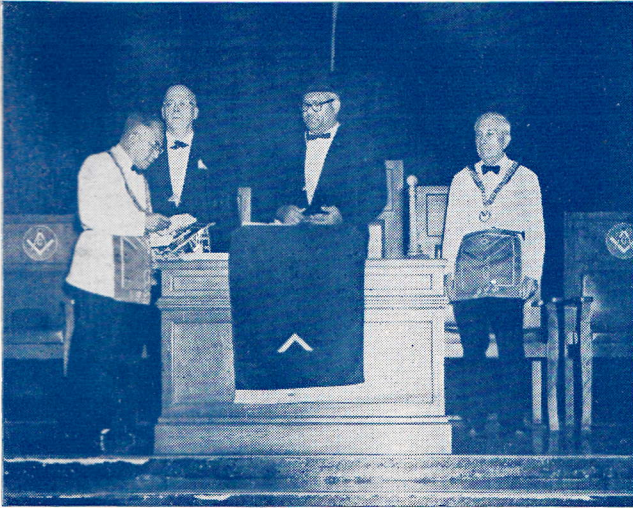


The Call of Freedom

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES
SINCE 1923



MW Cennon S. Cervntes, PGM, Acting Grand Master, GLP, presents the Regulations for the Government of the Regional Grand Lodge of the Ryukyu Islands to RW Will K. Prestidge, Jr., Regional Grand Master as VW William P. Schwager, Deputy Regional Grand Master and MW Esteban Munarriz, PGM, observe.

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October 4, 1965

PRIVACY IN PUBLIC

One of the very first lessons taught us in the lodge, in our travel toward full membership in the Masonic Order, is that no man should ever enter into any great or important undertaking without first invoking the blessings of God. When we knelt for the benefit of prayer, these words were said for us:

"Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that, by the influence of the pure principles of Freemasonry, he may the better be enabled to display the beauties of holiness, to the honor of Thy holy name. Amen."

And so, throughout his Masonic life, a brother is reminded constantly that prayer is an important adjunct of his life. In private and public meetings of his lodge, he knows that no such meetings are opened and closed except with prayers. If he had not yet acquired the habit of praying before he became a Mason, he has to have the habit on becoming one.

Without exception, the prayers printed in our book of rites are coached in beautiful English and the enjoyment of prayer becomes real and satisfying to us, more so because in prayer we hold a private conference with God, the Father, with that awe and reverence which a creature owes to his Creator. This fact is made more meaningful to us when in the attitude of prayer, we place our right hand over our heart.

Prayer, to be beautiful, must be clothed in beauty. It should not be the "give-me" kind; neither should it be motivated by a condition, the "if You . . . I will" type. These smack of spiritual immaturity.

Spiritual and moral adulthood finds enjoyment in the proposition that we live as we pray and therefore we pray as we live. Which is to say, prayer gives life, or at least, a new lease on it. It should be refreshing, reinvigorating and soul-satisfying and therefore, in consequence and in conscience, praying should become a habit.

Prayer should be a tuning-in on the still small voice, a switching on to the unseen channel. It is a matter of doing something in private even in a public place. Properly, prayer should be done in a church or temple, a place of refuge from a noisy world. However, such a place may not be within easy reach all the time. Why not do it any place? Privacy can be achieved in public.

We have heard it so often; that Masonry is Godless. It is bothersome to keep denying the charge. The fact is more important than the word. Just pray and let them say you are Godless. Anyway, as you confer with God, will He believe them who say you are Godless?

SERAFIN L. TEVES
Grand Master

MASONIC CONVENTIONS

There have been suggestions that Masonic Conventions, District or Regional, should be open, not tiled, in order to give the public in general a correct idea as to the real purpose and nature of Masonry. At the Regional Convention of Mindanao and Sulu Lodges held at Davao City last February, the subject was brought up, but no action was taken. It seems to us there is merit to the idea. However, because in such conventions there are of necessity matters to be taken up of concern only to Masons, the entire convention time cannot be open to the public. But considering the large amount of false information disseminated by those who cannot, or refuse to, see that there is any good in Masonry, and considering further that much of the success of the social side of conventions is due to the untiring work of the families, particularly the woman, of the local Masons, the idea is worth considering.

We suggested to the Master and Wardens of one of the Lodges in the convention that the purpose may be served if the program were to be divided into two parts. The first part in the morning from 7:30 a.m. to lunch time would be tiled and restricted from the public. Here problems encountered by the various Lodges, not only with regard to the internal administration but also their relation to the community, and how they can aid in worthwhile civic projects, should be discussed. A feature of this part of the program is a Masonic talk followed by a question and answer period on matters which would enable Masons to understand their Masonry better. It is a truism that the more Masons understand Masonry the more they will appreciate it and the more loyal they will be to the Fraternity. They will be able to talk more intelligently about Masonry and answer questions about the Institution.

The second part of the convention should start after lunch and be open to the public. An impressive program should be well prepared to create a proper image of Freemasonry in the memory of all who attend. The Grand Master or a competent delegate should speak on the true nature and purpose of Masonry. The entire program should be focused on correcting false impressions of Masonry that may be in the minds of the visitors.

This is a wonderful opportunity to let your community know what Masons really do for the community. Don't let it pass. Accept the challenge and carry Masonry out of the Lodges and into the homes.

A. L. C.

WAS NAPOLEON I A MEMBER OF THE FRATERNITY?

by: **WB Eugene Stransky, M.D.**

Any organization, and therefore, even the Royal Craft, our Fraternity, has to be graded according to its attraction for great men and leaders. With this criterion in mind, our Fraternity is indeed a remarkable brotherhood. It is a well known fact that almost all signers of the Declaration of Independence of the United States of America, in 1776, were Masonic brethren. Many presidents of the U.S.A., from George Washington to Lyndon B. Johnson, were Masons. The long list of prominent brethren include many of the greatest poets, composers and scientists of the world. Johann Wolfgang Goethe (1749-1832), Friedrich Schiller (1759-1805) and Johann Gottfried Herder (1744-1803), literary giants of Germany, were all Masons. Voltaire (Francois Marie Arouet, 1694-1778), definitely the greatest French poet of the 18th century, joined Masonry four months before his death. King Frederick the Great or Frederick II (1711-1786) of Prussia was not only an enthusiastic brother but played a very important role in the establishment of Scottish Rite Freemasonry in the European continent. Emperor Franz of Lorraine, emperor of Germany (1745-1765) and the husband of ultracatholic Maria Theresa, Queen of Hungary and Archduchess of Austria, was an avid member of the Fraternity inspite of the machinations of his wife. The

kings of Great Britain and Sweden are the honorary Grand Masters of the Grand Lodges of their respective countries. King Edward VII (1841-1910) of England was the actual Grand Master of the Grand Lodge of England for several years. Therefore, we should not be astonished if other crowned monarchs were or are Masons.

So, it has been claimed for a long time now that Emperor Napoleon I (1769-1821) was a Mason. Napoleon was the son of a more or less unknown lawyer from Ajaccio, Corsica. The island of Corsica was a possession of the Republic of Genoa until it became a department of France in 1768, a year before Napoleon was born. Immediately after the French occupation a revolution against the French broke out on the island. Napoleon's father was sympathetic with the revolution at first, but he later changed his mind and became one of the leaders of the pro-French party. He sent his sons and his wife to France for education, where, without any mentor or protector, Napoleon rose, meteor-like, from a Lieutenant in the French army to General, then First Consul and then in 1804, Emperor of France and factual ruler of the whole of Europe. The problem of whether Napoleon was a Mason has not been solved to now, more than a hundred years after his death on the lonely isle of Sanct He-

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lena. Considering, however, the role of Napoleon in world history and his unique achievements as soldier, administrator and law-giver, it is worthwhile to consider the pros and contras on whether he and his four brothers were Masons or not.

Before going into the discussion of this problem, it may be emphasized that the second half of the 18th century was the most flourishing period in the history of our Craft, specially in France. However, during the reign of terror in France, 1793-1794, activities of lodges were suppressed, as in other conservative countries, because the Masonic fraternity was wrongly considered as the moving spirit of the French Revolution. After the reign of terror and the execution of Robespierre and his henchmen in August, 1794, the activities of lodges in France was gradually restored. But because there was no Grand Lodge until 1808, plenty of lodge records were lost or destroyed during the time when Napoleon entered or was supposed to have entered Masonry. This is the reason why the problem whether Napoleon I and his brothers were Masons has not been solved for a long time.

Bro. J.E.S. Tucket, a scholarly brother, discussed this problem very well in a regular meeting of the Quatuor Coronati, in London, England, the first Masonic Research Lodge in the world (established in 1885), on June 24, 1914. His paper was published in the *Ars Quatuor Coronatorum*, the official organ of the Lodge, in the same year and it elicited plenty of interesting remarks from Masonic scholars and members of the above Lodge. This paper is our main source of information, although we have consulted other available source of information.

We have to discuss here direct and circumstantial evidences on whether

the Bonapartes and Emperor Napoleon I were members of the fraternity or not. Here, it has to be emphasized that all four brothers of Napoleon were definitely members of the Fraternity; there are documentary evidences for it. Joseph, the eldest brother, (1768-1844), king of Naples in 1806-1808, then king of Spain in 1808-1813; Louis (1778-1846), king of Netherlands in 1806-1860; Jerome (1784-1860), king of Westphalia in 1807-1813; and Lucian (1775-1840), who was never made a king because he refused to divorce his first wife, a lady from the middle class, and, after the death of his first wife, he married another lady of the bourgeoisie, against his brother-emperor's will, were all active members of the Fraternity. The stepson of Napoleon, the son of his first wife by her first marriage, Joachim Murat (1771-1815), king of Naples in 1803-1814 and husband of a sister of Napoleon, was also a Mason. Joseph was made Grand Master of the reorganized Grand Lodge of France in 1804. Louis was the Deputy Grand Master of the same Grand Lodge. Jerome was Grand Master of the Grand Lodge of Westphalia and Lucien was a member of the Grand Lodge of France. Joachim Murat was the Grand Master of the Grand Lodge of Naples after having been Senior Grand Warden of the Grand Lodge of France. As all these positions were filled and accepted with the initiative and consent of Napoleon I, we can consider that Napoleon was, at least, interested in Masonry. It may be added here that Josephine, the first wife of Napoleon whom he divorced because she could not furnish him an heir, while in Strasbourg in 1805 and 1806, was initiated as a member of the Lodge *Des Franc Chevaliers*, a peculiar lodge at that time where females were accepted as Masons. It is highly probable this initiation in-

volved membership of the husband or, at least, his official consent. Furthermore, five out of the six members of the highest policy-making body of the Empire were definitely members of the Fraternity, while the sixth was a probable brother. In the lesser important second council, six of the nine members were definitely members of the Craft, while 22 of the 30 Marshalls of the Imperial Army were brethren. When the Grand Lodge of France (Grand Orient de France) was reorganized by Cambaceres, the chief minister of Napoleon, it was done through the initiative of Napoleon himself. Napoleon was highly impressed, at that time, with the noble principles of the Craft discussed by Cambaceres. However, we may add here that this is not a direct proof. Emperor Joseph II (1741-1790) of Germany reorganized Masonry in Vienna, Austria in 1784-1785 without having been a member of the Craft, unlike his father.

Now let us discuss the more or less direct evidences. Bro. Findel, a prominent German Masonic historian, asserts: "If the emperor Napoleon was a Mason (which is asserted by French Masonic authors of the period and by Dr. Kless, a very prominent Masonic historian in the first half of the 19th century, before Napoleon became Emperor) he ought, properly speaking, to have been well acquainted with the Institution and its tendencies without making any special inquiries on the subject." Abraham, a prominent and trustworthy brother, wrote in the *Miroir* Vol. II, 1806, a Masonic review, that Napoleon was a Mason and, as such, a pride of the Fraternity. In the annals of the *Loge Royal of Josephine* in Milan in 1807, there is a report of an official toast to the health of Napoleon the Great, Emperor and King, Protector of the Order and Brother. There are plenty of

references in the records of provincial lodges in France referring to the Emperor as a Mason, during his reign as Emperor.

There is documentary evidence that Napoleon, before his meteoric rise, was initiated into Masonry in the "primitive rite of Philadelphie" in Narbonne, southern France. It is also possible that Napoleon was initiated in a military lodge while he was the commander-in-chief of the expeditionary armed forces of France to Egypt in 1798. Of course, there are well founded doubts on whether the lodge in Narbonne was a regular lodge or not. We would like to finish with the report of Bro. Songhurst published in the transactions of the Supreme Council of Scottish Rite Masonry of the Southern Jurisdiction, U.S.A., page 172, 1904. Bro. Songhurst reported that after the disastrous battle of Waterloo, disastrous for Napoleon, in June 1815, the personal baggage car of Napoleon fell into the hands of Prussian soldiers. Two Masonic aprons of the Third and 18th Degree were found in the baggage of the Emperor. The aprons were, however, without any name, although they were definitely authentic. It is claimed that Napoleon carried the aprons for a triumphal entry into Brussels after the battle, but there is no evidence for it. In any case, the aprons were given to the British soldiers of Wellington and they were exhibited in the Museum of the Grand Lodge of England in London. Again, this evidence is not final but circumstantial.

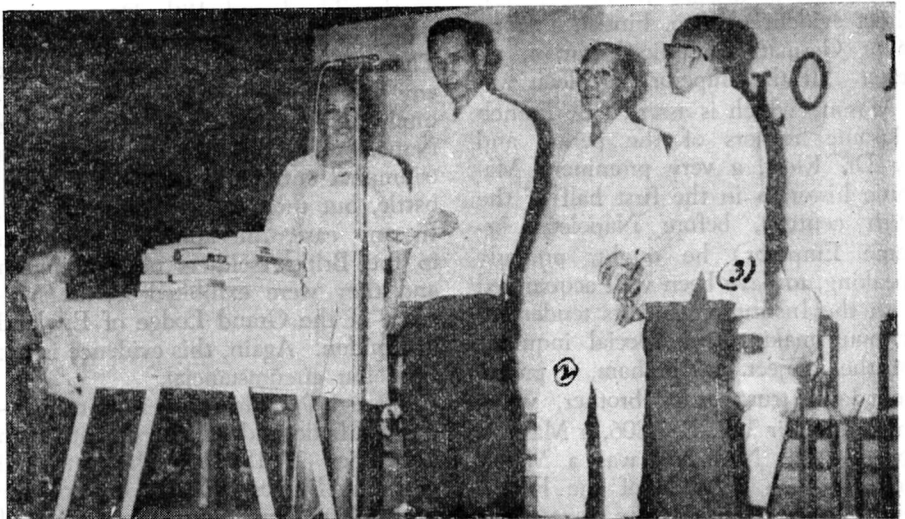
Though Napoleon was not an orthodox Catholic and at his coronation on December 2, 1804 in the cathedral of Notre Dames in Paris, he took the imperial crowns from the hands of Pope Pius and crowned himself and the Empress, he insisted on church ceremony. Furthermore, he restored the Catholic Church in France with

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PRESENTATION OF BOOK DONATION TO LUCAO ELEMENTARY SCHOOL, Dagupan City thru Dagupan City Lodge No. 158, June 23, 1965.

(L to R): Bro. Bernabe Dy, S.W.; W.B. Victorino C. Daroya, Masters; Flaviano Solano, Barrio captain; Mrs. Consolacion P. Quinto, teacher; Miss Madonna de Vera, teacher; Mrs. Maria Feliciano, Principal; Maximo Quinto, PTA president; W.B. Jacinto R. Abad, Lodge secretary.



WB Glicerio Jaberina, Master of Muog Lodge #89, in the process of delivering 412 volumes of US books to Mrs. Corazon F. Lumawig, District Supervisor of District No. 2 of Parañaque Public schools, during the graduation ceremonies of the Baclaran Elementary School last March 11, 1965. The Master was assisted by WB Crispin Loya (2) and WB Alejandro Cruz (3), Past Masters of Muog.

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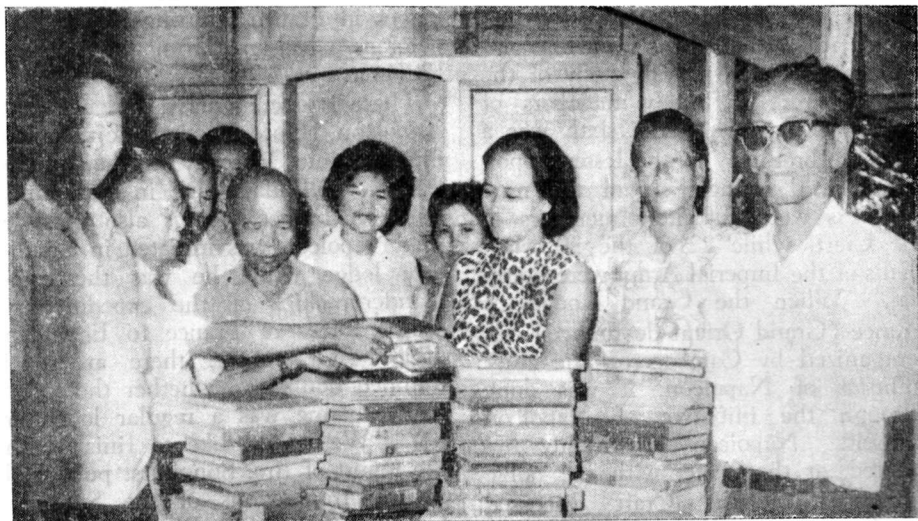
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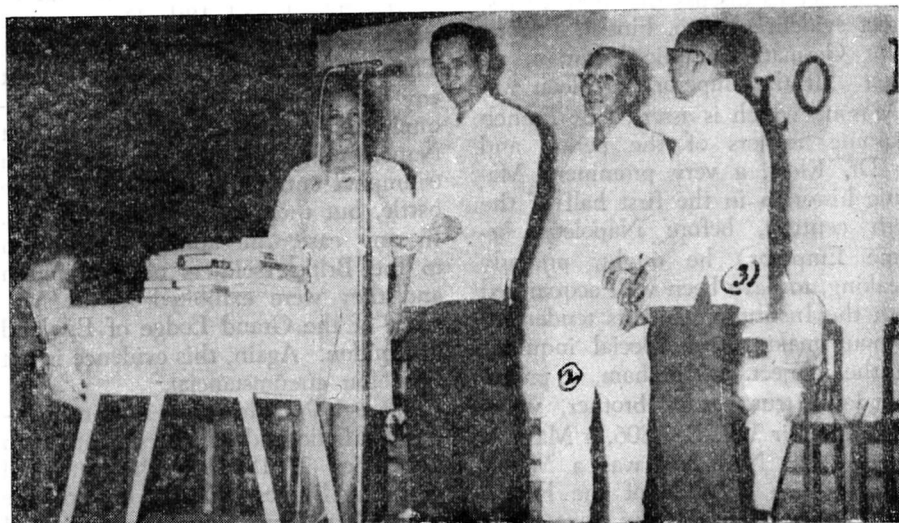
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TWO HISTORIC PERIODS IN PHILIPPINE FREEMASONRY

By WB Juan Causing, PM, Maktan Lodge No. 30

In the history of Freemasonry in the Philippines, we can easily point out two distinct eventful periods which had greatly influenced and had potential bearing upon the life, fate, destiny and political status of this country. These were the formative period of Masonry, 1886-1897 during the Spanish regime and the period of Japanese occupation of these Islands, 1942-1945 during the last World War. These periods were punctuated with series of important events — of the achievements, sacrifices and sufferings of the people. The degree and immensity of cruelty, tortures, abuse of powers, persecution, oppression, intolerance, etc. during those momentous years were indeed outrageous, and in many instances inhuman and beyond the bounds of civilized practices and that of the peoples' capacity and strength to endure. They were vulgarly called the reign of terror and greed; and both were described as the most critical and darkest periods of our national existence.

During the early and formative period of Masonry in the Philippines, Lodges were organized exclusively for foreigners. It was quite hard for Filipinos to join Masonic Lodges. Those prominent Filipinos like Basa, Regidor, Govantes, Llorente, Lopez Jaena, Rizal, Del Pilar, Mariano Ponce, Antonio Luna, T. H. Pardo de Tavera, Moises Salvador and several others were not initiated in the Philippines. They were made Masons abroad and

became members of Masonic Lodges in Madrid, Barcelona, London, Paris, Singapore, Hong Kong and other cities where they found complete freedom at their own free will and accord to join the Fraternity as compared to the dangerous and difficult environment of pernicious persecution, discrimination and greed in their native land.

Lodges that worked here during that period were all foreign — founded for social purposes, with very little participation, if any, of the native elements. Del Pilar remarked that the Filipinos found the doors of Freemasonry closed to them, while Mabini said that Masonic activity had been only among the peninsular Spaniards and foreigners, "either Europeans or Europeanized." And when in later years the true seeds of Masonry grew deeply rooted in the hearts of the people, the Filipinos having already well organized and established several Lodges of their own in important places, towns and capitals of provinces, and having received the charter and installed their Grand Regional Council in Dec. 10, 1893, the church and the state combined, arrested, punished and exiled great number of Masons suspected to have participated in the Cavite uprising of 1872 and other activities against the constituted authorities. But persecutions and abuses "held no waters." They only strengthened the faith and conviction of the people who strictly adhered to what they believed were

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their rights and insistently advocated for liberal reforms. Hence, Philippine Masonry that grew and developed in the midst of and under such circumstances was actually a campaign for freedom and democracy.

The authorities continued to inaugurate a rule of persistent persecutions. Arrests were made right and left without mercy for they believed that the activities of Masonry were a challenge to their powers and should not be tolerated. Rizal had just arrived from abroad and became the subject of considerable gossips and loose talks even when he was yet in Hongkong. His Noli and Fili as well as his many anti-clerical papers which abound in many homes of patriotic Filipinos were popularly and widely read. He was feted by the masses, his "kababayan" who were proud to welcome him as their idol wherever he went. Lodges like Balagtas tendered a banquet, Bat-hala, a big reception, and several Masons gave parties and celebrations here and there in his honor. But, watch what happened next! The most pernicious and indiscreet searches of private homes specially those of the Masons, the friends, family and relatives of Rizal followed. Arrests, right and left were made and many were brutally punished and tortured. On July 7, 1892 by secret decree of Governor Despujol, Rizal was arrested and deported to Dapitan. All reading matters, books, pamphlets, papers, etc. criticising the church or the state were destroyed or band entrance and circulation in the country.

The arrest of Rizal and many other prominent Filipinos and the indiscriminate searches of homes caused no little alarm and consternation among the people which spread throughout the surrounding areas like wild fire. The cordon of persecution was tightened and at last came the order for the general arrest of all Masons taking

parts in Masonic activities. It was indeed a reign of terror for Philippine Masonry and for the Filipino people in general, reminiscence of the days of the *guillotine* that forced the storming of the Bastille by an angry populace at the height of the French revolution in July 14, 1879. The authorities miserably confused Masonry with insurrection. The spirit of rebellion had permeated the masses; the Katipunan had already started underground activities but which the government was entirely in the dark. They only knew Masonry which they branded rebellious and Masons as PUBLIC ENEMIES NO. 1 of the church and state. Despite brutality and high-handedness, the people could not be cajoled, persuaded, nor appeased nor discouraged. They remained firm and strong as the sturdy and rugged molave trees on distant hill-tops that rigorously resisted the storms of evil fortunes. They stood loyal to the Fraternity and were determined at all cost to right the wrong inflicted upon them.

In the Philippine revolution that followed later in 1896, all the Masons were accused as the master-minds in overthrowing the power of Spain. Many were tried, tortured, executed, culminating in the death of Bro. Jose Rizal who was shot by a firing squad on the field of Bagumbayan on Dec. 30, 1896 followed two weeks later on January 11, 1897, on the same spot of Bagumbayan, by eleven other martyrs — Masons — who were likewise publicly shot by the same firing squad. Most Wor. Kalaw in his Philippine Masonry listed over 30 Masons concerning whom he had positive proof that they had been shot by the Spanish government at the dictation of the powers of the church. "Those Freemasons died because they advocated the right to freedom from arbitrary government rule."

The period of Japanese occupation, 1942-1945 was no less brutal and cruel, overbearing and tyrannical. The military forces looked upon Masonry with hostility and revenge. Few days after they entered Manila, they immediately begun hunting for the Masons — the officers of the Grand Lodge; first, at the Plaridel Masonic Temple and later in their homes. At the Plaridel Temple, they sealed all the files, cabinets, safes, records, books, etc. and took notes of all the things inside the buildings, the library, office equipment and all furnitures. Most Wor. Antonio Gonzales, Grand Secretary of the Grand Lodge was subjected to continous thorough investigation. The Japanese believed that Philippine Masonry, particularly the Grand Lodge, was a secret organization and an instrument of the American espionage system in this country. Most Wor. John R. McFie, Jr. the incumbent Grand Master of the Grand Lodge at the time, together with several Americans, was imprisoned at the Sto. Tomas Japanese concentration camp. Rt. Wor. Jose P. Guido, Deputy Grand Master, a Colonel and Chief Intelligence of the army, was closely watched and shadowed. The Japanese believed that he was acting Grand Master and the Chief of the American Espionage system in Manila. Investigation of Masons by the Military Police continued day in, day out.

On July 20, 1942 impatient and furious about their investigation without effect, they arrested R. Wor. Jose P. Guido and imprisoned him in Fort Santiago; Gonzales on Sept. 2 together with his brother-in-law, Augusto Rodriguez, Senior Warden of his Lodge and officer under Col. Guido; and in October of the same year Rt. Wor. Michael Goldenberg, Senior Grand Warden of the Grand Lodge, followed them in the same penitentiary. In

Fort Santiago, these brethren were subjected to all kinds of humiliation. They were tortured, tormented, reviled, maltreated and sometimes cajoled in order to give up to their demands. But they stood firm and preferred to suffer the fatal consequences rather than forfeit their integrity, an "example worthy of all imitation." For this bold stand, they suffered serious physical and mental tortures. Later, both Gonzales and Goldenberg were taken out of jail and made virtual prisoners in their respective homes with heavy Japanese guards. This cruel and inhuman treatment was also true and even worst in other parts wherever Masons were found.

The advent of war, however, brought about dramatic changes in the fate of the embattled countries. Bro. Douglas McArthur came back with the American liberation forces. They made successful landings in October 20, 1944 on the strategic beaches of Leyte, destroying and demolishing into smouldering heaps of ashes and ruins every enemy stronghold and annihilating without mercy thousands of Japanese soldiers in holy keeping with his indomitable, historic promise to the Filipino people: "I SHALL RETURN."

Early February, 1945 when the victorious American forces recaptured Manila, Grand Master John R. McFie, Jr. and 22 other brother Masons were killed by shell fired by retreating Japanese forces at the Japanese concentration camp of Sto. Tomas. Three days later, on or about February 7, 1945 the Japanese retreated and, in utmost confusion and panick turned to retaliate, as their last resort, on the poor, helpless prisoners in Fort Santiago and other places of confinement. Rt. Wor. Jose P. Guido was taken out of his cell and in front of his hurriedly dug grave "beheaded by mem-

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bers of the treacherous Japanese army and navy without the benefit or semblance of trial, not even the military privilege appurtenant to his rank." He was executed in the presence of his three minor children who when they screamed pitifully at seeing their father inhumanly and savagely killed, were all innocently and brutally massacred by machine-gun fires from the same treacherous outfit. Most Wor. (General) Jose de los Reyes, PGM and former Chief of the Philippine Constabulary was killed, Most Wor. Jose Abad Santos, PGM and former Chief Justice of the Supreme Court, was taken prisoner to Malabang, Mindanao and shot because he refused to collaborate with the enemy. Bros. Telesforo Martinez, Angeles, Cools, and Torres and many others were killed for flimsy reasons; Rt. Wor. Antonio Ramos, Junior Grand Warden of the Grand Lodge, due to malnutrition, became totally blind and died miserably, and a host of other brother Masons too many here to mention.

The victorious Philippine revolution against the power of Spain in 1896 won for the Filipinos their first short-lived Philippine Republic with Bro. and General Emilio Aguinaldo its President, and whose members of the Cabinet were all Masons, viz: Apolinario Mabini, Private Counselor to Aguinaldo, later head of the Cabinet; Baldomero Aguinaldo and Ambrosio

Flores, Secretaries of War; Gracio Gonzaga, Secretary of Finance; Mariano Llanera and Vicente Lukban, Generals of the Army; Francisco Joven, Colonel of Infantry; Jose Sofio Bañuelos, Lieut-Col. of Staff; Estanislao Legaspi, Lieut-Col. of Infantry; Timoteo Paez, Bonifacio Arevalo and Venancio Reyes, War Commissaries. And in the second historic period, after the complete liberation of the Philippines from the militaristic clutches of Japanese occupation, we got our complete and unconditional political independence with Bro. Manuel A. Roxas, the first President of the Philippine Republic.

The Japanese occupation of these Islands accounts for the heavy toll of lives and property on the Masonic Fraternity of the Philippines. The Flaridel Temple, the seat of the Grand Lodge of F&AM of the Philippines was razed to the ground; the beautiful Scottish Rite Temple was a smouldering heap of ashes and ruins. All records, equipments, books, offices, the library, furnitures, etc. were a total loss. Indeed "we lost everything except honor and integrity" but Masonry can never fail. It lives and relives in the hearts of men. It has withstood the havocs of time, "the ruthless hand of ignorance and the devastation of war" and today, any time, anywhere and forever, stands in bold relief as signposts that point to greater future.



MASONRY

1. Masonry, as defined by the Masonic Service Association of the United States, is a system of morality, veiled in allegory, and illustrated by symbols. Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the Mason's trade and from architecture, work for the welfare of mankind striving morally to ennoble themselves and others and thereby bring about a universal league of Mankind, which they aspire to exhibit even now on a small scale. Masonry is a progressive moral science and an uncompromising advocate of wholesome living and good government.

2. Masonry is love. It inculcates love of God, country and fellowmen. It does not discriminate on race, color or creed. It is not a religion, not either in theory or in practice. For Mason believes as he does in God in a future existence. He has the freedom of interpreting that belief in the best way he knows. The Holy Bible is the light in Masonry and the Rule and Guide for faith and practice.

3. Masonry is the practice of morality, acknowledging what is good and true in all creeds.

4. Masonry is the molding of character and building with life for the lasting glory. Character determines destiny.

5. Masonry is helping one's self to be good and helpful man truly and worthy child of God. Love of man is, next to love of God, man's duty. Prayer communion of man with God, is helpful.

6. Masonry is life. After going over thru initiation, passing and raising, we are made full pledge a Mason and as such we live the life of Masonry everywhere and every day. It being the life, it becomes our duty to make it. Masonry therefore is what we make it.

7. Masonry is light. He who has it holds it high to illumine wide and far. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

8. Masonry is a mission. — Lead the brethren, admonish, advise from ear to mouth.

9. Masonry is a power to make good. It is found not only in the hearts of Masons but in the hearts of men who, have not yet joined the Fraternity, but already believe and adhere to what are embodied in our landmarks and tenets.

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MEMBERS OF LOYALTY CHAPTER, ORDER OF DeMOLAY AND ADVISORY COUNCIL RECEIVE DeMOLAY AWARDS

On September 12th, the International Supreme Council of the Order of DeMolay, through WB Manuel M. Crudo, Executive Officer in the Jurisdiction of the Philippines, publicly invested WB Eugene Stransky, WB Julio F. Abarquez and DeMolays Ruben T. Robles, PMC, Victor K. Apostol, PMC and Lysander E. Canlas with several of the highest DeMolay awards.

WB Stransky was made an Honorary Member of the DeMolay Legion of Honor, the highest DeMolay award and the first such award to be received in the Philippines, in recognition of his devoted and highly exemplary ten-year service in Loyalty Chapter's Advisory Council and for his service to humanity through his outstanding medical career. The award is very timely for WB Stransky as he will be terminating his service to the Philippine Demolay Movement when he leaves at the end of this year to practice and reside permanently in Vienna, Australia, his native country, after more than 27 years residency in the Philippines. In a short speech after he received the award, WB Stransky closed by promising and quoting General and Bro. Douglas MacArthur, "I shall return!"

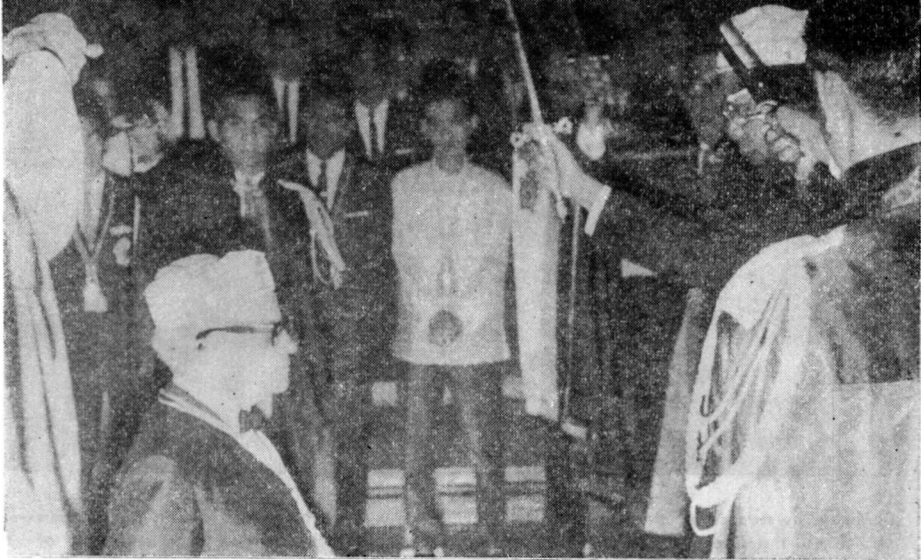
WB Abarquez, a Senior DeMolay and one of the original members of Loyalty Chapter, received the DeMolay Cross of Honor award, also the first such award to be received in the Philippines, for his meritorious service to the Chapter when he was Chap-

ter Advisor for more than three years.

DeMolays Robles, Apostol — Past Master Councilors of the Chapter — and Canlas were conferred the Degree of Chevalier, the second highest DeMolay award, for their "unusual and meritorious service in behalf of the Order." The three are only the third, fourth and fifth DeMolays to receive this award in the Philippines.

The highly impressive ceremonies were held at the Scottish Rite Temple and conducted by WB Crudo, with the assistance of RWB Raymond E. Wilmarth, Chairman of the Advisory Council; VWB Mamerto M. Buenafe, Assistant Chairman; WB Juan C. Nabong, Jr., Chapter Advisor; WB Fred T. Guerrero, Scribe; WB Reginaldo A. Pascual, WB Alfredo L. Ortiz and WB Amor Fonacier, members of the Council; WB Ramon F. Abarquez, Jr., first Master Councilor of the Chapter and also a holder of the Degree of Chevalier; DeMolay Aquilino B. Javier, Jr., Master Councilor of the Chapter; DeMolay Marcelino C. Enriquez, Jr., Junior Councilor; DeMolays Fernando V. Vijandre, PMC, Rogelio S. Crudo, Armando G.T. Velasco, Francis G. Pascual, Samuel L. Palaganas, Jimmie V. Marzo and MacArthur R. Batoyon, members of the Chapter; and The Luzon Bodies Choir (Brothers of Harmony), lead by Bro. Alberto C. Reyes and WB Jose B. Abejo. The audience, who braved the rains to witness the ceremonies, was composed of

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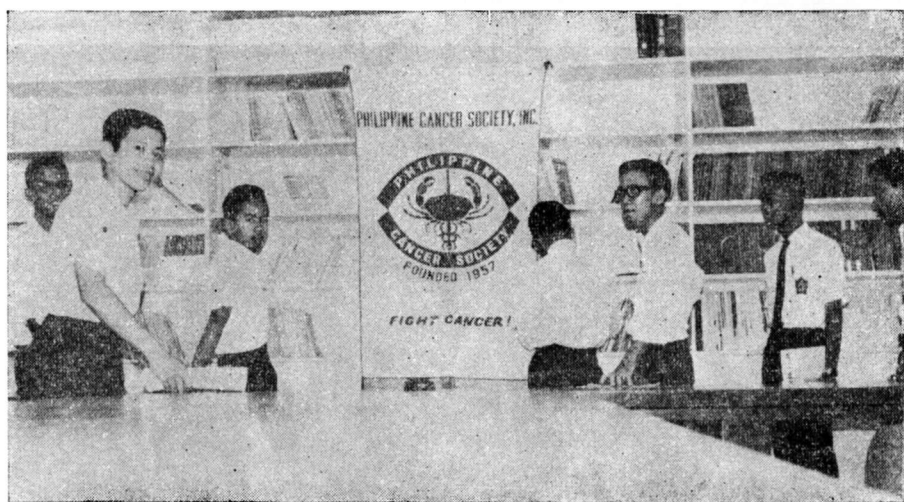
Illustrious Eugene Stransky, 33^o being made an Honorary Member of the DeMolay Legion of Honor by Illustrious Manuel M. Crudo, 33^o, Philippine Executive Officer of the International Supreme Council of the Order of DeMolay, in recognition of his meritorious service to DeMolay and humanity.



WB Julio F. Abarquez, 32^o kneels to receive the DeMolay Cross of Honor — for meritorious service in Loyalty Chapter's Advisory Council — from Ill. Manuel M. Crudo, 33^o, while members of Loyalty Chapter form an arch of steel. Others shown are RWB Raymond E. Wilmarth, 32^o KCCH (leftmost), WB Alfredo L. Ortiz, 32^o (rightmost), WB Amor Fonacier, 32^o KCCH and WB Fred T. Guerrero, 32^o (center right), members of the ceremonial team; other awardees (center); and (background) The Luzon Bodies Choir (Brothers of Harmony), who provided the musical accompaniment for the solemn ceremonies.



DeMolay awardees of the Degree of Chevalier, awarded for unusual and meritorious service to the Order of DeMolay, pose for pictures with the cordon and medallion of the Degree, after the awarding ceremonies. From left to right are DeMolays Ruben T. Robles, PMC, Victor K. Apostol, PMC (with Chapter Sweetheart Diana Kay McFarland) and Lysander E. Canlas. Bars on the chests of DeMolays Apostol and Canlas are merit bars given for service in the different activities and functions of the Chapter.



Members of Loyalty Chapter, Order of DeMolay, Manila observed their Order's My Government Day in July through a visit to Malacañan Palace and the Philippine Cancer Society, in order to learn the functions and procedures of these government officers. It came as a surprise to the Chapter members that the Cancer Society depends on and receives more support from private contributions. Learning this, they promised to help in the Society's current fund drive. Photo shows the Chapter members enjoying a joke of the Cancer Society's PRO, Mr. Leonardo Belen (not in photo), while they browse about the Society's multi-lingual library. In photo are (l. to r.) DeMolays Edwin C. Francisco, Rogelio S. Crudo, Armando G. T. Velasco, Lysander E. Canlas (back to camera), Master Councilor Aquilino B. Javier, Jr., Senior Councilor Melchor F. Vidal and Cesar M. Niguidula.

CONSTITUTION OF REGIONAL GRAND LODGE, F. & A.M. OF THE RYUKYU ISLAND AND INSTALLATION OF OFFICERS

Machinato, Okinawa, Ry. Is.,
2 October 1965:—

The Regional Grand Lodge of Free & Accepted Masons of the Ryukyu Islands was formally Instituted and Constituted in the Machinato Masonic Temple, Okinawa, on Saturday afternoon, 2 October 1965. The ceremonies were presided over by Most Wor. Bro. Cenon S. Cervantes, Past Grand Master, assisted by Most Wor. Bro. Esteban Munarriz, PGM, and Very Wor. Bro. Hermogenes P. Oliveros. Immediately following the constitution of the new Regional Grand Lodge, M. W. Bro. Cervantes, acting as Grand Master, and V. W. Bro. Oliveros, acting as Grand Marshal, installed the officers of the newly formed Regional Grand Lodge.

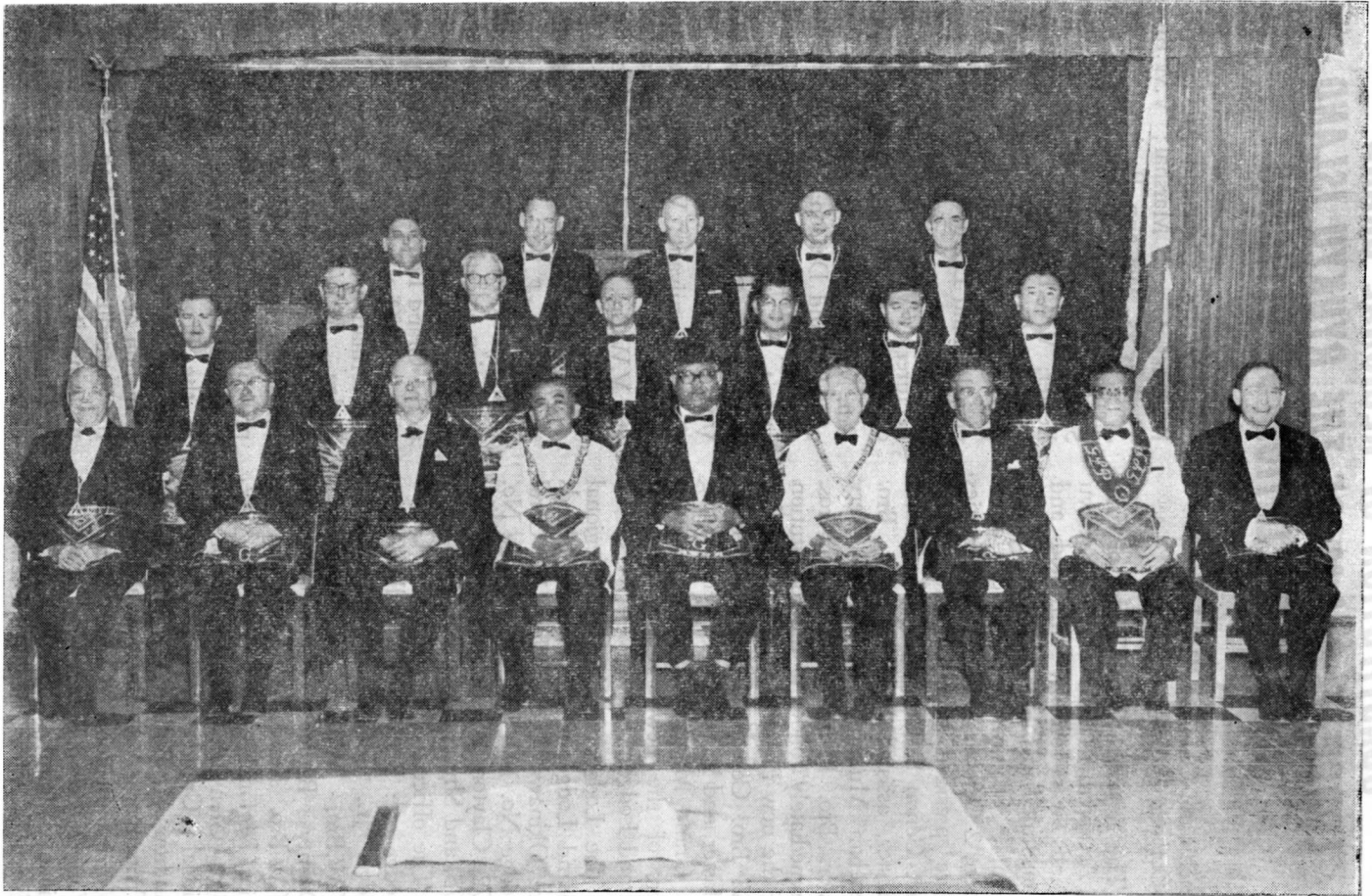
The Lodges forming the Regional Grand Lodge of the Ryukyu Islands are Okinawa Lodge No. 118, Coral Lodge No. 142, Loo Choo Lodge No. 172, Clayton W. Roberts Lodge No. 175, and Shurei Lodge No. 176.

The officers of the Regional Grand Lodge are: Rt. W. Bro. Will K. Prestidge, Jr., Regional Grand Master; V.W.Bro. William P. Schwager, Deputy Regional Grand Master; V.W.Bro. Kenneth A. Rotness, Senior Regional Grand Warden; V.W. Bro. Glen A. Strong, Junior Regional Grand Warden; V.W.Bro. Andrew H. Bulkley, Regional Grand Treasurer; V.W.Bro. Wallace H. Morris, Regional Grand Secretary; Very Reverend Robert M. Hattori, Regional Grand Chaplain; V.W.Bro. Ernest L. Albert, Regional Grand Ora-

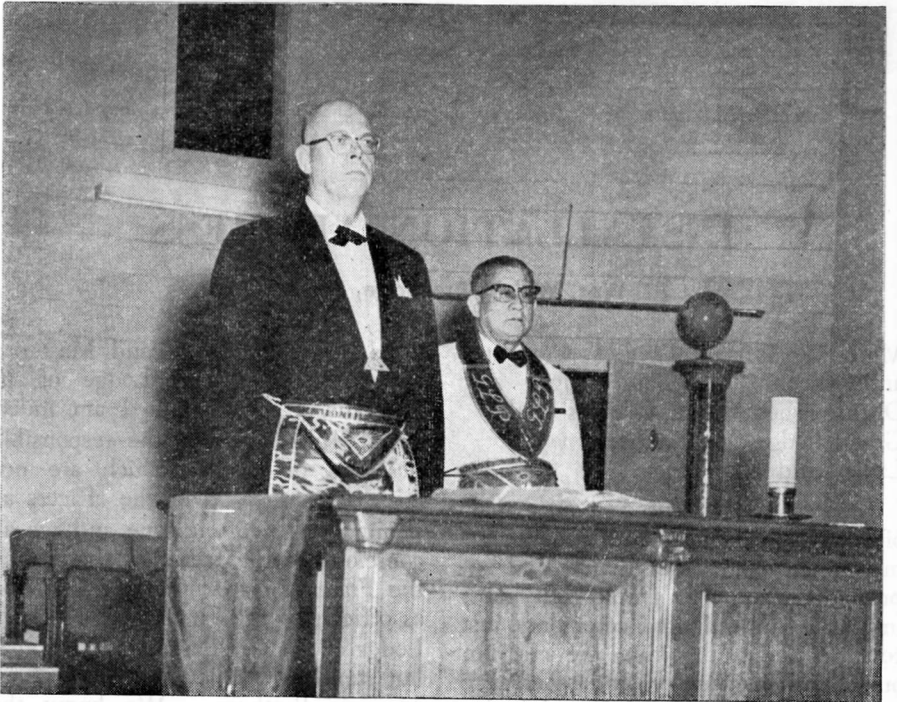
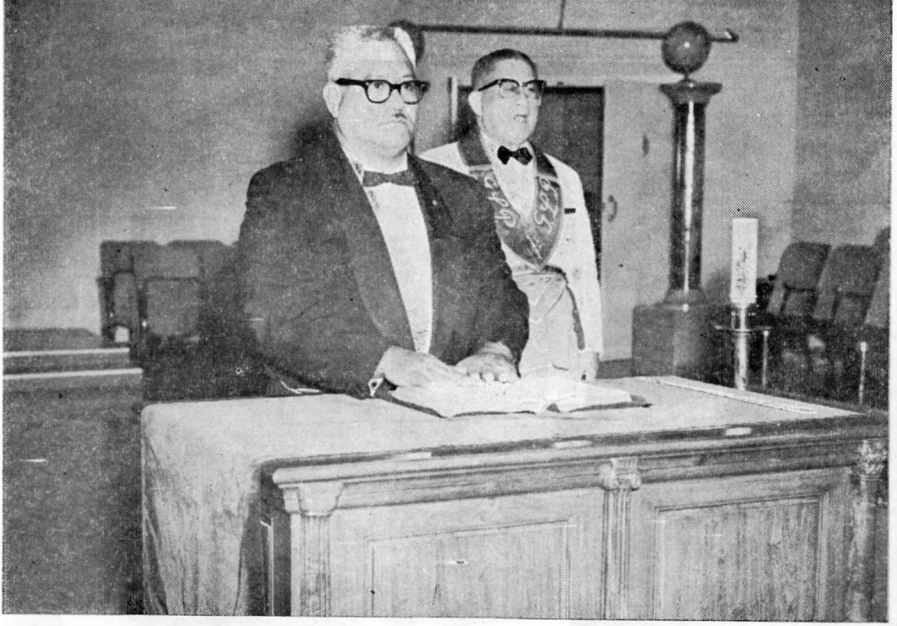
tor; V.W.Bro. Cleveland McConnell, Regional Grand Marshal; V.W.Bro. Timothy N. McCann, Regional Grand Standard Bearer; V.W.Bro. Masaru Sakumoto, Regional Grand Sword Bearer; V.W.Bro. James M. Fukuda, Regional Grand Bible Bearer; V.W. Bro. Cullen C. Litka, Jr., Senior Regional Grand Lecturer; V.W.Bro. Benjamin R. Flores, Junior Regional Grand Lecturer; V.W.Bro. Robert P. O'Brien, Senior Regional Grand Deacon; V.W. Bro. Murray V. Harlan, Jr., Junior Regional Grand Deacon; V.W.Bro. Coleman L. Lantrip, Jr., Senior Regional Grand Steward; V.W.Bro. Tadatuki Ikeda, Junior Regional Grand Steward; V.W.Bro. Edson W. Card, Regional Grand Pursuivant; V.W.Bro. Richard C. Basham, Regional Grand Organist; and V.W.Bro. James O. Randolph, Regional Grand Tiler.

Following the proclamation of the installation of officers, Rt. W. Bro. Prestidge expressed his thanks and appreciation, together with those of the members of the Regional Grand Lodge, to the Grand Lodge of the Philippines, and outlined a few of the reasons for the formation of the Regional Grand Lodge. M.W.Bro. Munarriz gave a short history of the Freemasonry in the Philippines. M.W.Bro. Cervantes presented the Regulations for the government of the Regional Grand Lodge to the Regional Grand Master and further outlined the reasons for the formation of the R.G.L. and explained the procedures that had been taken to bring it into being.

The Regional Grand Lodge was closed at 7:15 P.M.



MW Cenon S. Cervantes, PGM, MW Esteban Munarriz, PGM, and VW Hermogenes P. Oliveros, SGL with RW Will K. Prestidge, Jr., RGM and Officers of Regional Grand Lodge F & AM of the Ryukyu Islands on their installation, October 2, 1965.



Top photo is RW Will K. Prestidge, Jr., taking oath as first Regional Grand Master and lower photo is VW William P. Schwager, first Regional Deputy Grand Master, with V.W. Hermonogenes P. Oliveros, SGL.



VW Kenneth A. Rotness, SRGW, and VW Glenn A. Strong, JRGW, being introduced by
by VW Hermogenes P. Oliveros, SGL.

INSTALLATION ADDRESS

Rt. Wor. Will K. Prestidge, Jr., R.G.M.

Most Worshipful Brother Cervantes
and Officers of the Grand Lodge,
Distinguished Fellow Officers of the
Grand Lodge, My Brethren,
Ladies and Gentlemen:

Most Worshipful Sir, on behalf
of my fellow officers and myself, per-
mit me to express our thanks and ap-
preciation for the simple but most
impressive installation ceremony just
concluded. At this time we reaffirm
our devotion, loyalty and obedience
to the Most Worshipful Grand Lodge
of Free and Accepted Masons of the
Philippines.

As installed First Grand Master of
the Regional Grand Lodge of the
Ryukyus, I must admit I am indeed
proud, fully realizing the responsibili-
ties and obligations which are now
mine. I am proud of the officers ap-
pointed to serve with me and we are
conscious of the fact that the eyes of
the Fraternity are now upon us, that
as officers of the First Regional Grand
Lodge of the Far East we are set apart
but stand on the level with all of our
Masonic Brethren. We know that
what we accomplish or fail to accom-

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

Ill. Potentate William E. Parker and the Nile Divan arrived in the Philippines at 3:05 P.M. October 21, 1965, and visited MW Serafin L. Teves, Grand Master on the following morning at 10:00 A.M. At noon of the same day the Grand Master was host to the Divan at a luncheon at the Army and Navy Club.

MW Serafin L. Teves was honored by Siliman University last August 28, 1965 during the celebration of their 64th Founders Day Anniversary.

VW Hermogenes P. Oliveros and VW Marcelino P. Dysangco recently conducted a Lodge of Instruction hosted by Malinaw Lodge No. 25, F. & A. M. in San Pablo City.

The JUSMAG High-Twelve Club had, for their September Luncheon Speaker, WB Manuel M. Crudo, who spoke on "The Creed of Masonry". The affair was well attended by brethren residing in the JUSMAG Compound, Quezon City and Manila.

Rogelio S. Crudo was installed Master Councilor of Loyalty Chapter, Order of DeMolay in ceremonies held at the Scottish Rite Temple last October 24, 1965. Roger is the son of WB Manuel M. Crudo, DeMolay Executive Officer for the Jurisdiction of Philippines, Guam and Okinawa.

Guest Speaker at the Installation was Ill. Juan Nabong, Sr. Prominent guests were Potentate William E. Parker, VW Joseph E. Schon, MW William H. Quasha, PGM and WB Edgar L. Shepley.

Brothers Robert J. Scott, Jr. and Verne J. Beckman arrived from Saigon, South Vietnam last October 17, 1965 to receive their Blue Degree in Masonry in Biak-Na-Bato Lodge No. 7, F. & A. M.

Another batch of novices "walked the hot sands" to join the Nile Temple, A.A.O.N.M.S., last October 23, 1965. Notables among the novices were: Ill. Conrado Benitez, Sovereign Grand Commander, Ill. Manuel Crudo and Ill. Mamerto M. Buenafe.

Biak-Na-Bato Lodge No. 7, installed WB Mariano Sanchez Master of the Lodge for the remainder of the current Masonic Year. Wor. Bro. Juan G. Delgado, who left the Philippines last January, informed the Lodge that his chances of return to the Philippines is very remote. The Lodge declared the position vacant and elected and installed WB Sanchez as the Master and Kenneth H. Myers and Manuel S. Godinez as Senior and Junior Wardens, respectively.

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

98. Is this statement true: "The great secret of Freemasonry is that it has no secret?"

This is true only in a qualified sense. The ceremonies for the conferring of the degrees and the modes of recognition must of necessity remain secret, which can be revealed only by one who is willing to be considered a person void of all moral worth. The times and places of its meetings; its laws and the aims of the organization; and its philosophy are published, that is, they may be read in its publications.

99. How may one define Masonry?

In the *Handbuch* of German Freemasonry (1900) these definition appears in volume 1, page 320: "Masonry is the activity of closely-united men who, employing symbolical forms borrowed principally from the Mason's trade and from architecture, work for the welfare of mankind, striving morally to enable themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now in a small scale."

100. In what sense are the words *esoteric* and *exoteric* used in Freemasonry?

Esoteric means secret to all but the initiated; it refers to the portion of the ritual that is imparted from-mouth-to-ear, or printed in code. *Exoteric*, as opposed to *esoteric*, refers to what may be known to the public; to the portion of the ritual that is known as monitorial or printed in full.

101. Are ritual statements historical or merely traditional?

They are merely traditional. Some have a historical basis, buried in a legend, the others being merely legendary or mythical. The entire ritual, as everything else in Masonry, is symbolic.

102. What is meant by the *Legend of the Craft*?

The *Legend of the Craft* is the legendary or traditional account consisting of myths and legends on the rise and progress of Freemasonry from Lamech, Noah's father; Nimrod, grandson of Noah through his son Ham; Abraham, descendant of Shem; Euclid; David, King of Israel; Charles Martel in France; to King Athelstan in England.

103. At the organization of the Grand Lodge of England in 1717 how many degrees were recognized?

Robert Freke Gould (1836-1915), the noted English Masonic historian says: "The entire body of evidence from 1723 to 1730, that has come down to us, is conclusive with respect to *two* degrees and no more, having been worked in the Regular Lodges" (*Concise History of Freemasonry*, p. 312). He concluded that *two* degrees are officially recognized by the *1723 Constitutions* and *three* by those of *1738*. In 1723 the degrees recognized were those of Entered Apprentice and Fellow Craft or Master, while in 1738 they were those of Entered Apprentice and Fellow Craft and Master.

10. Masonry is a task and we have to do it faithfully and diligently.
11. Masonry is a contest. He who could best work and best agree is a noble contention or rather emulation among Masons.
12. Masonry is a travel. We go forward and not backward. As a traveler, one should walk uprightly in his several stations before God and man, ever remembering that he is traveling upon the lever of time to "that undiscovered country from whose bourne no traveler returns."
13. Masonry is home building. A Mason builder's important tool is his symbolic tool, the gavel. With it he divests his heart and conscience of all the vices and superfluities of life; thereby fitting his mind as living stone for that spiritual building, that house not made with hands, eternal in the heavens.
14. Masonry is charity. It is an outstanding tenet of Freemasonry. A Fellow Craft is advised that it is his duty to aid a friend or brother in need as much as possible.

August 18, 1965

PATRICIO P. CABRERA, SR. P. M.
Chaplain
 Agno Lodge No. 75, F & A. M.
 Tayug, Pangasinan



all its lost powers, with the exception of the right of the Pope to nominate bishops in Napoleon's realm. Napoleon was a firm believer of immortality of the soul and recompensation of achievements of deeds in life after death, both characteristic Masonic principles. Finally, there is a published picture of Napoleon with his Marshalls, all wearing Masonic aprons and giving Masonic signs. However, this picture was published in 1841, after the realm of Napoleon and we

can not consider this reproduction of historical value or as an evidence.

Napoleon could not have been a very active Mason, considering his varied time-consuming duties. However, there is no doubt that he was interested in our Fraternity and was probably a regular member of the Craft. This problem has been discussed in order to show that Masonry has and will attract all independent, objective, inquisitive and critical minds.

representatives from all the five other DeMolay chapters in Luzon, Manila Job's Daughters and Rainbow Girls, Masons and parents, relatives, prospective members and friends of the members of the Chapter.

After the ceremonies, the guests were entertained at a dinner-reception, followed by rounds of fellowship, autograph-hunting and picture-taking.

The members of the Chapter and the Advisory Council attributed the success of the affair to the assistance of The Luzon Bodies, A. & A. S. R., the Chapter's sponsoring body; the Senior DeMolays of the Chapter; WB Thomas Loft, Superintendent of the Scottish Rite Temple; The Luzon Bodies Choir; and a number of other Masons and friends of the Chapter.—lec



INSTALLATION . . .

(From page 128)

plish during the ensuing year will greatly affect the growth of Masonry in this part of the world. We believe we have the experience and knowledge required to perform our several duties with pleasure to ourselves and with honor to the Fraternity. With our faith in the Supreme Grand Master of the Universe and under the guidance of the Most Worshipful Grand Lodge of the Philippines I assure you, Most Worshipful Sir, that we will do our best. We cannot do more, we shall do no less.

Ladies and Gentlemen, permit me to give you very briefly a few of the reasons why the Grand Lodge, the Supreme Masonic authority in this jurisdiction, decided to institute this Regional Grand Lodge. Masonry in the Far East and particularly on Okinawa has grown and prospered rapidly during the last several years. The Grand Lodge decided that the cause of Masonry and the interests of the Brethren on Okinawa would be more efficiently served if a portion of its

responsibilities and authority were delegated to a Regional Grand Lodge whose officers, thru long Masonic experience on the island, would be familiar with the problems and interests of Masons in this area and that many decisions could be made on the spot and quickly since long investigations in most instances would not be necessary. Further, the Grand Lodge, realizing that comparatively few of our Brethren on Okinawa could travel to Manila to attend the annual communications, it would be in their interest to see at close range how the administrative affairs of the Fraternity are accomplished. There are, of course, many other reasons for this historic occasion this evening but limited time does not permit me to go into details.

As we have pledged our best efforts to our Grand Lodge, so do we now pledge such efforts to our Brethren on Okinawa. We shall need your support and cooperation. We hope to serve you well.

Ladies and Gentlemen, thank you for being with us this evening.

Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, RAYMOND E. WILMARTH, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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(Sgd.) RAYMOND E. WILMARTH
Editor

SUBSCRIBED AND SWORN to before me this 1st day of October 1965, at Manila, the affiant exhibiting his Residence Certificate No. A-0256186; issued at Manila, on January 25, 1965.

(Sgd.) S. Q. UMALI
NOTARY PUBLIC
Until December 31, 1966

CIRCULAR No. 2

Series of 1965 – TEVES

Subject: *Donations to Volcano Victims*

The sudden eruption of Taal, Batangas, volcano in the early morning of September 28th has brought about a national calamity. Hundreds of residents living in the different barrios and places around the volcano were buried alive and properties worth millions of pesos were destroyed. The great majority of those who could manage to escape could save nothing but the clothings on their back.

According to vulcanologists, there are ominous signs of another impending eruption which they fear might be of much greater force.

The people of the Philippines and the different civic, social, and religious organizations, without distinction, have been aroused to a man and have come to the aid of the victims of the holocaust. The Grand Lodge of the Philippines and all its subordinate Lodges and appendant Bodies cannot do less, charity being one of the cardinal tenets of the Fraternity.

It is directed, therefore, that Masters and Secretaries and other officers of Lodges and appendant Bodies to collect right away donations from their members of either money, clothings, food, or whatever materials they can afford to give that may be of use to the victim-evacuees, and the same be sent to this Grand Lodge.

I enjoin to all speedy action as the need for help is great and immediate.

Manila, October 1, 1965.

SERAFIN L. TEVES
Grand Master

A T T E S T :

ESTEBAN MUNARRIZ, PGM
Grand Secretary

COMMITTEE ON MASONIC EDUCATION

RW Raymond E. Wilmarth (7), Chairman

MW Emilio P. Virata (17), PGM

WB Aurelio L. Corcuera (4), PM

THE ENTERED APPRENTICE

[A Basic Instruction Pamphlet prepared by the Committee on Masonic Education for the Symbolic Lodges under the jurisdiction of the Most Worshipful Grand Lodge of F. & A.M. in the Philippines.]

PRELIMINARY REMARKS

Having gone through the ceremonies of initiation into the First Degree of Masonry you are now an *Entered Apprentice Mason*. What you experienced during the ceremonies are far different from what you had imagined they would be. The solemnity of the occasion was something you had never observed before. The whole was, to you, a mystery, the language was strange, the symbols were unusual.

You have now attained the first rung of the ladder to the mysteries of Freemasonry. This booklet, *The Entered Apprentice*, which was presented to you at the end of the ceremonies, contains information to which you are now entitled by virtue of your initiation. It cannot, obviously, contain a complete explanation of all that you have experienced, or all the information that you would like to have as an Entered Apprentice Mason.

Its primary purpose is to furnish an interpretation of the Degree as a whole, describe what you, as an Entered Apprentice, can and can not do, indicate to you what you should know in preparation for the next step.

Read the booklet carefully. Its contents will show you the guide lines along which your future studies must be directed if you are ever to understand the mysteries of Freemasonry. Do not forget the information contained in the booklet, *The Candidate*, given you previous to your initiation. The information is important for everybody, even for those who are not Masons, because it gives the correct information as to the nature and purpose of Freemasonry. The present booklet is intended primarily for one who has already undergone initiation as an Entered Apprentice.

MEANING OF THE TERM "ENTERED APPRENTICE"

The builders of the remarkable cathedrals and religious edifices in

Turn to next page

the Gothic style, on the continent of Europe and in the British Isles, from the 10th to the 13th centuries, were called "Operative Masons," because they were actual builders. They were also called *Free Masons* because they were free to travel from one place to another and work where they would, free from the laws of the local guilds.

To replace those lost through removal, accident, illness, or death, it was necessary for the Operative Masons to recruit new members, and in order to do this they employed the apprenticeship system which was in vogue in all crafts for centuries.

The word "apprentice" means "learner" or "beginner," one who is taking the first step in mastering a trade, an art, or a profession. The Operative Apprentice was a youth, usually from 10 to 15 years of age. He was required to be sound in body in order to do work requiring physical strength and endurance. He had to be of good habits, obedient and willing to learn, of unquestioned reputation, and well recommended by Masons already members of the Craft.

When such a youth was chosen as an Apprentice he was called into the Lodge where members could assure themselves of his mental, moral, and physical qualifications. If they voted to receive him, he was given much information about the Craft, what is required of its members, something of its early history and traditions, and what his duties would be. He, in return, gave a solemn promise to obey his superiors, to work diligently, to observe the laws and rules, and to keep the secrets of the Craft.

After being thus obligated, he was

bound over, or indentured, to one of the more experienced Master Masons of the Lodge. As a rule he lived with this Master Mason, and from day to day learned the methods and secrets of the trade. This apprenticeship usually lasted seven years. After being taught in this manner, long enough to give assurance of his fitness to master the art and to become an acceptable member of the Society, his name was entered in the books of the Lodge and he was given a recognized place in the Craft organization; and because of this official entering of his name he was given the title of "Entered Apprentice." All those who had attained the same degree of progress in mastering the craft constituted the rank, or grade, of Apprentice Masons.

It is difficult to exaggerate the care which Operative Masons devoted to these learners. The Intender, as the Master Mason to whom the Apprentice was indentured was called, was obliged by law to teach him the theory as well as the practice of the builder's art. Not until the Apprentice, after many years, could prove his proficiency by meeting the most rigid tests of skill, was he permitted to pass to a higher rank in the Craft. Other Master Masons with whom he was set to work at the simpler tasks were also his teachers. He was given moral instruction, his conduct was carefully scrutinized; many rules were laid down to control his manner of life. When we read the *Old Charges* and other ancient documents that have come down to us, we are impressed by the amount of space devoted to the Apprentices.

As time passed, therefore, there grew up about the rank and duties

and regulations of the Apprentices an organized set of customs, ceremonies, traditions, etc. These at last crystallized into a well defined unit, which may be described as "Operative Apprentice Degree." When after the Reformation (1517), Operative Masonry was gradually transformed into Speculative Masonry, the Entered Apprentice Degree, in a modified form, was retained as the First Degree of Speculative Masonry.

The Entered Apprentice is a learner, a beginner, in Speculative Masonry. Because he has taken the first step in the mysteries of Masonry, it is necessary for the Entered Apprentice to know what is expected of him. Since of necessity he must have teachers and guides, he should show sufficient willingness, if not eagerness, to learn.

He must learn a portion of the degree in order to prove his proficiency in open Lodge. He should not learn this merely to pass the test but he should master it so that it may remain with him through life. He should improve himself in Freemasonry in other ways so as to become a *real Mason* and not merely a *Lodge member*.

He must learn the laws, rules and regulations by which an Entered Apprentice Mason is governed.

The Entered Apprentice, as he stands in the north-east corner of the Lodge, is taught a certain lesson concerning a corner stone. The meaning of the lesson is clear: The Entered Apprentice is a corner stone of the Craft. The day comes when in his hands shall fall his share of the responsibilities of the Lodge. It is to be hoped then that he will prove a worthy part of the foundation on

which the great Fraternity may safely build.

AN INTERPRETATION OF THE RITUAL OF THE FIRST DEGREE

The Masonic lodge-room is represented in the ritual as a symbol of the world. The particular form in which this symbol is cast harks back to early times when men believed the earth to be a square and the sky a solid dome, but while this no longer represents the modern idea of the physical shape of the world, the significance remains the same.

The world thus represented is the world of Masonry; the Masonic career from beginning to end, including all that lies between. The West Gate through which the candidate enters represents birth. In the First Degree the candidate, like a new-born infant, destitute, helpless, in a state of darkness, unprepared for the exigencies of the present, ignorant of the vicissitudes of the future, and dependent for his safety and very existence on God, in whom, in all cases, of difficulty and danger, man puts his trust for comfort and support. To become a Mason is a solemn and serious undertaking.

Freemasonry is systematic, well proportioned, and balanced. Duties and work are supervised, regulated, and controlled through laws written and unwritten, expressed through landmarks, traditions, usages, constitutions and by-laws, and guided and directed through officers vested with power and authority. The candidate obligates himself to uphold that lawful system. When he salutes the Master and Wardens he signifies his obedience to the legally constituted offi-

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cers; when he follows his guide and fears no danger he expresses his trust in, and loyalty to, the Fraternity.

The world into which the Entered Apprentice has been ushered is governed by laws; caprice and arbitrariness have no place in it. It has a definite nature, it is devoted to specified purposes, and committed to well-defined aims and ideals. Its members cannot make it over to suit their own whims or to conform to their own purposes; they must make themselves over to conform to its requirements. One should not become a Master Mason in order to become a *Lodge member*; he should become a member in order to become a *real Master Mason*. An Entered Apprentice Mason is symbolically represented by the rough ashlar, a stone as taken from the quarries, to be worked into a perfect ashlar by the working tools of the Mason — the physical, moral, and spiritual teachings of the Order.

The Entered Apprentice Degree is not an idle formality, but a genuine experience, the beginning of a new career in which duties, rights, and privileges are real. Freemasonry offers no privileges or rewards except to those who earn them. She places working tools, not playthings in the hands of her members.

A fact no one should ever forget is that Freemasonry is *not a religion*, but is vitally *religious*. Its entire philosophy, all its teachings, are predicated on the existence of God in whom men can place their trust and from whom strength and wisdom flow in response to prayer.

THE PRINCIPAL TENETS

The Principal Tenets of Freemasonry are Brotherly Love, Relief, and Truth. It is necessary not to overlook the word "principal" for it sig-

nifies that, while the Fraternity lays the greatest emphasis on these three teachings, yet there are others of almost equal importance which must not be overlooked.

By a "tenet" of Freemasonry, it is meant some teaching so obviously true, so universally accepted, that we believe it without any question.

Freemasonry considers Brotherly Love, Relief, and Truth to be teachings of this kind, true in the sense that no man can question them: they are obvious, self-proving, and axiomatic. It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable, and therefore but a vision, to be dreamed of but never possessed. It is challenging for Freemasonry to call these "tenets" thus stating that they are both obviously and necessarily true. Unless one grasps this, and sees that the principles of Freemasonry are self-evident realities, not visionary ideals, he will never understand Masonic teachings. For Freemasonry does not tell us that the principles of Brotherly Love, Relief, and Truth *ought* to be true, that it would be better for us all if they *were* true — it tells us that they *are* true. They are tremendous realities in human life, and it is as impossible to question their validity as to question the ground under our feet or the sun over our heads. The problem is not whether we believe them, but what are we going to do about them?

What, then, is *Brotherly Love*? Manifestly, it means that we place on another man the highest possible valuation, as a friend, a companion, an associate, or a neighbor. By the exercise of Brotherly Love, we are taught to regard the whole human species as one family. We do not ask that from our relationship we shall achieve any selfish gain. Our relationship with a

Brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonely, unhappy, and ugly. This is not a hope or a dream, but a fact. Freemasonry builds on that fact, provides opportunities for us to have such fellowship, encourages us to understand and to practice it, and to make it one of the laws of our existence; one of our Principal Tenets.

Relief is one of the forms of charity. We often think of charity as relief from poverty. To care for the helpless and unemployed is usually a responsibility resting on the public. As a rule the public discharges that responsibility through some form of organized charity, financed by general subscriptions or out of public funds.

The Masonic conception of relief is different, it is far greater and deeper than this. While now and then some Brother, through misfortune and no fault of his own, becomes more or less unable to support himself and his family and is cared for by outside relief, or by his Lodge, such cases are the exception rather than the rule. The qualification demanded of a petitioner excludes the men who, through indolence or vice, may be expected to lapse into chronic poverty. We fully recognize the emergency demands made by physical and economic distress, but we likewise understand that the cashing of a check is not necessarily a complete solution of the difficulty. There sometimes enters the problem of readjustment, of rehabilitation, of keeping the family together, of children's education, and various other matters vital to the welfare of those concerned. Through the whole process there is the need for spiritual comfort, for the assurance of a sincere and continuing interest and friendship which is a real translation of the First Principal Tenet, Brotherly Love.

Masonic Relief takes for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune or other conditions over which he has no control, may be in temporary need of a helping hand. To extend relief is not what is generally described as charity, but is one of the natural and inevitable acts of Brotherhood. Any conception of Brotherhood must include the willingness to give necessary aid. Therefore *Relief*, Masonically understood, is a tenet.

By *Truth*, the last of the three Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included. Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. In any permanent brotherhood, members must be truthful in character and habits, dependable, men of honor, and men who can be relied to be faithful fellows and loyal friends. Truth is a vital requirement if a brotherhood is to endure, and we, therefore, accept it as such.

Thus Brotherly Love, Relief, and Truth are the Principal Tenets of Freemasonry. There are other tenets, also; teachings so obvious that argument is never necessary to sustain them. With this in mind the Mason is urged to ponder the teachings of the Craft as he progresses from one degree to another. He might not find them novel, but novelty is unimportant in the light of the knowledge that the truths upon which Freemasonry is founded are eternal. The freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal. They are tenets of Freemasonry be-

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cause always and everywhere they have been tenets of successful human life.

THE SYMBOLISM OF THE FIRST DEGREE

Albert Pike (1809-1891), one of, if not, the greatest of Masonic philosophers and scholars, said: "The symbolism of Masonry is the soul of Masonry. Every symbol in a Lodge is a teacher, the mute teacher of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the eminence of Freemasonry over all other orders consists. In other respects, some of them may compete with it, perhaps even excel it, but by its symbols it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth."

Without specifically reviewing, one by one, the various symbols observed by the Entered Apprentice during his initiation, their general significance may be summarized, and at the same time perhaps made even more clear in their personal application.

All through Masonry one will find that "Light" has a great symbolical meaning. Light as opposed to darkness suggests many opposites, with light always symbolizing the principles for which Masonry stands; and its opposite — darkness — typifying those things which are antagonistic. Moreover, before one's initiation, he is in darkness concerning much of Freemasonry, but later he was partially enlightened, and in this sense light is a means of discovery. Mental or spiritual blindness cuts off the individual from all that makes life worth living, but as light comes with increasing intensity he finds himself entering a new existence. Light has made this possible, but it remains for him to explore, to understand, to conform.

The candidate's complete and pledged compliance with whatever Masonry may have in store for him justified his release from the Cable Tow because he is now bound to the Order by means of a solemn obligation.

One symbolic ceremony in which the candidate participated, and which was not fully explained at the time, holds a number of meanings; that is, his passing from one station to another should remind him that Masonry is not a static experience, but one of progress, a journey not solitary, but enriched by the guidance and fraternal spirit of his Brethren.

In the center of a Masonic Lodge is the Holy Bible or Volume of the Sacred Law without the presence of which no Lodge is regular. It should be noted that the term Volume of the Sacred Law is really the more appropriate name for the Book on the Altar because no matter what a man's religion may be, provided he believe in the Supreme Being, he can become a Mason. On the Altar, therefore, together with the Holy Bible the Sacred Book of other religions should be placed, for instance, the Koran for the Muslims, the Torah for the Jews, the Bhavavad-Gita for the Hindus, etc. No one religion has exclusive rights within the Fraternity. There is no religion that can rightfully claim that it is the sole revelation of Truth. In any faith the Sacred Book of the Law is the symbol of man's acknowledgment of and his relation to the Deity. In this belief lies the universality of Freemasonry and one of its greatest lessons — Toleration.

The working tools of the ancient Operative Masons still survive in both actual and symbolic form. Speculative Masons are concerned only with the

latter, but in them lie some of the most significant lessons Masonry has to teach. Their application is spiritual, moral and ethical, and their application is also unfailingly practical in that they claim admittance to the commonplace, everyday routine, and their influence should, on that account, have considerable weight.

It would be helpful to have a brief reminder of the working tools already presented. The attention of the candidate was directed to the recognition by Masons of a Supreme Being; to a realization of service to their fellowmen, with especial emphasis on their fraternal ties; to a ready adherence to their chosen vocation, implying both present and (hopefully) future independence; and to a proper conservation of their energies — the sum of all these being a *well-balanced* chart for living.

One of the Great Lights is the Compass — as truly a working tool of the Operative Mason as any of the rest. While it assisted in making accurate measurements, so vital to the architect's plan, in assuring proportion and stability (both necessary also in character building), its symbolical use likewise *excludes* beyond its circle that which is harmful and unworthy.

Another of the Great Lights is the Square. With this tool the Operative Mason determines the right (90°) angle to stones with which to build stable vertical walls. To the Speculative Mason it is a symbol of rectitude of life and conduct, of morality, truthfulness, and honesty. A Mason "acts on the square" because he acts honestly. Masons "part on the square" because they leave each other in different directions to go on their separate ways, but in directions of which, if their destination be unknown, their rightness is known.

The Entered Apprentice will recall the exalted symbolism of the Apron. There is still another concept of profound significance: the Apron has always been the badge of a *worker*; and underlying the lesson of industry is the great principle of *constructive* work as opposed to that which is *destructive*. Our ancient Operative Brethren were builders, not wreckers; let it be remembered that the creative impulse has always been the soul of progress.

Other working tools are yet to be presented, their very presence will declare that there is *constructive work* to be done, and their nature will indicate the direction this work is to take. The Apprentice will also encounter, as he progresses, other symbols, each one with a depth of meaning which will challenge his interest and reveal still more of the character and purpose of this great Fraternity.

DUTIES, PRIVILEGES AND LIMITATIONS OF AN ENTERED APPRENTICE

The Entered Apprentice has an immediate and personal interest in this subject, but he should also realize that it has a permanent and important interest for every Mason, however long it may have been since he received the First Degree. In a sense one always remains an Entered Apprentice: the teachings of the Degree always remains in effect; its obligation and charge, subject to additions in the succeeding Degrees, continue to be binding, and one's interest in the Craft as a whole must always include it, because it is a part of the Craft. Masons of whatever degree associate with Apprentices, work with them, perhaps are sought by them for counsel and advice. Therefore it is important to have as clear an understanding as

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possible of the duties, privileges and limitations of Apprentices.

An Apprentice cannot vote or hold office, because in accordance with the Constitution and the By-Laws only Master Masons in good standing, who are members of the Lodge, can vote or hold office in it. An Apprentice may not visit or sit in a Lodge except when it is opened on the First Degree.

Nevertheless he possesses certain important rights. He has the right to be instructed in his work and in matters pertaining to his Degree. If charged with violating his obligation, he is entitled to trial. He has the right to apply for advancement to a higher Degree. The Apprentice also possesses modes of recognition by means of which he can make himself known to other Apprentices, as well as to Brethren who have taken additional Degrees, and he has the privilege of using them.

Of his duties, the chief is to be faithful to his obligation, the clauses of which clearly describe what he is to do and not to do. An Apprentice should study the obligation so carefully that both its words and their meaning will remain with him as long as he lives. Complete faithfulness to his obligation and implicit obedience to the charge read to him are among his important and lasting duties.

It is also the duty of the Apprentice to learn the required portion of the Degree with thoroughness, not only because he must prove himself proficient in order to advance, but also because it contains Masonic teachings of fundamental importance that must remain forever binding on every Mason. He should not be merely content with learning the words letter-perfect, but study the meanings also — and if he cannot interpret these for himself he should seek the help of

others. The First Degree is not a temporary stopping place, a mere step in the ladder of ascent, to be forgotten when the next Degree is reached. In a measure the Degree is complete within its own field, and its teachings should be permanently incorporated in his own Masonic life. It is the foundation stone in the Mason's Masonic life, the corner stone of his Temple.

Freemasonry preserves a secrecy about all its work, it meets behind tiled doors; it throws over its principles and teachings a garment of symbolism and ritual; its Art is a mystery; a great wall separates it from the non-Masonic world; it is a world itself standing silently within the great world. Nor is its work easy to understand. Difficult, exceedingly complex, it is carried forward in the high and responsible regions of the religious, moral, and intellectual life.

CONCLUDING REMARKS

The contents of this booklet show the guide lines along which your studies as an Entered Apprentice Mason must be directed. In asking you to learn your duties, privileges and limitations, you are urged to conceive of apprenticeship in the larger sense. It is not particularly difficult for a worthy candidate to become a member in name only, but we want your own ambition to extend far beyond the perfunctory stage. We believe that you wish to become a Mason in reality and that no idle desire for the honor of bearing the name has been your motive for seeking our fellowship. If this be true, and we hope it is true, we urgently advise you not to be content with merely the letter and outward form in this your beginning period, but to apply yourself with freedom, fervency, and zeal to the sincere and thorough mastering of our Royal Art.

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MASONRY IS TRUTH

Truth can neither be compromised nor modified. Any alteration of truth, no matter how slight, is untruth. Truth is not relative. Truth has been, is, and will always be truth. Truth is unalterable and immutable. So are the tenets of Masonry unalterable and immutable, for Masonry is truth and truth is Masonry.