The CABLETOW

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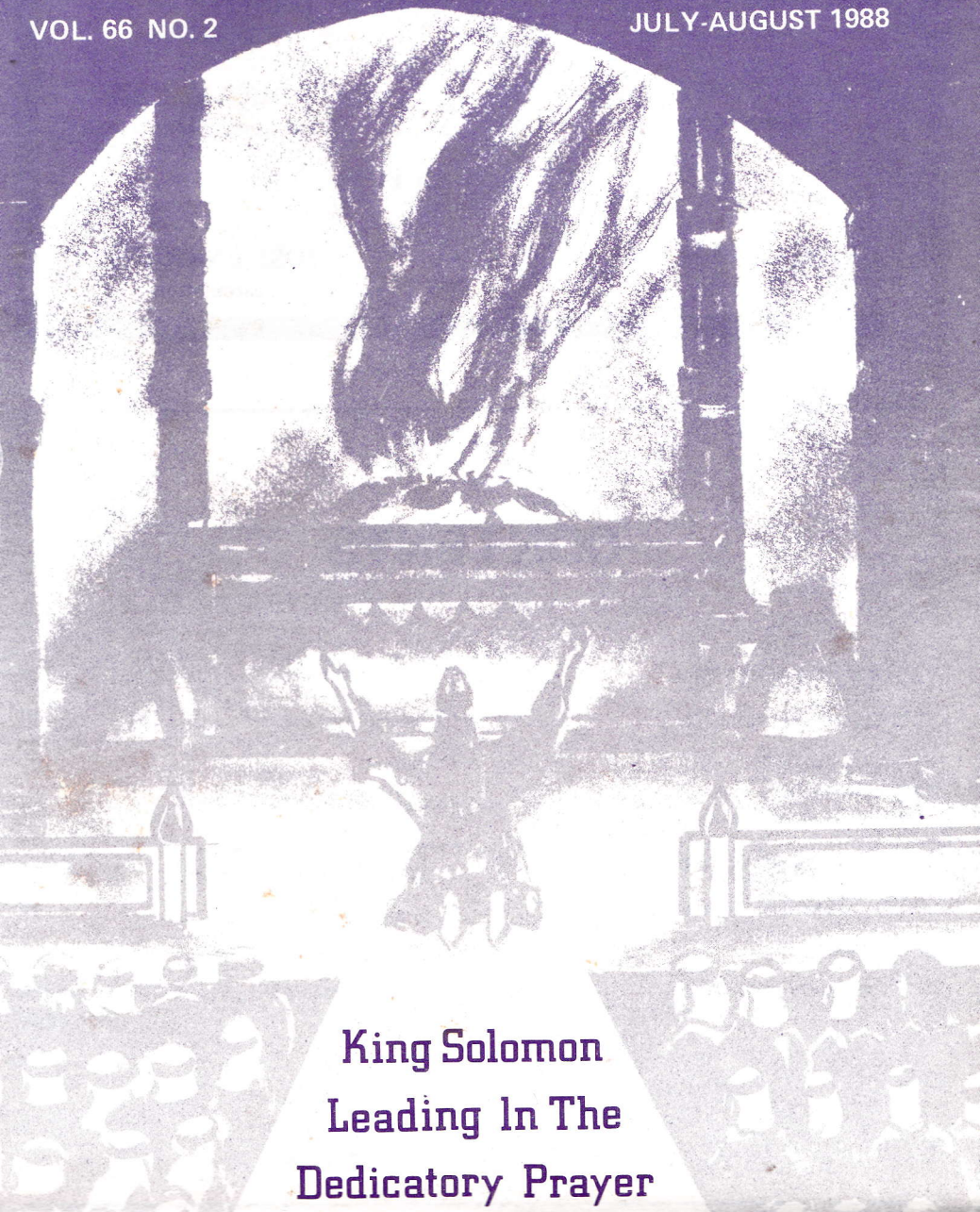
JULY-AUGUST 1988



King Solomon
Leading In The
Dedicatory Prayer

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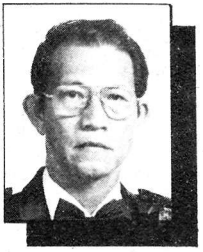
GRAND MASTER'S MESSAGE

MW Raymundo N. Beltran



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UNITY, PEACE AND HARMONY

As the newly installed Grand Master, allow me to outline the policy and principles which will govern our activities in this ensuing Masonic Year.

In all our endeavors, we will be guided by the principal tenets of Masonry - Brotherly Love, Relief and Truth. We will spread the spirit of Brotherly Love where there is misunderstanding: administer Relief where there is human suffering and preach the Truth where there is bigotry, intolerance and prejudice to attain the real mission of Masonry - the promotion of UNITY, PEACE AND HARMONY among men.

Universal Brotherhood is our aim, for all men are brothers, regardless of race, creed and religion. Masonry teaches us to "regard the whole human specie as one family - the high and the low, the rich and the poor - who, as created by one Almighty Parent and inhabitants of the same planet, are to aid, support and protect each other." Masonry "seeks to unite men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise have remained at a perpetual distance."

We will spread the Light and preach the Truth, for only the Light can clear the darkness and only the Truth can set us free. Let us spread the Truth that Masonry is not a religion, but a fraternal organization of men of different religious' beliefs, dedicated to the Brotherhood of men, under the Fatherhood of God. Masonry respects all religions, but it is not in itself a religion. We belong to different religious beliefs and persuasions, but there is a common denominator which binds us together - the spirit of brotherhood.

Our country needs Unity, Peace and Harmony.

But alas, there is no Harmony in our country today. Our people is dismally divided; our country hopelessly fragmented; our generation is engaged in internecine strife - soldiers against the rebels; the government versus the loyalists; christians against non-christians.

How can Masonry unite a people of different religious faiths and political convictions?

We may differ in our political opinions, we may differ in our religious

beliefs; but when we are in our Lodge, we are all brethren; we practice religious and political tolerance - there is UNITY, there is PEACE, there is HARMONY. The beauty of unity among the brethren is that we are not asked to change our political views and convictions, nor our religious beliefs. We are what we are when we join the Fraternity, but there is Unity among us, because there is love among the brethren; there is respect for each other's political opinions and there is tolerance for each other's religious beliefs and faith. There is a feeling of oneness which pervades among the Brethren, because there is brotherly love - that common denominator which unites us into a common band of society among whom, there should be no contention, but rather emulation of who best can work and best agree.

Look at the beauty of harmony among the christian and non- christian brethren in the Moslem areas. While Christian and non-christian Filipinos who are non-masons kill each other, grab each other's lands, the christian and non-christian Masons embrace each other as friends; love one another as brothers.

If we can extend outside our Fraternity the spirit of brotherhood which pervades among us, if we can inculcate in the hearts and minds of our fellowmen the belief that we are children of One Almighty Parent; if we can teach our countrymen to love one another as brothers; to respect each other's political and religious beliefs, then we will be helping our nation in reconciling all these diverse groups into one family of men where UNITY, PEACE and HARMONY will abound.

Let us imagine a nation where all the citizens are masons, who adhere and follow the masonic teachings and principles. We will have a Utopia, where there will be UNITY, PEACE and HARMONY. There will be no hunger, there will be no robbery, no rape, no murder, no extortion, no carnapping, no kidnapping and no coup d'etat.

If we cannot have a nation of masons, because it is an impossible dream, perhaps we can spread the basic teachings of Masonry, inculcate in our people the beauty of harmony, the wisdom of unity even in diversity, the tenets of Brotherly Love, Relief and Truth. Then we will be able to minimize the grave and serious problems which confront us, and thus contribute to the gigantic task of rebuilding our nation and unifying our people.

Let us unite and build a nation where Faith, Hope and Charity, Love, Understanding and Reconciliation, where Unity, Peace and Harmony will prevail. Let us destroy the barriers and walls of separation which set apart our people one from the other. Masonry is not identified with any political group nor with any religious denomination; as such we can serve as a unifying factor, the bridge which will unite our people in a common endeavor for the preservation of peace, democracy, liberty and justice, so that this nation,

nurtured by the blood, sweat and tears of our forefathers and by the hopes, dreams and aspirations of our youth may not perish on this earth. Only then can we realize the mission of Masonry - Universal Unity, Peace and Harmony.

For the governance of our Grand Lodge, let me define our main areas of concern.

MASONIC EDUCATION

We will pursue with vigor and new direction, our program on Masonic Education. We cannot truly say that we love our Fraternity, unless we know its history, we know its philosophy, its literature, its relevance to our lives, its importance to our country, its aim, its ultimate Goal and its real mission. Masonry is a continuous study. Masonry is a never ending search for Truth; Masonry is an eternal quest for Light.

GRAND LODGE TEMPLE

There will be an all out campaign to finish the new Grand Lodge Temple - the symbol of our Unity, the symbol of our Strength, the symbol of our Harmony. The Temple Builders Club has been organized to help in raising funds for this purpose. Everybody must give, everybody must share. I appeal to all of you brethren to Give your Share and be a Temple Builder. Sixteen thousand (16,000) masons in this jurisdiction, praying and working together can never fail in any great or important undertaking. With your support, we will realize our cherished dream of seeing the completion of our new Grand Lodge Temple in the near future.

THE LOST SHEEP

We will gather our flock together. We will seek out those who are lost in the dark; those who fail to see the Light; those who fell by the wayside in our journey from West to East. We will extend our hands to reach for them.

DISTINGUISHED CITIZENS

The brethren who have distinguished themselves in their respective fields of endeavors whether in the government or in the private sector will be honored. We have been honoring active brethren for their masonic accomplishments. There are others who are practicing the tenets of Masonry in our community, in their daily lives, in their dealings with their fellowmen, but because of their calling cannot attend lodge meetings. They too deserve to be honored. Masonry teaches us to be good citizens. The brethren who have distinguished themselves and shown to all and sundry what it is to be model citizens of our country deserve the recognition and accolate of our Fraternity. This is one way of bringing them back to our masonic fold.

PAST GRAND MASTERS' PROGRAMS

In order to have a continuity of activities in our Grand Lodge, we will pursue the programs laid down by the Past Grand Masters. For this purpose, we will tap the Past Grand Masters and seek their support, cooperation and guidance.

HONORING MASONIC FOREBEARS

We will honor our masonic forebears who fought and laid down their lives that we may enjoy the blessings of independence and live under a regime of justice, liberty and democracy - Jose Rizal, Aguinaldo, Bonifacio, Gregorio and Marcelo del Pilar, Antonio and Juan Luna, Lopez Jaena, Abad Santos and others, who as masons, sacrified their lives for our country. Their examples are ours to emulate and to cherish.

APPENDANT ORGANIZATIONS

We will coordinate our activities with the appendant organizations. The Scottish Rite Masonry, the York Rite Masonry, the Order of the Eastern Star, the Order of the Amaranth, the Royal Order of Scotland and other appendant organizations - they are our partners in masonic labors.

To the Youth organizations, the DeMolay, the Rainbow for Girls, the Jobs Daughters, we will maintain our continuing commitment. They are the youth of today, they are the leaders of tomorrow. They are the young girls of today, the mothers of tomorrow.

PAST MASTERS GUILD

The Past Masters should be accorded due honors. Appropriate areas of concern should be defined, so that the Past Masters Guild can pursue its programs and accomplish its aims and purposes, without duplicating and overlapping the functions of Blue Lodges.

BOARD FOR GENERAL PURPOSES

In pursuing these programs and activities, there will be regular consultations with the Board for General Purposes composed of Past Grand Masters. We will always seek the advice and guidance and tap the collective wisdom of our Past Grand Masters.

CONCLUSION AND FURTHER COMMITMENT

To you, my brethren, I thank you for the trust and confidence, you have reposed upon me, in elevating me to the Grand Oriental Chair. When I

joined our Fraternity twenty four (24) years ago, never did I hope, nor dream, that someday you would honor me by electing me your Grand Master. With all humility of heart and spirit, I accept the position, the honor and the privilege to serve you, our country and our fellowmen. I have realized that as one goes up in the Fraternity, the more he should bow down his head in humility. The opportunity to serve the brethren is always a welcomed task.

I pledge to you with all candor and sincerity that I will walk as a just and upright man; that I will discharge the duties and the responsibilities of my office, to the best of my ability. I will wield the gavel of authority with all the wisdom I can command, with firmness, but with fairness, equality and justice for all. I will always preserve the undying chain of sincere affection which cement our relationship and strengthen the tie which binds us in UNITY, PEACE and HARMONY. Our battlecry this masonic year is: "UNITY AMONG MASONS, UNITY AMONG NATIONS.

Finally, I thank you all for gracing this occasion. My family, my wife and my children, joined me in extending to you our unending heartfelt gratitude for joining us on this momentous occasion. Many lamps - ONE LIGHT.

Good day.

N. B. Grand Masters Inaugural Message

Hear Ye! Hear Ye!

PLARIDEL MASONIC SUPPLY SERVICE CENTER

This supply center is located at the Plaridel Masonic Temple, 1440 San Marcelino Street, Ermita, Manila.

It can cater to your individual or lodge needs such as: Monitors, Aprons, Jewels, Rings, Pins, Working Tools, Paraphernalia, etc.

All Brethren/Lodges are enjoined to patronize the supply center's services and purchase/order all your masonic requirements directly from the Grand Lodge.

Editorial Comment

OUR ENDLESS QUEST

Samuel P. Fernandez

"Ah, sinful nation, a people loaded with guilt, a broad of evil doers, a children given to corruption. They have forsaken the Lord; they have spurned the Holy One of Israel and turned their backs on Him. Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted. From the sole of your foot to the top of your head there is no soundness - only wounds and welts and open sores, not cleansed or bandaged or soothed with oil. Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers." (Isaiah 1:4-7)

This foreboding statement was written when, historically, Israel was in its lowest spiritual ebb. The domineering, excruciating power machine of nations brought Israel to its knees. Once again, the Israelites had to contend with pagan nations, compromising God's covenant and paying the way for apostasy. So terrible was the situation that there were those who thought that there was no more redemption for such sad, desolate state. Yet in the midst of despondency, God promised a Messiah who would come to deliver them from their created bondage. Thus states Isaiah 9:2,6; "The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned. For to us a son is given, and the government will be on his shoulders . . . And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Let us relate this biblical situation to our particular locus. The adage "Power corrupts; absolute power corrupts absolutely," adds dimension to the distorted values that have spawned and perverted the ways of Philippine Martial Law leaders whose greed and wantonness transformed hopes into seemingly insoluble anxieties. At that time the apathetic attitude of our people towards legitimate social and political concerns was so telling that they lost faith even in their quest for freedom, so much so that even injustices in high places seemed to be an accepted norm of conduct. The *writ of habeas corpus* graduated into arrest, search, and seizure order (ASSO), which later metamorphosed into presidential commitment order (PCO). This was transformed into preventive detention action (PDA). Thus, it was rather difficult to distinguish between being behind bars and being imprisoned without bars. Even salvaging (summary killings) became commonplace that well-meaning churchmen would rather speak on something pleasant rather than be implicated by protesting against such circumscribing iniquitous machinery that had produced enslaving effects in our society.

Finally snap election was confirmed by the autocratic leader. The floodgates of the enthusiasm of the common poeple were suddenly thrown open, frightening those who never expected that the meek forbearance of our countrymen would result into resolute call for change. As usual, amidst the enthusiasm in certain quarters, our people did not lose their sense of humor as embodied in the prayer parody of the Lord's Prayer entitled "Grass Roots" (*Mr. & Mrs.*, Nov. 29 - Dec. 5, 1985):

Our Father who art in heaven . . .
Hallowed be my name before the next election
My kingdom come in the next three years
My will be done or I'll write press releases complaining
Give us today our daily allowances and anything else we can lay our hands on
Forgive us our trespasses if we ever make them
And prosecute those who trespass against us
Lead us not into the opposition benches
And deliver us from the ombudsman
For mine is the kingdom, the power and the glory,
At least until the next vote of no-confidence.
Amen.

Such social underpinnings are reflective of the unspoken subliminal reaction which has found expression in the light of phenomena which unexpectedly happened when it seemed that there was no light in the tunnel, no hope for the future.

Perhaps it would be in keeping that once more we seriously and prayerfully reflect on whatever little gains given us after long years of depressing situation. The so-called EDSA Revolution is over. The euphoria is gone. Our focus should not be on who is better qualified to run the affairs of our state, but rather on what ultimately will save us from the quagmire of our own creation. Fred Diamante, in his poem "Beyond Illusion", articulates the sentiments of many who see beyond the exercise of suffrage.

What good would the snap poll give?
Will it feed the hungry —
the poor, farmers, workers,
malnourished, slum dwellers
and faceless multitudes?

What good would the snap poll give?
Will it assure justice
to the countless victims . . .

the patriots and martyrs of the people's struggle?

What good would the snap poll give?
Will it liberate us from centuries of rule
of foreign and local opportunist-tyrants?

What good would the snap poll give?
Will it make our people truly independent
genuinely sovereign and slave to no one else?

What good would the snap poll give?
Will it advance our quest for real democracy?
or is it a musical play?
Think . . . beyond illusion.

While there is reason to rejoice for our newly found freedom, for our new Constitution, for our new Congress, there is also the urgent necessity to articulate the need of the hour. Unless we commit ourselves to walking the rugged and difficult road of conversion, to turn ourselves from our evil ways, all the well-intentioned democratic exercise would mean nothing. The fact remains that as a people we focus our attention on what exactly made us feel oppressed amidst all the trimmings of so-called democratic processes. Jaime L. Cardinal Sin, in his second pastoral letter on January 19, 1986, warned us not to cooperate in the creation of our own oppression. He further said that "those who have victimized you in the past will want to continue victimizing you. They will continue to use money, persuasion, and intimidation for their selfish ends."

When the heart is unregenerated and focused on perpetuating a power beyond what is mandated in the Constitution, we as people will have to think twice in the exercise of our God-given rights to charter our own destiny. This brings to mind the passage in *Noli Me Tangere* where Ibarra and Elias were debating at length on the question of whether freedom and independence are to be achieved by illusion or by revolution. Sturdy Elias says to intellectual Ibarra: "Take up the cause of the people, do not turn a deaf ear to their voice, give an example to the rest, give us an idea of what it is to have a country." Ibarra replies; "What the people ask is impossible. It is necessary to wait . . . We cannot find our way without the light of knowledge."

Contrast this with the statement found in *El Filibusterismo* when Ibarra, now transformed into the anarchist Simoun scorned Basilio, saying, "Ah, youth always naive and full of dreams, always running after butterflies and flowers! . . . You ask for equality of rights, the Hispanization of your customs, and you do not see that what you ask is death, the destruction of your nationality, the consecration of tyranny. What will you be in the future? A

people without character, a nation without liberty; everything in you will be borrowed, even your very defects. You ask for Hispanization, and you do not turn pale with shame when it is denied you. And even if they should grant it to you, what are you seeking? At best . . . a country of civil wars, a republic of the greedy and the needy."

Here we find Rizal mat ring in his perception of his time. Rizal wrote his manifesto addressed to his countrymen in his death cell in Fort Santiago:

> "I have always wanted democratic rights for the Philippines . . . I have always believed that little by little autonomy would be achieved, and then independence in the course of time . . .
>
> "I shall not deny that sometimes seditious thoughts passed through my mind . . . but afterwards reflection on the realities of the situation brought me back to my senses . . .
>
> "That unity and prosperity may pave the way fo a revolution, for a prosperous people living in comfort do not expose themselves to the hazards of adventure . . .
>
> "I knew that it was impossible to obtain democratic rights, much less independence by force of arms . . . But with a prosperous and educated people, democratic rights would not be long in coming. I wanted the Filipino people to appear before the world self-respecting, noble, honest, for a people that make themselves contemptible by their cowardice or vices expose themselves to abuses and impositions. In general, man oppresses whom he despises."

Rizal expressed this wisdom years ago, but it is surprisingly applicable to the present Philippine situation. We are, therefore, called upon to focus our attention on the realities of our time rather than indulging on useless semantics and rhetorics, exchanging political tirades rather than grappling with the pertinent issues that concern our future. When we continue this and are not weary in our quest to better ourselves, what Isaiah has written in Chapter 2, of his book will be a reality: "In the last days the mountain of the Lord's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it."

Our deliverance depends upon our resolve to make our dear Philippines a little paradise on earth.

FOOD FOR THOUGHT

If Masonry succeeds in bringing out the best in a man, it has served its purpose. A man is a Mason only when he is a man.

(*The Orange* (Mass.) *Masonic News Letter*)

COUNTER POINT

Samuel P. Fernandez

Problems endemic to structure frequently surface when copies of *The Cabletow* are delivered late to our office for distribution. The former editor claims that a number of brethren have "harassed" him for not sending three issue, which should, by now, have been sent to the subscribers.

The members of our Fraternity, indeed, deserve to have the magazine they have paid for. But the existing problems are not of my own making. If the late copies will find their way to the subscribers, I would have solved somebody else's problem.

To put the record straight, I aver the last delivery to *The Cabletow* was done last May.

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The Grand Master and his team announced during the last Annual Communication at Cebu Plaza that we would have a news network, where we would have a news network, where we would have Blue Lodge and District correspondents. We sounded the clarion call that *The Cabletow* be provided with names of talented writers who would constantly feed the staff with the doings of Blue Lodges as well as those of the Districts. Sadly, only two Blue Lodges have responded as of press time. Some enthusiasm we have! When we lack materials on what is going on in various Lodges and Districts, we are damned. When we request for talents, we receive nothing. Yet criticism abounds on how *The Cabletow* should be run. The same process seems to crop up year in and year out: damn if we do it, damn if we don't.

Volunteer, anyone?

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It is not asking too much, I think, if we receive news in non-journalistic form. As was promised in the An-Com, just give us the substance of what you want to say for the information of the brethren and we will take care of the form.

It is heartening to know that there were several literary attempts sent to us for publication. Many will find print in subsequent publications of this newsmagazine. We are encouraging brethren to write their thoughts so that others will be able to see their own interpretation and perception regarding certain points relevant to our understanding of the many esoteric lessons which have remained mysterious to many.

If those who are historically inclined will add dimension to the already known facets of our Mason heroes, we will be doubly happy. There is a lot of information about our brethren that need to be rectified. We call on those scholars who have the knack to add insights in areas of intellectual concern.

I would like to underscore the fact that we emphasize substance rather than form. Let *The Cabletow* editorial staff take care of the editing.

We encourage the brethren, moreover, to come to the office and recheck their addresses. A number of Blue Lodges have not provided us with the copies of their annual reports.

Recently we found out that Mactan Lodge did not receive any copy of *The Cabletow* for the past two years. I suppose it is not our job to indulge in guessing games.

Once in a while several brethren come to Manila for business transactions and the like. Perhaps it would be a good exercise that such brethren come to our office and double-check whether we have the complete addresses of the members of their respective Lodges.

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The Executive Editor of this newsmagazine, beginning with this issue, attempts to explain why the Holy Bible is opened to specific Scriptural passages during the three degrees of Masonry. Hopefully, his series of articles will contribute to the continuing Masonic Education of every Blue Lodge, of the Grand Lodge. Bro. Ongtenco further elucidates on the difficulty of living up to expectations in our mystic circle.

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Are you a blue card holder? It is time you were!

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Happy reading. Then send your contributions; help make the *Cabletow* give more intellectual and emotional pleasure to its readers.

WHY IS THE HOLY BIBLE OPENED TO SPECIFIC SCRIPTURES DURING THE THREE DEGREES OF MASONRY?

By J. Flor R. Nicolas
(Noli Me Tangere Lodge No. 148)

Masonic Law states: No Lodge shall stand open unless the Holy Bible is opened upon its altar, its pages displaying the proper passages of scripture appropriate to the degree in which the Lodge is working. The open Bible signifies that by the light of its teaching we should regulate our conduct, for it is the rule and guide of our faith.

What are the proper passages of scripture appropriate to the three degrees of Masonry? What are the messages that the Great Architect of the Universe is conveying to us in each of these three passages? Why, in other words, is the Holy Bible opened on the altar to these passages?

During the Entered Apprentice Degree the Bible is opened upon the altar to the 133rd Psalm, during the Fellowcraft Degree to the seventh chapter of the book of Amos, and during the Master Mason's Degree to the 12th chapter of Ecclesiastes.

Part 1 — Psalm 133

The 133rd Psalm, a song of ascents attributed to David, conveys several important instructions whereby we may build our future religious, moral and Masonic edifices. Specifically, it points up the benefits of Brotherly Love, the cornerstone of Masonic philosophy and therefore the first great lesson we are taught in the Fraternity.

Let us now read the 133rd Psalm wholly, diligently and attentively; then, as Francis Bacon would put it, we will "chew and digest" it.

Behold, how good and how pleasant it is
for brethren to dwell together in unity!
It is like the precious ointment upon the head,
that ran down upon the beard, even Aaron's beard;
that went down to the skirts of his garments,
As the dew of Hermon, and as the dew that descended
upon the mountains of Zion; for there the Lord
commanded the blessing, even life forevermore.

The psalmist rejoices in the compact settlement of the Israelite families that had returned from exile as an evidence of God's blessing. To dwell toge-

ther in brotherly love and unity is not only pleasant but godly as well, for the word *good* comes from *God.* This thesis is developed through the effective use of similes which in turn seem to suppose that the psalmist saw the returned exiles living in and about Jerusalem, crowning the tops of its five mountains, commonly called the mountains of Zion, or spreading down their slopes like a precious oil or a heaven-sent dew.

It Is Godly To Dwell Together In Brotherly Love And Unity

Masonry certainly upholds this thesis of Psalm 133; for it stresses that harmony is the strength and support of all societies, especially of ours.

Since our initiation into Masonry, we have been constantly reminded to regularly attend stated meetings and other Masonic assemblies; for through constant interaction with our fellows and brethren, we will subdue our pasions and improve ourselves in Masonry. We have been advised to bring nothing offensive or defensive into the Lodge whereby its peace and harmony might be disturbed. We have been urged, furthermore, to build up the temple of Masonic Brotherhood the way Solomon and his associates erected that stupendous edifice on Mount Moriah: *noiselessly* but *concertedly.*

To build the temple of Masonic Brotherhood noiselessly but concertedly is not easy. It requires the constant application of our avowal that we meet one another as brothers on the level of honesty and understanding, act by the plumb of uprightness in our several stations before God and man, as well as part on the square of truth and morality. To accomplish this, we invoke God's blessing, so that brotherly love will prevail among us and every moral and social virtue will cement us.

After stated meetings and other Masonic assemblies, we go forth, armed with our Fraternity's philosophy and teachings, warmed by the sincere affection we have for one another, and urged to ever walk and act as just and upright Masons, so that all and sundry will come to believe that Masonry makes us into better men. In-between stated meetings, in other words, we have to fulfill our duties—as Masons, as citizens, as individuals, as a Fraternity. Some of these duties are outlined below.

Individually and collectively we should maintain in their fullest splendor the Masonic ornaments of Brotherly Love, Relief and Truth.

We are taught to regard the whole human species as one family, whose members are to aid, support and protect one another since they have one Almighty Parent and live on the same planet. We claim that on this principle our Fraternity unites men of every country, sect and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance. In-between stated meetings, therefore, individually and col-

lectively we must take the responsibility of actively contributing to the wider propagation and practice of that principle.

We also declare that relief is the basis on which we form our friendships and establish our connections. In-between stated meetings, therefore, individually and collectively we should pursue the great aim we have in view, namely: to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds. After all, as a punster once said, "the best way to have happiness is to halve it."

To be good men and true, we aver, is the first lesson we are taught in Masonry. We aver, moreover, that in our dealings with one another, hypocrisy and deceit are unknown among us, that sincerity and honesty distinguish us, and that with heart and tongue we join in promoting one another's welfare and rejoicing in one another's prosperity. In-between stated meetings, then, let us translate what we aver into consistent action. Let us, in addition, inceassantly search for truth; for this is a divine attribute and the foundation of all virtues.

Membership in any church, one may point out here, is no bar to admission to Masonry. There is nothing in the requirements of Masonry to prevent a Roman Catholic, a Mohammedan, a Buddhist, a Mormon, a Protestant or any member of any religious sect from becoming a Mason. But, of course, the discussion of sectarian religion is prohibited in every Masonic Lodge. Still individual Masons are expected to be actively involved in the services, assemblies and other activities of the church they belong to. Such active involvement is an eloquent expression of our belief in God; it sanctifies us in God's eyes.

Yes, we Masons ought to be church-going because although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when we come together to seek Him, to acknowledge our sins, and to pray for one another, He will meet with us by His Spirit. Christ, similarly, has declared that where we are gathered in his name, there he is in our midst. But, of course, when we assemble to worship God, we should put away every evil thing and adore Him in spirit and truth and in the beauty of holiness; otherwise, our coming together will be of no avail.

To Dwell Together In Brotherly Love And Unity Is Like The Precious Ointment

The simile, the dwelling together of brethren in unity is like "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard . . . ", brings us back to the exodus of the Israelites from Egypt. States our *Monitor:*

> . . . Moses, after having been instrumental in conducting the children of Israel through the Red Sea when pursued by Pharaoh and his hosts, by divine command erected a tabernacle which he placed due east and west, to commemorate the mighty east wind by which their miraculous deliverance had been wrought. This tabernacle was an exact model from King Solomon's temple, for which reason Masonic Lodge are, or should be, situated due east and west.

This statement is significant because every regular Lodge is a representation of King Solomon's temple and therefore of the tabernacle built by Moses. It reminds us of the symbolism of the three ornaments, as well as of the three lights, of a Masonic Lodge and the significance of the term *North* to us.

Now, the tabernacle having been completed, God commanded Moses to take the finest spices—myrrh, cinnamon, cassia (all according to the standard of the sanctuary shekel)—and a hin of olive oil.

"Blend them into sacred anointing oil, perfumed ointment expertly prepared," God added. "With this sacred anointing oil you shall anoint the meeting tent and the ark of the commandments, the table and all its appurtenances, the lampstand and its appurtenances, the altar of incense and the altar of holocausts with all its appurtenances, and the laver with its base. When you have consecrated them, they shall be most sacred; whatever touches them shall be sacred. Aaron and his sons you shall also anoint and consecrate as my priests . . ." (See Exodus 30, 22-33.)

Moses did exactly as he was commanded. Then, taking the anointing oil, he sanctified or consecrated the items of worship and the priests or ministers (Aaron and his sons) in the eyes of God for a special use in His service.

The candidate for Masonry, like all fellows and brethren who have gone this way, is to be sanctified as Aaron and his sons were. Hence, we pray that God grant His aid not only to "this our present convention" but to the candidate as well, so that he will dedicate and devote his life to God's service and become a true, faithful brother among Masons and, influenced by the pure principles of Masonry, display the beauties of holiness to the honor of God's holy name.

That is the essential duty each one of us is expected to perform. Oftentimes, however, due to the passage of time, busy schedules, and similar factors, many of us lose sight of our duty to devote ourselves to God's service, have a blurred idea of what it means to be true, faithful brothers among Masons, and fail to display the beauties of holiness.

Precisely we should feel incumbent to regularly attend stated meetings and join other Masonic assemblies, for to dwell together in brotherly love

and unity sanctifies us in the eyes of God. When we attend, steadfast should be our resolve to subdue our passions and improve ourselves in Masonry.

To Dwell Together In Brotherly Love And Unity Is Like The Dew Of Hormon

In several instances in Scripture God's blessing is compared to a heaven-sent dew. In Genesis 27, for instance, Isaac blessed Jacob with these words: "May God give to you of the dew of the heavens and of the fertility of the earth abundance of grain and wine." In Hosea 14, too, God says: "I will heal their (the Israelites') defection, I will love them freely; for my wrath is turned away from them. I will be like the dew for Israel . . ."

In Psalm 133, similarly, the dwelling together of brethren in unity is compared to the dew of Hermon. This is a majestic mountain in Syria, north of Israel. Its base is surrounded by an area of barren land, but strong and wholesome vegetation grows near its apex due to the heavy dew.

The simile suggests that we should frequently leave the barren land of individualistic existence, particularistic motivation, or mundane pursuits and ascend to greater heights so as to partake of the refreshing, invigorating, salutary dew of dwelling together with our brothers in united love.

To Dwell Together In Brotherly Love And Unity Is Like The Dew That Descended Upon The Mountains Of Zion

During David's time, the Tabernacle, which contained the Ark of the Covenant, was located on Mount Zion or Gibeon, one of the five small mountains Jerusalem is built upon. But in the closing years of his reign, King David turned over to his son Solomon the responsibility of carrying out his long-cherished plan to erect a temple to the Lord. Fervently he reminded Solomon and the people that devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.

Judiciously Solomon chose Mount Moriah as the site for the temple because on that mountain (1) Abraham, the father of the faithful, had revealed his willingness to sacrifice his only son in obedience to God's command; (2) God had renewed with Abraham the covenant of blessing, which included the glorious Messianic promise to the human race of deliverance through the sacrifice of the Son of the Most High; and (3) David had offered burnt offerings and peace offerings tostay the avenging award of the destroying angel, and he was answered by God by dint of fire from heaven.

For seven years Jerusalem was filled with busy workers leveling the chosen site, building vast sustaining walls, laying broad foundations, shaping the heavy timbers brought from the Lebanon forests, erecting the magnificent sanctuary. Many other workmen, meanwhile, were manufacturing the furnishings for the temple, under the leadership of Hiram of Tyre, "a cun-

ning man endued with understanding . . . . skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson." (2 Chronicles 2:13-14).

Aware of his unusual skill, Hiram demanded large wages. That he deserved large recompense for his extraordinary expertise, his associates accepted. But, as a poet once put it, "the worm of what was not fed hard on their content." As they labored with Hiram day after day, they could not help but compare his wages with their own, so that gradually they lost sight of the holy character of their work. Finally, the spirit of self-denial waning and the spirit of covetousness waxing, they demanded higher wages. Their demand was granted. Hence, many of them were given an opportunity to indulge in luxury and extravagance. Those who became rich lost the spirit of self-sacrifice; worse, many of them began to oppress the poor.

While willing service and joyous self-denial marked the people who had built the wilderness tabernacle, vain self-seeking characterized the workers on King Solomon's temple.

Selfishness, too, rules the world today. Rife is the spirit of covetousness, of seeking for the highest position and the highest wage. There is, undoubtedly, a need for a re-evaluation of modern man's priorities or hierarchy of values. It is time we remembered David's declared requisites of acceptable service to God and fellowmen, to wit, unselfish devotion and a spirit of sacrifice.

There is, indeed, wisdom in requiring the candidate for Masonry to affirm that he has been unbiased by friends and uninfluenced by mercenary motives. In fact, our forebears stressed that in any great and/or important undertaking the greatest talents or the most splendid services are acceptable when self is laid upon the altar, a living, consuming sacrifice.

At this juncture one may point out that those of us who have been blessed by God with material possessions or high wages should not forget that these possessions or wages are to be used not only to support ourselves and our families but also to aid and assist distressed worthy brother Masons, their widows and orphans as well as to relieve other destitute fellow humans.

All of us, furthermore, are urged to contribute more to the laudable cause of minimizing, if not eradicating, oppression or man's inhumanity to man.

In any case, the edifice on Mount Moriah was noiselessly upreared with "stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was building"; at the same time the beautiful fittings were perfected according to the patterns committed by David to his son, "all the vessels that were for the house of God." (I Kings 6:7; 2 Chronicles 4:19).

"And when the whole building was completed," our *Monitor* states, "its several parts fitted with such exact necessity that it had more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands." The palatial edifice Solomon and his associates erected for God and His worship was unsurpassed in beauty and unrivaled in splendor; for it was garnished with precious stones, surrounded by spacious courts with magnificent approaches, lined with carved cedar and burnished gold, and adorned with broidered hangings and other rich furnishings.

Freemasonry claims to build temples in the hearts of men. We are enjoined to make effective use of our symbolic working tools, such as the common gavel, which teaches us to divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

We are charged at the same time to observe such a well-regulated course of discipline as may best conduce to the preservation of our corporeal and mental faculties in their fullest energy, thereby enabling ourselves to exert the talents wherewith God has blessed us as well to His glory as the welfare of our fellow creatures. In this way we will be able to make ourselves worthy handiwork of the Supreme Architect of the Universe.

For the solemn ceremony of formally dedicating the temple to God and His service, Solomon chose the seventh month, the time the people from every part of the kingdom customarily assembled at Jerusalem to celebrate the Feast of Tabernacles. The labors of the harvest being ended and the toils of the new year not yet begun, the people were free from care and could give themselves up to the sacred, joyous influences of the hour.

Let us take a close look at the unusually splendid scene, particularly focusing on Solomon, who is said to be our first Most Excellent Grand Master.

The hosts of Israel, with richly clad representatives from many a foreign land, assembled in the temple courts. Solomon, with the elders of Israel and the most influential men among the people, had returned from the sanctuary on Mount Gibeon, bringing "the ancient tabernacle of the congregation, and all the holy vessels that were in the tabernacle." Now those cherished reminders of the earlier experiences of the children of Israel during the wanderings in the wilderness and their conquest of Canaan found a permanent home on Mount Moriah. (Now all the five mountains of Jerusalem became known as the mountains of Zion.)

In bringing to the temple the sacred ark containing the tables of stone on which were written the precepts of the Decalogue, Solomon followed David's example; that is, he sacrificed every six paces.

With singing, with music, with great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place." As they came out of the inner sanctuary, they took their assigned positions. At the east end of the altar stood the singers (Levites arrayed in white linen, having cymbals and psalteries and harps); with them were a hundred and twenty priests sounding with trumpets. In unison they praised God, saying, "For He is good; for His mercy endures forever." Thereupon the house was filled with a cloud, so that the priests could not stand to minister. The house of God was filled with the Lord's glory!

Realizing the significance of the cloud, Solomon declared, "The Lord intends to dwell in the dark cloud. I have truly built you a princely house and dwelling, where you may abide forever." Then, turning about, he greeted the vast throng with these words:

> "Blessed be the Lord, the God of Israel, who with His own mouth made a promise to my father David and by His own hands brought it to fulfillment. He said: 'Since the day I brought my people out of the land of Egypt, I have not chosen any city from among all the tribes of Israel for the building of a temple to my honor, nor have I chosen any man to be commander of my people Israel; but now I choose Jerusalem, where I shall be honored, and I choose David to rule my people Israel.' My father David wished to build a temple to the honor of the Lord, the God of Israel, but the Lord said to him: 'In wishing to build a temple to my honor, you do well. However, you shall not build the temple; rather, your son whom you will beget shall build the temple to my honor.' "

Next the king knelt upon the platform "in the midst of the court" of the temple and, lifting his hands toward heaven, offered the dedicatory prayer. (This prayer may be found in 1 Kings 8:22-53.)

When Solomon had ended his prayer, fire came down from heaven and consumed the holocaust and the sacrifices. The glory of the Lord filled the house, and the priests could not enter the house of the Lord. Thereupon the Israelites fell down upon the pavement, with their faces to the earth, adoring God and praying, "For He is good, for His mercy endures forever."

Thus the house of God was dedicated, with king and people offering sacrifices before the Lord, the Levites standing with musical instruments, and the priests blowing the trumpets.

Then Solomon consecrated the middle part of the court which lay before the house of the Lord. There he offered the holecausts and the fat of the peace offerings, for the bronze altar which Solomon had made could not hold the holecausts, the cereal offerings and the fat.

The services connected with the completion of the temple were described in detail to make us realize that Solomon, specifically when he knelt

in the position of a petitioner during the dedicatory prayer, manifested certain traits of character worth emulating, such as his childlike humility, his marked love of God, his profound reverence for things divine, his distrust of self, his exaltation of the infinite Creator of all, and his genuine interest in his people's welfare. These virtues, as well as the cardinal virtues (temperance, fortitude, prudence and justice), we should also manifest in our domestic, civic, professional, religious and Masonic lives.

For seven days the multitudes from every part of the kingdom kept a joyous feast. For another seven days they happily observed the Feast of Tabernacles. Then, "glad and merry in heart for the goodness that the Lord had shown unto David, and to Solomon, and to Israel His people," they returned to their homes.

In our assemblies and conventions, similarly, we should settle to brass tacks so as to get things done for the benefit of our Fraternity and at the same time enjoy fellowship with brethren and fellows. Afterwards we gladly go back to our respective places of abode, grateful to God for the goodness He has shown to the founders of the Craft, and to our Grand Lodge, and to the members of our ancient and honorable Fraternity.

Seeing that Solomon had done everything within his power to spur the people to give themselves wholly to Him and His services, as well as to magnify His holy name, God rewarded the king with a vision. He said:

"I have heard your prayer, and I have chosen this place for my house of sacrifice. If I close heaven so that there is no rain, if I command the locust to devour the land, if I send pestilence among my people, and if my people, upon whom my name has been pronounced, humble themselves and pray, and seek my presence and turn from their evil ways, I will hear them from heaven and pardon their sins and revive their land. Now my eyes shall be open and my ears attentive to the prayer of this place. And now I have chosen and consecrated this house that my name may be there forever; my eyes and my heart also shall be there always."

Had Israel remained true to God, had they faithfully observed God's prescription for national well-being, King Solomon's temple would have stood forever, a perpetual sign of God's special favor to His chosen people. But His people lost sight of the fact that God unconditionally gives His providential gifts, such as His rain and sunshine and His love, but He attaches conditions to His spiritual gifts.

The first condition is *humility*. Only the humble ones can hear the voice of God. Yes, we should humble ourselves. When we have learned to kneel in humility, if we thank God for His protection and blessings, and if we bear in mind that He loves all peoples in the world, it will save us from the folly of jingoistic pride which serves only to make us hard to live with in the national sense.

The second condition is *prayer* and the *habit of seeking God's face.* In times of national calamity we have prayed as a nation and as a family of nations. In the life of the Filipino nation, too, our national leaders have repeatedly sought the co-operation of the churches of all denominations and faiths to pray for the alleviation of natural and other calamities. But must we make our religion merely an emergency measure? We must not, for God seeks our daily companionship. Says He: "If with all your hearts ye truly seek me, ye shall surely find me."

The third condition is that we must turn from sin if we would be a great nation. Today in many circles sin is glossed over. We regard it as mere weakness, an unfortunate aberration, as part of helpless human nature, often saying, *"sapagkat kami ay tao lamang"* ("because we are but human"). But character, which Masonry stresses, is the essential requirement for free men living together in a free world. And character consists, at least in part, in mutual trust and care. If we trust one another and care for each other, there is hope of world peace, of building up the temple of human brotherhood.

But the Israelites lost sight of these conditions attached to God's spiritual gifts. Proud prosperity insidiously led them away from God's worship to the commission of apostasy.

In the same vision God told Solomon, "Even the sons of the stranger who join themselves to me, to serve me, and to love my holy name will be brought to my holy mountain and their sacrifices shall be accepted upon my altar, for my house shall be called a house of prayer for all people." (See Isaiah 56:6, 7.)

Freemasonry, in consonance with this message of God, embraces men of every country, sect and opinion. The members of any one of its Lodge with a charter or under dispensation, when duly assembled, may initiate, pass and raise all good men and true who may apply for the purpose and whom they may find worthy. One condition *sine qua non* an applicant may not be admitted is a belief in the Almighty. No atheist can ever be made a Mason.

Next God exhorted Solomon thus: "As for you, if you live in my presence as your father David did, doing all that I have commanded you and keeping my statutes and ordinances, I will establish your royal throne as I covenanted with your father David when I said, 'There shall never be lacking someone of yours as ruler in Israel.' "

But foreseeing that prosperous pride and worldly honor would lead Solomon to terrible temptations, God warned the king against the evils of apostasy and foretold the results of sin thus:

"But if you turn away and forsake my statutes and commands which I placed before you, if you proceed to venerate and worship strange gods, then

I will uproot the people from the land I gave them; I will cast from my sight this house which I have consecrated for my honor, and I will make it a proverb and a byword among all peoples. This temple which is so exalted – everyone passing by it will be amazed and ask: 'Why has the Lord done this to this land and to this house?' And men will answer: 'They forseek the Lord, the God of their fathers, who brought them out of the land of Egypt, and they adopted strange gods and worshipped them and served them. That is why he has brought down upon them all this evil.' "

Solomon may be taken to represent every leader in any walk of life or in any society, including the Masonic fraternity. God has conveyed to all leaders that the call to work is accompanied by the call to walk uprightly before Him and fellowmen. True greatness consists, not in amassing material wealth nor in reaping worldly honors, but in honoring God and obeying His commands as well as in becoming a model of upright and just living.

To be a leader, say, in the Lodge, in the District, or in the Grand Lodge, is definitely difficult. But a veritable leader sees in every difficulty a call to prayer, so that he will stand firm against unholy influences and discern good from evil, right from wrong. Such a leader will approve that which God approves and will earnestly strive against the introduciton of wrong principles into God's cause. Invariably the higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts and the greater his need of dependence on God.

Nay, every Mason, even sans any position in the Lodge or District or Grand Lodge, is enjoined to shun mentioning God's name except with such awe and reverence as are due from the creature to the Creator, to invoke God's blessings when entering upon any great or important undertaking, and to ask God for comfort and support in every emergency.

Heartened by the heavenly message that his supplication in behalf of Israel had been hearkened to, Solomon stimulated his people to walk in God's ways, as well as to keep His statutes and ordinances, as David did, and to dwell together in brotherly love and unity. And the Israelites responded to the challenge.

Pleased with king and people, God let fall His blessings, making the inhabitants of the mountains of Zion experience the invigorating, salutary dew of prosperity.

The king, moreover, taught foreigners who sought his presence that the God of Israel is the lover of mankind, that He expresses His love for man in the works of nature. Many seekers after truth, as a result, were led to worship such a God.

Like the Israelites, the Craft should respond to the challenges coming from our leaders. One of these is to persistently transform ourselves from

rough to perfect ashlars. Hence, we should ever endeavor to erect our spiritual building agreeably to the rules and designs laid down by God in the great book of nature and revelation, which is our spiritual, moral and Masonic trestle board. We should constantly attend stated meetings and other Masonic assemblies because there is strength in unity; because our dwelling together with our brethren in unity is godly; because, as the existentialists put it, others help us become the persons we were meant to be. Ideally, we Masons help one another to keep the records of our lives and actions as pure and spotless as the lambskin apron each one of us was presented with during our initiation. Such a task is definitely an uphill, herculean one. We need divine help. Therefore, we have to continually worship God "in spirit and in truth," so that by a virtuous education, our own endeavors and, of course, the blessings of God, ours will be the joyous portion of hearing from Him who sits as Judge Supreme the welcome words: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Ours, in other words, will be "life forevermore" in the Celestial Lodge where presides the Supreme Architect of the Universe.

"And, incidentally, the plural of Mason is Masons . . . not Masonites!"

A MASONIC SIGN

In 1930 an English ship on the way to Cuba was captured by a pirate vessel. The pirates looted the ship and were ready to burn it. In his distress, the English captain made the sign of E.A., to which one of the pirates answered with the sign of F.C. and interceded with his captain, who not only released the ship, but when he encountered it again, left it unmolested. On his return to England, the mate rushed to the nearest Masonic Lodge and applied for the degrees.

(*The New Age*)

YOU ARE A MASON, I PRESUME

by Vicente N. Ongtenco, PM

"You are a Mason, aren't you?" a friend casually asked in one informal gathering.

"Yes, I involuntarily answered. I was about to add "very much" but I halted. I was sunk into deep thought; for like other fellows and brethren I had been proud to be a Mason and had been readily identifying myself as such. But at that particular moment, I was struck with a sense of introspection, probably because of my attempt to qualify with the words "very much". Introspective, I started making an inventory of my past deeds and labors, which I wish to share with you, hoping that some of the ideas raised will also send you to re-examine your Masonic life. An unexamined life, according to Socrates, is not worth living.

In spite of varying authoritative definitions of Masonry, I have always considered Freemasonry as a system of human development, as a development system of human potentials.

When you apply for membership in Masonry, you state that, unbiased by friends and uninfluenced by mercenary motives, you offer yourself freely and voluntarily to be a candidate for Freemasonry. Those proconditions demand that you be started free and clean--free and clean in the sense that you will not bring in your "baggages" or prejudices and secondary motives. The subsequent divestment in your initiation stresses this point further. This is the first stage of the development prerequisite.

The very rigid process of screening and investigation consists in selecting material fit for the development. Operatively, before a stone is accepted to be material for the building of the temple, it must be subjected to such tests known today as "laboratory tests". If the material is not susceptible to further development process, like a sandy cake, it is unfit for building and is to be rejected.

The printed *Monitor* is only a recent practice. The fact is, our rituals were passed mouth to ear. Hence, no Masonic authority can tell us exactly what the original rituals were. At any rate, I aver that the present-day three degrees were planned and intended for the three stages of man's development.

The divestment and the condition of bareness are not only intellectual and spiritual lessons; they are also tests to determine the petitioner's physical fitness. Operatively, divestment and near-bareness were reserted to in moving stones from the quarry and then fitting them to the height of the temple.

Speculatively, they signify willingness and ability to bear the burden of duty to one's self, to one's family, and to the community or society.

In the second degree, you are told to study geometry. Incongruously, nothing is dene subsequent to that. Operatively, it was indispensable for one to become a master in the building trade. Speculatively, sound reasoning, the basic requirement in learning geometry, is a basic requisite for intellectual development.

In the third degree, the selection of the passage in the book of Ecclesiastes as preamble and the Hiramic legend stress that unless a man be born again, he cannot see the Kingdom of Heaven. The burying of the past, together with the raising to life, is a lesson of spiritual rebirth. It is a degree of spiritual development.

That the candidate must affirm that he has been unbiased by friends and uninfluenced by mercenary motives is quite challenging. I must confess that when I was made to answer the question, I was not altogether sure.

The destitute condition under which you are accepted stands for your "internal qualifications". During my initiation I had serious doubts whether my internal qualifications could recommend me to be made a Mason. A self-evaluation in this regard by each one of us is called for.

The apron is not a simple thing to be worn, either. It may serve the purpose of a reminder. But to wear it as a badge is quite different matter. I did feel very undeserving (and I still do) to sport it around, either with the top turned down or up. The Grand Lodge Officers seem to be more at ease because their aprons are colored.

As an apprentice, I never learned how to use the twenty-four inch gauge. I used to stretch working hours to eleven o'clock in the evening or to midnight or to abuse pleasure hour to one o'clock early morning. Time to rest? Not very necessary, as long as I could endure. As a Master Mason, I suppose I can leave the twenty-four inch gauge to rot.

The common gavel is a more useful tool. Occasionally, I reach to it; more often than not, however, I leave it to rust. I know very well that I have sufficient superfluities in life to keep me busy all the day chipping off some of them. Oftentimes I have bypassed them, not because the stone is too hard to work on, but because my perception of that perfect ashlar is quite a distorted one. After all, I am a Master Mason. Master Masons are those who simply tell others to do things.

The lesson from the destitute condition we were placed in is just as elusive. I have yet to see any appellor to be in such a condition as I was. Definitions of destitution vary in different circumstances. The compliance becomes a subjective matter. If I fail to comply, I manage to find some justification or rationalization.

The lectures are great. Although we are not required to memorize them, the lessons they contain are enough to keep us busy learning throughout our lives. If you master the lessons, you can be great. Dr. Y.C. James Yan, United Nations Authority of Rural Reconstruction Movements who once addressed the Grand Lodge, said that he had wondered whether great men join Freemasonry or Freemasonry makes men great. Masonic lessons, indeed, can make you or me great. Since Freemasonry is esoteric, you and I just get as much as we devote to it. I wish to confess that if I am who I am now, I owe it to Freemasonry.

Master Masons' wages are not to be paid to one who does not even know how to use his common gavel. We will be more guilty of usurpation by claiming such. Before claiming Master-Masons' wages, we must remember that we have to place ourselves in a proper position to receive them; that is, we should be qualified and deserving. The system will put us under the processes of development in order to justify our claim. Symbolically, it would not be by merely assuming a title. It is our attitude, our desire for knowledge, our continual effort or our labor and our goal, not the results, that will spell out success in our development as men and as Masons.

I am introduced in assemblies as a 33rd-degree Mason. As such, I am believed to have reached the inner sanctum of Freemasonry and probably to have behold the beauties and understood the mysteries thereof. I must admit that I am far away from it. Occasionally when I come to the two-digit degrees following my name and when I am to affix my signature, I wonder how far do I befit the title.

Freemasonry, as I said, is esoteric. Its inner sanctum is unveiled only to those devotees who exert utmost efforts to gain access to it. Its beauties and mysteries are not availed of by lazy follows of the Craft like myself. He who gains access to it will relate the joy and the beatitude. To some, it may be symbokically a few steps away. To me, I still consider it miles away. To gain access to it, I have to scale thirty-three thick concrete walls.

Although the goal of Freemasonry is probably human perfection, I believe that Freemasonry does not expect to make saints of us. It may be an exercise in futility, furthermore, to claim that Masons are all good men, though we generally agree that Freemasonry does make men better. I insist that it is not the result that is meaningful, but the effort towards the result.

Be ye imperfect as all men are, it does not matter. The stones from the quarries are just rough ashlars. It takes the labor of the workman to transform these into perfect ones. This is why the word *labor* is the most repeated word we hear in a Lodge. Freemasonry demands our labor, our continual effort to make ourselves better. Masonic labor will continue until from our nerveless grasps shall drop forever the working tools of life. Life, therefore,

should be a continuous development and refinement.

Beneath our tender skin there lie the limitless powers and potentials waiting to be developed. Beneath our tender skin lies the physical strength that can move mountains, crash the rocks, bend the steel, pulverize the diamond. Beneath our tender skin is the intellectual capacity that can reclaim the past, forestall the future and explors the universe. Beneath our tender skin is the power to resist temptation, to reject evil, to profess faith in God, to conquer the eternal realms.

The foregoing list of human potentials is only within the bounds of our limited mind. The next stretch in our developmental stage is not within our limited minds to ponder. All of it is only within you. The Biblical passages "Be ye perfect even as your Father who is in Heaven is perfect" and "The kingdom of heaven is within you" are prophesies of human possibilities.

This introspective message, which I have addressed to myself, may equally be addressed to you, follow Masons, as well as to our friends who are not yet Masons and with whom we want to share our experience.

To be able to call ourselves Masons, we are to continuously labor upon ourselves, first of all. This does not consist in just properly dividing our time with the twenty-four hour gauge, planning our future on the trestle Board, cultivating our character with the common gavel, refining our actuations by the square and plumbline, and spreading love by the trowel. It also consists in contributing our share to the building of our respective families as better social units, our communities as better places to live in, our country as a stronger international component, and the world at large as a peaceful and harmonious whole. It is in this way that we become fit material for that temple of eternity. Then and only then can we claim that we are indeed Masons. It is the work we are to do, not the title we wear, that makes us Masons.

oOo

MASONIC OMELET

by VW Mabini G. Hernandez

My dear Son,

Try the following recipte:

INGREDIENTS:

Egg of unity
Ground beef of Brotherly Love
Garlic of Sincerity
Onion of Perseverance
Oil of Relief
Potato of Punctuality

SEASONINGS:
Pepper of Truth
Salt of Charity
UTENSILS:
Bowl of Understanding
Beater of Prudence
Stove of Discipline
PROCEDURE:
Saute ingredients over low fire of Humility
Mix with Fortitude
Simmer until tender with Temperance
Then serve in plate of Dignity - methodically arranged in the table of Learning.

* * * * * * * * *

Sonny, for better results be careful in the selection of the different ingredients and seasonings, which should neither be too raw (young) nor over-riped (old) but equipped with the right juice of enthusiasm and dedication.

Refrain from adding any artificial coloring or any unnecessary flavor. Let it stay as natural as it is. However, to be assured of a palatable and rightly-cooked omelet, let it pass the test of fire three (3) times, taking care that it is neither half-cooked nor over-cooked. But, just right!

God Bless. Happy cooking and regards to the family.

With love,
DAD

-0-0-0-0-

RIZAL AND THE QUEST FOR PEACE*

by eF. R. eN.

I am worried about the Philippines! I am worried because the economic, social, political and related problems which Dr. Jose Rizal graphically exposed in his novels and other writings a century ago are still very much with us, raging to be solved. I am worried because the peace and order situation in the country is deteriorating, because the fratricidal war between the insurgents and the police-military forces has fragmented our society further, inflicting physical and psychical wound--and even senseless death--to countless Filipinos and infusing fear that, if we Filipinos do not stop warring against and killing one another, horrifying anarchy will set in and then our nation--the nation Dr. Jose Rizal envisioned to become the "pearl of the sea of the Orient--would perish from the earth.

*Delivered by Ms. Sophie Tanchiongco, this oratorical piece won first place in a national oratorical Contest sponsored by the Order of the Knights of Rizal.

Before it is too late, dear members of the Board of Judges and dear countrymen, let us, on this the centenary of the publication of Rizal's *Noli Me Tangere,* rededicate ourselves to the task of making Rizal obsolete, of building up our nation into the kind Rizal envisioned it to become. That nation, as articulated in the objective of *La Liga Filipina,* is one whose leaders and members are united into one compact, vigorous and homogeneous body, extending protection to one another in every want and necessity, defending one another against all violence and injustice, devoting themselves to education, agriculture, commerce, as well as the study and application of reforms.

But my countrymen, we cannot realize such a nation unless we do away with our debilitating colonial mentality. We cannot achieve a national identity of our own unless all of us make nationalism as our ideology and commitment.

Probably a good start toward national renewal is to imbibe and put into practice these words of Rizal to his fellow-Filipinos in Madrid, Spain:

> What does it matter, gentlemen, to sacrifice our liberties if the sacrifice is offered on the altar of our country? . . . Let us affirm union and solidarity among ourselves. May the well-being of our country be our sole cause, and let us prove to the whole world that whenever a Filipino has willed, so has it been done.

In *Noli Me Tangere,* similarly, Rizal states, "One must bind himself to a cause, otherwise one is a pebble upon the beach; one must belong to a unit or to a building, to a principle, to an ideal." And what better cause, what better ideal is there than to work in perfect solidarity toward social justice, human liberation, development and peace?

Peace, according to Pope Paul VI, is equated with development, which in turn presupposes human liberation whereby the greater masses of our people may have more, so that they will be able to do more, know more, and be more human than before. In other words, if we want a long-lasting peace to reign in our country, let us give heed to the cries for revolution, let us alleviate the sufferings of the greater masses of our people, let us get involved. This is the only country we have, the only one we can ever call our own. If we don't cherish it, who will?

Again, Rizal serves as our model in this regard. His burning desire was to see his idolized country and his beloved countrymen free--free from the brute forces of nature, from structures and institutions of dependency and domination, and from injustice and exploitation. But he wanted to attain these things, not through violent means, but through noble and just means, for he knew that what is built on sand sooner or later would tumble down.

When I hear or read about the increasing incidence of graft and corruption and the decreasing morale of these in public service, how I wish that our

national leaders were imbued with Rizal's heroism, *pagkabayani,* or unselfish dedication to the good of the nation. How I wish, too, that our social workers and local government officials and employees emulate Rizal's diligence and devotion to transform Dapitan into a model town.

When I notice the sensationalism in our newspapers and tabloids, how I wish our mass media practitioners practice this advice of Rizal to the management of *La Solidaridad:*

> Be careful not to exert any exaggeration, or lies, nor imitate others who make use of dishonest means and use indecent, ignoble language to gain their ends. Make an effort to make the paper just, honorable and accurate, so that its opinion will always be respected.

And when I think of the failure of the peace talks between the National Democratic Front and the government, between those advocating regional autonomy and the government representatives, how I wish we Filipinos, whatever our political ideology may be, take to heart this counsel of Rizal to the members of La Solidaridad, so that reconciliation and peace will be arrived at in our discussions and dialogues:

> . . . the conciliatory tendency ought to dominate before the tendency to oppose. No one should resent defeat. When any opinion is rejected, its author, instead of despairing and withdrawing, should on the contrary wait for another occasion in which justice should give way to the welfare of society . . . . The decision of the majority is sacred and unquestionable.

Yes, my countrymen, whether in matters personal or political in implications, Rizal was obsessed with the truth throughout his life. Hence, his *tolerance.* But he did not tolerate evil men and their evil deeds; for, as he said, "Resignation is not always a virtue, --it is a crime when it encourages tyranny." In fact, the *Noli* is focused on the theme "There are no tyrants where there are no slaves."

Lamentably, we as a people have been passively resigned to our culture of poverty. Again, in this regard, we must take the cue from Rizal, who took the responsibility of instructing, conscienticizing, or politicizing his fellow-Calambenos, making them aware of their slavish dependency, urging them to set themselves free from the obstacles which stood in the way of their liberation, freedom and development. In like manner, together with our professional elders, we the Filipino youth--we whom Rizal called "the beautiful hope of my country"--should get socially involved and help the masses of our people become "aware" of their own dignity and their human rights, including the right to organize themselves for power, so that eventually they will take charge of their own self-development by their own efforts.

We should apply the knowledge and skills we have acquired to help our people liberate themselves not only from the brute forces of nature, but also

from wrong attitudes, values and habits which make life less human.

We could exert pressure on our government officials, so that they in turn will take initiative in dismantling the unjust and oppressive institutions which no longer serve the people but only a privileged few, such as the "malakas-mahina" system, a double standard of justice, tenancy in Central Luzon, the *sacada* and *dumaan* problem in Negros, landgrabbing in many parts of the country, the *lagay* and *querida* systems.

We could, furthermore, appeal to the rich and the powerful, to the hacienderos and the employers, that they pay their tenants and workers the just wage due to them, so that the tenants and workers and their families will live with human dignity and freedom. We could urge the rich and powerful to cooperate with the government in implementing a genuine agrarian reform program so as to remove the deep-seated grievances of tillers of the soil who, in the past, had no hope of owning their own farmlands. We could urge employers to adopt policies which would give laborers their just share in the benefits of modernization and economic development.

But, of course, the government plays a big role in our quest for social justice, human liberation, development and peace. It must facilitate national renewal by bringing about radical reform of our social, economic, political and educational institutions, by exercising authority or power as service of the people, by implementing a social reform program, including peace and order, the removal of corrupt officials, the improvement of judicial processes, land reform, labor reforms, educational reforms, economic reforms, political reforms, and increased social services.

If, in short, we the Filipino people join hands with the government in eradicating from Philippine society the very evils that Rizal exposed in his novels and other writings, so that we as a people will have the reasonable opportunity to become free and develop as human persons, then a Communist threat, insurgency, or rebellion will be warded off, and the root causes of social unrest will be removed. Then and only then can we tell our national hero: "Now you can rest in peace, for by removing the various problems you exposed in your writings, we have made you obsolete; we have built the Filipino nation into the kind you envisioned it to become--a nation where reign social justice, human liberation, development and peace."

UNDERSTANDING

In 1913, a grand master was asked to decide upon the validity of a petition signed by one "who had feet of unequal size." (We wonder if the *Army* rejected him in 1918.)

WOMAN IN THE BIBLE

BATHSHEBA: THE CUNNING, ADULTEROUS MOTHER OF THE WISEST KING (II SAMUEL 11:1-11)

*Samuel P. Fernandez

ONE MAY BE CUNNING IN HIS WAYS, SLY IN HIS OPERATION, BUT SOON ONE'S SINS BECOMES ONE'S OWN CURSE . . . . GOD IN HIS INFINITE WISDOM REMINDS US THAT THERE IS NO GREAT SIN THAT CANNOT BE FORGIVEN.

The story of Bathsheba strangely occupies a very small fraction in the story of David's adulterous relationship with her. David's darkest hour is more emphasized and his asking forgiveness from the Divine. The "man after God's own heart" succumbed to the age-long sin of cohabiting with someone else's wife. While the word "cunning" is not found in the account, by inference we can unfold the circumstances that brought the moral downfall of David in this instance. But first two important definitions.

Cunning, an adjective, means:

1. clever in deceiving; sly
2. sly made, showing or done with skill, knowledged, or cleverness
3. skillful, clever in doing *(World Book Dictionary,* Vol. I)

Adultery, a noun, means unfaithfulness of a married man to his wife or of his wife to him; voluntary sexual intercourse by a married man with a woman not his wife, or by a married woman with a man not her husband. *(World Book Dictionary,* Vol. I)

Etymologically speaking, the Latin word *adulterium* comes from *adulterare,* which means to defile.

How David fell into an illicit relationship with Bathsheba was a cunning consummation of a plot to make a union look legitimate.

During David's time Kings went off to war during spring. One spring he just sent Joab instead and the whole Israelite army to destroy the Ammonites and beseige Rabbah.

David one lazy night got up from his bed and walked around on the roof of his place. He saw a woman bathing. So beautiful was the figure of the not-so-immodest temptress that David sent someone to find out who she was. He was told that she was Bathsheba, the daughter of Eliam and the wife

of Uriah the Hetite. Curiosity enveloped David's being so that he sent messengers to get her. She came to his bedchamber without much ado and slept with the King. Result: she became pregnant.

Promptly Bathsheba sent word to King David of her condition. David panicked. He summoned, through Joab, Uriah the Hetite.

With the usual amenities, King David asked Uriah how he was faring with his General, Joab. After the conversation he commanded his brave soldier to go back to his house to have his much needed rest. Unfortunately for David, faithful Uriah did not go back to his house. This, he knew the next day.

He asked the soldier: "Haven't you come from a distance? Why didn't you go home?"

Uriah said to David: "The ark, and Israel, and Judah are staying in tents, and my master Joab and my Lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife; As surely as you live, I will not do such a thing."

At this instance, David asked him: "Stay here one more day and tommorow I will send you back."

Uriah remained in Jerusalem that day and even the next and was invited by King David to eat and drink with him. David even made him drunk. In the evening Uriah went out to sleep on his mat among his master's servants. It would seem that all the plans of David to make Uriah go to his wife and sleep with her, proved to no avail.

David was desperate. He wrote a letter to Joab and sent it through Uriah. In his note he said: "Put Uriah in the front line where the fighting is fiercest; then withdraw from him so he will be struck down and die."

And so it was that in the heavy fighting, the mercenary Hetite soldier who was attracted to David's court met his destiny.

David was informed by a messenger how his brave soldier fought with all his might.

David sent a message through a messenger to Joab: "Don't let this upset you; the war devours one as well as another. Press the attack against the city and destroy it." He said this to encourage Joab.

When Uriah's wife heard that her husband was dead, she perfunctorily mourned for him. After the celebration of death, David brought Bathsheba to his palace and she became one of his many wives.

The story would have ended smoothly and beautifully with all the cover ups made for one illicit relation, except that God sent Prophet Nathan to David and told him the wrath of the Lord. In no uncertain terms, explicitly, Nathan told David: "Why did you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hetitie with the sword

and took his wife to be your own. You killed him with the sword of the Ammonites. Now, therefore, the sword will never depart from your house, because you despise me and took the wife of Uriah the Hetite to be your own." (II Samuel 12:9-10)

Nathan further added: Out of his household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you and he will lie with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel.

King David broke down and said to the Lord: "I have sinned against You."

The prophecy of Nathan was a scourge to David. The sword never departed from his house. David reaped exactly what he sowed and, more of it. His daughter Tamor was shamelessly raped by her brother Ammon, who in turn was vengefully murdered by a strong, handsome brother Absalom.

Absalom was responsible for leading a rebellion against his father and in the process was killed. As expected David's wives were violated in public. His reign was clouded with numerous problems after the adulterous incident happened.

Bathsheba's lineage was rather close to David's household. She was a grandaughter of Ahithophel, the Gilonite, (II Samuel 23:34) the trusted friend and counselor of David who later betrayed him. Out of the union of Bathsheba and David came four sons - Solomon, Shinea, Shobab and Nathan. (II Samuel 5:14; I Chronicles 3:5) Solomon became the next King and was known for his wisdom as well as for the glorious Saga of Israel.

By inference, Bathsheba was a woman who silently, subtly schemed herself to greatness. By inference we can surmise that bathing in public was part of her artful scheme to attract King David. The houses in Jerusalem had flat roofs at that time which were joined to the substructure by a stairway. The inhabitants of Jerusalem whiled away their time by leisurely strolling or just sitting upon their roof in the cool of the evening.

We can also infer that if she was a woman with strong will, she would not have slept with David. Married to a mercenary, one of the best in David's camp, she was not contented to be just a wife of a brave man. Even if the Scripture is not explicit that she was an accessory to the crime, it would seem that she was very much part of it. She knew that Uriah was around when David invited him to dine with the rest of his guests, but we do not see any attempt from her to greet Uriah. David wanted Uriah to go to her house to cover his sin. This did not happen.

Reading the Holy Narrative, we get the feeling that she anticipated Uriah's death. After the demise of her husband she was not remorseful. She did not even remonstrate against David's dastardly act. So it was God

who took her first child after eleven days of existence.

One may be cunning in his ways, sly in his operation, but soon one's sins will become one's own curse.

True, she had Solomon, her son, as the next King of Israel. But Solomon became King not because of her adulterous relationship with David. David was repentant.

God in his infinite wisdom constantly reminds us that there is no great sin that cannot be forgiven. The heinous sin of David was forgiven because he had the humility to admit his fault or weakness.

It cannot be denied that the union before marriage resulted in the disastrous in-fighting in David's family. Bathsheba should serve us as a lesson that even great physical beauty cannot cover up a multitude of sin. Not even her scheming, her cunning subterfuge.

"Many a man claims to have unfailing love, but a faithful man who can find?" (Prov. 20:6)

"The kisses of an enemy may be profuse, but faithful are the wounds of a friend." (Prov. 27:6)

"Do you like it? Cost me a squaw and two of my best horses."

CHIEF GAWHEGA

Wor. Bro. Stacy Howell (GAWHEGA), a full-blooded Pawnee Indian was installed as Worshipful Master of Bent Lodge No. 42 in Taos, New Mexico, in December 1968.

Howell is the oldest son descendant of Chief GAWHEGA of the Pumpkin-Vine Clan of the Skeedee Pawnee of Oklahoma.

(*The New Mexico Freemason*)

ANECJOKES

by VW Bienvenido Ongkiko

HUMILITY

The only daughter of a Brother Mason was overheard praying, "O Lord, give my father a handsome son-in-law".

KING SOLOMON'S TEMPLE

A seafaring Man (SFM) was approached by the Men of Tyre (MT).

MT - When do you sail?
SFM - Immediately.
MT - Will you take us?
SFM - Yes, if you have King Solomon's Temple.

CRIPPLED SECRETARY FOR THE CRIPPLED CHILDREN

After the election of the Board of Trustees of the Masonic Charities for Crippled Children, the members of the Board had to elect among themselves the Officers of the Board. One of the members was suffering from arthritis and limping. This man was proposed to be the Secretary of the Board and he refused politely, saying, "Oh no, I will be a crippled Secretary for the crippled children".

ENGLISHIZED

During one of the visitations of the Grand Lodge Officers in the province, a relative of a Mason was requested to assist in the preparation of the meal for lunch. The Grand Lodge Officers who had another engagement were in a hurry to leave the place and the relative of the Mason approached them and said, "Sir, please do not go yet, I have died the carabao to eat us all".

HARD OF HEARING

During the Fellowship hour after the convention, one of the Grand Lodge Officers asked one of the guests, an old man, about the peace and order situation in the place and the old man readily answered, "Yes sir, many here order fish because we do not eat pork here".

SNPD

A Secretary of a Lodge proposed the suspension of a Brother for non-payment of dues (SNPD). The Brother was informed about it and during the regular meeting of the Lodge stood up and said, "Worshipful Master, why do you suspend me? Even if I am not paying my dues, I am always present during all our meetings".

HARVEST

by eF. R. eN

The harvest of publications and letters between this issue and the last was rather lean. Nevertheless, we would like to share some of them with our readers, with the hope that the brethren and other members of the Masonic family in this jurisdiction will send *the Cabletow* their own letters, newsletters, and worthwhile articles.

***In Pace, Frater Figart, Requiescas!**

"I thought you would want to know that my father passed away on July 7th," Lincoln Figart of Jordon, New York says in his letter to *The Cabletow.* "He was given a birthday party at the church in May, and was a much loved man. I never knew him to do an unkind act. His work with the lapers in the Philippines was typical of the good things he did throughout his life."

The father referred to is DAVID MILTON FIGART, who died of cancer at the age of 100. When he was 19, he came to the Philippines to work for the U.S. Department of Health, locating and bringing in lapers for treatment. He became "a life member of the Masonic Lodge in Manila" while still in his teens. His career in government, rubber and oil took him around the world.

May you rest in peace, Bro. Figart.

***Of Bro. Rudyard Kipling**

We learn from the May 1988 issue of *The Pennsylvania Freemason* that Rudyard Kipling, the British author who was the Nobel Prize for Literature in 1907, was born in India in 1865 and died in London in 1936, that he joined Hope and Perseverance Lodge No. 782, Lahore, India, in 1886, by special

dispensation as he was only twenty and a half years old; and that he was made a Mark Mason in 1887 and was active in other Masonic bodies throughout his life.

Wrote Bro. Rudyard Kipling, whose works, including *The Man Who Would Be King,* have many Masonic references:

"I was secretary for some years of Hope and Perseverance Lodge No. 782, Lahore, which included Brethren of at least four creeds. I was entered by a member of Brahmo Somaj, a Hindu; passed by a Mohammedan, and raised by an Englishman (a Christian). Our Tyler was an Indian Jew."

***THE CABLETOW Appears in THE NSW FREEMASON**

Did you know that in its April 1988 edition, *The NSW Freemason* contains a reprint of "Masonry, Private, Not Secret," which appeared in *The Cabletow* (March-April 1987)?

***Other Features of THE NSW FREEMASON**

When installed, the Junior Warden is informed that one of his duties is to have charge of the lodge during the hours of refreshment. As is currently used in the lodge room, the word *refreshment* no longer has the meaning that gave it a place in Masonic nomenclature. It is merely a means of bringing about cessation of labour while some other business is transacted that may not be transacted in the lodge, or not in the particular degree the lodge is open on.

In the same issue of *The NSW Freemason* we learn that refreshments were a serious business with our ancient brethren, who often served them at various points during a ceremony.

Below are early customs relative to "refreshment".

In the early days in England, Scotland, Ireland and other European countries as well as in Australia, the hour of refreshment was devoted to food, or food and liquor, and the duty of the Junior Warden was precisely to see that the craft did not convert the hour of refreshment into excess. Refreshments might be served more than once, even several times during an evening.

Early lodges held their meetings in taverns, probably for convenience in securing refreshments. Consequently, bylaws dealing with excess and insobriety were adopted. Even today in the British Isles a large number of lodges meet in lodge rooms provided by hotels that advertise these lodge rooms, usually with the notation, "cocktail bar in connection".

Indeed, in many foreign jurisdicitons, refreshments of food and liquor, before or after, or before and after, are the regular programme, just as many such lodges require full dress on the part of the brethren.

The NSW Freemason further reveals:

> It was the custom of early lodges to provide the refreshments, including tobacco, but many had a bylaw, possibly still do, that, after a certain hour, liquor should be at the expense of the brethren desiring it. Fines for inebriation, for indecent language (possibly resulting from too much liquor), and for quarrelling or disputing, or for disturbing a lodge meeting, were rather severe.
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> It was a bylaw of many of the early lodges that part of an initiation fee was to be for food and liquor, or the initiate was to furnish a banquet at his own expense. The marriage of a Brother, or the birth of a son to him, according to a bylaw of some lodges, required a banquet to be furnished by the Brother. In a few instances, refreshments followed the funeral of a Brother.
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> The bylaws of many lodges contained the provision that lodge should open at 7, should be called to refreshment at 9, should return to labour at 10 and should close in good harmony at 11. Often, however, the brethren didn't separate until High Twelve (the noon of night), and then with prayer . . . .

The same journal of the United Grand Lodge of New South Wales contains a message we should take to heart and translate into action, so that we will be better armed with truth, better animated with faith, hope and charity, and better able to build our souls into magnificant temples. The message has something to do with the failure of many of us to see or to listen with a curious ear.

Helen Keller was deprived of sight and hearing; yet she discerned beauties or wisdom around her. Many of us who are possessed of normal eyesight and hearing, on the other hand, look upon a landscape, beautifully ornamented with trees, shrubs, plants and flowers, but do not receive any definite impressions of any part of it. We do not, in other words, possess the poetic temper, say, of a Claro M. Recto who said, "When I behold the miracle of light of a landscape, I feel very much like a child, very near to God." Many of us, furthermore, fail to see in the stars and planets the wisdom, the power, and the glory of the Great Architect of the Universe.

Quoting "The Voice of Masonry", *The NSW Freemason* once more states:

"So it is with many who are admitted into Freemasonry. They observe the forms, the ceremonies, the emblems, and the jewels, and they hear the lectures and charges, but fail to discern the ethics and philosophy thereof.

"They hear the enunciation -- 'Freemasonry is a science of morality, veiled in allegory, and illustrated by symbols', but do not fathom its meaning, and consequently do not solve the allegories nor discern the signification of the symbols.

"They are in the temple, but do not get the temple idea. They are

among the workmen, but do not see that they are all to be master builders for time and eternity.

"They are in the light, but do not receive and apply it as the great means of fitting themselves as living stones for the temple not made with hands, eternal in the heavens.

"The ritual is beautiful and should be mastered and impressively communicated; nevertheless, it is but the burr, the hull, the husk to the wisdom, the strength, and the beauty of Freemasonry.

"It conceals gems of unparralleled richness and beauty, which must be searched for diligently and faithfully if they shall be found and enjoyed."

***"Mirror, Mirror on the Wall"**

Have you mentally looked at yourself in the mirror lately? Are you practising the Masonic virtues in the manner in which you deal with others?

R.W. Bro. Norman J. Senn, editor of *Grand Lodge of Alberta Bulletin* asks these question in the May 1988 edition. He adds that if you answered the questions below in the negative, you are practicing your Masonry. But if you answered "yes" to any of them, then you have some work to do to improve that Masonic virtue of Brotherly Love.

1. Do you usually presume others have ulterior motives?
2. Do you criticize others in their absence?
3. Do you repeat stories to others with the justification that "all should have the right to know" even if the story is based on second-hand information?
4. Do you react to what others say without talking to them to ensure there was no misunderstanding?
5. Do you discuss problems with an offender before reporting his fault?
6. Do you condemn the efforts of others while not offering your own services?
7. Do you nit-pick on issues that are trivial?
8. Do you say one thing to a person's face and another when he was gone?

> Life's battles don't always go to the strongest or fastest man;
> but sooner or later, the one who wins is the one who thinks he can.
> --Anonymous

***A Grand Master Speaks**

A recent "visitor" of *The Cabletow* is the official publication of the United Grand Lodge of Victoria, *The Victorian Mason,* the summer 1988 edition of which contains a speech of MW Bro. John W. Connell, AM. Here is an excerpt of the speech:

It must be understood by us all, that despair and exhilaration are part of life's struggle, and each plays its part in our character building. It doesn't matter who we are, we must experience it if we are to achieve anything. I myself have experienced frustrations and set-backs during the year, and have found it quite difficult at times to keep on top of events, but that is life and we must "press on" and maintain a positive outlook. By so doing, we not only solve our problems, but just as importantly we regain our "confidence to cope".

The two main problems we have within the Craft are apathy and sloth brought about mostly by brethren who will not come to terms with change because they feel threatened by it. While we must treat these brethren with sensitivity and caring, we must not allow them to hinder progress.

Problems, like the poor, will always be with us; so let us enjoy the good things that are happening in the Craft while being ever mindful of the needs of others . . . .

Are the problems cited above also our principal problems in the Grand Lodge of the Philippines? At any rate, our present Grand Master, too, would like to share with us some of the good things happening in our Grand Lodge: he would be pleased if the different Lodges let him know some of the good things they are doing, so that these will see print in *The Cabletow* for the information of us all. He hopes we will, like himself, be proud of belonging to an organization in which such things can happen.

***With Love, from Illinois**

Most probably, at one time or another, you have been asked by the uninitiated certain questions like the following: What is Freemasonry? How hoes one become a member? Why have I not been asked to join? What is the relationship of Masonry to religion and to the churches of any denomination? Is Masonry a political organization? Is Masonry a benefit society, like the many fraternal societies offering insurance and death benefits?

Have you discussed these and similar questions with the inquirers? Or have you hesitated because you know that Freemasonry prohibits the solicitation of a candidate by any Mason? Listen to what the *Grand Lodge Newsletter* of A.F. & A.Ms of the State of Illinois, USA, says about this subject.

What Can a Mason Tell a Non-Mason about Masonry?

The ancient traditions of Freemasonry permit you to influence your qualified sons, friends and co-workers to petition for the degrees. There is absolutely no objection to a neutrally worded approach being made to a man who is considered a suitable candidate for Freemasonry.

After the procedure for obtaining membership in a Masonic Lodge is explained, there can be no objection to his being reminded once that the approach was made. The potential candidate should then be left to make his own decision and come of his own free will.

One of the most misunderstood of the laws of Freemasonry is the rule that prohibits the solicitation of a candidate by any Mason. Every man who enters the portals of a Masonic Lodge must come of his own free will and accord but he can only come if he knows of the opportunity.

So far ingrained in our Masonic Law is the rule against solicitation that it has unquestionably caused most Masons to refrain completely from discussing Freemasonry with friends and acquaintances who are not Masons. Don't let that happen to you.

The failure of the Masonic institution to make known to the public, that is to non-Masons, its principles and its purposes has, in the past, resulted in both suspicion and antagonism toward Masonry. People are naturally inclined to be suspicious or fearful of those things of which they are ignorant.

Freemasonry is not a secret society, but is rather a society which possesses certain secrets. A really secret society is one in which the membership is not known. Freemasonry is quite well known to the uninitiated. We do not attempt to hide our membership. A large percentage of our membership wears pins or rings bearing well-known emblems of the Craft. We do not meet in secret places. We meet in Temples which are well marked as Masonic – oftentimes with noon signs bearing the square and compasses – and we meet at meetings which are quite well advertised.

What is actually supposed to be secret about the institution of Freemasonry is its ritual. Dr. Mackey's 23rd Landmark, "The Secrecy of the Institution," embraces nothing more than its ritual, which we must conceal and never reveal. The fundamental principles of Masonry which are taught by that ritual, however, are, or could be, well known, and most of them are not even principles peculiar to the Masonic institution.

The candidate for the mysteries of Masonry must always come to us of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives, and he must so formally declare before he enters a Lodgeroom. It must be his own personal desire which has brought him to the point of petitioning for the degrees of Masonry. An explanation of the charitable and character building attributes of Freemasonry to a worthy and well-qualified person is not solicitation.

In the case of this writer, when asked by his non-Mason friends and comrades about Masonry, he usually discusses with them the history of the Masonic society and its evolution from the Operatives. And to excite their interest in the Craft, he tells them the history of Masonry in the Philippines and the part which Masons played in the history of this country. Yes, brethren, this is something we should all be justly proud of.

The article ends thus:

> You should not discuss the ritual. Part of the fun of Freemasonry is the excitement and adventure of the ritual. You can explain that it is based in part upon the Holy Bible and that the ceremonies of Masonry are of a serious and dignified nature, without levity or horseplay. Certainly every candidate should be told this, and should be asked not to listen to the remarks of unthinking brethren about "riding the goat" and similar intimations that the candidate is entering into something like a high school fraternity. Sych intimations are unworthy and untrue. Explain that Freemasonry is divided into three degrees and what is required to progress. Explain about the catechism, questions, and answers and what is expected of every Mason.

Certainly, we can tell those who inquire about our Fraternity that millions of Masons throughout the world were able to pass through the ceremonies of the three degrees and that they (the inquirers) will be able, too. All they need is ask to start their travel from friend to brother.

***Executives Prefer Masonic Affiliation**

The Freemason of the Grand Lodge of Missouri, USA, in its Spring 1988 edition, reveals the following results of a recent survey of the authoritative Standard & Poor titled "Who Belongs to What Fraternity?" Of the 15,000 executives responding by claiming lodge affiliations, the following are the ten they named most often:

Masons	19,199
Elks	3,394
Knights of Columbus	941
Lions International	415
Knights of Pythias	199
Moose	199
Old Fellows	159
Eastern Star	88
Eagles	58
Woodmen of the World	31

It is gratifying to note that the top executives of America have selected Masonic affiliation 2 to 1 over all other organizations combined. Warm fraternal congratulations to our American brethren!

It would be interesting to find our through a similar survey how we Masons in this jurisdiction rate in comparison with other fraternal organizations in the country.

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In his book, *The Spirit of Masonry* (Great Britain, 1957), Foster Bailey, aware that Masonry is at the cross roads, challenges every thinking Mason who loves our ancient and most honorable Order. The excerpt given below should spur us to join hands so as to actualize our motto this year: "Unity Among Masons, Unity Among Nations".

The Challenge of a Changing World
by Foster Bailey

. . . We cannot long continue living on the momentum of the achievements of the past. However, marvelous its history, however pure its tradition, however grand its drama, however gorgeous its ritual and pageantry, these are not enough. But this is not the challenge I bring. There are many voices calling to us to take up anew that ancient quest for Light. This challenge is not personal. It is the challenge of a changing world.

What are you getting out of Masonry? And is it enough? Have we unconsciously done dishonor to our Order by expecting too little of it? Is there a deeper meaning and transcendent value to which we as yet are blind? Do I ask too much of Masonry when I demand with due diligence I shall find in it the way, the truth and the life?

For many, the forms, the rituals, the great temples, the large memberships, the fraternal fellowship, the proud history, the glamour of its secrets, its fine charity and high morality, are quite enough. But I ask more of Masonry than even these jewels, bright as they may be. Many great societies have had all these things. And they died.

What has kept Masonry alive? The fact that it was created by the Most High as an instrument in His hands by which to raise Humanity. Masonry is not man-made; it is God-made. Masonry, in essence, and by virtue of its source, is spiritual, and the Great Masonic Quest is a spiritual and therefore mystic quest. Masonry has survived the ages because in truth we have been guided by inspiration and intuition, by the Grand Lodge on High, whose members are not dead Masons, but a living Society of Illumined Minds, the Knowers of God's Plan.

A Mason must not only serve the Masonic Order, not only serve his Masonic brethren, but serve his fellowman. Masonry is charitable in that all its resources are for the benefit of mankind.

That a Mason will uphold and support the Masonic Fraternity is assumed. But that is not enough. That he learn the joy in coming to the aid of his brother Mason in distress and to his widow and children is a valued part of that true Masonic life he seeks to learn. But that is not enough. He is further admonished that he have an ambition to serve all mankind.

BUILDING STONE

A Boy is the only thing that God can use to make a Man and a Man is the only thing we can use to make a Mason.

(Grand Lodge of Missouri)

RESEARCH

Eufemio de la Cruz

MASONERIA Y MONAQUISMO EN FILIPINAS

*Marcelo H. del Pilar

Es hoy Filipinas el campo de accion de los dos factores sociales, que en ningun punto del globo han podido conciliarse: el factor fraile y el factor masonico.

El fraile lleva alli siglos de campana, y logro monopolizar la tutela sobre los poderes publicos, con lo cual ejerce coercitiva influencia en los pueblos, mediante la imposicion de los gobernantes.

La masoneria no cuenta un lustro de efectiva campana; y destituida del apoyo gubernamental, ejerce tambien influencia en los pueblos por espontanea adhesion de los mismos. Segun los fraileros, la propaganda masonica, en tan corto espacio de tiempo, ha alcanzado alli proporciones, para ellos, alarmantes.

Segun esto, los dos factores constituyen dos influencias efectivas en Filipinas. Determinan poderosas y encontradas corrientes, y esta circunstancia no debiera desperdiciar un Gobierno habil y conocedor de lo que al interes del poder compete.

Que preferira el Gobierno espanol:

MASONRY AND THE PHILIPPINE MONASTIC SYSTEM

Today the Philippines happens to be the battleground of two (2) social factions which have never been brought to be conciliated anywhere else in the world: Masonry and the Monastic System (or the friars).

Out there, the friars have to their account a few centuries of mission work and have acquired the custody of state powers with which they wield coercive influence over the people imposed through their administrators.

Masonry, on the other hand, does not even reckon on the radiance of an energetic drive. Despite being devoid of governmental support, nevertheless it exerts its influence among the people through their spontaneous adhesion to it. According to those who are rather close to and fond of the friars, in a very short span of time the masonic indoctrination has achieved tremendous growth in these islands.

Because of this, these factions represent two determining powers of influence within the Philippines. These two decide and give direction to the existing powerful and control-

*An article published in La Solidaridad.

mantener sobre si la tutela avasalladora del fraile. o constituirse en poder moderador entre el monaquismo y la masoneria.

Sin el contrapeso de otras influencias, cuesta muy cara la de los frailes: como que en aras de su interes hay necesidad de sacriticar convicciones, principio de autoridad y libertad popular.

Con tal contrapeso uno y otro factor seran los que necesiten del apoyo, de la tutela de los poderes publicos.

No deben ser una novedad para el Gobierno espanol estas consideraciones, dada la tendencia que en su desenvolvimiento se observa desde hace poco: la de ir emancipandose de la tutela monacal.

En efecto; bajo esa tutela habia expulsado del pais a la Compania de Jesus, que, en influencias, compartia poderosa mente con el monaquismo; pero parece rectificar la sumision a esa tutela, al autorizar despues el regreso de los jesuitas sin el *placet* de los frailes.

Continuara esa evolucion ante el advenimiento de la masoneria? No preferira el Gobierno de Filipinas tener a su servicio esas encontradas y poderosas corrientes del frailismo y de la masoneria, en vez de dejarse avasallar por una de ellas?

El asunto es de sentido comun: el Gobierno obrara como convenga a su mejor desenvolvimiento.

El fraile se dispone a quemar todos sus cartuchos contra la masoneria

ling forces. This situation, however, should not jeopardize an able government which can forsee whatever pertains to the welfare and interest of state authority.

Under these circumstances what then would the Spanish government prefer: to maintain by itself the tamed tutelage of the friar, or to stand as a power-broker between Masonry and the Monastic System. Without the counterbalance emanating from other influential factors, it would be very costly to maintain the friars' guardianship just because on behalf of their interests there will be the need to sacrifice convictions, the principle of authority and the people's liberty or freedom.

With such a counterbalance, both factions will need the support and safeguard of state powers. These ideas are not rather new to the Spanish government, considering the bearing being felt recently of its disengagement - which openly shows its efforts to free itself from the clutches of the monastic system.

As a result of this tutelage, it had expelled from the country the Society of Jesus whose influences were in complete accord with the Monastic System. However, it seems it has redressed the submission to this tutelage upon authorizing the return of the Jesuits, without considering the votes of the friars.

Will such a development continue in the face of the advent of Masonry? Will the Philippine government not prefer at its service these powerful and entrenched forces of both the

Filipina: asi lo tiene anunciado su organo en la prensa en su numero 73, pagina 290, correspondiente al 21 del actual.

Si contra los jesuitas no han podido lanzar nunca la acusacion religiosa, el primer disparo contra la masoneria es de este calibre.

Lanza contra la masoneria la acusacion de que su propaganda tiene por objeto extinguir en los pueblos filipinos el sentimiento religioso.

LASOLIDARIDAD no es organo masonico, y no se propone defender a la masoneria pero presentase este como nuevo factor social de Filipinas y bajo este punto de vista cumpliremos con gusto nuestra mision de cronista imparcial de esta guerra monastico-masonica.

Es verdad que la masoneria se propone extinguir en Filipinas el sentimiento religioso?

Si asi fuese, no solo seria abominable la masoneria, seria el mas solemne absurdo. No seria necesario combatirla, porque no encontraria eco en ninguna parte; ella caeria de su propio peso.

El sentimiento religioso nunca se puede extinguir, y mucho menos en Filipinas, donde, prescindiendo de otras consideraciones, la naturaliza, en sus grandiosisimas manifestaciones, la naturaleza, en sus grandiosisimas manifestaciones, es un continuo llamamiento a la piedad, una excitacion continua para los instintos religiosos.

El sentimiento religioso esta tan

Monastic System and Masonry, instead of allowing itself to become subject to one of them?

The matter at hand demands just simple common sense; the government will do whatever may be better suited to its non-involvement.

Thus, the friar is prepared to use up all its ammunitions against Philippine Masonry; it has announced in its No. 73 issue on page 290, covering the 21st of this month. And if they have never succeeded with the religious indictment against the Jesuits, this first salvo against Masonry originally has the same outcome.

There is a charge against Masonry that their campaign is aimed at extinguishing the religious sentiment among the Filipino people.

"La Solidaridad" is not a Masonic publication and never intends to stand in the defense of Masonry. There is, however, that new social factor in the Philippines, and under this consideration we will satisfactorily comply with our intention of being an impartial historian of this Monastic-Masonic conflict.

Is it really true that Masonry intended to wipe out the religious sentiment in the Philippines?

If this were true, Masonry would not only be hideous. It would be the most unreasonable affair, then there would be no need to contend with it, as it will never echo anywhere. It will thus fall by its own weight.

The religious sentiment will never be suppressed. Much less in the Philippines where, prescinding from other considerations, nature in its very

encarnado en los pueblos, que arrancarselo equivale a arrancarles la vida moral; y sin la vida moral no hay fe; sin fe no hay vinculo social, no hay caridad, no hay amistad, no hay generosidad, no hay fraternidad. . . . .

Es posible que la masoneria tenga por objeto de su propaganda semejante aberracion? Es posible que tenga proselitos en el mundo tan loco proposito?

Ya sabemos que el interes de los frailes obliga a sus defensores hablar con exagerada parcialidad acerca de este asunto; pero aun sin esa parcialidad dudariamos de la justicia de la acusacion ante la aceptacion de la masoneria en todas las naciones, en todas las religiones que se disputan el perifeccionamiento de sus sentimientos religiosos.

Excepcion hecha del catolicismo romano, no hay religion que rechace la masoneria; asi las mas antiguas como las modernas, asi las anteriores a Jesucristo, como las que siguen las doctrinas cristianas.

Todos los cristianos esparcidos sobre la superficiie del globo, todos, todos, todos, menos los papistas, aceptan la masoneria y se identifican con el ideal masonico, formulado en su sempiterna trilogia, libertad, igualdad, fraternidad.

Pero a que aludir otras religiones? No ha dicho hace poco ante solemne reunion de literatos, un sabio agustino, fray Francisco Valdez, Que Jesucristo murio en la cruz por defender la libertad, la igualdad y la fraternidad;

magnificent displays is an endless call to holiness and is an immeasurable stimulus for the religious instincts.

The religious feeling is so much imbedded in all peoples that any attempt to uproot it would be tantamount to uprooting their own moral life. A people bereft of moral life is a people without faith. Without faith there just is no social bond, no charity, no friendship, no generosity and no fraternity.

Is it possible that Masonry could have as its propaganda's objective such a likely aberration? Is it possible that such a foolish abnormalcy could count on so many advocates in this planet?

We all know that the concern of the friars compels their defenders to speak up with exaggrated bias regarding this matter. But even without this partiality, we can only cast some doubt on the truth of such an accusation in the face of such worldwide acceptance in all countries and in all religions where the issue of perfection of their religious sentiments still remains questionable.

With the exception of Roman Catholicism, no other religion rejects Masonry, whether these refer to the oldest or the most modern of them; those preceding Christ as well as those conforming to the Christian teachings.

All the Christians scattered all over the earth, all of them, and every one of them, except those who are Popists, accept Masonry and identify themselves with the Masonic ideas expressed in their everlasting trilogy advocating Freedom, Equality, Fraternity.

Aunque no queramos defender la libertad, la igualdad y la fraternidad?

Aunque no queramos defender a la masoneria, no nos cabe en la cabeza la acusacion de que los masones, al hacer propaganda de la libertad, igualdad y fraternidad, tienen por objeto extinguir el sentimiento religioso en el Archiplerar filipino.

La masoneria no es religiosa; pero no por eso habra de extinguir el sentimiento religioso. Que no lo concibe el autor de la acusacion? Pues he aqui un ejemplo, que le permitira concebirlo: el Banco Espanol Filipino es una institucion no religiosa, y sin embargo, prospera sin extinguir los sentimientos religiosos del pais; y en prueba de ello, los mismos frailes tienen alli sus ahorros pecuniarios.

Pero, chanzas aparte, entendemos que la masoneria se declara incompetente o se inhibe de todo aquello que pueda significar propaganda religiosa; reconoce que esta mision es de la incumbencia exclusiva de las instituciones religiosas, es decir, de aquellas que se dedican al perfeccionamiento de las relaciones del hombre con su Criador. La masoneria se concreta a las relaciones del hombre con sus semejantes, con la humanidad.

La masoneria pone especial cuidado en no invadir lo infinito Jamas se permitio determinar los atributos de la divinidad; jamas se permitio marcar en el cielo ani en la tierra la esfera de accion del Gran Arquitecto del Universo, cuya existencia reconoce.

Asi, en la constitucion del *Oriente*

But why hint at other religions? Was it not said a while ago before a solemn gathering of literary masters by a learned Augustinian friar, the Rev. Francisco Valdez, that Jesus Christ died on the cross to defend liberty, equality and fraternity?

Although we may not wish to defend Masonry, the indictment that the Masons, by promoting freedom, equality and fraternity, aim at extinguishing the religious feelings in the Philippine archipelago will never find acceptance in our mind.

Masonry is not a religious entity. By no means will it ever endeavour to extinguish the religious sentiment of man. It could be that the author of this accusation does not really understand it this way. May we cite an example here so he may have an idea regarding this: The Fil-Hispano Bank is not a religous institution. Notwithstanding this, it keeps on prospering without putting off the religious sentiments of the country and its people. As a matter of proof, the very same frairs have their monetary savings deposited in this bank.

However, joking aside, we understand that Masonry expresses its incompetence or inhibits itself from everything that may tend to pass for religious propaganda. It admits and recognizes that this task belongs exclusively to religious institutions - meaning, those which are devoted entirely to the perfecting of man's relations with his Maker. Masonry devoted itself definitely to man's relationship with his fellowmen and mankind.

Espanol (nombre de la federacion masonica que se extiende a Filipinas) se establece la siguiente declaracion de principios:

"Cree—la masoneria—en la existencia de un Ser Creator absoluto e infinito, a quien llama Gran Arquitecto del Universo.

"Y como respeta el modo particular y concreto con que cada uno siente y comprende a Dios, no es enemiga de ninguna religion positiva; pues por virtud de este respeto, obligada esta a respetar el modo que cada cual estime mas conveniente de tributar culto a Dios.

"En este concepto, la Masoneria EXIGE E IMPONE a cuantos la profesan la mas completa y verdadera tolerancia. El que no se sienta con la serenidad de animo suficiente para poder ser de todo en todo tolerante con todas las creencias y con todas las opiniones hondamente profesadas, no debe ser mason."

Tal es la actitud de la masoneria: fraternizar a los hombres independientemente de sus creencias religiosas; evitar que la diferencia de convicciones emponzone las relaciones del hombre con sus semejantes.

Es esto extinguir el sentimiento religioso de nadie? No es esto lo que precisamente demanda el estado social de Filipinas, donde bajo una sola bandera viven poblaciones cristianas, catolicas, mahometanas, idolatras, etcetera, etc? Es acaso mas religioso mantener y robustecer los odios de secta, que trae consigo la

Specifically Masonry takes charge of not intruding into the realm of the Infinite. Never in its history has Masonry allowed itself to ascertain the divine attribute; much less determine in heaven or on earth the sphere of action of the Great Architect of the Universe, whose existence it recognizes fully.

Thus, in the constitution of the "Oriente Espanol", the name of the Masonic Grand Lodge whose jurisdiction has been extended to the Philippines the following declaration of principle is outlined:

"Masonry believes in the existence of One Supreme and Infinite Being-the Creator whom it calls the Great Architect of the Universe."

"And because it respects the special and intimate manner in which one feels and understands God, it (Masonry) is not the enemy of any positive religion. By virtue of this high regard, it finds itself compelled to hold in high esteem the form of worship which each individual may find most worthy and convenient in the aspect of worshipping God."

"In this respect, Masonry exacts and imposes upon those who profess its tenets the most complete and real tolerance. Anyone who cannot be at peace and amply at ease and forbearing through and through with all beliefs and all opinions deeply and duly upheld and acknowledged, ought not to be a Mason."

Such is Masonry's attitude: to make men brothers independently from their religious beliefs; keeping quite clear that the differences of

imposicion de determinada secta religiosa?

Con todo, LA SOLIDARIDAD no dejara de combatir a la masoneria filipina si los frailes la convencen de que el factor masonico es efectivamente perjudicial a los intereser de Filipinas. Pero como la convencera si el argumento del frailismo es incapaz de conmover a ninguna conciencia sinceramente deseosa de rendir culto a los fueros de la verdad y de la justicia?

Vengan raciocinios, vengan ideas que hablen a la inteligencia y se impongan a la conciencia; que amantes de nuestra patria. amantes de la paz y del tranquilo bienestar de nuestro pais. prometemos inclinar la frente a la voz de la razon.

Entretanto ay! en la acusacion lanzada contra la masoneria solo vemos la expresion de una chismografia vulgar.

Que lastima!
30 de noviembre de 1893.

convictions do not defile the relationship of man with his fellow beings.

Is this what they mean by suppression or extinction of the religious sentiment or others? And is this not precisely what is called for by the social situation in the Philippines where under one flag a variety of peoples - Christians, Catholics, Mohammedans, idol-worshippers, etc. - bask under the sun? Will it be more healthful and religious to maintain and favor sectarian entity or "odium" (hatred) which gives way to the imposition of a particular religion?

After all, "La Solidaridad" will not desist from resisting or opposing Philippine Masonry if the Friar will convince her fully that the Masonic movement is considerably detrimental to the interests of the Philippine Islands. Nevertheless, how will this sound convincing when the friar's argument is incapable of moving the conscience of those sincerely desirous of appreciating the domains of truth and justice?

Certain reasons may be adduced and ideas may be conceived in order to convince the mind and influence the conscience; but as long as we love our country and cherish the peace and tranquil welfare of our land, we pledge to bow our heads only to the voice of reason.

In the meantime, woe to the charge made against masonry because we find this just as a gimmick and worthless gossip.

What a pity!

30 November 1893

1988 DIRECTORY OF LODGES

MANILA MT. LEBANON Lodge No. 1
Address: Manila Scottish Rite Temple (I-A)
1828 Taft Ave., Mla.

Stated Meeting: 1st Tuesday 7:00 P.M.
Worshipful Master: Nonito V. Guerrero
Senior Warden: Benito T. Ty
Junior Warden: William Webb
Treasurer: Jesus A. Cordero Jr.
Secretary: Lucas T. Ty
WM Address: 26 Narcissus St.
Roxas Homesite Quezon City
Sec. Address: 1828 Taft Ave. Mla.

CAVITE Lodge No. 2
Address: Cavite City (10)

Stated Meeting: 4th of the Month 7:30 P.M.
Worshipful Master: Efren Taduran
Senior Warden: Agaloos Wil-Mar
Junior Warden: Arayata Augusto
Treasurer: Roman Perez
Secretary: George M. Freund
WM Address: 509 Mabini St.
Sangley Pt. Cavite City
Sec. Address: 6 Sunrise St.
Dalahican Cavite City

ST. JOHN'S-CORREGIDOR Lodge No. 3
Address: Scottish Rite Temple (1-A)
1828 Taft Ave., Mla.

Stated Meeting: 2nd Thursday 7:00 P.M.
Worshipful Master: Isaac B. Arribas III
Senior Warden: Jesus B. Yulo, Jr.
Junior Warden: Alexander R. Duque
Treasurer: Crispulo M. Fernandez Jr.
Secretary: Ariel G. Dalusung
WM Address: 73-D Pook F.
Amorsolo U.P. Diliman Q.C.
Sec. Address: 5 Ilang-Ilang St.
New Manila Q.C.

BAGUMBAYAN Lodge No. 4
Address: Plaridel Masonic Temple (1-A)
Manila

Stated Meeting: 2nd Wednesday 6:00 P.M.
Worshipful Master: Felix M. Bautista
Senior Warden: Carlos M. Inigo Jr.
Junior Warden: Leonardo P. Songco
Treasurer: Rufino G. Lopez Sr.
Secretary: Teotimo G. Juan
WM Address: 1625 Calimban St.
Sta. Cruz Mla.
Sec. Address: 64 Bagong Buhay St.
1113 Quezon City

ISLAND LUZ MINERVA Lodge No. 5
Address: 1440 San Marcelino (I-A)
Ermita Manila

Stated Meeting: 4th Saturday 4:00 P.M.
Worshipful Master: Sergio B. Bognot
Senior Warden: Rafael Lagayada
Junior Warden: Doroteo L. Rocha
Treasurer: Armando D. Duyo
Secretary: Genaro G. Paras Sr.
WM Address: Suite 316 URC Bldg.
Espana Ave. Samp. Mla.
Sec. Address: 1440 San Marcelino
Ermita Manila

BIAK-NA-BATO Lodge No. 7
Address: Manila (I-A)

Stated Meeting: 2nd Tuesday 6:00 P.M.
Worshipful Master: Mariano Ong Tianun
Senior Warden: Leonardo D. Salvador
Junior Warden: Vicente U. Cu Jr.
Treasurer: Domingo T. Chua
Secretary: Julian T. Seeping
WM Address: 1160 Dos Castillas St.
Sampaloc Manila
Sec. Address: 12 T. Samson Ave. BF Homes
Caloocan Metro Manila

COSMOS Lodge No. 8
Address: Scottish Rite Temple
1828 Taft Ave. Manila

Stated Meeting: 1st Friday 6:00 P.M.
Worshipful Master: Rosalio A. Quirante
Senior Warden: Romeo S. Musngi
Junior Warden: Fernando F. Mariano
Treasurer: Jovito G. Tamao
Secretary: Vicente I. Pajaro
WM Address: 10 Early Bird St. Block 21
Moonwalk Las Pinas Manila
Sec. Address: Recrea Bldg. Vitales Comp.
Sucat Paranaque

ILOILO-ACACIA Lodge No. 11
Address: Masonic Temple (14)
Iloilo City

Stated Meeting: 1st Saturday 5:00 P.M.
Worshipful Master: Juanito L. Veloso
Senior Warden: Aniceto M. Mindo Jr.
Junior Warden: Patricio M. Magat
Treasurer: Emilio Young
Secretary: Cesar V. Saliente
WM Address: Luxemberg Sales Div.
Mabini St. Iloilo City
Sec. Address: P.O. Box 208
Masonic Temple Iloilo City

NILAD Lodge No. 12
Address: 1440 San Marcelino St. (I-A)
Ermita Manila

Stated Meeting: 1st Saturday 4:00 P.M.
Worshipful Master: Pedro Ayuda
Senior Warden: Dennis L. del Rosario
Junior Warden: Gregorio S. Daproza Jr.
Treasurer: Mariano T. Licauco
Secretary: Jose Amante Obillo
WM Address: 935-937 Morayta Samp. Mla.
Sec. Address: 1375 Narciso Rupil St.
Tondo Manila

WALANA Lodge No. 13
Address: Plaridel Masonic Temple (I-A)
1440 San Marcelino Ermita
Manila

Stated Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: Francis M. Demolte
Senior Warden: Cesar V. Jovellanos
Junior Warden: Esteban G. Requierme
Treasurer: Rodolfo H. Cardona
Secretary: Napoleon A. Soriano
WM Address: United Primovers ERECHEM
Herrera St. Legaspi Vill.
Makati Metro Mla.
Sec. Address: PLDT Co. Legaspi Vill.
Makati Metro Manila

DALISAY Lodge No. 14
Address: Plaridel Masonic Temple (I-B)
Ermita Manila

Stated Meeting: 1st Tuesday 6:00 P.M.
Worshipful Master: Henry D. Hernandez
Senior Warden: William Uy Ang
Junior Warden: Adam Yap Sim
Treasurer: Bayani B. Ibarrola
Secretary: Reuben M. Abenojar
WM Address: 836 Severino Reyes St.
Sta. Cruz Manila
Sec. Address: 2 Perlas Pangilinan Subd.
Project 6 Quezon City

PILAR Lodge No. 15
Address: Imus Cavite

Stated Meeting: 1st Saturday 2:30 P.M.
Worshipful Master: German A. Castaneda
Senior Warden: Augusto Fernandez
Junior Warden: Ignacio B. Zaragoza Jr.
Treasurer: Teodoro S. Espiritu
Secretary: Telesforo G. Sapinoso
WM Address: Gen. Elias Topacio
St. Imus Cavite
Sec. Address: 18 Gen. Simeon
Satorre St. Imus Cavite

SINUKUAN Lodge No. 16
Address: Plaridel Masonic Temple (I-B)
Ermita Manila

Stated Meeting: 2nd Friday 6:00 P.M.
Worshipful Master: Felicito R. Quimpo
Senior Warden: Nelson R. Bables
Junior Warden: Adrian O. Valle
Treasurer: Virgilio S. Atienza
Secretary: Wilfredo G. Cayetano
WM Address: 103 Sampaguita St.
Caloocan City M.M.
Sec. Address: 10 Fe St.,
Don Pedro Vill., Valenzuela M.M.

BAGONG BUHAY Lodge No. 17
Address: Cavite City (10)

Stated Meeting: 2nd Week 7:30 P.M.
Worshipful Master: Edgardo N. Reyes
Senior Warden: Jaime A. Ramos
Junior Warden: Armando L. Quion
Treasurer: Arturo R. Llamado
Secretary: Amado C. Santos
WM Address: A. del Rosario St.
Cavite City
Sec. Address: 3 P. Zamora St.
Cavite City

ARAW Lodge No. 18
Address: Plaridel Masonic Temple (I-B)
Worshipful Master: Abelardo P. Mojica
Senior Warden: Ishmael Z. Aguda

Junior Warden: Emilio P. Reyes Jr.
Treasurer: Conrado V. Sanga
Secretary: Guillermo V. Madredejos
WM Address: 11 Belvedere Greenview Vill.
Pamplona Las Pinas M.M.
Sec. Address: 40 Dried St. Quezon City

SILANGANAN Lodge No. 19
Address: Pasig Metro Mla.

Stated Meeting: 2nd Week 5:00 P.M.
Worshipful Master: Robert R. Chua
Senior Warden: Celestino Yokingco
Junior Warden: Wilferdo Resoso
Treasurer: Norberto Santos
Secretary: Isaias R. Cupino
WM Address: 1139 Aguilar St.
Tondo Manila
Sec. Address: 18 Limjuco St.
Bagong Ilog Pasig, Metro Mla.

DAPITAN Lodge No. 21
Address: 1440 San Marcelino St. (1-B)
Paco Manila

Stated Meeting: 3rd Monday 6:00 P.M.
Worshipful Master: Miguel J. Zuniga
Senior Warden: Romeo Celecio
Junior Warden: Francis R. Maher
Treasurer: Jose E. Punzalan
Secretary: Alberto C. Macaraig
WM Address: 1379 San Marcelino
Paco Manila
Sec. Address: c/o X-Ray Dept.
San Lazaro Hospital

JOSE RIZAL Lodge No. 22
Address: Plaridel Masonic Temple (I-B)
Manila

Stated Meeting:
Worshipful Master: Rolando G. Liwanag
Senior Warden: Roberto B. Pimentel
Junior Warden: Eulogio Juan R. Bautista
Treasurer: Hubert L. See
Secretary: Efren H. Badia
WM Address: 242 Bisig ng Kabataan
Caloocan City
Sec. Address: 1356 Gen. Luna
Paco Manila

MALINAW Lodge No. 25
Address: San Pablo City (11)
(Laguna)

Stated Meeting: 2nd Saturday 5:00 P.M.
Worshipful Master: Lorenzo U. Comendador
Senior Warden: Nicanor C. Belsonda
Junior Warden: Juan M. Cortez
Treasurer: Pedro A. Evangelista
Secretary: Florencio C. Robles
WM Address: MEDEX Subd.
San Pablo City
Sec. Address: Brgy. San Lucas I
San Pablo City

PINAGSABITAN Lodge No. 26
Address: Sta. Cruz Laguna (11)

Stated Meeting:
Worshipful Master: Narciso D. Salcedo
Senior Warden: Ruben E. Falague
Junior Warden: Philip P. Plantilla
Treasurer: Julio L. Notario
Secretary: Leopoldo M. Ongkiko Jr.
WM Address: Pagsanjan, Laguna
Sec. Address: Brgy. Patimbao
Sta. Cruz Laguna

BATONG BUHAY Lodge No. 27
Address: Plaridel Masonic Temple (I-B)
Manila

Stated Meeting:
Worshipful Master: Tolentino Arguelles
Senior Warden: Jose P. Apacible
Junior Warden: Ben Maturan
Treasurer: William Camminns
Secretary: Remedios Racela
WM Address: Domestic Air Terminal
PAL Pasay City
Sec. Address: 6 Maunawain Pinahan
Diliman Quezon City

BALINTAWAK Lodge No. 28
Address: Gumaca Quezon (12)

Stated Meeting: 2nd Saturday 7:00 P.M.
Worshipful Master: Leonardo R. Llavanes
Senior Warden: Marciano R. Satira
Junior Warden: Samson C. Tan
Treasurer: Salustino L. Hong
Secretary: Silvino Q. Tan
WM Address: Gumaca Quezon
Sec. Address Gumaca Quezon

ZAPOTE Lodge No. 29
Address: 1440 San Marcelino (I-B)
Manila

Stated Meeting: 3rd Saturday 2:30 P.M.
Worshipful Master: Gerardo H. Lustre
Senior Warden: Ethelwoldo T. Pasiliao
Junior Warden: Atanacio S. Fernandez
Treasurer: Felizberto Delos Reyes
Secretary: Mario J. Viloria
WM Address: Cristine St. Rizal Vill.
Alabang Munting-Lupa M.M.
Sec. Address: Lot 7 Blk. 15 Sacred Heart Vill.
Novaliches Quezon City

MAKTAN Lodge No. 30
Address: Cebu City (16)

Stated Meeting: 2nd Friday 6:30 P.M.
Worshipful Master: I.K. Nirza
Senior Warden: Primo L. Albano
Junior Warden: Felix Matuguina
Treasurer: Carlos Dy Hong
Secretary: Teodoro Cañeda
WM Address: Dental Clinic
Mingson Bldg. Cebu City
Sec. Address: 556-A V. Rama Ave.
Cebu City

AGUINALDO MEMORIAL Lodge No. 31
Address: Wakas Kawit

Stated Meeting: 2nd Saturday 2:00 P.M.
Worshipful Master: Julio P. Manuel
Senior Warden: William C. Cacayan
Junior Warden: Ernie A. Hofilena
Treasurer: Antonio N. Vidal
Secretary: Ceferino M. Bautista
WM Address: 412 de Guzman St.
Caridad Cavite City
Sec. Address: 406 Wakas Kawit Cavite

ISAROG Lodge No. 33
Address: Concepcion Pequena (13)
Naga City

Stated Meeting: 2nd Week 7:30 P.M.
Worshipful Master: Vicente P. Blaza
Senior Warden: Crisostomo D. Lacuesta
Junior Warden: Francisco A. Penaredondo
Treasurer: Amador F. Cuvin
Secretary: Pio O. Flores
WM Address: 167 Bagumbayan Nrte
Norte Naga City
Sec. Address: Ateneo Ave. Naga City

LINCOLN Lodge No. 34
Address: Olongapo City (8)

Stated Meeting: Wednesday 7:00 P.M.
Worshipful Master: Rodelio S. Dantes
Senior Warden: Liberato M. Carino
Junior Warden: Ramon E. Gavino
Treasurer: Antonio S. Salvador
Secretary: Aquilino F. Ferrer
WM Address: No. 32 -9th St.
West Tapinac Olongapo City
Sec. Address: c/o Lincoln Lodge
No. 34 F. & A.M.

BATANGAS Lodge No. 35
Address: Batangas City (28)

Stated Meeting: 3rd Week 2:00 P.M.
Worshipful Master: Felimon A. Baliwag Jr.
Senior Warden: Gregorio de Chavez
Junior Warden: Patrick Casao Sr.
Treasurer: Rodolfo A. Sambo
Secretary: Cornelio T. Cruz
WM Address: Sampaga Batangas City
Sec. Address: Koumintang Ibaba
Batangas City

KALILAYAN Lodge No. 37
Address: PNR District (12)
Lucena City

Stated Meeting: 2nd Saturday 4:00 P.M.
Worshipful Master: Nicetas M. Pujanes
Senior Warden: Wilfredo P. Frondoza
Junior Warden: Totoy T. Gomez
Treasurer: Reymundo M. Valbuena
Secretary: Conrado P. Montero
WM Address: Office of the Prov. & Dev't Coor.
Prov. Capitol Bldg.
Lucena City

BULUSAN Lodge No. 38
Address: Almendras (36)
Sorsogon, Sorsogon

Stated Meeting: 3rd Saturday 4:00 P.M.
Worshipful Master: Fermin H. Galarosa
Senior Warden: Edwin G. Primo
Junior Warden: Eddy Tan
Treasurer: Antonio Manahan
Secretary: Edgar D. Escultura
WM Address: Peralta St. Sorsogon, Sorsogon
Sec. Address: 1070 Santol SPPS
Sorsogon, Sorsogon

MABINI Lodge No. 39
Address: Aparri - Cagayan

Stated Meeting: 2nd Week 8:00 P.M.
Worshipful Master: Luis R. Uy
Senior Warden: Rogelio T. Coronel
Junior Warden: Chua King Kiok Sr.
Treasurer: Victoriano C. Uy
Secretary: Leandro B. Resurreccion Sr.
WM Address: Aparri Cagayan
Sec. Address: Aparri Cagayan

MAGUINDANAO Lodge No. 40
Address: Cagayan de Oro City (17)

Stated Meeting: 1st Week 5:00 P.M.
Worshipful Master: Jose P. Gatus
Senior Warden: Isidro L. Dayon Jr.
Junior Warden: George G. Lim
Treasurer: Isidro N. Dayon Sr.
Secretary: Eutropio B. Magdale
WM Address: Bulua Cagayan de Oro City
Sec. Address: 14th St. Nazareth Subd.
Cagayan de Oro City

TAYABAS Lodge No. 43
Address: Tayabas Quezon

Stated Meeting: 3rd Saturday 3:00 P.M.
Worshipful Master: Leuvino R. Maguyon
Senior Warden: Felipe Berroya
Junior Warden: Abner Malabanan
Treasurer: Kho Chin Tong (Chito Ko)
Secretary: Conrado V. Hernandez
WM Address: Mira Monte Subd.
Lucban Quezon
Sec. Address: Lucban Quezon

CHARLESTON Lodge No. 44
Address: Agana Guam (20)

Stated Meeting: 1st Week 8:45 P.M.
Worshipful Master: Douglas A. Nakamura
Senior Warden: Gregory B. Blas
Junior Warden: Paul G. Kuntz
Treasurer: Antonio L.G. Gogue
Secretary: Jose C. Laguana
WM Address: Box 3809 Agana Guam 96910
Sec. Address: Box 475 Agana Guam 96910

MT. APO Lodge No. 45
Address: Zamboanga City (19)

Stated Meeting: 3rd Saturday 3:00 P.M.
Worshipful Master: Abadul-Mubin Nuno
Senior Warden: Lim Ling Te
Junior Warden: Felino Salvador Jr.
Treasurer: Suresh Parmanand
Secretary: Pedro C. Chua
WM Address: District Office BIR
Rizal St. Zambo
Sec. Address: VESMART
P.O. Box 180

MALOLOS Lodge No. 46
Address: Sto. Rosario (7)
Malolos Bulacan

Stated Meeting:
Worshipful Master: Noli A. L. Madlangbayan
Senior Warden: Faustino C. Garcia
Junior Warden: Bienvenido L. Garcia
Treasurer: Rodolfo J. Aldaba
Secretary: Marcelino S. Garcia Jr.
WM Address: Fausta Subd. Mabolo
Malolos Bulacan
Sec. Address: Sionson Subd. San Vicente
Malolos Bulacan

MAKABUGWAS Lodge No. 47
Address: Tacloban City (15)

Stated Meeting: 1st Week
Worshipful Master: Salvador Santiago Jr.
Senior Warden: Rommel T. Gonzales
Junior Warden: Mervyn Anover
Treasurer: Simeon Mendoza
Secretary: Avelino Ramirez
WM Address: San Jose
Tacloban City
Sec. Address: Jones St. Ext.
Tacloban City

PAMPANGA MASONIC Lodge No. 48
Address: San Fernando Pampanga (7)

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

MOUNT MAINAM Lodge No. 49
Address: Ioayo Estacion (10)
NAIC Cavite

Stated Meeting: 2nd Saturday 2:00 P.M.
Worshipful Master: Rafael A. Vasquez
Senior Warden: Gil R. Melegrito
Junior Warden: Danilo Nazareno
Treasurer: Romulo B. Pisig
Secretary: Nestor V. Tampol
WM Address: Rizal St., Naic Cavite
Sec. Address: 49 Zamora St., Naic Cavite

SARANGANI Lodge No. 50
Address: Davao City (18)

Stated Meeting:
Worshipful Master: Alejandro V. Carpio
Senior Warden: Roberto V. Soriano
Junior Warden: William Louh Jr.
Treasurer:
Secretary:
WM Address: 11 Virgo St.
GSIS Vill. , Matina Davao City
Sec. Address:

PINTONG BATO Lodge No. 51
Address: Bacoor Cavite (10)

Stated Meeting: 2nd Saturday 4:00 P.M.
Worshipful Master: Arsenio G. Lazaro
Senior Warden: Apolonio T. Jimenez
Junior Warden: Emiliano C. Anselmo
Treasurer: Delfin G. Gawaran
Secretary: Conrado R. Barcega Sr.
WM Address: Alima Bacoor Cavite
Sec. Address: 266 Capt. M. Sarino St.
Mabolo Bacoor Cavite

PINATUBO Lodge No. 52
Address: San Narciso Zambales (8)

Stated Meeting: Julius F. Villanueva
Senior Warden: Eduardo M. Garcia
Junior Warden: Horacio M. Torrente
Treasurer: MaximoManglicmot
Secretary: Alexander F. Villanueva
WM Address: 10 Sgt. F. Bernardo St.
Caniogan Pasig MM
Sec. Address: San Narciso Zambales

CABANATUAN Lodge No. 53
Address: Cabanatuan City (6)
Nueva Ecija

Stated Meeting: 1st Week 2:30 P.M.
Worshipful Master: Cirilo M. Alfonso
Senior Warden: Alfredo L. Frias Jr.
Junior Warden: Danilo C. Yang
Treasurer: Eugenio A. Jongo
Secretary: Pantas V. Macapagal
WM Address: 635 Paco Roman St.
Cabanatuan City
Sec. Address: 1129 Del Pilar St.
Cabanatuan City

MAKAWIWILI Lodge No. 55
Address: Roxas City (14)

Stated Meeting: 4th Saturday 4:00 P.M.
Worshipful Master: Antonio L. Sihiyon
Senior Warden: Lu Eng Y. Te
Junior Warden: Antonio M. Chu Jr.
Treasurer: Florencio M. Morente Jr.
Secretary: Arthur U. Young
WM Address: ENGA'S STORE
Roxas City
Sec. Address: c/o Crown Trading
Roxas City

PANGASINAN Lodge No. 56
Address: PNR Site (24)
Dagupan City

Stated Meeting: 2nd Saturday 3:30 P.M.
Worshipful Master: Romulo D. Estrada
Senior Warden: Cesar L. Villamil
Junior Warden: Jaime L. Nabua
Treasurer: Fidel L. Fernandez
Secretary: Peregrino G. Cornel Jr.
WM Address: Dior Vill. Arellano St.
Dagupan City
Sec. Address: 180 A.B. Fernandez Ave.
Dagupan City

LUZON Lodge No. 57
Address: Manila

Stated Meeting: 1st Thursday 6:00 P.M.
Worshipful Master: Deogracias Caballero Jr.
Senior Warden: George Hernandez
Junior Warden: Roberto A. Palmero
Treasurer: Vicente A. Cu
Secretary: Charlie U. Tang
WM Address: 14-B Road 1
West Crame San Juan
Sec. Address: 152 Lloyd George St.
San Juan Metro Mla.

LABONG Lodge No. 59
Address: 1440 San Marcelino (9)
Manila

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Edgar E. Santos
Senior Warden: Jesus L. Manuel
Junior Warden: James Millare
Treasurer: Xavier R. Tanchico
Secretary: Dino Q. Millare
WM Address: 1424 Katimbas St.
Sta. Cruz Mla.
Sec. Address: 2930 Bonifacio St.
Makati M.M.

ISABELA Lodge No. 60
Address: Ilagan Isabela (23)

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Antonio P. Gomez
Senior Warden: Faustino P. Bueno
Junior Warden: Ferdinand L. Ambatali
Treasurer: Renato C. Almazan
Secretary: Ricardo G. Nicolas
WM Address: Ilagan Isabela
Sec. Address: Bagumbayan Ilagan Isabela

MAYON Lodge No. 61
Address: Rizal St., Legaspi City

Stated Meeting: 1st Week 6:00 P.M.
Worshipful Master: William C. Cu
Senior Warden: Levi P. Munoz
Junior Warden: Renato A. Angeles
Treasurer: Roy C. Serra
Secretary: Edwin C. Cortes
WM Address: Imperial Court Subd.
Legazpi City
Sec. Address: Dona Cecilia Vill.
Daraga Albay
Legazpi

ANGALO Lodge No. 63
Address: Vigan Ilocos Sur (4)

Stated Meeting: 3rd Saturday 2:30 P.M.
Worshipful Master: Edward Singson
Senior Warden: Elpidio T. Que
Junior Warden: Victor R. Caranto
Treasurer: Felipe Baquiran
Secretary: Loreto F. Plete
WM Address: Vigan Ilocos Sur
Sec. Address: Vigan Ilocos Sur

KANLAON Lodge No. 64
Address: Bacolod City (27)

Stated Meeting: 2nd Week 5:30 P.M.
Worshipful Master: Chin Hua Uy
Senior Warden: Enrique C. Lim Jr.
Junior Warden: Jose P. Gomez
Treasurer: Enrique C. Dy
Secretary: Alipio C. Ykalina II
WM Address: 16th & Lacson St.
Bacolod City
Sec. Address: B 2 Silos Apt. San Juan St.
Bacolod City

TAMARAW Lodge No. 65
Address: Calero Calapan (28)
Oriental Mindoro

Stated Meeting: 2nd Week 2:30 P.M.
Worshipful Master: Llewellyn S. Ong
Senior Warden: Jaime B. Concepcion
Junior Warden: Dewey O. Yap
Treasurer: Arnald M. Cacha
Secretary: Ruben G. Medina
WM Address: Ilaya Calapn
Oriental Mindoro
Sec. Address: Ilaya Calapan
Oriental Mindoro

GONZAGA Lodge No. 66
Address: Tuguegarao Cagayan (2)

Stated Meeting: 3rd Saturday 3:00 P.M.
Worshipful Master: Manuel J. Cortez Jr.
Senior Warden: Julius U. Calina
Junior Warden: Fortunato B. Tumaliuan Jr.
Treasurer: Jose C. Lingat
Secretary: Justiano J. Diego
WM Address: Singer Business Center
Caritan Sur Tuguegarao Cagayan
Sec. Address: No. 10 Damaso St.
Tanza Tuguegarao Cagayan

BAGUIO Lodge No. 67
Address: Baguio City

Stated Meeting: 1st Tuesday 7:00 P.M.
Worshipful Master: Samuel Manginsay
Senior Warden: Galo Weygan
Junior Warden: Danny Lim Chan
Treasurer: Rolando De Guzman
Secretary: Benito Rullan Jr.
WM Address: PMA Fort del Pilar
Baguio City
Sec. Address: Strata Dev. Corp. BPI Bldg.
Session Road Baguio City

MAGAT Lodge No. 68
Address: Bayombong (3)
Nueva Vizcaya

Stated Meeting: 1st Saturday 8:00 P.M.
Worshipful Master: Jesus D. Hombrebueno
Senior Warden: Tomas T. Reginaldo
Junior Warden: Gideon Andres
Treasurer: Napoleon Borja
Secretary: Santos U. Jerusalem
WM Address: Bayombong Nueva Vizcaya
Sec. Address: Bayombong Nueva Vizcaya

PRIMERA LUZ FILIPINA Lodge No. 69
Address: Binakayan Kawit (10)
Cavite

Stated Meeting: 1st Week 5:00 P.M.
Worshipful Master: Julio G. Agana
Senior Warden: Leonardo C. Hingada
Junior Warden: Wilfredo S. Handog
Treasurer: Zosimo Hallare
Secretary: Edgardo C. Perez
WM Address: Bisita Binakayan
Kawit Cavite
Sec. Address: 57 Margarita Comp.
Binakayan Kawit Cavite

UNION Lodge No. 70
Address: San Fernando (5)
La Union

Stated Meeting: 1st Saturday 1:00 P.M.
Worshipful Master: Oscar G. Rodriguez
Senior Warden: Rodrigo L. Bumarlong
Junior Warden: Santiago Cortez Jr.
Treasurer: Dominador Lee
Secretary: Rele R. Cuesta
WM Address: Ilocanos Norte
San Fernando La Union
Sec. Address: PNR Road
San Fernando La Union

LAOAG Lodge No. 71
Address: Laoag City (4)

Stated Meeting: 1st Week 3:00 P.M.
Worshipful Master: Ernesto Cua
Senior Warden: Jaime Hernando
Junior Warden: Oscar Suguitan
Treasurer: Pacito C. Sacanli
Secretary: Ireneo F. Santos
WM Address: Laoag City
Sec. Address: Laoag City

MAKILING Lodge No. 72
Address: Los Banos (11)
Laguna

Stated Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: Martin R. Jarmin Jr.
Senior Warden: Benito L. Lit
Junior Warden: Virgilio M. Umali
Treasurer: Eugenio P. Enriquez
Secretary: Magdaleno B. Dimaranan
WM Address: Lopez Avenue
Grove College Laguna
Sec. Address: Irri P.O. Box 933
Manila Phil.

NUEVA ECIJA Lodge No. 73
Address: Quezon (6)
Nueva Ecija

Stated Meeting: 2nd Saturday 1:00 P.M.
Worshipful Master: Cornelio L. De Leon
Senior Warden: Herminegildo C. Gines
Junior Warden: Manuel L. Collado
Treasurer: Perfecto Q. Alto
Secretary: Monico G. Delgado
WM Address: Sto. Domingo
Nueva Ecija
Sec. Address: Sto. Domingo
Nueva Ecija

PLARIDEL Lodge No. 74
Address: Calauag Quezon (12)

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Abraham B. Pili
Senior Warden: Ireneo Folloso
Junior Warden: Raul Florido
Treasurer: Rodolfo Carrillo
Secretary: Justo Florido Jr.
WM Address: Calauag Quezon
Sec. Address: Calauag Quezon

AGNO Lodge No. 75
Address: Tayug Pangasinan (24)

Stated Meeting: 3rd Week 2:00 P.M.
Worshipful Master: Francisco M. Arzadon Jr.
Senior Warden: Claro M. Santillon
Junior Warden: Benjamin Ledda
Treasurer: Amado V. Araos
Secretary: Dalmacio S. Miranda Sr.
WM Address: Tayug, Pangasinan
Sec. Address: Tayug Pangasinan

HAMTIK Lodge No. 76
Address: San Jose Antique (14)

Stated Meeting: 2nd Week 9:00
Worshipful Master: Victoriano Villagracia
Senior Warden: Gervacio U. Panaguiton
Junior Warden: Salvador P. Uy
Treasurer: Rodolfo T. Garfin
Secretary: Luther Autajay
WM Address: Sibalom Antique
Sec. Address: San Jose Antique

KASILAWAN Lodge No. 77
Address: 1440 San Marcelino St. (I-B)
Ermita Manila

Stated Meeting: 1st Tuesday 6:00 P.M.
Worshipful Master: Rolando V. Manuel
Senior Warden: Carroll U. Tang
Junior Warden: Rodrigo C. Capulong
Treasurer: Cesar Y. Yu
Secretary: Jacinto Q. Astrero
WM Address: 5 Solis St.
VASRA Vill. Diliman Q.C.
Sec. Address: Lot 18 Blk. 22 Golden Acres Subd.
Talon V Las Pinas MM

TAGA-ILOG Lodge No. 79
Address: Manila (I-C)

Stated Meeting: 3rd Saturday 1:00 P.M.
Worshipful Master: Oliver V. Mutuc
Senior Warden: Jaime Villanueva
Junior Warden: Edward P. Lontok
Treasurer: Teodulo O. Yap
Secretary: Luis C. Santos
WM Address: T L Fernandez St.
Bal. Quezon City
Sec. Address: 2317 Int. 407 S
Del Rosario, Tondo Mla.

F. D. ROOSEVELT MEMORIAL Lodge No. 81
Address: Plaridel Masonic Temple
1440 San Marcelino, Manila

Stated Meeting: 3rd Saturday 4:00 P.M.
Worshipful Master: Gaudencio G. Aguirre
Senior Warden: Jeremias M. Banito
Junior Warden: Leonardo T. Chua
Treasurer: Angel A. Arde
Secretary: Renato S. Corpus
WM Address:
Sec. Addrees:

HIGH TWELVE Lodge No. 82
Address: Manila (1-C)

Stated Meeting: 2nd Saturday 4:00 P.M.
Worshipful Master: Vicente C. Vera III
Senior Warden: Jose L. Lechoncito
Junior Warden: Emiliano K. Sia
Treasurer: George Lington So
Secretary: Benjamin L. Padilla
WM Address: 26 Concha Cruz Drive
BF Executive Paranaque MM
Sec. Address: c/o Plaridel Masonic Temple
San Marcelino Ermita Manila

DAGOHOY Lodge No. 84
Address: City of Tagbilaran (16)

Stated Meeting: 2nd Saturday 6:00 P.M.
Worshipful Master: Alley B. Berdin
Senior Warden: Adriano P. Montes
Junior Warden: Vicente N. Tan Jr.
Treasurer: Clifton U. Yap
Secretary: Emmanuel B. Mende
WM Address: c/o FCRB-Bohol
Tagb. City
Sen. Address 56 P. Burgos St.
Tagb. City:

ABRA Lodge No. 86
Address: Bangued Abra (4)
0101

Stated Meeting: 3rd Week 9:00 A.M.
Worshipful Master: Adolfo Palcon
Senior Warden: Medel Taverner
Junior Warden: Santiago Bolante
Treasurer: Basiliso A. Pascua Jr.
Secretary: Gaspar Chan
WM Address: Bucay Abra
Sec. Address: Gold Star Trading
Partelo St.
Bangued Abra

HIRAM Lodge No. 88
Address: Manila (I-C)

Stated Meeting: 1st Friday 6:00 P.M.
Worshipful Master: Mariano C. Lau
Senior Warden: Juan C. Go
Junior Warden: Henry G. Taruc
Treasurer: Igmidio L. Sagum Sr.
Secretary: Filomeno C. Chia Jr.
WM Address: 24 Ilang-Ilang St.

Quezon City
Sec. Address: 1310 Benavidez St.
Tondo Manila

MUOG Lodge No. 89
Address: Paranaque M.M. (9)

Stated Meeting: 3rd Saturday 6:00 P.M.
Worshipful Master: Joel SG Lazaro
Senior Warden: Reynaldo Calinisan
Junior Warden: Romulo D. Alegre
Treasurer: Regino G. Calinisan
Junior Warden: Romulo D. Alegre
Treasurer: Regino G. Calinisan
Secretary: Esmeraldo M. Gatchalian
WM Address: 14 Brisbane St.
BF Homes Paranaque
Sec. Address: 9725 Gat. Mendoza Comp.
Paranaque

MEMORIAL Lodge No. 90
Address: Munoz Nueva Ecija (6)

Stated Meeting: 2nd Week 2:00 P.M.
Worshipful Master: Romeo L. Saplaco
Senior Warden: Rodrigo M. De Guzman
Junior Warden: Ely C. Gaspar
Treasurer: Camilo Q. Gurtiza
Secretary: Julius S. Viray
WM Address: CLSU Munoz
Nueva Ecija
Sec. Address: Bantug Munoz
Nueva Ecija

MOUNT KALADIAS Lodge No. 91
Address: Dumaguete City (16)
Negros Oriental

Stated Meeting: 2nd Tuesday 6:30 P.M.
Worshipful Master: Procopio M. Velasco
Senior Warden: Jose A. Ravello
Junior Warden: Graciano P. Pal
Treasurer: Jose K. Quiambao
Secretary: Laong-Laan U. Garcia
WM Address: Silliman Park Bantayan
Dumaguete City
Sec. Address: 24 E.J. Blanco Road
Dumaguete City

MENCIUS Lodge No. 93
Address: 1828 Taft Ave. (I-A)
Manila

Stated Meeting: 1st Wednesday 7:00 P.M.
Worshipful Master: William L. Chan
Senior Warden: Benito L. Ong
Junior Warden: Danilo Capinpin T. Ong
Treasurer: Cristino T. C. Lim
Secretary: Mariano Sih
WM Address: 489 Gov. Forbes St.
Sampaloc Manila
Sec. Address: Room 602
469 Lavezares St.
Binondo Manila

SERVICE Lodge No. 95
Address: Manila (I-C)

Stated Meeting: 2nd Friday 6:00 P.M.
Worshipful Master: Raymundo A. Yu Jr.
Senior Warden: Carlos R. De Castro
Junior Warden: Bobby L. Go
Treasurer: Amado R. Briones
Secretary: Virgilio P. Ilagan
WM Address: 50-A Kanlaon St.
SMH Quezon City
Sec. Address: 77 Dr. Pilapil St., Pasig MM

ISAGANI Lodge No. 96
Address: Tarlac Tarlac (29)

Stated Meeting: 1st Saturday 4:00 P.M.
Worshipful Master: Joselito L. Lim
Senior Warden: Juan Chia
Junior Warden: Manuel Martinez
Treasurer: Benjamin G. Chua
Secretary: Severino T. Lopez
WM Address: Tarlac Tarlac
Sec. Address: 1502 Zamora St.
Tarlac Tarlac

BAGONG ILAW LODGE Lodge No. 97
Address: Magdiwang (10)
Noveleta Cavite

Stated Meeting: 1st Saturday 5:00 P.M.
Worshipful Master: Domingo F. Salud
Senior Warden: Regalado Aure
Junior Warden: Nicolas Ricafrente
Treasurer: Miguel Alvarez
Secretary: Marcelo Manalo
WM Address: San Antonio
Noveleta Cavite
Sec. Address: San Rafael
Noveleta Cavite

MT. HURAW Lodge No. 98
Address: Catbalogan Samar (39)

Stated Meeting: 1st Week 6:00 P.M.
Worshipful Master: Cesar P. Velarde
Senior Warden: Ramon S. Co
Junior Warden: Pablo Z. Aragon Jr.
Treasurer: Gil T. Jao
Secretary: Elpidio R. Aserios
WM Address: Catbalogan Samar
Sec. Address: Catbalogan Samar

PALAWAN Lodge No. 99
Address: Puerto Princesa City (I-A)

Stated Meeting: 2nd Saturday 4:00 P.M.
Worshipful Master: Alberto R. Trinidad
Senior Warden: Benjamin F. Antonio
Junior Warden: Victoriano R. Magay
Treasurer: Gregorio G. Castro
Secretary: Perfecto L. Alibadbad
WM Address: Fernandez St.
Puerto Princesa City
Sec. Address: P.O. Box 78
Puerto Princesa City

BUD DAHO Lodge No. 102
Address: Jolo Sulu (19)

Stated Meeting: 2nd Saturday 3:00 P.M.
Worshipful Master: Delmar R. Bahjin
Senior Warden: Pablo Tan
Junior Warden: Nurhasaan Isahac
Treasurer: Namli T. Salasa
Secretary: Rolando A. Tanedo
WM Address: Bahjin's Clinic
Jolo Sulu
Sec. Address: Kakuyagan Vill.
Jolo Sulu

ZAMBALES Lodge No. 103
Address: Iba Zambales (8)

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Romeo C. Cabal
Senior Warden: Roland Ramos
Junior Warden: Virgilio C. Angeles
Treasurer: Feliciano B. Pontelera
Secretary: Miguel R. Sahagun
WM Address: Lot No. 3 Blk. 6 Sta. Monica
Subd. Subic Zambales
Sec. Address: Iba Zambales

BATAAN Lodge No. 104
Address: Orani Bataan (8)

Stated Meeting: 3rd Saturday 2:00 P.M.
Worshipful Master: Renato O. Decena
Senior Warden: Fernando G. Quintos
Junior Warden: Armando C. Guillermo
Treasurer: Sabino B. Baluyot
Secretary: Cesar S. Zuniga
WM Address: Dinalupihan Bataan
Sec. Address: Orani Bataan

LEONARD WOOD Lodge No. 105
Address: Angeles City (7)
Pampanga

Stated Meeting: 1st Tuesday 7:00 P.M.
Worshipful Master: Augusto G. Panlilio
Senior Warden: William J. Simpaon
Junior Warden: Aloysius C. Paras
Treasurer: Gerald L. Miller
Secretary: Carmelo N. Bernardo
WM Address: 7-14 Dulce St.
Sta. Maria Vill. Balibago
Angeles City
Sec. Address: 420 Rizal Extension
Angeles City

CAMARINES NORTE Lodge No. 107
Address: Daet Camarines (13)

Stated Meeting: 2nd Saturday 7:00 P.M.
Worshipful Master: Godofredo O. Salagoste
Senior Warden: Bernardo A. Almira
Junior Warden: Ernesto C. Chicombing
Treasurer: Benjamin L. Ong
Secretary: Joselito N. Tabios
WM Address: Suzara St.
Daet Camarines Norte
Sec. Address: Masonic Temple Comp.
Daet C. Norte

KUTANG BATO Lodge No. 110
Address: Cotabato City (26)

Stated Meeting: Thursday 7:00 P.M.
Worshipful Master: Manuel W. Hao
Senior Warden: Roland V. Sublay
Junior Warden: Marcelo U. Soyao
Treasurer: William C. ko
Secretary: Jesus C. Ocsio Jr.
WM Address: WSC Mintrade
Cotabato City
Sec. Address: Circuit Road
Cotabato City

MARANAW Lodge No. 111
Address: Masonic Temple (25)

Quezon Ave. Ext.
Iligan City

Stated Meeting: 2nd Week 5:00 P.M.
Worshipful Master: Manuel S. Gaite
Senior Warden: Erlando G. Briones
Junior Warden: Luzmindo V. Mamauag
Treasurer: Tirso R. Fernando
Secretary: Victor C. Canoy
WM Address: San Miguel Vill.
Palao Iligan City 8801
Sec. Address: Balete Drive Tibanga
Santiago Iligan City 8801

INDANG Lodge No. 115
Address: Indang Cavite (10)

Stated Meeting: 2nd Saturday 1:00 P.M.
Worshipful Master: Ruben Vidallon
Senior Warden: Mario F. Guevara
Junior Warden: Herminio Q. Soberano
Treasurer: Ruben M. Astudillo
Secretary: Camilo F. Guevara Jr.
WM Address: 163 Plaridel St.
Indang Cavite
Sec. Address: 548 Mabini St.
Indang Cavite

VICTORY Lodge No. 116
Address: Camiling Tarlac (29)

Stated Meeting: 3rd Saturday 5:00 P.M.
Worshipful Master: Pacifico R. Gayla
Senior Warden: Bonifacio B. Manuel
Junior Warden: Estanislao J. Sanchez
Treasurer: Recto P. Tolentino
Secretary: Rodolfo Z. Carbonel
WM Address: Camiling Tarlac
Sec. Address: Camiling Tarlac

OKINAWA Lodge No. 118
Address:

Stated Meeting: 2nd Tuesday
Worshipful Master: Steve H. Herrington
Senior Warden: V. Murray Harlan Jr.
Junior Warden: Jerry W. Swartz
Treasurer: William Newton
Secretary: George M. Kawabata
WM Address: Box 3694 USMC CP Kinser
FPI Seattle WA 98773
Sec. Address: 270 Ainanol Drive
Wailuku Maui Hi 96793

MARIKINA Lodge No. 119
Address: Quezon City (IX)

Stated Meeting: 1st Friday 2:00 P.M.
Worshipful Master: Benjamin T. Mordeno
Senior Warden: Zito C. Ochoa
Junior Warden: Johnny T. Flaviano
Treasurer: Cipriano M. Cruz
Secretary: Delfin B. del Rosario Jr.
WM Address: 93 Umbel Street
Roxas District Quezon City
Sec. Address: 8 Cecilia St.
Sta. Teresita Vill.
Lamuan Marikina

QUEZON CITY Lodge No. 122
Address: Quezon City (9)

Stated Meeting: 2nd Saturday 2:00 P.M.
Worshipful Master: Rogelio F. Fuentes
Senior Warden: Eluderio S. Salvo
Junior Warden: Jose O. Lustre
Treasurer: Rolando P. Pasis
Secretary: Ildefonso P. Serrano Jr.
WM Address: 86 Premium GSIS Vill.
Quezon City
Sec. Address: 11 Rd. 17 Toro Hills
Quezon City

MILTON C. MARVIN Lodge No. 123
Address: Agana Heights Guam (20)

Stated Meeting: 1st Week 7:30 P.M.
Worshipful Master: Roman G. Guerrero
Senior Warden: Leonardo M. Lupa
Junior Warden: Alberto S. Salonga
Treasurer: Fel F. Dumlao
Secretary: Rady M. Alvarez
WM Address: 176 Apaka St. Ypaopao
Dededo Guam 96912
Sec. Address: P.O. Box 6464 Tamuning
Guam 96911

CEBU Lodge No. 128
Address: Cebu City (16)

Stated Meeting: 2nd Tuesday 7:30 P.M.
Worshipful Master: Benjamin S. Tan
Senior Warden: Eugene A. Lim
Junior Warden: Jesus M. Ravanes
Treasurer: Edward U. Du
Secretary: John E. Lim
WM Address: 36 Tomas Abella St.
Cebu City

Sec. Address: P.O. Box 105 Cebu City

SIXTO LOPEZ (BATULAO) LODGE Lodge No. 129
Address: Balayan Batangas (28)

Stated Meeting: 4th Saturday 2:30 P.M.
Worshipful Master: Nelson Y. Macamay
Senior Warden: Jose Ma. Ramos
Junior Warden: Orlando Buhay
Treasurer: Danilo Zuniga
Secretary: Wilfredo C. Sale
WM Address: 26 Hercules St. Airmen's Vill. Subd. Las Pinas MM
Sec. Address: Plaza Mabini c/o Balayan Marketing Corp. Balayan Batangas

MT. MALINDANG Lodge No. 130
Address: Ozamiz City (33)

Stated Meeting: 1st Saturday 5:00 P.M.
Worshipful Master: Constancio O. Uy
Senior Warden: Vicente V. Agustin
Junior Warden: Antonio S.T. Lu
Treasurer: Teopisto G. Uy
Secretary: Camilo A. Rosal
WM Address: Manabay Milling Corporation Ozamiz City
Sec. Address: Integrated Port Services of Ozamiz Inc. (IPSO) Ozamiz City

CAGAYAN VALLEY Lodge No. 133
Address: A. Mabini St. Santiago Isabela (23)

Stated Meeting: 2nd Saturday 3:00 P.M.
Worshipful Master: Maximo B. Dirige
Senior Warden: Artemio D. Castro
Junior Warden: Dante S. Dirige
Treasurer: Isagani C. Nilo
Secretary: Wilferdo V. De Jesus
WM Address: Raniag Ramon Isabela
Sec. Address: Exhague Isabela

T.M. KALAW MEMORIAL Lodge No. 136
Address: San Juan MM (9)

Stated Meeting: 1st Friday 7:30 P.M.
Worshipful Master: Carlo G. Magno
Senior Warden: Ramon C. Enojado
Junior Warden: Arthur L.P. Florentino
Treasurer: Jose B. Guevarra
Secretary: Benjamin F. Formoso Jr.
WM Address: 128 Stockholm St. Green Park Village Pasig MM
Sec. Address: 77 10th Avenue Cubao Quezon City

JUAN S. ALANO Lodge No. 137
Address: Isabela Basilan (19)

Stated Meeting: 3rd Thursday 5:00 P.M.
Worshepful Master: Rogelio L. Igot
Senior Warden: Napoleon P. Yu
Junior Warden: Luis L. Santos
Treasurer: Rolando A. Amores
Secretary: Benedicto N. Penaflor
WM Address: Municipal Assessor's Office Isabela Basilan
Sec. Address: Allied Bank Isabela Basilan

BONTOC Lodge No. 140
Address: Bontoc Mountain Province (5)

Stated Meeting: 1st Thursday
Worshipful Master: Felix F. Diaz III
Senior Warden: Franklin O. Odsey
Junior Warden: Carlos M. Valencerina
Treasurer: Ricardo Delero
Secretary: Cesar L. Romano
WM Address: Bontoc Mountain Province
Sec. Address: Bontoc Mountain Province

NUEVA VIZCAYA Lodge No. 144
Address: Solano Nueva Vizcaya (3)

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Pablo L. Cacanindin
Senior Warden: Francisco Salinas Sr.
Junior Warden: Bienvenido E. Cruz
Treasurer: Santiago O. Dickson
Secretary: Pablo S. Macaraeg
WM Address: Bayombong, Nueva Vizcaya
Sec. Address: Solano, Nueva Vizcaya

RAFAEL PALMA LODGE Lodge No. 147
Address: Capitol Masonic Bldg. Kalayaan Ave. Cor. Makatarungan St., Q.C. (9)

Stated Meeting: 3rd Saturday 2:00 P.M.
Worshipful Master: Abraham de Castro

Senior Warden: Elias Avante Jr.
Junior Warden: Pedro G. Subido
Treasurer: Ulrico A. Baladad Sr.
Secretary: Eusebio L. Abella Jr.
WM Address: 22 Pook Ricarte U.P. Campus
Diliman Quezon City
Sec. Address: 3-Col. Martinez St.
Heroes Hill SFDM Q.C.

NOLI ME TANGERE Lodge No. 148
Address: Plaridel Masonic Temple (I-C)

Stated Meeting: 1st Saturday 5:30 P.M.
Worshipful Master: Francisco M. Lovero
Senior Warden: Alexander Dairocas
Junior Warden: Flor Nicolas
Treasurer: Manuel Bahena Jr.
Secretary: Rene C. Damian
WM Address: Plaridel Masonic Temple
Manila
Sec. Address: 1131 San Luis St.
Pandacan Manila

DAVAO Lodge No. 149
Address: Davao Masonic Center (18)
V. Mapa St. Davao City

Stated Meeting: 4th Saturday 6:00 P.M.
Worshipful Master: Emmanuel S. Arao
Senior Warden: Hector B. Fuerte
Junior Warden: Silverio C. Pascual
Treasurer: Wenceslao Ng-Ee
Secretary: Eriberto S. Del Pilar Jr.
WM Address: Yniques Subd.
Ma-a Davao City
Sec. Address: 14 Pag-asa Corner
Carnation St. Buhangin
Davao City

KING SOLOMON Lodge No. 150
Address: Manila

Stated Meeting: 2nd Monday 6:00 P.M.
Worshipful Master: Hernani B. Lopez
Senior Warden: Joselito Santos
Junior Warden: William Yu
Treasurer: Ponciano Nunez
Secretary: Benjamin Brown
WM Address: 13 Uranium St.
Camela IV Pamplona Las Pinas MM
Sec. Address: Makati Police Dept.
Makati Metro Manila

MANUEL A ROXAS Lodge No. 152
Address: Manila (I-C)

Stated Meeting: 2nd Monday 6:00 P.M.
Worshipful Master: Ruperto S. Baluyot
Senior Warden: Oscar B. Pante Sr.
Junior Warden: Manuel T. Lim
Treasurer: Roberto P. Ocampo
Secretary: Romeo R. Lumbera
WM Address: 9587 Maria St.
Airport Vill. Paranaque
Sec. Address: 17 E. Monsod Ave. Monte Villa
de Monsod Subd. Paranaque

PAGADIAN CITY Lodge No. 153
Address: De Siete Street (40)
Pagadian City

Stated Meeting: 1st Week 4:30 P.M.
Worshipful Master: Victor Pajares
Senior Warden: Jose Bayawa
Junior Warden: Rey Quisumbing
Treasurer: Agustin Atilano Jr.
Secretary: Wilfredo Cepe
WM Address: 139 Pajares Ave.
Pagadian City
Sec. Address: 1270 Camp. Ableon
Pagadian City

OROQUIETA Lodge No. 154
Address: Oroquieta City

Stated Meeting: 3rd Saturday 2:00 P.M.
Worshipful Master: Felipe G. Zapatos
Senior Warden: Demosthenes M. Abella
Junior Warden: Lemuel M. Tortola
Treasurer: Mario Cesar R. Villa
Secretary: Paulino S. Perez
WM Address: Oroquieta City
Sec. Address: c/o Pan Occidental Motors
Oroquieta City

MOUNT MUSUAN Lodge No. 155
Address: C. M. Recto (35)
Malaybalay Bukidnon

Stated Meeting: 2nd Saturday 2:00 P.M.
Worshipful Master: Jaime Rubio
Senior Warden: Alberto Dizon
Junior Warden: Licerio Perdido
Treasurer: Pedrito Dulanas
Secretary: Eugene V. Sicat
WM Address: Pob. Malaybalay, Bukidnon
Sec. Address: Pob. Mlybly. Bukidnon

MOUNT MATUTUM Lodge No. 156
Address: General Santos City (37)

Stated Meeting: 3rd Week 4:00 P.M.
Worshipful Master: Aurelio L. Lopez Jr.
Senior Warden: Ricardo M. Gonzaga
Junior Warden: Carmelo C. Panlaque
Treasurer: Esteban G. Dino
Secretary: Ernesto P. Cruz Sr.
WM Address: Dolofil Polomok
South Cotabato
Sec. Address: Pniem Merchandising
Salazar St., Gen. Santos City

MINDORO Lodge No. 157
Address: San Jose (28)
Occidental Mindoro

Stated Meeting: 1st Saturday 7:00 P.M.
Worshipful Master: Wendell S. Dy
Senior Warden: Francis Ramon Lee
Junior Warden: Maximo T. Cordovez
Treasurer: Virgilio O. Cruz
Secretary: Ernesto P. Ayes
WM Address: San Jose Occidental Mindoro
Sec. Address: San Jose Occidental Mindoro

ALFONSO LEE SIN MEMORIAL Lodge No. 158
Address: Tapuac District (24)
Dagupan City

Stated Meeting: 1st Week 7:00 P.M.
Worshipful Master: Teodoro M. Coquia
Senior Warden: Manuel Chua Lim
Junior Warden: Pio Coquia Jr.
Treasurer: Antonio Chu
Secretary: Demetrio P. Balbuena
WM Address: 181 McArthur Highway
Caranglaan Dag. City
Sec. Address: Malued District Dagupan City

AGUSAN VALLEY LODGE Lodge No. 160
Address: Butuan City (31)

Stated Meeting: 4th Week 3:00 P.M.
Worshipful Master: Alfredo L. Cuezon
Senior Warden: Lodivico M. Sabang Sr.
Junior Warden: Felipe M. Mission
Treasurer: Regor G. Arreza
Secretary: Ferdinand A. Amante
WM Address: Alviola Vill.
c/o PNB Butuan City
Sec. Address: Ampayao Butuan City
c/o Water District Butuan City

LINGAYEN Lodge No. 161
Address: Tonton West (24)
Lingayen Pangasinan

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Roberto J. Navarro
Senior Warden: Paul M. Verzosa
Junior Warden: Candito Quijardo
Treasurer: Dominador P. Navarro
Secretary: Jose M. Santos
WM Address: Artacio Street
Lingayen Pangasinan
Sec. Address: 49 Artacho Street Lingayen
Pangasinan

DIPOLOG Lodge No. 162
Address: Dipolog City (38)

Stated Meeting: 2nd Week 2:00 P.M.
Worshipful Master: Becker P. Young
Senior Warden: Teckson T. Bravo
Junior Warden: Trans T. Daarol
Treasurer: Agustin C. Cheng
Secretary: Hernani D. Contrivida
WM Address: Turno, Dipolog City
Sec. Address: Olingan, Dipolog City

SALINAS Lodge No. 163
Address: Bambang (3)
Nueva Vizcaya

Stated Meeting: 3rd Saturday 3:00 P.M.
Worshipful Master: Eugenio C. Casalmo
Seniro Warden: Mariano N. Benitez
Junior Warden: Oscar B. Damil
Treasurer: Edward R. Valido
Secretary. Gregorio A. Buenavista
WM Address: Headquarter Phil. Const.
Command, Bayombong Nueva
Vizcaya 3700
Sec. Address: Gen. Trias St.
Banggot Bamabang Nueva Vizcaya

LAM-ANG Lodge No. 164
Address: UCCP San Jose Dist. (4)
Candon Ilocos Sur

Stated Meeting: 1st Saturday 9:00 A.M.
Worshipful Master: Reynaldo C. Olvena
Senior Warden: Samson E. Suen
Junior Warden: Rodolfo H. Piamonte
Treasurer: Clemente C. Bang-Asan
Secretary: Solomon J. Abellera Jr.
WM Address: Sta. Lucia District Hospital
Sta. Lucia Ilocos Sur
Sec. Address: Martinez Transportation
95 National Highway
Candon Ilocos Sur

TAGAYTAY Lodge No. 165
Address: Tagaytay City (10)
Cavite Phil.

Stated Meeting: 3rd Saturday 2:00 P.M.
Worshipful Master: Apolinar Saulog
Senior Warden: Edgardo P. Mercado
Junior Warden: Eufracio Manarin
Treasurer: Virgilio Sarmiento
Secretary: Edgardo E. Lupisan
WM Address: 6 Duhat St., Justinville Subd.
Bacoor Cavite
Sec. Address: 83 San Francisco St.
Tanza Cavite

APO KAHOY Lodge No. 166
Address: Gingong City (17)

Stated Meeting: 2nd Week 7:00 P.M.
Worshipful Master: Antonio F. Lugod
Senior Warden: Maximo G. W. Paderanga
Junior Warden: Downey C. Valdevilla
Treasurer: Wilfredo L. Soriano
Secretary: Renato R. Reyes
WM Address: Dona Graciana St.
Gingoog City
Sec. Address: Paz Village
Gingoog City

GEN. MANUEL TINIO Lodge No. 167
Address: Guimba, Nueva Ecija

Stated Meeting: 1st Saturday 8:30 A.M.
Worshipful Master: Samuel La. Guerrero
Senior Warden: Wilfredo S. Wy
Junior Warden: Rolando L. Palapal
Treasurer: Emmanuel G. Javier
Secretary: Candido S. Imana Sr.
WM Address: Guimba
Nueva Ecija
Sec. Address: Consuelo
Guimba Nueva Ecija

GEN. LLANERA MEMORAL Lodge No. 168
Address: Gapan, Nueva Ecija (6)

Stated Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: Gary S. Soto
Senior Warden: Anselmo P. Syegco Jr.
Junior Warden: Ricardo A. Samson Sr.
Treasurer: Benedicto M. Angeles
Secretary: Edwin L. Presilias
WM Address: San Nicolas
Gapan Nueva Ecija
Sec. Address: Sto. Nino
Gapan, Nueva Ecija

JUAN SUMULONG MEMORIAL Lodge No. 169
Address: Taytay Rizal (9)

Stated Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: Otnelio Q. Agbayani
Senior Warden: Michael M. Albino
Junior Warden: Eusebio V. Villanueva
Treasurer: Jose D. Hinlo
Secretary: Johnny C. del Rosario
WM Address: Lagro Subd., Quezon City
Sec. Address: 155 Homeowners Drive
Emerald Village
Marikina Metro Mla.

KIDAPAWAN LODGE Lodge No. 170
Address: Kidapawan Cotabato (26)

Stated Meeting: 2nd Week 4:30 P.M.
Worshipful Master: Elpedio F. Masbad III
Senior Warden: Alfredo Quemada
Junior Warden: Jacinto Tomacmol
Treasurer: Jose Agerico De Guzman
Secretary: Renato S. Ybanez
WM Address: Kidapawan Cotabato
Sec. Address: Kidapawan Cotabato

NARRA Lodge No. 171
Address: Encarnacion Subd. (6)
San Jose City NE

Stated Meeting: 3rd Saturday 8:30 A.M.
Worshipful Master: Prospero Miciano
Senior Warden: Jessie Suncuaco
Junior Warden: Restituto Domingo
Treasurer: Jose Vergel De Dios
Secretary: Andres R. Garcia
WM Address: National Rd., San Jose City N.E.
Sec. Address: Malasin, San Jose N.E.

MICRONESIA Lodge No. 173
Address: Agana Guam (20)

Stated Meeting: 3rd Friday 7:30 P.M.
Worshipful Master: Efren Ayson Ballestamon
Senior Warden: Dionisio Pareja Gamboa
Junior Warden: Celso Gianchand
Treasurer: Rogelio Torres Manuto
Secretary: Casiano Mojica Bostre
WM Address: 107 O. Street
NAS Agana Guam
Sec. Address: 131 Y. Sengsong Road
Dededo Guam 90912

CAPITOL CITY Lodge No. 174
Address: Quezon City (9)

Stated Meeting: Last Saturday 3:00 P.M.
Worshipful Master: Antonio M. Salonga
Senior Warden: Protacio L. Depakakibo
Junior Warden: Alfredo D. Canete
Treasurer: Rodolfo D. Rimando
Secretary: Samuel O. Vallejera
WM Address: 61-C Salonga St., Bagong-Ilog Pasig MM
Sec. Address: 74-A F. Bautista St. Frisco Quezon City

SIETE MARTIREZ Lodge No. 177
Address: Balaoan La Union (5)

Stated Meeting:
Worshipful Master: Cesar O. Ostrea
Senior Warden: Arturo Llavore
Junior Warden: Nicasio Celso O. Buccat Jr.
Treasurer: Jesus T. Catrea Jr.
Secretary: Concordio V. Coloma
WM Address: Balaoan La Union
Sec. Address: Balaoan La Union

CORDILLERA Lodge No. 178
Address: Bagabag (3) Nueva Vizcaya

Stated Meeting: 2nd Saturday 8:00 A.M.
Worshipful Master: William R. Calderon
Senior Warden: Arsenio P. Solimen
Junior Warden: Rodolfo C. Blanco
Treasurer: Eladio A. Dumanay
Secretary: Pepito J. Agaser
WM Address: Sta. Cruz Bagabag Nueva Vizcaya
Sec. Address: Murong Bagabag Nueva Vizcaya

EMON Lodge No. 179
Address: Kwajalein M.I.

Stated Meeting: 3rd Monday 7:30 P.M.
Worshipful Master: D. R. Karr
Senior Warden: K.M. Crabtree
Junior Warden: J.B. Davis Jr.
Treasurer: G. H. Lord II
Secretary: M. F. Mullen
WM Address: P.O. Box 446 San Francisco 96555
Sec. Address: P.O. Box 277 APO San Francisco 96555

MAHARLIKA Lodge No. 180
Address: Cauayan Isabela (23)

Stated Meeting: Last Saturday 4:00 P.M.
Worshipful Master: Marcelo R. Medina Jr.
Senior Warden: Eduardo L. Reyes
Junior Warden: Renato S. Ordonez
Treasurer: Henry P. Ang
Secretary: Arturo R. Toledo Sr.
WM Address: Cauayan Isabela
Sec. Address: Cauayan Isabela

SIERRA MADRE LODGE Lodge No. 181
Address: Paete Laguna (11)

Stated Meeting: 2nd Saturday 2:00 P.M.
Worshipful Master: Leonardro B. Balquiedra
Senior Warden: Emeterio Y. Bandong Jr.
Junior Warden: Cesar Gavia
Treasurer: Ernesto A. Cadawas
Secretary: Ernesto C. Pagalanan
WM Address: Paete Laguna
Sec. Address: Paete Laguna

RIO CHICO Lodge No. 182
Address: Dagupan Tabuk (2) Kalinga-Apayao

Stated Meeting: 2nd Saturday 9:00 A.M.
Worshipful Master: Nicolas T. Balais
Senior Warden: Noe V. Dannang
Junior Warden: Edwin B. Tubban
Treasurer: Juan M. Boguen
Secretary: Romarico N. Cabuyadao
WM Address: Dagupan Weste Tabuk Kalinga-Apayao
Sec. Address: Casigayan Tabuk Kal Tabuk Kalinga-Apayao

MACAJALAR Lodge No. 184
Address: Cagayan De Oro City (17)

Stated Meeting: 1st Friday 5:30 P.M.
Worshipful Master: James C. Go
Senior Warden: Jimmy C. Ting
Junior Warden: Henry Ching Tiu
Treasurer: Edgardo K. Sytiongsa
Secretary: Ben Sy Chu Eng
WM Address: Quality Parts Arch. Santiago Hayes St. Cagayan De Oro City
Sec. Address: Arch. Santiago Hayes St. Cagayan De Oro City

LAONG LAAN Lodge No. 185
Address: Quezon City (9)

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Norman M. Castillo
Senior Warden: William S. Tan
Junior Warden: Cleto B. Senora
Treasurer: Antonio T. Soriano
Secretary: Trineo P. Goce
WM Address: c/o National Food Authority
E. Rodriguez Sr. Ave.
Quezon City
Sec. Address: Lot 44 Rd. 22, Cogeo Vill.
Antipolo Rizal

SAN CARLOS Lodge No. 186
Address: San Carlos City (27)
Negros Occidental

Stated Meeting: Last Saturday 5:00 P.M.
Worshipful Master: Eli P. Demadante
Senior Warden: Franklin M. Cobbol
Junior Warden: Danilo J. Urmeneta
Treasurer: Restituto P. Dayon
Secretary: Joseph O. Tanangkingsing
WM Address: Mina Vda. Refugio
Calatrava Neg. Occ.
Sec. Address: San Carlos City Neg. Occ.

SAIGON Lodge No. 188
Address Plaridel Masonic Temple
1440 San Marcelino St. Ermita

Stated Meeting: 1st Wednesday 7:00 P.M.
Worshipful Master: Ross A. Delmendo
Senior Warden: Roberto T. Muldong
Junior Warden: Manuel B. Aldanese
Treasurer: Alejandrino A. Eusebio
Secretary: Jaime L. Vaiena
WM Address: Bldg. 16-23 BLISS CONDO
Pag-Asa Quezon City
Sec. Address: 115 St. Joseph Drive
St. Joseph Subd., Cainta Rizal

MORNING CALM Lodge No. 189
Address: Taegu Korea (30)

Stated Meeting:
Worshipful Master: Robert P. Taft Jr.
Senior Warden: John W. Martin
Junior Warden: Salvatorre J. Sberna
Treasurer: Chang Song Chun
Secretary: George Snow
WM Address: JCIS Taegu
APO S.F. 96218
Sec. Address: 169th Sig Co. (ASC)
APO S.F. 96218

MATI AURORA Lodge No. 190
Address: Mati Davao Oriental (32)

Stated Meeting: 3rd Saturday 5:00 P.M.
Worshipful Master: Edgardo E. Lopez
Senior Warden: Raul L. Failma
Junior Warden: Paquito M. Floremonte
Treasurer: Josepito B. Espinosa
Secretary: Alberto V. Ravelo
WM Address: Mati Davao Oriental
Sec. Address: Mati Davao Oriental

MALLIG PLAINS Lodge No. 191
Address: Roxas Isabela (23)

Stated Meeting: 3rd Saturday 9:00 A.M.
Worshipful Master: Flaviano A. Almiron Jr.
Senior Warden: Abraham O. Romero
Junior Warden: Cesar C. Purugganan
Treasurer: Antonio N. Castillo Sr.
Secretary: Warlito T. Cayaba
WM Address: Vira, Roxas Isabela
Sec. Address: Osmena, Ilagan Isabela

RIO GRANDE Lodge No. 192
Address: Kabacan Cotabato (26)

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Hermogenes T. Uy
Senior Warden: Mabini B. Manalo
Junior Warden: Ignacio S. Bermudez
Treasurer: Gaudencio V. Molon
Secretary: Enrique D. Tiemsin
WM Address: Pob. Kabacan Cotabato
Sec. Address: Pob. Kabacan Cotabato

MABINI-KALAW Lodge No. 195
Address: Lipa City (28)

Stated Meeting: 1st Week 2:00 P.M.
Worshipful Master: Carlito D. Racelis
Senior Warden: Augusto B. Crelencia
Junior Warden: Jaime M. Tolentino
Treasurer: Celso B. Sarmiento
Secretary: Luis A. Ilagan Jr.
WM Address: CDR Poultry Supplies
10 de Junio Lipa City
Sec. Address: Kalipulako St., Lipa City

SHANGRI-LA Lodge No. 196
Address: Tagum Davao (32)

Stated Meeting: 1st Week 3:15 P.M.
Worshipful Master: Rico O. Ibonia
Senior Warden: Rafael I. Erfe
Junior Warden: Honorio F. Barcena
Treasurer: Claudio C. Guerrero
Secretary: Melchor S. Perdido
WM Address: Lot 27 Blk. 6 Pioneer Vill.
Buhangin Davao City
Sec. Address: 1355 Quezon St., Tagum Davao

DATU BAGO Lodge No. 197
Address: Davao Masonic Center (18)
Davao City

Stated Meeting: 1st Week 6:00 P.M.
Worshipful Master: Roselo T. Toledo
Senior Warden: Hector Maniquis
Junior Warden: Nestor C. Purugganan
Treasurer: Bartolome M. Hernandez III
Secretary: Sherman Sherwood T. Suarez
WM Address: c/o Davao Light & Power Co. Inc.
C. Bangoy St., Davao City
Sec. Address: c/o Spring Flowers
28-B Magallanes St. Davao City

DIGOS MASONIC Lodge No. 198
Address: Digos Davao Del Sur (18)

Stated Meeting: 2nd Saturday 9:00 A.M.
Worshipful Master: Romeo S. Aninon
Senior Warden: Emilio P. De Peralta
Junior Warden: Wilfredo S. Aninon
Treasurer: Bonifacio P. Diagbel
Secretary: Riorito R. Cagas
WM Address: Digos Davao Del Sur
Sec. Address: Digos Davao Del Sur

ANDRES BONIFACIO Lodge No. 199
Address: Diliman Quezon City (9)

Stated Meeting: 2nd Friday 6:30 P.M.
Worshipful Master: Danilo A. Ursua
Senior Warden: Remigio A. Tabones
Junior Warden: Severino T. Madronio
Treasurer: Juanito R. Angeles
Secretary: Herminiano C. Echiverre Jr.
WM Address: 48-C. V. Francisco
Pook Amorsolo UP, Diliman Q.C.
Sec. Address: No. 12 10th Avenue
Cubao Quezon City

NEGRENSE Lodge No. 200
Address: Bacolod City (27)

Stated Meeting: 2nd Week 6:00 P.M.
Worshipful Master: John L. Go
Senior Warden: Jose R. Uy
Junior Warden: Roelph T. Villanueva
Treasurer: Oscar B. Quisumbing Jr.
Secretary: Amando K. Alcantara
WM Address: c/o P.O. Box 78
Bacolod City

HUNDRED ISLANDS Lodge No. 201
Address: Poblacion (24)
Bani Pangasinan

Stated Meeting: Saturday 2:00 P.M.
Worshipful Master: Jeremias V. Laure
Senior Warden: Jorge M. Balan
Junior Warden: Jaime C. Aquino
Treasurer: Rolando O. Reinoso
Secretary: Rolando O. Reinoso
WM Address: Tonton, Lingayen Pangasinan
Sec. Address: c/o RPB (Alaminos Branch)
Alaminos Pangasinan

JACOBO ZOBEL MEMORIAL Lodge No. 202
Address: Makati Metro Manila (9)

Stated Meeting:
Worshipful Master: Raul Laman
Senior Warden: Edilberto F. Rivera
Junior Warden: Luis Manahan
Treasurer: Enrique Locsin
Secretary: Ernesto B. Flores
WM Address: DBP Vill.
Las Pinas MM
Sec. Address: 14 A. Apts. Jude St.
Malinta Vill. Subd. MM

PANTABANGAN-BONARI Lodge No. 203
Address: Rizal (6)
Nueva Ecija

Stated Meeting: 2nd Saturday 9:00 A.M.
Worshipful Master: Renato B. Escobar
Senior Warden: Sebastian D. Reyes Jr.
Junior Warden: Eliezar N. Arcega
Treasurer: Secinio Bermudes
Secretary: Gavino H. Micla Jr.
WM Address: Rizal
Nueva Ecija
Sec. Address: Villarica Pantabangan
Nueva Ecija

TAGUM Lodge No. 204
Address: Tagum Davao (32)

Stated Meeting: 2nd Friday 6:00 P.M.
Worshipful Master: Edgar V. Grapa
Senior Warden: Elmer P. Alias
Junior Warden: Ricardo G. Tio Jr.
Treasurer: Antonio G. Feo
Secretary: Llewellyn M. Mangilet
WM Address: c/o Hijo Plantation Inc.
Madaum Tagum Davao
Sec. Address: 2636 Osmena St., Tagum Davao

AKLAN LODGE Lodge No. 205
Address: Andagao Kalibo (14)
Aklan

Stated Meeting: 3rd Saturday 9:00 A.M.
Worshipful Master: Romulo R. Gomez
Senior Warden: Herbert Y. Iledan
Junior Warden: Victor J. Nabiong
Treasurer: Robert L. Ching
Secretary: Arturo R. Carpio
WM Address: Laguinbanwa West
Numancia Aklan
Sec. Address: New Washington
Aklan

VILLAVERDE Lodge No. 206
Address: Ibung Villaverde (3)
Nueva Vizcaya

Stated Meeting: 4th Saturday 9:00 A.M.
Worshipful Master: Romualdo E. Bediones Jr.
Senior Warden: Nelson D. Melchor
Junior Warden: Manuel V. Burton
Treasurer: Felipe R. Borja
Secretary: Louis E. Aduca Jr.
Wm Address: Bintawan Villaverde
Nueva Vizcaya
Sec. Address: Ibung Villaverde
Nueva Vizcaya

ILIGAN Lodge No. 207
Address: Iligan City (25)

Stated Meeting: 3rd Saturday 5:00 P.M.
Worshipful Master: Eufemio Calio
Senior Warden: Johnito B. Bajuyo
Junior Warden: Mervin Salazar
Treasurer: Beethoven Sales
Secretary: Edgar Gepitulan
WM Address: Dona Juana Subd.
Palao Iligan City
Sec. Address: Andrada Comp.
Mahayahay, Iligan City

TORIL Lodge No. 208
Address: Davao Masonic Center
V. Mapa St., Davao City

Stated Meeting: 1st Friday 6:00 P.M.
Worshipful Master: Federico T. Domingo
Senior Warden: Alexander Advincula
Junior Warden: Jesus J. Yap Eng-Chu
Treasurer: Pablo E. Montano
Secretary: Anselmo B. Dy
WM Address: c/o Clinica Anda
Anda St. Davao City
Sec. Address: BA Finance Legaspi St.
Davao City

KORONADAL Lodge No. 209
Address: Koronadal (37)
South Cotabato

Stated Meeting: 3rd Week 3:00 P.M.
Worshipful Master: Leodegario Diaz
Senior Warden: Angel Mariano
Junior Warden: Leonardo Sandoval
Treasurer: Antonio Ang Tui Jr.
Secretary: Pacifico L. Padua
WM Address: Aurora Purok
Koronabal So. Cotabato
Sec. Address: Bo. I Koronabal
South Cotabato

M.V. KO MEMORIAL LODGE Lodge No. 210
Address: Victorias (27)
Negros Occidental

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Arturo J. Binguan
Senior Warden: Peter L. Gochulco
Junior Warden: Alejandro L. Tupas Jr.
Treasurer: Antonio U. Chua
Secretary: Marzo P. Agarao
WM Address: B & E Marketing
Victorias Neg. Occ.
Sec. Address: 4M's Bake Shop
Victorias Neg. Occ.

NORTHERN SAMAR Lodge No. 211
Address: University Town
Catarman Northern Samar

Stated Meeting: 2nd Saturday 9:00 A.M.
Worshipful Master: Edelberto Velasco
Senior Warden: Paquito Tan
Junior Warden: Alberto Ignacio
Treasurer: Ang Ley

Secretary: Sergio S. Castillo
WM Address: Allen Northern Samar
Sec. Address: University Town
Northern Samar

ZOSIMO MONTEMAYOR Lodge No. 212
Address: Musuan Bukidnon (35)

Stated Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: Rafael B. Balmocena
Senior Warden: Salvador M. Dime
Junior Warden: Herminio M. Pava
Treasurer: Rosenio L. Anacleto
Secretary: Ireneo B. Mendoza
WM Address: Malaybalay Bukidnon
Sec. Address: Musuan Bukidnon

BEACON Lodge No. 213
Address: Davao City (18)

Stated Meeting: 4th Friday 7:30 P.M.
Worshipful Master: Romeo A. Yu
Senior Warden: Ramonito R. Castaneda
Junior Warden: Bernardo T. Tan
Treasurer: Rodrigo C. Sy
Secretary: Ramon K. Alvarez
WM Address: R & V. Enterprises
Monteverde St. Davao City
Sec. Address: Door 201 GRDC Bldg.
Lanang Davao City

BERNARDO A. NERI MEMORIAL Lodge No. 214
Address: Calamba Misamis Occidental (38)

Stated Meeting: 4th Saturday 9:00 A.M.
Worshipful Master: Jose H. Apdujan
Senior Warden: Edgar V. Iman
Junior Warden: Ericson T. Jumalon
Treasurer: Bienvenido D. Yap Sr.
Secretary: Gerardo M. Pangilinan Jr.
WM Address: Sapang Dalaga
Misamis Occidental
Sec. Address: Sapang Dalaga
Misamis Occidental

ITAWES LODGE Lodge No. 215
Address: Lakambini Tuao (22)
Cagayan

Stated Meeting: 1st Saturday 8:00 A.M.
Worshipful Master: Rolando G. Pauig
Senior Warden: Flor Mandac
Junior Warden: Jose Borja
Treasurer: Bienvenido Bernardino
Secretary: Elpidio T. Pauig
WM Address: CSU Tuguegarao Cagayan
Sec. Address: Dept. of Agriculture
Tuguegarao Cagayan

SALUG VALLEY Lodge No. 216
Address: Molave Zamboanga Del Sur (40)

Stated Meeting: 2nd Saturday 9:30 A.M.
Worshipful Master: Antonio Ruaya
Senior Warden: Eulogio Pedrano
Junior Warden: Avelino Hijastro
Treasurer: Oscar V. Del Carmen
Secretary: Oscar E. A. Girado
WM Address: Dumingag Zamboanga Del Sur
Sec. Address: Molave Zamboanga Del Sur

RED ARROW DIVISION Lodge No. 217
Address: San Nicolas (24)
Pangasinan

Stated Meeting: 2nd Saturday 3:00 P.M.
Worshipful Master: Rufo R. Delos Reyes
Senior Warden: Ahemelio A. Saldito
Junior Warden: Fredelecio Z. Guloy
Treasurer: Perferio M. Gonzales
Secretary: Crispin V. Sabado
WM Address: San Quintin Pangasinan
Sec. Address: San Nicolas Pangasinan

IFUGAO Lodge No. 218
Address: Lamut Ifugao (3)

Stated Meeting: 3rd Saturday 9:00 A.M.
Worshipful Master: Idmundo I. Pacursa
Senior Warden: Eduardo G. Galanza
Junior Warden: Thomas B. Garingan
Treasurer: Renato Delos Santos
Secretary: Miguel Pumihic
WM Address:
Sec. Address:

TIMBERLAND LODGE Lodge No. 219
Address: San Francisco (31)
Agusan del Sur

Stated Meeting: 1st Week 10:30 A.M.
Worshipful Master: Gil B. Medina
Senior Warden: Consorcio Barriga
Junior Warden: Mauro Bravo Jr.
Treasurer: Francisco U. Fernandez
Secretary: Gregorio B. Garcia
WM Address: Montilla Blvd., Butuan City

Sec. Address: San Francisco
Agusan del Sur

LEONARDO T. PANARES Lodge No. 220
Address: Cagayan De Oro City (17)
Misamis Oriental

Stated Meeting: 1st Monday 5:30 P.M.
Worshipful Master: Jim M. Borja
Senior Warden: Manuel R. Samson
Junior Warden: Raul G. Cabalang
Treasurer: Eric P. Sagario
Secretary: Rogelio G. Tirona
WM Address: Cor. Pabayo & Hayes St.
Cagayan de Oro City
Sec. Address: c/o Happy Home Appliances
Guillermo St., Vietnam Area
Cogon Market Cag. de Oro City

TACLOBAN Lodge No. 221
Address: Tacloban City L(15)

Stated Meeting: 4th Saturday 5:30 P.M.
Worshipful Master: Jose R. Pedrosa
Senior Warden: Noel Banez
Junior Warden: Abelardo Monge Jr.
Treasurer: Joselito Alcazar
Secretary: Wilfredo Dirilo
WM Address: Burayan San Jose
Tacloban City
Sec. Address: 74 P. Gomez St.
Tacloban City

KAPATAGAN VALLEY Lodge No. 222
Address: Baroy (25)
Lanao del Norte

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Lucio C. Lim Jr.
Senior Warden: Sosthenes D. Manigsaca
Junior Warden: Aurelio D. Dacalos
Treasurer: Lucas E. Abucay Sr.
Secretary: Guerra M. Ansao
WM Address: Lanipan Lala
Lanao del Norte
Sec. Address: Ansao Accounting Office
Tubod Lanao Del Norte

BANTUGAN Lodge No. 223
Address: Cotabato City (26)

Stated Meeting: 2nd Monday 7:00 P.M.
Worshipful Master: Moya Yu Ekey
Senior Warden: Ibrahim A. Marohom
Junior Warden: Lorenzo C. Cando
Treasurer: Rodolfo V. Lim
Secretary: Romeo M. Castillo
WM Address: Elena V. Co. Hardware
Cotabato City
Sec. Address: Sotto Apartment
Cotabato City

LUIS J. REYES MEMORIAL Lodge No. 224
Address: Cabcaben (8)
Mariveles Bataan

Stated Meeting: 4th Saturday 9:00 A.M.
Worshipful Master: Jose V. Oconer Jr.
Senior Warden: Percing Abella
Junior Warden: Jones Alabanza
Treasurer: Onofre De Leon
Secretary: Antonio V. Medina
WM Address: MA. FE Subd.
Orani Bataan
Sec. Address: Samal Bataan

DADIANGAS Lodge No. 225
Address: General Santos City (37)

Stated Meeting: 1st Saturday 5:00 P.M.
Worshipful Master: Joven K. Chua
Senior Warden: Cyril Y. Ang
Junior Warden: Geronimo S. Veneracion Jr.
Treasurer: Timoray T. Ang
Secretary: James D. Chua
WM Address: SMC-4 Nat'l Highway
Gen. Santos City
Sec. Address: JSC Enterprises
Cagampang St.
Gen. Santos City

CALINOG LODGE Lodge No. 226
Address: Calinog Iloilo (14)

Stated Meeting: 2nd Week 10:00 A.M.
Worshipful Master: Abelardo Lao
Senior Warden: Salvador Pasaporte
Junior Warden: Jose Ong Bun
Treasurer: Rafael C. Chiva
Secretary: Cesar Regalado
WM Address: Calinog Iloilo
Sec. Address: Calinog Iloilo

LAKE LANAO Lodge No. 227
Address: MSU Campus (25)
Marawi City

Stated Meeting: 1st Saturday 9:00 A.M.
Worshipful Master: Eli T. Santos
Senior Warden: Naty D. Cortez
Junior Warden: Samuel M. Briones
Treasurer: Emmanuel M. Lagare
Secretary: Musa C. Saruang
WM Address: MSU Campus
Marawi City
Sec. Address: MSU Campus, Marawi City

KAPATIRAN Lodge No. 228
Address: Cabanatuan City (6)

Stated Meeting: 4th Saturday 3:00 P.M.
Worshipful Master: Tomasito C. Aguilus
Senior Warden: Nestor V. Zamora
Junior Warden: Conrado G. Puno
Treasurer: Jose B. Ferrer
Secretary: Ernesto C. Galang
WM Address: CB's Denim Country
Burgos Ave. Cabanatuan City
Sec. Address: Dona Adela Subd.
Cabanatuan City

TIGBAUAN Lodge No. 229
Address: Tigbauan Iloilo

Stated Meeting: 2nd Saturday 2:30 P.M.
Worshipful Master: Angelito T. Vizcarra
Senior Warden: Jose T. Canto Jr.
Junior Warden: Pablito G. Ynot
Treasurer: Rolando R. Platon
Secretary: Pastor Torres Jr.
WM Address: c/o SAMI SGS Bldg. Sarabia
Maner Hotel
Gen. Luna Street Iloilo City
Sec. Address: c/o SAMI SGS Bldg. Sarabia Maner
Hotel
Gen. Luna St. Iloilo City

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

Stated Meeting: 3rd Week 9:00 A.M.
Worshipful Master: Crisologo T. Ocaya
Senior Warden: Ceferino C. Bacud
Junior Warden: Victorino C. Andrion
Treasurer: Felisicimo Paglinauan
Secretary: Feliciano O. Delfin
WM Address: Don Carlos Bukidnon
Sec. Address: Don Carlos Bukidnon

QUINTIN SALAS MEMORIAL Lodge No. 231
Address: Dumangas Iloilo (14)

Stated Meeting: 3rd Friday 5:30 P.M.
Worshipful Master: Dr. Vicente Villareal
Senior Warden: Paul Que
Junior Warden: Leo Espinosa
Treasurer: Vicente P. Parcia
Secretary: Vicente L Chan
WM Address: Dolonan Arevalo
Iloilo City
Sec. Address: c/o Hamelen Marketing
Gen. Luna St. Iloilo City

EAST GATE Lodge No. 232
Address: Borongan Eastern Samar (39)

Stated Meeting: 3rd Saturday 4:00 P.M.
Worshipful Master: Celestino B. Sabate
Senior Warden: Vicente C. Catudio
Junior Warden: Gaudencio G. Garfin
Treasurer: Pastor T. Tabale
Secretary: Crisanto B. Afable
WM Address: Borongan Samar
Sec. Address: Borongan Samar

APOLINARIO MABINI Lodge No. 235
Address: Cuyapo Nueva Ecija (VI)

Stated Meeting: 4th Saturday 8:30 A.M.
Worshipful Master: Marcelino D. Ramos
Senior Warden: Domingo I. de Luna
Junior Warden: Jose I. Hidalgo Sr.
Treasurer: Solomon Uy Ang
Secretary: Jose de Ocampo
WM Address: Cuyapo Nueva Ecija
Sec. Address: Guimba Nueva Ecija

MT. DIWATA Lodge No. 236
Address: Surigao City (31)

Stated Meeting: 2nd Saturday 5:00 P.M.
Worshipful Master: Proceso C. Bonotan Jr.
Senior Warden: Mario R. Hatague
Junior Warden: Edgardo B. Mejorada
Treasurer: Dennis R. Villamor
Secretary: Joel R. Castro
WM Address: c/o City Fiscal's Office
Surigao City
Sec. Address: c/o Grace Christian Clinic
Surigao City

PANABO DALISAY LODGE Lodge No. 237
Address: Panabo (32)
Davao Del Norte

Stated Meeting: 1st Saturday 9:00 A.M.

Worshipful Master: Rogelio Luyahan
Senior Warden: Buenaventura Gacuma
Junior Warden: Frank Buno
Treasurer: Claudio Tan
Secretary: Leo Caulian
WM Address: c/o Insular Hotel
Lanang Davao City

MAGDIWANG Lodge No. 238
Address: Noveleta Cavite (10)

Stated Meeting: 2nd Saturday 5:00 P.M.
Worshipful Master: Antonio S. Medina
Senior Warden: Pedro C. Angela
Junior Warden: Gomercindo M. Villena
Treasurer: Arturo P. Reyles
Secretary: Leonardo R. Pineda
WM Address: San Juan Noveleta Cavite
Sec. Address: San Rafael I
Noveleta Cavite

PALILAN Lodge No. 239
Address: Jimenez (33)
Misamis Occidental

Stated Meeting: 4th Saturday 2:00 P.M.
Worshipful Master: John K. Go
Senior Warden: Cesar Docor
Junior Warden: Norberto Mananggit
Treasurer: Margarito Chiong
Secretary: Alfonso C. Caylo
WM Address: Oroquieta City
Sec. Address: Panaon Misamis Occidental

SINDANGAN Lodge No. 240
Address: Sindangan (38)
Zamboanga del Norte

Stated Meeting: 3rd Saturday 9:00 A.M.
Worshipful Master: Apolonio B. Molina Jr.
Senior Warden: Samuel delos Reyes
Junior Warden: Romeo Culanculan
Treasurer: Gil T. Ledesma
Secretary: Ramon Balbuena Buza
WM Address: Sindangan
Zamboanga City
Sec. Address: Sindangan, Zamboanga City

RED MOUNTAIN LODGE Lodge No. 241
Address: Tandag (31)
Surigao del Sur

Stated Meeting: 3rd Week 9:00 A.M.
Worshipful Master: Pedro S. Giron Jr.
Senior Warden: Romeo S. Momo
Junior Warden: Ernesto C. Cervantes
Treasurer: Sercano C. Cabuga
Secretary: Eulogio D. Milla
WM Address: DPWH Tandag
Surigao del Sur
Sec. Address: DPWH Tandag, Surigao del Sur

PUNTA SULAWAN Lodge No. 242
Address: Alubijid (17)
Misamis Oriental

Stated Meeting: 2nd Week 2:00 P.M.
Worshipful Master: Noe L. Madrid
Senior Warden: Ely Labis Enerio
Junior Warden: Policarp P. Catian
Treasurer: Constantino R. Autor
Secretary: Nathaniel L. Madrid
WM Address: Centro Alubijid
Misamis Oriental

MANTICAO Lodge No. 243
Address: Iligan City (25)

Stated Meeting. 3rd Friday 5:30 P.M.
Worshipful Master: Roberto C. Padilla
Senior Warden: Johnny Po
Junior Warden: Johnson Lim
Treasurer: Wellington Yee
Secretary: Reynaldo Echavez
WM Address: Padilla & Associates Law Office
Philamlife Bldg. Iligan City

DAGUMA MT. RANGE Lodge No. 244
Address: Tacurong (37)
Sultan Kudarat

Stated Meeting: 1st Thursday 6:00 P.M.
Worshipful Master: Antonio B. Dela Fuente
Senior Warden: Carlos P. Uy
Junior Warden: Antonio C. Garcia
Treasurer: Jose P. Lim Jr.
Secretary: Antonio R. Dela Cruz
WM Address: Tacurong, Sultan Kudarat
Sec. Address: Tacurong, Sultan Kudarat

BUKIDNON Lodge No. 245
Address: Valencia Bukidnon (35)

Stated Meeting: 1st Saturday 4:00 P.M.
Worshipful Master: Eddie G. Estrella
Senior Warden: Eduardo P. Chan
Junior Warden: Almer M. Alfonso

Treasurer: Samuel M. Salang
Secretary: David M. Porticos
WM Address: Valencia Bukidnon
Sec. Address: Valencia Bukidnon

SIBUGUEY VALLEY LODGE Lodge No. 246
Address: Buug Zamboanga (40)
Del Sur

Stated Meeting: 3rd Week 9:00 A.M.
Worshipful Master: Eduardo L. Ordiz
Senior Warden: Benjamin C. Bonite
Junior Warden: Leceniano C. Procia
Treasurer: William C. N. Chua
Secretary: Mariano G. Pagang
WM Address: Pob. Buug
Zamboanga Del Sur
Sec. Address: Pob. Buug
Zamboanga Del Sur

DAET LODGE Lodge No. 247
Address: Daet Camarines Norte (13)

Stated Meeting: 1st Saturday 7:00 P.M.
Worshipful Master: Oscar T. Osorio
Senior Warden: Vladimir P. Pekson
Junior Warden: Miguel H. Ferrer
Treasurer: Ong Peng Lee
Secretary: Herminio Obusan
WM Address: Municipal Court
Daet Camarines Norte
Sec. Address: Basud Camarines Norte

BAYAWAN Lodge No. 248
Address: Mt. Kaladias Lodge 91 (16)
Masonic Temple Dumaguete City

Stated Meeting: 2nd Week 3:00 P.M.
Worshipful Master: Enrique L. Montebon Jr.
Senior Warden: Jose P. Alamillo
Junior Warden: Rafael C. Tan
Treasurer: Antonio L. Garcia
Secretary: Avelino T. Torres
WM Address: Sibulan Neg. Oriental
Sec. Address: Dumaguete City

HALCON Lodge No. 249
Address: Roxas Oriental Mindoro (28)

Stated Meeting: 1st Week 9:30 A.M.
Worshipful Master: Ulysses A.M. Gonzalez
Senior Warden: Osias Magaling
Junior Warden: Juanito Suarez
Treasurer: Ronald Moreno
Secretary: Francisco G. Jopillo Jr.
WM Address: Roxas Or. Mindoro
Sec. Address: Roxas Or. Mindoro

CARMEN VALLEY Lodge No. 250
Address: Cagayan De Oro City (17)

Stated Meeting: 2nd Saturday 5:30 P.M.
Worshipful Master: Manuel C. Ngo
Senior Warden: Stephen S. Lim
Junior Warden: Franco C. Neri
Treasurer: Ceres C. Chua
Secretary: Francisco T. Lim
WM Address: New Consolidated Hardware
Cagayan De Oro City
Sec. Address: Nikon Studio & Cake Toppers
79 Cruz Taal St.
Cagayan De Oro City

TUMAUINI Lodge No. 251
Address: Tumauini Isabela (23)

Stated Meeting: Last Saturday 2:00 P.M.
Worshipful Master: Gualfredo C. Martinez
Senior Warden: Elpidio Macoco
Junior Warden: Manuel A. Angobung
Treasurer: Nestor Tagufa
Secretary: William B. Macapia
WM Address: Lingaling
Tumauini Isabela
Sec. Address: Maligaya
Tumauini Isabela

TUPAS Lodge No. 252
Address: Cebu Masonic Temple (16)
70 A. Borromeo St.
Cebu City

Stated Meeting: 1st Tuesday 6:30 P.M.
Worshipful Master: Patrick Evans R. King
Senior Warden: Leonard U. Lim
Junior Warden: Wilfredo U. Elardo
Treasurer: Macarthur L. Choachuy
Secretary: Robert E. Savelion
WM Address: 99 San Jose St., Cebu City
Sec. Address: 1-C P. del Rosario Ext.
Cebu City

DON CAMILO OSIAS MEMORIAL Lodge No. 253
Address: Claro M. Recto St. (35)
Malaybalay Bukidnon

Stated Meeting: 1st Week 2:00 P.M.

Worshipful Master: Jerome N. Ramirez
Senior Warden: Eroline C. Rafanan
Junior Warden: Jose M. Galario Jr.
Treasurer: Fred F. Barberan
Secretary: George C. Salo
WM Address: Sumong, Malaybalay Bukidnon
Sec. Address: Luminton St. Sumpong
Malaybalay Bukidnon

ARCADIO EVANGELISTA MEMORIAL Lodge No. 254
Address: Barangay San Francisco (29)
Anao Tarlac

Stated Meeting: 1st Week 9:30 A.M.
Worshipful Master: Francisco B. Perez
Senior Warden: Ramon C. Quilon
Junior Warden: Oscar S. Paclibare
Treasurer: Benjamin V. Evangelista
Secretary: Vivencio G. De La Cruz
WM Address: Pura Tarlac
Sec. Address: Pob. Center
Ramos Tarlac

KAMAYO Lodge No. 255
Address: Mangagoy Bislig (31)
Surigao Del Sur

Stated Meeting: 2nd Saturday 6:00
Worshipful Master: Miller V. Serondo
Senior Warden: Manuel S. Ontua
Junior Warden: Ermelindo G. Andal
Treasurer: Bonifacio B. Sing
Secretary: Mamerto L. Garcia
WM Address: Bayview Picop Tabon Bislig
Surigao Del Sur
Sec. Address: Bayview Picop Tabon Mislig
Surigao Del Sur

KITANGLAY LODGE Lodge No. 256
Address: Initao (17)
Misamis Oriental

Stated Meeting: 2nd Week 1:00 P.M.
Worshipful Master: Virgilio T. Tan
Senior Warden: Quintin V. Carlos
Junior Warden: Ricardo D. Bragat
Treasurer: Rudy J. Baluran
Secretary: Rudy J. Baluran
WM Address: Cagayan de Oro City
Sec. Address: Initao Misamis Oriental

NAGA CITY Lodge No. 257
Address: Naga City (15)

Stated Meeting: 1st Wednesday 6:00 P.M.
Worshipful Master: Carlos S. Briones
Senior Warden: Jose F. Hijastro
Junior Warden: Hargun K. Ranchand
Treasurer: Romeo Reyes
Secretary: Eugene L. Ong
WM Address: c/o Mayor's Office, Naga City
Sec. Address: 32 Gen. Luna St., Naga City

INDUSTRIAL CITY Lodge No. 259
Address: Iligan City (25)

Stated Meeting: 1st Friday 6:00 P.M.
Worshipful Master: Moises Y. Siangco
Senior Warden: Wilfredo R. Flores
Junior Warden: Rogelio R. Remollo
Treasurer: Alexander R. Gaw
Secretary: Theonilo A. Pala
WM Address: Andrada Compoind
Mahayahay Iligan City
Sec. Address: 5 Rhodora Apt.
Tibanga Iligan City

MANGKAS Lodge No 260
Address: La Cariota City (27)
Neg. Occ.

Stated Meeting:
Worshipful Master: Victorio H. Cortez Jr.
Senior Warden: Adgardo G. Canlas
Junior Warden: Abraham E. Tionko
Treasurer:
Secretary:
WM Address: Filipino Bakery
Bago City
Sec. Address:

MOLAVE Lodge No. 261
Address: Lupao, Nueva Ecija

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Luis Vicente
Senior Warden: Brigido C. Hipol
Junior Warden: Renato M. Borja
Treasurer: Federico Co
Secretary: Isagani E. Velarde
WM Address: Lupao Nueva Ecija
Sec. Address: Lupao Nueva Ecija

MANUEL L. QUEZON MEM. Lodge No. 262
Address: Baler Quezon (6)

Stated Meeting:

Worshipful Master: Romeo T. Chua
Senior Warden: Nepumuceno W. Gonzales
Junior Warden: Elmer G. Ruizon
Treasurer:
Secretary:
WM Address: A. M. H. Baler Aurora
Sec. Address:

ZARAGOZA Lodge No. 263
Address: Zaragoza (6)
Nueva Ecija

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Hilario C. Aluning
Senior Warden: Solito G. Ramoso
Junior Warden: Catalino T. Cancio
Treasurer: Jaime E. Ponce
Secretary: Prudencio J. Elegado
WM Address: Zaragoza Nueva Ecija
Sec. Address: Sta. Lucia Young
Zaragoza Nueva Ecija

MOUNT AMURONG Lodge No. 264
Address: Talugtug (6)
Nueva Ecija

Stated Meeting: 3rd Saturday 8:00 A.M.
Worshipful Master: Saturnino A. Fronda
Senior Warden: Hermenegildo C. Legarda
Junior Warden: Domingo G. Simon
Treasurer: Danilo G. Eugenio
Secretary: Jaime S. Marcelo
WM Address: Talugtug Nueva Ecija
Sec. Address: 18 Faigal St.
Guimaba Nueva Ecija

DON LORENZO TAN MEMORIAL Lodge No. 265
Address: Tangub City, Mis. Occ. (33)

Stated Meeting: 2nd Saturday 2:00 P.M.
Worshipful Master: Ernesto Ll. Demecillo
Senior Warden: William M. Yu Jr.
Treasurer: George G. Te
Secretary: Venancio Calago
WM Address: IPSO Port Area, Ozamiz City
Sec. Address: Coco Lumber Banadero
Ozamiz City

SHARIFF KABUNSUAN Lodge No. 266
Address: Cotabato City (26)

Stated Meeting: 2nd Friday 7:00 P.M.
Worshipful Master: Sangacala M. Baraguir
Senior Warden: Moslemen B. Bago
Junior Warden: Rogelio W. Ma
Treasurer: Bato S. Ali Jr.
Secretary: Abelardo Q. Balanag
WM Address: Crossing Pinaring
Sultan Kudarat
Sec. Address: Notre Dame Ave.
Cotabato City

MIDSAYAP MASONIC Lodge No. 267
Address: Midsayap Cotabato (26)

Stated Meeting: 2nd Week 9:30 A.M.
Worshipful Master: Carlito C. Salem
Senior Warden: Cesario M. Ruizal
Junior Warden: Gregorio M. Dy
Treasurer: Godofredo R. Rapacon
Secretary: Ebenezer G. Moralde
WM Address: Midsayap Cotabato
Sec. Address: SCC Midsayap Cotabato

MERIDIAN Lodge No. 268
Address: Balanga Bataan (8)

Stated Meeting: 1st Saturday 3:00 P.M.
Worshipful Master: Lope S. Acapulco
Senior Warden: Felipe J. Nisay
Junior Warden: Numeriano G. Medina
Treasurer: Gerardo R. Valdecanas
Secretary: Jacinto G. Perez
WM Address: Pto. Rivas, Balanga Bataan
Sec. Address: Balanga Bataan

LA NAVAL Lodge No. 269
Address: Cavite City (10)

Stated Meeting:
Worshipful Master: Federico G. Dela Cruz
Senior Warden: Adriano Anastacio Jr.
Junior Warden: Arturo C. Capado
Treasurer: Edgar T. Pacubas
Secretary: Brenerio Echano
WM Address: San Francisco St., Tanza Cavite
Sec. Address: BLISS Lot 8 Soldier Hill
Muntinlupa Metro Mla.

DR. JOSE P. RIZAL (Calamba) Lodge No. 270
Address: Calamba Laguna (11)

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Gregorio P. Villanueva
Senior Warden: Manuel B. Mendoza
Junior Warden: Generoso B. Opina
Treasurer: Robert C. Santos

Secretary: Manuel V. Bawagan
WM Address: Bayam Comp. Crossing
Calamba Laguna
Sec. Address: Narra St. Miramonte Vill.
Pansol Calamba Laguna

MANUEL L. QUEZON MEMORIAL Lodge No. 271
Address: Quezon Bukidnon (35)

Stated Meeting:
Worshipful Master: Laureano Ledres
Senior Warden: Jonathan Gegato
Junior Warden: Rex O. Magtulis
Treasurer: Stephen I. Cabacungan
Secretary: Atilano B. Calvario Sr.
WM Address:
Sec. Address:

M. H. DEL PILAR MEMORIAL Lodge No. 272
Address: Meycauayan Bulacan (7)

Stated Meeting: 1st Saturday 2:00 P.M.
Worshipful Master: Jose B. Montejo Jr.
Senior Warden: Renerio O. Arceo
Junior Warden: Rogelio N. Fernando
Treasurer: Flaviano P. Villas
Secretary: Antonio S. Cruz
WM Address: Saluysuy, Meycauayan Bulacan
Sec. Address: 6 Batangas St.
SFDM Quezon City

TALAVERA Lodge No. 273
Address: Talavera Nueva Ecija (6)
Cabanatuan Masonic Temple

Stated Meeting: 3rd Saturday 9:00 A.M.
Worshipful Master: Manuel G. Palomo
Senior Warden: Faustino A. Guillermo Jr.
Junior Warden: Leopoldo Oganiza
Treasurer: Rey Alfred Y. Hernandez
Secretary: Danilo Uy Tak
WM Address: Dona Adela Subd.
Cabanatuan City
Sec. Address: Central Trading Paco Roman St.
Cabanatuan City

ILLANA BAY Lodge No. 274
Address: Pagadian City (40)

Stated Meeting: 3rd Saturday 4:00 P.M.
Worshipful Master: Earl Philip E. Gerenda Jr.
Senior Warden: Emmanuel D. Ates
Junior Warden: Bayani P. Mendoza
Treasurer: Eduardo G. Tortal
Secretary: Jeremias T. Gavenia
WM Address: Pagadian City
Sec. Address: P.O. Box 1325, Pagadian City

MARGOSATUBIG Lodge No. 275
Address: Margasatubig (40)
Zamboanga del Sur

Stated Meeting:
Worshipful Master: Emiliano R. Mayormita
Senior Warden: Ferdinand Gutierez
Junior Warden: Paquito Yu
Treasurer:
Secretary:
WM Address: Baltazar St. Gatas Dist.
Pagadian City
Sec. Address:

DON SALVADOR P. LOPEZ MEM. Lodge No. 276
Address: Mati Davao Oriental (32)

Stated Meeting: 2nd Saturday 5:00 P.M.
Worshipful Master: Melchor R. Ocdenaria
Senior Warden: Eugenio D. Resabal
Junior Warden: Eufemio A. Colarte
Treasurer: Lamberto L. Punzalan
Secretary: Benjamin C. Rodriguez Sr.
WM Address: Mati Davao Oriental
Sec. Address: Mati Davao Oriental

MANDALUYONG Lodge No. 277
Address: Capitol Masonic (9)
Temple, Quezon City

Stated Meeting: 3rd Saturday 2:00 P.M.
Worshipful Master: Rogelio G. Flores
Senior Warden: De Jesus Santiano
Junior Warden: Lucilo T. Honorio
Treasurer: Rogelio S. Talastas
Secretary: Gerardo B. Francisco
WM Address: Pook Amorsolo U.M. Campus
Quezon City
Sec. Address: 550 Tangian St.
Plainview Subd. Mand. M.M.

KADUH Lodge No. 278
Address: Gen. Santos City (37)

Stated Meeting: 3rd Monday 6:00 P.M.
Worshipful Master: Domingo T. Teng
Senior Warden: Leopoldo O. Hong

Junior Warden: Ofero J. Benzonan
Treasurer: Manuel S. Gumaban
Secretary: Godofredo M. Dawang
WM Address: De Mesa St. Lagao
Gen. Santos City
Sec. Address: DBP Subd. Lagao
Gen. Santos City

ARI-TAU Lodge No. 279
Address: Aritao (3)
Nueva Vizcaya

Stated Meeting: 2nd Week 3:00 P.M.
Worshipful Master: Ignacio A. Galindez
Senior Warden: Remo M. Picazo
Junior Warden: Arturo C. Lomiban
Treasurer: Federico Tan
Secretary: Ricardo V. Flores
WM Address: Pob. Aritao, Nueva Vizcaya
Sec. Address: Pob. Aritao, Nueva Vizcaya

WHY IS YOUR LODGE REFERRED TO AS A "BLUE LODGE"?

. . . Where blue came from to denote a Masonic Lodge no one knows. There has been much speculation, though. The color blue has always been associated with what is deemed beneficial: chastity, fidelity, immortality, and prudence. The blue canopy of heaven is the covering of the Universal Lodge of Freemasonry. Blue has been adopted as the trim color for the aprons and jewel holders in many lodges. Purple is usually the color selected for the officers of the Grand Lodge. Numerous lodges, particularly in foreign countries, adopt combinations of colors and designs to set them apart. Actually, no one color can truly be used to describe Freemasonry. A Masonic lodge is a *Lodge.* It needs no color or adjective to describe it.

The preceding paragraph is an excerpt from *The Craft and Its Symbols: Opening the Door to Masonic Symbolism* by Allen E. Roberts (Richmond, Virginia: Macoy Publishing and Masonic Supply Company, Inc., 1974).

Roberts' book is an appropriate reading, particularly for those who have been newly initiated, passed and raised.

FREEMASONRY IS A WAY OF LIFE; AS AN ORGANIZATION, ITS PURPOSE IS TO MAKE GOOD MEN BETTER.

The Temple Builders Club

GRAND NATIONAL FUND RAISING CAMPAIGN
FOR
NEW GRAND LODGE TEMPLE
AND
MASONIC CHARITIES FOR CRIPPLED CHILDREN

NISSAN SENTRA SLX
W/ MAGWHEELS, STEREO & AIRCON

1ST DRAW
DECEMBER 30,1988

1st – Nissan Sentra SLX
With Aircon, Stereo & Magwheels
2nd – Yamaha Wonder Cab,
Passenger Type
3rd – Honda Motorcycle 155 CC
4th – IBM Compatible XT Computer
With Monitor & Printer
5th – IBM Electronic Typewriter
6th & 7th – Sam Sung Color TV 20"
8th-12th – National Refrigerator
5 Cu. Ft.
13th-17th – Stereo Cassette Player
With AM-FM Radio
18th-22nd – Imarflex Oven Toaster
23th-25th – Imarflex Rice Cooker
26th-30th – Consolation Prizes

2ND DRAW
APRIL 27, 1989

1st – Nissan Sentra SLX
With Aircon, Stereo & Magwheels
2nd – Yamaha Wonder Cab,
Passenger Type
3rd – Honda Motorcycle 155 CC
4th – IBM Compatible XT Computer
With Monitor & Printer
5th – IBM Electronic Typewriter
6th & 7th – Sam Sung Color TV 20"
8th-12th – National Refrigerator
5 Cu. Ft.
13th-17th – Stereo Cassette Player
With AM-FM Radio
18th-22nd – Imarflex Oven Toaster
23th-25th – Imarflex Rice Cooker
26th-30th – Consolation Prizes

The Temple Builders Club
MOST WORSHIPFUL GRAND LODGE OF F & AM OF THE PHILIPPINES
1440 SAN MARCELINO ST., MANILA PHILIPPINES
TELS. 59-35-36, 50-32-63

September 17, 1988

TO : MW/RW/VW/WB & BRETHREN
FROM : PRESIDENT, TEMPLE BUILDERS CLUB
SUBJECT : NATIONAL FUND RAISING CAMPAIGN FOR OUR NEW GRAND
: LODGE TEMPLE

Dear Brethren:

I am very happy to report to you that we have just completed the first phase of our fund campaign. All the Certificates of Donation have been distributed, to date we have only around three hundred (300) pieces left. We are now entering the second phase of our campaign which is the most crucial phase of our fund campaign, the remittance of collections for the Certificates of Donation. The turnout has been very inspiring and encouraging, at this early stage, we have been having a daily average collection of TWENTY-THIRTY THOUSAND PESOS (P20,000.00-P30,000.00) which is something beyond our expectations. The brethren all over our jurisdiction have been helping, cooperating and supporting with us and if this continuous, I am confident that we would be able to finish our new Grand Lodge Temple in due time.

I am also happy to report to you that Bro. Manuel R. Go, a member of Cavite Lodge No. 2 F. & A.M. and a dual member of Manila Mt. Lebanon Lodge No. 1 F. & A.M., one of the most well-known and prominent architects of our country today, have entered the picture thru my personal invitation. He has consented to help our Grand Lodge at no cost even to the extent of using the facilities of his office for the computerization of all the plans for our new Grand Lodge Temple. The enthusiastic support that the brethren has given to our project has made us proud to be truly called a mason, brethren who lived up to their commitments, teachings and tenets of our fraternity.

We are attaching herewith a xerox copy of the Certificate of Tax Exemption issued by the Bureau of Internal Revenue to the Masonic Charities for Crippled Children which will entitle the donor for their 100% tax deduction, which we hope will further improve our campaign for more donations.

We would be sending you from time to time periodic reports as to the progress of our fund campaign. Let us show to the whole world that we Masons in the Philippine Jurisdiction have the will and capacity to succeed in all our undertaking especially that of finishing our new Grand Lodge Temple.

GIVE YOUR SHARE AND BE A TEMPLE BUILDER.

Fraternally yours,

RW JOHN L. CHOA, SGW
President, TBC

Certificate of Registration

TO ALL WHOM IT MAY CONCERN:

THIS IS TO CERTIFY THAT MASONIC CHARITIES FOR CRIPPLED CHILDREN, INC. with address at Plaridel Masonic Temple, 1440 San Marcelino St., did on this 9th day of May, 1986, register as a donee institution in accordance with the provisions of BIR-NEDA Regulations No. 1-81, effective April 30, 1981 and is entitled to the benefits set forth in Section 30 (h) of the National Internal Revenue Code, as amended by Batas Pambansa Bilang 45, subject to the representations and commitments set forth in the application for registration filed with the Government and Tax Exempt Corporations Division, Bureau of Internal Revenue, Quezon City, the provisions of applicable rules and regulations of this Office and the terms and conditions set forth on the reverse side hereof.

In Testimony Whereof, I have hereunto set my hand at Quezon City, Philippines, this 30th day of June, 1986.

BIENVENIDO A. TAN, JR.
Commissioner of Internal Revenue

By:

CESAR M. VALDEZ
Revenue Service Chief
Sector Service Office

Joaquin Cunanan: Planning and projecting the future.

John L. Choa: Praying that all will be well.

Uniting in harmony through prayer

Concretizing the "dream" through Unity and Harmony

Hope through prayer springs eternal.

What is Masonry?

By Bro. Walter H. Bonn, Victor, Iowa

It's not a sign or handshake, a hall where tilers sit,
It's not a guarded building, where passwords will admit,
It's not a place of symbols, which Wardens oft display,
It's not a lodge of members, who meet in white array.

It is the home of justice, of liberty and truth,
Of loyalty to country, of sympathy for youth,
Of succor for a brother, of gentleness and cheer,
Of tolerance for neighbors, whose life is often drear.

It is the home of brothers who strive to worship God,
Whose Father Eye is guarding their footsteps in the sod,
Who know that life immortal awaits the yearning soul,
That perfect peace enraptures when faith reveals the goal.

It is an April sunrise, a vision of the sky,
It is a garden perfume, aroma from on high,
It is the light of ages within time's darkened walls,
It is the glowing heartbeat of men who love its halls.

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.