

The Cabletaw

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MW Schon cementing the lid on the cornerstone of Tagaytay Lodge Temple in Tagaytay City. May 1969 be a Temple-building year!

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Grand Master's Message:

A New Year is born. And with it's birth comes the hope and expectation that the new child may exert a greater force for the return of this crazy world to normalcy.

Our Fraternity can safely face the New Year with the sublime assurance that it will progress as never before. I have a deep feeling that Masonry, having laid its foundations so meticulously and securely, is ready to lend it's strength now to the community and Government, so that a better society will be built — that a better nation will emerge.

With all the love in our hearts, let us devote ourselves unselfishly to the accomplishment of the crying need of the times; better government, fewer crimes, respect for law, courage in citizenry, love of neighbor, and above all, a higher concept of the dignity in Masonry.

We shall do our part!

JOSEPH E. SCHON

Grand Master

ON GROWING OLD

This new year, let's talk about growing old. A 78-year old editor, Edmunds Travis, on being told that his friends were cooking up a big party on his anniversary, said: "All I did was get old. I don't know why we should make a production of it. Anybody can do it if he has the time."

We, who turned sixty three months ago, like that. Back in high school, the first time we read some poet's lines, we became an incurable optimist. The poet said, "Come, grow old along with me; the best is yet to be." True, we did not make millions; in the army, they forgot to make us a general; in teaching, we did not enunciate any earth-shaking principles that would foist us to the top; in legal practice, we only pick up the centavos, not the thousands of pesos; all told, we are running true to what a classmate in college said about us — "the graduate least likely to succeed." No, don't make us your example.

Sometimes we console ourself with what another writer of frustration said: "A man's wealth is measured not by the number of his possessions but by the fewness of his wants." Maybe, after all, we are wealthy too! Now you know we are only sweetening our grapes with its sourness.

But really, growing old is fun. Let us live until we die. Too many people are dead long before they die. When they lose the glint in their eyes; when they can no longer enjoy the ennobling pleasure of thanking God in the evening that they have had a day that day and thank God in the morning that He has made them ready for another day for ventures in service; when they can no longer look at a flower and see its inherent and changing beauty; when they can no longer look at people and see their humanness born yet of God, but only as pawns in their material schemes; when God to them is for their convenience and not their necessity; they are dead though they may be breathing and walking around. The unburied dead.

Let us live on our earth but not carry it on our shoulders. Each of us can have only a small lump of this our planet on which we may produce, walk, sleep, play, work, worship; and that lump we can enjoy or endure depending on the way we look at life. The earth is for our joy of living. Too many of us think that life can be enjoyable if people do our bidding. You know, the emperor or messiah complex. Altogether, too many of us give the impression that this world is going to the dogs because people do not follow our teachings. As a matter of fact, the world has grown better by examples set, not by ideas merely taught.

Let us grow old in and with tolerance. Thousands of years before you and we were born, this world had, and continue to have, its foibles; people have been committing mistakes, but inspite of all those, the world has moved ahead. The old maids and spinsters, and there are old maids and spinsters among men, did not improve this world with their snoot and vainglory. By their tongue they think they can make the world better and happier. Forget it. Actually, the world was made better by the

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Since time immemorial. . . •

• **EARLY MASONRY**

WB Newland Baldwin, PM (3) •

Remarks by WB Newland Baldwin, PM, at the Masonic District No. 1 Convention held on November 9, 1968 at the Plaridel Masonic Temple.

I was interested to hear a talk at this Convention on Masonic history, for while I was aware that the references in our ritual go back to King Solomon's Temple, I wanted to know just how far back we could trace Masonic organizations as we know them today. In reviewing books on Masonic history made available to me, I was quite surprised to find that very little is known about the early origin of Masonry. As one history book puts it, there is no society so widely known, and yet about which so little is known, as that of the Free and Accepted Masons. While many of you have attained a very high degree of proficiency in the ritualistic portion of our ceremonies, I am sure most of you were as uninformed about the eventful past of our society as I was.

I was further surprised to learn that the earliest recorded history of Masonic lodges goes back to the year 1599. From that date onward, we have an unbroken series of records. However, there is a definite indication that Masonic lodges existed prior to that date, possibly going back as far as the Crusades, as there is reference to "masons" and "free masons" every once in a while in the history of other matters, particularly when referring to individuals. These references, however, are only passing comments which indicate the existence of Freemasonry, but they tell us nothing about the existence of specific groups or lodges.

Apparently, one of the reasons for

the lack of information on the Masonic order was the attitude of the Catholic Church towards Masons. While today we are moving toward reconciliation with the Catholic Church, and a great deal has been accomplished in that direction, it was not too long ago that Masonry was anathema to the Catholic Church, and Catholic men were excommunicated for having become Masons. There were instances where Masons were put to death for belonging to the order. Early Masonic history apparently was associated with the Christian religion, and we have no record of it existing at that time in non-Christian countries. As the early historians of the Christian countries were the priests and friars of the Catholic Church, it is quite understandable that they did not keep any records of an organization they despised so much. If any written records were kept, they undoubtedly were kept by those who we would classify as somewhat illiterate, and the records, having little meaning to others, were probably destroyed. Furthermore, as the Masonic organizations had to keep their existence secret in a Catholic world, they probably did not put anything down on paper. Then as literacy improved in the various countries, and as the Protestant Reformation took place, organizations other than the Catholic Church began to keep records. These included records of Masonic organi-

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zations, some of which have now been found.

I have tried to find out how Masonic lodges actually came into existence. It appears that they started through the very natural process that is conveyed to us by our ritual. A group of people working at the same trade, presumably masons or stone-cutters themselves, banded together in order to exchange information on how to do their jobs. Possibly a stone-cutter who knew a special way of cutting or dressing stone would discuss his methods with another stone-cutter and exchange with him special knowledge that he had. After this free exchange of knowledge was carried on for some time, the masons undoubtedly came to realize that they were passing on knowledge which they had acquired themselves by difficult experience, to anyone and everyone, thereby making it hard to find work to maintain a living. They therefore formed a specific group or association of masons, or as it is referred to today, a lodge, and laid down rules and regulations on how people could join such a group and obtain this specialized information. They called themselves free masons, as they were no longer serfs. The purpose was to keep within the lodge the secrets they shared with each other on how to perform their work, and to train their successors on how to perform the work after they were gone. New members of the lodge started out as young apprentices. After a certain amount of service and development of ability, they became fellows. Going still further, after they had shown considerable proficiency, they became masters. You will note the resemblance of this procedure to our present three degrees. Another resemblance to our ritual is protection from "cowans and eavesdroppers." The cowans and eavesdroppers we refer to today were

in the days of the original lodges of masons, those people who tried to approach the lodge meetings to listen to the masons discussing among themselves the special secrets of their trade, and to learn what was being taught to the apprentices and fellows. To keep these people out of the meeting places, they had guards at the doors. These guards were the predecessors of our Tilers.

There is a definite indication that other crafts formed similar associations and lodges. Records show that there were crafts of sewers or tailors, wood-cutters or carpenters, metal workers, and several others. There is even evidence on the European continent of the formation of guilds involving other trades. These trades and associations at some time in history adopted the procedures used by the masons. We have no information to explain why this was done, but I imagine it can be assumed that they followed the procedure of the masons' lodges either because the masons' lodges were formed earlier, or their association's rules were better and tended toward the continuation of the association's life. During this period when the lodges were organized more or less according to crafts, they were considered as operative lodges. In other words, the members discussed the specific operations of their own trades. Today, we are considered as speculative lodges. The question is, when did the change from operative to speculative lodges come about? It appears that this change was quite gradual, as the early evidence we have of Masonic lodges includes lodges that were of one trade alone, as well as lodges that included several trades.

Apparently, in the early days of Masonry, after the operative lodges were formed, it was noted that in order to maintain proper membership

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WB Aurelio L. Corcuera, PM (4)

The organization of the Grand Lodge of the Philippine Islands on December 19, 1912, is an important date in Philippine Masonry. It divides the history into two eras. It marks the permanent establishment of American Masonry brought into the Philippines as a result of the American Occupation and the beginning of the passing out of the militant Spanish Masonry introduced by the *Grande Oriente Español* exclusively for Filipinos. American Masonry was represented by three Lodges under the Grand Lodge of California — *Manila* Lodge No. 342, *Cavite* Lodge No. 350, and *Corregidor* Lodge No. 386. British Masonry was represented by Lodge *Perla del Oriente* No. 1034 and Lodge *Cebu* No. 1106 both under the Grand Lodge of Scotland. Latin Masonry was represented by 31 Lodges under the *Grande Oriente Español*, supervised locally by the *Gran Logia Regional de Filipinas*; 6 Lodges under the *Gran Oriente de España*; 1 Lodge under the *Gran Oriente Lusitano Unido*; and 5 under the *Grand Orient de France*.

Previous to 1906 there was inter-visitiation between the members of the California Lodges and those of the Spanish-speaking Filipino Lodges. But in 1908 the Grand Lodge of California prohibited the members of its Lodges from having fraternal relations with those of the Filipino Lodges but not with those of the Lodges under the Grand Lodge of Scotland. The prohibition was the result of the organization of Lodges in Pennsylvania by the *Grande Oriente Español*, in violation of the exclusive jurisdiction of the Grand Lodge of

Pennsylvania. The Spanish and Scottish Lodges, however, continued their intervisitations. As early as 1908 a committee of the Grand Lodge of California had suggested that the three Lodges in Manila form a Grand Lodge.

On November 17, 1912, a meeting was held by virtue of a resolution passed by a committee composed of members of the three American Lodges requesting Manila Lodge No. 342, Cavite Lodge No. 350, Corregidor Lodge No. 386, Lodge Perla del Oriente No. 1034, and Lodge Cebu No. 1106 to send representatives. The last two Lodges, under the Grand Lodge of Scotland, did not send any representatives. In the meeting the question of holding a convention for the formation of a Grand Lodge of Free and Accepted Masons for the Islands was discussed. It was agreed to hold the convention on December 11, 1912, to give the two Scottish Lodges time to decide on their representatives. The convention was held without the representatives of the two Lodges. After electing the officers of the Grand Lodge the convention adjourned *sine die*, on December 19, 1912. A few minutes later the Grand Lodge of Free and Accepted Masons of the Philippine Islands held its first communication and Manila Lodge became No. 1, Cavite No. 2, and Corregidor No. 3 as members.

The Grand Lodge thus organized was an American Grand Lodge, not only because it was established by American Masons, members of Lodges holding charters from an American Grand Lodge, but also because it

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adopted the ritual and the constitution of an American Grand Lodge, the Grand Lodge of California.

It may be asked, in passing, why none of the Spanish Lodges were invited to send representatives to the convention? The answer is simple. The leaders of the convention must have felt that the presence of such representatives would have been considered by the Grand Lodges in the United States, particularly by the the Grand Lodge of California, as highly irregular and would have been sufficient reason for them to deny recognition to the new Grand Lodge. The primary concern of the convention was to proceed in accordance with the Masonic principles and procedures that have guided the formation of the various Grand Lodges in the United States. According to American Masonic Jurisprudence three regularly chartered Lodges are competent to form a Grand Lodge in a territory where no Grand Lodge exists, that is Masonically a "free territory."

What motives animated the leaders in the organization of the Grand Lodge? RW George R. Harvey, the Deputy Grand Master, presiding over the First Annual Communication, in the absence of the MW Eugene Stafford, the Grand Master, who had to go to the United States for medical treatment, said in his address: "The purpose of its formation is to promote and maintain harmony and unity in our Masonic relations, and to increase the usefulness of our Fraternity in the Orient. No contention should exist among Masons or Lodges except that noble contention or emulation in promoting the happiness of our fellow men and the true interest, dignity, and welfare of our ancient and honorable Order." The purpose was certainly in accordance with the best traditions and the spirit

and genius of the Ancient Craft.

What steps did the Grand Lodge take "to promote and maintain the harmony and unity" among its members and those of the Lodges not under its jurisdiction? The Grand Lodge now sovereign and independent, did not repeal, nor did it renew, the ban issued by the Grand Lodge of California against intervisitation with the Spanish-speaking Filipino Lodges. The leaders must have felt that they should not do anything that might endanger the recognition by the Grand Lodges in the United States, the United Kingdom, Canada, and Australia. By 1914 the new Grand Lodge was already recognized by some forty-two Grand Lodges.

The leaders of the Grand Lodge desired "harmony and unity" but did not seem to have a definite idea as to how and when to take the first concrete step. The opportunity, however, came when on August 18, 1914, MW Newton C. Comfort, the Grand Master, granted the dispensation for the formation of Bagumbayan Lodge, the first Lodge organized by the Grand Lodge. The petition for dispensation was signed by 14 Filipinos, and one native of Ceylon, all belonging to different Spanish-speaking Lodges, and 4 Americans whose inclusion was deemed necessary by the Grand Master because the new Lodge was to work in English using the California ritual adopted by the Grand Lodge at its organization.

At the first meeting of Lodge under dispensation, August 19, 1914, the Grand Master was present. In his remarks he said: "Bagumbayan Lodge will have the distinction of being the golden link upon which the Chain of Masonic Unity in these islands will ultimately be forged. Through Bagumbayan Lodge, Masons

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Philosophy in Masonry

WB EUGENIO PADUA, PM (51)

As the sun rises in the east . . .

An article (by VW Lorenzo Talatala) in the November issue of *The Cabletow* says that a Lodge is "a petit representation of the *universe* xxx with the *journeying sun* providing light to the other heavenly bodies revolving around it" and that the *altar* is "situated in the *center* of the Lodge similar to the *sun* that diffuses light."

The above expressions require an explanation. So does the expression in the ritual that "the *sun rises* in the East to open and adorn the day."

In the 6th century B.C. Pythagoras conceived that the sun was the centre of the universe. Two centuries later Aristotle reversed this and reasoned that as man, the greatest creation of God, inhabited the earth, the earth must be the center of the universe and the other planets, including the sun, revolved around the earth.

This Aristotelian concept passed on to Ptolemy of Alexandria in the 2nd century A.D.

When the Church finally adopted the concept that the sun, planets and stars revolved around the earth it became sacrosanct for many centuries.

In the 16th century A.D., Copernicus (1473-1543), Polish astronomer and Doctor of Canon Law, discovered that Aristotle and Ptolemy were wrong. He established the theory that the earth rotated daily on its axis and that planets revolved in orbits around the sun. But for a time he was afraid to make his discovery public because such a heresy was punishable with excommunication, imprisonment, or being burnt at the stake. His

book was finally printed, however, in 1543 just in time to reach him on his deathbed.

In the 16th century, Giordano Bruno (1548-1600), a Dominican monk, who became the champion of Copernican cosmology and opponent of Aristotelian logic, was arrested by the Inquisition (1592) and burnt at the stake (1600) — not solely for his espousal of the Copernican theory; he was said to be guilty of other offenses.

Then, in 1613, Galileo (1564-1642), Italian astronomer, advocated the Copernican system and attempted to show that there was scriptural confirmation for the system, but the system was condemned and he was admonished not to defend it (1616). In 1632 he was again summoned and tried by the Inquisition and forced to, and did, abjure belief that the sun was the central body around which the earth and planets revolved.

But, man's probing mind cannot be suppressed forever and so other scientists that followed definitely established the fact that the sun is the center of the universe — and it does not "journey"; it does not "revolve"; it does not "rise" at all.

The Church finally adjusted itself to the scientific realities, removing in 1758 the ban on Copernicus' book — 237 years after the "discovery" of the Philippines!

But, there is nothing wrong with the beautiful poetic expression quoted above because from our scale of observation the sun *does rise* in the East and appears to be *moving on a journey*. △

Grand Lodge News

Last month's overseas visitation by the Grand Master once again affirmed the incontrovertible fact that Masonry in South East Asia is a living force for good in the lives of people in this region who see and feel it through contact with Masons. And this is so because Freemasons hereabouts exemplify in their lives the old and tried virtues taught them since Freemasonry came into being centuries ago. What thrilled MW Schon was seeing Masons, old and young, in Guam, Kwajalein, Saipan and Saigon, enthusiastic, hard-working, faithful, forward-looking.

In Kwajalein in the Marshall Islands, MW Schon saw Emon Lodge No. 179 eager and proud to have been visited by a Grand Master since it was constituted some three years ago. There he saw the what-more-can-we-do spirit of the brethren. Incidentally, this was a sentimental journey for the Grand Master. On landing on the new-moon-shaped isle, three miles

long curve-wise and half a mile wide buldge-wise, a young brother told him that when the Americans landed there in 1944, only one coconut tree was left standing after the navy had shelled it. MW Schon confirmed the story to the chagrin of his informer as he (MW Schon) himself had landed on the island shortly after the shelling.

Emon Lodge No. 179 meets in the most secure and most expensive Lodge Hall in the world, costing only U.S. five million dollars to build, fenced in with a forty-foot steel and copper wall! It is airconditioned, with perfect acoustics, and brethren walk through a long tunnel to get to the hall. It is an obsolete radar tracking unit and the brethren use a part of the installation as their meeting place.

The Grand Master was bombarded with a lot of questions about the Craft which he hoped were answered to their satisfaction and which, in turn, will doubtless yield good results

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A Trip to Far Away Islands

Address delivered by the Grand Master, MW Joseph E. Schon, at Milton C. Marvin Lodge No. 123, F & AM, Guam, on December 4, 1968.

Worshipful Master and Brethren:

At first when I arrived in your area I felt a little ill at ease because I wasn't acquainted with you intimately but I have had such occasion since I have been here that I do know you better individually. I've had the privilege of going South within our Jurisdiction to Kwajalein, and I have also had the opportunity of going North to Saipan and back again to Guam and I feel that I have now a better foundation to talk than I had the other evening when I was here. But before I go on, I want to take this opportunity of congratulating those officers — the Worshipful Master and his Officers — who are coming in to guide this Lodge for the next year.

I hope that all of you, elected and appointed, will devote yourselves in such a manner to this fraternity, to bring credit to it that can never be criticized. I know you will do your utmost; I know that is your purpose, and I hope that purpose does not flag during the course of the next year. I know you will do it, and congratulations to you all. I only wish that I could be here at this same time next year but that is not within the realm of possibility.

Now, insofar as Masonry in the Jurisdiction of the Philippines is concerned — I'm not now talking about this Lodge, or Charleston Lodge, or any other Lodge — I'm talking about the hundred-odd Lodges that I have responsibility for. You know, in legislating, in my particular job this year, it is rather difficult always to try to please everyone. We cannot

do that because life is such, the nature of man is such, that it is impossible for any Grand Master to please everyone within his Jurisdiction. So the best he can do is always to try to legislate in favor of the Fraternity, and not in favor of men or Brethren. I'm leading up to something that is affecting our jurisdiction here, and I want to assure every one that there is nothing behind what I have to say except that the pure fact that I have been able to make a study of this area and I have reached conclusions, and I don't think it would be fair if I did not mention my conclusions before I leave for the Philippines.

First of all I have felt while I was in Kwajalein that there was a need — a tremendous need — of more personal and more sophisticated attention to that Lodge there, which is working more or less on the same basis of quick turn-over and so on, but are doing a magnificent job. It is not fair to expect that Lodge to be administered from the Grand Lodge because almost everything that we send out to them is subject to so much delay — I'm talking about mails in particular — that I believe they should be more autonomous; that they should be able to make more decisions on their own. And with that in view, I have definitively decided that, as of the first of January, 1969, Kwajalein will become a District of its own within the Grand Lodge of the Philippines, and it will be administered by an appointive District Deputy Grand Master who will be VWB William MacDonald, who resides there, who is well qualified, and I think can handle the

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thing very well as my personal representative right on the spot, and that is very important.

Having been to Saipan, I now wonder by what quirk of fate the present deliniations of Districts ever came about because it certainly doesn't seem to me that Guam, being between Kwajalein and Saipan would be one District; and then the other District in which Kwajalein was before, should be included with Saipan—that doesn't make very much sense — whereas Saipan by actual fact, is only a hop, a skip and a jump from Guam. So I'm going to make a decision in that respect, that I hope will meet with everyone's approval, and again, as of the first of January, 1969, Saipan will be included within the District of Guam, and that will be District No. 20, Kwajalein becoming the only Lodge in District 21, and therefore, I shall have to ask Bro. Poole to take on the additional work; and that is the way it will have to be, because I just don't see the philosophy of having the district separated between Guam and Saipan when one can practically swim across. It doesn't make very much sense, so let's be logical about the thing, and that is what will happen as of January 1st, 1969.

Now, Brethren, this is as far as I go on the physical aspects of this Micronesian area. What I want to tell you is that I am so highly and thoroughly impressed with the quality of **Masonry** in this area. I know, again, it doesn't seem to be logical that the **Philippines** would be the Grand Lodge to administer this area, but I also sense and feel the affinity that you have, for one reason or another, to the Grand Lodge of the Philippines. I want you to be proud of that Grand Lodge and I want you to be proud of your association with it; and I want to tell you that we are doing

everything on God's earth to build up our reputation even higher than it is at present with other Grand Lodges in the world. At the present time we do not hang our heads in shame anywhere. We are standing out as one of the primary Grand Lodges in the world; and I don't want any one of our Brethren ever to think that there is anything he has to hide or to decry that he is a member of the Grand Lodge of the Philippines. It is a glorious and grand Jurisdiction; it's the largest in area in the world; it also is the only Jurisdiction that is, I think, completely democratic in the extent, being in the Republic of the Philippines, still the Grand Lodge follows the tradition that one year there is a Filipino Grand Master, the next year there is an American Grand Master. And this year I have, under my immediate jurisdiction all the Filipinos — not only the Filipinos but Chinese, Muslims, Germans, Swedes — we have so many nationalities that we have to administer, that I think it would be a breeze for, as an example, the Grand Masters of other Jurisdictions to work out their year, compared to the Grand Master of the Grand Lodge of the Philippines. So I hope that all of you could recognize the fact that we have not only the largest area to administer, but also the greater number of nationals — distinct nationals; and at the same time, to develop and maintain harmony among such a conglomerate group of people, I think the Grand Lodge of the Philippines has done pretty darned well.

I want another thing to come out at this meeting. I've dodged it; I didn't want to bring it up; the Grand Master usually avoids things of this nature; I have no rancor; I have no ill-feeling; I have nothing beyond the fact that I want to impart a specific

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GRAVEL AND SAND

A Report on Masonic Activities

NBM

February 19, 1969 marks the opening of the Masonic Youth Center of Cavite Lodge No. 2 in Cavite City. WB Dominador A. Herrera, Master of the Lodge, told this writer that this project is the culmination of months of planning on the part of the officers and members of the Lodge who spared no time, effort and money to make their dream come true. The first floor of their Lodge Temple has been repaired and remodelled for the purpose. It will house a lounge and reading room, tables for chess, checkers, dominoes, etc. and an office for a YMCA secretary assigned to Cavite City. The secretary, who is a member of the Lodge, will coordinate the activities of the youth center with the help and support of the members of the Lodge. The lawn at the back of the building is being fitted for a badminton and a volley ball court. The lodge temple being across the Montano Gymnasium, makes the Masonic Youth Center fill a felt need of the community in redirecting the out-of-class activities of the young students, such that instead of roaming around, they can spend their leisure hours in the Masonic Youth Center for useful purposes. WB Agustin L. Galang, PM of the Lodge, a retired Division Industrial Supervisor, has been tapped by the Worshipful Master to teach the young people some useful trades and hobbies.

* * * *

To Cavite Lodge No. 2 goes the distinction of having accepted and processed 124 petitions for degrees in

1968. By the last day of November they made 76 Master Masons, thus leaving a backlog of 48 in the various stages of Pre-initiation, Entered Apprentice, Fellowcraft and MM proficiency instruction for 1969, not saying anything about the number of petitions they will get in 1969. The Lodge has six sets of teams for the various degrees, all proficient, who work three nights a week on the candidates. It is no wonder that the Grand Master's cup, donated by MW William H. Quasha, PGM, is prominently displayed in the Lodge room, their evidence that they won it for 1968-69.

* * * *

Since the Grand Master's circular on proficiency examinations for Master Masons came out, Zapote Lodge No. 29 has faithfully followed it. They are not satisfied with making Master Masons only; they see to it that their new Master Masons take and pass the MM proficiency instruction and examination. They are even going back to their Master Masons made since 1946, encouraging them to take the MM Proficiency Examination to get MM diplomas.

* * * *

Sinukuan Lodge No. 16 celebrated its sixty-fifth anniversary at the homes of WB Francisco Floro, out-going Worshipful Master, and WB Victorino Floro, Jr., PM, at the Phil-Am Life Homes on E. de los Santos Ave., Quezon City, November 30, 1968. A large crowd of brethren of the Lodge, their guests and their families was

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present to help celebrate the occasion. Sinukuan Lodge is the mother Lodge of the late MW Manuel L. Quezon, PGM.

* * * *

Our congratulations to Bro. Col. Gerardo Tamayo, a FC of Biak-na-Bato Lodge No. 7, who took his oath as Acting Chief of Police of Manila on December 1.

* * * *

Strange as it may seem, there are two Lodges with the same name and number in two different grand jurisdictions. Iloilo-Acacia Lodge No. 11 is located in Iloilo City, Philippines; Acacia Lodge No. 11 is located in Winnipeg, under the Grand Lodge of Manitoba in Canada.

* * * *

The Cabletow, Inc. buys only one small box of paper clips a year. The firm receives slightly less papers and communications with clips than it sends out — and lots of them too, during the twelve-month period. Obviously, a favorable balance of payments in trade — we exported more than we imported, none-the-less, as they say in Spanish — *No valia la pena*.

* * * *

Our Hiram Lodge No. 88 is congratulated for what we feel might be helpful to other Lodges in our grand jurisdiction. The brother secretary keeps a chart of their degree work for the year. Under proper columns, the chart contains the names, academic attainments, addresses, employments, sponsors; date of filing of petition; date of approval of petition; date of initiation; date of passing; date of raising; remarks; names of coaches or instructors. The last time we saw it, it had the names of twelve petitioners since the first of 1968.

* * * *

Brethren and their families of the

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GRAND LODGE NEWS... From page 8

to Emon Lodge. One of them he considered significant and of far-reaching effect, "May native Micronesians be taken into Masonry?" He was told that there are many good materials among them, — intelligent, well-qualified and eager. He met some of them and confirmed the assertion. With a smile on his face and in his heart, he reminded the brethren that the Grand Lodge of the Philippines is not only the biggest Grand Lodge in the World, in terms of geography, but also with the biggest heart. "We have the most integrated Grand Lodge; since its founding in 1912, we have had, and continue to have, Filipinos, Americans, Chinese, Japanese, Jews, Lebanese, Syrians, Arabs, Guamanians, Polynesians, Malaysians, Vietnamese, and others, of various colors and nationalities in our Lodges. By all means, if they are worthy and well-qualified, nothing in our Constitution prevents you from taking them in."

On hearing that, one brother informed the Grand Master that in due time he will get a new petition for dispensation to form a new Lodge on Majuro island, also in the Marshalls. It is to be noted that because of strict security regulations, only service men and civilians, properly screened, are allowed to live on Kwajalein island. Other employees and laborers live on the other islands and are ferried to Kwajalein in the morning and back to their homes in the afternoon.

Micronesia Lodge No. 173 on Saipan Island, Marianas group, gave the Grand Master a most pleasant surprise. Last April, the island was hit by a crippling typhoon that flattened most of the houses on the island, including the double quonset used as a Lodge Hall. But, through the blood, sweat and tears of the brethren, the

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in the Philippines will, one by one be brought to a realization of the altruistic motive which actuated the formation of the Grand Lodge of the Philippine Islands. All Masons in the Philippines should be under one Grand Lodge. The Grand Lodge of the Philippine Islands was formed for the purpose of giving concrete evidence of our cherished hope of unity of all Masonic entities in these Islands and for the definite purpose of accomplishing Masonic harmony. I considered when I granted the dispensation for this new Lodge that I was privileged to do one of the greatest Masonic acts which will ever be done, because I felt, then, and know now that upon this foundation, upon this Lodge, will eventually rest the crown of glory, when the union which will surely come is accomplished. May Bagumbayan Lodge meet the special responsibilities which rest upon it to the satisfaction of the entire Fraternity, and all the other Lodges join in its lofty ideals! The Grand Lodge salutes its youngest daughter, and wishes it long life and splendid achievements!"

In 1915 the Grand Master, MW George R. Harvey, appointed a special committee to translate the Constitution into Spanish. The following year his successor, Grand Master William H. Taylor, asked the Master of Bagumbayan Lodge No. 4 to translate the ritual into Spanish. The work was actually done by Bro. Felipe Tempongko, Senior Deacon of the Lodge, and Bro. Leo Fischer, the Secretary of the Lodge, official translator of the then Executive Bureau of the Insular Government. The first Lodge to use this ritual exclusively was Biak-na-Bato Lodge No. 7, the first Spanish-speaking, all-Filipino Lodge organized by the Grand Lodge.

These steps were taken in anticipation of the ultimate unification foreshadowed by the establishment of Bagumbayan Lodge No. 4.

What concrete steps were taken to bring about a rapprochement? The sending out of invitations to the Spanish-speaking Lodges to send representatives to visit Bagumbayan Lodge No. 4 was such a step. This was considered a rash move by members of the Grand Lodge of California and by some of the members of the Grand Lodge of the Philippines in view of the reasons which led to the issuing of the ban against intervisitation by the Grand Lodge of California. It could not, however, have been done without the knowledge or consent, express or tacit, of the Grand Master. The result was the justification of the move. At a special meeting of Bagumbayan Lodge on February 23, 1916, when Sinukuan Lodge No. 272, was the guest, the meeting was honored with the presence of MW George R. Harvey, PGM. According to Masonic usage having sat in Lodge with the members of Sinukuan Lodge present at that meeting he could vouch for every one of them. The Grand Master, MW William H. Taylor, no less, was present at the special meeting on May 31, 1916, when Nilad Lodge No. 144 was the guest. The presence of a Grand Master and a Past Grand Master at meetings where members of Lodges which the Grand Lodge of California had previously prohibited the members of its Lodges, which formed the Grand Lodge of the Philippines, from visiting, is a tacit admission that the Grand Lodge of the Philippines favored the repeal of the ban.

The unselfish labors of the many Masons, Filipinos and Americans,

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who believed that all Masons in the Philippines should be under one Grand Lodge, finally brought fruit when the much desired and hoped for unification took place on February 14, 1917.

At the beginning of 1917 the Grand Lodge had under its jurisdiction the following Lodges: Manila No. 1, Cavite No. 2, Corregidor No. 3, Bagumbayan No. 4, Island Lodge No. 5, Southern Cross No. 6, Biakna-Bato, U. D., (No. 7), Cosmos, U.D. (8), St. John's, U.D. (9), Far East, U.D. (10), and Iloilo, U.D. (11). The Grand Master was MW William H. Taylor.

On the other hand the *Gran Logia Regional de Filipinas*, under the *Grande Oriente Español*, had under its supervision 31 all-Filipino Spanish-speaking Lodges. At the head of the *Gran Logia Regional de Filipinas* was MW Teodoro M. Kalaw. Besides these there were 6 Lodges under the *Gran Oriente de España*, and 1 under the *Gran Oriente Lusitano Unido* (Portugal). Twenty-seven (27) of the Lodges were under the supervision of the *Gran Logia Regional de Filipinas*, in order to save a situation that would have been embarrassing for both the American Committee composed MW William H. Taylor, GM, MW Eugene Stafford, PGM, and MW Newton C. Comfort, PGM, the Grand Secretary, and the Filipino Committee composed of WB Manuel L. Quezon and WB Tomas Earnshaw, Past Masters of Sinukuan Lodge No. 272, and MW Teodoro M. Kalaw, of Nilad Lodge No. 144, Grand Master of the *Gran Logia Regional*, accepted at a sacrifice of what they stood for as expressed in the terms proposed by their representatives the conditions insisted upon by the Grand Lodge — unification by *affiliation* not by *union*.

Accordingly on February 13, 1917, the first day of the Annual Communi-

cation, the 5 Lodges already under dispensation together with the 27 Filipino Lodges which were granted dispensations earlier in the day, were recommended to be granted charters. The following Lodges were thus affiliated:

- Nilad Lodge No. 144 (12)
- Walana Lodge No. 156 (13)
- Dalisay Lodge No. 177 (14)
- Pilar Lodge No. 203 (15)
- Sinukuan Lodge No. 272 (16)
- Bagong Buhay Lodge No. 291 (17)
- Araw Lodge No. 304 (18)
- Silanganan Lodge No. 305 (19)
- Rizal Lodge No. 312 (20)
- Dapitan Lodge No. 313 (21)
- Jose Rizal Lodge No. 315 (22)
- Solidaridad Lodge No. 323 (23)
- Banahaw Lodge No. 332 (24)
- Malinaw Lodge No. 340 (25)
- Pinagsabitan Lodge No. 344 (26)
- Bagumbayan Lodge No. 352 (27)
- Balintawak Lodge No. 354 (28)
- Zapote Lodge No. 356 (29)
- Mactan Lodge No. 367 (30)
- Magdalo Lodge No. 371 (31)
- Martires del '96 Lodge No. 372 (32)
- Isarog Lodge No. 376 (33)
- Lincoln Lodge No. 382 (34)
- Batangas Lodge No. 383 (35)
- La Regeneracion Lodge E.I. (36)
- Kalilayan Lodge E.I. (37)
- Bulusan Lodge E.I. (38).

In making the recommendation for the granting of charters to the Lodges, referring in particular to the 27 Lodges listed above, MW Newton C. Comfort, PGM, Grand Secretary, said in part: "I wish I had the language to say to you what this will mean. Some at first may be tempted to criticize, but on second thought there will be none but will admit that a colossal work has been accomplished. I am of the opinion that no piece of Masonic work of such constructive potentialities has been done in the last century.

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building was up in twenty-four hours before he arrived, completely rebuilt, painted and refurbished! In the rush of construction work, those builders and rebuilders could, very likely, show evidence where the hammer slipped many times from the heads of the nails.

From the tape-recordings the Grand Master brought home, one can see how much indeed the brethren wanted to know in regard to a more efficient way of running their Lodge affairs. To achieve that, MW Schon transferred Micronesia Lodge No. 173 from Masonic District No. 21 to District No. 20 under VW Frederick M. Poole, DDGM, who now has Charleston No. 44, Milton C. Marvin No. 123 and Micronesia No. 173. District No. 21 remains with a lone Lodge, Emon No. 179, with WB William MacDonald, its present Worshipful Master, as interim DDGM, after his term as Master is up.

* * * *

Guam has two big Lodges, Charleston No. 44 and Milton C. Marvin No. 123, both of which are a pride of the Grand Lodge of the Philippines. Problems were presented to the Grand Master and they worked out solutions which pleased everyone. As in the other places visited, there is a good deal of Masonic activity on the island. Over there they have a Scottish Rite Bodies, a complement of Royal Arch chapters, an Eastern Star chapter, an assembly of Rainbow, a Bethel of Job's Daughters and a DeMolay chapter, nearly all of the Masonic appendancies that make for a strong Masonic community. And it is to their credit that they accept the primacy of their Blue Lodges.

* * * *

In spite of the war conditions in Saigon, MW Schon is proud to report

that Masonry is getting stronger in that city. Unmindful of the dangers of ambushes, full battle, land mines, anti-aircraft fire, etc., they come to Saigon from their battle stations in convoys, by plane or helicopter, to attend the meetings of the Lodge, which are held in followance of strict curfew regulations. In view of their backlog in degree work, they meet several times a week to finish as many as they can within the hours they are allowed to meet.

At the time the Grand Master was there, he was met by a large group of Masons not only at the airport but also at his hotel and at the Lodge meetings. He wished he had more time with them to help them with their problems in Masonry; not just because they picked up his chits and even gave him tip money, but more so because he saw such admirable enthusiasm, such stick-to-itiveness to the Craft in the face of danger.

* * * *

MW Schon observed that Saigon Lodge is some kind of a melting pot of Grand Jurisdictions, ritual-wise. Eager to help and take part in the degree work, the brethren, coming from different jurisdictions, try hard to follow our ritualistic work, but being used to the ritualistic work of their mother jurisdictions, they sometimes revert to them though they may not be so noticeable.

All told, the Grand Master's trip was valuable to Masonry in Southeast Asia and more so to the Grand Lodge of the Philippines.

* * *

MW Joseph E. Schon, Grand Master, accompanied by RW Manuel Crudo, Deputy GM, MW Esteban Munarriz, Grand Secretary; VW Hermonogenes Oliveros, Grand Lecturer; VW Benjamin Gotamco, Junior Grand Lecturer; VW Teotimo Juan,

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Senior Grand Deacon; VW Apolonio Pisig, DDGM; VW Jose L. Araneta, PGSD; WB Richard Khoo, the Managing Editor and others, motored to Tagaytay City to preside at the ceremonies of laying the cornerstone of the new temple of Tagaytay Lodge No. 165 in that city, December 14. The party was joined there by MW Pedro Gimenez, PGM, and his son, Bro. Alfredo Gimenez, Vice-Governor of Cavite province, members of the local Lodge and other visiting brethren. After the impressive ceremonies, the brethren were guests of Tagaytay Lodge No. 165 at a luncheon in the home of Bro. and Mrs. Toledo.

The new home of the Lodge is located on a 1,000 sq. m. lot fronting the concrete national highway. It is in the center of a subdivision owned by some brethren of the Lodge and occupies a prominent portion thereof. MW Schon, in the course of the remarks he made on the occasion, said that he hoped the building of the temple would be free from contentions, done in perfect harmony, and will progress fast. He promised to be present at the dedication of it, though he be a Past Grand Master. △

* * * *

ITINERARY OF GRAND LECTURERS TO CONDUCT LODGES OF INSTRUCTION IN ILOCOS PROVINCES AND NUEVA ECIJJA LODGES — 1960

Thursday, Jan. 16 — Lodge of Instruction in Union Lodge Temple for Union Lodge No. 70 and Siete Martires Lodge No. 177.

Friday, Jan. 17 — Lodge of Instruction in Sta. Lucia, I.S. Lam-Ang Lodge No. 164.

Saturday, Jan. 18 — Lodge of Instruction in Vigan.

Saturday, Jan. 18 — Installation of officers of Angalo Lodge No. 63.

Monday, Jan. 20 — Lodge of In-

struction in Laoag Lodge No. 71. Tuesday, Jan. 21 — Lodge of Instruction in Bangued, Abra Lodge No. 86.

Wednesday, Jan. 22 — Return to Manila.

Saturday, Jan. 25 — Lodge of Instruction in Muñoz, Nueva Ecija for Lodges in District No. 6.

Thursday, Jan. 30 — Lodge of Instruction in Baguio Lodge No. 67.

Saturday, Feb. 1 — Lodge of Instruction in Bontoc Lodge No. 140. △

* * * *

THANKS TO THEM:

To the brethren and their families who sent their Holiday Greetings to the Editors and Staff of The Cabletow, our many, many thanks. Among them: Bro. & Mrs. Tieng Seng, Dr. and Mrs. Arthur Schramm, Bro. & Mrs. Juan S. Paguio, Sampaguita Chapter No. 3, OES, WB & Mrs. Marciano Gatmaitan, Mr. & Mrs. R. P. Garcia, a Knight of Columbus and a Daughter of Isabela, respectively, and others.

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The Voice of Lopez Jaena

(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, at Iloilo City, on November 14, 1968, as Guest Speaker in conjunction with the public installation of officers and the constitution of Graciano Lopez Jaena Chapter, Order of DeMolay, sponsored by the Iloilo-Acacia Lodge No. 11, F. & A.M.)

Congratulations to the members of the Special Team of Leon Kilat Chapter, Order of DeMolay and their advisor, Dad Samuel Malayang, for a job well done and their valuable cooperation.

Orchids for the members of the Advisory Council, the newly installed officers and the charter members of Graciano Lopez Jaena Chapter for the splendid choice of the name of your chapter than which no other name could have been more appropriate.

For Graciano Lopez Jaena was one of the most colorful and heroic figures of the Philippine Propaganda Movement during the last decade of the 19th century.

If Dr. Rizal is the pride of the Malay race, and Marcelo H. del Pilar is the Father of Philippine Freemasonry, then Graciano Lopez Jaena is the fearless leader of the Propaganda Movement of the Filipinos in Spain.

Graciano Lopez Jaena was born in Jaro, Iloilo on December 18, 1856, the son of Placido Lopez and Maria Jacoba Jaena. From his mother who was a devout Catholic, he learned the alphabet and the first lessons in character building. He graduated from the Colegio Provincial de Jaro as the best Theologian. His mother wanted him to become a priest but young Graciano wanted to become a physician.

The town mayor of Pototan, Iloilo, in abuse of his authority, punished three (3) prisoners so severely that Lopez Jaena was called to treat them, but before he could reach them,

they died. The mayor asked Graciano Lopez Jaena to issue a certificate to the effect that the three (3) prisoners had died of natural causes. Lopez Jaena refused to issue such certificate for that would amount to an act of falsification, and the Mayor swore to persecute him.

To get away from the avenging hand of the town executive, Lopez Jaena left Iloilo and went to Silay, Negros Occidental. There he wrote articles for the *La Oceania Española* denouncing the extreme greediness and the acts of oppression of the friars. He wrote so well that the editor of the paper invited him to join the editorial staff, but he declined the offer.

Through the idiosyncracies of time, the treatment of the Filipino people by their oppressors turned from bad to worse and Lopez Jaena became more furious and outspoken in criticizing the Spaniards. He decided to leave the Philippines for three reasons, namely: (1) to escape persecution; (2) to work for reforms for the Philippines in Spain where the political climate was at the time pervaded by liberalism and enlightenment; and (3) to continue his unfinished medical studies.

While in Europe —

“Graciano Lopez Jaena was attracted by the beautiful tenets of Freemasonry which adopted as its slogan “Liberty, Fraternity and Equality.” He knocked at the portals of the venerable Fraternity and was initiated an

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entered apprentice Mason at Lodge Porvenir No. 2, Madrid, in 1882. After being brought from darkness to light, he transferred to Barcelona, Spain and there founded and became the first Worshipful Master of a Masonic Lodge for Filipinos, the Logia Revolucion, which received its charter from the Gran Oriente Español on April 1, 1889. The secretary of said Lodge was Mariano Ponce and its orator was Marcelo H. del Pilar."

Fearless and effective as a writer, Lopez Jaena was equally eloquent and irresistible as a speaker.

As a Journalist, Lopez Jaena had the courage of his convictions. He exposed on the steps of the temple all evils that the whole world might know the truth — the abuses and extravagance, the oppression and injustices perpetrated by the friars and government officials.

And as Demy P. Sonza in his book, *Mightier than the Sword*, says:

"His pen was mightier than the sword and his tongue cut sharper than a two-edged razor.

"In the Republican Club of Cataluña, Lopez Jaena was regarded as almost an idol; his words electrified the people and aroused their enthusiasm.

"His words which flowed from his lips like burning lava from the crater of a volcano, convinced us. They gave us no time to think, they made us feel in an imperious manner, dragged the masses with them, exciting their enthusiasm to the utmost degree."

To stop Graciano Lopez Jaena from attacking and hurting the religious orders, Roman Rodriguez Vigil de Oviedo, offered him a tempting position that would insure him financial support all his life. In rejecting the tempting offer, he indignantly replied; "My life belongs to my country and not to the orders of the

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Friars."

Again Demy P. Sonza says:

"His fame as a writer spread — even as his name as an orator was known far and wide, so much so that in 1888 there was proffered to him, through the American Ambassador to Spain, the editorship of a periodical in New York, with an initial salary of \$200.00 a month plus a share in the profits. Declining the proposal, Lopez Jaena replied with the now classic statement "My intelligence and my pen belong to the Philippines and not to any foreign country."

Lopez Jaena exemplified in his daily life the beautiful tenets of Freemasonry. He said, "The Filipinos should become an independent people and should rely upon themselves alone for their progress and regeneration."

Lopez Jaena frequented meetings where liberal ideas were discussed

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THE JO-DE-RAS SECTION



JOB'S DAUGHTERS



DEMOLAY



RAINBOW



Meeting in Pairs: Bethel No. 1 of Olongapo City and Bethel No. 2 of Manila held a joint meeting in Plaridel Temple on December 8, 1968 at which two sets of officers took part.

As a joint venture, the Jobies of Bethel No. 3 and the DeMolays of Leon Kilat Chapter spent a night of carolling in Dumaguete City and Pamplona, Negros Oriental and raised ₱125.00 which forms a nest egg for expected expenses of the two organizations in the forthcoming Conference — Work Camp of Jo-De-Ras which will be held in Dumaguete City, Dawin and Mabinay, Negros Oriental in April/May 1969. Among the generous donors are Dad

& Mom Catedral, Dad & Mom Felix Gaudiel, Dad & Mom Francisco Somera and Dad Felimon Bobon.

* * * *

Mom Merced Jimenez, Guardian Secretary of Bethel No. 3, with the advice and assistance of Dad Ramon Ponce Leon, Assisting Supreme Deputy for Dumaguete City, spent a weekend in Iloilo and Negros Occidental to confer with the Dad Masons and their wives about organizing

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Davao Masonic Memorial Park



Masons and Eastern Stars in Davao City in front of the Chapel they built.

Near the center of the 1½ hectare lot owned and operated by the Davao Masonic Memorial Park Association stands the new steel pre-fab chapel, 9 meters long and 8 meters wide, with a cross at the back of a three-tier altar in the east. The concrete flooring is finished in a washout. The structure when completed will cost close to ₱10,000.00. Teodora Alonso Chapter No. 4, O.F.S., initiated and sponsored the construction of the Chapel. The money was raised from among the members of the Order thru voluntary contributions. Some gave ₱10.00; ₱20.00; ₱30.00; ₱50.00 ₱100.00, others, ₱500.00. The spirit and en-

thusiasm spread like fire among all Masons. As a result, the Sarangani Lodge No. 50, the Davao Lodge No. 149, the Davao Bodies, AASR, and the Davao Mutual, all gave generous amounts for the project which after all is for the good and benefit of all Masons and their families in Davao. The success of this project was attained thru the untiring efforts of Sis. Amparo S. Albano, Worthy Matron, who was re-elected, Sis. Lualhati E. Hilario, PWM, and treas. of the project; Bro. Lorenzo E. Cruz, PP; Bro. Ruben D. Hilario, PP; Bro. Jose C. Nicolas, WP, and Bro. Ed. Q. Santos Cuyugan, Associate Patron.

JO-DE-RAS SECTION . . . * * *

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a new Bethel of Job's Daughters in Iloilo City under the sponsorship of Iloilo-Acacia Lodge No. 11 and Kalantiao Lodge No. 187. Dad Gal-lano, Past Master of the former Lodge, and Dad Frank L. Jison, Past

Master of the latter Lodge, are among the active supporters of the organiza-tion move. They have organized an ad interim Guardian Council which is now busy recruiting prospective members, getting the papers to the

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"Think for a moment what it means. The unification of the Fraternity and the uniting of men of one thought and desire into a great Brotherhood under the Fatherhood of God. To those who cannot see it in that light I feel that the sweet mission of Masonry has not yet taken hold of their heart.

"Shall God look down

And see no vision in our eyes?"

In the afternoon of the second day of the Communication, the 5 Lodges previously granted dispensations and the 27 granted dispensations the preceding day were constituted *en masse*.

The election of Grand Lodge Officers followed. According to a letter dated January 9, 1961, which we received from MW William H. Taylor, the only Grand Master to serve a second term, the election of Grand Master, to quote from the letter, resulted in this way:

"...It had been agreed that Quezon would be the first Grand Master and the American Lodges, coming first on the list (1 to 11) declared their ballots for Quezon. It was only when the Filipinos came to vote did they recognize we were surrendering the American Grand Lodge to them, they began casting their ballots for me and they finally voted to make it unanimous. As the voting progressed, Past Grand Master Harvey who sat in the East on my right, when I asked him what I should do said I could do nothing but accept. When I asked Quezon about it he said, 'The Filipinos wanted you and that's that, but I will take over next year and from then on we (American and Filipino) will alternate; and so long as you and I live, this Gentleman's Agreement will be kept by the Filipinos. This agreement unilaterally made by Quezon when he saw that the Americans

realized then that the Filipinos can at any future time change the character of the Grand Lodge by their votes. The Filipinos even now that both Quezon and Taylor are dead have religiously observed the agreement."

Later in the year Mabini Lodge No. 290 and Magindanaw Lodge No. 334 joined the Grand Lodge and became Nos. 39 and 40 respectively. Minerva Lodge under the *Gran Oriente Lusitano Unido* likewise came in and became No. 41.

The Grand Lodge officers elected and appointed to serve during the year 1917 were:

(a) Elected

MW Grand Master — William H. Taylor (3); RW Deputy Grand Master — Manuel L. Quezon (16); RW Senior Grand Warden — Edwin E. Elser (3); RW Junior Grand Warden — Rafael Palma (16); VW Grand Treasurer — Timoteo Paez (16); MW Grand Secretary — Newton C. Comfort, PGM (3); VW Senior Grand Lecturer — Joseph F. Bromfield (3).

(b) Appointed

VW Junior Grand Lecturer — Felipe Tempongko (7); V.R. Grand Chaplain — C. W. Rosenstock (4); W. Grand Orator — Bruce S. Wright (6); W. Grand Marshal — Tomas Earnshaw (16); W. Grand Standard Bearer — Roberto Moreno (26); W. Grand Sword Bearer — Walter W. Weber (1); W. Grand Bible Bearer — Felipe Buencamino, Sr. (16); W. Senior Grand Deacon — Elisha Ward Wilbur (4); W. Junior Grand Deacon — Faustino Aguilar (23); W. Senior Grand Steward — Harry L. Beckjord (1); V. Junior Grand Steward — Pablo B. Herrera (16); W. Grand Pursuivant — Emmanuel Valmas (2); V. Grand Organist — Jose

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Elchico (27); V. Grand Tiler — Manuel Camus (8).

It will be noted that 9 out of 21 Grand Officers came from the Filipino Lodges.

Although the California ritual adopted when the Grand Lodge was organized had already been translated into Spanish at the time of the organization of Biak-na-Bato Lodge No. 7, in 1916, the Spanish Lodges which were affiliated in 1917, were permitted to use the Spanish ritual of the *Grande Oriente Español* with which they were familiar. But on January 22, 1922, these Lodges were required to use the Spanish translation of the ritual by a circular issued by MW Grand Master Quintin Paredes.

When the Spanish-speaking Lodges joined the Grand Lodge of the Philippines the *Grande Oriente Español* lost all control over its Lodges which were under the supervision of the *Gran Logia Regional de Filipinas*. Regular Masonry in the Philippines came under one regular Grand Lodge, sovereign and independent. With the circular requiring the Spanish-speaking Filipino Lodges to use the Spanish translation of the ritual the last trace of the militant Latin type of Masonry disappeared. It has been replaced by the non-militant, religious but non-sectarian, and charitable American type of Masonry.

Due to the Japanese Occupation, during World War II, all Masonic activity was suspended. The Annual Communications for 1942, 1943, 1944, and 1945 were not held. However, with the liberation of the country Masonic work in Lodges was resumed although, unfortunately, some of the Lodges were not reorganized. The Grand Lodge resumed work in 1945, too late to hold the Annual Communication.

The Grand Lodge of the Philip-

pinas since the unification has been steadily although slowly growing in membership. Before World War II the Lodges which it had organized on the Chinese mainland had formed their own Grand Lodge. After the War American Service Men in Japan and the Ryukyus organized Lodges under the Grand Lodge of the Philippines. Except for two Lodges those in Japan organized the Grand Lodge of Japan. Those in the Ryukyus have been organized into a Regional Grand Lodge under the Grand Lodge of the Philippines.

With Lodges in the Marianas and Marshal Islands and in Korea it looks as if Masonry in the Philippines will be the bright source from which Masonry will spread in the Western Pacific.

At the beginning of 1968 the Grand Lodge has under its jurisdiction 143 Lodges distributed as follows: Luzon has 103 Lodges, 30 of which are in Manila; Visayas has 10; Mindanao has 18. There is a total of 12 Lodges overseas. The Grand Lodge has actually issued 186 charters to Lodges. The difference of 43 Lodges are accounted for by the number of Lodges which have formed the Grand Lodges of China and of Japan; those which have surrendered their charters; and those which have not yet been reorganized since the end of World War II.

As of December 31, 1966, the Grand Lodge had a total membership of 12,384, about 85% of which are Christians.

The Grand Lodge is recognized by, and has fraternal relations with, 107 Grand Lodges, as follows: 9 in Canada, 49 in the United States, 2 in Mexico; 5 in Central America; 18 in South America; 2 in the Caribbean; 3 in the British Isles; 9 in continental Europe; and 3 in Asia.

As a manifestation of the charitable spirit of the Grand Lodge, it has established, as separate corporations, the Hospital for Crippled Children and the Acacia Mutual Aid Society, exclusively for Masons under its jurisdiction.

The Grand Lodge of the Philippines, like all the English-speaking Lodges in the United States, Canada, the British Isles, and Australia, control only the three Ancient Craft degrees of Entered Apprentice, Fellow Craft, and Master Mason.

In masonry besides the three degrees of the Ancient Craft, there are other series of degrees. Each series constitutes what is known as a *rite*. Two of these rites are practiced in the Philippines, namely, the Ancient and Accepted Scottish Rite and the York Rite, as practiced in the United States.

The Ancient and Accepted Scottish Rite consists of 33 degrees governed by a Supreme Council at the head of which is the Sovereign Grand Commander. In practice the first three or symbolic degrees are conferred by

Lodges under the Grand Lodge. The degrees of the Scottish Rite are philosophical extensions of the symbolic degrees. The Scottish Rite is non-sectarian, philosophical, and philanthropic. The Supreme Council for the Republic of the Philippines is sovereign and independent of other Supreme Councils. It has, however, fraternal relations with 27 other Supreme Councils.

The so-called York Rite in reality consists of three rites: the Capitular Rite, the Cryptic Rite, and the Chivalric Rite. The four Capitular degrees are conferred in Chapters of Royal Arch, governed by the Grand Chapter of Royal Arch Masons; the three degrees of the Cryptic Rite are conferred in Councils of Royal and Select Masters, under the Grand Council of Royal and Select Masters. These two rites are non-sectarian. The three knightly orders of the chivalric rite are conferred in Commanderies of Knights Templar under the Grand Commandery of Knights Templar. Only Christian Masons can become Knights Templar. △

* * * *

EDITORIAL . . . From page 2

comparatively few men and women, the optimists, who did their best from day to day thinking up ideas to make conditions better for them and the generations to come. They were and are the ones who gave and can give allowance for the errors of men. The optimists are a happier breed because they make people happy.

Then, grow old along with us, the best is yet to be. It may not be here and now, but it is coming — when people refuse to die until their hearts stop beating for the good of their fellows, their country and their God. They who grow old with that inward grace that manifests itself in graceful ecstasy of that which can be turned from gloom to glory; not meaning to save the world by their intransigence, but by their willingness to live and let live. You can do it because like others, you too have the time.

Were we to live the sixty years over again, we would live it the same way we did and do — a free man. △

to keep the group going, one would have to include members coming from different areas. Due to problems of travel, there must have been difficulty in maintaining membership. The same must have been true with lodges of sewers and lodges of wood-cutters, etc. Thereupon, it must have come to the minds of lodge members in certain areas, that if the masons and sewers and wood-cutters of a village would get together in one lodge instead of three, the one lodge would have sufficient membership. They could then set up rules and regulations in a general way on how a member could be taken in, and then discuss their specific trade problems in groups or sections of their own within their lodges. In this way they gradually changed from the operative lodges to the speculative lodges, in that the rules and regulations and ritual for joining had no particular reference to a specific trade, but had reference to the trades in general. Then over a period of time, others who were not in specific trades apparently were allowed to join if they conformed to the rules and regulations for membership.

As it is natural in any group, such as the general group of Masonic lodges, the tendency eventually was toward an association of various lodges, due to the desire of two or more lodges to get together to compare notes and to try to standardize their procedures. Possibly they wanted to keep one lodge from taking members away from another. This led to the formation of a grand lodge, which established rules and regulations on how its members, the lower lodges, would conduct themselves. I have gone through the his-

tory books to find out when the very first grand lodge was organized. There seems to be some question on this. Generally speaking, it is agreed that the first Grand Lodge, as we know it today, was inaugurated in London in 1717. Unfortunately, the transactions of that Grand Lodge were not recorded. The earliest records we have of it are those minutes recorded in 1723, which fortunately, included their rules and regulations in what was called a "Book of Constitutions." For your guidance, I understand that the date of 1717 marking the formation of the first Grand Lodge as we know it today, more or less sets up a dividing line between early Masonic history and modern Masonic history.

There is the possibility of grand lodges having existed prior to 1717, for several reasons. First of all, there are records of lodges that seem to have had several lesser lodges belonging to them. For example, there is evidence of a "Lodge of Free Masons in the town of Alnwick" in Scotland, which was comprised of free masons, free carpenters, free sewers, etc. While it appears that they were all members of the same main lodge, there are indications of several lodges included in the main lodge, consisting of all masons, others consisting of all carpenters, and others consisting of all sewers. There is an indication that there were smaller lodges belonging to the lodge of Alnwick, which existed in the various small centers of the town, which settlements are similar to the barrios we have today in the Philippines. Apparently, each barrio had its own lodge meeting, and periodically, representatives would go to the main lodge at the center or poblacion or town. The records of the lodge in the town of Alnwick date back to 1701.

We also have indications of the possible existence of grand lodges by the fact that certain Masonic lodges had numbers as we have them today. The fact that these lodges had numbers indicates that they must have been assigned by some agreement or by some higher authority, such as a grand lodge. There is a record of the Lodge of Edinburgh No. 1, which refers to the Statutes of 1598, promulgated by William Schaw, who was the "principal Warden and Chief Master of Masons to King James VI of Scotland." There is also reference to the Mother Lodge Kilwinning No. 0. This lodge was well known throughout the Masonic world. Unfortunately, its early records were lost, and we only have records going back to 1642. This being a "Mother Lodge" indicates that it assisted in the formation of other lodges over which it might have had some jurisdiction or authority.

History indicates that Scotland was far more advanced than England or Ireland in the development of Masonic lodges. It is felt, however, that a great deal of this may be due to the fact that the records in England were not as well preserved as those in Scotland. Minutes of the lodges are hard to find. The lodge in Newcastle had meetings going back to the 17th century, but we do not have records of other lodges in England until after 1701.

In all of these lodges that were now adopting the procedures that we know today, they continued with the ratings that they started out with, of apprentices, fellows, and masters. In our Blue Lodges, these became the apprentices, the fellow crafts, and the Master Masons. This was started in

the lodge of Scotland, as indicated in the Statutes of December, 1670. These statutes apparently were prepared for the purpose of putting down on paper rules and regulations to be followed by all of the lodges.

It will be noted that all of my discussion on early history covered the lodges of England, Scotland, and Ireland. Possibly Masonic lodges were formed independently in other countries, but we have no records of them. There is an indication that Masonry spread throughout the world, as a result of the movement of the English, Scotch, and Irish during the spread of the British Empire. It is definitely known that Masonic orders in the United States got their origin from people who were Masons in England. It is believed that this is also correct as far as Central and South America are concerned, and possibly is true with regard to Asia and Africa. As British members of home lodges moved throughout the world to develop trade, they carried with them their instincts for group or lodge associations, and lodges sprang up in all areas they penetrated.

Early in my remarks, I commented on the fact that Masonic organizations were primarily associated with the Christian religion. Apparently, sometime during its early formation, that reservation was dropped, possibly due to the recognition that those in trades were brothers in trades, and there was no need to recognize differences in race, creed, or color. As we have gradually moved more and more to the speculative side of Masonry, this has become more of a fact, and now Masons of many nationalities and religions can be found in the various lodges. △

Pitak Filipino

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

NATAMO KAYA NATIN ANG KADAKILAAN NG BANAL NA ANTAS NG GURONG MASON?

Matapos makapanumpa ang isang kandidato sa ikatlong Antas, ay malugod siyang umuupo sa luklukan ng Pangalang Bantay at isinusuot niya ng hiyas nito. Ng mapansin ito ng Haring Solomon, tinawag at ipinaliwanag sa kanya na di pa naipagkakatiwala sa kanya ng lihim ng Gurong Mason. Bago siya maging karapat-dapat, kailangang siya'y maglakbay, nang mapaniwala ang mga kapatid na siya'y mapagkakatiwalaan ng mga naipagkaloob na sa kanya. Ang kanyang lalakaran ay maaaring daang baku-baku, mapanganib pagkat pinamumugaran ng mga masasamangloob, na hihingi sa kanya ng lihim ng Gurong Mason na maaaring human-tong sa pagbabanta sa kanyang buhay.

Binata niyang lahat ang mga banta't pahirap. Siya'y naging matapat sa kanyang kapananagutan, dahil diya'y kinitil ng mga Tirano ang kanyang buhay. Ang naganap ay isang dakilang drama, isang sagisag o simbolismo ng katapatan. Sa isang tunay na Mason ay mabuti pa ang matatay kaysa sa sumira sa sumpaan. Inilalarawan ng pilosopya ng Masoneria na, ang namatay ay ang katawang lupa lamang, ngunit ang inianak na muli (reborn) ay ispiritual na inasahang mabuti kaysa dating katauhan. Ipaubaya ninyo na itanong ko ngayon: Tayo kaya ay tunay na Gurong Mason? Marahil kayo, sa tinig na matatag at maliwanag ay magsasaad na: Hindi dapat pagalinlanganan. Ito naman ay hindi ko matutu-

lan, pagkat iniaatas ng Santong Kasulatan na: Ang sinoman ay walang karapatang humusga sa kapuwa, laluna sa isang kapatid. Subalit kung ang tanging saligan ng inyong katugunan ay: Nakatupad na kayo sa mga hinihingi ng seremonya, nakapanumpa na, naipagkaloob na sa inyo ang tanda at salita, dininig ninyo ang mga panayam at tagubilin, maykabihansan na kayo sa Ritual, ay maling-mali ang inyong katugunan. Marami sa ating ang nabibigo sa ganitong paniniwala. Lahat ng inyong isinalaysay ay pamamaraan lamang upang kayo'y maging kasapi't kapatid ng mga Mason sa Daigdig. Ang maging isang kasapi ay isang bagay, at ang maging isang tunay na Mason ay iba naman.

Ang Masoneria, kailanman ay hindi nagpanggap na ganap (perfect). Gayon man ang pinakatampok na mithiin para sa kanyang mga kaanib ay kaganapan (perfection). Ang isang miembro ay matatagurian lamang na MASON (sa wagas na kahulugan ng

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salita) kung siya ay magpapakatao, maka-Diyos, susundin niya ang Ginintuang Alituntunin (Golden Rule), aalagatain niya ang kapakanan ng katauhan (humanity) higit kaysa sarili, at bibigyang diin ang tapat na paglilingkod ng walang inaasahang ganting-pala.

Ang Mason ay mapagsikap sa kanunlaran at karunungan. Ang nagbasang Mason ay Marunong na Mason. Kailangan niya ang isang munting aklatan. Sa pagtunghay natin sa mga KALINANGAN (culture) ng Masoneria, tayo ay magiging maunawain, yayaman ang isipan, at maunawaan natin na ang katotohanan ang siyang di mayayang na pundisyon ng Kapatiran. Kaylanma't hindi tayo lilisiya sa katuwiran at katotohanan, tayo ay liligaya't lalaya.

Yaong walang tiyagang tumupad sa mahihigpit na tuntunin ng Masoneria ay huwag naman sanang palihim na magbabalak na gambalain ang katahimikan at kaayusan ng Lohia, sakaling

* * *

MASONIC YOUTH WORK CAMP/CONFERENCE

A great deal of interest is being shown in the Second Annual JO-DE-RAS Work Camp Conference which will be held in Dumaguete City, Davao and Mabinay, Negros Oriental, from April 26 to May 4, 1969.

Inquiries have been received from interested persons and parties. Silliman University has offered free lodging for the delegates, food will be P2.50 per day, more or less, in the Silliman University Cafeteria.

VW Ramon Ponce de Leon is Interim Co-ordinator for the Visayas and Mindanao with headquarters in Dumaguete City. He does liaison work with the President and Treasurer of the 1969 Conference who are students in Silliman University.

WB Nestorio B. Melocoton is Interim Co-ordinator for the Luzon area with headquarters at Plaridel Masonic Temple, 1440 San Marcelino, Manila.

sila'y titiwalag man. Dapat matantong di abot ng kapangyarihan ng sino mang tao o pangkat ng mga tao ang gimbalin o wasakin ang isang bagay na itinatag sa dambana ng Pagibig-Kapatid, Kawanggawa at katotohanan.

Upang matiyak kung ating ngang tinamo ang kadakilaan at tayo ay karapat-dapat sa Banal na Antas ng Gurong Mason ay buong katapatang tugunin ang mga sumusunod na katanungan:

Naihandog ko na kaya sa Diyos, ang tungkulin ng isang nilalang sa kanyang Manlilikha?

Ako kaya'y naging makatarungan sa aking kapuwa, at naidulot ko kaya sa kanya ang kagandahang-loob, na nais ko ring iganti niya sa akin?

Nahahanda ba akong maglakbay kahit na sa ilang lugar, masaklolihan ko lamang ang isang karapat-dapat na Kapatid na nasasakagipitan?

Nakapagbulong na kaya ako ng payo sa kapatid na naliligaw sa landas ng matuwid at buong siglang nakaa-muki sa pagbabalik-loob?

Hindi kaya ako nalango kailanman sa katungkulan? Hindi ko ba pina-naig ang aking kuro-kuro (opinion) sa kuro-kuro ng iba, tahasan mang mamatay ang kasiglahang-loob (enthusiasm) nila?

Di ko kaya nalilimot na ang lakas (power) na mula sa katungkulan o sa pilak, ay pangsamantala lamang,

Turn to next page

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bit of knowledge to the Brethren here.

In the Philippines this year I took great pains to establish complete accord between the Scottish Rite, the York Rite, and the Grand Lodge. I hate to say it, but in the past there has been some friction along the line there, but I'd like to tell you that this year that is over and finished with; to the extent that I have taken the time and the trouble — and it has worked very nicely — whereby in our Jurisdiction I have invited Bro. Tony Gonzalez of the York Rite, and he accepted; (this is months ago, not just recently); Bro. Benitez, the Sovereign Grand Commander of the Scottish Rite and myself to be a Council each one having promised the other that neither of us would make a decision which would affect the Jurisdiction in one way or another, without the full consent and approbation of the other two on the Council. Now, you can see, I think, the wisdom of a thing of that nature. We want to avoid what I have noticed in some areas, that perhaps sometimes the York Rite, sometimes the Scottish Rite, may become a little bit overbearing; sometimes things happen that do not sit so well; but sometimes, also, the Brethren don't remember that Masonry is three degrees — symbolic Masonry — and there is no other Masonry than that as far as elevation is concerned. And I'd like to reaffirm a basic fact here. It is not critical; it is informative; that York Rite Masonry, Scottish Rite Masonry, the Shrine, the Eastern Star, DeMolay, Job's Daughters and any other that I may have failed to mention, exist in the Jurisdiction at the sufferance of the Grand Master. Now, I hope you don't take that wrongly. That is the exact truth.

So I merely want to mention that because Brethren tend to forget it. This is a 33rd degree Mason's ring, and this is the Red Cross of Constantine, but the Grand Master has the say at a moment — he doesn't have to legislate — that if anything goes wrong in those appendant bodies he has the juridical power to dissolve them without notice. So, just keep that in mind, and I hope, here, that we will get to a point where we work together as, not the Shrine, perhaps thinking they are higher than somebody else — there is no such thing as any Mason being higher than a Master Mason — I am not disloyal; I am merely pointing out a basic fact. I am making a point of it because I think somewhere along the line I have a suspicion that that may have been forgotten.

Now, may I go on to more pleasant things. I believe that you have all demonstrated first of all, first-class Masonry as I have seen it here. My personal contacts with you have been wonderful; I would not ask for more. And I hope that if you have the occasion to be in Manila, that you will not fail to call on the Grand Lodge and the Grand Master because that's why I'm there. I am there to serve you. Now to put the cream on the pudding, I'd like to tell you again that as far as I am concerned, I consider that I am your servant, because you were the ones who elected me into office. I am not pretentious, I don't believe; I hope not, I merely wish to tell you that we must maintain the protocol of Masonry for its survival. So whether it is Joe Schon standing here at this particular point talking to you, or whether it is my successor or my predecessor would make no difference. It's the same entity as Grand Master and not the person.

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Cavite No. 2 Sponsors Rizal Contest



Pictured above are the finalists of the Cavite Lodge #2 contest on Rizal with Bro. Colina, RW Crudo, guest speaker, and WB Herrera in the center.

In the Rizal Oratorical contest finals held in the Lodge Hall of Cavite Lodge No. 2, Felicisimo Aquino, a student of Emiliano Tria Tirona Memorial High School of Kawit, Cavite was awarded a gold medal and a prize of P500.00; Alma Sta. Elena, a student of Cavite National High School, Cavite City, won a silver medal and P300.00 prize for winning the second place and Lily Ramirez of St. Joseph College (High School Dept.) of Cavite City, won the third prize of P200.00 with a bronze medal. The theme of the contest was "Rizal and the Filipino Youth."

Other finalists in the contest are: Teresita Jocson, Western Cavite Institute, Naic, Cavite; Antonio Rogel, Don Severino National Agricultural College, (High School Dept.), Indang, Cavite; and Eduarda Reyes, Cavite Institute, Silang, Cavite. The prizes were distributed on December 30, 1968, during the Rizal Day celebration at the municipal plaza of the city. Cavite Lodge No. 2 managed the Rizal Day celebration in the city in 1968.

The finalists were selected from the best speakers chosen in the two previous preliminary contests held in

August and November last year. It was a joy to hear all the speakers display their talents, being well-prepared for the contest. Their compositions were well-written and their language was good.

This contest sponsored by Cavite Lodge No. 2 is one of the commendable community projects in which the Lodge is involved. The improvement, beautification and maintenance of one of the public parks in Cavite City is another project of the Lodge. This is done with the cooperation of the DeMolays of Emmanuel Baja Chapter, OdeM, which chapter is sponsored by the Lodge. WB Dominador Herrera as Worshipful Master of the Lodge in 1968 was re-elected for another term in 1969. The oratorical contest in which the public and private high schools of Cavite City and province participated was the handiwork of Bro. Jose V. Colina, Senior Warden and Chairman of the Committee on Education and Public Service of the Lodge.

This year, being Aguinaldo Centennial Year, the Committee on Education and Public Service plans to hold an oratorical contest on Aguinaldo in the same manner as the one they held on Rizal last year. △



Picture at left shows some brethren dedicated to youth after the flower offering at the foot of WB Graciano Lopez Jaena's monument at Jaro, Iloilo on November 14, 1968 in conjunction with the constitution, under Letters Temporary, of Graciano Lopez Jaena Chapter, Order of DeMolay in Iloilo City. L to R: Bro. Santiago Armament, Bro. Hiponia, W. Bros. Ponciano C. Leonidas, Federico G. Gallano, incumbent Master of Iloilo Acacia Lodge No. 11, R.W. Manuel M. Crudo, D.G.M. & DeMolay Active Member and Executive Officer of the International Supreme Council, for the Philippines, Guam and Okinawa, W.B. Manuel O. Obligacion, P.M. Chairman, Advisory Council, Bishop Msgr. and Bro. Ramon Espino, W.B. Teofilo Marte, and Bro. Samuel Malayang, Chapter Advisor, Leon Kikat Chapter, Order of DeMolay, Dumaguete City.

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GRAVEL & SAND . . .

From page 12

Philippine Bodies, AASR, held a whole-day outing on historic Corregidor, Sunday, December 15, 1968. They boarded the RPS Samat, the Presidential yacht, at the north pier in the morning and were back in the evening after a day of visits to the tunnel, barracks, cliffs, and other places of historical significance on what was once an island bastion. The free use of the navy ship was arranged with the Philippine Navy authorities by a Philippine, Bro. & Col. Bahia of the Armed Forces.

* * * *

WB Filadelfo Tugade, outgoing Master of Zapote Lodge No. 29, gave a luncheon at his home in San Francisco del Monte, Quezon City, December 15, 1968, to his brethren and their families. He was assisted by Mrs. Tugade. He stated that he did it in gratitude to his brethren for giving him the opportunity to serve them one year!

* * * *

VW Bayani B. Ibarrola, Grand Pursuivant, and Mrs. Ibarrola, celebrated their silver wedding anniversary by renewing their nuptial vows at the San Juan Parish church, San Juan, Rizal on Thursday, Dec. 12. A big crowd of relatives, friends and brethren were among their well-wishers who were entertained by the celebrants and their children on the lawn of their spacious home. △

* * * *

MW SCHON . . .

From page 29

So with that, I beg your indulgence if I have overstepped, or trod on a sensitive corn or two, but in the long run, please remember the responsibilities of a Grand Master are rather severe. And thank you very much for all of your kindnesses. I won't take up any more of your time, and I hope you will forgive me if I've been too strong in my talk. △

**EASTERN STAR CHAPTER
INSTALL OFFICERS**

Rosario Villaruel Chapter No. 2, Order of Eastern Star, installed its officers for 1969 in solemn and impressive ceremonies on December 16, 1968 at the Jose Abad Santos Hall, Plaridel Masonic Temple.

Installed are: Sis. Remedios C. Kaiser, Worthy Matron; Bro. Apolinar Abel, Worthy Patron; Sis. Victorina A. Uson, Associate Matron; Bro. Domingo Cantoria, Associate Patron; Sis. Pilar R. Gonzalez, Secretary; Sis. Patricia Floro, Treasurer; Sis. Remedios A. Totaan, Conductress; Sis. Gracia T. Villongco, Associate Conductress; Sis. Francisca A. Asuncion, Chaplain; Sis. Elita A. Abel, Marshal; Sis. Lina C. Navia, Organist; Sis. Josephine D. Pedralvez, Adah; Sis. Estrella D. Alviola, Ruth; Sis. Edna F. Florendo, Esther; Sis. Dolores S. de Rama, Martha; Sis. Concepcion O. Baradi, Electa; Bro. Porfirio A. Romulo, Warder; Bro. Jose L. Intal, Sentinel.

Those who assisted in the installation are: Sis. Pilar R. Gonzalez, Installing Matron; Bro. Francisco Floro, Installing Patron; Sis. Elizabeth S. Piopongco, Installing Marshal; Bro. Primo I. Guzman, Installing Chaplain and Bro. Teofilo A. Abejo, Installing Organist. ▽

* * * *

JO-DE-RAS Section

From page 28

reme Council, who is scheduled to make her visitation to Bethel No. 3 in Dumaguete City on February 11, 1969 will be able to make a side-trip to Iloilo City on February 13 to officiate at the institution before she returns to Manila on February 14 for her official visitations to Bethel No. 2 in Manila and Bethel No. 1 in Olongapo City. △

GRAND LODGE OFFICERS

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

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| 5. Damaso C. Tria, JGW | 11. Raymond E. Wilmarth, PGM |
| 6. Esteban Munarriz, PGM, GS | 12. Mariano Q. Tinio, PGM |

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 Murray V. Harlou, Jr., *Regional Junior Grand Warden*
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District No. 9 ... Lorenzo N. Talatala	District No. 21 ... William MacDonald
District No. 10 ... Apolonio V. Pisig	District No. 22 ... James B. King
District No. 11 ... Ricardo Buenafe	District No. 23 ... Rufino S. Roque
District No. 12 ... Luis E. Makayan	District No. 24 ... Victorino C. Daroy
District No. 25 ... Aniceto Belisario	

THE TEMPLE

The temple made of wood and stone may crumb'le and decay,
But there's viewless fabric which shall never fade away,
Age after age each Mason strives to carry out his plan,
But still the work's unfinished which those ancient Three began.
None but immortal eyes may view complete in all its parts,
The Temple formed of Living Stones — the structure made of
hearts.

* * *

'Neath every form of government, in every age and clime,
Amid the world's convulsions and ghastly wrecks of time,
While empires, rise in splendor and are conquered and o'er
thrown,
And cities crumble in the dust, their very sites unknown.
Beneath the sunny smile of peace, the threatening frown of
strife,
Lo! Masonry has stood unmoved — with age renewed her
life.

She claims her votaries in all climes, for none are under ban,
Who place implicit trust in God, and love their fellow man.
The heart that shares another's woe, beats just as warm and
true
Within the breast of Christian, or Mohammedan, or Jew.
She levels all distinctions from the highest to the least,
The Kings must yield obedience to the peasant in the east.

* * *

What honored names on history's page, o'er whose brave
deeds we pore,
Have knelt before our sacred shrine, and trod the checkered
floor!
Kings, princes, statesmen, heroes, bards, who squared their
actions true.
Between the Pillars of the Porch, they pass in long review.
O brothers! what a glorious thing or us to dwell upon;
The mystic tie which binds our hearts, bound that of WASH-
INGTON.

Although our past achievements we with conscious pride
review,
As long as there's Rough Ashlars there is work for us to do.
We still must shape the Living Stone with instrument of 'love,
For that eternal Mansion in the Paradise above.
Toil as we've toiled in ages past, to carry out the plan—
'Tis this: the Fatherhood of God, the Brotherhood of man.

— LAURENCE N. GREENLEAF