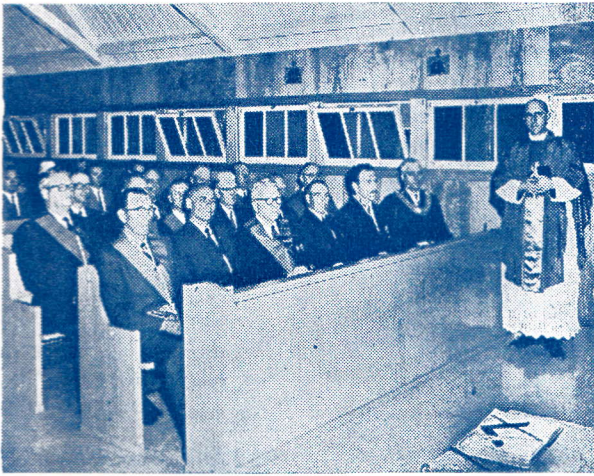


The Cabletown

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



Scotia Lodge No. 28, Canning, Nova Scotia, celebrated St. John the Baptist Day in worship at St. Lawrence Catholic Church, Canning, N. S., June 23, 1968. Standing: Rev. Fr. Leo Mallet, Parish Priest. (See page 12).

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Grand Master's Message:

TO ONE AND ALL: —

May You Have

A

Merry and Joyful Christmas

and A

Happy and Prosperous New Year!

JOSEPH E. SCHON
Grand Master

Freemasonry and the Roman Catholic Church

DR. RAYMOND E. WILMARTH, PGM

The picture appearing on the front cover of this issue of our *Cabletow* is evidence that what once seemed to be barriers that would keep the Roman Catholic Church at a perpetual distance from Freemasonry have in a few short years become, in the new light of Ecumenical Dialogue, bridges of approach to a complete reevaluation and thorough understanding of the relationship of Freemasonry and the Church. Neither Freemasonry nor the Church has essentially changed. What has changed are the people in Freemasonry and in the Church. In turn this change has resulted in a change in Church leadership and in Masonic leadership. We now find Masonic leaders who openly welcome Roman Catholics into Freemasonry and Catholic Church leaders who, finding nothing objectionable to Freemasonry in their respective areas, have opened their Churches to Freemasons.

Someday a history of the relationship of Freemasonry and the Roman Catholic Church may be compiled. It will be a most interesting work to read. In it will be all of the issues that drove the wedge between the Church and Freemasonry and the resolution of those issues which restored mutual understanding. At this very moment each of us is making that history. Each day in our daily relationship with members of the Church, we Masons are resolving those issues and restoring mutual understanding.

Occasionally our relationships may be such that instead of resolving an issue, by lack of understanding ourselves, we may act in a manner which we feel is truly Masonic but which is actually perpetuating an issue or heightening a barrier. Although well

intended, these acts of Masons only tend to prolong the time that will have to pass before a perfect accord can be reached. How can we know what to say or what to do? The best answer is to practice the Golden Rule: *Masons should act and speak to Catholics as we want Catholics to act and speak to Masons.*

But there is a great deal more each of us can do to help quicken the time for a perfect accord. This will, of course require some time, some effort, and much study. Most of all it will require an understanding within each of us as to what the ultimate goal of Freemasonry is, in its effort to reach an understanding with the Church. Briefly but precisely put, Freemasonry being a Brotherhood of Men under the Fatherhood of God must make every effort to remove any obstacle preventing men who believe in God and the immortality of the soul from entering our Fraternity with a clear conscience.

Entering Masonry must be of each man's own free will and accord. No man will be invited or induced to join our Order. However, once a man has chosen to apply for the degrees of Freemasonry, we must make sure there is nothing in our ritual that will react adversely to his conscience, such as a conflict with the teachings of his religion. If such a conflict does exist, he can not take our Masonic obligations "without equivocation, mental reservation, or secret evasion of mind." To practice the truth it professes, Freemasonry must make the first act of a Mason—the taking of his obligation — an act that can be done with a clear conscience.

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Together, Brethren... •

• **MASONRY and FREEDOM**

MW Camilo Osias, PGM •

(Condensed from the address before the Convention of Masonic District No. 5, consisting of Baguio Lodge No. 67, Baguio City, Bontoc Lodge No. 140, Bontoc, Mt. Province, Union Lodge No. 70, San Fernando, La Union and Siete Martires Lodge, No. 177, Balaoan, La Union, held at San Fernando, La Union, November 9, 1968)

Twenty years ago, the General Assembly of the United Nations Organization proclaimed the Universal Declaration of Human Rights.

The document is a great treasure of man and mankind because it is committed to the recognition of every individual having the precious right to freedom of thought, freedom of conscience and freedom of religion. These are clearly enunciated in Article 18.

The two subsequent articles guarantee everyone "the right to freedom of opinion and expression; this includes freedom to hold opinions without interference and to seek, receive, and import information and ideas through any media and regardless of frontiers." Following this is the Article that insures "right to freedom of peaceful assembly and association..." which is a right enshrined in the Constitution of the Philippines.

Seventy years ago the Filipino people approved the Malolos Constitution including Title III, Article 5, which made the Filipino achieve a historic triumph in the history of human freedom. It reads: "The State recognizes the equality of all religious worship and the separation of the Church and State."

It is to the eternal glory and credit of the Filipino people that they have a formal document that proclaimed the great principle of freedom of religion and of worship half a century (1898) before the United Nations adopted the Universal Declaration of

Human Rights.

Over one hundred years ago, Masonry entered the Philippines. It was risky and dangerous to life for Filipinos to belong to the Association whose history is intertwined with liberty, freedom, and independence. But heroic souls who valued freedom more than fortune and life became Masons. They deemed freedom to be a virtue that was human and divine, a right that was truly priceless.

Our Association is known as Freemasonry. The members are loyal and sacrificial because they are free men. They knock at the portals of the Fraternity of their own free will and accord and when voted upon for entry, they are known as Free and Accepted Masons.

Masons in close cooperation with other peace-loving and order-loving men must close ranks and be more active in laboring and living and serving to bring about the betterment and redemption of the world. Our times are in bad need of decided improvement. There are altogether too much lawlessness, criminality, corruption, violence, immorality, and godlessness.

Masons have a great role in minimizing the ills of mankind and in maintaining and spreading the principles of morality and spirituality. Just now there are evidences of a developing tendency to use force or violence. When we add to this the dangers that a galloping rise of popu-

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lation carries with it, we face chaos, disaster, and rebellion.

Freedom itself is threatened. This is very obvious in the occurrences of violent riots, disorderly mass demonstrations, and youth revolts. The threat to peace, to law, to freedom is real and it is ominous when we see manifestations of it even in the precincts of institutions organized to serve the youth and the education of man and society.

Having been young myself and long a teacher of the youth, I have a deep and abiding sympathy for young men and young women who dissent, protest, and organize public demonstrations to air grievances. I have been an oppositionist in education, in politics, and religion. But I have consistently advocated freedom of speech and of writing, freedom to dissent and to criticize, freedom of religion which includes the liberty to believe and disbelieve. As a member of the Constitutional Convention, I cooperated in enshrining the fundamental freedoms in the supreme law of the land. As an educator, I must caution the young of my beloved country against unlawful violence, libelous utterances, anarchic behavior, undue desecralization, and all conduct violative of peace, or morals, and of the Mosaic Code. The very Constitution which is the safeguard of the citizens' rights exalts the observance of law and of peace. Even in the assurance of freedom of people to assemble, emphasis is on the right *peaceably to assemble and to petition*.

There are limitations to freedom. Uncontrolled and undisciplined freedom is license. Our brainy Mabini was right when he stressed freedom as liberty to do right, never wrong.

Masons have valued freedom and have lived, labored, and fought for the sacred cause of liberty. Freemasonry is eternally wedded to the redemptive mission of exalting and deifying free-

dom. Masons conceive the Creator as a God of liberty.

When God created man and woman, he endowed them with the right and privilege to be free.

Our Rizal in *La Vision de Fr. Rodriguez* depicts the Omnipotent Architect of the Universe as opposed to any and all attempts "to subjugate the intelligence and the thought which I (God) willed to be free."

In his masterly epistle to the Women of Malolos, Brother Rizal impressed upon "my young countrywomen" that "God has endowed each person with reason and a will of his or her own, and that reason enables its possessor to distinguish what is just from what is unjust."

He further stated: "All of us were born free, unshackled, and nobody has the right to subjugate the will and the spirit of another."

One of the apostles of independence, Sergio Osmeña, bequeathed a noble idea in this statement: "Our people's one passion that never will cool and their one vision that never will grow dim are the passion for and the vision of freedom."

Many of the Filipinos immortalized in history have been martyrs of liberty. A great number of them, we should proudly remember, were members of the Masonic fraternity. A volume which I have authored bears the title in Ilocano, *Adipen ni Wayawaya*. It is a biographical study of the lives of the nine great *Slaves or Disciples of Freedom*: Moses, Confucius, Jesus, Washington, Rizal, Bolivar, Gandhi, Lincoln, Quezon. These are named in the order of the chapters devoted to them in the book. Four of these, Washington, Bolivar, Quezon, and Rizal have enriched the brilliant record of Freemasonry.

The Americans point to thirteen or fourteen of their number who have

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Dr. Ellen Schramm

Yucaipa, California

During 1967 we again went on a long trip circling the Pacific Ocean, visiting Hawaii, Japan, Okinawa, Taipei (Nationalist China), Philippines, Hong Kong, Thailand, Malaysia, Singapore, Indonesia, Western Australia, South Australia, Victoria, New South Wales, New Zealand, Fiji and Tahiti. My husband had the opportunity to visit Masonic Lodges in nearly every country and together we visited Chapters of the Eastern Star when opportunity presented itself. The Order of the Eastern Star is primarily an American institution, although it now exists also in Canada, Japan, Taipei, Philippines, Germany, where American troops have permanent stations.

In Japan we visited Yedo Chapter No. 3 in Tokyo. The meetings are held in the Masonic Building, located next to the famous Tokyo Tower. Those of you who have been in Tokyo may have noticed the building. Yedo Chapter has 200 members and is composed of Americans, Europeans, mostly members of the military and civilian governments and missionaries as well as Americans engaged in business in Japan. Although there are 200 paid up members on the rolls, about 150 of them are now outside of Japan, having been transferred to America or to other foreign stations. There are also quite a few ladies of Japanese and Chinese ancestry in the Chapter. A Rainbow Chapter is sponsored and supported by Yedo Chapter and intermittent contributions have been made to various worthy welfare projects, such as the Seeing Eye Dog Fund, Wheelchairs for Cripples-Drive,

needy families and disaster relief fund.

These efforts have required time and thought of the members of Yedo Chapter No. 3 but not to the extent of preventing them from enjoying deeply satisfying, purely social and fraternal associations with one another. Monthly lunches, brunches or dinners are held, independently of meetings, at convenient times and locations. To these delightfully informal occasions non-member friends are often invited and interesting short talks are given by intriguing personalities who are guests of members of the Chapter. Potluck dinners, picnics, bazaars around the Masonic Temple Swimming Pool and short trips by boat or car have all been wonderful stimulants to fellowship. An American School is also supported by Yedo Chapter. There are many *young* sisters and brothers in the Chapter who really seem to take the welfare of the Chapter to heart, attendance at meetings is heart-warming and many of the members rise to speak at business meetings. An excellent Bulletin "Light from the East" informs absent members of activities of the sisters and brothers, reporting also on visitors and the bulletin brings excerpts of letters received from members abroad. Truly, an excellent way to maintain the interest and loyalty of its affiliates I might add here, that in the Bulletin, there is also published a complete financial report of the Chapter.

In Japan besides Yedo Chapter No. 3, there are: Yokosuka No. 1, Yokohama # 2, and Cryptomeria # 4. I

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Philosophy in Masonry

WB Eugenio Padua, PM (51)

WHEN HUMAN STRENGTH . . .

At his "raising," the seeker of that which was lost is taught that we should ever remember that Divine assistance is vouchsafed us through meditation and prayer. "Thou, O God, knowest our downsitteing and our uprising and understandest our thoughts afar off."

Do we well know that in the fifth century before the Christian era the "pagan" philosopher Plato conceived the idea of God and taught "love for peace" and recognized "the universal human struggle toward the brotherhood of man?"

Do we know that Plato's concept was that "God is active and is a personal guide toward a better world, a world held together in the spirit of perfect harmony?"

And that the philosophy of Saint Augustine (4th-5th c.) partly derived its inspiration from the "Platonic idea of a better world?"

The basic idea of Plato's philosophy was "to establish a kingdom of heaven on earth." The world, Plato said, is an imperfect copy or image of God's perfect idea. And "every object on earth is the copy of an idea in heaven."

"And these ideas of God are woven into a harmony, like the notes of a song, which constitute the pattern of life. . . This ideal harmony — in the character of the individual, in his attitude toward his fellows, and in the interdependence of human sympathies and cities and stars — is the adjustment of the apparently meaningless parts of the world into a meaningful

whole."

Plato's dream was a world of "justice, beauty, wisdom, brotherhood and good will" — ideals which each seeker of the Lost Word is told about.

In the second century, the philosopher Saint Justin, the Martyr, one of the Fathers of the Church, after investigating all the schools of his day, decided that the Platonic was "the one best adapted to lead him to wisdom."

The "Platonizing tendency" was pursued by two of the great Doctors of the Church in the fourth century, Saint Gregory Nazianzen and Saint Ambrose.

The main sources of the Platonism which dominated the philosophy of Western Christian divines through the earlier middle ages, were Saint Augustine (4th-5th c.) and the Roman philosopher and statesman Anicius Boethius (5th-6th c.)

Boethius wrote that Socrates, Plato and Aristotle were true teachers of mankind, the gist of their teachings being that man is superior to the vicissitudes of fortune and that the purpose of life is to aim at the good; that is, to become as God-like as possible God being the essence of goodness and of love.

For Plato, the greatest ideas are the True, the Good, and the Beautiful. . . Like the Trinity, these three are one: The True is good and beautiful; the Good is beautiful and true; the Beautiful is true and good. . .

A happy life is one of goodness, of truth, and of beauty.

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On Election of Lodge Officers

Bro. Prospero B. Pajarillaga (170)

One of the most painful and difficult tasks every Lodge undertakes during the December stated meeting of each year is the election of a new set of officers who will be handling the affairs of the Lodge for the ensuing year. Painful, because much to our regret some or all officers are likely to be "dethroned" from their positions, a fact which is not so easy to take or swallow by those concerned. Difficult at the same time, because it is not quite easy to pick out necessarily the best and most qualified candidates. This must be done with utmost care and intelligence, because upon the elected officers will depend the kind of administration (good or bad) the Lodge will have. The smooth and efficient management of the affairs of the Lodge will largely depend upon the ability, preparation and proficiency of the new Master together with the other elected officers, the Junior and Senior Wardens, the Secretary and Treasurer, the appointed officers, and of course with the whole-hearted support and cooperation of the members of the Lodge.

In the selection of the officers, especially that of the Master and the Wardens, the members entrusted with the delicate task of selection must bear in their minds, first and foremost, the welfare of the Lodge. Personal considerations, like blood relationship, if any, friendship, personal favor, gratitude and the like, should totally be laid aside; instead, we should ponder and look at the qualifications, capabilities, the efficiency, sincerity and interests of the individual for the welfare of the organization. This can be achieved only by a careful observation and evaluation by every

member regularly present in Lodge meetings the better for them to know who is best fitted for a certain position.

Unfortunately, some members mysteriously appear only at the time of the year when selection of officers is about to be undertaken. They hurriedly pay their dues before deadline in the hope that they can vote or be voted upon. Such a practice should be discouraged and stopped altogether as this will eventually lead us to an unwise and costly decision. How can we vote for the right man for the right position if we come only during or about election time? How can we be fair in our judgment? A wise decision must be based on facts, on close and careful observation of the actual performance of our brethren concerned.

The practice of having the best qualified brethren to rule and govern our Lodge is one secret of Freemasonry why our ancient and honorable fraternity remains ever strong, indestructible, ever enduring, and which we, as Master Masons, are obligated to maintain and support for posterity.

This matter of choosing our officers is a delicate job, hence, we should exercise extreme care and the wisest of decisions, lest, our consciences point an accusing finger against us in case we become part and parcel in the making and selection of a "round peg in a square hole," so to speak, which may cause inefficiency and maladministration of our Lodge affairs.

Each one of us should not be influenced inside or outside the Lodge by anyone to vote for a certain candidate; first, because it is against our standing regulation to campaign for

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GRAND LODGE NEWS



MW Schon and MW Munarriz arrive at Dumaguete airport for a visitation to Mt. Kaladias Lodge No. 91. They were greeted by officers and members of the Lodge and of the Eastern Star chapter there.

* * *

Masonic District No. 9, composed of nine Lodges in Quezon City and Rizal province held its annual convention at the Quezon City Chinese Chamber of Commerce Building on Kitanlad St. with Capitol City Lodge No. 174 as host Lodge, November 23, 1963. RW Manuel M. Crudo

Deputy Grand Master, RW Edgar L. Shepley, Grand Senior Warden, RW Damaso C. Tria, Grand Junior Warden and MW Esteban Munarriz, PGM, Grand Secretary, attended the convention along with almost two hundred delegates and visitors from the member Lodges.

Highlights of the convention were the reports of the reigning Masters of the member Lodges and the address of RW Crudo, Deputy Grand Master. Many important and valuable resolutions were presented, discussed and approved for presentation at the next annual Grand Lodge Communication in April 1969. It was a highly successful Masonic convention. The deputy Grand Master was pleased with the success of the affair, evidence of careful planning and timely execution of the plans by the various committees, each of which contributed their best.

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VW Lorenzo N. Talatala, DDGM

Throughout the Christian churches, the Holy Cross is the focal object of adoration. Many of its devotees, however, are unaware of the fact, that the cross as a symbol, is not a monopoly of the Christians. Researches on the subject reveal that it had a universal adoption, one of the most ancient, which had existed thousands of years before the coming of Jesus Christ. Before the advent of the Christian era, the cross had the reputation of being "an ancient instrument of punishment consisting of an upright stake with a cross piece, to which a person was fastened and left to die." This explains why Jesus Christ was sentenced to die by crucifixion. At times a person was burned at the stake provided with a cross piece — actually he was executed by being burned on the cross. All these, cruel, barbaric and inhuman as they were, were then meaningless to us, until that fateful afternoon on Holy Friday, when Jesus Christ was crucified, tortured, suffered and died on the cross. From then on, the cross was adopted as a divine symbol of Christianity and began to be adored by them as the instrument with which the son of God cleansed the mortal sins of humanity (regardless of creed). A radical change actually took place, from being an instrument of torture and punishment, to one of divinity and holiness. The Christians, thereafter, became more zealous and deep-rooted in their faith, so much so that according to unconfirmed reports, somewhere in Spain, the foremost Christian country in the world, during the advent of the Christian era,

the Christians, to distinguish themselves from the other religious sects, men wore beards trimmed horizontally along their lips and vertically downward below their chins, as a sign of the cross. By it they recognized one another as belonging to the Christian faith, with the 'cross beards' as their status symbol, which they were so proud to wear.

According to historical facts, the cross had been in existence and used for certain symbols of their own, as far back as the stone age, which, many people of today, especially the Christians would hardly believe, on the assumption that the cross as a religious symbol is only for the Christians. This is not the case however, for even in the Hindu temples, in the Pyramids of Egypt and in the ancient ruined altars of America and China, the cross occupied a prominent position. Bro. A. S. Macbride, quoting the Encyclopedia Britannica, said: "Numerous instances, dating from the stone age to Christian times, have been found in nearly every part of Europe. The use of the cross, as a religious symbol, in pre-Christian times and among non-Christian people may probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship." From the same authority, it was also revealed that from the excavations of Knossos and of discoveries made in connection with the worship of Pelasgian Greece, a shrine was dug out, wherein the central cult-object was a marble cross and the date indicated was 4,000 to 2,000 years B.C.

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Again, according to Bro. Albert Pike, the cross had been "found upon the enduring monuments of the world, in Egypt, in Assyria, in Hindustan, in Persia and on the Buddhist towers of Ireland." He went on to say, that Buddha, just like Christ, was also crucified, tortured, suffered and died on the cross. "Magnificent Buddhist crosses were erected, and are still standing in Ireland. Wherever monuments of Buddhism are found, in India, Ceylon or Ireland, we find the cross: for Buddha or Boudh was represented to have been crucified." Even Christna, the Divine Shepherd and Messenger of Peace, was likewise mentioned to have died upon a cruciform tree, pierced with arrows. The cruciform tree, as then said to be revered in Mexico. In the Indian mysteries, the Tau cross, known as Tiluk, was marked upon the body of the candidate, as a sign that he was set apart for the Sacred Mysteries. Indian temples were built in the form of the cross, in the same fashion as the Druidical temples.

Among Masons, the cross is essentially the same as the square which symbolizes virtue. The square, as we have been taught, is an angle of ninety degrees or the one-fourth part of a circle. Since the cross has four ninety-degree angles, then, taken together as a whole, it is equivalent to a circle. Thus, when the cross is circumscribed within a circle, it forms a perfect combination, for without the circle intervening in this life, we would be gazing at an endless space, just as darkness will be in limitless dimensions without the intervention of light. According to Bro. A. S. Macbride, the cross is the divine symbol of Power, Light, Life and Love, to which we may add, and Masonically by the four cardinal virtues — Temperance, Fortitude, Prudence and Justice, represented by the four right angles, or

squares, of the cross. There are still many other significant meanings that may be ascribed to the cross, almost all of which are related to nature and religious worship.

Widely dispersed, there are several forms or types of the cross in existence, dating back since ancient times. Among them are the *Crux Ansata*, which had gained special notice to the Christian antiquaries; the Celtic, with the circle representing the halo of light behind it, which, to the Egyptians symbolized the generative, or productive power in nature; the Greek, with its perpendicular and horizontal bars of equal dimensions; the Latin, which is the most common form in Europe; the Palaeolithic, which in India was said to be associated with the earliest known relics of humanity; the St. Andrew, worn by the Picts of England, in war time for their badge; the Tau, which among the Egyptian Greeks is a symbol of regeneration or immortality; and the Svastika, with the widest range of distribution. It is said to be a religious symbol in India and China, one thousand years before Christ. The symbol was later adopted as the symbol of Nazism in Germany.

Finally, my brethren, there are two more types of cross worthy of mention in connection with our Masonic obligations. They are, the *Cross roads* and the *Southern cross*. Stranded at the middle of the cross roads today, unable to find their way to the Lodge room, for reasons of their own, are a considerable number of brethren. A few of them already got lost on the way, by knowingly, for material considerations, treading the wayward path to oblivion; some, led by their confused beliefs. Still others, have actually retracted from Masonry, although in fact, they have nothing at all to retract; and to make matters

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GRAVEL AND SAND

A Report on Masonic Activities

NBM



RW Manuel Crudo, Deputy Grand Master with WB Mehuset Masirli, of Realum Lodge No. 31, Istanbul, Turkey, after a fraternal visit from the Worshipful Master.

* * *

VW Lucio R. Ildefonso, PGBB, and Mrs. Ildefonso left Manila on November 22, 1968, for a world tour which will last them at least three months. They expect to be back in early February next year.

Hong Kong will be their first stop and from there, they will fly to Bangkok, Tel Aviv, Jerusalem, Athens, Paris, Madrid, Lisbon and New York. They will be in the cities they touch two or three days to see interesting places. They will be in Jerusalem a little longer and also in Lourdes, France, to see the shrines.

They expect to spend Christmas in Philadelphia with their son, Dr. Valentin Ildefonso, and his family. From Philadelphia, they will go to Chicago to spend the New Year with their daughter, Mrs. Josefina I. Maramba, and her family. After spending a month in each of the cities where their children live, they will come home by air across the conti-

nent to San Francisco, thence Honolulu, Tokyo, Taipeh and Manila.

* * *

We are thankful to Sis. (Dr.) Ellen Schramm for her article on page 5. She and her husband, WB (Dr.) Arthur Schramm, are retired physicians now living in Yucaipa, California. They make periodic visits to the Far East with the Philippines as their favorite stopping place. Out here, they make it a point to stay longer to visit Lodges and Eastern Star chapters. They have also made it a point to visit other cities in the Philippines each time they come this way.

Dr. Schramm and their son, were in the U.S. Army in World War I & II and assigned in the Philippines.

* * *

We recently received a note from Mrs. Jean M. Wilson, widow of WB James Jardine Wilson, a long-time resident of Zamboanga City. It will be recalled that WB Wilson died

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Some of the charter members of Nueva Ecija Lodge No. 73 in front of the new temple at Quezon, Nueva Ecija.

on October 22, 1967 in Los Gatos, California at one hundred years and twelve days, he having been born on October 10, 1867 in Polmont, Scotland. WB Wilson came with the U. S. Army to the Philippines at the turn of the century and was stationed in Zamboanga where he and Mrs. Wilson acquired properties.

While in the Philippines, WB Wilson was active in Masonic work. He was made a Master Mason in Scotland before emigrating to the U. S. where he became an American citizen. He was one of the organizers of Mt. Apo Lodge No. 45 in Zamboanga City. Those who remember him will recall that even in his ninety's he was still sprightly and was regular in his attendance at the annual communications in Manila.

* * *

A note was received from Mrs. Jane C. Furbee, widow of our late Bro. Benj. W. Furbee of Corregidor-Southern Cross Lodge No. 3, to the effect that Bro. Furbee passed away at the Brooks Army Hospital, Boerne, Texas at the age of 88 years on May 15, 1968.

* * *

Here in Manila, WB Fidel Encarnacion, PM (29) passed away on November 8, 1968 at the Lourdes Hospital at the age of 69 years. He is survived by Mrs. Encarnacion, their son and two daughters. WB Encarnacion was an engineering professor at the U.P. before the war and at the Mapua Institute of Technology after liberation.

* * *

Bro. Fernando Tecson, Director and Public Relations Manager of Caltex, Philippines, Inc. passed away on November 15, 1968 at the Manila Doctors Hospital after a short illness. Bro. Tecson was a member of Davao Lodge No. 149. In Davao

City where Bro. Tecson was District Manager for Mindanao of Caltex after the war, he was active in community work having served as director of Davao Rotary, member of the Board of Trustees of Brockenshire Memorial Hospital and other civic organizations.

* * *

The Sampaguita Chapter No. 3, Order of Eastern Star, realized close to five hundred pesos from their fellowship dinner on November 15, 1968, where Senator Jovito Salonga was the guest speaker. It was a novel way of raising funds for charity by which the Chapter accomplished its aim of getting Masons and Eastern Stars and their families together, having fellowship one with another, and hearing an inspirational address. Food for the banquet was prepared and served by professionals and all the committees managing the affair did was to sell tickets and plan a program for the evening which pleased all those present. Turn to page 14

* * *

FRONT COVER:

St. Lawrence Roman Catholic Church was host to Scotia Lodge No. 28, AF&AM, both of Canning, Nova Scotia, for the annual celebration of St. John the Baptist Day on June 23, 1968.

The Lodge marched in full regalia to the church where the members were warmly greeted by Rev. Leo Mallet, Parish priest, who spoke of the occasion as an important step in the great field of community relations. Later, in his sermon, Father Mallet dealt simply but eloquently with the responsibilities of the individual to the local community.

Photographs and tape recordings were made of the historic event, believed to be the first time in living memory when a Masonic Lodge met in a Roman Catholic Church for divine worship.

—The Freemason (Canada),

During the past few years a tremendous effort both in the Church and Freemasonry has been accelerating all over the world toward reaching a perfect accord. *One of the most difficult problems to overcome is to get acceptance of the new idea by old members of both the Church and Freemasonry.* Many have said that it can't be done! They say that there will always be Catholics who will hate Masons and Masons who will hate Catholics.

Neither the Church nor Freemasonry is founded on hate. Both stand solidly on a foundation of brotherly love. Therefore, if some retain hatred in their hearts, they are neither good Catholics nor good Masons. These are the men we must reach. These are the men God wants both the Church and Freemasonry to show the way to truth through brotherly love and understanding. These are the men who need a helping hand.

Not much can be done if such men will not meet each other face to face, and without fear, but with humility before God, in Ecumenical Dialogue to discuss those matters which, because of lack of understanding, remain barriers to final accord.

In every Lodge throughout this Masonic Jurisdiction, there should be Ecumenical Dialogue with members of the Catholic Church and Ecumenical Fraternization with the Knights of Columbus and other organizations of the Church. If we don't see the other man's problem, how can we ever appreciate his point of view? Perhaps a few hours of dialogue will reveal the fact that there are no real issues, just suspicions predicated on misunderstanding. What one does not know, one cannot understand.

How does misunderstanding arise? In Freemasonry, where every Mason

interprets for himself what Freemasonry means to him, there are as many chances for misunderstanding as there are Masons. Every Mason can express what Freemasonry means to him in his own choice of words. But the meaning of the words to the Mason speaking them may not be the same as the meaning implanted in the mind of the person hearing. Such misunderstanding is what has caused many issues to arise between the Church and Freemasonry. Masons speaking for themselves as individuals have been misunderstood by Catholics who thought they were speaking for Freemasonry as a Fraternity.

One great misunderstanding by Catholics has been that Freemasonry is a religion. How this misconception started, we do not know. Perhaps in the distant past some Mason may have said that Freemasonry was like a religion to him. Since Freemasons must believe in God and immortality of the soul and the Craft is admittedly a highly religious society where the Holy Bible is required to be open in every Lodge, it is not difficult to visualize the evolution of an idea among the profane that Freemasonry is some kind of religion. The Catholic Church has misjudged Freemasonry to be a sort of naturalistic religion. By definition, naturalism is the denial of the miraculous and supernatural in religion and the rejection of revelation as a means of attaining truth. The legend of Hiram Abiff is miraculous. Freemasonry consistently admits truth by revelation. Therefore, Freemasonry is not naturalistic.

The Constitution of our Grand Lodge constitutionally states there will be no baptismal ceremony in this Jurisdiction. Therefore, since Masons believe in immortality of the soul, who will prepare the soul for immortality? Freemasonry leaves the ceremony of baptism up to the religion of the Ma-

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GRAVEL AND SAND . . . From page 12

VW Apolonio V. Pisig, DDGM of District No. 10 composed of the ten Lodges in Cavite City and province, announced that the district will be visited by the Grand Master on January 1, 1969 at the Aguinaldo Memorial Lodge No. 31 in Kawit, Cavite. This starts the activities of the Aguinaldo Centennial Year. Incidentally, January 1 is a significant date in the life of WB General Aguinaldo for it was on that day in 1896 when the general was installed Alcalde (Mayor) of Kawit in the morning and in the evening he was made a Master Mason in a secret meeting of Magdalo Lodge (now Aguinaldo Memorial Lodge No. 31).

The Grand Master's visitation will commence at 2:00 PM in the Lodge hall after which the delegates and visitors will be served merienda. After the meal, the delegates

and guests will form a procession to the Aguinaldo Shrine and en route will offer flowers at the monument of WB Jose Rizal and WB General Candido T. Tirona. At the Aguinaldo Shrine, a Lodge of Sorrow will be conducted by a special team with the assistance of the Scottish Rite Chorale. △

* * *

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News and Views on the Ecumenical Movement

NBM

Knights-Masons Cooperate in Civic Welfare and Activities

MW Robert L. Aronson, addressed a joint meeting of Masons and Knights of Columbus, praised those in attendance at Ferguson Masonic Temple as being "in the van of men of good will seeking better understanding of one another."

Ferguson Lodge No. 542, A.F. & A.M., was host to members of St. Pius X Council, Knights of Columbus, also of Ferguson.

Aronson, a Past Grand Master of Missouri, mentioned co-operative ventures in the northeastern United States of Masons and members of the Roman Catholic Knights of Columbus. "It is not up to religious leaders alone to foster brotherhood," Aronson said, "It is something that must be done by all Americans."

Support by leaders of both groups is resulting in a growing movement of co-operation, Aronson said. He mentioned youth groups and civic ventures as fertile fields for joint efforts.

* * *

Hiram Lodge (98) Presents Flag To Knights of Columbus Council

On Thursday evening, January 5th, several officers and members of Hiram Lodge (98), Bloomfield, joined Worshipful Master Robert M. Milvae and Junior Warden Winn H. Smith, when a presentation of the 50-state flag was made to the Francis Nolan Council of the Knights of Columbus, by Hiram Lodge, at the new house of the Knights of Columbus Council.

Worshipful Master Milvae made the presentation on behalf of the Masonic Lodge and congratulated the Council on its new home and it was most fitting that this flag should be presented by the Masonic fraternity to be displayed in the home of the Knights of Columbus.

The flag was accepted by the Grand Knight Augustine Maglieri, who welcomed the Masonic brethren and also mentioned the many community projects that members of the two organizations had cooperated in.

The Connecticut Freemason

* * * *

Today we talk about ecumenism even in death. Let there be nothing macabre about this subject. Let us be as cheerful about this as we can be for after all, going away is merely the release of the spiritual body from the physical. It is a sort of soaring off into a greater freedom, freedom of the soul.

In the Philippines, most cemeteries were the exclusive properties of Roman Catholics, as in fact the Roman Catholic churches owned the titles to those properties. Later municipalities started to have government cemeteries. In Catholic cemeteries, only Catholics who died as Catholics could be buried. Government cemeteries allowed all others, regardless of creed or color to be buried therein. Still much later, other groups, the Chinese, Protestants, Masons and others had to have their own cemeteries in some of the localities.

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Nowadays, seldom are they called cemeteries. Burial places are called memorial parks or lawns. Lots in them are sold and serviced for profit. We are told that nearly all of these memorial parks rake in big money. Small wonder then that there are now so many memorial parks in the greater Manila area. Obviously, those memorial parks are ecumenical too in that they take in anybody.

In the past, rarely were Masons and people of diverse religions allowed to be buried in Catholic cemeteries. Masons had to retract their Masonry before they died to assure themselves of burial in Catholic cemeteries, with all the trimmings.

Very recently, however, a Mason, without having previously retracted, was allowed to be buried in a Catholic cemetery after a mass was said for his soul. And these were done with the express permission of the bishop! A year and a half ago, in Dasmariñas, Cavite, in the Catholic church there, the priest said mass for a departed un-retracted Mason allowing his brethren to wear the white Masonic aprons during the ceremonies. DeMolays who stood as honor guards wore their DeMolay capes.

* * *

The Masonic Bible is the oldest English Bible. It was translated and put together in 1611 during the reign of King James of England. It is also known as the King James Version in the Christian world. It is called the Masonic Bible when the square and compasses is engraved on the cover and on one or two front pages of the bound volume. Otherwise, the contents are purely and exclusively King James.

Since the appearance of the King James Version, there have been over twenty well-known translations, revisions and modernizations of its language. We own and have read several

of those, still we are attracted by the King James Version for its beautiful English, probably because the first time we laid hands on the Bible back in 1923, long before we became a Mason, we had the King James Version.

In Midsayap, Cotabato the Protestant group held a conference to jack up Bible sales in the area. The conference was joined by Catholics in Notre Dame College there. Among the speakers was the Rev. Fr. Jerome Jankord, the parish priest of Midsayap. Another was Rev. Eliezer Mapanao, a Protestant minister and President of the Southern Christian College, a Protestant college. The conference was held in the Protestant church, the Protestant college and the Catholic college.

Great was the enthusiasm generated in buying Bibles and portions that they could not fill the orders before the end of the conference. They ran out of English, Hiligaynon and Ilo-

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understand there are two other Chapters there. In the China mainland, there were four Chapters before 1949. At present, they are in complete darkness.

In the fall of 1957 a group of Masons and their ladies requested the General Grand Chapter of the Order of the Eastern Star in Washington, D.C. to grant permission to establish a Chapter in Taiwan (Formosa — or Nationalist China). Formal establishment was arranged for Dec. 2, 1957, and the Chapter called Yangmingshan Chapter No. 5 was consecrated. The number five to be the consecutive number after the other four Chapters on the mainland in China, but which are now closed. The Chapter celebrated its 10th anniversary in 1967. Yangmingshan Chapter has 160 members.

Upon the completion of the China Masonic Temple in early 1964, the Yangmingshan Chapter contributed an electric Organ which has been widely used and deeply appreciated by the Masonic Lodges. During the unfortunate and very destructive days of Typhoon Gloria in the fall of 1963, many hundreds of homes were flooded and damaged, therefore thousands of families were rendered homeless and helpless. The members of Yangmingshan Chapter took rice and gathered clothing to the refugees and comforted them. By the Chinese New Year, the happiest festival in any Chinese family, packages of rice and meat were distributed to those poor victims who were still living in temporary shacks. Other charity projects were donating a refrigerator to the Chinese Air Force Orphanage; and scholarships to Bible Vocational Training School, and Methodist Girls School. Medical supplies were also donated to a village in the suburbs of Taipei where there

were no medical care or clinics.

Our personal friend Brother H. Moon Chen, 33^o, and first Worthy Patron of the Chapter and his wife Priscilla Chen, Past Matron, is now Secretary of the Chapter. Illustrious Bro. Moon Chen is the representative of the Supreme Council, 33 degree, in Taiwan and Korea. "Yangmingshan" means "Bright" and "Clear," a fitting name, because a high degree of intelligence is manifested by the officers and members of the Chapter, all conducive to making the Chapter a worthy and prosperous one. A large percentage of the members are Chinese. Of the 43 Charter members, 14 are Chinese and six of the Past Matrons and Past Patrons are Chinese. Of course, all meetings are conducted in the English language. I don't know whether other Chapters of the Order are established in Taiwan.

When we were in Manila, in the Philippines, which we have several times visited, we took an active interest in all Masonic and Eastern Star activities. Sampaguita Chapter No. 3, which meets at the Scottish Rite Temple in Manila, invited us to be guests at a meeting on September 23, 1967. A very impressive and solemn ceremony of initiation of three young ladies was held. The officers were dressed in Filipina white gowns with butterfly sleeves. All officers were young, they know the ritual and performed it in a manner not surpassed by any Chapter in the United States. There were about fifty in attendance. Outstanding was the lecture by the Worthy Patron who also recited scripture passages which referred to the star-points' explanations of the ritual, while the candidates were conducted from one point to the next. After the ceremony of initiation, the newly initiated sisters spoke a few words at the invitation of the Worthy

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Acacia Mutual Aid Society, Inc.

Room 11, Plaridel Temple Annex, 1440 San Marcelino, Manila

The Society reminds policy holders of the Group Term Insurance Plan that their premiums for 1969 are due on the first of January. The society emphasizes that insurance coverage under this plan is on the year-to-year basis and failure to pay the premium when due terminates the coverage for the particular group which fails to pay said premiums.

In cases where a Lodge advances the money to pay for the premiums of some of its members, the Lodge so advancing has a lien on the indemnity payment to the heirs of the deceased member.

Under the Group Term Insurance Plan, premium payments may be made in two installments: 50% on January 1 and 50% on July 1. The grace period in January is January 31 and the grace period for the second installment is 31 days.

For a Lodge to qualify in the Group Term Insurance Plan, at least 80% of the members residing in the Philippines must be covered; the Lodge must submit the names of its members and indicate who of those members are to be covered or insured.

Quoted hereunder are the pertinent rules:

2 — A Lodge under the jurisdiction of the Grand Lodge of the Philippines may participate in the Acacia's Group Term Insurance Plan subject to the following rules:

a— The participation of a Lodge shall be for a 12-month period only. At the expiration of this period, the Lodge may participate for another 12-month period. Thereafter,

for another 12-month, and so on.

b— For a Lodge to qualify for participation in the Group Term Insurance Plan, it must satisfy on the date participation is to commence all the requirements hereunder:

i. The Lodge must submit to the Acacia a complete list of its members in good standing and residing in the Philippines, indicating therein the members to be covered or insured;

ii. At least 80% of all members in said list must be enrolled as individual participants in the Group Term Insurance Plan (as amended);

iii. The contribution required of each member for his 12-month insurance coverage may be paid by the Lodge in one sum or at its option in two equal installments, the first installment to be paid on the date participation is to commence and when insurance is to become effective, and the second installment at the end of the sixth month from said date; Provided, That if the date of participation is to commence on the 1st January, the single sum or the first installment

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THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

In 1966, the USS Franklin D. Roosevelt Military DeMolay Club, authorized under the direction of Glen B. Wittstruck, Executive Officer in Florida, came into existence.

It was organized by David L. Pike, with the help of Lt. Cdr. O. D. Brown, Chev., and then became the first sanctioned sea-going DeMolay Club. Pike, an RD, Chev., and PMC of Greater Miami chapter, Miami, Florida is its first president. The club has a membership of 19 DeMolays and 16 Masons on board the Roosevelt, an aircraft carrier.

The ship spent Christmas of 1967 in Cannes, France and there, the DeMolay club provided a Christmas party, complete with Santa Claus, gifts, candies for the orphans of Rayon de Soleil Orphanage.

Lately, the ship was assigned in Viet Nam. There, the Club was active and busy with their ship duties, many of them doing important jobs on board ship. The DeMolays and Masons of the USS Franklin D. Roosevelt are eager for DeMolays everywhere to know of the comradeship and fellowship they have found and enjoyed among themselves.

— PH3 *Charles W. Cox, USN.*

* * *

DeMolay

Order of DeMolay, founded in 1919 by Frank S. Land is composed of

boys between the ages of 14 and 21. Each chapter is sponsored by a Masonic organization called a Sponsoring Body. Each chapter elects its own officers who plan the activities of the chapter in consultation with the sponsors. The general organization is the International Supreme Council. The Grand Secretary provides the operational staff and has his office in Kansas City, Missouri.

* * *

Job's Daughters

Job's Daughters, founded in 1921 by Ethel Wead Mick, is for girls between the ages of 12 and 20. The adult advisors are called Guardians and there is a Grand Guardian for the State and a Supreme Guardian for the international organization. There are no paid organizers and authority to organize Bethels (which is the name applied to chapters) is vested in the Grand Guardian. The boards are composed of Master Masons and women of Masonic background. Its international headquarters is at Omaha, Nebraska.

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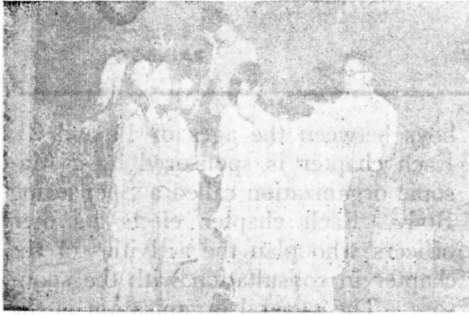
Rainbow Girls

Order of Rainbow for Girls, founded in 1922 by W. Mark Sexon is for girls between the ages of 12 and 18. The chapters are designated as Assemblies. The presiding girl is the

Turn to next page

Worthy Advisor and the adult advisors are designated as Mother Advisors. Each State has its own Grand Assembly. There is an international headquarters in Oklahoma. The adult advisors are usually selected from members of the Eastern Star.

* * *



Jobies, Rainbows and DeMolays on the lawn of the home of Dad and Mom Domingo in Quezon City in tete-a-tete during their luau party.

* * *

The Quezon City Chapter, Order of DeMolay, in cooperation with the Brotherhood of the U.P. Plebeians, gave a musical presentation of folk songs last December 5, 1968 at the Abelardo Hall, U.P. Diliman, Quezon City. The presentation was a SERVICE PROJECT towards the realization of a scholarship fund for deserving students at the University of the Philippines. Also, the presentation was held to raise funds for badly needed paraphernalia of the Chapter.

The night was highlighted by the Lads and Lasses, the Six-Halves, Double Image, Ma's Concern and the Mignonnettes. Mario Andres, a campus known folksinger, sang some of his most applauded folk songs. Other celebrities were Manny & Dino from the U.P.C.A., the Honeylarks from the American School and the newly formed Drain Age.

The Quezon City Chapter, Order

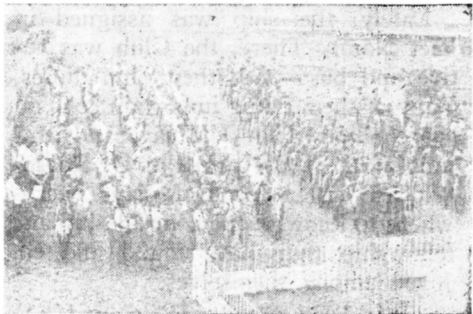
of DeMolay, otherwise known as the Capitol City Chapter of the Philippines, is under the jurisdiction of the Philippines, Guam, and Okinawa. Master Councilor is Victor Samuel C. Habito with Filomeno Y. Beza, Jr. and Bernardo U. de la Merced as Senior and Junior Councilor respectively.

—William F. Woodhouse

* * *

Perla Assembly No. 1, Order of Rainbow for Girls and Loyalty Chapter, Order of DeMolay, in cooperation with the Ladies of Melody and the Scottish Rite Chorale presented "Hawaiian Paradise", a musicale, on December 1, 1968 at the Scottish Rite Hall at 1828 Taft Avenue, Manila. The play was directed by Mom Perla Gonzales and Dad Jose S. N. Navarro, Jr. Its theme was: "Where diversities of racial cultures of the East and West blend as in the beauty and harmony of the rainbow". The two Masonic youth organizations realized a fairly good sum which was equally divided between them to augment their charity funds which they intended to give to the Masonic Hospital for Crippled Children, the Childrens Garden, the Elsie Gaches Village, the Cerebral Palsy Project

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Boy and Cub Scouts of Dumaguete City salute their departed brothers Jojo Magbanua and Boboy Escarda who are buried in the Kaladias Memorial Lawn.

been Masons among the Presidents of the United States. We in the Philippines can also mention four namely: Aguinaldo, Quezon, Laurel, and Roxas.

A cursory study of Freemasonry in America reveals that many of the Generals and other leaders of the American Revolution, some of the signers of the Declaration of Independence and of the United States Constitution, various senators, representatives, and State governors, Cabinet members and Presidents were Masons.

Wor. Allen E. Roberts, author of *Masonry Under Two Flags*, has given valuable information about Masons who played a great role before, during, and after the American Civil War or, as some authors prefer, War Between the States. "Close to four hundred generals on both sides of the conflict," says the writer of this very interesting work, "were Masons; both Congresses had many Masons in their ranks; Masons were in both Cabinets; Masons made up about eleven per cent of the armed forces of both the United and Confederate States." (p. 1).

The booklet which consists of "essays on Masonic activities and influences during the bitter struggle of 1861-1865" contains elevating instances of fraternal love and relief because of the spirit of Masonry. Says the author: "From Washington to Shilok: from Maine to California; from the North and the South, East and West, the brotherhood of Americans gleamed through the light of Masonry. Many men were to attest before the war ended that Freemasonry held the hearts of men together although guns were keeping them apart." (p. 19).

Numerous instances on record furnish a solid basis for the manifes-

tations of the power of Masonry. Roberts has ample reasons to make this statement: "The love shown by Masons during and after the conflict, not only for members of the Craft, but for all human beings, was one of the brightest chapters in the history of the War" (p. 29).

In the United States a bright history was written under the heading: *Masonry Under Two Flags*. In the Philippines a brilliant history of Masons and Masonry could be written with the title *Freemasonry under Four Flags*. In this land Masons and Masonry grew under the Spanish flag, under the American flag, and under the flag of the Sun and the Stars of the free Republic of the Philippines.

The early days of Philippine Masonry were dark and gloomy. They were tragic and bloody. Under the tyrannical rule of the union of the governmental and ecclesiastic authorities, Masons and even those merely suspected as Masons, their relatives, friends, and associates were subjected to inquisitional punishment. At no time in our checkered history as in the era of persecution of Masonry may we find like demonstrations of man's inhumanity to man. Numberless patriots and men of heroic mold have been arrested, tortured, exiled, executed.

Teodoro M. Kalaw has devoted a whole chapter in his *Masoneria Filipina* to "persecution and Depression of Freemasonry" in our country during the period from 1892-1897." (Chapter V-English translation; pp. 105-109). We quote a mild excerpt on The Inquisition meted out to our pioneering brethren:

"The first Masons that dared to come to our shores met with the terrible Inquisition, that monster of intolerance, imported here in the mid-

Turn to next page

dle of the XVI century, and which did not disappear from the world until it was sated with human blood. How many bans were pronounced, how many anathemas were hurled in its name! The saddest part of the story was that, after the Holy Office had officially disappeared, its spirit of intransigence and hatred continued to inspire the actions of the government of the Philippines until the last moment of Spanish sovereignty. The thunderous voice of civil and ecclesiastical authorities condemned without remission and punished without mercy..." (Ibid, p. 199).

The love of freedom is unquenchable. No amount of threat or persecution could arrest the advance of Freemasonry. Many Filipinos of vision and mission joined the Fraternity in Barcelona, Madrid, Paris, London, Singapore, Hongkong, and other cities. This and future generations must reverence them for they blazed the trail in our age-long struggle for national emancipation. We shall mention a few honored names: Rizal, del Pilar, Lopez-Jaena, Mariano Ponce, Antonio Luna, Moises Salvador, Pardo de Tavera, Juan Luna, Basa, Dr. Bautista, Dr. Apacible, and Alejandrino.

Justice requires that we record that some Spaniards in Spain were sympathetic toward their brother Masons in this distant archipelago. The towering figure among them was Brother Miguel Morayta. He was professor at the Central University of Madrid, President of the Hispano Filipino Association, a Republican and a liberal, a friend of the Filipinos, Grand Master of the Grande Oriente Español, and sponsor of the campaign for Filipino lodges (Kalaw, *Philippine Masonry*, p. 20) The *Gran Maestre*, Morayta, was held in "profound veneration and respect" by Filipino Masons and was helpful and ser-

viceable to the great cause of Philippine Masonry till his death in 1917.

Several foreigners could be added to prove the universality of the causes espoused by Freemasonry. It transcends racial and geographical boundaries. It has taken root in the East and the West. It is moral and spiritual in its interpretation and application of the principle of freedom.

The statement has often been made that Masonry is not a religion but it is religious. This has been misinterpreted and even misapplied. It is not a religion in the sense that it is not an institutionalized church and is no competitor of churches. But all Masons know that it is eminently religious. It observes prayer at the opening and at the closing of its important ceremonies. The sacred book is displayed and is one of Freemasonry's light. Its commitment to God is firm and steadfast. Its advocacy of the Fatherhood of God and the Brotherhood of man is strong, general, and consistent. In a very true sense it is the embodiment of universal ecumenism. It has been one of my springboards in the writing of *Divine Economy*. I do not hesitate to assert that in my judgment Freemasonry is a human and divine institution. Man as a being created in the image of the Great Creator may well look upon Masonry as the religion of religions.

Many of us have little knowledge of the history, the worth, the labors, sacrifices and achievements of Masons and Masonry. The generality of our people may be said to be lacking in the appreciation of the high value of Freemasonry and in the awareness of the role of Filipino Masons in emancipatory struggles. True, in various towns there are streets and plazas bearing the names of Rizal, Luna, Mabini, Plaridel (del Pilar), Aguinaldo, Tavera, and others prominent in history. The future will no doubt enrich

the list with the names of Quezon, Roxas, Palma, Santos, Lim, Benitez, etc. It may be added that several Resident Commissioners sent at the behest of our people to work for independence in Washington, D.C. — like Ocampo, Quezon, Earnshaw, Yangco, Paredes, Delgado, Guevara, and Osias were Masons.

Many eminent American Masons such as Presidents Taft, Roosevelt, Theodore and Franklin, and Truman, to mention but a few, were helpful in the progress of the Philippines culminating in its political manumission.

Masons are builders — builders of bodies, minds, and characters; builders of communities, nations, and of a world in larger peace and freedom. Freemasonry is everlastingly working for freedom in its broadest and highest sense. That includes freedom from sin and from evil which results in salvation. △

* * *

PADUA... From page 6

“HARMONY BEING THE STRENGTH AND SUPPORT...”

During the whole period of seven years that it took to build King Solomon's Temple (1012-1005 B.C.), “it did not rain in the day time but in the night season only (so) that the workmen might not be obstructed in their labors...” William Smith's *Bible Dictionary* says that the “parts were all prepared at a distance from the site of the building and when they were brought together the whole immense structure was erected without the sound of hammer, axe or any tool of iron.”

King Hiram of Tyre had an agree-

ment with King Solomon “to pay the craft their wages if any be due that none may go away dissatisfied, harmony being the strength and support” of all human relationships.

In the “raising” of a Fellowcraft mention is made of “our ancient friend and brother, the great Pythagoras, who was initiated into several orders of Priesthood,” and the inventor of the Forty-Seventh Problem of Euclid.

The Pythagorean philosophers taught that “the whole universe is *harmony*” and they believed in “the immortality and transmigration of the soul” which they defined as “the *harmony* of the body.” To restore *harmony* was their goal. This concept “had considerable effect on the development of Plato's thought” on *harmony*.

Pythagoras, founder of the Pythagorean school of mystic philosophy, antedated Socrates, Plato and Aristotle, having lived in the 6th century B.C. (Socrates 5th, Plato 5th-4th, and Aristotle 4th c., B.C.)

He was a disciple of the Hindu belief in the transmigration of souls and organized a Brotherhood of Men whose members were to live a life of temperance, courage, loyalty, obedience and faith, these forming as “stepping stones from a lower to a higher incarnation and from a liking for men to a likeness of God...”

Virtue and friendship, they said, are *harmonies* in the human character which turn human individuals into a *harmonious* group.

(What is the “Forty-Seventh Problem of Euclid?” will be the subject of a subsequent article.) △

TALATALA . . . From page 10

more disconcerting, a few of the alleged retractions were signed *in blank*. Some lost brethren have even gone to the extent of publishing articles inimical to Masonry, through the medium of certain sectarian publications. To them, all we can say is — unfortunate! Those brethren therefore, who are still at the cross roads, might well be reminded of the Southern cross, the bright heavenly constellation in the form of a cross, which God has provided to guide the mariners and other nocturnal travelers, while

* * *

wandering aimlessly through the dark, wide, and gloomy ocean of uncertainty. It being in the Southern sky, reminds us of the Junior Warden, who governs the Lodge during the time of refreshment. In its deeper meaning, it should remind those who are now at the cross roads and could not find their way to the Lodge, that while they procrastinate amidst indecision, the Southern cross, that divine constellation, is ever-present from dusk to dawn, to guide them to the same old familiar place, where the rest of the brethren await them with open arms and hearts and warm fraternal welcome. △

PAJARILLAGA . . . From page 7

anybody, and secondly, this matter of selecting Lodge officers is strictly an individual's inherent right and responsibility which he owes only to Freemasonry and to the GAOTU which we should carefully and honestly practice. The officers must be selected on the basis of their qualifications, their sincerity and devotion to the organization, their proven ability and proficiency in conducting the affairs of the Lodge, their personality, trust and confidence reposed upon

* * *

them by the brethren.

The officers to be elected might be the same incumbent group or entirely a new set depending upon how the majority of the members feel and how they will finally decide. Whoever they may be, let us be sure that they are the best available (re-elected or not) and the most deserving and qualified for it is only through this noble and systematic way of electing our officers and leaders that we can maintain the strength and honor of this —our venerable Institution for generations yet to come. △

ECUMENISM . . . From page 16

cano Bibles. The conference was held under the auspices of the Philippine Bible Society, whose Manila staff is composed largely of Masons. The society does an average annual sales of half a million pesos. Most of its surplus is plowed back into research and translation of the Bible into over forty dialects in the Philippines.

* * *

lost a great pillar in the death last month of Augustin Cardinal Bea, with whom, it will be recalled, MW William H. Quasha, PGM, had been in correspondence relative to Philippine Masonry and the Roman Catholic Church. Most Rev. Bea, a German Jesuit, died at 87 of a bronchial infection in Rome. Since 1960 he organized and headed the Vatican Secretariat for Christian Unity and thru it he labored and travelled incessantly

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The ecumenical movement has just

Matron and all sounded very sensible and in excellent English.

Although most of the members of Sampaguita Chapter are Filipinas, the work was conducted in excellent English spoken in the musical dialect of the native Filipinas. We were asked to speak to the assembly and both of us praised the excellent manner in which the work had been performed, also telling the sisters and brothers of our trip and of our previous visits to the Philippines, where my husband spent three years during the First World War and where our son Eric served in the U.S. Air Corps at the beginning of the Second World War and where he was taken prisoner of war by the Japanese when Bataan was overrun. He suffered great hardships in war prison camps in the Philippines and later in Japan.

The meeting of Sampaguita Chapter started at 6 p.m. and closed at 8:45 p.m. with the singing of the Sampaguita Song. The sampaguita is the national flower of the Philippines. A hot soup, refreshments, cake and ice cream were served after the meeting in the Dining Hall and members and visitors remained in the Banquet Hall till nearly ten o'clock.

There were also visitors present from three other Philippine Eastern Star Chapters and we have never observed such fraternal spirit existing in other organizations like in the Philippines, Japan and China. Sampaguita Chapter also issues a monthly bulletin of several pages. These Bulletins like those issued in Japan, China and the Philippines make each member feel as a living part of the Chapters; they tell of correspondence received; they tell of happenings within the chapter; of members being sick, of their travels, of their family festivi-

ties and of visitations with other Chapters. Truly, no organization can exist or perpetuate the interest of their members unless they know what goes on and thus they stimulate the loyalty of the absent members. In fact such bulletins are part of the HISTORY of each Chapter.

In *Australia* the Masonic Grand Lodges frown upon any Eastern Star Chapters and they oppose their establishment. We were told by Grand Lodge Officers that they definitely oppose them and it seems that nowhere have they been created. Although we were told that in the State of New South Wales there are such institutions. We believe that the leaders of Masonry in Australia do not understand the aims and purposes of the Order and they may possibly confuse them with the Order of Co-Masonry, which, I believe, exists in Australia. Co-Masonry is quite strong in Great Britain and also in some Continental European countries. It is also represented in many American cities, including one in Los Angeles. They use a sort of Masonic Ritual and have all degrees existing in regular Masonic Lodges.

There are Chapters of the Order of the Eastern Star in Germany, most of them located in U.S. Army bases. Recently when we were in Beirut, Lebanon, we heard of a SPHINX Chapter of the Eastern Star, but believe that it has no connection with American Order. We had no occasion to visit them. △

* * * *

Honors fall on barren soil if they do not instill in the recipient a larger opportunity for the rendering of greater service.

—Confucius.

Pitak Filipino

Ni Kap. Agustin L. Galang, NIG (17)

ANG BATAS AT ANG KAAYUSAN

Ang Masoneria sa mula't mula pa'y matatag ang paninindigan sa kata-rungan at kaayusan. Ito ay nauukit sa kanyang ginintuang alituntunin. Ang paniniwalang iyan, kailan man ay hindi magbabago. Sinumpaan ng kanyang mga deboto ang katapatan sa Inang Bayan, paggalang sa mga itina-lagang tagapamahala ng gobierno. Ang pagtupad sa batas at pagpapaunlad sa kaayusan ay mabigat na balikatin ng bawa't Mason. Ang mga Mason ay mahinahon at matahimik, ngunit kailan ma't may nagbabantang pang-anib sa loob at labas, ay handa niyang ipagtanggol ang bayan at kung kailangan ay magtigis ng dugo sa pag-sasanggalang sa karapatan at karan-galan. Ang kanyang pamantayan ay ang bantog at dakilang Guro na nag-pakamatay huwag lamang sumira sa salitaan.

Mayroong mapanganib na kilusan at masamang impluensia na ang ikina-lat ay paghihimagsik at pagkakapang-kat-pangkat ng mga mamamyan na sa ngayo'y namamasdan natin na nagpa-pagupo sa pinakapundisyon ng pama-halaan sampu ng lipunan. Kagaya ng anay ito ay ilag sa liwanag, kaya sa mga liblib na lugar nila isinasagawa ang paninira. Dito dapat mangamba ang Masoneria ng higit kaysa lantad nilang kalaban na sa kanilang sarili ay naghahangad din ng katahimikan at kaayusan.

Sa isang bansa ay hindi nawawalan ng pangkat na naniniwala't napaka-kasangkapan sa mga manghihimagsik na walang ibang adhika kundi maibag-sak ang malayang pamumuhay o ang

demokrasiya. Ang katotohanan ang ilan dito ay naguudyok ng kagalitan at pagkaka-hiwa-hiwalay. Sinasamba nila ang mga manggugulong-bayan (anarchists) na pinakamasama, at mamamatay-tao. Sa mga lihim at mapanganib na kilusang pinalalaganap ng mga taong maiitim ang kaluluwa, ay dito dapat maghanda ang Masone-ria sa pagpatnubay upang ang mga ito ay maihatid sa matuwid na landas, o labanan ng boong tapang hang-gang magapi't magharing muli ang kapayapaan.

Ang Linggo ng Batas at Kaayusan (peace and order) ay binibigyang diin ng ating Pangulo, sa pamamagitan ng proklamasyon upang maikintal sa isip ng lahat at bawa't isang mamamayan na ang lakas at pagunlad ng isang Bayan ay malaki ang kinala-man ng walang pasubaling paggalang sa batas at pagtataguyod ng kaayusan. Ang alin mang bansang pinag-haharian ng mga manliligalig na sad-yang niyuyurakan ang batas at gina-

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GRAND LODGE . . . From page 8

MW Joseph E. Schon, Grand Master, flew to Kwajalein, Marshall Islands, to make a visitation to Emon Lodge No. 179 on Friday, November 29, 1968. That was the first time a Grand Master visited the far-flung Lodge since it was instituted in 1965. MW Schon also made fraternal visits to the two Lodges on Guam and the one Lodge in Saipan.

Before returning to Manila on December 8, MW Schon went to Saigon to visit Saigon Lodge, U. D. In Saigon, he was met by the officers and members of the Lodge and by VW Hermogenes Oliveros, Grand Lecturer, who had preceded him there to help in instructional matters.

Matters of serious concern were threshed out in the four places visited. MW Schon, upon his return, was pleased to state that the problems were satisfactorily solved with his assistance and guidance. In fine, it was a case of "nipping it in the bud," for had he not gone there and merely waited for the next annual communication, things could have gone out of hand.

VW Hermogenes Oliveros, Grand Lecturer, and VW Juan Causing, Assistant Grand Lecturer, reported that their instructional trip in the second and third weeks of November was the most fruitful of results, though the hardest so far. Except for the plane ride from Manila to Aparri, Cagayan, they covered the rest of the trip by bus. They visited the Lodges in Cagayan, Kalinga-Apayao and Nueva Vizcaya provinces.

The Grand Lecturers reported that even with the hardships of travel, over rough and rugged roads, having late or missing meals, inadequate water and light facilities in some of the areas visited, being shaken in ancient buses by day and night, they had the inner satisfaction of being able to serve the Lodges in their line of work. They are especially pleased with the reception by the members of their efforts to teach them about Masonry in the ritualistic and philosophic areas. The brethren in the areas visited are all praise for the assistance given to them at the grass roots level. It is their hope that this effort of the Grand Lodge will be continued from year to year. △

* * *

JO-DE-RAS . . . From page 20

of the Elks Club and the School for the Deaf and Blind.

* * *

Dad Henry Ang-Hessing of Men-cius Lodge No. 93 was recently installed as Rainbow Dad of Perla Assembly No. 1, Order of Rainbow for Girls. △

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gambala ang katahimikan at kaayusan, kailan man ay di lalakas, ni uunlad. Ang pinakabuod ng direktiba ay upang imulat ang mga mata ng mga nadidimlan, maakay sila sa landas ng katotohanan at katiwasayan. Kusang loob silang magugnay sa pagtutulongan ng Pamahalaan, Paaralan, Simbahan at ng lahat ng Lipunan, sa pagbaka sa lahat ng uri ng katiwalian.

Parang isang sakit na kanser, ang kasamaan ay nalusub na ang lahat ng sangay ng lipunan, ngunit talo't higit ang sa Pamahalaan. Wala ng maitatangi, ang huwaran ng mga bata sa gawang labag sa batas ay ang mga taong tanyag at kinikilala sa Pamahalaan at sa Lipunan. Ano kaya ang dahilan, ang panahon o ang pangkalahatang kaunlaran? Hindi kaya naman dahil sa kapabayaang ng mga magulang, Paaralan at Simbahan? Kung ano man ang batayan, kung nais nating manatiling maykarangalan, nararapat na ang malala ng sakit na ito ay madaliang malunasan.

Ang administrasyon ay ginagawang lahat ang kaya. Ngunit kung sino ang mga mambabatas ay sila ang unang-unang lumalabag o kung hindi man ay tinatangkilik ang mga yumuyurak sa batas. Dahil sa kanilang lakas o impluensiya, ang tagapaggawad ng katarunga'y sumasa limbo din ng kanilang kapangyarihan. Dahil diyan ay nagugulo ang katahimikan at kaayusan. Kapag-gayon ng gayon, di malayong, ang mga api-apihan ay mag-aalsa, masusuklam. Bago sumapit iya'y tila kailangan na ang KAMAY NA BAKAL. △

* * *

There is nothing more universally commended than a fine day; the reason is, people can commend it without envy.

—William Shenstone.

to advance ecumenism. He was a brilliant theologian and foremost Biblical scholar. For over a decade he was a confidante of Pope Pius XII and was the principal author of the pope's *Divino Afflante Spiritu*, the encyclical which encouraged previously forbidden scientific study of the Bible. Cardinal Bea was instrumental in persuading many Vatican Council conservatives to a declaration of the Roman Catholic Church toward non-Christians, a retraction of the charge that all Jews are guilty of Christ's crucifixion and a reaffirmation of Christianity's Jewish roots.

* * *

While the Grand Lodge and the Catholic hierarchy panels which have been in conversation for sometime deeply mourn the going of Cardinal Bea, they opine that the ecumenical movement is here to stay in the Philippines. △

* * * *

Important Notice

The Grand Master hopes that Lodge and District convention secretaries who have in their possession resolutions made or presented in Lodge and convention meetings will now send them to the Grand Secretary so that they can be in his hands before the end of January 1969. Districts which have not held their conventions yet will send the resolutions to be presented within, but not later than ten days after such conventions.

It is the wish of the Grand Master that the resolutions be sent promptly so that they can be referred to the Committee on Resolutions of the Grand Lodge for study and recommendation long before the next annual communication which will be held on April 22, 23 and 24, 1969.

son. The same is true for marriage. Although a Masonic funeral service is provided in our Jurisdiction, it is merely a memorial service at which each Brother in a Lodge may have a last chance to pay respect to a departed Brother. Freemasonry leaves to religion the final act of committing the departed Brother's soul to God. Freemasonry neither provides for forgiveness of sins, nor communion for a Mason to prepare his soul for eternity. It is obvious then, when seriously considered, Freemasonry cannot be a religion as it is not a system, or belief that provides complete salvation to man. Freemasonry leaves the essential functions of religion up to the religion of each Mason.

When you meet a Catholic, greet him as a Brother, because he is a brother. Whether he is a Mason or not does not matter. Do not dwell on past differences. Make plans for the future. If he has questions to ask about Freemasonry, don't hesitate to answer him exactly the same way you would any other person who might be interested in joining your Lodge. If you are not sure of the answer to his question, tell him you will get him the answer. If he hurls a challenge at you, always remember that your image as a Mason and the image of Freemasonry rests in your hands. How you act and what you say will determine the image you project.

To better understand the aims and purposes of Freemasonry as expressed in some of the other Jurisdictions, the following is quoted from the Constitution of the Grand Lodge of Scotland:

"In August 1938, the Grand Lodges of England, Ireland and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared

throughout. This statement, which was entitled "Aims and Relationships of the Craft," was in the following terms:—

1. From time to time the Grand Lodge of Scotland has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practiced under its jurisdiction since it came into being as an organized body in 1736, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

2. In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.

3. The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. This is essential and admits of no compromise.

4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his obligation on that Book, or on the Volume which is held by his particular Creed to impart sanctity to an oath or promise taken upon it.

5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society, he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

6. While Scottish Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any

Turn to page 33

OFFICIAL SECTION

Edict No. 54

**TO ALL MASTERS, OFFICERS AND MEMBERS
OF LODGES UNDER THIS JURISDICTION,**

Greetings:

I, Joseph E. Schon, Grand Master of the Most Worshipful Grand Lodge of the Philippines, by virtue of the power and authority in me vested by the Constitution, do hereby repeal, in the following order, Edicts Number 53, 52, 51, 42 and 41, and in lieu thereof decree:

1. That Paragraph 175, Article III, Chapter III, Page 24 of our Constitution remains in force and provides as follows:—

“No Lodge shall advance an Entered Apprentice or a Fellowcraft to a higher degree until, after a strict examination in open Lodge, he shall have given satisfactory evidence that he is entirely proficient and well qualified in the degree or degrees which he has already taken; and no Entered Apprentice or Fellowcraft shall be advanced to a higher degree in any Lodge than that in which he shall have received those, or either of those degrees, unless by the official consent of such Lodge, if it then be in existence.”

2. That every newly-raised Master Mason shall submit himself, in open Lodge, to a strict examination to demonstrate his proficiency in the Master Mason's Degree at a convenient date after his raising.

3. That every examination on proficiency of a candidate or newly-raised Master Mason in open Lodge, for whatever Degree of Masonry, and the results thereof, shall be duly noted in the minutes of that meeting.

4. That a newly-raised Master Mason who has not complied with Paragraph 2 above shall not:—

- a) Dimit from his Lodge
- b) Hold dual membership in any other Lodge
- c) Be issued a Travelling Certificate
- d) Hold any office in the Lodge, either elective or appointive
- e) Be eligible to receive other Masonic Degrees.

This Edict, Number 54, shall become effective on January 1, 1969, and the provisions hereof shall apply to all candidates and Master Masons who will have received their degrees on or after this date.

This Edict shall be read in open Lodge at the stated meeting following its receipt, and this action noted in the minutes.

GIVEN under my hand and the seal of the Grand Lodge, at the City of Manila, Philippines, this 15th day of November, 1968.

(Sgd.) JOSEPH E. SCHON
Grand Master

ATTEST:

(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

* * *

CIRCULAR NO. 2
Series of 1968 — SCHON

SUBJECT: PROCEDURE ON PROFICIENCY EXAMINATION

**TO ALL MASTERS, WARDENS, OFFICERS
AND MEMBERS OF SUBORDINATE LODGES**

Greetings:

That the examinations on proficiency of candidates and newly-raised Master Masons in open Lodge be conducted uniformly, and their full value and benefit

attained, the procedures throughout this Grand Jurisdiction will be as follows:—

1. The positions of the examiner and candidate, (or Master Mason) as the case may be, shall remain as defined in our Monitor.

2. The examiner will conduct the examination in a voice loud and clear, and require the examinee to respond in the same manner, that all the Brethren in the Lodge may hear the entire proceedings.

3. At the end of the examination, the examiner will inform the Worshipful Master that the examination has been concluded.

4. The Master will then call for a division of the house on the question of whether the examinee has proved himself proficient in the degree on which he has been examined. The examinee should not be present during consideration of this question.

5. It will be permissible to examine a maximum of three candidates (or Master Masons) at a time on any given degree by having the examiner propound his question indiscriminately to any one of the examinees at a time. The obligations will be given by all the examinees by paragraphs, indiscriminately, as the examiner may direct.

This circular shall be read in open Lodge at the stated meeting next following its receipt and that fact shall be mentioned in the minutes.
Manila, November 15, 1968.

(Sgd.) JOSEPH E. SCHON
Grand Master

ATTEST:
(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

* * *

CIRCULAR NO. 3
Series of 1968 — SCHON

SUBJECT: CONSIDERATION OF REDUCTION OF AGE
LIMITATIONS TO APPLY TO SONS OF
MASTER MASONS ONLY.

TO ALL MASTERS, WARDENS, OFFICERS
AND MEMBERS OF SUBORDINATE LODGES

Greetings:

Several Grand Lodges recognize the practice of accepting sons of Master Masons for the degrees of Masonry at the age of 18 years.

Your Grand Master considers that this action would have many favorable aspects that would enhance Masonry in this Jurisdiction, but that there are equally certain disadvantages that may off-set the benefits.

Favorable action on this proposal would require an amendment to Paragraph 158 of the Constitution as follows:—

“No Lodge in this Jurisdiction shall receive an application for the degrees of Masonry unless the applicant be a man of at least 21 years of age, OR, IF THE SON OF A MASTER MASON IN GOOD STANDING WITHIN THIS GRAND LODGE, 18 YEARS OF AGE, at the time of signing his application; no woman..... etc.”

It is the desire of your Grand Master, that this question be considered formally in Stated Meeting of each Lodge, and after careful deliberation, acquaint the Grand Lodge, through the Grand Secretary, of the findings of the members, pro or con, before the end of February, 1969.

If the majority of the Lodges should be in favor, the Grand Master will recommend the necessary legislation to accomplish same.

This circular shall be read in open Lodge at the stated meeting next following its receipt and that fact shall be mentioned in the minutes.

Manila, November 15, 1968.

(Sgd.) JOSEPH E. SCHON
Grand Master

ATTEST:
(Sgd.) ESTEBAN MUNARRIZ, PGM
Grand Secretary

ONCE MORE, WITH FEELING!

Shortly after the November issue came out, many friends and brethren commented to us that our editorial was too short for so important and interesting a subject. They asked that we be more detailed in our exposition.

Our thesis, if you recall, was and still is, Masonic parents, like some other parents, are not raising their children like they used to be raised — in favor with God and man. The last phrase, if you please, is Christmassy because it is quoted from the Bible and refers to the childhood of Jesus, to the manner in which Joseph and Mary and those around them trained and instructed Jesus the better for Him to be a man among men, helpful, obedient passionately concerned and involved in the common tasks of the home and family so that the family could and would be a vital force for the good of the community and thereby be in favor of and be favored by God.

In large cities, where life is too fast, where it is all getting and spending, where the father has to work hard and even the mother has to have a job to augment the family income so that the family can live in comfortable circumstances, they have much less time to watch and train their children in the way they should go. Consequently, the children are left with the maids and boys whose standard of education and morality are too low for examples to the children. Just imagine, parents work so hard to earn money to hire maids and boys to take their places in the home to train their children in the baser standards of life and morals! We are confused by the economics of this set-up.

To be where they are now, to earn salaries in four figures, parents have to have high-class education and training only to give their children two-figure training in morals. Obviously, there is a need for balance. Perhaps the monetary income can be reduced and the parents' investment in time and opportunity to be with their children can be increased. We are certain this can produce better types of children who would be assets to their parents, their communities and their country. What doth it profit a man if he gain the whole world and lose his own soul — and the souls of his children.

Masons remember that Freemasonry is a progressive moral science. The science of morality must progress toward all that is good and proper, that which is ennobling and of good repute, that which will redound to the elevation of morality in this our land. We could only wish that Masons, well-steeped in morality that they are, endeavor to give or pass on that quality to their own children. Woe to us if our children are dubbed "children of Masons" with contempt rather than in respect and admiration.

Again, woe to us if our neighbors admire us for our upright living and yet our children are known to be gangsters and hoodlums in our communities. Indeed, our Masonry would be far less useful to us if it is known to be good only for us but incapable of being transmitted even by osmosis to our children. Let us be proud if we can make our children proud enough to be and behave like children of Masons. △

Lodge nor at any time in his capacity as a Freemason is he permitted to discuss or to advance his views on theological or political questions.

7. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one Government and another, or between political parties, or questions as to rival theories of government.

8. The Grand Lodge is aware that there do exist bodies styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of Scotland refuses absolutely to have any relations with such bodies or to regard them as Freemasons.

9. The Grand Lodge of Scotland is a sovereign and independent body practising Freemasonry only within the three Degrees and only within the limits defined in its Constitution. It does not recognize or admit the existence of any superior Masonic authority however styled.

10. On more than one occasion the Grand Lodge has refused, and it will continue to refuse, to participate in conferences with so-called International Associations claiming to represent Freemasonry, which admit to membership bodies failing to conform strictly to the principles upon which the Grand Lodge of Scotland is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

11. There is no secret with regard to any of the basic principles of Free-

masonry some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess and practice, and can show that they have consistently professed and practiced, those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practiced whole-heartedly and in their entirety by those who desire to be recognized as Freemasons by the Grand Lodge of Scotland."

Within the Philippines, the Supreme Council of the 33rd and Last Degree of Ancient and Accepted Scottish Rite announced its DECLARATION OF PRINCIPLES in the Proceedings for 1951 as follows:

"In view of the many allegations that Freemasonry concerns itself in controversies, both of a religious and a political nature, this Supreme Council hereby declares to the world the following statement of principles:

This Supreme Council affirms its unwavering loyalty to the fundamental purpose and principles of Freemasonry.

It understands that purpose to be the improvement and strengthening of the character of the individual man, and through the individual, of the community.

It believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to

Turn to next page

enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing toward all mankind which will move them to translate principle and conviction into action.

To that end, it reaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their particular application to some specific problem.

Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

It is the essence of Freemasonry that this unity be preserved.

Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of governmental officials, whether executive, legislative or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason should act in civil life according to his individual judgment and the dictates of his con-

science."

The Catholic Church has alleged that Freemasonry is anti-catholic and subversive in character. Whatever may be said of Freemasonry elsewhere, the Free and Accepted Masons of the Philippines have never been subversive of the Philippine government. The promise of every Master of a Lodge to support government is contained in Charges II, III, and IV of the Installation Service. As Filipinos all know, many of the Masonic brethren have been famous patriots. As for Freemasonry being anti-catholic, to our knowledge there is nothing essentially anti-catholic in our constitutions. In the past there may have been differences and even quarrels between the Catholic Church and the Free and Accepted Masons of the Philippines. But the past is past. Today we are fully committed to a cooperation with the Catholic Church. Such antagonism in the past must have been more due to subjective reasons, to the resentment mainly which Masons felt at being excommunicated by the Catholic Church.

We have time and again insisted that the Free and Accepted Masons of the Philippines do not hold communion with some Masonic groups and are not in amity with some of the Grand Orient Lodges. Our Grand Lodge was founded on Dec. 19, 1912, by the three American Lodges holding charters from the Grand Lodge of California, and therefore could not have had relationship with anti-catholic Masonic Lodges existing during the Spanish times.

The Free and Accepted Masons of the Philippines believe in God and the immortality of the soul. It admits people of any faith who believe in God and the soul's immortality. It has no intention, however, of separating them from the religion of their respective consciences. On the con-

trary, it promises to encourage each to follow the religion of his choice. Freemasonry does not pretend to be a religion.

The Free and Accepted Masons of the Philippines does not oppose the dogmas and official doctrines of the Church, nor religious instruction in Philippine schools as provided by law, which is according to the wishes of the parent, nor the directive of Philippine Catholic Bishops in their territory. In fact, it is more than willing to cooperate with the Roman Catholic Church.

Some of the profane have objected to the Masonic oaths saying they seem immoral, both by reason of the terrible punishments the candidate invokes on himself as well as the object whose nature the candidate does not know about upon taking the oath. Our answer to questions of this sort is that the ancient oaths are symbolic in character, and are not enforced by the terrible punishments mentioned. Neither would the Grand Lodge of Free and Accepted Masons of the Philippines command things that are immoral, subversive or against the official teachings of the Roman Catholic or any other Church. In some Masonic Jurisdictions an alternative penalty is prescribed as follows: "or the equally effective punishment of being branded as a willfully perjured individual, void of all moral worth, and unfit to be received in this or any other Lodge, or society of men who prize honour and virtue above the merely external advantages of rank and fortune."

Freemasonry is a world-wide voluntary association of closely united men who, employing symbolic forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others. It is a unique institution in that it does not invite anyone to join it; it accepts only men of good character

and reputation in the community in which they live, and who believe in the existence of God, in a life after death and in the Brotherhood of Man irrespective of race, language, nationality, color, or creed.

While our Grand Lodge has never made any formal proclamation of the aims, principles, and purposes of Freemasonry, the following summary may be taken as a guide to aid our Masonic Brethren who may be called upon from time to time to answer questions which may be asked of them by persons outside the Fraternity.

1. The Jurisdiction of the Grand Lodge of the Philippines wherein it is the Supreme Masonic power and Authority is defined by the territorial boundaries of the Philippines, and in addition thereto extends to its Lodges in Guam, Saipan, Kwajalein, Okinawa, Japan, South Korea, South Vietnam, and wheresoever other Lodges may be constituted under its authority.

2. The Grand Lodge of the Philippines as the Supreme Masonic power and authority is sovereign in its jurisdiction and is not beholden to, subject to review by, or dependent on any other Grand Lodge, Jurisdiction, Masonic Authority or Masonic entity. Its pronouncements are absolute within its Jurisdiction.

3. The Grand Lodge of the Philippines administers directly the Subordinate Lodges within its Jurisdiction generally known as Symbolic Lodges, its administrative concern being the first degrees of Masonry viz; the first degree or Entered Apprentice; the second degree, or Fellowcraft and the third degree, or Master Mason.

4. The Grand Lodge of the Philippines manifests Freemasonry is not a religion, has no pretense of being a religion, has no aspiration toward being a religion; has no sacraments or pretenses thereto; and has no rituals that could be construed, however re-

Turn to next page

motely, as being part of any religion. It does not provide for the salvation of men.

5. The Grand Lodge of the Philippines declares Freemasonry does not, can not, and will not favor, in any manner in which the words can be construed, a member or members belonging to any specific religion, political party or group. Neither does it, can it, nor will it disfavor, in any manner in which the words can be construed, any member or members belonging to any specific religion, political party or group. In the implementation of its traditional teaching of harmony among men, it does not permit the discussion, debate, argument or reference to, or about religion, or politics at any Lodge meeting. However, it does not interfere with the Human Rights of Men, and Masons are completely free to enter into any such discussions as any private citizen may, outside the Lodge.

6. The Grand Lodge of the Philippines asserts Freemasonry consistently urges its members to greater devotion to the religion of their choice, and never has or will try to influence any member in his choice of the manner or place of his devotions, being fully content that its members improve their moral character through their own religious preferences.

7. In the Grand Lodge of the Philippines no atheist can become a Mason, since belief in one Supreme Being is the first prerequisite and belief in the immortality of the soul is the second but equally essential prerequisite to acceptance into the Fraternity. Yet Freemasonry does not provide a baptismal ceremony, but leaves such to be provided by the religion of the individual Mason.

8. In the Grand Lodge of the Philippines no woman can become a Mason, nor a youth in his nonage; nor a man in his dotage.

9. In the Grand Lodge of the Philippines Freemasonry, although not a religion, is practiced as a highly religious Brotherhood of Man under the Fatherhood of God.

10. The Grand Lodge of the Philippines is for unsectarian religious education in our Public Schools, as provided by law believing that any religious instruction in Public Schools must be open to all religions on an equal basis with no religion having any advantage over any other and in accordance with the wishes of the parents of the children concerned.

11. In the Grand Lodge of the Philippines the Masonic Funeral Service is a ritual of Freemasonry, giving surviving Brethren a means of paying public homage to their departed, is not designed to supersede any Church Service, nor superimpose itself as such. It is performed at the request of the dying Brother with the consent of his family, or at the request of the family alone, if the departed had been unable to express such a wish before death.

12. In the Grand Lodge of the Philippines no ritual appertaining to any degree in Masonry, Symbolic or otherwise, has any intended reference or allusion, derogatory or otherwise to any specific religion, political party, or group. Freemasonry in this Jurisdiction is always willing to reexamine its rituals in the light of the many changing attitudes in this modern world and make changes therein for a better understanding of the fundamental concepts of Freemasonry. However, no changes can be made in the Ancient Landmarks or the tenets of Freemasonry. These are best known to us as the ancient charges and regulations which are the following duties of the Master of a Lodge that on no account are ever to be neglected or departed from:

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decision of the Supreme Legislature.

IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the Constitution of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behaviour courteous to your Brethren, and faithful to your Lodge.

VIII. You promise to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

XI. You admit that it is not in the power of any man or body of men

to make innovations in the body of Masonry.

XII. You promise a regular attendance in the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention at all the duties of Masonry on convenient occasions.

XIII. You admit that no new Lodge should be formed without permission of the Grand Lodge; and that no countenance should be given to any irregular Lodge, or to any person clandestinely initiated therein — being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of any regular Lodge, without previous notice and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge without the examination, and producing proper vouchers of their having been initiated in a regular Lodge."

Personally, I am looking forward to the day in the not too far distant future when Masons and Catholics can reach a perfect accord. Catholic Bishops in some dioceses have already welcomed Masons into their churches and offered no objections to members of their churches entering Freemasonry. In this Christmas season I ask all Masons and Catholics to join in prayers that once again, and soon, there will be Peace on Earth among Men of Good Will. △

* * *

One of the most disturbing trends I have witnessed in my years of law enforcement is an over-zealous concern for the criminal and an equivalent disregard for his victim.

—J. Edgar Hoover.

thereof (which must be at least one-half of the single sum) may be paid on or before the 31st January; Provided, further, That a grace period of 31 days for the payment of the second installment is allowed; Provided, finally, That in case the effective date of participation of a Lodge or any of its members be other than 1st January, such Lodge and/or members shall have the option to choose 1st January of the current year as the effective date and pay the contributions as of that date and pay the contributions as of that date for all its participating members, excluding those members who have already died before the date of registration of the letter or of the payment of said contributions. Failure to pay the second installment in full within this period of grace shall immediately terminate the participation of a Lodge and of all its participating members, and shall cause all insurance coverage to cease and be of no further force and effect. However, should death occur during the period of grace and the second installment of the Lodge remains unpaid, the Acacia shall have the

right to deduct in full from any claim settlement the amount of said second installment payable by the deceased member (as amended).
△

Paid Advertisement.

* * *

NOT LOST

BY ELPIDIO A. ADALIA

Chaplain, Tamaraw Lodge No. 65

Galapan, Oriental Mindoro

*I cried, my voice
Pierced the gloom.
Haunted by fear,
Looking for light.
The covenant rainbow,
Appeared thru the rain,
With the promise of life.
I found myself amazed,
Under its golden dome.
Greatly transfigured,
Like the lilies bloom,
After the winter blast.
Behold, this is the GATE!
I heard His voice,
I am here.
He led me home.* △

* * *

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MORE ON ECUMENISM. . .

In Miami, Florida, religion is meted out as punishment in a court of law. Judge Thomas E. Lee of the Metropolitan Court presents guilty teen-age speeders and pot smokers (marijuana and other prohibited drugs) with the alternatives of a fine, a jail term, or a year of church services. In a year and a half, 125 teenagers offered the choice of sermons or sentences nearly all have decided to serve a stretch in the pews.

Judge Lee, a deacon of Miami's First Presbyterian Church, stoutly insists that there is no better rehabilitation than a stiff dose of church-going. The convicts are "sentenced" to go to their church, or church of their own choice, and every Monday they must submit to the judge a summary of the sermon they heard the day before, stressing the moral lesson they learned from it. One girl wrote that Chronicles 1:29 meant "We are all time-watchers and punch clocks." A boy complained, "The lesson I did not learn at all. I did not know what he was talking about."

Other judges are skeptical of the "sentences," but Judge Lee points out that since he began it, he had had no repeat offenders. One boy said: "It's kinda fun. It might help a lot of kids." Others have joined congregations and help in Sunday school and services. One boy has been making a study of comparative religions by attending a different church each Sunday.

* * *

Knights of Columbus and Masons in the Philippines seem to be shy of each other yet. Other than inviting each other to address their meetings and playing a golf tournament in Quezon City more than a year ago, there is no new ecumenical activity to report. This column has been re-

porting fraternizations of these two fraternal organizations in the United States and Canada, but they are thousands of miles away. Maybe, someday perhaps, something will happen

* * *

The pill sure gave considerable trouble to the clergy and parishioners of the Roman Catholic Church drawing opinions, pro and con, among the various sectors from the top down. A week after the presidential election in the U.S., some 4,000 partisans including priests held a rally at the main ballroom of Washington's Mayflower Hotel with Senator Eugene J. McCarthy as speaker. The group supported the stand of the 45 priests of the Washington Archdiocese who had been disciplined by Patrick Cardinal O'Boyle for dissenting from Pope Paul VI's encyclical on birth control.

At the Washington Hilton, the National Council of Catholic Bishops was having their annual meeting. On the lawn and lobby of the Hilton a small group of priests and parishioners was in a singing and praying sit-in for the purpose of seeking audience with the bishops whose conference president is Detroit's Archbishop John F. Dear-den.

Apparently nothing came out for the protesting priests headed by Father John E. Corrigan whose thesis is they want a church built on communication, not excommunication. The NCCB stood its ground and issued its 11,000-word pastoral letter on "Human Life in Our Day" supporting Pope Paul's Encyclical, *Humanae Vitae*. △

* * *

Children and watches must not be constantly wound up — you must let them run.

—Jean Paul.

MASONIC YOUTH SECTION

This is a preliminary announcement. The Masonic Youth Conference and Work Camp will be held in Dumaguete City and Mabinay, Negros Oriental during the summer vacation. Watch for the definite dates which will be announced later. The work camp of at least ten days will be spent in the mountains of Mabinay, Negros Oriental in two projects: a Teaching-Example Project and a Reforestation Project. Two days of Pre-conference and two days of Post-conference will be in Dumaguete City.

The Teaching-Example Project needs Masonic young people who will teach the mountaineers, mostly negritos, displaced and ambulant, because they are being driven out of their settlements by landgrabbers. The idea is to teach and demonstrate the building of homes, cooking suitable meals, planting vegetables, taking care of backyard poultry, games and the proper use of leisure, etc. The Reforestation project needs young people to plant tree seedlings on denuded areas, water and care for the seedlings until they start growing in the new soil. This will teach Masonic young people the good kind of demonstration, not just joining demonstrations in Manila and other cities.

The projects need Masonic young people who can enjoy and endure hardships. It will mean sweat and tears at times. Proper chaperonage will be provided for the boys and girls at all times. Life is not going to be easy in the work camps. There will be no potable water, no switches to turn on and off, no spring beds, no air-conditioned bedrooms. Campers will have to draw water from springs some distance away, they will eat picnic style all the time, cook in earthen pots, sleep on wooden or bamboo floors of barrio schoolhouses, wash clothes at

springs or brooks.

Membership in the camp is not limited to Jobies, DeMolays and Rainbows. They are preferred, but any son, daughter, nephew, niece, grandson or granddaughter of a Mason may join the camp. Conferees and campers must provide their own roundtrip fares to and from Dumaguete and pay board and lodging during their stay in the city. Food and lodging will be free in the work camps. The pre- and post-conferences will be held in the Silliman University campus and discussion groups will be conducted in the work camps.

Anyone planning to join the Masonic Youth Conference/Work Camp may write: The Business Manager, Masonic Youth Conference/Work Camp, Care, The Cabletow, Inc., 1440 San Marcelino, Manila, for details and application blanks. △

* * *

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FAITH, HOPE AND CHARITY

No matter how narrow the way we see;
How long and dark and steep it may be;
Remember—the goal is reached by them
Who persevere to find the gem.

'Tis Faith and Will that push us on;
Yes, onward till the goal is won.

Through pitfalls we may stumble, too
And the skies may be cloudy, not blue;
We never hesitate nor despair;
When Hope's with us, we always dare.

And Faith and Will, and Hope we have;
With them, we can brave.

But Charity is the greatest—
'Tis easiest to have yet 'tis hardest
To practice Charity as we know;
So to the world we can show
That by Charity, there is Faith and Hope,
That in Heaven above, the prize we'll cope.

Calixto B. Antonio,
PM (29)