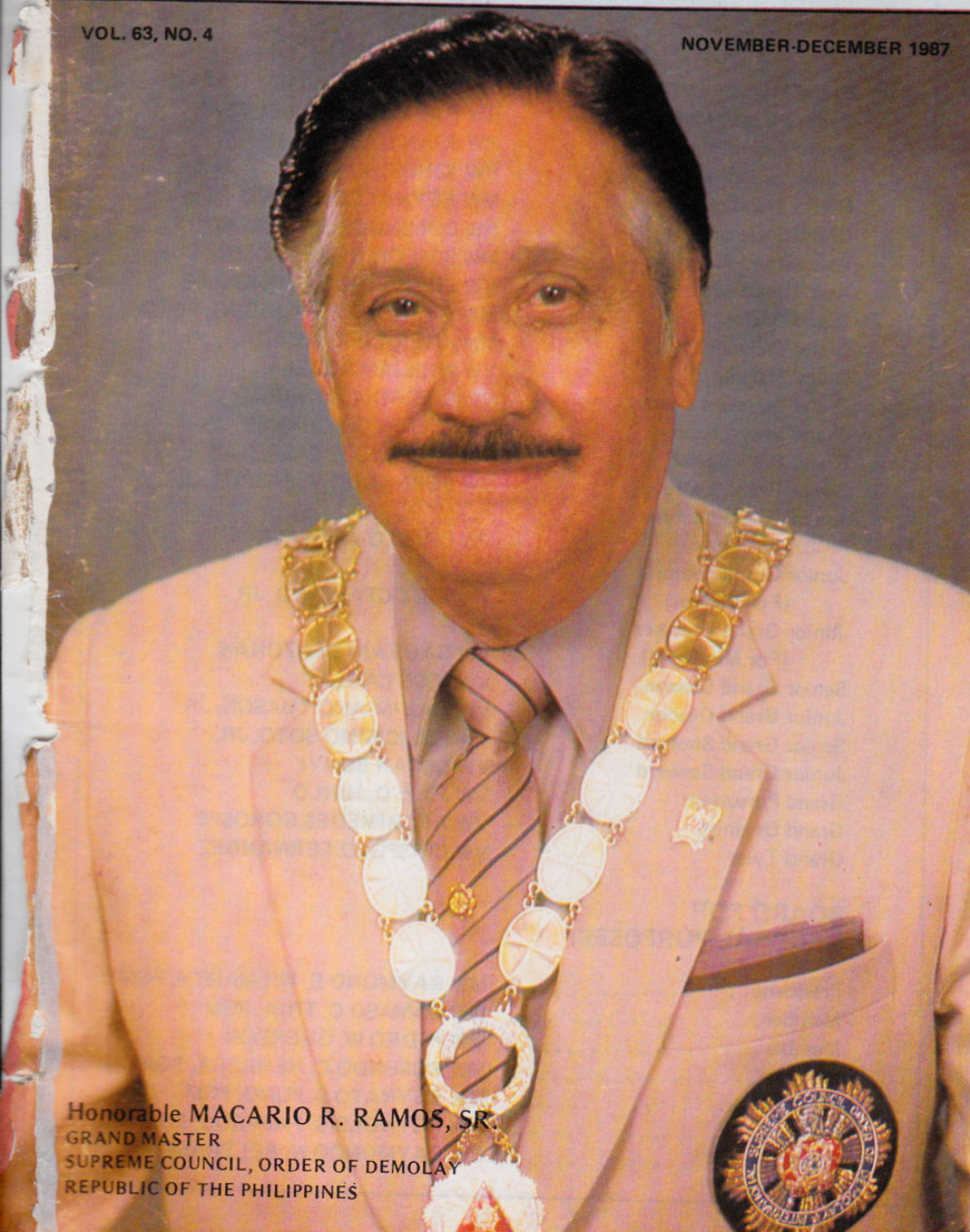
The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

VOL. 63, NO. 4

NOVEMBER-DECEMBER 1987



Honorable MACARIO R. RAMOS, SR.
GRAND MASTER
SUPREME COUNCIL, ORDER OF DEMOLAY
REPUBLIC OF THE PHILIPPINES

GRAND LODGE OFFICERS 1987-88

Grand Master	– MW TEODORICO V. BALDONADO
Deputy Grand Master	– RW RAYMUNDO N. BELTRAN
Senior Grand Warden	– RW JUAN NABONG, JR.
Junior Grand Warden	– RW JOHN CHOA
Grand Treasurer	– MW REYNALDO S. PUNO, PGM
Grand Secretary	– RW DOMINGO F.M. DOMINGO
Asst. Grand Treasurer	– MW SIMEON RENE LACSON, PGM
Asst. Grand Secretary	– VW BIENVENIDO G. ONGKIKO
Grand Orator	– MW REYNOLD S. FAJARDO, PGM
Grand Chaplain	– VW AGERICO V. AMAGNA, JR.
Grand Marshal	– VW WILLIAM BOZEL
Grand Standard Bearer	– VW SAFIRO A. VINARAO
Grand Sword Bearer	– VW WILFREDO CHAVEZ
Grand Bible Bearer	– VW ROGELIO S. TALASTAS
Senior Grand Lecturer	– VW FERNANDO V. PASCUA, JR.
Junior Grand Lecturer (For Luzon)	– VW DANILO ANGELES
Junior Grand Lecturer (For Visayas)	– VW GIL OCTAVIANO, JR.
Junior Grand Lecturer (For Mindanao)	– VW GAUVAIN BENZONAN
Senior Grand Deacon	– VW JOSE CANLAS
Junior Grand Deacon	– VW MAXIMIANO TUASON, JR.
Senior Grand Steward	– VW FELICISIMO SOTO, JR.
Junior Grand Steward	– VW OSCAR BUNYI
Grand Pursuivant	– VW JOSE D. HINLO
Grand Organist	– VW ARCHIMEDES GOROSPE
Grand Tyler	– VW CRISPULO FERNANDEZ

BOARD FOR GENERAL PURPOSES:

President	MW RAYMOND E. WILMARTH, PGM
Member	MW DAMASO C. TRIA, PGM
Member	MW PEDRO W. GUERZON
Member	MW ROSENDO C. HERRERA, PGM
Member	MW REYNATO S. PUNO, PGM
Member	MW REYNOLD S. FAJARDO, PGM
Secretary	RW RAYMUNDO N. BELTRAN

Editorial

Racial prejudice threatened harmony

Even a cursory reading of the account of MW Reynold S. Fajardo, PGM, on the early days of the American administration of Masonic lodges in the Philippines, gives one the impression that the Filipino has a remarkable sense of values and understanding.

Right in his own country, the Filipino is treated like he is a fourth class citizen. Even at this point in time, here and in the American mainland, Filipinos, because of the color of their skin, are hapless victims of discrimination. The average American Mason considered himself superior to the average Filipino Mason. But the Filipino is more broad-minded. More understanding. More tolerant. More matured. And understands what brotherlove means.

While it is not in the least our intention to start an argument with our Brother Americans, it is merely our wish to share with our brethren that the early days of Freemasonry in this beautiful country had not been occasioned by brotherly love as this great and ancient fraternity was conceived by our forbears. It is amusing if we opt to be more tolerant.

Let me quote from MW Fajardo's narrative. "Racial prejudice on the part of the Americans was also a serious obstacle to complete harmony. x x x The average American Mason considered himself superior to the average Filipino Mason. This feeling of racial superiority had very unpleasant manifestations. Each and every Masonic organization established in the Philippines by the Americans during the first decade of American rule refused admission to Filipinos. x x x"

Interestingly, a Past Grand Master, MW Milton Earle Springer, considered the Philippines a "semi-enlightened" country and in refusing to admit Filipinos to American Lodges in the Philippines, Springer is quoted to have said:

"This would make Americans and all English-speaking Masons subservient to a dark race, which I am sure would not be harmonious or tend towards the betterment of all concerned."

On the contrary, under the monarchic Spaniards, Filipinos from all levels of society were members oflodges which were under the Regional Grand Lodge of the Philippines under the jurisdiction of the Grand Oriente Espanol.

The Spanish conquistadores introduced Christian values, while the American imperialists impressed upon the ' Indios" the value of education. Paradoxically, despite what historians described as oppressive Spanish rule and a very "humane" governance by the Americans, it appears that values strengthens our deep attachment to our Spanish conquerors.

After all these years, Masonry in this country has achieved a new dimension. It bears watching.



MW Reynold S. Fajardo, Past Grand Master (left), acknowledged to be the country's top Masonic writer and historian, authors the article on "Freemasonry in the Philippines," a chapter of which appears in this issue and in the September-October issue of *The Cabletow*. Two other chapters will appear in the January-February and March-April issues of the Grand Lodge publisher. He is shown here with VW Abelardo P. Mojica, *The Cabletow* Editor-in-Chief.

FREEMASONRY IN THE PHILIPPINES

By MW Reynold S. Fajardo, PGM

The Grand Lodge of the Philippine Islands (1912-1917)

THE MASONIC SITUATION

In 1912 the masonic situation in the Philippines was, as follows: there were 15 Filipino Lodges under the Regional Grand Lodge of the Philippines; one Negro Lodge under the Prince Hall Grand Lodge of Missouri; three American Lodges under the Grand Lodge of California; two Lodges of mixed membership under the Grand Lodge of Scotland; around five Lodges composed mostly of Filipinos under the Gran Oriente de Espana; one Lodge already organized and functioning, but not yet constituted, under the Gran Logia Lusitano Unido; a few Lodges on the verge of collapse under the Grand Orient of France; and, about 500 sojourning foreign masons who did not belong to any local lodge. Aside from these, there were two Chapters of Royal Arch Masons, one Council of Royal and Select Masters, one Chapter of the Order of the Eastern Star, one Oasis of the Shriners, and 6 Bodies of the Scottish Rite – 4 under the Mother Supreme Council in Washington and 2 under the Gran Oriente Espanol.

Masonry lays claim to being a world-wide, universal fraternity, which admits to its membership and privileges worthy men of every country, race, religion and opinion. It preaches universal brotherhood among men and consciously pursues the development of a world-wide tolerance based on knowledge, appreciation, and understanding between men, their creeds, and institutions. One would normally presume, therefore, that the Masons in the Philippines in 1912 were motivated by the same ideals and were in harmonious fraternal relations. Unfortunately it was not so. There was a wide disparity between teaching and practice. Two serious stumbling blocks prevented complete harmony: the matter of recognition and non-recognition among the grand masonic jurisdictions and racism.

Masonic grand jurisdictions are

like nations, they maintain relations only with those other grand jurisdictions which they recognize to have been regularly constituted. In 1912 mutual recognition among all the grand jurisdictions did not exist. The California lodges recognized the Scottish Lodges, but not the Filipino lodges. The Scottish lodges maintained relations with both American and Filipino Masons. The Prince Hall Lodge ignored all the others and was in turn ignored by them. The Lusitano or Portuguese Lodge and the French Lodges were generally regarded as irregular. As to the sojourning Masons, they were welcomed in some lodges, but not in all. Everytime they visited, their regularity had to be looked into. In fine, because of the bothersome matter of non-recognition, Masonic visitations and interrelations in 1912 were on a limited scale.

Racial prejudice on the part of the Americans was also a serious obstacle to complete harmony. Masonic documents do not mention it, but it was there. The average American Mason considered himself superior to the average Filipino Mason. This feeling of racial superiority had very unpleasant manifestations. Each and every Masonic organization established in the Philippines by the Americans during the first decade of American rule refused admission to Filipinos. The Blue Lodges, the York Rite Chapter and Council, the Scottish Rite Bodies, the Shrine, the Eastern Star — all of them — slammed their doors closed on Filipinos. The only Filipino who gained admission into an American Lodge was Manuel Camus, and it was only because they needed him. When the Americans were trying to organize Manila Lodge in 1900, they had difficulty securing 12 American Masons needed for dispensation, because sojourning Americans were reluctant to give up their membership in their lodges back home. Camus, however, was there ready, willing and able so they took him in. But after that they made him feel uncomfortable and for the next 57 years, Manila Lodge did not initiate a single Filipino. The most that Americans conceded to the Filipinos was the right of visitation, but then again, this was only from 1904 to 1909. Another unpleasant manifestation of American racial prejudice took place in 1905, when some Americans proposed the establishment of a second blue lodge in Manila. The move was scuttled because of fear it may lead to the establishment of a Grand Lodge wherein Filipinos could join, and who, because of their number, would eventually control it. In the words of Milton Earle Springer, PGM: "This would make Americans and all English-speaking Masons subservient to a dark race, which I am sure would not be harmonious or tend towards the betterment of all concerned." To Springer, the Philippines was just a "semi-enlightened country."

With respect to the Negros, the prejudice was much worse. The

Americans not only refused them admission, but acted as if the Prince Hall Lodge did not exist. I have gone through the pre-war Proceedings of the Grand Lodge of P.I. and leafed through the pages of the Cabletow and the Far Eastern Freemason in search of any mention of this Lodge, all to no avail.

AMERICANS DECIDE TO FORM A GRAND LODGE

With so many Lodges and individual masons owing allegiance to different jurisdictions, and with so many requirements and stipulations as to regularity and rights of visitation, the Lodges under California authority submitted an increasing number of questions to their Grand Lodge for decision. But the Grand Lodge of California, being so far removed from the scene, felt that its Lodges in the Philippines were in a better position to render adequate and just decisions, so it suggested they consider the propriety of organizing a Grand Lodge.

Acting on the suggestion, Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386, separately passed a uniformly worded resolution, which reads, as follows:

"Whereas, it is the inherent prerogative of any three subordinate Masonic Lodges in a territory, like the Philippines, masonically free, to organize, through their representatives, a Grand Lodge, and

"Whereas, there have existed in the Philippines for some years, such Lodges of sufficient number to exercise said prerogative, and

"Whereas, such a step would assure the permanency and promote the progress, harmony and efficiency of legitimate and Ancient Craft Masonry in the Philippines; therefore,

"Be it resolved, that a committee of three, preferably the Master and Wardens of this Lodge, be and they hereby are authorized to meet with the Masters and Wardens of not less than two other such Lodges in Convention at the Masonic Temple in the City of Manila at a time to be agreed upon by said representatives to organize a Grand Lodge of the Philippines, and that this Lodge authorize any further steps that may be necessary and lawful to perfect the organization thereof."

THE FIRST MEETING

Pursuant to this resolution, delegates from the three American Lodges assembled at the Masonic Temple on San Luis St., Ermita, Manila, on November 17, 1912 to discuss the creation of a Grand Lodge of Free and Accepted Masons for the Philippine Islands. Lodge Perla del Oriente No. 1034 and Lodge Cebu No. 1106, S.C., were invited to this meeting, but did not send representatives. They made it plain, they could not join the movement without a dispensa-

tion from the Grand Lodge of Scotland. To give them an opportunity to take action upon the proposition at their next stated meeting, the first convention for the organization of the Grand Lodge was scheduled for December 11 at the Masonic Temple. No invitation was sent to the Lodges under the other Grand jurisdictions as the Americans were concerned their entry may prejudice the chances of the new Grand Lodge of obtaining the fraternal recognition of the Grand Lodges of the World, considering that, from the point of view of the Americans, they were not regular.

THE ACTING GOVERNOR-GENERAL

By a happy coincidence, the man at the helm of the Government at that time was an active Mason — Newton Whiting Gilbert. Actually the Governor General was William Cameron Forbes, a non-mason. During most of the year, however, Forbes was a physical wreck, and was tormented not only by newspaper abuse and political quarrels, but also by a series of scandals which rocked his administration. In the second half of the year, he left the Philippines on a six-month leave of absence and Vice-Governor Gilbert took over as Acting Governor General.

Gilbert was made a mason in New England Lodge No. 4 at Washington, Ohio in 1883. He later joined Angola Lodge No. 236 in Indiana and held all the chairs in that Lodge, including two terms as Master. He joined the three bodies of the York Rite and the Indianapolis Bodies of the Ancient and Accepted Scottish Rite. In the Philippines, he was a charter member of the Chapter of the Order of Constantine, and was very active in Shrine work, serving as High Shereef of Bamboo Oasis. In 1912, however, he was not yet a member of a local Lodge, so he did not participate in the formation of the Grand Lodge.

THE SECOND MEETING

At the meeting held on December 11, the two Scottish Lodges again did not send representatives. Twelve members of the three American Lodges were, however, present. Manila Lodge No. 342 was represented by Worshipful Master Charles J. Kindler, Senior Warden Gerry Clinton, Junior Warden Charles S. Banks and Past Masters H. Eugene Stafford, Amos Bellis, George N. Hurd and Luther A. Renner. Corregidor Lodge No. 386 had Worshipful Master L.C. O' Donnel, and Past Masters Newton C. Comfort and George R. Harvey. Cavite Lodge No. 350 was represented by Worshipful Master Burton Whitcomb and Past Master Emanuel Valmas. After going through the formality of examining the credentials of the representatives, it was resolved, in accordance with Decision No. 467 of the Grand Lodge of California, to "proceed

to the organization of a Convention for the formation of a Grand Lodge for the Philippine Islands." The meeting was then adjourned until 8:00 P.M. of the 18th.

FORMAL ORGANIZATION

At the adjourned meeting held in the Masonic Temple on December 18, a proposed Constitution of the Grand Lodge of Free and Accepted Masons of the Philippine Islands was submitted and discussed. The procedure was simplicity itself. The committee which drafted the Constitution used the Constitution of the Grand Lodge of California, and wherever the name California appeared, they just substituted it with the name Philippine Islands. In this form, the Constitution for the Grand Lodge of the Philippine Islands was unanimously adopted.

A Lodge of Master Masons was then opened to formally organize the Grand Lodge of the Philippine Islands and elect its officers. George Harvey sat as Master of the Lodge, with Charles J. Kindler as Senior Warden; Burton Whitcomb, Junior Warden; Charles S. Banks, Secretary; Louis C. O'Donnell, Senior Deacon; Emanuel Valmas, Junior Deacon; and William E. Wichman, Tyler.

In the ensuring elections, the following were duly elected: H. Eugene Stafford, Grand Master; George R. Harvey, Deputy Grand Master; Burton Whitcomb, Senior Grand Warden, Charles J. Kindler, Junior Grand Warden; Joseph F. Bromfield, Grand Treasurer; Amos C. Bellis, Grand Secretary; Newton C. Comfort, Grand Lecturer. Immediately thereafter the Grand Lodge officers were installed by Luther A. Renner. There was only one hitch in the whole proceedings. Grand Master Elect Stafford was ill and unable to be present for installation. He left Manila a few days later, on his way to the United States for treatment at the Mayo Clinic at Rochester, Minnesota.

THE FIRST GRAND MASTER

Stafford, the new Grand Master, was a 43-year old surgeon from Meridian, Mississippi. He received his education in New York where he first engaged in private medical practice as an eye, ear, nose and throat specialist and as professor in the New York Polyclinic P.H. Medical School.

Dr. Stafford was among the first to be commissioned in the military medical service in the Spanish-American War. He was a Captain and Assistant Surgeon of the 71st Regiment, New York National Guard, in Cuba, and was wounded at San Juan Hill by a sharpnel explosion, for which he later received the Purple Heart Decoration. On his return from Cuba to the United States, in 1899, he applied for medical service in the Philippines and was assigned to the 13th Regiment. He arrived in Manila in May 1899.

In Manila, Dr. Stafford was given charge of the surgical work of the

First Reserve Hospital. Then he was detailed to Malacanang Palace as surgeon to General Arthur MacArthur. He was also surgeon to Governor Taft and later to Governors Wright, Ide, Smith and Forbes, and was family surgeon in General Wood's family. While Wood was Governor-General of the Philippines, Governor Taft requested him to remain in the Philippines and take charge of the Bureau of Hospitals and the medical and surgical service of the Government of the Philippines.

After Stafford's service in the Civil Government of the Philippines, he remained in Manila and engaged in the general practice of his profession.

CONVENTION RESUMED

On December 19, the labors of the Convention were resumed. The three lodges were given new charters by the simple expedient of annotating at the back of their old California Charters a statement that they were recognized as legally constituted Lodges under the jurisdiction of the new Grand Lodge. A grave oversight was, however, committed. They forget to assign numbers to the Lodges. The Grand Lodge was then called off until Monday evening, December 23. On the 23rd the only business taken up was the formation of Committees and the scheduling of the First Annual Communication for February 14, 1913.

TWO GRAND BODIES FACE TO FACE

Two grand jurisdictions now stood face to face in the Philippines: the **Regional Grand Lodge of the Philippines,** under the Gran Oriente Espanol, integrated by the Filipino Lodges, and the **Grand Lodge of the Philippine Islands** integrated by three American lodges.

"There is no doubt that the Grand Regional Lodge was the only one which could be said to represent, and actually did represent, the native element, that is Filipino Masonry. Filipinos holding high positions in the government, business firms, agricultural enterprises, and all activiites of public life of the country, belonged to its lodges. Its immediate past was still fresh in the memory of all — of that unforgettable Grand Regional Council, under whose aegis worked Aguinaldo and Mabini, Ambrocio F. Flores and Gracio Gonzaga, some who were persecuted and executed, victims of tyranny, heroes whose only crime was to be Freemasons. And, going back to an earlier period, its origin was identified with the glorious life of Rizal and del Pilar, the two leaders of the Madrid campaign and initiators of Filipino Masonry and harbingers of National Freedom.

"The Grand Lodge of the Philippine Islands was a new and imported institution, strange to the traditions of the land and to the struggle for the freedom of our

country; just as new and strange as were the lodges that had been its origin and its life. It arrived here when Filipino Masonry had already attained the climax of its maturity, but nevertheless with a purpose: that of bringing something the Fraternity lacked for its utmost development and progress, namely, exclusive territorial sovereignty. "The Grand Regional Lodge had the disadvantage of not being sovereign, but simply a subordinate of the Gran Oriente Espanol. Its authority was limited, was even more restricted than that of the old Grand Regional Council of 1893. It can very well be said that it was merely an *intermediary* between the lodges of this country and the *Grande Oriente* of Madrid. It was even subject to the authority of the local Grand Deputy. This anomalous situation gave rise to many complaints, petitions, and considerable correspondence that never found a sympathetic response in Spain and finally brought about serious regrettable consequences."

The Filipinos did not initially consider the founding of the the Grand Lodge of the Philippine Islands as a cause for alarm. They were accustomed to having several masonic jurisdictions simultaneously working in the Philippines with an acceptable degree of harmony. From 1868 when there existed Spanish, English and German lodges down to 1912, the Philippines was always occupied by more than one masonic jurisdiction. There was also a high degree of cross-membership – Filipinos transferred from one Grand jurisdiction to another and back, unconcerned about matters of loyalty to any particular grand jurisdiction. To the Filipinos, the establishment of a new Grand Lodge was just a case of "the more the merrier". Moreover, the Grand Master of the Regional Grand Lodge of the Philippines was hardly the man who could be expected to tangle with the Americans. Felipe Buencamino, the Grand Master in 1913 and 1914, was an "Americanista" through and through, who at one point went so far as to say, "I am an American and all the money in the Philippines, the air, the light and the sun I consider American." During his entire two terms he allowed the Americans a field day in consolidating their position, without voicing the slightest protest.

WORLD RECOGNITION OBTAINED

In the subsequent Communications of the new Grand Lodge, it attended to administrative details. Numbers were assigned to its three lodges, a uniform By-laws of the lodges was approved, a seal for the Grand Lodge adopted, five Masonic districts each under a District Deputy Grand Master were created, the Grand Lodge was incorporated under the laws of the land, a library was started, and a decision was made to print the ritual in cypher. Its main concern, however, was to gain acceptance in the masonic

world. Requests were thus addressed to 69 Grand Lodges in January 1913 for fraternal recognition. With the help of the Grand Lodge of California the response was favorable and immediate. In 1913, 29 Grand Lodges recognized the infant Grand Lodge, beginning with the Grand Lodge of the District of Columbia, which extended the hand of friendship on May 14, 1913. The other Grand Lodges which extended recognition during the year are:

New Hampshire	– May 21, 1913
Michigan	– May 27, 1913
Alberta	– May 28, 1913
Indiana	– May 28, 1913
Vermont	– June 1, 1913
Wisconsin	– June 10, 1913
South Dakota	– June 10, 1913
Washington	– June 11, 1913
Iowa	– June 11, 1913
Oregon	– June 12, 1913
North Dakota	– June 25, 1913
Nebraska	– June 1913
Missouri	– Sept. 1913
Wyoming	– Sept. 3, 1913
Idaho	– Sept. 10, 1913
Colorado	– Sept. 16, 1913
Montana	– Sept. 18, 1913
Illinois	– October, 1913
Delaware	– October 7, 1913
California	– Oct. 15, 1913
Ohio	– Oct. 23, 1913
West Virginia	– Nov. 12, 1913
Maryland	– Nov. 12, 1913
Arkansas	– Nov. 18, 1913
Pennsylvania	– Dec. 5, 1913
Texas	– Dec. 7, 1913
Massachusetts	– Dec. 10, 1913
South Carolina	– Dec. 10, 1913

Additional requests were then mailed to other Grand Lodges and by February 1916 the number of recognitions was reported to be fifty-three and in February 1917, seventy-seven. With justifiable pride, Grand Secretary Newton C. Comfort, informed the brethren on February 13, 1917,

> "I have studied as many sources of information as available and I have failed to find any Grand Lodge which in four years was the recipient of full and free recognition by 77 Grand Lodges. One Grand Lodge of unquestioned origin, and large membership, recently reported that to that date which was nearly 15 years after its organization," that 58 Grand Lodges had accorded the fraternal fellowship so much coveted."

Three recognitions accorded in 1915 specially pleased the infant Grand Lodge, those from England, Ireland and Scotland. As Grand Master George Harvey, put it –

> "It is an historical fact that the Grand Lodge of England was formed in London on St. John Baptist's Day in 1717, by four small lodges, three of which still flourish. The formation of Grand Lodges, as we know them, dates from the formation of the Grand Lodge of England. It is interesting to trace the growth and progress of the Fraternity through two centuries, from scattered and independent Lodges into various sovereign Grand Lodges.

Ireland followed England's lead in 1725, and Scotland in 1736, and to-day the regular Grand Lodges of the world trace their origin to one of these Grand Lodges . . ."

The recognition from the Scottish Grand Lodge also put at rest anxieties of the new Grand Lodge. Prior to extending recognition, the Grand Lodge of Scotland had intimated, in separate letters to its local lodges, that it might not recognize the new Grand Lodge as having exclusive jurisdiction in the Philippines, but would only "recognize it as a Grand Lodge entitled to charter Lodges concurrently with Scotland, and England or other recognized bodies." It, however, advised its local lodges that it had no objection to their having fraternal intercourse with the three lodges formerly under the Grand Lodge of California. Interpreting this letter, Lodge Perla del Oriente informed the Grand Lodge it would maintain fraternal ties only with the three lodges, but not with any new lodge which may be chartered by the Grand Lodge. There existed, therefore, an anomalous situation where the local Scottish lodges maintained fraternal relations with only some, but not all, the Lodges of the Grand Lodge of the Philippine Islands. The recognition corrected this undesirable condition.

TERRITORIAL SOVEREIGNTY ASSERTED

From the beginning, the Grand Lodge of the Philippine Islands asserted exclusive territorial jurisdiction over the Philippines and resisted all real or imagined intrusions. It acted on the basis of Decision No. 376 of the Grand Lodge of California adverting "to the universally recognized law of Masonry in the United States that whenever there are three chartered Lodges in any State or Territory in which no Grand Lodge has been established, those Lodges have the absolute right to meet in convention and organize a Grand Lodge for the State or Territory, and that no other Grand Lodge or Grand Body can establish new Lodges within the territorial jurisdiction of the Grand Lodge so organized, or can maintain jurisdiction over a Lodge therein to which it may have granted a charter. From the moment of the organization of the new Grand Lodge, its jurisdiction becomes absolute over the entire territory and all Lodges and all Masons there must acknowledge it and yield obedience to it, and their allegiance with the Mother Grand Lodge ceases." – At its Second Annual Communication held in February 1914, when the question of the regularity of *Minerva* Lodge under the Gran Oriente Lusitano Unido was raised, the Grand Lodge of P.I. declared the lodge "clandistine and irregular", because investigation

showed the lodge was chartered and started functioning after its formation in December 1912. The following year, however, the Grand Lodge of P.I. realized it acted on the basis of wrong information. Further investigation disclosed that *Minerva* Lodge actually had a dispensation from the Gran Oriente Lusitano Unido months before December 1912. In view of this, the new Grand Lodge reversed its original position.

In February 1915, Grand Master Newton Comfort expressed profound displeasure over the practice of Lodges in the United States of accepting petitions and conferring the degrees upon persons who were residents of the Philippine and who had been here for many years, though the applicants may have claimed bonafide residence in the United States and were here only by detail. Comfort argued that after a candidate has been in the Philippines for many years, his application in the States should be investigated through our local lodges even if he can establish beyond doubt residence elsewhere.

In 1915 also the Grand Lodge of P.I. received information that a lodge being formed in Manila had requested the Grand Lodge of Scotland for a Dispensation. Forthwith a protest telegram was sent followed by a confirmatory letter. The response of Scotland was heartening. Grand Secretary Read wrote on June 21 –

"Such an application did in fact reach us, duly signed by the requisite number of Brethren in good standing, but they have been informed that the prayer of the petition cannot be granted. Grand Lodge of Scotland has extended fraternal recognition to the Grand Lodge of the Philippine Islands, and you may rely on its adhesion to the spirit as well as to the letter of its recognition. On the other hand this Grand Lodge expects that the right and standing of the existing Scottish Lodges in the Islands will, in adhesion to the terms of the recognition be fully respected by the Grand Lodge of the Philippines. Indeed I take it to be the meaning of the reference in your letter to these two Lodges that you treat our sovereignty over them as remaining unimpaired."

In 1917 the American Masonic Federation, an irregular and clandestine organization with headquarters in Salt Lake City, Utah, U.S.A. attempted to start lodges here through its representative Mr. George Holt, but the Grand Lodge of P.I. immediately alerted its lodges about the threatened invasion of its territory and successfully thwarted all efforts of this organization.

THE TWO GRAND BODIES IN COMPETITION

From 1912 to 1917 the Masonic field clearly belonged to the Grand Lodge of P.I. and the Philippine Regional Grand Lodge. The two bodies, in a not too friendly com-

petition, founded between them 22 new lodges – 8 by the former and 14 by the later. The other Grand jurisdictions failed to prosper. The Grand Orient of France closed down, the Grand Lodge of Scotland lost Cebu Lodge, and the Gran Oriente de Espana begun to fade away. The Gran Oriente Lusitano Unido and the Prince Hall Grand Lodge of Missouri maintained their Lodges in Manila, but did not grow. There was some movement, however, in the Shrine and the York Rite. In January 1914 Nile Temple made a pilgrimage to the Philippines and initiated 142 candidates composed of prominent Americans. On January 5, 1916 these new Nobles of the Mystic Shrine organized the *Nile Shriners Association of the Philippines.* In April of the same year, Nile Temple followed up its initial ceremony with another pilgrimage. In the York Rite, *Oriental Council of Royal and Select Masters* No. 1 was organized in Manila by dispensation issued on December 19, 1914 by authority of the General Council in the U.S. and on August 31, 1915 the Council received its charter. In the same year (June 4, 1915) *Asoka Conclave* No. 30 of the Order of the Red Cross of Constantine was organized in Manila. This Order is an invitational organization of the York Rite and confers what is considered by many to be the highest honor that can be awarded within York Rite Masonry.

The Lodges organized under the Philippine Regional Grand Lodge were –

Rizal Lodge No. 315. Revived in Manila on June 21, 1915 by Manuel Xerez Burgos, Jr., Francisco Zamora, Ramon Ortiz, Crispulo Layoc, Ramon Sarmeinto, Ambrocio de Guzman and Mariano A. Galian.

Pinagsabitan No. 344. Founded on March 15, 1912 in Sta. Cruz, Laguna by Amado Saul, Hermenegildo Aquino, and Santos Carmelo. The Lodge received its Charter in 1913.

Bagumbayan No. 352. Founded in Manila on December 1913 by Patricio M. Cruz, Amado Soliongco, Primitivo R. Cruz, Cirilo Dizon, Ruperto del Castillo, Antero de Sala, Jose Cruz, Gorgonio Molina and Ignacio Dichangco. Most, if not all of them, came from Walana Lodge. The Lodge was chartered on May 18, 1914.

Balintawak No. 354. Founded on June 15, 1914 in Gumaca, Tayabas by Antonio E. Argonsino, Gerardo L. Tanada and Basilio de Guzman. The charter was issued on August 16, 1914 and the following day the Lodge was constituted.

Zapote No. 356. On July 9, 1913 Triangulo *Lakas ng Katwiran* was admitted into the Federation of the Gran Oriente Espanol and on March 7, 1915 it was converted into Zapote Lodge with situs in Rosario, Cavite. Founders: Santiago M. Salazar, Eulalio Raymundo, and Delfin Encarnacion.

Maktan No. 357. Founded in Cebu in 1915 by Judge Eulalio E.

Causing, Severo Fuentabella, Juan Lebron, Joaquin A. Alix, Gerardo Borromeo, and Jose Puyat. It received its charter and was constituted the following year.

Magdalo No. 371. Revived in 1914 in Kawit, Cavite by Gen. Emilio Aguinaldo, Gen. Baldomero Aguinaldo and Rufino Mata y Sta. Rita. On June 13, 1915 its first set of officers were installed in the mansion of Aguinaldo.

Martires del 96 No. 372. Founded in Liliw, Laguna in October 1914 by Dr. Mariano Santos, Jose Lucido, Mariano Cabezas, Montano Artieda, Francisco Arjona, and Mariano de la Pena.

Isarog No. 376. In 1915 Isarog Lodge, then working under the Grand Orient of France, solicited affiliation with the Gran Oriente Espanol. It was admitted on March 15 and the following June was issued its charter. Founders: Fernando Alvarez, Mariano de la Rosa, Vicente Delgado, Julian Ocampo, Marianq Dy Liaco, Juan San Buenaventura and Nemecio Reyes.

Lincoln No. 382. Founded in February 1916 in Olongapo, Zambales by Domingo V. Garcia, Domingo Manipis and Isabelo Espiritu. It was provisionally admitted into the Federation of the Gran Oriente Espanol on April 10 and definitively on September 6 of the same year.

Batangas No. 383 — Organized on October 6, 1915 by Miguel Avelino, Jose Aniceto, Celestino Aragon, Melenio Arceo and Flaviano Gamban in Batangas. It elected its first officers on February 10, 1916 and was admitted into the Gran Oriente Espanol on June 26, 1916.

La Regeneracion No. 386. Organized in 1915 in Tarlac by heretofore dormant Masons from Tarlac and Pampanga. On September 4, 1915 it elected the following as its first officers: Gen. Servillano Aquino, Worshipful Master; Manuel de Leon, Senior Warden; Elias N. Recto, Junior Warden; Arturo Dancel, Orator; Jose Banuelos, Secretary and Jaime Puno, Treasurer. On December 20, 1916 it was admitted into the Federation of the Gran Oriente Espanol as Lodge No. 386.

Kalilayan — Founded in Lucena, Tayabas by Juvenico C. Trinidad, Leandro Carillo, and Benito Querol. This Lodge was still awaiting its charter when the unification of Philippine Masonry took place in February 1917.

Bulusan — This Lodge begun as a Triangulo on September 5, 1916 in Sorsogon, Sorsogon. On November 20, 1916 it was converted into a lodge with the following as its first officers: Aurelio Diokno, Worshipful Master; Bernabe Flores, Senior Warden: Leoncio Grojo, Junior Warden; Alfonso Escudero, Treasurer; Mariano Olandriz, Secretary; Jose Figueroa, Orator: Augurio Martines, Master of Ceremonies, Pedro Paguia, Almoner; and, Simeon Marquez, Tyler. Like Kalilayan Lodge, Bulusan Lodge did not receive a charter from the Gran Oriente Espanol.

The Grand Lodge of P.I. was not as productive as the Philippine Regional Grand Lodge. It took it almost three years before it was able to charter its first born in February 1915. In that month it chartered two lodges. In February 1916 it chartered a third and in February 1917 four more.

The Lodges chartered by the Grand Lodge of P.I. were –

Bagumbayan No. 4 – Organized in Manila on June 4, 1914 by Americans and Filipinos and was expected to be the forerunner of many lodges composed in part by Filipinos. At last, the wall of separation which the Americans erected to exclude Filipinos was beginning to crack. The Filipino organizers came from Lodges under the Gran Oriente de Espana, some of whom were Emilio Leyva, Jose Gil Medel and Juan Sumulong. It received a dispensation on August 18, 1914, was chartered on February 2, 1915 and constituted on February 10.

Island No. 5 – Organized as "an enlisted men's organization" on Corregidor Island. It received a dispensation on November 12, 1914, was chartered on February 2, 1915 and constituted on March 1, 1915.

Southern Cross No. 6 – Organized by members of the *Masonic Sojourners' Association* in Manila on October 8, 1915. This Lodge was composed of prominent Americans who did not initially affiliate with any of the local lodges. Its master under dispensation was Newton W. Gilbert, former Acting Governor General of the Philippines, and among its charter members were Supreme Court Justice E. Finley Johnson, Judge Amasa Crossfield, historian Austin Craig, Director of Education Luther Bewley, President of E.C. McCullough and Printing Co., Frederic Stevens, and E.C. Mc Cullough, the first man in the Philippines to receive the 4th to the 32nd degree of the Ancient and Accepted Scottish Rite under the Southern Jurisdiction. The Lodge received its charter on February 8, 1815 and was constituted on February 28 of the same month.

Biak-na-Bato No. 7 – Organized in Manila on November 11, 1916 by Felipe Tempongco, Joaquin Ventura, Dalmacio Monroy and Pedro Rodriguez. Its charter was issued on February 13, 1917 and was constituted the following day.

Cosmos Lodge No. 8 – Organized in Manila by Walter Smith, William Cheek, Albert E. W. King and Manuel Camus. It was chartered on February 13, 1917 and constituted the following day.

St. John's No. 9 – Organized in Manila by William Frederick Gallin, Jr., Joseph Russ, Theodoro C. Zschokke, Walter R. MacFarlane and Leslie Gordon Scott. Its name under dispensation was *Philippine* Lodge, but upon its request, it received its charter as *St. John's* Lodge on February 13, 1917. This Lodge was constituted on February 14, 1917.

Far East No. 10 – Organized in Manila by H. Laurence Noble, James Mc C Bury, William H.

Brown and Harry S. Morgan. Chartered on February 13 and constituted February 14, 1917.

THE BATTLE BEGINS

On February 28, 1915 the Regional Grand Lodge of the Philippines elected a new set of Grand Officers. Chosen Grand Master by a unanimous ballot was the Secretary of the Philippine Assembly, a young man of 31, who was raised to the sublime degree of Master Mason less than eight months previously and who had not yet gone through the chairs in the Blue Lodge. But despite his tender age, Teodoro M. Kalaw had already curved a name for himself in the masonic world and had a reputation as a staunch and uncompromising nationalist. His speech on May 14, 1914 delivered in his Blue Lodge when he was just a Fellowcraft was published in the Official Bulletin of the Gran Oriente Espanol in Madrid and gained for him the respect of his brother masons. As Assemblyman from Batangas for three years and editor of the newspaper *El Renacimiento* he tangled with the high and the mighty always maintaining his principles. Kalaw, had no particular love for Americans, nor did he fear them.

Kalaw was sadly aware the Filipino was partly to blame for the racial discrimination against him. For hundreds of years the Spaniard had been telling him he was inferior and everywhere he looked he found evidence of his inferiority. The machines he needed, the luxuries he enjoyed, even the religion he worshiped all came from abroad. The men in ultimate authority also came from abroad. In time the Filipino believed his own inferiority. His reaction to the presence of a Caucasian was pathetic. He was reduced either to bluster or fawning servility; he did not strive for equality, but merely craved for acceptance. Kalaw could not accept this, and he resolved to lead the Filipino Masons in a fight to assert their independence and, above all, their dignity.

In his inaugural address delivered on May 15, 1915, Kalaw sounded a call for an independent National Filipino Masonic body. He said:

> "The time has come when we must seriously think of the future of our Fraternity. So far we have been moving like automatons, instead of walking straight, with our heads high and gazing steadfastly at the future. We must watch the events that are taking place around us every minute and take notice of the fact that our country is day by day breaking the chains of colonialism.
>
> "Outside of our august Temples the reverberations of a great struggle roar deafeningly. In the midst of this tremendous agitation our sense of duty commands us to be prepared to act as circumstances may require. We must not be sluggards in the race. We must march in the vanguard, where our honor and respon-

sibility demand that we be. Bear in mind that we Filipino Masons are the only ones responsible for the future of Philippine Masonry, which is flesh of our flesh and life of our life."

When the Regional Grand Lodge met on June 10, 1915, Kalaw asked for authority to call a General Assembly of Master Masons to discuss "internal and external problems, so serious and so fundamental in fact, that from their solution will depend the life, the honor and the future development of national Philippine Masonry". News of the approval of the holding of an Assembly spread rapidly as everyone was aware of the importance of the problems to be taken up. On July 4, more than three hundred Master Masons owing allegiance to the Regional Grand Lodge sat in attendance at the Manila Grand Opera House. Manuel L. Quezon, at that time Resident Commissioner to the United States, was elected to preside over the Assembly.

Two important resolutions were approved by the Assembly. The first called for the airing of a respectful protest before the Masonic world against the existence of the Grand Lodge of P.I. and the second resolved to reorganize the Regional Grand Lodge converting it into an independent Masonic body to be known as the Grand National Lodge of the Philippine.

THE PROTEST

Shortly after the Assembly closed, a protest was sent, through the Gran Oriente Espanol, to the different Masonic bodies all over the world. Then on August 14, 1915 the Grand Lodge of P.I. received a written protest from the Regional Grand Lodge, to wit:

RESOLUTION

PROTESTING FRATERNALLY AND RESPECTFULLY AGAINST THE CONSTITUTION IN THE PHILIPPINE VALLEYS OF THE SO-CALLED "GRAND LODGE OF THE P.I." COMPOSED OF AMERICAN LODGES AND DECLARING SUCH CONSTITUTION TO BE A VIOLATION OF THE JURISDICTIONAL RIGHTS OF THE REGIONAL GRAND LODGE AND OF THE GRANDE ORIENTE ESPANOL.

Whereas, the Grande Oriente Espanol has since time immemorial and long before the implantation of the American political regime in this country been occupying and still continues occupying Masonically the territory of the Philippines with such powers of sovereignty and jurisdiction/s as are universally recognized to be the attributes of all Grand Masonic Bodies occupying Masonically the territory of the Philippines with such powers of sovereignty and jurisdiction/s as are universally recognized to be the attributes of all Grand Masonic Bodies occupying territory of their sole and exclusive jurisdiction;

Whereas, on September 9th of

the year 1906, for the purpose of establishing in these Valleys a national Philippine body which was to exercise in the meantime, in the name and representation of the Grande Oriente Espanol, said powers of sovereignty and jurisdiction over the Symbolic Lodges of this territory, this Regional Grand Lodge of the Philippines was organized, which Grand Lodge still continues in operation without interruption, and had not waived its rights;

Whereas, long after the date cited (Sept. 9, 1906), that is, on Dec. 19, 1912, the American Lodges: Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386 of the Grand of the Grand Lodge of California founded in these Valleys a so-called "Grand Lodge of the P.I." and prior to the said foundation stated in a formal Resolution that the Philippines were Masonically free and unoccupied territory, which statement was not in accordance with the truth, inasmuch as the said territory was and is Masonically occupied by this Regional Grand Lodge and the Grande Oriente Espanol, as above stated.

Whereas, the so-called "Grand Lodge of the P.I." cannot claim to be or represent the National Philippine Masonry for the reasons hereinbefore set forth, and more over because it is almost entirely composed of members who are not citizens of the Philippine Islands;

Whereas, on the other hand, the Lodges making up this Regional Grand Lodge of the Philippines are all Philippine Lodges, many of which were founded long years ago and have a brilliant Masonic history in these Valleys, and it is a fact that the greatest benefactors of the Philippine Fatherland have been and are, for many years past, Filipino Masons whose names have always occupied a place on the membership rolls of Lodges of the jurisdiction of this Regional Grand Lodge and the Grande Orient Espanol;

Whereas, it is a principle of Masonic Law, recognized and accepted by this Regional Grand Lodge and by the Grand Masonic Bodies with the exception of the so-called "Grand Lodge of the P.I." that when a Grand Lodge or Grand Orient is occupying any territory masonically, it has the sole and exclusive jurisdiction over such territory;

Whereas, it is likewise a principle of Masonic law, unanimously recognized and accepted, that Masonic geography does not necessarily follow political geography;

Whereas, a Grand Assembly of Master Masons of all the Lodges holden under this Regional Grand Lodge of the Philippines duly called, did on July 4th of the present year, unanimously pass a Resolution suggesting to this Regional Grand Lodge that it protest fraternally and respectfully against the constitution of the so-called "Grand Lodge of the P.I." in December, 1912 and reaffirm before the Masonic world the right of sole

and exclusive jurisdiction of this Regional Grand Lodge and the Grande Oriente Espanol over the symbolic Lodges in Philippine territory;

Whereas, said Resolution of the Grand Assembly was duly indorsed to this Regional Grand Lodge by the President of said Assembly, Wor. Bro. Manuel L. Quezon, and by its Secretary, Wor. Bro. Ramon Mendoza;

Whereas, the Regional Grand Lodge is itself of the belief that it should make such fraternal and respectfully protest and reaffirm its right of sole and exclusive jurisdiction, jointly with the Grande Oriente Espanol, over the Philippine territory; Therefore,

The Regional Grand Lodge of the Philippines on its own behalf, and through the Grande Oriente Espanol, must and hereby does, enter a respectful and fraternal protest before the proper authorities of Universal Masonry against the foundation in the Philippine Valleys of the so-called "Grand Lodge of the P.I." as at present constituted, which, unless the rights of the Regional Grand Lodge of the Philippines and of the Grande Oriente Espanol are duly respected, is a constant and open violation of universally recognized Masonic law and practice.

Passed unanimously in the Valleys of Manila, at a special meeting held this 8th day of August, 1915.

ATTEST: (Rubber Stamp)
TEODODO M. KALAW
Venerable Grand Master (Seal)
Sgd. RAMON MENDOZA
Grand Secretary (Seal)

The protests sent to the Grand Lodges of the world produced a mild effect. On November 26, 1915, Grand Master Melvin Johnson of Massachusetts wrote to the Grand Lodge of P.I. stating that he had received the protest and asked for information regarding the Regional Grand Lodge and the Spanish Lodges in the Philippines. An extensive research was undertaken, and on January 22, 1916, Grand Master Harvey answered the letter of M.W. Johnson. Harvey's reply embodied, more or less, the official position of the Grand Lodge of P.I. on the protest, so we are quoting it hereinbelow in extenso —

"Mr. Melvin M. Johnson
Grand Master of A.F. & A.M.
Boston, Massachusetts.

Dear Sir and Most Wor. Brother:

I have the honor to acknowledge the receipt of your letter of Nov. 26, 1915 addressed to Dr. H. Eugene Stafford, our first Grand Master, who referred it to me for reply. You mention the receipt of a certain protest made by the District Grand Lodge of the Philippine Islands under the jurisdiction of the Spanish Grand Orient and you request information as to said Body under what

Spanish authority it claims, and its status at the time that your Grand Lodge recognized the Grand Lodge of the P.I.

The said District Grand Lodge (Gran Logia Regional de Filipinas No. 2) is a local Body under the obedience of the Masonic Federation in Spain entitled "Grande Oriente Espanol" (Spanish Grand Orient) which is composed of the Supreme Council of the Thirty-Third Degree, the Grand Council of the Order, and the entities subordinate to these two Bodies, and the See of the Spanish Grand Orient is Madrid. (Constitution General Reformada, Madrid 1902, Art. 13). The following numbered paragraphs regarding the Spanish Grand Orient are based upon data taken from the same authoritative source:

1. The Spanish Grand Orient practices preferentially the Ancient and Accepted Scottish Rite, composed of thirty-three degrees, divided into four sections; Symbolic, Chapter, Council and Sublime Degrees. The Symbolic Degrees are first, second and third; that is to say Entered Apprentice, Fellow Craft and Master Mason. (Art. 14).

2. The Grand Council of the Order is the executive power of the Spanish Grand Orient and is composed of 32 members and 10 substitutes. The Grand Master of the Spanish Grand Orient is the President of the Grand Council of the Order (Art. 34). The Grand Council of the Order is the guardian of the Constitution and among other things, administers, in union with the Supreme Council of the Thirty-Third Degree, the business of the Spanish Grand Orient (Art. 35).

3. The Supreme Council of the Thirty-Third Degree is formed, as a maximum of 33 members in possession of said degrees, and with residence on the See of the Spanish Grand Orient (Art. 40) and said Supreme Council revises, for the work of all the degrees, the rituals and liturgies which the Spanish Grand Orient has to recommend to its Lodges (Art. 42) and intervenes directly in the government and administration of the Spanish Grand Orient through its Grand Chancellor, Grand Orator and Grand Treasurer (Art. 44).

4. The General Assembly is composed of all the Representatives of the federation, one for each Lodge, Symbolic, Chapter and Philosophic, one for each chamber of the Thirty-first and Thirty-second Degrees, and another for the Supreme Council of the Thirty-Third Degree, and the General Assembly exercises general powers, particularly the constituent and legislative powers of the Federation (Art. 22 & 30).

5. The Grand Council of the Order is authorized to admit into the Federation the District Grand Lodges which may apply

to it, provided that they are established in foreign territory and are formed of at least seven Symbolic Lodges which in an official document authorized by all their members voluntarily express such a desire and agree to conform to the provisions contained in the subsequent articles of the Constitution (Art. 54). The District Grand Lodges are directly subordinate to the Grand Assembly, the Grand Council of the Order, and the Supreme Council of the 33° and must respect all orders emanating from these respective Bodies (Art. 55). The District Grand Lodges are governed by special by-laws approved by the Grand Council of the Order and formed in accordance with the Constitution, General Regulations of the Grand Orient and provisions of a general character prescribed by the several Bodies of the Federation (Art. 56).

6. The District Grand Lodges assume the government and control of the Lodges of their territory, issue the certificates of Entered Apprentice and Fellow Craft, and must immediately make report to the Grand Council in order to obtain the recognition of these degrees. (Art. 59); but the diplomas of the Master Masons are issued by the Grand Council of the Order and are visited by the Grand Master of the District Grand Lodge; and the diplomas of all the other degrees, from the 4° to the 33° are issued by the Supreme Council of the 33° (Madrid), and are visited by the Deputy Grand Commander if there be one (Art. 62).

7. The District Grand Lodge must request of the Grand Council of the Order the charters for the new Symbolic Lodges created (Art. 63). The District Grand Lodges are forbidden to enter into agreements of friendship or confederation or otherwise deal with foreign Masonic Bodies; but may exchange representatives with them and their Lodges, after obtaining the advise of the Grand Council of the Order (Art. 67).

Prior to 1902, a "District Grand Lodge of the U.S. of North America" was formed under the Spanish Grand Orient, according to the preface to said "Constitution General Reformada" (pp. 11-12) where it says:

"The advantage obtained by the formation of the District Grand Lodge of the U.S. of North America and of the Lodges of the Federation located in foreign territories compel the Spanish Grand Orient to persist in its international policy respecting the countries with which no agreement exists, and in this sense there where the Spanish Grand Orient is not recognized, the latter should try to extend its sovereignty, carrying on the great Masonic work, which consists in effecting the union of all men by the bond of fraternity. Notwithstanding, it will faith-

fully respect the agreements established with Masonic Bodies which have officially recognized it or which may do so in the future."

About the time of the formation of the District Grand Lodge of the P.I. No. 2 (Sept. 1906), the Spanish Grand Oriente in its "Official Masonic Works, Vol. VIII entitled Ritual of the Master Mason, Third Degree, Madrid 1906," claimed the following under the heading of the Philippines:

"There are now actually working in the P.I. under the auspices of the Spanish Grand Orient, three Lodges, one Triangle,and one Chapter of Rose Croix."

"The Grand Orient of France has one Lodge in Manila and another is under the Grand Lodge of California."

The statement is not accurate as to California, and it may not be accurate as to Spain and France. In view of the fact that the above-named Constitution requires seven Symbolic Lodges in a foreign territory before they may form a District Grand Lodge. I do not know under what authority or dispensation the District Grand Lodge of the Philippines was formed in 1906. The Spanish Lodges here are reputed to have had about 90 Master Masons in 1906, but a much larger number Entered Apprentice and Fellow Craft who were counted as members and were eligible to vote in elections, all business being transacted in the Entered Apprentice Degree. In 1909, the Spanish Lodges had increased in number and claimed about 500 members, E.A., F.C., and M.M. but only 30% were Master Mason. The three California Lodges which formed the Grand Lodge of the P.I. had at the time a membership of four hundred fifty-nine Master Masons.

As to the existence and status of said District Grand Lodge and the Spanish Lodges in the Philippines at the time of the formation of the Grand Lodge of the P.I. it is well to state that in October, 1906 the Grand Master of California appointed a Committee to inquire into the status of Spanish Masonry in the P.I. Until a short time before, there had been Masonic intercourse between the members of the California lodges and the members of the Spanish Lodges, but that intercourse was discontinued by order of the Grand Master of California pending the investigation of the matter. The said committee was granted further time in 1907 and did not report until 1908 when it recommended that a Grand Lodge be formed in the Philippine Islands by the three Lodges under the jurisdiction of California (Proceedings of the Grand Lodge of California, 1908 pp. 93-101). Subsequently the Grand Master of California learned that the Spanish Grand Orient had

violated the sovereignty of the Grand Lodge of Pennsylvania by granting charters to Lodges in the State . . . and directed the committee to continue its investigation and to report at the next session of the Grand Lodges. The result of the investigation was reported in Oct., 1909 and showed that none of the Grand Lodges of the world which were in communication with the Grand Lodge of California were in fraternal relations with the Spanish Grand Orient, and forbade Masonic intercourse with Lodges or members owing allegiance to said Grand Orient (Preceedings, Grand Lodge of California, 1909, pp. 18, 65-87).

This condition of affairs continued, and at the time of the formation of the Grand Lodge of the P.I. the members of the three California Lodges here were not permitted to hold Masonic intercourse with the members of the Spanish Lodges. Masonically the situation was tense and chaotic and beyond the power of the members to deal with it in order to maintain peace and harmony.

The following points are to be noted from the reading of said protest:

Both meetings which considered and adopted the resolution were held on Sunday, which is not Masonic. The protest was dated August 8, 1915, while the Grand Lodge of the P.I. was formed December 19, 1912 and its information was noted in their printed year book. Reference was made as to exclusive jurisdiction, when in fact, the Spanish Grand Orient has never claimed or exercised exclusive jurisdiction in the Philippines except in the supervision and control of her own Lodges and no such claim has ever before been made by said District Grand Lodge. The statement "that the affirmation by said American Lodges in their Resolutions preceding the organization of the so-called 'Grand Lodge of the P.I.' that the territory of the Philippines was Masonically free, is not in accordance with the truth, to the prejudice of the jurisdictional rights of the District Grand Lodge of the Philippines and of the Spanish Grand Orient," this statement and conclusion are not supported by facts. In the early days of the American occupation the Grand Lodge of North Dakota granted a Dispensation for a Military Lodge in the Philippines which has since ceased to exist. (Proceedings, Grand Lodge of the P.I., 1915 pp 35-36). The Grand Lodge of California chartered three Lodges here between 1901 and 1907. The Grand Lodge of Scotland has, since 1906 chartered two Lodges, one in Manila and one in Cebu. The Grand Lodge of France has chartered two or more Lodges here, and later the Grand Oriente Lusitano Unido of Portugal chartered a

Lodge in Manila. The Spanish Grand Orient and its District Grand Lodge made no protest or claim of any kind with reference to any infringement of their jurisdiction in these Islands. Thus, with North Dakota, France, Spain, California, Scotland and Portugal all having Lodges in the Philippines were Masonically free for the formation of a Grand Lodge. The fact that the Spanish Grand Orient and its said District Grand Lodge have never questioned the right of the Grand Lodges of other jurisdictions to charter Lodges in these Islands shows conclusively that they had no sovereign rights up to the time of the formation of the Grand Lodge of the P.I. The same protest could, with equal force, have been made by the Grand Lodge of any other Grand jurisdiction which had previously chartered Lodges here. Moreover, a District Grand Lodge is not a sovereign body; it may only exercise power and authority over the Lodges of the Grand Body to which it owes obedience. Therefore, the Masonic freedom of the Philippines prior to December 19, 1912, is established by acts and admissions of the Spanish Grand Orient and its District Grand Lodge. The latter expressly stated in the letter accompanying its protest that there was no objection to our Lodges working as Lodges under their respective jurisdiction, but that objections was made to the formation of a sovereign Grand Lodge with exclusive jurisdiction. The territory being Masonically free, no one of the Grand Bodies having Lodges here at the time of the formation of the Grand Lodges of the P.I. can lawfully complain about sovereignty or exclusive jurisdiction because these are attributes of every regular Grand Lodge.

No action has thus far been taken by the Grand Lodge of the P.I. in respect to this protest. It has been considered informal discussion among the Grand Lodge officers but it has always been shelved as a matter emanating from a subordinate body of Masons under an organization which, according to our previous affiliation, was considered irregular; and we have patiently waited to hear from the Spanish Grand Orient on the subject, but so far we have no affirmation of the subordinate body's protest; and it is not yet known whether the Spanish Grand Orient upholds the action taken by its offspring.

It will be clearly seen from the foregoing and from our proceedings in the formation of the Grand Lodge of the P.I. that the Grand Lodge was legally and properly formed in accordance with the ancient customs and usages, in territory having Lodges under various Grand Bodies no one of which exercised or claimed exclusive jurisdiction. As the Grand Lodge of France, the

Spanish Grand Orient and the Grande Oriente Lusitano Unido of Portugal are very generally considered irregular, and were not in fraternal relations with the Grand Lodge of California, the Grand Lodge of the P.I. was formed by a majority of the regular Lodges existing here, all the regular Lodges having been invited to join in its formation, three under California and two under Scotland; but the latter, if so inclined, were not able to join its formation owing to peculiar Scottish law requiring a Dispensation in order to discuss the matter of joining another Grand Lodge.

I do not understand from said protest and the letter accompanying it that the District Grand Lodge of the Philippines is requesting recognition as a Grand Lodge but is requesting the Grand Lodges of the world to recognize the rights claimed by it by virtue of priority in the date of formation.

We feel sure that we have not committed any of the breaches of the Masonic law, custom, usage, or faith with the Brethren here in the Philippines, as charged in said protest, but that we have been most careful of the rights of other and have been close to the strict letter of the Fraternity's custom, usages and laws.

We have replied to your letter at some length, because we feel it is due to you and the protectors and ourselves that we should come to an understanding in a matter that has been most unfortunate for the welfare of Masonry Universal; and we hope that you and your Grand Lodge will feel justified in your action in recognizing the Grand Lodge of the P.I. as a regular Grand Lodge, with proper origin, and formed in territory which was Masonically free. We appreciate the recognition of Massachusetts as the oldest Grand Lodge in the United States. We have now received notice of recognition by 51 Grand Lodges and among that number we very much appreciate those of England, Ireland and Scotland, the oldest in the world.

In conclusion, it is respectfully submitted that if North Dakota, France, California, Scotland and Portugal, each and all, considered this as open territory for the chartering of subordinate Lodges, it was certainly free territory for the formation of a Grand Lodge to the end that we might, with a knowledge of local conditions, make an effort to bring order out of the existing chaos.

Thanking you for your interest in our welfare, I remain,

Sincerely and fraternally,

Sgd. GEORGE R. HARVEY
Grand Master of the Grand
Lodge of F&AM of the
Philippine Islands

FORMATION OF THE NATIONAL GRAND LODGE

Kalaw next addressed himself to the task of reorganizing the Regional Grand Lodge into a Grand National Lodge of the Philippines. He drafted a new Constitution, consisting of 11 Chapters, patterned after the constitutions of the various Grand Lodges of the United States. It provided for a Grand Lodge type of organization with jurisdiction over the Blue Lodges only, and not a Grand Orient type, with jurisdiction over all masonic bodies up to the 33.°

> "We have preferred to organize ourselves as a Grand Lodge, first, because it was most urgent in order to establish authority over the symbolic lodges, for it is in the symbolism where rivalry exists and where the need of a perfect organization is more strongly felt, since it is the real foundation on which Masonry rests, second, because having no thirty-third degree members today, we are not authorized to constitute a Grand Orient until the personnel required be created by concession of the Supreme Council, and third, because the concessions would have to be granted gradually. We might be issued at present a charter for the establishment of a Sovereign Grand Lodge, then after a certain period of time as the second and last concession, we would be able to constitute the Grand Orient — Furthermore, we consider it more sensible to follow the system of separating the jurisdiction of the symbolism from that of the higher bodies, maintaining nevertheless a certain relation between the Grand Lodge and the higher bodies, in so far as the conferring of degrees and the adoption of a general policy for Freemasonry in these Valleys is concerned."

After the constitution was approved by the Lodges Worshipful Grand Master Kalaw dispatched a letter to Illustrious Grand Master Miguel Morayta, the head of the Gran Oriente Espanol in Spain, asking for full Masonic emancipation. Some Filipinos wanted to constitute the Grand Lodge in total disregard of the Gran Oriente Espanol, but Kalaw wanted to cut clean. He informed Morayta, "The American Masons have started a very active propaganda campaign among the Filipinos, making them believe that they, the American Masons, are the only ones who are regular, that their Grand Lodge is recognized by the majority of the Grand Masonic Bodies abroad, especially those of the United States, and that they have came here to regularize and improve Philippine Masonry." He added, "I am beginning to notice the results of this propaganda among the members of our Fraternity and I can anticipate a serious threat to the very foundations of our Order." Moreover, he pointed out, "If it were merely a matter of conflict between local American

and Filipino lodges, the situation would not be so serious. But it is not so. From the moment they start installing Filipino Lodges integrated by American-educated Filipinos, the conflict becomes one between Filipinos themselves, something that we cannot and must not tolerate." He then admitted "that the Regional Grand Lodge lacks in accordance with our present regulations, the authority, means and powers required to contend openly for our rights." He therefore, asked for full freedom. "We need authority to act, to rule ourselves, to defend ourselves, to fight for our existence. As you, gentlemen, are so far away, it is not possible for you to do much, neither do we expect it. What we expect, however, for the welfare of our Fraternity, is that we be granted full freedom."

The request unfortunately, failed to strike a responsive cord in Morayta. For decades Morayta always supported the Filipino Masons. From the formation of Logia Revolution, the first Filipino lodge in Spain, in 1889, to the organization of lodges for Filipinos in the Philippines in the 1890's down to the establishment of a Grand Regional Council in 1893 and a Regional Grand Lodge in 1907, it was always Morayta who stood by the Filipinos. And Morayta had to pay a heavy price for backing the Filipinos. When the Revolution against Spain broke out, his offices were raided and closed and he was accused of treason against Spain. Even after he won his case, his opponents continued to hound him. After his re-election in 1899 as deputy to Parliament they sought to prevent his assumption of office, albeit unsuccessfully, arguing he had sold out his country to Filipino nationalists. When Morayta received Kalaw's letter he was already 81 years old, in the twilight of his life, and he could not face the specter of losing jurisdictional control over the fruits of his sacrifices. With obvious pain in his heart, he answered Kalaw's letter on October 20, 1915 –

> "Due to my enthusiasm for their cause, I was accused of being a traitor to Spain and even though this obvious slander – so absurd and so preposterous – did not affect me in the least, it caused me considerable annoyance, for there were some people base enough to cast upon me a scornful glance whenever we met.
>
> "This and many other things I had forgotten, considering that the Filipino Masons, like those of Puerto Rico felt attached to me. Spain, I said to myself, is today estranged in the Philippines, but Filipino Masons continue being my family, my brothers.
>
> "You may imagine, in view of the foregoing, how deep was my grief at reading x x x your esteemed letter of August 27."

Morayta to could not understand that Kalaw was asking his blessing for an independent Grand Lodge. "I do not know what you exactly

mean by saying that you be granted absolute freedom – The Council's intention has never been to restrict the freedom to which you are perfectly entitled. If there is, however, some obstacle that prevents you from having the freedom of action that you may at any time deem necessary, simply advise us to that effect." Morayta closed his letter by stressing the advantages of membership in his Gran Oriente.

Kalaw had the greatest esteem and admiration for Morayta, and under normal circumstances, would have gladly yielded to his expressed desire. The situation was such, however, that he had to respectfully insist on emancipation. Letters begun to fly between Kalaw in Manila and Morayta in Spain, with Kalaw insisting on a charter for a sovereign Grand Lodge and Morayta pleading for the status quo.

MOVE TOWARDS UNION STARTED

The twin moves of the Regional Grand Lodge alarmed a segment of the Fraternity, both Filipinos and Americans, who wanted to see all Masons in the Philippines under one roof working harmoniously as one body. For the past several years farsighted Masonic leaders had expressed the hope, in letters and in speeches, that one day Philippine Masonry would be united. No serious concerted effort to bring about a union was, however, undertaken. For one thing there was no urgency for it, and then the matter of racial prejudice and the absence of mutual fraternal recognition between the Grand Lodge of P.I. and Regional Grand Lodge were serious obstacles. This time, however, everyone realized that unless a union took place in the immediate future, the two groups of bodies would drift further apart and eventually bringing them together may become impossible, resulting in the utmost discord and confusion and defeat the very purposes inherent in the establishment of Masonic Lodges in any community.

Several lodges took the initiative of bringing the two grand bodies together. In the forefront were Bagumbayan Lodge No. 4 of the Grand Lodge of P.I. and Sinukuan Lodge No. 273 of the Regional Grand Lodge.

In the past, Bagumbayan Lodge routinely sent invitations to the Lodges of the Regional Grand Lodge to attend their meetings and nobody came. This time when it scheduled a special meeting for July 7, 1915 to confer the third degree on Jose Fabella, the Master delegated several members to visit all the Lodges in Manila and extend a personal invitation for the meeting. As a result, the Tyler's register showed the signatures of many members of Nilad Lodge No. 144, Walana Lodge No. 158, Sinukuan Lodge No. 273 and Araw Lodge No. 304 of all of the Regional Grand Lodge and of many members of Minerva Lodge of the Gran Oriente Lusitano Unido.

The step taken by Bagumbayan

Lodge in extending special invitations was at first considered as rash by many members of both Grand Jurisdictions, because at that time the ban on Masonic intercourse between them had not yet been lifted. It was a truly Masonic act, however, and future events showed its wisdom. Bagumbayan Lodge believed that the establishment of Masonic intercourse was necessary before true Masonic harmony could be secured. In the following months it continued to send special invitations to the lodges of the Regional Grand Lodge. In time the Grand Master of the Grand Lodge of P.I. came to one of these mutually attended meetings, and sat in Lodge with members of the Grand Regional Lodge, thus impliedly sanctioning intercourse between the two Grand Bodies.

One of the leaders of Bagumbayan Lodge, Christian Rosenstock, also started conferences with Worshipful Grand Master Kalaw and brought the leaders of the Filipino and American Masons together.

In Sinukuan Lodge inter visitations with American Lodges was also encouraged, specially mutual attendance at masonic funeral services. Americans were invited to its meetings and several were given honorary membership including Grand Master Taylor, Milton E. Springer, Austin Craig, Charles Banks, and Gov. Gen. Francis Burton Harrison.

REGIONAL GRAND LODGE ENCOUNTERS DIFFICULTIES

In the meantime, the Regional Grand Lodge was having difficulties. Its relations with the Gran Lodge of P.I. were deteriorating and the Gran Oriente Espanol in Spain continued to procrastinate. Writing to Spain on November 9, 1915, Worshipful Grand Master Kalaw said:

> "I am afraid that the relations between Filipino and American Masons are becoming more impossible every day. We understand that the American Grand Lodge has sent to the Grand Council of the Order a protest against the installation of any new lodge in these Valleys by the Grande Oriente Espanol. Accordingly, the American Grand Lodge attempted to prevent the installation of the new Maktan Lodge in Cebu by the Grande Oriente Espanol. Letters were sent instructing all American Masons of the American Grand Lodge's Obedience and those of the Obedience of the Grand Lodge of Scotland not to attend the installation ceremony of Maktan Lodge. A crisis was fortunately avoided and the ceremony was performed apparently in perfect harmony."

A few months latter Kalaw wrote another despairing letter —

> "Now comes an official communication from the Grand Lodge of Scotland stating that the lodges of our Grande Oriente

founded after the constitution of the American Grand Lodge are irregular and clandestine, in other words, supporting the contention of the American Grand Lodge."

Kalaw, however, vowed "to insist on this campaign, provided the Grande Oriente Espanol will cooperate with us."

FUSION GAINS GROUND

In the Grand Lodge of P.I., the advocates of union were gaining the upper hand. In the elections held in February 1916, William H. Taylor, a unionist, was elevated from the floor as Grand Master replacing George Harvey who was lukewarm to the idea. As Grand Master, Taylor sat in lodge with members of the Grand Regional Lodge. On May 31, 1916 he attended a meeting of Bagumbayan Lodge No. 4, where members of Nilad Lodge of the Regional Grand Lodge were present as guests of honor. On October 16, 1916 he addressed Sinukuan Lodge, another lodge under the Regional Grand Lodge, and spoke on brotherly love. Taylor encouraged measures to bridge the gap between Americans and Filipinos. He ordered the translation of the Official ritual into Spanish for the benefit of Filipinos. Moreover, he was a firm and fast friend of Manuel Quezon, practically from the time they first met, when Taylor arranged for Quezon's first trip to Washington. The believers in union, therefore, pinned their hopes on Taylor to bring Quezon around to support thier cause.

In appreciating the growing tendency towards union on the part of the Americans, one should not overlook the contemporary and momentous events that were taking place on the national scene.

In 1913 Francis Burton Harrison was appointed Governor General of the Philippines. He was a firm believer in the capacity of Filipinos to govern and promptly transformed the Philippines from one run by Americans with the help of Filipinos to one run by Filipinos with the help of Americans. He had a driving determination to turn over responsibilities to the Filipinos in all fields to the extent of replaicng Americans with Filipinos in Government. The first Americans to fall victims of his purge were the Executive Secretary and his Assistant, the Director of Lands and his Assistant, Director of Customs, Director of Printing and his Assistant, Director of Navigation, Consulting Architect, Chief of Police, Assistant Collector of Internal Revenue and Prosecuting Attorney of Manila. In 1914, Harrison reported he had,

"adopted the policy of nominating Filipinos for office for which they were fitted, whenever the opportunity presented itself. At the present writing, of the thirty-one bureaus or offices of the government, eight have a Filipino at the head, instead of four, the highest number heretofore occupying such positions. It is now the announced policy,

moreover, to appoint Filipinos to office, whenever vacancies exist, in the position of assistant chiefs of bureaus to which Americans are the chiefs. This had been done since the undersigned became Governor General, in the bureaus of health, internal revenue, agriculture and prisons. In the same period, moreover, Filipinos have been given a majority on the municipal board of the city of Manila, and Filipinos have been appointed to the offices of city attorney and prosecuting attorney of the City of Manila, to the later office for the first time; of the courts of first instance, representation on the city council of the City of Baguio, and an increased number of administrative offices in the special government provinces, as well as many promotions to the clerical grades."

Harrison recorded that in positions covered by the Civil Service, he removed 285 Americans in the second half of 1913, and over 900 in 1914. In the following years he pursued his Filipinization efforts with relentless enthusiasm. As Quezon observed: "I think he believes in independence. He thinks he can turn us loose in about four years. He believes it."

In 1916, the Philippines Autonomy Act, or Jones Act as it was popularly known, was finally approved. Harrison had vigorously and tirelessly advocated its passage, however, its approval was largely attributed to the adroit lobbying of Resident Commissioner Quezon in and out of the halls of the U.S. Congress. The Jones Act gave the Filipinos an elective senate, greatly increased Philippine autonomy, and in its preamble, expressed the sentiment of the U.S. Congress that the Filipinos should be given early independence. News of the law was received in Manila with great jubilation and Quezon was welcomed in the Philippines, upon his return, in a blaze of personal glory. When special elections for senators were held in October, Quezon was elected senator along with several masons, and was promptly installed as President of the Senate. The Jones Act assigned to the Senate the power to confirm appointments and Quezon expertly translated this to mean control over appointments.

The two most powerful men in the Philippines were now Harrison and Quezon; the first, the Chief Executive, an American, but a firm advocate of Filipinization, and the second, the head of the Legislative branch, a Filipino and a Mason. Clearly, the tide was turning. The Filipinos were on the ascendant, and the American Masons knew it was now bad politics to ignore them so the pragmatists accepted the wisdom of union. More were to be influenced when Quezon and Harrison sided with the unionists.

Quezon started to realize the need for union when he tried to enter a lodge in Washington and was refused admission on the ground that he was clandestine and irregular. When he returned to the

Philippines he became one of the chief architects of fusion which was eventually consumated. With Harrison, it started when he joined masonry in 1916.

Harrison was raised to the sublime degree of Master Mason on July 11, 1916 and brought his pro-Filipino inclination with him into Masonry. When he joined the Scottish Rite one month later he choose to be with the Bodies organized for Filipinos and not with Manila Bodies composed of Americans.

On October 9, 1916, Harrison was invited as the guest of honor of Sinukuan Lodge, at its special meeting at the American Masonic Temple at the Escolta. Here he spoke of mutual understanding and cooperation.

"I believe that not only is our Order the custodian of the most precious ideals known to men but that it is and will be in the future, the guardian of the sacred rights and liberties of the Filipino people. I believe that all Masons have a mission here in the Philippine Islands which transcends all other work which we, Masons, can do here today, and that is the mission of bringing about a more complete understanding, a more beneficial cooperation among brother masons, whether they be Americans or Filipinos. x x x

I expect to see from this time forward a more complete fraternity and unity between the two peoples in these Islands. Now, what is the best medium for bringing that about? Why, through this very order of high minded, right thinking, splendid patriotic men. What collection of citizens in all these Island is so fit to be the leader in strength as the masonic order? Now, the masons in Manila with a great deal of self-sacrifice, after the most arduous labor, have erected this magnificent temple, as a memorial to their devotion to the masonic order as a promise of greater developments in the future. But I can not impress upon you too deeply the fact that this temple was not built for American masons alone. There are no such things as American masons and Filipino masons — we are all brother masons. This temple stands here today with its portals wide open for the admission of Filipino brethren as well as American brethren, and in this temple I believe, will come to pass that more perfect understanding between the masonic brethren of which I have been speaking this evening. And from within these sacred walls, I expect to see that better understanding that better opportunity, are spread to every nook and corner of the Philippine Islands; and if so, we shall have performed to the very letter the obligation which we assumed as masons and as men when we, for the first time, went through the glorious ceremonies of becoming master masons.

"I hope that dating from this

memorable occasion and from this day forward, every mason in the Philippines will dedicate himself with renewed efforts to that splendid work and I believe that everyone of us should carry forth the torch of better understanding from this lodge and hand it on to other men, even though they may not be masons in order that they, too, may do their share. I shall be proud indeed if in some small way, I may be able to say to myself, when my turn comes to go back to the United States, that by discharging my duty as a mason I have performed my duty as a man and as an American."

KALAW SETS A DEADLINE

The first crack in the exclusivistic wall erected by the Americans, as noted earlier, appeared with the organization of Bagumbayan Lodge No. 4 in 1914, composed of Americans and Filipinos. Then on February 11, 1916, they started *Lakandola* Lodge of Perfection in the Scottish Rite "for the purpose of giving Filipinos a Body of their own." This was followed by the issuance of Letters Temporary for *Burgos* Chapter of Rose Croix on August 14, and on December 22 for *Malcampo* Preceptory. Quezon was invited to affiliate with these Bodies and asked to bring with him Rafael Palma, Kalaw and other Filipinos. On December 7, 1916, Austin Craig sent Quezon affiliation forms, saying —

"This, you understand, does not affect your relations with the Regional Grand Lodge but relates to the degrees above the 4° only. If you are to visit America soon thus getting yourself able to visit would seem desirable now. Please talk this over with Brother Harrison if you are interested."

On November 11, 1916 the Grand Lodge of P.I. authorized the formation of a second Blue Lodge for Filipinos, called Biak-na-Bato Lodge. Clearly, the Americans were now admitting Filipinos and the fear of Kalaw that the conflict would degenerate into one between Filipinos was fast becoming a reality.

On December 13, Kalaw, in utter desperation, wrote the Grand Secretary in Madrid giving the Gran Oriente Espanol a deadline within which to make a decision —

"I am writing to you, my dear brother, at the critical moment when the fusionist elements are most active while ours are beginning to lose all hope of assistance from the Grand Oriente Espanol. It is my duty, as a Mason and the Worshipful Grand Master of the Grand Regional Lodge, to speak to you frankly. Several prominent brothers have already held some meetings and have decided to advocate openly the fusion, unless before next February — month appointed for the meetings of the American Grand Lodge's Assembly — we hear from the Grand Oriente Espanol that a favorable decision has

been rendered on our petition. It is for this reason that I am writing to you with the request that upon receipt of this letter you inform the Illustrious Gran Maestre and the members of the Grand Council of the Order, of all that is taking place here. If this matter should be delayed beyond the present moment, it might prove fatal. In case the Grand Council of the Order should approve our project of Constitution that will enable us to constitute the independent Grand National Lodge of the Philippines in lieu of the Grand Regional Lodge, I authorize you to send us a cable, payable at this end, announcing the good tidings. This would be the only way for the Grande Oriente Espanol still to retain the attachment and esteem of thousands and thousands of Filipino Masons. Should we be disappointed, I sincerely regret to inform you that I decline any and all responsibility as to the consequences."

Morayta answered Kalaw on December 21, denouncing the Filipinos who supported the Americans, and denying that the Jones Act, imposed by the U.S. Congress on the Filipinos could really be the grant of freedom by a conqueror. He emphasized that "the Grand Council of the Order advise you, my dear brethren, to proceed with all wisdom at your command to strive to live in the best harmony with the members of the Grand Lodge of the United States, treating them as brethren, but always upholding energetically your unquestionable regularity . . ."

DEATH OF MORAYTA

On January 24, 1917 the Filipinos received news of the death of Morayta. The last tie which united the Filipino Masons with the Gran Oriente Espanol had been cut, so Kalaw decided to give up the ghost. As he put it, "After the death of Morayta, the only one who had always shown interest in the Philippines, the only man in Spain for whom Filipino Masons felt profound veneration and respect, the lodges considered themselves free to separate from the Spanish Obedience."

FUSION COMMITTEE

About the end of January the first major steps toward union were taken. A Committee of the Grand Lodge of P.I. composed of Grand Master Taylor and Past Grand Masters H. Eugene Stafford and Newton C. Comfort, held joint meetings with a Committee of the Regional Grand Lodge formed by Manuel L. Quezon, Grand Master Kalaw and Tomas Earnshaw, to draw up tentative plans for the union. The meetings were in the nature of informal gatherings, so that should the fusion not take place there could be no opportunity on the part of its enemies to cast aspersions on the actions of the Grand Lodge of the Philippine Islands, which even at that time was dependent for its very existence upon

the granting of its request for recognition by the various grand bodies throughout the Masonic World. After several meetings the two committees agreed upon the following draft:

THE AGREEMENT

I. Both Grand Lodges, acting separately, authorize their Worshipful Grand Masters to convoke immediately a joint Assembly of Worshipful Masters, Senior and Junior Wardens and Worshipful Past Masters of all their Lodges, to hold a meeting at one o'clock in the afternoon of Tuesday, February 13, 1917, at the Masonic Temple on the Escolta.

II. The Assembly will proceed:

(a) to adopt the present Constitution of the Grand Lodge of the Philippines Islands, with possible amendments in some of its sections;

(b) to issue to the lodges of the Grande Oriente Espanol new Constitutional Charters under the Constitution newly adopted. The lodges of the Grand Lodge of the Philippine Islands will continue with their old Constitutional Charters. The numbering of the lodges of the Grande Oriente Espanol will be made with the same priority that they now have under the Grande Oriente Espanol. As regards those Lodges with Charters now pending, the numbering will be effected according to the priority of their organization; and

(c) to proceed immediately to the election of the officers of the Grand Lodge, in accordance with the provisions of the Constituion.

III. None of the existing lodges or those with Charters pending, of the jurisdiction of any of the two Grand Lodges, shall have to pay any admission fee, regardless of the fact that some of them might be admitted immediately afterwards or some time later.

The Questions of Race, Rite and Language

IV. All the existing lodges and those which may in future be installed shall enjoy the same rights and privileges. *There will be no racial discrimination.*

V. Each lodge, now and hereinafter, shall be free to adopt any recognized rite and language that it may choose for its work.

VI. The higher degrees will not be under the jurisdiction of the Grand Lodge, but the members of both conference committees guarantee that the present degrees of the members of every lodge will be respected, without need of paying any fee.

CAMPAIGN FOR APPROVAL

Up to that time there was still opposition to the fusion within the ranks of both grand bodies so the leaders waged a campaign to bring

them around.

Quezon, was more successful in bringing his people into line and understandably so, for he was not above the use of arm twisting methods. Taylor recalls that during the negotiations, he gave Quezon the name of a Filipino who was back of the opposition. Later, when he asked Quezon how he was able to bring him in into line. Quezon laughed and said:

"That night I sent two *secretos* in a *caretela* to go to his house and bring him to me, They took him from the floor of his house in his underclothes and brought him to me. I said to him, 'I know you are in this move to block what Bill and I want done. Now let me tell you, if you don't vote the way we want you to, tomorrow night they will find your body floating down the Pasig River, having suffered the penalty of the first degree which you so richly deserved'. And then I sent him away, still in his underclothes and I have no idea how he got home nor to I care."

Quezon was, of course, exaggerating but it gives an idea of how he worked. When the terms of the proposed union were submitted to the Regional Grand Lodge they were immediately approved. All its subordinate Lodges also approved it unanimously. In celebration, the Filipinos scheduled a banquet at the Hotel de Francia on February 13, the same day the Joint Assembly was set to meet.

A CABLE FROM MADRID

A few days thereafter, a cable was received from Madrid announcing that the Grand Council of the Order acceded to the petition of the Regional Grand Lodge for Masonic independence, but that the final decision would have to be rendered by the Assembly during the month of June. Too late. The Committee thought that this was just another ploy to delay matters and concluded that any conciliation with the Gran Oriente Espanol was no longer possible, specially after all the Lodges had agreed in favor of the fusion. The Committee thus decided to consummate the fusion and end once and for all the Masonic devisions and rivalries in the Philippines.

AMERICANS REJECT AGREEMENT

On the American side, Taylor was not as successful as Quezon. One of those who was not overly enthusiastic about the unification was Past Grand Master Harvey. He was in favor of having the Filipinos take a more active part in the Grand Lodge, but felt they should put in affiliation blanks in the existings lodges. To him many of the members of the Lodges under the Regional Grand Lodge were mere political followers of Quezon and that the membership as a whole had little conception of what Freemasonry is as fostered by the Anglo Sexons, and therefore, to blanket

in the entire membership without a thorough investigation of each member was inadvisable.

When the Grand Lodge of P.I. held an informal meeting on February 12, 1917 to take up the terms of the union, the views of Harvey prevailed. The agreement was rejected. The Americans insisted the fusion be effected by affiliation of the Filipino lodges and not by a Constituent Convention, as had been suggested. Moreover, they wanted the Master and Wardens of each Lodge to kneel at the Alter and take the obligations of the three degrees of Masonry. The conditions which the Americans deemed as absolutely essential were just those which seemed to the Filipinos most unnecessary, for they considered themselves, and justifiably so, as good masons as any in the world.

On the very day the Americans rejected the terms of the union, the Filipinos were trying to consumate it. In the evening of February 12, 1912, hundreds of Filipinos went to the Masonic Temple at the Escolta to join the American Scottish Rite. They had been invited on February 5, to join by Charles Lobingier, the Deputy of the Supreme Council, and after separate negotiations they agreed so as to make the union complete. Led by Quezon, Kalaw, and Earnshaw they took the obligations and vowed allegiance to the Mother Supreme Council. That same evening they organized Rizal Consistory under the American Rite and closed down *Noli Me Tangere* Chapter of Rose Croix and *Hermanos del 96* Council under the Gran Oriente Espanol.

THE UNION IS SAVED

The American Committee, sorrowful and grieved, notified the Committee of the Regional Grand Lodge of what transpired. Taylor was visibly upset by what he considered his failure, and so were the rest of the members of both Committees. What was to be done? All the patient work for harmony and union crumbling down in a matter of seconds!

Preparations for the following day were already complete. Arrangements had been made for the banquet at the *Hotel de Francia* at 12:00 noon of the 13th. At one o'clock of the same day, the Joint Assembly of American and Filipino lodges was scheduled, and at 3:00 p.m., also on the same day, the Grand Lodge of P.I. was to start its Annual Communication. There was not a moment to loose.

Then somebody had a happy idea. The representatives of the Filipino lodges did not yet know what had happened. Why could not the Americans appoint a Committee that would attend the banquet at the *Hotel de Francia* and inform the Filipinos of what had taken place, inviting them at the same time to be affiliated? Everybody kept silent and thought of Quezon. Quezon, with his prestige and resourcefulness, was the only

man who could convince the Filipino Masons. Quezon, after a few seconds, approved the idea and promised to support it. The two Committees parted. This was already the morning of February 13. Everybody had a sleepless night.

At the luncheon held on the roof of the Hotel de Francia, Taylor, Stafford, Comfort together with Charles C. Cohn, attended and presented their idea of what steps should be taken in order to bring about the desired fusion . . . It was pointed out by Tayor and Cohn that the only reason certain requests as to the signing of the documents were made, was that there could; in the future, be no question as to the regularity of the steps which they were taking, because all their work would have been for naught had any step been taken which would have given ground to any Grand Lodge in rescind the recognition which they had already granted, or for those who had not yet granted recognition, to withhold same. For then a state of chaos so far as the regularity of the standing of the Grand Lodge of P.I. would have been created which would have made all the work which had been accomplished up to that time worse then useless.

At the beginning there was opposition, but thanks to the heroic efforts of Quezon the steps which the American Committee proposed were taken. After extensive deliberations and consultation the Filipino lodges finally and unanimously agreed to affiliate. Except for two distant lodges – Mabini Lodge in Cagayan and Maguindanao Lodge in Mindanao – all the Lodges of the Regional Grand Lodge sent in applications for dispensation which were duly received by the Grand Lodge of P.I. in regular session assembled. The officers of the Lodges then took the obligations. "I conferred those obligations," recalled Taylor, "and I have never felt a more serious and inspired feeling in a Masonic Lodge than I did in looking into those serious upturned faces, knowing they were making a sacrifice of their own personal feelings and prejudices for what they considered the good of Masonry in the Philippines."

The union was saved! But at what price? It was a complete surrender. All the Grand Officers of the Regional Grand Lodge lost their positions. The ritual and ceremonies which they cherished and had been using for years were abandoned, replaced by a foreign ritual. The laws and statutes governing the members and the lodges were now those of the Grand Lodge of P.I. Even the lodges had to be redecorated. The tassellated canopy covering the throne of the Venerable Master, which was a prominent feature of the Filipino lodges, had to go, and so did the statues of Minerva, Hercules and Venus, which before adorned all lodges as the Symbols of Wisdom, Strength and Beauty. The tables, too, needed changing. In short, it was a complete overhaul of the Masonry which they knew, in which they

had been nurtured.

The Americans, however, also lost something precious to them – control over the Grand Lodge. With 27 lodges as against 10 of the Grand Lodge of P.I., the Filipinos could have easily dictated the outcome of the elections. If they wished, they could have ousted all the American Grand Officers.

THE LAST PROBLEM

There was one more matter to be ironed out. Some Americans wanted to retain control of the Grand Lodge of P.I. for at least one more year. They proposed to hold the elections before the admission of the new members. This was to be effected by delaying the issuance of Charters to the Filipino lodges, thus making them ineligible to vote. Reliance was placed upon one provision of the Constitution of the Grand Lodge which read:

> "Sec. 1. A Lodge can be formed only by authority of a dispensation from the Grand Master, or of a charter from the Grand Lodge; and no charter shall be granted to any lodge *until it shall have worked a time under dispensation, and shall have exhibited to the Grand Lodge satisfactory evidence of its Masonic capability."*

To the thinking of the majority, this was a shortsighted view for if the proposal prevailed the confidence which the fusion was supposed to create would at its inception have been destroyed and the purpose of the union nullified. They insisted on the immediate issuance of Charters to the Filipino lodges and to this end the bothersome provision of the Constitution was amended to read:

> "Sec. I. A Lodge can be formed only by authority of a Dispensation from the Grand Master, or a Charter from the Grand Lodge".

CHARTERS ISSUED

With the obstacle removed, Charters were issued to 32 lodges – 27 formerly under the Regional Lodge and 5 which were issued dispensations by the Grand Master before the fusion. Their names and numbers are, as follows:

Biak-na-Bato No. 7
Cosmos No. 8
St. John's No. 9
Far East No. 10
Iloilo No. 11
Nilad No. 12
Walana No. 13
Dalisay No. 14
Pilar No. 15
Sinukuan No. 16
Bagong Buhay No. 17
Araw No. 18
Silanganan No. 18
Rizal Lopez No. 20
Dapitan No. 21
Rizal Manila No. 22
Solidaridad No. 23
Banahaw No. 24
Malinaw No. 25
Pinagsabitan No. 26
Bagumbayan Manila No. 27
Balintawak No. 28

Zapote No. 29
Mactan No. 30
Magdalo No. 31
Martires del 96 No. 32
Isarog No. 33
Lincoln No. 34
Batangas No. 35
La Regeneracion No. 36
Kalilayan No. 37
Bulusan No. 38

THE ELECTION

In the afternoon of the following day all the chartered lodges, with the exception of Iloilo Lodge No. 11, were duly constituted and their officers installed. Immediately thereafter they repaired to the Grand Lodge Hall for the election of the Grand Lodge officers.

Writing in 1937, Grand Master Taylor tells us how the elections were held:

"When I saw the *modus operande* was thoroughly understood, I ordered the election to proceed. Knowing that they had the control and that to W. Bro. Quezon was due the greatest credit for having brought the fusion to a successful conclusion I naturally thought they would select him for the first Grand Master of the United Grand Lodge, and though this matter had never even been touched upon in our many conferences, it was presumed by the American Lodges that such would be the case, and with this selection we were in hearty accord. Imagine my astonishment when the Filipino Lodges began to cast their votes. They were unanimous for me as their Grand Master. I was so astonished I did not know what to do. Most Worshipful Bro. Harvey was sitting at my left and I turned to him and said in bewilderment, 'Judge what shall I do?' And I remember how he smiled that characteristic smile of his and replied 'What can you do?' W. Bro. Quezon was elected Deputy Grand Master. After the meeting was adjourned, I hastened to Bro. Quezon to assure him of my entire innocence and ignorance of what had taken place and why. He laughed his hearty laugh and said "It's just what those Filipinos wanted and I am so happy that they did.' He continued — 'Since you Americans have acted so magnanimously in giving the control into our hands you and I will make a gentleman's agreement, so long as you and I have any influence in Philippine Masonry there shall be a rotation in the office of Grand Master. You are Grand Master this year, I am to be next, and thereafter each American holder of the office will be followed by a Filipino Grand Master."

After the elections the Grand Lodge officers were duly installed with the exception of Manuel L. Quezon, who was absent, and five other Grand Lodge officers.

WHY THE FILIPINOS FAVORED THE UNION

Two days after the fusion, Solomon's Temple was inaugurated on Bilbao St. and Kalaw took the opportunity to explain before those assembled the real reason that had moved the Filipinos Masons to join the American Masons under the Grand Lodge of P.I.

"The opportunity afforded by this meeting invites us to evoke this evening the ideals of love and fraternity, because, as you all know, we have just carried out a most transcendental accomplishment by bringing the symbolic lodges of Masonry under the jurisdiction of the Grand lodge of the Philippine Islands. I may state here that we, the Masons of the old Oriente Espanol, did not come to this fusion without a background of nobility. We are carrying along with us our heroic and historic past. We have our own glories, our own traditions, and beautiful and magnificent record, full of heroism and sealed with our blood. That is our title of nobility. We have not sought this fusion to vent any grudges against the Oriente Espanol. Far from it. We have only words of gratitude for the Oriente, to which the Filipino people are indebted for having brought to them, in the midst of the surrounding darkness the resplendent light of Masonic truth. Our only and exclusive reason for agreeing to the fusion was to save our most important principle: Masonic unity".

ALL UNDER ONE ROOF

In the following days the Grand Lodge of P.I. endeavored to bring into its fold the other lodges still working outside its jurisdiction except the Prince Hall Lodge. It succeeded in taking in Maguindanaw Lodge, and Mabini Lodge under the former Regional Grand Lodge, and Minerva Lodge under the Gran Oriente Lusitano Unido, however, Lodge Perla del Oriente under the Grand Lodge of Scotland declined to join. World War I was then raging in Europe and Scotland was one of the warring nations. Perla del Oriente Lodge, told the Grand Lodge of P.I., "We believe it our Masonic duty to remain true and loyal to the Grand Lodge of Scotland during the present world crisis and to give her our moral and material support in the great Masonic work she is carrying on today for humanity in general."

The Grand Lodge of P. I. was in a hurry to bring in the three lodges and could not wait for the regular Annual Communications in 1918. A special communication was held on March 16, 1917 during which Charters were issued to Mabini Lodge No. 39, Maguindanaw Lodge No. 40 and Minerva Lodge No. 41. Incidentally, on this day Manuel L. Quezon was installed as Deputy Grand Master along with the 5 other Grand Lodge officers who

were not installed during the last Annual Communications.

The new Lodges were subsequently constituted as follows: — Minerva Lodge No. 41 on March 27, Iloilo Lodge No. 11 on March 30, Maguindanaw No. 40 on May 5 and Mabini No. 39 on May 26.

The remaining lodges under the Gran Oriente de Espana did not affiliate as lodges, but their members transferred to lodges under the Grand Lodge of P.I. Bereft of members, they eventually closed.

On March 31, Kalaw officially informed the Gran Oriente Espanol that its lodges in the Philippines had all joined the Grand Lodge of P.I. and returned their old charters.

The lodges in the Philippines were now all under one roof. Masons no longer looked at each other with suspicion and distrust, but moved as a single and solid body. For the first time in our Masonic history there was only one central Masonic organization. Questions of regularity no longer bothered the lodges. True, the racial problem was not yet completely solved for the masonic entities composed of Americans still did not admit Filipinos, but at least in the highest councils of the Fraternity, the Filipinos sat elbow to elbow with the Americans and enjoyed a share of the leadership. The situation was now tolerable; American and Filipino Masons interrelated with each other in harmony. The old apprehension of Filipino Masons that their American counterparts were opposed to the grant of freedom to the Filipino was also erased. Touching on this subject when he was Grand Master in 1920 Rafael Palma said —

> "There was a time when many Filipinos believed that the Americans belonging to Masonic Lodges were the worst enemies of their freedom, but after what happened and especially after the consolidation of all American and Filipino Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands, I think the Filipino brethren became convinced, in their individual dealings with American brethren, that no Lodge as a Lodge nor American Mason as a Mason is opposed to the aspiration for liberty of the Filipino people."

One last postscript on the fusion. Harvey, the man who eloquently spoke against approval of the terms of the union, sufered some disappointments thereafter. He was a legal luminary. From 1908 to 1914 he was the Solicitor General of the Philippine Islands and at the time of the fusion was a Judge of the Court of First Instance. A few years later he was proposed for a seat on the Supreme Court, but he missed the appointment because Quezon did not give him his approval-check. Another disappointment was in the Scottish Rite. In 1913 he was given the honor of Knight Commander of the Court of Honor, but thereafter, time after time, was bypassed for further honors. Harvey, continued with his Scottish Rite activities without showing a trace of resentment. Eventually in 1923, he received his white cap. One is tempted to ask: "Would Harvey have had to suffer disappointments if he had kept quiet when the union was being discussed?"

THE PRICE OF A UNION

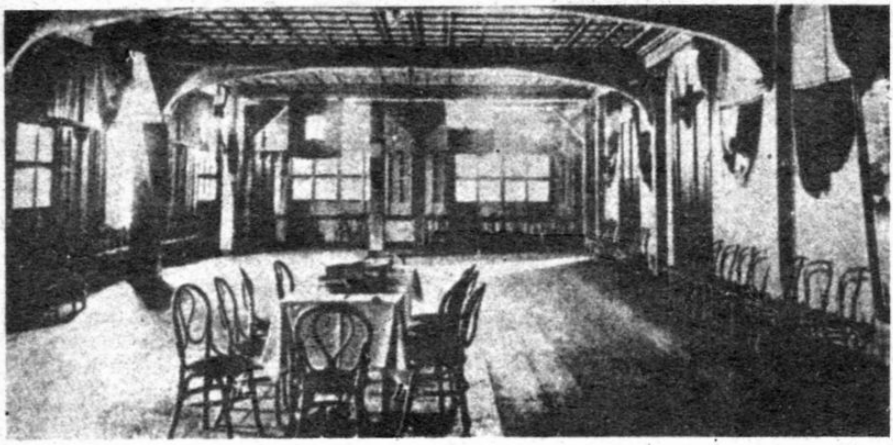
. . . the rituals and ceremonies which the Filipino Masons cherished and had been using for years were abandoned, replaced by a foreign ritual.

...the tasselled canopy covering the throne of the Venerable Master, a prominent feature of Filipino Lodges, and so with the Statues of Minerva, Hercules, and Venus had to give way to changes.

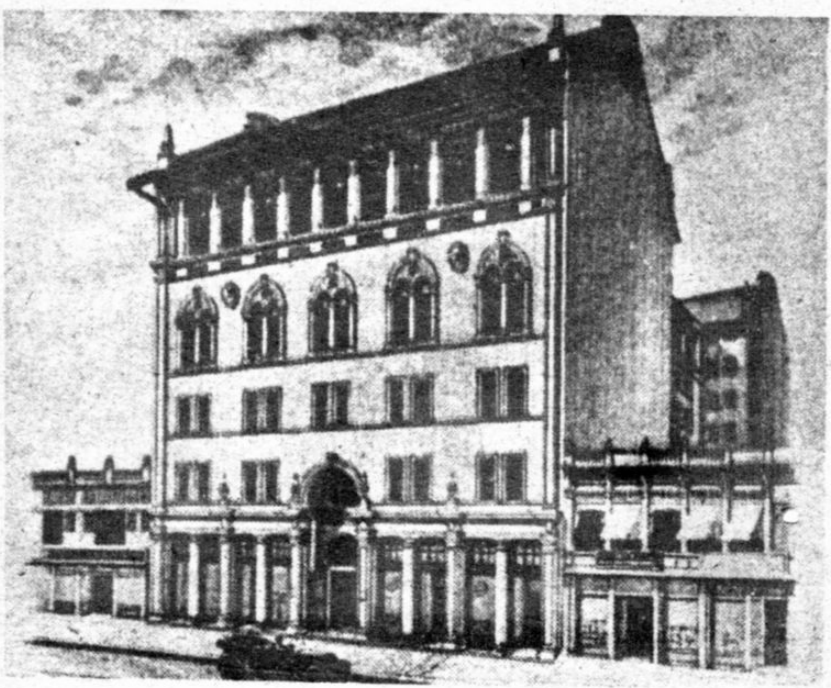


The Grand Lodge of the Philippines (1911-1916)

The University Club Building which overlooked the Luneta served as a Masonic Temple from March 1911-May 1916 and in it much Masonic history was made. In this building the Grand Lodge of the Philippine Islands was formed in December 1912.



BIRTHPLACE OF THE GRAND LODGE. In this hall in the University Club Building was formed the Grand Lodge in 1912.



MASONIC TEMPLE AT THE ESCOLTA. In June 1916 the Grand Lodge transferred to this Temple. In 1935 it was sold to the Philippine National Bank for one million pesos.

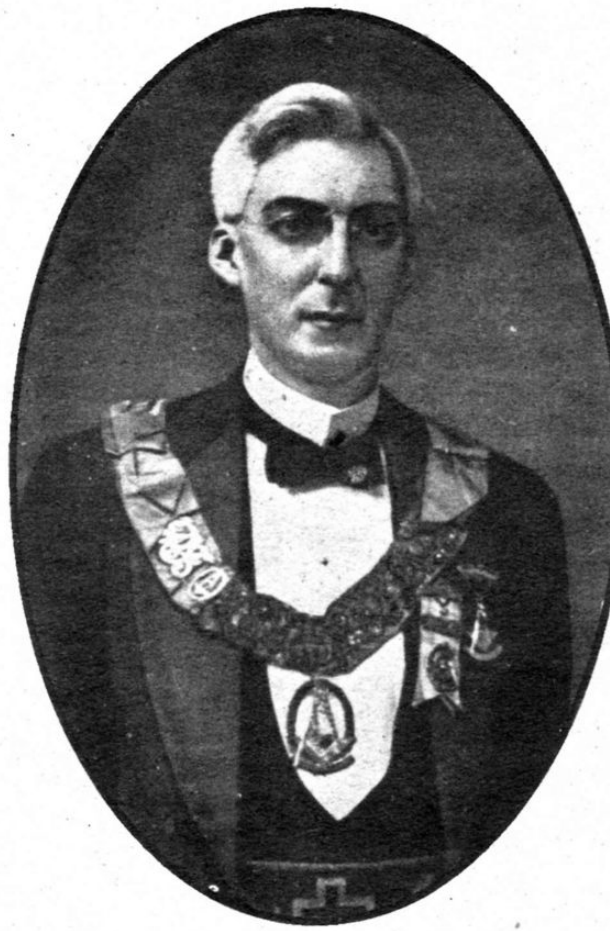


TEODORO M. KALAW
Grand Master, 1928

At age 31, he was elected Grand Master of the Regional Grand Lodge of the Philippines on February 28, 1915. He led the Filipino Masons in a fight to assert their independence and dignity. He had no particular love for Americans. Neither did he fear them.



MW Springer, Grand Master (1919) was against the admission of Filipinos n the fraternity. He believed that admitting Filipinos would make Americans and all English-speaking Masons subservient to a dark race. The average American Mason considered himself superior to the average Filipino Mason. He considered the Philippines a semi-enlightened country.



MW WILLIAM H. TAYLOR

Elected from the floor during the 1916 Grand Communication, MW Taylor encouraged measures to bridge the gap between American and Filipino Masons. He rooted for a union of the Grand Lodge of the Philippine Islands which was established in 1912 and the Regional Grand Lodge of the Philippines, which was under the jurisdiction of the Gran Oriente Español.



TOMAS EARNSHAW, engineer, financier who became mayor of Manila, was one of the architects of the unification of Philippine Masonry.

FELIPE BUENCAMINO, Grand Master, Regional Grand Lodge of the Philippines (1913-1914) was an "Americanista" through and through, who at one point went so far as to say, "I am an American and all the money in the Philippines, the air, the light and the sun are Americans.

During his term (two terms) he allowed the Americans a field day in consolidating their positions, without voicing the slightest protest.

Masonic leaders like him made the unification efforts extremely difficult and at times, frustrating.





FRANCIS B. HARRISON

Governor General F.B. Harrison was made a Master Mason on July 11, 1916. A firm advocate of Filipinization, he believed in the capacity of the Filipinos to govern themselves. He tirelessly worked for the passage of the Jones Act of 1916.



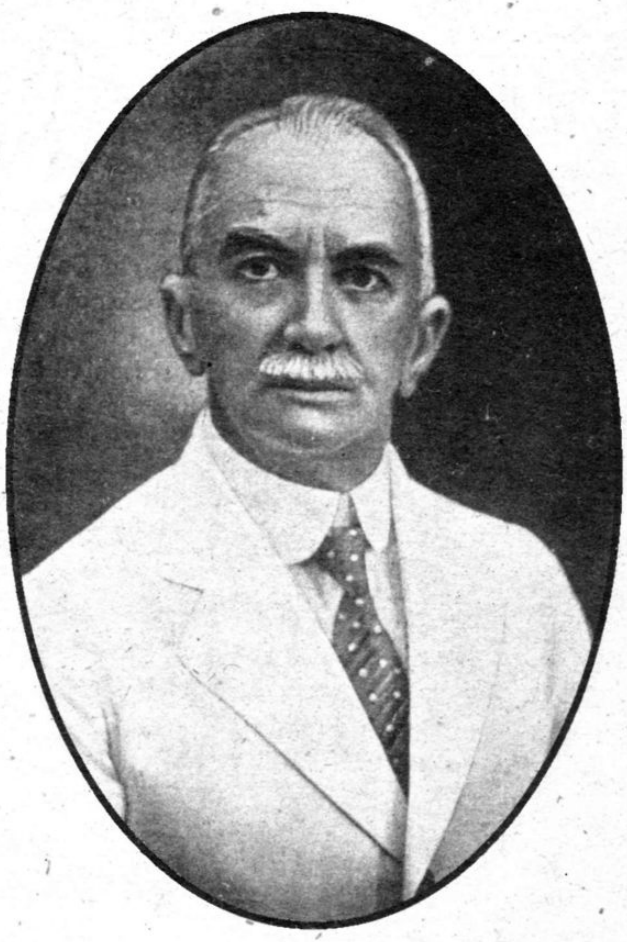
MW MANUEL CAMUS
Grand Master, 1934

At the time when each and every Masonic organization established in he Philippines by the Americans during the first decade of American rule re- used admission to Filipinos, only Manuel Camus gained admission into an American Lodge, and it was only because they needed him.



MOST WORSHIPFUL MANUEL L. QUEZON
Grand Master, 1918/19

He presided over the General Assembly of Master Masons on July 4, 1915 during which was discussed the internal and external problems, so serious and so fundamental in fact, that on their solution depended the life, the honor and the future development of National Philippine Masonry.



MW NEWTON C. COMFORT
Grand Master, 1914

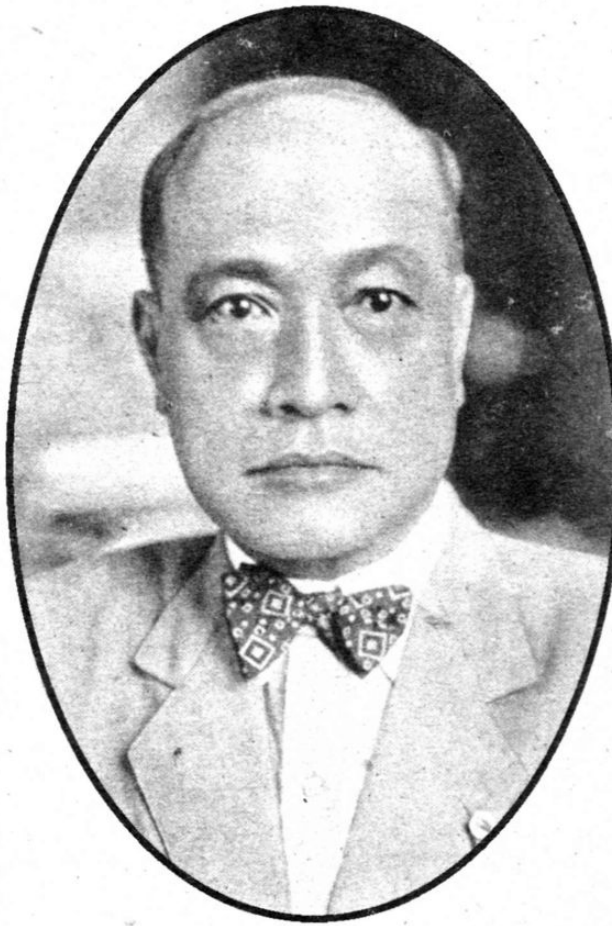
American Masons knew it was bad politics to ignore them, so the pragmatists accepted the wisdom of the union.

As Grand Secretary he worked tirelessly for the unification of all American and Filipino Lodges on an equal footing.



MW GEORGE ROGER HARVEY
Grand Master, 1915

He eloquently spoke against the unification of Philippine Masonry.



MW RAFAEL PALMA
Grand Master, 1920

There was a time when many Filipinos believed that the American
asons were the worst enemies of their freedom, but after the consolida-
on of all American and Filipino Lodges, the Filipino brethren became
nvinced that no American Mason is opposed to the aspiration for liberty
the Filipino people – Palma.

The Order of Demolay

GENESIS

The Supreme Council Order of Demolay Republic of the Philippines

". . . Our International Supreme Council Order of DeMolay has authorized the establishment of a Supreme Council, Order of DeMolay for the Philippines. This action was consummated at our annual session held at Sarasota, Florida on May 9, 1984 (Letter of Executive Secretary Donald E. White, ISC to MW Reynato S. Puno, Grand Master of Masons, dated June 12, 1984).

"I . . . do hereby proclaim the Masonic year 1984 – 1985 as the Year of the DeMolay and I mandate all masons in this jurisdiction withersoever dispersed to assist in the propagation and perpetuation of the precepts of the Order of DeMolay."

(Proclamation No. 1, Puno, Manila, Philippines dated August 8,1984)

These communications set the stage for the labors of the autonomous and sovereign Supreme Council of the Order of Demolay of the Republic of the Philippines: constituted May 4, 1983; chartered March 13, 1985. "Special commendation goes to WB Macario R. Ramos, Jr., who has timelessly spearheaded this drive at great personal sacrifice." (Puno).

Order of DeMolay in the Philippines
(Hon. Macario R. Ramos, Sr.)
1st Grand Master, Order of DeMolay Philippines

Prologue:

"Saturday, February 15, 1930, witnessed an exemplification of the Demolay work in the Plaridel Temple when U.S. Asiatic Fleet Chapter, Order of DeMolay, as guests of Service Lodge No. 95, F. & A.M., initiated Anthony Vincent Peck.

As the "Dad" of the Chapter, Bro. George Paul Buickley, C.Y., U.S. Navy, U.S.S.Barker (213) informs us, the U.S Asiatic Fleet Chapter had its birth prior to the sailing of the Destroyer Division Thirty Eight, in July, 1929, when the Battle Fleet Chapter initiated nine (9) boys. Within a week, two (2) more were initiated and upon arrival in Honolulu, their first stop from the U.S., nine (9) more were initiated by Paradise Chapter, and Asiatic Fleet Chapter was instituted as a Chapter working under Letters Temporary.

The Advisory Council of the Chapter is composed of the members of the U.S. Asiatic Fleet Masonic Club . . . " (News item published in the issue of the Cabletow,

March 1930)

On Saturday, December 19, 1931, a party of members of the Asiatic Fleet Chapter, Order of DeMolay visited the Masonic Ward for Crippled Children at the Mary J. Johnston Memorial Hospital in Tondo, Manila. By Christmas time, the Chapter gave a Christmas tree, complete with trimmings, toys and fruits. (News item, Cabletow, page 144, January 1932).

The news item published in the issue of the Cabletow, November 1931 further explained how the activities of the Order was accommodated in the Philippines, quote "On board the ships of the U.S. Navy there are many members of the Order of DeMolay and the question of a meeting place for these boys has just been satisfactorily solved. In response to a request by WB B.W. Pittman, Master of Service Lodge No. 95, F. & A.M., whom Bro. Byron Clark, the "Dad" of the Asiatic Fleet Chapter of the Order of DeMolay had asked to look after this matter. Most Wor. Bro. Vicente Carmona, President of the Plaridel Association, has offered to the DeMolay organization the use of the Plaridel Masonic Temple, 520 Marcelino, Paco, with its spacious grounds, social halls, tennis courts, bowling alleys, etc. The Chapter will not be required to pay any shall rent. The boys will no doubt appreciate this generosity of the Association and will make extensive use of the facilities to be found at the beautiful Plaridel," end of quote.

With these news items, it could be gathered tat the Order of DeMolay was first introduced in the Philippines through an exemplification of its degree by the U.S. Asiatic Fleet Chapter, Order of DeMolay and the Grand Lodge of the Philippines provided the place for their meeting.

The Beginnings:

"The first Chapter to be established was the Jose Abad Santos Chapter, sponsored by the Philippine Bodies. It was instituted on March 23, 1946. The second Chapter was the M.H. del Pilar Chapter in Malolos, Bulacan, sponsored by Malolos Lodge No. 46, and the third was Emmanuel Baja Chapter in Cavite sponsored by Cavite Lodges. The Batangas Chapter sponsored by Batangas Lodge No. 35, will be instituted within a few days, and many more Chapters in Northern Luzon as well as the Visayas will follow. (Excerpt from the report of MW Michael Goldenberg, PGM, GL of F. & A.M. Proceedings of the 31st Annual Communication, page 31).

MW Manuel Crudo, PGM was appointed by the International Supreme Council was the Executive Officer of the DeMolay for the jurisdiction of the Philippines to include Guam, Okinawa and Japan. Many DeMolay Chapters were instituted in Luzon, Visayas and Mindanao.

In 1972, J.W. "Jack" Nutt, Grand Master (1972-1973) of the International Supreme Council, Order of DeMolay visited the Philippines. GM Nutt divided the Philippines into three (3) "Philippine jurisdictions"Luzon, Visayas and Mindanao. He appointed Artemio G. Bayas as Executive Officer for Luzon, for Visayas Bro. Auguto P. Santos and for Mindanao, Bro. Manuel (Lito) C. Inigo. Later Bro. Bayas retired and Bro. Macario R. Ramos, Sr. as EXecutive Officer for Luzon.

The Philippines Supreme Council — Chronology

The labors of the forerunners of the Order of DeMolay in the Philippines, in the early seventies had gained international recognition. The potentials and capabilities for sovereign operations in the Philippine Jurisdiction was reported to the International Relations Committee of the International Supreme Council (ISC) in 1975 by its Chairman Bro. George H. Newbury. While Bro. Newbury was ready to make the recommendations for said sovereign operations, he cautioned against haste, and, challenged WB Macario R. Ramos, Sr., Active Member, ISC, to secure from the MW Grand Lodge of the Philippines, a commitment for unqualified support for the Order of DeMolay; and, at the same time, generate resources for a strong financial base.

Thus was organized in 1979, under the leadership of MW Desiderio Dalisay, Grand Master of Masons, the Masonic Youth Foundation of the Philippines, to provide logistical support for masonic sponsored youth organizations, the Order of DeMolay included.

In 1980, MW Jolly R. Bugarin, Grand Master of Masons, officially requested the ISC to initiate steps to establish a Philippine Supreme Council. MW Bugarin's recommendation was favorably endorsed and acted upon through the International Relations Committee of the ISC chaired by Bro. G. Wilbur Bell, in Indianapolis, Indiana.

On April 6, 1981, at Cherry Hill, New Jersey, GM William C. Chasey of the ISC approved the recommendation of the International Relations Committee of the ISC that the Executive Officer of the Order of DeMolay in the Republic of Philippines be authorized "to create a Provisional Supreme Council of the Order of DeMolay to govern the affairs of the Order of DeMolay in that country." Chairman Bro. Roger K. Becker also recommended that if the Provisional Supreme Council conforms to the Sacred Landmarks of the Order of DeMolay, "appropriate steps be initiated to establish such Supreme Council." This recommendation was unanimously adopted.

On March 24, 1982, at Reno, Nevada, another recommendation of the International Relations Committee Acting Chairman Roger K. Becker was also unanimously adopted: "that the Provisional

Supreme Council of the Philippines be empowered to elect its own set of officers and proceed with the organization of the Supreme Council as a step towards its eventual independence."

During all these years preparation for the operations of the Provisional Supreme Council progressed unabated: Charter members were invited; the Masonic Youth Foundation grew; our brother masons doubled their effort to promote the Order of DeMolay; the Statutes of the Supreme Council were prepared. On March 5, 1983, the Charter members went to elect the Officers of the Supreme Council and voted to adopt the proposed Statutes of the Supreme Council. The performance of the Provisional Supreme Council was capped by the holding of the First National DeMolay Conclave, Philippines (Provisional) Supreme Council, Order of DeMolay at Tropical Palace, Paranaque, Metro Manila, April 11-15, 1983; participated in by DeMolays from all over the country, and advisors and leaders. MW Rudyardo V.Bunda, Grand Master of Masons, 1982-1983, MW Rosendo C. Herrera, Grand Master of Masons, 1983-1984 and MW Reynaldo S. Puno, Grand Master of Masons, 1984-1985, lent all out and continuing support for the Order of DeMolay,

Consequently on May 4, 1983, the International Supreme Council ordained and constitued the Provisonal Supreme Council of the Philppines. On this date also, at San Antonio, Texas during the 63rd annual session of the ISC, WB Macario R. Ramos, Sr., was installed into office as Grand Master, Provisional Supreme Council, Order of DeMolay of the Republic of the Philippines; clothing him, in the words of ISC Grand Master Reese L.Harrison, with the "mantle of authority and prerogative" as such Grand Master. "As the duly installed Grand Master, Macario R. Ramos, Sr. has the authority to install the remainder of the Provisional Grand Officers and to complete ordination and constitution of the Supreme Council of the Philippines.

Thereafter, attention and efforts were focused on the training of leaders, of advisors; to produce a pool of active and committed volunteer leaders. The growth and expansion of membership were attended to. The unabated labor sustained. All these DeMolay activities were reported to the ISC.

Then finally on May 9, 1984, during the annual session of the ISC held at Sarasota, Florida, the "International Supreme Council, Order of DeMolay authorized the establishment of a Supreme Council, Order of DeMolay for the Philippines," a new sovereign Supreme Council was born.

Since then, the labors of the Order has taken full form and substance. On November 4, 1984, a new set of Grand Line Officers of the Order were selected by the members. The Grand Master met with his Executive Committee and

appointed the new Jurisdictional Deputy Grand Masters, and the new Executive Officers of the Regions. Advisor Information and Development Program were conducted in several regions. The Order of DeMolay was promoted by the MW Grand Lodge of the Philippines, proclaiming Masonic Year 1984-1985 as the Year of the DeMolay.

What remains was the formality of the presentation of the Charter of the Supreme Council of the Order of DeMolay of the Republic of the Philippines. The stage was set and the date of the historic event was chosen. On the 13th of March, 1985, at the Manila Midtown Hotel, Ermita, Manila "before thousand of people in attendance," the Supreme Council Order of DeMolay of the Republic of the Philippines received its CHARTER as an autonomous and Sovereign Supreme Council from the International Supreme Council, Order of DeMolay, Kansas City, Missouri, U.SA. from no less than the Hon Don W. Wright, Grand Master International Supreme Council. Also, on this historic event of DeMolay, WB Macario R. Ramos, Sr. and the other Grand Line Officers and appointive officers were formally installed.

CONCLUSION

DeMolay in the Philippines has grown tremendously. From 1946 to 1983, when DeMolay Philippines was still under the ISC, there were only about 29 active chapters under the Provisional Supreme Council, there was an increase of 5 chapters or a total of 35 chapters and, from 1984 to March 13, 1985 4 new chapters were established After the Charter Day of March 13 1985 to a total of 50 chapters in the country, distributed as follows Luzon) 29.; Visayas – 5; and Mindanao – 16. Distributed among the masonic districts of the Grand Lodge:

District No.	No. of Chapters
1ABC	3
5	2
6	4
7	2
8	3
9	2
10	3
11	3
13	1
14	1
16	3
17	1
18	2
19	1
23	2
24	1
25	2
26	3
27	1
28	3
31	1
33	2
35	2
37	1
40	1

The MW Grand Lodge of F. & A.M. of the Philippnes is rendering

Order of DeMolay. DeMolay is he to stay.

SUPREME COUNCIL
ORDER OF DEMOLAY ACTIVITIES



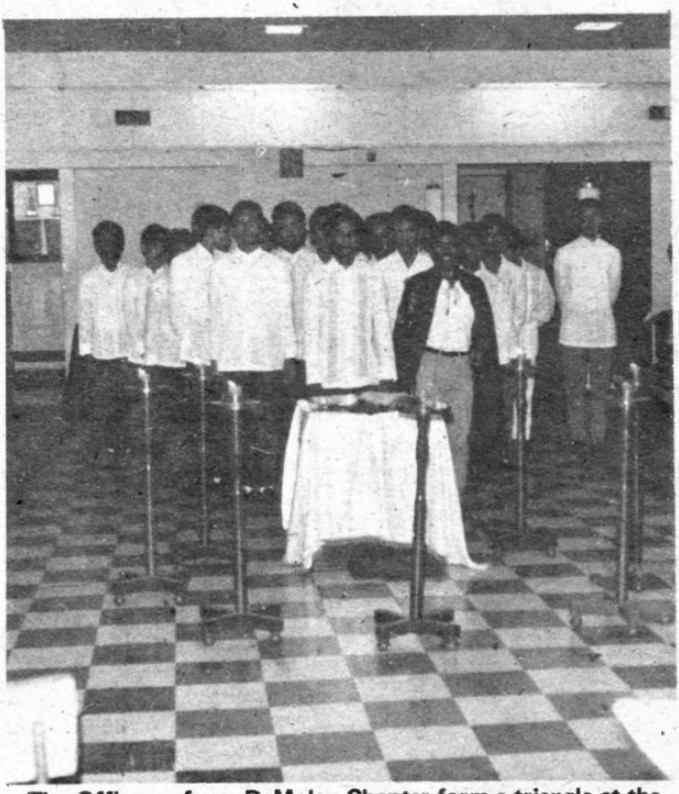
WB Ramon C. Damag, Chairman of the Advisory Council of Rio Grande Chapter, Order of DeMolay receives CHARTER from Hon. Mac R. Ramos, Sr., Grand Master.



Annual Sessions of the Supreme Council are always spear-headed with a Breakfast Prayer Service. (L-R): Grand Secretary Rico, Rev. Dr. Philip del Rosario of the Central United Methodist Church, Grand Chaplain Victorino Q. Juico and Ill. Alberto C. Reyes).



The Mothe
Clubs of Cavi
Cabanatuan a
Cagayan de O
City.



The Officers of any DeMolay Chapter form a triangle at the DeMolay Altar as part of their entrance during installations and stated meetings.



The Central United Methodist Church Chancel Choir has always been with us in our services.



The DeMolay Degree cast during the Conferral of Degrees to the initial batch of Narra Chapter of San Jose City, Nueva Ecija.



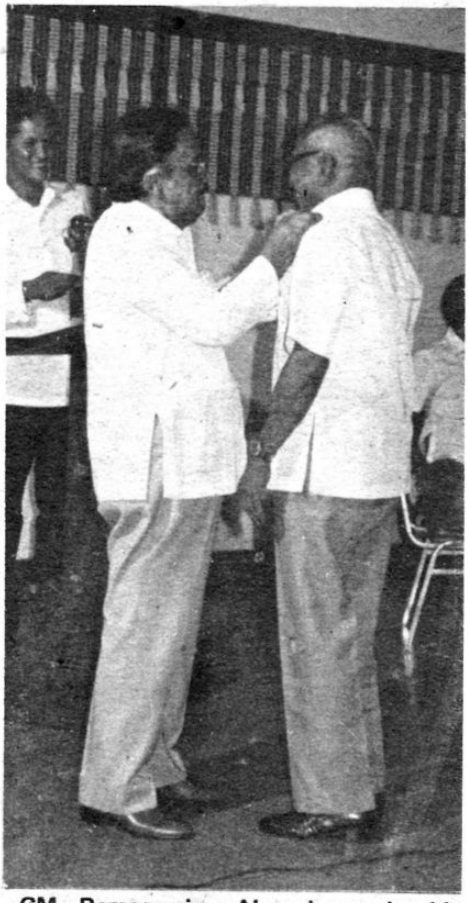
oint Leadership Training Conference and Advisors' Information and Development Semi ar of Serafin V. Aguilar and Graciano Lopez-Jaena Chapters in Iloilo City.



The Scottish Rite Chorale under the baton of Prof. Noli Laureano.



Hon. Grand Master Ramos delivering his report during the First Annual Session of



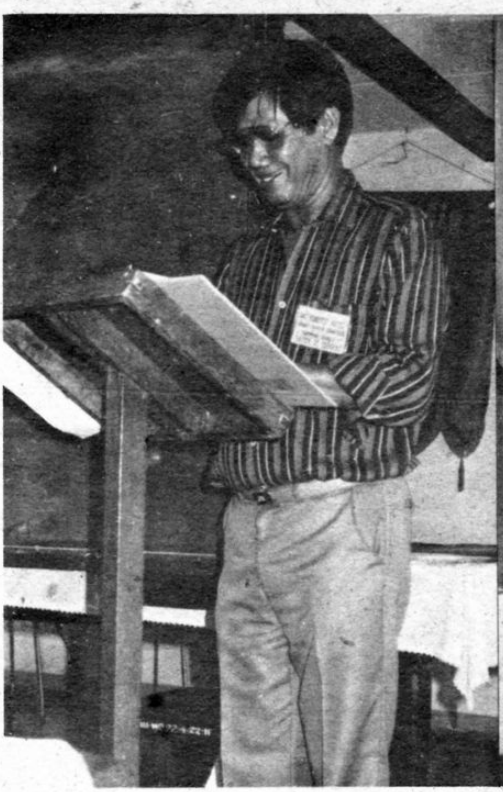
GM Ramos pins Alumni membership lapel pin to WB Maximo Z. Cadatal of



MW Reynold S. Fajardo with Hon. GM Ramos during the Masonic District Convention of District No. 37, August 8 & 9, 1986.



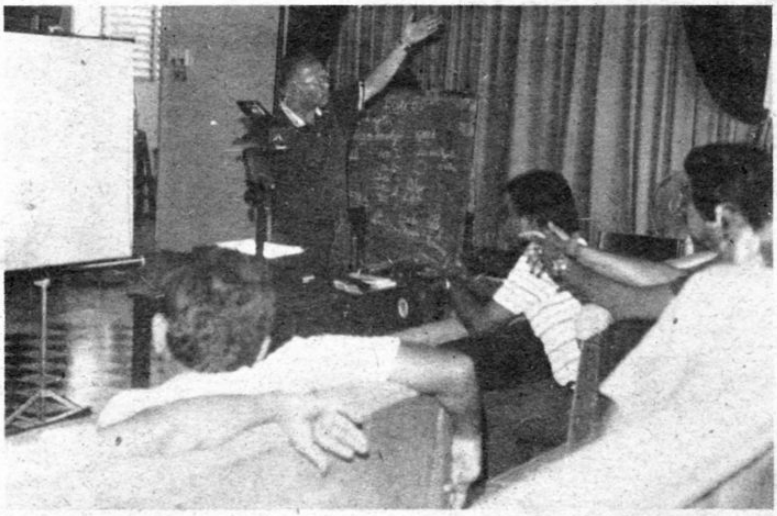
Ladies' Night hosted by MW Rosendo C. Herrera and Family.



Devoted Mason for the cause of DeMolay, DGM Roberto C. Reyes conducting the A.I.D. Seminar in Musuan, Bukidnon.



MW Manuel Mandac, a Guest Speaker of Wadih C. Saab Chapter in Cagayan de Oro City.



Grand Secretary Modesto G. Rico with his audio-visual aids, conducting the A.I.D. seminar for Advisors.



The flower ceremony is one of the most touching ceremonies of DeMolay.



he Executive Officers during the pageantry of Charter Day, March 13, 1985, Manila lidtown (Ramada) Hotel.



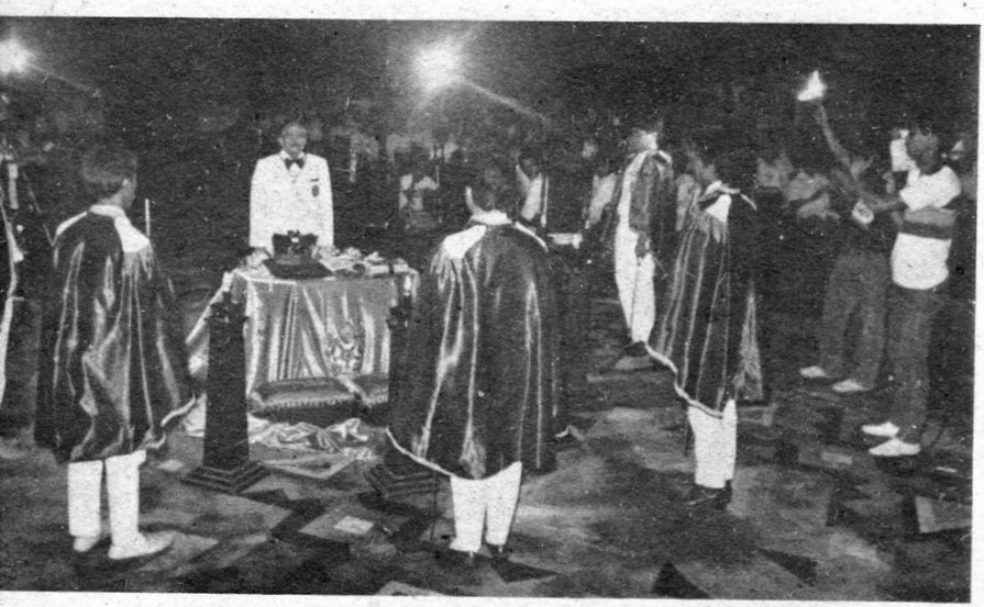
Grand Secretary Rico signing the Letters Temporary of Diego Silang Chapter in San Fernando, La Union.

Advisors of Wadish C. Saab Chapter in Cagayan de Oro City takes a solemn oath during their Installation ceremonies.





Legion of Honor Ceremony of MW Reynato S. Puno, PGM.

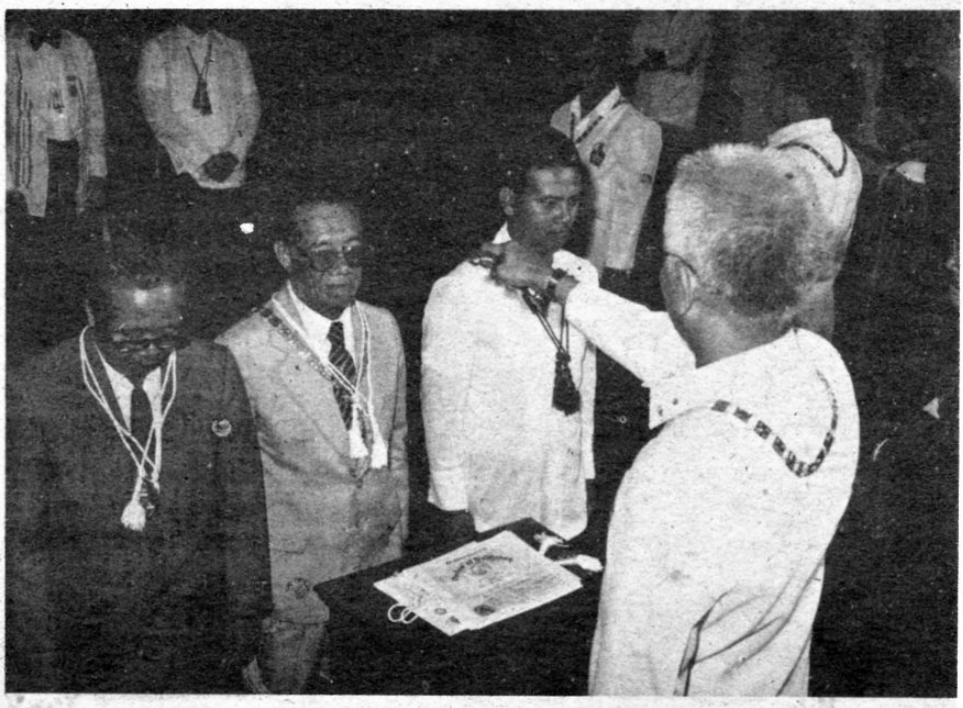


lation of the First Grand Master of the Supreme Council Order of DeMolay, Philippines,
Macario R. Ramos, Sr.



L to R, Hon. GM Mac Ramos, MW Rey Fajardo, Min. J. R. Salonga, VW Gauvain J. Benzonan and Sis. A. Fajardo in the Presidential table, 7th Annual District Convention, August 8-9, 1986, General Santos City.

From L to R: Illustrious Brother Mario C. Navia, MW Manuel Mandac, PGM, and Senior DeMolay J. Ressurreccion invested with the Legion of Honor by Illustrious Brother Alberto C. Reyes, Grand Secretary-General of the Supreme Council, 33°, A & ASR as GM Ramos looks on.



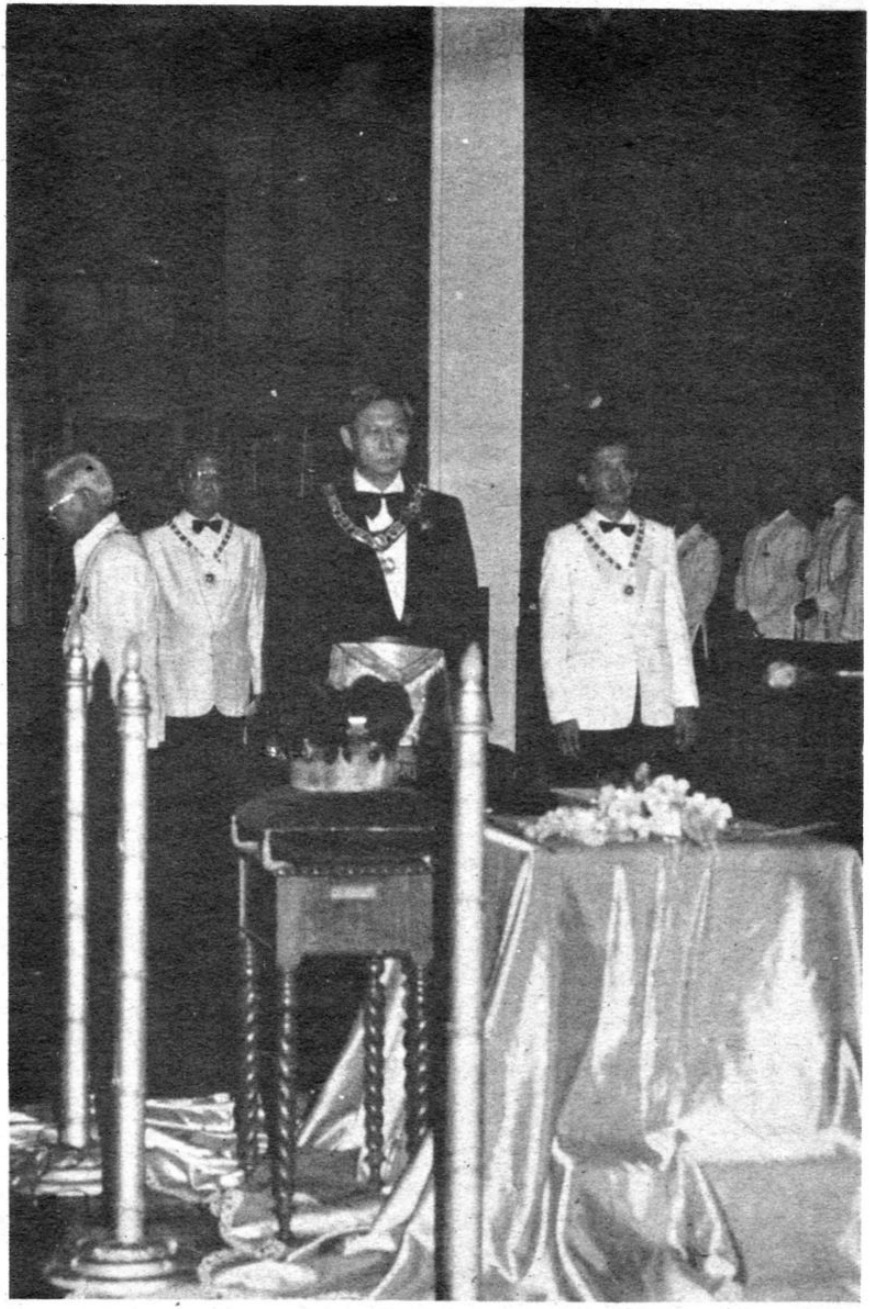


RW Raymundo N. Beltran, Deputy Grand Master, MWGLP.





RW Teodorico V. Baldonado, Deputy Grand Master, MWGLP receives plaque of appreciation from GM M.R. Ramos, Sr., Nov. 8, 1986



MW Rosendo C. Herrera, PGM, as Grand Installing Officer of the Grand Line Officers, 1986-1987.

(A biographical profile)

MACARIO R. RAMOS, SR.

Macario R. Ramos, Sr., First Grand Master, Order of DeMolay, Supreme Council, Republic of the Philippines is an Honorary member of the International Supreme Council, Order of DeMolay, former ISC Executive Officer, Jurisdiction of Luzon, Philippines, and former Chapter Advisor, Loyalty Chapter, International Order of DeMolay. He provided the spade work for the establishment of the Provisional Philippine Supreme Council, which gave birth to what is now the autonomous and sovereign Philippine Supreme Council, Order of DeMolay.

Dad Ramos, Sr. is a recipient of the Honorary Legion of Honor degree, the Cross of Honor, and the Guild of the Leather Apron as Advisor of the Year 1975. He is Past Master of Araw Lodge No. 18, F. & A.M., Past Venerable Master of Luzon Bodies, A. & A.S.R., and decorated with the rank and honor of Knight Commander of the Court of Honor.

He is a member of the Royal Arch Masons, York Rite; Islam Temple, A.A.N.O.M.S.: the Bamboo Oasis, and of the Royal Order of Scotland. He is a member of the Order of the Amaranth, Order of the Eastern Star and a strong supporter of the Job's Daughters and the Rainbow for Girls.

Dad Ramos, Sr. is President, Masonic Youth Foundation of the Philippines, President, Ashlar Foundation, Inc., past Chairman, Committee on Youth, Grand Lodge of the Philippines. He is President, CUMC Outreach Foundation, Inc., and member of Central United Methodist Church, Director, Philippine Rural Life Center, Inc. Member, Philippine Band of Mercy and Philippine Bible Society.

He is a member, Association of Filipino Masons of the Midwest, U.S.A. and an affiliate member, Ravenswodd Lodge, No. 777, Chicago, Illinois.

Dad Ramos, Sr. is a bemedalled USAFFE Veteran of World War II, a survivor of the infamous Death March of Bataan, and a prisoner of war at Capas, Tarlac. He had served as Medical Administrative Officer AFP; where he spent twenty two (22) years of glorious military service, and retired with the rank of Major.

He is a notable figure in the business world. He was a former President of a Savings and Loan Association, formerly a Sales Manager of Mutual Funds, and at present operates and manages an Insurance Agency under the American Home Assurance Co., New York and the American International Underwriters, Inc.

Dad Ramos, Sr. was born on June 20, 1917, Tondo, Manila. He is a product of both the public and the private schools. He is married to Rebecca Juane and they have been blessed with five children: Mac, Jr., Reynaldo, Ruth, Jonathan and Tita Kit; all married, with families of their own. Junior, Reynaldo and Jonathan are members of Araw Lodge No. 18, F. & A.M. Dad Ramos lives a full life: always an officer and a gentleman, a grateful son, a brother to all, a loving husband and father "Dad to all the boys," and an illustrious grandfather to fifteen grandchildren and a great grand Dad to a lovely child.



Honorable MACARIO R. RAMOS, SR.
GRAND MASTER
SUPREME COUNCIL, ORDER OF DEMOLAY
REPUBLIC OF THE PHILIPPINES

THE PHILIPPINE SUPREME COUNCIL

GRAND LINE OFFICERS
1987-1988

Grand Master	HON. MACARIO R. RAMOS, SR.
Deputy Grand Master	ROBERTO C. REYES
Grand Senior Councilor	GAUVAIN J. BENZONAN
Grand Junior Councilor	PACIFICO B. ANIAG
Grand Secretary	LLEWELLYN S. ONG
Grand Treasurer	RENE C. DAMIAN

APPOINTIVE OFFICERS
1987-1988

Grand Senior Deacon	MARIANO S. PALAROAN
Grand Junior Deacon	ALBERT K. TAN
Grand Senior Steward	RUBEN O. BAUTISTA
Grand Junior Steward	GIL R. MELEGRITO
Grand Chaplain	VICTORINO Q. JUICO
Grand Almoner	HENRY T. ANG HESSING
Grand Marshal	REYNALDO C. LAZARO
Grand Standard Bearer	FEDERICO P. AMBATALI
Grand Orator	MAXIMO Z. CADATAL
Grand First Preceptor	ROBERTO V. MANEZE
Grand Second Preceptor	EDILBERTO S. LUBIANO
Grand Third Preceptor	NERVILLE P. PENALOSA
Grand Fourth Preceptor	ELPIDIO C. ESCOBAR
Grand Fifth Preceptor	FRANCISCO M. LOVERO
Grand Sixth Preceptor	JOSE B. FERRER
Grand Seventh Preceptor	FLORENTINO I. PARAGAS
Grand Sentinel	SOLOMON J. ABELLERA, JR.
Grand Organist	MAXIMO A. CADATAL

JURISDICTIONAL DEPUTY GRAND MASTERS

Luzon	:	Evaristo A. Leviste
Visayas	:	Pablo Ko
Mindanao	:	Magno C. Cruz

"Prepare our youth for the great tasks and a brighter tomorrow..."

Inaugural Speech: Hon. Macario R. Ramos, Sr., Grand Master, Supreme Council, Order of Demolay Republic of the Philippines On the Occasion: 2nd Annual Session Public Installation of Officers, November 14, 1987 at the Scottish Rite Temple 1828 Taft Avenue, Manila

Salutation:

Bro. Presiding Officer, MW Teodorico V. Baldonado, Grand Master of Masons of the MW GL of F. & A.M. of the Philippines, MW Grand Installing Officer, Reynato S. Puno, PGM of the MW GL of the Philippines, Dignitaries in the East, MW Sirs, RW Sirs, Officers and Members of the Supreme Council, Order of DeMolay, Philippines, VW Sirs, Worshipful Sirs, Brethren, Distinguished Guests, My Peers, Friends of DeMolay, Ladies and Gentlemn.

Greetings!

At the outset, I would like to express my profound gratitude and sincere appreciation; to the MW Grand Installing Officer and the members of his team; Bros. Toddy Eusebio and Rey Lazaro and the attendance of the Michael Sherry Knighthood Priory, for a very splended, beautiful and meaningful installation ceremony; which really heightened my emotions, so much so, that I still could feel the effects through my whole being up to this very moment. A million thanks to you all. I would appreciate if we can give them another applause. Thank you. My profound gratefulness to all of you for honoring us

and gracing this occasion by your presence. At this point, may I introduce my daughter Ruth who graciously took the part of my wife who is abroad as my lady. Thank you.

Today, marks the beginning of another milestone in my involvement in the order of DeMolay as its Grand Master. Since 1973, when I was designated as Chapter Advisor of Loyalty Chapter, I discovered complete happiness in my involvement with the youth. I find the sustenance of encouragement from my brethren especially from the Grand Lodge of the Philippines in carrying this laden of love; they really help my laden lighten throughout the way. I find happiness, knowing all the time, there are mothers club behind me, whose elove never fails; I had the unsolicited and genuine support of some special persons, who, without them, the discharge of my duties and obligations would have been less colorful and unsuccessful. I find complete solace, whenever frustrations and disappointments seem to block my way because I know and I hear and could feel the prayers of those who care saying "fear not" for you will overcome. Yes, I'm not afraid, for I know there are friends of DeMolay everywhere.

I thank my brethren for their continued confidence and for reposing their trust on me, all these years; and for the opportunity to be of service to DeMolay. I'll do my best to measure up to your expectations and with God's grace hope not to fail.

Last year, we adopted the theme "DeMolay-In-Nation-Building" and this year, our theme is "A Brighter Tomorrow Through DeMolay." These two are both closely related, we cannot separate one from the other and both have strong emphasis in the DeMolay program of developing the youth as he matures into adulthood. A youth development program in which you and I, all of us, should get together our act and involve ourselves, if we want a "brighter tomorrow" and "build a new-nation."

For in so doing can we only be successful in this endeavor of love. It cannot be a one man show, no one man can do it alone – but only we all can do it; – if we firmly believe *we can, we can.* For what the mind conceive, the heart can give.

Now is the time for all good men to come to the aid of the country; for our nation is now besieged by a godless ideology notwithstanding the other forces of economic recoveryand even political upheaval. We should realize the *"necessity of our survival as a people;* and the wisdom, that, selfish individual survival is neither possible nor desirable without survival of the nation as a whole." We need another revolution, a revolution focused in developing our youth today for that "brighter tomorrow." And the survival of our nation as a whole would depend largely on what we are

doing today for our youth, in the home, in the schools, in the church and in our communities. Procrastination and complacency has no part in our tasks of developing our youth to become better sons and daughters, good citizens and able leaders of tomorrow. Let's not wait for the day, when we wake up in the morning and find ourselves, prohibited to go to our church or even utter a prayer; because communism have engulped the entire country. Communism do not have the monopoly of nationalism; nor communism is the answer to all our problems.

My brethren, we are a very fortunate group of families; that can really work together, agree together and even "disagree together," but we can only be *an effective force* when we set aside selfish ego and petty animosities, individual mutiny and intrigues. For when these evil forces prevail in our midst; it could wreck havoc and disaster and the task is left undone. Let's remember, as the Lord has commanded that "we should love one another, as he loveth us." Let's manifest that love in developing our youth by alloting more of our borrowed time and effort and even share a part of our wealth within our capacities. "For whatever youn have done to the least of these, you have done unto me" – says our good Lord. These are the good deeds written in gold not here on earth but in heaven.

It is through the order of DeMolay, where the action is – it is through order of DeMolay that we can have a "brighter tomorrow." It is through DeMolay where adult personal involvement, wholehearted cooperation, interest and genuine concern, is most desired and is never enough, and it is through DeMolay, we can contribute in nation-building by preparing our youth for the great tasks and a "brighter tomorrow." Tomorrow could be dark if we fail today.

Let everyone whithersoever dispersed, stand-up and be counted. Join this new revolution for our "survival as a people." And the "survival of the nation as a whole."

Maraming salamat po, huwag ninyo kaming pabayaan na "nag-iisa." Magtulungan tayong lahat para sa kinabukasan, a "brighter tomorrow through DeMolay," I love you all, God bless you.

Macario R. Ramos, Sr.
Grand Master

DIRECTORY OF DeMOLAY CHAPTERS

CHAPTER NAME	LOCATION	SPONSORING BODY/IES
LUZON		
A. Mabini	Sucat, Paranaque	BF Paranaque Masonic Club
Ambrosio A. Flores	Quezon City	Masonic District No. 9
** Baguio	Baguio City	Baguio Lodge No. 67
* Bicol	Naga City	Isarog Lodge No. 33
Cagayan Valley	Santiago, Isabela	Cagayan Valley Lodge No. 13
Diego Silang	San Fernando, L.U.	Union Lodge No. 70
* Dr. Roman L. Kamatoy	Sta. Cruz, Laguna	Pinagsabitan Lodge No. 26
Emmanuel Baja	Cavite City	Cavite Lodge No. 2
** Ernesto C. Mangahis	Naic, Cavite	Mount Mainam Lodge No. 49
Far East	Angeles City	Leonard Wood Lodge No. 105
Gen. Duglas MacArthur	Manila	Manila-Mt. Lebanon Lodge No. 1
Gen. Emilio Aguinaldo	Noveleta, Cavite	Magdiwang Lodge No. 238
Jose Abad Santos	Manila	Philippine Bodies, A. & A.S.R.
Kalikasan		Munoz Bodies, A. & A.S.R.
Kapatiran	Cabanatuan City	Kapatiran Lodge No. 228
Loyalty	Manila	Luzon Bodies, A. & A.S.R.
Marcelo H. del Pilar	Malolos, Bulacan	Malolos Lodge No. 46
Mt. Makiling	Los Banos, Laguna	Makiling Lodge No. 72
Mt. Samat	Orani, Bataan	Bataan Lodge No. 104
Narra	San Jose City, NE	Narra Lodge No. 171
* Nueva Ecija	Guimba, Nueva Ecija	Gen. Manuel Tinio Lodge No.
Occidental Mindoro	San Jose, Occ. Min	Mindoro Lodge No. 157
* Pangasinan	Dagupan City	Pangasinan Bodies, A. & A.S.R.
Semper Fidelis	Batangas City	Batangas Lodge No. 35
Sesinando Bugarin	Calapan, Or. Min.	Tamaraw Lodge No. 65
T. de Leon	Ilagan, Isabela	Isabela Lodge No. 60
Teodoor R. Yangco	Olongapo City	Lincoln Lodge No. 34
Werner P. Schetelig	San Pablo City	Malinaw Lodge No. 25
VISAYAS		
** Dagohoy	Tagbilaran City	Dagohoy Lodge No. 84
Graciano Lopez-Jaena	Iloilo City	Masonic District No. 14
Lapu-lapu	Cebu City	Maktan Lodge No. 128
		Cebu Lodge No. 128
		Cebu Bodies, A. & A.S.R.

Leon Kilat	Dumaguete City	Mt. Kaladias Lodge No. 91
Serafin V. Aguilar	Bacolod City	Mt. Kanlaon Lodge No. 64

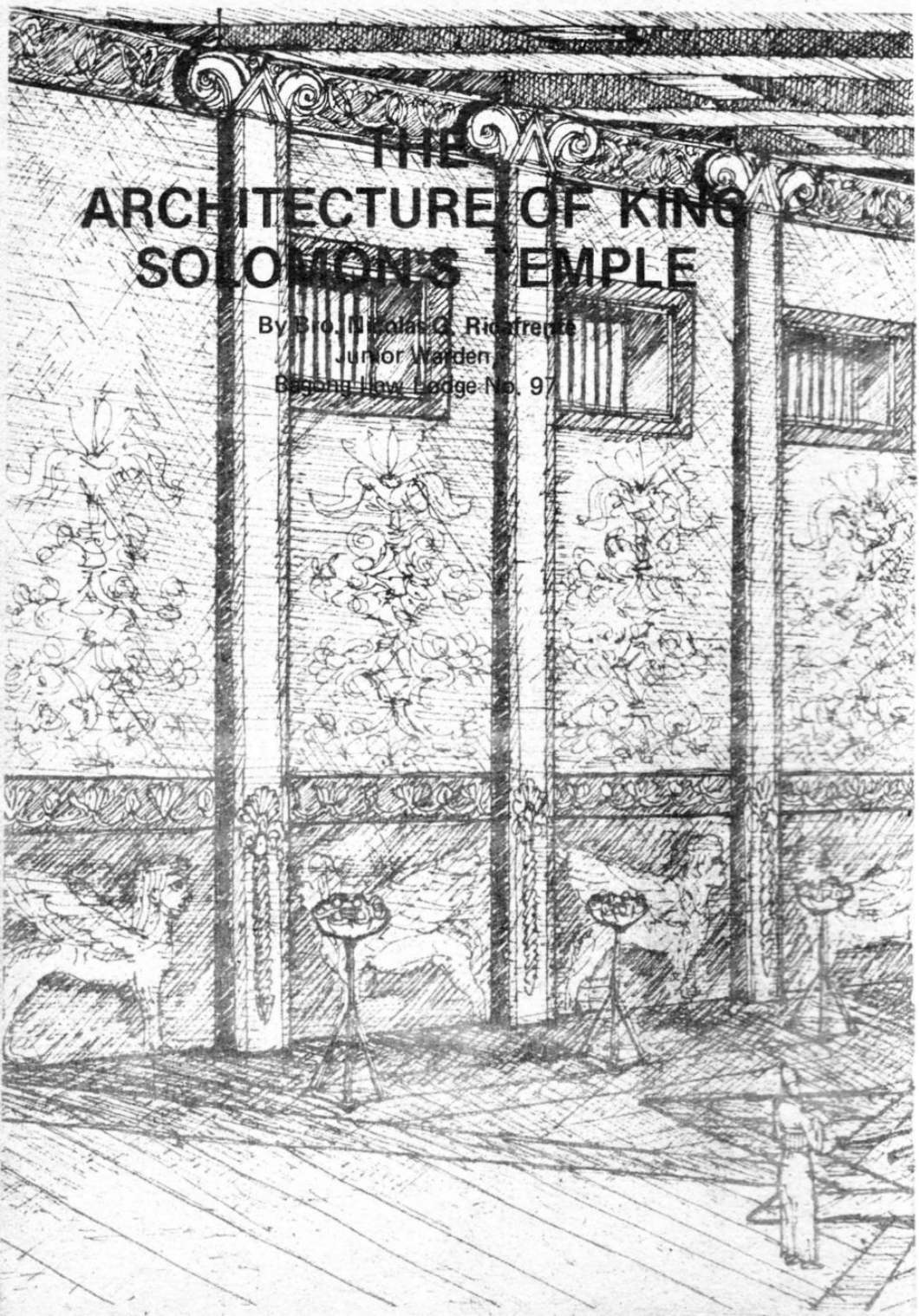
MINDANAO

Agusan Valley	Butuan City	Agusan Valley Lodge No. 160
B.A. Sabulao	Kidapawan, Cotabato	Kidapawan Lodge No. 170
Dionisio Gutierrez, Sr.	Cotabato City	Kutang Bato Lodge No. 110
Feliciano Inigo	Davao City	Sarangani Lodge No. 50
		Davao Lodge No. 149
		Toril Lodge No. 208
		Beacon Lodge No. 213
** Gat Andres Bonifacio	Malaybalay, Bukidnon	Mt. Musuan Lodge No. 155
James J. Wilson	Zamboanga City	Mt. Apo Lodge No. 45
Misamis	Ozamiz City	Mt. Malindang Lodge No. 130
** Mt. Apo	Digos, Davao Sur	Digos Lodge No. 198
Mt. Matutum	Gen. Santos City	Mt. Matutum Lodge No. 156
		Dadiangas Lodge No. 225
Mt. Musuan	Musuan, Bukidnon	Zosimo Montemayor Lodge No. 212
Oroquieta	Oroquieta City	Oroquieta Lodge No. 154
Pagadian City	Pagadian City	Pagadian City Lodge No. 153
Rio Grande	Kabacan, Cotabato	Rio Grande Lodge No. 192
Tomas L. Cabili	Iligan City	Maranaw Bodies, A. A.S.R.
* University	Marawi City	Lake Lanao Bodies, A. & A.S.R.
Wadin C. Saab	Cagayan de Oro City	Mindanao Bodies, A. & A.S.R.
		Maguindanao Lodge No. 40
		Macajalar Lodge No. 184

PRIORITIES OF THE ORDER OF KNIGHTHOOD

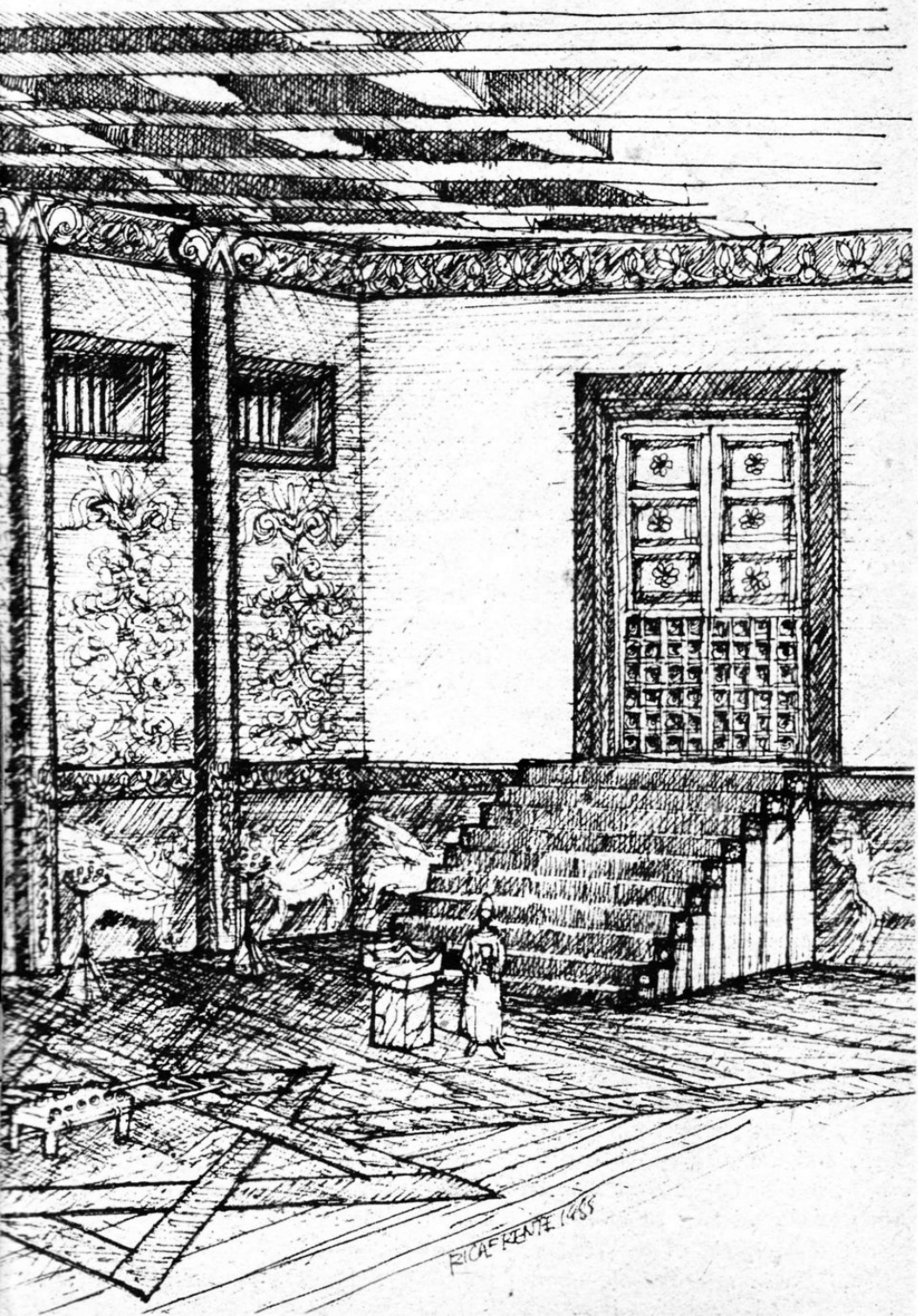
Juan K. Causing	Cebu City	Maktan Lodge No. 30
Thomas Michael Sherry	Manila	Saigon Lodge No. 188

*Inactive
**New Chapter



THE ARCHITECTURE OF KING SOLOMON'S TEMPLE

By Bro. Nicolas G. Ricafrente
Junior Warden
Bagong Haw Lodge No. 97


RICAFRENTE 1985

THE FURNISHINGS OF THE TABERNACLE AND THE BRAZEN ALTAR

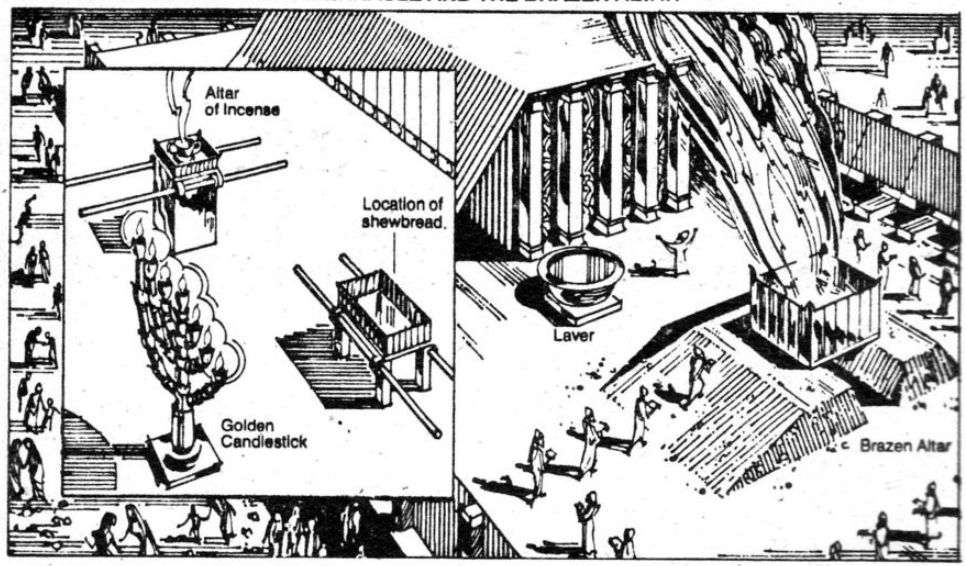


Illustration from "The Way", Tyndale House Publishers, Inc. Wheaton, Illinois, 1972.

For many years, the Ark of the Covenant, containing the stone tablets where the Ten Commandments were inscribed, stood in a tabernacle in the city of David also known as Zion. Then came the reign of King David's son who ordered the building of a temple in Jerusalem to house it permanently. This temple became known as King Solomon's Temple.

The symbolisms sused in Masonic rituals and the profound meanings of Masonic degrees abound with allusions centering on the architecture and on the building of King Solomon's Temple. In the third degree, the candidate is introduced to the spiritual symbolism of life, death and immortality while playing the role of Grand Master Hiram Abiff, acknowledged Chief Craftsman and Architect of the Temple.

King Solomon's Temple continues to fascinate architects, archaelogists, scholars and historians: masons and non-masons alike. It is considered the Bible's most important building; described in 1 Kings 608, Jeremiah 52, Ezekiel 40-42 and in 2 Chronicles 3-4. From such acccounts, many interpretations and reconstructions have been made. The lack of factual information made early efforts in the 19th century almost exclusively artistic. In the 20th century, Biblical Archaeology became a serious field of study and made possible more accurate and objective interpretations. The work of Dr. Paul Leslie Garber in this area gives us an excellent example. His extensive research led to a reconstructed model done with the collaboration of the late Mr. E. G. Howland, a professional model maker.

King Solomon's Temple stood on

Mt. Moriah for about 400 years until it was destroyed by the Babylonians in circa 586 B.C. Its magnificence was matchless due to its excellent craftsmanship and materials. Its importance wad unquestioned as a place of worship and as the permanent resting place of the Ark of the Covenant which Moses carried through the wilderness of Sinai.

The Temple was started in 950 B.C., the fourth year of King Solomon's reign, 480 years after the people of Israel left their slavery in Egypt. It was completed some seven years later. The preparation and the construction that followed were of great undertaking. Timber of cedar and fir came all the way from Lebanon and floated in rafts through the Mediterranean Sea. 30,000 laborers were drafted from Israel, working in rotation of 10,000 men a month. In addition, there were also 70,000 laborers or bearers of burden; 80,000 stonecutters or hewers in the mountains and quarrels and 3,300 foremen or overseers of the work.

No one could be absolutely certain about the actual dimensions of the Temple in terms of our modern system of measurement since the Bible gave all dimensions in *cubits.* There were two known standards used at that time; the regular cubit, 17.5 inches long and the royal cubit which was 21 inches. Whatever standard was used however, would only affect the scale and not the building proportions. The Garber-Howland model apparently used the regular cubit.

Garber and Howland meticulously reconstructed the Temple from exterior to interior using method of construction drawn from archaeological data. One of Garber's findings suggested the use of an early form of pre-fabrication in the construction of the wooden components of the Temple. This method was what he termed as "pallet" construction. Each pallet was a self-supporting structure that could be used as floor, ceiling and wall panels when covered with wooden boards. The pallets could have been fabricated outside the Temple area and then placed on site with their pre-sized configuration fitting each other. This construction technique could have made possible the description in 1 Kings 6:7 that King Solomon's Temple was built without the "sound of axe, hammer or any tool of iron."

The architecture of the Temple was almost entirely Phoenician and not Hebrew. The Phoenicians were great travellers and sea traders. They were also accomplished builders, leaving settlements around Mediterranean Africa, Sicily, Sardinia and as far as Spain. Their architecture was therefore, influenced by other cultures not by imitation but by incorporation of what they learned from other countries into their own styles. They were believed to be the descendants of a Semitic-speaking people who, in circa 5000-4000 B.C. settled in the Land of Canaan, a narrow coastal

strip between the river Jordan and the shore of the Meditteranean that included *Jerusalem, Megiddo* and *Tyre.* They became to be known as Phoenicians in 1200 B.C.

The Israelites, on the other hand, did not enjoy the privileges and advantages of freedom until their release from bondage in Egypt. Free as they had become, and led by their leader Moses, they had to endure the great Exodus through the wilderness of Sinai in 1225 B.C. in search of the "Promised Land." Finally, they settled in Canaan in 1200 B.C. *Megiddo* later became a fortress city and flourished as a center of commerce and *Jerusalem,* site of the Great Temple, became the spiritual and political center under King Solomon in the tenth century B.C. Tyre, now part of Phoenicia, became an important city under King Hiram. The same fate later befell the two Kings Great cities: the rampaging armies of Nebuchadnezzar II of Babylon took Jerusalem, looted and destroyed King Solomon's Temple in 586 B.Z. A year later, the Babylonians started the siege of Tyre and finally captured it in 572 B.C.

King Hiram of Tyre was a great admirer of King David. When he learned that King Solomon, David's son was the new king of Israel, he sent his ambassadors to extend congratulations and good wishes. King Solomon replied with a proposal about the Temple he wanted to build, saying that his father was unable to accomplish it because of the wars during the latter's reign. Now, he was seeking the assistance of King Hiram in finally undertaking the project since peace was at hand. King Hiram was very pleased with King Solomon's message and promptly acknowledged it, praising God for giving David a wise son as king of the great nation of Israel. He replied that the first task requested of him, that of supplying the timber would be accomplished, in exchange of food for his household. King Hiram and King Solomon then made a formal alliance of peace.

King Solomon could not have chosen a more qualified builder for his Temple. The Hebrew and Phoenician religous rituals had many things in common. The difference was mainly in the Hebrews' worship of only one God and their non-worship of any idol. Even with this difference, the basic layout of a Phoenician temple suited King Solomon's requirements substantially.

A Phoenician temple had three basic parts: an ante room called *Ulam,* a main hall called *Hekal* and a secret *Holy-of-Holies.* Nothing is known however, what took place in the Phoenician version of Holy-of-Holies. It could have contained any image that they worshipped. It could have also contained the holy stone or *Betyl* but, who were allowed to enter this place is still unknown.

King Solomon's Temple stood on an elevated plaza with steps and

ramp features similar to Babylonian siggurats. In front of the plaza were a huge laver or Holy Water Basin on the left side and an Altar of Burnt Offering on the right. The Laver was about three inches in thickness, 15 feet in diameter and 7.5 feet in height. 1 Kings 7:23 refered to this as the "Molten Sea," cast in one piece in copper alloy or bronze, with twelve supporting oxen. The oxen were divided into four groups, so arranged that each group, consisting of three, faced a major compass point. The four groups therefore, were headed East, West, North and South. The Garber-Howland model however, suggested that not full grown oxen or bulls were used but yearling calves, thought to be symbols of fecundity and power and as such, highly suitable as sacrificial offerings. In the Hebrew practice, all four-footed animals so dedicated must be young, unblemished specimens originally raised for human consumption. This is an interesting point which contrasts with most representations taken literally from the Bible. If bulls were used, the symbolism would have a different meaning since the Bull was known to be the Phoenician symbol of their own god, *El.*

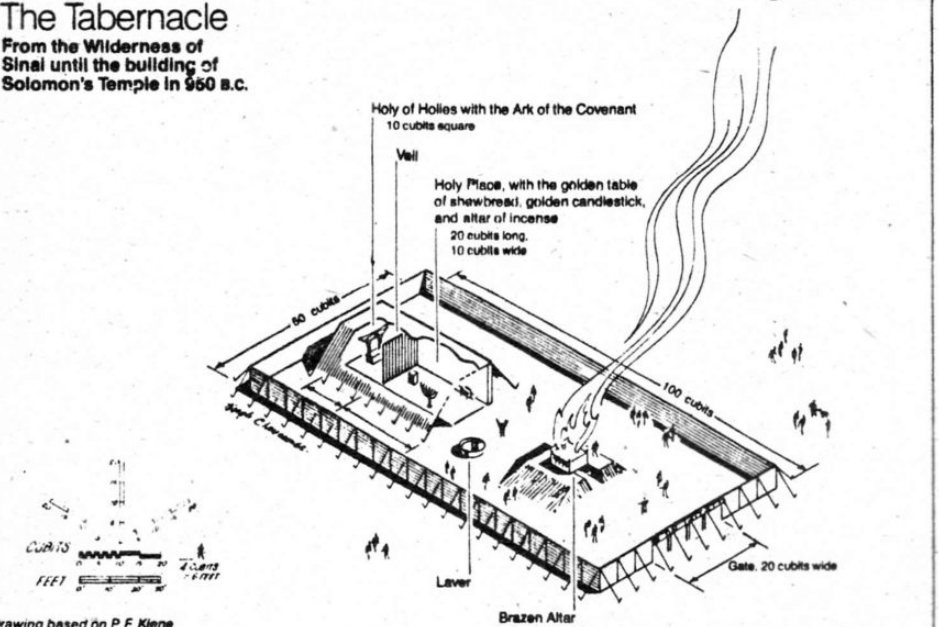
The bronze Altar of Burnt Offering on the right side measured 30 feet long, 30 feet wide and 15 feet high. It was a series of platforms of diminishing sizes, laid on top of each other, like a stepped pyramid. The base was 21 inches high, with a 9-inch rim around its edge and extended 21 inches beyond the altar on all sides. The first stage of the altar, according to Ezekiel 43, was a stone platform 3.5 feet high, 21 inches narrower than the base block on all sides. From this rose a narrower platform, 7b feet high, with four horns projecting from the corners. This top platform of the Altar was 21 feet square with a 10.5-inch curb around the edges. The entire platform extended out from the top 21 inches on all sides. No archaeological evidence has been found yet that fits this complex description but a small 10th century B.C. limestone altar, 22 inches high uncoverd in the Israelite City of Megiddo. It matched the four-horned top-most platform described in Ezekiel 43.

King Solomon's Temple was, in ground plan, a house of two rooms oriented on the long axis, generally believed to be on the east-west axis with the Holy-of-Holies at the west. With this arrangement, the rays of the rising sun would shine through the open tall doors of the Temple and provide light as far back through the dark interior where the Ark was located. Entrance was through an open porch which shelted the doors. The porch was 30 feet long and 15 feet deep. Two hollow bronze pillars, each 27 feet high with 7.5 foot capita were placed in front. The pillar named Jachin was on the south and the one named Boaz on the north The Main Hall or Holy Place wa 60 feet long, 30 feet wide and 4!

© Hugh Claycombe 1981

The Tabernacle

From the Wilderness of Sinai until the building of Solomon's Temple in 950 B.C.



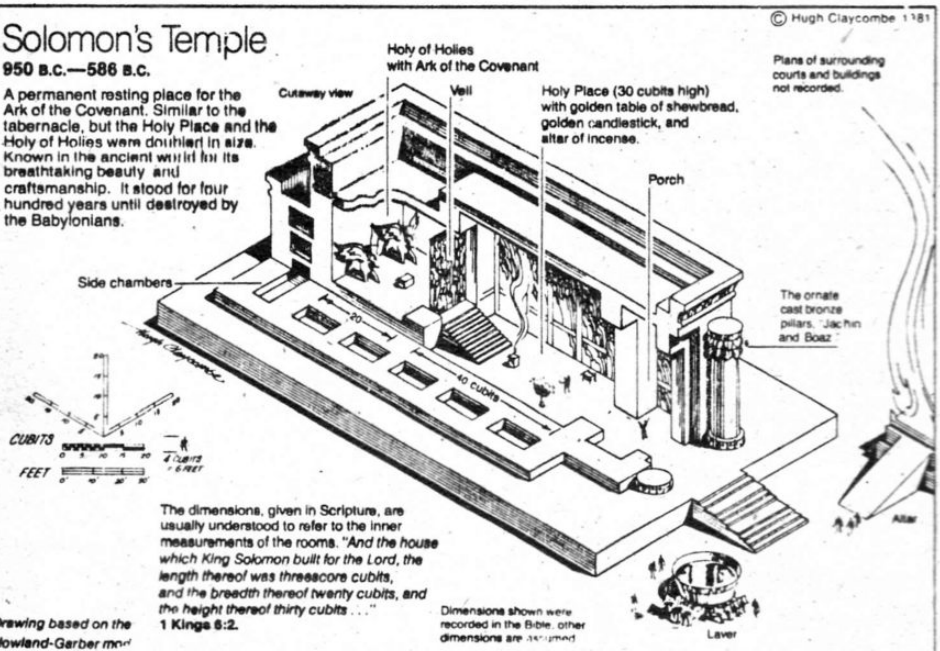
Drawing based on P. F. Kiene

© Hugh Claycombe 1981

Solomon's Temple

950 B.C.—586 B.C.

A permanent resting place for the Ark of the Covenant. Similar to the tabernacle, but the Holy Place and the Holy of Holies were doubled in size. Known in the ancient world for its breathtaking beauty and craftsmanship. It stood for four hundred years until destroyed by the Babylonians.



The dimensions, given in Scripture, are usually understood to refer to the inner measurements of the rooms. "*And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits . . .*" **1 Kings 6:2.**

Dimensions shown were recorded in the Bible, other dimensions are assumed

Drawing based on the Howland-Garber mod

Illustrations from "The Way", Tyndale House Publishers, Inc. Wheaton, Illinois, 1972.



Cherubim and seraphim were depicted during King Solomon's time as part lion, part bird, and part man. An ivory carving found at Megiddo shows a man of prominence seated on a throne with cherubim carved presumably on each side of its supports. (Photograph reproduced from "The Sea Traders", "Emergence of Man", Time Life Books, 1974)

feet high. The inner room or Holy-of-Holies was a dark, windowless cube of 30 feet. A lowered ceiling and a raised floor in the inner room made the difference in the height of the rooms.

Side chambers were built along the full length of both sides of the Temple against the outer walls. These rooms were three stories high, connected to the walls by beams resting on blocks built from the outer walls. The beams were not inserted into the walls themselves. The side chambers in the Garber-Howland model suggested an entrance from the interior rather than, as uusally understood, from the exterior. This interpretation follows a study of the Hebrew text by Prof. Leroy Waterman. As apparently, the side chambers were used by priests for storage and by the King as national "treasure vaults," an interior entrance to the vaults and the elimination of outside windows for the chambers seem to provide a likely arrangement. The lower floor was 7.5 feet wide, the second floor 9 feet wide an the upper floor 10.5 feet wide. There were winding stairs going up the second floor and another flight of stairs lead to the third floor.

The interior furnishings of the Holy Place consisted of furniture from the Tabernacle, the *"Table of Shewbread"* on which the priests arranged 12 loaves of unleavened bread daily and the *Incense Altar.* Lamps on metal stands provided added illumination the light coming from small high windows. The interior walls were completely wainscoted. Repeated designs reaching 7.5 feet from the floor served as

the main decorative element.

The Temple's flooring was made of wood, similarly prefabricated using the pallet construction technique. The *"Star of David"* was emblazoned at the center. This"star" was formed by two interlacing triangles, the design of which was uncovered in Solomonic Megiddo, crudely scratched at the back of unfinished masonry block. Before this archaeological finding, it was widely believed that the symbol was not yet in existence during King Solomon's time and was no older than European Middle ages. This finding gave the indication that floor pallet used to finish the Temple was based on such a figure. This enabled Dr.Garber and Mr. Howland to experiment on the possible floor pallet construction which resulted in a self-supporting piece, estimated to be 30 feet in actual dimension. The placing of this piece in position could have been one of the final acts in the finishing of King Solomon's Temple.

Cedar from Lebanon, fabricated into I-beams spanned the holy Place to support the ceiling pallet. The rafter crossed at right angles resulting in the formation of hollow squares or what is architecturally termed as *"coffers."*

The Holy-of-Holies was a place entered only by the high priest once a year, on the day of Atonement. The presence of God was believed to dwell in this elevated inner sanctuary, containing the Ark of the Covenant. The Ark was also believed to be God's throne and stood between cherubims. The cherubims had a height of 15 feet and wingspan of 15 feet and were considered God's aids in moving through the heavens, functional parts of His "throne."

In the years to come more archaeological evidences might be uncovered by biblical archaeologists attesting to the magnificence of King Solomon's Temple. This will better enable us to understand and have a firmer grasp of the scenarios depicted in the ceremonies of Masonic degrees. Nebuchadnezzar's army might have done a through job in destroying King Solomon's Temple and the passage of time might have connived in its total obliteration that no artifacts could be directly attributed to it, yet, the Temple shall remain a standing edifice in the hearts and minds of Masons — not for its magnificence and splendor but for the representations and symbolisms that teach us truly Masonic principles and doctrines, and as foundations of morality.

Masonic authorites differ widely in their opinions regarding the origin of Freemasonry. That the craft started during the building of King Solomon's Temple is part of the allusions found in our rituals.

The events re-lived in the ceremonies of initiation, the apron, the working tools and the lectures point to a long tradition retold and relived from generation to generation. Experts agree, however, that these should not be taken as his-

torical facts but as allegories designed to impress upon the candidate through their symbolisms, the profound meanings of being a mason. That King Solomon was our first Grand Master must also not to be taken literally.

References:

1. Fundamental Masonic Education.
   Agustin L. Galang, 1966
2. Archaeological Discoveries in the Holy Land
   Bonanza Books, N.Y. 1967
3. The Way
   Tyndale House Publishers, Inc.
   Wheaton. Illinois. 1972
4. The Holy Bible.
5. The Emergence of Man
   a) The Israelites
   b) The Sea Traders
   Time-Life Books N.Y. 1974

MASONRY IN A CHANGING WORLD



Speech of MW Teodorico V. Baldonado, Grand Master o of Masons at the 55th Annual District Convention of the 10th Masonic District held at Tagaytay City on November 30, 1987.

Seventy – five years ago, on December 19, 1912 to be exact, delegates from three American lodges then under charter from the Grand Lodge of California, founded the Grand Lodge of the Philippine Islands. These lodges were Manila Lodge No. 342 located in Manila, Cavite Lodge No. 350 located in Cavite, and Corregidor No. 386 located on Corregidor Island which was then an American Garrison.

And so, this year 1987, the most worshipful grand lodge of the Philippines celebrates the 75th anniversary – the Diamond Jubilee – of her Founding.

The year 1912 also saw the formulation of the quantum theory by Max Planck. Capt. R.R. Scott reached the south pole. It was also the year that the luxury liner "Titanic" sank on maiden voyage when it had hit an iceberg, with 1,517 lives lost. It was also the year when the first G.M. of masons, Mr. Ambrosio Flores died.

Since the founding of our Grand Lodge, the country and the world have seen many changes. Every modern book of the physical or social sciences/ every dissertation of history, biology, psychology, sociology/ Economics or Ethics/ calls attention, vividly and dramatically/ to the radical changes which have come over the world since the year 1000.

In the field of Science, changes have been fast and furious. Scientific textbook are out-dated every three or five years.

As Science can point to so many remarkable achievements/ tangible and amazing discoveries that march in triumphal procession

thru the decades of the twentieth century/ Science has freed man from many of his physical limitations. It has equipped man to see farhter/ reach higher, travel faster, and communicate more speedily. It has, indeed increased man's powers a thousandfold, giving him numerous mechanical servants, thereby freeing him from the bondage of drudgery, and mightily increasing his wealth. It has stamped out many of man's dreaded plagues and diseases/ alleviated his pain, prolonged his life, and has given him a sense of greater security and well-being. Above all, it has placed in his hands a blueprint for future progress. It has taught him how to investigate intelligently and experiment creatively, in chemical, physical and medical laboratories.

Everyone seems to be talking of a changing world. To be sure, moral standards are changing, if they have not already changed, in our day. In fact, they are breaking down because of a general weakening of moral fibers caused by increased wealth and the wild tempo of a fiercely acquisitive and materialistic civilication. Homes are disintegrating as the purity of family life is disappearing. New experiments are being carried out in marriage and divorce, in trial marriages, live-in arrangements, and other forms of experimental sex promiscuity. All in the name of the great God change.

Not a few masons, here and elsewhere in the world, have expressed the view that masonry must keep pace with this changing world, but nobody seems to know exactly what is expected of it. As a result, many masons are now possessed by a fear complex. They fear that unless some drastic changes are introduced into masonry in order to keep pace with the changing world, it may be reduced to the status of an anachronism. Many wonder indeed whether their race is not already run, whether masonry's role in the world is not already played out and finished, or reduced to pious irrelevance. While it is apparent on all sides that everything and everyone is on the move, masonry finds itself a slow pedestrian in this cross-country race, jostled and knocked about and bewildred. Change is expected of it, but I suspect that even the advocates of change are themselves unsure of what to change, how far to change, and on what basis to change.

But there have been some straws in the wind. In a recent conversation I had with a distinguished mason, he made the observation that out of 54 million Filipinos, only about 16 thousand are masons – not even a 10th of one percent of our population. And to remedy this seemingly dwindling membership, he suggested that it is time that masonry abandons its "freewill and accord" rule in favor of what he calls "selective invitation".

Then also, there are persistent attempts to have the craft relax, if not entirely abandon, the unanimity rule in the admission of members,

not to mention the dubuious suggestion of doing away entirely with our committees on investigation as being superflous, irrelevant and unnecessary. Without any doubt, these are well-meaning masons who made these suggestions, in the name of change.

There is a natural tendency, in assessing the 75 years of existence of the Grand Lodge, of comparing the quality of the membership of the craft then and now. Many love to point out that then, the leaders of the craft were either high government officials, well-known businessmen or men of letters. The decades of the 20's and the 30's are claimed to be the golden age of masonry in the Philippines.

On the other hand, it has also been pointed out that now, the quality of our membership leave much to be desired, that it has practically followed the devaluation of the peso to the dollar, and it is feared that the process of devaluation will not stop until the character of masonry shall have undergone an irreversible change.

My brethren, it is time to sound the alarm against the notion — that in order to be relevant in this day and age, masonry must change. This cannot be done indiscriminately without doing violence to its essential genius. The sober and patient mason will not, should not, be stampeded but should quietly and courageously carry on. In our day, as in ancient days, the struggle is still between two opposing opinions: the spiritual versus the materialistic conception of the nature of the universe. This is the struggle since time immemorial. An everlasting struggle, if you will, and it shall forever be man's choice and dread responsibility to palce himself on the side of the one or the other.

If change must come indeed, that change must be in the change in the attitudes of our members, a change in their internal being, a change in their hearts, rather than a change in masonry. There is nothing wrong in masonry that requires to be changed. As one past grand master so eloquently expressed this same sentiment, it is not that masonry has failed man: it is man that has failed masonry.

Masonry is, in a sense, a summary of the basic spiritual needs and interests of all ages. It is concerned with what is timeless and fundamental in human experience and therefore, it cannot be expected to adjust itself to the shifting moods and mores or every era, if it is to keep pace with every change, it loses its value to humanity, because it will then trail human life instead of guiding it.

Thus the first role of masonry is to proclaim fearlessly its fundamental teaching of the universal brotherhood of man under the fatherhood of God, that God's universe is perfect, and our destiny is part of his perfection, even all our tears and all our broken hopes. And masonry has a second role to perform in the modern world: to preserve and safeguard the vital hopes of the human race, expressed in creed and

moral code. To our changing world then, masonry offers the basic thought-pattern: the reality of God, the reality of truth, beauty and goodness. It cannot depart from these postulates without a complete abdication of its ancient moral idealism.

And finally, perhaps not the least of the roles which masonry should perform in the modern world, is to resist – change which is unintelligent, uninformed, and which masonry knows thru past experience to be harmful. Heavily freighted with the wisdom of the ages, masonry msut ride the deep channels of time.

One of its greatest opportunities is to tide mankind over its periods of confusion and uncertainty, to stay put, as it were, when all around is boiling and seething. It can and must act as a balance wheel when new theories and ideologies throw mankind into a vast intellectual commotion.

In the final analysis, it must admonish our members and society in general, not to confuse that which is novel with that which is new. For the morality of masonry is more than social mores. It is at peace with some, and at war with others. It evaluates mores and transcends them. It is, one might be tempted to say, the call of prophecy.

Thank you.

DESIRELESSNESS ON CHRISTMAS

DESIRELESSNESS ON CHRISTMAS
WB Mabini G. Hernandez, PM
Araw Lodge No. 18

My dear Son,

During Christmas, most Christians desire abundance in so many ways — food, money, toys, clothes, gifts, etc., — almost anything to make ourselves, friends, and loved ones happy. We live, indeed, in a very material world. We measure happiness in terms material. We fail to remember that man is not matter alone. Man that is matter without spirit is not complete. Because man is both matter and spirit.

This is the third Christmas that I would deny myself material things. Two Christmases ago, I did the same thing. I did not think of myself, but of others. I ignored my desires for things material. I denied myself of the things I craved for. The little that I had, I tried to share with others. And I was happy. I came to realize that desirelessness is one key to open the door to happiness. There is no substitute to the happiness and personal satisfaction felt when one sees joy radiate on the faces of those he made happy. To have such kind of happiness is a fulfillment in itself. It is real happiness.

Maybe it is a good thing to practice desirelessness not only on Christmas but also on other occasions. But his is easier said than done. Yet, when achieved, it spells happiness — a different kind— raw, naked, unalloyed. It is a kind of happiness that is bubbling and bursting within as it envelopes itself in humility. This kind of happiness does not bring boisterous laughter, but it opens a smile of contentment on the lips of the Givern.

Share this kind of happiness on Christmas and you will surely bring joy to your heart and deliver the much needed peace and quiet to your soul.

Merry Christmas and my warmest regards to all.

With love,

Dad

THAT HOUSE NOT MADE BY HANDS ETERNAL IN THE HEAVENS...

My dear Son,

Do you still recall the words of the Worshipful Master when he presented to you the Common Gavel? After explaining its uses, he concluded his presentation with the following words, ". . . . thereby fitting our minds as living stones for that spiritual building, that house not made by hands eternal in the heavens".

Allow me, Sonny, the luxury to attempt a very personal interpretation of "that house". Let me share with you my exploration in and of "that house". This interpretation is not *ex cathedra,* but mine.

After God created the world, life begun with His words, "Let there be light". And so it was, after which, except for the forces of nature, nothing in this world exists which is not made by hands. Everything around us, somehow or another, has to be touched by human hands from the time the plan or design has been drawn, through its implementation and to its finality. Yet, there is only ONE that has the distinction of not having been touched by hands until it has blossomed to its full form. And that the human being – we, you and I – the handiwork of the Great Architect of the Universe.

From the first cry (birth) to the last cry (death) – from the womb to the tomb – what have we done to this fine work of art and love? From the first time we saw the light of day, there is Mother and there is Father, both of whom were given definite duties and responsibilities to give us the best within their reach. True to the unseen and unwritten law which is universal – after the happiness, the bliss, the ecstacy, and the excitement follow the sacrifices, the trials, tribulations, heartaches, frustrations and finally success. At times, after success follow sacrifices, trials, tribulations, heartaches, etc. – the vicious cycle in life. All of these come one after the other as the night follows the day. Inseparable.

Each of us are provided with our respective working tools as equipment in life. The proper use of these tools spell for each of us success or failure. And by nature all of us strive for success. But because of the deluge of materialism, accentuated by technological innovations our values have changed. We even submit and make our feelings programmable to electronic devices so much so that our standard of morals has depreciated. Steps have already been initiated to invade and intrude

into the domain of God and interfere in HIS prerogative of creation. Why don't we leave to Cesar that which is Cesar's and to God that which is God's. Emphasis now ins on pleasure and recreation, as if the world was made for our material convenience rather than service to God and to our fellowmen.

The ever present threat to men and to our Fraternity which is dedicated to the betterment of men, is not from without but from within – our weaknesses from within ourselves. I pass on to you a prayer of Indian Chief Yellow Park:

> O GREAT SPIRIT: Whose voice I hear in the winds, and whose breath gives life to all the world, hear me. I come before You, one of your many children – I am small and weak, I need Your strength and wisdom.
>
> Let me walk in beauty and make my eyes ever behold the red and purpole sunset. Make my hands respect the things You have made, my ears sharp to hear You voice. Make me wise so that I may know the things You have taught my people, the lesson You have hidden in every leaf and rock.
>
> I seek strength not to be superior to my brothers, but to be able to fight my greatest enemy – myself. Make me ever ready to come to You with clean hands and straight eyes, so when life fades as a fading sunset, my spirit may come to You without shame.

To enable us to leave imprints in the beach of life and on the lives we touch, we should not only externalize but devoutly internalize as well our Masonic teachings. By so doing we help spread the catholicity of our tenets and strengthen the foundation of 'that house'.

Why is it that when we are in our respective churches, we are so pious, so well behaved, so obedient, gracious, accommodating, generous and considerate. We are the best in us inside the church. Isn't the church we go to for worship a mere building? Is there not a greater and more meaningful church? Yes, there is. What is it and where is it, you may ask.

Look into the mirror, my Son, and you will see the real church. And that is you. Yes, you, as created by God in His own image and was gifted with His voice – your conscience. When a white man meets his Creator, will he see a black man? In the same breadth when a black man meets his Creator will he see a white man? A Caucasian would not like to see a redskin as his God. A brown man would like to see his God as a brown man. Not that there are several Gods. No. There is only one

God with different spectrums and this depends upon the person to see his Creator. When this shall come to pass, then you shall realize that all throughout your life you have always been in the church and the church was always with you. For you are the church – you are the temple of God. So goes the worldwide aphorism: Freemasonry builds its Temple in the hearts of men and among nations. Repeat, the temple is you – that house not made by hands, eternal in the heavens.

Any interpretation different or contrary to the above is welcomed and of course acceptable. After all I said in the beginning that this is mine alone. Not *ex cathedra.*

Warmest regards to the family.

With love,

Dad

55th DISTRICT CONVENTION



Most Worshipful Teddy Baldonado, Grand Master of Masons, leads District rites

In color, pomp and pageantry, and in attendance as well, no Masonic District in this jurisdiction can perhaps match the way Cavitenos hold their Masonic Conventions.

Cavite, being the cradle of noble heroes and Freemasonry in this Pearl of the Orient Seas, it is not perhaps by accident but by design that whichsoever Lodge hosts the District Convention, it is always held on November 30. Which date is officially observed as National Heroes Day all over the country.

The 1987 Cavite District Convention was hosted by Tagaytay City Lodge No. 165, which only a few years back faced the problem of being de-chartered. And this was compounded by the Lodge's heavy indebtedness.

All these problems have, however, been resolved. Thanks to three kindly brothers — all Dual Members of Tagaytay Lodge No. 165 — VW Flaviano Perdito, WB Ricardo Virata and WB Frank Salazar who led and inspired other brothers to resuscitate and bring back to active life a Lodge they have learned to love.

Since then this Lodge on the mist-covered ridge some 55 kilometers south of Manila has bounced back to life and beckons to its tyled doors more and more young and dedicated men who all give primacy to the principal tenets of Masonry.

WB Virgilio Sarmiento, Master of Tagaytay Lodge No. 165, led the welcomers in meeting MW Teodorico V. Baldonado, Grand Master of Masons, who has, even in the past, been a constant visitor of Tagaytay City Lodge No. 165.

The following pages pictorially record the whole Convention which started with a short program and parade at Silang, Cavite, then a motorcade up to the Lodge.

TAGAYTAY CITY LODGE NO. 165

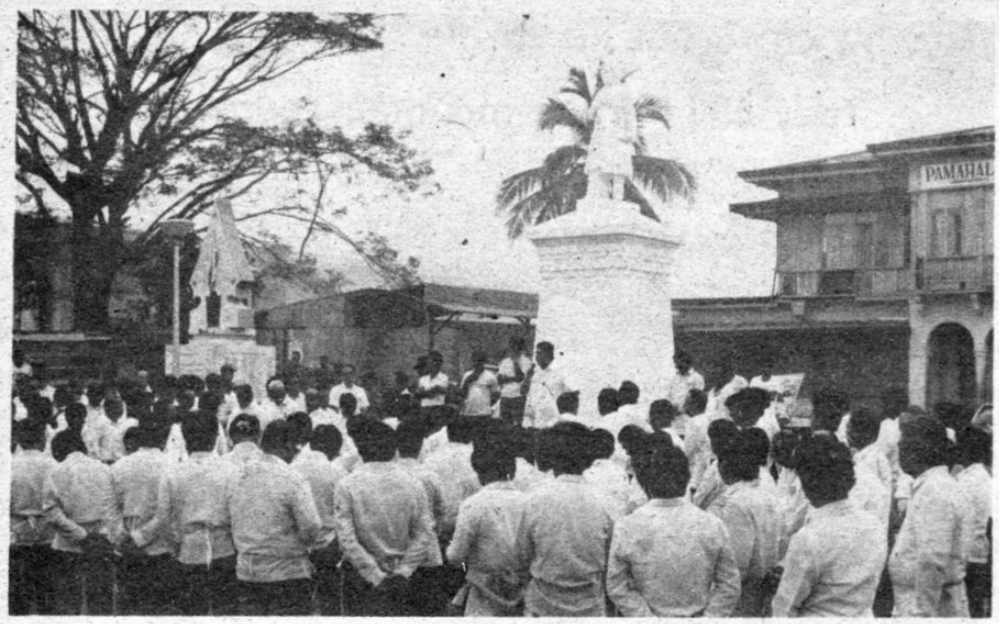
They call her the mountain lodge...



MW Baldonado makes floral offering at the Rizal monument at the Silang Plaza. Looking on is WB Ver Sarmiento, Master of Tagaytay Lodge.



The GM with Silang Mayor Aring Poblete (to his left) and Cavite Masonic District officials.



Brethren of Tagaytay Lodge listen intently as Mayor Poblete gives response to GM's talk.



Preceding the kilometric - long parade are beauteous drum majorettes and the brass band.

brethren of
aytay Lodge
165.





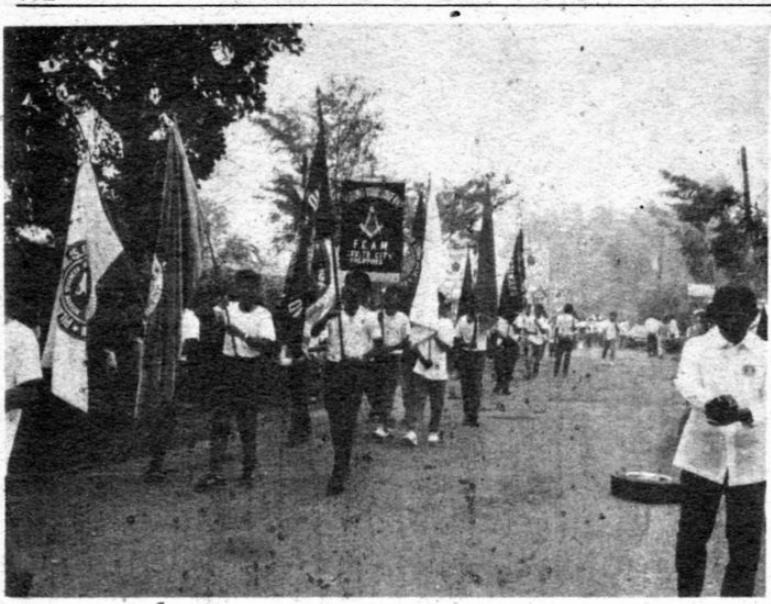
The GM addressing the brethren after brief ceremony.

The Pintong Bato Lodge No. 51, Bacoor, Cavite.





The GM and Grand Lodge officers.



The parade of colors.



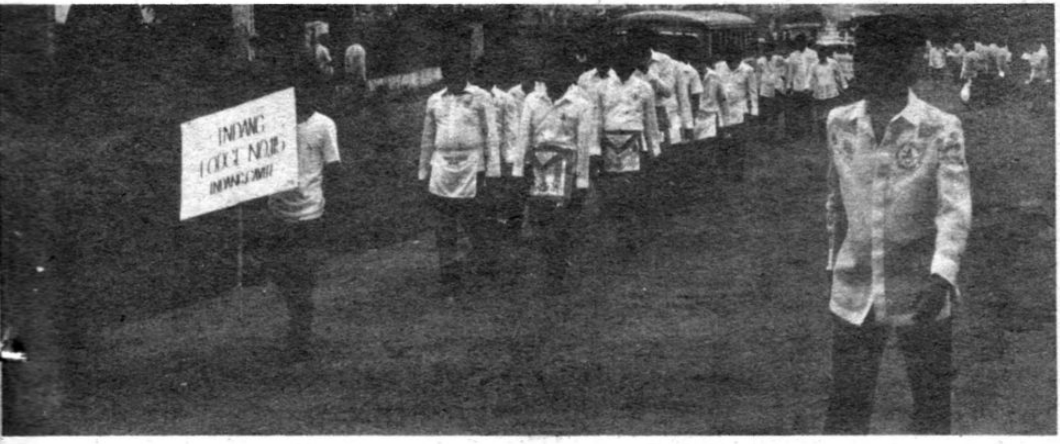
La Naval Lodge No. 269, composed mostly of PN officers.



Cavite Lodge No. 2



Magdiwang Lodge No. 238, Noveleta.



Indang Lodge No. 115, Indang, Cavite.



The Mt. Mainam Lodge No. 49, Naic, Cavite.



The charming and dedicated ladies of Tagaytay Lodge No. 165. They are the Lodge's priceless jewels.



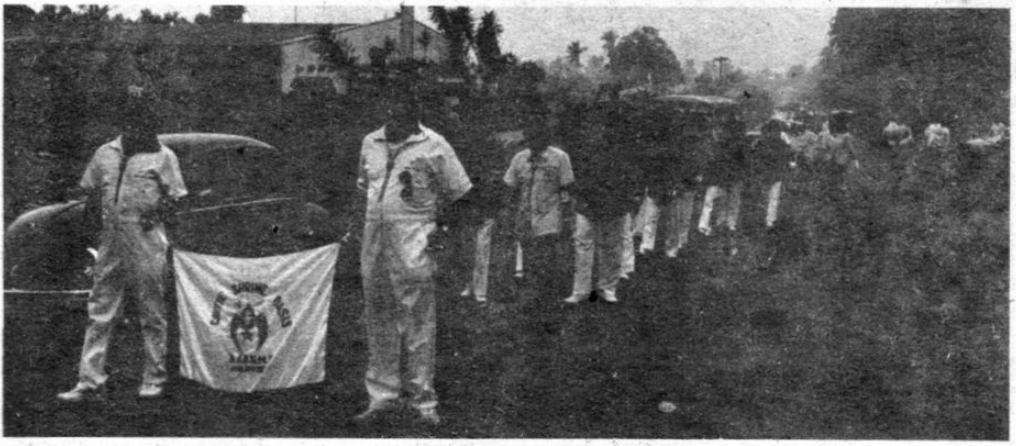
The Rainbow Girls and the DeMolay



Pilar Lodge No. 15, Imus



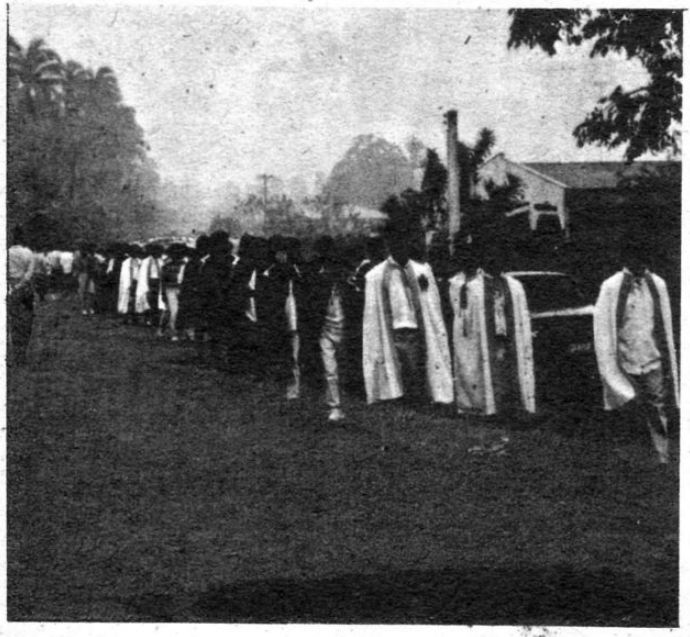
Members of the Amaranth.



The Cavite Shriners.



International Order of Job's Daughters, Bethel No. 8

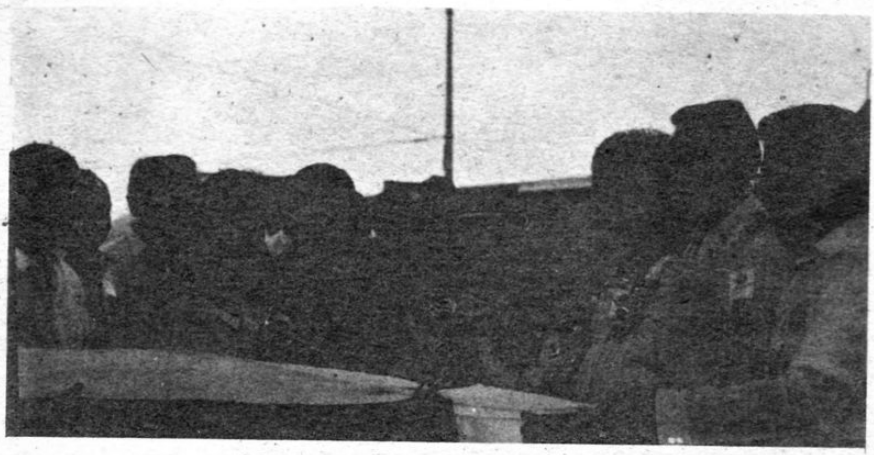


International Order of DeMolay, Emmanuel Baja chapter.

The sweet and seductive ladies of the Bukang Liwayway Chapter No. 19 of the Eastern Star.

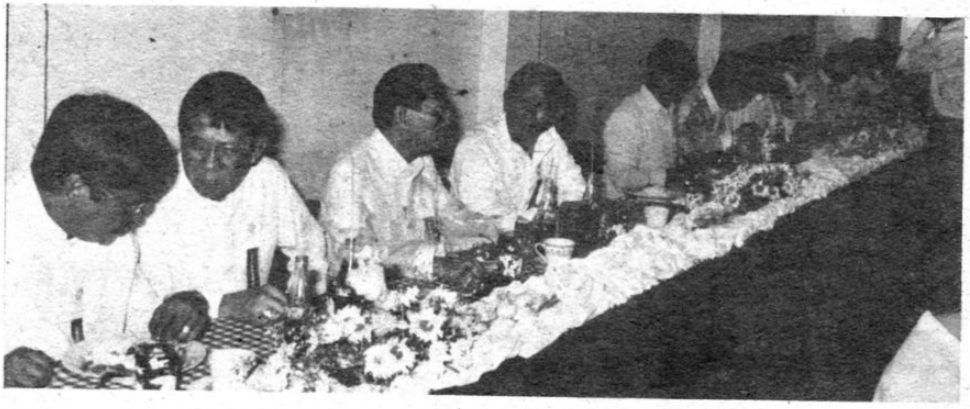


Ribbon cutting of community project — a waiting shed.



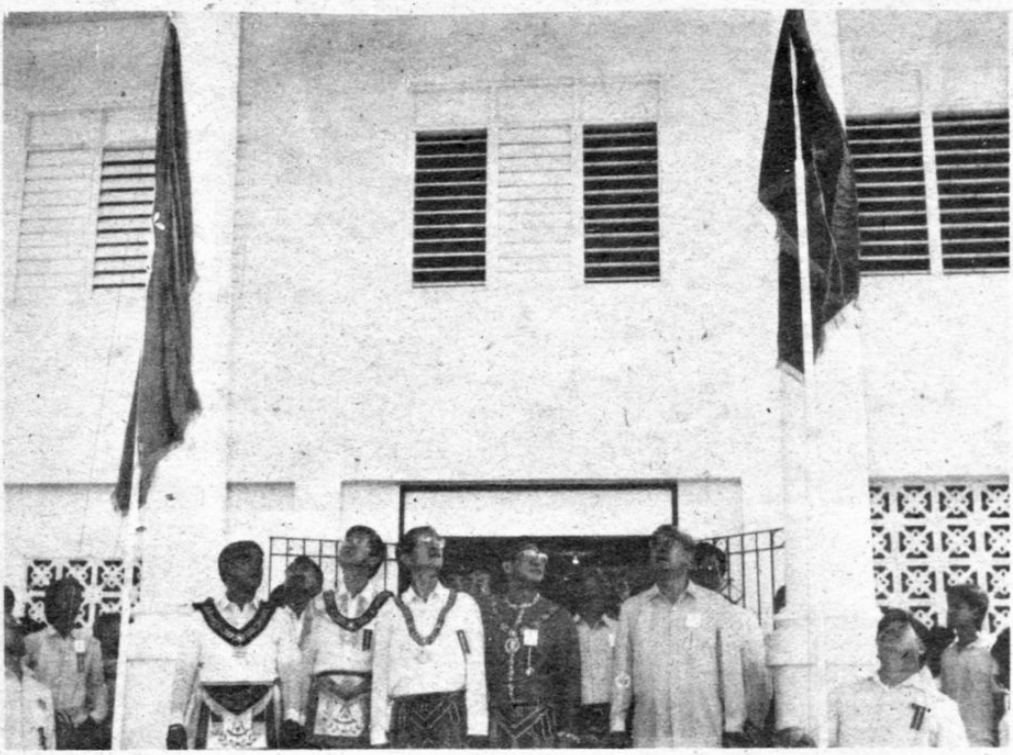


Hosts and visitors pose before the waiting shed.



Grand Lodge officers at fraternal banquet.

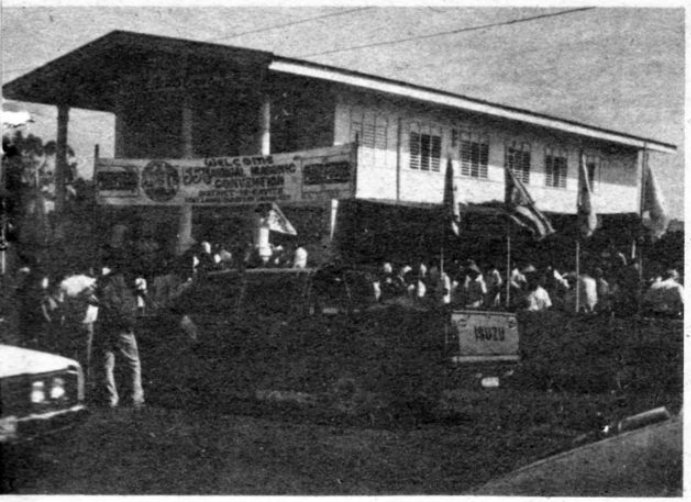




The flag ceremony.



Bro. Conrado Barcega voted "Most Outstanding Mason" of the District receives plaque from VWB O. Castaneda.



The Convention Site.



Delegates and guests at lunch.



"Most Outstanding Past Master" of Cavite receives award from RW Rey Beltran, Deputy Grand Master.



The choir of the Development Academy of the Philippines.



The Primera Luz "combo" also provided entertainment.



WB Tandoc, voted "Most Outstanding Worshipful Master" of District No. 10



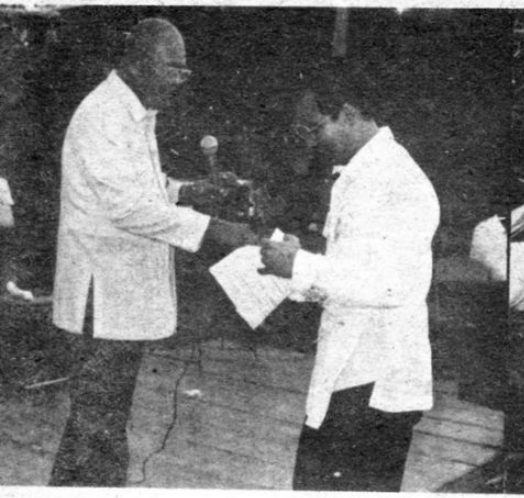
The "Jobbies" perform a dance number for guests.



Masons' children who joined their parents to the Convention.



WB Rafael Velasquez receives award for 'Pintong Bato Lodge No. 51, voted as "Most Outstanding Lodge," from RW John Choa.



Bro. Rafael Vasquez, voted "Outstanding Mason" of Mt. Mainam Lodge No. 49.



Bro. Arnel de Guzman, voted "Outstanding Master Mason" of Tagaytay Lodge No. 165.



Tagaytay Lodge Senior Warden Eddie Mercado receives from the Grand Master award of appreciation on behalf of his Lodge.



Awaiting start of program after lunch.

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 Education 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 feastday 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 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

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 Region 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 guest 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 Octover 1987, and of the Grand Lodge, its 75th year.

TEODORICO V. BALDONADO
Grand Master

Attest:

D.F.M. DOMINGO
Grand Secretary

DISTRICT DEPUTY GRAND MASTERS 1987-88

1-A – VW Isaac Arribas, Jr.
1-B – VW Fred Guerrero
1-C – VW Ramon C. Nunez
2 – VW Felicisimo B. Munda
3 – VW Perfecto Martinez, Jr.
4 – VW Dennis T. Rivas
5 – VW Paulino S. Amigo
6 – VW Jorge C. Roque
7 – VW Pacifico B. Aniag
8. – VW Rodolfo Batungbakal
9 – VW Emilio A. Andrion, Jr.
10 – VW Laureano De Leon
11 – VW Andrew Nocon
12 – VW Ladislao H. Arjona
13 – VW Antonio L. Fabian
14 – VW Edgardo Elechicon
15 – VW Juanito dela Cruz
16 – VW Victoriano S. Go
17 – VW Tomas Garcia
18 – VW Roberto C. Reyes
19 – VW Jose R. Luna
20 – VW Jose Laguana
21 – VW Kenneth Crabtree
22 – VW James B. King
23 – VW Jose Anes
24 – VW Rolando M. Rivera
25 – VW Glicerio Lim
26 – VW Ali Bagundang
27 – VW Franklin J. Demonteverde
28 – VW Conrado Medina
29 – VW Maximo G. Silao
30 – VW George F. Krause
31 – VW Franklin G. Calo
32 – VW Amado De Borja, Jr.
33 – VW John K. Go
34 – VW Benjamin Flores
35 – VW Rodolfo Tan
36 – VW Leopoldo Andal
37 – VW Celso Sta. Ana
38 – VW Roberto Lim
39 – VW Almario Montes
40 – VW Victor Asuelo

DISTRICT GRAND LECTURERS 1987-88

1-A – VW Teotimo Juan
1-B – VW Antonio Mendoza
1-C – VW Antonio Q. Chua
2 – VW Manolo Cipriano
3 – VW Rodolfo Velasco
4 – VW Oscar Angeles
5 – VW Pedro Fajardo
6 – VW Rodlfo Beltran
– VW Anastacio Ortiz, Jr.
7 – VW Rene Henson
8 – VW Armando Limcangco
9 – VW Benedicto A. Madarang
10 – VW Flaviano Perdito
11 – VW Eduardo R. Altobar
12 – VW Victor Habito
13 – VW Felipe Jardinel
14 – VW Tommy Que
15 – VW Celso Z. Lumaniog
16 – VW Wilfredo Valencia
17 – VW Henry Tan
18 – VW Isidro Lahora
19 – VW Delmar Baajin
20 – VW Frank Fernandez
21 –
22 – VW Robert Perry
23 – VW Alberto Simon, Jr.
24 – VW Florentino Naniong
25 – VW Serafin Colmenares
26 – VW Eduardo Ravago
27 – VW Carlitos Magno
28 – VW Alberto Balayan
29 – VW Jesus Chua
30 – VW Anthony S. Vasconcellos
31 – VW Segundo V. Cuyno, Jr.
32 – VW Nelson Sison
33 – VW Olegario Neri
34 – VW George M. Kawabata
35 – VW Jose R. Rafanan
36 – VW Levi Pura
37 – VW Menandro V. Lapuz
38 – VW Leandrito B. Indonto
39 – VW Elpidio Aserios
40 – VW Floresto Florendo

Mr. W[illegible]am D. [illegible] #189
293rd [illegible]g Co Apo an Francisco 96218

TO POSTMASTER: If undelivered, please return to

The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.