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MW Frank S. Land, founder and first Grand Master, Supreme Council, Order of DeMolay.
(Story on p. 21)

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Grand Master's Message:

RIGHT AMBITION

Ambition is one of the oldest traits of the human race and is the driving force behind accomplishment.

However, sorry to say, ambition is not always a virtue. It depends on whether the aim of the ambitious man lies within the boundaries of social and economic acceptance.

If greed sparks the ambition of a man, his accomplishments can enhance only his own position and destroy others in the process.

If good-will sparks the ambition of a man, his accomplishments will redound to the benefit of society, for he is thinking of the welfare of others in his drive toward accomplishment.

If a brother is ambitious to become the Master of his Lodge so that his talents can be used to their fullest in advancing the cause of Masonry, and his Lodge in particular, he is to be lauded. If he drives for that position for his own aggrandizement, he is to be condemned.

We are all ambitious. Let us make the goal of our ambitions the improvement of Government, assistance to its Officials, and patriotic and civic leadership for our youth.

That, my Brethren, will be a real accomplishment.

JOSEPH E. SCHON
Grand Master

Editorial:

DUMAGUETE, THE CITY OF NICE PEOPLE

Sometime in March this year, we were agreeably taken aback when, after an absence of twenty-six years, we set foot on Rizal Boulevard and saw the sign, "Welcome to Dumaguete City, the City of Nice People".

Those who know the quaint little town know that it is not an empty gesture or an idle boast. It's a natural for the place. The townfolk have it in them and the newcomer or returnee does not doubt it. The Cebuano-English which they use is not as languid as the Ilongo-English; nonetheless, there is a sense of welcome and goodwill in their tone of speech.

It has a housing, but no school crisis, what with its three sectarian and one non-sectarian private institutions, the usual complement of public elementary and high schools and a trade school. One would think it is an educated city — and it is; less crime, less corruption, less money, less slum, less squattage; though it suffers from an overdose of noise, with more motorized pedi-cabs per square mile than any city or town in the country.

Hippies cannot thrive there; the young'uns seem to have something, though little, to do. If they are not wrestling with books, they cut up the sea, free-style or breast-stroke. The wide beaches, white sand and corral, help drown their boredom.

More than these, it is an ecumenical city. Perhaps, that is the reason the townfolk put up with the various religions offered by the many religious orders and denominations, let alone one or two "prophets" with their private followings. It sure is nice to be in a cordial city whose citizens tolerate each other's ideas and beliefs and in the process cooperate for the welfare and good reputation of their city.

But, as early as forty years ago, even earlier, all was not peaches and cream. They did have their religious wars. The teachers and students of the Protestant school were viewed with distrust as being disciples of the devil. The students, when they went to town, were stoned and when it got so bad, they simply kept themselves in the campus for days and weeks even. The townfolk, when they crossed the campus were in turn stoned and ganged upon. The town's storekeepers soon realized that their tailor shops, refreshment parlors, beauty shops, restaurants, general stores were empty for days on end. They offered the peace pipe with the school authorities and after a while things cooled off and cordiality became the project of the two factions. It was a slow process, but it went on from year to year and now Dumaguete is a city of nice people!

It is not gainsaid that Catholic Masons of three-score years ago had a share in developing the present atmosphere in Dumaguete. They braved and risked ex-communication to send their children to school in the Protestant institution, Silliman University, in its early days. Being leaders in their communities, the people developed respect-in-awe for the courage of the Masons. Soon, the others sent their children to school there and since then they have a truly national and international student-clientele in that institution.

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RW Manuel M. Crudo
Deputy Grand Master

(Address delivered by our Deputy Grand Master, RW MANUEL M. CRUDO, Active Member, International Supreme Council, Order of DeMolay and Executive Officer in the Jurisdiction of the Philippines, Guam and Okinawa at the public installation of the officers of Loyalty Chapter, Order of DeMolay, at the Scottish Rite Temple, 1828 Taft Avenue, Manila, on May 4, 1968.)

On April 25, 1968, after being installed as Grand Master of the M. W. Grand Lodge of F. & A.M., of the Philippines, Illustrious Dad Joseph E. Schon delivered his inaugural address, entitled, "A CALL TO ARMS" — enjoining the loving arms of our country, more particularly the Youth, to help wake up our people from their deep sleep of inaction and give impetus to the fundamental meaning of Patriotism — "not the lip service kind which any moron can profess — but the deep, soul-stirring, nation-building kind that makes you tremble x x x."

Dad Joseph E. Schon is a friend of youth. Under his dynamic leadership as Master of Mt. Kaladias Lodge No. 91, F. & A.M., its members un-animously decided to sponsor and assist as it did sponsor and assist Leon Kilat Chapter, Order of DeMolay and Bethel No. 3, International Order of Job's Daughters both of which were constituted in Dumaguete City on June 8 and 9, 1963. For his zeal for, and interest in, the welfare of the Order of DeMolay, he was awarded the distinction of being the Adviser of the Year 1964 throughout the jurisdiction of the Philippines, Guam & Okinawa. On April 28, 1968, we had the pleasure of presenting him to you as Guest Speaker at the opening day of the first annual conference of the JODERAS in Baguio City where he delivered his message entitled, "The Young Can Help Too."

Nothing is more appropriate and heartily welcome to the DeMolay than Dad Schon's A CALL TO ARMS. My message to you, therefore, this evening, is entitled, THE ANSWER — the answer to his call.

One of the seven cardinal virtues that adorn the Crown of Youth is Love of Country. At the initiatory degree, as the seventh preceptor places on the Crown of Youth the jewel of Patriotism, he says:

"Thousands of young men hardly older than ourselves have proved their heroic devotion to their country by offering their lives in defense of its honor. Many of them have made the supreme sacrifice and have helped win the blessing which we now enjoy. In all the crises of the nation's history youth has risen up as its defender. In your very veins flows patriotic blood. But let me urge you this thought: that there is a patriotism of peace as well as a heroism of war and that good citizenship is the only opportunity peace affords for the display of this virtue. We are on the threshold of the duties and responsibilities of manhood and I commend to you most earnestly the virtue of good citizenship, that patriotism which will make you live worthily for your country, as well as die for it if the need shall come."

It is your province, therefore, my DeMolay boys, to heed this call to arms by illustrating in your daily lives the splendid teaching of Love of Country. Let us go out and enlighten our people about their duties to preserve

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the sanctity of our Constitution, as we did once before the last general elections.

Youth is on the march! The youth of Indonesia led the people and the army to topple Bung Sukarno who had been elected as President for Life. The youth of Japan, Germany, Italy, France, the United States of America, and other countries throughout the world are impatient, discontented and agitating for reforms.

Let us remind our people:

That honesty is still the good guiding policy — honesty both in public and private conduct;

That true happiness could only be attained if one gave himself up in service for the welfare of his fellow-men;

That a public office is not a private preserve wherein one may enrich himself at the expense of the people; but rather, a sacred trust to be faithfully discharged for the welfare of the people;

That Congress should increase the monthly pension of our poor Veterans of the Philippine Revolution from the meager sum of Thirty (P30.00) Pesos

a month to a more decent amount.

Although there is no price tag on Patriotism, yet the sum of Thirty Pesos (P30.00) a month given to a poor veteran of the Philippine Revolution does not speak well of our true concept of Patriotism. Let us give our veterans a decent monthly pension to help ease their lives in their twilight years.

Let us invite our people to unite with the DeMolays, the Jobies, the Rainbow Girls and other worth-while youth organizations and wage a relentless fight against all acts of injustice, corruption, and oppression.

Only then can you march to Illustrious Dad Schon, and together salute him and say:

“Dad Schon, your Call to Arms is our action. For the good of our country, we are here behind you, united and determined — ready and willing to do our bit to awaken our people from their long slumber of inaction and admonish them never to shirk from the responsibility of citizenship but to rededicate ourselves to our country's highest good, to the defense of its honor and to the performance of devoted and patriotic duties which alone make a nation strong and great.”



* * * *

EDITORIAL . . . From page 2

In 1923, Mt. Kaladias Lodge No. 91 was organized in Dumaguete City. The leaders of the town who had joined Masonry were joined by the faculty of the school and the spirit of ecumenicity pervaded the community. The religious war died down. Incidentally, a similar phenomenon happened on the U.P. campus. In 1957, at the height of the religious war on the new Diliman campus, Rafael Palma Lodge No. 147 was organized. Since then, the piques and quarrels on religion are dying out.

Indeed, there is something to what Masonry has done and can do for the good of the community. There may be no more religious wars to settle, but communities still have problems for solution. For instance, there are apathy and indifference to local government officials, low economic standards, petty crimes, unemployment, etc. These have to be solved before any community can grow. Nothing ever stands still. It either grows or dies.

Masons are still needed in what we might call “participatory democracy.”



WB Eugenio Padua, PM

The year 2000 is only 32 years away but *the world of 2000* has, in effect, already arrived. . .

In Britain, not only is there now a *Committee on the Next Thirty Years* preparing to determine the shape of tomorrow, but a group of scientists and planners have organized themselves into what they call *Mankind 2000*. . . And in the United States, there is a *Commission on the Year 2000*. Another organization called the *American Institute of Planners*, founded 50 years ago, is taking "a cautious view of the next 50 years in the U.S."

There is still another American organization called the *Resources for the Future, Inc.*, now considering a "spaceman economy," in which the earth by the year 2000 would "become a single spaceship without unlimited reservoirs of anything and in which man must find his place in a cylindrical ecological system capable of continuous reproduction of material forms."

A speculative report lists 100 developments likely to occur in the next 32 years. . . Among them: habitable undersea installations and artificial moons to light large areas at night.

Russian scientists have developed a system of breaking up hailstorms by detecting and "treating" threatening clouds with certain chemicals contained in non-splintering anti-aircraft shells fired into the clouds. . . Let us hope that some day we will have no more destructive typhoons which since time immemorial have continuously compounded the poverty of

our people and the slowing down of the economic and social progress of this country.

Now. . . . in connection with last month's discussion on science, it will be of interest to note the recent statement of a biochemist, Isaac Asimov, author of 96 books, and one of America's most eminent scientists, that "*the human brain reaches the peak of physiological development by the age of 16, after which it can only deteriorate.*" At 47, Asimov says: "My memory is not what it used to be and some day *the atrophy of the brain cells* will overtake the benefits of my experience."

Tonight, my principal book of reference is the "*100 Great Scientists*" edited by Dr. Jay E. Greene and published by the Washington Square Press. The 100 have been selected on the basis of several criteria, among which is "the importance and influence of the scientists' achievements in the informed judgment of appropriate consultants". A supplementary listing of 162 other outstanding scientists is, however, included as an Appendix.

Of the specially chosen 100 "greats," the first six were all Greeks who lived between the 5th century B.C. (Hippocrates) and the 2nd century A.D. (Galen).

The seventh on the list was the English Roger Bacon of the 13th century, who is credited with having inspired Columbus to make his voyage of discovery in the 15th century.

It is to be noted that there was a gap of eleven centuries between Galen and Bacon.

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The next "greats" were not born until the 15th century — a gap of two centuries from Bacon's time to the Italian Leonardo da Vinci, the Polish Copernicus and the German-Swiss Paracelsus.

In the 16th century there were six "greats," including the Italian Galileo and the German Kepler.

In the 17th there were eight, including the French Blaise Pascal and the English Isaac Newton.

In the 18th there were 26, including the Scottish inventor of the steam engine, James Watt; the Italian who first devised apparatus for chemically developed electric currents, Alessandro Volta; the Frenchman who established the relation between magnetism and electricity, Andre Marie Ampere; the German who determined mathematically the law of the flow of electricity, George Simon Ohm; the Englishman who discovered electric and magneto-electric induction, Michael Faraday.

In the 19th century, there were 44; in the 20th, six (to 1964). Of the 44 in the 19th century, 35 lived in the 20th and six of these are still living.

Most of the scientific progress and development in the 20th century were achieved by 19th century natives.

It should be of interest to mention certain incidents in the life of some of the old scientists...

Let us take *Aristotle* (384-322 B.C.) who philosophized that since man was the greatest work of God, the earth which he inhabited "must be the center of the universe."

The mind of Aristotle was, and is, "almost without peer in the history of mankind." Because of his great prestige, the knowledge and answers that he obtained were accepted by mankind — almost without question for eighteen centuries!

Aristotle's theory about the earth became *Church dogma* and was sacrosanct. Any contradiction to it was regarded as heresy and the heretic was subject to excommunication and imprisonment or death.

But the challenging mind of man cannot be repressed forever.

Nicolaus Copernicus (1473-1543), a professor of the University of Padua, reexamined Aristotle's theory — and found that it was the *Sun that was the center of the universe!* But he kept his discovery a secret for fear of punishment.

Later, *Martin Luther* (1483-1546), though in trouble with the Church himself, denounced Copernicus as a fool.

And, the religious reformer, *John Calvin* (1509-1564), also shocked by Copernicus, quoted the Old Testament to prove that the world was so established "that it cannot be moved."

Copernicus finally decided to publish his idea. He died before he could read the printed book.

Another professor of the University of Padua, *Galileo Galilei* (1564-1642), who was born 21 years after Copernicus' death, definitely confirmed years later that "the earth does move around the Sun."

In his search for truth he went up the Tower of Pisa and, from the top, simultaneously dropped a one-pound ball and a ten-pound ball made of lead. They struck the ground at the same time — thus *disproving Aristotle's theory* that the speed of falling objects was proportionate to their weight!

Let it be said at this point that the faulty ideas of Aristotle have not lessened the luster of his greatness; he was but human still and, therefore, not perfect. His encyclopedic knowledge deals with the biological

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Our forbears, the . . . •

Justo Canare, Jr. •

Masons are Ecumenical

(Salutatory address delivered during the graduation program of the Jose Rizal Institute, Orani, Bataan, held on April 26, 1968.)

In a class in religion our teacher once remarked, "Those who do not believe in God are bad." Mentally reacting to this, I was reminded of that multi-millionaire, Andrew Carnegie, who contributed more than five hundred million dollars to charity. Such a philanthropic spirit could only be appreciated. And yet, Mr. Carnegie did not believe in God.

But then the teacher continued, "Masons are bad because they don't believe in God."

I became doubly curious and asked myself, "Are Freemasons Godless? How bad could they be?" Who ever said that there is something bad in the holiest of angels and something good in the worst of criminals?

I was gravely searching for the answers to these questions for the man nearest to my heart, the man from whom I owe much of what I am today and what I shall be tomorrow, the man whom I love and respect most — is a God-fearing individual and a Mason at that. He is my father.

As you will all expect, I shall be the first one to defend my father against unreasonable condemnation not only because I am his son but also because those unholy aspersions against others were born out of complete ignorance and were the products of lack of proper consideration for others. In this connection, I would like to inform everybody that in the Philippines and in the United States the first requirement for a man to be admitted into Freemasonry is for him to believe in God and in the life here-

after.

The epoch of conservatism and bigotry in religion, whether we like it or not, will pass into oblivion. History has taught us that religious differences and misunderstandings, if contemptuously implanted into the people's minds, would breed hatred and senseless quarrels—and even wars. Evidence of these were the burning of the supposed heretics at stake, the Crusades to the Holy Land, and the War for Religious Reformation. The Christian world, therefore, nay, all believers in God, cannot afford to remain divided, hating each other — for indeed, they should strive to form a united citadel against the inroads of widespread atheism which is not only knocking at church doors but actually being fought in the battlefields of Vietnam.

The late Pope John XXIII, sensing the imminent danger from Godlessness, issued a decree on ecumenism which aims to promote both Christian unity and tolerance among all believers in God, be these Catholics, Protestants, Jews, Muslims, Buddhists, and what not. As a result, we now find Catholics and Protestants kneeling and praying together in one place. Even in Spain, a predominantly Catholic country and incidentally the birthplace of the Cursillo, there have been instances when Jews and Christians congregate to worship God together. A few months ago, in Quezon City, to cite a Philippine scene, during a joint meeting of the Knights of Columbus and the Daughters of Isa-

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VW Lorenzo Talatala, DDGM ●

Preceding the opening and closing prayers, at the opening and closing of the Lodge, an admonition from the SOUTH is emphatically given; . . . "Of this take due notice and govern yourselves accordingly". It is so timed as to coincide with the solemnity of the moment, the Lodge having been called to ORDER by the Master, to insure that every individual brother present will not fail to take due notice of the above injunction. The latter expression is a by-word too familiar to all Masons, that whenever and wherever they may be, the moment they hear the said expression uttered as in a good-sized crowd, all Masons within hearing distance, assured of the presence of a brother, will surely raise their eyebrows and look to where the voice came from, ready to embrace a brother, or to extend their hands in fraternal handshake.

To all Masons, the phrase, "govern yourselves accordingly," as used throughout the Masonic world, imparts a profound and meaningful implication, individually and collectively. Similar to a self-governing nation which is free and independent, a Mason enjoys freedom of expression and action, ideas and belief, subject and edicts of Freemasonry, taking good care, that in the exercise of those freedoms, they are not abused, violated or departed from lest he be accountable for acts constituting unmasonic conduct. "Govern yourselves accordingly" has always remained a cohesive force among Masons, which draws them nearer together to one another, as friends and brothers. This

wonderful expression, used exclusively by Masons is never to be found in books or writings, except they be Masonic. It involves the entire meaning and substance of all the lessons taught within a Masonic Lodge, from the time a candidate is *entered*, to the time he is *raised* to the sublime degree.

There is no doubt, that the above injunction has made many Masons better citizens in their respective communities. In it the spirit of democracy has no equal, in the sense that by governing one's self, he alone is responsible to his own honest conscience. Because of this injunction, Lodge decorum has immensely improved, as the mere thought of it awakens one's sense of honor and integrity, which every Mason is committed to maintain and preserve. Even in one's own seclusion from the rest of the brethren or from society, the same expression carries all along with it a significant meaning into his being. He is reminded to subdue his passions, cast aside hate, malice and prejudice, act within the square and walk uprightly in his several stations in life before God and men. To preserve his honor and dignity, he must, with utmost fidelity, safely keep the trust and confidence committed to his care by his brethren, from the very time he was received and made a Mason at the temple. The result is, he emerges a better citizen in his community, and above all, an exemplary Mason.

A careful analysis of human nature attests to the fact, that man's ego,

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Our Responsibility

Inaugural address of WB Genaro C. Bermejo on his installation as Worshipful Master of San Carlos Lodge #186, June 21, 1968.

I feel more humble tonight after being installed WM of San Carlos Lodge No. 186, F & A M. This is the highest position that a Master Mason can aspire in the Lodge. It is a position of great responsibility, but with your continued help, I will endeavor to perform the duties of this high station with fidelity to the tenets of our ancient and honorable Fraternity; ancient, as having existed from time immemorial and honorable, as tending to make all men so who are strictly obedient to its precepts.

Freemasonry is not a secret society. Freemasonry does not conceal its existence. Its members are known. They are solid citizens in the community. Books, journals, proceedings and others about Masonry are published. They make public some ceremonies, like this one you have witnessed. But we have among us members, other fraternities, secrets which cannot be divulged. These fraternal secrets are lawful and honorable and are not repugnant to the laws of God and man. They were entrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to others who follow after us.

Unless our Craft were good and our calling honorable, we would not have existed for so many centuries, nor have we been honored with the patronage of so many kings, Presidents and illustrious men in all ages, who have shown themselves ready to promote our interests and defend us from all adversaries.

Here is how one man promoted

Freemasonry. Before WW II, Japanese nationals were not permitted to become Freemasons. There was Masonry in Japan, but only for foreigners. After the War, Bro. Douglas MacArthur, member of Manila Lodge No. 1 of this Grand Jurisdiction, became the Supreme Commander in the occupation of that country. Through his representations with the Emperor, the Japanese were allowed to become Freemasons. Several Lodges under the Grand Lodge of the Philippines were organized by American servicemen stationed there, and many Japanese, including two of their prominent statesmen, joined the Fraternity. Now they have a Grand Lodge of Japan, F & A M, an independent Masonic body, a direct descendant of the G L of the P, which came through a long line from the first Grand Lodge in England.

Freemasonry does not usurp or take the place of religion, because it is not a religion. But the Mason is a religious man. No man is admitted into Masonry unless he professes a belief in God and in the immortality of his soul. Freemasonry has no quarrel with any religion because it accepts men of all religions.

Freemasonry is not Godless. Pray-

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* * *

Just off the Press...

LODGE DECORUM

By VW Hermogenes L. Oliveros
Senior Grand Lecturer

Send your orders to ..

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1440 San Marcelino, Manila

and physical sciences, logic (syllogism), psychology, ethics, political science, literature, metaphysics . . . and his life span was only 62 years!

It was only "in the realm of astronomy and physics" that his theorization was faulty because it was "not based upon scientific method and experimentation but upon philosophical analysis of invalid assumptions and limited observation." Therefore, unfortunately, "his influence (along these lines, except in the field of biology which was based upon observation and scientific research) hampered scientific progress . . . His greatest fame has been achieved in epistemology and ethics."

Aristotle theorized that a *vacuum* was impossible; scientists in later centuries succeeded in creating vacuums.

He theorized that the natural state of an object was rest and that a force, or mover, was required to keep *a body in motion*. Twenty centuries later *Sir Isaac Newton* (1642-1727) refuted this theory!

Aristotle believed that the world was composed of the only four observable elements: water, earth, air and fire. Later scientists have shown a much more complex composition!

He said that the earth was in a fixed position at the center of the universe and that the moon emitted its own light. *Galileo* (1564-1642) and *Johann Kepler* (1571-1630) proved Aristotle wrong; the *moon emits only the reflected light of the sun!*

Hippocrates (460-357 B.C.), father of medicine and author of the Hippocratic Oath that every young doctor today still takes before entering upon the practice of medicine, maintained that intelligence was centered in the brain. Aristotle insisted that

it was in the heart, because "the voice originates from the chest cavity where the heart is located" Five centuries later *Claudius Galen* (A.D. 130-200), Greek physician who became famous in Rome in the second century of the Christian era, "actually traced the nerves that control speech to the brain."

The works of *Plato* (427-347 B.C.), but not Aristotle, came into the hands of *St. Augustine of Hippo* (A.D. 354-430). In writing "The City of God," St. Augustine was inspired by the "Platonic idea of a better world."

It was *St. Thomas Aquinas* (1226-1274) twelve centuries later who had the opportunity to read Aristotle's "Metaphysics" which came through the Spanish-born Jewish philosopher *Moses Maimonides* (1135-1204), who had obtained from the Moors in Spain the Arabic translation of Aristotle and the commentaries thereon by Mohammedan philosophers, particularly the Spanish-born *Ibn-Sinna Avicenna* (980-1037) and *Ibn-Roshd Averroes* (1126-1198).

St. Thomas' "Summa Theologica," which took eight years to write "represents the most complete synthesis of Aristotle and the teachings of the early Fathers of the Church (including St. Augustine)."

The lesson to learn from the scientists is that a man, however lowly his attributes may be, should keep his mind "free to challenge ideas and seek for truth without fear" — even if such ideas come from one superior to him in all respects. Aristotle himself had advocated that men must desire to know — challenging, amplifying and revising others' ideas, instead of merely accepting them as final judgments. ▲

GRAVEL AND SAND

A Report on Masonic Activities

NBM

Easily WB Tamotsu Murayama, PM, (143), is pro-Philippines and more, pro-Masonry. As an editorial writer for *Asahi Evening News*, a better-known afternoon daily in English in Japan, WB Murayama has been using his calling to spread the good word for the Philippines and Masonry in the Land of the Rising Sun.

Months before, he prepared materials for special sections in the *Asahi Evening News* for June 19, 1968. June 19 commemorates the birthday of WB Jose Rizal. WB Murayama's friends and brethren will be glad to hear that while in the past he had had to cut down on his newspapering, he is again ever active in the game, having regained his health.

WB Murayama is also an active member of the Tokyo chapter of the Knights of Rizal. Sometime in October this year, the chapter will hold the Japan-Philippine Cultural Congress under its sponsorship. Doubtless it will be attended by prominent Japanese, Filipinos and other nationals in the Tokyo area who are interested in Philippine-Japan goodwill.

It is recalled that WB Murayama is a past master of Kanto Lodge No. 143 of the Grand Lodge of the Philippines which meets in Tokyo. One other Lodge, Rising Sun No. 151, which is under our jurisdiction, meets on a U.S. Airbase outside Tokyo.

Kanto Lodge No. 143, on April 21, 1968, went on a pilgrimage to Aoyama Cemetery in Tokyo to pay their homage to the late Bro. Count Tadasu Hayashi, the first Japanese Mason.

RW Hayashi was initiated in Empire Lodge No. 2108 in London on Feb. 24, 1903; passed on March 24, 1903 and raised on May 29, 1903. He became an installed master on January 20, 1904 and made an honorary Senior Grand Warden of the United Grand Lodge of England in 1905.

Bro. Count Hayashi was the first Japanese Ambassador to the Court of St. James and was responsible for the conclusion of the Anglo-Japanese alliance.

Subsequent to the return of Bro. Hayashi to Japan, he was named Foreign Minister and later, minister of Communications of the Japanese Empire.

* * *

Our congratulations to:

WB Jose P. Buhay, PM, Zapote Lodge No. 29, who was awarded by Pres. Marcos himself, the Most Outstanding Government Employee Merit Award recently. The ceremonies were held at the Presidential Hall of the Plaza Restaurant in Makati, Rizal. WB Buhay was cited for his work as Chief of Seed and Plant Distribution, Bureau of Plant Industry.

In January 1968, WB Buhay was awarded the Outstanding Government Employee in the Bureau of Plant Industry. He thought nothing further about it until he was notified late in May that he was up for a higher award, which he got in early June.

* * *

Bro. Harry Guthertz, SW, Juan Sumulong Lodge # 169, who is President of A & W Root Beer Drive-In

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Restaurant Corp. of the Philippines. To his expanding chain of drive ins, he recently added a bigger one in the Sta. Mesa area. During the inauguration of the branch, he invited members of his Lodge and other prominent citizens of Manila and environs.

A son, Jerome D. has recently put in his petition for degrees in his father's Lodge.

* * *

Juan Sumulong Memorial Lodge No. 169, based in Taytay, Rizal, this early in the year, is planning on what they can do to make the orphans of Children's Garden right in their own home town happy come Christmas. They have appointed a committee for this purpose. Named in the committee are WB Exequiel R. Angeles, PM, Bros. German Esguerra, Jr. and Augusto N. Aguilar.

* * *

WB Angelo S. Baylon, the energetic secretary of Juan Sumulong Lodge No. 169, who does not forget to send us copies of their newsletter each time it comes out. Mary thanks for his thoughtfulness.

In continuing with this column of WB Oscar L. Fung, nbm makes good use of materials submitted at the office and gleaned from newsletters sent by Lodge Secretaries. Other sources of news and articles are brethren who send in their contributions regularly or from time to time.

* * *

MWB Quintin Paredes, PGM, who was conferred the honorary degree of LL.D. by the University of the Philippines on June 18, 1968. Though inactive in Masonry, MWB Paredes had done a good deal for the Grand Lodge in the 20's and 30's. He has occupied various important positions in the executive, judicial and legislative departments of our

government. He was fiscal, judge, attorney general congressman, senator, governor, secretary of justice, etc.

* * *

CONSTITUTION OF LODGES ..

MW Joseph E. Schon, Grand Master; accompanied by MW Esteban Munarriz, Grand Secretary; RW Damaso Tria, Junior Grand Warden; VW Hermogenes Oliveros, Senior Grand Lecturer; went to San Carlos City to constitute San Carlos Lodge No. 186 on June 21, 1968. The following day, the party crossed over to Iloilo City to constitute Kalantiao Lodge No. 187.

The constitution of San Carlos Lodge was made by MW Schon with the assistance of VW Valerio Rovira, VW Gil Octaviano, MW Serafin Teves, VW Ruperto Demonteverde, VW Juan Causing, WB Vivencio Ibrado, WB Leodegario Celis, WB Juanito T. Magbanua, WB Manuel Utzurum, Sr., WB Francisco P. Somera, and WB Januario Lopez Jison, in addition to those in the Grand Master's Party.

Delegations from Iloilo-Acacia Lodge No. 11, Kanlaon Lodge No. 64 and Mt. Kaladias Lodge No. 91 attended the constitution of San Carlos Lodge. Twenty-five members including wives of Mt. Kaladias Lodge, under the leadership of WB Timoteo Oracion, motored to San Carlos in a baby bus to attend the ceremonies. MW Teves, PGM, was in the party.

The ceremonies were impressive and caught the attention and respect of citizens of San Carlos City. At the ceremonies of installation of officers of the new lodge, the invocation was said by Rev. Fr. Lloyd Johnston, a Catholic priest of the city and the benediction was said by Rev. Andrew Malahay, pastor of the local Presbyterian church.

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It is practical . . .

Vital Masonry

WB Apolonio A. Tiburcio, PM

Masonry is creative, ever active. It is a self-transforming process which generates noble manhood. It makes an individual think his best and live his noblest.

We are expressing in our personality the cumulative transcendent experience of the ages, if only we allow free play of a poetic stream that surges in human nature. It is organizing patterns of conscious experiences and activity; mystical experiences and aesthetic expressions which are the components of the mystic tie that binds Masons and all rational and intellectual men. This is the basis of existence and development. Unless one understands and practices this transforming process, his development goes to waste.

We must not judge a man's merits by his great qualities, but by the use he makes of them. Development depends on education and has little value unless its possessor uses it to enhance his development of society, which is cultural evolution.

People invariably reveal in their thoughts and speeches, in their outlook on life, in their lives, and in their activities, their personality. True speech depends on conceptual thinking. Conceptual thinking does not depend on academic degree or degree in the Craft, neither on office or reason of birth but on stable personality. The distinctive character of man is intellectual or rational thoughts expressed in language. Yet many speeches and expressions do not flourish in the vicinity of intelligence.

If only man does not carry too far his rationalization, there should not be too many divided personali-

ties and harmony will prevail. Great questions of life and death, good and evil, remain unanswered. Locked in the consciousness of each of us are elemental forces of amity and animosity. These two make personality. Whichever dominates makes the man. Each is a reflector of what dominates his mind. As a man thinketh so is he. What is important is consciousness of the power of the GAOTU in one's life which enables him to manifest His glory. All believe — or some — in this power, but belief without living faith does not benefit the indifferent. Why am I a Mason? What is expected of me as a member of the Craft? Why did I join Masonry? These are sobering questions.

The proper answer to the foregoing questions is: "to endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in his great book of nature and revelation, which is our spiritual, moral and Masonic Trestle Board." The spiritual and moral operate in the physical existence and cannot be elsewhere. It is the emphasis of Masonry and is expressive of one's personality. Personality is building up character, by developing special talents by acquiring knowledge and skills of various kinds, by playing his part in keeping society going. It is not automatic or predestined: "— of that state of perfection which we hope to arrive by a virtuous education, our own endeavors and the blessings of God."

A man's bewilderment is the measure of his wisdom. Wisdom is not

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in proportion to experience but in the capacity to experience. It is not so much where we are but in what direction we are going. We must be conscious and prudent, otherwise development will take a wrong direction. No one is perfect. It is enough that we are on the way to perfection. It is an error to believe that intelligence is a substitute for experience, or that experience is a substitute for intelligence. They must be taken together to enjoy the cumulative wisdom of the ages, the transcendent experience of humankind in all ages past; and that we may be able to fulfill our place in Creation. Without intelligence there is no noble conscientious experience.

The happenings in life must be understood and managed. This is

where intelligence comes in. One thing may happen again and again but without intelligence it may wrought havoc. It becomes nauseating.

If all one extols in his imagination, how superior he is over others, that is his experience expressed in his speech and in his manners. He keeps it as newly-found treasures. He is building a monument for himself.

In contrast a Mason "in search of further light in Masonry" uses his intelligence in his experience. All developed or integrated personalities do likewise. They have dynamic influence over the evolution of society. An integrated personality forgets himself to immortality. **△**

* * *

CONSTITUTION . . . From page 12

Talks were given by VW (Judge, CFI) Valerio Rovira, WB Genaro C. Bermejo, Master of the new Lodge, and MW Schon. After the ceremonies, the brethren, their ladies and guests broke bread at the Coco Grove Hotel banquet hall.

On Saturday, June 22, 1968, the ceremonies of constitution of Kalantiao Lodge No. 187 were held in Powell Hall of the Iloilo Masonic Temple in the presence of a large crowd of Masons, members of their families, and prominent citizens of the city. As usual, the constitution ceremonies were impressive. The Grand Master was assisted by MW Munarriz, RW Tria, VW Rovira, VW Oliveros, VW Octaviano, VW's Ricardo Rubin, Cecilio Lim, Teofilo Marte and WB Juanario Jison, elder brother of the new master of Kalantiao Lodge. It is recalled that the Jison brothers are grand nephews of WB Graciano Lopez Jaena, a national hero.

The new officers were installed by MW Munarriz and VW Oliveros. MW Munarriz impressed the audience with his encyclopedic memory by repeating the ceremonies without aid of the ritual book.

The Masons, their ladies and guests sat in banquet at Kahirup Hotel, after the ceremonies. Some three hundred persons broke bread together there. **△**

* * *

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NBM

MAJOR CHANGE IN CATHOLIC MASS MADE

VATICAN CITY, June 15—(UPI)—The Vatican announced a major change in the fundamental part of the Catholic Mass today.

In addition to the canon or prayer that has been in use for 12 centuries, the church henceforth will have three alternative canons that can be recited on particular occasions.

Father Cipriano Vagaggini, a noted Benedictine expert on liturgical reform, announced the changes at a news conference. He said the new canons would be in use starting Aug. 15 in Latin, and later would be translated into the language of each country by conferences of bishops.

Pastoral benefits

The announcement said the main reason for change is for pastoral and spiritual benefits.

The new canons were drawn up by the Vatican Board on Sacred Liturgy after long study.

Canon II, the first of the new prayers, is short and extremely simple. It is recommended for use on weekdays or special suitable occasions. It has its own preface but can also be used with other prefaces. Canon II is of average length "with a strictly western character."

Sundays, holidays

It is preferred on Sundays and holidays and can be used with any preface. Canon IV has a fixed preface and more closely approaches the oriental canons than do the others.

The preface deals extensively with

the history of salvation. This canon can be said when the Mass lacks a preface of its own and preferable for congregations with particular knowledge of scripture.

* * * *

BISHOP CABANBAN ...

Rt. Rev. Benito C. Cabanban, D.D., bishop of the Philippine Episcopal Church, speaking to Masons at the Scottish Rite Luncheon on June 15, 1968, made a plea for assistance in the uplift of the cultural minorities of the country.

He prefaced his talk with a short history of the missionary work of the American Episcopal Church from the beginning in the early 1900's when Bishop Brent, its pioneer missionary, came to the Islands to begin the work. Dr. Cabanban stated that it was then the policy, as it is even now, of their church to reach the uncommitted people, the cultural minorities, instead of working in population centers. "It was not our concern to set up altar against altar in places where Christianity was already well-known, but in areas where pagan tribes are to bring them to the knowledge of Christ", he said.

The Philippine Episcopal Church has centered its missionary effort along medical, educational and evangelical lines. Thus, they have set up centers in the mountain provinces, Zamboanga, Cotabato and Manila where the national center is. In these centers, they have set up hospitals, cli-

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nics, schools and churches.

Bishop Cabanban told how the Episcopal church has labored among the cultural minorities to improve their economic and educational standards of living. In his talk to Masons, he emphasized the importance of aid, not only by the government but also by private citizens in helping the cultural minorities improve their lot.

During the open forum, he made mention of the fact that the Philippine Episcopal Church and the Philippine Independent Catholic Church, a couple of years ago, signed a concordant of full communion. Their churches, moreover, cooperate with the other churches in many of the work done by them. In a sense, they are as ecumenical as the other churches.

* * *

Brig. General Shlomo Goren, chief rabbi of the Israeli Army, was elected chief rabbi of Tel Aviv's Ashkenazi Jews. It is believed that he is the one most likely to succeed Rabbi Isser Unterman, 82, who is the present chief rabbi of all Israel. Goren's present position is the number 2 post in the hierarchy of Israel.

* * * *

The progressive-minded Sisters of the Immaculate Heart of Mary in Los Angeles, California, have asked the Vatican that they shed their religious habit and instead wear "civilian" dress — skirt and blouse. Although other Roman Catholic orders have modified or dropped their habits, none of the changes pleased Los Angeles James Francis Cardinal McIntyre. He threatened to dismiss the sisters from their teaching posts in the parochial schools of his diocese.

Vatican appointed a four-member commission to investigate the Los Angeles sisters' "revolt." Denver's Archbishop James V. Casey, head of the

commission, divided the order into progressives and traditionalists. The traditionalists may wear their old habit while the progressives may wear "civilian" habit.

* * * *

Pope Paul's *motu proprio* on the pill may be modified. While the less formal announcement, not an encyclical, was being printed at the Vatican press, it was suddenly scrapped. The change of heart was occasioned by objections from Vienna's Franziskus Cardinal Konig, Belgium's Leo Josef Cardinal Suenens and Munich's Julius Cardinal Dofner.

It is said, however, that Pope Paul intends to have his final say after meeting with the cardinals.

* * * *

The Presbyterian Church in the U.S. and the Dutch Reformed Church in America have approved a tentative plan of union which they will call the Presbyterian Reformed Church. The two churches when merged will have a total membership of some million and a half.

Let it be mentioned that the Presbyterian Church in the U.S. is only one of several groups of Presbyterians in the United States. △

* * * *

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Asuncion T. Salcedo, WM

Inaugural Address of Sis. Asuncion T. Salcedo, Worthy Matron, Kalaw Chapter No. 9, Order of the Eastern Star, January 11, 1968.

SISTER TAPALES, SISTER BELLIS, DISTINGUISHED EAST, SISTERS, BROTHERS, FRIENDS:

A few years ago, on another auspicious occasion, I took the solemn obligation at the same Altar as an initiate of this chapter, our beloved KALAW CHAPTER NO. 9, O. E. S. It was a signal honor and a significant event for me.

The rituals I had undergone had served to buoy up my rather shaky, dim and dubious understanding of the Order and its ideologies. I beheld then the beauty, strength and wisdom of the sublime virtues of our heroines, Adah, Ruth Esther, Martha, and Electa, the symbolical points of the Star.

A few days back, you elected me to the exalted position of Worthy Matron to preside over this beloved Chapter during the ensuing twelve months. I AM DEEPLY GRATEFUL! I can only renew my pledge of fealty to our Venerable Institution and swear to a determination to undertake and pursue with unrelented vigor the task you have entrusted to me.

I must confess, however, that I had my moments of vacillation. I had a poignant feeling of inadequacy and incapacity to cope with the duties and exacting demands of the office of Worthy Matron. I had many sleepless nights of soul-searching, looking for avenues of escape from the grave responsibilities I would be assuming as Worthy Matron rather than face

the moment of truth — my installation tonight. I was at the crossroads trying to reconcile my thinking and views to meet the challenge of your mandate. I felt helpless but for the placating guidance and nagging insistence of my favorite brother and mentor, or perhaps rightly and better said, "my tormentor," who generated in my thinking a new perspective of the undertaking and the opportunities for selfless dedication and service to the Order of the Eastern Star, which no one in her right senses can decline with honor.

So, you find me here now ready to do your bidding.

Yet, mindful of the enormity and magnitude of our tasks as Eastern Stars, I would be recreant to my sworn responsibilities if I do not honestly believe that our hearts and minds are attuned to the spirit of concern and cooperation, with assured guidance and inspiration from our Past Matrons and Past Patrons.

Therefore, I propose that we pool together our creative thinking and the resources at our command to find new frontiers of action and explore hitherto unknown avenues of expression that will give meaning to our ideologies.

That we rededicate ourselves to the precepts of the Order, renewing our devotion thereto, and individually and collectively harnessing our efforts to strengthen more the Chapter by a regular and punctual attendance at our meetings and boost our membership

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with the recommendation of worthy ones for a participation in our objectives for service.

That we strive to upgrade to the highest degree of perfection our proficiency in the ritual of the Order and the promotion of proper decorum in our meetings.

That we translate our proficiency in our arts and sciences by action and deeds, in our daily code of ethics and morality, and in our relationships with our sisters and brothers within the fraternity and with the world at large rather than simply becoming "sounding brasses and tinkling cymbals," repetitious robots or high sounding, screeching stereophonic sound systems;

That we discover new spheres of activity, separate and distinct from our regular convocations, ritualistic work and related social functions, to give body and substance to our mission of goodwill, friendship and universal brotherhood;

That we release our creed from confinement within the four walls of our chapter room by precept and example, so the profane world may behold and witness the scintillating brilliance of the Eastern Star.

These are some of the thoughts I have in mind to serve as my guidelines in the pursuit of your mandate for the ensuing term, and your cooperation towards this end in support of my determined efforts will be most invaluable.

And finally, may this occasion remind us that we have this golden opportunity for constructive pursuits and that, like our past officers, we are capable and have the moral courage to set aside our selfish individual interests in order to help achieve the common good. △

GRAVEL AND SAND . . .

WB Felipe Baquiran, who is in business of burying people at Vigan, Ilocos Sur, has invented a funeral car which he calls the "elevator hearse". His invention, under Patent No. UM-209, automatically pushes up a casket to an elevated platform and can move it backwards or sideways by a series of gears. The contraption is controlled by a switch on the dashboard of the car.

WB Baquiran, 54, is a member of Angalo Lodge No. 63 as his father was before him. He is a Rotarian and a Knight of Rizal.

* * *

Our condolences to the bereaved family of WB Vicente Garcia, PM of Bagumbayan Lodge No. 4. WB Garcia died on June 21, 1968. He was a retired Chief of Adult Education of the Bureau of Public Schools. He was 33^o Mason and Active Member of the Supreme Council of the Philippines, AASR. Funeral services were held at the Scottish Rite Temple on Sunday, June 23, 1968.

* * *

Our apologies to VW Victorino C. Daroya, DDGM of District No. 24. In our April issue which had the lists of elective officers of all the Lodges under the grand jurisdiction of the Philippines, all the five Lodges in Pangasinan were listed under District No. 5 when they should have been properly listed under District No. 24. So very sorry. △

* * *

It's good to have money and the things that money can buy; but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy.

—George Horace Lorimer.

THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW

Our young men of the T.R. Yangco Chapter, Order of DeMolay have accomplished a great lot during the past 6 months.

As students they have brought great honors to the Order. Among the DeMolays who graduated from High School this school term two were salutatorians, three were honor students and the majority have scholastic records above 80%. The same is also true of the DeMolays who are in college.

They have contributed more than 700 man/hours for community services. The DeMolays have painted the Social Hygiene Building (inside and outside) with paint provided by the American Legion. They cleaned the walls of the Olongapo City National High School. They have conducted a survey of all utility poles (specifying the primary and secondary installations) in the whole city of Olongapo. This project according to Ill. Dad Nestor N. Niguidula, who advised and guided them, will realize for the City of Olongapo a savings of more than ₱100,000.

The local DeMolays are also active in Masonic Service. They performed the required maintenance on 8 air conditioners which greatly improved their operations.

They are also proficient in their

ritualistic work and in dramatics. Three DeMolay Degree Teams of the Chapter won honors in a competition held last March and during their filial love day they captivated their audience with a fashion show.

— *William F.M. Woodhouse*

* * *

Bethel No. 1 of the International Order of Job's Daughters, Olongapo City, held their twenty-third Installation of Officers last Saturday, May 25, 1968 at the Lincoln Masonic Temple.

The Officers for the June-December 1968 term are: Chleo-Rhoda Mackay—Honored Queen; Zenaida Fe Arquerio—Senior Princess; Jackie Berry—Junior Princess; Elizabeth Garcia—Guide; Cynthia Gregorio—Marshal; Corazon Moreno—Chaplain; Flordeliza Andrade—Treasurer; Zoe-Jenevieve Mackay—Recorder; Ada Bechtel Cerna—Musician; Eloisa Garcia—Librarian; Emerlinda Alcazar—1st Messenger; Cynthia Reyes—2nd Messenger; Aleta Ela—3rd Messenger; Rowena Reyes—4th Messenger; Rosalinda Warrick—5th Messenger; Ludivina Tiong—Senior Custodian; Mildred de la Cruz—Junior Custodian; Elvira Ramos—Inner Guard; Marilou Ramos—Outer

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Why Rainbow?


Minerva T. Domingo, PWA, Perla Assembly, Order of Rainbow.

On some of the oldest Masonic charts the rainbow is one of the symbols used in connection with fraternal life. Its symbolism and colors have never been used as a basis for a ritual and the traditional journey to its end never entered as the pathway of initiation. We use it because it represents the first visible sign that God gave to his creatures. Its presence in the heavens was a natural consequence of the laws God had established and because it was a natural picture, or Symbol; in the heavens after the storm-cloud, it was used to reveal His presence and suggest the words of His covenant. "And the Bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

The Order of the Rainbow selects the girlhood of a country as a medium through which God fulfills His promise. Among the first promises made which related to the expansion, development and dominion of the world was to woman. Against the sorrow, suffering and sacrifice which has always been her lot, the Rainbow with its colors and beauty, becomes a natural symbol for an Order that has in it girls of the "teen" age. They are God's promise, and wrapped up in them is the fulfillment of His covenant. One who is familiar with their life may see every color in the Rainbow manifested in thought and in action. While it may seem to the passerby a strange mixture of color

and misappropriation of beauty, if one is given vision enough to behold the completed task, especially that of womanhood in its fullest development, one will see all these colors of youth merged into a scheme of harmony and out of that harmony will come the White Light of wisdom and revelation; — THEREFORE, Rainbow!

Girls love ritualism, they want to be identified with a secret organization that is a part of their life, and the Order of the Rainbow supplies that demand and groups the girls together under proper leadership. It teaches them organization and gives them opportunity to direct the affairs of an organization that is their own and impresses them with the real needs of leadership.

It is not the intention of Rainbow to burden their members with unnecessary work, neither do we wish to duplicate in our program the work they are required to do in school, or to detract from their church activities, but we do believe that a little part of their time should be devoted to study of the fraternal life of the Philippines as reflected in the organizations from which we seek sponsorship. What millions of men and women are doing in the fraternal world certainly ought to become a part of the education of their own children; therefore, Rainbow was not created in order to multiply junior organizations, but to serve a real purpose in the future growth and development of the girlhood of the Philippines from a fraternal viewpoint. 

Founding of the DeMolay Order

The Order of DeMolay, an international organization that offers teenage boys the training and guidance they need to become better citizens, was founded in 1919 as the result of a young social worker's desire to provide fatherly advice and counsel for a boy whose father had been killed in a hunting accident.

The youth, Louis Lower, went to Frank S. Land, the 28-year-old director of the Social Service Department of the Scottish Rite Temple in Kansas City Mo., to ask for a job and to seek counsel.

Frank Land gave young Lower a job, for he had been a friend of his father, and after frequent talks with Louie, he realized that the boy's predicament was not confined to him alone, but extended to countless other boys whether they had fathers or not. It pointed out a need for a new youth organization — one that would provide the proper training and guidance to better citizenship that no other boys' group offered.

Land told Lower he would help form a new boys' club and for him to bring some of his high school friends and they would get organized. And so it was in February, 1919, Louis Lower and eight of his friends met in the Scottish Rite Temple with Frank S. Land for the purpose of forming a new boys' organization. Little did any of them dream, least of all Frank Land, that in just a few years the movement would be active in several countries and territories outside the United States and would have a membership of over one hundred thousand boys.

The idea of a club that would be both educational and inspirational was well received by all nine. The

question was raised as to what to call this new organization. Frank Land began reciting many of the famous names in history, but none of them appealed especially to the boys. Then one of the youths suggested that since they were meeting in a Masonic Temple that some of the historic figures connected with Masonry should be recounted.

It was then that Frank Land mentioned the name of Jacques DeMolay. The name immediately captured each of the nine young minds. When they heard how, as the last Grand Master of the Knights Templar, he died as a martyr to loyalty and toleration, they unanimously agreed that DeMolay was their choice of name.

Mr. Land advised them not to act in haste, to think the names over and decide for sure at the next meeting. On March 18, 1919, the nine youths along with twenty-four of their friends, met again in the Masonic Temple and formally organized the Order of DeMolay.

It was not until some twenty years later that Frank realized that this March 18 was the anniversary date of the death of Jacques DeMolay in 1314.

At the next meeting, Louie Lower was the first to take the DeMolay obligation on a Bible that Frank Land had received in St. Louis when he was twelve, for ten years perfect Sunday School attendance. The remaining original nine members followed Lower in taking the obligations.

At the next meeting a proposal was brought up that could have brought death to the future greatness of the movement. One of the mem-

Turn to next page

bers proposed that the membership be limited to seventy-five boys. All the other boys seemed to be in agreement.

Then Frank Land got up and pointed out how selfish they were being. He said that DeMolay should not be an exclusive organization, but if it was to be good for one boy it must be good for all eligible boys and "to become big, we must be big." A new vote was taken and no membership limits were set.

Frank Land's speech seemed to act as a go ahead signal, for in less than a year the Mother Chapter of DeMolay in Kansas City grew to a membership of 3,000.

In the tradition of the Knights Templar, ritual was to become a fundamental cornerstone of DeMolay. In November, 1919, Frank Marshall, a leading Mason and editorial writer for the *Kansas City Journal*, was asked to write a ritual.

It is one that follows the precepts of Freemasonry. It revolves about the DeMolay altar on which rests the Holy Bible, and at which a DeMolay obligates himself to be a better son and man; to honor his parents; to love and serve God, his country and fellow men; to uphold the public schools; to slander no one; and to exercise tolerance in the opinions of others.

The ritual has been termed ageless. Except for a very few words, it remains practically unchanged today. It is so well written that many term it even more effective and more impressive as it grows older.

Helped by such an inspirational initiation — one which includes a dramatic portrayal of the trial of Jacques DeMolay — the youth movement picked up momentum like a snowball running downhill.

In the fall of 1920, an initiation

team from Kansas City went to Omaha, Nebraska, to install a chapter there. And soon cities and towns all over the country were clamoring for chapters, for the good work and fame of DeMolay had become widespread.

By 1921 it became apparent to Frank Land that he was going to have to devote full time to this protegee of his or step down. The decision was easy; it was a dream come true for Frank Land.

Since sponsorship of DeMolay chapters was to be restricted to Masonic organizations or individual Masons, (although eligibility for DeMolay membership is not tied in with Masonry), a Grand Council of the nation's leading Masons was set up to govern the movement, with Frank Land as the full time director.

Members of the Kansas City chapter travelled all over the country installing new chapters. Within ten years there were over 1,200 chapters all over the world and over 100,000 active DeMolays. The number of chapters today totals over 2,500 and the active membership is more than 170,000.

DeMolay had some rough years during the depression, but soon built up its strength once again. As the organization celebrated its forty-ninth birthday on March 18, 1968, it could look back upon the initiation of nearly three million boys.

These Senior DeMolays can frequently be found in prominent positions in the government, the military and business.

DeMolay has been the springboard for many a man that has gained fame and fortune. There have been U.S. Senators, Congressmen, generals, governors, and countless others have climbed the ladder of success as mi-

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GOVERN . . . From page 8

most often, towers high over and above his personality. By nature, he does not welcome being prompted by others in the conduct of his own business affairs. Mind your own business, so he says. He relies immensely on his own capabilities. There are men, who, when instructed to do a certain thing, do it otherwise, if only to show that he has his own independent ways. The result is misunderstanding, confusion and disunity. As the human mind, therefore, is a divine attribute, the possession of which distinguishes him from that of the beast, it is only logical that it should be given freedom to exert its beneficent influence upon every individual. The mind should be as free as the other God-given bounties to men — the air, sunshine, the dew and the rain over which human power has no control. And so “govern yourselves accordingly” is a prized heritage of every Mason in his fervent desire for freedom of thought, expression and action. Even the United Nations’ declaration of Human Rights is basically inspired, if not derived from this truly Masonic principle. There are countless other benefits derived from individual freedoms, the enjoyment of which entirely depends upon one’s manner and propriety in the exercise of such freedoms. Just as the Master’s gavel,

the symbol of power and authority, can be used for great good or a greater evil, so may governing one’s self be also directed towards the same goals. Thus, when his freedom is used to produce negative results, it will adversely affect not only the individual brother concerned, but also, the entire Lodge and the whole Fraternity. While in very few instances this privilege may have been negated knowingly or unknowingly by a few brethren, as general rule, it has strengthened the moral and spiritual perspective of well-meaning brethren, to the extent of promoting harmony, goodwill and stronger ties of brotherhood.

Indeed, lucky are those who understand and use correctly, the meaning of the phrase “govern yourselves accordingly.” Miserable, are those who are fit and desirous, but unable, to find the flight of winding stairs, leading to the sacred hall where they can hear, enjoy and feel the real meaning of this truly Masonic injunction. That place is no other than the Lodge hall, where there is freedom and democracy — where every brother Mason is equal to his brother, regardless of social rank, nationality and creed, and above all and most important of all, before God, our Almighty Father and Creator of the Universe △

MASONS ARE . . . From page 7

bela, one of the invited speakers was Rev. Dr. Mosebrook of the Methodist Church and a Past Grand Master of Freemasonry in the Philippines. Last January, on the occasion of the installation of the officers of the Bataan Lodge of Free and Accepted Masons, the invocation was said by a Methodist minister, the closing prayer, by an Aglipayan priest, while the guest of

honor and speaker was a very devoted Catholic — a Cursillista — the Honorable Emilio Gancayco, Chief prosecutor of the Department of Justice.

The world has progressed so much that advances in technology have been accompanied by liberal changes in thinking. This is not only the century of the nuclear bombs and the age of the space ships. Above all, this is the era of religious liberalism in

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Constitution of Lodges in Pictures



At left: Members of Mt. Kaladias Lodge #91 with families en route to San Carlos for Constitution of San Carlos Lodge #186.

Right: Members of San Carlos Lodge #186 kneel in prayer of consecration for their newly-born Lodge.



Left: MW Schon admonishes elective officers of San Carlos Lodge #186.

Right: Elective officers of Kalantiao Lodge #187 line up before MW Schon.



An Inaugural Address

(Delivered by WB Frank L. Jison, WM, Kalantiao Lodge #187 on his installation as Master, June 23, 1968.)

It is with the greatest pleasure that I welcome all of you today to witness a very historic celebration in the City of Iloilo, the birth and consecration of a lodge of Masons and the installation of its Officers. In the last 55 years this is the third lodge in the City of Iloilo to be consecrated. The first one in the year 1913, the Iloilo Lodge, the second one was in the year 1921, the Acacia Lodge and today the Kalantiao Lodge.

Kalantiao was a datu in whose honor we name our lodge. In the year 1426 Kalantiao became a Datu after the death of his father, Rajah Bahendra Gula. He was only 16 years old at the time. His kingdom embraced the central part of the present Iloilo province, the Aklan valley, and the adjoining kingdom of Hamtik (now Antique.)

Trouble in Kalantiao's realm caused by greed for power started in the year 1420, when Datu Odtong Salaybar, a vassal of his father from Aklan, plotted a short-lived revolt which ended with his surrender and subsequent public execution. The Aklanos deeply resented the light penalties given other datus that helped Datu Odtong in his revolt. So, when Kalantiao ascended the throne, he promised to give equal justice to all thus promulgating only one law for his subjects, the Kalantiao Code, which he wrote in 1443, and was enforced for two hundred years.

We honor Kalantiao because we admire a man of his caliber, for even with his primitive education, still he was a man of justice, and from his code, we could see that he also practiced tolerance in many areas includ-

ing belief.

As Masons we are interested because Masonry teaches man to love one another as He has loved us, love his neighbors as himself. "That man should be industrious, honest, zealous and faithful, obedient to the laws of God, to the laws of his country, and the laws of nature." That man should not receive wages for work he has not done.

Generally these teachings are illustrated by the symbolism of the working tools of the craft, like the plumb, square, level and compass, etc. Many establishments and refinements have been adopted in the concordant order, in addition to those teachings of the three original degrees of the order so that the doctrine or teaching has become highly spiritual.

Masonry teaches us to search after truth, which after all makes life worth living. Masonry is also a crusade, a crusade against ignorance and intolerance. Although Masonry is not a religion, its basic principles and moral teachings are parallel to the morals of many religious organizations and therefore its ceremonies are conducted along the lines of ancient customs and tradition all based upon the Holy Bible, the basic guide to our faith. "Masonry therefore, has so moulded a design to make man wiser, freer, better and consequently a happier being." An Atheist cannot be a Mason.

Because of its teachings, Masonry therefore finds very little conflict with other organizations or religions. The conflict only arose when the agents of those organizations, for private reasons, become intolerant and oppressive.

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Pitak Filipino

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

NAGLALAHONG SINING

Mayroon tayong ilang Lohia na tila anemika. Dahil sa kawalan ng kandidato, ang mga namumuno (officers) ay walang pagkakataon na ipakita ang kanilang kakayahan sa sining (art) ng pagkakaloob ng Antas ng Masoneria.

Matapos na makapasa sa pahapyao na pagsusulit, kung sinusulit man, at tumanggap ng katibayan o sertipiko na nagpapatunay sa kanilang kasanaan sa pagbubukas, pagsasara ng Lohia at paggagawad ng iba't ibang Antas (degree), ang ating mga opisial ay itinatalaga (installed). Sapagkat walang plano sa dibuhuhan (trestle-board) na dapat pagukulan ng panahon, sila ay nagwawalang bahala't hindi nagsisipagsanay. Kaya maging sa pangkaraniwang pulong man ay nalilito ang mga opisial. Sa katapusan ng taon, dahil sa pinagkaugalian, ang mga "Past Masters" na ito ay sinasabitan pa ng Medalia at pinagkalooban ng "Past Master's Diploma." Bagama't hindi sila karapat-dapat, ay ipinagpaparangya pa nila ng mga gawad na iyan.

Sakaling mayroong tumuktok na kandidato at sila'y matanggap, ang mga kulang palad na "Past Masters" na nabanggit, samantalang pinatibayan ng mga Tagamasid (inspectors) na nagtataglay ng kailangang kasanayan (proficiency) ay nalalagay sa alanganin. Kailan man at may trabaho, karaniwan ay umaasa sila sa tulong ng mga taga ibang Lohia, na nawiwili naman dahil sa buti ng pagtanggap at pamatid uhaw. Ang pinakamalapit walan ng praktis ay kalawangin at

(immediate) na "Past Masters" at ang hinalinhan nila, ay wala ring kasanayang gaya nila, at ang mga antigo na talagang marurunong, dahil sa kawalang interes. Ang kahalintulad nila ay ang basag na buho na napakabuay upang maging sandigan. Kung wala nang pagisuran, itinutuloy ang seremonia ng mga karaniwang pamahalaan. Manakanaka ay ating mamasdan na binabasa na ang ritual ay di pa magkaintindihan. Sa ganitong paraan ay nawawala ang kahalagahan ng seremonia at ang kandidato sa halip na magkaroon ng mabuting impresyon ay pinaghaharian ng pag-aalinlangan o maling kuro-kuro na madalas ay siyang nagiging sanhi ng panglalamig ng loob.

Kung ang hiduwang kalagayang ito ay hindi agad malulunasan, ang sining o arte ng paggagawad ng Antas (degree) ay patuluyang mawawala, at ang kaakit-akit nating hiwaga ay mawawalan ng bisa. Hindi maaaring tayo ay maghalukipkip lamang ng kamay, kailangang kumilos at gumawa ng nararapat na hakbang. Hindi ang kailangan ay Tagapagmasid (inspector) at Tagapanayam ng Gran Lohia (Grand Lodge Lecturer), ka-

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er is an essential part of our ceremonies. It is the aspiration of the soul toward the One Supreme Deity, whom we Masons call feebly and inadequately Great Architect of the Universe.

We, Masons, are taught to invoke the blessings of God before we enter into any great or important undertaking. The Holy Bible on the Altar of every regular Christian Lodge is the great light of Masonry. It is the rule and guide of the Mason's faith.

Freemasonry is not a political party. It keeps away from partisan squabbles. It leaves to the individual Mason the exercise of his civil rights and privileges, and the Mason, conscious of his responsibilities, his own stand on political questions.

As a citizen, he is taught to be law-abiding, to discharge fully his civic duties, never to propose or countenance any act which may have a tendency to subvert the peace and good order of society, pay due obedience to the laws of the country wherever he resides, but never forgetting his allegiance to his own country.

Gentlemen, please do not think that I am inviting you to join Masonry. I am not. Masonry has, in all ages, insisted that men shall come to its door entirely of their own free will; not by solicitation; not from feelings of curiosity; not in the hope of personal gain or advancement; nor from mercenary or other unworthy motives. Any one so actuated will be bitterly disappointed. The aim of the true Freemason is to cultivate a brotherly feeling among men and to help where he can.

Freemasonry interferes neither with religion nor politics. These two subjects are never discussed in the Lodge.

Freemasonry has for its foundation the great basic principles of the Brotherhood of Men under the Fatherhood of God. No Atheist can be a Freemason.

Freemasonry strives to teach a man the duty he owes to God, his country, his neighbor and himself. It inculcates the practice of all virtues and makes the extensive use of symbolism in its teachings. Tools and implements of architecture, most expressive, are selected by the Fraternity to imprint on the memory wise and serious truths, and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution. One more point and I will be done.

Freemasonry is not a benefit society. We do not subscribe so much a year to entitle us to draw sick pay or other benefits. There are other excellent societies for this purpose. No man should ever enter the ranks of Freemasonry unless he feels reasonably assured, humanly speaking, that he should never require help from its funds. Masonic charity is intended for those who, through no fault of their own, have met with misfortune. For such, help is always forthcoming, and no deserving appeal is ever made in vain.

Now I wish to give my personal thanks to MW Joseph E. Schon, Grand Master of Masons of the Grand Lodge of the Philippines, and members of his party for the solemn consecration of San Carlos Lodge No. 186, F & A M, and the inspiring and beautiful ceremony of installation of officers.

To my brethren of San Carlos Lodge No. 186, I also give my sincere thanks. You constitute the life and body of the Lodge. While we are busy with concerns of daily living, let us not forget that at our sacred Altar, we have promised to re-

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DO YOU KNOW THAT . . .

By **WB CALIXTO B. ANTONIO, PM, (29)**

43. Quator Coronati Lodge No. 2076, London, which is the premier lodge of research of the world, was chartered on November 28, 1884.
44. Joseph Brant, a Mohawk Indian, was initiated in 1776 in London. During the revolutionary war in U.S. he commanded Indian troops fighting for the British. Capt. Mackinsty of the colonial army was captured and was about to be tortured by the Indians when Brant discovered the captain to be a Freemason, rescued him, and eventually had Mackinsty returned unharmed to a colonial outpost.
45. William Preston of London, England, published the first Masonic monitor in 1772. The title was "Illustrations of Masonry".
46. In the U.S. Revolutionary Army under Bro. George Washington, 14 Major-Generals, 44 Brigadier-generals (all but one) and many others of lesser rank were Freemasons.
47. There were 31 Freemasons of the 56 signers of the U.S. Declaration of Independence.
48. Freemasonry does not acknowledge that there are any higher Masonic degrees than that of M. M. degree. Having received other degrees, a Mason is no "higher" than he was after receiving his third degree.
49. The Grand Master of the Grand Lodge of Norway is elected for life.
50. A man is made a Mason "at sight" when a portion of the basic law of a Masonic jurisdiction is set aside by the Grand Master and a degree or degrees, is conferred on a man who, usually has not been elected in a Lodge. The action is based on the "Grand Master's Prerogative." A Mason made "at sight" must be elected in a subordinate lodge by affiliation to become a "Mason in good standing."
51. Primera Luz Filipina, the first regularly organized Masonic Lodge in the Philippines was established for "Peninsulars" (Spaniards) only. No Filipinos were admitted or initiated in that Lodge. Jacobo Zobel y Zangroniz, undoubtedly the first Filipino initiated in the Philippines petitioned a German-sponsored lodge with the German Consul at that time as the Worshipful Master.
52. Nilad Lodge No. 144 under the Oriente Español was considered the Mother Lodge of many lodges during the late 19th century. It was a purely Filipino Lodge. The first Worshipful Master was Jose A. Ramos.
53. The original three Lodges that formed the Grand Lodge of the Philippine Islands, later Grand Lodge of the Philippines were:
 1. Manila Lodge No. 342 under the Grand Lodge of California, U.S.A.
 2. Cavite Lodge No. 350 under the Grand Lodge of California, U.S.A.
 3. Corregidor Lodge No. 386 under the Grand Lodge of California, U.S.A.

54. There were four Philippine Presidents who were Freemasons:
 - Emilio Aguinaldo — Mother Lodge, Magdalo No. 371
 - Manuel L. Quezon — Mother Lodge, Sinukuan No. 16
 - Jose P. Laurel — Mother Lodge, Batangas No. 35
 - Manuel A. Roxas — Mother Lodge, Makawiwili No. 55
55. President Ramon Magsaysay's petition for degrees in Freemasonry was favorably voted on but he died before he was initiated.
56. There were 55 Freemasons who were delegates to the Constitutional Convention that drafted and approved the Constitution of the Commonwealth of the Philippine Islands. Of the 55 Freemasons one (1) did not sign the constitution.
57. The fusion of Filipino Masonic Lodges under the Regional Grand Lodge of the Philippines of the Gran Oriente Español and the American Lodges under the Grand Lodge of the Philippine Islands, was made in 1917 at Manila. These Lodges are now the subordinate Lodges of the present Grand Lodge of the Philippines.
58. The fusion was made possible through the joint efforts of William H. Taylor and Manuel L. Quezon. The former was elected Grand Master and the later Deputy Grand Master. In 1918 Manuel L. Quezon was elected Grand Master thus establishing a tradition of alternating Filipino and American Grand Masters. This tradition has never been broken.
59. The design of the Filipino Flag is a facsimile of the Masonic Apron.
60. The placing of three stars in the white triangle of the Filipino Flag is also a facsimile of the Abbrevia-

dalasan ang nasasaksihan nila ay balat-kayo lamang. Hanggang ipinapasa ng mga inspektor ang mga halal na opisial at itinatalaga kahi ma't salat na salat sa kasanayan (proficiency) ay patuluyang ng lulubog ang ating naglalahong Kasaysayan.

Dalawa ang panglunas na ating mapagpipilian: Una, ating iakma ang ating mga seremonia sa Masoneria Latina, na ang buong Ritual ay nalilimbag (printed), halos ay wala nang minimemoria, at talagang iniiksamem ang mga halal na opisiales bago instalahan, ukol sa kanikanilang ganapang katungkulan. Sa mga bagong nagsisipasok, bihirang-bihira ang pinagkakalooban ng di pankaraniwang pahintulot (special dispensation) upang maiwasan ang kamangmangang-Mason (Masonic illiteracy).

Ikalawa—Ialis ang pagbibili ng "special dispensation" nang makasigurong lahat ng umaanib ay marunong sa katesismo at nakapagmunimuni na sa loob ng takdang panahon, bago kumuha ng alin mang Antas. Gawing totohanan at sapilitan sa mga opisial ang pagdalo sa mga gabi ng pagtuturo. Kung dumarating ang Tagapanayam ng Gran Lohia (Grand Lodge Lecturer) ang lahat ay kailangang manood at makinig, upang maliwanagan sa maraming bagay na ukol sa Ritual, utos at kinaugalian ng Masoneria.

Ang kusang loob at sipag na pag-sali sa paggagawad ng Antas (confering of degrees) ay humahantong sa masusing pagaaral at interes sa mga gawain ng Inang Lohia. Nadadama nila ang kahalagahan at naliliwanagan sila sa mga misteryo ng Masoneria. Ang pagkakawili (interest) ay siyang pinakahalagang salik (fac-

Turn to page 31

tions used in Scottish Rite Freemasonry. (. . .) (To be continued.)

JO-DE-RAS SECTION . . . From page 19 Guard; Yolanda Ruiz and Erlinda de la Cruz—Promoters; and, Corazon Camposano and Solita Vida—Pages.

The Installing Officers were: Corazon Andrade, PHQ, Installing Officer; Ricaflor de Leon, PHQ, Guide; Bethsaida Gregorio, PHQ, Marshal; Genuina Garcia, PHQ, Recorder; Martha Niguidula, PHQ, Chaplain; Priscilla Alvendia, MM, Musician; Carolina Lee, PHQ, Sr. Custodian; and Frances Collins, PHQ, Jr. Custodian. Two T.R.Y. DeMolays served as the Installing Flag Bearer: Rizal Jose and Rodolfo Raya.

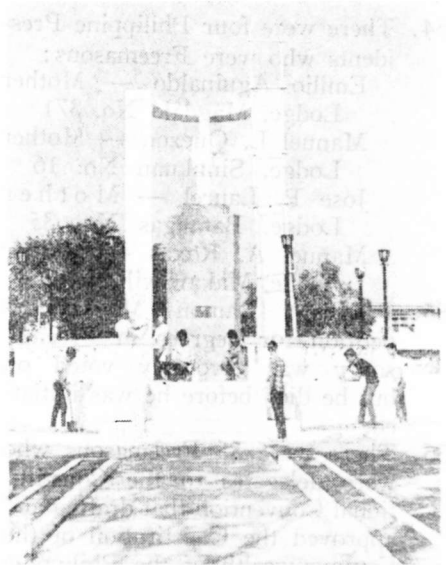
Election of Officers for the 2nd term DeMolay Year 68 of the Teodoro R. Yangco Chapter, ODeM is over. Elected officers were: Emmanuel Ramos—Master Councilor; Jimmie Corpuz—Senior Councilor; Antonio Ramos—Junior Councilor; and Samuel del Rosario—Treasurer. Aleta Ela, one of the fairest Jobie of Bethel I, was elected as the Chapter Sweetheart for the ensuing term.

Installation was on the 22nd of June, 1968. △

* * * *



Officers in the East of Bethel No. 1, Olongapo, of the International Order of Job's Daughters. Left to Right: Zenaida Fe Arqueo, Senior Princess; Chleo-Roda Mackay, Honored Queen; Jackie Berry, Junior Princess.



DeMolay pitched in beautifying Rizal Monument at Cavite City. The beautification and maintenance of Rizal Monument and immediate surroundings is one of the Community Projects of Cavite Lodge No. 2.



DeMolays of Olongapo help clean up Olongapo City Police Station.

* * * *

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tor) sa ikapagtatagumpay ng ano-mang kilusan o adhikain. Ang pang-kalahatang pagpapalaganap nito, higit sa lahat, ang dapat pagukulan ng pansin ng mga lider ng Masoneria, hindi ang pagsulong na material lamang. Ang interes ay dalisay na patak ng ulan na mabisang dumidilig at nagpapayabong sa puno ng Masoneria. Ang katangi-tanging bunga nito'y kasanayan, karunungan, kaligayahan at pagkakaunawaan. Sa Masoneria ay walang pitak ang mga taong walang kabatiran. Ang kawalan ng interes, kasanayan, at kapananagutan ng mga Tagapamatnugot ng Lohia, sampu ng mga kasapi ay isang matinding dagok sa maningning na pangalan ng ating Pinipintuhong Kapatiran, at di napagaalinlanganang tanda ng PAGLA-

The Catholic church through the Pope, has initiated to put into practice in their organization, the principle of ecumenism, although Masonry through its teachings, has practiced that principle for centuries. Instead of fighting each other, we are beginning to respect each other, so that this world where we live, would be a more pleasant place to stay. Masonry through its teachings has lived and existed for centuries. It even gets deep-rooted when harassed and persecuted. It shines when respected. Because it believes in the brotherhood of man and the Fatherland of God.

△

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FOUNDING OF . . . From page 22

ministers, writers, movie stars and business leaders.

The organization has also become well-known for its charitable service projects, citizenship training, and healthy social activities. The Order of DeMolay has genuinely assured itself a position of historic immortality through its work in behalf of training better leaders to assure the world of a better tomorrow. Δ

* * *

MASONS ARE . . . From page 23

thought, in ideas, and in attitudes. Bickerings and intolerance should have no place in our religious attainments. Instead, mutual understanding and respect for others' religious beliefs should prevail. We must be guided only by what is good, never by evil; by humility, not by arrogance; by truth, not by fanaticism; and by love rather than by hate. Only thus can we be truly religious for all religions and their respective doctrines meet in one universally accepted moral and spiritual precept — the GOLDEN RULE. Δ

* * * *

OUR . . . From page 27

lieve, protect and vindicate each other. In dealing with one another, let brotherly love and tolerance prevail. The character and honor of Freemasonry is judged by the character and honor of the individual Mason. My brethren, let us, by our actions, prove to the world that we are a society of men of honor and honesty, by whatever denomination or persuasion we may be distinguished, because we daily live our Masonry.

I wish also to thank Rev. Father Lloyd and the singers who contributed beautiful songs tonight for their part in the program. Also to Rev.

MORE JODERAS NEWS

The Cavite Assembly No. 3, Order of the Rainbow for Girls held their 15th Installation of Officers at the Bagong Buhay Lodge No. 17 last Saturday, the eighth of June, 1968.

Installed elected officers are: Lorna Vega, Worthy Advisor; Emilina Barro, Worthy Associate Advisor; Soledad Padua, Charity; Rosalinda Yambao, Hope; Merlyn Anderson, Faith; Susan Perez, Recorder; and, Nelinita Chin, Treasurer.

Appointed officers for the ensuing term are: Zenaida Villorente, Drill Leader; Teresita Anderson, Chaplain; Carmelita Sakilayan, Love; Grace Pineda, Religion; Filipina Legaspi, Nature; Lorinda Jimenez, Immortality; Dina Sanares, Patriotism; and, Grace Lim, Service. Also, Minerva Camarce, Confidential Observer; Vilma Vega, Outer Observer; Donna Seese, Choir Director; Sandra Priest, Musician; and, Flor Torres, Flag Bearer. A DeMolay of the Emmanuel Baja Chapter was chosen and installed as the Rainbow Beau. He is Gary Ricafrente, PJC. Refreshments followed the successful Installation.

* * *

The Quezon City Chapter, Order of DeMolay, the youngest DeMolay Chapter in the Philippines, has smoothly and successfully gone through a year of existence. The Chapter has planned for an anniversary celebration which was held on June 22, 1968 at Vic Laus' place in Quezon City. Ernest Gonzaga, MC and William Woodhouse, Chairman of the affair.

William FM. Woodhouse

* * *

Andrew Malahay who will later dismiss us with a Benediction. Δ

• • •

GRAND LODGE OFFICERS

<i>Grand Master</i>	Joseph E. Schon
<i>Deputy Grand Master</i>	Manuel M. Crudo
<i>Senior Grand Warden</i>	Edgar L. Shepley
<i>Junior Grand Warden</i>	Damaso C. Tria
<i>Grand Treasurer</i>	Cenon S. Cervantes
<i>Grand Secretary</i>	Esteban Munarriz
<i>Assistant Grand Secretary</i>	Mateo D. Cipriano
<i>Grand Chaplain</i>	Ruperto Demonteverde
<i>Grand Orator</i>	William C. Council
<i>Grand Marshal</i>	Eliseo P. David
<i>Grand Standard Bearer</i>	James L. Norris
<i>Grand Sword Bearer</i>	George J. Reid
<i>Grand Bible Bearer</i>	Jose Ma. Cajucom
<i>Senior Grand Lecturer</i>	Hermogenes P. Oliveros
<i>Junior Grand Lecturer</i>	Ramon Ponce de Leon
<i>Junior Grand Lecturer</i>	Juan Causing
<i>Junior Grand Lecturer</i>	Benjamin Gotamco
<i>Junior Grand Lecturer</i>	Santiago M. Ferrer
<i>Senior Grand Deacon</i>	Teotimo G. Juan
<i>Junior Grand Deacon</i>	Antonio C. S. Ching
<i>Senior Grand Steward</i>	Dominador G. Erieta
<i>Junior Grand Steward</i>	Gij F. Octaviano
<i>Grand Pursuivant</i>	Bayani B. Ibarrola
<i>Grand Organist</i>	Angel S. Montes
<i>Grand Tyler</i>	Eulogio O. Nadal

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| 3. Edgar L. Shepley, SGW, <i>Secretary</i> | 9. Charles Mosebrook, PGM |
| 4. Manuel M. Crudo, DGM | 10. Macario Navia, HDGM |
| 5. Damaso C. Tria, JGW | 11. Raymond E. Wilmarth, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Mariano Q. Tinio, PGM |

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 Cleveland McConnell, *Regional Grand Treasurer*
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District No. 2 ... Perfecto B. Lingan	District No. 14 ... Valerio Rovira
District No. 3 ... Sotero A. Toralba	District No. 15 ... Fidel Fernandez
District No. 4 ... Alfredo V. Sotelo	District No. 16 ... Augusto P. Santos
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District No. 25 ... Aniceto Belisario	

FAITH TO MOVE MOUNTAINS

To believe in the potentials of Freemasonry means that we believe in the influence and power of Freemasonry to produce men of character:

“Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor — men who will not lie;

Men who can stand before a demagogue
And scorn his treacherous flatteries
without winking;

Tall men, sun-crowned, who live above
the fog,

In public duty, in private thinking.”

Every time and age need such men, but such a time like ours needs them with peculiar insistence. There has been a serious and persistent decline in our moral and ethical standards, a growing willingness to compromise with the fundamental principles which are basic to personal integrity and public service. Success has been at a premium and character at a discount. Today there is a great and urgent need for stiffening the moral backbone in all of us, for bringing back what we are too apt to call the “old-fashioned” virtues, for setting once again the tested standards of ethics and morality and applying them resolutely and intelligently to the changing conditions of modern life. Every man who has faith in the more enduring values and virtues and lives that faith, contributes his share towards enriching the spiritual and cultural life of the community and thus adds a mite to the depth and quality of our civilization.

— Leonard A. Wenz, 33^o