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RW Mariano Q. Tinio, Deputy
Grand Master, 1966-67.

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Grand Master's Message:



FAR EAST VISITATION

Our party left Manila on June 20th for Hong Kong where we remained overnight en route to Taipeh. We were met at the Airport by RWB Lott H. T. Wei, the Grand Secretary of the MW. Grand Lodge of China and MW George Chen, PGM. Later in the evening, MW William H. T. Wei, the Grand Master of the Grand Lodge of China, entertained our party with a lauriat that lasted over two hours.

During our visitation, our discussions were lively and most enjoyable. Of particular significance was our proposal that a conference of Grand Masters of the Grand Lodges in the Far East be held in Manila, similar to the conference of Grand Masters in North America, for the purpose of determining ways and means of furthering the growth of Freemasonry in the Far East. The suggestion, although favorably considered, was to be studied carefully because of the language barrier, a most serious problem to overcome.

On June 22nd, we emplaned for Okinawa where the Annual Communication of the Regional Grand Lodge of the Ryukyu Islands was held that evening and the public installation of officers on June 23rd. We inspected the Lodges, talked at the Communication on spreading Masonry among the Okinawans by opening more Lodges, and addressed the public at the Installation on the purposes Masonry serves.

Arriving in Tokyo on June 24th, we met MW Norman Cohen, Grand Master of the MW Grand Lodge of Japan, at 9:30 AM on June 25th and attended a Conference of Unity conducted by the Grand Lodge of Japan which was attended by representatives of the Masonic Lodges and Appendant Bodies meeting in that jurisdiction. We addressed the conference on the subject of firmly implanting Masonry in the Far East. Later we awarded the Abad Santos Medal of Merit to MW Nohea H. Peck, PGM, Grand Lodge of Japan, for conspicuous services rendered the MW Grand Lodge of the Philippines while he was a member of our jurisdiction.

At 2:30 PM on June 25th, a convention of the two Lodges in Japan under our jurisdiction was convened by VW Donald H. Laurila, District Deputy Grand Master of District No. 20. We addressed the convention on the need for our members to develop a desire for Masonry among the Japanese so that Masonry will spread more rapidly in that nation. We awarded the Abad Santos Medal of Merit to VW James King for the outstanding services he has rendered the Grand Lodge of the Philippines.

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RETURN TO DECENCY


This is not an "... or else" appeal; just a simple statement of facts. If the involved reader finds in it a motivation for direct or indirect reformation of self or group, fine. If it starts a discussion in a free market of ideas for hiding in the heart or for exposure to others, well and good.

It is everybody's concern that government officials, elective and appointive, in our country as in others, no longer observe the common ideals of decency in public service. An old story, to be sure, but made ever new by men and women whose primordial objective in joining the service is to enrich themselves obviously in preparation for a future life of ease — a sort of feathering the nest, the better for the officials and their families to keep on enjoying life with all the acoutrements long after they have been retired. The "What's-in-it-for-me" implication before doing a job for the public they are already paid to do, is common everywhere. It is nauseating to see even women examiners in the Customs bureau brazenly demanding "put" before they do that which people are prepared to pay for legally anyway. Getting, Getting! Getting in a couple of years what they should get by honest labor in thirty years.

But it does not work out that way. In the end, public officials who amass ill-gotten wealth, do not preserve that kind of wealth for long. Like smoke, it goes up into nothingness — considering that these officials have to pay hirelings — goons, other public officials, newsmen, and others, to make them appear like sheep when they are actually wolves. The public officials with so much temporary money succeed only permanently in raising a family of hoodlums and spendthrifts and when he is gone, he lives behind a second generation of worse goons, without money, without decency.

As with men, so with nations. Graft and corruption embitter those outside looking in. Worse, those inside looking out become callous. They engulf everybody with resentment, friend or foe. In total, nobody benefits; but in the wake of the deluge of error and pain, everybody, but everybody, the good, the bad, the indifferent, is swallowed up and then disgorged into a sea of distrust, suspicion, condemnation.

The glory that was Greece; the grandeur that was Rome in their short official life, embellished as it was by wine, women and song, remain only a memory. But we still refuse to learn the lesson, the public officials, especially.

There is a more serious consequence. The people around us, the common people more emphatically, see what is going on. Ideas get into their heads. They become easy prey of ideals contrary to our usual democratic and better way of life. They can be easily misled. God forbid that our country be gobbled up by communism. To avert this, our public officials should show a far better, cleaner way of running our government for everybody. We must return to decency to put back the people's confidence in their government. This is the only way we can keep our people from being disenchanted. 

Dynamic Masonry and the DeMolay Movement

RW MANUEL M. CRUDO, JGW

[Condensed from the address delivered by our RW MANUEL M. CRUDO, Junior Grand Warden, as Guest Speaker, at Daet, Camarines Norte, on May 29, 1966, in connection with the 34th Anniversary Celebration of the Most Outstanding Symbolic Lodge Throughout the Jurisdiction of the MW Grand Lodge of the Philippines — Camarines Norte Lodge No. 107 F. & A. M.]

We count it a privilege to be with you this evening on this auspicious occasion and share with you the joys of your splendid fellowship.

But firstly, allow me to extend to you the fraternal greetings of "MA-BUHAY" from our beloved Grand Master, M.W. Raymond E. Wilmarth, our beloved Grand Secretary, M.W. Esteban Munarriz and other Grand Lodge officers.

Secondly, allow me to congratulate you for two valid reasons. The first is the selection of your lodge as the most outstanding symbolic Lodge throughout the jurisdiction of the Grand Lodge of the Philippines comprising the Philippines, Guam, Okinawa and Tokyo, Japan. At the public installation of the Grand Lodge officers on April 28, 1966, when the Master of your lodge, W. B. Primo C. Ong, received the big trophy, I was wondering how your lodge won the coveted prize — the highest honor within the gift of our Grand Lodge. I asked myself, "What does Camarines Norte Lodge No. 107 have that the other subordinate lodges do not have? Why, was this lodge selected over and above one hundred thirty-seven other sister blue lodges?"

It's only now that I have found the correct answer to my questions. Your lodge tops them all because its officers and members are swell, for

you exemplify in your daily lives not only in words but by deeds the cardinal tenets of Freemasonry: Brotherly Love, Relief and Truth.

Unlike members of other subordinate lodges, you have always shared the warmth and beatitudes of your fellowship with your own children and charming wives. This shows that you know what you are doing; that you keep pace with the changing times; and that you know that this world has become a woman's world. Like Victor Hugo, you believe that if "man is a genius, woman is an angel; if man has the supremacy, woman has the preference; and finally "if man stands at a place where the earth ends, woman stands at a place where heaven begins."

As a second ground, we congratulate you for you are fortunate to be allowed to participate in this splendid opportunity of celebrating the 34th birthday of your Mother Lodge. The 34th anniversary is betwixt Silver Jubilee and Golden Jubilee. This reminds me of the discovery of the correct formula.

"When the late Mr. and Mrs. Henry Ford celebrated their golden wedding anniversary, a reporter asked them. "To what do you attribute your fifty years of successful wedded life? "The formula," said Mr. Ford, "is the same formula I have used in making cars — stick to ONE MODEL."

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To attain Dynamic Masonry, we must begin with our Masonic family. We cannot achieve Dynamic Masonry in a house divided in itself. Unity and harmony must prevail in every Masonic family.

As members of the Board for General Purposes which serves as the Cabinet of our Grand Master, we have learned many lessons from the multifarious problems that confront the Grand Lodge and the subordinate lodges in our jurisdiction. One of the recurrent problems which beset us is our failure or inability to give Masonic funeral services in memory of many of our departed Brethren who, during their life time were active, outspoken and dedicated to the principles of our Venerable Fraternity. On this point we need not go far. We have the case of W.B. Pedro Dyliacco of Isarog Lodge No. 33. When Brother Dyliacco died, all brother Masons in the Bicol region including the members of this Lodge trooped to Naga City to honor his memory. They were willing and ready to give him Masonic Funeral Service. But the members of the bereaved family of our good brother did not allow them to perform said ceremony. Curiously enough, the representative of every organization, social or civic, even the Boys Scouts, spoke during the necrological services, except that of our beloved Fraternity. Not even former Congressman Meliton, a brother, nor Brother Jesus Fra. Alvarez, a Minister of God, was allowed to say a few words to honor the memory of our departed brother, Pedro Dyliacco. Why did such a thing happen to such a good and worthy brother?

The same sad thing happened to Brother General Emilio Aguinaldo, the first President of the Philippine Republic; M.W. Francisco A. Delgado, P.G.M., and former Philippine

Resident Commissioner to the United States; Bro. Venancio Trinidad, former Director of the Bureau of Public Schools; Brother Dr. Teodorico B. Santos of Muog Lodge No. 89; Brothers Zosimo Kivelo and Severo Sapinoso, members of Pilar Lodge No. 15; Bro. J. Buenaventura of Cabanatuan Lodge No. 53; W. Bros. Melanio Valdellon, Sr. and Jose Goroztiza, both Past Masters of Malinaw Lodge No. 25, San Pablo City.

Since time immemorial, the Pope in Rome had isolated himself from the rest of the world in an ivory tower; and that EXTRA ECCLESIAM CATHOLICAM NULA DATUR SALU (outside the Roman Catholic Church, there is no salvation).

But times have changed. We are now living in a jet age—in an age of perpetual change. On Maundy Thursday, April 11, 1963, Pope John XXIII, the wisest of all Popes, revised the history of the world. He came down from his ivory tower, threw the gates of the Vatican wide open, welcomed all people who professed all kinds of religion, repealed that all sweeping and out-moded doctrine: "EXTRA ECCLESIAM CATHOLICAM NULA DATUR SALU," signed and proclaimed his now famous 15,000 word encyclical entitled: "PACEM IN TERRIS (PEACE ON EARTH), and proclaimed the following Masonic teachings:

"Every human being has the right to know God according to the dictates of his upright conscience and therefore, the right to worship God publicly and privately," (p. 5, Pacem in Terris).

xxx There can no peace between men, unless there is peace with each other; unless, that is, each one builds up within himself the order wished by God.

Are these not Masonic Teachings: Brotherly Love, Relief and Truth? On this Holy Altar, all persons who believe in God, irrespective of their religious denominations, may kneel together and meet as brothers. For how could we achieve the desired regime of a Brotherhood of Men under the Fatherhood of God unless we respect each other's religious beliefs?

The creed of Maçonry is Service—Service for the welfare of our fellowmen, without counting the cost nor expecting any material reward except the self-satisfaction that one has performed his duties well to the glory of God.

After seconding the tenets of Freemasonry, Pope John XXIII then proclaimed: "Unity in necessary things, Freedom in doubtful things, Charity in all things." To cap it all, he adopted and proclaimed the Creed of Masonry: "Give all, but without expectation or hope of recompense." (p. 64, *Wit & Humor of Good Pope John*). Is this not the Creed of Masonry?

And yet many of our countrymen who belong to the most numerous Church are more "popish" than the Pope himself, because they say one thing and do another. They refuse to respect the religious creeds of their countrymen. Pope John XXIII has this to say about those intolerant people:

"Our duty is to work, even against hope, for the union of all Christians. We are all guilty, and we, Latins, I mean we Latins in the East, have had and still have our share of responsibility. If we do not make efforts to disregard our own conscience and to look far beyond ourselves, our decline will proceed at the same tempo as that of the orientals." (p. 111, *Wit & Wisdom of Good Pope John*).

"We shall not hold an historical trial. We shall not seek to know

who was right and who was wrong. The responsibilities are shared. We shall say simply: Let us re-unite; Let us put an end to dissensions." (pp. 111-112, *Wit & Wisdom of Pope John*).

"Those, therefore, who claim their own rights, yet altogether forget or neglect their necessary duties, are people who build with one hand and destroy with the other." (p. 10, *Pacem In Terris*).

Even Pope Paul VI followed suit. After stepping into the shoes vacated by Good Pope John XXIII, he made even a bolder step forward by saying:

"93. But we do, nevertheless recognize and respect the moral and spiritual values of the various non-Christian religions, and we desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order." (p. 59, *Eccliam Suam*, Pope Paul VI).

"2. This Vatican Council declares that the human person has the right to religious freedom. This freedom means that all men are to be immune from coercion on the part of the individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits. The Council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right." (pp 4-5, *A Declaration on Religious Freedom*, Solemnly promulgated by His Holiness, Pope Paul VI, December 7, 1965).

It may be stated that since April 11, 1963, when Good Pope John XXIII issued his famous "Pacem in Terris" the human mind has been

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brought "from darkness to light" and centuries of shackles of Intolerance. At long last, the tenets of Masonry have been adopted and the creed of Masonry ultimately triumphed.

In order to assure the members of the Craft appropriate Masonic Funeral Service when they answer the call of our Supreme Grand Master, we propose the following:

(1). Every person who petitions for the degrees of Masonry should be required to sign a will whereby he expresses, among other things, his desire that when he shall have crossed the Shores of Eternity, his Brethren in the Masonic Fraternity should take care of the interment of his mortal remains;

(2). Every Master Mason should invite his wife and children to the public functions of his lodge so that they may see for themselves the truth—that we do not commune with the devil nor trample upon the cross;

(3). Every symbolic Lodge should hold an annual family affair or get-together so that the members of the families of the Master Masons may get more acquainted with one another;

(4). At every public installation of the officers of every symbolic Lodge, widows and orphans of worthy, deceased brethren, should be invited as special guests of honor, given due recognition and aid, if necessary;

(5). Wives of Master Masons should be encouraged to become members of the Order of the Eastern Star which puts into practical effect the tenets of Masonry: Brotherly Love, Relief and Truth;

(6). Daughters of Master Masons should be encouraged to become members of either the Order of the Rainbow for Girls or the International Order of the Job's Daughters; and last but by all means not the least, because it is the best;

(7). Sons of the Master Masons should be encouraged to become members of the Order of DeMolay.

Never in the history of our country has there been so much suffering, so much crimes, so much abomination, if we may paraphrase Dr. Jose Rizal. The killings of Tormis in Cebu, of Tan in Bacolod City, of Ermin Garcia in Dagupan City, the Belgica murder case, the Magpantay highjackers in Laguna, and the Octopus murder and smuggling syndicate in Cotabato are but few instances of the increasing crime wave. From Aparri to Jolo smuggling has been rampant, despite the efforts of the present administration to stop it. Law officers have turned law-breakers. How could we stop smuggling when some of our national leaders are also engaged in smuggling bills into laws?

In his inaugural address, President Marcos said: "This nation can be great again." How could this nation be great again, even if we have tall edifices, stately mansions and imposing buildings if the moral fiber of our citizenry is weak?

"In the lost boyhood of Judas, Christ was betrayed!" In the lost boyhood of some of our national leaders, our country has been betrayed!

Our teeners need companionship and sympathy, inspiration and guidance and enlightened leadership. To attain this end, they have to join an association of their own with boys of their own age, for purposes of self-protection. And the best fraternity for them is the Order of DeMolay. Unless we show them the right path, they may go astray, join a gang of perverted young men who will teach them false sense of values and how to live on crimes and vandalism.

(To be concluded in next issue)

Rizal the Mason

(Radio Address over Station DZBC, by MW Raymond E. Wilmarth, Grand Master, June 19, 1966, 7:45 PM)

Dr. Jose Rizal, pride of the Malay Race, greatest Filipino, was also the greatest Filipino Freemason. Dedicated to the principal tenets of Freemasonry: brotherly love, relief, and truth, he accepted Masonry as a way of life and lived his life accordingly. Speaking at all times from his Masonic teachings, he once declared:

"Hatred only creates monsters, crimes, criminals; only love accomplishes wonderful deeds, only virtue can save."

We all know of Rizal the patriot, the father of his country, the poet, the doctor, the educator; but do we all know Rizal, the Mason? Perhaps not, because a traditional Masonic teaching is to do good for the sake of doing good and without thought of reward or recognition. Hence the Masonic deeds of Masons generally pass without notice in a world too busily engaged in its struggle for material gains. So too, has passed the Masonic aspect of our greatest Filipino hero, Brother Jose Rizal with little more than a word from time to time acknowledging the fact that he was a member of that great international brotherhood of men under the fatherhood of God.

Freemasonry solicits no man to join its folds. Every man that has offered himself as a candidate at its altar for its mysteries, has done so of his own free will and accord. Just how Brother Rizal came to learn of the Craft is not too clearly recorded, but it is generally accepted that many of his companions in Europe were Freemasons and he, being deeply impressed by the manner of their living, sometime during the summer of 1883 pe-

tioned the Acacia Lodge in Madrid and was duly conferred the three degrees of Freemasonry. So impressed by its teachings and the Masonic way of life, several years later he returned to Barcelona, Spain, and delivered in the Solidaridad Lodge his famous lecture on "Science, Virtue and Morality." This lecture was instantly recognized as a masterpiece throughout universal Freemasonry.

Men of courage are no strangers to Freemasonry. Perhaps it may have been Rizal's study of the lives of freedom fighters of the world that acquainted him with a deeper knowledge of the Craft which in turn inspired him to rise to the challenge of his time. He most certainly knew that General George Washington, the father of his country, the United States of America, was an ardent Mason all his life. Perhaps he learned of the Masonic deeds of the Marquis de Lafayette and the principles of Liberty, Equality, and Fraternity which were so sacred to the freedom fighters of the French Revolution. No doubt he knew of our most Worshipful Brother Simon Bolivar, after whom his country, Bolivia, was named because he dedicated his life to the liberation of the oppressed people of South America after having learned the true meaning of liberty, equality and fraternity in the Masonic Lodges of Europe. Or perhaps he learned of the liberator of Italy, Most Worshipful Brother Guiseppe Garibaldi, who was the single force that forged the Kingdom of Italy from a

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GRAVEL AND SAND

WB OSCAR L. FUNG (7) PM.

A Report on Masonic Activities

Bro. Benjamin A. Bernardino of Juan Sumulong Lodge No. 169 and his wife passed the recent Provincial Auditors Examination given by the Civil Service Commission.

Bro. Gualberto R. San Pedro of Marikina Lodge No. 119, also hurdled the examination and is now Provincial Auditor of Rizal Province.

* * *

Bro. Carlos L. Esguerra left for New York to join his wife and manage an agency distributing Filipino films.

* * *

WB. Petronilo I. Vallejo of Quezon City Lodge No. 122 has passed the critical stage of his illness when he was confined at the Lourdes Hospital for one month.

He is now at home recuperating.

* * *

WB Victoriano D. Tirol, Past Master of Dagohoy Lodge No. 84 was the Guest Speaker during the Literary program celebrating the 105th birthday of Dr. Jose Rizal held last June 18th at the Quadrangle of the Rafael Palma College in Tagbilaran, Bohol. A number of Professors of the College, who are Masons, and about 4,000 students attended the affair.

* * *

On June 19, Dagohoy Lodge celebrated the event with a traditional Literary program and "Get-Together"

party held at the Lodge Hall. The affair was well attended by the members of Dagohoy Lodge No. 84, their families and friends as well as the widows and orphans of deceased brethren. The crowd was twice as big as the one that attended last years' fete.

* * *

Sov. Gr. Commander Conrado Benitez, Deputy Grand Master Mariano Q. Tinio, Junior Grand Warden Manuel M. Crudo and WB Leopoldo S. Torrejon of Keystone Lodge No. 100 attended an affair of the Holy Name Society in Quezon City last June 26, 1966 to exchange views on Ecumenism. Reports are that the Holy Namers were delighted to have been enlightened on matters concerning Masonry. They expressed a desire to work for the lifting of the ban on Masonry in the Philippines.

* * *

The first of a series of Lodges of Instruction was held by Masonic District No. 1 last June 23, 1966 at the Jose Abad Santos Hall of the Plaridel Masonic Temple.

The District Deputy for District No. 1, RW Mariano Q. Tinio, presided over the Lodge. He was assisted by VW H.P. Oliveros and VW Damaso C. Tria, Senior and Junior Grand Lecturers respectively.

The next sessions are scheduled for every third Thursday of the month, from 6:00 p.m. to 9:00 p.m.

We would like to extend our congratulations to Bro. Rex Drillon of R. Palma Lodge No. 147.

Bro. Drilon was recently appointed the first Filipino President of the Central Philippine University in Iloilo City.

* * *

The Board of Directors of the Cabletow Incorporated, in view of an expected surplus, decided to set aside the amount of ₱5,000.00, for investment purposes.

* * *

Col. Julian Villena, Ex-Provincial Commander of Mindoro turned rancher, was one of the victims in the PAL plane crash in Sablayan, Mindoro on June 29, 1966.

Bro. Villena was a member of Batangas Lodge No. 35. We extend our heartfelt sympathies to the bereaved members of his family.

* * *

On July 7, 1966, members of Dalisay Lodge No. 14 gave a dinner party in honor of WB Reginaldo Pascual and WB Eñigo Ed. Regalado, both Past Masters of the Lodge, at the Scottish Rite Temple, 1828 Taft Ave. WB Pascual was recently appointed and confirmed Director of the Philippine General Hospital. WB Regalado, for many years Editorial Writer of Taliba, recently received his MA in Literature from Centro Escolar University and was, on June 12, 1966, honored with the Philippine Cultural Heritage Award by the Republic of the Philippines.

* * *

On July 6, 1966, at the Jose Abad Santos Hall of Plaridel Masonic Tem-

ple, at seven in the evening, the Grand Lodge of the Philippines held a Lodge of Sorrow for departed brethren. Those honored by the memorial service were brethren who went on their journey "to that undiscovered country from whose bourne no traveller returns" for the period from May 1, 1965 to April 30, 1966.

Composing the Lodge officers who took part in the ceremony are: RW Mariano Q. Tinio as Worshipful Master; RW Joseph Schon as Senior Warden; RW Manuel M. Crudo as Junior Warden; MW Cenon Cervantes, PGM, as Treasurer; MW Esteban Munarriz, PGM, as Secretary; WB Noli Cortes as Chaplain; VW Hermogenes Oliveros as Marshal; VW Mamerto Buenafe as Senior Deacon; VW Buenaventura Eugenio as Junior Deacon; VW Damaso Tria as Senior Steward; VW Ben Gotanco as Junior Steward and VW Manuel Paz as Tyler.

Assisting the officers of the Lodge were: VW's Candido Perez, Antonio Gonzalez, Jr., Amando D. Ylagan, Jose L. Araneta and Apolonio Pisig.

Eulogies were delivered by MW Raymond E. Wilmarth, Grand Master, representing the Grand Lodge of the Philippines; Ill. Macario C. Navia, 33°, Grand Treasurer General of the Supreme Council, representing the Scottish Rite Bodies; and Sir Knight Jesus Francisco Alvarez, Grand Orator of the Knights Templar, representing the York Rite Bodies.

Appropriate music for the occasion was sung by the Brothers of Harmony and the Ladies of Harmony. Those who attended the Lodge of Sorrow are one in their praise for the success, solemnity and impressiveness of the ceremonies. **△**

It's Wonderful!

WB LORENZO N. TALATALA, PM

Books have been written associating Freemasonry with the Ancient Mysteries. An article has just been published by a brother ascribing a parallelism between them in practice. Our OBs also mention about the "secret arts, parts or points of the hidden mysteries of Freemasonry". The Fraternity, in particular, has been linked specifically with the Ancient Mysteries in Egypt, Greece, Tyre, Cyprus, Persia, India, Britain, Scandinavia and Mexico. Writers however, vary in their opinions as to which is older of the two—Freemasonry or Mystery. Bro. George Oliver, however, contended (1906), and which seem to be the most logical, that the result of his investigations has introduced into his mind "a firm persuasion that Freemasonry is not, as some authors seem to think, a scion snatched with a violent hand from the ancient mysteries; *but, in reality the original institution from which all the mysteries were derived*". While they (the authors) are in possession of voluminous evidences to prove their theories, you and I, bear witness to the fact that Masonry is not only mysterious—it is also WONDERFUL! The uninitiated may thus inquire: What is wonderful about it? The following are glaring cases, which may be considered extraordinary, in support of the wonderful nature of Freemasonry.

1. In visiting places where you have never been before and have no acquaintance therein, upon meeting a brother, you at once feel at home with him. Immediately, you feel safe in his hands, as if you have grown up together from childhood. You feel wonderfully relaxed—the world has

become smaller for you, as though the place is a familiar rendezvous before. Your sojourn with him becomes pleasant and enjoyable.

2. On being initiated, passed and raised to the Sublime Degree of Master Mason within the four walls of the Lodge, the candidate feels he is transformed to a new man. The feeling is unusual, which cannot be described or explained in words alone. Some candidates have the thrilling experience of not being able to sleep the rest of the evening as an after effect of the ceremonies just ended, which are very solemn, awe-inspiring, as if actually done in the presence of GOD, with angels hovering over the head of the candidate. The candidate is so deeply impressed, particularly in frequent invocations of the blessings of the Supreme Being, so much so that those who, less heretofore thought that Masonic rituals are rough and barbaric in nature, are completely taken by surprise by the solemn manner they were admitted as brothers into the folds of the Fraternity and in the loving arms of the brethren.

3. In spite of the fact that to be a member of the Craft, means a continuous sacrifice and does not expect in return any reward for it, still he remains obedient to its commandments. Many Masons have freely given big fortunes to the Fraternity and to Charity, officers hold offices without remuneration, yet they are happy for it, they remain to be Masons to continue and uphold its precepts, principles and ideals. Why is it so? As true Masons, the only reason is their unquestionable and lasting

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The Regional Grand Lodge of Okinawa

The following are the newly-installed officers of the Regional Grand Lodge of Okinawa, under the jurisdiction of the Grand Lodge of the Philippines, MW Raymond E. Wilmarth, Grand Master, made a trip to Okinawa to install the officers on June 23, 1966.

RW Regional Grand Master	Will K. Prestidge, Jr. (118)
VW Regional Deputy Grand Master	Andrew H. Bulkley (142)
VW Regional Senior Grand Warden	Kenneth A. Rotness (118)
VW Regional Junior Grand Warden	Glen A. Strong (142/175)
VW Regional Grand Treasurer	Cleveland McConnell (172)
VW Regional Grand Secretary	Wallace H. Morris (118)
VR Regional Grand Chaplain	Masaru Sakumoto (176)
VW Regional Grand Orator	Robert P. O'Brien (142)
VW Regional Grand Marshal	James M. Fukuda (118)
VW Regional Grand Standard Bearer	Jessie J. Cotter (142/172)
VW Regional Grand Sword Bearer	Benjamin R. Flores (118)
VW Regional Grand Bible Bearer	Benjamin C. Thorner (142)
VW Regional Senior Grand Lecturer	Robert M. Hattori (118)
VW Regional Junior Grand Lecturer	Cullen C. Litka, Jr. (118)
VW Regional Senior Grand Deacon	Murray V. Harlan, Jr. (172)
VW Regional Junior Grand Deacon	Coleman L. Lantrip Jr. (175)
VW Regional Senior Grand Steward	Tadayuki Ikeda (176)
VW Regional Junior Grand Steward	George R. Browning (118)
VW Regional Grand Pursuivant	William M. Christensen (118)
VW Regional Grand Organist	Herbert Adamson (118)
VW Regional Grand Tyler	James D. Low (172)



IMPORTANT NOTICE

The annual meeting of the Masonic Hospital for Crippled Children will be held, in conformity with Section 1, Article II of the By-Laws, on the third Monday, July 18, 1966, from five o'clock in the afternoon, at the Plaridel Masonic Temple.

The principal item of the agenda is the election of directors for the year 1966-1967.

All members are cordially requested to attend.

M. D. CIPRIANO
Secretary

Why the Working Tools

Bro. ESTEBAN GUILLERMO (90)

This is a retrospect concerning the Working Tools of Free and Accepted Masons. These tools, six of them, are used by operative masons for their material livelihood. But Free and Accepted Masons use them as emblems of something noble or reminders of how a Mason conducts his life with due regard to his God, his fellowmen and to the uplift of his higher nature. Man does not live by the performance of his daily work alone, but by the lessons he gets from wise men. Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mathew 4:4).

In the first degree are two Working Tools: the Twenty-Four Inch Gauge and the Common Gavel. The Twenty-Four Inch Gauge represents the twenty-four hours of the day. It teaches a Mason to divide his time so that one third is spent for the service of God and a distressed worthy brother; one third is spent for our usual vocations; and one third is devoted for refreshment and repose.

To begin with, God is given the first priority in one's thinking and time. This is proper and fitting to do if one really recognizes and accepts God as the source of life. In Psalms this is the dominant note of writers. This is also true to the writers of the New Testament. Jesus tells us to "Seek first the kingdom of God and His righteousness..." (Mathew 6:33). This is the secret of Solomon's success in his forty-year rule of Israel. At the inception of his reign he prayed "O Lord thou has made thy servant king... give thy servant an understanding heart to judge thy people that

I may discern between good and bad..." (I King 3:7-9). He always allowed God to lead in his thinking, knowing that all he did were the results of divine direction. This is what a true worshipper of God does. There is a tendency of some worshippers of God to worship Him at their spare time. God did not create man in His spare time, but He created man at His best time when He has prepared everything that man needed. In the ten commandments, man is only asked to keep the sabbath day holy. This is the day He asks man to worship Him Holy. But the peoples of the world keep different days for their sabbaths (rest day for worship) — the Christians keep Sunday as their sabbath; the Greeks' sabbath day is Monday; the Parsis' sabbath day is Tuesday; the Assyrian's sabbath day is Wednesday; the Egyptian's sabbath day is Thursday; the Turk's sabbath day is Friday; and the Jews' sabbath day is Saturday. Thus, everyday there are people worshipping God. In view of the different days in which peoples keep their sabbath days, Jesus said, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). The Pharisees in Jesus's time attached too much importance to sabbath keeping, hence they accused him as blasphemous because he did not follow to the letter the law on sabbath keeping. He healed the sick during sabbath (Mark 3:1-6); his disciples plucked ears of corn during sabbath (Mathew 12:1-2), all these acts of Jesus and his apostles ignited the anger of the Pharisees because they did not conform to their sabbath keeping.

The next lesson derived from the degree is SERVICE TO A DISTRESSED WORTHY BROTHER. This is the outcome of the love of God and the true worship of God. One cannot love God whom he has not seen unless he loves a brother. The story of the good Samaritan as related by Jesus in Luke 10:33-37 is the best example. This story is the forerunner of most charitable and social work organizations. Masonry, being a charitable fraternity has consistently practiced charity and benevolence. This is an identification of the true followers of God. Jesus said, "If you continue in my word, then ye are my disciples indeed" (John 8:31). The worship of God and the brotherhood of men have meaning only in so far as they are vitally related to everyday conduct. The service rendered to fellowmen is an index of the worth of a Masonic belief.

The second portion of our Masonic time is to do ONE'S WORK for his livelihood. One must learn that entering the fraternity is not to get help, but to help and serve. Jesus said, "The Son of Man came not to be ministered unto, but to minister..." (Mark 10:45). He did this throughout his lifetime, even allowing himself to be crucified at the cross in order to redeem men from the bondage of sin and darkness.

This tool reminds a Mason of the third eight hours of his day — refreshment and response. This he can use to share his time in attending his Lodge meetings which are scheduled for a full orientation of a brother concerning the lesson derived from the Twenty-Four Inch Gauge at the time he is initiated. The time and day of a stated meeting is so adjusted that all members have time to attend (except those living away due to their employ-

ment, and those who are sick, and those who happen to be away during the stated meeting). There are some, if not many, "uninformed" brethren in the fraternity because after they are raised, they cease to attend Lodge meetings. There are many members of the same Lodge who do not know each other because the last time they were in the Lodge was at the installation ceremonies. Attending Lodge meetings makes one proficient and well-informed. A proficient Mason can help in floor work in the initiation, in the passing, and in the raising. The fellowship in the fraternity is important. There is no better way of making the ties firm and the fellowship strong than in getting together once in a while.

The second Working tool in the first degree presented by the Worshipful Master at the ritual is the Common Gavel. The noble meaning it imparts is the "divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones for that spiritual building...". Vices and superfluities are the works of the flesh mentioned by the Apostle in his letter to the Galatians 5:19-21. Hence, in First Corinthians 3:16 he said, "Know ye that ye are the temple of God, and that the Spirit of God dwelleth in you". The people who are extroverts, who continue in following their carnal desires are unfit in the kingdom of God. The work of the flesh is detrimental both to the physical body as well as to the spiritual life. Said Paul, "They which do such things shall not inherit the kingdom of God" (Galatians 5:21). Paul admonished us to "Mortify therefore your members which are upon the earth..." (Col. 3:5), and then mentioned the fruit of the spirit which are "Love, joy, peace, longsuffering, gentleness, faith, meekness and tempe-

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rance". These are the virtues of a new man, divinely formed, functioning on a level where distinctions of race, social standard and culture are all irrelevant. These are the virtues that usher one to the spiritual kingdom.

In the second degree are three Working Tools: the Plumb, Square and Level. The Plumb, in operative Masonry, is used to try perpendiculars: the Square, to square the work; the Level is to prove horizontals. But for a Free and Accepted Mason, these are used as emblems of admonition, reminders of how a Mason conducts himself in relation to God and his fellowmen.

The Plumb: It is a symbol of rectitude, right principles and practice; a reminder of honesty and moral integrity. The break down in civic order, lawlessness, loss of faith in our constituted authorities, rampant wrongdoing among government officials, both high and low, are the result of the materialistic tendency of men. It is an opportune time for Masons who are in the government to live an exemplary moral life in order that honesty and moral integrity can be restored.

The Square: This is a mathematical instrument having four equal sides and four equal angles. It represents the following Masonic virtues: justice, truth and honesty. It means that admission in the Craft is governed by the same rule, the same ritual; people who have money are not exempted in the regular method of passing through the rituals. Members of the Craft have to live the same standard of morality and spiritual life. The Pharisees were highly religious but bankrupt in their morality, intolerant and unjust to people whose religion and practice differed from theirs. Their work did not square with their religion. Pious life was incongruous to their dealing with other people.

There are troubles in the world because of lack of square deal. Some people take advantage of the weakness of others, justice is trampled, truth and honesty are brushed aside. Jesus gave a vivid picture of this square deal in Luke 20:9-18. He tells of a certain man who planted a vineyard, let it forth to husbandmen, then went away. At the season of harvest he sent a servant to the husbandmen to get his just share of the harvest, but the husbandmen beat the servant and sent him away. There was no square deal but injustice and ungratefulness on the part of the husbandmen.

The Level: This is the third Working Tool in the second degree. A Mason proves his feeling and attitude toward his Creator and his fellowmen. The Level reminds him of equality. Another word, he must have that attitude and feeling of democracy with regard to the whole human species as belonging to one family, created by one God. He belongs to a society that regards no social, educational, religious or economic distinction; a society that aims to bring men to the same level of moral and spiritual standards. God wants men to be on His level. It is for this reason He created man in His own image, in His moral and spiritual life. A father does not become jealous when his son attains his moral and spiritual stature. So with God. God is happy if His people are righteous.

The Working Tools of the Sublime degree are the Trowel and the five mentioned above. The Trowel reminds a Mason of the sacred mission of Masonry to *Spread the Cement of Brotherly Love and Affection*. The key words are "brotherly love and affection. Cement represents love. As is known, cement unites gravel, sand and even smaller elements, so with love, it unites all peoples. This love gives

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divided and war-torn poverty-stricken people who knew nothing of freedom and less of unity. In Cuba it was our Brother Jose Marti.

Elsewhere throughout the world there were always other men of strong virtue, unflinching courage, and unblemished character to be found in Masonic Lodges ready to give their lives for God, country, and their Order.

Marcelo H. del Pilar, the first Filipino to receive the 33^o of the Ancient and Accepted Scottish Rite of Freemasonry, joined with Rizal in bringing Freemasonry to the Philippines for their countrymen. Freemasonry in the Philippines before this time had been restricted principally to aliens. Rizal and del Pilar made the Craft available to the Filipinos. The results were astounding. Educated and patriotic Filipinos flooded the Lodges and it became the basic medium for the unification of the Filipinos into an organization dedicated to the overthrow of tyranny.

To rid the land of oppression and and establish equal liberty and justice for all, Rizal taught the Masonic lesson of the Level with his famous words,

"Some day we shall have to answer for our lives to God whose religion has declared all men equal."

He never could understand hatred.

On another occasion, he revealed his his strong Masonic influence when he said,

"Any religion, whatever it be, should not make people enemies, but brothers, and true ones."

Rizal constantly spoke of virtue as the faithful execution of one's duty to God, his country, and his fellowman. Our Beloved Brother Jose Rizal, the Mason, wrote these unforgettable words:

"How do we Masons understand Virtue? To us, Virtue is doing our

duty at all times. And in what does our duty consist? It consists in working for the redemption of humanity, because once man is dignified, there will be less unfortunates and more happy people, to the extent to which this is possible, considering our condition. Humanity will not be redeemed so long as there are men who are exploited, so long as there are oppressed races, so long as intellects are castrated and eyes blinded in order that others may live like sultans and may alone enjoy the contemplation of beauty. Humanity will not be redeemed while whims are laws, while there are subject nations. Humanity in order to reach the high destiny toward which God is guiding it must be free from dissension and from plagues devastating it, and there must be no complaints or maledictions heard in its onward march.

"Such is the work of Freemasonry."

On June 20, 1892, he wrote a letter to his parents, Brethren and friends, a part of which explained his keen regard for principle.

"A man ought to die for his duty and his convictions. I hold to all the ideas which I have published concerning the state and the future of my country, and I shall gladly die for her, and even more willingly to procure for you justice and tranquility."

Rizal the Mason was perhaps mindful of that part of his teaching as a Master Mason that when Masonry "has conducted you through the intricate windings of this mortal life, she finally instructs you how to die."

While waiting for the fateful moment of his execution, he said:

"If I had to begin over again, still I should do the same, for it has been only duty. Gladly do I go to expose myself to peril, not as my expiation of misdeed (for in this matter I believe myself guiltless of any), but to complete my work and myself offer the

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A Masonic Meditation

BOB J

Our Father Who Art In Heaven . . .

We are reminded — when we dare
To think of why we travel here
Progressing along three steps of care—
That Thou to us are more than dear.

The first step opened my eyes to Thee
As awesome — fearful — The Heavens Declaring
THE CREATOR HE! One step today — another yet to see
A thief, sparrow and me loved with a Love unerring.

How sweet in quiet reverence now
I can in Spirit-taught humble thought
Run to kneel and with reverence bow
Before that Love — so dearly bought.

Thy Kingdom Come Thy Will Be Done, On Earth As It Is In Heaven . . .

The great Eternal Now, some sage has said,
Began beyond our feeble plain
Of thought and mind. THOU ART NOT DEAD!
(Let the fool prattle “Nay” vain.)

Before Abraham — I AM — our Savior pled
With those whose scoffing cast the mold
That pinioned Him to a cruel bed;
The only sight of God that man will ever hold;

O teach me, Savior, to anticipate
Your mastery of every thought and breath
Of every day — unborn — and hate
Only indifference to Thee — my shibboleth.

Give Us This Day Our Daily Bread . . .

As I take the tools of my trade in hand
To labor for wages with which to care
For those you gave to me, may I not be negligent
To work for heavenly bread for them to share.

“Bread of heaven — feed me till I want no more”
Both earthly and spiritual bodies wane

on the Lord's Prayer

N, PM

Unless fed. My purposes have no core
Without providing for each frame.

So, as I use my tools each day may Thy
Prosperity be mine. Whether sweat of brow
Or tear of heart — may my bread by
Thy Grace be both for body and spirit now.

*And Forgive Us Our Trespases As we Forgive Those Who trespass
Against Us....*

As I go out of my way (as Christ taught,
To help my brother in his loss or need
My outstretched hand to him cannot
Contain both the bitter and the sweet.

My cabletow reached out to him to say
Your trouble now is as my own.
His errors may be as a "mote" in the eye
Compared to my bean-sized own!

So, Savior, that I may hand to breast
Give succour to my brother here
Help me forgive his errors lest
Mine stand as a barrier to your ear.

Lead Us Not Into Temptation, But Deliver Us From Evil

Temperance, Fortitude, Prudence and Will, in hand
With Plumb, Compass, Rule and Square
Are aids to keep in bounds the shifting sand
Of temptation's crafty lair.

These tools are useful only when called to play
By my Will. When I am tired, or
Anger fogs my brain — I say
With Paul — The flesh and spirit war!

So, Savior once again, save me from
Myself as well as all without.
Encompass my passions by some
Use of Love — as my redoubt.

More Questions and Answers...

WB AURELIO L. CORCUERA (4) PM

143. What makes the true acacia (See Question 38) a fit symbol of immortality?

In countries where during the winter plants, except the "evergreens," among which is the true acacia, lose their leaves and to all appearances die, the statement is perfectly understandable. In countries where winter is unknown the statement will have to be taken merely in the ritualistic sense.

144. Why is the Greek letter "delta" taken as a symbol of the Deity?

The letter "delta" is the fourth letter in the Greek alphabet and corresponds to the letter D in the English and Roman alphabets. It is in the form of an equilateral triangle, which is the first regular figure in geometry to be bounded by *three* equal straight lines. The triangle being a *closed figure* has neither beginning nor end and because of this fact the equilateral triangle has been regarded as a symbol of the Deity, the Eternal, that which was, is, and will be. The three equal sides and angles symbolize the Deity's threefold attributes: All-wise, All-powerful, and All-loving Father.

145. Of what is a Masonic Lodge a symbol?

Mackey (*An Encyclopedia of Freemasonry*, 1919, vol. 1, p. 449) derives the word from the Anglo-Saxon *logian*, meaning *to dwell*. He says: "Lodge, therefore, meant the dwelling-place or lodging of the Masons; and this undoubtedly is the origin of the modern use of the word." This is entirely satisfactory in so far as the Lodge is used in the sense of a place where Freemasons meet (that is, a Lodge Room). In the sense of an assembly of Freemasons duly congregated for labor or for business, that is, in a symbolic sense, this derivation from the Anglo-Saxon is not as satisfactory as the derivation from the Sanskrit *loga*, which signifies *the world*. Writers on Masonic symbolism agree that the Lodge is a symbol of the world.

146. What is meant by the English Rite?

At the Union of 1813 of the Mother Grand Lodge of the World, organized June 24, 1717, and its rival, the Grand Lodge of England, "according to the old constitutions," organized in 1751, it was "declared and proclaimed that pure Ancient Masonry consists of three degrees and no more, namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." The degrees thus proclaimed is known as the English Rite. However, the Holy Royal Arch is not under the control of the United Grand Lodge of England but under that of the United Grand Chapter of Royal Arch Masons of England, formed in 1817.

147. Is Scottish Masonry the same as the Scottish Rite?

No. Scottish Masonry is the system of Masonry practiced in Scotland. Scottish Rite is the short title of the Ancient and Accepted Scottish Rite, which did not originate in Scotland, where there is a Supreme Council of the Rite.

148. What is the Scottish Rite?

It is an expansion into 33 degrees of the Rite of Perfection of 25 degrees, originally under the control of the Council of the Emperors of the East and West, established in 1758 in Paris. The first three, or Symbolic degrees are not conferred in any of the bodies owing allegiance to Supreme Councils because these accept the three degrees conferred by Lodges under the jurisdiction of Grand Lodges and Grand Orients. Only the Supreme Council confers the 33rd degree.

WITH OUR YOUNG ONES



DEMOLAY



RAINBOW



JOB'S DAUGHTERS

Bethel No. 1, International Order of Job's Daughters in Olongapo, Zambales, installed their officers for the second term of 1966 on June 4, 1966 at the Lincoln Memorial Masonic Temple. Those installed are: Honored Queen, Jan Morford; Senior Princess, Genuina Garcia; Junior Princess, Bethsaida Gregorio; Guide, Corazon Andrade; Marshal Sonia Gamboa; Chaplain, Roseanna Mackay; Treasurer, Esther Pugeda; Recorder, Nina Garcia; Musician, Loida Ramos; Librarian, Rhoda Mackay; 1st Messenger, Rachael Ramos; 2nd Messenger, Lydia Ramos; 3rd Messenger, Zenaida Arquerio; 4th Messenger, Marietta Abad; 5th Messenger, Erlinda Moreno; Senior Custodian, Ruby Abad; Junior Custodian, Esther Granados; Inner Guard, Ada Gerna; Outer Guard, Teresita Pugeda; and Choir Captain, Zoe Mackay.

Members of the Bethel Guardian Council are: Bethel Guardian, Mrs. Walterman; Associate Guardian Mr. Collins; Guardian Secretary, Mr. Morford; Guardian Treasurer, Mr. Andrade; Director of Music, Mrs. Malicsi; Promoter of Sociability, Mrs. de Leon; Custodian of Paraphernalia, Mrs. Lee; Promoter of Finance, Mr. Vile; Promoter of Hospitality, Mrs. Campbell; Director of Epoch, Mrs. Garcia; Promoter of

Goodwill, Mrs. Arquerio; Promoter of Fraternal Relations, Mrs. Garcia.

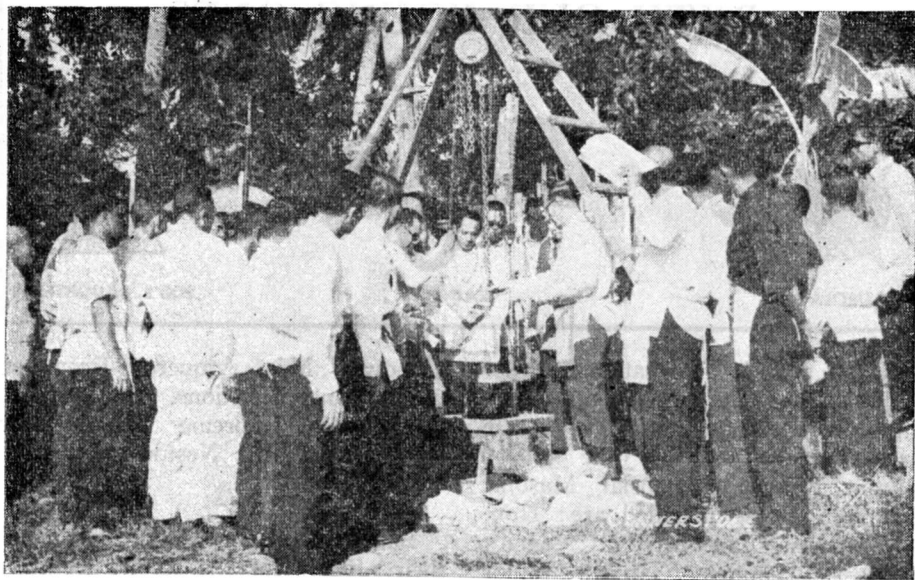
Assisting Supreme Deputy for Olongapo is WB Nestor Niguidula.



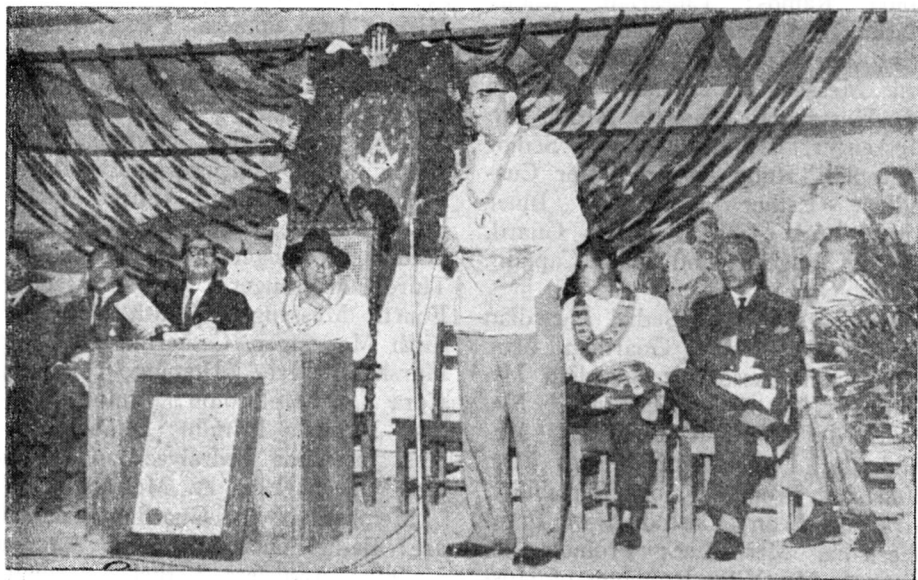
Bethel No. 2, Manila, installed their officers for the second term on June 26, 1966 at the Plaridel Masonic Temple. Guest speaker of the evening was RW Manuel M. Crudo, Grand Junior Warden of the Philippines. Those installed are: Inner Guard, Desdemona Tan; Outer Guard, Miriam Luz Somera, PHQ; Senior Custodian, Mina Alvarez; Junior Custodian, Carolyn Israel; Recorder, Nathalie Dacanay; Treasurer, Aida Sevilleja; Musician, Cynthia Domingo, PHQ; Librarian, Josefina Villanueva; Chaplain, Gloria Markines; First Messenger, Alice Dumlao; Second Messenger, Daisy Sembrano; Third Messenger, Jeanne Jacob; Fourth Messenger, Judith Toquero; Fifth Messenger, Catherine Alvarez; Marshal, Gerty Domingo; Guide, Cora Luz Melocoton; Junior Princess, Nympha Edralin; Senior Princess, Josephine Pedralvez; and Honored Queen, Lilia A. Melocoton.

Members of the Guardian Council are: Bethel Guardian, Mrs. Andrea Vallejo; Associate Bethel Guardian, Mr. Eugenio Padua; Guardian Sec-

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Officers and members of Nueva Vizcaya Lodge #114 laying cornerstone of their Masonic Temple, April 2, 1966. Ceremony was also attended by MW Esteban Munarriz, PGM, Grand Secretary and VW Hermogenes Oliveros, Senior Grand Lecturer.



At the installation of officers of Magat Lodge #68, RW Joseph Schon, Senior Grand Warden, was guest speaker.

WITH OUR YOUNG . . . (From page 19)

retary, Mrs. Vicenta Melocoton; Guardian Treasurer, Mr. Leandro Cruz; Director of Music, Mrs. Grace Elefaño; Promoter of Sociability, Mrs. Rosario Villanueva; Promoter of Hospitality, Mrs. Elita Abel; Promoter of Finance, Mrs. Patricia Floro; Promoter of Fraternal Rela-

tions, Mr. Antonio Gonzales, Jr., Promoter of Junior Activities, Mr. Godofredo Ricafort; Promoter of Philanthropy and Goodwill, Mr. Apolinar Abel; Director of Patrol, Mr. Antonio Palaganas; Director of Epoch, Miss Isabelita Rodriguez, PHQ.

Assisting Deputy for Manila is Mrs. Pilar R. Gonzales. △

* * * * *

Rizal, the Mason . . . From page 15

example of which I have always preached."

Half a century later, President Ramon Magsaysay stated in his inaugural speech on December 30, 1953:

"We need men of integrity and faith like Rizal and Del Pilar; men of action like Bonifacio; men of inflexible patriotism like Mabini. We need their zeal, their self-reliance, their capacity for work, their devotion to service, their ability to lose themselves in the common cause of building a nation."

So it is today. And so will it be throughout the ages yet to come. The

memory of that great man among men, that great Mason among Masons, will inspire the Filipino people to a more virtuous life of duty to God, country and fellowman.

We of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines pay highest tribute to the greatest Filipino that ever lived, Bro. Jose Rizal, and manifest our humble pride for being privileged to be associated with him in the universal Brotherhood of Freemasonry, which he and Brother Marcelo del Pilar brought to the Filipino nation. △

* * *

In the evening, the MW Grand Lodge of Japan celebrated the Centennial of Masonry in Japan with a formal party in the Ballroom of the New Ohtani Hotel in Tokyo.

The following day our party flew to Seoul, Korea, and on June 27th, we inspected the school house wherein our MacArthur Lodge, UD, will assemble for its first meeting within the next few weeks. Our Brothers Russel and Daniels conducted us in the inspection and impressed us greatly by their interest and zeal in establishing this new Lodge in Seoul, under the jurisdiction of our Grand Lodge of the Philippines.

Our visitation will be long remembered by us. It was Masonically fruitful in every way. It was most pleasant and thoroughly enjoyed by all. And most important, we believe our relationship with the MW Grand Lodge of China in Taipeh and the MW Grand Lodge of Japan in Tokyo has become more firmly cemented with brotherly love than ever before. We all look forward to a future opportunity to meet again the same wonderful people.

RAYMOND E. WILMARTH
Grand Master

The Angle of the Square

By Mel

Word has just come that Prof. Mamerto Ventura, Political Science Dept., University of the Philippines, was conferred the degree of Doctor of Philosophy in Political Science by the Southern Illinois University on June 10, 1966. Prof. Ventura, who holds an AB degree from Washington State University and an MA from the University of Washington, has been a U P. fellow at Southern Illinois since 1961.

His wife, Mrs. Eva Duka Ventura, will take another year to get her Doctor of Philosophy degree in Government from the same university. Mrs. Ventura, holds a teaching assistantship at SIU. Prof. Ventura arrived in Manila on July 2 and is now back at his teaching job in the University of the Philippines.

Bro. Ventura is a member of Rafael Palma Lodge No. 147. Sis. Eva is a member of Rosario Villaruel Chapter No. 2, OES and is the daughter of WB Luis Duka of Bagumbayan Lodge No. 4 and Bulusan Lodge No. 38. Sis. Eva was one of the members of the Guardian Council of Bethel No. 2, Manila, of Job's Daughters.

Dr. Reginaldo Pascual, formerly Assistant Director of the Philippine General Hospital, has been appointed and confirmed permanent Director of the hospital recently. He has been the object of congratulations from his friends and members of the hospital staffs.

WB Pascual is a member of Makabugwas Lodge No. 47 and a Past Master of Dalisay Lodge No. 14. In

the Scottish Rite Luzon Bodies, he holds the rank and decoration of Knight Commander of the Court of Honor and is a Past Venerable Master of Harmony Lodge of Perfection.

Mr. Gilopez Kabayao, world renowned Filipino violinist, gave a concert at Dapitan City on June 19, 1966. He premiered his own arrangement of Rizal's composition, "Mi Destierro" or My Deportation, at that concert to commemorate the 105th anniversary of WB Jose Rizal's birth.

Mr. Kabayao is known not only as a violin artist in Europe and America but mostly for his untiring efforts at bringing long - hair music to the young students and the masses. He has received awards, medals and citations for his continuing efforts.

Bro. Gilopez Kabayao is a member of Kanlaon Lodge No. 64 and of the Sampaguita Chapter No. 3, OES.

* * *

Sorry the quotation from WB Rizal on the outside back cover of our June issue went out of hand. It should read: "Within a few centuries, when humanity has become redeemed and enlightened, when there are no races, when all peoples are free, when there are no tyrants nor slaves, colonies or mother countries, when justice rules and man is a citizen of the world, the pursuit of science alone will remain, the word patriotism will be equivalent to fanaticism, and he who prides himself on his patriotic ideas will doubtless be isolated as a dangerous disease, a menace to the social order."

John the Baptist

ALFREDO L. ORTIZ, P.M.
High Twelve Lodge No. 82

John the Baptist, the forerunner of Jesus Christ, is an inspirational personality in the rituals of both Blue Lodges and Higher Bodies. He is one of two saints John to whom the Blue Lodges are dedicated. In his profound book, "Morals and Dogma," Ill. Albert Pike proves that John the Baptist was an Essene who taught on the shores of the Dead Sea, preached in the deserts, baptized at the River Jordan and gained numerous disciples in Palestine. He leaps from the pages of the Gospels as one of the courageous and greatest spiritual leaders of the New Testament times.

Seven hundred years before Christ, God, through Isaiah, one of the greatest Old Testament prophets, announced that there would be a "voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40:3-4.)

About B.C. 400, this prophecy was repeated by Malachi, a minor prophet. (Malachi 3:1.)

John came to Judea just before the public ministry of Jesus. He told the people: "Repent ye, for the kingdom of heaven is at hand." (Matt. 3:1-2.)

John was an ascetic. He had his clothing of camel's hair and a leathern girdle about his loins; and his food were locusts and wild honey. (Matt. 3:4) He drank neither wine nor strong drink.

He preached in the wilderness and baptized at the Jordan. Then went out to him the people of Jerusalem and all of Judea, and all the region around the Jordan, and they were

baptized of him, confessing their sins. (Matt. 3:5-6.) During this occasion, Jesus Christ the Lamb of God, the only person who was sinless, was baptized.

Then John said to the multitude that came forth to be baptized of him, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Luke 3:7.)

He told the people who had two coats to give him that had none, and he that had meat, let him do likewise. He told the publicans to be just and fair. He taught the soldiers to do no violence to no man, accuse none falsely; and be content with their pay. He inculcated to the people the necessity of a virtuous life, and the folly of trusting to their descent from Abraham. (Luke 3:8-14.)

John was a courageous man and attacked Herod Antipas the tetrarch, for marrying Herodias, his brother Philip's wife, and for all the evils which Herod had done. In Jewish law, it was a violation for a man to marry one's sister-in-law. So Herod caused John to be imprisoned in the castle of Machaerus, according to Josephus. This castle of Machaerus, one of the numerous strongholds which Herod the Great had built in Palestine, was located on a dark and rugged country on the east side of Dead Sea. No road linked this isolated spot with the outside world. (The Bible as History by Werner Keller, John the Baptist, William Morrow and Company, New York, 1956, pp. 363-367.)

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faith in the ideals and tenets of Freemasonry, their abiding love for it as well as for their fellow men, particularly their brethren in the Fraternity.

4. Why is it that despite persecution by its enemies—the erstwhile Inquisition and tyrannical Rulers, and the Dictators of today—Masons continue their Lodge memberships, risk their own lives, their families and their future? History tells us that the Craft had lost thousands of lives in Spain, France, Italy and elsewhere in Europe. In this country, many lives of our National Heroes were sacrificed during the gloomy days of its history. Thousands were unreasonably tortured beyond human endurance, and countless others, were mercilessly persecuted for being Masons. Yet, after the calamity has subsided, Masons just count their dead, treat those that are injured, then regroup together again to carry on the noble mission that they are engaged in. Is not it wonderful?

5. Many brethren have devoted so much of their time and efforts in studying and memorizing the rituals, more than they have devoted to their books while in school or in college. Some brethren are so proficient in the rituals that even its punctuation marks have been committed to memory. Can this not be Divine inspiration? Every Mason is aware, that the language used in the ritual is exceptionally beautiful, inspiring and soul-penetrating. Indeed, the expressions are wonderful, which could have only been the product of the mind of one, under Divine guidance and inspiration.

6. Why are so many members of the Craft, a majority of them, not contented with being members of only one Lodge, if given the chance? So many are dual members, affiliate members,

members of the Scottish and York Bodies and appendant organizations allied to Masonry. There must really be something conducive and attractive about it, otherwise, members will dimmit and fade away instead of expanding their memberships.

7. Why is it that when a brother is expelled from the Fraternity for having committed un-Masonic conduct, he tries hard to return to its fold? The reason is obvious — that on being expelled from the Fraternity, he feels ostracized and alone in this world. He acquires the feeling of an outcast, for having lost his brothers and friends *everywhere*. He starves in the midst of plenty — hungry for brotherly love and affection. He must therefore regain his lost honor and reputation, that he may once again be worthy to be held by the hand and be called a brother.

8. Why is it that “men preeminent in their moral and social attainments have encouraged and promoted its interests”? To this belong a long array of Kings, Potentates, Monarchs, Princes, Presidents, National Heroes, Scientists, Diplomats, Ministers and countless other great men. In this country alone, if one calls the roll of our National Heroes, he will be calling the roll of the early founders of Masonry in the Philippines. A famous Masonic writer once asked: “Are they great because they are Masons or are they Masons because they are great”? Both ways are clear and unquestionable, they are simply great and they are worthy Masons.

9. The Lodge is the place in the observance of true democracy and equality. There, everybody meets on the level. The phrase “*on the level*” is even carried far outside the confines of the Loage and used even by the uninitiated in describing transactions which are *above board* or in

describing the character of a man as being "on the level", when he is *honest, sincere, and treats everybody fairly and equally*. Inside the Lodge is the *only place*, where a General Officer salutes a Captain, a Lieutenant or even a Sergeant, when the latter happens to be the Master of the Lodge. It is the place where a President of a Republic salutes his Gardener, where a City Mayor or a Provincial Governor salutes his Clerk or a subordinate employee, when the latter happens to be the Master of the Lodge. Is not it wonderful? Members of the Craft are taught to govern themselves accordingly in their actions and behavior, whether inside or outside the Lodge. Can there be a finer point in the observance of democracy, by governing your own self?

10. Why can there be no new innovations in our Ancient and Honorable Fraternity? Why are we enjoined to preserve our ancient customs and usages, our land marks? This can only mean that Masonry is perfect and that no more improvements can be made. If it is so, then there is a unanimous acceptance by the brethren that Masonry is the handmaiden of GOD, over and above the imperfections of the human mind. That GOD is our Father and Supreme Grand Master lends more credence to the belief that Masonry is perfect and what remains for us only to accomplish while on earth, is to continue the search for the THE WORD, the TRUE LIGHT that every Mason aspires to discover and possess.

There are countless other things of consequential importance that may be enumerated to illustrate that Masonry is indeed WONDERFUL. The foregoing are but my own experience and feeling towards the Fraternity, as I see it from within. I have no doubts however, that I am shared in my

views by many others who are as equally devoted to the Fraternity. For one, I find the Lodge the place where to relax, the place where to forget the pressing problems of life, the place to meet the brethren to whom I can unburden my sorrows when I need them, finding it as my place of peaceful sanctuary when hopes are dim and the horizon beclouded by uncertainty.

On the other hand, there are some brethren who claim that they cannot attend Lodge meetings because they are busy in their jobs or professions as Doctors, Lawyers, Engineers, Professors, etc. That should not be made as a justification for not attending Lodge meetings. We should be reminded by the important lessons taught us by the 24-inch gauge, so that we may always find time for fellowship with the brethren. You will always find it pleasant and enjoyable. You will not regret it. A Past Grand Master once said: What is the use of calling each other brother if you do not mean it," and shy away from them? △

WHY . . . From page 14

unity, peace and good will among members of society. Love is the word that must be spread among the people in order to attain universal peace. Therefore, a Mason is an evangelist of *LOVE, AFFECTION and FRIENDSHIP* because God has predestined "That in the dispensation of the fulness of time, he might gather together in one all things in Christ both which are in heaven, and which are on earth; even in him" (Ephesian 1:10.) △

Who was Jephthah

MARIA LUISA A. VICENTE,
Past Worthy Matron, OES

*(Paper read during Adah's Night, March 27, 1965, Sampaguita Chapter,
Order of the Eastern Star)*

Jephthah's story is recorded in the Book of Judges — the 7th of the Old Testament but the name Adah does not appear in it, she is always referred to J's daughter. Adah was the name given her by the Founder of the Order, Robert Morris. The forty-seven verses of the Bible record the life of J. as the fifth great judge in Israel. Later Biblical commentator-authors of the Targumine and Midrashim — supplemented the Biblical accounts with tales woven around the original story. In these legends J's daughter was called "Ja'ala".

To understand why J. made his vow and the sacrifice, one must look back at the times and the conditions existing during the 12th century B.C.

The Israelites had settled in Canaan and after Joshua's death they were ruled by the judges, who settled their disputes and took the place of generals, leading them in battles. The 12 tribes of Israel were united in a loose confederacy, and when a very strong powerful enemy menaced anyone, or several of the tribes, the others would come to their assistance.

Jephthah was the youngest and favorite son of Gilead with beautiful Lewana, a captive Ammonite slave. When Gilead died, his rightful wife, and their three sons conspired to remove Jephthah from the land given him by his father. They made him choose between his beautiful wife, Ketura, an Ammonite like his mother, or forfeit his heritage. Proud

and arrogant Jephthah left the town of Mizpah and secretly took his wife and daughter from the land given to him by his father. His elder sister Kassia and her husband, Per, went with them together with members of their household and secretly journeyed to the land of Tob. Tob with its dense forests, mountains, ravines and wild rivers afforded Jephthah and his band safety.

Being an outcast in his own country, he gathered with him an army of men of similar social standard—beggars, thieves and outlaws. Jephthah, who was born an organizer and leader, by a rigid training brought his men under strict discipline. Being in a rough country they suffered greatly from frost, hunger and deprivation and lost most of their animals; some of his followers slipped away to milder place. The severe climate had made a firm bond between Jephthah and those who stayed behind. He treated them as equals, laughed and joked with them.

For all his friendliness to his men, he kept strict discipline; any man who violated his orders was expelled from the company and driven out of the land of Tob. Jephthah was ambitious and dreamed of uniting all Israel east of Jordan. With his well-trained and disciplined men he went from town to town offering them protection from intruders in exchange for big sums of money (shekels). He became an expert in the tactics of

warfare and the protector of many towns.

His fame grew and with it fear of him.

After every successful campaign he held a feast of covenant and invited his God's presence—in accordance with his father's demanding faith. All this time he had seen to it that his young, beautiful and talented daughter was brought up in the teachings of his father's faith. She played well the harp and sang songs composed by her.

Just as his fame was spread far and wide, the Ammonites were raiding Gilead's territory more and more frequently. After suffering severe calamities Israel put away their idols and strange gods, and humbled themselves before the God of heaven and besought him with prayers and sacrifices to deliver them from the enemy. The Lord heard them and sent them a deliverer. They had an untrained army and without a leader and it was at this crisis that the elders of Israel, together with his three brothers went to Jephthah and implored him to be their leader. This was a bitter pill for these brothers to approach an outcast member of their family, but because of the great dangers facing them the family feud had to be forgotten.

It took considerable persuasion to secure his assistance because prejudices had been deeply grounded, even against the old Jewish law which would forbid him to rule the Israelites, because of his lowly birth. Thus a solemn compact was entered into whereby if J. should be victorious over their enemies, he was to become the recognized leader of the nation.

It had not been easy for J; many times when alone he was fighting a terrible battle within himself, all the conflicts and contradiction of the age belonging to his father's family—the

Israelite and his God, yet also to his mother's tribe — the Ammonite and her idols; in conflict with the people of the settlements, yet also with the tribes of the nomads; rebelling against the Israelites' priest, against his mother king whose army kept raiding his father's territory he was even rebelling against himself. His was a conflict to his father's God and people, and to his mother's idols and people. So he tried to remove the enemies from the occupied territories and prevent future invasion through compromises for he found it difficult to fight his mother's and his wife's people. He loved his mother and his wife dearly. Thus he regained occupied territories and prevented invasions and raids without he and his army actually going into battle. When the King of Ammon left the occupied territories of the Israelites, it was on the agreement that his son, Meshah would have J's daughter as his wife. J. had promised to take Ketura, his wife and daughter to visit Ammon. However, he had no intention to carry out this agreement for he could not bear to give his daughter who loved him very much to an Ammonite so he delayed as much as he could. The inactivity had made J's men restless and asked J, to lead them against Ammon. Instead J. led his men against Bashan and allies so they would not be able to aid the king of Ammon, who saw through J's strategy that his son will not have J's daughter. The kingdom of Ammon outwitted J. by marching against and surrounding J's army. It was then that J. made his terrible and solemn vow for he knew that his power and strength alone could not accomplish the task before him. "If thou wilt deliver the children of Ammon into my hand, then it shall be, that whosoever cometh forth from the doors

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More New Master Masons

NAME	LODGE	DATE RAISED
1. John M. Lilly	Cavite Lodge No. 2, Cavite City	3 -2-66
2. Ruel T. Scyphers	Cavite Lodge No. 2, Cavite City	3 -2-66
3. Sam Charles Ward	Cavite Lodge No. 2, Cavite City	3 -2-66
4. Richard D. Dyson	Lincoln Lodge No. 34, Olongapo, Zambales	3 -5-66
5. James R. Anauo	Cavite Lodge No. 2, Cavite City	3-15-66
7. James Harvell	Cavite Lodge No. 2, Cavite City	3-15-66
7. James L. Wilcox	Cavite Lodge No. 2, Cavite City	3-18-66
8. Loyal W. Grizzle	Cavite Lodge No. 2, Cavite City	3-18-66
9. Harry E. Brewer	Cavite Lodge No. 2, Cavite City	3-18-66
10. Lawrence A. Penaberton	Pilar Lodge No. 15, Imus, Cavite	3-19-66
11. Gordon G. Metcalf	Lincoln Lodge No. 3, Olongapo, Zambales	3-19-66
12. Jose Morelos Santos	Laoag Lodge No. 71, Laoag, Ilocos Norte	3-19-66
13. Manuel Zapanta	Mabini Lodge No. 39, Aparri, Cagayan	3-22-66
14. Ponciano Crisostomo	Pintong Bato Lodge No. 51, Bacoor, Cavite	3-26-66
15. Lucio A. Lindain	Pintong Bato Lodge No. 51, Bacoor, Cavite	3-26-66
16. David R. Ambrosio	Pintong Bato Lodge No. 51, Bacoor, Cavite	3-26-66
17. Pedro L. Ela	Lincoln Lodge No. 34, Olongapo, Zambales	3-30-66
18. Melchor J. Espiritu	Aguinaldo Memorial Lodge No. 31, Kawit, Cavite	4 -2-66
19. Adrian Everett Lee	Aguinaldo Memorial Lodge No. 31, Kawit, Cavite	4 -2-66
20. Robert O. Carpenter	Aguinaldo Memorial Lodge No. 31, Kawit, Cavite	4 -2-66
21. John B. Anderson	Coral Lodge No. 142, Machinato, Okinawa	4 -8-66
22. Hubert J. Martin	Coral Lodge No. 142, Machinato, Okinawa	4 -8-66
23. Richard S. Kulick	Coral Lodge No. 142, Machinato, Okinawa	4 -8-66
24. Samuel Whitaker	Coral Lodge No. 142, Machinato, Okinawa	4 -8-66
25. Raymundo Angkiko	Primera Luz Filipina Lodge No. 69, Binakayan, Kawit Cavite	4-9-66
26. Porfirio Enriquez	Primera Luz Filipina Lodge No. 69, Binakayan, Kawit Cavite,	4-12-66
27. Fidel Castro	Primera Luz Filipina Lodge No. 69, Binakayan, Kawit Cavite,	4-12-66
28. Ramon Resurreccion	Primera Luz Filipina Lodge No. 69, Binakayan, Kawit Cavite,	4-12-66
29. Conrado Zapanta	High Twelve Lodge No. 82, Manila	4-12-66
30. Eduardo Sanchez	High Twelve Lodge No. 82, Manila	4-12-66
31. Alejandro del Rosario	Bagumbayan Lodge No. 4, Manila	4-13-66
32. Absalom Barba	Abra Lodge No. 86, Bangued, Abra	4-16-66
33. Renato Ramel	Nueva Viscaya Lodge No. 144, Solano, N. Viscaya	4-16-66
34. Victorino Cabulos	Nueva Viscaya Lodge No. 144, Solano, N. Viscaya	4-16-66
35. Gabriel T. Bautista	Gen. Manuel Tinio Lodge No. 167, Guimba, N. Ecija	4-16-66
36. Ronald Richard Piercy	La Union Lodge No. 70, San Fernando, La Union	4-16-66
37. Troadio T. Abaquita	La Union Lodge No. 70, San Fernando, La Union	4-16-66
38. Harry T. Settle	Biak-Na-Bato Lodge No. 7, Manila	4-18-66
39. Charles Ong Chang	Mencius Lodge No. 93, Manila	4-20-66
40. Timothy Shanahan	Lincoln Lodge No. 34, Olongapo, Zambales	4-21-66
41. Clarence E. Darrah	Lincoln Lodge No. 34, Olongapo, Zambales	4-21-66
42. Melvin Wood	Leonard Wood Lodge No. 105, CAB, Pampanga	4-23-66
43. Bud L. Bulma	Leonard Wood Lodge No. 105, CAB, Pampanga	4-23-66
44. Charles E. Lewis	Leonard Wood Lodge No. 105, CAB, Pampanga	4-23-66
45. Elmer Williamson	Leonard Wood Lodge No. 105, CAB, Pampanga	4-23-66
46. Rustico Vidal	Pilar Lodge No. 15, Imus, Cavite	4-23-66
47. Honorio P. Gorospe	Pintong Bato Lodge No. 51, Bacoor, Cavite	4-23-66
48. Delfin C. Pagtakhán	Pintong Bato Lodge No. 51, Bacoor, Cavite	4-23-66
49. Harvey A. Wolsh	Charleston Lodge No. 44, Agana, Guam	4-25-66
50. Roy M. Ashcraft	Charleston Lodge No. 44, Agana, Guam	4-25-66
51. Edward T. Woolweaver	Cavite Lodge No. 2, Cavite City	4-28-66
52. Joven D. de la Vega	Cavite Lodge No. 2, Cavite City	4-28-66

53. Philip C. Lawton	Okinawa Lodge No. 118, Naha, Okinawa	5- 3-66
54. Bob K. Bhagchand	Okinawa Lodge No. 118, Naha, Okinawa	5- 3-66
55. Albert Webster	Okinawa Lodge No. 118, Naha, Okinawa	5- 3-66
56. John H. Krohn	Okinawa Lodge No. 118, Naha, Okinawa	5- 3-66
57. William Godfrey	Okinawa Lodge No. 118, Naha, Okinawa	5- 3-66
58. Neil Franks	Clayton W. Roberts Lodge No. 175, Naha, Okinawa	5- 4-66
59. Lee Gibson	Clayton W. Roberts Lodge No. 175, Naha, Okinawa	5- 4-66
60. Ferney I. Lord	Loo Choo Lodge No. 172, Koza, Okinawa	5- 5-66
61. Herbert E. Kaim	Biak-Na-Bato Lodge No. 7, Manila	5- 6-66
62. Galen E. Forsythe	Biak-Na-Bato Lodge No. 7, Manila	5- 6-66
63. Leonidas F. Reyes	Pintong Bato Lodge No. 51, Bacoor, Cavite	5-13-66
64. Frederick L. Evors	Biak-Na-Bato Lodge No. 7, Manila	5-20-66
65. John C. Matthews	Biak-Na-Bato Lodge No. 7, Manila	5-20-66
66. Benjamin L. Jones	Biak-Na-Bato Lodge No. 7, Manila	5-20-66
67. Robert A. Duncan	Biak-Na-Bato Lodge No. 7, Manila	5-20-66
68. Donald L. Jenkins	Biak-Na-Bato Lodge No. 7, Manila	5-20-66
69. Lars B. Hienesen	Biak-Na-Bato Lodge No. 7, Manila	5-20-66
70. Wallis R. Calvert	Biak-Na-Bato Lodge No. 7, Manila	5-20-66



ANNOUNCING: ALBINO SYCIP ESSAY CONTEST

RWB Albino Sycip, HDGM, Chairman, China Banking Corporation, is donating cash prizes for an Essay Contest to be conducted by the Grand Lodge of the Philippines and the Cabletow, Inc. on How Masonry can Implement the Golden Rule as a Way of Life. Watch for further announcements in succeeding issues of The Cabletow.



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King Herod felt that John was a just and holy man, and could not touch him. He even sought advice from him on certain delicate matters. But during one of his birthdays, he was so pleased with the dancing of the daughter of Herodias that the King promised to give her what ever she would ask. After consultation with her mother, the daughter of Herodias asked the King for the head of John. The King became so sorry, yet because of his promise, he could not do otherwise than behead John and present his head to the daughter of Herodias. (Mark 6:17-29.)

In the Gospel of Mark and the other Gospels, nothing was said of the name of the daughter of Herodias, but the beheading of John the Baptist is always associated with the name of Salome. It was Josephus, the historian in the early Christian era, who told us the name of this "daughter of Herodias." A small coin, which bore the inscription "King Aristobulus—Queen Salome," should preserve her appearance for posterity. She must be nineteen years old when John the Baptist was beheaded. (The Bible as History by Werner Keller, John the Baptist, William Morrow and Company, New York, 1956, pp. 363-367.)

The Gospel of St. Luke, the physician, (Luke 1:5-25) narrates in detail the miraculous conception and birth of John the Baptist. His parents were very much advanced in years and they themselves could not believe that they could have a son. His mother was barren. His father, a priest named Zacharias of Abia, and his mother, Elizabeth, a descendant of Aaron and a close relative of Virgin Mary, were very obedient to God and worshipped God with great devotion.

As a priest, Zacharias had to perform a certain duty, and it was to burn incense in the Temple of Jerusalem. One day when his time came to burn incense, and the people were praying outside the Temple, the Angel Gabriel appeared to him at the right side of the altar of incense.

When Zacharias saw the angel, he became fearful, but Angel Gabriel calmed him down. The latter transmitted to the priest this good news from God. The angel said: "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John!" He further told Zacharias that his son would be his source of joy and gladness, and many would rejoice at his birth, for he would be great in the sight of the Lord, and would not drink wine nor strong drink. He would be filled with the Holy Ghost even while still in his mother's womb; many would cause many Israelites to return to the Lord, and he would go before the Lord in spirit and power of Elias to make the people prepare for the Lord.

Zacharias could not believe what he heard, because both he and his wife were very old and naturally incapable of having a child. Because of his doubt, the Angel Gabriel punished Zacharias; the latter was made dumb and speechless until the naming of his son.

The people outside waited for Zacharias, and wondered why he tarried long in the Temple. When he went out of the Temple, the people perceived that he had seen a vision. He called them by sign but he remained speechless.

As soon as he had accomplished his duties in the Temple, he went home. His wife Elizabeth conceived less and was happy that God took away her reproach among men.

Six month after John's conception by Elizabeth, the Angel Gabriel ap-

peared to Mary and announced to her own conception of Jesus. This Biblical fact shows that John the Baptist was six months older than Jesus.

Accordingly, the Angel Gabriel's promise was fulfilled. To Elizabeth was born a son. On the eighth day, the delighted neighbors came to circumcise the child, and they were going to give him the name Zachariah after his father. But Elizabeth spoke up against such name, and told them that his son was to be called "John". The neighbors said that there was nobody in her family who had that name.

They inquired of speechless Zachariah by signs what he would like his son to be called. He asked for a writing-tablet, and to their surprise, he wrote down "His name is John".

Immediately, his lips and tongue were freed and he began to speak, praising God. All the neighbors were struck with wonder, and everywhere in the uplands of Judea the whole story became common talk. All who heard it were deeply impressed, and asked: "What will this child become?"

John the Baptist was born six months earlier than the birth of Jesus Christ. The year of birth of both was the year 7 B.C. This statement is based on the historical fact that they were born at least three years before the death of Herod the Great, which was 4 B.C. The more specific date of birth of both John and Jesus on 7 B.C. is predicated on the astronomical fact that the star of Bethlehem that appeared to the three magi was indeed the conjunction of Jupiter and Saturn in the constellation of Pisces that occurred three times, on May 29, on October 3, and on December 4, in the year 7 B.C. The most probable time of the birth of Jesus was December 4, 7 B.C. and that of John was June 24, 7 B.C. According to the Encyclopedia Britannica, the birth of

John was placed on June 24 in the West, and June 25 in the East. In the Philippines it is set on June 24.

There is no source that mentions the early life of John. His teachings and his austere way of life indicated that he belonged to a Qumram sectary, the only one near the Dead Sea, the Essenes of Palestine. Δ

WHO WAS . . . From page 27

of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's and I will offer it for a burnt offering".

And to the Ammonites he said "Jehovah, the Judge, be judge this day between the children of Israel and the children of Ammon." It was a terrible battle with his enemies surrounding him. However, God willed that J. would win this battle. Twenty cities were conquered, the enemy was pursued into the very heart of their country. But, what a price?

His men were wild with joy but J. was solemn for he remembered his vow. So instead of returning to his camp in Tob which had been his home these last years, he thought it wiser and prudent to go south to Mizpah instead of north, where he might meet his wife and daughter; also he was curious to learn which of the Israelites will meet him so to that he might fulfill his vow.

As he approached Mizpah everywhere was jubilation and he heard a familiar sound: his daughter's drum. He was bewildered, he was in Mizpah not in his camp Tob. But this was Mizpah and leading the procession of dancing girls was his daughter, who begged her mother to let her welcome her father in Mizpah.

According to the Levitical law some sacrifices could be redeemed by payment of money, or sacrifice of

Turn to next page

animals, but not the one made like J's. In the case of Abraham, he was required to make a sacrifice and God provided a lamb to take the place of Isaac. J's case was different, no sacrifices had been required, he offered it freely on his own accord. When he saw his daughter come in all her innocent beauty and the purity of her young womanhood he could not but exclaim in anguish "Alas, my daughter", yet in all his horror and anguish he did hesitate to say "I have opened my mouth unto the Lord, and I can not go back". His daughter must have been divinely prepared for without a sigh she flashed back. "My father, if thou has opened thy mouth unto the Lord do to me according to that which has proceeded out of thy mouth". A worthy daughter of a worthy father.

Two months she spent in communion with Jehovah preparing herself for the great surrender of her life. Whether right or wrong J. kept his word and gave his daughter as a burnt offering.

J. had attained the goal he had set for himself, since Joshua no man had arisen in Israel compared to J. The high priest of Elead had annointed him the 7th Judge, Jephthah, the Gileadite. He was endowed with mastery and knowledge to rule the land. The years that followed were years of prosperity for the land but the man Jephthah, no longer existed. It was as if his heart was turned out of him. In the 7th year of his judgeship and the 40th year of his life he joined his ancestors.

For hundreds of years maidens of Israel went yearly to the mountains of Gilead for four days to commemorate the historic sacrifice of Jephthah's daughter. △



Presentation of the Grand Masters Trophy to WB Primo C. Ong, Master of Camarines Norte Lodge No. 107, F. & A. M. by MW William H. Quasha, as the Outstanding Lodge for 1966-1967, during the Installation of the Grand Lodge Officers on April 28, 1966.

Left to right: Bro. Isagani V. Camino; Bro. Cenon S. Dizon, Senior Warden; WB Arsenio C. Camino, PM, Secretary; WB Primo C. Ong, Worshipful Master; MW W. M. Quasha, PGM; VW Eustaquio de Guzman, DDGM Dist. No. 13; and Bro. Leopoldo A. Nicandro. Except MW W. H. Quasha, the rest are members of Camarines Norte Lodge No. 107, F. & A. M.

* * *

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1966-1967

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<i>Deputy Grand Master</i>	Mariano Q. Tinio (53/167)
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<i>Junior Grand Warden</i>	Manuel M. Crudo (4/136)
<i>Grand Treasurer</i>	Cenon S. Cervantes, PGM (16/56)
<i>Grand Secretary</i>	Esteban Munarriz (14/136)
<i>Grand Chaplain</i>	Charles Mosebrook, PGM (82)
<i>Grand Orator</i>	Edgar L. Shepley (3)
<i>Grand Marshal</i>	Manuel T. Paz (4)
<i>Grand Standard Bearer</i>	Candido Perez (59)
<i>Grand Sword Bearer</i>	Antonio Gonzalez, Jr. (22)
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom (12/95)
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros (82/26)
<i>Junior Grand Lecturer</i>	Damaso C. Tria (4/147)
<i>Senior Grand Deacon</i>	Mamerto Buenafe (4)
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<i>Junior Grand Steward</i>	Benjamin Gotamco (93)
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REGIONAL GRAND LODGE OF THE RYUKYU ISLANDS

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District No. 5 ...	Agaton Umanos (70)	District No. 16 ...	Augusto P. Santos (30)
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District No. 7 ...	Francisco Aniaq (46)	District No. 18 ...	Rubin G. Feliciano (50)
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The first Masonic Lodge organized in Japan was Yokohama Lodge #1092 under the Grand Lodge of England on June 26, 1866. On June 25, 1966, the Grand Lodge of Japan celebrated the first centennial of Freemasonry there. On March 13, 1957, the Grand Lodge of Japan was organized.

ON THE FOUNDING OF THE GRAND LODGE OF JAPAN

As a Japanese Mason, the words at my command are utterly incapable of expressing the deep gratitude in my heart for the establishment of the Grand Lodge of Japan. It is truly an epoch-making achievement and will be recorded in the future history of Masonry as an outstanding forward step in realizing the universality of the principles of Masonry. It has been brought about by the untiring efforts of devoted Masons who applied themselves to the task with faith and conviction. It has been made possible by the broadminded generosity of the leaders of the M. W. Parent Grand Lodge, who were able to lay aside minor details of procedure to turn their thoughts to the basic principles of Free Masonry and to cast their eyes to the immeasurable possibilities of the future. We are indebted to the M. W. Grand Lodge of the Philippines for the guidance so freely accorded to us.

*MW Takashi Komatsu, HPGM
Grand Lodge of Japan*