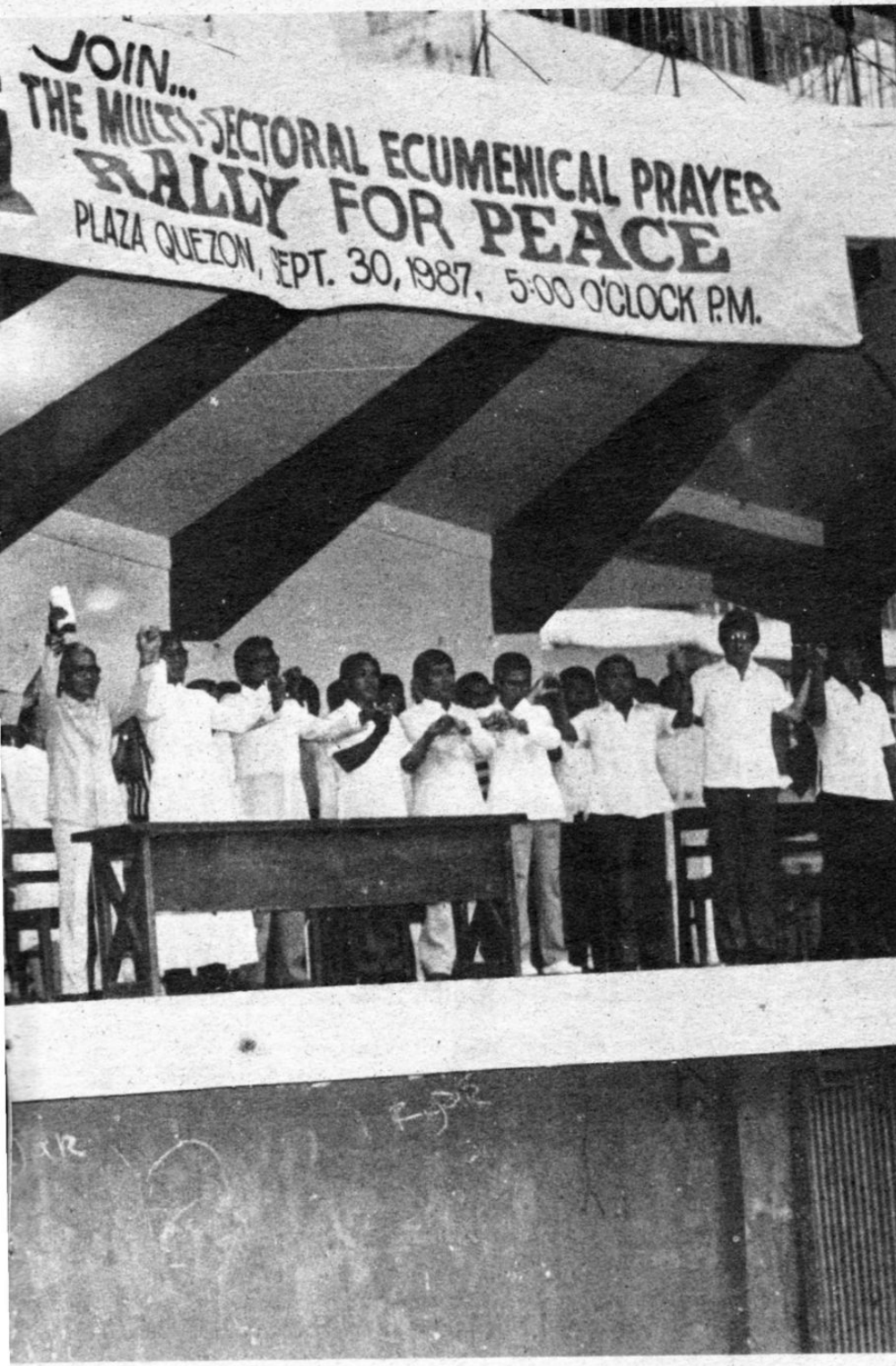
Think kindly of your past. Think of the nobles and the greats who have made Masonry an impregnable temple in the universal tableau. Think hardly and deeply my brother, before both of us contribute to the erosion of so magnificent a temple. That edifice, my brother, has been built and installed in the hearts of men for many generations. Not in any age, not in your time or mine must it be allowed to crumble. Not when you keep masonry safe in the repository

of your faithful breast and you hold us, your brethren, in deep esteem. For we, too, my brother, owe you the same regard.

How sweet it is to dwell in reflections of glory. But as in any song, there is sweetness and bitterness. And the lodge, no matter how secured and tyled must reckon with its brethren. And the brethren, no matter how good or how bad, must reckon with each other.

The main key to Masonic history is to be found in the extent to which its religious and political ideals harmonized with those of the ruling forces in the countries to which it spread. The theory of English Masonry, that the lodge itself should take no action on political or religious questions but should leave it to the members the practical application of the principles inculcated by Masonry, has been openly repudiated in many continental quarters. In Northern Europe Masonry has been usually been regarded, in keeping with the English tradition, as a bulwark of the established order, but elsewhere as the most implacable enemy of morality, religion and social order. The alternating periods of prosperity and prsecution which it has undergone reflect broader religious and political currents and countercurrents. Curiosly enough it has sometimes flourished under the favoring eye of autocrats and languished under the suspicious frowns of radical democracies.


CITY OF NAGA
OFFICIAL SEAL


JOIN...
THE MULTI-SECTORAL ECUMENICAL PRAYER
RALLY FOR PEACE
PLAZA QUEZON, SEPT. 30, 1987, 5:00 O'CLOCK P.M.





PRIME MOVERS — Men and ladies of Masons pose with Rev. Fr. Jess Esplana after the prayer rally. Seated left to right: WV Tomas A. Reyes and daughter, WB Ruben Bonecillo, Bro. Anecito Dimadura, WB Luciano M. Maggay, Fr. Esplana, Bro. Efren Gulapa, WB Felicisimo Capucao, Jr., Bro. Gene Bona, Bro. Romy Reyes, Bro. Amador Cuvin, a lay leader and Bro.Hargun Ramchand. Standing (same order), Sisters: Vicing Bonecillo, Belen Dimadura, Raguel Cuvin, Ruth Magat, Ontie Enrile, Lyd Reyes, Pinky Ramchand, Letty Ong, Lina Briones, City Kagawad Tutay Imperial, a mason's daughter and Cora Amihan; Brothers: Jorge Yorobe, Carlos Briones, Frank Penaredondo, WB Thomas T. Enrile (Master of Isarog Lodge No. 33), Dante Banaban, Vicente Blaza, Cris Lacuesta, VW Antonio Fabian, DDGM, WB Nicasio Villareal, Ernesto An (a Fellowcraft) and WB Santos Magat, Master of Naga City Lodge No. 257.



YOUTHFUL PARTICIPANTS— Students came with placards and streamers proclaiming their call for peace and unity. With their teachers and instructors, they march to the heart of Plaza Quezon to pray in unison with their elders.

FOR PEACE — A Catholic Bishop, Ministers, piriests and pastors of various religious denominations raised their linked hands together in a solemn, common and ecumenical prayer for peace. The bishop, Monsignor Sofio Balce of Caceres is flanked by Pastor Ricardo Escoto of the INC (on his left) and Rev. Juanito Sayson of the Naga Bible Church.



EDICTS

EDICT NO. 92

MASONIC EDUCATION PROGRAM

TO: ALL DDGMs, DGLs, MASTERS, OFFICERS & MEMBERS OF LODGES UNDER THIS JURISDICTION

In order to provide a basic and continuing program of Masonic Education for Lodges in this jurisdiction, and in conformity with the objectives of Edict No. 86, I, Teodorico V. Baldonado, Grand Master of Masons in this Grand Jurisdiction, by virtue of the powers in me vested by the Constitution, hereby decree the adoption and re-issue of the Comprehensive Course of Masonic Study prepared on April 12, 1918, and the adoption of a Comprehensive Course on Lodge Management.

It shall be obligatory for all Lodges to provide themselves with a copy of the syllabi of these courses that shall serve as the general guideline in the formulation of lodge programs for Masonic Education and Lodge Administration.

It is further decreed that at every stated meeting, it shall be obligatory for Lodges to include as part of their regular order of business, an item on Masonic Educatio in accordance with the course outlines stated above.

This Edict takes effect immediately.

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 of the Philippines this 12th day of September 1987 and of the Grand Lodge, its 75th year.

TEODORICO V. BALDONADO
Grand Master

Attest:

D. F. M. DOMINGO
Grand Secretary

EDICT NO. 93

SPECIAL MASONIC FEASTDAYS

TO: ALL DDGMs, DGLs, MASTERS, OFFICERS & MEMBERS OF LODGES UNDER THIS JURISDICTION

To clarify the position on Masonic feastdays in this jurisdiction, I, Teodorico V. Baldonado, Grand Master of Masons in this Grand Jurisdiction, hereby fix the following days as Special Masonic Feastdays, in addition to those which, by Masonic custom, usage and tradition have been adopted as Masonic Feastdays:

May 7 – The day of the martyrdom of Bro. Jose Abad Santos
June 12 – Philippine Independence Day
June 19 – The birthday of Bro. Jose P. Rizal
Aug. 30 – The birthday of Bro. Marcelo H. del Pilar
Dec. 30 – The martyrdom of Bro. Jose P. Rizal

Unless prevented by unavoidable circumstances, it shall be obligatory for all Masons in all Masonic Districts in this jurisdiction to observe these feastdays with appropriate ceremonies.

It is further decreed that the participation of the following Masonic Districts shall be mandatory in the public observance of the following feastdays:

Metro-Manila Districts, Cavite & Laguna (Districts 1-A, 1-B, 1-C, 9, 10 & 11) – For Phil. Independence Day (June 12 at Kawit,

Cavite or in Manila, and the birthday of Bro. Jose Rizal (June 19) at Calamba, Laguna

This Edict takes effect immediately.

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 of the Phili-Philippines this 12th day of September 1987 and of the Grand Lodge, its 75th year.

TEODORICO V. BALDONADO
Grand Master

Attest:

D. F. M. DOMINGO
Grand Secretary

While there has always been a tendency among Masonic writers to couch their views of the purposes of the organization either in rationalistic or mystical terminology, Masonry does not seek the advancement of a cult; it has no sovereign remedy for social ills and projects no social utopia. It cultivates sociability and practices mutual benevolence while devoting itself primarily to the prosaic and perennial task of encouraging the ordinary civic virtues. For the great body of members the attractions of the order are as varied as the range of human interests and psychic needs.

The basic appeal remains the spirit of fraternity, sociability and conviviality, reenforced by the personal satisfaction derived from membership in an extensive and respected organization.

MEMORANDUM

TO: ALL DDGMs, DGLs, GLIs, OFFICERS & MEMBERS OF SUBORDINATE LODGES

SUBJECT: MEMBERS' DATA SHEET FOR THE COMPUTER

In a memorandum of MW Reynold S. Fajardo, dated February 12, 1987, copy of the members' data sheet form was spent to the Lodges to be accomplished by the Secretary of each Lodge for our computer. Up to this writing only 33 Lodges have complied with said request.

In view hereof, considering that our time table for the computerization of our records have already been very much delayed. I hereby urgently request the DDGMs, DGLs, and GLIs to see to it that the Masters and Secretaries of Lodges in their respective jurisdiction expedite the preparation of the data sheets of their members and to submit the same to this Office not later than October 31, 1987.

There is enclosed herewith the list of Lodges in your District which have not submitted their members' data sheets.

Strict compliance of this Memorandum is hereby enjoined and that this Memorandum shall be read in open Lodge at the stated meeting next following the receipt hereof and shall be recorded in the minutes.

Manila, September 21, 1987.

TEODORICO V. BALDONADO
Grand Master

CIRCULARS

CIRCULAR NO. 6
Series of 1987 – BALDONADO

TO: ALL MASTERS, WARDENS & OTHER OFFICERS & MEMBERS OF SUBORDINATE LODGES IN THIS GRAND JURISDICTION

RE: GRAND LODGE SPECIAL COMMUNICATION

Greetings:

I am pleased to announce that by virtue of the authority and powers in me vested by the Constitution, I am calling a Special Communication of the Grand Lodge to be held in the City of Manila on December 19, 1987 to commemorate the 75th Anniversary (Diamond Jubilee) of the Most Worshipful Grand Lodge of the Philippines. This Special Communication will be the culmination of the various monthly activities that have been held throughout this Grand Jurisdiction to celebrate the Diamond Jubilee of our Grand Lodge.

Considering the purpose for which I am calling this Special Communication, I invite not only the members of Grand Lodge but also all Master Masons in this Grand Jurisdiction, to congregate in the City of Manila and participate in the celebration of this historic event on the occasion of which we have invited to be our Guest of Honor and Guest Speaker no less than Her Excellency, the President of the Republic of the Philippines.

On this occasion also, we have invited the Grand Officers and Past Grand Masters of Grand Lodges in the Asia-Pacific Regions many of whom have already confirmed their attendance.

In preparation, therefore, for the Special Communication to be held on December 19, 1987 we have set aside the two (2) days immediately preceding the Special Communication, namely December 17 & 18, 1987, for other Grand Lodge activities such as a national sportsfest, the arrival and registration of our honored guests and all Master Masons, including several fellowship activities on these dates.

We assure the brethren in this Grand Jurisdiction that we shall furnish each and every Lodge not later than the end of November 1987 a more detailed schedule of activities during this 3-day historic event.

I therefore urge each and every Master Mason to join us in this

celebration as the individual expression and manifestation of our loyalty and love for the Craft.

This Circular shall be read in open Lodge at the Stated Meeting next following receipt thereof and that action duly recorded in the Minutes.

Given under my hand and the Seal of the Grand Lodge in the City of Manila this 9th day of October 1987, and of the Grand Lodge, its 75th year.

TEODORICO V. BALDONADO
Grand Master

Attest:

D. F. M. DOMINGO
Grand Secretary

In re: Petition to annul First Degree conferred on Messrs. Francisco Valencia and Godoy Max

Opinion No. 1
Series of 1987-88

OPINIONS

It appears that Messrs. Francisco Valencia and Godoy Max applied for membership at Milton C. Marvin Lodge No. 123. They were blackballed in the lodge meeting of January 1, 1986. Reballoted on March 3, 1986, they were again rejected.

On June 2, 1986 the two petitioned for membership at Charleston Lodge No. 44. After investigation and at the stated meeting on August 4, 1986 they were balloted and declared elected. On August 18, 1986 they were conferred the first degree.

VW Vincent A. Castro, DDGM of District No. 20 wrote to the Worshipful Master of Charleston Lodge No. 44 to annul the degree conferred on Messrs. Valencia and Godoy as contrary to section 4, article VI of our Ordinances.

Subsequent investigation revealed that Messrs. Valencia and Godoy did not answer question No. 4 in their Petition for Degrees of Masonry, *viz:* (a) Have you ever presented a petition to any masonic lodge? When? (b) To what Lodge? (c) What was the action of the Lodge? The allegation is also made that the two were "not aware that there were more than one lodge meeting in the Agana Masonic Temple and that in so far as they were concerned, there was only one Lodge that they petitioned and that they thought all the while that the favorable action made by Charleston Lodge No. 44 on their petition was but a continuation of the entire process began when they first submitted their petition in January 1986 to Milton C. Marvin Lodge."

It is our opinion that the first degree conferred on Messrs. Valenccia and Godoy is void. They were rejected at Milton C. Marvin Lodge No. 123. They cannot be accepted by Charleston Lodge No. 44 without violating section 4, article VI of our Ordinances which provides: "No lodge shall accept the petition of a person whose petition has been rejected by another lodge." The tone and tenor of the provision leave no doubt about its madnatory character. Indeed, it ought to be for the provision implements the age old unanimity rule on petitions for membership in our Craft. The unanimity rule constitute an important underpinning of our harmony as a brotherhood. We only take petitiones who are acceptable to all our members. The acceptance of a petitioner against the will of even just one member will harm our harmony and should be, as it has always been, *vervotem.* In the case at bar, there is no question that Messrs. Valencia and Max were rejected by the brethren of Milton C. Marvin Lodge No. 123. There was at least an attempt to bleach this rejection when they omitted to answer the fourth question in their petitions for membership. The omission of this material fact could have prevented the discovery of their rejection at Milton C.

Marvin Lodge No. 123. The omission was regrettable. In any event, the misimpression of the petitioners that they were simply continuing their application at Milton C. Marvin Lodge No. 123 is neither here nor there. Not only does it strain credulity but however it may be, their wrong impression cannot justify the breach of section 4, article VI of our Ordinances.

Fraternally submitted:

MW REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR., Member
WB JESUS ELBINIAS, Member
VW MABINI HERNANDEZ, Member
WB JESUS F. GUERRERO, Member

In re: Procedure in Suspending Members for non payment of dues

Opinion No. 2
Series of 1987-88

x----------x

OPINION

Our opinion is sought by VW Jorge C. Roque, DDGM of District No. 6 on the kind of notice required before a member can be suspended for non payment of dues. On this issue, section 8, article VII of our Ordinances unequivocably provides:

> "In case any member shall have refused or neglected to pay his regular dues during a period of twelve (12) months, the Secretary shall notify him, either by registered letter addressed to him as his last known address, or by actual service of notice, duly certified by the Tyler, that unless at the next stated meeting either his dues be paid or sickness or inability to pay be shown as the cause of such refusal or neglect, he will be suspended from all the rights and privileges of masonry."

Pursuant to this provision, the following procedure must be followed before a member can be suspended for non payment of dues. First, the Secretary must send him a notice either by registered letter addressed to him at his last known address or by actual service of notice, duly certified by the Tyler. Second, the notice must state that he has not paid his regular dues during a period of 12 months. Third, the notice must state that in the next stated meeting after the notice, he may pay his dues or explain the reason for its non payment. It is only thereafter, that a member may be suspended for non payment of dues. In other words, a member is entitled to procedural due process before he can be suspended. He has a right to notice and he has a right to explain the failure to remit his dues. Non payment of dues *per se* is not a ground for suspension. It is *refusal* or *neglect to pay* that is prohibited. This involves questions of fact, hence the necessity of notice and opportunity to explain.

Fraternally submitted:

MW REYNATO S. PUNO, PGM
Chairman

We concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR., Member
WB JESUS ELBINIAS, Member
VW MABINI HERNANDEZ, Member
WB JESUS F. GUERRERO, Member

RSP/cgp

In re: Nature of right to reject candidate before initiation

Opinion No. 3
Series of 1987

x---------- x

OPINION

Mr. X filed his petition for degrees last February 1987 with Salinas Lodge No. 163, F & A. M. After publication, he was balloted and he

the petition of Mr. X. Again Mackey explains:

x x x

2. Independence of all responsibility is an essential ingredient in the exercise of the ballot. A Freemason is responsible to no human power for the vote that he casts on the petition of a candidate. To his own conscience alone is he to answer for the motives that have led to the act, and for the act itself. It is, of course, wrong, in the exercise of this invaluable right, to be influenced by pique or prejudice, or by an adverse vote, to indulge an ungenerous feeling. But whether a member is or is not influenced by such motives, or is indulging such feelings, no one has a right to inquire. No Freemason can be called to an account for the vote that he has deposited. A Lodge is not entitled indeed to know how many one of its members has voted. No inquiry on this subject can be entertained; no information can be received.

So anxious is the law to preserve this independence of the ballot, as the gerat safeguard of its purity, that the Grand Lodge, supreme on almost all other subjects, has no power to interfere in reference to the ballot for a candidate, and notwithstanding that injustice may have been done to an upright and excellent man by his rejection; (and such cases of clear injustice must sometimes occur,) neither the Grand Lodge nor the Grand Master can afford any redress, nor can any Dispensation be granted for either reversing the decision of theLodge, or for the allowing less than a unanimous ballot to be required. xxx.

It follows that unless Bro. Calulot withdraws his objectin. Mr. X cannot proceed with his petition.

Respectfully submitted,

MW REYNADO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUDNO N. BELTRAN, Member
VW FERNANDO V. PASCUAL, JR., Member
WB JESUS ELBINIAS, Member
VW MABINI HERNANDEZ, Member
WB JESUS P. GUERRERO, Member

was unanimously elected to receive the degrees. Before Mr. X can advance, Bro. Francisco Calulot wrote a letter to the WM of the Lodge objecting to the further journey of Mr. X. The lodge formed a Committee on Arbitration to settle the dispute. Despite efforts, the Committee failed. It is informed that the acts allegedly committed by Mr. X against Bro. Calulot were done before the latter joined the Craft. It is also insinuated that the dispute between them has a political complexion. The lodge elevated the dispute to us for opinion.

The rule that a masonic candidate must be unanimously approved by his lodge constitutes one of our "immemorial usages." The sixth article of the General Regulations of 1721 declares that "no man can be entered a Brother in any particular lodge or admitted a member thereof without the unanimous consent of all the members of the lodge . . .' The rule is chiselled in sec. 23 of Article VI of our Ordinances, to wit:

> Sec. 23. If objection is made after election and before initiation the petitioner shall not receive the degree until such objection shall have beenwithdrawn, and such objection shall, unless withdrawn within sixty (60) days, have the effect of a rejection by ballot and shall be so reported to the Grand Secretary. Whenever any such objection be made, the Master shall report the fact at the next stated meeting of the lodge and the sixty (60) day period specified herein shall commence to run at the date of such meeting.

Mackey's Jurisprudence at page 93 explains the rationale for the unanimous rule, *viz:*

> "x x x
>
> ' Unanimity in the ballot is necessary to secure the harmony of the Lodge, which; may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more; for every man has his friends and his influence. Besides, it is unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from themeetings, or even altogether from the Lodge. Neither would any advantage really accrue to a Lodge by such a forced admission; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in this country, except in a few jurisdiction, the unanimity of the ballot has always been insisted on; and it is evident, from what has been here said, that any less stringest Regulation is a violation of the ancient law and usage.

We cannot pass judgment on the act of Bro. Calulot in objecting to

ing circumstances, which, without affecting the results in law, would tend greatly to mitigate the heinousness of the transaction. But the burden of showing these palliating or mitigating features will lie upon the accused. Unless he can show cause to the contrary, he must be punished for having, by his bad conduct, brought censure and reproach on the Fraternity.

But these remarks are only applicable to conviction of crimes which are of an infamous or ignominious character; for, where the offense is not against the moral law, but is simply a malum prohibitum, or is not of such a nature as to bring with it loss of reputation to the offender, then the Masonic Order will, in most cases, be satisfied that the courts shall vindicate themselves, and will not interfere, except in special instances, to exercise Masonic jurisdiction. Thus, in the instance of a simple assault, in retaliation for injurious words, where only one party is a Freemason, although the municipal law will not consider any words as a justification, and will proceed to conviction, still as the offense is not infamous, nor the punishment ignominious, and the character of the Order does not need to be vindicated, the Lodge will not take cognizance of the act. The simple rule is, that where the crime is not against the moral, as well as the municipal law, the Order will not exercise jurisdiction over the offender, unless it is required for the vindication of the character of the Institution, affected through the wrong-doing of one of its members."

Under Art. XVII, sec. 21 of our Ordinances, the commission of embezzlement can constitute unmasonic conduct.

Respectfully submitted,

MW REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR. Member
WB JESUS ELBINIAS, Member
VW MABINI HERNANDEZ, Member
BW JESUS P. GUERRERO, Member

RSP/cgp

RSP/cgp

In re: Effect of criminal conviction on masonic membership

Opinion No. 4
Series of 1987

x----------x

OPINION

VW Arsenio V. Maramag, PDGL, District No. 23 desires to know the effect of a conviction for embezzlement on the masonic membership of a brother. The question is answered by Mackey's Jurisprudence of Freemasonry, pp. 355-356 to wit:

"xxx Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate, and hence, he who transgresses the laws of the government under which he lives, violates the teachings of the Order, and is for this cause justly obnoxious to Masonic punishment.

"It may appear at first sight to be a violation of the great principles of justice to punish a man a second time for the same offense, and it may therefore be supposed that when a Freemason has once undergone the penalty of the laws of his country, he should not be again tried and punished in his Lodge for the same crime. But this is not the theory upon which Masonic punishment is inflicted in such cases. When a Freemason violates the laws of his country, he also commits a Masonic crime; for, by his wrong doing, he not only transgresses the Masonic law of obedience, but he also "brings shame upon the Craft." Of this crime the laws of the country take no cognizance; and it is for this alone that he is to be tried and punished by a Masonic tribunal.

And from this arises an important principle of Masonic Law. If A, shall have been tried and convicted of a crime in the courts of his country, charges may be preferred against him in his Lodge for conduct unbecoming a Freemason; and on the trial it will not be necessary to introduce testimony to prove the commission of the act, as was done in the temporal court. It will be sufficient to adduce evidence of his conviction, and the fact of this conviction will be alone a good reason to render him obnoxious to a Masonic penalty. He has, by the conviction, brought "shame upon the Craft," and for this he shall be punished.

It is true that there may be cases in which it is apparent that the conviction in the court was an unjust one, or there may be palliat-

Section 5(a) of Article VII of our Ordinances provides:

"Sec. 5. Life Membership may be by longevity or by 'purchase."

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

This amended the provision on life membership contained in par. 670 (p) of our 1980 Masonic Law Book, viz:

(p) Life Member – x x x A Master Mason may also become a life member upon payment of no less than P1,000.00 to his Lodge which shall be deposited or investedin a reputable bank the proceeds of which shall be used in the payment of dues and other fees of said Master Mason.

The amendment was mothered by the perception that the amount of P1,000.00 has become insufficient to pay the increasing dues, assessments etc. of life members to the Grand Lodge on the part of blue lodges. In many instances, blue lodges experienced difficulty balancing their budget because of losses derived from the insufficiency of these life membership funds. The tragedy is that proper adjustment cannot be undertaken by the blue lodges for lack of mechanism in our Constitution. Hence in our 1984 Masonic Law Book section 5 Article VII was written allowing blue lodges to adjust life membership purchases due to unusual inflation or currency devaluation.

Be that as it may, this provision coming as it does as a part of our Ordinances was approved only in the 1984 Annual Communication. It can only be given a prospective effect. To give it a retroactive effect as is proposed to be done by Cavite Lodge No. 2 will violate the sanctity of contracts. When Bro. Hernandez purchased his life membership from Cavite Lodge No. 2 before 1984, our Masonic law did not give his lodge any right to adjust said sum for any reason whatsoever. That law is deemed incorporated in the agreement of the parties and cannot be

In re: Upward Adjustment of dues of Life Members by purchase

Opinion No. 5
Series of 1987

x----------x

OPINION

On May 11, 1987, Bro. George M. Fruend, Secretary of Cavite Lodge No. 2 sent the following letter to Bro. Marcelo Hernandez, *viz:*

"Pursuant to Article XVII Section 5 of the Constitution of the Grand Lodge, F. & A. of the Philippines, we are updating the dues of Life Members by purchase. The present Life Membership Fee by purchase is P3,000.00.

The records of Cavite Lodge No. 2 indicate that you are a Life Member by Purchase and the amount you paid was P600. The dividends in 1985 was 12% and in 1986 was 10%. Therefore the following calculation applies:

	1985	1986
LMPB	P600.	P272.00
Interest	72.00	27.00
Subtotal	672.00	299.00
Dues	400.00	425.00
Balance	272.00	—126.00

If the Lodge does not receive additional amount of P3000.00 plus your arrears of P126. you will be considered suspended as of December 31, 1987 for non-payment of dues. If you wish you may elect to become a regular member by paying P601.00 to cover 1987 dues plus unpaid balance of 1986.

For further inquiry, you are required tosee or communicate with the Secretary of Cavite Lodge No. 2 at your earliest convenience.

Please take due notice thereof and be guided accordingly."

On July 28, 1987 Bro. Hernandez wrote to our Grand Secretary inquiring about the validity of the upward adjustment of his dues considering that he is a life member by purchase. He declared that he has been a life member by purchase for about ten (10) years. He submits that Section 5 of Article VII of our Ordinances cannot be given retroactive effect.

We agree with Bro. Hernandez.

changed without their mutual consent. The remedy of Cavite Lodge No. 2 in this instance is to appeal to the member concerned to agree to a voluntary adjustment of his life membership purchase considering its obvious insufficiency. Such appeal should not be rejected for unworthy reasons.

Respectfully submitted,

MW REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR., Member
WB JESUS ELBINIAS, Member
VW MABINI HERNANDEZ, Member
WB JESUS P. GUERRERO, Member

RSP/cgp

In re: Privilege of Life Membership — Opinion No. 6 Series of 1987

x----------x

OPINION

The Secretary of Mt. Matutum Lodge No. 156, F. & A. M. has two inquiries: (a) whether one who has been a member in good standing for at least 30 years but is less than 70 years of age can be granted life membership by longevity and (b) the extent of privilege of life membership.

The inquiries are answered by section 5, Article VII of our Ordinances, viz:

"Sec. 5 Life Membership may be by longevity or by "purchase."

a) A master mason who has been a member in good standing in the fraternity for at least thirty (30) years and has paid his dues to the lodge for the same period of time may be declared a life member by longevity and issued a certificate which will exempt

him from the payment of dues. x x x

It is clear that to be entitled to life membership what is material is the duration of one's membership in the Craft. His age is irrelevant. Also, the privilege carries only exemption from payment of dues.

Respectfully submitted,

MW REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR., Member
WB JESUS ELBINIAS, Member
VW MABINI HERNANDEZ, Member
WB JESUS P. GUERRERO, Member

RSP/cgp

In re: Validity of balloting pending publication of petition

Opinion No. 7
Series of 1987

x----------x

OPINION

Our Opinion is solicited by WB Francisco P. Ilagan, P.M., on whether a petition for degree of a candidate can be balloted pending its publication by the Grand Lodge. The matter is not directly provided for in our Constitution and Ordinances. However, Edict No. 49 issued on September 3, 1966 by MW Raymond E. Wilmarth, PGM decrees that "no lodge in the Grand Jurisdiction shall initiate a candidate until such time when the name of th candidate shall have been regularly published in the Grand Lodge circular (61 Form No. 12) The use of the word "initiate" is meaningful. It means to introduce into a society, sect, club or the like by special rites. In the context of the edict, it means introduction in our First Degree. Since balloting of a candidate before publication of his petition in our Grand Lodge circular. Be that as it may, the better practice is to wait for publication before balloting. For in

that way, all the brethren in this jurisdiction are notified of the petition and hence given the chance to post their objection to the worthiness of the candidate. Balloting before publication may also result in objection to a candidate after he has been favorably balloted in his lodge which will create embarrassment not only to the candidate but also to the lodge.

Respectfully submitted

MW REYNADO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR., Member
VW MABINI HERNANDEZ, Member
WB JESUS ELBINIAS, Member
WB JESUS F. GUERRERO, Member

RSP/cgp

In re: Determination of Mother Lodge — Opinion No. 8 Series of 1987

x----------x

OPINION

The letter dated August 19, 1987 of Bro. Godofredo Misa of Mt. Matutum Lodge No. 156, F. & A. M., poses this question:

xxx

A certain brother was initiated in Koronadal Lodge No. 209 January 8, 1977, passed January 15, 1977 and raised January 29, 1977. Sometime in 1977 or 1978 he affiliated as a dual member of Mt. Matutum Lodge No. 156.

In June 15, 1978 when Dadiangas Lodge No. 225 was under dispensation he was one of the members and on the following year April 28, 1979 it was Chartered and was Constituted June 30, 1979.

On December 15, 1979 that certain brother demitted from Koronadal Lodge No. 209. The question arises: what Mother Lodge does he belong?

Is it Mount Matutum Lodge No. 156 or Dadiangas Lodge No. 225.

The answer is neither. One's mother Lodge is the lodge where he first saw the light of masonry thru its rites and rituals. A mason therefore has only one mother lodge. If he demits from his mother lodge, he ceases to have a mother lodge although he may belong to another lodge thru affiliation.

Respectfully submitted,

MW REYNATO S. PUNO, PGM
Chairman

We Concur:

RW RAYMUNDO N. BELTRAN, Member
VW FERNANDO V. PASCUA, JR., Member
VW MABINI HERNANDEZ, Member
WB JESUS ELBINIAS, Member
WB JESUS F. GUERRERO, Member

1988 Directory of Lodges

MANILA MT. LEBANON **LODGE NO. 1**
MANILA Scottish Rite Temple (1-A)
1828 Taft Ave., Manila
State of Meeting: 1st Tuesday 6:30 p.m.
Worshipful Master: Robert Pe Liao
Senior Warden: Nonito V. Guerrero
Junior Warden: Benito T. Tuy
Treasurer: Purifico Y. Palomo
Secretary: Lucas Ty
WM Address: 23-A M. Paterno St.
San Juan, M.M.
Sec. Address: 1828 Taft Ave., Manila

LODGE NO. 2
Address: Cavite City (10)

Stated Meeting: 7:30 P.M.
Worshipful Master: Erdulfo Z. Tandoc
Senior Warden: Efren Taduran
Junior Warden: Wil-Mar Agaloos
Treasurer: Roman Perez
Secretary: George M. Freund
WM Address: Dra. Salamanca St.
Cavite City
Sec. Address: 6 Sunrise Ave., Dalahican
Cavite City

ST. JOHN'S-CORREGIDOR **LODGE NO. 3**
Address: Scottish Rite Temple (1-A)
1828 Taft Ave., Manila
Stated Meeting: Second Thursday 7:00 P.M.
Worshipful Master: Restituto A. Gualin
Senior Warden: Isaac B. Arribas, III
Junior Warden: Jesus B. Yulo, Jr.
Treasurer: Crispulo M. Fernandez, JR., PM
Secretary: Rafael G. Rubrico, PM
WM Address: 20 Rhia St., BF Homes,
Almanza, Las Pinas
Sec. Address: Land Bank of the Phils.
Intramuros, Manila

BAGUMBAYAN **LODGE NO. 4**
Address: Plaridel Masonic Temple, (1-A)
Manila
State of Meeting: Second Wednesday 6:00 P.M.
Worshipful Master: Ponciano B. Arrieta
Senior Warden: Felix M. Bautista
Junior Warden: Manuel S. Sosmena
Treasurer: Rufino G. Lopez, Sr. PM
Secretary: Teotimo G. Juan, PM
WM Address. 9167 Pateros St., Rizal Vil.
Makati
Sec. Address: 64 Bagong Buhay St., Galas
Quezon City

ISLAND LUZ-MINERVA **LODGE NO,5**
Address: 1440 San Marcelino S.,
Ermita, Metro Manila
Stated Meeting:
Worshipful Master: Reynaldo Lazaro
Senior Warden: Igualdad Cunanan
Junior Warden: Per O. Olandesca
Treasurer: Armando Duyo
Secretary: Genaro C. Paras
WM Address:

Sec. Address: 606 C.M. Recto, Yangco Bldg.
R-205, Manila

BIAK NA BATO **LODGE NO. 7**
Address: Manila (I-A)

State of Meeting: 2nd Tuesday 6:00 P.M.
Worshipful Master: Inocencio T. Hiponia, Jr
Senior Warden: Mariano Ongtianun
Junior Warden: Vicente U. Cu, Jr.
Treasurer: Vicente A. Cu
Secretary: Julian T. Seeping
WM Address: Chaplains Office
PMA Baguio City
Sec. Address: 12 T. Samson Ave.,
BF Homes, Caloocan City

COSMOS LODGE NO. 8
Address: Scottish Rite Temple (1-A)
1828 Taft Ave, Manila
Stated Meeting: First Friday 6:00 P.M.
Worshipful Master: Areto G. Pacquing
Senior Warden: Rosalio A. Quirante
Junior Warden: Romeo A. Musngi
Treasurer: Alexander B. Madamba, PM
Secretary: Vicente I. Fajardo, PM
WM Address: 2525 P. Nunez St.,
Sta. Ana, Manila
Sec. Address: Recraa Bldg., Vitales Cmpd.
Sucat, Prnque., M.M.

ILOILO-ACACIA LODGE NO. 11
Address: Iloilo City (14)

Stated Meeting: First Saturday 5:00 P.M.
Worshipful Master: Cesar V. Saliente
Senior Warden: Juanito L. Veloso
Junior Warden: Leo T. Espinosa
Treasurer: Emilio Young
Secretary: Leon B. Gellada, Jr., PM
WM Address: P.O. Box 208 Masonic Temple
Iloilo City
Sec. Address: P.O. Box 511, Masonic Temple
Iloilo City

NILAD LODGE NO. 12
Address: Plaridel Masonic Temple (1-A)
Manila
Stated Meeting: 4:00 P.M.
Worshipful Master: Jose Amante Obillo, PM
Senior Warden: Catalino C. Mata Jr.
Junior Warden: Dennis del Rosario
Treasurer: Mariano T. Licauco
Secretary: Zoilo T. Orit, PM
WM Address: 1375 Narcisa Rupil St.,
Tondo, Manila
Sec. Address: 2660 Int. Dominga St.
Malate, Manila

WALANA LODGE NO. 13
Address: 1440 San Marcelino St., (1-A)
Metro Manila
Stated Meeting: Fourth Saturday 2:00 P.M.
Worshipful Master: Napoleon A. Soriano
Senior Warden: Francis M. De Motte
Junior Warden: Cesar Jovellanos
Treasurer: WB Rodolfo N. Cardona
Secretary: WB Bienvenido A. Parcero
WM Address: 19 Camia St., San Antonio Val.
Las Pinas, M.M.
Sec. Address: 32 D. Tuazon St.,
Quezon City

DALISAY LODGE NO. 14
Address: Plaridel Masonic Temple (1-B)

Stated Meeting: First Friday 6:00 P.M.
Worshipful Master: Edward D. See
Senior Warden: Henry Hernandez
Junior Warden: Dantes M. Abenojar
Treasurer: Bayani B. Ibarrola
Secretary: Reuben M. Abenojar
WM Address: 1390 B - G. Araneta Ave.,
Quezon City.
Sec. Address: 2 Perlas St., Pangilinan Subd.,
Project 6, Quezon City

PILAR LODGE NO. 15
Address: Imus, Cavite (10)

Stated Meeting: First Saturday 2:30 P.M.
Worshipful Master: Abelardo T. Camahalan
Senior Warden: German A. Castaneda
Junior Warden: Augusto Fernandez
Treasurer: Teodoro S. Espiritu
Secretary: Telesforo G. Sapinoso, PM
WM Address: Manggahan, Binakayan,
Kawit, Cavite
Sec. Address: 18 Gen. Simeon Satorre St.,
Imus, Cavite

SINUKUAN LODGE NO. 16
Address: Plaridel Masonic Temple (1-B)
Ermita, Manila
Stated Meeting: Second Saturday 6:00 P.M.
Worshipful Master: Samuel P. Aquino
Senior Warden: James G. Go
Junior Warden: Jaime C. Canatoy
Treasurer: Virgilio S. Atienza
Secretary: Wilfredo G. Cayetano
WM Address: 341 Antipolo St.,
Manila
Sec. Address: 10 Fe St., Don Pedro Vill.
Valenzuela, Metro Manila

BAGONG BUHAY LODGE NO. 17
Address: City of Cavite (10)
7:30 P.M.
Stated Meeting: Second Friday
Worshipful Master: Luis dela Torre
Senior Warden: Edgardo Reyes
Junior Warden: Jaime Ramos
Treasurer: Arturo R. Llamado, PM
Secretary: Amado C. Santos, PM
WM Address: P Burgos St.,
Cavite City
Sec. Address: 3 P. Zamora St.,
Cavite City

ARAW LODGE NO. 18
Address: 1440 San Marcelino St., Ermita Manila
Stated Meeting: Second Saturday 2:00 P.M.
Worshipful Master: Juanito S. Satana, Sr.
Senior Warden: VW Abelardo P Mojica, PM
Junior Warden: Rene Cruz
Treasurer: Cecilio R. Uy
Secretary: Fred T. Guerrero
WM Address: Pasay Central Mart. Naga Rd. Las Pinas, Metro Manila
Sec. Address: 3180 Limay St., Manuguit Subd., Tondo Metro Manila

SILANGANAN LODGE NO. 19
Address: Pasig, Metro Manila (9)

Stated Meeting: Second Saturday 5:00 P.M.
Worshipful Master: Rey Banaag
Senior Warden: Roberto Chua
Junior Warden: Jose delos Reyes
Treasurer: Elias Honrado
Secretary: Edgardo Alcanetis
WM Address: 63 Scout Borromeo St., Quezon City
Sec. Address: 191 Diamond Lane, Christmar Village, Antipolo, Rizal

DAPITAN LODGE NO. 21
Address: Plaridel Masonic Temple San Marcelino, Ermita, Manila
Stated Meeting: Third Monday 6:00 P.M.
Worshipful Master: Joel F. Capistrano
Senior Warden: Romeo L. Celecio
Junior Warden: Miguel J. Zuniga
Treasurer: Jose Punzalan, PM
Secretary: Alberto C. Macaraig, PM
WM Address: 67-B1 Matahimik St., Teachers Village, Diliman, Q.C.
Sec. Address: Calendola Subd., San Pedro, Laguna

JOSE RIZAL LODGE NO. 22
Address: 1440 San Marcelino, Manila (1-B)

Stated Meeting: First Wednesday 6:00 P.M.
Worshipful Master: Antonio C. Hombrebueno
Senior Warden: Rolando G. Liwanag
Junior Warden: Roberto B. Pimentel
Treasurer: Vicente Y. See
Secretary: Eliseo A. Arandia, Jr.
WM Address: 30 Malaya St., La Loma Quezon City
Sec. Address: 1761 Bambang, Sta. Cruz, Manila

MALINAW LODGE NO. 25
Address: San Pablo City Laguna (11)
Stated Meeting: Second Saturday 5:00 P.M.
Worshipful Master: Emmanuel A. Brinas
Senior Warden: Lorenzo U. Comendador
Junior Warden: Nicanor C. Belsonda
Treasurer: Pedro A. Evangelista, PM
Secretary: Florencio C. Robles, PM
WM Address: Dona Eusebia Village San Pablo City
Sec. Address: Bgy. San Lucas I San Pablo City

PINAGSABITAN LODGE NO. 26
Address: Sta. Cruz, Laguna (11)
First Saturday 2:00 P.M.
Stated Meeting: Ernesto A. Malapaya
Worshipful Master: Nardeso D. Salcedo
Senior Warden:
Junior Warden: Jaime M. Magcalas
Treasurer: Edgardo R. Altobar
Secretary: Antonio P. Mendoza
WM Address: 144-B M.H. del Pilar, SFDM, Quezon City
Sec. Address: 1196 M.H. del Pilar, Sta. Cruz Laguna

BATONG BUHAY LODGE NO. 27
Address: Plaridel Masonic Temple (1-B)
6:00 P.M.
Stated Meeting: Second Wednesday
Worshipful Master: Ernesto G. Pabalan
Senior Warden: Tolentino C. Arguelles
Junior Warden: Jose P. Apacible
Treasurer: Nelson H. King
Secretary: German B. Justiniano
WM Address: Domestic Airport Terminal, PAL, Pasay City
Sec. Address: 115 Mahiyain, Sikatuna, Quezon City

BALINTAWAK LODGE NO. 28
Address: Gumaca, Quezon (12)

Stated Meeting: Second Saturday 7:30 P.M.
Worshipful Master: Leonardo R. Llavanes
Senior Warden: Marciano P. Satira
Junior Warden: Samson C. Tan
Treasurer: Reynaldo G. Lao
Secretary: Silvino Q. Tan
WM Address: Gumaca, Quezon

Sec. Address: Gumaca, Quezon

ZAPOTE **LODGE NO. 29**
Address: **Plaridel Masonic Temple (1-B)**
1440 Sn. Marcelino, Ermita, Mla.
Stated Meeting: **Second Saturday 2;00 P.M.**
Worshipful Master: **Mario J. Viloria, PM**
Senior Warden: **Gerardo H. Lustre**
Junior Warden: **Ethelwaldo T. Pasiliao**
Treasurer: **Felixberto delos Reyes, PM**
Secretary: **Carlos G. Riparid, PM**
WM Address: **Lot 7, Blk. 15 Sacred Heart Vil. II, Novaliches, Q.C.**
Sec. Address: **30 Walingwaling St., Roxas Dist., Q.C.**

AGUINALDO MEMORIAL **LODGE NO. 31**
Address: **Wakas, Kawit, Cavite (10)**

Stated Meeting: **2:00 P.M.**
Worshipful Master: **Armand V. Bernal**
Senior Warden: **Julio P. Manuel**
Junior Warden: **Wiliam C. Cacayan**
Treasurer: **Antonio N. Vidal**
Secretary: **Ceferino M. Bautista**
WM Address: **Wakas, Kawit, Cavite**

Sec. Address: **406 Wakas, Kawit, Cavite**

ISAROG **LODGE NO. 33**
Address: **Concepcion Pequina (13)**
Naga City
Stated Meeting: **:00 P.M.**
Worshipful Master: **Thomas T. Enrile**
Senior Warden: **Vicente P. Blaza**
Junior Warden: **Crisostomo D. Lacuesta**
Treasurer: **Amador D. Cuvin**
Secretary: **Pio O. Flores**
WM Address: **Universal Trading**
E. Angeles St., Naga City
Sec. Address: **Ateneo Ave.,**
Naga City

LINCOLN **LODGE NO. 34**
Address: **Olongapo City (8)**

Stated Meeting: **First Wednesday 7:00 P.M.**
Worshipful Master: **Jaime A. Quevedo**
Senior Warden: **Rodelio S. Dantes**
Junior Warden: **Liberato M. Carino**
Treasurer: **Antonio D. Salvador, PM**
Secretary: **Felino G. Alcid, PM**
WM Address: **56 Bacon Street, East Tapinac, Olongapo City**
Sec. Address: **25 Fendler St., East Tapinac, Olongapo City**

BATANGAS **LODGE NO. 35**
Address: **Batangas City (28)**

State of Meeting:
Worshipful Master: **Jose M. Atienza**
Senior Warden: **Felimon Baliwag, Jr.**
Junior Warden: **Gregorio de Chavez**
Treasurer: **Rodolfo Sambo**
Secretary: **Cornelio T. Cruz**
WM Address: **Rosario St. Cuta, Batangas City**
Sec. Address: **K. Ibaba, Batangas City**

KALILAYAN **LODGE NO. 37**
Address: **PNR District, Lucena City (12)**

Stated Meeting: **Second Saturday 4:00P.M.**
Worshipful Master: **Ricardo T. Tan**
Senior Warden: **Nicetas M. Pujanes**
Junior Warden: **Wilfredo P. Frondoza**
Treasurer: **Totoy T. Gomez**
Secretary: **Ramon D. Borja**
WM Address: **KACHINA Food House, Granja St., Lucena City**
Sec. Address: **Lucena City Employees Subd. Lucena City**

BULUSAN **LODGE NO. 38**
Address: **Almendras, Sorsogon (36)**
Sorsogon
State of Meeting:
Worshipful Master: **Francisco L. Ravanilla**
Senior Warden: **Fermin Galarosa**
Junior Warden: **Edwin G. Primo**
Treasurer: **Antonio Manahan**
Secretary: **Edgar D. Escultura**
WM Address: **1040 Narra St. SPPVS Bibincahan, Sorsogon, Sorsogon**
Sec. Address: **1070 Santol St. SPPS Sorsogon Sorsogon**

MABINI **LODGE NO. 39**
Address: **Aparri, Cagayan (2)**

State of Meeting:
Worshipful Master: **Samuel Gonzaga**
Senior Warden: **Luis R. Uy**
Junior Warden: **Carlito M. Chua**
Treasurer: **Gavino C. Say**
Secretary: **Leandro B. Resurreccion, Sr.**
WM Address: **Aparri, Cagayan**

Sec. Address: **Aparri, Cagayan**

MAGUINDANAO **LODGE NO. 40**
Address: **Cagayan de Oro City** **(17)**

Stated Meeting: **First Saturday** **5:30 PM**
Worshipful Master: **Amante E. Siapno**
Senior Warden: **Jose P. Gatus**
Junior Warden: **Isidro L. Dayon, Jr.**
Treasurer: **Isidro M. Dayon, Sr.**
Secretary: **Cruz T. Zaballero**
WM Address: **MOAF, Region 10, Cagayan de Oro**
Sec. Address: **56 J.R. Borja St., Cagayan de Oro**

CHARLESTON **LODGE NO. 44**
Address: **Agana, Guam** **(20)**

Stated Meeting: **7:30 P.M.**
Worshipful Master: **Frankie T. Fernandez**
Senior Warden: **Douglas A. Nakamura**
Junior Warden: **Gregory B. Blas**
Treasurer: **Antonio L.G. Gogue, PM,**
Secretary: **Jose C. Laguana, PM**
WM Address: **451 Salisbury St., Dededo, Guam, 96912**
Sec. Address: **Box 475, Agana, Guam**

MT. APO **LODGE NO. 45**
Address: **Zamboanga City** **(19)**

Stated Meeting: **Third Saturday** **3:00 P.M.**
Worshipful Master: **Donato Mares**
Senior Warden: **Abdul-Mubin Nuno**
Junior Warden: **Lim Ling Te**
Treasurer: **Suresh Parmanand**
Secretary: **WB Pedro C. Chua**
WM Address: **D'Jackman Tailor, Zamboanga City**
Sec. Address: **P.O. Box 186, Zamboanga City**

MALOLOS **LODGE NO. 46**
Address: **Sto. Rosario Malolos, Bulacan** **(7)**
Stated Meeting: **2:00 P.M.**
Worshipful Master: **Felix C. Florcruz**
Senior Warden: **Noli A. L. Madlangbayan**
Junior Warden: **Faustino C. Garcia**
Treasurer: **Rodolfo J. Aldaba**
Secretary: Marcelino S. Garcia, Jr.
WM Address: **Bagna Malolos, Bulacan**

Sec. Address: c/o Caltex Phils. Inc. 540 P. Faura, Ermita, Mla.

MAKABUGWAS **LODGE NO. 47**
Address: **Tacloban City** **(15)**

Stated Meeting: **First Saturday** **5:30 P.M.**
Worshipful Master: **Andres Uy**
Senior Warden: **Salvador Santiago, Jr.**
Junior Warden: **Rommel Gonzales**
Treasurer: **Santiago Chua**
Secretary: **Bernardino Romero**
WM Address: **c/o Washington Trading, Tacloban City**
Sec. Address: **No. 4 Kalipayan St., Sagkahan, Tacloban City**

PAMPANGA MASONIC **LODGE NO. 48**
Address: **San Fernando, Pampanga** **(7)**

Stated Meeting: **Third Saturday** **3:00 P.M.**
Worshipful Master: **Antolin T. Naguiat, PM**
Senior Warden: **Edgardo M. Miranda**
Junior Warden: **Jaime J. Bantigue**
Treasurer: **Amado L. Sadsad, PM**
Secretary: **Eduardo P. Lumba**
WM Address: **33-1 Final Drive, Carmenville Subd., Angeles City**
Sec. Address: **186 Dolores Homesite, San Fernando, Pampanga**

MOUNT MAINAM **LODGE NO. 49**
Address: **Naic, Cavite** **(10)**

Stated Meeting: **Second Saturday** **2:00 P.M.**
Worshipful Master: **Romulo B. Pisig**
Senior Warden: **Rafael A. Vasquez**
Junior Warden: **Gil R. Meligrito**
Treasurer: **Galahad B. Pardo**
Secretary: **Leonardo J. Calantog**
WM Address: **Balsahan, Naic, Cavite**
Sec. Address: **Bancaan, Naic, Cavite**

SARANGANI **LODGE NO. 50**
Address: **Davao City** **(18)**

Stated Meeting: **Second Saturday** **6:00 P.M.**
Worshipful Master: **Rufino A. Simon, Jr.**
Senior Warden: **Alejandro V. Carpio**
Junior Warden: **Roberto V. Soriano**
Treasurer: **Emilio de Peralta**
Secretary: **Renato S. Sarenas**
WM Address: **11th Regional Equipment Services MPWH, Panakan, Davao City**
Sec. Address: **136 Lunar St., GSIS Village, Matina, Davao City**

PINTONG-BATO **LODGE NO. 51**
Address: **Bacoor, Cavite** **(10)**

Stated Meeting: **Second Saturday** **4:00 P.M.**
Worshipful Master: **Rafael A. Velasquez**
Senior Warden: **Arsenio G. Lazaro**
Junior Warden: **Apolonio T. Jimenez**
Treasurer: **Delfin G. Gawaran**
Secretary: **Conrado R. Barcega, Sr.**
WM Address: **Alima, Bacoor, Cavite**
Sec. Address: **266 Capt. M. Sarino St., Mabolo, Bacoor, Cavite**

PINATUBO **LODGE NO. 52**
Address: **San Narcizo, Zambales 2212** **(8)**

Stated Meeting: **Second Saturday**
Worshipful Master: **Julius F. Villanueva**
Senior Warden: **Crisostomo Galing**
Junior Warden: **Jose B. Angeles**
Treasurer: **Masimo Manglicmot**
Secretary: **Luis P. Gava, PM**
WM Address: **10 Sgt. P. Bernardo St., Caniogan, Pasig, MM**
Sec. Address: **San Narciso, Zambales 2212**

CABANATUAN **LODGE NO. 53**
Address: **Cabanatuan City** **(6)**

Stated Meeting: **First Saturday** **2:00 P.M.**
Worshipful Master: **Emiliano G Perez, Jr.**
Senior Warden: **Cirilo M. Alfonso**
Junior Warden: **Danilo C. Yang**
Treasurer: **Eugenio A. Jongo, PM**
Secretary: **Estelito M. Chan**
WM Address: **Mabini Homesite Subdv., Cabanatuan City**
Sec. Address: **Rizal St., Cabanatuan City**

MAKAWIWILI **LODGE NO. 55**
Address: **Roxas City** **(14)**

Stated Meeting: **Fourth Saturday** **4:00 P.M.**
Worshipful Master: **Elias Conlu P.M.**
Senior Warden: **Antonio Sihiyon P.M.**
Junior Warden: **Te, Lu Eng**
Treasurer: **Antonio Chu Jr.**
Secretary: **Arthur Young P.M.**
WM Address: **Arnaldo Blvd., Roxas City**
Sec. Address: **c/o Crown Trading Roxas City**

PANGASINAN **LODGE NO. 56**
Address: **PNR Site, Dagupan City** **(24)**

Stated Meeting: **Second Saturday** **3:00 P.M.**
Worshipful Master: **Guillermo G. Fernandez**
Senior Warden: **Romulo D. Estrada**
Junior Warden: **Cesar L. Villamil**
Treasurer: **Fidel L. Fernandez, PM**
Secretary: **Peregrino G. Cornel, Jr., PM**
WM Address: **Perez Blvd., Dagupan City**
Sec. Address: **180 A. B. Fernandez West, Dagupan City**

LUZON **LODGE NO. 57**
Address: **Manila**

Stated Meeting: **First Thursday** **6:00 P.M.**
Worshipful Master: **Charlie U. Tang**
Senior Warden: **Wellington K. Young**
Junior Warden: **Deogracias Caballero**
Treasurer: **Deogracias Karganilla**
Secretary: **Jimmy K. Tamano, PM**
WM Address: **152 Lloyd George, San Juan, MM**
Sec. Address: **3014 J. A. Santos Ave., Tondo, Mla.**

LABONG **LODGE NO. 59**
Address: **Manila** **(9)**

State of Meeting: **1st Sat.** **2:00 P.M.**
Worshipful Master: **Edgar E. Santos**
Senior Warden: **Jesus L. Manuel**
Junior Warden: **Hermes E. Ebarle**
Treasurer: **Xavier R. Tanchico**
Secretary: **Dino Mallare**
WM Address: **1442 Kalimbas Sta. Cruz, Manila**
Sec. Address:

ISABELA **LODGE NO. 60**
Address: **Ilagan, Isabela** **(23)**

Stated Meeting: **First Saturday** **3:00 P.M.**
Worshipful Master: **Eladio B. delos Santos**
Senior Warden: **Antonio P. Gomez**
Junior Warden: **Faustino P. Bueno**
Treasurer: **Renato C. Almazan**
Secretary: **Ricardo G. Nicolas**
WM Address: **Calamagui 1st, Ilagan, Isabela**
Sec. Address: **Bagumbayan, Ilagan, Isabela**

MAYON LODGE NO. 61
Address: Legazpi City

Stated Meeting: First Friday 8:45 P.M.
Worshipful Master: Ellizer D. Seville, Jr.
Senior Warden: William C. Cu
Junior Warden: Levi P. Munoz
Treasurer: Edwin C. Cortes
Secretary: Renato A. Angeles
WM Address: Albay T.B. Pavillion, Daraga, Albay
Sec. Address: Angeles Commercial, Daraga, Albay

ANGALO LODGE NO. 63
Address: Vigan, Ilocos Sur (4)

Stated Meeting: Third Saturday 2:30 P.M.
Worshipful Master: Josefino Cachola
Senior Warden: Edward Singson
Junior Warden: Elpidio Que
Treasurer: Felipe Baquiran, PM
Secretary: Loreto F. Plete, PM
WM Address: Vigan, Ilocos Sur

Sec. Address: Vigan, Ilocos Sur

KANLAON LODGE NO. 64
Address: Bacolod City, Negros Occidental (27)
Stated Meeting: Second Saturday 5:30 P.M.
Worshipful Master: Gil N. Octaviano, Jr.
Senior Warden: Enrique C. Lim, Jr.
Junior Warden: Jose P. Gomez
Treasurer: Eugenio O. Flores, Jr.
Secretary: Alipio C. Ykalina II
WM Address: 20-9 Via Margarita Don Enrique Village, Bacolod City
Sec. Address: B-2, Silos Apartment San Juan St., Bacolod City

TAMARAW LODGE NO. 65
Address: Calero, Calapan, Or. Mindoro (28)
Stated Meeting: Second Saturday 2:30 P.M.
Worshipful Master: Edgardo C. Aceron
Senior Warden: Lewilyn Ong
Junior Warden: Jaime B. Concepcion
Treasurer: Manolo A. Brotonel
Secretary: Conrado G. Medina
WM Address: Calapan, Or. Mindoro

Sec. Address: Calapan, Or. Mindoro

GONZAGA LODGE NO. 66
Address: Del Rosario St. (Cor) Gomez St., Tuguegarao, Cagayan (2)
Stated Meeting: Third Saturday 3:00 P.M.
Worshipful Master: Gualberto C. Agatep, Sr.
Senior Warden: Manuel J. Cortez, Jr.
Junior Warden: Julius U. Calina
Treasurer: Jose C. Lingat
Secretary: Geronimo A. de Austria
WM Address: Callao, Lasam, Cagayan

Sec. Address: c/o Andy's Canteen (Infront MPWH) Nursery Site, Tuguegarao, Cagayan

BAGUIO LODGE NO. 67
Address: 180 Kayang Ext., Baguio City

Stated Meeting: First Tuesday 7:00 P.M.
Worshipful Master: Fernando Albino
Senior Warden: Samuel Manginsay
Junior Warden: Galo Weygan
Treasurer: Rene Marin
Secretary: Benito Rullan, Jr.
WM Address: BPI, San Fernando, La Union

Sec. Address: Strata Dev. Corp., Session R., BC

MAGAT LODGE NO. 68
Address: Bayombong, Nueva Vizcaya (3)

Stated Meeting: First Saturday 8:00 A.M.
Worshipful Master: Benjamin S. Reginalde
Senior Warden: Jesus D. Hombrebueno
Junior Warden: Tomas T. Reginaldo
Treasurer: Gregorio Francia, Jr,, PM
Secretary: Hugo T. Hombrebueno, PM
WM Address: Bayombong, Nueva Vizcaya

Sec. Address: Bayombong, Nueva Vizcaya

PRIMERA LUZ FILIPINA LODGE NO. 69
Address: Binakayan, Kawit, Cavite (10)

Stated Meeting: First Saturday 5:00 P.M.
Worshipful Master: Pepito C. Legaspi
Senior Warden: Julio G. Agana
Junior Warden: Leonardo C. Hingada
Treasurer: Zosimo L. Hallare, PM
Secretary: Emmanuel B. Gan, PM
WM Address: 555 Sampaguita Village, Imus, Cavite
Sec. Address: 754 Samala Street, Binakayan, Kawit, Cavite

UNION LODGE NO. 70
Address: San Fernando, La Union (5)

Stated Meeting: First Saturday 1:00 P.M.
Worshipful Master: Raymond E. Brooks
Senior Warden: Oscar G. Rodriguez
Junior Warden: Rodrigo Bumarlong
Treasurer: Dominado Lee
Secretary: Rele R. Cuesta
WM Address: Carille Subd., San Fernando La Union
Sec. Address: PNR Rd., San Fernando, La Union

LAOAG LODGE NO. 71
Address: Laoag City (4)

Stated Meeting: First Saturday 2:30 P.M.
Worshipful Master: Ernesto Cua
Senior Warden: Florencio B. Mina
Junior Warden: Jaime Hernando
Treasurer: Pacito C. Sacanli
Secretary: Irineo F. Santos
WM Address: Laoag City

Sec. Address: 142 Rizal St., Laoag City

MAKILING LODGE NO. 72
Address: Los Banos, Laguna (11)

Stated Meeting: Fourth Saturday 2:00 P.M.
Worshipful Master: Francisco P. Fellizar, Jr.
Senior Warden: Martin R. Jarmin, Jr.
Junior Warden: Arturo M. Mendoza
Treasurer: Eugenio P. Enriquez (PM)
Secretary: Magdaleno B. Dimaranan (PM)
WM Address: P.O. Box 152 UPLB College, Laguna
Sec. Address: IRRI, P.O. Box 933, Manila

NUEVA ECIJA LODGE NO. 73
Address: Quezon, Nueva Ecija (6)

Stated Meeting: Second Saturday 2:00 P.M.
Worshipful Master: Santiago C. Centeno, Jr.
Senior Warden: Cornelio L. de Leon
Junior Warden: Leoncio G. de Leon
Treasurer: Perfecto Q. Alto
Secretary: Monico G. Delgado, PM
WM Address: Villa Benita Subd., Cabanatuan City
Sec. Address: Sto. Domingo, Nueva Ecija

PLARIDEL LODGE NO. 74
Address: Calauag, Quezon (12)

Stated Meeting: First Saturday 3:00 P.M.
Worshipful Master: Abraham Pili
Senior Warden: Ireneo Folloso
Junior Warden: Raul Florido
Treasurer: Rodolfo Carrillo
Secretary: Anastacio G. Ambas
WM Address: Calauag, Quezon

Sec. Address: Calauag, Quezon

AGNO LODGE NO. 75
Address: Tayug, Pangasinan (24)

Stated Meeting: Third Saturday 3:00 P.M.
Worshipful Master: Marcelino C. Cabigas
Senior Warden: Abundio C. Galera
Junior Warden: Esteban C. Nera
Treasurer: Amado V. Araos
Secretary: Dalmacio S. Miranda, Sr.
WM Address: Tayug, Pangasinan

Sec. Address: Tayug, Pangasinan

HAMTIK LODGE NO. 76
Address: San Jose de Buenavista, Antique (14)
Stated Meeting: Second Saturday 8:00 A.M.
Worshipful Master: Rodolfo T. Garfin
Senior Warden: Victoriano V Villagracia
Junior Warden: Gervacio U. Panaguiton
Treasurer: Salvador P. Uy
Secretary: Luther A. Autajay
WM Address: Sibalom, Antique

Sec. Address: San Jose, Antique

KASILAWAN LODGE NO. 77
Address: 1440 San Marcelino St., Malate, Manila (1-B)
Stated Meeting: First Tuesday 6:00 P.M.
Worshipful Master: Jasper T. Tan, PM
Senior Warden: Rolando V. Manuel, PM
Junior Warden: Carroll U. Tang
Treasurer: Cesar Y. Yu, PM
Secretary: Jacinto Q. Astrero, PM
WM Address: 2645 Dominga St., Malate, Manila
Sec. Address: Lot 18, Blk. 22, Golden Acres Subd., Talon V, Las Pinas, MM

TAGA-ILOG LODGE NO. 79
Address: Manila

Stated Meeting: Third Saturday 3:30 P.M.
Worshipful Master: Paquito A. Valenzuela
Senior Warden: Oliver V. Mutuc
Junior Warden: Jaime V. Villanueva
Treasurer: WB Teodulo Yap
Secretary: WB Luis C. Santos
WM Address:

Sec. Address: 2317 Int. 407 S. del Rosario Tondo Manila

F.D. ROOSEVELT MEMORIAL LODGE NO. 81
Address: Plaridel Masonic Temple, 1440 San Marcelino St., Ermita, Mla.
Stated Meeting: Third Saturday 4:00 P.M.
Worshipful Master: Pedro A. Ybanez, PM
Senior Warden: Gaudencio A. Aguirre
Junior Warden: Jose N. Go, Jr.
Treasurer: Angel A. Arde, PM
Secretary: Renato S. Corpuz, PM
WM Address: 14 Troy Compound 2, Bahay Toro, Q.C.
Sec. Address: 11 Nini Ramos St., BF Resort Las Pinas, Las Pinas

HIGH TWELVE LODGE NO. 82
Address: Manila (1-C)

Stated Meeting: Second Saturday 4:00 P.M.
Worshipful Master: Benvenuto C. Alegre
Senior Warden: Vicente C. Vera III
Junior Warden: Jose L. Lechomcito
Treasurer: George Lingtoo So
Secretary: Benjamin L. Padilla
WM Address: 1063 del Pan St., Makati
Sec. Address: c/o Plaridel Masonic Temple, Manila

DAGOHOY LODGE NO. 84
Address: Tagbilaran City (16)

State of Meeting: 2nd Saturday 9 00 A.M.
Worshipful Master: Alley B. Berden
Senior Warden: Fortunato B. Bagaipo, Jr.
Junior Warden: Adriano P. Montes
Treasurer: Vidal L. Pelayo
Secretary: Emmanuel B. Mende
WM Address: c/o First Continental Rural Bank, Tagbilaran City
Sec. Address: 56 Burgos St. Tagbilaran City

ABRA LODGE NO. 86
Address: Bangued, Abra 0101 (4)

Stated Meeting: Second Saturday 9:00 A.M.
Worshipful Master: Gaspar Chan
Senior Warden: Adolfo Palcon
Junior Warden: Medel Taverner
Treasurer: Basiliso A. Pasuca Jr.
Secretary: Marino B. Trinidad
WM Address: Abra Gold Star Trading, Partelo St. Bangued, Abra
Sec. Address: MLG Provincial Office, Bangued, Abra

HIRAM LODGE NO. 88
Address: Plaridel Masonic Temple Manila
Stated Meeting: First Friday 6:00 P.M.
Worshipful Master: Gaudencio V. Fabroa
Senior Warden: Mariano C. Lau
Junior Warden: Juan C. Go
Treasurer: Igmidio L. Sagum, Sr.
Secretary: Filomeno O. Chia, Jr.
WM Address: Area J Blk-I Lot 47, San Gabriel GMA, Cavite
Sec. Address: 1310 Benavidez St., Rm. 502, Tondo, Manila

MUOG LODGE NO. 89
Address: Paranaque, Metro Manila (9)

Stated Meeting: Third Saturday 6:00 P.M.
Worshipful Master: Benjamin G. Perez
Senior Warden: Joel SG. Lazaro
Junior Warden: Wilfredo Vina Bautista
Treasurer: Regino G. Calinisan, Sr.
Secretary: Esmeraldo M. Gatchalian
WM Address: 28 Visayas St., Ayala Alabang Village, Muntinlupa, MM
Sec. Address: 9725 Gat Mendoza Compound, Paranaque, MM

MEMORIAL LODGE NO. 90
Address: Munoz, Nueva Ecija (6) Philippines
Stated Meeting: Second Saturday 2:30 P.M.
Worshipful Master: Efren E. Pulido
Senior Warden: Romeo L. Saplaco
Junior Warden: Efren L. Alvarez
Treasurer: Agustin A. Pelmoka
Secretary: Nathaniel V. Lapitan
WM Address: Munoz, Nueva Ecija

Sec. Address: Munoz, Nueva Ecija

MOUNT KALADIAS **LODGE NO. 91**
Address: **Dumaguete City, Negros Oriental** **(16)**

Stated Meeting: **Second Tuesday** **8:30 A.M.**
Worshipful Master: **Antonio Ramas-Uypitching**
Senior Warden: **Procopio M. Velasco**
Junior Warden: **Jose A. Ravello**
Treasurer: **Jose K. Quiambao, PM**
Secretary: **Laong Laan U. Garcia, PM**
WM Address: **28 Legaspi St., Dumaguete City**
Sec. Address: **24 E.J. Blanco Road Dumaguete City**

MENCIUS **LODGE NO. 93**
Address: **1828 Taft Avenue, Manila** **(I-A)**

Stated Meeting: **First Wednesday** **7:00 P.M.**
Worshipful Master: **William Co Dy**
Senior Warden: **William Lao Chan**
Junior Warden: **Benito Lim Ong**
Treasurer: **Henry T. AngHessing, PM**
Secretary: **Mariano Sih, PM**
WM Address: **Room 302-CK Bldg. No. 750 Juan Luna St. Bdo. Manila**
Sec. Address: **583 Elcano St. Binondo, Manila**

SERVICE **LODGE NO. 95**
Address: **Plaridel Masonic Temple, Manila** **(I-C)**

Stated Meeting: **Second Friday** **6:00 P.M.**
Worshipful Master: **Armando A. Yanga**
Senior Warden: **Modesto D. Gonzales, PM**
Junior Warden: **Raymundo A. Yu, Jr.**
Treasurer: **Amado R. Briones, Jr., PM**
Secretary: **Virgilio P. Ilagan, PM**
WM Address: **26-C Pardo de Tavera St. Sto. Nino, Galas, Q.C.**
Sec. Address: **77 Dr. Pilapil St., Sagad Pasig, Metro Manila**

ISAGANI **LODGE NO. 96**
Address: **Tarlac, Tarlac** **(29)**

Stated Meeting: **First Saturday** **4:00 P.M.**
Worshipful Master: **Amado K. Go**
Senior Warden: **Joselito L. Lim**
Junior Warden: **Cosmo P. Antonio**
Treasurer: **Benjamin G. Chua**
Secretary: **Severino T. Lopez**
WM Address: **Tarlac, Tarlac**

Sec. Address: **Tarlac, Tarlac**

BAGONG ILAW **LODGE NO. 97**
Address: **Noveléta, Cavite** **(10)**

Stated Meeting: **First Saturday** **5:00 P.M.**
Worshipful Master: **Demetrio Y. Cochon**
Senior Warden: **Domingo F. Salud**
Junior Warden: **Regalado R. Aure**
Treasurer: **Rogelio B. Cruz**
Secretary: **Reynaldo C. Laserna**
WM Address: **PNCC Compound, Baclaran, Paranaque, MM**
Sec. Address: **852 Reyes St., Noveleta, Cavite**

MOUNT HURAW **LODGE NO. 98**
Address: **Catbalogan, Samar** **(39)**

Stated Meeting: **First Friday** **6:00 P.M.**
Worshipful Master: **Modesto Villarin, Jr.**
Senior Warden: **Cesar P. Velarde**
Junior Warden: **Pablo Z. Aragon, Jr.**
Treasurer: **Gil T. Jao, PM**
Secretary: **Elpidio B. Aseries, PM**
WM Address: **Catbalogan, Samar**

Sec. Address: **Catbalogan, Samar**

PALAWAN **LODGE NO. 99**
Address: **Puerto Princesa City** **(1-A)**

Stated Meeting: **Second Saturday** **4:00 P.M.**
Worshipful Master: **Rafael P. Creencia**
Senior Warden: **Alberto R. Trinidad**
Junior Warden: **Benjamin F. Antonio**
Treasurer: **Gregorio C. Castro**
Secretary: **Perfecto L. Alibadbad, PM**
WM Address: **P.O. Box 78, Puerto Princesa City**
Sec. Address: **P.O. Box 78, Puerto Princesa City**

BUD DAHO **LODGE NO. 102**
Address: **Jolo, Sulu** **(19)**

Stated Meeting: **Second Saturday** **5:00 P.M.**
Worshipful Master: **Antonio J. Rabulan**
Senior Warden: **Hussin Sahijuan**
Junior Warden: **Nurhasan P. Isahac**
Treasurer: **Namli T. Salasa**
Secretary: **Rolando A. Tanedo**
WM Address: **Hadji Butu Extension, Jolo, Sulu**
Sec. Address: **MSU-SDTC, Jolo, Sulu**

ZAMBALES LODGE NO. 103
Address: Iba, Zambales (8)

State of Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Romeo C. Cabal
Senior Warden: Manuel D. Danao
Junior Warden: Virgilio C. Angeles
Treasurer: Feliciano B. Fontelera
Secretary: Miguel R. Sahagun, Sr.
WM Address: Botolan, Zambales

Sec. Address: Iba, Zambales

BATAAN LODGE NO. 104
Address: Orani, Bataan (8)

Stated Meeting: Third Saturday 1:00 P.M.
Worshipful Master: Oscar S. Jaring
Senior Warden: Renato Decena
Junior Warden: Fernando Quintos
Treasurer: Sabino B. Baluyot
Secretary: Cesar S. Zuniga
WM Address: Hermosa, Bataan

Sec. Address: Orani, Bataan

LEONARD WOOD LODGE NO. 105
Address: Angeles City (7)
Pampanga
Stated Meeting: First Tuesday 7:00 P.M.
Worshipful Master: Nicolas G. Tablante
Senior Warden: Armin D. Tinio
Junior Warden: Augusto G. Panlilio
Treasurer: Gerard L. Miller
Secretary: Antonio J. Guzman
WM Address: 55 Dona Gloria Ave., Villa Gloria Subd., Angeles City
Sec. Address: 101-B Angelina St., Villa Gloria Subd., Angeles City

CAMARINES NORTE LODGE NO. 107
Address: Daet, Camarines Norte (13)

Stated Meeting: Second Saturday 7:00 P.M.
Worshipful Master: Arturo Z. Elizes
Senior Warden: Godofredo O. Salagoste
Junior Warden: Bernardo A. Almira
Treasurer: Ong Peng Lee, PM
Secretary: Joselito N. Tabios, PM
WM Address: PNB, Daet, Camarines Norte

Sec. Address: Masonic Temple Cpd., Daet, Camarines Norte

KUTANG BATO LODGE NO. 110
Address: Cotabato City (26)

Stated Meeting: First Thursday 7:00 P.M.
Worshipful Master: Jesus C. Ocsio, Jr.
Senior Warden: Manuel W. Hao
Junior Warden: Roland V. Sublay
Treasurer: Marcelo U. Soyao
Secretary: Lucas C. Tan, PM
WM Address: Circuit Road, Cotabato City

Sec. Address: LCT Hardware, Magallanes St., Cotabato City

MARANAW LODGE NO. 111
Address: Masonic Temple Quezon Ave. Ext., Iligan City (25)
Stated Meeting: Second Saturday 5:00 P.M.
Worshipful Master: Benjamin A. Gravino
Senior Warden: Manuel S. Gaite
Junior Warden: Erlando G. Briones
Treasurer: Tirso R. Fernando
Secretary: Victor C. Canoy
WM Address: Rosario Heights Subdivision Tubod, Iligan City 8801
Sec. Address: Balete Drive, Tibanga Santiago, Iligan City 8801

INDANG LODGE NO. 115
Address: Indang, Cavite (10)

Stated Meeting: Second Saturday 1:00 P.M.
Worshipful Master: Alexander F. Ferre
Senior Warden: Ruben C. Vidallon
Junior Warden: Mario F. Guevara
Treasurer: Ruben M. Astudillo
Secretary: Camilo C. Nuestro, Sr.
WM Address: Indang, Cavite

Sec. Address: Indang, Cavite

VICTORY LODGE NO. 116
Address: Camiling, Tarlac (29)

Stated Meeting: Third Saturday 5:00 P.M.
Worshipful Master: Gaudencio V. Toledo, Jr.
Senior Warden: Pacifico R. Gayla
Junior Warden: Bonifacio B. Manuel
Treasurer: WB Recto P. Tolentino, PM
Secretary: VW Perfecto D. Corpuz, PDDGM
WM Address: San Clemente, Tarlac

Sec. Address: Camiling, Tarlac

OKINAWA **LODGE NO. 118**
Address: 717-1 Yagibaru, Kitanakagusu- (34)
ko-son, Okinawa, Japan 901-23
Stated Meeting: Second Tuesday 7:30 P.M.
Worshipful Master: Vicente B. Abril
Senior Warden: Steve H. Herrington
Junior Warden: Mark H. Byant
Treasurer: Jerry W. Swartz
Secretary: Mariano A. Cantos
WM Address: H&HS Co. Supply Desp. MCAS,
Futenma FPO Seattle 98772
Sec. Address: P.O. Box 37 Okinawa,
Okinawa City, Japan 904

MARIKINA **LODGE NO. 119**
Address: Quezon City (9)

State of Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Guillermo R. Lazaro
Senior Warden: Benjamin T. Mordeno
Junior Warden: Zito C. Ochoa
Treasurer: Cipriano M. Cruz
Secretary: Delfin del Rosario
WM Address: 6 Juan Luan St.
U.P. Campus, Diliman, Q.C.
Sec. Address: No. 8 Cecilia St.
Sta Teresita Village
Marikina, M.M.

QUEZON CITY **LODGE NO. 122**
Address: Quezon City (9)

Stated Meeting: Second Saturday 2:00 P.M.
Worshipful Master: Jose Francisco R. Aquino
Senior Warden: Rogelio F. Fuentes
Junior Warden: Eluderio S. Salvo
Treasurer: Rolando P Pacia
Secretary: Ildefonso P. Serrano, Jr.
WM Address: 25 Marang, Proj. 2,
Quezon City
Sec. Address: 11 Road 17, Toro Hills,
Quezon City

MILTON C. MARVIN **LODGE NO. 123**
Address: Agana Heights, Guam (20)
P.O. Box 484, Agana, Guam 96910
Stated Meeting: First Wednesday 7:30 P.M.
Worshipful Master: Serafin M. Malubag
Senior Warden: Alfonso C. Pellas
Junior Warden: Leonardo M. Lupa
Treasurer: VWB Fel F. Dumlao
Secretary: VWB Leonilo T. Alger
WM Address: 122 Edward Lane,
Piti, Guam 96910
Sec. Address: P.O. Box 484, Agana,
Guam 96910

CEBU **LODGE NO. 128**
Address: Cebu City (16)

Stated Meeting: Second Tuesday 7:30 P.M.
Worshipful Master: Benjamin K. Chua
Senior Warden: Benjamin S. Tan
Junior Warden: Eugene A. Lim
Treasurer: Jesus M. Ravanes
Secretary: John K. Lim, PM
WM Address: 49 F. Gonzales St.,
Cebu City
Sec. Address: P.O. Box 105,
Cebu City

SIXTO LOPEZ (BATULAO) **LODGE NO. 129**
Address: Union Street, Balayan, (28)
Batangas
Stated Meeting: Fourth Saturday 2:30 P.M.
Worshipful Master: Alfredo P. Bihis
Senior Warden: Nelson Y. Macamay
Junior Warden: Alberto A. Reyes
Treasurer: Orlando A. Buhay
Secretary: Nicolas P. Oriondo
WM Address: Dambalielos St.,
Balayan, Batangas
Sec. Address: 231 P. Zalvidea St.,
Nasugbu, Batangas

MT. MALINDANG **LODGE NO. 130**
Address: New Annex, (33)
Ozamiz City
Stated Meeting: First Saturday 5:00 P.M.
Worshipful Master: Jose C. Villanueva, Jr.
Senior Warden: Constancio O. Uy
Junior Warden: Vicente V. Agustin
Treasurer: WB Nelson L. Te
Secretary: WB Filemon A. Kho
WM Address: Mayor H. Ramiro Gen. Hospital
Maningcol, Ozamiz City
Sec. Address: 89-A Las Aguadas St.,
Ozamiz City

CAGAYAN VALLEY **LODGE NO. 133**
Address: A. Mabini St., (23)
Santiago, Isabela
Stated Meeting: Second Saturday 3:00 P.M.
Worshipful Master: Jolly P. Silverio
Senior Warden: Maximo S. Dirige
Junior Warden: Artemio D. Castro
Treasurer: Isagani C. Nilo
Secretary: Reynaldo G. Acosta
WM Address: Ramos East, San Isidro,
Isabela
Sec. Address: Divisoria, Santiago
Isabela

T.M. KALAW LODGE NO. 136
Address: San Juan M.M. (9)

State of Meeting:
Worshipful Master: Carlo G. Magno
Senior Warden: Ramon C. Enojado
Junior Warden: Arturo L.P. Florentin
Treasurer: Jose B. Guevarra
Secretary: Benjamin L. Formoso, Jr.
WM Address: 128 Stockholm St.
Green Park Vill, Pasig, M.M.
Sec. Address: 77 10th Ave.,
Cubao, Quezon City

JUAN S. ALANO LODGE NO. 137
Address: Isabela, (19)
Basilan Province
Stated Meeting: Second Thursday 5:00 P.M.
Worshipful Master: Perfecto C. Antonio
Senior Warden: Rogelio Igot
Junior Warden: Napoleon P. Yu
Treasurer: Rolando Amores
Secretary: WB Manuel Pagayucan, PM
WM Address: c/o PNB Basilan Branch

Sec. Address: c/o PNB Basilan Branch

BONTOC LODGE NO. 140
Address: Bontoc, Mountain (5)
Province
Stated Meeting: First Thursday
Worshipful Master: Leonardo M. Cadiogan
Senior Warden: Felix F. Diaz, III
Junior Warden: Franklin C. Odsoy
Treasurer: Modesto M. Kiniway
Secretary: Severo G. Pimentel, Sr.
WM Address: Bontoc, Mountain
Province
Sec. Address: Bontoc, Mountain
Province

NUEVA VIZCAYA LODGE NO. 144
Address: Solano, Nueva Vizcaya (3)

Stated Meeting: First Saturday 3:00 P.M.
Worshipful Master: WB Castulo Villanueva
Senior Warden: Bro. Pablo L. Cacanindin
Junior Warden: Bro. Francisco Salinas
Treasurer: Bro. Jemz Ludan
Secretary: WB Pablo S. Macaraeg
WM Address: Solano, Nueva Vizcaya

Sec. Address: Solano, Nueva Vizcaya

RAFAEL PALMA LODGE NO. 147
Address: Capitol Masonic Temple (9)
Kalayaan Ave., Quezon City
State of Meeting: 3rd Saturday 2:00 P.M.
Worshipful Master: Delfin B. del Rosario, Jr.
Senior Warden: Abraham de Castro
Junior Warden: Elias C. Avante, Jr.
Treasurer: Ulrico A. Baladlad, Sr.
Secretary: Eusebio L. Abella, Jr.
WM Address: 8 Sta. Cecilia St.
Sta. Teresita Villa, Marikina, MM
Sec. Address: 3-Col. Martinez St.
Heroes' Hill, Quezon City

NOLI ME TANGERE LODGE NO. 148
Address: Manila (1-C)

State of Meeting: First Saturday 5:30 P.M.
Worshipful Master: Manuel C. Banena, Jr.
Senior Warden: Francisco M. Lovero
Junior Warden: Alexander Dairocas
Treasurer: Manuel G. Bahena, Sr.
Secretary: Rene C. Damian
WM Address: 711 Balingkit St
Malate, Manila
Sec. Address: Plaridel Masonic Temple
Manila

DAVAO LODGE NO. 149
Address: Davao City (18)

Stated Meeting: Fourth Saturday 6:00 P.M.
Worshipful Master: Conrado M. Adeva
Senior Warden: Emmanuel S. Arao
Junior Warden: Wilson B. Braceros
Treasurer: Wenceslao A. Ng-ee
Secretary: Eriberto S. del Pilar, Jr. PM
WM Address: Ledesma Subd.,
Davao City
Sec. Address: RM 201 Lozano Bldg., C.M.
Recto Ave., Davao City

RISING SUN LODGE NO. 151
Address: P.O. Box 12, Zama-Machi (22)
Kanagawakan, Camp Zama, Japan
State of Meeting: 1st Thursday 7:00 P.M.
Worshipful Master: Robert A. Perry
Senior Warden: George W. Ellett, Jr.
Junior Warden: Guido W. Borg
Treasurer: Thomas W. Simmons
Secretary: George W. Ellett, Jr.
WM Address: 296th Army Band
APO SF 96343
Sec. Address: USA UVN OFT
Japan, Box 30 APO
SF 96343=0084

MANUEL ROXAS **LODGE NO. 152**
Address: **Plaridel Masonic Temple (1-C)**
1440 San Marcelino
Stated Meeting: **Second Monday 6:00 P.M.**
Worshipful Master: **Arturo S.P. Guevara, PM**
Senior Warden: **Tony Tiu Sia Sin**
Junior Warden: **Oscar B. Panta**
Treasurer: **Roberto P. Ocampo**
Secretary: **Fidel S. Chua**
WM Address: **2311 Fuentes St. San Andres, MM**
Sec. Address: **77-B Mauban St., Quezon City**

PAGADIAN CITY **LODGE NO. 153**
Address: **Pagadian City (40)**
Zamboanga del Sur
Stated Meeting: **First Saturday 4:00 P.M.**
Worshipful Master: **Bro. Romeo C. Hofilena**
Senior Warden: **Bro. Victor G. Pajares**
Junior Warden: **Bro. Jose A. Bayawa**
Treasurer: **Bro. Rey F. Quisumbing**
Secretary: **Bro. Wilfredo P. Cepe**
WM Address: **Arellano St., San Jose, Pagadian City**
Sec. Address: **Camp Abelon Compound, Pagadian City**

OROQUIETA **LODGE NO. 154**
Address: **Capitol Drive, (33)**
Oroquieta City
Stated Meeting: **Third Saturday 2:00 P.M.**
Worshipful Master: **Ismael V. Bolando**
Senior Warden: **Morlando J. Gonzaga**
Junior Warden: **Felipe G. Zapatos**
Treasurer: **Mario Cesar R. Villa**
Secretary: **Paulino S. Perez**
WM Address: **Pines, Oroquieta City**

Sec. Address: **Oroquieta City**

MT. MUSUAN **LODGE NO. 155**
Address: **Malaybalay, Bukidnon (35)**

Stated Meeting: **Second Saturday 2:00 P.M.**
Worshipful Master: **Florendo Cui**
Senior Warden: **Jaime Rubio**
Junior Warden: **Alberto Dizon**
Treasurer: **Pedrito Dulanas**
Secretary: **Eugenio Sicat, PM**
WM Address: **Malaybalay, Bukidnon**

Sec. Address: **Malaybalay, Bukidnon**

MOUNT MATUTUM **LODGE NO. 156**
Address: **Gen. Santos City (37)**

Stated Meeting: **Second Wednesday 5:00 P.M.**
Worshipful Master: **Nestor C. Panlaque**
Senior Warden: **Aurelio L. Lopez, Jr.**
Junior Warden: **Alexander L. Chiu**
Treasurer: **Rodrigo O. Salangsang**
Secretary: **Godofredo Z. Misa**
WM Address: **Panlaque Machine Shop, Roxas Ave., Gen. Santos City**
Sec. Address: **Masonic Temple 005 Magsaysay Ave., Gen. Santos City**

MINDORO **LODGE NO. 157**
Address: **San Jose, Occidental Mindoro (28)**

Stated Meeting: **First Saturday 7:00 P.M.**
Worshipful Master: **Antonio Guinto, Jr.**
Senior Warden: **Wendell Dy**
Junior Warden: **Francis Ramon Lee**
Treasurer: **Virgilio Cruz**
Secretary: **Ernesto Ayes**
WM Address: **San Jose, Occidental Mindoro**

Sec. Address: **San Jose, Occidental Mindoro**

ALFONSO LEE SIN **LODGE NO. 158**
Address: **Tapuac, Dagupan City (24)**

State of Meeting:
Worshipful Master: **Andresito M. Capati**
Senior Warden: **Theodore E. Coquia**
Junior Warden: **Manuel Chua Lim**
Treasurer: **Pio S. Coquia**
Secretary: **Domingo L. Chua**
WM Address: **De Corp Comp. Dagupan City**
Sec. Address: **NANA Commercial Dagupan City**

ANCHOR **LODGE NO. 159**
Address: **Samput, Paniqui, (29)**
Tarlac
Stated Meeting: **Second Saturday 4:00 P.M.**
Worshipful Master: **Alvin P. Belarmino**
Senior Warden: **Godino G. Galeon**
Junior Warden: **Domingo R. Lacayanga**
Treasurer: **Chua Kim Uy**
Secretary: **Francisco V. Sumat**
WM Address: **c/o Tarlac Animal Clinic, Tarlac, Tarlac**
Sec. Address: **Burgos St., Paniqui, Tarlac**

AGUSAN VALLEY **LODGE NO. 160**
Address: **Doongan, Butuan City** **(31)**

Stated Meeting: **Fourth Saturday** **3:00 P.M.**
Worshipful Master: **Warito B. Rubio**
Senior Warden: **Alfredo L. Cuezon**
Junior Warden: **Ludivico M. Sabang**
Treasurer: **Ferdinand A. Amante**
Secretary: **Sabas Clarito, Jr.**
WM Address: **Philamlife Office, Butuan City**
Sec. Address: **705 R. Calo St., Butuan City**

LINGAYEN **LODGE NO. 161**
Address: **Lingayen, Pangasinan** **(24)**

State of Meeting: **1st Saturday** **3:00 P.M.**
Worshipful Master: **Jose Ban Ramos**
Senior Warden: **Paul Verzosa**
Junior Warden: **Roberto Navarro**
Treasurer: **Edilberto Bautista**
Secretary: **Jose M. Santos**
WM Address: **Binmaley, Pangasinan**

Sec. Address: **49 Artacho St. Lingayen, Pangasinan**

DIPOLOG **LODGE NO. 162**
Address: **Sicayab, Dipolog City** **(38)**

Stated Meeting: **Second Saturday** **2:00 P.M.**
Worshipful Master: **Zoilo Ruaya, Jr.**
Senior Warden: **Becker P. Young**
Junior Warden: **Teckson Tan Bravo**
Treasurer: **Anastacio Junio, Jr.**
Secretary: **Vicente H. Carreon**
WM Address: **Dipolog City**

Sec. Address: **COCOFED, Dipolog City**

SALINAS **LODGE NO. 163**
Address: **Bambang, Nueva Vizcaya** **(3)**

Stated Meeting: **Third Saturday** **3:00 P.M.**
Worshipful Master: **Catalino M. Ranada**
Senior Warden: **Eugenio C. Casalme**
Junior Warden: **Mariano N. Benitez**
Treasurer: **Edward R. Valido**
Secretary: **Gregorio A. Buenavista, PM**
WM Address: **Methodista St. Calaocan Bambang, Nueva Vizcaya**
Sec. Address: **Gen. Trias St., Banggot, Bambang Nueva Vizcaya**

LAM-ANG **LODGE NO. 164**
Address: **Candon Memorial Church, UCCP** **(4)**
San Jose District, Candon, Ilocos Sur
Stated Meeting: **First Saturday** **9:00 A.M.**
Worshipful Master: **WB Reynaldo C. Olvena**
Senior Warden: **Bro. Samson E. Suen**
Junior Warden: **Bro. Rodolfo H. Piamonte**
Treasurer: **WB Clemente Bang-asan, P.M.**
Secretary: **WB Solomon J. Abellera, Jr.**
WM Address: **Sta. Lucia District Hospital, Sta. Lucia, Ilocos Sur**
Sec. Address: **95 National Highway, San Jose District Candon, Ilocos Sur**

TAGAYTAY **LODGE NO. 165**
Address: **Tagaytay City** **(10)**

Stated Meeting: **Third Saturday** **2:00 P.M.**
Worshipful Master: **Virgilio F. Sarmiento**
Senior Warden: **Apolinar V. Saulog**
Junior Warden: **Edgardo P. Mercado**
Treasurer: **Flaviano H. Perdito**
Secretary: **Antolin B. Gemanil**
WM Address: **6 Yakal St. Zapote Bacoor, Cavite**
Sec. Address: **Silang Cavite 2nd Imus, Cavite**

APO KAHOY **LODGE NO. 166**
Address: **5:30 P.M.**

Stated Meeting: **Second Saturday**
Worshipful Master: **Antonio F. Lugod**
Senior Warden: **Napoleon Valdevilla**
Junior Warden: **Maximo Paderanga**
Treasurer: **Wilfredo L. Soriano**
Secretary: **Renito R. Reyes**
WM Address: **Gingoog City**

Sec. Address: **Paz Village, Gingoog City**

GEN. MANUEL TINIO **LODGE NO. 167**
Address: **Guimba, Nueva Ecija** **(6)**

Stated Meeting: **First Saturday** **8:30 A.M.**
Worshipful Master: **Floro P. Domingo**
Senior Warden: **Samuel La. Guerrero**
Junior Warden: **Wilfredo S. Wy**
Treasurer: **Pedro M. Punzalan, Jr.**
Secretary: **Candido S. Imana, PM**
WM Address: **Guimba, Nueva Ecija**

Sec. Address: **Guimba, Nueva Ecija**

GEN. LLANERA MEMORIAL — **LODGE NO. 168**
Address: San Lorenzo, Gapan, Nueva Ecija (6)

Stated Meeting: Fourth Saturday 2:00 P.M.
Worshipful Master: Lilio L. Garcia
Senior Warden: Gary S. Soto
Junior Warden: Anselmo P. Syegco, Jr.
Treasurer: Benedicto M. Angeles
Secretary: Harthus E. Mabalay, PM
WM Address: San Antonio, Nueva Ecija

Sec. Address: Bucana, Gapan, Nueva Ecija

JUAN SUMULONG MEMORIAL — **LODGE NO. 169**
Address: Taytay, Rizal (9)

Stated Meeting: Fourth Saturday 2:00 P.M.
Worshipful Master: Pascual S. Ebreo
Senior Warden: Pedro Hernando
Junior Warden: Othelio Agbayani
Treasurer: Jose A. Tanseco
Secretary: Johnny C. del Rosario
WM Address: 8-A Asuzena St., Roxas District, Quezon City
Sec. Address: 155 Homeowners Drive, Marikina, MM

KIDAPAWAN — **LODGE NO. 170**
Address: Kidapawan, Cotabato (26)

State of Meeting: 4th Saturday 3:00 P.M.
Worshipful Master: Paulino T. Bandala
Senior Warden: Elpidio F. Masbad III
Junior Warden: Alfredo J. Quemada
Treasurer: Jacinto Tomocmol
Secretary: Elmer A. Sabulao
WM Address: Kidapawan, Cotabato

Sec. Address: CMC Kidapawan, Cotabato

NARRA — **LODGE NO. 171**
Address: San Jose City, Nueva Ecija (6)

Stated Meeting: Third Saturday 8:30 A.M.
Worshipful Master: Ismael Tan
Senior Warden: Prospero Micinao
Junior Warden: Jessie Suncuaco
Treasurer: Anselmo Munsayac
Secretary: Andres R. Garcia P.M.
WM Address: Rizal, Nueva Ecija

Sec. Address: Malasin, San Jose City

MICRONESIA — **LODGE NO. 173**
Address: Agana, Guam (20)

Stated Meeting: Third Friday 7:30 P.M.
Worshipful Master: Gene Lacson Ignacio
Senior Warden: Efern Ayson Ballestamon
Junior Warden: Dionisio Pareja Gamboa
Treasurer: Rogelio Torres Manuto, PM
Secretary: Casiano Mojica Bostre, PM
WM Address: 602 E. Sunset Blvd., Nas Guam 96337
Sec. Address: 131 Ysengson Rd., Dededo, Guam 96912

CAPITOL CITY — **LODGE NO. 174**
Address: Quezon City (9)

Stated Meeting: Last Saturday 3:00 P.M.
Worshipful Master: Benjamin R. Villanueva
Senior Warden: Antonio M. Salonga
Junior Warden: Protacio L. Depakakibo
Treasurer: Safiro A. Vinarao, PM
Secretary: Bienvenido G. Ongkikio, PM
WM Address: 1306 Quiricada St., Tondo, Manila
Sec. Address: 15 Dagupan St., Frisco, Q.C.

SIETE MARTIRES — **LODGE NO. 177**
Address: Balaoan, La Union (5)

Stated Meeting: Second Saturday 3:00 P.M.
Worshipful Master: Joaquin C. Ostrea, Jr.
Senior Warden: Cesar O. Ostrea
Junior Warden: Arturo G. Llavore
Treasurer: Jesus T. Ostrea, Jr.
Secretary: Concordio V. Coloma
WM Address: Balaoan, La Union

Sec. Address: Balaoan, La Union

CORDILLERA — **LODGE NO. 178**
Address: Bagabag, Nueva Vizcaya (3)

Stated Meeting: Second Saturday 8:00 A.M.
Worshipful Master: Nicolas C. Gappi
Senior Warden: William R. Calderon
Junior Warden: Arsenio P. Solimen
Treasurer: Eladio A. Dumanay, PM
Secretary: Pepito J. Agaser, PM
WM Address: Murong, Bagabag, Nueva Vizcaya
Sec. Address: Murong, Bagabag, Nueva Vizcaya

EMON **LODGE NO. 179**
Address: **Kwajalein, Marxhall Islands**

Stated Meeting: **Fourth Monday** **7:30 P.M.**
Worshipful Master: **John B. Davis, Jr.**
Senior Warden: **Kenneth M. Crabtree**
Junior Warden: **Calvin W. Edwards**
Treasurer: **Terrence C. Hawley**
Secretary: **William K. Merritt**
WM Address: **P.O. Box 1040, APO San Francisco, 96555**
Sec. Address: **P.O. Box 274 APO San Francisco, 96555**

MAHARLIKA **LODGE NO. 180**
Address: **Cauayan, Isabela** **(23)**

Stated Meeting: **Fourth Saturday** **6:00 P.M.**
Worshipful Master: **Felipe A. Salvador, Jr.**
Senior Warden: **Abraham Domingo**
Junior Warden: **Eduardo Reyes**
Treasurer: **Ernesto C. Uy**
Secretary: **Arturo R. Toledo, Sr., PM**
WM Address: **Alicia, Isabela**

Sec. Address: **Cauayan, Isabela**

SIERRA MADRE LODGE **LODGE NO. 181**
Address: **Paete, Laguna** **(11)**

Stated Meeting: **Second Saturday** **2:00 P.M.**
Worshipful Master: **Leandro B. Balquiedra**
Senior Warden: **Emeterio Bandong, Jr.**
Junior Warden: **Cezar Gavia**
Treasurer: **Ernesto A. Cadawas**
Secretary: **Ernesto C. Pagalanan, PM**
WM Address: **Paete, Laguna**

Sec. Address: **Paete, Laguna**

RIO CHICO **LODGE NO. 182**
Address: **Dagupan, Tabuk, Kalinga-Apayao** **(2)**
Stated Meeting: **Second Saturday** **9:00 A.M.**
Worshipful Master: **John B. Flores**
Senior Warden: **Nicolas T. Balais**
Junior Warden: **Noe V. Dannang**
Treasurer: **Daniel D. Batala**
Secretary: **Augusto S. Alejandrino**
WM Address: **Bulanao, Tabuk, Kalinga-Apayao**
Sec. Address: **Dagupan, Tabuk, Kalinga-Apayao**

MAC ARTHUR **LODGE NO. 183**
Address: **Seoul, Korea** **(30)**

Stated Meeting: **Third Friday** **9:00 A.M.**
Worshipful Master: **Edwin Ventura**
Senior Warden: **John P. Faas, Sr.**
Junior Warden: **Salvatore M. Cremona**
Treasurer: **Tomas M. Valencia III**
Secretary: **Herminigildo R. Flancia**
WM Address: **Telescopic Engr. Inc APO SF CA 96301**
Sec. Address: **Amkor A & E Inc. APO SF CA 96301**

MACAJALAR **LODGE NO. 184**
Address: **Cagayan de Oro City** **(17)**

Stated Meeting: **First Fridays** **5:30 P.M.**
Worshipful Master: **Ildefonso Agbuya**
Senior Warden: **James C. Go**
Junior Warden: **Jimmy C. Ting**
Treasurer: **Henry Ching-Tiu**
Secretary: **Ben Su Chu Eng**
WM Address: **c/o Soriano Law Office cor. Tiano/Montalban Sts. CDO**
Sec. Address: **Santiago Hayes St., Cagayan de Oro City**

LAONG LAAN **LODGE NO. 185**
Address: **Quezon City** **(9)**

Stated Meeting: **First Saturday** **3:00 P.M.**
Worshipful Master: **Romeo L. Engracia**
Senior Warden: **Norman M. Castillo**
Junior Warden: **William S. Tan**
Treasurer: **Jose D. Hinlo**
Secretary: **Irineo P. Goce**
WM Address: **Lot 12 Blk 12 N. Susan St. BF Homes, Novaliches, Caloocan**
Sec. Address: **Lot 44 Road 22, COGOE Village Antipolo, Rizal**

SAN CARLOS **LODGE NO. 186**
Address: **San Carlos City, Negros Occidental** **(27)**
Stated Meeting: **Fourth Saturday** **5:00 P.M.**
Worshipful Master: **Santiago G. Barcelona, Jr.**
Senior Warden: **Eli P. Demandante**
Junior Warden: **Franklin M. Cobbol**
Treasurer: **Restituto P. Dayon, PM**
Secretary: **Joseph O. Tanangkingsing, PM**
WM Address: **Escalante, Negros Occidental**

Sec. Address: **San Carlos City, Negros Occidental**

KALANTIAO LODGE NO. 187
Address: **Iloilo City** (14)

Stated Meeting: **Third Saturday** 5:00 P.M.
Worshipful Master: **Angel A. So**
Senior Warden: **Alejandro O. Que**
Junior Warden: **Dante A. Denate**
Treasurer: **Renato V. Alba**
Secretary: **Aladino J. Harder**
WM Address: **25 Rizal St. La Paz, Iloilo City**
Sec. Address: **120 Javellana St., La Paz, Iloilo City**

SAIGON LODGE NO. 188
Address: **Plaridel Masonic Temple** (1-C)
1440 San Marcelino Ermita Manila
State of Meeting: **1st Wednesday** 7:00 P.M.
Worshipful Master: **Evaristo A. Leviste**
Senior Warden: **Ross A. Del Mendo**
Junior Warden: **Mamerto B. Manalo**
Treasurer: **Jose G. Monosca, Jr.**
Secretary: **Ludovico R. Madrid**
WM Address: **21 New Delhi, BF Homes Las Pinas, M.M.**
Sec. Address: **31 Dalsol St. Project 8, Quezon City**

MORNING CALM LODGE NO. 189
Address: **Taegu, Korea** (30)

Stated Meeting: **First Thursday** 9:00 A.M.
Worshipful Master: **George Snow**
Senior Warden: **Walter Edward Crawford**
Junior Warden: **Melvin Talmadge Jr.**
Treasurer: **Richard Allen Knott**
Secretary: **John William Martin**
WM Address: **293rd Signal Co. APO S.F. 96218**
Sec. Address: **ARMP, USACFSC (TFO) APO S. F. 96218**

MATI AURORA LODGE LODGE NO. 190
Address: **Mabua, Matiao, Davao Oriental** (32)
Stated Meeting: **Third Saturday** 5:00 P.M.
Worshipful Master: **Edgardo E. Lopez**
Senior Warden: **Felix V. Luchvaez**
Junior Warden: **Nicolas M. Alcover**
Treasurer: **Alfonso M. Lahora**
Secretary: **WB Alberto V. Ravelo, PM**
WM Address: **Mati, Davao Oriental**

Sec. Address: **Mati, Davao Oriental**

MALLIG PLAINS LODGE NO. 191
Address: **Roxas, Isabela** (23)

Stated Meeting: **Third Saturday** 9:00 A.M.
Worshipful Master: **Flaviano Almiron, Jr.**
Senior Warden: **Abraham O. Romero**
Junior Warden: **Oniate P. Tabangcura**
Treasurer: **Antonio Castillo, Sr.**
Secretary: **Warlito T. Cayaba**
WM Address: **Cantro, Roxas, Isabela**
Sec. Address: **Osmena, Ilagan, Isabela**

RIO GRANDE LODGE NO. 192
Address: **Kabacan, Cotabato** (26)

Stated Meeting: **Second Saturday** 3:00 P.M.
Worshipful Master: **Ramon C. Damag**
Senior Warden: **Hermogenes T. Uy**
Junior Warden: **Ignacio Bermudez**
Treasurer: **Gaudencio V. Molon, PM**
Secretary: **Gavino D. Bautista**
WM Address: **USM, Kabacan, Cotabato**

Sec. Address: **USM, Kabacan, Cotabato**

SARANAY LODGE NO. 193
Address: **Gundaway, Cabarroguis, Quirino** (3)
Stated Meeting: **Fourth Saturday** 9:00 A.M.
Worshipful Master: **Ramoncito B. Piana**
Senior Warden: **Gilbert G. Pagulayan**
Junior Warden: **Rolando G. Espiritu**
Treasurer: **WB Angel T. Bacoling, Jr**
Secretary: **WB Lorenzo G. Itchon, Jr.**
WM Address: **Cabarroguis, Quirino**

Sec. Address: **Diffun, Quirino**

MABINI-KALAW LODGE LODGE NO. 195
Address: **Lipa City Colleges, Lipa City** (28)
Stated Meeting: **First Saturday** 2:00 P.M.
Worshipful Master: **Patricio B. Marasigan**
Senior Warden: **Luis A. Ilagan, Jr.**
Junior Warden: **Venustiano C. Gonzales**
Treasurer: **Edelito C. Dimailig**
Secretary: **Carlito D. Racelis**
WM Address: **Brgy. Taysan, San Jose, Batangas**
Sec. Address: **CDR Poultry Feeds & Supply, Lipa City**

SHANGRILA **LODGE NO. 196**
Address: **Tagum, Davao** **(32)**

Stated Meeting: **First Saturday** **2:00 P.M.**
Worshipful Master: **Pacifico A. Guillen**
Senior Warden: **Rico O. Ibonia**
Junior Warden: **Rafael I. Erfe**
Treasurer: **Onofre Morante**
Secretary: **Melchor S. Perdido, PM**
WM Address: **105 Molave St., Monte Maria Village, Davao City**
Sec. Address: **1355 Quezon St., Tagum, Davao**

DATU BAGO **LODGE NO. 197**
Address: **V. Mapa St., Davao** **(13)**
Masonic Center, Davao City
Stated Meeting: **Second Monday** **6:00 P.M.**
Worshipful Master: **Dante P. Escalante**
Senior Warden: **Roselo T. Toledo**
Junior Warden: **Hector M. Maniquis**
Treasurer: **Bartolome Hernandez III**
Secretary: **Nestor C. Purugganan**
WM Address: **Davao Doctor Hospital, Davao City**
Sec. Address: **Davao Unitrade Sales, 1029 Jacinto Ext., Davao City**

DIGOS MASONIC **LODGE NO. 198**
Address: **Digos, Davao del Sur** **(18)**

Stated Meeting: **Third Saturday** **9:00 A.M.**
Worshipful Master: **Romeo S. Aninon**
Senior Warden: **Isaurus Gravador**
Junior Warden: **Manuel K. Gonzales**
Treasurer: **Juanito C. Laspinas**
Secretary: **Riorito R. Cagas**
WM Address: **Digos, Davao del Sur**

Sec. Address: **Digos, Davao del Sur**

ANDRES BONIFACIO **LODGE NO. 199**
Address: **CMCB; Matalino St., Cor. Kalayaan Ave., Central Dist., Q.C.** **(9)**
Stated Meeting: **Fouth Friday** **6:00 P.M.**
Worshipful Master: **Herminiano C. Echiverre, Jr.**
Senior Warden: **Danilo A. Ursua**
Junior Warden: **Alfonso S. Canizares**
Treasurer: **Remigio A. Tabones**
Secretary: **Rene N. Glorioso**
WM Address: **12 10th Avenue, Cubao, Q.C.**
Sec. Address: **99 Rincon, Valenzuela, Metro Manila**

NEGRENSE **LODGE NO. 200**
Address: **Bacolod City** **(27)**

Stated Meeting: **Second Friday** **6:00 P.M.**
Worshipful Master: **Leo G. Cuachon**
Senior Warden: **John L. Go**
Junior Warden: **Jose Gladwin F. Treyes**
Treasurer: **Oscar B. Quisumbing, Jr.**
Secretary: **Amando K. Alcantara**
WM Address: **49 Rodriguez Ave., Bacolod City**
Sec. Address: **P.O. Box 78 Bacolod City**

M.V. KO MEMORIAL **LODGE NO. 210**
Address: **Victorias, Negros Occidental** **(27)**

Stated Meeting: **1st Saturday** **3:00 P.M.**
Worshipful Master: **Martin F. Yulo**
Senior Warden: **Arturo J. Binguan**
Junior Warden: **Peter L. Gochuico**
Treasurer: **Alejandro L. Tupas, Jr.**
Secretary: **Amado V. Lacson**
WM Address: **Susan Trade, Victorias, Negros Occ.**
Sec. Address: **JR Motor Parts, Victorias, Negros Occ.**

NORTHERN SAMAR **LODGE NO. 211**
Address: **Catarman, Northern Samar** **(39)**
State of Meeting: **2nd Saturday** **9:00 A.M.**
Worshipful Master: **Agustin Madattu**
Senior Warden: **Edilberto Velasco**
Junior Warden: **Norberto O. Gordo**
Treasurer: **Ang Ley**
Secretary: **Sergio S. Castillo**
WM Address: **NORSAMELCO, Catarman, N. Samar**
Sec. Address: **University Town Northern Samar**

ZOSIMO MONTEMAYOR **LODGE NO. 212**
Address: **Musuan, Bukidnon** **(35)**

Stated Meeting: **Fourth Saturday** **2:00 P.M.**
Worshipful Master: **Deogracias Navaja**
Senior Warden: **Rafael Balmocena**
Junior Warden: **Jose Olivares**
Treasurer: **Rosenio Anacleto**
Secretary: **Prudencio B. Magadan**
WM Address: **Musuan, Bukidnon**

Sec. Address: **Musuan, Bukidnon**

BEACON **LODGE NO. 213**
Address: **Davao City** **(18)**

Stated Meeting: **4th Friday sday** **7:00 P.M.**
Worshipful Master: **Celso M. Sy**
Senior Warden: **Romeo A. Yu**
Junior Warden: **Ramonito R. Castaneda**
Treasurer: **Rodrigo C. Sy**
Secretary: **Ramon K. Alvarez**
WM Address: **c/o Producers Bank, Bangoy St., Davao City**
Sec. Address: **c/o Rm. 201 GRDC Bldg., Lanang, Davao City**

BERNARDO A. NERI MEMORIAL **LODGE NO. 214**
Address: **Calamba, Misamis Occidental** **(38)**
Stated Meeting: **Fourth Saturday** **9:00 A.M.**
Worshipful Master: **Jose R. Apdujan**
Senior Warden: **Edgar V. Iman**
Junior Warden: **Romeo P. Bacarro**
Treasurer: **Grego E. Monera, PM**
Secretary: **Gerardo M. Pangilinan, Jr., PM**
WM Address: **Sapang Dalaga, Misamis Occidental**
Sec. Address: **Sapang Dalaga, Misamis Occidental**

ITAWES **LODGE NO. 215**
Address: **Lakambini, Tuao Cagayan** **(2)**
State of Meeting:
Worshipful Master: **Jose R. Balinnang**
Senior Warden: **Rolando Pauig**
Junior Warden: **Flor B. Mandac**
Treasurer: **Bienvenido Bernardino**
Secretary: **Romeo Israel**
WM Address:

Sec. Address:

SALUG VALLEY **LODGE NO. 216**
Address: **Molave Zamboanga del Sur** **(40)**

Stated Meeting: **Second Saturday** **9:00 A.M.**
Worshipful Master: **Paciano W. Guillen**
Senior Warden: **Antonio S. Ruaya**
Junior Warden: **Eulogio M. Pedrano**
Treasurer: **Oscar V. del Carmen**
Secretary: **Oscar E. A. Girado**
WM Address: **Molave, Zamboanga del Sur**

Sec. Address: **Molave, Zamboanga del Sur**

RED ARROW DIVISION **LODGE NO. 217**
Address: **San Nicolas, Pangasinan** **(24)**
Stated Meeting: **Second Saturday** **3:00 P.M.**
Worshipful Master: **Rufo R. delos Reyes**
Senior Warden: **Hermilo C. Bacod**
Junior Warden: **Ahemelic A. Saldito**
Treasurer: **VWB Porferio M. Gonzales, DDGM**
Secretary: **WB Crispin V. Sabado, PM**
WM Address: **San Quintin, Pangasinan**

Sec. Address: **San Nicolas, Pangasinan**

IFUGAO **LODGE NO. 218**
Address: **Lamut, Ifugao** **(3)**

Stated Meeting: **Third Saturday** **9:00 A.M.**
Worshipful Master: **Miguel Pumihic**
Senior Warden: **Edmundo I. Pacursa**
Junior Warden: **Antonio Crespillo**
Treasurer: **Toribio B. Adaci**
Secretary: **Abelardo B. Cayong, Sr.**
WM Address: **Kiangan, Ifugao**

Sec. Address: **Lamut, Ifugao**

TIMBERLAND **LODGE NO. 219**
Address: **San Francisco, Agusan del Sur** **(31)**

Stated Meeting: **First Saturday** **9:00 A.M.**
Worshipful Master: **Gregorio B. Garcia**
Senior Warden: **Gil B. Medina**
Junior Warden: **Nicanor C. Estenzo**
Treasurer: **Juan D. Damgo**
Secretary: **Teodorico B. Torotoro**
WM Address: **MPWH, Patin-ay, Prosperidad, Agusan del Sur**
Sec. Address: **PNB, San Francisco, Agusan del Sur**

LEONARDO T. PANARES **LODGE NO. 220**
Address: **Cagayan de Oro City** **(17)**

Stated Meeting: **First Monday** **5:30 P.M.**
Worshipful Master: **Rogelio Tirona**
Senior Warden: **Jefferson Soriano**
Junior Warden: **Jim Borja**
Treasurer: **Enrique Saab**
Secretary: **Tomas R. Garcia, PM**
WM Address: **c/o No. 66 Corrales Ave., Cagayan de Oro**
Sec. Address: **No. 66 Corrales Ave., Cagayan de Oro**

TACLOBAN LODGE NO. 221
Address: Padre Burgos Street, Tacloban (15)

Stated Meeting: Fourth Saturday 5:30 P.M.
Worshipful Master: Patricio A. Coruna
Senior Warden: Noel S. Banez
Junior Warden: Abelardo M. Monge, Jr.
Treasurer: Joselito Alcazar
Secretary: Simeon V. Mendoza
WM Address: V & G Subdivision, Tacloban City
Sec. Address: MPWH, Region 8, Candahug, Palo, Leyte

KAPATAGAN VALLEY LODGE NO. 222
Address: Baroy, Lanao del Norte (25)

Stated Meeting: First Saturday 1:30 P.M.
Worshipful Master: Lucio C. Lim Jr.
Senior Warden: William P. Ong
Junior Warden: Sosthenes D. Manigsaca
Treasurer: Eyan B. Yu
Secretary: Guerra M. Ansao
WM Address: Lanipao, Lala, Lanao del Norte
Sec. Address: Ansao Accounting Office Tubod, Lanao del Norte

BANTUGAN LODGE NO. 223
Address: Cotabato City (26)

Stated Meeting: Second Monday 7:00 P.M.
Worshipful Master: Jorge B. Manaois
Senior Warden: Moya Yu Ekey
Junior Warden: Ibrahim A. Marohom
Treasurer: Rodolfo V. Lim
Secretary: Romeo M. Castillo, PM
WM Address: MPWH-Region XII, Cotabato City
Sec. Address: Sotto Apartment, Sinsuat Ave., Cotabato City

LUIS J. REYES MEM. LODGE NO. 224
Address: Mariveles, Bataan (38)

State of Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: Victor Exclamador
Senior Warden: Jose V. Oconer
Junior Warden: Felias B. Baclian
Treasurer: Mabini Pulido
Secretary: Antonio Medina
WM Address: Mariveles, Bataan

Sec. Address: Samal, Bataan

DADIANGAS LODGE NO. 225
Address: General Santos City (37)

Stated Meeting: First Saturday 5:00 P.M.
Worshipful Master: Edgar C. Dypinagco
Senior Warden: Emmanuel E. Magrina
Junior Warden: Joven K. Chua
Treasurer: Timoray T. Ang
Secretary: James D. Chua
WM Address: Dypinagco Dental Clinic, Gen. Santos City
Sec. Address: Cagampang St., Gen. Santos City

CLAINOG LODGE NO. 226
Address: Calinog, Iloilo City (14)

State of Meeting:
Worshipful Master: Cesar Regalado
Senior Warden: Abelardo Lao
Junior Warden: Jose Ong Bun
Treasurer: Salvador Pasaporte
Secretary: Rafael Chiva
WM Address: Calinog, Iloilo City

Sec. Address: Calinog, Iloilo City

LAKE LANAO LODGE NO. 227
Address: MSU Campus, Marawi City (25)
Stated Meeting: First Saturday 8:30 A.M.
Worshipful Master: Camar A. Umpa
Senior Warden: Ali G. Macawaris
Junior Warden: Ishmael G. Bagundang
Treasurer: Emmanuel M. Lagare
Secretary: Bernard R. Castillo
WM Address: MSU Campus, Marawi City
Sec. Address: MSU Campus, Marawi City

KAPATIRAN LODGE NO. 228
Address: Cabanatuan City Nueva Ecija
Stated Meeting: 4th Saturday
Worshipful Master: Elpidio C. Escobar
Senior Warden: Ricardo L. Villasenor
Junior Warden: Tomasito C. Aguilus
Treasurer: Jose B. Ferrer
Secretary: Armando T. Aizon
WM Address: Cabanatuan City

Sec. Address: Cabanatuan City

TIGBAUAN LODGE NO. 229
Address: Tigbauan, Iloilo (14)

Stated Meeting: Second Saturday 3:30 P.M.
Worshipful Master: Rogelio Q. Gacutan
Senior Warden: Jose T. Canto, Jr.
Junior Warden: Angelito T. Vizcarra
Treasurer: Renato A. Bernal
Secretary: Rolando R. Platon, PM
WM Address: Gloryville Subd., Arevalo, Iloilo City
Sec. Address: Gloryville Subd., Arevalo, Iloilo City

LAKE PINAMALOY LODGE LODGE No. 230
Address: Don Carlos Bukidnon (35)

Stated Meeting: Third Saturday 9:00 A.M.
Worshipful Master: Johnny L. Uy
Senior Warden: Crisologo Ocaya
Junior Warden: Eddy O. Bragat
Treasurer: Ariel Tan
Secretary: Feliciano O. Delfin PM
WM Address: Don Carlos, Bukidnon

Sec. Address: Don Carlos, Bukidnon

QUINTIN SALAS MEMORIAL LODGE NO. 231
Address: Dumangas, Iloilo (14)

Stated Meeting: Third Friday 5:30 P.M.
Worshipful Master: Bro. Dr. Manuel de Asis
Senior Warden: Bro. Dr. Vicente Villareal
Junior Warden: Bro. Paul Que
Treasurer: WB Vicente P. Parcia, Sr.
Secretary: WB Vicente L. Gan
WM Address: Don Francisco Village, Jaro, Iloilo City
Sec. Address. c/o Hamelen Marketing, Gen. Luna St., Iloilo City

EAST GATE LODGE NO. 232
Address: Borongan, Eastern Samar (39)

State of Meeting: 2nd Sat. 4:00 P.M.
Worshipful Master: Napoleon B. Adena
Senior Warden: Celestino B. Sabate
Junior Warden: Vicente Catudio
Treasurer: Pastor T. Tabale
Secretary: Almario A. Montes
WM Address: Borongan, Eastern Samar

Sec. Address: Borongan, Eastern Samar

SANCHEZ MIRA LODGE LODGE NO. 233
Address: Sanchez Mira, Cagayan (02)

Stated Meeting: First Saturday 3:00 P.M.
Worshipful Master: Manuel B. Macabugao
Senior Warden: Dadie F. Rasgo
Junior Warden: Macario C. Ines
Treasurer: Herman C. Asanias
Secretary: Wilfredo S. Bagasao
WM Address: Bidduang, Pamplona, Cagayan
Sec. Address: Centro I, Sanchez Mira, Cagayan

APOLINARIO MABINI LODGE NO. 235
Address: Cuyapo, Nueva Ecija (6)

Stated Meeting: Fourth Saturday 8:30 A.M.
Worshipful Master: Benjamin Tan
Senior Warden: Marcelino D. Ramos
Junior Warden: Domingo I. de Luna
Treasurer: Solomon Uy Ang
Secretary: Jose I. Hidalgo, Sr.
WM Address: Guimba, Nueva Ecija

Sec. Address: Cuyapo, Nueva Ecija

MOUNT DIWATA LODGE NO. 236
Address: Surigao City (31)

Stated Meeting: 6:30 P.M.
Worshipful Master: Floripinas C. Buyser
Senior Warden: Proceso C. Bonotan, Jr.
Junior Warden: Mario R. Hatague
Treasurer: Edgardo B. Mejorada
Secretary: Joel R. Castro
WM Address: 175 Borromeo St., Surigao City
Sec. Address: Grace Christian Clinic, Surigao City

PANABO DALISAY LODGE LODGE NO. 237
Address: Panabo Davao del Norte (32)

Stated Meeting: First Saturday 9:00 A.M.
Worshipful Master: Ernesto Bagsarsa
Senior Warden: Rogelio Luyahan
Junior Warden: Buenaventura Gacuma
Treasurer: WB. Ricardo Lacsam, PM
Secretary: WB Florentino Adriano, PM
WM Address: Duterte Ext., Sto. Nino, Panabo, Davao del Norte
Sec. Address: 943 Torres St., Bo. Obrero, Davao City

MAGDIWANG LODGE NO. 238
Address: **Noveleta, Cavite** (10)

Stated Meeting: **Second Saturday** 5:00 P.M.
Worshipful Master: **WB Teodoro G. Salud, PM**
Senior Warden: **Bro. Antonio S. Medina**
Junior Warden: **Bro. Pedro C. Angelia**
Treasurer: **VWB Arturo P. Reyles, PM**
Secretary: **WB Leonardo R. Pineda, PM**
WM Address: **P. Burgos St., Rosario, Cavite**
Sec. Address: **Gen. P. Alvarez St. Noveleta, Cavite**

PALILAN LODGE NO. 239
Address: **Jimenez, Misamis Occ.** (33)

State of Meeting: **4th Sat.** 2:00 P.M.
Worshipful Master: **John K. Go**
Senior Warden: **Cesar B. Docor**
Junior Warden: **Norberto A. Mananggit**
Treasurer: **Margarito C. Chiong**
Secretary: **Alfonso C. Caylo**
WM Address: **Oroquieta City**

Sec. Address: **Panaon, Misamis Occidental**

SINDANGAN LODGE NO. 240
Address: **Sindangan, Zamboanga del Norte** (38)
Stated Meeting: **Third Saturday** 9:00 A.M.
Worshipful Master: **Francisco Acebedo**
Senior Warden: **Apolonio B. Molina, Jr.**
Junior Warden: **Rogelio Patricio**
Treasurer: **Gil T. Ledesma**
Secretary: **Ramon Balbuena Buza**
WM Address: **Sindangan, Zamboanga del Norte**
Sec. Address: **Sindangan, Zamboanga del Norte**

RED MOUNTAIN LODGE NO. 241
Address: **Tandag, Surigao del Sur** (31)

Stated Meeting: **Thrid Saturday** 7:00 P.M.
Worshipful Master: **Emiliano T. Salang, Jr.**
Senior Warden: **Pedro S. Giron, Jr.**
Junior Warden: **Romeo S. Momo**
Treasurer: **Circano T. Cabuga**
Secretary: **Victor S. Pangilinan**
WM Address: **Tandag, Surigao del Sur**

Sec. Address: **Tandag, Surigao del Sur**

PUNTA SULAWAN LODGE NO. 242
Address: **Alubijid, Misamis Oriental** (17)
Stated Meeting: **Second Saturday** 2:00 P.M.
Worshipful Master: **Noe Laurente Madrid**
Senior Warden: **Ely Labis Enerio**
Junior Warden: **Policarpo P. Catian**
Treasurer: **Constantino R. Autor**
Secretary: **Tolomeo C. Galarrita**
WM Address: **Alubijid, Misamis Oriental**
Sec. Address: **Alubijid, Misamis Oriental**

MANTICAO LODGE NO. 243
Address: **Iligan City** (25)

Stated Meeting: **Third Friday** 5:00 P.M.
Worshipful Master: **Reynaldo C. Echavez**
Senior Warden: **Roberto C. Padilla**
Junior Warden: **Johnny T. Po**
Treasurer: **Anaclito Matas Jr.**
Secretary: **Camilo G. Empleo, PM**
WM Address: **La Salle Road Palao, Iligan City**
Sec. Address: **Masonic Temple, Iligan City**

DAGUMA MOUNTAIN RANGE LODGE NO. 244
Address: **Tacurong, Sultan Kudarat** (37)
Stated Meeting: **First Thursday** 6:00 P.M.
Worshipful Master: **Jode P. Lim, Jr., PM**
Senior Warden: **Carlos P. Uy**
Junior Warden: **Antonio B. dela Fuente**
Treasurer: **Ang Degok Go**
Secretary: **Ramon T. del Castillo, Jr.**
WM Address: **Tacurong, Sultan Kudarat**

Sec. Address: **Tacurong, Sulatan Kudarat**

BUKIDNON LODGE NO. 245
Address: **Sayre Highway Valencia, Bukidnon**
Stated Meeting: **1st Saturday** 4:00 P.M.
Worshipful Master: **Eliezer C. Mabao**
Senior Warden: **Eddie G. Estrella**
Junior Warden: **Eduardo P. Chan**
Treasurer: **Samuel M. Salang**
Secretary: **David M. Porticos PM**
WM Address: **Valencia, Bukidnon**

Sec. Address: **Valencia, Bukidnon**

SIBUGUEY VALLEY **LODGE NO. 246**
Address: **Buug, Zamboanga del Sur** **(40)**

Stated Meeting: **Third Saturday** **9:30 A.M.**
Worshipful Master: **Trifon P. Sajulga**
Senior Warden: **Jose G. Ty**
Junior Warden: **Eduardo L. Ordiz**
Treasurer: **Benjamin C. Bonite**
Secretary: **Leceniano C. Procia**
WM Address: **Buug, Zamboanga del Sur**

Sec. Address: **Buug, Zamboanga del Sur**

DAET **LODGE NO. 247**
Address: **Daet, Camarines Norte** **(13)**

Stated Meeting: **First Saturday** **7:30 P.M.**
Worshipful Master: **Fernando S. Nagera**
Senior Warden: **Vladimir P. Pekson**
Junior Warden: **Oscar O. Osorio**
Treasurer: **VW Santigao P. Ferrer, Jr.**
Secretary: **VW Jose T. Seeping, Jr.**
WM Address: **c/o PNB Bank, Daet Branch, Daet, Camarines Norte**
Sec. Address: **Brgy. Pandan, Daet, Camarines Norte**

BAYAWAN **LODGE NO. 248**
Address: **Masonic Temple, Real St., Dumaguete City** **(16)**
Stated Meeting: **Second Saturday** **2:00 P.M.**
Worshipful Master: **Antonio L. Garcia, PM**
Senior Warden: **Jose P. Alamillo**
Junior Warden: **Enrique L. Montebon, Jr.**
Treasurer: **Ceferino F. Maypa, PM**
Secretary: **Benjamin C. Corsino, PM**
WM Address: **Motong, Dumaguete City**

Sec. Address: **Piapi, Dumaguete City**

HALCON **LODGE NO. 249**
Address: **Roxas, Oriental Mindoro** **(28)**
Stated Meeting: **First Saturday** **9:30 A.M.**
Worshipful Master: **Antonio C. Bernal, Jr.**
Senior Warden: **Ulysses A.M. Gonzalez**
Junior Warden: **Osias Magaling, Jr.**
Treasurer: **Rogelio M. Fallaria**
Secretary: **Francisco G. Jopillo, Jr.**
WM Address: **Roxas, Oriental Mindoro**

Sec. Address: **Roxas, Oriental Mindoro**

CARMEN VALLEY **LODGE NO. 250**
Address: **Cagayan de Oro City** **(17)**

Stated Meeting: **Second Saturday** **5:30 P.M.**
Worshipful Master: **Franklin U. Siao**
Senior Warden: **Manuel C. Ngo**
Junior Warden: **Stephen S. Lim**
Treasurer: **Am Yee T. Ang**
Secretary: **Ramon P. Velez**
WM Address: **INPORT, Puntod, Cagayan de Oro City**
Sec. Address: **DLG, Mis. Or., Cagayan de Oro City**

TUMAUINI **LODGE NO. 251**
Address: **Tumauini, Isabela**

Stated Meeting: **Last Saturday** **4:00 P.M.**
Worshipful Master: **Dr. Ruben M. Angobung**
Senior Warden: **Engr. Gualfredo Martinez**
Junior Warden: **Mr. Elpidio Macoco**
Treasurer: **Mr. Nestor Tagufa**
Secretary: **Mr. William B. Macapia**
WM Address: **Tumauini, Isabela**

Sec. Address: **Tumauini, Isabela**

TUPAS **LODGE NO. 252**
Address: **Cebu Masonic Temple 70 Borromeo St., Cebu City** **(16)**
Stated Meeting: **First Tuesday** **6:30 P.M.**
Worshipful Master: **Peter C. Sy**
Senior Warden: **Patrick Evans R. King**
Junior Warden: **Leonard U. Lim**
Treasurer: **Anthony S. Yu**
Secretary: **Robert E. Savellon**
WM Address: **236 Lopez Jaena St., Mandaue City**
Sec. Address: **I-C P. del Rosario Ext., Cebu City**

DON CAMILO OSIAS MEM. LODGE NO. 253
Address: **Malaybalay, Bukidnon** **(35)**

State of Meeting: **1st Sat.** **2:00 P.M.**
Worshipful Master: **Felipe Quijote**
Senior Warden: **Jerome Ramirez**
Junior Warden: **Eroline Rafanan**
Treasurer: **Fred Barberan**
Secretary: **Augustine Pagud**
WM Address: **Malaybalay, Bukidnon**

Sec. Address: **Gov. Robin St. Malaybalay, Bukidnon**

ARCADIO EVANGELISTA MEMORIAL **LODGE NO. 254**
Address:

Stated Meeting: **First Saturday** **9:00 A.M.**
Worshipful Master: **Romeo C. Aguinaldo**
Senior Warden: **Honesto B. Evangelista**
Junior Warden: **Francisco B. Perez**
Treasurer: **Jesus V. Evangelista, PM**
Secretary: **Vivencio G. de la Cruz, PM**
WM Address: **29 Legaspi St., Paniqui, Tarlac**
Sec. Address: **Ramos, Tarlac**

KAMAYO **LODGE NO. 255**
Address: **PICOP, Surigao del Sur** **(31)**

Stated Meeting: **Second Wednesday** **6:00 P.M.**
Worshipful Master: **Avelino G. Veracion**
Senior Warden: **Mamerto L. Garcia**
Junior Warden: **Manuel S. Ontua**
Treasurer: **Bonifacio B. Sing**
Secretary: **Ermelindo G. Andal**
WM Address: **PICOP, Surigao del Sur**

Sec. Address: **Bislig, Surigao del Sur**

KITANGLAY **LODGE NO. 256**
Address: **Initao, Misamis Oriental** **(17)**

Stated Meeting: **1:00 P.M.**
Worshipful Master: **Munaito T. Chio**
Senior Warden: **Virgilio T. Tan**
Junior Warden: **Quintin V. Carlos**
Treasurer: **Ricardo D. Bragat**
Secretary: **Rudy J. Baluran**
WM Address: **Cagayan Educational Supply Cagayan de Oro City**
Sec. Address: **Initao, Misamis Oriental**

NAGA CITY **LODGE NO. 257**
Address: **Concepcion Pequena Naga City** **(13)**
State of Meeting:
Worshipful Master: **Santos T. Magat**
Senior Warden: **Carlos S. Briones**
Junior Warden: **Benjamin P. Villanueva**
Treasurer: **Felix L. Chua**
Secretary: **Eugene L. Ong**
WM Address: **c/o Filipinas Canning Corp., Abella St., Naga City**
Sec. Address: **32 Gen. Luna St. Naga City**

INDUSTRIAL CITY **LODGE NO. 259**
Address: **Iligan City** **(25)**

Stated Meeting: **6:00 P.M.**
Worshipful Master: **Felixberto C. Castro**
Senior Warden: **Moises Y. Siangco**
Junior Warden: **Wilfredo B. Flores**
Treasurer: **Alexander R. Gaw**
Secretary: **Theonilo A. Pala**
WM Address: **Highway Tibanga, Iligan City**
Sec. Address: **Door 5 Rhodora Apt., Tibanga, Iligan City**

MANGKAS **LODGE NO. 260**
Address: **La Carlota City** **(27)**

Stated Meeting: **Third Saturday** **4:30**
Worshipful Master: **Victorio H. Cortes, Jr.**
Senior Warden: **Edgardo G. Canlas**
Junior Warden: **Abrahame E. Tionko**
Treasurer: **Mars R. de Leon**
Secretary: **Jose C. Ganzon, Jr.**
WM Address: **Filipino Bakery, Bago City**
Sec. Address: **No. 6 Neptune St., Puentevella Subd., Bacolod City**

MOLAVE **LODGE NO. 261**
Address: **Lupao, Nueva Ecija** **(6)**

Stated Meeting: **First Saturday** **2:00 P.M.**
Worshipful Master: **Vicente V. Cirineo**
Senior Warden: **Luis Vicente**
Junior Warden: **Brigido C. Hipol**
Treasurer: **Rolando B. Uy**
Secretary: **WB Isagani E. Velarde**
WM Address: **Lupao, Nueva Ecija**

Sec. Address: **Lupao, Nueva Ecija**

MANUEL LUIS QUEZON MEMORIAL **LODGE NO. 262**
Address: **Baler, Aurora** **(6)**

Stated Meeting: **Second Saturday** **8:30 A.M.**
Worshipful Master: **Manuel E. Romero**
Senior Warden: **Romeo T. Chua**
Junior Warden: **Nepomuceno W. Gonzales**
Treasurer: **Ricardo C. Iglesias**
Secretary: **Daniel L. Duaso**
WM Address: **Baler, Aurora**

Sec. Address: **Baler, Aurora**

ZARAGOZA **LODGE NO. 263**
Address: **Zaragoza, Nueva Ecija** **(6)**

Stated Meeting: **2:00 P.M.**
Worshipful Master: **Uy An Sit**
Senior Warden: **Hilario C. Aluning**
Junior Warden: **Solito G. Ramoso**
Treasurer: **Dionisio L. Manuel**
Secretary: **Prudencio J. Elegado**
WM Address: **La Paz, Tarlac**

Sec. Address: **Sta. Lucia Young, Zaragoza, Nueva Ecija**

MOUNT AMURONG **LODGE NO. 264**
Address: **Talugtug, Nueva Ecija** **(6)**

Stated Meeting: **Third Saturday** **8:00 A.M.**
Worshipful Master: **Jaime S. Marcelo**
Senior Warden: **Saturnino A. Fronda**
Junior Warden: **Hermenegildo C. Legarda**
Treasurer: **Bernabe C. Manuel Sr.**
Secretary: **Danilo G. Eugenio**
WM Address: **18 Faigal St., Guimba, Nueva Ecija**
Sec. Address: **Zulueta Subd., Guimba, Nueva Ecija**

DON LORENZO TAN MEMORIAL **LODGE NO. 265**
Address: **Tangub City** **(33)**

Stated Meeting: **Second Saturday** **2:00 P.M.**
Worshipful Master: **Teodorico P. Oligario**
Senior Warden: **Ernesto L. Demecillo**
Junior Warden: **Vicente C. Villamor**
Treasurer: **Aniceto T. Siete**
Secretary: **William M. Yu, Jr.**
WM Address: **Parojinog St., Ozamiz City**

Sec. Address: **c/o William Fishing Supply Ozamiz City**

SHARIFF KABUNSUAN **LODGE NO. 266**
Address: **Cotabato City** **(26)**

Stated Meeting: **Second Friday** **7:00 P.M.**
Worshipful Master: **Gerardo A. Tan**
Senior Warden: **Sangacala M. Baraguir**
Junior Warden: **Moslemen B. Bago**
Treasurer: **Celedonio V. Quitalig**
Secretary: **Abelardo Q. Balanag, PM**
WM Address: **Mabini St., Cotabato City**
Sec. Address: **Notre Dame Ave., Cotabato City**

MIDSAYAP MASONIC **LODGE NO. 267**
Address: **Midsayap, Cotabato** **(26)**

Stated Meeting: **9:30 A.M.**
Worshipful Master: **Nestor J. Villanueva**
Senior Warden: **Rodolfo J. Soriano, Jr.**
Junior Warden: **Carlito C. Salem**
Treasurer: **Ponciano A. Sagun**
Secretary: **Ebenezer G. Moralde**
WM Address: **Midsayap, Cotabato**

Sec. Address: **SCC, Midsayap, Cotabato**

MERIDIAN **LODGE NO. 268**
Address: **Balanga, Bataan** **(8)**

State of Meeting: **1st Sat.** **3:00 P.M.**
Worshipful Master: **Avelino R. Batungbacal**
Senior Warden **Lope Acapulco**
Junior Warden: **Felipe Nisay**
Treasurer: **Geraldo Valdecanas**
Secretary: **Jacinto G. Perez**
WM Address: **Balanga, Bataan**

Sec. Address: **Balanga, Bataan**

LA NAVAL **LODGE NO. 269**
Address: **Sangley Point, Cavite City** **(10)**

Stated Meeting: **Third Friday** **5:30 P.M.**
Worshipful Master: **WB Alfredo M. Moises**
Senior Warden: **Bro. Federico D. dela Cruz**
Junior Warden: **Bro. Adriano S. Anastacio, Jr.**
Treasurer: **WB Erlindo A. Erolin, PM**
Secretary: **Bro. Arturo Y. Capada**
WM Address: **Sangley Point, Cavite City**
Sec. Address: **Sangley Point, Cavite City**

DR. J.P. RIZAL **LODGE NO. 270**
Address: **Calamba, Laguna** **(11)**

Stated Meeting: **3rd Saturday** **6:00 P.M.**
Worshipful Master: **Benito L. Lit**
Senior Warden: **Gregorio Villanueva**
Junior Warden: **Manuel Mendoza**
Treasurer: **Philip Rodriguez**
Secretary: **Emilio Capulong, Jr.**
WM Address: **Lakeview Subd., Calamba, Laguna**
Sec. Address: **Elepano Subd., Calamba, Laguna**

M.H. DEL PILAR **LODGE NO. 272**
Address: **Meycauayan, Bulacan** **(7)**

Stated Meeting: **First Saturday** **2:00 P.M.**
Worshipful Master: **Jose B. Montejo, Jr.**
Senior Warden: **Renerio O. Arceo**
Junior Warden: **Rogelio N. Fernando**
Treasurer: **Flaviano P. Villas**
Secretary: **Antonio S. Cruz**
WM Address: **Saluysuy, Mecuayan, Bulacan**
Sec. Address: **6 Batangas St., SFDM, Quezon City**

TALAVERA **LODGE NO. 273**
Address: **Talavera, Nueva Ecija** **(6)**

Stated Meeting: **3rd Saturday** **2:00 P.M.**
Worshipful Master: **Servando V. Lara**
Senior Warden: **Manuel G. Palomo**
Junior Warden: **Faustino A. Guillermo, Jr.**
Treasurer: **Pablito S. Lacanilao**
Secretary: **Bonifacio A. Sotto**
WM Address: **Kentucky Drive, Alabang Hills Vill. Alabang, Muntinlupa, MM**
Sec. Address: **Caridad Village, Cabanatuan City**

ILLANA BAY LODGE **LODGE NO. 274**
Address: **Pagadian City** **(40)**

Stated Meeting: **Third Saturday** **4:00 P.M.**
Worshipful Master: **Dannel A. Gomonit**
Senior Warden: **Earl Philip E. Gerenia, Jr.**
Junior Warden: **Emmanuel D. Ates**
Treasurer: **Glicerio C. Pescador, Jr.**
Secretary: **Jeremias T. Gavenia**
WM Address: **Pagadian City**

Sec. Address: **P.O. Box 1325, Pagadian City**

MARGOSATUBIG **LODGE NO. 275**
Address: **Margosatubig Zamboanga del Sur** **(40)**
9:00 A.M.
Stated Meeting: **2nd Saturday**
Worshipful Master: **Elfur Dinsay**
Senior Warden: **Emiliano Mayormita**
Junior Warden: **Ferdinand Guetirrez**
Treasurer: **Paquito Yu**
Secretary: **Victorio Tingcang, Jr.**
WM Address: **MAF, Pagadian City**
Sec. Address: **Toyong Enterprise, Pagadian City**

DON. S.P. LOPEZ **LODGE NO. 276**
Address: **Mati, Davao Oriental** **(32)**

Stated Meeting: **2nd Saturday** **5:00 P.M.**
Worshipful Master: **Luis R. Ocdenaria, Jr.**
Senior Warden: **Melchor R. Ocdenaria**
Junior Warden: **Teolulo T. Pasawa**
Treasurer: **Eugenio D. Resabal**
Secretary: **Benjamin C. Rodriguez, Sr.**
WM Address: **Mati, Davao Oriental**

Sec. Address: **Mati, Davao Oriental**

MANDALUYONG **LODGE NO. 277**
Address: **Capitol Masonic Temple Mandaluyong, MM** **(9)**
Stated Meeting: **3rd Saturday** **3:00 P.M.**
Worshipful Master: **Romeo L. Sarenas**
Senior Warden: **Rogelio C. Flores**
Junior Warden: **De Jesus E. Santiano**
Treasurer: **Rogelio S. Talastas**
Secretary: **Gerardo B. Francisco**
WM Address: **58 Gen Ave., G.S.I.S Vill. Quezon City**
Sec. Address: **500 Tanglaw St., Plainview Subd. Mandaluyong, M.M.**

MAMPIYA-AN **LODGE NO. UD**
Address: **Kalinga-Apayao** **(2)**

State of Meeting:
Worshipful Master: **Heraldo B. Daway**
Senior Warden: **Ernesto M. Guinid**
Junior Warden: **Juan M. Baguen**
Treasurer: **Ambrocio S. Saguilot**
Secretary: **George B. Baywong**
WM Address: **Bulantao, Tabuk Kalinga, Apayao**
Sec. Address: **Bulantao, Tabuk Kalinga, Apayao**



I Am Freemasonry

I was born in antiquity, in the ancient days when men first dreamed of God. I have been tried through the ages, and found true. The crossroads of the World bear the imprint of my feet, and the cathedrals of all nations mark the skill of my hands. I strive for beauty and for symmetry. In my heart is wisdom and strength and courage for those who ask. Upon my altars is the Book of Holy Writ, and my prayers are to the One Omnipotent God. My sons work and pray together, without rank or discord, in the public mart and in the inner chamber. By signs and symbols teach the lessons of life and of death, and the relationship of man with God and of man with man. My arms are widespread to receive those of lawful age and good report who seek me of their own free will. I accept them and teach them to use my tools in the building of men, and thereby, find direction in their own quest for perfection so much desired and so difficult to attain. I life up the fallen and shelter the sick. I hark to the orphan's cry, the widow's tears, the pain of the old and destitute. I am not church, nor party, nor school, yet my sons bear a full share of responsibility to God, to country, to neighbor and themselves. They are freemen, tenacious of their liberties and alert to lurking danger. At the end I commit them as each one undertakes the journey beyond the vale into the glory of everlasting life. I ponder the sand within the glass and think how small is a single life in the eternal Universe. Always have I taught immortality, and even as I raise men from darkness into Light, I am a way of life. I am Freemasonry.

TAGAYTAY LODGE NO. 165
FELLOWSHIP MEETING



Pillars of 165



Wine of refreshment



Corn of nourishment



Republic of the Philippines
Department of Transportation and Communications
Bureau of Posts
National Capital Region
LEGAL AFFAIRS SECTION
Manila 2801

SWORN STATEMENT

The undersigned, ABELARDO P. MOJICA, editor of THE CABLETOW (Title of publication) published Bi-monthly frequency of issue in English (language in which printed) at 1440 San Marcelino St. Ermita, Manila (Office of publication) after having been duly sworn to in accordance with law, hereby submits the following statement of owership, management, circulation, etc. which is required by Act 2580, as amended by Commonwealth Act No.201.

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(Title of designation)

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(Person Administering Oath)

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